

Culture and Language Change: The Historical Case of Arabic and Spanish Borrowings in Andalusia

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Abstract

Given that language change is a naturally occurring process necessary for the survival of languages, what language change process(es) may explain the affixes found in Spanish and Arabic that do not fit the language paradigm for affixes? This study focuses on the triggering factor for language borrowing in Spanish and Arabic, particularly focusing on the use of the suffix *-í* in Spanish and the suffix *-un* in Arabic names during the time of the Arab-Spanish contact in Andalusia. By first ruling out the possibility that such language change was the product of language-internal derivation, we confirmed the borrowing origin of these suffixes. The main aim of the research was to identify the triggering factors for borrowing and the results indicated that only cultural and historical ties between the two people is able to explain the extent to which each suffix was used/limited in use in each language. It was concluded that the suffix *-un* in Arabic was limited to a certain time and place, while the suffix *-í* in Spanish was limited to belongingness to regions existing during the Islamic presence in Andalusia but not those known to the Spanish before that time.

Keywords: Arabic; Spanish; Culture; Language Change; Borrowing.

1. Introduction

From a descriptive linguistics perspective, as opposed to prescriptive linguistics, every language/dialect is worthy of study. It is difficult to view varieties of a certain language as mere improper or degenerate forms of the standard variety given that they illustrate such a systematic and pure system. Taking the colloquial dialects of Arabic as an example, a descriptivist would claim that every dialect is worthy of linguistic study given that each and every speaker of that dialect is able to carry out the essential role of language with other speaker of that dialect, which is to communicate effectively. If these dialects were impoverished uses of the standard variety then we would not be able to systematically use

them on a day-to-day basis and achieve effective communication. Therefore, this paper sets out from a descriptive linguistics point of view which takes every language, dialect, or variety, in more general terms, as pure and systematic. They are pure in that the language has the capacity to achieve all the necessary communicative functions of language needed for that particular civilization without resorting to other languages to fill a void.

Be that as it may, though, language change is not to be taken as a weakness for that particular language; as mentioned earlier, languages are only able to serve their communicative functions amongst native speakers given that they are systematic, pure, and rich enough. Historical linguists have noticed, however, that changes may occur to languages over time and that this change is actually a natural, if not necessary, process for languages sustainability with the changing times and cultures. Language change is a natural process that all languages must experience if they are to avoid becoming extinct.

Languages change via various processes. On the word level, two of the main strategies used for language change are derivation and borrowing. The literature on these two processes has mainly focused on the linguistic aspects, in some cases, disregarding the cultural background triggering such change in the first place. Stemming from our discussion above that language is systematic and pure, in this article, we shed light some linguistic anomalies in Spanish and Arabic. In particular, we find certain affixes in Spanish that could not have been derived from the Spanish language. Likewise, we find certain affixes in Arabic that are also difficult to find a fit for in a beautifully systematic language such as Arabic.

This article is organized as follows. Section 2 presents the language anomalies from both Spanish and Arabic. It sets out to discover explanatorily adequate explanations for these anomalies. In particular, it discusses the possibility that these anomalies are only natural language change processes via derivations found within the two languages in question. We find, however, that such an explanation cannot hold. Section 3 addresses the second possibility that such anomalies, given that derivation is out of the question, can only be a result of borrowing. The literature typically views such cases as complete word/lexical borrowing. Our focus on the other hand was on the triggering factors for such borrowing. As such, we discuss the historical ties between the two languages. Given that borrowing typically involves two cultures mingling together, then, we suggest that a sound path of investigation could be one that addresses the (inter)cultural influences and how they may provide a sound explanation for the existence of such anomalies, and also explain the distribution of their use across time and space. Particularly, we discuss the cultural and historical aspects that may have triggered such anomalies in both languages. Section 4 provides a discussion of the findings. Section 5 concludes the discussion.

2. Language Anomalies in Spanish and Arabic

This section directly and briefly presents the language anomalies in question found in Spanish and Arabic. In particular, we find that Spanish makes use of the suffix *-í*, particularly in words for nationalities, while Arabic makes use of the suffix *-un* in words that do not normally take such a suffix.

2.1 Arabic Anomalies

In this section, we wish to spot the light on one of the controversial linguistic phenomena between linguists who study the literature and culture of Andalusia; namely, the names of people ending with a suffix consisting of two sounds /-*un*/, which are represented with the two Arabic letters *wāw* (و) and *nūn* (ن) (given the right-to-left orthography of Arabic, the suffix is written as (ون-). Some examples are the following: The Andalusian Poet Ibn Zaydūn (1003-1071), the great philosopher who wrote 'المقدمة' (The introduction to History). In addition, there are many other famous historical figures such as: Ibn Ḥafṣūn, Ibn Farkūn, Ibn Abdūn, Ibn Salmūn, Ibn Wahbūn, Ibn Ghalbūn; in addition to Fathūn, Hamdūn and Hasūn. All these names are figures who used to live in Andalusia during the period from 711 – 1492.

What is interesting about this phenomenon is that it is limited only to names of individuals who were figures and that the morphological base for these names (i.e. the base to which the suffix *-un* is added) consists of less than 5 letters such as ('*Abd, Gālib, Wahb, Ḥafṣ, Khāled, Zaid*) and is limited to those Arab figures who lived in Andalusia, Jarar (1995). According to the book *Seeyar 'Alām Annubala'* by Addahabe, who died in 1374, all the names mentioned in this book for the people who lived in Andalusia ends with *wāw* and *nūn* and are then characterized with 'The Andalusian', for example:

‘ابن خلدون الأندلسي’ (Ibn Khaldūn The Andalusian).

‘ابن زيدون الأندلسي’ (Ibn Zaidūn The Andalusian).

‘ابن حَيّون الأندلسي’ (Ibn Hayūn The Andalusian).

‘ابن خيرون الأندلسي’ (Ibn Khayrūn The Andalusian), and many others.

It is obvious, hence, that this phenomenon was limited to the names of Arab individuals who were figures living in Andalusia.

The normal use of the suffix *-un* in Arabic is to derive plural masculine nouns, basically used to indicate that there are more than two of that entity, as in the following.

▪ عَامِلٌ ('Aāmil)	عَامِلُونَ ('Aāmil-ūn)
worker	workers
▪ موظف (muwathaf)	موظفون (muwathafūn)
employee	employees
▪ دارس (Dāres)	دارسون (Dāresūn)
A person who has studied	people who have studied
▪ مجتهد (Mujtahed)	مجتهدون (Mujtahidūn)
A person who has endeavored	people who have endeavored

Given that the suffix *-un* in Arabic is used to form plurals, and the fact that the names presented above are names of individuals not plurals, the data presented above on names

of individuals taking the suffix *-un* stand as a linguistic anomaly in that they are illicit in terms of the Arabic morphological rules particular to the use of the plural masculine suffix *-un*.

2.2 Spanish Anomalies

In this section, we shall spot the light on one important suffix used in Spanish which appears to be of Arabic origin; namely, the suffix (*-i*). Typically, this suffix is used, according to Arabic traditional grammar, to compose adjectives that refer to the origin or nationality of a person/object, a phenomenon known as '*nisba*' 'attribution' (Ryding, 2005: 90-91). The orthography of the Arabic language uses the suffix (عَرَبِيّ) (*-i*) for masculine names to derive masculine nouns. For example: 'عَرَبِيّ' ('Arabi) and the suffix 'عَرَبِيَّة' (*-iya*) to derive feminine nouns as in the example: 'عَرَبِيَّة' (Ārabíya)ⁱⁱ.

To understand the topic, it would be very appropriate to shed light on how the adjective of belongingness / attribution is formed in Spanish. Belongingness in Spanish is formed with a variety of suffixes (more than 19 suffixes) that usually have two forms: the masculine form and the feminine form, (Pérez, 2013: 14). The suffixes of belongingness in Spanish, are, in most cases, from Latin origin and in some cases they come from other cultures. The most common derivational suffixes of belongingness are: *-ense*, *-eño*, *-ino*, and *-ano*. (Ibid.).

- a) *-ense*: one of the most productive suffixes according to Rainer (1999) and Morera (2015). An example of this suffix includes the following:

Estadounidense.
United States-DER.
United States-citizen
'a United States citizen'

This suffix has the same form for masculine and feminine.

- b) *-eño/a*: is also one a very productive suffix (Ibid.).

Madrileño/a
Madrid-DER
Madrid-from
'from Madrid'

This suffix has two forms, one for the masculine *Madrileño*, and one for the feminine *Madrileña*.

- c) *-ino/a*: is one of the more prolific suffixes that is considered old compared to other suffixes (Ibid.).

Granadino/a
Grenada-DER
Grenada-from
'from Grenada'

This suffix has two forms, one for the masculine *Granadino*, and one for the feminine *Granadina*.

- d) *-ano/a*: this suffix is also relatively old in the Spanish language (Ibid.).

Asturiano/a
Asturian-DER
Asturian-from
'from Asturia'/Asturian

This suffix has two forms, one for the masculine *Asturiano* and one for the feminine *Asturiana*.

What is of importance here is that this morphological phenomenon is present in Spanish under the name of: *gentilicios* 'belongingness', in which Spanish makes use of roughly 19 different suffixes for, four of which we mentioned above. The suffix *-í*, in particular, is found in several examples in the Spanish language, as in the name of the late Spanish Kings *Alfonso* (*alfonsí* الفونسي). It is used to refer to anything related to the Kings of Spain, especially those who are named 'Alfonso' and usually to refer to 'Alfonso X el Sabio'. The term *alfonsí* is used to refer to the Alphonsoic Era. The suffix *-í* is also found in the following examples.

- *Andalusí*
Andalus-DER.
'related to or from Andalusia'.
- *Nazari*
Nasr-DER.
'related to the dynasty of Naserⁱⁱⁱ or to the arte and civilization of Granada'.
- *Marroquí*
Moroco-DER.
'Morrocan'
- *Magribí*
Maghreb-DER.
'person who comes from the countries of Morocco, Algeria, or Tunisia'^{iv}.
- *Ceuti*
Ceuta-DER.
'related to or from the city of Ceuta'.
- *Yemení*
Yemen-DER.
'Yemeni'
- *Zaragocí*
Saragossa-DER.
'related to or from the city of Zaragoza', this word is used to refer to one special kind of peach that grows in Zaragoza (Pharies , 2004:159).
- *Berberí*
Berber-DER.
'Berberi'
- *Al-Dimashqí*

ART-Damascus-DER.
'related to or from the city of Damascus'.

As can be seen above, unlike Arabic which makes use of only one suffix, namely *-ī* to derive adjectives of origin or nationalities, Spanish makes use of several different suffixes. One line of investigation is that the suffix *-ī* used in Spanish is a part of the inventory of Spanish suffixes for adjectives describing origins. This line of thinking, however, quickly hits a brick wall when we notice that the countries/regions or periods taking the suffix *-ī* in Spanish are all of Islamic origins. On the other hand, any origin that is non-Islamic historically does not make use of the suffix *-ī*, but instead makes use of the other remaining 18 suffixes that Spanish uses for belongingness. Hence, we are forced to assume that the introduction of the suffix *-ī* in Spanish during that time must not have been a language internal derivation process and must have been the result of language change via outside influence.

2.3 Summary

This section presented some cases of Arabic morphology found in Spanish and some cases of Spanish morphology found in Arabic. As discussed above, language change can take on many different forms. In an effort to investigate the origins of such suffixes, this section addressed the idea that such suffixes are just cases of language change via one of the language change operations discussed above; namely, derivation. Specifically, we investigated whether the morphological phenomena outlined in the previous section could be the result of language internal derivation processes. We found out that that could not be a viable explanation. In the case of the Arabic language making use of the suffix *-un* for the names of individuals, we found that such an operation is illicit in terms of the morphological restrictions on the use of the plural suffix *-un* in Arabic. As for Spanish, we found no conclusive evidence that the suffix *-ī* is illicit in any of the morphological restrictions present in the language, but did note that the Spanish language does make use of several suffixes used to create adjectives describing origins/nationalities. It was particularly interesting to find that the suffix *-ī*, in particular, is found in Arabic and is also found in Spanish only for those origins that are historically Islamic.

3. Language change due to cultural/historical events

If derivation is not the cause of these changes then it must be outside influence. But what motivates such change? Specifically, there is a wealth of literature discussing language borrowing concerning Spanish and Arabic. However, we wish to focus on what triggered such acts of borrowing. As mentioned above, we first ruled out the possibility that such strange morphological operations in Spanish and Arabic were triggered by language-internal change operations; a change that, as mentioned above, language must go through as a natural process helping to ensure the survival of languages. Given that the only other option is borrowing of such affixes from language-external sources, and given the wealth of literature discussing such borrowings, this section wishes to focus on the trigger of such borrowing. Although the literature discusses such borrowing operations, it does so from the standpoint of semantics, morphology and linguistic discussions in general in a diachronic fashion. This paper, on the other hand focuses on the historical and cultural

aspects surrounding such language change operations/borrowing. We started by suggesting that language is pure and should be rich enough given that native speakers of that language are able to communicate effectively, and that language only needs to change if there is a reason behind it. Consequently, we ask, what reason forced such changes and why don't we see them spread throughout the language anymore (i.e. why is it that the suffix *-un* has such a limited use in Arabic that seems to vanish after the Andalusian period, and the same question can be posed for the suffix *-i* in Spanish which is only limited to those terms of belongingness to regions which existed during the Andalusian times.)? In this section we take a look at the two languages prior to contact then discuss the factors which led to language change when they contacted each other and how that could explain the trigger for borrowing.

3.1 Overview of Arabic and Spanish Before Contact

3.1.1 History of the Arabic Language

The Arabic language saw the light decades before Islam as it is a Semitic language^v. Hence, the Arabic language is considered to be one of the most ancient spoken languages now. Studies show that the world around us speaks between 5000 to 7000 languages, and one-third of them are in Africa alone^{vi}. Linguists classified these languages into families and groups for the purpose of facilitating the study of their origins^{vii}. The Arabic language was classified under the family of Semitic languages, under which falls more than twenty-five languages such as Canaanite, Aramaic, Hebrew and many more. The German linguist Schlözer is considered to be the first to use the term 'Semitic' in the 18th century (1781) to indicate the language groups mentioned above, but this adjective was known earlier. The term Semitic was used to refer to the descendants of Sam, known Biblically as one of Noah's sons. On this matter Baasten elaborates with the following:

It must be born in mind that the application of the adjective "Semitic" to a particular language family is closely related to its use in an ethnological sense. The first time the term is used in a linguistic context, it is at the same time an ethnological term: Semitic languages are the languages spoken by the Semites. Only after such a statement had been made could the adjective eventually be used in a purely linguistic sense, as is the case with a "Semitic verbal system" or "Semitic roots". Exactly the same development can be perceived with the use of the adjective "Hamitic". [...] While it is true that the precise designation "Semitic languages" is first attested in Schlözer's 1781 study, we clearly see that already [...] from ten years earlier, Schlözer speaks of "the languages of the Semites", where "Semites" is an ethnological term, but is used in connection with the language spoken by these people. (Peursen et al., 2003: 66 - 67).

Arabs in the ancient time used to be tribes who speak using different dialects, and the Arabic language, which consisted of many functional levels, was the common language used. It was used in poetry, discourse, dialogue, and other language functions. The skillful use of expressive language differed according to how close the language used by the tribe was to the common 'standard' language. But at the end, the language of the people from northern Arabia, and the accent of *Quraish* people^{viii}, in particular, came to

dominate other accents used for many reasons: religious, economic, and social as they supervised the pilgrimage ritual which was the biggest and most important event for Arabs to gather at that time. Thus, they used to use the language of the people living there to facilitate communication and exchange ideas and views.

It is worth mentioning here that the language of poetry in Arabic was the finest and purest from a figurative and persuasive point of view. It was the one accent that brings all other accents in the north of the Arab peninsula together. Before the Qur'an was revealed (in the idolatry period), the Arabic language was known to be realistic and descriptive to reflect the local culture. It would not be used for more than documenting agreements, instruments, warrants, and very few written codes. On the other hand, Arabs used to respect the people of the Scriptures because they used to write down their Holy Scriptures for the purposes of worshipping.

Researchers and historians did not agree on the origin and the meaning of the words "Arab 'عَرَب'" and "Arabia 'عربية'", many interpretations and explanations for the word "Arabia 'عربية'" say that it does not mean the language of the Arabs, rather it means "clear and explicit". Another meaning is "completion and perfection and fault-free". As it may also refer to something "perfect and straight without any twists or curves, the original thing with the highest quality". Those meanings were supported with many interpretations for this word in many verses in the Holy Qur'an, as it was mentioned eleven times in the Qur'an to indicate the type of language, not a certain nation or group of people. Some of these verses are:

(The tongue of the ones they refer to is foreign, and this Qur'an is [in] a clear Arabic language.) The Holy Qur'an: Surat An-Nahl (The Bee), verse 103^{ix}.

(In a clear Arabic language.) The Holy Qur'an: Surat Ash-Shu'ara (The Poets), verse 195.^x

The word "'Arabi 'عربي'", here refers to a clear and evident way, but does not refer to the Arabs as a nation, as they speak 'Arabic' and therefore they were named after it. There is a prophetic quote that says: {إنما العربية اللسان} "Arabia means the language itself". Accordingly, Arabic is not an ethnic group or regional nation, but it refers to the language, and anyone who speaks it as a native language is an Arab.

After the Qur'an was revealed in Arabic, it became more important and the symbol for the Qur'an and Muslims. The Holy Qur'an was also revealed in the Arabic language because of its eloquence and inclusiveness. Since then, the Arabic language transformed from being local to international, and from being limited to unlimited, as the Qur'an was not sent to the Arab people only but for all humankind, and anyone who reads it will find that mentioned explicitly. Certainly, we can say that the Qur'an empowered the Arabic language in different ways: via writing^{xi}, internationalization and via transforming it to be more sophisticated.

3.1.2 History of the Spanish Language

Regarding the Spanish language, it is a form of development of the Castilian language^{xii}, which was spoken in the north central part of the Iberian Peninsula and historically called Castile. It was at first a local language or dialect derived from the Latin language which was common in Hispania since it was under the control of the Roman Emperor since 218 BC. Thereafter, Romans spread their culture, traditions, and their Latin language, though it was not Classical Latin but rather the Vulgar Latin that was used by soldiers and common people (Penny, 2002).

This dialect, along with other dialects in Spain, such as Galician and Catalan, rendered others (such as Portuguese, French, Italian, Romanian, etc.) and formed what is known as the Romance languages or Romanic languages, and they all fall under the same language family which is called the Indo-European Language Family.

The fact that Spanish is Latin is complicated by the fact that several other languages also developed from local forms of Latin, such that it is also true that French, Italian, Catalan, Portuguese, and Romanian are Latin. Together, these languages are known as the Romance languages, where the term Romance derives in from the spoken Latin phrase *fabulāre* (or *parlāre*) *romānicē* 'to speak in the manner of the Romans', i.e., speak Latin. (Pharies, 2009: 1).

After that, each dialect started to develop its own words, terms and language systems until each one became a complete language on its own. Spanish is deemed to be the most popular language among them all. According to the latest statistics from The Cervantes Institute for the year 2018^{xiii}, the total number for Spanish speakers is 577 million people around the world, out of which 480 million speak it as a first language (which is 7.6% out of the world's population). Therefore, Spanish comes third after English and Chinese for the languages that are used on the internet.

For the history of the Spanish language, it is known that a language does not occur suddenly and it is hard to find the exact date for the birth of a certain language. But it is worth mentioning here that the first written text in the Castilian language appeared in the 10th century, in the form of interpretations^{xiv} written on the margins of a Bible that is written in the Latin language.

3.2 Mingling two cultures and two languages

After the Muslim conquest of the Iberian Peninsula in 711 (Andalusia)^{xv}, the Arabic language and people learning Arabic became more popular to the extent that the clergy had to translate the prayers into Arabic, so that the Christians of that time would be able to understand it (Sharqī, 2012). It could be said that the unpleasant reason for this act and the popularity of the language was the suffering of the native people from the injustice of the Goths^{xvi}, and the will of people to learn Arabic so that those who became Muslim can read Qur`an and understand it.

Thereafter, Andalusia became the land of knowledge and culture and distinguished the Arabs of that time, and it was the destination for many European students. It was a prerequisite for students to learn Arabic. Also, priests, ministries and orientalist spoke Arabic very well. Many Christian institutions asked their students and employees to learn Arabic (Ibid.: 504). It is mentioned that the Jewish philosopher and doctor Musa Bin Maymoun used to write in Arabic and many of his publications were written in Arabic before they were translated into Hebrew (Cerda, 2009).

One of the reasons for this popularity for learning Arabic at that time could be to uplift the economic and social circumstances of the people, as the Arabic language was the official common language used to reach the highest administrative positions and to attract the attention of the leaders.

The period of time between the 8th century and 12th century was an exotic environment of harmony and coexistence between Arabs (Muslims), Jews and Christians, where Toledo was a clear model for this coexistence of cultures. It was also considered to be an important center for translation and knowledge transfer. History is an unmistakable evidence that Andalusia created a glorious civilization in Spain and Portugal, this culture can be seen clearly in sciences, arts and architecture, as well as in agriculture and industries in those eight centuries, which made Andalusia prosperous at that time, a knowledge center and student attraction from all over the world. (Al-Aqqād, 2013); (Al-Mubārak; Abu Khalil, 1996).

In linguistics, many Spanish linguists such as Menéndez Pidal, Rafael Lapesa and others proved that there is a very deep influence of the Arabic language on the Spanish language. Thus, the Arabic language added to the Castilian language, which developed to be the Spanish language later, more than 4000 words still used to this time, with developments added in the field of semantics (Giol y Soldevilla, 1983). The Spanish historian and linguist, Rafael Lapesa, sees that the Arabic language formed, till the 16th century, the second source for words in Spanish after the Latin language:

The Arab element was, after the Latin, the most important of the Spanish vocabulary until the sixteenth century. Given the lexicon properly stated and the place of names, it does not seem exaggerated to calculate a total of more than four thousand borrowed forms.^{xvii} (Lapesa, 1980: 133).

The influence of the Arabic language was not limited only to the word level, but it went beyond the level of phrases of Arabic origin, such as:

“God keep / may God maintain, God willing, God protect you, blessed be the mother who bore you, etc.” (Ibid.: 156).

Also, the Spanish linguist, Menéndez Pidal, described beautifully the significant influence of the Arab Culture on the Spanish culture in a period of time that extended for 8 centuries and the level of coexistence and harmony in social relations. In the linguistic aspect and in terms of words, he points out many terms in different fields of Arabic origin (indicated below in boldface), in which Arabs excelled over their Spanish peers, such as

battlefield planning, urban planning, administration and judicial planning, not to mention the fields of commerce, markets, measuring and scaling tools as well as many other fields.

The conquerors made us admire their war organization and they taught us to protect well the host with *atalaya* (watchtower), to send in front of him *algarada* (a horse troop), to guide him with good *adalides* (war guide), practical in the field; to organize well the back of the army; [...]. But not only in the war, in the general culture the Moors were superior to the Christians during the time of the splendor of the caliphate, so in the legal and social institutions many things seemed better, and that is why they imposed on us the names of *alcalde* (Mayor/Judge), *alguacil* (Sheriff), *zalmedina* (Magistrate), *almojarife* (Official in charge), executor, etc. In this epoch of flourishing the Moorish trade forced us to buy in *almacenes* (warehouses), *alhóndigas* (Public house destined for the purchase and sale of wheat), *almonedas* (auctions)^{xviii}. (1985: 22-23).

All these contributions in different fields and domains are considered as a piece of obvious evidence for the level of understanding and harmony that was present between the two cultures at that time. Américo Castro thinks that the considerable number of Arabic words and terms found in the Spanish language were not forced but rather came as a result of coexistence between two cultures and as a way to meet its needs. They saw everything coming from the Arab Culture to be familiar and even more familiar from the culture of the Germanic tribes and from the Latin culture itself (1982: 170-181).

In this regard, we shall not forget that the Arabs of Andalusia were influenced by the Spanish, but in limited fields only. This is because of the superiority of Arabic language and culture over the Spanish in that time. You can see this influence apparent if you study the names of Arabs who lived there, as they named their children: (*La Goda, Martínez Guzmán, Lope, Pascual*) after Spanish characters (Addusūqe, 1990: 51). This effect could be as a reason for the strong bond of brotherhood that was present at that time, let alone marriage connections that occurred. An example of one famous marriage story that happened is the marriage between *Abdul Azeez Bin Musa Bin Nusair* and the Princess Egilona, the widow of Rodrigo the last Visigoths King, who converted into Islam and lived with him in Seville. She named herself 'أم عاصم' (Um 'Asem) (Al-'Abbādī, 1979: 346).

In the same context, Maíllo Salgado mentioned this meaning when he was talking about the Arabic language in Andalusia, he said:

In Al-Andalus, indeed, the Arabic language became the vernacular language of its inhabitants. All, both Muslims Muslim converts from Christianity and Judaism, as well as Berbers from the first wave of conquest, when they became Arabic speakers ended up believing themselves to be Arabs [...]. This general feeling coincided with the common opinion of the wise, and even apparently of the Prophet himself, who would have said: "He/She is certainly Arabic who speaks Arabic",

and also: “Arabity does not come from lineage, but from language”. (1998: 24).^{xix}

4 Discussion: Revisiting the data as cases of borrowing

4.1 The Suffix *-un*

The suffix (*-un*) is considered to be the most used suffix in the Spanish language (Lazaro Mora, 2000: 4663) and its origins go back to the Latin language (Pharies, 2002: 429-434). In the Spanish orthography, it is written as *-ón*.

In Spanish, it is used for augmentative purposes in regard to its first use in Latin, example:

- *Cabezón*
Head-DER.AUG.
‘bigheaded’
- *Solterón*
Single-DER.AUG.
‘old bachelor’
- *Barrigón*
belly- DER.AUG.
‘someone who has a big belly’.

While for the second origin, nouns that refer to an event in Spanish, this suffix is used with verbs to derive the name of the event adding the intensity and time formula of the event *acciones bruscas* ‘brusque actions’ (Ibid.).

Nouns that refer to an event in Spanish:

- *tirar* > *Tirón*
‘throw’ > ‘one decisive throw’.
- *estirar* > *Estirón*
‘to stretch’ > ‘one big stretch’.
- *apretar* > *Apretón*
‘to tighten’ > ‘one tightening movement requiring no more tightening’.

In terms of the use of the suffix *-un* in Arabic, as outlined above, most researchers believe that this suffix is foreign, i.e. it is a Spanish suffix originally, used for the purposes of augmentation. In this regard, Al-‘Abbādī (1979: 35) argues:

One aspect of the Spanish influence on the Arabic names of the Andalusian people is adding the suffix *wāw* and *nūn*, *-ón* (*/-un/*) to indicate augmentation such as *Hafsūn* for *Hafs*, *Khaldūn* for *Khāled*, *Ghalbūn* for *Ghāleb*, and *Zaydūn* for *Zaid*^{xx}.

The influence of the Spanish culture on Arabic is quite obvious here. What is particularly relevant is the fact that those individuals whose names took the added suffix *-un* were those who lived in Andalusia at the time. Such a suffix did not make its way into the Arabic language as a whole i.e. no names of Arabic people living outside of Andalusia made use of the suffix at the end of their names. This fact clearly suggests that the triggering force for such a change was the mingling of the two cultures in Andalusia. It also explains why such a suffix was no longer used even in the same region of Andalusia after the Islamic Empire. In essence, the though some Arabs may have remained in the region and may have had some ties with the Spanish people through intermarriage and the like, the Arabs themselves were now disconnected from the Spanish people. Those who once felt themselves part of an intercultural community now feel strange. Those Arabs who once felt a sense of pride with their Arab names and wanted to add to the pride they felt by using the suffix at the end of their names now feel as outcasts and have lost their sense of superiority. This explains the sudden absence of the use of the suffix *-un* from a timeline perspective.

To sum up, our discussion of the suffix *-un* has tackled the issue from two standpoints: a. the geographical limitation of the spread of the use of the suffix, and b. the chronological appearance and disappearance of the use of the suffix. Unlike the related literature on the topic, our focus has been on the trigger for the use of the suffix in the first place, along with an explanation as to its extent of use.

4.2 The suffix *-í*

As mentioned above, a pivotal point in the discussion on the use of the suffix *-í* in the Spanish language was the fact that, out of nineteen total suffixes used for belongingness, Spanish uses the suffix *-í*, only with those regions/nationalities/origins that were, at the time part of the Islamic Empire. Most notably is the use of the term *Iraní* 'or/from Iran'. Even though Iran is not Arab, but Persian, the fact that it was part of the Islamic Empire during the Andalusian period explains the use of the suffix *-í*, to describe a descendant of Iran. However, the term *palestino* 'Palestine' does not use the suffix *-í*, even though it was part of the Islamic empire. The reason behind this is quite obvious, the name Palestine was not novel to the Spanish people and did not come to their attention with the arrival of the Arabs in Andalusia. Basically, our analysis of the use of the suffix *-í* suggests that the Spanish borrowed, not the suffix *-í* alone from Arabic, but the full lexical item used to name a certain region or people from that region. The Spanish used the term given by the Arabs during that time to describe such origins. This explains why origins which the Spanish were familiar with and already had terms for did not make use of the suffix *-í*, while those that were only discussed during the rise of the Islamic influence in the region did take the suffix *-í*. The term for those who come from the Western Arab states of Morocco, Tunisia, and Algeria, in particular, is clear evidence of this. In particular, as alluded to above, the Arabs used to refer to this particular region as the Western Arab States, in Arabic pronounced as Al-Maghrib. The suffix *-í* is then added to this term to create the word of belongingness *Maghribí*. Given that such a term was novel to the Spanish at the time, the Spanish borrowed the entire lexical item and used it the same way the Arabs did at the time. To summarize, the trigger for using the

suffix *-í* in Spanish and what can be taken as an explanation for why Spanish makes use of this suffix only with those regions of Islamic origin is that the Spanish language was influenced by the culture of the Arabs and made use of the Arab terms given to such regions and descendants of them. Those terms that were already in the Spanish lexicon were not taken.

5 Conclusions

The Islamic presence on the Iberian Peninsula for eight centuries provided a model for coexistence between nations, ethnic groups and religions for Muslims, Christians and Jews resulted in united community with cultural characteristics distinguished to be in harmony as the three monotheistic religions (Islam, Christianity and Judaism) lived side by side and helped people overcome the oppression they lived in through the Gothic era.

Although the Arabic language and the Spanish language belong to two different language families, both languages influenced each other while preserving their identity and their distinguishing characteristic. As highlighted earlier, Arabic language, with its Semitic origin, is distinguished with its morphologic system which is known to be derivative and it can generate six new words from a root that consists of three letters only. While its peer, the Spanish language that comes from the Indo-European language family and its morphological system that adds prefixes, suffixes and infixes adopted and used more than four thousand words into its dictionary. Despite all the differences between both languages they coexisted with harmony in that era.

The research pointed out that for a language to sustain its sense of authenticity, it should be very selective. The Spanish language, for example, when it borrowed from Arabic was selective. You will not find any Arabic origin names for days or months or even verbs or prepositions except for the preposition '*Hasta*' that means in Arabic ('حتى', '*hata*') 'until' in Arabic and few names that start with 'ال' (*-al*).

The suffix (*-í*) in Spanish that refers to the origin of the person and the other suffix (*-ón / -ún*), are clear pieces of evidence for mutual influence between the two cultures and languages along with other indications such as architecture and food. All the mentioned shreds of evidence are clear indicators of the harmony and coexistence of the two cultures for eight centuries which enriched both cultures and enhanced the value of their people and nation to move forward and be proud of their heritage and history.

The main aim of the research was, as opposed to much of the literature, focus not on the borrowed elements themselves from a linguistic stand-point, but from a cultural and historic perspective. Our interest was in the triggering factors for such borrowing. We started out this paper suggesting that language is pure and systematic i.e. language is generally self-sufficient and does not need to borrow from other languages. The fact that native speakers can communicate successfully is evidence for that. Borrowing, however, still does occur. A natural process of language evolution is change. This change could be from the inside via derivational processes or from the outside via borrowing. Our focus was on what justifications for borrowing were present at the time given that language should be self-sufficient. We also focused on the distribution of the suffixes in Spanish

and Arabic. The paper raised the questions of why the suffix *-un* in Arabic was borrowed only into those names of figures who lived in Andalusia and only for that time period. We also raised the question as to why the suffix *-í* in Spanish was only borrowed into certain belongingness terms for certain origins only. We found that only the historical and cultural ties between the two peoples is able to justify their distribution and their limitations.

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Endnotes

ⁱ It is considered to be the best for biographies, as it is an encyclopedia that discusses the lives of people (the Companions of Prophet Muhammad and his followers, in addition to scientists, The Rightly-Guided Caliphs, political leaders, and sometimes Gods in religions, religious and philosophy leaders, Arabs and non-Arabs who.

ⁱⁱ 'Nisba', attribution in Arabic has rules that should be followed, the mentioned rule could not be applied to all nouns, as many nouns are irregular.

ⁱⁱⁱ After the name of Muḥammad ibn Yūsuf ibn Nasr the establisher of Granada Kingdome in 1238 (Wert, 2010).

^{iv} In the Arab/Islamic culture, the three countries of Morocco, Tunisia, and Algeria were previously known together as the Arabian Maghrib, literally translated as the Western Arab States.

^v It should be noted that most of the research related to the formation of human languages was based on presumptive views and weak arguments, and they were not proven right as the human history is very old and there are no valid scientific shreds of evidence.

^{vi} Raymond Gordon (2005) gives an accurate number for the spoken languages which is: 6.912; while Moreno Cabrera (2003) sees the number to be 5.953.

^{vii} The German linguist Friedrich Von Schlegel is considered to be the first to use the term "language family" in the 19th century, in his famous book '*On the Language and Wisdom of the Indians*' (*Über die Sprache und Weisheit der Indier* that was published in (1808), through which he contributed in establishing the Science of Comparative Linguistics.

^{viii} *Quraish* was living in Mecca, where the *Ka'bah*, The first house of worship, built by Prophet Ibrahim (Abraham) and his son Ismail (Ishmael).

^{ix} Sahih International Translation.

^x Sahih International Translation.

^{xi} It is known that what it is not written, it will be lost. When people started writing-down Qur'an and information was build-up the culture and culture could be defined as the outcome of what was being written.

^{xii} In reference to Castilian provenance in the heart of Spain, and Madrid is the capital since 1561.

^{xiii} https://cvc.cervantes.es/lengua/espanol_lengua_viva/pdf/espanol_lengua_viva_2018.pdf

^{xiv} These interpretations were known as *Aemilianensis* 60 / The Glosas Emilianenses after the Saint Millán / Emilianus monastery that was found in Rioja city in the north of Spain. This codex is considered to be very important as it is the oldest handwritten text for the old Spanish Romance language.

^{xv} This term was given to Spain and Portugal together, or to what it is known now as the Iberian Peninsula. It is being said that it was given this name (Andalusia) after ‘Vandals’ tribe which was the name of the Germanic tribe living in that place (Ibn Ashabbat, 1968: 128). In the time being, Andalusia is the southern region of Spain and it has 8 governorates.

^{xvi} Germanic tribes, it is believed that they came from Scotland, they lived in the Iberian Peninsula in the early 5th Century, till the time of Muslim conquest on 711 (García Moreno, 2008).

^{xvii} The translation from the original text was done by the authors of the work.

^{xviii} The translation from the original text was done by the authors of the work.

^{xix} The translation from the original text was done by the authors of the work.

^{xx} The translation from the original text was done by the authors of the work.