IBN KHALDŪN IN HIS SUBJECTIVE LEXICON. THE EMOTIONAL CONSTELLATION OF AN INTELLECTUAL IN TRANSITION[*]
Ibn Jaldūn en su léxico subjetivo. La constelación emocional de un intelectual en transición

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Abstract: This study is a linguistic analysis of the subjective lexicon used by the North African thinker 'Abd al-Raḥmān Ibn Khaldūn (d. 1406) in the epilogue of his historical work *Kitāb al-ʿIbar*, known as *Taʿrīf*, in which he writes a biography of himself. The paper outlines the usefulness of building an analytical schema of the linguistic phenomena in which the first person emerges, especially in self-referencing, actions, emotions, and evaluations, in order to fully grasp the complexity of Ibn Khaldūn's self-expression. A hybrid quantitative and qualitative methodology helps to extract, organize, analyze, and interpret his use of language to express himself in relation to the narration of his life's journey and his psychological evolution. The data show an intimate expression of a premodern Arabic subject, leading *Taʿrīf* to be considered an evolutionary link to the modern autobiography, which takes on great significance in the process of cultural transition of the Islamic West towards European modernity.

Resumen: El presente estudio se centra en el análisis lingüístico del léxico subjetivo utilizado por el pensador norteafricano 'Abd al-Raḥmān Ibn Jaldūn (m. 1406) en el epílogo de su obra histórica *Kitāb al-ʿIbar*, conocida como *Taʿrīf*, donde se biografía a sí mismo. El objetivo es esbozar la utilidad de construir un esquema analítico de los fenómenos lingüísticos en los que emerge la primera persona, especialmente en la autorreferencia, las acciones, las emociones y las evaluaciones, para captar la complejidad de la autoexpresión de Ibn Jaldūn. Una metodología híbrida cuantitativa y cualitativa ayuda a extraer, organizar, analizar e interpretar su uso del lenguaje para expresarse en relación con la narración de su trayectoria vital y su evolución psicológica. Los datos muestran una expresión íntima de un sujeto árabe premoderno, lo que lleva a considerar el *Taʿrīf* como un eslabón evolutivo de la autobiografía moderna, que adquiere una gran importancia dentro del proceso de transición cultural del Occidente islámico hacia la modernidad europea.

Key words: Ibn Khaldūn. Islamic West. Transition. Modernity. Subjectivity.

Palabras clave: Ibn Jaldūn. Occidente islámico. Transición. Modernidad. Subjetividad.

> Word meanings register with great sensitivity what is going on in the world (as interpreted by different human groups at different times), but they register these things, so to speak, in a code, and this code needs to be cracked before the records of these highly sensitive instruments can be read[1].

1. INTRODUCTION

The Strait of Gibraltar is a complex trading area highly favorable for exchange and innovation, due to it being one of those intercultural hybrid frontiers[2] disputed by empires. With the long-lasting stability of the political borders of the different nations that have developed since the beginning of the modern European era, the aforementioned feature of the Strait has been blurred, making it necessary to examine the centuries that have shaped this Euro-African region as we know it today. Of particular interest is the cultural transition initiated after the Almohad Empire's fall in the thirteenth century, which continued after the unification of the Castile and Aragon's Hispanic crowns, until the expulsion of the Moriscos at the beginning of the seventeenth century. Especially relevant is the period of splendor that encompassed the second half of the fourteenth century, motivated by a network of intellectuals —which extended throughout the different regions of the Islamic West—, who participated in the modern epistemological turn with a hybrid proposal, where individualism, empiricism, and spirituality met for a short period of time[3].

These individuals' textual legacy reflects life experiences that convey, in the first person, their struggles for survival between two worlds. On the one hand, a world in retreat, created by the Umayyad Caliphate of Cordoba, and later expanded by the Iberian Muslim kingdoms that followed in its footsteps, and by the North African empires of the Almoravids and Almohads. On the other hand, an advancing world, that of the European Christian kingdoms, which had been nurtured by the ones that came before, effectively building the modern empires. The efforts of this intellectual elite also depended, to a greater extent, on another transition, which ran parallel to the Western one in the Near East, where the Islamized Turks advanced on the last bastion of the ancient world until the Ottomans replaced Byzantium and took over the remains of the Arab-Islamic Empire. In this global context, the life of the North African thinker 'Abd al-Raḥmān Ibn Khaldūn (Tunis, 1332 – Cairo, 1406) comes to light, one of the Western figures who was actively moving within this political arena and writing about it with a

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1. Goddard and Wierzbicka. *Words and meaning*, p. 2.
2. Barkey. *Empire of difference*, pp. 42, 61-62.
3. Jreis. "Inhabiting the Strait".

modern lucidity[4]. As Al-Musawi notes, "in him as a scholar and signifier we also have the Muslim west both in conversation and at war with the Muslim east"[5].

Ibn Khaldūn wrote his biography as an epilogue to his monumental work on universal history known as *Kitāb al-ʿIbar*. As had been the case with his introduction to said work —the famous *Muqaddima* into which he pours his thoughts—, his biography also receives an independent character often referred to as *Taʿrīf* or *Riḥla*, as it responds to a hybrid genre between biography (*tarjama*) and travel account (*riḥla*). In the *Taʿrīf*, Ibn Khaldūn tells the story of his life from his Andalusi ancestors in Seville, until shortly before his death in Cairo, and includes historical paragraphs, poetry, correspondence, and sermons. His biography then becomes the story of his travels through the Maghreb from his homeland, Ifrīqiya, his two incursions into the Iberian Peninsula, and his exile to Mamluk Egypt. After moving through the entire territory of the Islamic West without finding any stability, he left from an area governed by Amazighs and Arabs, vassals of Castile, to another where some Turks —Mamluks— ruled while threatened by other Turks —Timurids[6]. For Ibn Khaldūn, the Maghreb was his homeland, where he had grown up, and Egypt —with Cairo rising as both a center of knowledge and a prominent exile destination in the Arab-Islamic world—[7] was the place where his generation was (*ahl jīlī*)[8]. He experienced the urge for a renewed epistemological paradigm in the advent of modernity, making his *Taʿrīf* the best way to rethink his life's complexity[9].

For this reason, the present study aims to analyze the use that Ibn Khaldūn makes of subjective language in this work, to identify the codification of his experience within that context. The *Taʿrīf*'s accessible language and its first-person narration makes it a good starting point for establishing an organizational schema of the subjective lexicon according to its linguistic patterns. This initial outline will enable further progress in subjectivity research within a larger corpus of texts and comparative approaches. The methodology seeks to pave an analytical and structured path situated in connection with a specific cultural context, which will give access to the world conveyed in its discursive legacy.

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4. The importance of this thinker has been noted in comparison with the Neapolitan Giambattista Vico (d. 1744) in the study of the cultural exchange around the early modern Mediterranean, between the Mamluks, the Ottoman Empire, and the Italian Renaissance principalities: Dayeh and Messling. "Early modern 'new sciences'".

5. Al-Musawi. *The medieval Islamic Republic of letters*, p. 25. On Ibn Khaldūn see: Viguera. *Ibn Jaldun. El Mediterraneo en el siglo XIV*; Fromherz. *Ibn Khaldun, life and times*; Alatas. *Ibn Khaldun*.

6. On this matter, see: Fischel. *Ibn Khaldūn and Tamerlane*.

7. Al-Musawi. *The medieval Islamic Republic of letters*, pp. 5-7.

8. Ibn Khaldūn. *Riḥla*, p. 295.

9. Tritar. "Ibn Ḫaldūn dans le *Taʾrīf*", p. 106; Jreis. "Inhabiting the Strait", pp. 224-225.

This work is developed along three main sections before reaching its conclusions. It begins with a definition of subjectivity, with attention to the terminology of different contemporary disciplines and the premodern subject's own perspective. The central part elaborates a quantitative methodology, which serves to extract instances and patterns of language present in the discourse, to finally analyze the characteristics of the subjective expression and its contextual meaning. The analysis ends with a remark on the genre issue.

2. *THE EXPLICIT SUBJECT*

In this study, subjectivity is the self-expression of a premodern subject, like Ibn Khaldūn, and is centered on the individual's point of view[10], maintaining the awareness that it is part of various collective spaces that require other perspectives of analysis. His subjective language develops within 'emotional communities'[11], where the vocabulary[12] being used, as well as its variations, indicate sociopolitical changes and the influence of dominant ideologies; it is, therefore, in agreement with communal psychological states, such as those reflected in the sermons (*khuṭab*) aimed at promoting a collective consciousness[13].

The study of this individual subjectivity is limited to its explicit linguistic manifestation. The identification of implicit subjectivity requires a degree of interpretation on the part of the researcher that hinders scientific replicability and standardization, which are fundamental for establishing the macro-connections necessary to achieve intercultural visions.

2.1. *Terms and disciplines*

The linguistic analysis explores the self-expressive characteristics of the work empirically and systematically, and unravels the particular aspects that define Ibn Khaldūn's subjectivity in his discourse.

In linguistic studies, there are alternative ways of referring to individual subjectivity or self-expression, such as 'evaluation' and 'stance', or 'epistemic stance'. 'Evaluation' is subjectivity focused on a specific topic; 'stance' includes both 'evaluation' and 'subjectivity', and encompasses the lexical and grammatical expressions of personal feelings, attitudes, value judgments, and commitments[14].

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10. Reynolds (ed.). *Interpreting the self*; Jreis. "Contextos de autoexpresión", pp. 130-147. On self-expression in the Arabic language, see also: Roman. "L'expression du «je»".
11. Rosenwein. *Emotional communities*.
12. Rosenwein. *Generations of feeling*, pp. 5-6.
13. Jones. *The power of oratory*, pp. 45-46.
14. Englebretson. "Stancetaking in discourse", pp. 5, 16-18.

In corpus linguistics, determining the 'stance' is problematic because it is not a question of considering a single form, but consider one among several forms of meaning. Although it is possible to identify several forms associated with the stance, it is not enough to regard them as individual items within their immediate co-text; there must be a deep understanding of the totality of their discourse of choice in order to interpret the role of the stance in it. Therefore, analyzing the discourse with this methodology has to be both a quantitative and qualitative task[15].

This study uses broad terminology to maintain an interdisciplinary approach, since it varies according to the discipline. In Natural Language Processing (NLP) —an area of Data Engineering—, the terminology is less relevant than in linguistics or in literary theory to refer to the analysis of subjectivity in language, which falls within what is known as 'sentiment analysis' or 'opinion mining'. The term 'opinion' can designate without restriction: opinion, sentiment, evaluation, appraisal, attitude, and emotion, simply because most studies focus on opinions that express positive or negative feelings[16]. Nevertheless, the terminology is explored, creating new terms such as 'private state' to refer to opinions, beliefs, thoughts, feelings, emotions, goals, evaluations, and judgments[17].

For all these reasons, the term 'subjectivity' will henceforth be used, in its broad sense of self-expression, to explore an approximation between quantitative methodology and humanistic research, fundamentally hermeneutic[18]. The qualitative aspect corresponds to the analysis of discourse as the use of language within its social context[19]. It consists of an approach to discourse as a reflection of needs, ideologies, beliefs, and intentions, without distinguishing between text and discourse, or losing sight of the hermeneutic problems posed by the interpretative process[20].

The quantitative aspect is related to the current that leans towards the scientific method, which has led disciplines, such as neuroscience or computational linguistics, to displace others closer to interpretation, such as psychology or philology, respectively. This inclination is impacting the humanities that seek to adhere to scientific epistemology. The process of knowledge construction is much more agile, and the truths defended today will be quickly gotten over tomorrow; it weights replicability as a quality framework and requires, on the part of the hu-

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15. Hunston. "Using a corpus to investigate stance", pp. 27-28.
16. Liu. *Sentiment analysis*, p. 1.
17. Wiebe; Wilson and Cardie. "Annotating expressions of opinions and emotions", p. 4.
18. Kuhn. "Computational text analysis within the humanities", pp. 565-602.
19. Spiegel. *The past as text*, p. XVIII.
20. Partington; Duguid and Taylor. *Patterns and meanings in discourse*, pp. 3-4.

manist, a deep immersion in other disciplines without losing sight of their me-
thodological foundations[21].

Engaging in computational linguistics and Natural Language Processing ena-
bles a simplified structuring of the problem by elaborating an information annota-
tion schema, and forces a different view on the data by transforming the text into
a script. This confluence makes new conceptualizations possible, leading the hu-
manities to become aware of the paradigms under construction, not only in rela-
ted disciplines, such as psychology or linguistics, but also in those that seem to be
at an insurmountable distance, such as neuroscience or data science.

2.2. *Action, emotion and evaluation*

Following this hybrid methodology, the linguistic analysis of a premodern
subject is, in this case, not only justified by the fact of its exclusive presence in
the textual legacy, but also by the theory of language[22] that Ibn Khaldūn himself
succinctly indicates in the *Muqaddima*:

> It should be known that language [*lugha*], as the term is customarily used, is the ex-
> pression [*'ibāra*] by a speaker [*mutakallim*] of his intention [*maqṣūd*]. Such expression
> is an act [*fiʻl*] of the tongue [*lisān*] which originates in an intention [*qaṣd*] to convey
> the meaning [*ifāda*] of speech [*kalām*][23].

Ibn Khaldūn explains his understanding of the importance of the psychologi-
cal aspect of semantics (*'ilm al-dalāla*)[24]. For him, words are above ideas, in the
sense that their correct use and understanding allows the effective communication
of ideas[25]. That is why he states in the *Taʻrīf*, referring to his completion of the
Muqaddima, that "the speech [*kalām*] and the concepts [*maʻānī*] flowed like a
torrent over the ideas [*fikr*]"[26]. Language, therefore, is loaded with the speaker's
intention to express meaning through their discourse, and its effectiveness in
providing that meaning depends directly on their ability to use words, as can be
seen in the prominent place conferred to rhetoric (*al-balāgha*) in the Arabic lan-
guage. This supports the great relevance given in this study to Ibn Khaldūn's use
of the lexicon in his *Taʻrīf*, which takes on particular significance when one bears

21. Plamper. *The history of emotions*, pp. 240-250.
22. Ahmad. *The Epistemology of Ibn Khaldūn*, p. 130.
23. Ibn Khaldūn. *The Muqaddimah*, vol. 3, p. 320, and *Kitāb al-ʻIbar*, vol. 2, p. 474.
24. ʻAbd al-Khalīl. *'Ilm al-dalāla*, pp. 26, 40.
25. Cooke. "Ibn Khaldun and language", pp. 180-182.
26. Ibn Khaldūn. *Riḥla*, p. 188.

in mind, as Manzano points out[27], the high conceptual value that he imbues his *Muqaddima* with, through a careful lexical selection that is obsessively precise.

Reading the *Taʿrīf* is enough to develop an awareness of the simplification of language that its author undertakes to make his discourse accessible to the general public[28], in contrast with the elitist tendency toward ornament in the prose of his contemporaries. By avoiding ornate prose, he makes it possible to clearly define two areas where the use of subjective language occurs explicitly:

— Actions exercised by the subject.

— Emotions[29] and evaluations expressed by the subject.

As it will be seen later in detail, the actions' analysis revolves mainly around the verbs used by the subject, related to their morphology, semantics, and context. The emotions sometimes overlap with the aforementioned area and are also present in the nouns and specific expressions. The evaluations focus, fundamentally, on expressions and adjectives. Emotions and evaluations acquire, according to their context, positive, negative, and sometimes neutral valences.

3. *METHODOLOGY*

The annotation makes use of a digital version of al-Ṭanjī's edition of the *Taʿrīf*.[30] The normalized[31] text is from OpenITI (Open Islamicate Texts Initiative)[32], a collection of premodern Arabic texts[33] set for computational analysis. OpenITI draws its corpus[34] from al-Maktaba al-Shamela[35], a website that stores digitized Arabic texts from the beginning of the Islamic era to modern times. As al-Shamela lacks a corpus design, OpenITI converts the EPUB versions of these

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27. Manzano. "Ibn Jaldūn", p. 590.

28. Ibn Khaldūn. *Riḥla*, p. 75.

29. Rosenwein does not differentiate between 'emotion', 'affection', 'feeling' or even 'passion', *Generations of feeling*, pp. 7-8. Within the historical studies on emotions, the terminology is diversified with terms such as 'affect', 'appraisal', 'basic emotions', 'emotional practices', among others, to meet a different complexity of analysis, Plamper. *The history of emotions*, pp. 301-307.

30. Ibn Khaldūn. *Riḥla.* The work is translated into French and Spanish: Ibn Khaldūn. *Autobiographie*; Jarmouni. *Ibn Jaldún*.

31. Normalization in NLP is, mainly, the disambiguation of spelling. In Arabic: cleaning *tashkīl*, differentiating between *yāʾ* and *alif maqṣūra* if needed, and replacing all medial and final *hamza* with the standalone one, Habash. *Introduction to Arabic natural language processing*, pp. 21-23.

32. https://github.com/OpenITI/0825AH/tree/master/data/0808IbnKhaldun

33. Nigst *et al.* "OpenITI: a machine-readable corpus of Islamicate Texts (version 2021.1.4)". This version includes 6,236 unique works written by 2,582 authors http://kitab-project.org/2021/02/12/openiti-release-2021-1-4/.

34. Belinkov *et al.* "Shamela".

35. http://shamela.ws/

documents into a specially designed markup format, with a light-weight[36] tagging schema, called OpenITI mARkdown[37].

3.1. *Annotation schema*

The analysis of the text takes into consideration three different dimensions:

— The structure of the work's contents.

— The different genres present in it.

— The relevant linguistic phenomena to define the subjective lexicon of its discourse.

To organize the *Ta'rīf* and achieve a more detailed analysis, the division in Table 1 takes into account Ibn Khaldūn's geographical movements[38], providing more information than the usual three-stage division, which considers his training and political and academic activities[39].

Structure	Period	Description	Pages
Family	-	Arabic and Andalusi origins; establishment in the Ḥafṣid Sultanate.	26-36
Ifriqiya_1	1332-1354	Birth in Tunis; training; first job; departure.	36-67
Maghreb_Aq_1	1354-1362	Beginning of his career in the Marinid capital of al-Maghrib al-Aqṣà with the sultan Abū 'Inān; imprisonment; support for Abū Sālim's enthronement; intrigues of Ibn Marzūq; departure.	67-83
al_Andalus_1	1362-1365	Refuge in Granada with the help of the Naṣrid sultan Muḥammad V; ambassador at the court of the Castilian King Pedro I (Seville); indifference from the part of Ibn al-Khaṭīb; departure.	83-95
Magreb_Aw_1	1365-1372	Stay in al-Maghrib al-Awsaṭ without political support; involvement in the clashes between the Marinid sultan 'Abd al-'Azīz and the Zayyānid sultán Abū Ḥammū in Tlemecen; departure.	95-181
Maghreb_Aq_2	1372-1374	Attempt to settle in Fez; departure.	181-186

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36. Less complex than TEI (Text Encoding Initiative) XML: http://www.tei-c.org/

37. https://alraqmiyyat.github.io/mARkdown/

38. The pages correspond to al-Ṭanjī's edition, Ibn Khaldūn *Riḥla*.

39. Alatas. *Applying Ibn Khaldūn*, p. 4.

al_Andalus_2		1374-1375	Attempt to settle in Granada; departure.	186-187
Maghreb_Aw_2		1375-1378	Shelter at Qalʻat Ibn Salāma; Beginning of the *Tārīkh* and conclusion of the *Muqaddima*[40]; recovery from a serious illness; departure.	187-188
Ifriqiya_2		1378-1382	Return to Tunis; conclusion of *Tārīkh* on the request of the Ḥafṣid sultan; departure by boat to Alexandria.	188-199
Egypt_1		1382-1387	Making a name for himself in the high society of Mamluk Egypt; his family's shipwreck; teaching and work revision; intrigues against him; loss of his teaching post; departure to the pilgrimage.	199-209
Pilgrimage		1387-1388	Pilgrimage to the holy places of al-Ḥijāz and return to Cairo.	209
Egypt_2		1388-1400	Involvement in a rebellion against the Mamluk sultan.	209-274
	aside_1		Details of his professional activities in Egypt.	221-246
	aside_2		History of the Mamluk sultanate and the rebellion.	246-259
Palestine		1400	Visit to Jerusalem during the first Mamluk campaign in Syria, due to the advance of the Timurids[41].	274
Egypt_3		1400	Return to Cairo; disagreements with the new Mamluk sultan and intrigues; loss of his cadi post; forced to leave to defend Damascus besieged by Timur Lang.	274-287
	aside_3		History of mankind up to Timur Lang.	275-286
Syria		1400-1401	Surrender of Damascus together with other notable characters; meeting with Timur Lang and delivery of a geographical description of the Maghreb.	287-297
Egypt_4		1401-1405	Return to Cairo; final years.	297-300

Table 1: content structure in the *Taʻrīf*

40. Manzano. "Ibn Jaldūn", p. 584.
41. Manz *et al*. "Tīmūrids".

Concerning the genres, the annotation distinguishes between narration, poetry, letter (*risāla*), decree (*ẓahīr*) and sermon (*khuṭba*). Figure 1 shows the distribution of these genres in the different sections of the *Taʿrīf*'s content structure. Figure 2 shows their internal distribution within the 'al_Andalus_1' stage, as an example. This study focuses on analyzing the subjective language present in the narration, excluding the other genres and the transcription of dialogues within it. The narration is a first-person discourse less subject to literary conventions, as is the case with poetry or sermons; and it is more intimate and direct, as if it were addressed to the bulk of anonymous readers and not to a colleague or authority to whom he owes a protocol of communication, as is the case with letters or dialogues.
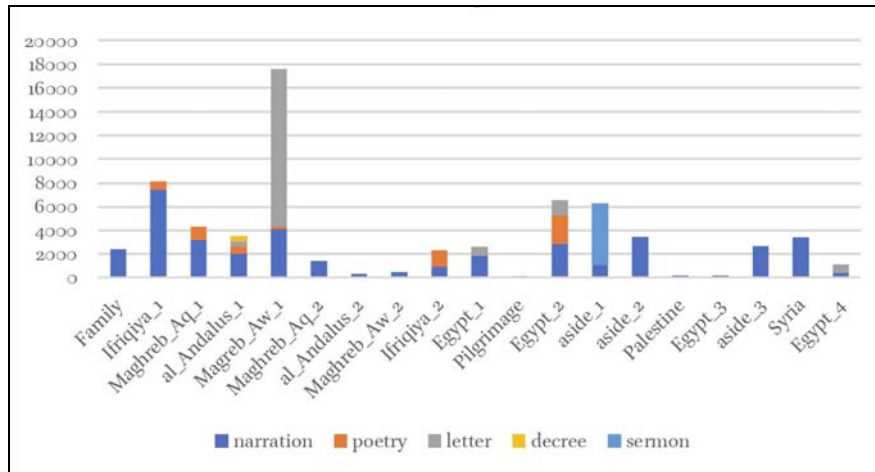

Figure 1. Genres distribution along the *Taʿrīf*

The annotation schema of linguistic phenomena is a simplified[42] and specific outline of this study's object, inspired by two areas of Natural Language Processing: morphological analysis[43] and sentiment analysis[44]. Automatic annotation at this initial stage of the research, and in this relatively small data set, is not ade-

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42. See an example of a more elaborated simplification at: Ibrahim and Hardie. "Accessible corpus annotation for Arabic".
43. Habash. *Introduction to Arabic natural language processing*, p. 65.
44. Leemans. "Large data set mining".

quate to achieve a higher degree of control and precision[45] when analyzing a phenomenon as complex as subjective expression.
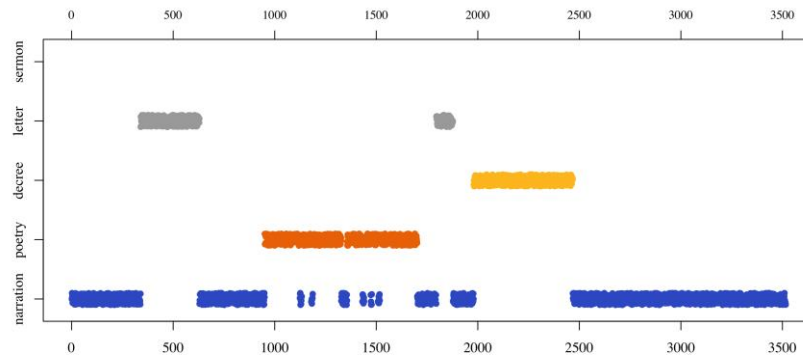

Figure 2. Internal genres distribution within 'al_Andalus_1' stage

The Arabic language tools[46] must face their complex morphology challenges and are more efficient with Modern Standard Arabic and its dialects, than with Classical Arabic. They can automatically identify grammatical categories and lexemes, with a percentage of error[47] that fades when dealing with linguistic phenomena identifiable in large amounts of data, but makes it challenging to define phenomena that largely depends on syntax, semantics, and context. This manual annotation considers morphological, lexical-semantic and syntactic aspects, seeking to recognize specific linguistic patterns that can later define computational analysis guidelines. The following distinctive categories of the subject's expression have been identified:

— Independent first-person singular (*anā* / I) and plural (*naḥnu* / we) pronouns.

— Nouns with first-person pronominal suffix and subject reference:

- of direct reference to the subject (*e.g. nafsī* / myself);
- of close relationship with the subject (*e.g. 'azmī* / my determination).

— First-person verbs:

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45. Fuoli and Hommerberg. "Optimising transparency, reliability and replicability", pp. 315-349.

46. Pasha *et al.* "MADAMIRA".

47. An example of this is the confusion of verbs in the first person singular past tense with verbs in the third person singular feminine past tense, identifying *inqabaḍtu* (I wirthdrew) as *inqabaḍat al-'arab* (the Arabs withdrew).

- First-person singular (*e.g. wulidtu* / I was born).
- First-person plural (*e.g. qulnā* / we said):
  - Nosistic: when it is an action of the subject referring in the plural to him or herself.
  - Collective: when it is an action of the subject within a group.

— *Maṣdar*[48] implying an action of the subject:

- with the subject in genitive (*e.g. ittiṣālī* / my communication);
- with the direct object in genitive and a first-person pronominal suffix (*e.g. dhikr khulūṣī* / the mention of my escape)[49].

— Words or phrases the subject uses to express emotion or evaluation, specifying positive, negative, or neutral valence:

- First-person verbs that express emotion (*e.g. ightabaṭtu* / I rejoiced).
- Nouns that refer to a subject's emotion (*e.g. istīḥāsh* / loneliness).
- *Ḥāl*-s, when they refer to a subject's emotional state (*e.g. mu'taziman* / determined).
- Evaluation verbs:
  - First-person verbs (*e.g. aḥtasib* / I reckon).
  - Descriptive verbs (*e.g. kathurat* / [something] multiplied).
- Nouns that describe a value (*e.g. ḍakhāma* / greatness).
- Evaluative adjectives (*e.g. ghazīr* / copious).
- Idioms that imply an emotion or an evaluation (*e.g. Kāna baḥran zākhiran* / He was a full sea / He had a <u>vast</u> knowledge).

4. ANALYSIS[50]

The most evident presence of the author's voice is in the independent pronouns and first-person singular verbs. As for the pronouns, *anā* (I) appears 53 times, 41 of which can be found in the narration, as opposed to 4 of *naḥnu* (we). These instances exclude those that appear in letters sent to the author, in poetry composed by others, or in dialogues that he transcribes in the work. Hence the importance of annotating the genres, distinguishing between the letters and poems by the author and those he either receives or transcribes from others, and indicating the transcription of dialogues.

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48. See the next section.

49. The literal translation has sometimes been held to better account for the phenomenon. When that happens, it will be improved on a footnote as follows: 'my escape's mention'.

50. Any instance of the *Ta'rīf* text contained in this analysis can be traced in the body of the digitized text of the work in OpenITI. In this digital version, the pagination of the edition is annotated, so it can also be located within the content structure presented in Table 1.

In addition to pronouns, there are nouns with a personal first-person pronoun that are usually part of common expressions, and denote direct access to the subject, such as *nafsī* (myself), *ḍamīrī* (my heart or mind), or *ḥālī* (my condition). The most widely used is *nafsī*, and it usually concurs with intimate moments that Ibn Khaldūn shares in a confessional tone with his readers, as in the following instances:

نكرته نفسي

Nakarathu nafsī

My soul disapproved it

زورت في نفسي كلاماً

Zawwartu fī nafsī kalāman

I prepared speech in my mind

Less common, but very relevant, are other nouns that, because of their meaning, are closely related to the subject, such as *'azm* (determination) or *maṣāb* (affliction)[51]:

انثنى عزمي

Inthanà 'azmī

My determination turned away

وافق ذلك مصابي بالأهل والولد

Wāfaqa dhālik maṣābī bi-l-ahl wa-l-walad

That coincided with my affliction upon family and children

4.1. *Action*

The first-person singular verbs reach a total of 780 appearances throughout the *Ta'rīf*, with 318 different verbs[52]. Of these verbs, 216 are *hapax legomena*, that is, words that appear only once in the text or corpus, of which the high frequency is usually associated with the presence of subjectivity, in addition to being used to clarify doubts about authorship[53]. The first-person *hapax* verbs are im-

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51. See section 4.2.

52. 54 of these verbs appear only in the present tense and 20 in both present and past tenses. Several verbs in the present tense are preceded by an auxiliary verb in the past tense (*kuntu* / I was) or a particle of negation, or are otherwise in the poetry.

53. Baker; Hardie and McEnery. *A Glossary of Corpus Linguistics*, p. 81; Wiebe *et al.* "Learning subjective language"; Shakir. "Authorship verification in Arabic using function words".

portant because the author makes use of unique actions at specific moments while narrating his life story. The other 102 repeated verbs usually revolve around expected semantic fields, given the work's nature: verbs of learning, profession, displacement, and social relations. 165 of the 216 *hapax* verbs are in the narration and 23 of these verbs are in the present tense (in red). Table 2 shows[54] the 165 *hapax* verbs following the previously stated content structure (in cream; sections without instances are in gray), highlighting those that mark highly subjective moments (in purple) and maintaining, for information purposes, those used within a transcribed dialogue (in blue).

A reading of the context in which the first-person singular *hapax* verbs appear, allows us to trace the author's psychological evolution related to his unique actions throughout his life stages. The following selection of verbs (in purple in Table 2) shows, abstractly, the complexity of Ibn Khaldūn's subjective lexicon in the progression of his discourse:

— Ifriqiya_1: 'I rejoiced' (*ightabaṭtu*), 'I escaped' (*najawtu*).

— Maghreb_Aq_1: 'I neglected' (*ghafiltu*), 'I was alone' (*infaradtu*), 'I surmounted' (*irtakabtu*), 'I withdrew' (*inqabaḍtu*), 'I refrained' (*qaṣṣartu*), 'I act conceitedly' (*udillu*), 'I abandoned' (*hajartu*), 'I resolved' (*ajmaʿtu*).

— Al_Andalus_1: 'I perceived [by the nose] / I smelt' (*shamamtu*), 'I made [a thing] covert' (*ʿammaytu*).

— Maghreb_Aw_1: 'I esteemed allowable' (*istabaḥtu*), 'I excused myself' (*iʿtadhartu*), 'I made [a thing] easy' (*hawwantu*), 'I make [a thing] steadfast' (*uwaṭṭidu*), 'I became unable to proceed' (*inqaṭaʿtu*), 'I became safe' (*khaluṣtu*).

— Al_Andalus_2: 'I imposed as burden' (*ʿawwaltu*).

— Maghreb_Aw_2: 'I settled' (*istaqrartu*), 'I disapproved' (*nakirtu*), 'I preferred' (*āthartu*), 'I deviated' (*ʿadaltu*), 'I commenced' (*sharaʿtu*), 'I dwelt' (*sakantu*), 'I desired' (*tashawwaftu*), 'I went away' (*ṭaʿantu*).

— Ifriqiya_2: 'I betook myself for refuge' (*āwaytu*), 'I sought' (*tanassamtu*), 'I ask [somebody] to regard me with mercy' (*astaʿṭifu*), 'I begged' (*tawassaltu*).

— Egypt_1: 'I headed away from' (*qawwaḍtu*), 'I punished' (*ʿāqabtu*), 'I prohibited' (*manaʿtu*), 'I spoke the truth aloud' (*ṣadaʿtu*), 'I consulted' (*istashartu*), 'I couldn't bear' (*lam uṭiq*), 'I enjoyed [abundance] at pleasure' (*rataʿtu*).

— Egypt_2: 'I exerted my utmost efforts' (*ijtahadtu*), 'I continued' (*jaraytu*).

— Palestine: 'I became blest' (*tabarraktu*), 'I abstained' (*taʿaffaftu*).

— Egypt_3: 'I receded' (*tajāfaytu*), 'I bent' (*aṣkhaytu*).

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54. Table 2 should be read from left to right and from top to bottom.

— Syria: 'I falsified' (*zawwartu*), 'I apply myself with gentleness' (*atalaṭṭafu*), 'I hovered' (*ḥawwamtu*).

— Egypt_4: 'I continued' (*istamrartu*), 'I made [a thing] continual' (*ajraytu*).

Family	ذاكرت	بتّ	أوكد	أوصيت	تطارحت	فعلت	Egypt_3	اشتغلت
	غفلت عن	سَئُرْت عن	صلّيت	عولت على	توسلت	(لم) أستجز	تجافيت عن	تدليت
Ifriqiya_1	داخلت	هيّأت	أهني	Maghreb_Aw_2	Egypt_1	أنسخ	أصخيت	أطرف
	نهضت	قاربت	أحرض		قوّضت عن	aside_1	Syria	انتقيت
ولدت	استحثثت	أقصرت	استقررت	انتقلت	ألممت	بكرت	اجتمعت	استدرت
ربيت	انفردت بـ	شممت	احتملت	نكرت على	شافهت	وصف	فديت	وضعت
أبفعت	ارتكبت	عمّيت	أعلمت	آثرت	عاقبت	أنشأت	فديت	قتحت
استظهرت	انقبضت	أسرعت	اعتذرت	عدلت	منعت	شغلت	أوميت	حومت
دارست	قصّرت	عاقدت على	هونت على	شرعت في	عاملت	Egypt_2	قبلت	أخدم
تعلمت	أُدلّ بـ	وليت	عمدت	سكنت بـ	التقت	اتصلت	أوعبت	سكت
تفقهت	هجرت	توليت	أوطد	تشوفت إلى	صدعت	كاتبت	مثلت	ذهبت
اغتبطت بـ	قعدت	قدّمت	استمريت	أمليت	كبحت	حضنت	شربت	Egypt_4
(لم) أتخذ	استجرت	Maghreb_Aw_1	ألفيت	بادرت	رددت	وافقت	استطبت	ضمنت
افتتحت	اخترت		أوفدت	طعنت	قطعت	جريت	زورت	استمررت
نشأت	صرفت	استقلت	انقطعت	Ifriqiya_2	استشرت	aside_2	أتلطف	أجريت
ناهزت	جعلت	استفرغت	بقيت		(لم) أطق		سايلت	
شدوت	أعتمل	(لا) أنفك	خلصت	أويت	رتعت	Palestine	أتمنى	
نجوت إلى	خلفت	استبحت	Maghreb_Aq_2	ألقيت	مكثت	تبركت	أعتقد	
تحولت	أجمعت	استوفيت		أسعفت بـ	Pilgri-mage	تعففت	أبين	
أترصد	Andalus_1	أمكنت		أهملت		Egypy_3	أقول	
شهدت		قصدت	Andalus_2	تنسمت			ادعبت	
Maghreb_Aq_1	بلوت	شايعت		أمتدح	Egypt_2	aside_3	أفضت	
	حططت	طولت	أجزت	أستعطف	اجتهدت	(لا) أدري	أناظر	

Table 2: Ibn Khaldūn's psychological evolution in his subjective lexicon

Contextualizing these verbs within Ibn Khaldūn's biography exceeds the pretensions of this study; however, there are two particularly striking contexts of use. The first is the use of the perceptual, olfactory and visual metaphors in 'al_Andalus_1' to refer to the situation of rivalry between him and his contemporary, Ibn al-Khaṭīb, in Granada:

<div align="center">

شممت منه رائحة الانقباض

Shamamtu minhu rāʼiḥat al-inqibāḍ

</div>

I smelt from him the scent of withdrawal

عمّيت عليه شأن ابن الخطيب

'Ammaytu 'alayhi sha'n Ibn al-Khaṭīb
I rendered Ibn al-Khaṭīb's affair blind to him

The second is the use of verbs typically utilized in diplomatic contexts in 'Syria', when narrating his meeting with Timur Lang, the most powerful leader in the Arab-Islamic world at the time.

Therefore, although the use of first-person singular *hapax* verbs in the narration is meaningful as an abstract trajectory, it is nonetheless fundamental that the words are not all isolated, but grouped based in certain patterns; that means, to pay attention to the context of the words, and to assign groups of meaning to these patterns[55]. The repetition of verb use and their position within the structured discourse help us observe the following:

— The only two instances of the verb *asmū ilà* (I aspire to) in the text are located in 'Magreb_Aq_1', a stage of youth.

— The only three instances of the first-person verbs *sha'artu / ash'uru / astash'iru* with the root *sha'ara* (to perceive), appear in 'Magreb_Aw_1' and correspond to moments of high uncertainty of the subject.

— The uses of the verb *i'tazamtu* (I resolved), in 'Ifriqiya_1', 'al-Andalus_1', 'Maghreb_Aw_1' and 'Egypt_1', indicate inflection points in Ibn Khaldūn's life trajectory[56].

Aside from the particular case of the *Ta'rīf*, it is necessary to semantically organize the lexicon to address subjective expression in a group of texts. There is a strong relationship between a society's life and the lexicon of its language; words can reveal to us information about their way of seeing the world. The study of their meaning requires a metalanguage of description that avoids circularity; that is, an inventory of primitive terms or elementary blocks to construct complex concepts. These terms, called 'semantic primes', constitute a solid foundation to decode the meaning of words reflecting the diversity of languages and cultures; thus, the name of Natural Semantic Metalanguage (NSM) for this methodology[57].

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55. Hunston. "Using a corpus to investigate stance", pp. 31-33.

56. Interestingly, the last turning point coincides with his desire for pilgrimage, which often implied for his contemporaries a departure from the political scene and, ultimately, exile, García Gómez. *Foco de antigua luz sobre la Alhambra*, pp. 219-220.

57. Goddard and Wierzbicka. *Words and meanings*, pp. 8-12. See the Arabic version of the 'semantic primes' at: Habib. "Heaven and hell are here!", pp. 162-163.

There are two types of semantic primes that are useful in this analysis: 'evaluators' (GOOD, BAD)[58] and 'mental predicates' (KNOW, THINK, WANT, DON'T WANT, FEEL, SEE, HEAR). Under the last category, it is possible to group instances as:

— *Shaʿartu / ashʿuru / astashʿiru*: when perceiving by means of the senses or conceiving in the mind.

— *Samiʿtu*: when hearing certain information and, with the preposition *ʿalà*, learning a book from a teacher (to hear it on somebody's authority).

— *Ra'aytu*: when seeing (with the eye) or considering/deciding on an issue (to [mentally] see it).

— *ʿĀyantu*: when seeing with the subject's own eyes.

The last two instances, *ra'aytu* and *ʿāyantu*, suggest that the lexical-semantic approach is insufficient in morphologically rich languages[59] such as Arabic[60]. This approach does not consider the connection of the grammatical description with the lexical-semantic relations it addresses. In the case of Arabic verbs, the morpho-semantic fields[61] (*al-ḥuqūl al-dalāliyya al-ṣarfiyya*)[62] are of great relevance, since they can revolve around the root or the 'pattern I' verb (*faʿala*), which constitutes a basic lexeme for the rest of the derived patterns that add a specific semantic charge to it[63]. In the study of subjectivity, the relevance of the use of a 'pattern III' verb (*fāʿala*) is related to its conativity, adding the subject effort to reach the 'pattern I' verb meaning[64], which, in the following instances, implies his thorough examination of something rather than merely seeing it:

عاينت آثار سلفي بها [بإشبيلية]

ʿĀyantu āthār salafī bi-hā [bi-Ishbīliya]
I saw my ancestors' vestiges in it [in Seville] with my own eyes

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58. See next section.

59. Raffaelli and Kerovac. "Morphosemantic fields", p. 131.

60. Habash. *Introduction to Arabic natural language processing*, p. 39.

61. Guiraud. *Structures étymologiques du lexique français*, *apud* Raffaelli and Kerovac. "Morphosemantic fields", p. 131-133.

62. Fayyāḍ. *Al-Ḥuqūl al-dalāliyya al-ṣarfiyya*.

63. ʿAbd al-Ḥamīd. *Durūs al-taṣrīf*, pp. 71-83.

64. Most pattern III verbs correspond to two meanings: the abovementioned conativity and mutuality, which is a mutual action with symmetry (equality between the subject and the direct object), or asymmetry (the superiority of the subject regarding the direct object), Danks. *The Arabic verb*, pp. 88, 101.

عاينت يومئذ أصناف تلك الهدية

'Āyantu yawma'idhin aṣnāf tilk al-hadiyya

That day, I saw the constituents of that present with my own eyes

In other cases, it is necessary to pay attention to the relation between meaning and syntax to refine the analysis, as in the use of 'the past progressive', which tends to appear with experiential verbs that denote the states of mind of a subject, such as knowing, feeling, and liking[65].

كنت أسمو، بطغيان الشباب، إلى أرفع مما كنت فيه

Kuntu asmū, bi-ṭughyān al-shabāb, ilà arfa' mimmā kuntu fīhi

In the exorbitance of youth, I was aspiring to a higher condition

The first-person action at the *Ta'rīf* is more abundant and meaningful in the singular, but it also occurs in the plural. First-person plural verbs are mostly divided between the nosistic voice and the collective plural; in the former, it is usually the authorial voice that refers to the content of the work, while, in the latter, there is an abundance of movement verbs.

The importance of distinguishing between singular and collective plural first-person verbs, can be seen within the context of Ibn Khaldūn's pilgrimages to the different holy places of al-Ḥijāz and Palestine. It becomes evident that pilgrimage to Jerusalem was an individual experience, as opposed to the Muslim tradition of fulfilling the precept of Ḥajj. In both cases, the author uses similar first-person singular verbs characteristic of the pilgrimage:

— Al-Ḥijāz: 'I accompanied' (*rāfaqtu*), 'I entered' (*dakhaltu*), 'I fulfilled' (*qaḍaytu*), 'I returned' (*'udtu*).

— Palestine: 'I arrived' (*waṣaltu*), 'I entered' (*dakhaltu*), 'I fulfilled' (*qaḍaytu*), 'I left' (*inṣaraftu*).

However, it is only in the Palestine stage that there is a first-person singular *hapax* verb (see the beginning of this section) and no first-person plural verbs.

The action of the subject takes place with the use of verbs and the use of the nouns from which they emanate. According to Sībawayhi (d. 796), the *maṣdar* (origin; source) in Arabic is the origin of the verb; it has a noun-like behavior with verb-like characteristics, and performs various functions[66], two of which are of interest in the study of the subject's expression:

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65. Ryding. *A reference grammar*, p. 447.
66. Ditters. "Maṣdar", pp. 165-166.

1. A *maṣdar* with a genitive subject, which is relevant in this study when the subject is a first-person possessive pronominal suffix, as in *mulābasatī*:

خيلوا الوزير ابن الخطيب من ملابستي للسلطان

Khayyalū l-wazīr Ibn al-Khaṭīb min mulābasatī li-l-sulṭān
They imaged my mixing with the sultan to the vizier Ibn al-Khaṭīb[67]

2. A *maṣdar* with a genitive object, which is relevant in this study when the *maṣdar* is the first noun of an *iḍāfa* (construct state) and where the second is a noun with a first-person possessive pronominal suffix, as in *taḥṣīl gharaḍī*:

سارعت إلى الإجابة لتحصيل غرضي

Sāraʿtu ilà l-ijāba li-taḥṣīl gharaḍī
I hastened to respond, for the attainment of my purpose[68]

4.2. *Emotion and evaluation*

The annotation of emotions and evaluations expressed by the subject in his discourse and the identification of their positive, negative, or neutral valence, depend on the reader's interpretation of the instances' context. In this category of subjective expressions, the instances are less abundant than those of the previous section regarding morphology, but they perform a rich casuistry; the extracted information shows a specific lexicon, certain grammatical categories, phrases, and even metaphors.

To classify this vocabulary in accordance with semantic fields such as 'nostalgia' avoids the establishment of replicable[69] and intercultural[70] categories. For this reason, the 'semantic primes' become useful again, taking advantage of their universal combinatorial properties[71]. The most suitable combination is that of the 'mental predicates' FEEL and THINK, which would correspond, respectively, to emotions and evaluations in an indefinite or neutral state; and that of the 'evaluators' BAD and GOOD, which would add a negative or positive valence, and where the degree could also be determined with the 'intensifier' VERY. As we

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67. 'They imaged an intimate connection between me and the sultan to the vizier Ibn al-Khaṭīb'.
68. 'I hastened to respond, to attain my object of aim'.
69. Discussion over this matter is already taking place in the interaction between psychology and neuroscience, Azari *et al.* "Comparing supervised and unsupervised approaches to emotion categorization".
70. Wierzbicka. "Language and metalanguage".
71. Goddard and Wierzbicka. *Words and meanings*, pp. 13-14, 17-18.

will see in the following instances, in Ibn Khaldūn's speech, negative emotion (FEEL BAD) and positive evaluation (THINK GOOD) are predominant:

— FEEL: 'I desired' (*tashawwaftu*), 'determined' (*muʿtaziman*), 'determination' (*ʿazm*), 'inclination' (*mayl*), 'expectation' (*taraqqub*).

• FEEL GOOD: 'I rejoiced' (*ightabaṭtu*), 'affection' (*maḥabba*), 'congruity' (*i'tilāf*), 'I enjoyed [abundance] at pleasure' (*rataʿtu*), 'enjoying [abundance] at pleasure' (*rātiʿan*), 'contented' (*qāniʿan*), 'hoping' (*mu'milan*), 'glory' (*fakhr*), 'I found [something] pleasant' (*istaṭabtu*).

• FEEL BAD: 'loneliness' (*istīḥāsh*), 'dislike' (*kurh*), 'yearning' (*tashaw-wuq*), 'longing' (*ḥanīn*), 'fearing' (*khashya*), 'uneasy' (*mustawḥish*), 'I feared [somebody]' (*istawḥashtu*), 'I feared' (*khashītu*), 'affliction' (*maṣāb*), 'grief' (*jazaʿ*), 'lament' (*asaf*), 'consolation' (*ʿazā'*), 'fear' (*wajal*), 'abomination' (*shanāʿa*), 'hideousness' (*qubḥ*).

— THINK: 'I reckon' (*aḥtasib*)[72], 'unusual' (*gharīb*), 'distant' (*baʿīd*), '[some-thing] was in the middle' (*tawassaṭat*).

• THINK GOOD: '[something] was extended' (*ṭālat*), '[something] multi-plied' (*kathurat*), '[something] became abundant' (*tawaffarat*), '[something] di-lated' (*ittasaʿat*), 'great in estimation' (*fakhm*), 'he overtopped me [by some-thing]' (*ghamaranī*), 'majesty' (*ʿuẓm*), 'greatness' (*ḍakhāma*), 'skilful' (*māhir*), 'admirable' (*rāʾiʿ*), 'good' (*ḥasan*), 'beautiful' (*anīqa*), 'copious' (*ghazīr*).

• THINK BAD: 'scarce' (*qalīl*).

There are several categories in this collection of instances. Within emotions, there are first-person verbs, analyzed in the previous section, and nouns. The nouns are not preceded by an explicit verb of feeling, as is the case in the next instance:

[..] بما كان بيني وبين أشياخ بني مرين من المحبة والائتلاف

[..] bi-mā kāna baynī wa-bayna ashyākh Banī Marīn min al-maḥabba wa-l-i'tilāf
     [..] because of the affection and congruity between the Merinids and me

It is worth noting the presence of the grammatical category *Ḥāl* —literally, 'state' or 'situation'—, in the form of an indefinite accusative that replaces a cir-cumstantial clause[73] that, in the annotated instances, refers to the speaker: *muʿtaziman*, *rātiʿan*, *qāniʿan*, *mu'milan*.

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72. The 3 instances of this verb have the sense of 'underrate'.
73. Bernards. "Ḥāl".

Clustering the lexicon highlights frequent grammatical categories in emotional expression and specific instances to express a particular feeling. For instance, feeling fear is expressed with the word *wajal*, used by Ibn Khaldūn up to 3 times to designate an individual and collective negative emotion during his experience in Syria with the Timurids. This word does not appear anywhere else in the discourse, and entails a greater degree of severity than *khashya*, which was used in the previous stages of his biography.

Another way of observing this vocabulary is to configure it around a highly emotional moment in the subject's life, such as that of his family's shipwreck. In his vocabulary, there is affliction, grief, lament, consolation, and even confusion (*ikhtalaṭa al-fikr*) and renunciation to the world (*rajaḥa al-zuhd*). All this present an emotional and psychological state expressed explicitly by Ibn Khaldūn.

Emotions are also found in ready-made expressions, similar to the following, which convey a feeling of uncertainty:

وقفت بين الورد والصدر
Waqaftu bayn al-wird wa-l-ṣadar
I stood between coming to water and returning

على صراط الرجاء واليأس
'alà ṣirāṭ al-rajā' wa-l-ya's
On the road of hope and despair

The assessments include evaluation verbs (first-person and descriptive verbs), nouns that describe a value, and evaluative adjectives. However, the evaluation takes place, largely, through expressions of positive valence; this is due to the mention of teachers and prominent figures and the historical narration —typical of the biographical genre (*tarjama*) and the travel accounts (*riḥla*) within the Arab-Islamic tradition—, which are reduced to the adscription of a quality. The most interesting examples are those involving metaphors such as the following[74]:

له صوت من مزامير آل داود
Lahu ṣawtun min mazāmīr āl Dāwūd
He had a voice like one of Dāwūd's kinsfolk's pipes
(His recitation voice was as <u>sweet</u> as that of David himself)[75].

74. In these examples, the metaphor is translated into the literal sense, underlining the quality.
75. For further information, see: Lane. *An Arabic-English lexicon: part III,* p. 1251; Ibn Khaldūn. *Riḥla*, p. 57, n. 7.

كان الوزير ابن الخطيب آية من آيات الله في النظم والنثر

Kān al-wazīr Ibn al-Khaṭīb āyatan min āyāt Allāh fī l-naẓm wa-l-nathr

The poetry and prose of The Vizier Ibn al-Khaṭīb were one of God's signs

(The poetry and prose of The Vizier Ibn al-Khaṭīb were <u>wonderful</u>)

أصبحت دولتهم [دولة المماليك] غرة في الزمان

Aṣbaḥat dawlatuhum [dawlat al-Mamālīk] ghurratan fī l-zamān

Their state [Mamluks' state] became a spectacle of the century

(Their state [Mamluks' state] was <u>extraordinary</u>)

4.3. *An evolutionary link*

After providing a preliminary schema for decoding the subjective presence of Ibn Khaldūn in the *Taʿrīf*'s discourse, which has helped to unravel the characteristics of his self-expression, one last question remains to addressed, one that has hovered over the empirical analysis of his work: is Ibn Khaldūn's *Taʿrīf* an antecedent of the modern autobiographical genre?

This question relates to whether or not the author's intimacy is present in the text, a matter addressed by Tritar in her analysis of the work. According to the scholar, the *Taʿrīf* belongs to the biographical genre, but it has certain peculiarities that set it apart. The narration is more vivid and developed (*plus développé et plus vivant*), including details that border on the intimate, even though it is not the author's intimacy; furthermore, it does not present an entirely retrospective insight, but rather, on occasion, the narration is contemporary to the author's life. The author's travel accounts are a thematic extension of his curriculum vitae, since they lack geographical descriptions. Therefore, she does not consider this work a precursor to the modern autobiographical genre:

> En effet, la rétrospection dans le récit ḫaldūnien ne gouverne pas la totalité de l'œuvre; l'histoire de la personnalité, c'est-à-dire son évolution psychique et mentale, n'est pas soulignée puisque les événements extérieurs priment sur le développement interne du moi; enfin il n'y a aucune place pour le récit d'enfance dans ce projet étroitement biographique. C'est pourquoi, il nous semble peu convaincant, voire erroné de conclure qu'Ibn Ḫaldūn fut un précurseur de la modernité en développant avant terme le genre autobiographique dans le contexte arabe médiéval[76].

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76. Tritar. "Ibn Ḫaldūn dans le *Taʿrīf*", p. 101. García Gómez has the same opinion about the *Taʿrīf*, saying that it is close to autobiography but that there is a total lack of psychological motivations, Lévi-Provençal and García Gómez. *El siglo XI en 1ª persona*, pp. 23, 60.

However, this study has demonstrated empirically a complex premodern authorial expression at the very margins of the convention[77], transforming the biographical traditional genres under a context of political uncertainty in a way that questions the previous system of values. Regardless of whether Table 2 is accepted or not as an explicit psychological evolution of Ibn Khaldūn in the use of unique first-person singular verbs throughout the *Taʿrīf*, it becomes clear that his language uses and patterns offer a more intimate vision of his work. As for the absence of a narrative of childhood, it is not that significant as Tritar states since, as Ricœur points out, the memory of childhood and death belongs to others[78].

From this point of view, the *Taʿrīf* emerges as an evolutionary link in self-expression archaeology. The first-person narration is continuously evolving through the linguistic variations in which it is codified, especially considering, in this particular case, that talking about oneself in the Islamic tradition of the time was not positively regarded[79]. For this reason, this study emphasizes the discourse analysis of this hybrid work of miscellaneous nature, taking into account the political and intellectual contexts of the premodern subject.

5. *CONCLUSIONS*

This work has pursued two consecutive goals. Firstly, with the *Taʿrīf* of Ibn Khaldūn as a starting point, it has defined the general lines of an analytical methodology that allows us to perform discursive archaeology of the subjectivity —both individual and collective— that developed over the Strait of Gibraltar in its transition to the modern age. It paved the path to approach the period's textual legacy in its formal diversity, and identify linguistic patterns in language use where subjective expression occurs. Secondly, treating the *Taʿrīf* as a case study showed the complexity of a premodern subject's expression whose voice constantly emerges in the discourse, transmitting a modern familiarity.

The annotation schema and the extracted lexicon serve as a foundation for future work addressing a comparative and diachronic perspective to define the linguistic characteristics of what Foucault refers to as a 'community of meaning' (*communauté de sens*)[80].

Ibn Khaldūn's importance as an exponent of this community resides in his value as a transition subject. His intellectual influence reached the Ottoman historians in the seventeenth century, who were looking for clues to understand the decline in which their empire was immersed since the end of the previous centu-

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77. Jreis. "Contextos de autoexpresión".
78. Ricœur. *Soi-même comme un autre*, pp. 189-190.
79. Reynolds. *Interpreting the self*, pp. 65-68.
80. Foucault. *L'archéologie du savoir*, p. 32.

ry[81], leading to its submission to the rest of the European powers by the eighteenth century onwards. The theories that Ibn Khaldūn put forward in the *Muqaddima* present his personal experience during the political decline of the Islamic West in the midst of the fourteenth century, which he traveled through without rest, until he was forced to go into exile to Egypt, seeking others of his generation.

Finally, the importance of focusing this study on the linguistic aspects, with a methodology designed for future computational analysis of larger amounts of data, is associated with recent findings on the historical development of written Arabic within Natural Language Processing, which require a qualitative analysis. The study of the variations in the use of the Arabic language throughout its history, in OpenITI's corpus, has shed new light on the periodization of classical Arabic, demonstrating a clear turning point at the end of the fifteenth century[82]. This finding supports the exceptionality of the transition period experienced by Ibn Khaldūn and his contemporaries, and the importance of continuing to further explore the evolution of their subjective expression and the specific characteristics of its codification.

The general hypothesis that drives this research is that hybrid frontiers, such as the Euro-African, are not spaces of rupture; rather, they are transitional cultural zones. To bridge their temporal gaps is, therefore, a peacemaking task.

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