El español en Santo Domingo de Pedro Henríquez Ureña

La historia del español de América se divide la época colonial hispanoamericana en dos etapas: los siglos XVI y XVII, de un lado, y el siglo XVIII, del otro. Este ha sido también el criterio que se ha adoptado en una investigación actualmente en marcha sobre la historia del español de Santo Domingo.

El español en santo domingo se divide en tres zonas, la región del Cibao, en el norte, la región de la capital santo domingo y en el sur.

Pedro Henríquez Ureña fue el gran artífice del concepto moderno de cultura hispanoamericana. Estuvo siempre comprometido con la memoria familiar y nacional y con las grandes continuidades establecidas por sus padres intelectuales, fundando una utopía de búsqueda constante en el legado de las corrientes sumergidas. Tres líneas se superponen en su recorrido: la tradición nacional dominicana, el exilio como condición del intelectual moderno y la estrecha identificación entre cultura y orden que sostiene su obra. Imbricadas en esas tres líneas, estallan cuestiones sobre la raza, la nación y la ciudadanía que formaron parte de las polémicas culturales caribeñas y de las contradicciones de este gran intelectual dominicano.

Para Pedro Henríquez Ureña, América llegó a ser una realidad; las naciones no son otra cosa que ideas y así como ayer pensábamos en términos de Buenos Aires o de tal cual provincia, mañana pensaremos de América y alguna vez del género humano. Pedro se sintió americano y aun cosmopolita.

Se presentan consideraciones de carácter cultural y lingüístico de varios afronegrismos vigentes en el español hablado en Santo Domingo. Se aborda el uso y el significado de vocablos utilizados por los esclavos traídos a República Dominicana desde diferentes regiones de África. Se ofrecen las valoraciones de: Rodríguez Demorizi, Fernando Ortiz, Esteban Pichardo, César Nicolás Penson, Larrazábal Blanco, Patín Maceo en cuanto al origen de las palabras, los cambios morfológicos, lexicográficos y

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