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## Historiography of Arabic influences on Mozarabic: theory and history (711–1492)

**Abstract:** the present research focuses on the historiographic aspect of Arabic influence on Mozarabic between 711 and 1492. Among the goals of the present research, we cannot but mention: 1) consideration of the most explored issues in Mozarabic studies; 2) identification of the research centers and names related to Mozarabic studies; 3) systematization of contents of the most significant works and research papers on the above-mentioned topic; 4) review of the language contacts that have taken place during the selected period as reflected in the accessible literature. The studies of this topic are far from being numerous while the trace of medieval Arab Spain remains visible by now in a variety of forms that make the chosen topic relevant. Regarding the outcomes of the work, it has been shown that the problem under analysis is not among the most researched ones; geographically it is mostly connected with Spain; the suggested works of scholars have some noticeable drawbacks and, lastly, the sphere of language contact being applied to the issue is underdeveloped and can be viewed via or on the level of three dimensions: 1) phonetical; 2) lexical and 3) graphical.

**Key words:** Mozarabic studies; language contacts; medieval Arab Spain; Arabic influence; apparent centers.

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## Историография влияния арабского языка на мосарабский: теория и история (711–1492 гг.)

**Аннотация:** данная работа посвящена историографическому аспекту влияния арабского языка на мосарабский язык в период с 711 и по 1492 гг. Основные задачи исследования состоят в следующем: 1) определение и рассмотрение наиболее значимых вопросов в мосарабских исследованиях; 2) выявление научных центров и имен в мосарабских исследованиях; 3) определение характеристик основных научных трудов по изучаемой проблематике; 4) анализ языковых контактов, имевших место в течение исследуемого периода и отраженных в научной литературе. В работе отмечается, что исследования на данную тему отнюдь не многочисленны, в то время как след средневековой арабской Испании остается видимым до сих пор в различных формах, которые делают выбранную тему актуальной. Полученные результаты показывают, что изучаемая проблема не входит в число наиболее исследованных и географически больше всего связана с Испанией, в имеющихся научных трудах вопросы языкового контакта остаются малоизученными. Сфера языкового контакта, применимая к проблеме влияния арабского

языка на мосарабский язык, рассматривается в трех измерениях: 1) фонетическом; 2) лексическом и 3) графическом.

**Ключевые слова:** мосарабские исследования; языковые контакты; средневековая арабская Испания; арабское влияние; основные исследовательские центры.

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**Информация о конфликте интересов:** автор заявляет об отсутствии конфликта интересов.

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## Introduction

Mozarabic, also known as Andalusí Romance, due to the region where it has been present, or *Lisan al-Ajam*, “foreign / barbaric language”, is a name that most commonly refers to a group of regional medieval dialects that have emerged from Late Latin and Arabic during the period of Al-Andalus (711-1492) geographically related to the Iberian Peninsula (Simonet 1888, p. 8). This period of Spanish history is characterized by the presence of Muslims, namely, Arabs on its southern territories. Mozarabic was called “Latin” by its speakers because they have simply misinterpreted it as a certain form of Latin but not as a separate new language. “Mozarabs” is a concept synonymic to Christians, who have lived under Muslim ruling. The chain of transformations that have led to the appearing of such a term is the following: the word *musta'rib* has come from the Classical Arabic to the Andalusí Arabic in a form of *musta'rab* and initially has meant “someone or something that adopts the Arabic way”. As for the scripts that have corresponded to Mozarabic, among them the Arabic script has been used most frequently, however, along with the Latin and Hebrew scripts. Nowadays, Mozarabic is mainly preserved in the form of poetry, hymns, liturgy, choruses, personal correspondence and inscriptions. However, at that time the Iberian Peninsula has been dominated by Latin in the north and Arabic that has been a language of scholarship in the south. As for the social groups speaking Mozarabic, they are Mozarabs, dhimmis or those who live in an Islamic state being non-Muslim, Muladis or converted Iberians, normally, of mixed descent (Arab, Iberian or Berber in any possible combination) and a smaller number of Arabs and Berbers.

For the present research, the most appropriate way of Mozarabic analysis is to regard it as a means of exchange or interaction between Arabic and the languages that have emerged from Latin and have later been forming the present-day Spanish (Castilian, Catalan, Aragonese, etc.). Among the named forms of Spanish, Castilian have turned out to be the closest ancestor of Spanish, having superseded the other forms rapidly. So, Toledan Mozarabs as a part of Al-Andalus have been devoured by the kingdom of Castile in 1085 and, as a result, Mozarabic gradually has given way to Castilian. As for the other languages, they have managed

to survive in a relatively complete form and are still spoken by people living in different regions of Spain, having official status there, and in some neighboring countries due to migration process. Catalan can be mentioned here as an example as the language remains dominating in Barcelona and being widespread in Italy, France, and Andorra.

The interaction itself implies: 1) lexical dimension – the lexical borrowings in Mozarabic from Arabic; 2) graphical dimension (Arabic script is to be met as a written form of Mozarabic); 3) phonetical dimension (transmitted through the script, e.g., some names typical for Spanish tradition are written in Arabic script which then transforms their pronunciation). The studies of this topic are far from being sufficient for the construction of an image fairly reflecting the composition of Mozarabic or its relations with Spanish that has Mozarabic as a crucial stage of its development.

The purpose of the work is the analysis of history and theory of Arabic influence on Mozarabic that has taken place between years 711 and 1492. Respectively, the tasks are: 1) consideration of the most explored issues in Mozarabic studies; 2) identification of the research centers and names in Mozarabic studies; 3) systematization of contents of the most significant works on Arabic influence on Mozarabic; 4) review of the language contacts that have taken place during the selected period as reflected in the accessible literature. The relevant methodological basis includes secondary data analysis that implies work with articles, biographies and, in general, accessible scientific sources and, most importantly, periodical data bases that would allow us to trace the contemporary tendencies and directions in Mozarabic studies. The phonetic transcription that is to be found in the main body of the work uses IPA symbols, while the transcript items are based on Annex 2.

The object of the research is Arabic influences on Mozarabic between years 711 and 1492. The subject is historical and linguistic dimensions of these influences. The expected outcome can be formulated in the following hypotheses: 1) there are no researches that approach Arabic influences on Mozarabic solely and directly; 2) the lack of interest to the topic is supported by the absence of big centers and collections of manuscripts in the world.

At first sight, it might seem that the countries that have strong research bases connected with Mozarabic are European ones. It is so simply because the largest collections of Mozarabic manuscripts are to be found in, for instance, Spain. One of the key institutions to own an impressive collection of the manuscripts is Biblioteca Nacional de España in Madrid that has an extensive digitalized archive of various manuscripts including Mozarabic ones. When searching “Mozárabe” the website suggests about 30 manuscripts that can be ranged and filtered according to the year from 800 to 1929. Another notable archive is the digital collection of the British Library that owns about 20 manuscripts somehow related to Mozarabs. According to the percentage of published works it is so but the prominent researchers are also to be found among Russian and American ones. One of the most well-known researchers is Ángel González Palencia (1889-1949), a scholar who may be regarded as an exemplary Spanish researcher that has formed the basics of Mozarabic studies in Europe and the whole world in general having written a four-volume composition called “Los Mozarabes de Toledo en los siglos XII y XIII” (1926). The work and the author will be consistently referred to further as the monography provides us with one of the most valuable and thorough analyses of Mozarabic and the document in it. The first volume gives its reader an insight into the existing translations and researches of Arabic documents of Toledo, a brief description of medieval Toledo, its topography and areas, historical facts that are important for the following narrative and, lastly, the list of saints of the city and the social stratification found in the city. The next three volumes are dedicated to Mozarabic documents regarding trade, legal and, generally, financial issues of medieval life.

Along with the abovementioned scholar Yasmine Beale-Rivaya is to be noted. Thanks to her articles the works of González Palencia are known and accessible. The researcher herself has accomplished a lot in the sphere of comparative linguistics and history. Her two main (for the present research) works are “The Written Record as Witness: Language Shift from Arabic to Romance in the Documents of the Mozarabs of Toledo in the Twelfth and Thirteenth Centuries” (Beale-Rivaya 2012) and “The history and evolution of the term “Mozarab” (Beale-Rivaya 2010, pp. 51-71). The two papers give an overview of linguistic interactions between Arabic and Mozarabic which is highly significant for the present research.

Then, Ignacio Ferrando Frutos has written “The Arabic Language among the Mozarabs of Toledo during the 12th and 13th Centuries” (2000) which is similar, in terms of contents, to the works of González Palencia (Frutos 2000, p. 45-64). So, what can be observed is that many influential scholars specialize in Mozarabic in the context of Toledo in XII-XIII cc. The reasons for such state of Mozarabic studies are relatively clear:

1) the accessible documents refer to this particular period; 2) Toledo has always been among cultural, scientific, commercial, even political centers of Spain; 3) the interaction between Arabic and Mozarabic is studied (and seen) most through these documents.

Lastly, Francisco Javier Simonet (1829-1897), a Spanish historian, arabist and lexicographer, has contributed significantly having written “Glosario de voces ibéricas y latinas usadas entre los mozárabes” (1888), “Crestomatía árabe-española o Colección de fragmentos históricos, geográficos y literarios relativos a España bajo el período de la dominación sarracénica, seguida de un vocabulario de todos los términos contenidos en dichos fragmentos” (1881; with José de Lerchundi) and “Historia de los mozárabes de España : deducida de los mejores y más auténticos testimonios de los escritores cristianos y árabes” (Simonet 1888, 1897). The works are a helpful addition to the linguistic dimension which is to be found in detail further.

### **The most explored issues in Mozarabic studies**

Mozarabic studies as a part of regional studies (be that Middle Eastern studies or anything related to Spain) turn out to have questionable borders. This might be the reason why at the moment (by the beginning of year 2020) there exist not so many researches, projects, monographies, etc. referring to Mozarabic period of Spain history. What the chapter aims to present is the brief review of the most researched aspects of Mozarabic studies that vary widely from examinations of Mozarabic architecture to those of religious rites. However, it seems important to narrow the themes relevant for the present work stating that they are reduced to the consideration of linguistic characteristics of Mozarabic found in songs, poetry, etc.

Firstly, it can be clearly seen that on any periodical bases among the first topics to be found when searching “Mozarabic” are pictures or articles somehow connected with Mozarabic liturgy. Generally, such articles do not contain any data on the influence of Arabic on Mozarabic but they do tend to present some valuable data on the historical background significant for the consideration of the interaction between the two languages. In addition to researches on liturgical texts there are works on Mozarabic musical tradition to be found. For instance, “Mozarabic Melodies” by R. P. Germán Prado gives us an insight into the musical world of Mozarabic period through the consideration of Spanish manuscripts with musical notation. The author attempts to make comparison of Roman chant to Mozarabic chant opposing the forms in which they have existed with Mozarabic one being freer and harder to measure (Prado 1928, pp. 218-238). Moreover, in every part of the article the researcher classifies some characteristics of Mozarabic music, and especially, Mozarabic rites’ music, for instance, these melodies exist in three types minimum – Eastern, Ambrosian and Roman. As the author notes, many Mozarabic liturgi-

cal manuscripts belong to the Royal Abbey of Silos, the British Museum Library, Bibliothèque Nationale in Paris, the Cathedral Chapter of Toledo, Biblioteca Nacional in Madrid and San Millán de la Cogolla.

Aljamiado (from Al-Ajam) literature is to be noted with its manuscripts that contain a text originally in European language (mostly, Romance languages) transcribed in Arabic script. The works on this topic attempt to bridge the gaps between Arabic or Hebrew and a Romance language (Beale-Rivaya, 2012, pp. 27-50). The article of Y. Beale-Rivaya gives its reader an insight into the corpus of legal texts of the XII and XIII cc. Toledo. The documents are currently kept in the Archivo Histórico Nacional in Madrid and in the Archivo Catedralicio y Capitulares of the Cathedral of Toledo. The particular focus of the article is directed towards the consideration of the shift from Andalusí-Arabic to Romance and Castilian in Toledo of XII-XIII cc. The legal texts overview purchases of land, donations, parcels, etc. The author also mentions that Mozarabs have turned out to be the linguistic mediators between the Andalusí and the immigrating Castilian population due to their dual identity (Christian + Arab) (Ibid). The contracts of Toledo are mostly written in "standard Arabic" and contain some Andalusí and Romance elements (Corriente 1977). In the part called "Statements about Language Use" Beale-Rivaya highlights the change in perception of Arabic by the population that has resulted in Mozarabs being unable to understand the language. The mutual penetration of the languages is also seen in the signatures of the documents that simply include an Arabic name and a Latin name of a person. However, the coexistence of the names ended by the end of the XII c. when the Latin ones have displaced the Arabic ones. Lastly, the author discusses the phonetical and the lexical influence of the languages and sums up by saying that the languages' coexistence has led to the deep interconnections and evident borrowings in both.

The last exemplary work is "The Mozarabic Hymnal" by R. E. Messenger which might seem to be examining the same issues as the work mentioned above in the chapter (Messenger 1946, pp. 149-177). After the review of the existing sources on the topic Messenger consistently writes about the most well-known authors-poets and the influence of the European hymnal tradition on the Mozarabic compositional bases.

Although the variety of topics is clear the conclusion is common for all the researches: Mozarabic, being formed by Arabic and Latin in several of its forms, has experienced the periods of the dominance of the first of its elements or the second during the end of the XII c. It can be concluded that the sources contain data on music, poetry, and legal acts when we address works that are potentially valuable for linguistic analysis of the languages of Mozarabic period. The scholars are representing American or European universities and research centers, so, the US, Spain and, presuma-

bly, France may be called the main centers of Mozarabic studies.

It is also crucial to indicate some blind spots in the present-day Mozarabic studies. These include, as it was already mentioned, 1) the absence of corpus of Mozarabic which would make any interaction with lexical aspects of the language more effective; 2) the limited number of researchers (and generally, low level of research interest) around the world that can be seen while looking for information on the topic; 3) the geographical limits of the studies, namely, the concentration of almost all the research bases in Spain that leads to narrow development of the sphere in general and lack of diverse or critical views in it.

### **The key researchers of Mozarabic studies and a brief notion on historiographic background**

The present chapter implies consideration of biographies of the most prominent researchers in Mozarabic studies and some of their works. Continuing the information stated above, in the previous parts these scholars are: Yasmine Beale-Rivaya, Ángel González Palencia and Francisco Javier Simonet. The reason why these three scholars have been chosen, is that they are the only ones, who have the interaction of Arabic and Mozarabic as one of their primary focuses. What is more, "Los Mozarabes de Toledo en los siglos XII y XIII" (1926) by González Palencia is thought to be a fundamental work on the topic and on Mozarabs in general and it is often referred to by other scholars (Los Mozarabes 1926).

Ángel González Palencia is, probably, the greatest scholar of Mozarabic studies with his four-volume "Los Mozarabes de Toledo en los siglos XII y XIII" (Los Mozarabes 1926). This is, for sure, the most quotable work in the Mozarabic sphere which is understood as the most detailed, extensive and containing the translation of numerous manuscripts that can serve as a basis for the future works. González Palencia is a Spanish historian, literary critic and arabist. He was born in Horcajo de Santiago, Cuenca, in 1889. His contribution to the research world is not limited to his famous monograph, he has also translated a significant number of Arabic texts to Spanish and specialized in the history of Spain under Muslim ruling and in Spanish literature in general.

In this case, it seems logical to point out some researches that preceded the major work of González Palencia and which he lists at the very beginning of his monography. Firstly, González Palencia refers to "Origen, progresos y estado actual de toda la literatura" (1782-1799), a fundamental work by Juan Andrés, a Spanish Jesuit priest, Christian humanist, and literary critic. According to González Palencia, the scholar presents valuable information regarding the Arabic documents of la Catedral de Toledo being among the first researches interested in the issue. The reason for that lack of interest is explained by González Palencia

through the difficulty in finding people able to read and translate it (Los Mozarabes 1926, p. 4). The next scholar is someone named Juan Andrés Paredes, a person, who has transcribed in Arabic and translated into Latin and Castilian document number 449, the collection of manuscripts belonging to González Palencia and serving as a basis for the monography. Lastly, Francisco Pons Boigues, Spanish arabist and historian has dedicated his attention to la Catedral de Toledo with its noteworthy collection, which he has begun structuring chronologically. Then, his work has been continued by Luis Gonzalvo y París, another Spanish arabist and archaeologist who has failed in finishing his work on the collection. In 1913 the director of Archivo Histórico Nacional, Juan Menéndez Pidal, initiated the completion of the works to fill his archive with them.

Francisco Javier Simonet has been highly estimated and consistently referred to by González Palencia in his great monograph. Simonet has been born in Málaga in 1829 and studied there at the department of Arabic of the local University. In 1867 he has been awarded by the Historical Academy for his “Historia de los mozárabes de España: deducida de los mejores y más auténticos testimonios de los escritores cristianos y árabes”. This author is known for his pro-Spanish approach, implying that the conquerors have been taught all sciences and arts (in which they succeeded and have been widely known) by the local Spanish people, Mozarabs. Simonet has died in 1897 in Madrid leaving an enormous heritage and having many followers who, however, have failed as much as this famous scholar of the 19th century.

Yasmine Beale-Rivaya is a researcher from the USA who works in Texas State University in The Department of World Languages and Literatures. The scholar has received her PhD in Hispanic Linguistics from the University of California Los Angeles in 2006. As the profile on the university’s website tells us, her research reviews language contact in borderland communities, especially, the Mozarabic (Arabized-Christians) communities living in Medieval Iberia. The researches that are the most valuable for the topic are “The Written Record as Witness: Language Shift from Arabic to Romance in the Documents of the Mozarabs of Toledo in the Twelfth and Thirteenth Centuries” (Beale-Rivaya 2012) and “The History and Evolution of the Term ‘Mozarab’” (Beale-Rivaya 2010).

In general, the key researchers of the sphere relate to the name of Ángel González Palencia who turns out to be the mediator between the distant periods of active working processes related to Mozarabic studies. The figure of this scholar relates to termination of structuring of the collection of Toledan Mozarabic manuscripts that have belonged to la Catedral de Toledo by the beginning of the 20th century. The sheer linguistic aspect, though, is more associated with the name of Francisco Javier Simonet who has done an outstanding job compiling the linguistic evidence of

Mozarabic and has become the earlier researcher, having inspired González Palencia. Now there is Yasmine Beale-Rivaya who is currently working in Texas developing Spanish and Mozarabic studies locally and, due to the insufficient number of specialists, globally.

### **Arabic influences on Mozarabic: the most extensive work**

The third chapter is a continuation of the previous one as it aims to simply deepen the presented information on the collections of Mozarabic manuscripts and, additionally, to extract and to give structure to the aspects of Arabic influence on Mozarabic. “Los Mozarabes de Toledo en los siglos XII y XIII” (1926) is the key monograph for the chapter as it suggests the substantial part of the accessible data despite the fact that it was written in the previous century (Los Mozarabes 1926).

The research is divided into 8 chapters that have subdivision into parts. The first chapter examines the previous researches about Toledan Mozarabic documents and is subdivided in accordance with the main names of the researchers (e.g., Miguel de Luna, Armenian translators, etc.). The second chapter provides the reader with the information on the collection of manuscripts itself and contains the list of documents according to the chronology of their publication, necessary numbers, and some paleographic notes. The following chapter is called “The place” which refers to Toledo, the description of its areas, gates, gardens, and the Cathedral. The fourth chapter is subdivided into four parts and is devoted to the citizens of Toledo from Mozarabs to the Jewish population of Toledo. The next chapter overviews the main institutions and persons (statuses) of the city from the king to all the churches that may be found there. The sixth chapter explains the social stratification or, to put it simply, the statutes and what stands behind them. The seventh chapter addresses forms of possession common for Toledo, rights of owners connected with them and prices for some items sold back then (prices for clothes, houses, etc.). The last chapter reviews the property-related issues and regimes, such as, fines, censures, etc. The reason why so much attention is dedicated to property is that most of the documents, transcribed and translated in other volumes, have forms of possession and legal acts as their main topic.

In “Los Mozarabes de Toledo en los siglos XII y XIII” (1926) González Palencia informs the reader that by the moment of the publication of his work there have been up to 1175 Mozarabic manuscript items available in various institutions (Ibid). The majority of these, namely, 652, belong to Archivo Histórico Nacional. The documents are written on parchment paper by one single person and, as Palencia notes, and do not contain any ornamental illumination, capital letters, images, or miniatures (except the one matrimonial document № 1.175 that has illuminated capital letters).

Despite being called “Toledan” no document has a reference to the address, moreover, some Jewish pieces of the collection are from Sevilla, Talavera and Ucles.

As for the bodies of the documents, all of them begin with formulas like باسم الله الرحمن الرحيم (/bis.mi l'la:hi r.raħ'ma:ni r.ra'hi:m/) and some others. In addition to this, the mentioning of existent respected people is entailed by some traditional formulas like رحمه الله (/ra.ħi.ma.hu t.ta:hu/). The system of months is Christian, e.g., مارس (/ma:ris/), March, etc. Apart from simple references to the months there sometimes appear dates based on holidays (like days of local saints), especially, when a document introduces norms of payment, rent, etc. The document signatures are autographs, among which the Arabic ones tend to be more comprehensive in comparison with the Romance ones, at least because the Arabic signatures contain information on 3-4 generations preceding a person (e.g. Pedro ben Abderrahmen ben Yahya).

Some of the documents are copies of other older papers, and this tendency, as author explains, can be clearly seen as the copies have a different condition and even contain the names of copyists. Another point of high importance is the numbering system existing between XII and XIII cc. that has been reconstructed by González Palencia (Annex 1) (Los Mozarabes 1926, p. 120). When a document contains a number, its scripted form is followed by the digital one.

What González Palencia notes considering names of Mozarabs truly seems exemplary for me in terms of the present work's topic. In his explanation of some “Mozarab indicators” (the traits or signs that a person is Mozarab) the author tells us that the way some Toledans sign with their names in documents reveals these signs as well. For instance, a person who is referred to as Juan Mozárabe is clearly Mozarab (Ibid, p. 122). Despite this, the form of such indicators is not unified and the Arabic word مستعرب (/mušta'rib/) can also generate a Mozarabic adjective synonymous to “Mozárabe” which is “Mištarabs”, e.g., Dominicus Mištarabs (Ibid, p. 122). These characteristics are highly important when a judge, for example, needs to identify the “nationality” (which is surely not the most adequate term to use here but serves as a means to distinguish between Mozarabs and the Muslim population) of a person who has signed a certain document. The reason for that is the fact, that a penalty, a man may have got, in many cases depended on their “national” or religious identity. The author continues his elaboration on the names stating the cases, when a Christian father has given his son an Arabic name, have been rather frequent but not as frequent as vice versa. It seems relevant to provide some more details here, so, additionally to that, Arabic names have sometimes been transformed according to a Christian manner in a way that they have got a suffix *-iz* typical for the latter, e.g., Lupus Habibez. At the same time, Christian names have been able to get Arabic *abu* which is,

basically, kunya transformed into Latin. Apart from literal transformations, the Christian names and surnames have been able to adopt an Arabic pattern saving the form of “name + surname + patronymic (=kunya in this case)” in Latin or Latin alphabet. The last thing that González Palencia touches upon is the nicknames that people have owned. In the majority of cases they have been expressing some physical features in, equally, Latin roots or in Arabic ones.

Some points about transcription of Arabic words in Romance are to be made. For instance, ع is transcribed as g in Romance: عيسى (/fi:sa:/) is “Giza”, the same way as ج is turning into g which would, though, be pronounced like *che*. ش becomes s: الشرى (/šra/) is “Assarag”.

Finally, the author mentions the fact that Romance was hardly written which makes the description of its characteristics (e.g., phonetic) complicated. The researcher presents his division of Romance voices into three groups: 1) the group formed for the personal names; 2) the group adapted for the names of place; 3) the most general group for common voices met throughout the whole body of the given documents. In addition to this system, he informs the reader that some original documents have contained voices written in Latin characters but rewritten in copies in Arabic ones, and this transformation has been typical for a special transcription used by scribes (Los Mozarabes 1926, p. 125).

To summarize the chapter, it must be said that the monograph of González Palencia can answer many questions related to Arabic influences on Mozarabic. The legal documents, being the basis of the work, reflect both Christian and entirely Arabic elements, be that months or signatures. The author has done a truly outstanding job, having reconstructed the numerals, examined the names, given the norms of transcription, classified the Romance voices and noted the contribution of the scribes to the processes taking place in the transmission of Mozarabic.

### Linguistic dimension of the issue

The present chapter is supposed to add a slightly different, specifically, linguistic perspective to the research. As it can be drawn from the name of the work, its main concern is history of Mozarabic studies, although it seems beneficial to provide a reader with a context like this. It has been already said in the beginning of the introductory part of this survey that the interaction of Mozarabic and Arabic has three dimensions: 1) lexical; 2) graphical and 3) phonetical. Each of the dimensions will be considered further in the chapter, although they do not affect the partitioning of the chapter.

The reasons why Simonet has been mentioned as an influential language-related scholar are now going to be listed. Firstly, in his work on Iberian and Latin voices he gives us a thorough examination of a comprehen-

sive digest of Mozarabic words with the description of their origin and forms, existing in other languages at that time in Spain under Muslim rule. Secondly, Simonet's "Crestomatía árabigo-española" contains 170 manuscripts, predominantly, poetical pieces which is an impressive collection (Simonet 1888). The documents are all categorized depending on their contents, for instance, there is a part of geographical dictionary along with biographical and philosophical notions. This data is valuable although it is by no means an independent complete linguistic survey.

Language contact, as defined by Sarah Thomason, a prominent American linguist, is the use of more than one language at the same time in the same location (Thomason 2001, p. 1). This phenomenon has taken place in the considered period within the given geographical space. Here it seems crucial to broaden the perspective and state that lingual pluralism at times coexists with cultural pluralism which is the case for Mozarabs.

Speaking about morphological aspects of the analysis, they include the possibility of elaboration on homophonic type of diamorphic relations between words in Mozarabic and Arabic. For instance, the transformation of typically Arabic or Latin indicators of personal names and surnames are the case (see Chapter 3). Also, when we deal with kinship indicators we can spot an assimilation of morphemes, e.g., Latin suffix *-ez* (*-iz*, etc.) that used to form a paternal name has been easily substituted with Arabic formula *ibn* (son of...).

Phonetical interference is noticeable as well. In terms, suggested by Haugen, we can witness diaphonic (as there are two systems – in our case, Arabic and Mozarabic) relations in their convergent and divergent type. The essence of this very phenomenon is that, for example, originally Arabic glottal stop – [ʔ] – can acquire a form of [i] in Mozarabic as its Latin origins have not implied the ability of speakers to pronounce it.

One of the ways in which languages influence each other is borrowings of vocabulary. Such phenomenon is relevant for Arabic – Mozarabic connection. Numerous words found in contemporary Spanish beginning with *-al* have been borrowed from Arabic via Mozarabic or, as it is normally, from Latin but still through Mozarabic even experiencing slight transformations. For example, *alcaucil*, *artichoke*, have come to Spanish from Mozarabic, being a Spanish Latin diminutive of *capītia*, head. So, loanwords that came from Arabic have been sometimes losing their relevance, as it usually is, because of purist intentions or their communicational unsuitability.

The reader might as well get interested in whether there has been a grammatical dimension to the issue. As Torres Cacoullós and Travis note in their work grammar is less likely to be affected in the process of language contact, although recently the linguistic com-

munity begins to move towards the contrary idea (Torres Cacoullós, Travis 2018). So, when we address this problem in the context of Arabic influence on Mozarabic having examined some of Palencia's manuscripts, we find out that the grammatical aspect preserves the bases of Arabic. The verbs are simply Arabic and do not undergo any changes when combined with Latin elements. The grammatical dimension has not been marked as a separate part of this chapter as this notion seems to be an underdeveloped personal finding that requires further analysis.

Lastly, the graphical aspect of Arabic penetrated Mozarabic in a way that it merely adapted to Arabic ligature despite the prior dominance of Latin script. Again, it is appropriate to refer to Chapter 3 and to the works of González Palencia and Simonet in general, where Mozarabic is written in ligature. The system, however, has turned out to be not the most suitable for the transmission of voices of the language, so, going back to phonetical dimension, the way some voices have been transmitted varied drastically (see Chapter 3 for examples).

Mozarabic has been gradually disappearing because of linguistic hegemony of Castilian language caused by political hegemony. Mozarabic, however, has not failed to keep its presence in the future forms of Castilian up until now.

What has just taken place in the chapter is a part of a bigger process called dialinguistic description, a comparative analysis of the two selected language systems. Haugen's work on language contact has served as the main theoretical basis for the description.

### Conclusion

In conclusion, the analysis shows that Arabic influence on Mozarabic is not among the most researched issues in Mozarabic studies. However, there is an apparent (and quite logical) center of such studies – Spain. Ángel González Palencia and Francisco Javier Simonet are, evidently, the key scholars who have contributed to the sphere having produced the compositions that address languages preceding and forming present-day Spanish and, broadly, Mozarabs. Yasmine Beale-Rivaya is their contemporary descendant in the sphere.

The key monograph of González Palencia is a unique piece which is a part of the little number of works and the most extensive in the studied sphere. Despite this, the paper, clearly, needs some additions and further carried out research. The author fails to provide the reader with the proper lexical support giving only the list of toponyms and personal names in the first volume and not giving any clarifications further in the volumes. What can be suggested here is, a compilation of the most frequently met verbs and a list of legal (and, generally, specific) terminology which is supposed to be among the main focuses of the work. What is to be proposed to somehow respond

to the requests is a classification of the vocabulary, seen in the analyzed manuscripts. Firstly, a highlight of legal terms as a class of words that is crucial for processing the data is needed. Secondly, verbs are to be placed in a special list, as they are inevitably limited in such type of documents. Then, a list of financial terms seems relevant as many of the documents deal with commercial issues. As it has been mentioned in Chapter 3, the restrictions in various cases depended on the religious or ethnic identity of a person, so, it would be logical to put a brief review of those before the main body of the manuscripts. Another point is the phonetical dimension of the work which is almost absent.

As for the second important part of works, the ones by Simonet, they would also profit from some minor changes and modifications even if they are the unique and essential basis for Mozarabic language studies. To begin with, the papers are very similar to the one written by González Palencia in terms of their composition and main focuses. Although, the author has been working back in the 19th century and, probably, has been simply unable to develop a whole linguistic elaboration on the issue he still has been able to pose some questions, like those that have already been mentioned in the previous paragraph regarding another author. Despite the division of manuscripts according to their origin and theme the classification of vocabulary is absent. Here the division may be the same, including the key verbs and some specific vocabulary. The groups of words can be placed after each group of manuscripts, so, it is easier to comprehend the themed words.

The purely linguistic aspect of the present work includes analysis of three dimensions of Arabic influence on Mozarabic: lexical; phonetical and graphical ones along with a brief notion of underdeveloped grammatical dimension. The dimensions, however, are only drawn artificially from different sources of information, so, it is apparent that a homogenous and complete research regarding linguistic approach to the topic is highly necessary to be implemented in the future.

As for the perspectives of the present research, we claim, that it exposes the need of creation of Mozarabic dictionary or even a whole corpus. Moreover, extensions, review and reprocessing of the works of González Palencia and Simonet may be introduced as they are quite antiquated and require some insignificant corrections, as it has been noted above. Also, the sphere of Mozarabic studies could benefit from the more detailed overview of some other works and research papers, dedicated to the other aspects of the present scientific field. Nowadays numerous institutions provide access to a big number of manuscripts and images, as the result, it might be easier to work with the documents of this historical period at the present time than it has been hundred of years ago.

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Sistema de numeración.

Annex 1.

|    |   |    |   |
|----|---|----|---|
| a  | ا | gh | ع |
| b  | ب | f  | ف |
| t  | ت | q  | ق |
| th | ث | k  | ك |
| j  | ج | l  | ل |
| h  | ح | m  | م |
| kh | خ | n  | ن |
| d  | د | h  | ه |
| dh | ذ | w  | و |
| r  | ر | y  | ي |
| z  | ز | a  | ا |
| s  | س | i  | ي |
| sh | ش | u  | و |
| z  | ض | aa | ا |
| t  | ط | ee | ع |
| z  | ظ | oo | و |
| 'a | ع |    |   |

Annex 2.



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