

Roman milestone: *cf.* Germer Durand, p. 590; Brünnow, p. 19, "probably the third from Mādebā," rather the IVth. We had taken only 42 minutes from the VIIth, but this was due to much cantering. From here to Mādebā on either side of the road is broad fertile land, the road following the edge of the shallow Wady el-Ḥabis on the right. On the left is another equally shallow depression, at the head of which Mādebā is conspicuous on its Tell. Across it are the rolling limestone hills north-north-east of Ma'in. 11.35: We passed Et-Teim lying some distance to the west. 12: After some cantering we reached Mādebā, 52 minutes from the IVth milestone, and just three hours riding (not including stoppages) from the XIth.

OCCASIONAL PAPERS ON THE MODERN INHABITANTS OF PALESTINE.

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PERSONAL NAMES.

LIST II.

CLASSIFIED CATALOGUE OF NAMES COLLECTED IN NABLUS.

THE persons from whom these names were collected were mostly Muslim fellahīn. Some, however, are Christians, and names found exclusively among Christians are denoted by † prefixed. Female names are distinguished by * prefixed. Words in square brackets are supplied to complete the sense implied by certain names.

Class A: Theophorous Names.—Ḥurs Allah, "Object of God's Protection"; Rizk Allah, "Property of God"; 'Abd Allah, "Servant of God"; ['Abd] el-Bāri, "Servant of the Creator"; 'Abd el-Ḥamīd, "Servant of the Praised"; 'Abd el-Ḥaqq, "Servant of the Truth"; 'Abd el-Ḥallāk, "Servant of the Creator"; 'Abd ed-Dahabi, "Servant of the Golden"; ['Abd] er-Rahmān, "Servant of the Merciful"; 'Abd er-Ra'ūf, "Servant of the Merciful"; 'Abd er-Razzāk, "Servant of the Apportioner"; ['Abd] eṣ-Ṣamad, "Servant of the Everlasting"; 'Abd el-Fattāl, "Servant of the Opener"; 'Abd el-Ghāfir, "Servant of the Forgiver"; 'Abd el-Ghani, "Servant

of the Rich"; 'Abd el-Karîm, "Servant of the Generous"; 'Abd el-Latîf, "Servant of the Amiable"; 'Abd el-Mağîd, "Servant of the Glorious"; 'Abd en-Nûr, "Servant of the Light"; 'Abd el-Wahhâb, "Servant of the Bestower."

Class B: Names denoting Consecration to Inferior Beings or to Religion.—The following names denote consecration to the Muslim faith:—Burhân ed-Dîn, "Proof of the Faith"; Hair ed-Dîn, "Good of the Faith." As further examples of similar names the following, from other sources, may be compared:—Shams ed-Dîn, "Sun of the Faith"; Kamâl ed-Dîn, "Completeness of the Faith"; Nûr ed-Dîn, "Light of the Faith."

The following names derived from religious professions or occupations may also be included in this class:—Hûri, "A Christian priest"; Durzi, "A Druze"; Darwish, "A Dervish"; Muslamâni, "A convert to Islam from Christianity or Judaism"; Sayyid, "Prince" (a descendant of Muḥammad); Sharif, "Noble" (a descendant of Muḥammad); Shaiḥ Makkah, "Sheikh of Mecca"; †Ṣalîbah, "One signed with a cross, a Christian"; 'Armân, "Uncircumcised"; 'Isawi, "Christian"; †Kâdrâh,¹ "Predestined"; Kâhin, "A Jewish or Samaritan priest."

Class C: Names of Angels, Saints, and Heroes.—(As in the previous list it is not easy to draw the line between this and the following classes):—Ibrahîm, Isma'îl, Antûn, Abu Bakr, Ğuḥa,² Ḥasan, Ḥusain, Ahmad, Muḥammad, Maḥmûd, †Ḥanna (John), Miḥa'îl, Ḥalîl, Ḥalîd, Sulaimân, *Sârah, 'Ali, 'Ais (Esau), 'Aisa (Jesus, Esau), *Fâtmah, Kâis, Kin'ân (Canaan), *Maryam, Mûsa, Munkar,³ Abu Hubal,⁴ *Hâġar (Hagar), Ya'qûb (Jacob), Yûnus (Jonah).

Class D: Descriptive Names.—1. Colours.—Ḥamûr, "Red"; Ḥudr,⁵ "Green"; *Ḥarâbah,⁶ "Coloured like the Carob-bean"; Ad-ham, "Dark green"; *Samârah, "Brown"; *Shukrah, "Light red"; 'Abadi, "Black, negroid"; Aghbar, "Dusty"; *Kamḥawah, "Corn coloured."

2. Bodily Qualities.—(a) Excellencies or Neutral Qualities.—Buḡsh,⁷ "Full-buttocked" (coll.); *Ḥastnah, "Handsome" (dim.); El-Ḥusan, "Beauty"; *Ḥalûb, "Rich in milk"; Ḥad', "Short" (coll.); *Rashîkah, "Elegant"; Zain, "Beautiful"; *Zainah, "Beautiful" (fem.); Sahlab, "Tall"; Saghmût, "Tall"; Salîm,

¹ An order of Derwishes.

² Names of a well-known jester of whom stories, many indecent, are told.

³ One of the angels who examines the dead in the grave.

⁴ Name of an ancient Arab idol.

⁵ Also the Spirit of Vegetation, confounded by modern Muslims and Christians with Elijah and with St. George.

⁶ Also used of a beautiful girl with small bones and a fair skin.

⁷ Lit. hole.

"Peaceful"; Suwailim (dim.); *Sâlimah, "Sound"; Shabîb, "Youthful, brisk"; Shantar, "Slender fingered"; *Şabḥah, "Beautiful"¹; Şâfi, "Bright"; Tawîl, "Tall"; *Zarîfah, "Elegant"; Zâhir, "Appearance"; 'Ushsh, "Small, thin"²; 'Aṭ'ant, "Long and thin"; 'Amûdi, "Like a column" (prob. upright); Mughabghab, "Full bearded" (coll.)³; *Falakah, "Full breasted"; Qarmân, "Old man"; Kamâl, "Complete"; Malḥam, "Fat"; Manîf, "Tall"; *Na'imah, "Excellent, graceful"; Hursh, "Very old" (especially used of an ox). (b) Defects.—Garîbân, "Itchy" (dim.); Galuk "Ectropion"; Ğaw'ân, "Hungry"; Aḥras, "Dumb"; Harâm, "A disease of the joints"; Hafshâ, "Dayblind"; Marmash, "Clear eyed"; Abu Sittah, "Father of six" (fingers); Ashram, "Hare-lipped"; Shari, "Having nettle-rash"; Shun'ah "Ugliness"; 'Awir, "One-eyed"; 'Airût, "Toothless"; 'Ayyân "Sick"; Qarâ', "Baldness"; Hashîm, "Feeble."

3. Mental Qualities.—Amîn, "Faithful"; Bard, "Cold"; *Murrah, "Bitter"; Muta'ib, "Tiresome"; Ta'ih, "Proud" (or wandering, absent minded); *Humâdah, "Praiseworthy"; Hukârah, "Contemptibleness"; Harfân, "Doting, idiotic"; Harîm, "Shameless"; *Hâwiah, "Empty, void"; Abu Da'il, "Father of giddiness"⁴; Zâki, "Pure"; Zamkân, "Angry" (coll.)⁵; *Zâbidah, "Abstinent"; Esh-Shaitân, "The devil"⁶; Shaḳwân, "Miserable"; Shanâwi, "Hater"⁷; Dab'i, "Savage, hyaena-like"; Dal', "Crooked, spoiled" (child); 'Akîs, "Niggardly"; Ghashîm, "Fool, inexperienced"; Abu Ghadab, "Father of anger"; Fâsid, "Corrupt"; Qunzu'ah, "Pride" (coll.)⁸; El-La'ith, "The confused."

4. Habits.—Barbak, "One who cheats with words"; Buzum, "To bite (people) with front teeth"; Tagġah, "One who bounces like a ball"; Ğa'idi, "A buffoon"; Ğa'rah, "One who roars like a bull"; Halḥal, "To move, shake"; Hâlmah, "Forgiving"; Hîshân, "Coarse-mannered"; Haṭṭâr, "A strutter"; Hallât, "A confuser, mixer"; Hammâsh, "A scratcher"; Daḥlah, "Rolling"; Za'abi, "A croaker"; Sadâh, "One who lies much on the ground"; Sharaitah, "A little rag"⁹; Şâimah, "Fasting" (fem.); Takṭak, "Noisy"; Takṭakah, "Noisy" (fem.); Muṭi', "Obedient"; 'Atîk, "Ancient"⁹; 'Aġ'ag, "One who makes a disturbance"; 'Aṣṣâf, "One who goes from the right way (literally or morally)"; 'Âkir,

¹ Used of a beauty spot on a horse.

² Lit. bird's nest.

³ Lit. wrinkled, creased.

⁴ Or father of a conqueror.

⁵ Lit. filled up.

⁶ Popularly used rather as a compliment of a diabolically clever person.

⁷ Esp. a neglecter of children.

⁸ Lit. cock's comb, or a tuft of hair.

⁹ Both these words used of one who habitually goes about ragged.

"A backbiter" (or barren); 'Allâk, "A chatterer"; Ghânam, "A spoiler" (taker of spoil); Futun, "A deceiver"; Mufaddî, "One who empties"; Falash, "A butter-fingers"; Kushkush, "A rattler, jingler"; Kaïd, "A deceiver"; Kawwa', "One who reclines much on the elbow"; Kûkash, "To collect things together"; El-Lahî, "The neglectful of others"; Hawwasb, "A sower of discord."

5. Unclassifiable Descriptive Words.—Tâfish, "A defiler, fugitive"; Maĥrûk, "Burnt"; Maĥrûm, "accursed"; Marashsh, "sprinkled"; Zâha, "blossoming"; Es-Suĥn, "the hot"; Sarhad, "Cold"; Masrûġî, "Saddled" (! saddler); Saïh, "A wanderer"; Abu Shûm, "Father of misfortune"; Shôkah, "power" (lit. "a thorn"); Shalhûb, "Inflamed" (coll.); Maşîş, "Suckled" (or "pack thread")¹; Mus', "Loosed"; 'Akir, "Muddy"; *'Aliab, "High"; 'Awas, "Unleavened"; Ghalbân, "Conquering"; Ghalyân, "Boiling"; Kâsim, "A divider"; Abu Mâl, "Father of possessions"; Maĥyâr, "Of a noble house"; Ra'if, "Outstripping"; Rafât, "Exalted."

Class E: Territorial Names.—Badawi, "A Bedawi"; Barbari, "Native of Barbary"; Turk, "A Turk"; Takrûri, "A Soudanese negro"; Tamîmi, "One of a Bedawin tribe" (Tamim); Ġabâbi, "Native of Ġabâb"²; El-Ĥabash, "The Abyssinian"; El-Ĥigâzi, "The Arabian"; El-Ĥindi, "The Indian"; El-Ĥindîyah, "The Indian" (fem.); El-Rabadi, "The Subarban"; El-Zanki, "The Egyptian" (or Gipsy); Saĥli, "Coast-dweller"; Saĥî, "Native of Es-Saĥ"; Salfiti, "Native of Salfit"; Sâmiri, "Native of Samaria"; Taluzîyah, "Native of Taluzeh" (fem.); 'Arabîyah, "Dweller among Bedawin"; 'Ararybah, "Dweller among Bedawin" (dim.); 'Arafât, "A mountain near Mecca"; 'Azzûni, "Dweller in 'Azzûn"; 'Aşkalun, "Ascalon"; *'Anabtah, "Native of 'Anabta"; 'Awartâni, "Native of 'Awarta"; Ghâbi, "Dweller in a forest" (prob.); Gharîb, "Stranger"; *Fallâbah, "A peasant"; Kiblâwi, "Southerner"; Kafîti, "Dweller in Kafît"; Kurdi, "A Kurd"; Luddâwi, "Native of Ludd"; Maşri, "Native of Egypt"; Munyâwi, "Native of Munea"; Nablûsi, "Native of Nablus"; Nûri, "Gipsy"; Hashîm, "One of a certain Bedawin tribe."

Class F: Titles, Trades, and Occupations.—Âgha, "Turkish officer"; Âlati, "Player on a stringed instrument"; Bâsha, "Pasha"; Bustâni, "Gardener"; *Başşarah, "Witch"; El-Biĥâr, "Farrier, veterinary surgeon"; Bannâ, "Architect, builder"; Bawârî, "Infantry soldier" (coll.); Mabayyid, "Whitener" (of copper vessels); Ġâbi, "Tax-gatherer"; Ġabbân, "Cheesemonger";

¹ Also an ox-goad.

² Also a monkey-leader, the natives of this village being largely occupied in this form of mountebankery.

*Ġāriyah, "Slave-girl"; *Ġinkīyah, "Low female dancer"; Ġawhari, "Jeweller"; Haġġār, "Stonemason"; Haramīyah, "Thief"; Haḥshāsh, "Smoker or seller of Indian hemp"; Huḥḥuḥ, "Grass-cutter"; Haḥrāwī, "Mat-maker"; Haḥfār, "Digger" (esp. of graves); Haḥīm, "Learned man, physician"; Haḥwānī, "Sweet-maker"; Haḥmāmī, "Bath attendant"; Haḥmār, "Donkey driver"; Haḥnāwī, "Maker or seller of henna"; Hūġah, "Teacher" (Turk.); Haḥraz, "Sewer of water-skins"; Haḥznadār, "Treasurer"; Haḥḥb, "Preacher, schoolmaster" (Muslim); Haḥdaġġī, "Ditch-digger"; *Haḥnūm, "Lady" (Turk.); Muḥtār, "Headman of a village, Government tax collector"; Dallāl, "Auctioneer"; Dīwānī, "Courtier"; Dayah, "Midwife"; *Raġīyah, "Sorceress"; Rammāl, "Geomancer"; Raī, "Shepherd"; Zakkār, "Wine-skin filler"; Zammār, "Piper"; Sābih, "Swimmer"; Saḥraġī, "Waiter"; Saġa, "Water-carrier"; Sāki,¹ "A market trader"; Shubraḥī, "Watchman engaged by collector of taxes of fellahīn"; Shūbāshī, "One who sings with a 'head voice,' like most native singers"; Sha'ār, "Hair-dresser"; Sha'ir, "Poet, strolling minstrel";² Shawīnī, "Sergeant" (Turk.); Sābūnġī, "Soap-maker"; Sān'ī, "Artisan"; Muḥabbāġānī, "Maker of muḥabbāġ" (a sweetmeat); 'Arbaġī, "Carriage driver"; *'Arīfah, "Overseer"; 'Azzām, "Giver of invitations"; 'Aġġād, "Vault-builder"; 'Awwād, "A lute player"; Ghalāyīnī, "A tobacco-pipe maker"; Ghannām, "A shepherd"; Fadāwī, "Horseman"; Farrā, "Furrier"; Faḥḥīrī, "Potter"; Kuḥsāsi, "Story-teller"; Kāsīd, "Traveller"; Kaḥdamānī, "A roaster of peas"; Kādi, "A judge"; Kababġī, "Maker of kabab" (roast meat); Karāmli, "Gatherer of fuel"; Lahḥām, "Butcher"; Naḥshār, "Sawyer"; Mustantīk, "Examiner in law court"; Naḥḥr, "Watchman"; Maḥdi, "Guide"; Maḥwaġġat, "Timekeeper."³

Class G: Names Derived from Objects.—1. Parts of the Body.—Ibt, "Armpit"; El-Bizz, "The breast"; Ġarah, "Anus"; Abu Diyyah, "Father of a hand"; Abu Shanab, "Father of a moustache"; Abu Shūshah, "Father of a topknot"; Sadr, "Chest"; Dila', "Rib"; 'Azūm, "Canine tooth"; Abu-'Aḥab, "Father of nerves"; Faḥshah, "Lung" (coll.); Fīwād, "Heart"; Abu-Lihyah, "Father of a beard"; Abu Uḥḥba, "Father of a finger" (or toe).⁴

2. Animals and Parts of Animals.—Istatīyah, "Little dove"; Bāzain, "Two falcons"; Ġāmūs, "Buffalo"; *Haġalah, "Partridge"; Haīdar, "Lion"; Haḥbūs, "Flea"; Dubb, "Bear"; Dhībah, "She-wolf"; Dhīyāb, "Wolves"; Rīshah, "Feather"; Zughlul, "Young pigeon"; Zāġhah, "Crow, rook"; Imm-es-Sab', "Mother of a

¹ Also plebeian.

² Also liar.

³ Also caller to prayers.

⁴ Probably names of this class refer to some defect in the member specified.

lion"; Sablah, "Kid"; Sunûnah, "Swallow"; Shuhûrârah, "Black-bird"; Shimân, "Partridge"; Shâhîn, "Falcon"; Şûs, "Young chicken"; *Şuşah, "Young chicken"; 'Abûs, "Lion" (or perhaps "*Ubbûs*," stern); 'Ukâb, "Eagle" (or perhaps "*Ikâb*," punishment); 'Akrûk, "Frog" (or thin person); 'Ukâshah, "Spider" (or spider's web); 'Alûl, "A two-year old bull"; Abu-'Awf, "A male locust"; Ghurâb, "Crow, raven"; Abu-Ghazâl, "Father of a gazelle"; Farh, "Chicken"; Fahd, "Lynx, panther"; *Fahdah, "Lynx"; Kâkâ, "Egg" (coll.)¹; Kumri, "Turtle-dove"; Kurr, "Donkey-foal"; Ka'ud, "Young camel"; Mahâh, "Antelope"; Nimr, "Panther"; Wazzah, "Goose"; Wâwi, "Jackal"; Abu'l-Kilâb, "Father of dogs."

3. Plants and Parts of Plants.—Bizrah, "A seed"; Başal, "Onions"; Buţm, "Terebinth"; Bânab, "Egyptian willow"; Baihân, "Narcissus"; *Tuñfâhah, "Apple"; Tanbak, "Persian tobacco"; Hizrân, "Cane" (Pers.); Hashabah, "Piece of wood"; Hannun, "Flowers"; Harrûb, "Locust tree"; Raihân, "Myrtle"; *Rummânah, "Pomegranate"; Rôsa, "Rose" (European); Za'fûr, "Medlar"; Za'farân, "Saffron"; Za'tir, "Thyme"; Za'watir, "Thyme" (dim.); *Zahrah, "Flower"; Zawânah, "A tare"; Zaitûn, "Olive tree"; Sarwah, "Cypress"; Sha'ir, "Barley"; 'Ağâm, "Fruit-stone"; 'Adasah, "Lentil"; Ghuşûn, "Branches"; Fûlah, "A bean"; Karawîya, "Caraway"; Kushsh, "Date pollen"; Kûsa,² "Vegetable marrow"; Karnabîţ, "Cauliflower"; Karanfulah, "A pink"; Lûbiah, "Beans"; Abu'l-laimûn, "Lemons"; Na'na', "Mint"; Yâsamîn, "Jasmine."

4. Names Derived from Objects of Astronomy, Geology, Chemistry, &c.—Badr, "Full moon"; Badrain, "Two full moons"; El-Bark, "The lightning"; Buz, "Ice"; Thurayyah, "Pleiades"; Hilâl, "New moon"; Hurshûm, "Rocky mountain"; Margân, "Coral"; Zabad, "Foam"; Zaibak, "Quicksilver"; Zuhal, "Saturn"; Sulaimâni, "Corrosive sublimate"; Sharafah, "Solar, sunny"; Shahâb, "Shooting star"; 'Arinah, "Covert, thicket"; 'Ayyûk, "Capella" (star); Kuţb, "Polestar"; *Kaukab, "Star"; Marmar, "Marble"; El-Maug, "The waves"; *Nağmeh, "A star"; Nada, "Dew"; Hazîm, "Thunder"; Wâdi, "A valley."

5. Names Derived from Food.—Tharîdah, "Bread soaked in broth"; Thamâri, "A sweetmeat"; Abu Ğubn, "Father of cheese"; Dibs, "Grape or date honey"; Daryâk, "Treacle" (a native antidote); Zarka, "Leaven"; Sab'el-'aish, "Lion of food" (=bread); Sukkar, "Sugar"; Abu Tabîl, "Father of cooked food"; Abu 'Asal, "Father of honey"; 'Aish, "Bread" (or "life"); Karmîsh, "A sweetmeat"; Abu maqli, "Father of roast meat"; Kubbah,

¹ Also the cackling of a hen.

² Applied especially to a man with a beard from his chin only. Such a person is credited with being "cleverer than the devil."

"A native dish"¹; Kusmât, "Twice-baked bread"; Mulabbas, "Sugar plum."

6. Names Derived from Money.—El-Riyâl, "The dollar"; Zahrâwi, "A six-piastre piece"; Mashhâs, "A gold coin"; Ghâzi, "A gold 20-piastre piece"; Lîra, "A pound."

7. Names Derived from Clothing, Weapons, and Ornaments.—Burnus, "A cloak with hood"; Haġab, "An amulet"; Ĥamâr, "A woman's veil"; Ĥaish, "Coarse canvass"; Dawâyah, "Inkhorn" (worn in girdle); Saġtyan, "Morocco leather shoe uppers"; Es-suwâr, "The bracelet"; Saif, "A sword"; Shabâri, "Daggers"; Shaġshar, "Trousers" (Turkish); Abu Sharġ, "Father of a battle axe"; Shintyân, "Wide trousers"; Sadafah, "Bit of mother of pearl"; Samâdah, "String of coins worn as ornament on woman's head-dress"; Taukain, "Two necklaces"²; Itâr, "Perfume"; 'Imâmah, "Turban"; Ķutnah, "Piece of cotton"; Ķurt, "Carriage"; Kamar, "Hair belt for money" (Pers.); Labâdah, "Piece of felt."

8. Names Derived from Buildings, Utensils, Musical Instruments, Furniture, &c.—Baġyah, "Wooden vessel in which dough is made"; Tanakah, "A tin"; Maġbât, "Beetle" (for washing); Ĥizâm, "Nose-ring" (of animal); Maġaimar, "A small wine shop"; Abu Diġr, "Father of a door-bolt"; Rawdah, "A luxuriant garden"; Mazbar, "A pen or pencil"; Zarb, "Cattle fold" (or oven for roasting an animal whole); Ziġġ, "A water-skin"; Siġa, "A water-skin"; Saġf el-Ĥaît, "Top of the wall"; Saġf bah, "Metal poured into a mould"; Sullam, "A ladder"; Sanâġik, "Banners"; Shabakah, "A net"; Sharbah, "A water jar"; Shikkah, "A chip"; Shamnut, "Reel of cotton used in weaving"; Shûbak, "A rolling-pin"; Shîshah, "A nargili, water-pipe"; Şir, "Pin on which a door hinges"; Tabailah, "A drum" (dim.); Tunbur, "A tambourine"; 'Atabah, "Lintel of a door"; 'Arîsh, "A booth, bower"; 'Ulbah, "A little box"; Abu Ghalyûn, "Father of a pipe"; Maġhâr, "Piece of wood used in opening an oven"; Ķadûmi, "Relating to a hatchet"; Kanaitar, "An arch" (dim.); Ķuttâb, "A school"; Maïdah, "A table."

9. Miscellaneous Unclassifiable Words.—Ba'rah, "Cattle excrement"; *Ĥaffzah, "A protector"; Ĥalâwi, "A bachelor"; Ĥayâl, "A ghost"; Dhîkr, "Remembrance"; Rasmîyyah, "Officially"; Râġhib, "A desirer"; Abu Zunt, "Father of a crowd"; Shaîġ raġl, "Sheikh of a rotl" (a weight about 5 lbs.); Ma'ana, "Meaning"; 'Ahd, "Covenant"; Farâsah, "Leagues"; Fallah, "Camel-dung tinder"; Naşar, "A helper"; Hawwar, "Chalky soil."

Class H: Names Derived from the Circumstances of Birth, or from the Sentiments Provoked by the Birth.—1. Date of Birth.—Şafar, "The second lunar month"; Raġab, "The seventh lunar month"; Sha'ban,

¹ Wheat and meat pounded together.

² Name of a well-known family in Nablûs.

"The eighth lunar month"; Ramadân, "The ninth lunar month"; 'Ashûr, "The tenth day of Muḥarram" (the first lunar month); El 'Aid, "The feast"; Thalġah, "Snowy" (*i.e.*, born in time of snow); Rabi', "Spring."

2. Expressive of Primogeniture or other Circumstances of the like Nature.—Badah, "Beginning"; Bakr, "First-born"; 'Awadi "Return" (when the mother has left off bearing for some time before the birth of the child); 'Awaidi, ditto (*dim.*); Bakir, "Early"; Kadam [el-ḥair], ["The good] is approaching."

3. Description of the Child as a Gift of God.—Ḥamdi, "Thanks"; Marzûk, "Bestowed as a fortune"; Şadaqah, "An alms"; Shukr, "Thanks"; 'Aṭa, "A gift"; Hadiyyah, "A present."

4. Good Wishes to the Child, or Pleasure at the Birth.—Bashaîr, "Good news"; Abu'l Haud, "Father of the guidance"; Marâf, "Regarded"; Râdi [anhu], "May God be gracious [to him]"; Abu Raḍwân, "Father of contentment"; Mar'i, "Regarded, observed"; Zaid, "Increase"; *Zaidah, "Increase"; Abu sa'd, "Father of good luck"; Mas'ûd, "Fortunate"; *'Aishah, "Living"; 'Ayûsh, "Living"; Ya'ish, "May he live"; *Fûzayah, "Victorious"; 'Kabâl, "Prosperity"; Akbâl, "Prosperity"; Maḳbûl, "Accepted"; Maṣûr, "Victor"; En-Naşrah, "The victory"; Manwah, "Desire"; *Wasilah, "Favour, honour."

5. Words of Endearment, Names derived from Precious Objects, &c. — El-Ilfah, "The friend"; *Amirah, "Princess"; Ḥabîb, "Beloved"; Rafik, "Companion"; *Rifkah, "Companion"; Rayya, "Sweet smell"; *Ḥurîyah, "A houri"; *Ḥaznah, "A treasure"; Dhahabi, "Golden"; *Zumurrudah, "Emerald"; Zâmil, "A comrade"; *Sighah, "Gold jewellery"; 'Ambarah, "A piece of amber"; *Faḍdah, "Silver"; *Faḍḍiyah, "Silvern"; *Kurrat [el-'Ain], "Darling [of the eye]"; *Lûlû, "Pearl"; * [Shahwat] en-Nufûs, "[Desire] of souls."

6. Names Expressive of Displeasure at the Child's Birth, and Desire that there be no more Children.—*Tamûmi, "Completion"; Tannûs, "Darkness"; Ḥatûm, "Sealed"; Damâr, "Destruction"; *Zamikna, "We have plucked out our beard"; Samaḥna, "Our forgiveness"; Sabri, "My patience"; El 'Aib, "The shame"; Kafa "Enough."

7. Names Expressive of Relationship.—*Mutrûkah, "Left" (survivor of a family); *Hamati, "Mother-in-law"; *Dirrah, "Second wife" (during lifetime of first); 'Arîs, "Bridegroom"; *Kinnah, "Daughter-in-law."

LIST III.

NAMES OF JEWS AND JEWESSES IN DAMASCUS.

Class A: Theophorous Names.—‘Abd Esh-Shalôm (half Heb.), “Slave of peace”; Abd El-Afiah, “Slave of good health”; Abd Allah (used as an alternative for Obadiah, Heb.), “Slave of God.”

Class B: (a) Names denoting Consecration to inferior Beings or Religion; (b) Names derived from Religious Professions or Occupations.—Shammâs, “Servant of a Synagogue or of a Rabbi” (among Christians = deacons); Kahin (Arabic), “Priest”; Cohen (Hebrew), “Priest”; Rhazzan (Hebrew), “One who leads the prayers.”

Class C: Names of Angels, Saints, and Heroes.—*Men.*—Ibrahîm, “Abraham”; Ishâk, “Isaac”; Israîl, “Israel”; Aryîl, “Ariel”; Ashûr, “Ashur”; Eliahû; Elias, “Elijah”; Imrâd and Mûrad, “Mordacai”; Binyâmîn, “Benjamin”; Burro, “Abraham”; Gabrah, “Gabriel”; Dânyâl, “Daniel”; Dâûd, “David”; Râûbîn, “Reuben”; Rafâîl, “Raphael”; Zakkai, (Neh. vii, 14); Selmân; Salm, “Peace” (an Arabic name so common that it forms 10 per cent. of the total); Shabti, “Shabatai” (Heb.), a Biblical name, Neh. xi, 16; (applied now to one born on the Sabbath); Sulaimân, “Solomon”; Sahyûn, “Zion”; ‘Azzâr or ‘Ezra, “Ezra”; Philo; Mûsa, “Moses”; Harûn, “Aaron”; Hannen; Lâwi, “Levi”; Yâsîn, (a common Moslem name; title of a chapter in the Kur’ân); Yashû’ “Joshua”; Ya’kûb, “Jacob”; Yahûda, “Judah”; Yûsif, “Joseph”; El-Yashar (Heb.), “The straight, righteous.”

Women.—The commonest first name is Laila, which literally means night, but is considered as equivalent to Leah.¹ It is obtained apparently by first making a diminutive, like Lailay, and then altering into the familiar Arabic word for “night.” Amîlia, “Emily”; Ttrah, “Esther”; Raḥîl “Rachel”; Rachlo, “Rachel” (dim.); Rifka, “Rebecca”; Sârah, “Sarah”; Surrayah, “Sarah” (dim.); Miriam; Mîro, “dim. of Miriam.”

Class D: Descriptive Names.—1. Colours.—Aswad, “Black”; Bimbajji (Turk.), Pink; Hamrah, “Red”; Huḍr, “Green” (used among Jews and Moslems as an equivalent of Elias, *i.e.*, Elijah. A boy who is called Huḍr is addressed indifferently by that name or Elias, and *vice versâ*. Among Christians Huḍr = St. George. See under the same class in the previous list); Şamrah, “Brownish”; ‘Abâdt, “Very dark”; Blanco (Span.), “White.”

¹ In Jerusalem, however, Esther is the commonest name among the Spanish Jewesses, and such names as Reina, Regina, Malakah, all mean queen, and refer to this most highly honoured of Jewish queens.

2. Bodily Qualities.—(a) Excellencies or Neutral Qualities.—*Bâhy*, **Bahyah*, “Beautiful”; **Ġamilah*, “Beautiful”; **Ĥasnah*, “Beauteous”; **Zahyah*, “Beautiful”; *Shabb*, “Young man”; *Shabtbô* = *Shabtbâl*, “Youthfulness”; **Şafiyah*, “Clear”; *Tawîl*, “Long, tall”; ‘*Âfiyah*, “Health”; *Fâhi*, “Fair in complexion”; *Kâmil*, “Complete, perfect”; *Kaltûm*, “One very small made” (colloquial); *Mash’ary* or *Mash’arâni*, “Hairy, foul”; *Naẓli*, “Beautiful”; *Nakki*, “Pure, clean.” (b) Defects.—*Agradah*, “Naked” (applied to a man specially who has no hair on his face; such a one brings ill luck as the proverb says, “Meet apes in the morning better than hairless ones”); *Bôshi*, “A poor man with a large family (mean man)”; *Dardiyah*, “Toothless” (coll.); *Rahmân*, “One to be pitied”; *Zâr*, “To have only a few hairs”; *Sim’a*, “Something heard,” one says “*Sam’atho mush taibeh*,” as equivalent to saying he has a bad name; *Shâkin*, “Skin disease”; ‘*Atik* or ‘*Atikah*, “Old” (an antiquity), (applied to a man whose dress is old and shabby); *‘*Argah*, “Lame”; ‘*Amash*, “Weak sighted”; *Kafif*, “Blind”; *Mamrûd*, “Diseased.”

3. Mental Qualities.—**Anisah*, “Polite”; *Bizbaz*, “Active, strong”; *Buşşah*, “A spark of fire”; *Tambal* (*Tanbal*), **Tambaleh* (Turk.), “Lazy, stupid”; *Ĥalû*, **Helweh*, “Sweet”; *Rica* (Span.), “Rich”; *Ĥabîr*, “Experienced”; *Ĥafîf*, “Light, easy going”; *Dânâ* (Pers.), “Learned,” also “Wife”; *Râiki*, “Clever, limpid”; **Rahmânah*, “Merciful”; **Rahmah*, “Mercy”; *Zakî*, “Clever”; *Silis*, “Docile”; *Simḥa* and *Simḥayah*, “Rejoicing” (the Ashkenazim of Jerusalem apply the former only to male children but the Sephardim to females); *Salâmah*, “Peace”; *Shakâ*, “Misery”; **Sallâh*, “Virtuous”; ‘*Akil*, “Clever”; *‘*Affah*, “Chaste”; **Kuwayisah*, “Nice”; *Labîb*, **Labîbah*, “Intelligent”; *Mâdi*, “Sharp like a knife”; *Muşţuk*, “Trustworthy”; *Mukaddas*, “Holy” (in Jerusalem Coptic pilgrims from Egypt are always called by this term); **Nabihah*, “Intelligent.”

4. Habits.—*Barbûr*, “Mucus” (applied, under the name form *Abu Barbûr*, to one whose nose is always dribbling); *Ĥâmi*, “Hot,” *i.e.*, in temper; *Rahwâni*, “One who walks like an ambling horse”; *Shattâh*, “One accustomed to take an outing in the country”; *Ṭashṭash*, “Fizzling as when water is poured on fire”; *Ṭeshi*, “To hiss, also a drizzling rain”; *Ṭautâh*, “One who swings himself from side to side in his walk”; ‘*Âdah*, “Custom”; *Muḥfi*, “Shoeless”; *Nuṭṭâh*, “One who hits with his head”; *Hawwâsh*, “One who excites discord.”

5. Unclassifiable Descriptive Words.—*Ĥubb*, “Love”; *Ĥabr*, “News”; *Râmi*, “One who throws or shoots”; *Surdûr*, “Pleasure”; *Shukḥa*, “His chip, notch”; *Sâhib*, “A friend, owner of a property”; *Sawlah*, “Power, rule”; *Ṭâffah*, “A sect or party”; *Minyan* (Heb.), “Congregation”; *Ṭayyârah*, “Kite” (a toy); *Fakûr*, “Poor”; *Kubûli*, “My acceptance”; *Kôbah*, “Regret for something passed

away" (also means a cup); Muḥallah, "Made sweet"; Mulkaḥu, "His kingdom"; Nashkah, "A good smell"; Naẓīrah, "Similar to, equal to"; Shintov, "A good name" (Heb.).

Class E: Territorial Names.—Bedawi, "Bedawin"; Baghdādi, "Of Baghdad"; Hārah, "A quarter or street" (of the city); Ḥaṣḥāni, "From River Hasbaney"; Ḥalabi, "Of Aleppo"; *Durziyah, "A Durze woman" (either literally one who has become a Jewess, or, metaphorically, a term of reproach); Ashkanazy, "Russian Jew"; Stanbūli, "Of Constantinople"; Shāmi, "Of Syria or Damascus"; Safadi, "Of Safed"; Sidāwi, "Of Sidon"; 'Agami, "Of Persia"; 'Ain Tābi, "Of 'Ain Tāb"; Fallah, "Peasant"; Kūbursi, "Of Cyprus"; Kurdi, "Of Kurdistan"; Karaky, "Of Kerak"; Kubabiyā, "Of Kūbāb"; Lisbōni, "Of Lisbon"; Mughrabi, "Of Algiers"; Mūrali, "Of Greece"; Namsāwi, "Austrian"; Greco (Span.), "Greek"; Shiloah (Heb.), "Siloam"; France (Span.), "French or Spanish."

The following are doubtful:—Shūfān; Krim, "Of Crimea"; Ladāny, "Latin" (*i.e.*, Spanish).

Class F: Titles, Trades, and Occupations.—Al-'Azari (? Pers.), "An indolent man"; Tayyān, "A dealer in figs"; Tumbakgi (or Tumbaggi), "Tobacconist"; Thellāg, Thellash, "A seller of snow"; Daḡāḡāti, "One who sells or keeps fowls, a poulterer"; Gallāp, "One who sharpens knives" (usually wandering about in the streets with a grindstone); Hāris, "Watchman"; Hāshi, "One that fills up" (the man who stands in the centre and waves his sword in a Bedawin dance is so named); Hāwi, "Snake charmer"; Haddād, "Smith"; Halywāni, "One who sells or makes sweets"; Hallāb, "Milkman"; Hallāk, "Barber"; Ḥabbāz, "Baker"; Halifah, "Successor"; Ḥayyāt, "Tailor"; Dabbās, "Seller of *dibs* or treacle"; Dabbāk, "Bird-lime maker"; Dallāl, "Auctioneer"; Dayyān, "Moneylender"; Dhabbāh, "Slaughterer"; Rāfi, "Shepherd"; Rāwi, "Narrator of news"; Ruzzi, "A rice-seller"; Ra'wah, "Goatherd"; Reina (Span.), "Queen"; Regina (Span.), "Queen"; Saḡ, "Donkey-driver"; Sā'āti, "Watchmaker"; Surtūgi, "Saddlemaker"; Saḡḡāl, "A polisher" (applied ordinarily to one who smooths down plaster on walls); Sinkāri, "Tinker"; Salhāgi, "One who removes dung"; Shūbān (Persian), "Shepherd"; Sāigh, "Goldsmith"; Şubbāgh, "Dyer"; ubbān, "Soap seller or maker"; Şarrāf, "Money-changer"; Sarmātgi, "Shoemaker"; Şūfāti, "One who works in wool"; Taḥḥān, "Miller"; Tayyān, "One who mixes and carries mud for the mud roofs of the houses"; 'Abd, "Servant or slave"; 'Abd es-Samak, "Servant of the fish" (fishmonger or fisherman); 'Aṭṭār, "Perfumer"; 'Allāfi, "One who feeds animals"; Fāris, "Horseman"; Kamaḡgi, "Corn merchant"; Kibrīti, "Dealer in matches"; Kassāb, "A maker of embroidery"; Kināfgi or Kanfagi, "Maker of kināfah" (a species of native pastry); Kallās, "Lime

burner or seller"; Lahhâm, "Butcher"; Mu'addeb, "One who makes ready" (an entertainment); Muḥallâlâtý, "Maker of pickles" (the coarse pickles, made extensively from turnips, cucumbers, cauliflowers, and beetroot, and sold in the streets); Ma'mâri, "Master mason"; Malakah, "Queen"; Mawwâs, "Cutler"; Naḡḡâr, "Carpenter"; Naḡḡâsh, "A stonecutter" (locally applied to one who roughens the surface of a millstone which has worn smooth); Nawwah, "A professional mourner"; Nawwâs, "Jester"; Siniör (= Señor) (Span.), "Lord"; Siniöra (= Señora), "Lady"; Bolisa (Span.), "Lady"; Boulangy (= Boulanger) (Fr.), "Baker"; Halfan (Heb.), "Money-changer."

Class G: Names Derived from Objects.—(a) Parts of Body.—Udhñ, "Ear"; 'Ayûñ, "Eyes"; Shâkim (Pers.), "Belly."

(b) Animals and Parts of Animals.—Garâdah, "Locust"; Aḡlân, "Lion"; Ġaḡsh, "Donkey colt"; Ġamal, "Camel"; Ḥarazah, "Coral," also "Bead" (coll.); Ḥamâmah, "Dove or pigeon"; Hauli, "A little calf, or other such animal, a year old"; Dârk, "Cockereel"; Dubbah, "Bear"; Dîk, "Cock"; Dubbânah, "Fly"; Dhîb, *Dhîbah, "Wolf"; Siryâdu or *Siriadeh, "Camel"; Salwî, "Quail"; Samakâh, "A little fish"; Shahîn, "Falcon"; Shibl, "Cubs"; Shibli, "Cub"; Şûs, "Little chicken"; Ḳabwât, "Intestines"; Kamawâs, "Intestines of a bird"; Kirkûr, "A lamb"; Kalab, "Hydrophobia"; Kalaib, "A little dog"; Liubârd (= Eng. Leopard), "Anything spotted black and white"; Liunârdô (= Ital. Leonardo), "Lion-hearted"; Nimûrah, "Leopard or Tiger."

(c) Plants and Parts of Plants.—Arazah, "Cedar"; Bizrah, "Seed"; Balah, "Dates"; Tanûbah, "Pitch tree"; Garîdah, "A palm branch stripped of its leaves"; also "Squadron of horses" and "A register of taxes"; Hûrah, "Poplar tree"; Rummânah, "Pomegranate"; Zahr, "Flowers"; Zaitûñ, Zeituneh, "Olive"; Sha'ir, "Barley"; 'Addas, "Lentils"; Kash, Kasheh, "Straw"; Kaṭrân, "Tar" (applied usually to one who has a bad smell about him); Keraz, "Cherry"; Lauz, "Almonds"; Naḡlah, "Palm tree."

(d) Names derived from Geology, Chemistry, and Astronomy.—Aṭash (Turk.), "Fire"; Badriyah, "Beautiful like the moon" (also meaning "First born"); Turâb, "Earth" (meaning also "To be poor and miserable"); Ḥibr, "Ink"; Hadîd, "Iron"; Ḥufrah, "Ditch," "Grave"; Ratifah, "One of the heated stones in a fellow's oven on which bread is laid for baking"; Zanâdah, "The piece of steel used to strike against a flint, making a spark"; Sahl, "Plain" (also meaning "Simple"); Sabûñ, "Soap"; Saḡrah, "Rock"; Tâsah, "Metal cup"; Vapûr, "Engine"; Karkûr, "A black volcanic rock common in Damascus"; Nigm, "Star"; Nada, Bellah,

¹ Names of foods applied to persons are often nicknames referring to their fondness for the food specified.

"Dew," (also "Wetted"); Nissim, "Breeze"; Ben Labez (? = Ben Lapis (Sp.), "Son of a stone."

(e) Names Derived from Food.—Haker, "Mixed butter and honey given to a small child" (perhaps reference to Isa. vii, 15); Shûrabah, "Soup"; Aish, "Bread"; Kishk, "Dried laban," *i.e.*, sour milk like cheese.

(f) Names Derived from Money.—Binto (Egypt. Arab.), "A pound in gold"; Feddah; Fedda, "Silver."

(g) Clothing, Weapons, and Ornaments.—Sâltah, "A kind of woman's jacket"; Surwâl, "Trousers" (Bedawins often call a man wearing trousers Abu Surwal); Sharâshif, "Sheets"; Tobâbo (= Tobabeh), "Leather bootlace."

(h) Building Materials, Musical Instruments, Furniture, &c.—Halus, "Pack saddle," "Carpet"; Dahrag, "A stone that rolls"—hence one with a short, rounded figure"; Tabl, "Drum"—hence empty, foolish; 'Amûd, "Column"—applied to one who is tall and straight; Muzrâb, "Water-pipe" (in Damascus particularly the pipes that overhang the streets and discharge water from the roofs); Na'eh, "Double-reed flute" (the flute of Daniel iii, 7, in the Arabic translation.)

(i) Miscellaneous Unclassifiable Words.—Abâby; El Bodig;² Bahwâs; An'adib; Gâsha; Dandûf; Dangur; Şawâleh (dim. of Sulh, a little piece); Fiana; Gabishon;³ Kâkim; Kusto; Kaslika; Maktno; Mandûn; Mita (Heb.); Naşşârib.

Class H: Names Derived from Circumstances of Birth.—(a) Date of Birth.—Rabi', "Spring season"; Shaqîkah, "Tenderness, or born at twilight"; Şubhiyah, "Morning" (one born early morning); 'Aidah, "Born during a feast"; Mughârib, "Evening, sunset," (possibly time of birth; or may be short for Mughraby, *i.e.*, Westward North African); Halâl, "New moon" (time of birth); Hamesha (Heb.), "The fifth."

(b) Expressive of Primogeniture, or Circumstances of the like nature.—Aftaha, Fâtaḥah, "Firstborn"; Badriyah, "Early, first-born" (also means having the shape of the moon—beautiful); Bikri and Bechor or Bechora (fem.), "Firstborn."

(c) Description of the Child as given from God.—Ishḥâdah; Shahâdah, "Begged from God"; Ğubrân, "Mended," *e.g.*, for a child replacing one who died; Dâdâni (Persian), "Gift"; 'Atṭyyah, "A gift" (applied especially to a boy who arrives after long waiting).

(d) Good Wishes to the Child or Pleasure at the Birth.—Bâki, "The remainder, abiding"; Barakah, "Blessing"; Sa'id, *Sa'idah "Happy, fortunate"; Simuntar, "A good sign"; Şabri, "My

¹ Some of these have, no doubt, been incorrectly transcribed, and for that reason cannot be now identified.

² Perhaps connected with Spanish—el botiga, "the shop."

³ The name of a large and important family in Palestine.

patience" (possibly a child born after long waiting or prolonged labour); 'Awazah, "Need"; Fattaḥ, "Opening victory"; Ġamhūr, "Multitude," but very probably from a place near Damascus; Farag, "Relieved from trouble"; Fariwah, "A happy child"; Marḥabah, "Welcome"; Nāḡri, "My helper"; Naḡr, "Guarded victory"; Sasson (Heb.), "Happiness"; Hephaz (Heb.), "Guarded"; Cheim (Heb.), Vida (Span.); Yahyah (among Moslems equivalent to Yohannah); Aish and Aisheh, all meaning life or living.

(e) Words of Endearment; Names Derived from Precious Objects.—*Habôbeh "Beloved"; Habîb (mas.), "Beloved"; Rafîk, "Partner"; *Azîzah, "Beloved, dear"; *Ghâliyah, "Expensive, precious"; Fahri, "My pride"; *Faridah, "Unequaled"; Nûry, "My light" (or more probably gipsy); *Lâlû, "Pearl"; *Mircady from Mircado (Span.), meaning "Bought" (*i.e.*, a child bought by prayer); Amado (Span.), "Beloved"; *Diddîya (Heb.), "Darling."

(f) Names Expressive of Displeasure at the Child's Birth.—*Ḥasîbah, "Sufficient"; *Ḥâlûna, "Our emptiness"; Shaba', "Enough" (enough children); Kusur, "Broken fracture"; *Makto', "Cut off, forsaken"; *Mazal (Span.), "Chance" (probably referring to the bad luck of getting a girl).

(g) Names Expressive of Relationship.—*Imm Zakkai, "Mother of Zaki" (a family name); Ba'li, "My husband"; "Giddi, "Grandfather"; Yabo, Ya Abu (lit.), "Oh! father" (the man we know with this name was so called because he habitually uses it in addressing people).

It is noteworthy that comparatively few of the names in the above list are genuinely Hebrew, most of them being Asiatic, Spanish, or whatever the modern tongue of the bearer may be. We could easily add many names from other sources to each of the sections into which the above lists have been classified. We thought it better, however, to confine ourselves to a complete analysis of the sources at our disposal, as these were sufficiently extensive to illustrate all the common types, and the relative frequency of the several classes.

THE BIRTHPLACE OF ST. JOHN THE BAPTIST.

By the late Dr. CONRAD SCHICK.

SINCE Robinson's work on Palestine, the traditions relating to sites have received comparatively little attention at the hands of scholars, who have too often considered them to be merely the sayings of later monks. From time to time, when studying a locality in the light of its history carefully and minutely, I have, however, often