

- Sa'nchez-Albornoz, Claudio. **En Torno a los Origenes del Feudalismo.**  
Buenos Aires , 1945.
- Sua'rez Ferna'ndez .Luis .**Historia de Espa'na .Edad Media.** Madrid 1970.
- Torres Balb'as Leopoldo . **Algunos Aspectos del Mudejarismo Urbano Medioeval.** Madrid , 1954 .
- Vicens Vives, Jaime .**An Economic History of Spain** , tr. by F.M. Lo'pez-Morillas. Princeton University Press, 1969 .
- Watt ,W. Montgomery. **A History of Islamic Spain.** New York, 1967.
- Wehr, Hans. **A Dictionary of Modern Written Arabic**, edited by J. Milton Cowan. Ithaca, N.Y. : 1971..

*Si quisiera Dios* . = "If only God would."

*iVa'lgame Dios!* = "By God" (Literally, "Value me God"-used for surprise or displeasure. )

*Vaya con Dios*. = "Go with God."

*Adio's* = *Good-bye*. (Literally, "To God.")

#### SELECTED BIBLIOGRAPHY

Asin Palacios . Miguel. **Contribucio'n a la Toponimia Arabe de Espana**. Madrid, 1940 .

Ba' albakki, Munir . **Al-Mawrid** ( English -Arabic dictionary ). Beirut .1977 (11th edition).

Baugh, Albert C. **A History of the English Language**. Englewood Cliffs, N.J.; 1936 (2nd edition).

Castro, Americo. **The Spaniards**. University of California Press, 1971.  
**Diccionario de la Lengua Espan'ola**. Madrid: La Real Academia Espan'ola 1970 (19th edition ).

Dozy, Reinhart. **Glossaire des Mots Espagnols et portugais de'rivés de l'Arabe** Beirut .1974 ( Librairie du Liban reprint).

**Encyclopaedia of Islam**. Leiden: E.J. Brill Co. (2nd edition being issued).

Hitti, Philip K. **History of the Arabs**. London, 1964 (8th edition).

Le'vi-Provencal E. **Espa'na Musulmana**, tr. by E. Garcí'a Go'mez. Madrid, 1967.

al-Makkari , Ahmed Ibn Mohammed. **The History of the Mohammedan Dynasties in Spain** , tr. by Pascual de Gayangos .New York, 1964 (Johnson Reprint Corporation).

Mone's, Hussain "La Division Politico-Administrativa de la Espa'na Musulmana" Madrid : Revista del Instituto de Estudios Isla'micos . Vol, V.,no 1-2 , 1957.

Pirenne, Henri . **Economic and Social History of Medieval Europe** . New york 1937.

As suggested above some of the closest relationships between Arabic and Spanish hinge on religion .It is certain that the *Reconquista* of Spain often took on aspects of a holy war-a veritable Christian version of the Islamic *jihād* . Historically this crusading spirit led to the fall of Granada, to the discovery and conquest of the New World and to the infamous Spanish Inquisition. The fanatically oppressive Catholicism of *El Santo Oficio* was, to some degree simultaneously a product of Islam and a reaction to Islam. The excesses of the Catholic *inquisidores* easily rivaled the abuses of their Islamic predecessors- notably the Mālikite *fuqahā* of Cordoba . With the expulsions and persecutions of the sixteenth century, Islam was apparently obliterated from the Iberian peninsula. The Muslims had indeed fled but they left some indelible traits on Spanish culture and language .The peculiar religious orientation of Spanish is particularly worthy of elucidation. In Spanish there are numerous expressions concerning God , roughly corresponding to the emphasis on Allah in Arabic. The Spanish exclamation *ala!* for example, obviously owes much of its derivation and its vitality to the Arabic *الله* . Numerous phrases in Spanish, while showing no direct linguistic connections with Arabic reveal a remarkable similarity of spirit with Islam and particularly with Allah:

*Dios nos guarde* = «May God protect us.»

*i Vaya por Dios!* = «By God !»

*!Ay .Dios!* = «Oh' God !»

*Si Dios quiere.* = «If God wills it .»

*Dios aprieta ,pero no ahoga.* = «God squeezes, but He does not strangle.»

*Dios dara'* . = «God will provide.»

*Como Dios manda* . «As God commands .»

*iDios mio!* = «My God !»

*iPor Dios!* = «By God !»

*Permita Dios ...* = «May God grant ....» (This phrase is frequently used by the

Spanish gypsies to introduce a curse ; e.g. *ipermita Dios que te hospitalizen!* = « May God grant that you be hospitalized.»

The above noted *almotace'n* is perfectly indicative of the subtle influence that the Muslims had on Spanish language and customs. The *almotace'n* is also called *zabazoque*, from the Arabic . صاحب السوق . The *sāhib as-sūq* was an official concerned with the enforcement of *hisba* (حسبة). *Hisba* was the Islamic version of modern consumer protection schemes- insuring a good product at a fair price .The present - day Spanish *mercado público* (also called *souk* or *zoco* form the Arabic *sūq*) owes most of its origins to the Muslims. Even the policeman who assures fair trading in the market has derived his position from the *sāhib as -sūq*.

The psychological effect of one language on another is difficult to determine with any precision . Such is the case in considering the more subtle influences of Arabic on Spanish; popular Spanish prejudices often obscure relationships that are linguistically clear .Despite the difficulties involved it is very interesting to examine the residual Arabic traits that are still reflected in the collective Spanish personality . Any such examination soon reveals some extreme paradoxes, especially in the area of history. The Muslim occupation of Spain was of long duration ,yet always plagued by an inherent instability .The majority of Andalusian Christians became Muslims soon after the conquest: then with the progressive *Reconquista*, the Spanish Muslims gradually became Christians. Consequently, Islamic Spain represents a unique love-hate relationship between Christians and Muslims- a vigorous shifting blend of resistance and acceptance. Thus we have the modern Spaniard using a fascinating duality in his language ;the most horrible curses and the sweetest blessings often show Arabic influences

The Spanish tongue releases with equal facility *¡Me cago en los moros !*, "I profane the Moors!"-or *¡ojala!* , May God grant it ! (from the Arabic: *وشاء الله* ). Other paradoxical examples are not difficult to find.

When a spaniard (especially a young child) is not yet baptised as a christian, the popular saying is : *Es todavía un moro*. (He is still a Muslim ). On the other hand , *Es muy moro* . «He is very Moorish.» could be taken as a compliment in the male-dominated Spanish society: it refers to a jealous, virile, frequently adulterous husband.

# ARABIC ROOT SPANISH DERIVATION ( ENGLISH)

الصائفة	aceifa	"summer campaign"
الدليل	adalid	"military guide"
الدرقة	adarga	"leather shield"
الديوان	aduaa 22	"customs"
الغريد	alarido	"war -cry "
البنء	albenda 23	"flag or banner"
القائد	alcaide	"general or chief"
القاضي	alcalde	"city mayor"
		( Arabic root = l"judge")
القصة	alcazaba	"stronghold"
الخنجر	alfanje	"type of saber"
الفارس	alf'erez	"cavalryman"
القرادة	algarrada	"stone catapult"
الوزير	alguacil 24	"minister or official"
الجهة	aljaba	"case for arrows"
أمير	almirante 25	"admiral"
المشرف	almojarife	"customs inspector"
المحتسب	almotace'n	"inspector of weights and measures "
امان	ama'n	"amnesty or safe -conduct"
دار الصناعات	arsenal	"arsenal"

22. Compare: Spanish, aduana, Italian, dogana, Provencal, doana; Franch, dcuane.
23. There is no connection between albenda and bandera. another Spanish word for flag; bandera is derived from the Gothic bando.
24. Alguacil is now primarily a term for an official of the bullring; he is a colorful horseman who rewards a successful matador.
25. Compare: Spanish , almirante; Italian, alm'raglio. Portuguese, amirah; French, amiral, English admiral.

البناء	albañil	"construction worker"
البرادة	albarrada	"stone wall "
القنطرة	alca'ntara	"bridge, arch "
القبة	alcoba <sup>20</sup>	"alcove"
		(Arabic root="dome")
الضبة	aldaba	"door - knocker"
الفرقة	alfardo'n	"hexagonal tile"
الفضحة	alfe'izar	"empty space "
الهماء	alhami	"stone bench "
العضدة	alidada	"carpenter's rule"
المنار	alminar	"minaret "
الرباع	arraba'	"architectural adornment"
الدائرة	ataire	"door or window frame"
التوريق	ataurique <sup>21</sup>	"arabesque."
الزليج	azulejo	"floor or wall tile"

The occupation of Spain by the Muslims was both long and contested. The Arabs introduced an advanced civilization into al-Andalus, especially in terms of government. The Christians of the *Reconquista* learned from the Muslims concerning official and military affairs; it is perfectly logical that much Spanish borrowing occurred in these areas - as confirmed by the list below :

- 
20. *Alcoba* has passed into numerous modern European languages-e.g. Italian, *alcova*; French, *alco've* and English *alcove*.
21. *Ataurique* literally means "a floral design" in architecture-what has come to be called "arabesque". *Arabesque* first entered English *Arabus* during the 17th century, via the Italian *arabesco* ( derived from Latin *Arabus+esco*, literally "more at Arab"). *Arabesque* was subsequently adopted by modern Arabic as *الارابيسك*, virtually eliminating its classical Arabic equivalent *التوريق*.

Almoravid work was even plastered over. Simplicity and grandeur normally characterize Almohad monuments, such as La Giralda and La Torre de Oro that still remain in Sevilla. Almohad military architecture was notable, having borrowed a great deal from Byzantium. One of the results of progressive *Reconquista* was the rise of Mude'jar (19) art, representing a vigorous blend of Islamic and Christian elements. The Alc'azar of Sevilla is one of the greatest products of Mude'jar architecture. The end of Muslim Spain corresponds to what is called Grenadine art. This closing period, lacking innovation but striving for perfect craftsmanship, is symbolized by the fragile beauty of Granada's Alhambra.

The following selections deal with Spanish architectural terminology that is derived from Arabic::

ARABIC ROOT	SPANISH DERIVATION	(ENGLISH)
المسار	abismal	"nail"
الدرجة	adaraja	"step or stair"
الطوب	adobe	"brick"
الدكان	adoqu'in	"cut building stone"
الشميس	ajimez	(Arabic root "shop") "arched window"
الشوار	ajuar	"matched furniture"

19. The Spanish term mude'jar, "one left behind", is derived from مدجن. A mudajjan was, therefore, a Muslim who chose to remain among his Christian conquerors. In Arabic, mudajjan is literally "domesticated or tamed" indicating a subtle disdain for those Muslims "domesticated" by the Christians. Coincidentally, mude'jar is similar in meaning to the Spanish dejar, "to leave". No direct connection, however, has been established between mudejar and dejar. Dejar is apparently derived from the Latin laxare, "to relax, to weaken".

لازورد

azul

"blue" (Arabic from  
Persian *lazaward* - the  
precious blue stone  
*lapislazuli*)

The enormous influence of Hellenized Islamic science on European science is readily apparent from the preceding list. As is evident, many terms have found their way into English with little or no change; azimuth, alkaline, camphor, alcohol, almanac and alchemy are some of the most salient examples.

Architecture in Islamic Spain, like so many other aspects of its civilization, represented a unique blending of influences. The outstanding production of the early period was the Great Mosque of Co'rdoba. While its use of the horse-shoe arch shows Visigothic influence, the presence of double, super-imposed arches is unique for a mosque - possibly being derived from the style of some Roman aqueducts in Spain. Hellenistic influences are quite evident in later additions to the mosque at Co'rdoba and in the construction of Madinat az-Zhará; it is probable that Abd ar-Rahman III and al-Hakam II imported numerous Byzantine craftsmen for these projects. The square minaret added to the Great Mosque by the first Spanish caliph continues the tradition of Syrian Umayyad art. At the same time, however, many artistic influences were being derived from the rival caliphate in Baghdad. After the fall of the Spanish caliphate, there was a period of architectural continuity that looked more to traditions than to innovations. The bodies of skilled craftsmen that had previously served the needs of the caliphate now took commissions from the *taifa* kingdoms.<sup>(18)</sup> The succeeding Almoravids readily adopted Spanish architecture and used Andalusian artisans in North African building projects. The religious puritans of the following Almohads lead to a reaction against decoration; some of the previous

---

18. The most notable example of Taifa architecture that remains is the Aljaf'e'ria of Zaragoza.



ARABIC ROOT	SPANISH	DERIVATION (ENGLISH)
البلورى	<i>abalorio</i>	"crystalline"
حب المسك	<i>abelmosco</i>	"musk seed abelmosk" ( <i>Hibiscus Abelmoschus</i> )
(السموت جمع السموت)	<i>acimut</i>	"azimuth"
آخر نهر	<i>Achernar</i>	"a star in the constellation Eridanus"
العقرب	<i>alacr'an</i>	"scorpion"
الانبيق	<i>alambique</i>	"alembic or beaker"
البرص	<i>albarazo</i>	"leprosy"
البياض	<i>albayaide</i>	"lead carbonate" used in white paint"
القالي	<i>'alcali</i>	"alkaline"
الكافور	<i>alcanfor</i>	"camphor"
الكحل	<i>alcohol</i>	"alcohol"
الكرة	<i>alcora</i>	"sphere"
الكبريت	<i>alcrebite</i>	"sulfur"
الفاجية	<i>alferecia</i>	"hemiplegia-aparalytic disease of infancy"
الخفقان	<i>algafac'an</i>	"heart palpitation"
اليرقان	<i>alica'an</i>	"jaundice"
الجوهر	<i>alj'ofar</i>	"pearl" (Arabic root meant jewel or gem)
المغرة	<i>almagra</i>	"iron oxide"
المناخ	<i>almanaque</i>	"almanac"
النشادر	<i>almohatre</i>	"ammonia salt"
الكيمياء	<i>alquimia</i>	"alchemy"
عنبر	<i>'ambar</i>	"ambergris or ambar"
التون	<i>at'un</i>	"tuna" (Arabic root is from Latin <i>thunus</i> - from a Greek original)

intellectually commercially and militarily it had no rival. This great achievement in science, literature and the arts reached its apogee in Cordoba under the next caliph, al-Hakam II. Al-Hakam II is especially remembered as an extreme bibliophile; he is said to have collected the greatest library of his time - 400,000 volumes. Even the political disintegration of the caliphate at Cordoba did not slow the intellectual development of al-Andalus. The resulting petty kingdoms (16) not only maintained but increased the cultural leadership of Islamic Spain. The political rivalry of the various taifa kingdoms in turn caused the emergence of an intellectual rivalry. The taifa courts vied with one another not only in opulence but also in the quantity and the fame of resident scholars. These small kingdoms also represented a fragmentation of the intellectual restrictions that had previously been imposed by the powerful Malikite theologians. The result was an unsurpassed literary flowering in eleventh century Islamic Spain. This Spanish Arabic learning, built upon its base of Greek philosophy, came to permeate all of western Europe during the twelfth century. (17)

In light of the above resume, the passage of numerous scientific terms from Arabic into Spanish should come as no surprise. The "a-" group once again serves as the basis for the following list:

- 
16. *These petty kingdoms are known in Arabic as ملوك الطوائف literally "Kings of small states". Muluk at-tawa if is rendered in Spanish as Reyyes de las Taifas.*
  17. *The city of Toledo was intellectually pre-eminent during the twelfth century. Having come under Christian control in 1085, it nevertheless continued the tradition of Arab scholasticism. The school of translators at Toledo is especially worthy of note, having passed much of Greek philosophy from the Spanish Arabs into medieval Europe.*

The advanced culture of Islam was characterized by the assimilation of knowledge from conquered populations. This trait meant the integration into Islam of the best from the Indian, Iranian and Greek civilizations. In their process of absorbing the fruits of various cultures, the Arabs themselves were physically absorbed; in a short time there came to be a pronounced lack of racial purity among the Arabs. The two things that were largely unaffected by this melting-pot of genes and ideas were the Islamic religion and the Arabic language. "The Arab Islamic civilization was at bottom the Hellenized Aramaic and the Iranian civilizations as developed under the aegis of the caliphate and expressed through the medium of the Arabic tongue." 14 Despite so much integration, the Arabs nevertheless made some highly original contributions to civilization. Trigonometry, algebra and analytic geometry were largely founded by the Arabs. Yet their most important contribution was in the gray area between religion and philosophy. Medieval Islam "... succeeded for the first time in the history of human thought in harmonizing and reconciling monotheism the greatest contribution of the ancient Semitic world, with Greek philosophy, the greatest contribution of the ancient Indo-European world thus leading Christian Europe towards the modern point of view." 15

The conquest of Spain had been intellectual as well as military.

The native Spaniards were confronted by a superior civilization that they soon came to adopt. Islam gave to the intellectual life of al-Andalus far more than it received. With the establishment of the caliphate by 'Abd ar-Rahman III (929 A.D.) Cordoba had become the premier of Europe.

---

14. Philip K. Hitti, *History of the Arabs*, p. 174.

15. *Ibid.*, p. 381-382.

systems. The beautiful flowers that produce saffron (Sp. *azafr'an*, from الزعفران) were first cultivated in Spain by the Muslims 12. In the active economy of al-Andalus, industrial plants became very important-good examples are flax, cotton<sup>13</sup> silk and *esparto* grass. Livestock raising was also a significant activity with the husbandry of horses, cattle, goats, asses, sheep, fowls and bees being most dominant. Another selection from the a - group should further illustrate the agricultural importance of the Muslims in Spain :

ARABIC ROOT	SPANISH	DERIVATION ENGLISH
حب الرأس	<i>abarraz</i>	« seed or grain »
الزبيب	<i>acebibe</i>	« raisins or prunes »
الزيت	<i>aceite</i>	« olive oil »
السلقة	<i>acelga</i>	« <i>beta vulgaris</i> a type of spinach »
السميد	<i>acemite</i>	« very white flour »
الزعرورة	<i>acerola</i>	« <i>mespilus azerolus</i> , a type of fruit tree »
عدسة	<i>adaza</i>	« lentil »
الجلجلان	<i>ajonjolí</i>	« sesame »
البقارة	<i>albacara</i>	« place for cows »
الباكور	<i>albacora</i>	« fig »
البيض	<i>albaire</i>	« eggs »
البندقة	<i>albondiga</i>	« meat-ball made the size of a hazel nut »
الخرشف	<i>alcachofa</i>	« artichoke »
الفصفصة	<i>alfalfa</i>	« alfalfa »
المعصرة	<i>almazara</i>	« olive oil press »
اللوبياء	<i>alubia</i>	« green bean »

---

12. *Saffron, an important export in the time of the Muslims, is still an attractive export in modern Spain. In fact, saffron is generally considered to be the most expensive of all spices.*

13. *Cotton, like sugar, has become a familiar domestic and linguistic item in Europe from the Arabic القطن we get the Spanish algodón the Portuguese algodao, the English cotton, and the French cotton.*

Arabic . Of special interest is the continuous improvement , expansion and innovation in irrigation (in large measure as a response to droughts that characterized al-Andalus ). The following list indicates some of the words dealing with various aspects of irrigation :

ARABIC ROOT	SPANISH DERIVATION	(ENGLISH)
السانية	<i>acena</i>	«water - wheel»
الساقية	<i>acequia</i>	«irrigation canal»
الدور	<i>ador</i>	«one 's turn for water»
الدفة	<i>adufa</i>	«sluice»
البركة	<i>alberca</i>	«depository for water»
البحيرة	<i>albuhera</i>	«water reservoir»
القادوس / القادس	<i>alcaduz</i>	«water pipe»
الجب	<i>alchub</i>	«well»
العامه	<i>alema</i>	«water' by turn»
الفؤارة	<i>alfaguara</i>	«rushing spring water»
الجب	<i>aljibe</i>	«well»
المنهرة	<i>almenara</i>	«canal»
الطرحية	<i>atarjea</i>	«drain or sewer»
السد	<i>azud</i>	«dam with water-wheel»

The agricultural products of Andalusia were numerous and varied. Cereal production normally exceeded consumption, with wheat being the most important grain .Olives (Sp.*aceituna* from الزيتون )were widely cultivated ; olive oil quickly became important both for domestic consumption and for export . The growing of grapes and the production of wines continued to be wide-spread, despite Qur'ynic prohibitions against the latter activity .The Arabs introduced rice ( Sp. *arroz*, from ارز ) and sugar cane 11 into Spain ; these plants prospered due to the extensive irrigation

---

11. Sugar ( sp. *azucar* from السكر ) probably originated in India.As Dozy explains, the Arabic as - sukar may be derived from the Persian شكر . The word has Passed more or less unchanged into the European languages, e.g., German Zucker and French sucre .

rule is still reflected in the Spanish borrowings; thus «the suburb» (الريض) is rendered in Spanish as *arrabal*- not as *alrabal*. Where the normal definite article went unchanged in Arabic ,so it goes in the borrowed Spanish«the pillow» (المخدة) for example , becomes *almohada* -not *ammohada* .The Arabic definite article even helped to produce the modern Spanish definite article ( in the masculine only); thus, the Arabic *al*- has been transformed indirectly into the Spanish *el*. This development runs from the Latin *ille* through the reinforcement by the Arabic *al*- to the modern Spanish *el*. Consequently some masculine Spanish nouns present an interesting«double» definite article ; for example *el alarde* ( from العرض ) linguistically means «the -military review »the first article being grammatical and the second etymological. Similarly with the Spanish indefinite article, *un alarde* could be analyzed as a the- military review. Despite these academic contradictions, there is no confusion in modern Spanish ; no word (even one with the residual Arabic *al*-) has a « built -in » article .

As previously shown ,the majority of Spanish words derived from Arabic begin with the letter «a» .Therefore ,it is reasonable to use this group as fairly representative of all the Spanish words that were borrowed from Arabic .From a total of 640«a-», words the approximate break-down is:

Agricultural terms	225
Scientific terms :	65
Architectural terms:	50
Military official terms:	50

The remaining derivations deal largely with matters of Islamic custom, religion, history and clothing ; some diverse examples are *adarme*, «dirham» ( الدرهم ) ; *ajedrez* «chess» ( الشطرنج ) ; *Al-*, «God» ( الله ) *alborbola*, «joyful» ( المولود ) ; *albornoz*, cape ( البرنس ) *alcahuete*, «procurer» ( القواد ) and *algoritmo* «arithmetic» ( الخوارزم ) .

The Spanish Muslims , adapting themselves to the native Andalusian spirit, always remained sensitive to the intimate connection between agricultural and urban prosperity . The fostering of agriculture by the Muslims in Spain explains the large number of agricultural terms that have come from

of military security virtually eliminated any Spanish motives for turning to a system of feudalism. As some of the subsequent vocabulary will indicate, the Muslims fostered agriculture in the fertile Andalusia; this agricultural base was expanded into urban industry and a flourishing Mediterranean trade. The Arabic propensity for cities (consistent with Roman urban (8) tendencies in Hispania ) further helped Spain to avoid European feudalism.

The influence of Arabic upon Spanish is most pronounced in vocabulary. «It is a general observation that languages borrow words but do not borrow their grammar from other languages»(9)The Romance vernacular was, by 711 A.D., already firmly based on a modified form of Latin grammar. Spanish was already a rudimentary language before Islam appeared in Spain. The subsequent intimate contact of this Romance Spanish with Arabic served primarily to enrich the vocabulary of modern Spanish.

The modern Spanish words beginning with the letter «a» are most representative of the influences from Arabic. The nineteenth edition of the *Diccionario de la Lengua Espanola*, for example gives over six hundred «a» words that have come directly from Arabic. Dozy in his *Glossaire des Mots Espagnols et Portugais d'origine Arabe*, devoted 221 out of 375 pages to words beginning with «a». This top-heavy «a-» vocabulary has a simple explanation; the Arabic definite article al- has, in many cases been retained in modern Spanish.(10) It is to be remembered that the Arabic article is altered when in combination with a word beginning with a sunletter consonant. This

8. See the excellent article by Hussain Montes, *La Divisio'n politico-Administrative de la Espna Musulmana*. The great Spanish scholar Claudio Sa'nchez- Albornoiz is recommended for his three volume work on feudalism- *En Torno a los Origenes del Feudalismo*.

9. Albert C. Baugh, *A History of the English Language* P.200.

10. The Arabic definite article was sometimes prefixed to a Latin root to produce a new word in Spanish. Albarsa (a fisherman's basket or kit), for example, is derived from a combination of the Arabic al- and the Latin bursa «bag». Such hybrid words have not been directly considered in this study.

The six million (4) Andalusians received generally tolerant treatment from their Muslim conquerors. (5) Al-Andalus was not financially or religiously oppressed by the Arabs; the people in general and the Jews in particular, actually fared much better than under the Visigoths. The tolerance of languages was also very broad; the official language was Arabic the street Romance was called *aljam'ia*, (6) the Berbers spoke a dialect called *algarabi'a*, (7) and the Christian clergy used Latin. In the face of such lenient conditions the native Spaniards quickly became attracted to Islamic culture and religion. Large numbers of Andalusians soon began to intermarry with the Muslims, to speak Arabic and to profess Islam. مولدى (Spanish, *muladi*) referred to one who had converted to Islam; these *muwalladu'm* soon became the Muslim majority in Spain. مستعرب (Spanish, *mozarabe*) was the designation for Arabized Christians; they did not actually profess Islam but were drawn to Muslim practices and institutions. Many of these *musta-ribun* dressed as Arabs, spoke good Arabic and even maintained harems.

A very significant benefit of the Islamic occupation was the retardation of Spanish feudalism, contrary to the trend in Medieval Europe. The Islamic introduction of a monetary economy and a centralized maintenance

---

(4.) This probable figure is given by : Jaime Vicens Vives, *An Economic History of Spain* p. 103.

(5.) Conquered populations in Islam were known as أهل الذمة «People of the custody» *yas* such, they were taxed but were not forced to convert to Islam. The Christian and Hebrew communities fell into the even more favored group of أهل الكتاب «people of the book» and they were granted a large measure of political and religious autonomy.

(6.) The Spanish *aljamia* is derived from العجمية the strange language i.e. not Arabic (here applied to Romance Spanish).

(7.) The Spanish *algarabi'a* comes from العربية literally, «Arabic» In modern Spanish, *algarabi'a* has five distinct meanings - reflective of the confusion caused by the speech of the Arabs and the Berbers: 1. Arabic language 2. Unintelligible language or writing 3. Poor pronunciation 4. Confused shouting of several people 5. Aweb.



most of the old Roman cities survived the Muslim invasion, although their names were soon to be corrupted. The following table indicate the Arabization of some of previously Latin place - names in Spain :

LATIN	ARABIC	MODERN SPANISH
Cortuba	قرطبة	Cordoba
Carthago Nova	قرطاجنة	Cartagena
Hispani	إشبيلية	Sevilla
Caesaraugusta	سرقسطة	Zaragoza
Valetia	بلنسية	Valencia

Appropriately the, old Visigothic capital of *Toletum* survived in its diminutive form: طليطلة; *Toletula* subsequently became the modern Toledo. New areas established by the conquerors were logically given original Arabic place-names ; good examples are Algecirs ( الجزيرة الخضراء « the green island » ) and Almeria « المرقيب » the watch -tower ). Many existing geographic features, such as rivers and mountains also took on new Arabic titles; thus, we have the great river of Cordoba and Sevilla being called the Guadalquivir (from الوادي الكبير). Some places took the name of their «new Arabic or Berber inhabitants ; representatives of this trend are Ghāfiq ( غافق ) in C'ordoba province and Miknāsa ( مكناسة ) in Aragon. Many place - names in the Valencia region were formed like names of tribes, using the *Beni*-prefix, the modern resort of Benidorm is a well-known example.

---

= to remind us of the Christian remnant that held out in northwest Spain. Islamacists, on the other hand, stress the vigour of early Islam and its tremendous capacity for expansion. Numerous popular tales have hindered rather than aided historical analysis). The most probable explanation is that Spain was easily conquered, because the people wanted to be conquered. The Visigothic abuses caused many native Spaniards to look upon the Muslims as deliverers from oppression. Through internal dissensions, the Visigoths further weakened their own cause even at the crucial battle of Barbate the Visigoths did not with unity.

The Muslims controlled a significant portion of the Iberian peninsula from the conquest of 711 A.D. until the fall of Nasrid Granada in 1492. This control extended, at times, over virtually the entire area of modern Spain and Portugal. The hājib al-Man šūr during the year 997, even managed to sack Santiago de Compostela, the holiest Christian shrine in western Europe. This extended Islamic occupation profoundly affected the course of Spanish history. My intention in this paper is to focus on some of the Arabic contributions to the development of the modern Spanish language.

One of the earliest Islamic influences manifested itself in Spanish place - names. (1) The reconnaissance force of 710 A.D. under Tarīf Ibn - Mallūq landed on a small peninsula that still bears the name Tarifa. The main invasion force of 711, under Tāriq Ibn - Ziyad entered near a peak that was given the name جبل طارق "the mountain of Tariq"- the modern Gibraltar. Even the whole area invaded was given a new Arabic designation : الاندلس *al - Andalus* - origin of the modern Spanish *Andaluci'a* (2). After a decisive seven -day battle at the Ri'o Barbate, the Muslims quickly subjugated almost all of what had been Visigothic Spain; many cities simply opened their gates to the invader (3). Consequently,

1. *The best examination of Spanish place -names derived from Arabic is: Miguel Asi'n Palacios, Contribucio'n a la Toponimia Arabe de España. The new Encyclopaedia of Islam also has very helpful information in its article on al-Andalus .*
2. *The various names given by the Muslims to what is now called the Iberian peninsula are very interesting. The term al-Andalus ( probably derived from Andalosh, a corruption of Vandalocii, "region of the Vandals") was first applied to the area around Tarifa but was soon expanded to include all of the Iberian peninsula. The Arabs and the northern Christians also used the ancient Hispania (Arabic, اسبانيا) for the region of Muslim conquest this path has led to the modern Spanish for the area-España. The modern Spanish Andaluci'a refers only to the southern provinces.*
3. *The relative ease of the Islamic conquest of Spain has provoked much controversy among historians. Apologists for the Reconquista are quick=*



**SOME INFLUENCES OF ARABIC ON  
MODERN SPANISH**

BY

WILLIAM ELLIOTT, M. A.  
UNIVERSITY OF MOSUL

449