Roman milestone: cf. Germer Durand, p. 590; Brünnnow, p. 19, "probably the third from Madebā," rather than the IVth. We had taken only 42 minutes from the VIIth, but this was due to much cantering. From here to Madebā 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 Madebā is conspicuous on its Tell. Across it are the rolling limestone hills north-north-east of Ma'īn.

11.35: We passed Et-Teim lying some distance to the west. 12: After some cantering we reached Madebā, 52 minutes from the IVth milestone, and just three hours riding (not including stoppages) from the Xth.

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(Classed from "Quarterly Statement," 1904, p. 160.)

PERSONAL NAMES.

LIST II.

The persons from whom these names were collected were mostly Muslim fellahin. 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 B: Names denoting Consecration to Inferior Beings or to Religion.— The following names denote consecration to the Muslim faith:— Bûrhan 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:— Hûrî, "A Christian priest"; Duzî, "A Druze"; Darwish, "A Dervish"; Muslamâni, "A convert to Islam from Christianity or Judaism"; Sayyid, "Prince" (a descendant of Muhammad); Shariff, "Noble" (a descendant of Muhammad); Shâhî Makkah, "Sheikh of Mecca"; Shâlbah, "One signed with a cross, a Christian"; Arman, "Uncircumcised"; Isawi, "Christian"; Shâ'irah, "Predestined"; Kahîn, "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):— Ibrahim, Isma'il, Antar, Abu Bakr, Guñâ, Hassan, Husain, Ahmad, Muhammad, Ma'hmûd, +Hanna (John), Mi'ânîl, Ialtî, Hâlid, Sulaîmân, *Sârah, 'Ali, 'Ais (Esau), 'Aisa (Jesus, Esau), *Fatmah, Kais, Kinân (Canaan), *Maryam, Mûsâ, Munkar, Abu Hubal, Hâgar (Hagar), Ya'qub (Jacob), Yûnus (Jonah).


2. Bodily Qualities.— (a) Excellencies or Neutral Qualities.— Bulsh, "Full-buttock" (coll.); Hasnâh, "Handsome" (dim.); El-Husn, "Beauty"; Halûb, "Rich in milk"; Hadî, "Short" (coll.); Rashîkhah, "Elegant"; Zain, "Beautiful"; Zainaîyah, "Beautiful" (fem.); Sahlab, "Tall"; Sagâmût, "Tall"; Salmî, "

1 An order of Dervishes.
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.
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4. Habits.—Barbak, "One who cheats with words"; Buzum, "To bite (people) with front teeth"; Ṭaqgah, "One who bounces like a ball"; Ḥa’kī, "A buffoon"; Ḥa’rah, "One who roars like a bull"; Ḥalāh, "To move, shake"; Ḥalmah, "Forgiving"; Ḥishān, "Coarse-mannered"; Ḥaṭṭār, "A strutter";Hallūt, "A confuser, mixer"; Ḥammāsh, "A scratcher"; Daḥlah, "Rolling"; Za’a’ib, "A croaker"; Sāhāb, "One who lies much on the ground"; Sharaitah, "A little rag"; Šāmāh, "Fasting" (fem.); Ṭaťtak, "Noisy"; Ṭaťtatāh, "Noisy" (fem.); Muṭi’, "Obedient"; *Ātik, "Ancient"; *‘Aqāq, "One who makes a disturbance"; *Aṣṣāf, "One who goes from the right way (literally or morally)"; *‘Ākīr,

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.


1 Also an ox-goad.
2 Also a monkey-leader, the natives of this village being largely occupied in this form of mountebankery.
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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.
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5. Names Derived from Food.—Tharidah, "Bread soaked in broth"; Thamârî, "A sweetmeat"; Abu Gubr, "Father of cheese"; Dîbs, "Grape or date honey"; Daryûk, "Treacle" (a native antidote); Zarka, "Leaven"; Sab'ûl-'aish, "Lion of food" (= bread); Sukkar, "Sugar"; Abu Tabûl, "Father of cooked food"; Abu 'Asal, "Father of honey"; 'Aish, "Bread" (or "life"); 'Akhâmî, "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"; Kusmāt, "Twice-baked bread"; Mulabbas, "Sugar plum."


Class II: Names Derived from the Circumstances of Birth, or from the Sentiments Provoked by the Birth.—1. Date of Birth.—Ṣafar, "The second lunar month"; Raḡāb, "The seventh lunar month"; Shabban,

1 Wheat and meat pounded together.
2 Name of a well-known family in Nablus.
“The eighth lunar month”; Ramaḍān, “The ninth lunar month”; ‘Ashūr, “The tenth day of Muḥarram” (the first lunar month); ‘Ī ’Aid, “The feast”; Thalqah, “Snowy” (i.e., born in time of snow); Rabī’, “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”; Kādam [el-ḥair], [“The good] is approaching.”


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.—Ibrahim, "Abraham"; Ishâk, "Isaac"; Israîl, "Israel"; Aryâl, "Ariel"; Ashûr, "Ashur"; Eliaâ, "Eliah"; Inrád and Mûrad, "Mordacai"; Binyâmmû, "Benjamin"; Burro, "Abraham"; Gabrah, "Gabriel"; Dânyâl, "Daniel"; Dâtâd, "David"; Râdîn, "Reuben"; Rafâîl, "Raphael"; Zakkai, (Neh. vii, 14); Selimân, "Peace" (an Arabic name so common that it forms 10 per cent. of the total); Shabti, "Shabbatai" (Heb.), a Biblical name, Neh. xi, 16; (applied now to one born on the Sabbath); Sulaimân, "Solomon"; Sahyûn, "Zion"; ‘Azzâr or ‘Ezra, "Ezra"; Phîlo; Mâsa, "Moses"; Harûn, "Aaron"; Hannen; Lâwi, "Levi"; Yûsûn, (a common Moslem name; title of a chapter in the Kur’ân); Yashû’ "Joshua"; Ya’kûb, "Jacob"; Yahûdâ, "Judah"; Yûsîf, "Joseph"; El-Yâshar (Heb.), "The straight, righteous."

Women.—The commonest first name is Laila, which literally means night, but is considered as equivalent to Leah. It is obtained apparently by first making a diminutive, like Laylay, and then altering into the familiar Arabic word for “night.” Amilia, "Emily"; Tirah, "Esther"; Rahîl, "Rachel"; Rachlo, "Rachel" (dim.); Rifka, "Rebecca"; Sâarah, "Sarah"; Surrayah, "Sarah" (dim.); Miriam; Miro, "dim. of Miriam."

Class D: Descriptive Names.—1. Colours.—Aswad, "Black"; Bimbajji (Turk.), Pink; Ḥamrah, "Red"; Ḥûdr, "Green" (used among Jews and Moslems as an equivalent of Elias, i.e., Elijah. A boy who is called Ḥûdr is addressed indifferently by that name or Elias, and vice versa. Among Christians Ḥûdr = St. George. See under the same class in the previous list); Šamrah, "Brownish"; ‘Abâdî, "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.—
teous”; * Zahlyah, “Beautiful”; Shabb, “Young man”; Shaḥbū = Shaḥbāh, “Youthfulness”; * Safiyah, “Clear”; Tāwīl, “Long, tall”; ʿAfīyah, “Health”; Fāhī, “Fair in complexion”; Kāmil, “Complete, perfect”; Kaltūm, “One very small made” (colloquial); Mashʿāry or Mashʿārānī, “Hairy, foul”; Nagīl, “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”); Boshī, “A poor man with a large family (mean man)”; Dardiyah, “Toothless” (coll.); Raḥmān, “One to be pitied”; Zār, “To have only a few hairs”; Simʿa, “Something heard,” one says “Samʿatho mūsh taibeh,” as equivalent to saying he has a bad name; Shākīn, “Skin disease”; Atīk, or Atikāh, “Old” (an antiquity), (applied to a man whose dress is old and shabby); Ṭargh, “Lame”; Amash, “Weak sighted”; Kafif, “Blind”; Manmūd, “Diseased.”


4. Habits.—Barbūr, “Mucus” (applied, under the name form Abu Barbūr, to one whose nose is always dribbling); Ḥāmī, “Hot,” i.e., in temper; Rahlwānī, “One who walks like an ambling horse”; Shattāth, “One accustomed to take an outing in the country”; Taṣḥīṭash, “Fizzling as when water is poured on fire”; Ṭeṣhī, “To hiss, also a drizzling rain”; Ṭawtāth, “One who swings himself from side to side in his walk”; ‘Ādah, “Custom”; Muḥī, “Shoeless”; Nuṭṭāṣḥ, “One who hits with his head”; Ḥawwāṣ, “One who excites discord.”

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away” (also means a cup); Muhallah, “Made sweet”; Mulkahu, “His kingdom”; Nasláh, “A good smell”; Naziráh, “Similar to, equal to”; Shimtov, “A good name” (Heb.).


The following are doubtful:—Shúfán; Krim, “Of Crimea”; Ladány, “Latin” (i.e., Spanish).

burner or seller"; Lahham, "Butcher"; Mu'addab, "One who makes ready" (an entertainment); Muhallaliyya, "Maker of pickles" (the coarse pickles, made extensively from turnips, cucumbers, cauliflowers, and beetroot, and sold in the streets); Ma'mari, "Master mason"; Malakah, "Queen"; Mawwâs, "Cutler"; Naqjar, "Carpenter"; Naqkhâsh, "A stonecutter" (locally applied to one who roughens the surface of a millstone which has worn smooth); Nâwwah, "A professional mourner"; Nâwwâs, "Jester"; Sînîr (= Señor) (Span.), "Lord"; Sînîrâ (= Señora), "Lady"; Bollis (Span.), "Lady"; Boulangy (= Boulangier) (Fr.), "Baker"; Halfân (Heb.), "Money-changer."

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


(c) Plants and Parts of Plants.—Araza, "Cedar"; Bizrah, "Seed"; Balâh, "Dates"; Tanîbâh, "Pitch tree"; Garidah, "A palm branch stripped of its leaves"; also "Squadron of horses" and "A register of taxes"; Hûrah, "Poplar tree"; Rummânah, "Pomegranate"; Zâhr, "Flowers"; Zâitun, "Zeituneh, Olive"; Sha'îr, "Barley"; 'Addas, "Lentils"; Kash, Kasheh, "Straw"; Kûtrân, "Tar" (applied usually to one who has a bad smell about him); Keraz, "Cherry"; Lâzû, "Almonds"; Naqjar, "Palm tree."

(d) Names derived from Geology, Chemistry, and Astronomy.—Aţash (Turk.), "Fire"; Badriyah, "Beautiful like the moon" (also meaning "First born"); Turâb, "Earth" (meaning also "To be poor and miserable"); Hîbr, "Ink"; Ildid, "Iron"; Hûfrah, "Ditch," "Grave"; Rattifah, "One of the heated stones in a fellah's oven on which bread is laid for baking"; Zânâdah, "The piece of steel used to strike against a flint, making a spark"; Sahl, "Plain" (also meaning "Simple"); Sabûn, "Soap"; Sûmrah, "Rock"; Tâsh, "Metal cup"; Vâpûr, "Engine"; Karkûr, "A black volcanic rock common in Damascus"; Nîmû, "Star"; Nâqîb, "Bellos.

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.”

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

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

Clothing, Weapons, and Ornaments.—Sáltah, “A kind of woman’s jacket”; Surwāl, “Trousers” (Bedawins often call a man wearing trousers Abu Surwal); Sharāshif, “Sheets”; Tobābo (= Tobahēh), “Leather bootlace.”

Building Materials, Musical Instruments, Furniture, &c.—Halus, “Pack saddle,” “Carpet”; Dahrāq, “A stone that rolls”—hence one with a short, rounded figure; Ṭabl, “Drum”—hence empty, foolish; ‘A’mīd, “Column”—applied to one who is tall and straight; Muzrāb, “Water-pipe” (in Damascus particularly the pipes that overhang the streets and discharge water from the roofs); Naieh, “Double-reed flute” (the flute of Daniel iii, 7, in the Arabic translation).

Miscellaneous Unclassifiable Words.—Abāby; El Bodig; Bahwas; An’ādib; Gāsha; Dandūf; Dangur; Shāwāleh (dim. of Sulh, a little piece); Fiana; Gābēhōn; Kākim; Kusto; Kasīka; Makīno; Mandūn; Mitā (Heb.); Nahārīb.

Names Derived from Circumstances of Birth.—(a) Date of Birth.—Rabi’, “Spring season”; Shāṭikāh, “Tenderness, or born at twilight”; Subḥiyāh, “Morning” (one born early morning); ‘Aidāh, “Born during a feast”; Mughāribīh, “Evening, sunset,” (possibly time of birth; or may be short for Mughāribī, i.e., Westward North African); Halāl, “New moon” (time of birth); Ḥamesha (Heb.), “The fifth.”

(b) Expressive of Primogeniture, or Circumstances of the like nature.—Aftalā, Pātalāh, “Firstborn”; Badrīyah, “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.—Ishḥādāh; Shahādāh, “Begged from God”; Ğubrān, “Mended,” e.g., for a child replacing one who died; Dādāní (Persian), “Gift”; ‘Aṭṭiyāh, “A gift” (applied especially to a boy who arrives after long waiting).

(d) Good Wishes to the Child or Pleasure at the Birth.—Bākī, “The remainder, abiding”; Barakāh, “Blessing”; Sa‘īd, Sa‘īdah “Happy, fortunate”; Simuntar, “A good sign”; Ṣabri, “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.
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

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