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Séptimo centenario de los estudios orientales en Salamanca A. AGUD... [et al.], 2013-10-01 En el concilio celebrado en Vienne Francia en 1311 el papa Clemente V decret un Canon en el que se autorizaba y ordenaba a las universidades de Salamanca Oxford Par s y Bolonia la ense anza de lenguas orientales en concreto de rabe hebreo y caldeo El canon conciliar de Clemente V no cay en papel mojado y tuvo como consecuencia el comienzo inmediato en Salamanca de la ense anza de lenguas orientales entre las que ocup un lugar preferente el hebreo De hecho el hebreo permaneci en el elenco de ense anzas de la Universidad de Salamanca desde esa fecha hasta la desamortizaci n de Mendiz bal 1836 Doscientos a os m s tarde 1521 se introdujeron las ense anzas de hebreo en la Universidad de Alcal que corrieron la misma suerte que los estudios de Salamanca con la mencionada desamortizaci n A mediados del s XIX hubo un nuevo impulso de los estudio de hebreo que se introdujeron en las Universidades de Madrid Barcelona y una vez m s Salamanca En nuestra Universidad sin embargo se vieron dram ticamente interrumpidos en 1936 y no se restauraron hasta 1990 si bien en Salamanca la Universidad Pontificia de Salamanca los hab a introducido ya en los a os 70 del siglo pasado Rosas y sus opositores José Rivera Indarte, 1843

Una comparación entre una fábula de Fedro y una fábula de Viṣṇuśarman Sol ARGÜELLO SCRIBA, 2014-05-16

En el concilio celebrado en Vienne Francia en 1311 el papa Clemente V decretó un Canon en el que se autorizaba y ordenaba a las universidades de Salamanca Oxford París y Bolonia la enseñanza de lenguas orientales en concreto de rabe hebreo y caldeo El canon conciliar de Clemente V no cayó en papel mojado y tuvo como consecuencia el comienzo inmediato en Salamanca de la enseñanza de lenguas orientales entre las que ocupó un lugar preferente el hebreo De hecho el hebreo permaneció en el elenco de enseñanzas de la Universidad de Salamanca desde esa fecha hasta la desamortización de Mendizábal 1836 Doscientos años más tarde 1521 se introdujeron las enseñanzas de hebreo en la Universidad de Alcalá que corrieron la misma suerte que los estudios de Salamanca con la mencionada desamortización A mediados del s XIX hubo un nuevo impulso de los estudios de hebreo que se introdujeron en las Universidades de Madrid Barcelona y una vez más Salamanca En nuestra Universidad sin embargo se vieron dramáticamente interrumpidos en 1936 y no se restauraron hasta 1990 si bien en Salamanca la Universidad Pontificia de Salamanca los había introducido ya en los años 70 del siglo pasado En cuanto al rabe aparte del impulso inicial en Salamanca como consecuencia del canon y de algunas escuelas de lenguas vinculadas a la actividad misionera los estudios de rabe propiamente dichos comienzan mucho más tarde Es Carlos III quien con Campomanes y otros eruditos ilustrados decidió importar arabistas como el libanés Casiri para poder comprender los tesoros científicos que guardaba la colección de manuscritos de El Escorial A partir de ese momento y especialmente en el siglo XIX figuras de peso como José Antonio Conde Pascual Gayangos o Francisco Codera encarnaron la preocupación por estudiar el pasado rabe de la Península Ibérica con un interés muy específico Puede decirse que con ellos y con otras figuras representativas ya en el siglo XX como Francisco Pons Boigues Julián Ribera Miguel Asín Emilio García Gómez los estudios rabes o el arabismo como se ha llamado tradicionalmente adquirieron categoría científica En este sentido las iniciativas políticas favorecieron de algún modo el interés y la difusión y no siempre en idéntica medida los contactos con otros países y con el propio mundo rabe Así en 1910 se creó en Granada el Centro de Estudios Históricos de Granada y su Reino que editó asimismo una revista publicada hasta 1925 En cambio no tuvieron éxito la creación de una Escuela de Africanistas en 1919 ni la de un Centro de Estudios Africanos en 1923 Con todo el 4 de febrero de 1932 se crearon por ley las Escuelas de Estudios Rabes de Madrid y Granada cuya finalidad era proteger y fomentar los estudios rabes en España A la de Granada se le asignaban además de la enseñanza del rabe la del hebreo y rabínico y la atracción de la juventud musulmana labores que completaban con trabajos de investigación científica A partir de ese momento y con la creación de la revista Alandalus al año siguiente puede hablarse de una consagración de los estudios rabes en España Dicha consagración se traslució asimismo en las universidades en las que empezó a incluirse la docencia del rabe de manera regular Se produjo asimismo cierta proyección internacional dado que en 1960 Félix María Pareja creó la Unión Europea de Arabistas e Islamistas en la que siempre ha habido desde entonces una notable presencia de arabistas españoles El resultado de toda esta actividad académica fue la creación del título

de licenciado en filología árabe que hasta la actual reforma de planes adaptados al EEES se impartía en ocho universidades españolas. Así pues, las lenguas incluidas en el canon aunque con interrupciones han mantenido en España una tradición más o menos vigorosa y tras un crecimiento exponencial a lo largo del s. XX podemos afirmar que a fecha de hoy los estudios de árabe y hebreo gozan en España de excelente salud y que están al mismo nivel tanto en la docencia como en la investigación. Un desarrollo muy importante han experimentado igualmente los estudios del Próximo Oriente Antiguo auspiciados tanto por los historiadores de la Antigüedad como por los estudios bíblicos y por los estudios comparativos de lenguas semíticas. Sin embargo, España se ha mantenido bastante rezagada en un cambio de paradigma importante de los Estudios Orientales que comenzó a producirse en el resto de Europa en el s. XVIII y que se consumó en el s. XIX. En el resto del continente la limitación del estudio de lenguas orientales a aquellas conectadas con el estudio de la Biblia empezó a romperse en el siglo XVIII cuando los relatos de viajeros audaces y el incremento de las relaciones diplomáticas y comerciales proporcionaron a las universidades noticias y materiales que muy pronto empezaron a estudiarse regularmente dando lugar a estudios sobre culturas orientales que en el siglo XIX crecieron exponencialmente y modificaron en profundidad la percepción europea de nuestra propia cultura ampliando sus horizontes y permitiendo comparaciones fecundas. España quedó al margen de esta evolución. De hecho, como ya hemos mencionado a mediados del s. XIX con la desamortización de Mendizábal provocó una cierta involución en el estudio de lenguas orientales. Tras su restablecimiento los estudios Orientales siguieron limitados a las lenguas bíblicas y el árabe. Solo en el s. XXI la profunda transformación del escenario geopolítico y el importantísimo papel que las culturas asiáticas han pasado a desempeñar en nuestro mundo así como algunas iniciativas individuales y el estudio de algunas lenguas de nuestra familia lingüística habladas en Asia han contribuido a una diversificación de los Estudios Orientales en la Universidad española y también en la Universidad de Salamanca. En este nuevo escenario algunas áreas de los Estudios Orientales como la de los Estudios de Asia Oriental han conseguido implantarse ya en la Universidad española y también en la de Salamanca como enseñanzas regulares. De hecho, estos estudios se institucionalizaron en el año 2003 y se imparten ya en las principales universidades como las Autónomas de Madrid y Barcelona, la Universidad *Circular* University of Puerto Rico (Río Piedras Campus), Agricultural Experiment Station, 1922 **Colección de escritores castellanos**, 1888 *La familia*, 1884

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