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used to correct Chantilly. One fragmentary text is also consulted but other known manuscripts are not. Given the rather long and complicated history of this edition, the brief, cryptic paragraph discussing the preparation of the text (p. xxxvii) is inadequate. The extent of Wittlin's and Comas' role in presenting the text remains unclear. Did they make changes in the Naccarato/Coromines edition based on the original texts or did they simply correct page proofs against a typescript?

An outstanding feature of the edition are Wittlin's indexes to Biblical citations, to non-Biblical citations, and to subjects and proper names. These indexes should greatly facilitate study of particular aspects of Eiximenis' thought; they are a pleasant sort of *accessus* in their own right. Stylistic studies of Eiximenis will benefit from the inclusion in the subject index of certain narrative and technical features of the work as well: *diàlegs, folklore, interpel·lació del lector, proverbis*, etc.

Wittlin's introductory pages provide in brief space a great deal of information on Eiximenis' life and works and on Eiximenis scholarship. Together with David Viera's *Bibliografia anotada . . . de F. Eiximenis* (Barcelona, 1980) and its Introduction, these pages provide a solid entree into the world of Eiximenis studies.

A reading of this edition of the *Libre de les dones* shows that the extreme positions taken in scholarly debate on Eiximenis to date (misogynist/apologist, Medieval scholastic/pre-Renaissance humanist) are all rather wide of the mark and do nothing to explain his continuing influence over the next two centuries. Hopefully this first modern edition of a major Eiximenis text will form the basis for more mature and informed evaluations of this important author.

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***The Qur'ān in Sixteenth-Century Spain: Six Morisco Versions of Sūra 79.*** By Consuelo López-Morillas. London: Tamesis, 1983. 102 pages.

Professor López-Morillas (L-M) opens her study of six Morisco versions of one of the Sūras (chapters) of the Qur'ān with the following sentence:

On the second of May in the year 1606, somewhere in Spain—perhaps in one of the *aljamas* or Morisco quarters of the larger towns—a Spanish Muslim is performing a labor of love and piety: he is copying a translation of the Qur'ān. (p. 13)

The sentence is worth quoting for several reasons: it is indicative—and exemplary—of the clarity and elegance that characterize this monograph and make it accessible even to scholars who are not specialists. It

is also quotable because L-M's own work is no less a labor of love, and the results of her painstaking scholarship are evident on every page of this extremely valuable study. Fortunately, its fate is likely to be a much kinder one than that which awaited the Morisco translation of the Qur'ān being copied in that scene, probably the translation executed in 1456 by 'Īsā ibn Jābir, which is now lost to us, or that of Morisco culture and literature in general, which in great measure perished after the definitive expulsion of the Spanish Muslims in 1609, just three years after the date of the event evoked in the opening paragraph.

The introductory chapter of the present study (pp. 13-25) begins by situating the texts in a historical context. L-M places her own study in the context of Aljamiado studies, taking special pains to justify her self-imposed limitation to one chapter of the Qur'ān, and six Morisco versions of the chapter. (The Qur'ān consists of 114 Sūras; there are seventy extant Morisco Qur'ān MSS, virtually all incomplete, a fraction, one must presume, of what originally existed.) The rationale bears further discussion, particularly since L-M justifiably believes her study thus accomplishes something heretofore not achieved in Aljamiado studies and which should thus provide a model for further work in the field.

The limitation to only one Sūra allows L-M to juxtapose all six versions, on a line by line basis, and thus compare and illuminate the text in a fashion that has not previously been done. The presentation of the text itself (Chapter iv, pp. 57-81) is accomplished in precisely this fashion: each of the verses in Arabic is presented, followed by an English translation (L-M has chosen that of Arberry), and then each of the six Morisco renditions, ordered according to her perception of the versions' similarities and possible affiliations. Indeed, one of the objectives and results of this study was to establish whether the translation of the Morisco 'Īsā ibn Jābir might have been the source of all subsequent Morisco translations of the Qur'ān, providing a kind of standard version of the scriptures for the Moriscos, or whether the numerous versions were all independently undertaken. This was a question long asked but never clearly answered.

This comparative study has also yielded a more detailed linguistic analysis of the Aljamiado Qur'ān than we have ever had. Although other studies of Aljamiado are available, virtually no studies of the language of these very special texts existed previously. As L-M points out, the various peculiar characteristics of these texts (e.g., they are translations, and thus exhibit many special linguistic and stylistic features that reflect the difficulties of the translators' task, particularly when the translated text is the object of "extraordinary veneration, not only in its content but in its very means of expression" [p. 16]) yield very rich material when analysed carefully. This analysis, meticulously done, is set out in Chapter ii (pp. 27-46), which also includes a clear and intelligent discussion of why the author has chosen to modify the transliteration system tradi-

tionally used by Aljamiado scholars (primarily because of its linguistic inaccuracy). This discussion, as well as the rest of the chapter (subdivided into sections on phonology, morphology and syntax, word formation, and special syntactic features) is precisely what the author has wished it to be: exemplary. She brings to bear an extraordinary combination of skills: expertise in linguistics, Arabic, and Romance philology. More importantly, (and rarer still), in terms of the value of her work for others, she is able to present the material in a way that is accessible to others, most of whom are likely not to possess at least one of those skills, and this is a formidable task seldom accomplished in this and other related fields which remain, to this day, "hybrids." The combination of technical deftness and lucidity of presentation facilitates the understanding of not only the Hispanist or philologist who knows no Arabic, but also the Arabist who may be unfamiliar with the linguistic features of medieval Spanish.

The final major advantage of the comparative study of this one Sūra, specifically chosen for its level of difficulty of interpretation, is that it can reveal a great deal about Qur'anic exegesis—the cornerstone of all Islamic sciences—as it was carried out among the Moriscos. The only source currently known to exist for the exegetical tradition among the Moriscos are the Aljamiado translations, which not only render the scripture into Romance but also provide commentaries on it, some quite extensive. L-M devotes a full chapter to this discussion (Chapter iii, pp. 47-55), where she deals with the general background of *tafsīr* (the term for Qur'anic exegesis) in Islam, in Spain, and among the Moriscos. She also analyzes the specific interpretations given to the most difficult verses of the Sūra she has chosen, and draws some general conclusions about the relationship between Morisco exegesis and Arabic *tafsīr* (no consistent correspondence), and between the different Morisco versions (exhibiting notable similarities and consistency, even when the Arabic *tafsīr* offer a very wide variety of interpretation). This conclusion neatly concurs with the conclusion drawn from the analysis of the six different translations, i.e., that there was a more or less standard Morisco translation of the Qur'ān, which included a simplified running commentary based on a selection of different Arabic *tafsīr*. L-M identifies the probable author of this standard Morisco Qur'ān as 'Īsā ibn Jābir, whose lost original has been discussed before.

The presentation of the texts (Chapter iv, see above), is followed by an exhaustive glossary (pp. 83-95), photographs of the texts (p. 97 ff., not numbered), and a fine bibliography and bibliographical abbreviations section (pp. 99-102). L-M's presentation of this critical apparatus is as meticulous as that of the previous sections of this book.

The only complaint one might express about this work is the brevity of the initial sections. The author's exposition of the basic material leaves the reader wishing she had written at greater length and with a wider

focus on the general cultural situation she evokes so tantalizingly. One can but hope that L-M, so eminently and in many ways uniquely suited for the task, will go on providing authoritative yet accessible material on this sadly-neglected area of inquiry. The history of the Moriscos and their culture is properly part of the history of Spanish and European cultural and literary history, and we applaud this work, which, despite its self-imposed limitations, begins to bring it into that sphere and out of the marginal realm to which it has been too often relegated.

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***Livre et lecture en Espagne et en France sous l'Ancien Régime.*** Colloque de la Casa de Velázquez. Paris: A.D.P.F., 1981. 170 páginas.

Es este libro el fiel reflejo, como indica su Prólogo, del coloquio que sobre el tema del título se llevó a cabo en la Casa de Velázquez durante los días 17, 18 y 19 de noviembre de 1980. Las catorce comunicaciones que entonces se leyeron están aquí impresas en el orden mismo de su presentación y cada una de ellas seguida de un resumen de la discusión a que dio lugar entre los asistentes.

Para facilitar el acceso a la información en él contenida será útil dar aquí el nombre de los ponentes y el título de sus comunicaciones: M. C. Díaz y Díaz, "Notas de bibliotecas de Castilla en el siglo XIII"; C. Batlle, "Las bibliotecas de los ciudadanos de Barcelona en el siglo XV"; J. Trenchs Odena, "La cultura jurídico-piadosa del cabildo conquense (1450-1476)"; M. A. Ladero Quesada y M. C. Quintanilla Raso, "Bibliotecas de la alta nobleza castellana en el siglo XV"; H.-J. Martin, "Stratégies éditoriales dans la France d'Ancien Régime et du dix-neuvième siècle"; J. Moll, "Valoración de la industria editorial española del siglo XVI"; Ch. Péligrý, "Les Éditeurs lyonnais et le marché espagnol aux XVI<sup>e</sup> et XVII<sup>e</sup> siècles"; P. Berger, "La Lecture à Valence de 1474 à 1560 (Évolution des comportements en fonction des milieux sociaux)"; J. Simón Díaz, "Las 'Relaciones de sucesos' ocurridos en Madrid durante los siglos XVI y XVII"; M. Chevalier, "*Don Quichotte* et son public"; M. C. Casado Lobato, "Autores franceses en la biblioteca de un escritor del siglo XVII: Bernardino de Rebolledo (1597-1676)"; F. López, "'Lisants' et lecteurs en Espagne au XVIII<sup>e</sup> siècle. Ébauche d'une problématique"; R. Charrier, "La Circulation de l'écrit dans les villes françaises, 1500-1700"; D. Roche, "La Culture populaire à Paris au XVIII<sup>e</sup> siècle: Les Façons de lire." Lista en la que se reconocen, con muy pocas ausencias, los nombres de los más destacados especialistas sobre la materia.