A DICTIONARY OF ANDALUSI ARABIC

FOREWORD

Until comparatively recent years very little was known about Andalusi Arabic, which is rather surprising, considering that a host of people claimed to be experts at it. In fact, it was usually misnamed Spanish-Arabic, Hispano-Arabic and the like, due to a widespread though mistaken opinion upheld by some very tradition-bound and nationalistic Spanish Arabic scholars and accepted by some of their Western colleagues, according to which Alandalus would have been just a mere chapter of the history of Spain and the Andalusis (rather than Andalusians, a term which should be used only to refer to the contemporary natives of Andalusia in southern Spain) were reduced to the status of mere Spaniards who had been superficially islamicized and arabicized.

Needless to say, such an anachronic view not only ignores the geographical and historical fact of the emergence of Portugal in a sizeable area of what was once Alandalus, but is equally unfair to the Andalusis who, in spite of their mixed although overwhelmingly Hispanic ancestry, had acquired an altogether different cultural, ideological, historical and, to a certain extent, ethncial identity, for whatever this latter might be worth. The Andalusis would never have accepted the label of 'Spanish' or 'Hispanic' since they considered themselves primarily as Muslims vis-à-vis any other religious community and, secondly, had a clear awareness of their separate national identity as sons of their country, Alandalus, and as such felt different in some ways from North African or Eastern Muslims. It goes without saying that this does not apply to the Christian and Jewish minorities, being separate entities, different in principle and simultaneously from their fellow-countrymen in Alandalus as well as from their correreligionaries in the Northern Christian states.

Of course, this is hardly the place to discuss such an issue, if indeed it should be discussed at all in any scholarly forum. The only reason we have raised this question here and now is that, in our view, such a biased concept of Alandalus has led, among other undesirable consequences, to a serious neglect of the study of several aspects of a brilliant and variegated culture that spans a relatively long period and, more specifically, of its language. It is true that the achievements of the Andalusis in the fields of Classical language and literature have long since attracted the attention of scholars, both Arabs and Westerners; however, it is no less obvious that the vernacular speech of those people, the Andalusi dialect bundle, did not meet with the same luck because Arab scholars, with a few notable exceptions, regarded it as just another dialect, while their Western colleagues concerned themselves with tracing the interferences between Romance and Andalusi and with identifying its most salient divergent traits from North African Arabic, never thinking it worthwhile to undertake a separate and rigorous synchronical description of this language.

The proof of this assertion is that, until 1977 when our Sketch was issued, anybody interested in learning Andalusi Arabic could find information only about its phonetics in A. Steiger's book1 or, if he wanted a comprehensive and necessarily briefer look into the matter, he could read the few pages devoted to this topic by the late and most knowlegeable G. S. Colin2. The situation, however, has improved considerably since then, as is reflected in the current bibliographies, and we feel that, after

1 Contribución a la fonética del hispanoárabe y de los arabismos del iberorrománico y el siciliano, Madrid 1932. Symptomatically enough, this book has been recently reprinted, over half a century later, without any updating notes.

2 In the few pages devoted to "L' arabe hispanique" in the entry "Al-Andalus" of Encyclopædia of Islam2, 1, 516-9. This entry constitutes a good piece of scholarship, but did not and could not lay any claim to comprehensiveness or permanent validity.
the editing and re-editing of so many texts and the clarification of most grammatical points, the time has come to produce a dictionary of both usage and etyma of this dialect bundle.

The sources of this dictionary, as reflected by the list attached, are manifold and belong to kindred types, namely:

a) Manuscript or edited sources in Arabic script, such as azjāl and other kinds of dialectal poetry, proverb collections, personal and business letters, legal deeds and contracts drawn up in mixed register, low register literary works, xarajāt, lexica into or from Latin, data provided by the authors of so-called treatises on ṣan al'āamma (lit., the popular infracorrect speech, in fact everybody's middle or low registers), dialectal words contained in scientific treatises in the realms of botanical and agricultural sciences, pharmacy, medicine, etc., and even Western dictionaries such as Dozy's Supplément aux dictionnaires arabes. We have attempted to be exhaustive in our critical perusal and exploitation of all these materials, although, of course, not all of them, in spite of our efforts, can be guaranteed as having been properly edited or as being without risk of error. We must suggest caution, most particularly, in accepting the spellings and identifications given for plant names, very often insecure, as the scientific Latin names occasionally attributed to them by some scholars and normally constituting the only basis for their rendering into modern languages, merely rest on these scholars' interpretations of the descriptions offered by Medieval botanists, which are not always absolutely clear or reliable, as they themselves often avowed.

b) Manuscript or edited sources in Latin script, such as Arabic quotes from Medieval Christian literature, Arabic loanwords into Romance, place and personal names of Arabic origin such those found in the Repartimientos, i.e., land distribution deeds by the conquerors of former Muslim territories. These sources only play a minor role in the present work, since they are generally speaking quite insufficiently developed and very seldom really trustworthy.

Andalusi Judaeo-Arabic sources in Hebrew script have not generally been included, as they are peculiar in several ways and may reflect a separate social idiolect, for which the comprehensive Judaeo-Arabic dictionary being composed by J. Blau and near completion will offer a more appropriate setting. We have, however, not excluded entries of that kind reflected by Dozy's Supplément and have exceptionally included some interesting additions from the late Granadian author Sadyāh ben Danān.

The layout of the entries in this dictionary is as follows:

1) Root morphemes (in bold capitals between braces and preceded by an asterisk) are arranged after the Arabic alphabetical order, i.e., in our transliteration system, 'B, T, P, J, H, X, D, R, Z, S, Š, S, D, T, D', Č, F, Q, K, L, M, N, H, W, Y, with the addition in items of Romance stock of P, Č, G, L and N which, however, are listed in the positions of B, J, Q, L and N respectively. Only consonants are taken into account, except in the case of morphemically unassimilated words of non-Arabic stock with less than three consonants and of Arabic items of difficult attribution to a root morpheme, such as some pronouns and adverbs, where graphically long vowels are reckoned as 'w or y. As far as possible, we have tried to enter every word under the Classical Arabic root from which it derives but, when this would have been synchronically misleading, we have listed the items according to their dialectal root and provided the necessary cross-references. "Deaf" or geminated roots are entered as triconsonatical and so are most triconsonatical roots extended by inclusion of /w/ or /yl.

2) The Andalusi Arabic lexemes come next, after a colon, preceded by the source-identifying initials, without indication of page, line or item in the case of properly indexed sources, such as previously published dictionaries, but otherwise provided with one, including those cases where an edited source is to be emended or completed. In the case of sources including more or less complete paradigms of, e.g., nouns and verbs, we have listed them all after the original arrangement, it being easy for any person conversant with Arabic grammar to recognize perfective, imperfective, masdar, participles, nouns of intensity and adjectives, as well as governed prepositions or suffixes. However, in

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the case of feminines, duals and plurals we introduce them with the abbreviations ʃ, ɭ and + respectively. Allomorphs within one and the same paradigm are separated by a slant, optional paradigms by &, optional spellings by =, and members of one and the same paradigm by ~, although this sign is also used in order to introduce slightly different idioms. As usual in linguistic works, round brackets contain optional segments, but we have preferred square brackets for this purpose in the case of text already bracketed after the conventional usage. Only exceptionally, and in cases of doubt have we provided phonemic transcriptions between slants and phonetic transcription between square brackets, both in normal type, according to standard linguistic convention. English is printed in normal type, Andalusi Arabic and cross-references to other root morphemes in lower case bold type, Standard Arabic and other languages in italics, transcribed into the Latin alphabet when they have another script, with the exception of Greek, which is kept in its own script. Etyma are also enclosed between round brackets.

3) We have preferred a standardized Latin transliteration system not only for typographical reasons, since mixing alphabets running in opposite directions is not even now entirely devoid of technical difficulties, particularly when diacritical marks must be added to both of them, but also in order to make our work readily available to non-Arabists, most particularly Romance scholars and general dialectologists. Of all the possible solutions, we have chosen a standardized graphemic transliteration of the original Arabic spelling only slightly modified by dropping initial hamza, phonemically representing the assimilation of lām in the definite article and the loss of its alif, preservation or addition of an entirely idle grapheme >h< in words abutting on unvocalized tā' marbūtah, general preservation or restoration of long vowel graphemes where this had no phonemic relevance, and other minor and obviously motivated deviations from that principle. As for a phonemic interpretation of such transliterations, we consider that the data provided in the representation of root morphemes, where consonants are matched with their phonemic values, and the rules set out in our previous descriptions of Andalusi Arabic for the position of stress in the diverse types of words should suffice to produce a phonemic equivalent of each word. Attention should be paid to the fact that, in order to increase the readability of materials, we have provided vowels which were absent in the sources when their restitution was absolutely safe: otherwise and when necessary, we have used dots in their place. Of course, Arabic materials already originally in Latin script have been reproduced as faithfully as possible, as in the case of Alcalá’s work. Verbs and verbal phrases are rendered by infinitives whenever possible, and idioms are generally rendered as they should be when extracted from their narrow context. In the rare cases where unassimilated Romance words are quoted, their presence is highlighted by the use of upper case.

4) This dictionary aims at offering only those items that constituted the lexicon of Andalusi Arabic, i.e., the middle and low registers of the Arabic language as used in Alandalus. It is obvious that some high register items are highly suspected of having occasionally crept into lower registers without really acquiring that full-fledged status, but we have not deemed it advisable to exclude them from our corpus, and the same applies to many, although not all, plant names found in the works of Andalusi authors, who often identify them as belonging to Hispanic Romance dialects (Southern, commonly misnamed Mozarabic, or other), or even to Berber, Persian, Aramaic, Latin, Greek or Eastern Arabic, as we can never be absolutely sure that those words did not become a marginal part of the lexicon of some Andalusis’ idiolects.

4) Further necessary or interesting information is found in footnotes.

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1 Notice, however, that the 'ayn grapheme written above vowels in this author and in the Valencian Doctrina Christiana has been converted into a circumflex. Likewise, the trebly dotted >e< used by Alcalá for our þ has been represented by >c<.
The present writer is well aware that the issuing of this dictionary in its present shape is somewhat premature and less than thoroughly satisfying to him and to would-be users. It is quite obvious that some of its sources are insufficiently elaborated and that data from certain entire fields such as place and personal names, plant names and identifications, etc. continue to be highly questionable, when not downright suspect. However, it is no less obvious that much needed progress in precisely such areas will only be possible through the availability of alphabetically arranged surveys of new and better edited materials discovered in recent years and often decisive for the correct understanding and edition of heretofore obscure passages of important works.

To this it must be added that we cannot expect everybody to agree with the editing guidelines followed by us in such matters as accuracy vs. readability of transcriptions and/or transliterations, the length of supporting quotes and explanatory footnotes, the amount of comparative evidence from Romance, Arabic or other languages, definition of the disputable degree of integration of certain items in Andalusi Arabic, etc. On the whole, we have striven to provide only well documented data or, at least, have indicated the doubtful cases with interrogation marks but, of course, what constitutes good documentation is often a matter of very personal viewpoint, and a work of this nature is always necessarily a collection of facts intermingled with an array of fallible opinions.

Having assumed these shortcomings we very much hope that this work will be useful to scholars of Arabic and Romance dialectology and allow them to make new advances which, in turn, may one day make possible the production of better lexicographical tools for Andalusi Arabic: like any servant of knowledge, we can only feel content at the prospect of having the dust of our bones mixed one day with the soil that will nourish brighter flowers for future generations.

Our thanks must go to all those who have contributed in one way or another to the achievement of this project. They have been many: family and friends, who have patiently given up their rights to sharing time and affection, colleagues, who have generously given some of their free time to attend consultations, former Ph.D. students, now graduates and scholars, who went to the trouble of providing much needed materials in the course of writing their dissertations under our guidance, and institutions, most particularly the Spanish Ministry of Education and Science, which has supported the research and publication expenses with a grant from its Dirección General de Cooperación Científica y Técnica, and the University of Saragossa, which has provided the appropriate academic surroundings and peace of mind needed in order to carry out such an arduous task. We are also most thankful, last but not least, to our colleagues, Timothy Bozman and Martin Douch, who have undertaken the complicated task of revising and improving the English style of this book. To all of them, and to the members of the scholarly community who will honour us by placing their trust in the results of our efforts, thanks and salutations.

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