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Research Title: The role of Persian and Arabic language in
the evolution of Spanish vocabulary

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Abstract

The responsibility of conducting scholarly research on the Spanish language and its lexical roots originating from older languages like Persian and Arabic has been entrusted to me. In this study, I have strived to provide the reader with the most comprehensive information on the subject matter. Latin constitutes approximately 75-80% of Spanish vocabulary (Comparán Rizo, 2006, p. 17), followed by Arabic as the second most significant linguistic source in the formation of Spanish, or Castellano (Castilian). The influence of Persian and Arabic on Spanish surpasses that of Germanic, French, and Celtic languages. This extensive integration of Persian and Arabic vocabulary into Spanish largely stems from the cultural and social changes that occurred under Arab Muslim rule in the Iberian Peninsula (711–1492), as well as during the period following the Christian Reconquista. Social and cultural factors played a significant role in transmitting Persian-Arabic elements into Spanish, primarily affecting the lexicon rather than other linguistic domains. This study examines the scope and characteristics of Persian and Arabic lexical influence on Spanish, focusing on identifying the most impacted semantic fields, the mechanisms of linguistic transmission, and the historical trajectory of these loanwords in the Spanish language.

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Introduction

Between the eighth and fifteenth centuries, the Iberian Peninsula was under varying degrees of control by Arab-Muslim invaders and settlers. While the visible legacy of this period remains evident in the architecture, art, and monumental structures such as the Alhambra in Granada and the Mosque-Cathedral of Córdoba, a less obvious but equally profound influence lies within the Spanish language. During this period of Islamic rule, the Spanish lexicon absorbed approximately four thousand Arabic words (Arabisms), accounting for nearly eight percent of the modern Spanish vocabulary (Pharies, 2007, "The Muslim Invasion," pp. 40-44). Given the extensive duration of Arab-Muslim governance, it is unsurprising that the language that would eventually evolve into Spanish was deeply shaped by the culture and languages of its rulers, particularly Arabic and, indirectly, Persian.

Language contact over extended periods typically results in bidirectional influence, fostering mutual linguistic change (Pharies, 2007, "Language Change," pp. 7-18). However, the sociocultural conditions during and after the period of Arab-Muslim rule led to a much greater impact of Arabic on the development of modern Spanish than the reverse. This influence is most pronounced in the Spanish lexicon, as the language assimilated terms reflecting the cultural shifts under Arab-Muslim dominance. Unlike other linguistic areas, such as syntax or phonology, it was vocabulary—especially that of Arabic and Persian origin—that reflected the most significant changes during this time.

This thesis will explore the extent to which Arab-Muslim rule, along with Persian cultural transmission through the Arabic language, shaped the Spanish lexicon more than any other linguistic aspect. By narrowing the focus to lexical changes, it highlights the areas where the influence of Arab-Muslim civilization is most evident. While Arabic was the official language of al-Andalus, Ibero-Romance—the predecessor to modern Iberian languages such as Portuguese, Castilian Spanish, and Catalan—remained the vernacular for the majority of the

population (Pharies, 2007, "The Muslim Invasion," pp. 40-44). As a result, the daily interactions between the ruling elite and the local populace facilitated the integration of Arabic, and to some extent Persian, loanwords into Ibero-Romance, especially in semantic domains such as agriculture, architecture, commerce, domestic life, administration, warfare, philosophy, science, and geographical and personal nomenclature.

Beyond documenting the linguistic influence of Arabic, this thesis also seeks to investigate the reasons behind this transmission. The Arab civilization in the Iberian Peninsula was one of the most advanced in medieval Europe, with a strong emphasis on the arts, sciences, and intellectual pursuits. Arab-Muslim rulers fostered an environment of cultural preeminence, which not only encouraged the spread of Arabic vocabulary but also allowed for the transmission of knowledge and terminology from the East, particularly Persia. As the cultural capital of al-Andalus, Córdoba maintained constant intellectual exchanges with Baghdad, the heart of the Persian-influenced Abbasid Caliphate. This facilitated the flow of scientific, philosophical, and artistic knowledge from Greece, Persia, and other civilizations into the Iberian Peninsula, with Arabic often serving as the conduit for this transmission. Thus, Persian contributions, mediated through Arabic, also played a key role in shaping the Spanish lexicon.

By examining the sociocultural transformations that occurred under Arab-Muslim rule, this thesis aims to not only identify the linguistic changes in Spanish but also explore the underlying historical and cultural dynamics that drove this process. The interaction between Arabic and Ibero-Romance, under the influence of Persian culture and knowledge, is key to understanding the profound changes that shaped the Spanish language during this pivotal period in history.

History of Islamic rule in the Iberian Peninsula

In order to understand the linguistic changes that occurred as a result of Islamic rule in the Iberian Peninsula, an explanation of the cultural and historical aspects of al-Andalus is necessary. It is important to note that sources detailing the Arab conquest itself are somewhat scarce, so much of our understanding is based on Arabic historical anecdotes and sources written significantly later than the conquest itself, perhaps affecting the validity of what is known about this period. For example, sources written centuries after the events detailed within them are often embellished to paint.

the Muslim conquerors in a more positive light. Unsurprisingly, Arabic texts describe the conquest as a “God-given triumph,” whereas Christian Latin texts conversely label it a disaster (Kennedy, 1996, p. 13). Much of the known history of the Arabic conquest and the beginning of al-Andalus was compiled by Ibn Hayyan, an Arab historian who preserved and edited many prior accounts of the Arab conquest (Kennedy, 1996, p. 9). While this thesis will focus more on culture and linguistics than history, an overview of the Muslim invasion and subsequent years of dominion in the Iberian Peninsula is necessary to understand the changing linguistic landscape and the sociocultural mechanisms behind Arabic’s influence on the Spanish language.

To paint a picture of the Iberian Peninsula before the arrival of the Muslims, after being under Roman rule for centuries, the Visigoths, a “barbarian” group of Germanic tribes, took over the Iberian Peninsula in the eighth century. The Visigoths did not, however, establish a truly centralized government or rebuild civil institutions to fill the political vacuum after the Romans’ exit, leaving the peninsula vulnerable to Muslim attack (Menocal, 2002, p. 26). The last Visigothic king, Roderick, led an army to fight the Muslim forces when they entered the Peninsula in 711, but his army was ultimately defeated. By 713, only two years after the initial invasion of the Iberian Peninsula by the Berber leader, Ṭāriq, and the Arab general, Mūsā ben

Nuśair, the Muslims had advanced through the entirety of Iberia into what is now France, where the Franks managed to repel any further attempted advances. Unlike many places conquered by the Arabs, where the invaders only established settlements in garrison towns before leaving, the Muslim conquerors decided to settle throughout Iberia in its cities and in the fertile Guadalquivir valley, making Córdoba the first capital of al-Andalus (Kennedy, 1996, p. 16).

The army of Muslim invaders was composed of approximately twenty thousand troops of mostly Berber and Arab Muslims, and compared to the native, majority-Christian population of the Iberian Peninsula, these conquerors constituted a small minority, about one percent in the first generation of conquerors and settlers (Menocal, 2002, p. 28). Despite increases in the Muslim population thanks to immigration, they would remain a religious and ethnic minority for many years. The Muslims consisted of different ethnic groups (Arabs, Berbers, Musālimah, Mudwalladūn, and Slavs) united in Islam and the Arabic language, though the Arab-Muslims specifically were the ruling class until the end of the Umayyad dynasty, when Berber dynasties would take over. Moreover, the Arabs held power over social, political, and economic spheres of al-Andalus, and it was they who imposed their language, religion, and culture on its population (Chejne, 1974, p. 111). The Muslim conquerors gave the inhabitants of Spain much better terms than most victors usually did, however, allowing them to keep their religions and possessions, and even breaking up large estates worked by enslaved people to distribute among local tenants.

Furthermore, slaves were set free if they converted to Islam or could pay their way to freedom, a practice not allowed under Roman or Visigothic rule of the past (Burckhardt, 1972, pp. 24-25). Except for the confiscation of church lands and property, local people were allowed to keep their lands if they paid certain taxes to the Muslim conquerors; often, local autonomy was even maintained (Kennedy, 1996, pp. 15-16). Though the Muslims maintained a policy of religious tolerance, the natives who chose not to convert to Islam were required to pay both

jizyah (poll tax) and kharāj (land tax) on top of the general tax paid by all citizens (Chejne, 1974, p. 115), as they did not perform military service, but these taxes varied depending on class and excluded women, monks, the sick, and beggars (Burckhardt, 1972, p. 25). Furthermore, non-Muslims were not allowed to proselytize, have weapons, or bear witness against a Muslim in legal cases involving a Muslim and a non-Muslim (Chejne, 1974, p. 115). While the law technically prohibited Christians and Jews from holding official positions and constructing new synagogues and churches, this was ignored in practice (Chejne, 1974, p. 115). Jewish inhabitants of Muslim-conquered territory actually received much better treatment than when living under Visigoth rule, where they were persecuted for not adhering to the Catholic faith, and this group thus looked more favorably on the arrival of Islamic rule. Nevertheless, the restrictions and economic obligations of maintaining one's religion in al-Andalus, at least at the beginning of Muslim domination, were incentive enough for many pagans, Christians, and Jews to convert to Islam and receive the associated civil privileges, with Muslims becoming the religious majority by the ninth century (Chejne, 1974, p. 111). Some Christians and Jews maintained their respective ethno-religious affiliations, however, though they still underwent a process of Arabization, wherein much of the population shared language and customs (Chejne, 1974, p. 110). This Arabization and Islamification led to a sense of cultural unity in al-Andalus. The first Arab dynasty to rule al-Andalus was the Umayyad family, whose interpretation of Islam led them to be tolerant and even willing to adopt cultural aspects of the peoples that made up their empire, including Iberia. Menocal (2002) defines the Umayyad "version of Islam as one that loved its dialogues with other traditions" (p. 21), and their empire can thus be described as a society which embraced cultural difference and peace between groups, leading to frequent intermingling and intermarriage across religious and ethnic lines in al-Andalus. Because Christians and Jews worshipped the same deity as Muslims, they were known as dhimmi in Arabic, or protected peoples "of the Book" or "of the Contract," and thus

the Muslims were required by the Quran to live in tolerance of the other monotheistic religions (Menocal, 2002, p. 30). Christians and Jews, though Arabized, were therefore allowed to practice their distinct religions; had jurisdiction governing marriage, divorce, dietary laws, and other civil affairs; and could own property and engage in almost any occupation (Chejne, 1974, p. 115). The relative tolerance of Jews, Muslims, and Christians living together in al-Andalus allowed for cultural and linguistic convergence. It should be noted that this culture of tolerance was imperfect, however; though religious and ethnic groups worked together out of necessity and respect some of the time, so too did they fight and rebel against each other at other times.

The Umayyads had left Arabia due to conflict over the succession of political power after Muhammad's death and settled first in Damascus before expanding their empire. After years of ruling al-Andalus from afar as an emirate of the Damascene caliphate, Abd al-Rahman I became the first Umayyad to rule the Iberian Peninsula in person after fleeing from the massacre of his family by their Abbasid rivals (Menocal, 2002, p. 21). Under his Umayyad emirate, the Andalusian administration and court developed under the influence of eastern Islamic models of government. According to Menocal (2002), Muslim rule in the Iberian Peninsula was particularly stable aside from occasional skirmishes with Christians to the north, and it is from this stability that cultural and economic progress could emerge (p. 27). Under the Umayyads, al-Andalus saw population increases in both urban and rural areas, the introduction of new crops and agricultural techniques, and expanded trade routes throughout the Mediterranean region. From about 750 onward, due to the significant distance from Damascus, Abd al-Rahman's al-Andalus operated basically independently from the East except for its continued dependence on its cultural and religious institutions, eventually being established as the separate Caliphate of Córdoba. Arabic was imposed as the official tongue and the language of Andalusian culture; Romance speakers dispersed throughout the Peninsula

in response, and consequently, many Romance dialects evolved in varying proximity to the Arabic of al-Andalus (Cano Aguilar, 2015, p. 46).

Some Jews and Christians did, inevitably, resist Muslim conquest, and a significant number of Christians retreated to the northern mountains of the Iberian Peninsula, where they formed a final Visigothic stronghold of resistance against the Muslims, which would continue to persist and defy Arab rule for centuries until retaking the Peninsula during the Reconquest.¹ The Muslim occupiers established the southern part of the Iberian Peninsula as their stronghold, leaving the northern areas, which were protected by mountains, to the Christians after failing to overcome their resistance. The northern varieties of Ibero-Romance, isolated by the mountains, would subsequently develop with much less linguistic influence from Arabic than Mozarabic, the Romance variety of the Mozarab Christians living under Muslim rule.

Latin, which had once linguistically united the Roman Empire, began to disintegrate across Europe by the ninth century, and local differences gained prominence in each area's speech. Menocal (2002) points out that since these differences, no matter how numerous or conspicuous, were initially confined to speech, and what was written and read remained the traditional Latin, these Latin descendants were not called anything other than Latin in practice (p.77). Now, however, the languages of the Romans' descendants are known as Romance languages, and these varieties became increasingly distinct and alive through the medieval age and beyond, while Latin became the language only of writing and religion, rather than a truly living language. Unlike Latin, however, Arabic was very much alive outside of religious and scholarly circles, as the Arabs in Iberia and Andalusian Muslims sought to keep their ties to Arab culture alive.

¹ It is important to note that the term "Reconquest" can be considered problematic, as it privileges the Christian perspective of history and was popularized as part of a nationalist agenda by eighteenth-century historiographers with the goal of political unification (see García Contreras et al., 2020 for more information).

Arabic became the lingua franca of al-Andalus, the language of religion (even for some Christian rites of the Mozarabs [Menocal, 2002, p. 178]), and often the second or third language of the many converts to Islam in al-Andalus and the rest of the Umayyad empire. Though tied to Islam, whose adoption by much of the population necessitated at least some understanding of the language, what drew most Andalusians to Arabic was its secular use in poetry, philosophy, and almost all intellectual pursuits. Learning Arabic allowed for the understanding of a vast array of academic works and translations compiled by the Arabs from the myriad cultures within their empire. The scholars of al-Andalus itself produced an impressive volume of intellectual literature in religious studies, language, history, belles lettres, geography, medicine, mathematics, astronomy, philosophy, and poetry (Chejne, 1974, p. 162), which only increased the academic prestige of Arab culture. Such a culture of intellectualism had not been present for centuries in the Iberian Peninsula, or truly Europe as a whole, and thus al-Andalus became a focal point of scholarly and artistic development with the encouragement of its Arab rulers, who hosted the best scientific minds and artists in their courts.

In the tenth century, Córdoba, the Andalusian capital, was described as perhaps the most sophisticated city in the Muslim world and Europe (Chejne, 1974, p. 135). Mosques were centers of education, and many schools were founded in the capital and other cities, with primary education especially becoming widely accessible, even among lower classes (Chejne, 1974, p. 163). Córdoba was therefore not only the political capital of al-Andalus but also its intellectual center. For example, its caliphal library held over four hundred thousand books, compared to the mere hundreds contained in the largest libraries in Christian Europe (Menocal, 2002, p. 33). The prestige of Arab culture and the knowledge contained therein led to the Arabization of the various ethnic and religious groups of al-Andalus and beyond. The Christians embraced not only the intellectual culture of the Arabs, but also their artistic styles

and organizational institutions, a trend that would continue even after the defeat of the Muslims by the Christians during the Reconquest.

The attraction to Arabic culture was not a simple process, however, and the innate heterogeneity of Andalusian society still posed challenges, as noted by Cano Aguilar (2015, p. 47). First, rebellions were commonplace by the Mozarabs and even among the Arabs and other Muslim groups themselves. Furthermore, this heterogeneity can be seen in the linguistic domain of al-Andalus. While Arabic was the language of culture and administration, the varied groups of Muslims speaking it led to the vulgarization of Arabic spoken in the Peninsula, and the creation of so-called Hispanic Arabic. The importance of Arabic does not, however, mean that Mozarabic Romance was ignored; on the contrary, it was the most broadly spoken language among all religious groups. Learned scholars used (Hispanic) Arabic preferentially as the language of intellectual expression, Classical Arabic was used in written communication among the educated, Jewish Andalusians continued to use Hebrew, and Romance was the language of the marketplace and the home. Al-Andalus was thus a multilingual society for almost its entire existence.

Arabic-Romance bilingualism endured throughout the Emirate, Caliphate, and party kingdoms (known as taifas in the eleventh century), when massive groups of Mozarab Christians emigrated to the north and the Reconquest began to make significant progress south. The use of Arabic increased due to the arrival of the Almoravids in the twelfth century and the Almohads in the thirteenth century, both of whom were less religiously tolerant and more conservative (Cano Aguilar, 1972, p. 48). The exodus of Mozarabs from al-Andalus during the decline of Muslim domination and their incorporation into the Christian kingdoms that encroached ever farther south led to much of the language exchange that would introduce Arabic's influence into the Romance that would become the Spanish language.

The Christian victory at Las Navas de Tolosa in 1212 was the turning point of the Reconquest when the inevitable end of Muslim dominion over the Iberian Peninsula became clear, with Córdoba, Valencia, and Seville falling in the next decades (Menocal, 2002, pp. 4647). During the Reconquest, from the reign of Alfonso VI until the Renaissance, Muslims living under Christian rule (also known as Mudejars) were allowed similar freedoms to those allowed Christian Mozarabs living under Muslim rule in al-Andalus, in exchange for hefty taxes, of course (Burckhardt, 1972, pp. 161-162). Granada (the last taifa) was the final Arab-Muslim stronghold standing under the Nasrid dynasty, partly because its prince, Muhammad Ibn Ahmar, had sworn loyalty to Ferdinand III of Castile in exchange for protection from Jaime I of Aragón; Granada also survived thanks to the natural defenses of the mountain range surrounding it, and its proximity to North Africa, from which Berber mercenaries were always in ample supply (Burckhardt, 1972, p. 182). After Granada's surrender and the end of the Reconquest in 1492, the culture expressed in the Arabic language declined, especially due to the effort of the Catholic monarchs to erase the Arabic cultural influence and forbid the use of the Arabic language, both written and spoken (Chejne, 1974, p. 165). While the conclusion of Arab-Muslim rule in the Iberian Peninsula meant the end of the use of Arabic in the region, especially after the expulsion of the remaining Mudejars, Arabic's influence on Romance would live on in the Arabic-derived words absorbed into the Castilian Romance variety that came to dominate, ultimately becoming the modern Spanish language spoken today.

Cultural changes and resulting language crossover

The environment of Romance-Arabic bilingualism that resulted from the long period of Muslim domination in Iberia led to a significant amount of linguistic crossover between the two primary tongues of al-Andalus. Likewise, the cultural influences that emerged during this era directly affected the manner in which language change occurred, with certain semantic categories prevailing over others in the transfer of Arabisms to Romance and, eventually, Spanish. To varying extents, the semantic fields of agriculture; art and architecture; commerce, crafts, and industry; domestic society and the home; government and administration; military and war; philosophy and the sciences; and toponymy and anthroponymy were influenced by Arabic, adopting many words into Ibero-Romance which would make their way into modern Spanish. These areas of cultural and linguistic change will be explored by connecting the historical and cultural realities of al-Andalus with the resulting Arabisms that made their way into the Spanish language.

Farming, Cultivation and Agriculture

Spanish	Meaning in English	Hispanic Arabic	Arabic Origin
aceite	oil	azzáyt	azzayt
acequia	irrigation ditch	assáqya	sāqiyah
alberca	irrigation reservoir, pool	albírka	birkah
algodón	cotton	alquṭún	quṭn
arroz	rice	arráwz	āruz[z] or aruz[z]
azafrán	saffron, crocus	azza‘farán	za‘farān
azúcar	sugar, sugar cane	assúkkar	sukkar
jabalí	wild boar	ġabalí	ġabalī
limón	lemon	la[y]mún	laymūn
naranja	orange	naranġa	nārangġ
zanahoria	carrot	safunnárya	isfanāriyya

(Chejne, 1974; Pharies, 2007, “The Muslim Invasion, pp. 40-44; Burckhardt, 1972; Cano Aguilar, 2015; Kennedy, 1996; Lapesa, 1981; Arabic and Hispanic Arabic translations from *Diccionario de la lengua española de la Real Academia Española*)

The Spanish vocabulary surrounding agriculture was heavily influenced by cultural changes during the Muslim domination of al-Andalus. Agriculture was the most important part of the Andalusí economy, and many products and practices were introduced to increase productivity and profit. In particular, improved irrigation practices were developed and brought over to alAndalus by the Arabs, namely the construction of canals (Chejne, 1974, p. 145). Moreover, while some Roman irrigation techniques existed in the Iberian Peninsula prior to the Muslim arrival, the Arabs perfected the Roman system of irrigation taught to them by the Mozarabs (Lapesa, 1981, p. 134). The new agricultural techniques and plant species introduced by the Arabs not only made agricultural production more efficient, but they also prompted the need for words to describe these new methods and crops in Ibero-Romance and, later, Spanish.

Arabisms in

Spanish related to irrigation methods include acequia (irrigation ditch), alberca (reservoir), azud (irrigation dam), and noria (water wheel), among others (see Appendix A). Because of

the novelty of these irrigation practices, their names in Spanish often reflect the Arabic roots of their creators.

Many crops were also introduced from the East, most importantly spices, cotton, sugar cane, rice, oranges, and rice (Chejne, 1974, p. 145). Fruit trees, such as the peach and apricot, were also brought over as well as grafting practices to cultivate them; nevertheless, the most important fruit plants were olive trees and grape vines (Burckhardt, 1972, p. 67). There is extensive Arabic permeation of agricultural vocabulary in Spanish, especially in the staple crops of arroz (rice), azúcar (sugar), aceituna (olive), and algodón (cotton); fruits and vegetables introduced from the East such as zanahoria (carrot), limón (lemon), naranja (oranges), berenjena (eggplant); and spices and herbs like azafrán (saffron) and jazmín (jasmine), which were part of the spice trade in the East. In addition, many such agricultural products were unknown in the West until their arrival in al-Andalus, including saffron, sugar, olives, and cotton (Lapesa, 1981,

p. 134), solidifying the Arabic-derived names for these products in the ancestors of Spanish and other European languages. In the case of the olive, while the tree (olivo) is denominated by the

Latin term for the plant, its fruit is known as the aceituna, an Arabism. Aceite (oil) also retains its Arabic root, likely due to the importance of olive oil production specifically under al-Andalus, as is further demonstrated by the Arabic etymology of the almazara (oil mill/press).

Other such instances of Latin and Arabic names for the same or similar things exist in Spanish, especially in this semantic area. Botany and gardening, for example, had not been an aspect of Iberian society prior to the arrival of Muslim rule, but they were very important to the Arabs and recognized as virtually a form of art (Lapesa, 1981, p. 134). Various botanical species have interchangeable names derived from both Latin and Arabic, while sometimes the

more technical name comes from Arabic and the common name from Latin. This phenomenon could reflect the importance of Arabic in academic areas in contrast with the use of Romance in more casual situations. Among phytonyms, examples of Arabisms include flower names such as azucena (white lily), azahar (orange blossom), and adelfa (oleander); tree names including almez

(Mediterranean hackberry) and alerce (larch); and the herbs alhucema (lavender) and almoraduj (marjoram), both of which are interchangeable with their Latin counterparts, espliego and mejorana, respectively (Lapesa, 1981, pp. 134-135; see Appendix A for additional examples). Overall, the Arabs introduced many plants along with their Arabic names, which often derived from Classical Arabic, but other times were taken from other languages, such as Greek and Persian. In other words, not only did the Arabs increase the diversity of agricultural products in al-Andalus, but they also brought linguistic diversity to Ibero-Romance, and thus to Castilian Spanish.

Aside from phytonymy, the Arabs played a role in zoonymy, the naming of animals, as well. Many of the animals in al-Andalus were either economically important or unknown by the Arab conquerors, leading to the introduction of Arabisms in this area as the assignment of words in Arabic to name these species transferred to Ibero-Romance. Furthermore, the scientific nature of Arabic culture likely gave rise to the classification and naming of the species of flora and fauna encountered in the Iberian Peninsula. Among the additions influenced by Arabic in zoonymy are words including alcotán (hobby, type of falcon), alacrán (scorpion), alcaraván (stone curlew), and jabalí (wild boar). The areas of phytonymy, zoonymy, and agricultural vocabulary as a whole reflect the contributions to the West by the Andalusian culture of flora and fauna, demonstrating the important influence of the Arabs in this area of society in al-Andalus.

Business, Handicrafts, and Production

Spanish	Meaning in English	Hispanic Arabic	Arabic Origin
aduana	customs	<i>addiwán</i>	<i>dīwān</i>
albañil	construction worker, bricklayer	<i>albanní</i>	<i>bannā'</i>
alcanfor	camphor	<i>alkafúr</i>	<i>kāfūr</i>
alfombra	carpet	<i>alhánbal</i>	<i>hanbal</i>
almacén	storehouse, warehouse	<i>almahzán</i>	<i>maḥzan</i>
alfarero/alfarería	potter, pottery/ceramics	<i>alfahhár</i>	<i>fahhār</i>
badana	sheepskin leather	<i>baṭána</i>	<i>biṭānah</i>
jarra	jug, pitcher	<i>ǧarra</i>	<i>ǧarrah</i>
marfil	ivory (material or color)	<i>'azm alfīl</i>	<i>'azm</i> (bone) and <i>fīl</i> (elephant)
tarea	work, task, job	<i>ṭarīḥa</i>	<i>{trḥ}</i>
tarifa	tariff, duty	<i>ta 'rīfa</i>	<i>ta 'rīfah</i>
taza	cup, mug	<i>ṭássa</i>	<i>ṭassah</i> or <i>ṭast</i>

(Chejne, 1974; Cano Aguilar, 2015; Lapesa, 1981; Pharies, 2007, “The Muslim Invasion, pp. 4044; Corriente, 1992; Ruhstaller & Gordón Peral, 2017; Arabic and Hispanic Arabic translations from *Diccionario de la lengua española* de la Real Academia Española)

The Muslim rule of al-Andalus encouraged a rich culture of crafts and commerce, supporting industries and artisans in the production of culturally and economically significant goods that brought great wealth and artistic prestige to the region for centuries. This Arab culture of hard work and productivity in al-Andalus is reflected in the word *tarea* (work, task), a remnant of Arabic that is still utilized frequently in Spanish (Lapesa, 1981, p. 135). Prior to the twelfth century, when Latin merchants took over much of the trade with the Iberian Peninsula, Andalusian merchants were prominent fixtures of commerce between al-Andalus, the Mediterranean, North Africa, and beyond, often returning from journeys with new cultural and intellectual knowledge from the rest of the Islamic empire (Kennedy, 1996). The Andalusian capital, Córdoba, along with other large Andalusian cities, were important economic centers, attracting industries and crafts such as ceramics, glass, textiles, metalwork, paper, ivory, marble, wood, and leather work (Chejne, 1974, p. 145; Kennedy, 1996, p. 107). Córdoba, for example, was renowned for its leather accessories and its characteristic red and white marble, Sevilla produced fine metal tools and musical instruments, and Málaga was famous for its

gilded pottery (Chejne, 1974, p. 362). The efficient arrival of the newest trends and subsequent production by the skilled artisans and many industries of al-Andalus ensured a booming economy and the high value of Andalusian goods.

Al-Andalus had numerous imports and exports that stimulated its economy and commerce around the Mediterranean. Some of the goods produced for export include oil, wine, skins, wheat, leather, woodwork, dried fruits, paper, textiles, and precious metals and metalwork (Chejne, 1974, p. 151; Burckhardt, 1972, p. 50). Likewise, imports were plentiful, many arriving from the East, such as horses, dates, ivory, rare woods, ivory, enslaved people, books, marble, cotton textiles, carpets, furs, spices, dyes, musk, camphor, and aloe (Burckhardt, 1972, p. 50; Chejne, 1972, p. 151). The market inspector, called al-muhtasib, from which the Spanish *almotácen* is derived, oversaw the prices and quality of raw materials for production, as well as the weights and measures of imports and exports (Burckhardt, 1974, p. 50; Lapesa, 1981, p. 135). Many of these products would become Arabisms in Castilian, reflecting their importance during Arab-Muslim rule and even afterward.

The regulation and organization of trade in the Iberian Peninsula by the Arab-Muslim government introduced important terms still utilized in Castilian Spanish today, such as *aduana* (customs), *almacén* (warehouse), and *tarifa* (tariff). Furthermore, since the economic system after the Reconquest was influenced greatly by Andalusí custom despite some reorganization, many words were retained that made their way into Castilian, including *albarán* (delivery note, invoice), *almoneda* (auction), *arancel* (tariff, duty), *alquiler* (rent), *zoco* (bazaar, souk), *alhóndiga* (grain exchange), and even the Andalusí currency, the *maravedi* (see Appendix C for more examples). Many of the products important to trade on the Iberian Peninsula were adopted into Castilian Romance as Arabisms, including herbs and spices like *almoraduj* (marjoram), *alcaravea* (caraway), and *albahaca* (basil). Arabic influence on vocabulary related to commerce also appears in Spanish in the area of weights and measures, such as *azumbre*

(liquid measure of four pints), almud (grain measure), quilate (carat), and fanega (bushel), though some of these measurements are no longer used in practice or have meanings different from the original; for example, arroba, which once denominated a 11.5-kg weight, now describes the @ symbol used commonly in email addresses.

The industries and crafts that flourished in al-Andalus also left behind Romance words derived from their Arabic predecessors. Many of the goods produced in al-Andalus held cultural and economic prestige, perhaps making the adaption of their Arabic names to Spanish more likely. The fishing industry was important economically, especially tuna fishing, which came to be known in Spanish as the Arab-derived *almadraba* and also left behind *atún* (tuna). From the textile industry, the Arabic inheritance include *badana* (sheepskin leather), *guadamecí* (embossed letter), and *recamar* (embroider), one of the few examples of a verb adoption, although it is used now than the Latin-derived *bordar* (see Appendix C for further examples). The names of several textile and paint dyes, which were often imported from the East, reflect their Arabic origin, as with *marfil* (ivory), *almagre* (red ocher), and *albayalde* (white lead). Ceramics also became an important industry under al-Andalus, contributing *alfarero* and *alcaller* for potter, *alfarería* (pottery), *jarra* (jug, pitcher), *taza* (cup, mug). Arabic-derived vocabulary related to jewelry that survived the transition to Castilian includes *ajorca* (bangle, anklet), *aljófar* (baroque pearl), *alfiler* (pin, brooch), *taracea* (inlay), *arracada* (pendant earring), and *marfil* (ivory).

The maintenance of many aspects of the Andalusian economy after the Reconquest led to the absorption of Arabisms, as the many years of trade and commerce conducted in Arabic left their mark on the similar institutions, positions, and products that were maintained after the fall of al-Andalus. For example, Mudejars living under Christian rule post-Reconquest would often continue their occupations as craftsmen, maintaining Arabisms in the Spanish language to describe their roles such as *albañil* (construction worker, bricklayer). In addition, *Ruhstaller*

and Gordón Peral (2017) note that under Christian rule, many products were imported from the south, where Arabic had a longer lasting hold, so many of these imports into Christian territories continued to be called Arabic-influenced names (p. 282), such as azúcar (sugar) algodón (cotton), and azafrán (saffron). Furthermore, prosperous trade during and after the Reconquest caused increased productivity of crafts, and many of these products kept forms of their traditional Arabic names, as is the case with taza, jarra, and alfombra. The wealth of Arabic influence on Spanish vocabulary related to crafts, commerce, and industry reflects the prosperity of the Andalusí economy and its important role in trade during its time.

Public Leadership and Oversight

Spanish	Meaning in English	Hispanic Arabic	Arabic Origin
aduana	customs office	<i>addiwánn</i>	<i>dīwān</i>
albacea	executor	<i>ṣáḥb alwaṣīyya</i>	<i>ṣaḥb waṣīyya</i>
alcalde	mayor	<i>alqáḍi</i>	<i>qāḍī</i>
alcázar	residential palace of ruler	<i>alqáṣr</i>	<i>ḳaṣr</i>
alguacil	bailiff	<i>alwazír</i>	<i>wazīr</i>
arancel	tariff, duty	<i>alinzál</i>	<i>inzāl</i>
barrio	neighborhood	<i>bárri</i>	<i>barrī</i>
tarifa	rate, tariff, fare, price list	<i>ta'rifa</i>	<i>ta'rīfah</i>

(Burckhardt, 1972; Pharies, 2007, “The Muslim Invasion, pp. 40-44; Cano Aguilar, 2015;

Corriente, 1992; Ruhstaller & Gordón Peral, 2017; Arabic and Hispanic Arabic translations from *Diccionario de la lengua española* de la Real Academia Española)

Given the extended history of the Arab-Muslim government administration in the Iberian Peninsula, there are a number of related terms that have made their way into Spanish. The cultural reality of Muslim rule may have been significantly different from that of the Christian monarchy that would arise after it came to an end, but the longstanding names of buildings, public official positions, and institutions sometimes retained their Arabic roots when they appeared in Castilian Spanish.

As Arabic was the language of administration and government in al-Andalus for hundreds of years, Arabisms related to these areas are commonplace in Spanish. While the Christian superstructure established following the end of Muslim rule in Iberia was, at its core, European, the diffusion of certain Arabic words having to do with the political, economic, and judicial realms reflects the influence of the Islamic administrative model on the subsequent rule (Corriente, 1992, p. 150). The Arabic origin of positions of power such as *alcalde* (mayor) and *alguacil* (bailiff) reflect the importance of these institutions to Andalusian society. Similarly, economic institutions such as customs (*aduana*) and the mint (*ceca*) hearken back to the economic prowess of the Arab administration in al-Andalus, as do words describing economic control: *tarifa* (tariff) and *arancel* (duty). Al-Andalus also had a highly developed

judicial system, leaving behind the words for the executor of a will (albacea) and the whip (azote), among others. The new society created by the Christians reconquering the Muslim-controlled south adopted institutions similar to those under al-Andalus, likewise adopting similar names for the Arabic positions already long established and deriving the words used to describe administrative and economic control from their Arabic predecessors. Arabisms related to administrative and governmental institutions, positions, and buildings survived in Spanish because they endured for hundreds of years in the Arabic spoken by the Andalusian administration (see Appendix E for additional examples).

Combat and Military Operations

Spanish	Meaning in English	Hispanic Arabic	Arabic Origin
aceifa	Summer Arab military incursion into Christian territories	<i>ṣáyfa</i>	<i>ṣā'ifah</i>
alcazaba	citadel, fortress	<i>alqaṣába</i>	<i>qaṣabah</i>
alcázar	fortress	<i>alqáṣr</i>	<i>kaṣr</i>
alférez	second lieutenant	<i>alfáris</i>	<i>fāris</i>
almirante	admiral		<i>amīr</i>
rebato	alarm, call to arms	<i>ribát</i>	<i>ribāṭ</i>
rehén	hostage	<i>rihán</i>	<i>rihān</i>
tambor	percussion instrument, drum	<i>ṭabbūl</i>	<i>ṭabál</i>

(Lapesa, 1981; Pharies, 2007, “The Muslim Invasion, pp. 40-44; Corriente, 1992; Ruhstaller & Gordón Peral, 2017; Arabic and Hispanic Arabic translations from *Diccionario de la lengua española* de la Real Academia Española)

Al-Andalus was an empire ruled by a group well-versed in the art of war and experienced its own conflicts throughout its history, both internally and with Christian rebels to the north. It is therefore unsurprising that terms related to the military and combat would make their way into the Spanish language. Because peace was a somewhat impossible reality for the Islamic empire, the nearly constant state of war experienced by al-Andalus necessitated the maintenance of a powerful army and the construction of alcázares and alcazabas (fortresses) to defend the cities. The Arabs led yearly aceifas, which were summer military expeditions to the Christian kingdoms to the north (Lapesa, 1981, p. 134). They took rehenes (hostages) from skirmishes with rebels, and their armies marched accompanied by the tambor (drum). Contact between Christians to the north and the Andalusians led to the transfer of military figure titles, names of weapons, and war architecture terms, among other military vocabulary. Even during the Reconquest, despite the Christians' success in defeating the Arab armies and retaking al-Andalus, they evidently did not view Arabic military vocabulary as inferior, in fact adopting several of their adversaries' words having to do with combat (see word list above and Appendix F).

Intellectual Pursuits and Scientific Fields

Spanish	Meaning in English	Hispanic Arabic	Arabic Origin
alcohol	alcohol	<i>alkuḥúl</i>	<i>kuḥl</i>
algoritmo	algorithm	-	<i>ḥisābu lǧubār</i> and/or <i>ḵawārizmiyy</i>
alquimia	alchemy	<i>alkímya</i>	<i>kīmiyā[']</i>
álgebra	algebra	-	<i>alǧabru</i> <i>[walmuqābalah]</i>
bórax	borax	-	<i>bawraq</i>
cenit/zenit	zenith (astronomy)	-	<i>samt</i>
cero	zero	<i>ṣifr</i>	<i>ṣifr</i>
cifra	figure, number	<i>ṣifr</i>	<i>ṣifr</i>
jarabe	syrup	<i>šarāb</i>	<i>šarāb</i>
redoma	laboratory flask	<i>raṭúma</i>	<i>raṭúm</i>

(Cano Aguilar, 2015; Lapesa, 1981; Corriente, 1992; Entwistle, 1951; Chejne, 1974; Ruhstaller & Gordón Peral, 2017; Arabic and Hispanic Arabic translations from *Diccionario de la lengua española* de la Real Academia Española)

One of the most important cultural characteristics of al-Andalus was its flourishing intellectual innovation, and the Arab-Muslim rulers specifically encouraged scientific progress and the development of knowledge. Andalusian philosophers, in fact, believed that reason was of the utmost importance to successfully accomplishing the objective of religion, and thus, human intellect could be considered equal to revelation in pursuing the Supreme Truth (Chejne, 1974, p 334). The Arabs' roots in the East meant that they had close proximity and frequent contact with ancient cultures like Persia and Greece, where many of the sciences had originated and been developed over the centuries; for example, Greek works by Plato and Aristotle, Galen, Ptolemy, and Euclid on philosophy, medicine, geography, and mathematics, respectively, were translated into Arabic between the eighth and tenth centuries (Chejne, 1974, p. 399). The knowledge transmitted to the Arabs was passed along to the rest of the Islamic empire, al-Andalus included.

In fact, the Arabs introduced the sciences not only to al-Andalus, but really to the entire West by means of translation from Eastern languages to Arabic and subsequently to Latin and

Castilian Romance, much of which took place in al-Andalus (Chejne, 1974, p. 345). A broad range of previously unknown sciences were brought to al-Andalus and continued to be developed, including geography, philosophy, alchemy, mathematics, and astronomy, among others, leaving a lasting imprint on the language of these disciplines in Ibero-Romance and subsequently,

Castilian Spanish.

For instance, geography was developed by the Greeks, and the etymology of the word is thus Greek (γεωγραφία, *geōgraphia*); however, the field was introduced into al-Andalus by the Arabs, and thus the Spanish *geografía* was transmitted through the Arabic *jughrāfiyā* (Chejne, 1974, p. 282). Geography was developed in accordance with military, religious, and government needs, as well as human curiosity to understand the Earth, its features, and man's place in the world (Chejne, 1974, p. 282). This term is one of many examples of Greek concepts making their way into the Iberian Peninsula and eventually the Spanish language via the Muslims and their Arabic language.

Perhaps the most important field of language and knowledge transfer during Muslim rule in the Iberian Peninsula was mathematics. Mathematics had practical applications to economics and navigation, while also being important to other scientific disciplines like astronomy. Drawing upon the concepts developed by Greek mathematicians, the Arabs improved upon preexisting knowledge and disciplines and even introduced some of their own additions. For example, the use of *álgebra*, an Arabism in reference to the title of a work by the Arab mathematician al-Khwarizmi (*al-ğabr* or *al-jabr*), not only indicates the transfer of this discipline to Romance through Arabic from Greek, but also reflects the significant development of the subject by the Muslims. Furthermore, the Arabs were essential in the development of analytical geometry and founded plane and spherical trigonometry, a novel concept (Chejne, 1974, p. 347). Arithmetic was known as *algorismo* in an adaptation of the

name of the mathematician al-Khwarizmi, and Arabic numerals were introduced (after being transferred to the Arabs from ancient India) with the cifra (cypher) which enabled faster calculation (Entwistle, 1951, p. 133). Overall, the mathematic contribution of the Arabs to the Iberian Peninsula was linguistically and conceptually extensive.

Another important scientific area of transmission by the Arabs was astronomy. The astronomical tables, astrolabes, astrology, and calendrical calculations of astronomy were only known to the Arabic-literate world for many years (Menocal, 2002, p. 149). Though invented by the Greeks, the astrolabe (astrolabio) was introduced to Europe by the Arabs for its uses in nautical observations and navigation and to determine the Islamic hours of prayer, and alAndalus became an important center of their manufacture (Chejne, 1974, p. 364). This term is thus another example of a term from the ancient world that was transmitted to Romance through Arabic. Arab astronomers also made their mark on Spanish astronomical technical terms, such as acimut (azimuth), nadir (nadir), and zenit (zenith), as well as the celestial nomenclature of most

European languages; the names of stars of Arabic origin include Acrab (from ‘aqrab, “scorpion”), and Betelgeuse (Ibt al-Jauza’, “the hand of Orion”), among others (Chejne, 1974, p. 350). Not only was Arabic important to the introduction of astronomy terms to Ibero-Romance, but also to many other European languages.

The scientific study of medicine also experienced a period of growth and development under al-Andalus after gaining credibility through observation, experimentation, and reasoning rather than being rooted solely in outdated Western superstitions and magical beliefs (Chejne, 1974, p.351). Chejne (1974) notes that much of Arab medical knowledge and the language surrounding it was derived from that of the Greeks; however, the Arabs made discoveries in identifying the degree of putrefaction of a wound, the differences between measles and smallpox, and blood circulation, among others (p. 352). The Arabs in al-Andalus wrote medical

works, performed surgery, and built hospitals and dispensaries to prepare and distribute drugs, whereas much of medieval Europe depended on charms and followed a religion that suppressed the study of medicine as a science. Though medical study and practice were important in al-Andalus, Latinate terms prevail in modern Spanish medical vocabulary. Some of the few but not unimportant surviving contributions by Arabic to anatomy and medicine include *nuca* (nape of neck), *jarabe* (syrup), and *elixir* (elixir). The development of medicine in al-Andalus was thus much more advanced than many of the surrounding regions. In this scientific development, experimentation with *alquimia* (alchemy), which would become *química* (chemistry), also reflects the introduction of scientific and technical terms to Ibero-Romance from Arabic, including the materials *azufre* (sulfur), *azogue* (mercury), and *alcohol* (alcohol), and the instruments *alambique* (still) and *redoma* (laboratory flask), among others (see word list above and Appendix G).

Since many technical Arabisms were transferred from Arabic to Romance by means of written texts, rather than orally, errors were occasionally made. Some examples include the positioning of the accent in *álgebra* (algebra) and *álcali* (alkali) on the first syllable rather than the second, and the spelling of *cenit*, which derives from the Arabic *cemt* or *samt* in which the letter *m* was misinterpreted during a translation as a grouping of *n* and *i*, an error which has been transmitted to many other languages (Ruhstaller & Gordón Peral, 2017, p. 283). Some of the scientific terms surely introduced by the Arabs are not necessarily categorized as Arabisms due to their original etymology from ancient languages, with Arabic serving as only a conduit. Furthermore, certain Arabic loanwords in the sciences never reached the spoken Ibero-Romance language, remaining restricted to written translations. It is, however, important to note the importance of Arabic and specifically al-Andalus in this transmission. In addition, while many semantic categories of Arabisms show clear derivations from Arabic to Hispanic Arabic to

Mozarabic or Ibero-Romance, the area of the sciences shows fewer derivations into Hispanic Arabic, perhaps reflecting the perseverance of certain words borrowed directly from Classical Arabic without a Hispanic Arabic intermediary, as many words in this area would have been transferred through scholars who had knowledge of Classical Arabic. Furthermore, some of these words could have been transferred to Romance from Latin translations of Arabic texts without the need for transfer to Hispanic Arabic first, considering that many of these words would have been used very infrequently in oral contexts.

How was language transmitted across cultures?

The origin of many Arabisms in the Spanish language is unclear or disputed. Perhaps the most likely path of transmission is that Mozarabic, the variety of Ibero-Romance spoken in alAndalus, served as a conduit between Arabic and the Castilian Romance variety that became the dominant language of Spain after the Reconquest (Pharies, 2007, "The Muslim Invasion, pp. 4044). Language transmission can occur due to the prestige of one language, and in the case of Arabic to Spanish transmission, Arabic was the language of academia in al-Andalus, especially science and mathematics, resulting in the adoption of Arabisms from these fields. Thanks to its centuries-long ties to the Arabic superstratum under Muslim rule, Mozarabic certainly absorbed many Arabisms to reflect the both the intellectual and cultural conditions under Muslim rule, and subsequently, speakers of Castilian would have likely picked up Arabic-derived words from

Mozarabic speakers after the Arabs had been driven out.

Despite an initial difference in population size between the small group of Arab conquerors and the masses of indigenous Iberians, Arabic quickly became the superstratum in alAndalus, dominant next to Romance as the language of the urban city, the upper classes, those who had converted to the Islamic religion of the state, and the educated; Romance monolingualism persisted only in rural areas (Corriente, 1992, p. 34). While Arabic, or the Hispanic dialect thereof, became used progressively more as the language of everyday communication, academia, and literature, its cultural prestige did not suppress the development of the existing Romance dialects in the Peninsula, as the Andalusí political situation demanded that each population learn the other's language (Chejne, 1974, p. 185). This led to a prevailing environment of multilingualism throughout al-Andalus, with both Mozarabic Romance and Hispanic Arabic becoming broadly understood by much of the population.

Mozarabic, or Andalusí Romance, the branch of Ibero-Romance spoken by the Arabized Christians living in al-Andalus, acted as an adstratum, or neighboring language, to the other Romance varieties of the Iberian Peninsula, and as a substratum to the dialect of Arabic spoken in al-Andalus. Despite Arabic's official status in al-Andalus, Mozarabic continued to be the dominant language of everyday life, enduring throughout Islamic rule even as Latin, from which it descended, declined. This was especially true of the initial part of Islamic rule in the Peninsula, when there were few Muslim colonists who spoke Arabic compared to the large Romancespeaking population native to the region. In 756, an estimated sixty thousand Muslims were living among about four million speakers of Ibero-Romance (Pharies, 2007, "The Muslim Invasion, pp. 40-44). Unsurprisingly, the native people who remained in their places of origin after the Arab conquest retained the Romance dialect they had spoken before, and their mother tongue developed side by side with Arabic throughout the following centuries of Muslim rule. Burckhardt (1972) notes that the Romance tongue of the indigenous people was preserved by their speaking it at home and in the street, while the amount of Arabic spoken varied; some Muslim converts in al-Andalus only knew enough Arabic for prayers, while some Mozarabs were completely bilingual (p. 81).

The women of al-Andalus played a tremendous role in perpetuating the use of the Romance vernacular in al-Andalus. Women did not have the opportunity to receive education, where Classical Arabic was taught, so Ibero-Romance was the language spoken by nearly all women in al-Andalus. In court, women were allowed to speak in their Romance vernacular to make their case; thus, judicial officials had to be bilingual (Entwistle, 1951, p. 115). Mozarabic, consequently, flourished in the nurseries of al-Andalus, as it was passed down through the generations by Andalusian mothers in both Christian and Muslim homes (Menocal, 2002, p. 78). Furthermore, the Muslim forces that arrived in the eighth century consisted solely of men, and thus their mixed marriages to Christian women in the conquered territories would have

given rise to children who learned Ibero-Romance from their mothers at home (Pharies, 2007, “The Muslim Invasion, pp. 40-44). Menocal (2002) points out that even in the cases where these wives maintained their Christian religion and Mozarabic tongue, however, their children would inevitably be raised as Muslims (p.67), though they would be bilingual in Arabic and Romance. Burckhardt (1972) also notes the role of enslaved women from the Christian north, who were preferred by the upper class and even the caliph, in propagating Ibero-Romance (p. 115). Even the ruling class of al-Andalus was bilingual, but the native tongue of many of those descended from the Arab conquerors was actually Romance (Burckhardt, 1972, p. 115), reflecting its enduring use despite Arabic’s higher status.

The contact between Arabic and Romance in al-Andalus resulted in bidirectional transmission, though the effects of the movement of words from Arabic to Spanish are more enduring (Odisho, 1997, p. 89). A popular, simple form of Arabic emerged that contained some Romance expressions and forms (Burckhardt, 1972, p. 81), though this dialect did not outlast alAndalus, so its effects are not as well-known as the effects of Arabic on Ibero-Romance, which still contains Arabic imprints on its modern form, Spanish. Up until the expulsion of Muslims from Spain, in the reconquered kingdom of Granada, however, the Arabic dialect spoken had many Romanticisms. These are especially evident in the jarcha, or the final refrain of moaxaja poems, an Arabic lyric form popular in al-Andalus. Jarchas were often written in colloquial Hispanic Arabic or even occasionally in Andalusian Romance written with Arabic script, an example of aljamiado (Pharies, 2007, “The Muslim Invasion, pp. 40-44). The permeation of

Romance also into the Arabic literature of al-Andalus reflects the dual directionality of linguistic influence between Arabic and Romance.

Throughout centuries of Muslim rule, despite internal conflict among the Muslims and hostility between Christians and Muslims, the flow of ideas and people throughout the

Mediterranean took place freely. Even in times of war with the Andalusians, the northern Christians were impressed by the Andalusian culture, assimilating their enemies' concepts and ways of life even as they fought to expel them from the Peninsula (Cano Aguilar, 2015, p. 55). This Arabic influence peaked in the tenth century (Entwistle, 1951, p. 131), when Mozarabic immigrants to Christian kingdoms were most important to changing the landscape of northern culture with the knowledge they brought from al-Andalus. Many bilingual (Arabic and Romance speaking) Andalusians resulting from the intermarriage of Mozarabs and Muslims served as intermediaries between al-Andalus and the Christians to the north, propagating ideas and influencing customs, weapons, coins, arts, and architecture in northern Spain (Chejne, 1974, p. 119). This mixing of cultural knowledge and adoption of Arab elements into Christian society also led to the adoption of Arabisms to describe these changes.

Cano Aguilar (2015) suggests that al-Andalus existed as a fully bilingual society at least until the eleventh or twelfth century (p. 46), before shifting somewhat toward Arabic monolingualism by the thirteenth century (Corriente, 1992, p. 34); this shift is due to several factors but does not imply a complete end to Andalusian bilingualism in al-Andalus. Arabic was the language of prestige and culture through the first several centuries of Muslim rule, though its status did decline during the decadence of Muslim rule as al-Andalus was split into Taifa kingdoms and other cultural centers rose to prominence in Europe. Romance was unstandardized and fragmented in much of the Iberian Peninsula to the extent that it faded in use compared to Arabic in the thirteenth century in most areas other than the isolated Christian territories of the north. These northern varieties would rise to prominence during the Reconquest, during which the Peninsula would again become an environment of bilingualism and eventually shift toward Romance monolingualism as Arabic was suppressed by the Christians. This brief second period of bilingualism between the shifts to Arabic monolingualism and Romance monolingualism was likely when much of the transfer of Arabic

lexical terms to Romance took place (Corriente, 1992, p. 34). Castilian Romance would eventually take control, and the other Romance varieties, including Mozarabic or Andalusí Romance, were absorbed into the language that would become Spanish, also inevitably leading to Arabic influence.

While some language interchange between northern Ibero-Romance varieties and Hispanic Arabic would have taken place during Muslim rule, when the Christians reconquered the Peninsula, they would have spoken a dialect of Romance not affected to the same extent as Mozarabic. Nonetheless, the cultural exchange that occurred between the north and south during the height of Arab rule would have introduced words into the Christians' dialect of Romance. When the Christians took over again in the south, certain words related to philosophy, agriculture, science, and astronomy, among other subjects, would only have existed in Arabic, so cognates in Ibero-Romance and eventually Spanish would have been acquired. Furthermore, the Romance dialects spoken by the Mozarabs and the northern Christians would have fused together since they would have been similar enough to be mutually understood.

As previously mentioned, most of the Arabic loanwords in Spanish are believed to have transferred into the Castilian dialect of Romance through the intermediary Mozarabic Romance rather than directly from Arabic. Though Mozarabic was extinguished along with many other Romance dialects in the face of Castilian domination, it left its mark in the form of many Arabisms during both its time as an adstratum to Castilian during Muslim rule and as a substratum after the Reconquest. Ruhstaller and Gordón Peral (2017) explain that during the first phase of the Reconquest up to the mid-eleventh century, more and more contact occurred between Christians from the north and former inhabitants of Arab-controlled territories, which had come under Christian control as the Reconquest progressed southward (p. 279).

Furthermore, the Mozarabs fleeing from al-Andalus to settle in Christian territory brought with them their cultural knowledge and customs. The cultural preeminence of Andalusian culture thus left a mark on the Romance language spoken in the Christian territories through contact between these groups. The first generation of Mozarabs who found themselves in reconquered Christian territory maintained their Arabic-Andalusi Romance bilingualism, but quickly adopted the

Romance dialects imposed by the Christian conquerors: Galician-Portuguese, Asturian-Leonese, Castilian, Aragonese and Catalan (Ruhstaller & Gordón Peral, 2017, p. 279). In these new speech communities, the Mozarabs introduced corresponding Arabic-derived words to express concepts unique to their Andalusian culture, and the remaining prestige of Arab culture during the beginning of the Reconquest allowed these terms to be assimilated into Romance.

The kingdoms of León and Galicia contained the largest number of Mozarabic emigrants, and thus their dialects contained more Arabisms than others, such as Castilian (Entwistle, 1951, p. 134). Portuguese would diverge from these languages but would not experience the same purging of Arabisms experienced by Castilian, explaining the use of Arabic lexical terms in

Portuguese that have been substituted by Latin-derived terms in Castilian Spanish, such as *alface*

(lettuce), which is denominated by the Latinate *lechuga* in Spanish. Mozarabic influence was actually greatest on Leonese rather than Castilian (Entwistle, 1951, p. 134), so the latter's rise to preeminence led to less absorption of Arabisms into what would become modern Spanish. Perhaps had Leonese, rather than Castilian, become the Romance superstratum of early Spain, there would be many more Arabisms in Spanish today.

During the second phase of the Reconquest from the late eleventh century to the fifteenth century, larger cities like Toledo and Tarragona were taken that contained strong

populations of Muslims, who became known as Mudejars; before, the fringe communities absorbed usually consisted mostly of Mozarabs. Many Mudejars living in Christian territory had not been forced to abandon Arabic, and this group was thus bilingual in Ibero-Romance and Hispanic Arabic. This group would be forced to abandon Arabic in Castile and Aragon, but it continued to be spoken much longer in Granada and Valencia (Corriente, 1992, p. 146). The Mudejars often performed similar functions within the Christian economy as they had under Muslim rule, such as construction workers, master builders (leading to the Mudejar style of architecture), agricultural workers, and as mule drivers (Ruhstaller & Gordón Peral, 2017, p. 280). Contact with the Mudejars during Reconquest led to the adoption of more Arabic loanwords as they continued to speak their native Arabic alongside the new Romance varieties imposed by the conquerors. Unlike transfer through the Mozarabs, however, much of the vocabulary absorbed into Romance from this group was likely specialized and related to certain occupational fields. The Peninsula became re-Latinized by the end of the fifteenth century with systematic purges of the Arabic language and its speakers (Chejne, 1974, p. 193), but the centuries of Arab influence on the region could not be completely erased.

During the final part of the Reconquest, contact with the Mudejars would have varied from place to place, a reality which would likewise have caused variation in the use of Arabisms by region. Some regions would have fewer or more Arabic-influenced words depending on the extent and length of Muslim occupation. Certain words may be used in the south of Spain today that are descended from Arabic, whereas the same concept or object may be described by a Romance-derived word in other regions. It seems that in general, Arabic loanwords survive more often in the dialects of those regions that had increased contact with Arabic speakers, especially those southern regions that were once in the heart of al-Andalus (Ruhstaller & Gordón Peral, 2017, p. 285). In areas where the population had surrendered peacefully and Romance and Arabic speakers lived side by side, such as much of western

Andalusia, more diffusion of Arabic words to Romance would have occurred. In rural Carmona, for example, the survival of Arabic toponyms indicates the peaceful transfer of land from the Arabic-speaking population to the new Christian landowners (Ruhstaller & Gordón Peral, 2017, p. 280). Some communities did not surrender peacefully, however, and the Mudejars either fled or were driven out. The physical removal of Arabic speakers left areas like the southern part of the province of Seville without any Arabic toponyms (Ruhstaller & Gordón Peral, 2017, p. 280). The Mudejars' role in the transmission of Arabisms into Castilian, the variety of Romance that would become the superstratum after the Reconquest, thus reflects the regional differences and historical circumstances and effects of the period.

Presumably, the majority of the few terms that transferred directly from the Arabic superstratum of al-Andalus were those that made up the language of science and culture needed to talk about Eastern topics such as medicine and astronomy from the Greeks. The prestige attributed to Arabic and the novel concepts contained therein often led to the adoption of Arabic words by Romance-speaking Christians alongside their own corresponding Latin-derived words (Cano Aguilar, 2015, p. 55). Despite the attempted erasure of Arabic and Arab culture from the newly created Spain, however, Arabic-influenced terms remained in the sciences, military affairs, administration, commerce, industry, architecture, and agriculture, among other fields, which had no replacement in Latin.

What made lexical change the primary method of language influence?

The linguistic area of the Spanish language which reflects the greatest influence of Arabic is the lexicon, a reality that can be attributed to the massive cultural influence of Muslim rule in Spain. Because of the very different natures of Romance and Arabic, the influence of Arabic only managed to penetrate the most external features of Romance, namely its vocabulary, and did not have a significant phonological, morphological, or syntactical influence on modern Spanish. Arabic influence on the Spanish lexicon accounts for approximately eight percent of Spanish vocabulary in total; about eight hundred to nine hundred primitive terms contribute to an estimated four thousand derivations from Arabic (Cano Aguilar, 2015, p. 56), though this number includes words that have fallen out of use and those with very limited use. The Mozarabs adapted many Arabic lexical terms to Romance, especially vocabulary relating to administration, society, commerce, and industry, often to indicate objects or ideas that were new to al-Andalus or developed best there (Entwistle, 1951, p. 127); the administrative terms came as a consequence of administration being conducted in Arabic in al-Andalus for hundreds of years.

The Spanish lexicon was especially impacted through the addition of nouns of Arabic origin, some adjectives, such as azul (blue), añil (indigo), mezquino (stingy), even fewer verbs, including achacar (to attribute, blame), bordar (to embroider), and halagar (to flatter), and almost no adverbs (Ruhstaller & Gordón Peral, 2017, p. 148). It is important to note that the Arabic-derived verbs that exist are often denominal, coming from borrowed Arabic nouns. A host of expressions were also incorporated into Spanish. These were assimilated either in their original Arabic form, as with ojalá (from the Hispanic Arabic law šá lláh, meaning “God willing”), or in literal translations of such expressions, such as “si Dios quiere” (same meaning as ojalá), “vaya con Dios” (“go with God”), and “Dios te guarde” (“may God watch over you;” [Chejne, 1974, p. 195]). Ojalá is perhaps the most notable of the few Arabic-influenced

interjections that survive, while it also serves as an example of a very rare syntactical influence of Arabic on Spanish, as this interjection can only be used with a specific subjunctive structure. Hasta is the only known preposition derived from Arabic, which was transmitted by the bilingual Mozarabs who emigrated to northern settlements during the early Reconquest (Ruhstaller & Gordón Peral, 2017, p. 287). Thus, most evidence of Arab influence on Spanish is confined to the Spanish lexicon, with the greatest transmission therein being among nouns.

There are several theories for why lexical change was more prevalent than influence on other linguistic areas. Odisho (1997) points out that borrowing between languages most often affects the lexicon rather than morphological, grammatical, phonological, or syntactical features (p. 89). Furthermore, the Arab invasion of Iberia brought Ibero-Romance “into contact with the language of a culture which was more developed and prestigious than that of Christian Europe” (Odisho, 1997, p. 90). Thus, given that much of this prestige was attributed to the introduction of new intellectual and scientific concepts, elements, and objects, nouns would have been more likely to transfer than the language used to describe them.

One of the most notable aspects of Arabisms in Spanish is that many nouns derived from Arabic can be identified through the presence of the prefix *al-*. The theory most widely accepted by linguists in regard to the frequent presence of the *al-* element in many Arabisms is that in the bilingual environment of al-Andalus, the prefix would have been used to denominate a word as from Arabic origin when Andalusian culture was one of prestige. Loanwords without the *al-* prefix may have been adopted into Castilian after the decline of Andalusian culture (Ruhstaller & Gordón Peral, 2017, p. 288). The inclusion of the definite article in those terms assimilated into Spanish perhaps indicates that this borrowing was carried out by the Andalusian masses, through quotidian conversations in the market, street, and workplace, rather than by scholars deliberately attempting to supplement Spanish vocabulary in certain areas (Odisho, 1997, p. 91). Moreover, if scholars and academics had sought to enrich the Spanish language with

Arabic-derived vocabulary, many of the Arabisms in Spanish would likely not contain the definite article, as educated people would have understood that *al* was an article.

Further evidence that everyday people played an important role in the transmission of *al*- words is seen in the fact that “the rules of phonetic assimilation that apply to ‘*al*’ in Arabic are strictly observed in the Spanish habitat of those words” (Odisho, 1997, p. 92). Specifically, Odisho (1997) emphasizes that some loanwords in Spanish contain the *al*- prefix, while for others, all that remains of the *al*- prefix is *a*-, due to the application of Arabic phonetic rules concerning *shamsiyya* (‘sun-letters’), and *qamariyya* (‘moon-letters’), during the adoption of such words into Spanish (p. 92). Thus, in Arabic loanwords beginning with a *shamsi* consonant, the article is assimilated into the word and the initial consonant is geminated, whereas in words with an initial *qamari* consonant, ‘*al*’ is not assimilated and no gemination occurs (Odisho, 1997, p. 92). Some examples of *shamsi*-initiated words are *aceite*, *adobe*, and *ajedrez*, while examples of *qamari*-initiated words include *alcohol*, *almohada*, and *álgebra*. The gemination of the initial *shamsi* consonant is not often present in Spanish, however, as Romance was not conducive to gemination of many words except *r*-initiated words (*arroz*).

This adherence to phonetic rather than orthographic rules in the transfer of Arabisms to Spanish reflects the adoption of words through speech more often than writing. Consequently, though the orthography of Arabic does not necessarily match the pronunciation of a word, Arabisms in Spanish are typically transcriptions of the natural pronunciation of Arabic words. Odisho (1997) gives the example of the word for beet in Arabic, which can be transcribed as *alsilq* but is pronounced as [assilq] due to the rules associated with the initial *shamsi* consonant (p. 94). In Spanish, the corresponding word is *acelga*, already reflecting orthographically the assimilated pronunciation of the article. The theory that lay people transferred many Arabisms to Spanish rather than academics is further supported by Mozarabic’s role as the language through which much of this transmission occurred, as the spoken vocabulary would have been

heard and assimilated rather than written, classical Arabic. In hearing Arabic rather than reading it, it follows that al- prefixes would have seemed like an inseparable part of the words they preceded.

Though the influence of Arabic on Spanish is certainly most notable in the lexicon, it does extend to morphology, phonology, and syntax in a few important ways. In morphology, almost no influence has been demonstrated aside from the suffix -í (Corriente, 1992, p. 143; Cano Aguilar, 2015, p. 56), which is present in *jabalí* and *muladí*, as well as the demonyms for groups generally in the East or with Islamic influence, including *ceutí* and *yemení*. Chejne (1974) also provides the shift in the use and sound of the initial s of Latin words to the Spanish j (p. 195), as in *jugo* (juice, from Lat. *suco*) and *jabón* (soap, from Lat. *saponis*), as an example of a morphological and phonological change due to Arabic influence.

There is very little evidence of phonological influence, except for a proposed hypothetical change in accents in some particular Castilian words. The appearance of Arabic loanwords in Spanish has modified the frequency of certain types of accents, namely an increase in words with stress on the antepenultimate syllable (*palabras esdrújulas*) and words stressed on the final syllable (*palabras agudas*). Moreover, Arabic influenced certain phonological distributions such as an increase in -r and -z endings and syllabic distribution, specifically the introduction of many polysyllabic words (Cano Aguilar, 2015, p. 55). Furthermore, any phonological influence would have been indirect, through Mozarabic (Corriente, 1992, p. 143), which has a sound system more similar to Castilian Romance, rather than Arabic itself. Not a single phoneme in Spanish has been received from Arabic, and many studies have found that the phonological systems of Arabic and Spanish (and its predecessors) were always impermeable to each other (Cano Aguilar, 2015, p. 55). Because the phonetic systems of Arabic and Romance were so distinct, Entwistle (1951) emphasizes that bilingual Mozarabs, and even bilingual Muslims and trilingual (Hebrew, Romance, and Arabic) Jews, would have been

instrumental to the transmission and adaptation of Arabisms to the Romance vernacular, which included “the treatment of Arabic finals, the rendering of difficult consonants, and the solution of consonant groups repugnant to Romance” (p. 127). For example, the emphatic letter *dâd* in Arabic was substituted with *ld* in Romance when words were transmitted between the languages to represent the lateral characteristic of this *d* sound, which requires applying the tongue to much of the front palate (Entwistle, 1951, p. 127). This representation of an Arabic sound in Romance led to the word *alcalde* from the Arabic *al-qâdî*, among others.

Toledo became an especially important center for the translation and adaptation of Arabic to Latin and, ultimately, Castilian Spanish. Thanks to its rich history of intellectual and cultural development under Islamic rule, it contained an abundance of academic works in Arabic. Once retaken in the Reconquest, Toledo remained a focal point of scientific and scholarly work, and the city became a site of dissemination of Arabic culture to the Christian conquerors, who protected its scholars, artists, and libraries. The Toledo School of Translators was founded in 1126 to carry out the process of transmission of knowledge from Arabic to Latin and Romance, reaching its peak under the reign of Alfonso X, who sought to have a court on par with the scholarly and intellectual preeminence of the Muslim caliphs of al-Andalus (Burckhardt, 1972, p. 166). It was by his command that many Arabic works on science and philosophy were translated to Castilian rather than Latin. Translation into a vernacular would have once been unthinkable, but by virtue of Arabic’s status as a living language and a scientific tongue, this change became less difficult to accept. This process was carried out through the translation of Arabic texts to the Christians’ Romance tongue, often by Jewish scholars, surprisingly, and texts would then be translated by a Christian scholar into Latin (Burckhardt, 1972, p. 162). For example, two foreign scholars in Toledo, Michael Scotus and Hermannus Alemannus, translated Averroes’ Arabic commentaries on Aristotle into Latin, revolutionizing European philosophy and leading to the acceptance of Aristotelian thought over Platonic theory

(Burckhardt, 1972, p. 163). The translation effort during the eleventh and twelfth centuries at the School of Translators not only enhanced the lexicon of Castilian Spanish with scientific and academic terms derived from Arabic concepts, but also served to standardize Castilian and make it a complex language with the ability to express abstract concepts previously reserved for the classical languages (Ruhstaller & Gordón Peral, 2017, p. 281).

If the distribution of Arabic loanwords in Spanish is examined, the terms are almost always nouns related to the sociocultural realities and institutions of al-Andalus. This distribution highlights the objects, customs, and novel theories and concepts not just present in Andalusian culture, but specifically those with enough importance and value to be adopted by the Christian society that came into power after the Reconquest. Though the Christian kingdoms rejected the Arabic language and Muslim religion, the undeniable innovation of the contributions made by the Arabs to knowledge and culture in the Iberian Peninsula made it impossible to erase these traces from the Castilian lexicon. This tendency illustrates Arabic's important role as a cultural intermediary as well as its massive impact on the intellectual climate of the Iberian Peninsula and Europe as a whole.

Arabic as a conduit for cultural knowledge

Chejne (1974) argues that Arabic is one of the most important languages for ascertaining the transmission and development of knowledge between cultures (p. 406), as it contains a wealth of scientific, philosophical, and theological vocabulary derived primarily from its own roots. The Arabs were able to transmit cultural elements through Arabic not only from their own culture, but also from other civilizations, with various words coming from Sanskrit, Persian,

Greek, and even Latin (Cano Aguilar, 2015, p. 57). The Arabs shaped terms from the diverse Eastern cultures in their proximity to fit Arabic phonology and morphology, which the inhabitants of the Iberian Peninsula would eventually assimilate into the Romance language in accordance with its own phonological and morphological structure, incorporating phonemes that were analogous to their Arabic origins (Lapesa, 1981, p. 139). The cultural advancement that occurred in medieval Iberia under Islamic rule translated not only into Spanish, but also to various European languages. This transfer did not occur by chance but rather was a conscious effort to emulate the advanced Arab culture, whose prestige was infused into Andalusian culture and extended beyond Muslim territory through translations of Arabic to Latin and the languages of Europe. Thus, the cultural innovations that came from the Arabic-speaking world, or those transmitted by it, came to be known as derivations of their original Arabic names.

What factors have caused Persian and Arabic influences to persist, disappear, or resurface in modern Spanish?

Not all Arabisms have endured in Spanish to the present day, with some being replaced by their Latin alternative, others becoming antiquated as trends and culture have evolved, and others live on only in technical vocabulary. Certain conditions throughout history have prompted the loss or replacement of Arabisms in Romance and then Spanish, while others have led to their reemergence in popular use. Arabisms have persisted especially when they have added a new meaning or concept to the Spanish language. In the area of emotions and desires, for example, Arabic influence is scarce, as the Christian religion supported the use of Latin terms to communicate inner feelings (Lapesa, 1981, p. 138), reflecting that no significant meaning was added by Arabisms in this area. In addition, Arabisms with importance across multiple semantic categories seem to have been more likely to be adopted into Spanish, due to the relationship between the utility of a concept and the frequency of exposure to a concept. Thus, for words such as algodón (cotton), which had importance in both agriculture and commerce, and alcázar (castle fortress), which held significance in both military and architectural vocabularies, there was an additive effect on the strength of the benefits of adopting them, making it more likely that they would persist in Spanish.

From the fifteenth century on, certain Arabisms were rendered obsolete in the Spanish language in a process that is still underway, due to cultural and technological renewal (Corriente, 1992, p. 148). In other words, what were once novel and innovative concepts when introduced by the Arabs of al-Andalus are no longer as new and innovative as they originally were, motivating the disuse of certain Arabisms due to cultural and technological changes. Clothing names, for example, changed as Andalusí fashions became unpopular. Similarly, names of industrial instruments that were replaced by modern technologies were no longer relevant, and Arabic-based weights and units of measurement such as the adarme (unit of mass

equivalent to 1.8 grams) became superfluous when international standards of measurement like the kilogram replaced them (Ruhstaller & Gordón Peral, 2017, p. 284).

One of the most significant historical events for the relationship between Castilian Spanish and Arabic was the expulsion of the Moriscos in Spain in 1607 (Ruhstaller & Gordón Peral, 2017, p. 286). The Moriscos were remaining Arabic-speaking people living under reconquered Christian territory in early Spain who had converted from Islam to Christianity to avoid exile or punishment during the Inquisition. After the defeat of the Muslims, there was a feeling of aversion toward Arabic loanwords, especially since many which had a- or al- prefixes were easily identified as Arabic derivations, and some were purposefully replaced with Castilian synonyms. Interestingly, certain Arabic words remained in the vernacular as derogatory synonyms for their Castilian counterparts (Ruhstaller & Gordón Peral, 2017, p. 284), such as *alfayate* for *sastre* (tailor) and *albéitar* for *veterinario* (veterinarian), but overall, the Castilian regime attempted to erase Arabic in favor of Latin and French influences. One consequence of this purposeful cleansing of Arabisms from Castilian is that while certain words have been replaced in Spanish by their Latinate counterparts, the Arabic versions are still used in other languages, such as Portuguese, which did not undergo the same Arabic purge as Castilian

(Corriente, 1992, p. 148). For example, *alfayate* was not replaced by the Latin *sastre* in Portuguese, unlike Spanish.

Certain Arabic loanwords that had disappeared from use have actually been reintroduced more recently and are now a fully consolidated part of the Spanish language. For example, *azafata*, once denoting a royal chambermaid, is now recognized as the term for “flight attendant” (Ruhstaller & Gordón Peral, 2017, p. 285). Furthermore, from the nineteenth century on, certain Arabic-derived technical terms and vocabulary related to construction have been reintroduced into Spanish as scholars have attempted to better describe Mudejar architecture.

In addition, certain disused terms have been revitalized and have completely different meanings from their original definitions, such as *arroba*, now recognized as the term for the symbol @ instead of a unit of measurement, and *noria*, which now describes a Ferris wheel rather than a centuries-old hydraulic device (Ruhstaller & Gordón Peral, 2017, p. 285). Overall, the rise and fall of Arabisms in Spanish reflects the natural process of change inherent in language. Inevitably, certain terms, whether they be Arabisms or not, will lose relevance and prestige as the Spanish language continues to evolve to make way for the creation of new vocabulary to describe a changing society and world.

Conclusion

Despite their initial status as a minority, the Muslim conquerors of the Iberian Peninsula ultimately achieved great success in disseminating not only their culture but also their language within the region and beyond its borders. Arabic's linguistic effects on Ibero-Romance and its descendants (including Spanish) during the period of Islamic rule and the centuries following the fall of al-Andalus are not random; they are reflections of the importance of the advent of Arab culture in the West. The arrival of so many novel ideas and objects from the East and the continued cultural development that was nurtured under al-Andalus necessitated the addition of new vocabulary to describe the massive changes brought forth by Arab-Muslim cultural influence. The innovation and prestige attributed to the culture of al-Andalus produced shockwaves that would be felt throughout the Iberian Peninsula and medieval Europe as a whole, ultimately affecting not only the Spanish language, but almost every European language.

The cultural changes introduced during Islamic dominion in Iberia thus cannot be separated from the resulting language changes. Furthermore, these cultural innovations can be separated into distinct categories, which indicate the semantic areas of language metamorphosis in parallel with the development of different aspects of Andalusian culture. First, the introduction of new agricultural products and farming techniques from the East was associated with the corresponding introduction of Arabisms into Romance. In addition, the Islamic artistic and architectural styles that flourished in al-Andalus and even in Christian regions before, during, and after the Reconquest left behind technical elements and other language to describe the Islamic-influenced monuments that still stand today in Spain, reflecting the importance of Arabic-speaking artisans and builders. Likewise, the Arab organization of Andalusian commerce, crafts, and industry brought cultural prestige as well as new imported products and

economic institutions from the East, the impact of which would affect both the organization of the successive Christian-controlled economy and the Romance language used to conduct its commerce. Furthermore, the coexistence of Arabic and Romance in the home and the use of Arabic to denominate the distribution of the city led to important absorption of Arabic influence into this semantic area. The Islamic model of government adopted by the caliphs of Córdoba and the use of Arabic in the administration of al-Andalus also had lasting effects on the Christian government that succeeded it as well as the Castilian language that came to describe the subsequent administration. Moreover, the importance of the military both in establishing and maintaining Arab-Muslim rule in the Peninsula is still evident in Spanish vocabulary related to the military and war. In addition, and perhaps most importantly, the massive development of intellectual culture in al-Andalus, especially through Arabic translations of Eastern scientific and philosophical concepts, imbued Romance with a vast new vocabulary; the stark vacuum of scholarly knowledge before the Arab arrival allowed for an extensive permeation of related

Arabisms. Finally, some of the longstanding names assigned to the topography of the Iberian Peninsula by its Arabic-speaking conquerors as well as some Arabic-influenced family names and other examples of anthroponymy survived the Reconquest and the many years since, even if they are no longer present in any other semantic area.

The process of linguistic transmission of Arabic into Spanish was long and complex, encompassing multiple groups and centuries. The Mozarabic Romance variety, existing in direct contact with Arabic in the bilingual society of al-Andalus, would be most heavily influenced by its superstratum. The political circumstances of the end of Muslim rule in the Iberian Peninsula would not give rise to Mozarabic dominance, however, and a different variety of Ibero-Romance,

Castilian, would become the superstratum of Christian society for the centuries after the Reconquest all the way until modern times, where it is now known as Castilian Spanish, or simply Spanish in much of the world. The name Spanish does not imply that Castilian is the only language in modern Spain, however, and Catalan, Galician, and Valencian Spanish, among others, persist alongside Castilian Spanish, each displaying the influence of Arabic to varying extents. The period of contact between Mozarabs and the other varieties of Ibero-Romance to the north was thus instrumental in infusing Arabisms into Castilian and other Romance languages, and Mozarabic was ultimately absorbed into the superstratum along with some of its Arabic influence, despite the Christian rulers' best efforts.

Regardless of the number of semantic categories of language transmission from Arabic to Spanish, there are Arabic loanwords that have fallen out of use in modern Spanish, either being replaced by words derived from Latin etymons or disappearing altogether as the objects or activities they described became irrelevant to Spanish society. This phenomenon reflects the natural process of language change, especially given the hundreds of years that have passed since Muslim dominance in the Iberian Peninsula. Moreover, the advent of technology has allowed words from countless languages to replace antiquated terms. Nevertheless, Arabic influence persists, especially for terms that had importance in multiple aspects of society or various semantic areas.

Arabic's contribution to the Spanish vocabulary of almost every facet of everyday life reflects the unique fusion of cultures that took place under Islamic rule. The fusion of customs, religions, and languages in al-Andalus underscores a unique period of history and its immensely important impact on not only the Iberian Peninsula and Spain, but also on the whole of Europe. Arabic's role as an intermediary between the important intellectual centers of the East and the knowledge vacuum of the West led to an explosion of innovation and scholarly development that was unparalleled in that part of the world until the Renaissance.

Consequently, the centuries of Islamic influence and cultural contact between different religious and ethnic groups in alAndalus are still evidenced by the Arabic roots of Spanish today despite the passage of just as many years, reflecting the enduring legacy of the Arab culture and language even amidst the changing landscape of modern Spanish.

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