

FR. BERNARDINO GONZÁLEZ AND THE SPANISH LEXICOGRAPHICAL TRADITION

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Fr. Bernardino González, OFM: *Intérprete arábico. Epítome de la gramática arábica* (Obras manuscritas), i, ii. Estudio preliminar de Ramón Lourido Díaz. Madrid 2005. Real Academia de la Historia/Ministerio de Asuntos Exteriores y de Cooperación, pp. 639+657. ISBN: 84-95983-57-5 (complete edition); ISBN: 84-95983-59-1 (vol. ii).

Parallel Arabic title: *Kitāb tarjumān isbānyūlī ʿarabī k̄ ʿarabī isbānyūlī k̄ al-naḥw al-ʿarabī*.

González' *Intérprete* is just one of the long series of lexicographical and grammatical texts concerned with Arabic since the XIIIth century. Andalusī Arabic occupies the privileged position in this scholarly concern. To pay due tribute to González' learned predecessors, let us recall at least some of them.

The period between XIIIth and XVIth centuries is marked by two pioneer works on Andalusī Arabic: anonymous *Vocabulista in arábico*, of uncertain chronology, attributed to a certain Ramón Martí, and *Vocabulista arauigo en letra castellana*, by Pedro de Alcalá (Granada 1505).

The manuscript of Martí's two-way Arabic-Latin and Latin-Arabic lexicon was discovered in the Biblioteca Riccardiana in Florence and first edited by Schiaparelli (Florence 1871). Schiaparelli's assertion that *Vocabulista* is based on a levantine dictionary and has little in common with Andalusī Arabic, could not be attested by conclusive evidence (Corriente 1989: 7, n.1).

F. Corriente: *El léxico árabe andalusí según el "Vocabulista in arábico"* (Andalusī Arabic lexicon according to "Vocabulista in arábico"). Madrid, Universidad Complutense, 1989.

Alcalá's *Vocabulista in arábico en letra castellana* (Arabic lexicon in Castilian (Latin) letters) accompanied with a short grammar or, perhaps, manual *Arte para ligera mente saber la lengua arauiga* (A method of easy mastering the Arabic language). Arabic language, in both parts of this unique source, had to be identified with the living vernacular as spoken at that time in Granada. The Latin alpha-

bet, for all the inconsistencies and errors occurring in Alcalá's adapting it to the Arabic phonological system, proved to be highly useful in recording linguistic features that are out of reach of the vowel-less Arabic script. This advantage outweighed, in a sense, Alcalá's linguistic incompetence and lack of his own practical knowledge of Arabic. The excellence and lasting value of this source is attested by numerous editions and re-editions, and even modern rephonemized versions thereof:

P. de Lagarde: *Petri Hispani de lingua arabica libri duo*. Göttingen, 1883; reprint. Osnabrück, 1971.

F. Corriente: *El léxico árabe andalusí según P. de Alcalá* (Ordenado por raíces, corregido, anotado y fonémicamente interpretado). Madrid, Universidad Complutense, 1988.

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Equally important is the linguistic legacy of the Franciscan monk Bernardino González (c. 1665-c.1735). *Intérprete arábico*, González' major work, was casually discovered in 1900 in a Zaragoza second-hand bookshop by the dean of the *Facultad de Letras* in that city. Miguel Asín Palacios, the distinguished Spanish scholar, published the text in 1901.

M. A. Palacios: "El 'Intérprete arábico' de Fray Bernardino González". In: *Boletín de la Real Academia de la Historia*, 38 (1901), 267 pp; in reproduced form, in his *Obras escogidas* /Selected works/, ii and iii, Madrid 1948.

From five recently known manuscript copies of his concise Arabic grammar, *Epítome de la gramática arábica*, the copy dated 1704, and from seven copies of *Intérprete*, that made between 1706 and 1708 by Juan Gallego, have been selected for the present facsimile edition.

The copy was used by Spanish Franciscan missionaries studying Arabic in the College of Damascus. After the College had been burnt out and its inmates massacred by the Druses in 1860, the copy was saved by an anonymous English diplomat or missionary. Discovered by chance in an Amsterdam bookstore, the copy, still showing visible traces of the fire 1860, is now deposited in Biblioteca Islámica "Félix María Pareja", in Madrid (Díaz, *Estudio preliminar*, 148 f., n. 230).

Vol. I. of *Intérprete* includes:

i. Estudio preliminar (11-164);

1. Descubrimiento de las obras manuscritas de Fr. Bernardino González;
2. Fr. Bernardino González: Su trayectoria vital;
3. Su formación en la lengua árabe;
4. El. P. Bernardino y la elaboración de sus obras;
5. Influencia en la enseñanza posterior del árabe;
6. Reproducción de las introducciones de las obras.

ii. "Intérprete arábico-castellano" [español-árabe] (1-433);

iii. "Intérprete árabe-latino" [latino-árabe] (437-455);

Términos recuperados de ambos "Intérpretes" (i-xix).

Vol. II. consists of:

i. "Intérprete hispano-arábico" [árabe/español] (1-424);

Términos recuperados (i-xi);

ii. "Epítome de la gramática arábica"

Introducción (i-ix);

Texto (1-196, 399-409).

The comparison of González' manuscript version of *Intérprete* with the somewhat later three-volume *Diccionario Español Latino-Arábigo* (Madrid 1787), by another Franciscan monk Fr. Francisco Cañes, may lead to controversial conclusions. As relatively well acquainted with *Diccionario*, we certainly cannot accept extremely negative valuation of Cañes' scholarly work, presented by Díaz: "Por tanto declaramos ya desde un principio que, tanto la gramática como el diccionario árabes publicados por el P. Cañes, no son, en su conjunto, más que un calco de las dos obras de su hermano" (*Estudio preliminar* 13).

The Spanish-Arabic parts of both lexicons (parallel grammars will be ignored as we had no opportunity to get acquainted with Cañes' grammatical text) are, in principle, one-man projects largely independent of the mediaeval lexicographical sources. The Spanish-Arabic organization of entries in both lexicons, brought into being a host of new problems largely unknown to the Arab lexicographical tradition. In seeking solutions to these problems, Cañes seems to be more successful than his Franciscan fellow brother González.

A great number of entries, treated by Cañes, are missing in González' *Intérprete*. At least some of them (their alphabetic arrangement in both sources makes page indications superfluous):

Cañes' quotations from *Diccionario Español Latino-Arábigo* are given in original orthography; mistakes and misspellings of Arabic terms are left uncorrected. The same holds for quotations from González' *Intérprete*. Latin equivalents in *Diccionario* entries are enclosed in brackets.

- America – la quarta parte del mundo conocido, y la mayor de todas . . . (America, novus orbis): vulgó *alankidunyā* (?), *hind al-ğarb*;
- bigamo – el casado dos veces, ó el que se casa con viuda: *at-tazwiğ at-tāni ba[^]da mā yatarammal ar-rağul*;
- constitucion (constitutio, ordinatio, statutum, sanctio): *farğ farāyiğ, qānūn qawānīn*;
- deporte* – diversion, holgura, pasatiempo (relaxatio animi, recreatio): *al-inširāğ, at-tanazzuh* (* 'sport; relaxation' in modern Spanish);
- equipage – aparato y prevencion de lo necesario en un viage: *az-zawād wa-t-tahyi'a min kulli mā ya[^]tāzū ilayhi li-s-safar*;
- gobernar – mandar, regir, ordenar y dirigir en orden á algun fin (gubernare, regere): *dabbar yudabbir*;
 - gobernar la nave: *dabbar as-safīna bi-d-daffa*;
 - lo mismo que 'imperar, reynar';
- equador ó equator – circulo maximo que se considera en el esfera celeste, y dista igualmente de los polos del mundo: *ğatğ al-'istiwā'*;
- parlamento – tribunal supremo donde se tratan y resuelven los negocios mas importantes de la corona (senatus regius vel supremus senatus): *dīwān as-sulğān*.

Many entries, included in both lexicons, exhibit much more precise and more complete elaboration in Cañes' lexicon (C) than those in *Intérprete* (G), as in:

C: cancer – tumor maligno que degenera en una llaga de muy difícil curacion: *ākila, ra^cāya*;

cancer – zaratan que sale á las mugeres en los pechos (i.e., female breast cancer): *saraṭān sarāṭīn*;

cancer – signo boreal el cuarto del Zodiaco: *saraṭān al-burġ*.

G: cancer – *ra^cāya, ākila, āfa*.

C: hacienda – las heredades del campo y tierras de labor: *mazra^ca mazāri^c, ḥaql ḥuqūl*;

hacienda – los bienes, posesiones y riquezas que uno tiene: *rizq arzāq, māl amwāl; muqtanā*;

hacienda – los trabajos y labores caseras que ejecutan los domesticos: hacer hacienda (rem facere): *ištaġal yaštaġil*;

G: hazienda: *rizq arzāq, māl amwāl; muqtanā, raḥl*;

hazienda – posesion: *qunya qanāyā*.

C: hospital – la casa donde se reciben los pobres enfermos, y se curan de las enfermedades que padecen: *takīya takāyā, bayt al-marḍā*;

hospital para locos (i.e., madhouse, asylum): *maristān marāsītīn*;

hospital – la casa que solo sirve para recoger de noche á cubierto á los pobres: *manzil al-fuqarā*';

G: hospital: *takīya takāyā*;

C: ministerio – el oficio, ocupacion: *al-ḥidma*,

– oficio, cargo, empleo: *waḍifa waḍāyif, wilāya*;

ministro – el que sirve y ministra á otro alguna cosa: *ḥādim ḥuddām*;

ministro de estado: *wazīr as-sultān*;

ministro del rey, ó consejero: *mušīr, mušāwir*.

G: ministerio: *ḥidma*,

ministerio, oficio, cargo: *waḍifa waḍāyif*;

ministrar: *ḥadam yaḥdim*;

ministro: *ḥādim ḥuddām*.

Nevertheless, some of these missing entries or their parts may partly be recovered in *Intérprete* under synonymous or nearly synonymous headings, as for instance, 'reynar': *malak yamlik, tasallaṭ ^calā* (for 'governar'), 'relaxacion': *raḥw, raḥāwa, istirḥā*, *fasāḥa*, or 'recreacion': *inširāḥ, inbisāt, furġa* (for 'deporte'), etc.

This comparison, of course, is not intended to lower the scholarly value of this rare 18th century source, its unique aim was to mitigate the possible impact of the excessively harsh depreciative attitude of Díaz.

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The Franciscan order has to be given credit for another remarkable achievement in Arabic studies. In the last quarter of the 19th century two important dialectological works appeared by Fr. José de Lerchundi (1836-1896), the learned Franciscan missionary in Morocco.

Fr. José de Lerchundi: *Rudimentos del árabe vulgar que se habla en el Imperio de Marruecos*. Madrid 1872.

Edición facsímil, Estudio preliminar por Ramón Lourido Díaz. Madrid, Agencia Española de Cooperación Internacional, 1999. lxxvii + 415 + 70 pp. ISBN: 84-7232-822-8.

Fr. José de Lerchundi: *Vocabulario Español-Arábigo del dialecto de Marruecos*. Tanger 1892.

Edición facsímil, Estudio preliminar por Ramón Lourido Díaz. Madrid, Agencia Española de Cooperación Internacional, 1999. lxxxvi + 863 pp. ISBN: 84-7232-823-6.

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In the 20th century, the scholarly interest in Andalusí Arabic is marked by the remarkable progress in linguistic theory and related techniques. When leaving aside two 20th century monographs already mentioned and numerous specialized articles on various topics, published in journals, at least two major works deserve a brief mention: a modern grammar of Andalusí Arabic, conceived as part of the Spanish Arabic dialect cluster, and a huge data-based Andalusí-Arabic lexicon.

F. Corriente: *A Grammatical Sketch of the Spanish Arabic Dialect Bundle*. With a Prologue by Emilio García Gómez. Madrid, Instituto Hispano-Arabe de Cultura. 1977. xvi + 196 pp.

F. Corriente: *A Dictionary of Andalusí Arabic*. (Handbook of Oriental Studies I. The Near and Middle East, vol. 29). Leiden, New York, Köln, Brill 1997. xxi + 653 pp. ISBN: 90-04-09845-1.

Both works, dealing with a variety of Arabic of the highest cultural importance, transmitted to our days by texts whose production was discontinued several centuries ago, are of invaluable significance.

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To close our presentation of Franciscan scholar-missionary Bernardino González some words of valuation have to grant recognition to his scholarly work. Both lexicon and grammar are highly meritorious pioneer works bridging the vacuum of the scholarly space between Pedro de Alcalá and Francisco Cañes in this field of linguistic studies, and maintaining their value, untouched by time, up to our days.