

Review: [untitled]

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Source: *Hispanic Review*, Vol. 49, No. 2 (Spring, 1981), pp. 229-232

Published by: [University of Pennsylvania Press](#)

Stable URL: <http://www.jstor.org/stable/472817>

Accessed: 08/10/2010 14:52

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Basilio y, en menor escala, los del habla de los negros cubanos, pues en este caso ha tenido que basarse en el material reunido sin propósito dialectológico por Lydia Cabrera en su libro *El Monte* (La Habana, 1954), y determina su procedencia dentro del cuadro de lenguas africanas y su base portuguesa primitiva. Esta sección sobre lenguas criollas es la parte de mayor empeño del libro de Granda, porque con estos datos de los criollos hispánicos entra de lleno en la debatida cuestión del origen de las lenguas criollas en general, aportando no sólo argumentos lingüísticos sino también valiosas noticias históricas, muy bienvenidas en una discusión que muchas veces debe desarrollarse con pocos hechos concretos en que apoyarse. Es de desear que el autor, sin duda el primer especialista en la materia dentro del dominio hispánico, escriba un libro de conjunto sobre todos los hallazgos que ha hecho en el curso de sus estudios sobre los criollos hispanoamericanos; Granda ha ido tratando los diversos aspectos del tema en los artículos que reúne en este volumen, y esta presentación por partes hace algo trabajoso lograr una visión unitaria de su pensamiento (sin hablar de las frecuentes repeticiones de ideas básicas que este procedimiento inevitablemente ha producido).

En resumen, un libro valioso que representa un esfuerzo por entrar en campos en su mayor parte poco o casi nada estudiados en la lingüística hispánica. Granda muestra en él originalidad personal y una sólida y variada formación intelectual. Señalemos, por último, que una honda simpatía por los temas tratados vivifica a menudo con calor humano a estas páginas científicas.

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La cultura hispanoárabe en Oriente y Occidente. By Juan Vernet. Barcelona: Ariel, 1978. 395 pages.

In much of his extensive previous work the Spanish Arabist Juan Vernet Ginés has provided the invaluable service of presenting information about diverse aspects of both Arabic culture in general and Hispano-Arabic culture in particular to European scholars not trained as Arabists. Although his special interest has been the sciences (cf. his *Historia de la ciencia española* [Madrid, 1975], as well as numerous articles), he was also the first to provide a comprehensive history of Arabic literature in Spanish, in his *Literatura árabe* (Barcelona, 1966). In this latter work, as well as in others, he has not only paid meticulous attention to Hispano-Arabic literature, often treated more cursorily in such literary histories, but also addressed the always controversial question of the relationship between that "branch" of Arabic literature and the nascent Romance literatures.

In this volume, completed in 1974 but not published until four years later, V. once again deals with aspects of Hispano-Arabic culture with the competence of a full-fledged Arabist combined with the desire to be of service to non-Arabists who could profit from his work. The *cultura* mentioned in the title is not primarily what we would refer to as *buenas letras*. V.'s emphasis, rather, is on many of the *ciencias* of Islamic Spain; the rest of the title, *en Oriente y Occidente*, is a reflection of the author's choice of cultural phenomena whose development in Spain had some impact on both cultures with which al-Andalus had critical relations: that of the Islamic "East" as well as that of the Christian "West." (Notably lacking is an exhaustive discussion of philosophical developments.) For the non-Arabist Vernet is once again providing a nearly unique service in making accessible detailed information about some less well-explored aspects of Hispano-Arabic culture. Many of these are not only of general interest, as reflections of the diversified nature of Hispano-Arabic culture, but may also be of some importance for different kinds of medieval literary and philological studies. V.'s meticulous and extensive documentation, both evidentiary and that provided as additional reading material, is compiled with the non-Arabist in mind. Presented as end-of-chapter notes, the bibliographical material includes citations of translations or European studies of the primary Arabic sources mentioned, when possible. It is most unfortunate that a general bibliography has not also been provided, thus presenting a major inconvenience for the careful reader as well as some discouragement for the novice and cursory reader interested in further information on some special aspect of the Hispano-Arabic contribution to a given field. This is a needless waste, because of the lack of easy accessibility, of the copious bibliographical material V. has in fact assembled.

The first three chapters of V.'s book should be of use to any scholar interested, in the most general terms, in medieval Spanish history and culture. The broad overview of the "Introducción histórica" (pp. 11–59) incorporates some political and military history with the salient events in the cultural history he is to explore in greater detail later. Chapter ii, "Aspectos de la herencia de la Antigüedad en el mundo árabe" (pp. 60–79) discusses in great detail the absorption and adaptation by the Arabs of several key scientific concepts from other cultures: the system of numeration and calculations; the astrological/astronomical system of *conjunciones*, which relates historical events to the movements and "conjunciones" of stars; Greek medical material; and the absorption of certain Latin-language texts into Arabic before the eleventh century. "La técnica de los traductores" (pp. 80–105) rounds out the general-interest trilogy, continuing the discussion of the translation of texts from antiquity of the previous chapter as well as discussing more specifically the Arabs' views on translation techniques and the establishment of texts.

The following six chapters (iv–ix) deal with more specialized material on the development of specific sciences. Chapter iv (pp. 106–13) briefly discusses the limited development of the sciences in general in the tenth and eleventh centuries, that is to say in the period preceding the great cultural flowering of the twelfth century. The extensive developments of that highly productive period are explored in the following two chapters: Chapter v (pp. 114–34) focuses on philosophy, the occult sciences and mathematics, and Chapter vi (pp. 135–71) surveys astronomy, astrology, optics, esoteric alchemy, and medicine. The following three chapters, in turn, deal with diverse scientific developments in the thirteenth century and thereafter (the thereafter, of course, being limited by historical events). Chapter vii (pp. 172–220) traces the developments in philosophy and religion, the occult sciences, mathematics, astronomy, astrology, and physics; Chapter viii (pp. 221–51) explores alchemy and nautical science, as well as a hodge-podge of technical advancements of a practical nature, from silk-making techniques to the process for making sherbert to the introduction of gun powder into Spain in the thirteenth century and the training and use of carrier pigeons; finally, in Chapter ix, V. turns his attention to sciences that have survived, as disciplines, into the modern period: geology, botany, zoology, and medicine (pp. 252–71).

In his final two chapters, V. turns to topics at once better known and more controversial: the art and literature of Islamic Spain, particularly in the context of their relationship to *Oriente y Occidente*. The whole of this discussion is prefaced with the warning that because of the different nature of the *cultura* being discussed, the questions of originality, copying, transmission, and so forth are indeed more difficult than in the areas covered in the preceding chapters. Here, as elsewhere, V.'s erudition as an Arabist is invaluable, especially within the self-imposed parameters of usefulness to non-Arabists. Although he tempers his conclusions with demurers to the possibilities of coincidence and polygenesis, V.'s even-tempered and abundantly-documented survey will undoubtedly provide further well-reasoned arguments for greater attention to the role played by Hispano-Arabic literature in the development of European letters. Indeed, V.'s solid groundwork adds to our bases for further discussion not only in this area of controversy but in other related ones: the "originality" of both Arabic culture and science and Hispano-Arabic culture in particular; the conception of the latter as a mere transmitter of culture from one civilization to another; the "unique" nature of Hispano-Arabic culture as a geographically centralized and culturally hybrid source of influence for both "East" and "West"; Islamicization versus Arabicization (an issue particularly debated among Arabists); even the question of whether the notion of "Arab" or "Arabic" in the context of Islamic Spain is a racial, linguistic, or cultural one. In this context, it is gratifying to see that although V. does not criticize the positions taken on these issues

by scholars such as Sánchez-Albornoz, the thrust of his work not only vindicates the basic premises of that of Américo Castro but provides ample material and justification for the continuation and expansion of studies on the special historical and cultural role played by Islamic Spain.

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Concordancias del "Arcipreste de Talavera." Por Ralph de Gorog y Lisa S. de Gorog. Madrid: Gredos, 1978. 430 páginas.

Para estas concordancias (índice alfabético de todas las palabras que aparecen en la obra de Alfonso Martínez de Toledo, *Arcipreste de Talavera*, y todos los contextos en que aparecen), se ha utilizado la edición de Martín de Riquer (Barcelona: Selecciones Bibliófilas, 1949). Es una edición difícil de encontrar, pero los autores han tenido la gentileza de dar una tabla de correspondencia de páginas con las ediciones de Lesley Byrd Simpson (Berkeley: University of California Press, 1939), Zeus (Barcelona, 1968), y J. González Muela (Madrid: Castalia, 1970). Las grafías siguen el criterio de Riquer, a pesar de lo que dicen los autores en la página 12: "Se ordenan con *i* las palabras con *y* en que esta grafía indica un sonido vocal." Después de *H* viene *Y*. *Y*: "Las palabras que empiezan por *rr*- deben buscarse como si tuviesen consonante inicial sencilla en vez de doble." Lo que sucede es que *cuydar* viene después de *cuestas* y no después de *cuyo*, y *r*- no aparece. En cambio, *cristiano* hay que buscarlo con esa grafía, aunque las citas digan *christiano*.

Cuando hay un problema textual, los autores siguen la edición de Riquer, pero a veces citan otras ediciones (por ejemplo: *pugnar* es *punir*, según González Muela); estos casos se dan rara vez. Por ejemplo: Riquer lee *botica* (94,9), y González Muela *bitreina*. *O: besitado* (s.v. *vesytar*), preferido por casi todos los editores, aunque el ms dice *besçiado*. Con esto queremos indicar que dos posibles palabras, *bitreina* y *besçiado*, no aparecen en estas concordancias.

Alguna vez parece que se nos resuelve un problema, que en realidad ya estaba resuelto, dando sinónimos: "*Vogal* (adj.): animoso, v., amoroso 228,10." Pero en otros casos el problema sigue en pie: *Mesquinyas* no sabemos lo que significa. Las concordancias remiten a *balandranes*, y no pensamos que serán sinónimos, pero no lo son. El ms dice *mesquinynas*, y no sabemos si se trata de una prenda de vestir, como sugiere el contexto. Es curioso que Juan Ruiz use la palabra *mesquinas* también en un contexto donde hay prendas de vestir: "Con la mala vianda, con saladas sardinas, / con sayas d'estamaña, passades vos mesquinas" (1392.2), "With bad food, with salted sardines, with wool serge tunics, you get along miserably"