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ARABICA

ÁLVAREZ MILLÁN, C., and C. HEIDE (eds.) — Pascual de Gayangos. A nineteenth-century Spanish Arabist. Edinburgh University Press, Edinburgh, 2008. (24 cm, XIV, 250). ISBN 978-0-7486-3547-4. £ 60,00.

The contributions in this book offer new material for the study of the life of a much respected Spanish Arabist. This collection appeared at the occasion of the 200th anniversary of the birth of Pascual de Gayangos (1809-97), the father of Arabic studies in Spain in modern times. He was a scholar with many ambitions: Arabist, historian, researcher, but also traveller, translator, diplomat, and one of Spain's greatest collectors of books and antiquities. In the Preface we read: "What is now called for is a broad account of Gayangos's intellectual trajectory, which re-evaluates previous scholarship on Gayangos and incorporates new data deriving from the archives in Spain, Britain and the United States. This is what the present volume provides." (p. vii).

The first part of the book is an introduction by means of two chapters consisting of one chapter by Cristina Álvarez Millán (Universidad Nacional de Educación a Distancia, Madrid) on "The Life of Pascual de Gayangos (1809-1897)" (p. 3), an updated overview of Gayangos's life, personality and achievements, with a revision of some earlier misunderstandings, and the second chapter by Miguel Ángel Álvarez Ramos (Madrid) and Claudia Heide (University of

Edinburgh), entitled "Gayangos and the World of Politics" (p. 24), an evaluation of Gayangos's position in the political situation of his time.

The second part of the book deals with Arabism, involving another two articles, that is to say chapter three by Andrew Ginger (Stirling University) entitled "The Estranged Self of Spain: Oriental Obsessions in the Time of Gayangos", being a survey of Gayangos' role in the Spanish context of both verbal and visual representations of Islamic Spain. The essay rejects the assumption, derived from Edward Said and others, that the "Orient" is rendered exotic in order to be ultimately subjugated; and chapter four by Manuela Marín (Consejo Superior de Investigaciones Científicas, Madrid) entitled "Scholarship and Criticism: The Letters of Reinhart Dozy to Pascual de Gayangos (1841-1852)" which scrutinises the relationship between Gayangos and the Dutch Arabist Reinhart Dozy (1820-1883) from Leiden. Her essay draws on a series of unpublished letters, which are kept in the Real Academia de la Historia and at Leiden University.

The third part has contributions on "Gayangos in the English-speaking world": Richard Hitchcock (University of Exeter) wrote chapter five: "Gayangos in the English Context" (p. 89). Hitchcock analyses Gayangos's bibliography written and published in Britain, particularly his many contributions to *The Penny Cyclopaedia* – another medium that allowed him to reinstate the importance of Islamic Spain and to counteract romance and inaccuracy. C. Harvey Gardiner (University of Southern Illinois) is the author of chapter six, entitled "Gayangos: Prescott's Most Indispensable Aide" (p. 106), being a reprint of the essay originally published in 1959.

Chapter seven was written by Claudia Heide on "Más ven cuatro ojos que dos: Gayangos and Anglo-American Hispanism" (p. 132) and Thomas F. Glick (Boston University) is the author of chapter eight, entitled "Gayangos and the Boston Brahmins" (p. 159) dealing with the dense pattern of interplay between members of George Ticknor's circle on subjects related to Spain, American history, and books.

The fourth part of the book is devoted to "Gayangos and material culture" with chapter nine written by Miguel Ángel Álvarez Ramos, entitled "Pascual de Gayangos: A Scholarly Traveller" (p. 185), about the recovery of Spanish material culture: books, manuscripts, documents and archaeological remains, and chapter ten by Marjorie Trusted (Victoria and Albert Museum) entitled "Gayangos's Legacy: His Son-in-Law Juan Facundo Riafio (1829-1901) and the Victoria and Albert Museum" (p. 203) which includes an examination of some of the objects, purchased by the South Kensington Museum on the basis of Riafio's advice.

At the end of the book we find a Bibliography (p. 223) and an Index (p. 244). The whole book offers useful investigations of and new insights into the life and work of Pascual de Gayangos. I found especially interesting the chapter about the letters of the historian and lexicographer Reinhart Dozy (Professor of History at Leiden University in the Netherlands) to Pascual de Gayangos. Perhaps it throws light upon the mentality at the Dutch universities in former times as a whole. Future historians of the Dutch Arabists should take these letters and this article by Manuela Marín into account.

Amsterdam, July 2012

Arie SCHIPPERS

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