

A h m a d N A Z M I

**COMMERCIAL RELATIONS
BETWEEN ARABS AND SLAVS**
(9th - 11th centuries)

Warszawa 1998

Big 8*, pp. 299, including 5 figures and 3 maps. Paper.

Price: \$ 40.00

"The main aim of this study to present through selected texts the major Muslim works of geographical and historical literature which deal with the matter of trade with northeastern Europe during the period from the 9th to the 11th centuries". Chapters: Survey of sources; The world of commerce; The middlemen of trade; Commercial exchange and trading commodities; Trade routs; The monetary question. Annexes. Bibliography. Index.

Available from:

The Enigma Press

ul. Borsucza 3/58, 30-408 Kraków, Poland

Fax: [48 12] 422-67-93 ; E-mail: zjkapera@vela.filg.uj.edu.pl

FOLIA ORIENTALIA
VOL. 35 1999
PL ISSN 0015-5675

EWA STALA

THE POSSIBLE ORIGINS OF SPANISH 'CAMIZ'

In 1966 in "Revista de dialectología y tradiciones populares" appeared "Inventario de los bienes moriscos en el Reino de Granada" ("Inventory of Moorish goods in the Kingdom of Granada") by J. Martínez Ruiz. The whole set of documents spans the period from 1549 to 1568 and may be divided chiefly into three main groups:

1. Lists of dowries and coins;
2. Inventory of goods and chattels;
3. Inventory of real estate.

According to the author, bearing in mind the abundance of consulted material in the Alhambra Archive, only those documents richest in the lexical forms were chosen.

As in all preliterary documents, a great variety of forms can be easily observed. In addition, the notary who wrote them was bilingual and wrote in a kind of Italian-Spanish jargon, which might have contributed to the polymorphism of the lexical forms (Martínez 1966: 7).

It is in the document XXV from 1559 (L-34-13) where the word "camiz" appears and, as far as our analysis is concerned, it is the only case in these documents. The whole context is: "una toca de seda y otra de camiz" (Martínez 1966 : 251).

It is rather improbable that the notary had confused it with *camisa*, as *camisa* also appears in the same document: *una camisa labrada de oro de onbre, una camisa de muger, una camisa labrada de granada, otra camisa morisca*, etc. In all such cases the form *camisa* is used.

Ruiz Martínez does mention the word "camisa" in his lexicon and admits that the form is from Latin and came originally from Celtic (Martínez 1966: 78).

Corominas (1980: 787) seems to corroborate the Celtic origin of the word, but at the same time mentions the cognation with High German *hemidi* (to-

day *hemd*) and Anglosaxon *cemes*. In any case, he admits that the problem is intricate and has yet to be resolved. With regard to *camiz*, Corominas claims that the Arab forms *qāmiš*, *qāmuš* 'shirt' and Mozarabic *camíz* 'alb' come from the Greek 'χαμάδον'. As well, the Catalan form *camis* means 'alb', so nowhere does the word *camis* seem to refer to any type of cloth. In Polish *kamis* meant as an Arab word but of Latin origin, referred only to "cotton bottom cloth, night-gown, shroud" (Trzaska, 1939). Dozy (1845: 317-375) mentions various types of cloth from which the shirts were made ("tuile de Venise, lin, coton, mousseline, soie, soie et coton a raies"), their colors (mainly white and black), cut and adornments but nowhere does the word *camisa* appear as the name of the cloth itself.

The whole context points to meaning of 'type of cloth' and not 'shirt, alb'. So what is *camiz*?

There seem to be at least two ways of solving this problem: either to admit that the author of the documents is describing a coif made out of a shirt or to accept the Arab form *qimaš* 'cloth' or rather its hypothetical and dialectal form **qamiš*. In the dictionary of Wehr (1974: 790) we find: *qumáš* 'fabric material, cloth' and *qammáš* 'draper, cloth merchant'. Lane (1885: 2563) explains the application of *qumáš* to 'any kind of woven stuff, whether linen, cotton, or silk.'

The pass from the short *i* into *a* could be explained by the variety of manners of vocalizing according to the region. Other examples of this phenomenon can be observed in these same documents: Hisp.-Arab. *al-marášša*, Arab. *mirášša*, Hisp.-Arab. *al-malḥāfa* Arab. *mīlḥafa* eg. The pass from the long *a* into *i* might be caused by imala (*fadán/fadín*, *ridá/redí* eg.).

As the word, however, is quite short, as another explanation for these changes, the metathesis may be accepted.

The form *camisalium* (English *chainsil*) 'fine linen cloth' which appeared in the nomenclature of Spanish cloths in the XIII century and in French (*cainsil*, *chainsil*) 'fine linen material for shirts' (Solalinde 1969: 71) seems to corroborate this thesis.

REFERENCE

1. Corominas J. (1980): *Diccionario crítico de la lengua castellana e hispánica*, Madrid.
2. Dozy R. (1845): *Dictionnaire détaillé des nomes des vêtements chez les Arabes*, Amsterdam.
3. Lane E.W. (1885): *An Arabic-English Lexicon*, part 7, London.

4. Martínez Ruiz J. (1966): "Inventario de los bienes moriscos en el reino de Granada (s. XVI)" in: *Revista de dialectología y tradiciones populares*, Madrid, vol. 22, pp. 1-293.
5. Solalinde J. Alfán de (1969): *Nomenclatura de los tejidos españoles del s. XIII*, Madrid.
6. Trzaski (1939): *Encyklopedyczny słownik wyrazów obcych*, ed. Trzaska, Evert, Michalski, Warszawa.
7. Wehr H. (1974): *A Dictionary of Modern Written Arabic*, Beirut.