

Diego de Guadix. *Recopilación de algunos nombres árabigos que los árabes pusieron a algunas ciudades y a otras muchas cosas*. Ed., introd., notas e índices de Elena Bajo Pérez y Felipe Maíllo Salgado. Gijón: Trea, 2005. 1226 p. (Bibliotheca arabo-romanica et islamica / Universidad de Oviedo, Seminario de estudios árabo-románicos. Vol. 3).

Diego de Guadix. *Diccionario de arabismos. Recopilación de algunos nombres árabisos. Estudio preliminar y edición María Águeda Moreno Moreno; Prólogo Ignacio Ahumada*. Jaén: Universidad de Jaén, 2007. XCV, 508 p.

The book that was prepared for printing more than 400 years ago but never issued has recently been published with a short interval by two independently working editors. The first publication was prepared by researchers from the University of Salamanca and published in the series by the University of Oviedo. In collaboration with arabist F. Maíllo Salgado, a specialist in the field of Spanish grammar and lexicography E. B. Perez performed major work on editing the book. Assistance of an arabist in such kind of activity is very important, but in this case his contribution could be much larger.

The book consists of an introductory research and publication of Guadix' dictionary. In introductory remarks E. B. Perez tells about the publication prehistory and difficulty of work with the manuscript. At the same time she gives credit to index compilation, since it actually represents the last editing version and allows for certain doubts to be removed.

The research itself begins with the biography of Diego de Guadix and the history of his work. On the basis of a single source it can be stated that the author was born in Guadix (the date of birth is unknown). He was a Franciscan monk ordained in Granada. Later he stayed in Ubeda and in the Canary Islands, worked as an Arabian interpreter at the inquisition tribunal in Granada, lived in Rome where he wrote his dictionary. On returning to Spain he worked as a professor of theology, censor, and an evangelizer of Moriscos. Diego de Guadix died in his home town in 1615. His book got imprimatur status in 1593, but was never published for unknown reasons.

In the course of the research E. B. Perez tries to define the sources used by Diego de Guadix, since any lexicographical work is usually only an element in a chain of loans. Finding no predecessors and stating that the etymology entries are written either by him or by his contemporaries (with or without signature), the researcher concludes that the work of Guadix is completely original.

In section "The Repercussions of Diego de Guadix' Work" E. B. Perez analyzes Spanish lexicographical publications from 1601 till 2003 and comes to a conclusion that the text of Guadix' dictionary was hardly known to anybody. Even those, who claim to know it, quote it in an absolutely distorted way.

Study of the text allows for the publisher to define that the first and actually the only part was supposed to be followed by two more parts, devoted to male and female anthroponomy. After thorough examination of Guadix' methodology some of the etymologies are found unacceptable.

The analysis ends with a description of manuscript stored at Biblioteca Capitular de la Fundación Colombina Sevilla. Not being an autograph copy, but still having author's correction, the manuscript was meant for publishing house. There were no inscriptions on it but one possessory mark and one library note. The type of publishing chosen by E. B. Perez is philological.

The bibliography of the given book is wide-ranging, but it includes no Arabic dictionaries, except for one contemporary research on Arabisms in Spanish.

The research is followed by Guadix' text *per se* with indices or, more precisely, with lists in the end: Arabisms according to the country, onomastic index, thematic index of non-homonyms, words and expressions that present special interest from grammatical or lexicographical viewpoint. Unfortunately, there is just one index missing — that of the Arabic words.

The second book published by Jaén University is a thesis of a specialist in the history of Spanish lexicography M. A. Moreno Moreno. The thesis consists of two parts: the analysis and Guadix' text itself. Unfortunately the book includes only some of the materials from the first part of the thesis.

Being a preliminary research this first part includes many facts that coincide with previous publications, but

it also shows a clash of opinions. In the section devoted to Guadix' biography all facts are certainly the same, since there is only one source available. However, there is also an argument that the Spaniards studied Arabic not only for the purpose of reading in it, but also in order to evangelize the Arabs.

In the section devoted to the manuscript, apart from the description M. A. Moreno Moreno also tries to find references to other authors pointing out an eloquent absence of such. Unlike E. B. Perez, the researcher considers that some people actually knew the text of Guadix dictionary.

In the section on lexicographical methodology the publisher gives high estimates to Guadix' work with Spanish material taking into account the time of the dictionary creation. However, some remarks are made about inhomogeneous character of vocabulary presentation.

Finally, in the section devoted to etymology the publisher defines Guadix' work as a search for "word prehistory". Due to the absence of methodology the work is characterized as "pre-scientific" lexicography. Unreliability of some etymologies is pointed out and illustrated in a number of examples, which shows that M. A. Moreno Moreno generally proceeds from Spanish likelihood, and she had no co-author arabist unlike the previous publication.

The introductory part ends with a less voluminous bibliography and enumeration of publication criteria. The type of publication is diplomatic. If in the previously described book the text is presented as close to the original as possible, the given text includes publisher's punctuation marks that facilitate comprehension as well as explanations of author's abbreviations. The text of the work is followed by indices that represent lists of general vocabulary, onomastics (with internal division) and words that have no dictionary entry, but can be found within other entries. Naturally, the publication also has no index of Arabic words.

In works of Spanish philologists one can often find a most detail philological analyses of the text combined with very little interest to its contents. This refers to one more remarkable series of Oviedo University — "Colección de la literatura español aljamiado-morisca" — that was issued by publishing house "Gredos" and that is distributed by "Trea" at the moment.

Today one can still find books, where the authors draw far-reaching conclusions, for example, about the relationship between Russian and Arabic on the basis of phonetic similarity. Such books are rarely published in scientific press and specialists disregard them. It is obvious, that a work of the 16th century can't be estimated according to the present day criteria, but it shouldn't prevent us from giving it an objective evaluation. Indeed, E. B. Perez mentions that Guadix' dictionary is interesting mainly from the ethnographic viewpoint emphasizing author's impetuous imagination. In her turn M. A. Moreno Moreno also recognizes a pre-scientific character of the author's work. However, neither of the two publications contains a detail analysis of Arabic lexical material, though F. Maíllo could have presented it in the first book. Now let's turn from the work of pub-

lishers to the text of Guadix *per se*, namely, to its introductory part that was thoroughly studied in both books.

In the introduction, addressed to King Philip the Second, the author writes that after conquering Spanish territories the Arabs started to change their existing names like the Spaniards did with the newly conquered lands. Mozarabs took on the language from Arabs and kept using it even after the Reconquest, which explains a large amount of Arabisms in Spanish. At that time there was nobody, who could explain to people that they were speaking Arabic and give definitions to the words they were using. In the introductory remarks addressed to the readers Guadix also refers to the story of Babel tower when describing a mixture of languages and distortion of the original Arabic word form. Guadix admitted that he could make mistakes, since he was the first and had nobody to consult with. Then, the author gives ten forewarnings: (i) the Arabic language could borrow neither from Spanish, nor from any other language, since Arabic ("a distorted Hebrew spoken by Adam") is more ancient. Other languages did borrow from Arabic, but there was nobody to take note of that. For him Arabic was almost a mother-tongue, because he learned it in childhood. Latin also borrowed a lot from Arabic, which had happened long before Islam, when Arabs had lived in Arabia before Abraham; (ii) a word is borrowed from that language, in which it means something; (iii) a word can have a meaning in both languages, but the meaning can be different; (iv) there are places, where Muslims have never stepped, but Arabisms can still be found there ("Mexico" and "Peru" are Arabisms too!). But this is one more evidence to the ancient character of the Arabic language. (v—vii) about mixed words and distortions, because some people didn't know the language of others and vice versa; (viii) about pronunciation of *lam* before solar consonant; (ix) about Spanish denominative verbs (derived from Arabic names); (x) Arabic "b" is an equivalent to Spanish "p"; he writes Arabic words not in Arabic but in Latin alphabet for those ignorant with the subject; and there are only four Arabic letters that can not be given in Latin: "ث" — "like having a lisp", "ذ" — like the second "d" in the word *dedo* (it is strange that none of the publishers paid attention to this interesting phonetic description); "ع" and "غ" are explained descriptively. The author ends the introduction with some remarks on the composition of dictionary entries.

Now let us consider the author's etymologies performed with straightforwardness of modern deconstructionists. Analysis of the whole scope of lexical material lies outside the purpose of this review, but a few examples will be enough to illustrate that one can find some quite accurate etymologies in Guadix' work. As for already mentioned proper names Mexico and Peru, the first word can be written as "معيشتك" ("your dwelling") and the second as "بره" ("his wasteland"), though we should prove that it is not just phonetic similarity. The author claims that he knows Arabic almost as well as his mother-tongue. If, according to the author's opinion, "Arrandio" is composed of "al" (an article) and "رندة" ("his laurel"), then, how an article "ال" can also be here? He considers that toponym Güesca is composed of "و"

(“and”) and “عشق” (“love”), but how can a toponym begin with the conjunction “and” and where can we find similar combinations in Arabic? The Guadix’ “method” can be illustrated with two verbs taken from M. A. Moreno Moreno’s list: the author traces back the word “mear” to Arabic “ماء” (“water”) combined with Spanish infinitive ending *-ar* (etymology according to the meaning), while the verb “cagar” is lead up to “كغار” (“as a cave”) (etymology according to phonetic similarity)! Not all reproaches refer to Guadix’ work, though. M. A. Moreno Moreno states that the toponym “Altino” goes back to “al” and “tina” (= “his clay”), which can make us doubt the author’s competence, but in the publication of E. B. Gomez the spelling of the word is “tinu”. A possible origin of the Spanish word “algorfa” that

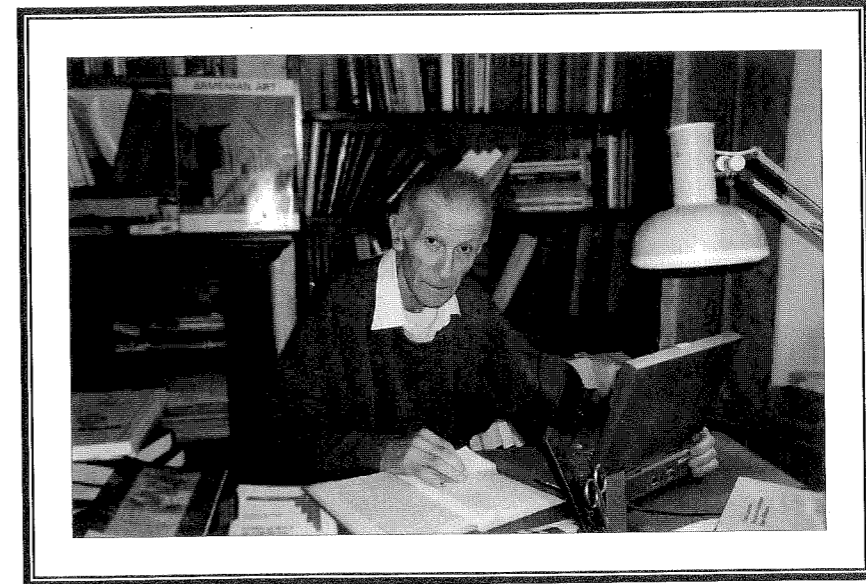
rises from Arabic “الغرفة”, is presented by E. B. Gomez as “gorfa”, while in M. A. Moreno Moreno’s work we see “gonfa”. Most probably these are mistakes of the publisher rather than the author. However, may be the work wasn’t published because somebody suspected it of being inaccurate?

Now that text of the Guadix’ dictionary is published and its Spanish material is studied, it is much easier to proceed examination of its Arabic part that has been overlooked till the present moment. There is no doubt that this time arabists will turn to the analysis. I know, that Spanish arabist F. Corriente has already published an article about the work of E. B. Gomez in the 9th issue of “Estudios de dialectologia norteafricana y andalusi”.

I. Wojewódzki

IN MEMORIAM

KAREN NIKITICH YUZHASHIAN
1927—2009



In the Fall of 1982, in the golden Armenian autumn when the air is sweet and cool and all is touched with rose and sun and tastes of the ripe fruit of the harvest on the plain of Ararat, a charming scholar whose Russian sounded like a good 19th century classic and whose Armenian was Isahakyan’s and Tumayan’s, this scholar with a smile like the golden autumn, gave a lecture in the halls of the Matenadaran, the temple of manuscripts facing the snow masses of Ararat floating in the air above Erevan, and after his enchanting text, on the merchants’ secret argot called Rshtuni lezu, we began to talk as though we had always known each other. Those were days of repression but also of ease and wealth. Armenian scholarly books were printed in fine editions, there was food and coffee, you could have a long late breakfast and walk to the Matenadaran and spend the day in good conversation with your friends. The butcher’s bill for the militarized economy and the static social mess in the Soviet Union had not come in just yet; and the doddering dictator passed inane laws. I had just bought an armload of books when one of these laws cackled over the radio: no books to leave the USSR. (I got them out anyway: Soviet law was mostly a joke except when breaking an enemy.) Karen Nikitich Yuzhashian, the scholar, and I, the younger guest, stood outside the Matenadaran and I said, *Ja èto prosto ne poïmu*, “I just don’t understand it”. About the law. And he, with a sweeping gesture taking in the Land of the Soviets, *A ostal’noe vy ponimaete?* “And the rest of it you DO understand?”

Thus was born our friendship, and when this native of the Caucasian cosmopolis of the fabulous and scary 1930’s Tiflis and son of the Karabagh Armenians before that became a member of the Karabagh Committee to liberate the Armenians in the Azeri enclave, and was elected to the fledgling Armenian parliament, and as the crazy winds of freedom, chaos, resurrected history, swept the country and blew down statues and drowned out propaganda, in those epic times Karen came to New York and Nina Garsoian declared me his guide while she assembled the *karasun tel*, the forty-layer fish pie, and the roast lamb, and the army of red wine bottles for her massive Easter party that night, and we tramped happily around Manhattan and got back a little late to be scolded like two mischievous boys, and we traded smiles, because Nina was the grande dame of the Russian, French, and American Armenologists and by late that night when the pompous official guests were gone and the core of our lot were crammed into her small study with its books and antiques and heavy old wooden furniture, “les artistes chez eux” as she called us, and we basked in that, there would be tiny glasses of very cold vodka.

Columbia University’s Middle East department expelled its dirty Jew. A petition from many Soviet scholars was to no avail. My life in New York, the city of my birth, ended. I went to work in a colder and unfriendlier place; and as the

years of exile in the ice and dirty stares of New England, the intellectual frigidity and provincialism, the horrible weather and dismal light, the evil personal isolation gradually tore apart what was left of my life, yearly trips to St. Petersburg became my only link to authentic culture and human warmth. I stayed often at Karen's apartment on Orbeli Street; and as he reclined on his chaise longue we had long and intricate conversations about Russian and Armenian literature and politics. Roundabout midnight Karen would rouse me from my reading: *James jan, k'entres?* "Dear James, will you have supper?" and we'd sit down in the tiny kitchen for a snack and a glass of vodka. Karen was thin as a rail. I write these lines in a bed in Jerusalem, Israel, where I am recovering very slowly from a terrible motorcycle crash. Gradually I am restoring the muscles of my shattered leg; but when the poor thing was first released from its casts and bandages and stared in horror at its matchstick proportions it reminded me of Karen's skeletal limbs. He used to look up from his meals and tell me he had the *zapasnoi appetit blokadnika*, "the reserve appetite of a Leningrad blockade survivor".

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Dear Karen, may the earth, as Russians say, rest as lightly as a feather over your earthly remains. And for all of us left behind, *ubitye gorem* — "slain by grief" — God grant us strength to live out our lives in the light of his bright memory and be granted the consolation of being reunited with his enfranchised soul in the regions of the truth beyond space and time.

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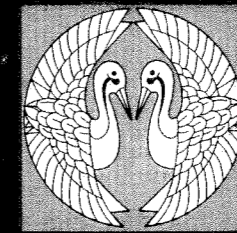
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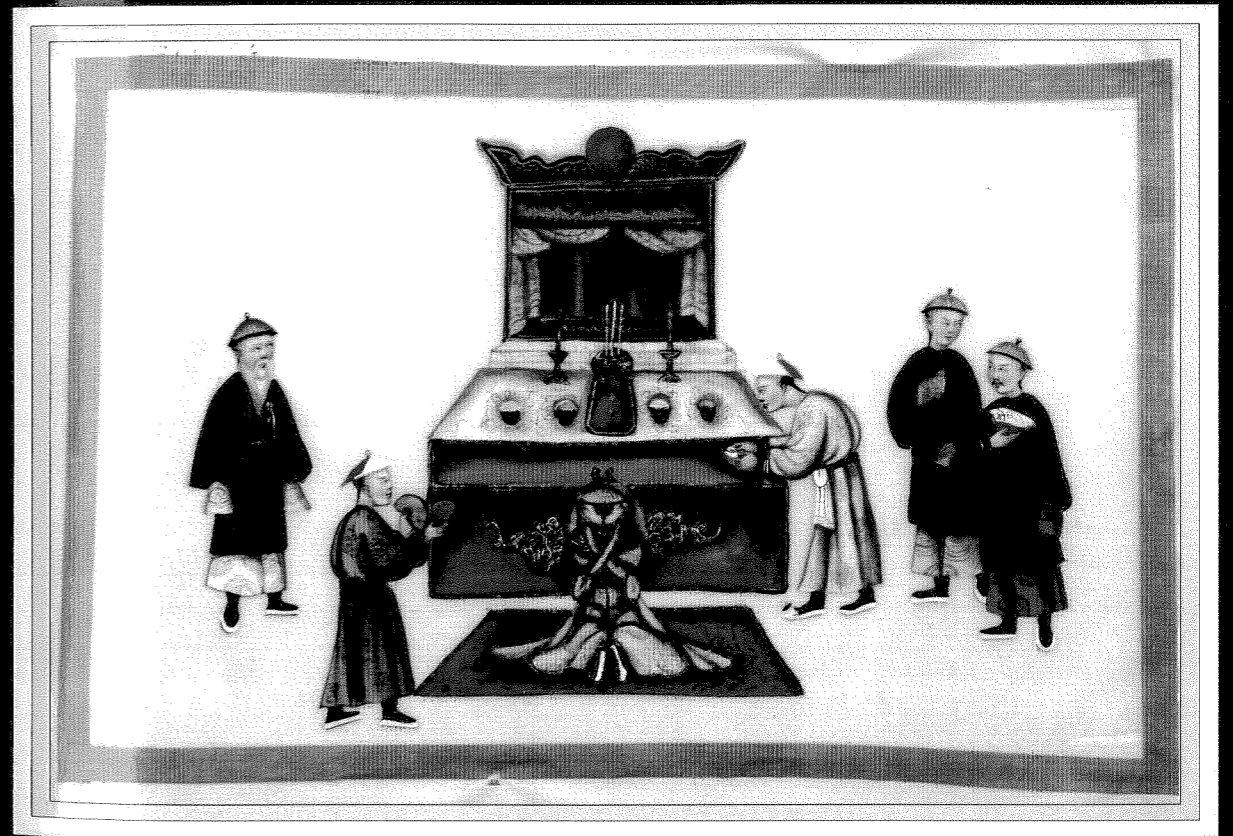
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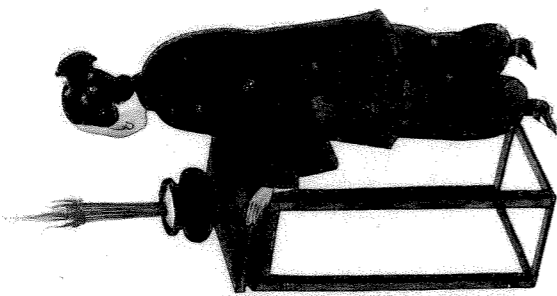
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St. Petersburg

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Plate 1. Sacrifice at a home altar of ancestors before a wedding ceremony. Watercolour on pith, 33×21 cm, China, 19th century. MAE RAS, No. 311-1-12 (7e). Photo by S. Shapiro. Courtesy of the Museum.

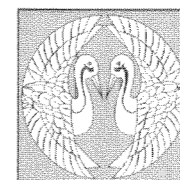
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Plate 2. Offering incense to the spirits. Watercolour on paper, 31×23 cm. Beijing, Zhou Pei-chun's workshop, end of the 19th century. MAE RAS, No. 861-3-100-81. Photo by S. Shapiro. Courtesy of the Museum.

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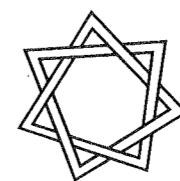
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