

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

Abdul-Settar Abdul-Latif, *M.A.Litt.*
Dept. of English
College of Education, University of Basrah

Abstract

This research is Chapter One of a comprehensive study that explores 'the Matter of Arab in Chaucer'; the 'Matter' which is totally neglected by Chaucerian scholars who acknowledged three 'Matters' only: that of France, of Rome and of Britain. By 'the Matter', it is meant all materials (vocabulary- nouns, verbs...etc, plots, characters, settings, motifs, themes, narrative links and structure and frame-stories) that were directly or indirectly 'borrowed' by Chaucer from a main big 'storehouse' of a related domain. The study asseverates the unfathomed role of the Medieval Arabs' advanced learning and life as well as their literary works in making Chaucer; the role that is worthy to be handled as a 'Matter of Arab'. Here lies the significance of this study.

The research in hand traces the Arabic lexicons (or loans) in Chaucer as the first aspect of 'the Matter of Arab'. Through statistically surveying Chaucer's *Complete Works* (55 in number), the research finds out that these loans are not only more than nine hundreds -not 24 as it was believed- and refer to subjects related to Arabs (their religion, celebrities, sciences, life and philosophy) or even unrelated to them, but also extend to include all Chaucer's *oeuvre* : the early juvenilia as well as the late works and to be indispensably used as Chaucer's language treasures. It suggests that these loans could have infiltrated the works via (1) His visit to Spain, (2) his readings in Arabic references in rendition, (3) the spread of the Arabian culture into Europe through the agencies of (a) the medieval furor of Translation, (b) the spread of manuscripts, (c) the influence of Dante, Boccaccio, Aquinas ...etc, (d) the role of the Jews in Andalusia as translators, (e) the Arabs' religious tolerance and (f) the impacts of universities, commerce, pilgrimages and crusades. Hence, Chaucer took a lot of things and above all loans from Arabian sources in rendition that were within his reach as he developed in art and experience. This is why the 'the Matter of Arab', as opposed to the three 'Matters' is an overall phenomenon in Chaucer's life and extends to and within other 'Matters'.

This research is divided into: (I) Preliminaries, (II) The Direct Contact with Arabs, (III) The Indirect Contact with Arabs, (IV) Arabian Culture in the Air and (V) Findings and Conclusions.

Introduction

Exploring in Chaucer the bearings of Arabic language and thought and works is an adventure hurdled by various dead-ends, misleading guides and idiosyncrasies of the concerned scholars. Ironically enough, and apart from these idiosyncrasies, such an adventure could be taken in the light of given data that are embedded in Chaucer's Works. Chaucer based part of his knowledge upon themes, plots, sciences and even vocabulary basically taken, by one way or another, from the Arabs who lodged nearby in Andalusia, Sicily, and Malta and from sources available in French and Latin (that he knew) or Spanish in rendition.

Medieval scholarship categorized Medieval Chaucer's sources and influences according to the regions from which he took his raw material. The subject-matters of the material were drawn from the common stock of three main "storehouses" that were epitomized as follows:

- (1) The matter of France (until 1372)
- (2) The matter of Rome or Classical Antiquity (1372-1385) and
- (3) The matter of Britain (1385-1400).¹

Of course these divisions in time should not be accepted too rigidly. They are arranged according to their manifestation in Chaucer's works, the manifestation that betokens also the development of the great poet in career. Chaucer took his sources either directly (as it is the case with the fables from France and England, this is because he had full mastery over French and, of course, English) or indirectly through rendition into a language known to Chaucer (as it is the case with the fables taken from the Italian literature). These matters are wholeheartedly acknowledged by almost all Chaucerian scholars. Yet, they never consider the Arabian influences as worthy having the title of a 'matter' in studying Chaucer. 'The Matter of Arab in Chaucer' has been totally ignored. It should be annexed to the acknowledged 'Matters' above if we want to understand Chaucer's works. Hence lies the significance of the research in hand. This matter may become more visible, feasible and incontrovertible despite the difficulties, rather dead-ends, facing such an attempt, if and only if this matter is set within a wider view taking the phenomenon in its cultural context and studying Arabian influences not only on Chaucer but also on the intellectual scene in the medieval Europe. The study figures out the role played by the Arab Muslims in various fields of knowledge in different regions of Europe. It contends that Arabs were the harbingers of the European Renaissance. The Arab Muslims held the torch of learning and civilization to the whole world in general and to Europe in particular. Their momentum carried them to Spain, to Andalusia and into Southern France in the early eight century at a time when Europe was plunged into barbarian ignorance and feudal rifts.

Andalusia was the Arabic name for the Islamic polities of the Iberian Peninsula. It was neither separate from nor inaccessible to other parts of Europe – whether geographically or linguistically. It was linked by dozens of ways with the "cultures of the twelfth- and thirteenth-century Europe that were provoked or shaped by an Arabic culture that traveled throughout Europe in many guises – whether in crusades or commerce, translations or centers of learning, fashions or attitudes, games or songs or even intermarriages with the royal families of Christian kingdoms, which themselves were profoundly Arabized".²

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

The pattern of life in the Christian Spain was strongly influenced by Arabian civilization. From the early Middle Ages onwards, the refined customs of the Arabian towns penetrated the little Christian courts of the Iberian Peninsula. Arabs brought the European Aristocracy a taste for luxury and a sense of comfort.³ But before we proceed any more, let us explain our point of view concerning our sense of 'Arab'. I use the term in the sense Katharine S. Gittes refers to in her book *Framing the Canterbury*. She writes:

I have relied on The Cambridge History of Arabic Literature ... in deciding upon the definition of the word 'Arabic'. I use the term 'Arabic' in the broadest sense to cover groups of people ... who wrote in Arabic but who may not have been Arabs. In doing so, I follow most other scholars (e.g. Phillip K. Hitti, History of the Arab) ⁴

This is because Arabic to the non-Arabs who were converted to Islam became the language of the new religion, the language of the *Holy Quran* and *Sharia* in which they believed and followed. Arabic not only "transcend[ed] its attachments to Islam [but also, it] in Medieval Europe had a powerful impact on transforming and shaping culture itself. In Spain, Arabic was the *lingua franca* of the educated people of all the three religions for many centuries" ⁵.

Difficulties of the Study:

Notwithstanding, the research has been challenged by difficulties of its own. The first is the absence or loss or unavailability of sources and references, evidences and documents dealing with 'the Matter of Arab in Chaucer' as compared to the evidences and documents dealing with other matters. The supposed documents to support our thesis on the 'Matter of Arab in Chaucer' may span a long track in time starting at Chaucer's age and ending to us. And it is somehow impossible to find out any of these 'tangible evidences' either because they were 'deliberately hidden' somewhere and accordingly shun on purpose or they could be totally lost, burnt or damaged for different reasons manuscripts and libraries, universities and cathedrals, cities and towns in England were exposed to throughout the British history or because of another factor that was in charge of effacing such 'evidences', i.e., plagiarism. Plagiarism was unquestionably prevalent in such a way so unprecedented in the European history in all fields of learning. "In the Middle Ages, the relationship to another's word was equally complex and ambiguous", wrote Mikhail Bakhtin. He believed that "The role of the other's word was enormous at that time: there were quotations that were openly and reverently emphasized as such, or that were half-hidden, completely hidden, half conscious, unconscious, correct, intentionally distorted, unintentionally distorted, deliberately reinterpreted, and so forth. The boundary lines between someone else's speech and one's own speech were flexible, ambiguous, often deliberately distorted and confused. Certain types of texts were constructed like mosaics out of the texts of others. The so-called cento (the specific genre) was, for instance, composed exclusively out of others' verse lines and hemistichs. One of the best authorities on medieval parody, Paul Lehmann, states outright that the history of medieval literature and its Latin literature in particular "is the history of the appropriation, re-working and imitation of someone else's property" ['eine Geschichte der Aufnahme, Verarbeitung und Nachahmung fremden Gutes'] – or as we would say, of another's

language, another's style, another's world"6. This is why no sources were ever mentioned by medieval writers or poets or scholars.

It is taken for granted that medieval writers for instance, in literature, did not invent the material of their own poems or narratives etc. They made use of stories that were already in existence — often stories which had passed on either by word of mouth or writing. Chaucer in all his works plagiarized stories, plots, characters, actions, themes, long pieces of dialogue and other elements from both the oral and written heritage of the peoples he mixed with or read about by way or another, and naturally these sources remained unidentified or unacknowledged for many ages. Medieval writers, however, sometimes, out of necessity, tended to mention their Arabian sources either corrupted, mis-transliterated or written under other titles: for instance, they employed for the names of *Haneen Ibn Is-Haq* (809-873), the famous Arabian Interpreter and *Hippocrates*, the father of the Greek medicine, the corrupted variations of "Joannitus"7 and "Ypostitis" 8, respectively. And when *Joahnnus de Capoy* rendered into Spanish *Ibn Al-Muqafa's Kalila Wa Dim-Na* at about 1263-1278 through the Hebrew rendition that was accomplished earlier at about 1251 by Rabi Joel, *De Capoy* changed the original title to *Directorium Vitae Humanae* 9 (*The Guide to Human Life*). Sometimes, plagiarism developed another form: sections or parts or even pages of some different Arabic books were first rendered either into Spanish or Latin, and then compiled into one bulky volume bearing a totally new title. This is the case, for instance, with *Gesta Romanorum* (*The Works of the Romans*) which has nothing to do with the Romans. For it includes some bestiary fables culled from *Kalila Wa Dim-Na* in addition to other fables from another tome entitled *Displina Clericalis* (*Teaching Clerks*) which was patched or plagiarized in the same manner. That is to say, *Displina Clericalis*, in origin, as *Basset*, the 20th -century Spanish Scholar, found out in his voluminous scripture *Mille et un Contes, Recites et Legendes, I-III* that out of 34 fables available in the medieval tome more than seven fables are definitely of Arabic origin 10.

The research in hand has confronted another difficulty related to the kind of education in Medieval Europe that depended on memory. Books of all kinds were so rare and people often had to learn by heart mainly by word of mouth 11. And this is why whole literary works were written in a certain way to facilitate learning by heart. In turn this had its implications for both literature and literary scholarship. Chaucer's *Tales*, for instance, is based on the tradition of oral literature intended for listening audiences who set no obligation on the part of the writer to mention his sources.

Still there is another difficulty facing the treatment of the 'unacknowledged' Arabian influences on Chaucer. This is related to Chaucerian scholars themselves. Scholars of high credits such as Skeat, N. Coghill, George Sampson, Otis, E. Brewer and others denied part and parcel the whole matter and declined to pursue it any further or perhaps believed it unworthy to be dealt with. However, even when they did trace it, they offered misleading 'facts' revealing a great deal of prejudice. For instance, W.W. Skeat found out in 1872 that Chaucer's *A Treatise on Astrolabe* was 'based on the Latin' *Compositio et Operatio Astrolabii* that had been 'written' by *Messahala*. And

he printed some pertinent sections of the Latin [work] as an appendix to his separate edition of Chaucer's *Astrolabe*. [see] EETS, ES, XVI (1872). See also R.T. Gunther's 'Chaucer and Messahala on the Astrolabe' in *Early Science in Oxford*, V., Oxford, 1925. Here Chaucer's text is followed by the Latin of Messahala: both accompanied by modern English translations"

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

as G.T. Shepherd mentioned in fns1-2 in his *Troilus and Criseyde* that was published in *Chaucer and Chaucerians* 12 in 1966. However, this is not the whole truth for Messahala did not write in Latin for no reason. He used Arabic instead. His name came in different variations in the European references. He was referred to as 'Messala, Macellama, Macelama and Messahala'.

But who is Messahala? Is he an Italian? No. He is an Arab. He is Masha'allah ibn Athari (c.740-c.815), a Jewish astrologer of the late 8th century from the city of Basrah. He wrote over twenty works on astrology, which became authoritative to astrologers in later centuries at first in the Middle East, and then in the West. He flourished under the Caliph al-Mansur, and became one of the earliest astrologers and astronomers of the Islamic era. One of his writings is still extant in its original Arabic, but there are many Medieval Latin and Hebrew translations. One of His most popular books in the Middle Ages was the *De Scientia Motus Orbis*, translated by Gerard of Cremona in Toledo.

Masha'allah also wrote treatises on Astrolabes. The *De Scientia Motus Orbis* is probably the treatise called in Arabic "the twenty-seventh;" printed in Nuremberg 1501, 1549. The second edition is entitled: '*De Elementis et Orbibus Coelestibus*', and contains 27 chapters. The *De Compositione et Utilitate Astrolabii* mentioned above by Skeat as used by Chaucer was included in Gregor Reisch: *Margarita philosophica* (ed. pr., Freiburg, 1503; Suter says the text is included in the Basel edition of 1583). Other astronomical and astrological writings are quoted by Suter and Steinschneider.

In Harun Ar-Rashid Era, *Abu Ma'shar Al-Balkhi* (c.787-c.886), the Abbassyed leading astrologist depended a lot in all his books of astrology on Masha'allah's treatises 13. In 1920, Theodore Otto Wedel in his book *The Medieval Attitude toward Astrology Particularly in England*, wrote that "Chaucer and Gower were familiar with Abu Ma'shar's works. [He] established the standard practice for Medieval Astrology in general with additional input from Masha'allah, Ptolemy and Dorotheus 14. In addition, "Abu Ma'shar's works with all their strong Aristotelian base," writes Nicholas Whyte in a recent thesis on Medieval Astrology. "were known in Western Europe before Aristotle's own works had been translated. His *Liber introductorius in astronomie* was translated separately by John of Seville and Hermann of Carinthia in the 1140's, and copies of both are widespread. Large chunks of Hermann's translation are to be found copied into Roger of Hereford's Book of Astronomical Judgements. Daniel of Morley and Adelard of Bath both quote extensively from it. Adelard of Bath's summary of its contents was the class text used by Gerard of Cremona in Toledo" 15.

Still there is another example of misleading 'facts', for instance, offered by Elizabeth Brewer. As she touches on Chaucer's *Treatise on the Astrolabe*, she ascribes its origin to a "Latin source" without offering further details 16. Her ascription is 'right' but incomplete and misleading -- she gives as her "Latin source" a Latin rendition of a treatise originally written in Arabic on the subject at the Abbassyed Caliphate some fives or more hundred years before Chaucer's time 17. In the same vein runs George Sampson's bulky book, *The Concise Cambridge History of English Literature*. While he comes across Chaucer's *Astrolabe*, he expresses his admiration for Chaucer's interest in "astronomy or astrology -- an interest which kept its hold on English men of letters as late as Dryden" 18. Again, Sampson avoids mentioning

Abdul-Latif

the impact of the Arabs on the great English poet. He rather focuses on Chaucer's familiarity with the French and Italian literatures. He never says a word on other non-European influences on the poet, especially exerted by the Arab Muslims. Sampson believes:

It is unnecessary to seek for either a special or a general original of *The* the tales had to be told and pilgrimages were many
19. *Canterbury Tales*. For the thing was in the air of the time when

The author of *Bordies Notes on Chaucer* believes that Chaucer in his *Tales* followed the 'established' models and culled material from the French and the Italians as well as from his fellow countryman, Langland. Thus the *Notes'* author absorbs the authenticity of the Arabian origin of *The Pardoner's Tale* as he mentions too many variations of the same story without explaining which is which. Even he does not observe any chronological sequence. And we have no idea whether these variations were at Chaucer's time or not. He says, "From *India*, the story (told by the Pardoner) moved westward and there are versions in *Persian, Arabic, Kashmiri, Tibetan, German, French, Portuguese, and Latin*" 20. Otis, the American scholar, does not recognize that *Arabian Nights*, for instance, are among the sources of the *Tales*; yet he believes that the *Nights* offers only an example:

analogous to the pattern followed in *The Canterbury Tales*. And this pattern is a literary form of enclosing a number of Tales within one narrative. It is oriental in origin, i.e., *The Seven Wise Masters, The Thousand and One Nights, Panchatantra* and *Fables of Bidpay*. 21

Coghill and Skeat wonder about the origin of such words in the *Tales* as "*Aldirán*" and "*Alnath*". They are prejudiced against the Arabic origin of the two words. We, being Arabs, know that these words are corrupted variations of '*Aldira*' الفراع or '*Alduburan*' البران and '*Al-Nesr*' النسر, respectively 22. They are the names of two star constellations discovered for the first time by Arab Muslim astronomers. Coghill is inaccurate when he ascribes the anecdote touched on the book entitled *Zadith Tabula* 23 mentioned in *The Canon's Yeoman's Tale* to two different unrelated sources: Plato and Solomon. It seems that either Coghill is confused or he is biased against Arabian traditions for the book referred to in the *Yeoman's Tale* is known in Arabic as *Kitabu Al-Zij* كتاب الزيج that was written by Al-khawarizmi and rendered into Latin through Spanish about 1126 by Adelard of Bath 24. In Europe, the book carried a new title which is *Tobias Astronomicas* and Chaucer was familiar with some rendition of the book more immediate to the Arabic original than Adelard's long title above; the original that was behind Chaucer's particular use of the word (*Zadith*) – as an English transliteration of (*Al-Zij*). However, historically speaking, there is no reliable evidence to substantiate with documents how much Chaucer was familiar with Arabic vocabulary or, say, with the *Arabian Nights* and stories, in particular and Islamic culture and philosophy, in general. Surely true, the early bearings and traces of the Arabian heritage – philosophy, sciences, culture and literature started in Europe three to four hundred years before Chaucer's birth. The learning of the Arabs came to Europe through many routes – Spain, Sicily and Palermo. Even the contact between the East and the West was enhanced by the frequent pilgrimages of Christian believers to the Holy Land and monuments of Christianity in Jerusalem, by commerce and by crusades as well as by the translation from Arabic into Spanish and Latin. The Crusades, for instance, with all other effects, created a brisk momentum on the part of Christian scholars, historians and Chroniclers to put

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

down facts and realities related to life and tradition in the Muslims' Orient as early as the Eleventh and Twelfth Centuries when Europe still slumbered under palls of the Dark Ages. They were engaged in investigating the Islamic philosophy and sciences and were eager to imbibe similar scientific spirit the rival religion could ensoul its believers with. In England, William of Malmesbury (d.1143) wrote three books called *Historia Novella* narrating the events from 1125 to 1143. His graphic account of the first crusade has spaciousness and a wealth of colour. Thus King Richard's Crusade has been described by many chroniclers, but by none more vividly than Richard of Devizes whose *De Rebus Gestis Ricardi Drimi* (1189-92) is a brief but brilliant treatment of its theme 25. In Italy, Rodrigo Ximenez de Roda wrote a voluminous book on the Islamic civilization and history entitled *Historia Arabum* before 1247. Roda was ordained by Alphonso X (1222-1284) to write another book on the same subject. He gave it the title *Cronca General*. The two volumes have been revised and published by Professor Enrico Cerulli, the Spanish Orientalist 26. Undoubtedly, medieval chroniclers and authors made use of colossal heaps of books and documents of different fields of knowledge that were available in the public libraries related to the Arab Muslims who reigned in Spain. They were working on rendering these treasures from Arabic into Spanish or Latin or into both. And the furor of translation, or let us say plagiarism, ascended at a high apex after the fall of Islamic rule in Spain as all libraries were looted and sacked. In May 1085 immediately after the conquest of Toledo by Alphonso VI, for instance, the great mosques of the city (where learning was concentrated) were turned in July, the same year into cathedrals. And to the '*Amara Arabum*, (the rich library cabinets of the Arabs in Spain), northern scholars soon began to flock by hundreds to make Peter the Venerable to boast that Christian scholars finally managed to penetrate the secrets of the Arabs.

Amid such difficulties, the research in hand poses a way of inquiry following Henry Peres in his attempt to trace the Andalusian impact on the Troubadour works. In "*La Poesie Arabe d'andalousie et ses Relations Possibles Avec la Poesie des Troubadours*" published in 1947 in *L'Islam et l'Occident*, he summarized his perspective as follows:

What does one ask of the Andalusian thesis? Tangible proofs, concrete facts, demonstrations by formulas: $a = b$: to be more precise, phrases, verbs or strophes from troubadour works translated indisputably from the Arabic, word for word. Are material traces, then, the only resource to consult in examining a question of influence? Ought one not to admit that ideas radiate, that literary trends – which are paralleled here by elements of artistic and more properly lyric culture – are cable of circulating and spreading? Is it impossible to believe that there are matters which escape the control of reason and printed documentation? 27

So, ideas radiate and literary trends circulate and spread. In the same vein, our project on the matter of Arab in Chaucer is going to trace the radiation of Arabian ideas, and trends and sound their recesses as seen in the following categories or chapters:

1. Loanwords as a Matter of Arab
2. Frame Story as a Matter of Arab
3. Links as a Matter of Arab

Abdul-Latif

4. Plots as a Matter of Arab
5. Arabic Settings as a Matter of Arab
6. Structure as a Matter of Arab
7. Arabic Theme
8. Arabic Motif
9. Chaucer's Treatise on Astrolabe

These categories are the touchstones of the Arabian traces in Chaucer and to check how these categories are manipulated in Chaucer lies at the core of our project for each would serve to shed light on a fundamental yet dimmed aspect of Chaucer's debt to Arabs. We have explored complete Arabian plots, themes and motifs as well as links here or there among the Tales taken by the English poet. Moreover the narrative technique known as the frame-story used in *The Canterbury Tales* is an Arabian invention while the structure of the *Tales* in the way they came to light with is definitely reminiscent of the narrative tissues of the *Arabian Nights*. However, the study in hand would be mainly devoted to bringing into focus the "Arabian Loanwords" and leave other items for subsequent publications. This study with its restricted intention on loanwords is meant whenever it occurs or is mentioned hereafter.

Chapter One:

Loanwords as a Matter of Arab

This chapter is going to initiate untrodden ways and pose evidence of its own to prove 'the Matter of Arab'. It will depend on what is written and used in Chaucer's *Complete Works*. This will be done regardless of the difficulties we have forwarded at the outset of our study or factors of plagiarism or negligence or prejudice of this or that scholar. However, there is a wide agreement among Chaucerian Scholars that Arabic loanwords are there in Chaucer but the disagreement lies in their number and what extends beyond their 'bare' use and what ideas and thoughts could these loans 'radiate' both to Chaucer and to us? So they are the first to be dealt with in this project as important evidence, among others we try to provide, of 'the Matter of Arab in Chaucer'.

The chapter would survey loanwords in all Chaucer's works: the poetic and the prosaic, the Majors as well as the Minors. His works would be arranged not only according to the three above-mentioned matters but also in a chronological order. The aim of this arrangement is to check the loans which entered the language via either direct contact with French, Latin and Spanish or indirect contact with Arabs. And this will lead to the conclusion of this part of our study: that Chaucer as a poet from the beginning to the end of his life was borrowing many things (related to the artistic process) from Arabs and above all loanwords as he grew in art and developed in skill and career and experience.

It is to prove that a large number of these loans were of Arabic origin and were wrongly attributed to French, Latin ...etc as the 'ingredients' of these loans show more congruity with Arabic semantics, morphology and phonology than with the linguistic features of the attributed languages. Hence, this section would do an arduous statistic job. Moreover, it would show the loans in the Chaucerian spelling and in an alphabetical order and in sets of tables so as to be matched with their Arabic counterparts, 'the Supposed Arch-lexicons'. The poet's limited

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

learning as contrasted to the various radiations of what seems as an encyclopedic knowledge and mind as it is obviously shown in his works will be rendered as good evidence for the poet's reliance, at a time when English was a poor language, on easy taking, borrowing and adapting not only loans but also stories and plots complete with their settings, structures, links and narrative techniques from Arabian sources in rendition within his reach and without referring to them.

In determining the loans that entered the language, the chapter has relied on the following sources: arranged according to their importance to this part of the research:

1. Norman Davis and etal, (comp.), *A Chaucer Glossary* (Oxford: The Clarendon Press, 1970).
2. Laurence Urdang (ed.), *The Random House Dictionary of the English Language*, College Edition, Indian Reprint (Bombay: Allied Publishers Limited, 1976).
3. *The O.E.D.*
4. در بتول الخلف و د. حكمت الاوسي، راجعها الاستاذ وهبي ملس، مفردات اسبانية عربية الاصل، طبع على نفقة جامعة بغداد (بغداد: مطبعة الحكومة، 1962)
5. ناجية المراني، بين العربية والانكليزية / مفردات متناظرة / القسم الاول، ساعدت وزارة الثقافة و الفنون العراقية على نشره (بغداد: شركة التامس للطبع و النشر، 1979)
6. A.L.Mayhew and W.W. Skeat, *A Concise Dictionary of Middle English from 1150 to 1580* (U.S: Blokemasc, 2003)
7. Jacqueline de Weever, *Chaucer Name Dictionary* (New York and London: Garland Publishing Inc., 1996)
8. Thomas Pyles, *The Origin and Development of the English Language*, 2nd Ed. (New York: Hartcourt Brace Jovanovich, Inc., 1971).
9. Minir Ba'albaki, *A-Mawarid: A Modern English-Arabic Dictionary*, 19th Ed. (Beirut: Dar El-Ilm Lil-Malayen, 1985)

This chapter would be divided into sections as follows:

- I. Preliminaries
- II. Chaucer's Learning: The Direct Contact with Arabs
- III. Chaucer's Learning: The Indirect Contact with Arabs
- IV. Arabian Culture in the Air: European Routes of Contacts via:
 - a. Translation and Centres of Translation
 - b. Trade and Manuscript Traffic
 - c. Universities, Schools, Monasteries ...etc
 - d. The Role of Jews
 - e. Crusades and Wars
 - f. Muslims' Religious A Tolerance
 - g. The Influence of the Arabian Culture on the European Pattern of Life
 - h. The Role of the European Scholars, Writers and Poets in Diffusion of the Arabian Learning
- V. Findings and Conclusions

I. Preliminaries

This study has consulted all Chaucer's Works which are fifty-five in number shown in Tables Nos. I & II below vis-à-vis their abbreviations and arranged according to the above-mentioned matters 28:

(A) The Matter of France (until 1372)

I. Poetic Works

1. The Remount of the Rose
2. The Book of the Duchess
3. Chaucer's ABC
4. A Complaint to his Lady
5. The Complaint unto Pity

(B) The Matter of Rome or Classical Antiquity (1372-1385)

I. Prosaic Works

1. The Translation of Boethius's De Consolation of Philosophy

II. Poetic Works

1. The House of Fame (1379-1384)
2. Troilus and Criseyde (1372-1384)
3. The Parliament of Fowls (1377-1382)
4. The Legend of Good Women (1384-1386)
5. The Complaint of Mars
6. Chaucer's Words unto Adam, His Sciveyn
7. Rosemound
8. Womanly Noblesse (Ballade that Chaucer Made)
9. Anelida and Arcite

(C) The Matter of Britain (1385-1400)

I. Prosaic Works

1. A Treatise on the Astrolabe (1391)
2. Tale of Melibee
3. The Parson's Tale

II. Poetic Works

1. The Canterbury Tales (1387-1400). (They are 25 works. See Table No. II)
2. The Former Age
3. Fortune
4. Lack of Stedfastnesse
5. Gentillesse
6. Truth
7. The Complaint of Venus
8. L'Envoy de Chaucer a Scogan
9. L' Envoy de Chaucer a Bukton
10. The Complaint of Chaucer to His Empty Purse
11. Against Woman Unconstant
12. Complaint de'Amors
13. Merciless Beauty

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

Table No. I: Chaucer's Works with their Abbreviations (According to Matters)

Works According to Matters	Prosaic Works		Poetic Works			
			Major		Minor	
	Title	Abbr.	Title	Abbr.	Title	Abbr.
The Matter of France (until 1372)	Nü		1. The Remount of the Rose 2. The Book of the Duchess	RR - BD	1. Chaucer's ABC 2. A Complaint to his Lady 3. The Complaint unto Pity	ABC Compl - Pity
The Matter of Rome (1372- 1385)	1. The Translation of Boethius's De Consolation of Philosophy	Bo	1. The House of Fame (1379-1384) 2. Troilus and Criseyde (1372- 1384) 3. The Parliament of Fowls (1377-1382) 4. The Legend of Good Women (1384-1386)	HF - TC - PF - LGW -	1. The Complaint of Mars 2. Chaucer's Words unto Adam, His Scriveyn 3. Rosemound 4. Womanly Noblesse (Ballade that Chaucer Made) 5. Anelida and Arcite	Mars Adam - Rosem BalCh - Anel
The Matter of Britain (1385- 1400)	1. A Treatise on the Astrolabe (1391) 2. Tale of Melibee 3. The Parson's Tale	Astr. - - Mel Pars -	The Canterbury Tales (1387-1400). (They are 25 works. See Table No. II for Titles.)	See Table No. II for abbr.	1. The Former Age 2. Fortune 3. Lack of Stedfastnesse 4. Gentillesse 5. Truth 6. The Complaint of Venus 7. L'Envoy de Chaucer a Scogan 8. L' Envoy de Chaucer a Bukton 9. The Complaint of Chaucer to His Empty Purse 10. Against Woman Unconstant 11. Complaint de'Amors 12. Merciless Beauty	FormA Fort LSt Gent Truth Ven - Scog. - Buk - Purse - Wunc - Compa MercB
Total	4		31		20	
					55	

Table No. II: Canterbury Tales with their Abbreviations

Canterbury Tales	Abbre.
1.The General Prologue	Prol
2.The Knight's Tale	Kn
3.The Miller's Tale	Mil
4.The Reeve's Tale	RV
5.The Cook's Tale	Co
6.The Man of Law's Tale	ML
7.The Shipman's Tale	Sh
8.The Prioress's Tale	Pri.
9. Tale of Sir Topas	Th
10. The Tale of Melibeus	Mel
11. The Monk's Tale	Mk
12. The Nun's Priest's Tale	NP
13. The Physician's Tale	Phs
14. The Pardoner's Tale	Pard
15. The Wife of Bath's Tale	DWB
16.The Friar 's Tale	Fri
17. The Summoner's Tale	Sum
18. The Clerk's Tale	CL
19. The Merchant's Tale	Mch
20. The Squire's Tale	Sq
21.The Franklin's Tale	Fkl
22. The 2 nd Nun's Tale	SN
23. The Canon's Yeoman's Tale	CY
24. The Manciple's Tale	Mcp
25. The Parson's Tale	Pars
Total	25 works

The study in hand would be divided into five sections. Loans will be checked and surveyed according to the 'Matters' just to see how many loans were used by Chaucer in his early and late works as English language managed to cope with the world changes borrowing what it needed from other languages such as French, Latin, Spanish, Italian, and Arabic and Persian via Arabic. Fortunately enough, the English scholars who worked in language rather than those worked in literature were ready to acknowledge the English debt to Arabic. Thomas Pyles in *The Origins and Development of the English Language*

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

A number of words ultimately Arabic, most of them having to do in one way or another with science or with commerce, came in during the Middle English period, usually by way of French or Latin. These include (*amber, camphor, cipher, cotton, lute, mattress, orange, saffron, sugar, syrup, and zenith*). The Arabic definite article *al* is retained in one form or another in (*almanac, alchemy, alembic, algorism, alkali, azimuth* [as for *al* plus *sumut* 'the ways'], *elixir* [*el* for *al* plus *iksir* 'the philosopher's stone'], and *hazard* [*az* for *al* plus *zahr* 'the die']). In *admiral*, occurring first in Middle English, the Arabic article occurs in the final syllable: the word is an abbreviation of some such phrase as *amir-al-bahr* 'commander (of) the sea'. Through confusion with Latin *admirabilis* 'admirable', the word has acquired a *d*; *d*-less forms occur, however, as late as the sixteenth century, though ultimately the blunder with *d*, which occurs in the first known recording of the word – in Layamon's *Brut*, written around the end of the twelfth century – was to prevail. *Alcohol* (*al-kahl* 'the kohl, that is, powder of antimony for staining the eyelids'), *alcove*, and *algebra*, all beginning with the article, were introduced in early Modern times, along with a good many words without the article, for instance *apricote, assassin* (originally 'hashish-eater'), *caliber, candy, carat, caraway, fakir, giraffe, garble, harem, hashish, henna, jinn* (plural of *jinni*), *lemon, magazine* (ultimately an Arabic plural form meaning 'storehouses'), *minaret, mohair, sherbet, and tariff*. Some of these were transmitted through Italian, others through French; some were taken directly from Arabic. *Coffee*, ultimately Arabic, was taken into English by way of Turkish. Other Semitic languages have contributed little directly, though a number of words ultimately Hebrew have come to us by way of French. Regardless of the method of their transmission, most of us must be aware of the ultimate or immediate Hebrew origin of (*amen, behemoth, cabbala, cherub, hallelujah, jubilee, rabbi, Sabbath, seraph, shkel, and shibboleth*). Both *Jehvah* (*Jahveh*) and *Satan* are Hebrew.

Persian and Sanskrit are not exotic in the same sense as Arabic, for both are Indo-European; yet the regions in which they were spoken were far removed from England, and they were to all intents and purposes highly exotic. Consequently, such words as Persian *caravan* (in the nineteenth century clipped to *van*) and *bazaar* must have seemed as exotic to the English in the sixteenth century... *Tiger, paradise, satrap, scarlet, azure, taffeta, and musk* occur, among others, in the Middle English period. None of these are direct loans, coming directly from Latin or Old French; later from the same two direct sources, come *naphtha, tiara*, and a few Persian words borrowed through Turkish, such as *giaour*....in addition to *caravan* and *bazaar*, come *baksheesh, dervish, mogul, shah, and shawl*. *Chess* comes directly from Old French; it is an aphetic form of *eschecs*, but the word is ultimately Persian, as is *check* (in all its senses), from the variant Old French form *eschecs* 29

Abdul-Latif

Medieval writers especially in the eleventh, twelfth and thirteenth centuries were keen not only to base their sources of knowledge on Arabs through their direct contact with Arabic or indirectly via French or Latin or Spanish. But also they fostered numbers of Arabic lexicons that were (mis)transliterated. "Of canonized authors, Chaucer was the first to use . . . loanwords from Arabic" 30. This is because words that were "loaned [before, were taken] primarily from French. According to Cannon's Medieval Dictionary, no other British author of the Medieval or Renaissance period (including Shakespeare) employed an Arabic loanword for the first time" save Chaucer 31. However, one may wonder about the amount of Arabic words Chaucer employed in his works. By no way, these words are mainly 'names' or 'titles' of:

1. Astral constellations (Taur, Adeberan, Aldiran, Astrolabe, Nadir, Azimuth, Algomeysa, Alhabor, Al-mikanteras, Al-manak, Altazir)
2. Celebrities (Makomete, Argus, Augrym, Haly, Averrois, Avycen, Alocen, Razis)
3. Herbs (Saffron, Comyn)
4. Games or game terms (Hasard, Shatranji, Checkmate)
5. Chemical things (Bora, Al-Kaly, Alambike, Elixir)
6. Places and towns (Arabe, Alisaundre, Gernade, Algezir, Septe, Jubaltare)
7. Books (Alkoran, Al- Mageste, Cannon, Fen) and
8. Rank- titles (Sultan, Sultanesse)

(Note: They are spelt according to Chaucer' English)

Some scholars believed that Chaucer borrowed twenty four loanwords from Arabic. According to Jessica Wilson, they are:

Almagest, almanac, almucantar, almury, alnath, nadir, alkali, azimuth, borax, tartar, amalgam (as a verb), satin, gipon, lancegay, jupon, fers, checkmate, Damask, sarsenish, fen, Arabic, ribibe, carrack, and dulcarnon. 32

Of course, she is right but inaccurate for the list includes more than nine hundred and forty five Arabic words counted in Chaucer's complete works as **this chapter would show**.

Loanwords of Arabic origin were adopted by Chaucer as early as he tried his hand at writing; they are unrecognized and neglected by Chaucerian scholars for different reasons. One reason for such negligence may lie in the fact that most scholars do not know Arabic; hence the words are 'passed unnoticed'. Or the words could have been corrupted or changed or 'reformed' deliberately, in compliance with those subsequent attempts made to 'anglicize' the spelling, i.e., by inserting or changing or deleting one or two sounds, as it was later done by John Hart. Or the words might have been mistransliterated when first heard or borrowed or even miscopied by copyists as they were doing their jobs after receiving authors' manuscripts. Or perhaps, the scholars themselves are prejudiced against Arabs in particular and Semites in general. Surely enough, a great number of vocabulary flowed into English through Spanish, Latin and Castilian...etc. carrying with them a lot of Arabic lexicons as English was a developing language and in an urgent need for new vocabulary. "Indeed, the late fourteenth-century is a period", D. S. Brewer writes, "of a very rapid development of the language at the hands of some most important writers ... of whom Chaucer was the greatest" 33.

Regardless of the ways the Arabic loans followed to reach English, they were in the new habitat exposed to a lot of changes – morphological, semantic and phonological. On the morphological level, a

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

loan may retain the same part of speech of the original language. It may change -- a noun to a verb or an adjective, or a verbal noun and vice versa. Sometimes, Arabic loans might be taken together with the article (definite or indefinite) or preposition that usually is attached to, a matter that would indicate how confused and inaccurate the translators were.

On the semantic level, the meaning of an Arabic lexicon, when used into English, may be limited or expanded a little bit or it may carry the nuances of the Arabic original. Or it may change its semantic field from the particular to the general or vice versa; it depends on the series of senses the word bears as it moves from Arabic via Spanish, Latin, Italian or French to English since the latter has a little direct contact with the Arabs as compared to the French or Latin or Spanish.

On the phonological level, Arabic words were not accurately transliterated. Hence, there were 'mistakes' done -- alien sounds were inserted, some missed; others totally changed or displaced. These 'mistakes' could be ascribed to:

1. Factors Related to Copying

In medieval ages, 'authors' and translators were not the same persons who physically inked their texts. This was the function of the copista, i.e., 'copyists' who undertook writing the texts under the authors' or translators' dictations. They were in charge of making other copies for a manuscript 34. And usually there were letters miscopied as each city had its own calligraphy. For example, the German abbeys- e.g. Lorsh, Fulda,- and cathedral school (Main, Bamberg, ...etc) are full of scribes and teachers. Irishmen who know Greek flock to the Continent... such as Johanes Scottus Erigena and Sedulius Scottus. They haunt Liege, Laon, Aix-La-Chapel, and penetrate to Italy. At Tours the handwriting [that was] called the Carolingian minuscule -- the parent of the modern Roman printing, is developed. At Abbeville, Rheims and many other centers on Northern and Eastern France, libraries are accumulated and ancient books copied. Of St. Gall and Reichenau the same may be said. In Italy, Verona is conspicuous. At Monte Cassino, the head house of the 'Beneventane' hand (which used to be called Lombardic, and was never popular outside Italy). Spain has its own special script at this time, the Visigothic, as troublesome to read as the Beneventane; its a's are like u's and its t's like a's 35. D.S. Brewer writes in this respect "copyists made every conceivable errors -- missing out letters, words, pages, misunderstanding, miswriting; often they wrote in different dialects, sometimes they altered passages which for reason seemed wrong to them, or of which they disapproved " 36. Chaucer himself knew that his scribe Adam did a lot of errors in copying things and he chided him for that. Chaucer became "so infuriated with [Adam's] carelessness that the poet threatened to curse him with an outbreak of scabs" as John Ezard of *The Gaurdian* 37 wrote quoting Professor Linne Mooney, a scholar from Maine, who is a visiting fellow at Corpus Christi College, Cambridge, as saying . Still, what Chaucer did not know (because of his death) is that Adam wrote or added some texts to the *Tales* that were left incomplete. A recent "academic detective work conducted by Professor Linne Mooney has unmasked the sloppy copyist of the words of the father of English literature as Adam Pinkhurst, son of a small Surrey landowner during the 14th century. Professor Mooney "tracked Pinkhurst down by studying his signature to an oath in the earliest records of the Scriveners' company in the city of London, and comparing it with Chaucer manuscripts.... She has compiled a database of more than 200 scribes working in England between 1375 and 1425, the years immediately before and after the birth of printing" 38. This may account for too many corrupted variations of one Arabic loanword such as Mohammad or Al-Khawarizmy or Ibn Al-Haitham. The first came as "Mahoun, Makmete, Makometes, Mawmet and Mawmetry" in Chaucer. While Al-Khawarizmy and Ibn Al-Haitham came as "Argus, Algas, and

Abdul-Latif

augrym"; and "Alocen and Al-Hazen" respectively. This is the case with the constellation of Taurus, it came in different spellings – "Taur, Taurus, Tawr". Hence, "a bad copy", D.S. Brewer goes on, "might be made of a manuscript which had already lost several pages and was itself a bad copy of another" 39. 'Books' as manuscripts were produced in a considerable number in Italy, France, and Spain. And from Italy they were exported, especially by English pilgrims 40. Most of the texts were translations mainly from Arabic via Spanish, Latin, French or any other language 41.

2. Factors Related to Publication

Authors published their works by reading them to audiences or circulating their copies as Chaucer did. He published a poem, for instance, by two ways; either by reading aloud or by allowing copies to circulate." A manuscript", D.S. Brewer mentions in his book on Chaucer, "was read until it fell to pieces. It was also copied by amateurs and professional " 42 .

3. Factors Related to Pronunciation:

The loans that were taken always altered their pronunciations in the new habitats--pronunciations differed according to dialects. Also, pronunciations did not comply with the spellings as there were many silent letters – a linguistic phenomenon in almost European languages. For instance, in Chaucer's time, before what was later termed as the Great Vowel Shift, the final e's, the initial kn's ...etc were pronounced.

4. Factors Related to Subsequent Attempts to Anglicize Loanwords:

In the sixteenth century, we have the first attempts to "reform" English spelling. In 1569, John Hart in his *Orthographie*, went so far to devise a new phonetic alphabet to 'remedy' what he considered a fatal flaw in the English phonetic system 43.

5. Factors related to Inaccurate Etymology:

Most etymological results could not be rendered as final especially those related to a number of words now used in English and are referred to as of French or Latin or Spanish ...etc by origin. We believe this talk is partly right but not accurate and incomplete. It is right because English had not that much contact with Arabic as Latin, Spanish and French had. And it is inaccurate because the surge of Arabic words flooded into English through French as Normans who ruled both England and Sicily. For two or three centuries Arabs were governing Sicily and their impact on the Norman ruling family and Sicilians and Italians remained other centuries even after their withdrawal back. It remained in their language. The loans came through Spanish into English as Arabs erected their civilization in Al-Andalusia – the Arabian domain in the Iberian Peninsula as it was known by the Arabs. On the Christians domain there were universities and centers of translations working on Arabs' sciences and philosophy, culture...etc. Also, the loans found their ways into English via Latin unto which thousands of important Arabian books of different fields of knowledge were transferred.

When etymological "sources are traced", Jessica Wilson wrote, "suppositions [are] made... to reveal how difficult, uncertain and artificial etymologies can be. The source of a word in Old English or Middle English might too easily be given a simple origin which disregards other unknown influences; this is especially true with words that appear to derive from Arabic since Arabic speakers were interacting more frequently with speakers of the Romance and Semitic languages. It is often hard to tell (as with *ealfara*) which source was responsible for the word's appearance in English. (Were the French borrowing from Spanish or Arabic?) ...The word *ealfara* neatly illustrates the tendency, in early French, Spanish and Middle English, to adopt the sound of a word without knowledge of its

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

meaning in Arabic. The definite article 'al' in Arabic means 'the' in English but Middle English preserves the articles in the loanwords" 44.

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Abaisse/ Abasshe ----	1.v.fear, be dismayed	BO RR	4.p7.56, 1552	AN abaiss- From stem of OF a(s)bair	عباسي (صار اسم العباسيين مثل فرج اوربا رديحا فالتعكس الخوف في اللغة)
Abayssed/ Abyssshed/ Abayst pp.	2.tr.frightened Abashed Dismayed 3.timid 4.amazed 5.confused	ML PF TC TC BO CL	568, 447, 3.94, 3.1233 3.m12.23/32 1108		
Acha(n)t ----	n. buying	Prol Bo.	571 1.p4.64/89 568.	OF	المشتري
Achatours ----	n.pl. buyers	Prol	2093	OF	الأك
Achek, ----	p. checked	HF		Cf. OF. Eschequier	
Adawe ----	.v.arouse	Mch	2400	a - pref +OE dagian	الذي
Adawe ----	.v.awake	TC	3.1120	a - pref +OE dagian	الضياء، ضوى، اضاء (الفجر طلع)
Aday ----	1.adv. by day, in the day time	TC	1.1075,2.60	a - pref +OE dagian	الضياء
-adawe	v. awake	TC	3.1120		
-dawe	v.dawn	Kn MK Mch Rv CY	1676 3872 1842,1295 4249 805	OF & L from Albeo; to be white	البياض
Albicacioun	n. whitening; turning to white				
Alday ----	1.adv.all the time, always	Kn Rv TC RR	1380 3902 2.733 1506	a - pref +OE dagian	الضياء
	2.every day, constantly	Kn Co TC Astr Astr	1168 4398 4.1563 Var.	Arab Arab	الجبر الخبر
Algebra Algomeysa	Algebra Algomeysa (star)				

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Aketoun	n. tunic	Th	2050	OF	القطن
Alambyk	n. alembic	TC CY	4,520 794	OF	الأمبيق
Algate	adv. At least	Pard CI BD TC	292 855 887 5,1071	ON; cf. OI alla gotu	على الأقل
	2. all the same, nevertheless	Pars Bo	364 1, p. 4.171/238, 3, p. 2.86/124		
	3. at all costs	HF	943		
	4. always, in every case	Prol Mel WB	571 2841 756		
Algezir	Algeciras in Spain	Prol	57	Arab	الجزيرة في أسبانيا
Algis	Al-Khwarizmi	BD	435	Arab	الخوارزمي
Alhabor	Sirius	Astr	2,3,30/43	Arab	النجم السعري
Alisa(u) ndre	Alexandria	Prol ML CY BD	51 3582 975 1026	Arab	الاسكندرية (مدينة)
Alisaundre	Alexander of Macedonia	HF	1413	Arab	الإسكندر المقدوني
- Macedo	-----	Mk	915 3821		
		Mcp BD	226 1060		
Alkabucius	Alchbitius, an Arabian Astronomer	Astr.	1,8,9/13	Arab	الخبطين (أحد علماء العرب)
Alkali	Alkali, a chemical element	CY	Various parts	Arab	القلي والقلوي

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

Lexicons in Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Aqueyntes -aqueyntance	1.n.pl.friends 2.v.become acquainted	Sum Sh HF RR BD	1991 1219 250 600 532	OF acoint(i)e p.p.	القرين ، الأقران ، يقترن
Arabic - Arabe	Arabia	Sq BD	110 982	Arab	العرب ، بلاد العرب
Arede	1.v.explain, expose Interpet 2.v.guess	BD TC TC	289 2.132 2.1112, 4.1570	OE areadan	عرض (المسألة أو المثال) الذي شرحها وفسرها
Argus	Al-Khwarizmi	BD	Various places	Arab	الخوارزمي
Atazir	n.influence (of a planet)	ML	305	OE from Arab	التأثير (عصطح فلكي)
Auctoritee	1.n.authority, power 2.authoritative text 3.opinion, judgement	NP SN TC McI Fr DWB Mel Mch Sq	4165 471 1.65 2660 1276 1208 2355 1597 482	OF	السيطرة ، السلطة
Auctour	1.n.author, writer 2.authority 3.originator, inventor 4.creator	NP CC LGW TC Mcp Pars BalCh TC	4174 1141 88 1.394 359 882 27 3.1016, 1765	AN	الساخر (مهنة راسم أو معد المصور وليس مؤلف النص ولا الناسخ وذلك قبل زمن الطباعة)
Augrim (~ stone) (numbers of ~)	n.arithmetic	Astr Mill	1.8.4/6.9.4; 1.7.4/6 3210	OF augorisme	الخوارزمي
Averrois	Averroes (the philosopher)	Prol	433	Arab	ابن رشد
Avicen	Avicenna	Prol Pard	432 889	Arab	ابن سينا
Azimuth Babilan	Zenith, summit Adj.Babylonian	Astr ML	Var. 64	Arab From (Babyloni- s)!	المسقط يقيني

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Babiloyne, Babiloigne	Babylon	MK Sum BD LGW	3339, 2082 1061 706	L!	بَابِلُون / بَابِل
Bakhalf	n.back	Astr.	1.4.1,2.1.6/9	Bak+half	بَاخْلَاف
Bale (for bote ne bale)	n.harm,suffering (for good or ill)	CY BD TC	1481 535,227 4.746	OE (balu)	بَلَاء ، بَلَوَى
Bachelor	1.holder of a first degree 2. n.young man 3.unmarried man 4.knight (of rank below banneret)	Fkl Prol, Mep RR Mch Kn WB Sq	1126 80 107 918 1274,1278 3085 883 24	OF & L Baccalaureate	بَحْل (الرواية) (إجازة طالب بحق الرواية عن سائقه)
Bachelrye	1.n.young men 2.bachelorhood	CL Mep	270 125	OF	
Bane	n. death destruction destroyer	NP TC LGW TC HF TC LGW	4150 4.774 2180 5.602 408 4.333 2147	OE bann	(ال) بين بمعنى الموت و الهلاك
Barbre	adj. heathen Saracen	ML	281	OF	البربر (بمعنى البربر) (الفرس) (لهمهم بالكفر والعدوان) بربر (الفرس) (اسم البربر) (لغة الأوربيين، بالعرفه والابتنال)
-Barberie	Heathen	Fkl	1452		
-Bryberyes	n.extortion,ways of robbing	Fri	1367	OF	زمن جومر كانت بليسم (نافسة حرقى المنين و اللام ولكن كلا الصيقتان الاصليه و النافسة موجودتان في اللغة الانكليزية المعاصرة)
Baum	n.balm, balsam	TC HF	2.53 1686	OF basme	

THE MATTER OF ARAB IN CHAUCER: Arabic Loan Words in Chaucer's Complete Works

Lexicons in Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Belmarye	n. a Moorish state	Prol Kn	57 2630	!	بسماليا
Bi	adv. Beside, nearby	NP	4458	OE bi	بسم (أخرف جر) مكاثرة، من ماثية، حاثية
(fast ~)	close by	Kn MK	1688 3116		
	(of time) near, at Hand	Kn TC	1476 4.117		
Bi and bi	Side by side	Kn	1011		
	Alongside	Rv	4143		
	One after another	LGW	304	OE bodig	بدن (حذفت النون النهائية)
Body	1. human body	Kn Pars Bo.	2283 146 4.p.4.104/144		
Dede ~	Corpse	Kn Fri Pars	942,1005 1508 1031		
Dette of hir ~	Marital relations	Pars	941		
Every ~	2. person	ML	672		
Lyves ~	3. creature	HF	1065		
My ~	4. one's person (1, me	CY Sh	1289 1185,1613		
		NP WB	4087 1061		
	Myself	Pard	338		
Thy ~, Your ~	You	Mel TC	2216 1.122		
	pl. people	MK Fkl	3278 877		
	5. substance	CY	820.825		
-celestial ~	6. planet	Astr	64/89		

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Bukke (blow the - s horn)	n.buck, male (fallow) deer go whistle	Th PF Mil	1946 195 3387	OE bucca	بقرة (نقطة حرف وتحويل معانها إلى حيوان آخر - ذكر المزدان)
Caitif, caitifs, caityres	n.captive, prisoner n.wretch adj.captive adj.wretched	Kn Bo Pard Pars RR Kn Pars Pars RR	924 1.p4.216/301 728 214 340 1926 344 271 211	ONF	خطف (فعل) أو خطف (صفة) (يعني المخطوف أو الأسير أو كان الأوروبيون يخطفون من يصلوا إليه و يؤخذ كاسير) سلة أو يصيد باستخدام السلة و عمل الصيد يحتاج للخديعة و الحيلة و عدم المعنى
Calle Maken him an howve above a ~	n.hairnet deceive, hunt	WB Astr Astr	1618 1.19.3/4	---	قنطرة
Cambluskan, -Cambyuskan	n. Genghis Khan	Sq	12 ...etc	!	قنطرة خان
Cana	n. Cana (City)	DWB	11.	Arab	قنا (مدينة)
Canannee -Cananee	adj.Canaanite	SN SN	59 59	OF from L Chananaens	قناني (كنى) ياء النسب (الخت)
Canoun	n.rule n.table n.a book title	Astr prol Pard	66/94 2.32.3/4 890	ONF	القانون و السنة ؛ في اللغة الانكليزية توجد كلمتان الاولى (قانون) و الثانية (سنة أو سنة الزبول) وهذا المعنى تحول إلى رأية كنسية و اشتق منه الفعل Canonize يسن قانونا كنسيا اي يسن سنة
cape	v.gape	Mil TC	3444,3473 3841 3.558,5.1133	Cl. MLG kapen	قفا
Cappe	1.n.cap	Prol Meh	683 1853	OE	خباء أو كبة
Set one's ~	2.deceive, make fool of	Prol Mil	586 3143	OE	
candel	n. candle	Var.	Var.	OF	قندول (السراج)

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Capul	n.horse	Rv Sum Mcp Fri	4088 2150 64 1554	ON (Kapall from L. caballus	جواد مصحفه أو من (قبيل)
Caples,pl	n.horses			OF caraque	قرفور أو كرك
carrick	n.carrack, large ship	Sum	1688	L. Cartage	فرطاج
Cartage	Carthage	Prol NP Fk BD PF LGW	404 4555 1400 732 44 1000	OF (cassa)	كيس أو كلس
Cas	n.case, quiver	Kn LGW	2080 982	Sp.	القبطية ، القبطية
Catel	n.property, goods	Prol Pard Mch	373 594 Var.places		الزباء ، زنبوبيا
Cenobia	Zenobia, Queen Of Palmyra	Mk	3437,3545	L. Zenobia	
Certes (silent S)	Adv.certainly,to Be sure	Kn CY BD TC	875 594 84 5.408	OF	صراط
(cc) ruse	n. lead (element)	Prol	630	OF	رصاص (الزر)
Cha(a)r	n. chariot	Kn Mk Sq TC	2138 3550 671 3.1704	OF	عجل ، سياره
Chaffare	n.business, trade	Co CY	4389 1421	OE *ceapfaru !	سفر أو سفارة والمقصود العمل و التجارة
Chanoun	n.canon (a cleric)	CY	573,992,1020 etc	OF	(سني) أي يتبع السنة أو التقويم وتخصص باللغة الانكليزية للدلالة على رجل دين بمنزلة معينة
Chival(rye)	1.Knighthood Knightly deeds	Kn Fk LGW Prol Mk RR	982 1088 1822 45 3585 1207	OF Cheval(erie)	جواد (جواد به أي القرومية) الدواب ينقذ فاء معجزة كما في الفرسية، اشتقت الكلمة باللغة الفرنسية من الاسم المذكر الجواد كما باللغة العربية ولكن في الأخيرة من الاسم المؤنث الفرس وكلمتنا اسم الدابة

Abdul-Latif

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Cielatoun.....	n.an expensive thin cloth	Tb	1924.....	OF (from Arab)	قطن صقلي
Cinamome	cinnamon (as endearment)	MU	3699	OF	كمون (نبات عطري)
Coppe, coupe, cuppe	n. cup	Prol Rv LGW Sq	134 3928 1122 616	OE cuppe & copp, OF co(u)pe	كوب اوقية
Withouten ~	Abundantly	Fkl	942		
Corage	1.n. Hear,spirit	Prol Cl Sq Bo TC	22 220 22 1.p.4.2. 5.825	OF	قلب (ابدان)
	2. nature 3. soul 4.courage	Prol Bo Mk Bo TC	11 4.p.4.31/42 3836 4.p.3.80/115 1.564		
.....	5.desire.....	Mel Cl Mch	2713..... 907 1254..........	.....	.....
	6.inclination 7.attention	Mel Mcp	2257 164		
Cordewane	n.Spanish leather	Th	1922	! from Cordova	قرطبي (جلكه فاخر بجلد من قرطبة)
Crabbed.....	adj. Bitter, shrewish	Cl.....	1203.....	OE crabba (crab)	عقرب ، عقربى (سمام ، مر اضبط)
Cutte	v.cut	Pard Bo	954 4.m7.10/14	OE *cyttan !	قط ، قطع
Kitte, Cutte....	pa.sg.....	ML Pri DWB	600..... 1761 722 ..... .....	.....
Cut Cuttid	p.p	..... ..... ..... .....	292 973 422		
Delida.....	Delilah.....	LGW LGW	3253.....	L.....	.....
Damascien.....	Johannes Damascenus,the Arabian Physician	Pars Mk BD WUne Prol	738 16 433.....	L.....	.....

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

Lexicons in Chaucer's spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Damassene	Adj. of or from Damascus	Mk	3197	L	دمشق ، دمشقي
.....
.....
Down.....	1.ady.....	HF...	912.....	OE dune.....	دون ، دولي ، دنيء.....
Yonder ~	Down below	.....	.....	.....	.....
Bere(n) ~	2.v. overcome	Mch	2270	.....	.....
Descende(n)~	3.proceed to the	TC	5.859	.....	.....
to asken	point of asking	.....	.....	.....	.....
gon ~	4.fall	Kn	2613	.....	.....
.....	.....	Rv	4307.....	.....	.....
downere	5.(comp) lower	Astr	2.12 14/19	.....	.....
up and doune	6.everywhere	Kn	2.13 2054,2513	.....	.....
.....	.....	Fri	1283	.....	.....
.....
up and doune	7.Here and there	Kn	977,2241,	.....	.....
.....	.....	Mars	210	.....	.....
Casten up	8.consider	ML	212	.....	.....
and doune	alternatives	.....	.....	.....	.....
Glosen up	9.interpret in	DWB	26	.....	.....
and doune	diverse ways	.....	.....	.....	.....
Roll(en) up	10.ponder	Sum	2217	.....	.....
and doune &	.....	.....	.....	.....	.....
winde up and	.....	TC	2.601	.....	.....
doune	.....	.....	.....	.....	.....
Chaungen up	11.change from	Kn	2840	.....	.....
and doune	good to bad and	.....	.....	.....	.....
.....	from bad to good	.....	.....	.....	.....
.....
Dressu(n)	1. v. prepare...	Prol	106	L!	درس (جاء في معان عقد علاج ، اعد ، حضر ، ... الخ)
.....	.....	Mil	3635	.....	.....
.....	.....	LGW	1190	.....	.....
.....	2. arrange	CI	381	.....	.....
.....	.....	TC	4.1182	.....	.....
.....	.....	PF	665	.....	.....
.....	3. treat	Mch	2361	.....	.....
.....	4. (refl) get ready	ML	263,265	.....	.....
.....	.....	PF	88	.....	.....
.....	.....	TC	2.71, 5.279	.....	.....
.....	5.turn (mind)	Gent	3	.....	.....
.....	6. dispose (heart)	CI	1049	.....	.....
.....	7.(refl) turn one's	Mil	3468	.....	.....
.....	attention	.....	.....	.....	.....
.....	.....	CI	1007	.....	.....
.....	.....	SN	77	.....	.....
.....
Dure(n)	1.n.fast, persist	Kn	1360	OF durer	دورة ، دار ، دور بمعنى يستمر في الحركة
.....	.....	ML	189	.....	.....
.....	2.continuc	Ekl	836	.....	.....
Subj.sg	.....	Mars	233	.....	.....
.....
.....	3.pr.p. enduring	Mars	228	.....	.....
.....	4.lasting	TC	3.1754	.....	.....
.....	5.adj. live	Kn	1236	.....	.....
.....	.....	TC	4.765	.....	.....

Abdul-Latif

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Dusk(ed)	1. pas. pl. grew dim...	Kn	2806	Cf. OE doxian !	غسق
....	2. made dark	Bo	1.01.18/26	..	
....	
Dwale	1. n. sleeping poison	Rv. Mil	4161	OE. dwala	دواء (تلوم)
....	
Ebraik	1. adj. Hebrew	ML	489	LL. Hebraicus	عبري، عبراني
-Hebraik	..	HF	1433	..	
..	..	Pri	1750	..	
....	..	..	.....	..	عم
Ecm	n. uncle	TC	1.1022, 2.162,	OE Eam	
.....	
Egiste	Aegyptus	LGW	2570, 2600	L. Aegyptus	أيجبت (الاسم القروني لمصر)
Elixir	n. agent that transmutes to gold & silver	CY	863	OF (from Arab)	الإكسير
Ellebor	n. hellebore, a medical plant	NP	4154	L. elleborus	حلبة (عشب طبي)
Ers	n. arse, behind	Mil Sum	3734, 3753 1690, 1694	OE ears	أمت (تقصص صوت الثام)؛ أرس (خافية)؛ ريعا (لفظ الم) عقبا و السنين زايلا
.....
Eye(n), ye	n. eye	Prol	10	OE e(a)ge,	عين
-eighe	..	Mil	3852	pte(a)gan	
..	..	FKI	1036	..	
-at eye(n)	1. plainly	Kn	3016	..	
..	2. with one's own eyes	CY	1059	..	
..	3. to the eye, to look at	CL	1168	..	
..	..	CY	964	..	
..	
-with-	..	Mil	3415	..	
..	..	ML	280	..	
..	..	FKI	1192	..	
..	..	TC	2.301	..	
Eyen, yen	Eye	Prol TC	152 3.1453	..	
.....
Erthe	1. n. earth as one of the four elements	Kn	1246	OE eorpe	أرض (التراب)
..	
..	..	Pard	519	..	
..	..	Bo	4. ml. 3/4	..	

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
	2.n.land vs sea	Pars ABC Bo TC Bo	174 50 2.m8.9/13 3.8 2.m8.8/12		ارض (الياهسة)
	3.n. ground	Pars Bo LGW RR Bo Pars	219,345 1.p1.53/73 125 59 5.m5.13/18 220,		ارض (التربة)
	-the fruit of the -				
	4.n.soil, clay	CI CY LGW	681 791 286		ارض (الطين)
	-under ~				
	5.below ground	DWB	1065		
	6.n. world	Kn TC Bo	1898 4.49 3.p6.19/26		ارض (كوكب)
	6.opp.Universe	Bo Astr	2.M7.4/5 1.18.7/10,2.7.12/17		ارض (الدنيا القلبية)
	7.this life vs heaven &hell	Mch PF HF Bo.	1639,1647 33 918 2.p7.107/154		
Erthely	1.adj. worldly,fleshly	SN Bo Bo	74 3.m1.10/14. 4.m7.49/71.	OE eorplie	
	2.adj.worldly, Secular	Pars Bo LGW	598 2.p7.108/155 985		
	-(Paradys ~)				
	-heaven on earth	RR	648		أجتنب (حذف صوت الباء العربي)
	1. avoid , shun	Mel SN Pars TC	2362 4. 632 2.1255	OF Eschiver	
	2.try to avoid or escape	Mel Bo TC	2511 3.p11.64/88 2.1018		
	3.escape	Kn NP Bo TC	3043 4528 3.p5.21/29,46/64 4.1078		
	4.abstain	Mch Pars Bo TC	1451 382 5.p6.216/304 2.696		

Abdul-Latif

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Felawe	1.n.comrade, companion	Rv Pard Sum CY	4203 672 1740 747	EO feolaga From ON. Felagi	فتوة (فتى) أهدال التام بالكلم
-good ~	2.amiable chap	Prol	395,650	"	
-his ~	3.be a companion	Fri	1385	"	
-his ~	4.his fellow evangelist	Pars	928	"	
	4.opponent	Mel	2135	"	
		Kn	2548	"	
Fen	1.n.chapter	Pard	890	A chapter title of Avicenna's Canon. ML From Arabic 'Fann'	فن (عنوان فن فصل من كتاب ابن سينا "الغائون"
Ferde	n.fear	BD	1214		فن (من الخوف) (لاحظ الصيغة حرف الدال في نهاية الكلمة
-for ~, of ~		TC	1,557,4,607	Probably from 'for fered'	الانكليزية
		HF	950		
Fo(u)rneys	1.n.(alchemist's)furnace	Prol	559	OF Fornais	فرن
	2.n.fire (under a cauldron)	CY	804		
	3.(fireplace of a) forge	Pars	202		
Fustian	n. coarse cloth	Prol	546	OF fustaigne	فستين
Gazan	n.(city of) Gaza	Mk	75	L. Gazan	مدينة غزة
Gale	1. v.say in exclamation 2.v. say in protest	DWB	3237	OE Galant: sing	قال
Gaude	n.trick	Fri	832	OF Gaudie	قواد + فرادة
Germainys	Adj.(pl.) near of kin	CP	1336	OF !	قريب
Gernade	Granada	Mel	389	Arab	غرناطة
Geste	1.h.story 2.n. jest (of the matter)	Prol	2558	L. geste	قصيدة
Gyde	1.n.guide	Mil	56	OF & Sp. Guia, Caudillo	قائد
		Prol	804		
		ML	164		
		LWG	94		
		SN	45		

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Hem	1.pron.them,them selves 2.dat.pron.them	ML Sh SN Pars TC DWB Bo LGW Rv Sq NP Pard Sq TC LGW	1118, 1443 396 1063 2.256 771 3.P3.44/58 1865 4010 56 4578 475 56 2.1598 2603	OE Heom ...	هم (يلاحظ وجود الهمزة في الأصل الانكليزي القديم و ينبغي ان نعرف ان الانكليزية الوسيطة انتهجت نهجا قريبا من العربية في استخدام الضمائر المنجورة بحرف جر او في موضع مضاف اليه مثلا يقال مثلا: To me-ward, To us-ward, To yow-ward To him-ward To hem-ward
Hemself	1.pron.themselves	Kn ML DWB SN TC	1254 145 761 510 1.922		
-Hemselves	2. pron.themselves	Fkl HF	1378,1420 1215,2125		
To me-ward	To me	Bo TC	1.m1.19/28 4.1666		
To us-ward	To us	Mel Astr	2938 1.17.40/54		
To yow-ward	To you	Bo	5.p6.99/140		
To him-ward	To him	Bo	p6.99/140, 108/154		
To hem-ward	To them	Bo	2.p527/38		
Henne	1.Adv.here,from here, hence 2.adv.from now	Kn Pard TC TC	2356 687 3.630 4.1246	OE Hiona(m)	هنا (المكانية والازمانية)
Hepe	1.v.heap. increase, augment 2.pp.	Bo TC	4.p5.20/30,5. 28/40 4.236	OE Heapian	هبة و تفيد معنى ما هو فلفض او زائد
Herb, Erbe	1.n.plant 2.herb 3.vegetable 4.md plant	Bo TC Th Cl Kn NP TC HF	3.p11.66/90 2.345 1950 226 2713 4139 1.661 290-0	OF	خلبية (ابداً اللام راء) وقد عدم المعنى ليشمل كل عشب طبي خضير و يقد (الكلمتان العربيتان كثيراً برسم واحد عند اشتقاقهما لكن

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Gydeth	2.v.guide,direct	ML	245		
		CI	776		
		TC	1,183		
	3.imper.pl.	Pri	1677		
Gysen	1.n.the tributary of Tigris called by Herodotus Gyndes, now called Diala near the village Gaysan on the borders with Iran	Sum	2080	L	نهر (جيسان) أو ديلي رافد من دجلة قرب الحدود الإيرانية العراقية
Half	1.n.side	PF	125	OE	حافضة
		HF	1136		
-on my ~	2.n.behalf	Bo	2.m6.7/9		
-for my ~	3.n.part	BD	139		
Haly	Al-Hilly, the rabian Physician	ProI	431	L	الحلي (العلم العربي المعتمد)
Hasard	n.dice-playing	Pard	464,591	OF	الزبان أو السرد و يدل على المجازفة و التصادف و هذان المعنيان متضامان بالانكليزية
Hasardour	n.gambler	Pard	596, 613	OF	
		Pars	580		
Hasardrye	n.gambling	Pard	590	OF	
		Pars	793		
He	1.pron.he		49	OE hec	هو (ضمير المذكر الغائب واسم اشارتذكر)
		Sq	867		
~ and ~	2.demons.pron. This one	CY	2.17.1		
	3.one	Astr	2519,2614-16		
	4. a man	Kn	2.1748		
	5.demon.adj.	TC	1,237		
		TC	1170		
		DWB	3863		
		MK	4584		
		NP	2290		
		Mch	1,39,5,1835		
		TC	1082		
		uc			

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Hot	1.n.heat 2.adj fiery to taste 3.adj.strong 4.adj.violent 5.adj.passionate 6.adj.difficult 7.adj.(of the humours) ruled by Fire 8.compar.adj.-ter	Prol Mil CY Mch Pars CY Kn Prol PF Mch Prol NP Sq Astr TC	394 3379 956 1808 117 887 1809 626 246 2126 420 4147 51 1.21.46/63 1.449	OE Hat	حسار (البدال الزام تاء) حصصان (حطب النون الشهابية) (الحيران كماليد على عتلة في الاسطرلاب تسمى حصصان)
Hors	1.n .sg.horse 2.(Name of the wedge holding the pin of an astrolabe) 3.n.pl.horses	Prol Sq TC Astr Prol Pri Fri BD HF	94 181 1.223 1.24.4/6 74 1823 1547 349 952	OE !	حصصان (حطب النون الشهابية) (الحيران كماليد على عتلة في الاسطرلاب تسمى حصصان)
Hous	1.n.house 2.Bless this ~ 3.go elsewhere 4.every house 5.from ~ to ~ 6.stay home 7.become familiar with or to the point 8.household 9.family 10.religious house 11.one-twelfth section of the sky or the influential position of a planet or the Sun	Prol Sh Cl TC HF Mil Kn Mcp DWB Mch LGW Sq LGW Pard DWB Bo Prol Mk CY Astr TC Sq	345 1221 871 1.127 663 3484 2809 229 547 1382 1546 24 2619 649 1153 2.m7.9/12 252 3121 9.93 2.4.9/10,36,2/ 3.37.3/4 2.681 672	OE Hus	1. حوز او حوش (أي البيت) وجاءت في سياقات مختلفة و كانها مترجمة حرفيا من الاصل العربي منها : 2. بارك هذا البيت 3. ابلن دارك 4. كل دار و بيت 5. من بيت لبيت 6. ازم دارك 7. يأتي لبيت (الصيد) 8. اثاث بيت 9. بيت يعني (ا ل مثل آل البيت) 10. بيت حرم مقدس مثل بيت الله 11. بيت او منزل احد الابراج العسوية كما في مثلا منزل القمر او الجولاء وان مفردة (منزل) نفسها اختلفت بشكل

Abdul-Latif

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Jade	n. (wretched) horse	NP	4902	!	جواد و جياتو ربما صتان للجمع في العربية مفردا بالانكليزية مدينة جرجيا
Jeremye	Jeremiah	Pard Pars	635 76,592	L. !	
Jewel, Juwel	Jewel.	Kn Sq Mars	2945 341 256	AN.	جوهر و جوهره و جواهر
Jonas	Jonah	ML	486	L.	يونس النبي
Jubaltare	Gibraltar	ML	947	L.	جبل طارق
Laddre.	Ladder.	Mil Astr RR.	3624 1.12.3, 523.	OE Hlead(ð)er	الدرج (السلم)
Lean	1. Lean, thin	Prol NP MercB Mel LGW	287 4003 28 2638 179	OE Hlea or Hleonian	لين و ليونة
	2. Feeble	TC	2.132		
Leden	Language, jargon	Sq	435,478	OE !	رطانة اي لغة خاصة
Lepe	A town in the south-west of Spain	Pard	563,570	!	
Libie	Libya	Bo HF LGW	4.m7.36/52 488 959,992	L. Libya	ليبيا
Licour.	1.n.moisture,sap	Prol Pard TC	3 452 4.520.	OF	العرق (الشراب المسكر)
	2.n.liquor				
Loppe	Astron.term Spider	Astr	1.3.4/5	OE	الذبة و الذب الكبير و الذب الصغير نجوم معروفة عند الفلكيين
-loppewebbe	Astro.term.	Astr	1.21.2/2		The Dipper الاول بال بل ان النجمين الاخيرين احتفظا بنظريتهما العربي :
Lutes	Lutes	Pard Mane.T	466 268	OF from Atab	العود الآلة العوسيقية
Machabee	1.Judas Maccabeus	Mel.	2849	L.	المكابيين
	2.the books of the Maccabees	Mk	3769/3845		
Mahoun	1. Beshket	ME	274 313 316	OE Mahomat	النبي محمد (صلى الله عليه وسلم)

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Mansion	1.n.dwelling place 2.house of planet 3.daily position of Moon	Kn HF Sq Fkl	1974 754,831 50 1130,1285	OF	منزل (البيت) و منزل و منزل القمر اوضاعه
Marbel, Marbul	Marble	Kn TC Pri RR	1893 700 1871 1462	OF	مرمر
Marie	1.St. Mary the Virgin 2.in oaths 3.St. Mary the Egyptian	ML Pri Pard Mch Sh Pard Mch CY HF ML	641,841 1880 2418 1592 685 1899 1062 573 13,500	L	مريم
Marrok.	Morocco	ML	465	L	المغرب ، مراکش
Maudelayne	1.Magdalene as a name of a ship 2.The Treatise De Marie ~	Prol LGW	410 428		مريم المجدلانية
Mewe, Muwe.	1.a hiding place 2.pen for a hawk 3.coop for poultry	TC Sq TC Prol	1,381,4,496 643,646 3,1784 349	OF Mue	مأوى
Mintes	n.pl.plants of mint	RR	731	OE Minte	المن (والمناوي)
Mirour	1.mirror 2.paragon, exemplar	Kn Sq RR TC ML Fkl BD	1399 82 567 1,365 166 1454 974	OF	المراة ، الاموذج المحذی
Mesuage	Mosque, dwelling place	Rv	3979	AN	المسجد
Moot	1.Must, necessity	Prol Sh PF TC Kn Bo TC	232 1202 408 1,216,4,17 1169 3,p10.43/61 4.1353	OF I	الموت ، الحتم

Abdul-Latif

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Mordre	1.n.murder	Kn NP RR Pri NP NP DWB BD	1256 4243 1136 1766 4242 4415 801 724	Morthor	موت
Morter	1.morter 2.as a float-wick lamp	FormA TC	15 4.1245	AN	موت
Mortreux	broths	Prol	384	OF	موت
Moustre	pattern, rule	BD	912	OF	موت
Muwe	1.v.change	TC	2.1258	OF Muer	موت
Muwat,Mewet	1.n. mute, silent	TC	5.194	OF Muet	موت
Mysoun	n.crop.growth	RR	1677	OF	موت
Nabugodonoso r	Nebuchadnezzar	Mk Pars HF	3335,3752 126 515		موت
Nadir	Diametrically opposite point	Astr	2.6.1,12.2.etc	Arab Nadir	نادر
Nembrote	Nimrod	FormA	59	L	نمبروت
Ninevefe	Nineveh	ML CY BD	487 974 1063	L.Neneveh	نيناوى
Noble	1.n.a gold coin 2.adj.noble	Mil Pard HF	3256 907 1315	OF	نبل
Noe	Noah	Mil Pars	3534,3518, 3616 766		نوح
Olifaunt	elephant	Bo	3.p8.19/27	OF	الفيصل
Oor	Ore	DWB	1064	OE Ora	عرق النخل
Or	Conj.Or	Mil Mch TC RR	3712 1388 1.955 261	ME Other	او
Osanne	Inter.hosanna: Shout of praise	ML SN	642 69	LL Osanna	هوسنة (الضحية او الضوضاء)
Perse,Perce	Persia	Mk	3442	L Perce!	الفرس (بلاد الفرس)
Pharao, Pharo(o)	Pharaoh	NP Pars HF BD	4323 443 51 282	L!	فرعون
Qua(a)d	Adj.bad	Pri	1628	MLG!	قواد (ان الف ابلة ولبلة مترعة بهذا شخصية)

THE MATTER OF ARAB IN CHAUCER: Arabic Loan Words in Chaucer's Complete Works

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Quod	p.v.Said	ProI NP BD TC CY	788 4099 109 1.551 814	OE Cweath	قال
Resalgar	Chem.realgar, Arsenic Sulphide	Mil	3331	Arab Raktj Al- ghar	دهج القلندر
Ribye	1.Rebeck,fiddle 2.An old woman (abusive term)	Co Fri Kn	4396 1377 1946,1911, 369	OF Rubebe, rebebe,ribible	ريابة
Riche	1.Adj.wealthy, splendid	Mil Gent ProI PF Pars LGW TC ML DWB BD Sq CI RR Astr.	3188, 13 311,479,248, 296 103 461 388,2302 5.43,5.818 137 345 1319 61 1118 1188 1.3.3/4,...etc	OE Rice, OF Riche	ريش، ريشن، ذو ريشن و ريش اي غني و مترف
Riet	2.strong n.the 'rete' or 'plate' of the Astrolabe to indicate the star positions Rooks	HF	1516	L. Rete	خريطة و خارطة و خطة
Rokes		CI	220	OE hroc, MF roc	روح
Sadde	1.adj. stable,firm	Pars Bo	129,310 1.m4.1.2.p4. 54/73	OE sad	صديق: (الصديق الآمين) من صفات الرسول الاعظم و قد وردت هاتين الصفتين في قصة الطحطان متلازمين بذات التتابع التوارد في القرآن و التراث العربي فما ثبت لطلاع جوسس على فرائض و الاخذ منه ثم استخدمها من دون الصفة انتقائية الملازمة لها في اغلب نصوصه و نقلال من المعنى العربي ذاته باستثناء ما ورد في المعنى رقم (8) الذي يفيد معنى الحزن و هو المعنى الذي ثبت في الانكليزية المعاصرة و اعملت الدلالات الاخرى
	2.unchanging	CI	602		
	3.unmoved	CI	693,754		
	4.calm	SN	397		
	5.steadfastly devoted	Bal Co Mcp	9 275		
	6.trustworthy	ML Mcp	135 258		
	7.serious,grave	Kn CI Mch BD CY	2985 237,293,1002 1399 860,918 877		
	8.sad,sorrowful	RR	211		
Saffron	f.v.season	Pard	345	OF Safran, Arab	زعفران
- to ~ with my	-to ~ my				

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Quod	p.v.Said	Prol NP BD TC CY	788 4099 109 1,551 814	OE Cweath	قال
Resalgar	Chem.realgar, Arsenic Sulphide	Mil Co	3331 4396	Arab Rahj Al- ghar	رهب الغار
Ribybe	1.Rebeck, fiddle 2.An old woman (abusive term)	Fri Kn	1377 1946,,1911, 369	OF Rubebe, rebebe,ribible	ريبة
Riche	1.Adj.wealthy, splendid	Mil Gent Prol PF Pars LGW TC ML DWR BD Sq CI RR Astr.	3188, 13 311,479,248, 296 103 461 388,2302 5,43,5,818 137 345 1319 61 1118 1188 1,3,3/4,...etc	OE Rice, OF Riche	ريش - رييل - ريو ريلان و ريش اي غني و مشرف
Riet	2.strong n.the 'rete' or 'plate' of the Astrolabe to indicate the star positions	HF	1516	L. Rete	خريطة و خارطة و خطة
Rokes	Rooks	CI	220	OE hroc, MF roc	رج
Sadde	1.adj. stable,firm	Pars Bo	129,310 1.m4.1,2.p4. 54/73	OE sad	ضاديق (الضاديق الامون) من صلوات الرسول الاعظم و قد وردت هاتين الصفتين في قصة الطحان متلازمتين بذات التتابع الوارد في القرآن و التراث العربي مما يثبت اطلاع جوسر على التراث و الأخذ به لم يستغنى عنها من تون الصفة الثقيلة المتلازمة لها في أغلب نصوصه و يظل من المعاني العربية ذاتة باستثناء ما ورد في المعنى رقم (8) الذي يفيد معنى الخزن و هو المعنى الذي ثبت في الانكليزية المعاصرة و اجملت الدلالات الاخرى
	2.unchanging	CI	602		
	3.unmoved	CI	693,754		
	4.calm	SN	397		
	5.steadfastly devoted	Bal Co Mcp	9 275		
	6.trustworthy	ML Mcp	135 258		
	7.serious,grave	Kn CI	2985 237,293,1002		
		Mch	1399		
		BD	860,918		
		CY	877		
	8.sad,sorrowful	RR	211		
Saffron	1.v.season	Pard	345	OF Saffran,	زعفران

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Salaman, Salomon,	Solomon	Kn Mil Co Mel DWB Cl	1942 3529 4330 2187,...etc 35 6	L Solomon	سليمان
Salue, Salewe, Saluwe	Salute, greet	Pri Sh Fkl TC	1723 1284 1310 1257	OF Saluer	صلاة، صلو، صلة
Samet, Samit	1.n. Samite (a rich silk fabric) 2.n. garment of ~	RR RR	1,109 836		نسجت (توج من الحرير)
Sapor	Sapor or Shapur, King of Persia	RR	873 3510		سپاور ابو الاكتاف
Sarsinesshe, Sarsynesh	Adj. Muslim, Saracen	RR	1188	OF Sarasinische	صلاح الدين او الشرقيون
Sathan, Sathanas	Satan	Mil Pri MK Fri Sum ML ML	3750 1748 3195 1526 1686 598,365,...etc 359	L!	اشيطان
Semyrame, Semyramis	Samiramis, Queen of Assyria	PF LGW ML	288 707 947	L. Samiramis	سميراميس ملكة النور
Septe	Ceuta, the Morrocan City opposite Gibraltar	ML		L!	سبته
Setewal	Setwall, Zedoary (medical & aromatic plant)	Mil Th RR	3207 1951 1370	AN Zedewale	الخطوان
Sojourne	1.v. stop 2.v. stay, dwell	TC DWB Mch TC	1,850 987 1796 5,483,1350	OF	سجون
	3.v. delay	LGW RR	2476 381		
	4.v. remain	TC	5,213		
Sop	n. a sop or piece of bread dipped in wine	Prol Mch	334 1843	OE Sopp	صوب
Sophyme	n. Sophism (Abusive)	Cl Sq	5 554	L!	صوفية
Soun(e).	n. Sound, Noise	Prol	674	AN Soun	صنوت

Abdul-Latif

Lexicons in Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Sucre, sugre	1.n.Sugar	ATh	2046	OF Sucre	سكر
.	2.n.sweet	Sq	614	.	.
Surrien	Adj.Syrian	TC	3.1194	OF from L	سوريا
Surrye	n.Syria	ML	153,394, etc	Suria	.
Swappe	v.Strike	CI	134, etc	.	مضروب ، أصاب
.	.	SN	586	.	.
-Swapte	p.v.struck	TC	366	.	.
.	.	CI	4.245	.	.
Swough	1.n.Sound, Noise	Kn	1099	OE Swōgan	ضووت
.	as of wind	PF	1979	.	.
.	.	HP	247	.	.
.	2.n.sigh, groan	Mj	1031,1941	.	.
Tabour	n.Tabor, Drum	Sum	3619	OF & Sp.	طبول
.	.	.	2268	Atabal, Attabal	.
Taffata	Taffeta	Prol	440	OF Taffetas or	تافيتا
Tare	n.Tare: seed	Kn	1570	ML Taffata	طرح
.	taken of weight	Rv	4000,4056	L & OF Tare	.
Targe	n.Shield	Prol	471	OF	درج
.	.	Kn	975	.	.
.	.	Anel	33	.	.
.	.	ABC	179	.	.
Tarie	1.v.delay,detain	MK	3463	.	تأخير
.	.	Mch	1696	.	.
.	.	Sq	73	.	.
.	2.pospone	Sq	402	.	.
- ~ forth the	3.waste time	Kn	2820	.	.
day/time	.	Rv	3905	.	.
.	.	TC	2.1739	.	.
.	3.int,wait	NP	4260	.	.
.	.	Pard	851	.	.
.	.	PF	415	.	.
.	.	TC	5.1610	.	.
Tars	Silk from Tarsia	Kn	2160	.	طراز
.	(Turkestan)	.	.	.	.
Tartar	n.Tartar,	CY	813	OF	تارتار ، طرطار
.	Oil of ~	Prol	630	.	.
Taur,Tawr	Taurus	DWB	613	.	ثور (بقر)
.	.	Mch	1887	.	.
.	.	NP	4384	.	.
.	.	LGW	2223	.	.
.	.	Astr	1.8.2/3, etc	.	.
Tayl	1.n.Tail	Rv	4164	OE Taegel	ذيل
.	.	MK	3222	.	.
.	.	NP	4093	.	.
.	.	Sum	1687	.	.
.	.	Mch	2060	.	.
- Top and ~	2.Beginning and	HP	880	.	.
end	.	.	.	.	.
.	3.(Punning	Rv	3878	.	.

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

Lexicons in Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
Tewnes Thilke	Tunis 1. That, the	BD Prol Mel Sq MK Bo	310 182 2258 607 3426 4.p4.87/121, 4.p6.103/149	L OE : the+ilke	تونس ذلك
Tho	1. Adj. demons. pl. Those	Kn NP TC Astr	1123 4141 4.193, 5.733 1.8, 4/6	OE tha	لئول
	2. pron. demons. pl. Those	Ka DWB TC LGW Rv	2351 595 1.931, 1085 153 4273		
(Throte)- bolle	Adam's Apple	Bo	2.m5.8/11 3.m4.2/3	OE (Throt) bolla	بنوع بؤور (الحنبة)
Tiria	Tyre	Fkl Prol	1273 62	OF OF	تيريا تيرين
Tolletanes Tramissen	Adj. pl. of Toledo n. Tremessen, Tlemcen in Algeria	Mel Cl Sq Bo FormA Pars Kn Mel Sq CY TC Kn NP Mii Mii Prol Bo Sh DWB Meh Fkl TC LGW PF	2929 855 465 5.m4.28/41 20 920 1326 3061 537 969, 1039 2.828 1864, 2657 4240 3529 3781 531 2.p8.25/36 1397 1221 2285 1424, 1539 4.1610 444 479	OE Treowe	ترووي
Trewe	1. adj. true 2. genuine 3. Proper 4. good 5. Honest 6. Impertial 7. Wise 8. Skilled 9. Diligent 10. Real, faithful 11. Loyal				

Abdul-Latif

Lexicons In Chaucer's Spelling	Meaning	Work	Line No.	Incomplete Reference to Etymology	Suggested Arabic Etymology
					The Arabic Lexicon
.	.	TC	4,383,4,1547,5,388	.	.
.	.	BD	544	.	.
.	.	SN	171,378	.	.
.	2.Think,judge	Kn	2101	.	.
.	.	ML	222	.	.
.	.	Bo	2.p3.56/81,2.p5.59/86	.	.
.	3.Trust	DFri	1557	.	.
.	.	TC	2,956,5,327,5,736	.	.
.	.	Bo	2.m3.16/20	.	.
1-	4.(Expletive) I imagine	Prol	155,524	.	.
.	.	ML	354	.	.
.	1.Long Chimney-Pipe	TC	1,640	OF	طويل
Tuel,Tuwei	2.Anus	HF	1649	.	.
.	Adj.Turkish	.	.	.	تركى
.	Adj.of Tyre	Sum	2148	AN	صفوري
Turkeys	1.Prep. until	Kn	2895	.	حتى
Tyro	.	ML	81	ON* Und: up to + til	.
Until	2.Prep.To	ML	1070	.	.
.	.	BD	41	.	.
.	1.n.Deputy	Mil	3761	OF	وكيل
.	2.Regent	TC	1,354	.	.
Vicaire	3.Principal agent	PF	379	.	.
.	4.Vicar	ABC	140	.	.
~ general	n.Orig. Deputy to a rector	CPhs	20	L. Vicarius	وكيل
Vicary	n.Waist	Sum	2008	OE* Weast	رسمت (الانسان خصرة)
.	1.Intr.v.Wail, Lament	Pars	22	ON* Veila	وك (ول): توك.
Waast	.	Th	1890	.	.
Wail(l)en,	.	Kn	931	.	.
Walwe	2.tr.v.Bewail	Fkl	1116	.	.
.	.	TC	5,211	.	وك، وكن
.	1.Adj.Pale,Sickly	Pars	178	OE Wanh	.
.	.	TC	1,755	(Dark & Gloomy)	.
Wan	2.Adj.Unhealthy	Mil	3828	.	.
- Pale and ~	3.Adj.Dark	TC	2,551,4,235	OE Weddian	وك (خطب وده)
.	1.Tr.v. marry, espouse	CY	728	.	.
.	2.Give daughter in marriage	Kn	2456	.	.
Wedde	3.Get married	Mil	3228	.	.
.	.	DWB	166	.	.
.	.	TC	5,863	.	.
.	.	.	.	.	أو فرط
Ypocras	Hippocrates	Mil	3229	L	.
.	.	DWB	50,85	.	.
.	.	TC	151	.	.

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

Now after we have identified all these Arabic loans as they are distributed in almost all Chaucer's works one may raise here a very logical question: can we know the sources Chaucer used to collect all this Arabian treasure or is it a hard job? Before we answer, let us have an outline on the kind of education he had, together with the image his contemporaries formed of him and the clues that indicate his learning — the clues that are embedded in his works.

Section II: Chaucer's Learning: the Direct Contact

Writing about Chaucer's education is "a task" as J. Stephen Russel writes in his *Chaucer and the Trivium*. This is because "the obstacles are tremendous", he goes on. And "we do not know where Chaucer went to school or for how long.... There is no record of Chaucer having attended (or even having visited) Oxford or Cambridge; there are in fact, no external record to indicate that Chaucer ever went to school at all", he concluded. And "the best guess seems to be that he attended St. Paul Almoner's elementary education -- a kind of a grammar school. Education in the fourteenth-century England was essentially an education in grammar"⁴⁵. The curriculums of such schools in Middle Ages included a little vernacular, Latin readings, Latin translations and vocabulary and even some grammatical theory in addition to 'ars dictaminis', the art of letter-writing which originally sprang up to meet political needs bearing in mind that classes were conducted in French. Ranulph Higden (died in 1364) described education as follows:

Children in school, contrary to the usage and custom of other nations, are compelled to drop their own language and to construe their lessons and other tasks in French, and have done so since the Normans first came to England. Also, gentlemen's children are taught to speak French from the time that they are rocked in their cradles and can talk and play with a child's toy; and provincial men want to liken them to gentlemen, and try with great effort to speak French, so as to be more thought of ⁴⁶

The situation was changing in Chaucer's lifetime; the Aristocracy used French and English as well. By the time, Chaucer wrote the Canterbury Tales, French prevailed only in the provinces as English became the language of government. In 1362, Parliament was opened with a speech by the Chief Justice in English the first since the Norman Conquest the native language was put into use. In the early fourteenth century, English writers, and Chaucer among them, aimed for audiences that knew no French. By the late decades of the century a demand for English had developed and literary works in English were wanted not because their audience had no French but because they preferred English. The literary language that Chaucer fashioned turned to be the standard written language of elegant writers and the language of London became the written standard for all formal English 47. Hence, by his language, the lingual split was healed for the first time since the Conquest revealing a potential susceptibility of language in becoming; a susceptibility to borrow and adopt what has been borrowed. It is "an aptitude now really possible in English" as D.S. Brewer comments 48.

The Contemporary Image of Chaucer

Chaucer's 'little' learning may not pare down the role he played in developing English. It is here worthy recognizing both the achievement and the medieval acceptance of Chaucer as "a scientist, moralist, man of letters, and poet" 49. In addition, he is "a soldier, a courtier" 50, an accountant, a merchant, a secret agent and "a husband" 51. Chaucer is highly appreciated for standardizing English language and for setting up the bases of its literature. His contemporaries described him as "a Socrates full of wisdom, an Aulus Gellius in public affairs; an Ovid great in poetic learning; an eagle who in his scientific learning has enlightened England; the god of secular love, who has set up an orchard of poetry and has asked the poets to contribute some trees, a high poet, a glory of squirehood" 52.

Clues in Chaucer's Works

Chaucer's works are replete with clues of different fields of knowledge. Below there is an outline sketching Chaucer's 'universal mind' and familiarity with:

1. sciences such as chemistry, astronomy, geography and dream interpretation
2. philosophy (Averroism, Platonism, Boethius)
3. crusades and crusaders
4. mythological and historical figures (Babylonian, Greek, Roman, Judaic, Christian, Pre-Islamic Arabia and Islamic Arabia)
5. contemporary and European literature (Dante, Boccaccio and Plutarch)
6. contemporary Oriental literature especially those related to Muslims in Andalusia and elsewhere (Arabian Nights and Al-Dimari's book)
7. Logical, grammatical and rhetorical terminology (Horace, Virgil ...etc.)
8. Languages and translation. This is clear through:
 - A. his mastery of French and Latin
 - B. his use of Arabic loanwords
 - C. his translation of an Arabic thesis on the Astrolabe via Latin.

Corollary

Hence, there are two contradicted images of Chaucer. They are as follows:

1. The Image of a man with a scanty lot of learning and

THE MATTER OF ARAB IN CHAUCER: Arabic Loan Words in Chaucer's Complete Works

2. The Image of a man with a universal mind

Now in accordance with these images, there are two questions:

Is the first image false and the second true or vice versa? Could both be false or true? The research does not doubt that both images are telling the 'whole truth'. That there are missing chains in Chaucer's life and education together with amounts of exaggeration regarding his role amidst his contemporaries is a commonplace among almost all Chaucerian scholars. Chaucer would not be blamed for the lack of information we now complain of as he would, somehow, for that amount of exaggeration hooding his learning – he himself shoulders a great part of creating the image of a 'poet having a super mind' – the image we also have of him, as another extreme. He "may here and there exaggerate what he knows, may drop a name or two, may occasionally use a summery instead of the actual text He may occasionally snag a name from somewhere and transplants it into a text for effect.... and may claim to have read or studied or translated unlikely or impossible texts" 53. But what about the clues that are embedded in his works and impressing everyone of his encyclopedic mind while we know that actually he depended upon "accessus, florilegia, compilations and summaries"? 54 How can these 'settled facts' match together? The research believes the above-mentioned clues 'true', simply because they are there in the works themselves. Second they refer to the possible chains to which we so far have no historical access. They, paradoxically enough, have contributed to create the image of Chaucer as a poet of no par in medieval English literature as they pinpoint the missing chains in Chaucer's education. And here lies the core of the '*Matter of Arab*' which makes itself traceable in Chaucer in different aspects ranging from Arabian lexicons or Loans (the concern of this study) to other concerns of future studies (See above p.7.). But if the traceable part in Chaucer's education has become possible for us to see only through its corollaries – the aspects that are latent in his works, how does it come for such a poet living far away to contact Arabs and their culture? And was such contact direct or indirect? Did he read in Arabic in the way he was reading in French and Latin? Was that done via rendition, i.e., through these two languages that he mastered? Did he pay a visit to any region of the Arabian Islamic Empire that was extending from Andalusia in the West to the borders of China in the East? To answer these, perhaps some other, questions, one should know Chaucer's possible means to contact Arabian culture directly and indirectly. The direct Contact will be the tackled below while the Indirect Contact in Section III.

Direct Contact

"Spain and England were linked by many bonds mainly in the Middle Ages. Chaucer's works is a mirror in which we can easily find all links interwoven in a real network of influences" as Jesus Serrano Reyes and Antonio Leon Sendra 55 summarized this contact. Chaucer may have had more than one means to enhance such a contact: pilgrimage, books, the English trade and intervention in the Spanish events of that time. "Chaucer's knowledge of some Spanish geographical places, some historical events, some merchandise made in Spain and some important Spanish authorities in Astronomy, Literature, Philosophy and Religion", they wrote, "does not need any proof, the best way of confirming it lies in reading his *Canterbury Tales*". Reyes and Sendra outlined it as follows:

1. A Royal Blood Bond:

Abdul-Latif

Chaucer's patron, the Duke of Lancaster, John of Gaunt, married Constanza of Castile, Pedro's daughter and claimed the crown of Castile and Leon after his father-in-law's death. It is important to remember that the part of what now is regarded as Western France was English in the period when the English took part in the Spanish fratricide fighting as the Black Prince himself became also the Prince of Aquitaine. The Black Prince helped Pedro I, the Cruel in the war against his bastard brother Enrique. Although the Black Prince was aligned with King Pedro at the battle of Najera (1367), they were not always in agreement with each other. King Pedro I was called "the Cruel" because he killed all the prisoners of war after the battle of Najera. Later on, Enrique's grandson (Trastamara) married the Duke of Lancaster's daughter. The Black Prince calls Pedro a "relative". This is very important for us to understand why Chaucer refers to this Spanish king with praise. The reference in *the Monk's Tale* to "De Petro Rege Ispanie" even gives a clue to the date of the tale. Pedro I was murdered by the bastard Enrique II in 1369. The tale may have been written in the period from 1371 to 1388, when the Duke of Lancaster married Constanza. Chaucer had to defend his lord's claim and could not write against his lord's father-in-law. Pedro's I granddaughter, Catalina, and Enrique's II grandson got married. Chaucer was familiar with the Spanish affairs as he was sensitive for absorbing the events of his time as they are reflected in *The Canterbury Tales* 56.

2. Trade Bonds:

Chaucer himself told us both about the commercial relations (wine and leather traffics) which were usual and common at that time between Spain and England as well as about his occupation as a Controller of Customs and Subsidies on Wool. Chaucer's knowledge of wines is obvious. His family was connected with the wine trade and in 1374 he was made Controller of the Customs and Subsidies on Wool for the port of London. Furthermore the Customs seems to have offered opportunities to enrichment beyond the actual salary. He may have received income from the flees, and sum as the value of a shipment of wool that had been confiscated when its handlers tried to dispose of it without acquiring a license or paying the duty. He knew the swindles mentioned in the Monk's tale about the wine from Lepe which was mixed with others. Wine from Lepe was imported from early 1304. And references to wine appear almost in all the tales. Chaucer refers to the shoes made in Cordoba. Leather products made in Cordoba were a famous commodity between the two parties from the early decades of the Arabian settlement in Spain. In addition, many other Spanish products were imported to England in the Middle Ages, especially oil, cereals. Southern Shipping on the channel routes was even rarer but not missing altogether: ships from Seville called at England as early as 1304 and a few continued to come in the fourteenth and fifteenth centuries, supported in the latter half of the fifteenth by odd vessels from Sanlucar, Cadiz and Lepe as Andalusian ships went directly to England 57.

3. Political Bonds:

They were mainly based on war treaties. English intervention in Spanish affairs affected Chaucer. A 'safe-conduct' shows Chaucer's involvement in these political relations. He was a pilgrim or a diplomat and a beneficiary of the good Spanish and English political relationship. He knew about the siege of Algeciras in 1343, which was well-remembered all over Europe, in which some English knights fought. The 'safe-conduct' was issued by the king of Navarre from February 22nd to May 24th 1366 to allow Chaucer and some of his servants to go through the territory of Navarre. Henry of Lancaster, the Count of Salisbury and other English knights took

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

part in the siege of Algeciras, helping Alphonso XI, who had joined troops from Germany, Italy, Navarre and France against the Arabs who were there. The siege lasted from August of 1342 to March of 1344. Chaucer and his family were directly connected to the English royal family who took part in this event 58.

In addition to Algeciras, the Straits of Gibraltar were among the disputable areas at that time for political and economic reasons. The Straits of Gibraltar (or Strayte of Marrok as it was called by Chaucer in the *Man of Law's Tale*) being an important commercial route over which many monarchs were interested in holding power.

It is significant that Chaucer mentions nearly all the places in this area: Gibraltar, Algeciras, Granada and Septa just to reflect part of his diplomatic and commercial experience.

The fact that the knight had fought in Granada at the siege of Algeciras seems important. It implies that this area has a positive connotation for Chaucer himself.

4. Religious Bonds:

Pilgrimages helped medieval nations to contact in many aspects: commercially, politically, and culturally. Many English pilgrims went along to St. James of Compostela following the French routes. St. James of Compostela in Galicia was the nearest and the most important shrine for English pilgrims excepting Canterbury. The cult of St. James had grown in England a long time before Chaucer 59.

Chaucer mentions this shrine in his *Tales*.

Section III: Chaucer's Learning: the Indirect Contact

Although there has been no historical evidence concerning Chaucer's readings on Arabs, the clues on Arabs and their culture, in particular, are latent in his works. They testify to the wide range of his reading in regard to the niceties of the Arabian life.

We surmise that Chaucer was introduced to Arabic culture through reading mainly in French and Latin. This is because his works – the early and the late as well incorporated the names of the great Muslim and Arab figures or authors together with their books or translations they made or the terms they used as idioms or their commentaries, for instance, on Plato, Aristotle or Hippocrates or whatever such figures were famed for. He mentioned the names of Prophet Mohammad, Al-Khawarizmi, Al-Razi, Ibn-Rushd, Ibn-Sina', Ibn-Al-Haitham, Ali Ibn-Ridhwan, Al-Naqqash, Al-Zarqali, Zenobia ...etc. All these names reflect Chaucer's close acquaintance with Arabs. Below are some examples in details:

Abdul-Latif

1. **Arabian Geographical Places** (Alexandria, Granada, Algezira, Telmcen) in *Prol* 57; (Septe, Gibraltar) in *ML* 947 and (Arabia) in *Sq.* 110; *BD* 982.

2. **Arabian Inventions** (Augrym Stonenes and Astrelabie) in *Mil* 3210; *Astr* 1.8.4/6, 9.4; 1.7.4/6; (Alambike) in *CY* 794; *TC* 4.520.

3. **Arabian Medical Herbs** (Cynamome) in *Mil*; (Saffron, Comyn) in *Th* 2045.

4. **Arabian Astronomical Terms** (Altazir) in *Mil*; (Algomeysa, Alhabor, Almikanteras, Almanak, Azimuthz, Nadir) in *Astr.* 1.18.2, 19.3/4, etc.

(Taur) as in Alys of Bath says that Taurus was in the ascendant (rising in the east) when she was born, *DWB* 609-613.

The moon passes from the second degree of Taurus into Cancer when Januarie weds May, *MerchT* 1885-1889; that is, the moon is in her zodiacal house or mansion, at her most powerful influence.

Chauntecleer rises and crows when the sun is 21 degrees in the sign of Taurus, *NP* 3187-3197. Taurus controls Chauntecleer's throat, hence his destiny.

The sun is in Taurus on the third of May when Pandarus visits Criseyde as Troilus's emissary, *TC* II.50-63. Adriane's crown lies in the sign of Taurus, *LGW* 2223-2224.

Mars and Venus make love in Venus's chamber, which is painted with white bulls, *Mars* 85-88; that is, Venus is in her night house, Taurus.

Taurus is the second sign of the zodiac, *Astr* I.8.3. Taurus controls the neck and throat of those born under the sign, *Astr* I.21.74., II.6.16., 28-37.

Aldebern: Aldaberan is the alpha or brightest star in the constellation Taurus. The name was originally given to the five stars of Taurus, and the brightest star was called in Arabic Na'ir-al-Daberan, "the bright one of the follower," because it follows the Pleiades. Aldeberan is called the star of the south because it lies south of the ecliptic, or the path of the sun, but since it is north of the equator, it rises in the northeast, *Astr* I.21.13-17.

Al-khawarizmi wrote *Kitabu Al-Zij* كتاب الزيج which was translated into Castilian and known as '*Alphonsine Tables*' after the name of Alphonso. But when translated in Latin, it carried another title: *Toblas Astronomicas*. Chaucer referred to both titles in his *Tales*. Alphonso X, king of Castile and Leon (1221-1284) joined Christian and Arabian wise men in his castle and commanded them to make the famous Tables now carrying his name rather than Al-khawarizmi's. They were finished in Toledo in 1252 and were adapted to the Oxford meridian and latitude in the fourteenth century.

Petro Alphonso maintained strong links between Spain and England. He was in England as a scholar in the English royal court. The astronomical scientific importance of the Alphonsine Tables was known by Chaucer. This book and *Libros del Saber de Astronomia*, whose

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

contents: "Libro del Astrolabio redondo y del Libro del Astrolabio llano" in the fourth book, were the foundation for everyone who was interested in learning these sciences 60.

5. **Arabian Chemical Terms** (Bora, Alambike, Al-kaly, Alkamystre, and Elixir) in **CY 794**; Alambike **TC 4.520**.

6. **Arabian Games** (hazard) in **Pard**.

7. **Arabian Musical Terms** (Lute, Gyternes) in **Pard**.

8. **Figures of Pre-Islamic Arabia** (Cenobia) in **Mk**; (Isaye) in **Pars** and **HF**; (Isaac) in **Mel** and **ABC**.

9. **Books Written by Arabian Scientists** (Cannon, Fen) in **Pard**. And through Ibn-Sina's *Qannun*, or *Cannon*, Aristotle's works were introduced to Medieval scholars.

10. **Books Translated by Arabian Scientists:**

i. Hippocrates's Work

Ypocras as it is written in Arabic with a glottal sound or Hippocrâtes as in Modern English was born in Cos, fifth century B.C. He was the first scientific physician and the founder of Greek medical science. Several works were attributed to him, among them the *Aphorisms*. Between 1360 and 1385 Merton College owned a copy of the *Aphorisms* in a Latin translation from the Arabic of Constantinus Africanus, the translator⁶¹.

Ypocras is mentioned by Chaucer in **Prol 431**, **BD 571**; **RR 15959** and **PF 1-2**. Ypocras is also the name of an aphrodisiac made of wine, sugar, and spices. See **MerchT 1807**.

ii. Aristotle's Works

Aristotle occurs in **Bô III. 8.40**; **V, 1.62.**; **V, 6.30**, **Prol 295**; **Sq 233**; **HF II.759**. Aristotle's works were introduced to Medieval scholars through Arabs. Aristotle's works were translated from Arabic into Latin by a number of translators. Among them are Michael Scot (c. 1175-c. 1235), Alfredus Anglicus, Gerard of Cremona, and Alexander Neckham.

Some Medieval scholars translated from Arabic into Latin a number of Aristotle's works. They knew more of Aristotle than of Plato. Naturally enough there flowed Arabic elements in these translations. The Arab elements in the Latin translations of Aristotle's works were regarded irreconcilable with Christian doctrine, and the Paris Council forbade the teaching of his works on natural philosophy in 1210.

The prohibition was extended to the *Metaphysics* in 1215. Pope Gregory clarified the ban in 1231, but the statutes of the Faculty of the University of Paris mention several works as subjects for examinations in 1254.

Abdul-Latif

The prohibition did not extend further than Paris. Aristotelian studies flourished at Toulouse, and Aristotle's *Parva Naturalia* (a collection of essays on the senses and on sleep and dreams) was a prescribed text in the arts curriculum at Oxford after 1340.

Dante for instance termed Aristotle "il maestro di color che sanno" (the master of those who know); the term itself is a literal translation of a well-known Arabic term **سيد العارفين** (*Inferno* IV.131). Aristotle was so popular that he was identified simply as "the Philosopher".

Much of Aristotle's work 62 on dreams, memory and recollection, sleeping, and waking in his *Parva Naturalia* appear in Ibn-Sina's *Qanun*, or *Canon*; *On Dreams III* is paraphrased in Ibn-Sina's *Commentary on the Soul*, and in Vincent of Beauvais, *Speculum Naturale*, XXVI.1. If Chaucer was not familiar with the *Parva Naturalia* itself, he could have become acquainted with its ideas from Vincent of Beauvais, for he seems to have known other aspects of Vincent's work. The Squire's definition of sleep as "the notice of digestion," Sq 347, appears in *On Sleeping and Waking III*. Pertelote says that when humors are abundant in a man, the fumes of overeating determine the images that appear in dreams, NP 2923-2925; this notion echoes *On Dreams III*. Pertelote remarks that some dreams are caused by melancholy, which produces black images in sleep, NP 2933-2936; Aristotle says that dreams are morbid in the melancholic, the feverish, and the intoxicated, *On Dreams III*. The dream that follows the narrator's reading of *Africanus* is caused by his activity during waking hours, i.e., his reading of *The Dream of Scipio*, as well as by mental disturbance, PF 85-98.

Pandarus says that Troilus's dream is produced by melancholy, TC V.358-360; he asserts that some people say dreams come through impressions, having something in mind, TC V.372-374, a paraphrase of Aristotle, that dreams are sense impressions occurring in sleep, *On Dreams III*.

iii. Galien or Galen the Physician's Work

It occurs in Prol.431, Pars 831, and BD 572. Averrois (Ibn-Rushd) wrote commentaries on *Galen's Treatise on Fevers* that was translated into Latin and quoted by Chaucer.

iv. (Al-Mageste)

(Al-Mageste) occurs in Mil, Sum 2289, Bo II, 7.31-34, and Astr I.17.8-10.

Claudius Ptolemaeus (Ptolemy), fl. A.D. 139-161, invented the science of trigonometry and improved the method of fixing geographical positions by referring to their latitudes and longitudes. His most famous work, *Mathematica Syntaxis*, or *The System of Mathematics*, a work in thirteen books written c. A.D. 151 and known as *Almageste*, a title derived from the Arabic name, *al-Kitab-al-Midjisti* (*The Greatest Book*), is a manual of the entire astronomy of the time, including the work of his predecessors, particularly Hipparchus, which has been lost. Ptolemy deals mainly with the stars, the sun, the moon, and the planets, and omits the comets, which he does not consider part of astronomy. He is also the first to portray the heavens as a geometrically conceived universe. *Mathematica Syntaxis* was first translated from Greek into Arabic in 827, in the reign of the Abassid Caliph Ma'mun (813-833), but the translator is

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

unknown. The first translator from Arabic into Latin was Gerard of Cremona, who completed the work at Toledo in 1175. An earlier translation from Greek into Latin was done in Sicily about 1160, also by an anonymous translator, but only Gerard's work passed into general circulation. Ptolemy's other works were also translated. The Latin rendering of *Centiloquium*, an abridgement of *Quadripartitum* (a short title meaning "The Four Books") done in 1136, is generally assigned to John of Seville. Plato of Tivoli translated *Quadripartitum* in 1138. *Quadripartitum* is the Latin translation of *Tetrabiblos*, "four books," the short title for *Mathematical Treatise in Four Books*. J.D. North suggests that the *Tetrabiblos* was Chaucer's principal source for astronomical and astrological information; the work was very well known and widely consulted during Chaucer's time 63.

Nicholas, the main character in *Mil* has *Almageste* among his books, *Mil* 3208. Also, Dame Alys in *DWB* quotes two proverbs attributed to Ptolemy, (See *DWB* 181-182, 324-327); for these Karl Young cites a Latin *Almagestum* in a fourteenth-century manuscript, which Chaucer may have known. The proverbs are ascribed to Ptolemy in the preface to Gerard of Cremona's translation of 1175 (published in Venice in 1515). Ptolemy and Euclid are masters of dividing (See *Sum* 2289). Lady Philosophy says that, according to Tholome, only a fourth part of the world is inhabited by living creatures (See *Bo II*, 7.31-34). According to Ptolemy, the summer solstice or northern latitude of the sun is 23 degrees and 50 minutes in the head or beginning of Cancer, the tropic of summer, *Astr* I.17.8-10. Skeat points out that in Ptolemy's time the true value was 23 degrees 40 minutes, but in Chaucer's time it was 23 degrees 31 minutes. The references here are to *Almagest* I.13.

There are references to Claudius Ptolemaeus (Ptolemy). They appear, though in different spellings, in *DWB* 182, 324; *Sum* 2289; *Bo II*, 7.34.

11. Arabian Titles of Authority (sultan and sultanese) in *ML*.

12. Symbols of Arabs' Religion (Mahoun, Makomete, Makometes) 'Mahoun' is the 'Prophet of the Syrians (in *ML*). Chaucer also uses the common nouns of 'Mawmet' and 'Mawmetry' that were derived from the Italian form of the name Maometto and from of 'Mahumet', meaning 'idol' and 'idolatry' respectively. The 'Sultaness' refers to "the hooly lawes of our Alkoran," (in *ML*); Alcoran means "the Koran". 'Mahoun' appears in *ML* 211-224, 330-336, 337-340.

13. Arabian Scientists:

a. **Argus**: Chaucer's 'Argus' is derived from Old French 'Algus'. The French variant is derived from Algorithm, a deviation of 'al-Khwarizmi', which means in Arabic the 'Khwarizmian' or the man from Khwarizmi. Nicholas has placed his augrim or arithmetic stones, marked with the numerals of algorithm, neatly spaced on shelves above his bed's heads, *Mil* 3210. 'Nombres in augrim', or arithmetic numbers, appear in *Astr* I.9.3. The passage mentioning Argus 64, the noble counter, *BD* 434-442, is a paraphrase of *RR* 12790-12810.

Abdul-Latif

b. Haly is one of the Physician's authorities, Prol 431. Chaucer's Haly may have been one of three men 65 with the name Ali, transliterated as Haly.

The first is Haly Abbas, whose Arabic name is Ali ibn-'al-Abbās al-Majusi. He was a Persian physician who died between A.D. 982 and 995. His chief work, *Kitab al-Maliki*, was translated into Latin, with the title *Liber regius (The Royal Book)*, by Stephen of Pisa in 1127 at Antioch. It appeared in Venice in 1492 and in Lyons in 1523. Constantinus Africanus translated the surgical section in the eleventh century.

The second is 'Hali filius Rodbon' who is Ali ibn-Ridwan ibn-'Ali ibn-Ja'far born in Ghezeh c. A.D. 980. His commentary on Galen's Tegni was famous during the Middle Ages.

The last is Abu-l-Hasan 'Ali ibn-Abu-l-Rijal, whose Latin name is Albohazen Haly. He was born in either Cordova or North Africa and flourished in Tunis about 1016-1040. His main work, *Al-Bari fi akham al-nujum*, entitled as *The Distinguished Book on Horoscopes* from the Constellations, was translated from Arabic into Castilian by Judah ben Moses and from Castilian into Latin by Aegidius de Tebaldis of Parma and Peter of Riga under the Latin title *Praeclarissimus liber completus in Iudiciis astrorum* and was printed in Venice in 1485. It was, however, well known before that date, and Merton College Library owned a copy going back to the period between 1360 and 1385.

c. Razis 66, which means in Arabic "the man from Ray," is a byname of location used as a proper name; it appears in the Physician's catalogue of authorities, Prol 432.

d. Averrois 67 (Abu-al-Walid Muhammad ibn-Ahmad ibn-Muhammad ibn-Rushd, 1126-1198) appears in Chaucer's list of Doctor Authorities, Gen Prol 433. He commented on Aristotle's major works. Ibn-Rushd was born in Cordova and died in Marrakesh. He became a judge in both Seville and Cordova and, in 1182, physician to the Almohad caliph, Abu-Ya'qub Yusuf at Marrakesh. Averrois's chief works are:

i. A *Compendium* (an Arabic translation of Aristotle's *Posterior Analytics*) in 1170.

ii. Short and middle-length *Commentaries or Paraphrases on Aristotle's De caelo et mundo (On the Heavens)*, *Physica (Physics)*, *De generatione et corruptione (On Generation and Corruption)*, *De anima (On the Soul)*, *De sensu et sensibilibus (On the Senses and Sensibilities)*, and *Meteorologica (Meteorology)*, composed in 1177, and

iii. *The Great Commentary* on Aristotle's works, including the *Metaphysica (Metaphysics)* was composed in 1186.

e. Arsechieles: Abu Ishaq Ibrahim ibn-Yahya al-Naqqash, better known as ibn al-Zarqala or al-Zarqali, and whose Latin name was Arzachel, flourished at Cordova, c. 1029-1089. He was the best observer of the heavens in his time. His observations are dated to 1061 and 1080. He invented an improved astrolabe called *Safiha Flatus* or *Saphaea Arzachelis*, the flat sphere

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

or Arzachel's sphere, and his description of it was translated into Hebrew, Latin and many European vernaculars. He was the first to explicitly calculate the motion of the solar apogee, the point most distant from the earth, with reference to the stars 68. He also edited the so-called *Toledan Tables*, planetary tables based on observations made at Toledo and were translated into Latin by Gerard of Cremona during the twelfth century.

In Chaucer, the astronomer and magician of Orleans brings out his *Tables Tolletanes*, adapted to Orleans, Fkl 1273-1274. In Astr II.45.2 they are called *Arsechiele's Tables*.

f. **Avycen**: Abu-'Ali al-Husain ibn-'Abdullah ibn-Sina, 980-1037, was born in a Persian province. Ibn-Sina taught himself logic, natural sciences, medicine, and philosophy. While serving as vizier to Shams al-Dawlah, emir of Hamadan (997-1021), Ibn-Sina began his *Qanun*, or *The Canon of Medicine*, an immense medical encyclopedia, and from c. 1020 to 1030 completed his *Kitab al-Shifa*, or *The Book of Healing*, incorporating Aristotle's *Physica* (*Physics*), *De generatione et corruptione* (*On Generation and Corruption*), *De caelo et mundo* (*On the Heavens*), and *Liber Animalium* (*The Book of Animals*); Section 9 of Part IV is devoted to Aristotle's treatment of poetry 69.

Avycen appears in Prol 432. The Pardoner refers to the *Qanun* and its chapters on poisons, *Book IV, fen vi* (a fen is a subdivision of a book), Pard 889-892.

g. **Alocen**: Alocen appears in Chaucer's Sq 232 when the magic mirror in which the future could be seen is mentioned. The magic mirror reminds Cambyuskan's courtiers of the works of Alocen (Ibn al-Haitham), Vitulon (Witelo), and Aristotle who had dealt with unusual mirrors, Sq 232-235.

Alocen is Abu 'Ali al-Hasan ibn-al-Haitham, also known in Latin as Alhazen (c. A.D. 965, fl. 996-1002). He was born in Basra and died in Cairo, c. 1039. His work on optics, *Kitab al-Manazir*, or *The Book of the Telescope*, was translated by the Polish physicist Witelo into Latin; the book greatly influenced medieval science, especially the work of Roger Bacon. Alocen's greatest contributions were on the subjects of spherical and parabolic mirrors, refraction, and the study of the atmosphere. He was the earliest user of camera obscura, 'the dark chamber,' the principle on which cameras function. Alocen's work contains chapters on experiments with concave mirrors upon which Witelo depended in doing his experiments. (Vitulon) and (Vitellonis) as two variations for Witelo appear in Sq 232. Witelo was born at c. 1230; His most important work is a treatise based on *Optics and Perspectiva*, written between 1270 and 1278. In Basel in 1572 there was an edition combining the works of both of them entitled *Alhazeni et Vitellonis Opticae* (*The Optics of Alhazen and Witelo* 70).

Section IV: Arab Culture in the air

Arabs' learning, two or three centuries before Chaucer's birth, found its way into Europe. The fingerprints of the Arabian culture were visible, for instance, not only in laying out European

great universities that were modelled after the type of the Universities of Al-Mustansiryah, Cairo or Cordova but also in giving a name or title to 'the Bachelor degree' which we are nowadays much familiar with though not ever thinking of its etymology - 'the Bachelor' is a deformed variation of an Arabic loanword namely: *'bihaaq al-riwaya'*. In the same vein, many Arabian books in Chemistry, Mathematics, Astronomy, Geography, Philosophy, Botany etc... in rendition, of course, were studied by medieval students. The treasures of Al-Khawarizmi, Ibn Sina, Ibn Al-Haitham, Ibn Rushd, Masshallah, Thabit Ibn Qura, Al-Bairony, ... etc backboneed the syllabi of medicine, astronomy, mathematic... etc in most of the universities in Europe. Arabs' discoveries (Al-Idrisy's, for instance) and inventions (e.g. of the Astrolabe), theories of the Arabian scientists as well as their translations of ancient world sciences (of the Greek, the Persian ... etc) were transferred to medieval nascent *studia general* in many a different way. The Arabian culture in Europe was 'in the air' just to reflect to what extent it was prevalent. And this was done via long-termed commerce or direct or indirect contact (Crusades, pilgrimages etc...). Translation into Latin played a great role in dissemination of the Arabic learning. One may wonder about a definite number of the translation centres that were installed in Sicily, Toledo, Cordova... etc; and of the translators who mastered Arabic and Latin, of the Arabic manuscripts that were transferred or pillaged or sold to Europeans; of the Universities that were set up in almost every medieval monarchy or city; of students, scholars and philosophers who read or depended on Arabian knowledge; of the royal families, and nobles and rich men, of Churches, monasteries; all with their own libraries; of scribes and copyists; of pilgrims and crusaders etc.... All were in position to imbibe and sop from the Arabian fountains a cocktail cordial whose ingredients helped shaping and fabricating the European culture that was as a barren soil in need for the reviving waters of the Orient. Fashions, herbs, games, inventions and discoveries, style of life, city-, bath- and garden-designs, sciences and myriad lexicons penetrated into European life; naturally Arabic relevant loans were taken easily as they floated on everyday use, whether in Latin, French, Italian or Spanish or any other Indo-European language. And even they might have been Latinized or Franchised or Italianized or Anglicized. They were in common use when Chaucer derived them as loanwords. We know he was not enrolled in any university; yet he referred to Al-Khawarizmi, Ibn Sina, Ibn Al-Haitham, Ibn Rushd, Koran, Astrolabe ... etc. Here arises a question: how could Chaucer's knowledge extend to such matters if not the Arabian references themselves were in hand either 1) as personal properties especially bearing in mind his frequent visits to France, Italy and Spain, 2) or as 'public properties', i.e., available in 'public' places other than universities; the Universities that mainly harboured enrolled students and member scholars and professors or 3) or available in the libraries of the high-ranking men Chaucer was in touch with or working to? . Either this or that, anyway somehow, a chance to borrow, read, or be acquainted with Arabian learning was offered to the father of the English poetry. Moreover, the most important possibility is that the variety of the Arabian loanwords used in Chaucer would but testify to such a fact that a lot of them had already been in use and the research has already listed more than nine hundreds of these Arabian lexicons. See above pp.19-42) that were used in Chaucer not as loans but as full property of his English. Let us survey the main factors that help these lexicons flow into the Indo-European waters. The factors are:

1. The role of Translation
2. Manuscript Traffic and Trade
3. The Role of School and Universities.
4. The Role of Jews
5. Crusades

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

6. Muslims' Religious Tolerance

7. The Influence of the Arabian Culture on the European Pattern of Life

8. The Role of the European Scholars, Writers and Poets in Diffusion of the Arabian Learning

1. The Role of Translation

Cordova, Toledo and Castillo; Sicily and Palermo and Florence, were the main centers of a brisk movement of translation from Arabic into Latin and Spanish in particular of hundred thousands of manuscripts. For instance, Pope Silvestre II himself (before ascending the Holy See of Papacy) came to dwell in Cordova sharing with the Bishop of Vichy his residence for three years in order to learn "the wisdom of Arabs" 71 while Sicily under the reign of the Norman King Roger the Second was a brilliant centre of translation. Roger himself was seen dressed in fine cloaks, like that of the Arabs even embroidered with *Arabic Kofi* letters 72. In addition, Palermo was another centre of translation to which Michael Scot (d.1236?) frequented in order to learn Arabic. Scot was living at the brilliant court of King Frederick II; yet he returned to Palermo after a long sojourn in Toledo. His great service to learning was that his mastery of Arabic enabled him to realize both the physical and metaphysical works of Aristotle that were well-known in Arabic at the time when the Greek philosophy was totally unknown in Europe. So, M. Scot was considered a legendary figure famed for his legendary 'power in astrology', i.e., 'reading the stars', in the sense that was known in the then Europe. However his so-called legendary skill was but his mastery of mathematics learnt under the hands of the great Arab teachers of the science 73. In addition to Scott, there were other interpreters who worked on rendering Arabic fables, stories or epistles on medicine or philosophy or any other field. Among these was Pedro Alfonso who worked hard in translating 30 Arabic stories to Latin via Spanish. Ironically enough his compiled Latin book was entitled *Disciplina Clericalis* -- a very queer title to impress a religious content related to 'teaching clerical disciplines', which is something irrelevant to a book dealing with but stories roughly taken from *The Arabian Nights*. *The Nights* had already been known by a number of the medieval Spanish scholars before these stories infiltrated into the Italian literature through Alfonso's rendition later on 74.

That the translations of thousands of Arabic works was a prosperous industry enabled the transfer of the Islamic medieval knowledge to Medieval Europe 75. "It would be even fair to say that European culture from the eleventh to the fourteenth centuries is a culture of translation whose monuments are not only new texts in a new language but, no less, the memory of the older language and civilization" 76. "Arabic civilization had fully spread through Spain. This Muslim conquest of the mainland influenced medieval European scholars who began to take an interest in Arabic learning, most notably in mathematics and astronomy. Many scholars were in search of Arabic treatises to translate, and "*Arabum studia*" became a legitimate pursuit in twelfth century England 77. Arabic books were rendered into Latin for the use of teachers in the West. Muslims kept aloft the candle of civilization during the mediaeval era and their contributions to the advancement of human progress provided the necessary link between the ancient and modern civilizations 78.

Abdul-Latif

Westerners like John Davenport, Stanley Lane Poole, M.P.E. Berthelot and more recently Holmyard, Max Meyerhof, George Sarton, Philip K. Hitti, Robert Briffault and John William Draper have gratefully acknowledged the part played by Muslims in the advancement of learning and the awakening of Europe. Down to the 15th century, they all emphasize that whatever scientific activity existed in Europe was engaged in assimilating Arab learning without greatly adding to it 79.

"By the close of the 13th century", writes Philip K. Hitti, "Arabic science and philosophy was transmitted to Europe, and Spain worked as an intermediary. The intellectual avenue leading from the portals of Toledo via the Pyrenees wound its way through Provence and the Alpine passes into Lorraine, Germany, and Central Europe as well as across the Channel into England" 80.

From 1272-74 Thomas Aquinas was one of the teachers of theology in the University of Salerno, Italy.

The Islamic universities Cordova and Salerno diffused knowledge to students composed of all communities who flocked to these seats of learning from distant parts of the world including Europe. Thomas Aquinas himself, for instance, was teaching theology and Averroism from 1272-74. The influence of the Muslims could be traced in almost all spheres of life in the Mediaeval West including sciences and arts, commerce and industry, music and painting. They left the imprint of their genius in the respective branches of their activity. They based their scientific research on observation and experiment. Jabir, the father of modern chemistry was the greatest chemical scientist of the mediaeval times. Ibn al-Baytar is universally acknowledged as the most eminent botanist of mediaeval times. Al-Razi wrote *Al-Judari wa Al-Hasbah* (Small-pox) and *Al-Hawi* (Continents) in 20 volumes; Ibn Sina's (Avicenna's) *Al-Qanun Fi Tibb* (Canon) influenced European medicine. In mathematics and astronomy, the works on algebra written by Khwarizmi and Al-Beruni are the most outstanding contributions to these sciences during the middle ages. The translation of Khwarizmi's algebra marked the beginning of European algebra. The introduction of zero to arithmetic by the Arabs was a highly beneficial step towards the simplification of arithmetic 81. Muslim Arabs developed a distinctive style of their own in architecture and built some of the most magnificent and beautiful buildings in the world including Alhambra, the Grand Mosque of Cordova in Spain, for instance.

The translated works of Arab scientists in botany, zoology, physics and alchemy were taught in European universities specially those of Northern Italy and France. The famous Abbey of Cluny in southern France which housed a number of Spanish monks in the 12th century A.D. became an important centre for the diffusion of Arabian knowledge.

The Christian Scholars and translators who had studied in the institutions of Muslim Spain translated several important works of Arab writers into European languages which provided the firm ground on which the stately edifice of Western learning was raised. During the 12th and 13th centuries A.D. the process of the diffusion of Arab sciences assumed massive scale and there were several centers in southern France for the dissemination of Arabian Culture.

2. Manuscript Traffic and Trade

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

In twelfth Century European libraries were crammed with twelfth-century manuscripts. The Gregories, Augustines, Jeromes, Anselms, are numbered by the hundred. It is the age of great Bibles and of 'glosses': single books or groups of books of the Bible equipped with a marginal and interlinear comment 82.

The Cistercian Order, now founding houses everywhere is especially active in filling its libraries with fine but austere plain copies of standard works. The University of Paris is the centre of intellectual vigour 83. Paris is still the centre in thirteenth Century. The book trade is enormous. It is passing - under the influence of the University, most likely - out of the hands of the monastic scribes into those of the professional 'stationers'; while great individual artists, such as Honoré, arise to provide for Royal and noble persons examples of art which stand as high to-day as when they were first produced 84.

Manuscripts were produced in considerable numbers in Italy, France, and Spain; and from Italy they are exported, especially by English pilgrims 85.

Towards the end of the thirteenth century Italy came forward as the great purveyor of books of a special sort at the time when the University of Bologna became the great law school of Europe, and exported in numbers copies of the immense texts and commentaries of and upon the Church (Canon) and Roman (Civil) law which were indispensable to the unfortunate student. These books became common at the end of the thirteenth century, and ran over well into the fourteenth. They were prettily (but often very carelessly) written in a round Gothic hand, sometimes christened "Bolognese." Some were not only written but decorated (with poorish ornament) on the spot, but very many were exported in sheets and provided, in France or England, with such decoration as the purchaser could afford. A leading example is a copy of the Decretals in the British Museum (Royal 10, E. iv.) which belonged to St. Bartholomew's, Smithfield. It was in Italian script, but on each of the spacious lower margins of its many pages was a picture by an English artist; these pictures ran in sets, illustrating Bible stories, legends, and romances.

The sack of Constantinople by the Crusaders was an obliteration of works of art and literature 86. The export of precious manuscripts to Italy had been going on, and many of the greatest treasures of Europe were already safe in the hands of scholars. That there was destruction of books in 1453 is no doubt true; but within a very few years the Turks had learned that money was to be made of them, and the sale and export went on at a great rate 87. Thousands of these existed and were written with amazing minuteness and uniformity 88. Italy was the hub of the trade for copied manuscript; and in Italy, Florence, Naples, and Rome are the most active nuclei. Fortunately enough there is now a record written by a Florentine Manuscript seller, Vespasiano Bisticci, in the form of short biographies of great persons, many of whom had dealt with him. He provided whole libraries for some, as for Frederick, Duke of Urbino, whose Manuscripts are now mostly in the Vatican 89.

In conclusion, the Manuscript trade was enormous 90.

3. The Role of School and Universities

Abdul-Latif

As part of the revival that began after the turn of the first millennium, new forms of education began to emerge in Western Europe. The foundation of well-fledged schools in the Christian Europe was influenced by the Arabian schools in Spain. The Muslims of Spain had taken long strides in almost all branches of knowledge and had evolved an educational system which embraced all sciences and arts. A large number of educational institutions had sprung up in the four corners of the State including in Cordova, Granada, Toledo and Seville, where learned teachers imparted lessons in the science and arts. These Islamic institutions of Muslim Spain and Sicily were the cradle of modern European civilization and the training ground of persons like Roger Bacon and Gerbert Aurillec who ultimately paved the way for the renaissance of Mediaeval Europe. The Christian students enjoyed absolute religious tolerance and complete social freedom in Muslim Spain, which attracted large number of Christian students from all parts of Europe, who went back after completing their studies in Andalusian and Sicilian Muslims' Schools to their native places and taught new theories to astonished people. The celebrated Gerbert of Aurillec who studied in Moorish school, brought from Spain some rudiments of astronomy and mathematics, and taught them his astonished peoples. His great knowledge which in the word of William of Malmesbury was 'Stolen from the Saracen', had made him as Pope Sylvester II.

In general, there were four main types of educational practices in the Middle Ages in Europe. They are as follows:

1. **Monastic schools** were schools that had been regularly associated with monasteries ever since the sixth century. Much of Anselm's most important work, for instance, including the *Proslogion* containing his "ontological argument," was penned at the monastic school of Bec in Normandy. Abelard in his *Story of My Adversities* describes how his teacher William of Champeaux (c.1070-1121) was driven out of Paris by his (Abelard's) superior dialectical skills and retired to the abbey of Saint Victor, where he "founded" what came to be known as the School of Saint Victor 91.

2. Itinerant schools

They began in the mid-eleventh century as some individual scholars occasionally set up a "school" of their own and gather students around them. Such schools were sometimes itinerant, and depended entirely on the teaching "master". The practice declined after c. 1150. Abelard conducted such a "school" at Millano in the very early eleventh century, and seems earlier to have attended a similar "school" 92.

3. Cathedral schools

They were schools associated with the official church of a bishop, and played a role similar to that of the monastic schools for monasteries: they trained young clerics and others as well. Before William of Champeaux left Paris, he had been teaching at the cathedral school of Paris 93.

4. Universities.

THE MATTER OF ARAB IN CHAUCER: Arabic Loan Words in Chaucer's Complete Works

Universities grew out of cathedral schools. The cathedral school at Paris was developed by the early-thirteenth century into the University of Paris. An important cathedral school drew students from all over Europe. Such a school became known as a *studium generale*. The term '*universitas*' referred to the "entirety" or "universality" of scholars. Universities brought together masters and students from all over Europe and put them in close proximity. Not surprisingly, the result was a "boom" in academic study, including philosophy. In the medieval university, philosophy was cultivated first and foremost in the arts faculty. When the works of Aristotle that were newly translated from Arabic first appeared at the University of Paris, for instance, it was in the faculty of arts. The works were clearly not law or medicine. Neither were they theology in the traditional sense of "Sacred Doctrine". Some of these consequences were thought to be dangerous for Christian doctrine. In 1210, a provincial synod at Paris ruled that Aristotle's "natural theology" could not be "read" in the faculty of arts at Paris. It did not mean that students and masters couldn't study and discuss these works in private. In 1215, when Robert de Courçon approved the statutes of the University of Paris, one of them forbade the arts masters from lecturing on Aristotelian metaphysics and natural science. In 1231, Pope Gregory IX ordered that the works prohibited in 1210 not be used until they could be examined by a theological commission to remove any errors. In 1245, Innocent IV extended the prohibitions of 1210 and 1215 to the University of Toulouse. Despite these bans, study and discussion of Aristotle could not be stopped. By the 1250s, people were openly lecturing on everything they had of Aristotle's. Histories of medieval philosophy often treat Thomas Aquinas (1224/25-74), John Duns Scotus (c. 1265-1308), and William of Ockham (c. 1287-1347) as the "big three" figures in the later medieval period; a few add Bonaventure (1221-74) as a fourth. All of them read the Arabian philosophy. All but Ockham spent at least part of their careers at the University of Paris. This illustrates both the preeminence of the University of Paris in the thirteenth century and the increasing internationalization of education in the later Middle Ages in general 94.

And so the university, composed as it was to a great extent of students from foreign countries, was a combination formed for the protection of its members from the extortion of the townsmen and the other annoyances incident in medieval times to residence in a foreign state 95.

A further stage was reached when a license to teach granted only after a formal examination empowered a master to carry on his vocation at any similar centre that either already existed or might afterwards be formed throughout Europe faculty 96. And the license was granted after the example of the Arabian Universities in Cairo, Cordova, Baghdad... etc.

In the north of Europe such licenses were granted by the Chancellor Scholasticus, or some other officer of a cathedral Meaning church; in the south it is probable that the gilds of masters (when these came to be formed) were at first studium free to grant their own licenses, without any ecclesiastical or other supervision. But in all cases such permissions were of a purely local character. Gradually, however, towards the end of the 12th century, a few great schools claimed from the excellence of their teaching to be of more than merely local importance. Practically a doctor of Paris or Bologna would be allowed to teach anywhere; while those great schools began to be known as *studia generalia*, i.e. places resorted to by scholars from all parts. Eventually the term came to have a more definite and technical signification 97.

Abdul-Latif

4. The Role of Jews

The Jews, who soon mastered the Arabian sciences and arts carried the Muslim theology and philosophy to the distant Benedictine monasteries and the metropolitan house of Monte Cassino 98.

Jews, after Muslims, were the great exponents of Arab learning and founded schools along Spanish lines at Bari, Salerno, Tarentum and other places. Bartholo Ceuse had named 4,000 Jewish scholars scattered all over southern and Western Europe who had imbibed Arab civilization and culture and were well versed in Arabian learning.

According to the Right Honorable Lecky, the author of Rationalism in Europe, "Jewish learning and Jewish genius contributed very largely to that bright, but transient civilization which radiated from Toledo and Cordova and exercised so salutary an influence upon the belief of Europe" 99.

The educated Jews, whose medium of education in Spain was Arabic, took a leading part in the translation of Arabic works into Hebrew and other European languages. The Jewish teachers disseminated Arabian medicine and other sciences in the medical schools of Salerno and other European countries 100.

French and German monks including Hildegard and Hrosvitha, the literary nuns of the Thuringian convent, learnt Arabian sciences from those teachers. The wandering Jews founded numerous schools such as those of Karmic and Ben Ezra of Norborne, where the diffusion of Arabian learning was carried on through translation and teaching 101.

A large number of these Jews accompanied William of Normandy to England where they established the first English school of science at Oxford, in which Arabian sciences were freely taught. It was in this school that Roger Bacon learnt Arabic sciences from Jewish teachers 102.

Among the dignitaries of the Cordoban court was a Jew from Jaen named Hasday Ben Shaprut, a man of great culture. He was the director of a financial department, he knew Arabic, Hebrew, Latin and Greek as well as the Romance dialects. He acted as interpreter into Arabic when Christian envoys arrived in the capital, and also translated into *Arabic Discorides' Medical Treatise*, sent to Abd al-Rahman III by the Byzantine Emperor Constantine VI 103.

In the Spain, the Jews were notable for their multilingualism. The Andalusian Jews acted as interpreters between Christians and Muslims. The degree to which the Jewish community in the emirate of Granada was acculturated has been frequently remarked upon. The last sultan of Granada, had two Jewish interpreters, Isaac Perdoniel and his son-in-law Yehuda. It was noted that several Jewish women emerged from the town speaking Arabic 104 and wearing Muslim dress when Malaga fell to the Catholic Kings in 1487.

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

At a time when Jews were the object of religious persecution throughout Europe, a lot of them were found both as teachers and learners at Salerno. Ordericus Vitalis wrote about this period in the first half of the 12th century 105.

The Jews of Sicily played a vital role in the diffusion of Arabian learning in Europe. Of them Farragut of Sirgent, Moses of Palermo and Faraz Ben Salem are noteworthy. The first two translated the astronomical and medical works of Arabs into Latin. Southern Italy which was ruled by the Norman Kings of Sicily considerably assisted in diffusing Arab culture to Italy and central Europe. A number of translators worked in western Italy, Burgundio of Pisa (1130 A.D.) translated ten books of Galen; Bonacosa, a Jew translated the colliget of Ibn Rushd at Padua and Paravisius translated the Taysir of Ibn Johral at Venice. Due to a lack of appropriate words, Arabic technical words and scientific terms were adopted in Latin. Thus the Arabic words alchemy, alcohol, azure, cipher, elixir (al-aaksir) and other loans from Latin into French, German, English and they are still in use 106.

Arabic-speaking Jews collaborated in the task of translating and adapting into Castilian the heritage of Arabic culture in Castile under the rule of Alfonso 107 who became king in 1252, Alfonso surrounded himself with jurists and men of science, historians and troubadours. In his court Muslims, Christians, and Arabic-speaking Jews all were at work. Among them there were the well-known translators: Fernando of Toledo, Juan of Aspa, Rabi Zag, Moses ha Cohen, Abraham Alfaquin of Toledo, and Master Bernaldo el Arabigo 108.

5. The Crusades

The Crusades were partly responsible for popularizing, whether directly or indirectly, the Islamic learning in Christian Europe. According to Lec Clerc, "The contacts of the Arabs with southern Italy and the Crusades contributed to the spread of Arabian medicine and culture generally in the west of Europe". Campbell testifies that, "the crusaders were undoubtedly influenced by the medical and philosophical doctrines of the Arabians". The superior culture and advanced knowledge of the Arabs in several branches of learning greatly influenced the Christian crusaders when they came in direct contact with the Arabs and the works of persons like Hermon the Cripple bear testimony to this influence of Arab culture. But this contact does not mean that their relationships were smooth, and soft and peaceful. This is because "even during periods of truce with Islamic states", as Norman Zacour mentions, "the tension between Christians and those Muslims who lived within Christian territory remained severe" 109.

6. Muslims' Religious Tolerance

Although the Christians waged a military struggle - the Reconquista - to regain control over Arabs territories in Italy and Spain, Muslims continued for generations to reside in areas the Christians retook: Christians lived largely unmolested in the shrinking Muslim zone; and Jews flourished on both sides of the divide 110

The Jews who enjoyed complete tolerance in Muslim Spain took a lively interest in the development and popularization of Arabian learning. They were scattered all over Europe after

Abdul-Latif

the Ahmohadeen conquest and became the ambassadors of Arabian culture wherever they went 111.

The last Jewish poet of Granada, Se' adiyah Ibn Danan revived a tradition set in the twelfth century by the famous Jewish doctor Ibn Maymun (Moses Maimonides) several of whose works were composed in Arabic. That Se' adiyah Ibn Danan wrote his grammatical works on Hebrew in Arabic is just to show his homage of a tolerant culture.

Islamic Spain was a link in the transmission of Hellenistic science and Greek philosophy to the Christian West. In Toledo throughout the twelfth century, scholars brought together on the initiative of the archbishop, Don Rainmundo, translated the most influential works of Arab culture into Latin, notably treatises on astronomy, medicine, physics, natural history and philosophy. The translators of Toledo spread through medieval Europe the works of Aristotle, Galen, and Hippocrates, with commentaries by thinkers as distinguished as Avicenna and Averroes 112.

7. Arab's Influence on the European Pattern of Life

The influence of Arab culture as early as the 9th century was felt in every day dealings of life in Europe in general and the Muslim part of Spain in particular to the extent that a Cordovan Bishop namely Alvaro tolled the bell of alarm as he saw "all the young Christians who distinguished themselves by their talent, know the language and literature of the Arabs, read and study passionately the Arab books, gather at great expense great libraries of these, and everywhere proclaim with loud voice how admirable is that literature" 113. In addition, Robert Briffault writes that "From all parts of Europe, numerous students betook themselves to the great Arab seats of learning in the search of light which only there was to be found". According to Alvaro, a large number of troops of students he saw, during his long stay in Cordova, from Germany, France, England, flocking to the Muslim Arabs' seats of learning'. Arabian culture, sciences, life style city-design, baths-design, fashions and fabrics, music, dishes, spices and games penetrated into Europe. The flow of the young from regions as distant as Germany or England to Cordova, Toledo, Granada or Sicily never stalked despite the strict restrictions imposed by Authorities here and there on the diffusion of Islamic learning. "Averroist propositions", for instance, were "issued in the thirteenth-century [and banned only because they] reflect[ed] a certain intimacy with still-Arabic Toledo of the twelfth and thirteenth centuries", as Maria Menocal 114 writes. So there were restrictions and bans imposed on the teachings of the rival religion and philosophy, but they could not stop the diffusion of Arab learning.

The Muslim State of Spain had cultivated a great civilization and a high degree of culture. Its well planned cities and well organized public works including the well laid out streets, parks, schools, colleges and hospitals made it a model State in the West whose phenomenal cultural, industrial and social progress was viewed with wonder by the Christian visitor. Muslims introduced beneficial irrigation systems and new crops in Spain. Cordova, the Capital of Arabian Spain was the most cultured city of Europe. With its 113,000 houses, 21 suburbs, seventy big

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

libraries and numerous colleges, mosques, palaces, parks and gardens it had acquired international reputation. With its well-illuminated, brick-paved and clean streets and fine gardens 115, Cordova provided a striking contrast to the European cities and according to John William Draper, Seven hundred years after this time there was not so much as one public lamp in London. In Paris, whoever stepped over his threshold on a rainy day stepped up to his ankles in mud. In Cordova as well as in any Muslim city, there were hundred public baths that were luxuriously built and provided with soap and hot water for people to enjoy bathing at a time when even the elite people like Oxford students abhorred baths as a heathen custom.

The pattern of life in Christian Spain was strongly influenced by Arab civilization. From the early Middle Ages onwards, the refined customs of the Muslim towns penetrated the little Christian courts of the north. They brought the aristocracy a taste for luxury and a sense of comfort 116. "The fame of Cordova penetrated as far as the distant Germany where a Saxon nun (Hrosvitha) styled it as 'The Jewel of the World'. The great social and cultural progress of Cordova inspired awe and admiration in the hearts of European travelers".

Whenever the Christian rulers of European States needed an artist, a physician or a technical hand, they applied to the Andalusian monarchs who were ready to respond as they believed that the three religions of the world -- Judaism, Christianity and Islam -- stemmed from one God. Hence, "cohabitation of the three Abrahamic faiths was found throughout the Iberian peninsula" and peaceful coexistence was possible 117.

The high class fabrics manufactured in Arabs' textile factories were used in the Royal Houses of Europe. Moreover, Muslim ways were adopted by the Christian elites of Castile and Aragon. The enthusiasm for things Arabic and Jewish shown by Pedro I of Castile (1350-69) is often quoted by way of example. In 1418, King Alfonso V of Aragon wore a silk-bordered toque and gold-embroidered vestments sent to him, along with other gifts, by the Sultan of Granada 118.

Some games were popular in both communities. Chess was introduced to Cordoba in the ninth century by the musician Ziryab. It won great popularity in Al-Andalus, and was soon introduced to the kingdom of Leon. In King Alfonso X's reign, it was the favorite pastime of Castilians. The king and his wife, Queen Violante of Aragon, shared their passion for the game with knights and ladies of the court, soldiers and monks, nobles and peasants, Muslims and Jews. Muslims and Christians also both staged jousting tournaments. Notices of tournaments were posted in the main squares of Granada, and even in the Alhambra itself. In the Jaen region on the Feast of St. John, the Andalusian nobility fervently competed in the *juego de canas*, a sport at which the Muslims also excelled. A delegation of the King of Granada achieved great success at the court of John V of Castile by practising this form of jousting before the monarch. Besides the specifically Muslim festivals, two seasonal festivals fixed by the Julian calendar which indicated the different periods of the fiscal and agricultural year, were celebrated in Andalusia. They were known by their Persian names: Nouruz was the Iranian New Year, while Mahradsjan fell on 24 June. In the towns and the countryside of Al Andalus, people of all social classes commemorated these days with entertainments and merry-making. There were carnival disguises and celebrations in the Andalusian towns just as there were in Christian Spain. In Andalusian poetry of the

Abdul-Latif

eleventh and twelfth centuries there are frequent references to Christian religious festivals, especially Easter, known as *fish*.

As early as the twelfth century, the Muslims of Andalusia brought pastries to celebrate the Christian New Year and Maundy Thursday. In the second half of the thirteenth century, Andalusians began to celebrate Christmas and New Year in imitation of their Christian neighbours. On 1 January by the Julian calendar, the day they called Yannayr, Andalusians gave each other presents and cooked raised pastries shaped like towns, called *Mada'in*, thereby anticipating the later Christian custom of making Twelve-cakes for Twelfth Night, though without small gifts hidden within the pastry casing 119.

8. The Influence of Arabic Culture on European Scholars and Writers

Among the foremost systematisers were Alexander of Halle (1245 A.D.), Robert Grosseteste (1255 A.D.), St. Thomas Aquinas (1225-75 A.D.) Albertus Magnus (1193-1290 A.D.), Roger Bacon (1214-94 A.D.), Arnold of Villanova (1255-1320 A.D.), and Peter of Abano (1250-1320 A.D.). "The impulse of this intellectual activity", writes Campbell, "was derived in the main from the Arabian writers and Albertus Magnus and Roger Bacon were the eminent types of Arabo-Scholastics of the period who derived the basis of their learning from Arabian sources. 120

Roger Bacon (1214-94 A.D.) is considered the father of the European renaissance. He was educated by Jewish teachers in the Oxford School which was established, for the propagation of Muslim science by Jews who had been driven out of Spain by the Christians and had reached England along with William of Normandy. According to M. N. Roy, "Roger Bacon was a disciple of the Arabs" ... of Roger Bacon, who in the West is known as the originator of the experimental method in Europe had himself received his training from the pupils of Spanish Moors and had learnt everything from Muslim sources, The writer of the article "Roger Bacon" in the Encyclopedia Britannica claims that it is beyond all doubt that Roger Bacon was profoundly versed in Arabian learning and derived from it many of the germs of his philosophy 121. The influence of Ibn Haitham (Alhazen) on Roger Bacon is clearly visible in his works. Europe was rather slow to recognize the Islamic origin of her much advertised scientific (experimental) method. Writing in *the Making of Humanity*, R. Briffault admits that "It was under their successors at the Oxford School that Roger Bacon learned Arabic and Arabic science. Neither Roger Bacon nor his later namesake has any title to be credited with having introduced the experimental method. Roger Bacon was no more than one of the apostles of Muslim science and method to Christian Europe; and he never wearied of declaring that the knowledge of Arabic and Arabic science was for his contemporaries the only way to true knowledge". As a reward for his love of Arabic science, Roger Bacon was thrown into prison as a sorcerer and he died shortly after his release from 10 years imprisonment.

In the same vein one may notice that in part, the history of telling stories as a literary art in Europe was associated with the advent of a lot of narratives from Arabic at a time when plagiarism was common. Though there is no complete list of such narratives, historical records provided us with some of titles. For instance, *The Seven Sages of Rome* was among many stories derived from well-known *Sindi-Bad's* (i.e., *Simbad's*) famous travels 122 while *Floire et*

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

Blanchflor by this very title is originally related to a French romance entitled *Ancassin et Nicolette*. And both are variations of one Arabic narrative by origin. Even they retained the Arabic names of their characters and setting. The former introduced *Floire* as a prince son of a certain Arabian king; the latter retained a corrupted variation of the Arabian name of its main character – '*Ancassin*' is a variation of '*Al-Qassim*' 123. In addition, *The Arabian Nights* played a significant role in creating new frames in European literature though the *Nights* was not rendered as one complete tome as it should be. A few tales were taken separately or in fragments and translated into Spanish and Latin at about the early decades of the 13th century via Hebrew. Through these tales, medieval story-tellers and writers in Spain, Italy, France and England came to employ for the first time in their 'works' a new element, i.e., a motif only prevalent in many Arabic fables recurred in *the Nights*. The motif reveals man's ancient dream to fly like or in company with a bird just like *Sindi-Bad of the Nights* who in one of a very famous travel flew high in sky with an aid of a huge eagle. Chaucer in *The House of Fame, Book II*, employs this *Sind-Badic flight-motif* through making the character cling in its dream to a shining golden eagle. Chaucer also depended on the *Frame-story* as a technique earlier used in *the Nights*. Before Chaucer, Boccaccio (1313-1375) made use of this technique used in *the Nights*. These tales which were picked out of *the Nights* were compiled in a manuscript in Latin under a new title – *The Seven Wise Chiefs*, a title unrelated to the source they were derived from. Fortunately enough, in the mid-fifties of the previous century, this manuscript has been found by Prof. Hilka, the German Orientalist to prove its Arabian source 124.

Also, the German literature was influenced by Arabian stories. *Tristanoe e Isolte* is an example. Thanks to the arduous efforts exerted by Prof. S. Singer, the German Orientalist, the Latin manuscript of this popular love story has been found together with an Arabian story taken from *Kitaabu Al-Aqaani*, the voluminous tome of some Arabian popular narratives that were compiled by *Abu Feraj Al-Isfuhanni*. Prof. Singer in 1918 wrote a well-documented article entitled "*Arabische und Eurpäische Poesie im Mittelalter*" declaring out his findings 125. *Perceval* is another popular story that shows both Arabian and Persian loan elements. The story of *Perceval* comes through the mouth of a poet-narrator namely '*De Troy*'. He came across the identity and the place of the people who kept '*Der Graal*' or '*Grail*' while he was engaged reading a book written by an Arabian astrologist whose name is "*Phlegetanis*". It has been found out by two German Orientalists, Profs. Fr.V. Sutscheck and Hagen that (1) the name of "*Phlegetanis*" is but a bad corruption of the Arabic word for '*pheleki*' فلكي, i.e., 'an astrologist', and (2) the word '*Graal* or *Grail*' is of an Arabic etymology and pronunciation; it is from '*Jirāl*' جرال 126 There is another German Orientalist, Bergman by the name who worked on the Persian origin of the protagonist's name: he concluded that *Percival* or *Parcival* meant in Persian '*the Ignorant Knight*' 127.

Moreover, 'Courtly Love' poetry written by the '*Troubadours*' who appeared in the south of France and part of Spain around 1100 was of Arabic tradition in origin 128. The '*Troubadours*' were responsible for conveying traditions, common in Arabic poetry especially of the idealization of *the Beloved*, to Spanish and Latin literatures. Boccaccio and Petrarch, for instance, were influenced by *Touq Al-Hamama* طوق الحمامة written by *Ibn Hazim Al-Andalusy* in rendition. Father Alexander Denomy 129 asserted that the roots of *Courtly love* are to be found in the work of Sufi philosopher *Avicenna's De Anima* (which constituted only one part of his important book *Al-Shifaa*). The Latin translation is dated between (1135 and 1153). But, Chaucer when writing

Troilus and Criseyde and *the Knight's Tale* satirized 130 the traditions of Courtly Love though he followed Boccaccio and Dante in envisaging the Lover as a submissive sufferer vis-à-vis his Idealized woman. And through Dante and Boccaccio, Chaucer brought Arabian themes, stories and loans to English literature.

Dante, for instance, in *La Divina Comedia* was influenced by some Arabian stories that deal with travelling to celestial worlds such as *The Ascent of the Prophet Mohammad to Heaven*, *The Poetic Narratives* and other stories written by the sufi-poets such as *Al-Ma'ari* المعري, *Ibn Shahid* ابن شهيد, *Ibn Al-Qarih* ابن القاري and *Ibn Arabi* ابن عربي. Both the Spanish and Italian Orientalists Miguel Asin Palacios and Ennrico Cerulli in separate researches found out the Latin and French renditions for Mohammad's story of the *Ascent*. Palacio published his research *La Escatological Musulmanna en La Divina Comedia* more than one time (1919, 1943, and 1961). Cerulli published a bilingual Vatican edition of his research - *Libro Della Scolla* in 1944. In the same vein, J. Munoz Sendino, a Spanish Orientalist published a trilingual copy of Mohammad's Ascent: in Latin, French and Spanish. The Latin and the French renditions were made via the Spanish translation by *Ibrahim Al-Faqeeh* ابراهيم الفقيه who was aided by Bonaventura da Siena, the Clerk in the Court of Alfonso X, King of Castillo. The trilingual copy was then presented to the King. In the Royal scrolls, Prof. Sendino found that there were three Arabic words of المعراج mis-transliterated as '*Al-mochrach*', '*Al-mirach*' and '*Amachrith*'. Now peoples in different parts of Europe rather unconsciously make use of the word '*le Mirage*' المعراج in their languages unaware of its Arabic origin 131. In addition, there are other Arabic loans by thousands used by Europeans but to deal with them lies out of the scope of this research whose concern is mainly on the loans used by Chaucer.

Acquinas, Bacon, Dante, Boccaccio and many others were well-acquainted in Arabs' sciences, philosophy and literature and they familiarized their readers not only with Arabian themes, plots ... etc but also with Arabic terms and words that were put into use with or without alterations. Chaucer was introduced to Arabs through the writings of such men (and others) in philosophy, prose and poetry. Hence, nearly nine hundred Arabic loans were found in his *oeuvre*.

Section V: Findings and Conclusion

The research concludes that Arabic loans entered Chaucer's works via different tracks: his visit to Spain, his readings and the public culture of the age. His works: the Poetic and the Prosaic, the Majors and the Minors – are replete with many references to Arabs' religion, celebrities, sciences, life and philosophy. His secret 1366 visit to the Christian part of Spain, the visit that took place before he tried writing, introduced him to Arabs though not for the first time in life; this part was the nearest spot of contact for Europeans with Arab Muslims who had founded an Umayyed Dynasty in Andalusia that ruled in Cordova, Toledo and Castillo for the

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

coming ages and they were due to erect universities, schools and centres for teaching the students of the world, almost Christian Europeans - Arabs' sciences of medicine, astronomy, mathematics, physics, geography, herbs, botany, cooking, fashions, gardening, city design ...etc as well as their philosophy and culture. The increase of Arabic loans in Chaucer could be accounted for as an increase of the poet's exposure more and more to Arabic culture via his wide readings in Arabic references in rendition, i.e., French and Latin and via the Arabian culture that had been in the air in Europe three or four centuries before his birth due to the role played by European universities and centres of learning that had been established in England, Paris, Italy and Germany... etc when the movement of Translation from Arabic into Latin, French and Castilian had become the furor of medieval Europe. The medieval culture was prompted, whether at time of peace or of war, by certain doses or pulses of contact with Arabs via commerce, pilgrimages, crusades and wars and spread of manuscripts and translation of books and via the influence of European medieval men (such as Dante, Boccaccio, Thomas de Aquinas ...etc) in different walks of life on other circles of learners and via the Arab Jews. Chaucer found the Arabic loans already there, especially in the languages he best could read in. It has been noticed that almost a great number of the loans taken from French just to reflect the poet's mastery over French. Moreover, he as a poet and translator showed a lot of prowess in all novelties he interpolated in language, art and science. Below three tables show the statistical findings. Table No. IV figures the Loans distributed according to *Works*, Table No. V the Loans as in *The Canterbury Tales*, Table No. VI the Loans as according to *Matters*:

Table No. IV: The Number of Arabic Loans in Chaucer According to Works

Chaucer's Works	The Number of Arabic Loanwords
(A) The Matter of France (until 1372)	-
<i>I. Poetic Works</i>	28
1. The Romaunt of the Rose	30
2. The Book of the Duchess	3
3. Chaucer's ABC	Nil
4. A Complaint to his Lady	Nil
5. The Complaint unto Pity	-
(B) The Matter of Rome(1372-1385)	-
<i>I. Prosaic Works</i>	48
1. The Translation of Boethius's De Consolation of Philosophy	-
<i>II. Poetic Works</i>	28
1. The House of Fame (1379-1384)	108
2. Troilus and Criseyde (1372-1384)	

Table No. V: The Number of Arabic Loans in Canterbury Tales and their Abbreviations

Canterbury Tales	Abbre.	Number of Arabic Loans
1.The General Prologue	Prol	58
2.The Knight's Tale	Kn	64
3.The Miller's Tale	Mil	35
4.The Reeve's Tale	RV	21
5.The Cook's Tale	Co	4
6.The Man of Law's Tale	ML	47
7.The Shipman's Tale	Sh	8
8.The Prioress's Tale	Pri.	10
9. Tale of Sir Topas	Th	12
10. The Tale of Melibone	Mel	16

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

Table No. VI: Arabic Loans in Chaucer's Complete Works According to Matters

Works According to Matters	Prosaic Works	Poetic Works		Total
	Number of Arabic Loans	Major	Minor	
		Number of Arabic Loans	Number of Arabic Loans	
The Matter of France (until 1372)	Nil	58	3	61
The Matter of Rome (1372-1385)	48	191	6	245

What do these tables reveal?

They do show the following points:

1. The Arabian loans are distributed within almost all Chaucer's works right away from the time he tried his hand at appropriating or adapting or copying or translating others' works before 1372 up to his last poem he wrote before his death in 1400. The loans may include his juvenilia and mature oeuvre; the early and the late; the poetic and the prosaic; the majors and the minors. The total number of the loans amounts to 948.

2. The Matter of Arab in Chaucer is not a matter of guess nor of wishful thinking. It 'escorts' the poet's advance in Time, his development in Art and intake of experience

3. The Matter of Arab is statistically manifested as numbers (61), (245), (642) that refer to the increase of the Arabic loans in the 'Established' Matters of France, Rome and Britain respectively; such increase may lead us to another conclusion: the French, Italian and English cultures, throughout the period from before 1372 (Chaucer's early beginnings) up to 1400 (Chaucer's Death) were in the process of amply furnishing Chaucer with unremitting Arabian matters. The Matter of Arab as such extends beyond Chaucer to infiltrate into all Europe.

4. The Matter of Arab is not a matter of 'contingency'. For it is, as this part of our study manifests, innate in the very marrow of the language the poet uses in different stages of his development.

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

5. Though Chaucer found the Arabic loans at hand, i.e., available within the cultural warp and weft of the societies he mixed with and borrowed from, he of his own accord interpolated such loans with or without his knowledge and belief. Of some of them he was fully aware; especially those coming out of his wide reading Arabian great authors in rendition. Of some others he might not. However, the very intake of these loans, in general, was not done by European translators copyists; scribes etc at random; but it was operated with profound acts of thinking and of planning; of making alterations, modifications, deletion and insertion of sounds or syllables here or there. Arabic loans underwent even predatory acts of 'linguist' pirates. The study of the Arabic lexicons used by Chaucer via French, Latin or Spanish etc, proved that, before their admittance in those languages, there had been 'some processes or changes' done – changes that extend the very linguistic features and that would be dealt with in another study.

6. Chaucer was fully aware of his role as an innovator of the English language.

7. There are many pieces of evidence related to the introduction in Europe of Islamic and Arabian great sources in different field of learning to back our assumption: Chaucer came under influences not only of Arabian sciences and philosophy but also of Arabian literature via Latin and French. Such an assumption is much supported by Chaucer's use of Arabic words related to these subjects. Also this assumption is backed by his plagiarism of a complete Arabic essay on Astrolabe at a time when plagiarism was common. And one does not expect to find out tangible and documented evidences to back such an assumption except through what lies in Chaucer's oeuvre or through the radiation of Arabian ideas on him. However, absence of 'empirical' evidences does not mean the non-presence of Chaucer's threading Arabic culture or non-presence of Arabic loans into the warp and weft of his works. For the Arabic loans are there. Here lies one missing chain (that concerns Lexicons only) of a whole matter which Chaucerian Scholars fight not to admit – it is the Matter of Arab in Chaucer. It should be added to the other three Matters : (1) the Matter of France, (2) the Matter of Italy and (3) the Matter of Britain, if we want to have a better understanding of the works of such great poet as Chaucer .

Notes

1. W.B. Otis and M.N. Needleman, *Outline-History of English Literature*, Vol. I, 3rd Ed. (New York: Barnes & Noble Inc., 1939), p. 63.
2. Maria Rosa Menocal, 'The Culture of Translation' on www.wordswithoutborders.org
3. Rachel Arie, 'Singular and Plural: the Heritage of Al-Andalus- Spain Under the Moors- Al-Andalus: Where Three Worlds Met', *UNESCO Courier*, Dec.1991. See www.Furl.net
4. Katherine S.Gittes, *Framing the Canterbury Tales: Chaucer and the Medieval Frame Narrative Tradition* (Westport, U.S: Greenwood Press, 1991), p.5.
5. Menocal, *ibid.*

6. Mikhail Bakhtin, 'From the Prehistory of Novelistic Discourse,' in *Modern Criticism and Theory: A Reader* edited by David Lodge, revised and expanded by Nigel Wood, 2nd Ed.(Essex: Pearson Education Ltd., 2000), p. 125.
7. إبراهيم المميز، "الأصل العربي لأول كتاب يطبع في أنكلترا"، آفاق عربية، العدد 3، السنة السابعة، 1981، ص 32.
8. N. Coghill (Ed & tr. into Mod. Eng.) *Geoffrey Chaucer: The Canterbury Tales*, 17th (Middlesex: Penguin Press, 1960), p.301.
9. د. عبد الرحمن بدوي، "دور العرب في تكوين الفكر الأوروبي" (القاهرة: مكتبة الانكلاو المصرية، 1967)، ص 67.
10. Ibid., p.67.
11. Elizabeth Brewer, *Studying Chaucer, York Handbook* (Essex: Longman House Ltd, 1984), p. 33.
12. G.T. Shepherd, 'Troilus and Criseyde,' in *Chaucer and Chaucerians: Critical Studies in Middle English Literature* edited by D.S.Brewer (Cambridge: Thomas Nelson and Sons Ltd, 1966), fns1&2. p.144.
13. See the Encyclopedia on <http://pedia.nodeworks.com/M/MA/MAS/Mashallah>
14. Theodore Otto Wedel, *The Medieval Attitude toward Astrology Particularly in England*, 5th Ed. (New Haven: Archon Books, 1968), pp132, 134, 49-59, 65-67, 72-3.
15. Nicholas Whyte, See www.explorers.whyte.com/asrol.htm
16. Elizabeth Brewer, p. 46.
17. ناجية المراني، آثار عربية في حكايات كنزبري، سلسلة دراسات، الرقم 284، (منشورات وزارة الثقافة العراقية: دار الرشيد، 1981)، ص 10.
18. George Sampson, *The Concise Cambridge History of English Literature*, 3rd Ed (Cambridge: Cambridge University Press, 1984), p.69.
19. Ibid., p. 67.
20. Editorial Board, *Brodies Notes on The Pardoner's Tale* (London: Brodies Press, 1974), p. 7.
21. Otis, p. 70.
22. Coghill, p. 520.
23. Ibid., p. 492.
24. ص 8، بدوي.
25. Sampson, p. 19.
26. ص 32، بدوي.
27. Henry Peres, "La Poesie Arabe d'andalousie et ses Relations Possibles Avec la Poesie des Troubadour", *L'Islam et l'Occident* (Marseilles: Cahiers du Sud, 1947), p.122.
28. F.N. Robinson (ed.), *The Complete Works of Geoffrey Chaucer* (London: Longman, 1957). References will be made to verses lines of Chaucer's Works rather than to page numbers hereafter.
29. Thomas Pyles, *The Origins and Development of the English Language*, 2nd Ed., (New York and Chicago: Harcourt Brace Jovanovich, INC, 1970), pp.334-5.
30. Jessica Wilson, "Arabic in Middle English". See www.chass.utoronto.ca/~cpercyc/courses/636/wilson.htm
31. Ibid.
32. Ibid.
33. D.S. Brewer, *Chaucer*, Third Impression (London: Longman, 1977), p.205.

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

34. A.J. Minnis, *Medieval Theory of Authorship: Scholastic Literary Attitudes in the Later Middle Ages* (Philadelphia: University of Philadelphia, 1988), p.99.
35. M.R. James, *The Wanderings and Homes of Manuscripts in England* (Guildford, London: Billing and Sons, Ltd, 1919), p. 21.
36. D.S. Brewer, *ibid.*, p. 105.
37. John Ezard, "The Scrivener's Tale; How Chaucer's Sloppy Copyist Was Unmasked after 600 Years", *The Guardian*, Tuesday 20 July 2004.
38. *Ibid.*
39. D.S. Brewer, *ibid.*, p. 105.
40. James, *ibid.*, p.21.
41. Minnis, *ibid.*, p.90.
42. D.S. Brewer, *ibid.*, p. 105.
43. L.D. Benson, "The English Language in the Fourteenth Century: The Status of English" in Chaucer HomePage on site www.courses.fas.harvard.edu/~chaucer/language.html
44. Jessica Wilson, *ibid.*
45. J. Stephen Russel, *Chaucer and the Trivium: The Mindsong of the Canterbury Tales* (Gainesville, Florida: University Press of Florida, 1998), p.9.
46. Benson, *ibid.*
47. John H. Fisher, "Chancery and the Emergence of Standard Written English in the Fifteenth Century", *Speculum*, Vol.52, No.4, (Oct.1977), pp. 870-89.
48. D.S. Brewer, *ibid.*, p. 205.
49. *Ibid.*, p.243.
50. Russel, *ibid.*, p. 8.
51. *Ibid.*, p. 8.
52. D.S. Brewer, *ibid.*, pp. 242- 43.
53. Russel, *ibid.*, pp. 7-8.
54. *Ibid.*, p. 7.
55. Jesus Serrano Reyes and Antonio Leon Sendra, "Chaucer and Montserrat". See www.arrakis.es/%7Ejlserrano/castellon.htm
56. *Ibid.*
57. *Ibid.*
58. *Ibid.*
59. *Ibid.*
60. Jacqueline de Weever, *Chaucer Name Dictionary* (New York and London: Garland Publishing Inc., 1996), "Taur".
61. *Ibid.*, "Ypocras".
62. *Ibid.*, "Aristotle".
63. *Ibid.*, "Al-Mageste".
64. *Ibid.*, "Argus".
65. *Ibid.*, "Haly".
66. *Ibid.*, "Razis".
67. *Ibid.*, "Averrois".
68. *Ibid.*, "Arsechieles".
69. *Ibid.*, "Avycen".
70. *Ibid.*, "Alocen".

71. 5. ص، بدوي.
72. Ibid., p. 9.
73. Sampson, p. 22.
74. 16. ص، بدوي.
75. Jose Luis Barcelo, "Islamic Science Influence in the Development of Medicine". See [www.imam-alasr.com/links/Ethics/Topics in Islamic Medicine](http://www.imam-alasr.com/links/Ethics/Topics%20in%20Islamic%20Medicine)
76. Menocal, ibid.
77. Wilson, ibid.
78. Thomas Glick, "Islamic and Christian Spain in the Middle Ages". See [www.TheLibrary of Iberian Resources online.com](http://www.TheLibraryofIberianResourcesonline.com)
79. Ibid.,
80. Ibid.,
81. Abbas Mahmoud Al-Akkad, *The Arabs Impact on European Civilization*. See www.alazhr.org and Menocal, ibid.
82. Barcelo, ibid.
83. Arie, ibid., p.25
84. Ibid., p.25.
85. Ibid., p.21.
86. Ibid., p. 9.
87. Ibid., p. 9.
88. Ibid., p. 25.
89. James, ibid., p. 28.
90. Ibid., p. 25.
91. Stanford Encyclopedia of Philosophy, "Universities". See <http://plato.stanford.edu>
92. Ibid., "Universities".
93. James, ibid., p.9.
94. Ibid.
95. Barcelo, ibid.
96. Susan Schibanoff, *Orientalism, Antifeminism and Heresy in Chaucer's Man of Law's Tale*. See www.english.ufl.edu/
97. Gittes, ibid., p. 5.
98. Schibanoff, ibid.
99. Ibid.
100. Ibid.
101. Ibid.
102. Ibid.
103. Ibid.
104. Ibid.
105. Barcelo, ibid.
106. Ibid.
107. Ibid.
108. Ibid.
109. Norman Zacour, *Jews and Saracens in the Consilia of Oraldus de Ponte* (Toronto: PIMS, 1990), p. 22.
110. Stephen Schwartz, *A Distant Mirror- The Ornament of the World: How Muslims, Jews, and Christians Created a Culture of Tolerance in Medieval Spain - National Review*, June 17, 2002. See www.findarticles.com

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works

111. Barcelo, *ibid.*
112. Arie, *ibid.*
113. Barcelo, *ibid.*
114. Menocal, *ibid.*
115. John Hooper Harvey, *Medieval Gardens* (London: B.T.Batsford, 1981).
116. Arie, *ibid.*
117. Schwartz, *ibid.*
118. Arie, *ibid.*
119. *Ibid.*
120. *Ibid.*
121. Glick, *ibid.*
122. A.C. Spearing, *The Pardoner's Prologue and Tale* (Cambridge: Cambridge University Press, 1965), p.1.
123. As quoted in المراني p. 19.
124. ص 67 ، بدوي
125. ص 93 ، بدوي
126. ص 95 ، بدوي
127. ص 97 ، بدوي
128. See G. E. Von Grunebaum's "Avicenna's Risala Fi'l-'Isq and Courtly Love", *Journal of Near Eastern Studies*, XI, 4 (October 1952) , pp.233-38 and Abdul-Wahid Lulua's "Courtly Love: Arabian or European? ", *Proceedings of the XIIIth Congress of the International Comparative Association*, Munich, 1988.
129. A. J. Denomy's "An Inquiry into the Origin of Courtly Love", *Medieval Studies*, 6 (1944), pp.175-260.
130. Nadia Ali Ismail, "Chaucer's Use of Romance", M.A. Thesis, University of Baghdad, 1997, pp.124-147.
131. ص 51 ، بدوي See also د. حسن مؤنس ، "الاصول العربية للكوميديا الالهية لدانتى
التيجياري" ، مجلة دراسة العربي ، العدد 142 ، ايلول 1970 ، ص ص 32-40 .

BIBLIOGRAPHY

A: The English Sources

- | | |
|---------------------------------------|---|
| Al-Akkad, Abbas Mahmoud. | <i>The Arabs Impact on European Civilization</i> . See www.alazhr.org |
| Arie, Rachel. | 'Singular and Plural: the Heritage of Al-Andalus- Spain Under the Moors- Al-Andalus: Where Three Worlds Met'. <i>UNESCO Courier</i> , Dec.1991. See www.Furl.net |
| Ba'albaki, Minir | <i>A-Mawarid: A Modern English-Arabic Dictionary</i> , 19 th Ed.Béirut: Dar El-Ilm Lil-Malayan, 1985. |
| Bakhtin, Mikhail. | 'From the Prehistory of Novelistic Discourse,' in <i>Modern Criticism and Theory: A Reader</i> edited by David Lodge, revised and expanded by Nigel Wood, 2 nd Ed.(Essex: Pearson Education Ltd., 2000. |
| Barcelo, Jose Luis. | "Islamic Science Influence in the Development of Medicine". See www.imam-aiasr.com/links/Ethics/Topics in Islamic Medicine |
| Benson,L.D. | "The English Language in the Fourteenth Century: The Status of English". See 'Chaucer Home Page' on site www.courses.fas.harvard.edu/~chaucer/language.html |
| Brewer, D.S. | <i>Chaucer</i> , Third Impression. London: Longman, 1977. |
| -----,(ed.) | <i>Chaucer and Chaucerians: Critical Studies in Middle English Literature</i> . Cambridge: Thomas Nelson and Sons Ltd, 1966. |
| Brewer, Elizabeth. | <i>Studying Chaucer: York Handbook</i> . Essex: Longman House Ltd, 1984. |
| Coghill, N. (Ed & tr. into Mod. Eng.) | <i>Geoffrey Chaucer: The Canterbury Tales</i> . 17 th Middlesex: Penguin Press, 1960. |
| Davis Norman and etal. | <i>A Chaucer Glossary</i> .Oxford: The Clarendon Press, 1970. |
| Denomy, A. J. | "An Inquiry into the Origin of Courtly Love", <i>Medieval Studies</i> , 6 (1944).pp. 157-260. |
| Editorial Board. | <i>Brodies Notes on The Pardoner's Tale</i> . London: Brodies Press, 1974. |

THE MATTER OF ARAB IN CHAUCER : Arabic Loan Words in Chaucer's Complete Works.

المصادر العربية:

بدوي، عبد الرحمن. دور العرب في تكوين الفكر الأوربي. القاهرة، مكتبة الانكلاو المصرية، 1967.

العلاف، بتول ود. حكمت الأوسى، راجعها الأستاذ وهبي ملس، مفردات إسبانية عربية الأصل، طبع على نفقة جامعة بغداد. بغداد: مطبعة الحكومة، 1962.

المراني، ناجية. آثار عربية في حكايات كنتبري، سلسلة دراسات، الرقم 284. منشورات وزارة الثقافة العراقية: دار الرشيد، 1981.

المراني، ناجية، بين العربية والانكليزية / مفردات متناظرة / القسم الأول، ساعدت وزارة الثقافة و الفنون العراقية على نشره. بغداد: شركة التايمس للطبع و النشر، 1979.

المميز، إبراهيم. "الأصل العربي لأول كتاب يطبع في إنكلترا"، آفاق عربية، العدد 3، السنة السابعة، 1981. ص ص 32-39.

مونس، د. حسن. "الأصول العربية للكوميديا الإلهية لدانتي الليجيري"، مجلة العربي، العدد 142، أيلول 1970، ص ص 32-40.

المادة العربية عند جوسر:

المفردات العربية المستعارة في الأعمال الكاملة

للباحث

عبد الستار عبد اللطيف مال الله

تعد هذه الدراسة الفصل الأول من مشروع بحث مسهب قيد الاتجاز هدفه استغوار ما يسمى بـ "المسألة العربية" في أعمال جفري جوسر (ت. 1400)، المادة التي أغفلها أو استهان بها جل من تصدى لجوسر من الأوربيين الذين افروا ثلاثة مئاهل غرف منها الشاعر، كَوْن المئهل الأول "مادة فرنسية" و الثاني "مادة إيطالية"، و الثالث "مادة إنكليزية".

يقصد بـ "المسألة" كل أمر نهله الشاعر من خزنة التراث أو اللغة أو الحياة لمجتمع يعينه متخذة بشكل عام مظاهر عدة، منها مظهر (مفردات) وافدة من لغة أخرى جرت على لسان الشاعر جري لغته الأم أو مظهر (حبكيات) أو (شخصيات) أو (أماكن) أو (أزمان) أو (موتيفات) أو (أفكار) أو (روابط) أو (بنى سردية) من آداب شعوب اتصل بها أو عايش بين ظهرانيها أو قرأ عنها فضمنها في قصائده أو حكاياته أو مقالاته.

سعى القاصد لتطبيق هذا المفهوم مركزاً على المظهر الأول "للمادة العربية" المتجسد في "المفردات المستعارة" منها التي أخصيت و قويت مغايتها وصرفها وجرسها كما وردت سواء في كل أعمال جوسر أو في اللغات الأوربية (التي استقى الشاعر غيرها المفردة العربية) ثم رتب ترتيباً أبجدياً تارة، و زمنياً بحسب ورودها في الأعمال الكاملة تارة، و بحسب المئاهل الثلاث تارة أخرى.

لقد خرج الفصل بنتائج مفادها، أولاً: أن عدد المفردات فاق التسعمائة مفردة عربية لموضوعات منه ما لسه صليبية بالقرن المسلم (أو دينهم و رجالاتهم و علومهم و فلسفتهم و ثقافتهم و حياتهم و المصطلحات المستخدمة في هذا الشأن أو ذاك) و منه ما ليس له صلة بالعرب، و ثانياً إن المفردات امتدت، بمنحى تصاعدي، من الأعمال المبكرة التي كتبت أيام الصبا و حتى المتأخرة، الشعرية و النثرية، المطولات و القصار، الأصيلية و المترجمة مما يعني أن "المادة العربية" مظهرها الأول كمفردات ظاهرة شاملة في جوسر بدأت بمحاولاته الأولى و حتى أروع كتاباته، و تطرق الفصل في أبوابه الخمس لأصناف هذا الاستخدام بالشرح و التحليل.