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## CHAPTER EIGHT

OF THE DISCIPLES OF ASÍN AND RIBERA who have continued the tradition of Arabic studies in the University of Madrid, the two most important are Ángel González Palencia and Emilio García Gómez.

González Palencia was born in 1889 in Horcajo de Santiago, province of Cuenca. After studying Latin, philosophy and theology he enrolled in the faculty of Philosophy and Letters at the University of Madrid where he received his *licencia* in 1910, after which he worked as an archivist in Toledo. He had studied with Asín in 1909–10, and the latter used his influence to have his former student transferred from Toledo to Madrid in 1913, where he began working in the National Historical Archive. At this time the Spanish Arabists were incorporated into the new Centro de Estudios Históricos and González Palencia began at once to show evidence of his talent by collaborating in the publication of the *Catálogo de los manuscritos árabes y aljamiados de la Biblioteca de la Junta para Ampliación de Estudios* (1915), as well as by contributing to the volume *Miscelanea de estudios y textos árabes* (1915) together with M. Alarcón, the important *Apéndice a la edición Codera de la "Takmila" de Ibn al-Abbār*. In the same year he presented as his doctoral thesis a study on the *Kitāb Taqwīm adh-Dhihn*, under the title of *Rectificación de la mente. Tratado de lógica de Abusalt de Denia*. The previous year he had obtained a scholarship to study in Rabat, though the First World War interrupted his labours, so that in 1916 he began to teach in Madrid.

When Ribera and Asín withdrew from the Centro de Estudios Históricos, González Palencia began to devote himself more exclusively to his work as an archivist, though without entirely giving up Arabism. In 1921 he published, together with Juan Hurtado y Jiménez de la Serna, late professor in Madrid, a manual entitled *Historia de la literatura española*, which in 1949 went through its sixth edition, having become the standard textbook on the subject. Out of his work as an archivist came *Los mozárabes de Toledo en los siglos XII y XIII*<sup>1</sup> a valuable mine of priceless and difficult documents. González Palencia wrote a number of books of a popularizing nature, among which may be counted his *Historia de la España musulmana*<sup>2</sup> a brief resumé of the

1. 4 vols. in folio, 1926–1930, published by the Instituto de Valencia de Don Juan.  
2. *Editorial Labor*, 1925. 2nd ed., 1929, 3rd ed., 1932.

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work done up to his time, and the *Historia de la literatura árabe-española*,<sup>3</sup> a very useful manual since it presented a general panorama of Hispano-Arabic literature and included the recent findings of the Spanish Arabists, thus presenting a more up-to-date picture of the subject than was to be found in Von Schack's book which had dealt only with poetry and art.

When Ribera retired from the University in 1927, the archivist competed for and won his professor's chair, and his new duties made him turn more towards Arabic studies, in which he published folklore works and children's books of Arabic tales, to which he made additions from 1930–39. He also published an edition of the *Iḥṣā' al-'Ulūm* or 'Catalogue of sciences' by al-Fārābī in 1932, and a new Spanish translation of *Ḥayy ibn Yaqzān* by Ibn Ṭufayl which was far superior to that of Pons Boigues and which was edited in 1934 and reprinted in 1948 by the Escuelas de Estudios Árabes of Madrid and Granada.

In 1931 González Palencia joined the Academy of History and delivered an inaugural address entitled *Influencia de la civilización árabe* which constitutes a resumé of Arabic influences on Spanish and European culture and outlines the comparatist theories towards which the Spanish Arabist school has always tended. González Palencia in 1943 visited the United States where he lectured at Stanford University, Harvard, Cornell, Columbia and other American centres of learning. During the Spanish Civil War he stayed in Aragón and continued his research, as well as directing the School of Arabic Studies in Granada, thus assuring its continuity. He returned to the United States in 1938 and after the war resumed his functions in Madrid, where he joined the Spanish Academy in 1940, and in 1945 he sponsored the entry of García Gómez into the same institution, making a plea for the continuity of Spanish Arabism after the death of Asín.<sup>4</sup>

After the Civil War, his attention was taken up more by Spanish than Arabic studies, though he became director of the Instituto Miguel Asín in 1944 and wrote articles for *Al-Andalus* while at the same time he supervised the edition of Asín's *Obras escogidas* and published books such as *El arzobispo don Raimundo y la Escuela de traductores de Toledo* (1942), *Versiones castellanas del Sendebār* (1946) and the *Disciplina Clericalis* (1948). He died in an automobile accident in 1949, leaving behind him the memory of a life entirely devoted to scholarship. Though many of his books on Arabic are in the form of general studies of a popularizing nature, they represent the summing up of

3. *Labor*, 1928, 2nd. ed., revised, 1945.

4. Referring to himself and García Gómez he declared: "Together will we carry upright the lighted torch of Arabic studies in Spain, as long as God is served." Cf. García-Gómez, "Don Ángel González Palencia (1889–1949)," in *And.* 14, 1949, pp. i-xi.