

ART. IX.—*On the Proper Names of the Mohammedans.* By
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I CONCLUDED a former essay on Mohammedan proper names with a promise of renewing the subject in another paper, which should deal with the names of women, and some other points not included in my first sketch. The system, as it is represented to us by Arab authors, though somewhat complicated, admits of a distinct arrangement; and each class of proper names throws light on national character and manners, as they were developed during the first centuries of the Hejra, and have left their traces in countries over which the Arab dominion extended. My former notice touched very slightly on the meaning and etymology of old names, to which my attention was first directed. I was very soon brought to a stand by difficulties inherent in the attempt to trace the origin of ancient names, and which are enhanced in the case of those of the Arabs by the peculiarities in the structure of the language, where the meaning of words varies so much with the strength and position of the vowel-points, of all sounds the most liable to phonetic decay. The language itself has undergone a great change since the time of Mahomet, and many old words and expressions are interpreted on traditional authority.¹ When we add to this

¹ For illustration of the uncertainty which attaches to many Arabic words I refer the reader to Lane's preface to his dictionary, in which he enters at some length on the difficulties he encountered, owing to the changes which the language has undergone. "Many explanations," he remarks, "when first given by Arab lexicographers, were perfectly intelligible, but have become less and less so in succeeding ages, and at length are quite unintelligible to the most learned of modern Arabs. Sometimes the term *متردد* (known) is appended to a word which has quite ceased to be so." . . . "Perfect reliance," he adds, "is not to be placed on the vowel signs." Fresnel, also, in one of his essays on the history of the Arabs before the rise of Islam, dwells on the same subject: "Il y a tels mots des traditions de l'Aghaniy que ne se trouvent dans aucun dictionnaire arabe, et pour lesquels il faut accepter bougré malgré la définition que le Rawy nous en donne dans le corps même de son récit. Il raconte le fait comme on le lui a raconté dans le desert, sans changer une syllabe, mais s'interrompt naturellement pour expliquer à ses auditeurs les expressions qui ne sont plus en usage parmi eux."—*Journal Asiatique*, Avril, 1837.

the fact that the classic language of Arabia is one of several dialects, we may conclude that the meanings of many of the old names that figure in history are beyond our reach. This indeed is made apparent in M. Hammer-Purgstall's essay, on which I drew so largely in my last paper. Out of a hundred pre-Islamite names given by that writer, with the interpretations they have received from Arab authors, a considerable number are not traceable in the dictionary of Freytag, consulted by him. In my former essay I pointed out that very few of the examples there given are of names known to the early history of Islam, or appear in the genealogical tables of the Arabs. The meaning assigned to others is so strange as to awake scepticism. Without therefore attempting to treat the subject scientifically, I thought I might offer a certain number of examples of the most celebrated or common names in use in pre-Islamite times, whose etymology is acknowledged, or seems traceable, and from which a judgment may be formed of the tone of thought which prevailed in their invention. I will commence with the name of Mahomet in the three-fold form; in which, according to Mohammedan tradition, his name is used on earth, in heaven, and in hell; and will add those of his immediate relatives, ancestors, and followers, and of the heroes of Islam during the rise of the religion. These constitute the stock from which the great majority of modern names have been derived.

MOHAMMED, مُحَمَّد, 'the praised,' or 'praiseworthy.'

AHMED, أَحْمَد, 'the most praised.'

MAHMÚD, مَحْمُود, 'the praised.'

From the same root from which these are derived (حمد) we have HAMÍD, حَمِيد, 'most praised, laudable';¹ also YAHMADA, يَحْمَد, a tribal name (Freytag). The proper names *Hamdán*, حَمْدَان, and *Hamdún*, حَمْدُون, seem to belong to the same

¹ In my former paper I remarked on the rare instances in other languages of names that refer to praise. It escaped me that Judah in Bible history represents this feeling. Indeed the expression of thankfulness attributed to Leah on the birth of her son is the counterpart of that which is reported by Abulfeda of Abd el Motallib on the birth of Mahomet, which I there quoted. Leah says, "Now will I praise the Lord" (*Odeh*, וַיִּשְׁבַּח): "therefore she called his name Judah" (Gen. xxix. 35). There is the same play on the name in Jacob's blessing on his son (Gen. xlix. 8): "Judah, thou whom thy brethren shall praise."

root. They were borne by princes of a celebrated family that are mentioned in a poem of Moténabbi, quoted in De Sacy's *Chrestomathie* (iii. p. 35). An Arab writer, commenting on the passage, says the latter is not a form in use among the Arabs, and seems to be a plural.

HAMDAN gave a name to a tribe, and

HAMDÚNA was the name of a daughter of the Khalif Harun Arrashid.

A'LY, على, 'high,' or 'exalted.'

HASAN, حسن, 'beautiful.'

HUSEIN, حسين, 'a little beauty.'

KASIM, قاسم, Mahomet's son, from whom he received the appellation Abu Kasim. The word means literally 'divided,' and was not in previous use as a proper name. It is applied to one of the seven peris who were attracted by the Prophet's recitation of the Koran and made profession of Islam.¹ Mahomet had three other sons by Khadija, who all died in infancy,

1. TAHIR, طاهر, 'pure,' gave a name to a dynasty which became independent of the Abbasside Khalifs in the third century of the Hejra. The founder bore the soubriquet of Dhu il yemenín, 'the possessor of the two right hands,' *i.e.* ambidexter.

2. ABDALLAH, after Mahomet's father.

3. TAYIB, طيب, 'good, delicate.'

A'BBAS, عباس, 'stern' (countenance); Mahomet's uncle, from whom the Abbasside line of Khalifs are descended.

HAMZAH, حمزة, another uncle of the prophet. He is said to have received this name, which is that of a vegetable, by way of soubriquet from his partiality for it, and it was applied in the form *Abu Hamzah* (Hammer-Purgstall).

ABUBEKR, ابوبكر, father-in-law of Mahomet, and first Khalif. D'Herbelot, and other writers of eminence, have interpreted the phrase 'father of the damsel,' *i.e.* of Ayesha, who alone of Mahomet's wives had not been previously

¹ *Vide* Koran, sura xlvi. The names of the seven are given in Tabari, i. 434.

married. It has been pointed out to me that this interpretation is founded on error. Bīkr with a kesra, and not Bakr or Bekr, signifies damsel or virgin. The latter word is rendered in dictionaries 'young' (camel), but it was an established proper name at the time of Mahomet, and gave a name to a tribe, an offset of the tribe Rabia. The name still survives in Diarbekr, 'the country of Bekr.' The neighbouring provinces bear the names of Diarrabia and Diarmodhar, from well-known tribal names.

Mahomet's ancestors by the female line are traced by Abulfeda for nine generations to Fehr, who is identified with the founder of the Koreish family. They run as follows. His mother was the daughter of

WAHAB, وهب, 'giving or bestowing.' *Waháb*, وهاب, is an attribute of God as 'the bestower' (of benefits). More than one Abd el Waháb figures in the early history of Islam. The name is better known in modern times as that of the founder of the sect of Wahabees.

The immediate ancestors of Wahab are

ABD EL MANÁF, عبد المناف, servant of the idol of that name.

ZOHRA, زهرة, 'a flower.'

KELÁB, كلاب, 'dogs,' a well-known tribe.

MORRA, مرّة, 'bitter.' In the examples of fanciful appellations given in my former paper, the devil appears as 'the father of bitterness' (Abu Morra). The name Morra will recall the exclamation of Naomi in her affliction: "Call me not Naomi" (pleasant), "call me Mara" (bitter): "for the Almighty" (Shaddai) "hath dealt very bitterly with me" (Ruth i. 20).¹ It may be noted that myrrh, مرّ, is so called from its taste.

KA'B, كعب, 'square.' In Freytag's dictionary it is rendered "quadrata forma fecit quid." Hence the temple of Mecca, Al Ka'aba, received its name from its square form. The proper name must have referred originally to personal appearance.

¹ The play on the word is preserved both in the Septuagint and in Jerome's version: "Vocate me Mara. hoc est amarum, quia amaritudine replevit omnipotens."—Smith's Dictionary of the Bible.

LOVAI, لوى, 'a curve or bend.' This also probably applied to some personal defect.

GHÁLIB, غالب, 'overcoming or conquering.' Taghlib is the name of a branch of the great tribe Rabia.

FIHR, فهر, 'weak or jaded.' This personage is identified by Abulfeda with Koreish.

By his father's line the descent of Mahomet is traced by the same author to Adnan, one of the great Arabian stocks; but very few of the older names can be identified with any modern root. His father's name was Abdallah, 'son of God.'

ABD EL MOTALLIB, عبد المطلب, the servant of Il Motallib, his uncle. The name was said to have been applied as a nickname, owing to an incident quoted by Sir W. Muir in his *Life of Mahomet*.¹ Al Motallib means desire in the abstract, or a thing desired. If applied in the latter sense, it corresponds with Saul, the son of Kish. Abd al Motallib's real name was *Shéba*, شيبا, 'grey-haired,' so called because his hair was white from his birth. Compare with the above

ABU TÁLIB, ابو طالب, 'father of the seeker or striver,' the name of Aly's father, and one of the most common names of later times. We have seen that Abu Tálíb is applied figuratively to the horse.

HÁSHIM, هاشم; the word means literally one who breaks or contuses, from هَشَمَ, 'he broke.' The name is said to have been applied to the ancestors of Mahomet in whom the lines of Omeya and Abbas unite, from an incident in his life related by Tabari. He fed the poor during a season of scarcity, and "broke the bread in the soup."

In Hashim's father, Abd el Menáf, the male and female lines unite in the immediate ancestors of Fíhr's wives.

MÁLIK, مالك, 'master or ruler.'

NODAR, نصر, 'bright, beautiful.'

O'MAR, عَمْر, and A'MRU, عمرو. These pre-Islamite names

¹ Muir, I. ccliii.—Al Motalib, on the death of his brother Hashim, took charge of his son Shéba, and the people of Mecca, seeing him pass with a lad at his side, concluded he had purchased a slave, and exclaimed, Abd el Motalib, lo! the servant of Al Motalib.

are connected by Hammer-Purgstall with A'amar, عامر, 'an inhabited place.' This is the literal meaning of the latter word; but as most of the words which are traced in dictionaries to the root عَمَرَ, 'coluit,' have affinity with life, I think we may assume that the name of the second Khalif bore that meaning, or something akin to it. In history he appears as *O'mar ibn Khattáb* or *bin il Khattáb*, الخطاب, a word that claims affinity with *Khátbeh*, 'discourse,' and *Khátib*.

The companions of the Prophet, who are held in special veneration, are ten in number, and, according to a tradition recorded by Abulfeda, were named by Mahomet as the future inhabitants of Paradise. These are the first Khalifs, and six others, whose names are among the most common of after-times; these are

TALHA, طلحة, the name of a tree ("ein grosser baum," Hammer-Purgstall). It is applied to both men and women. Mention is made in Ibn Khallikan of a governor of Sejistan, in the third century of the Hejra, who was known by the name of Talhát al Talhát, from his mother.

ZOBEIR, زبير, 'bulky, strong.' The word is also used in the sense of misfortune.

SA'AD, سعد, 'happiness.' From the same root we have Musa'úd, مسعود, a pre-Islamite name, and well known in history in later times; also Sa'adi and Sa'adat.¹

SA'ID, سعيد, 'happy or fortunate.'

ABDURRAHMAN, ابد الرحمان, 'servant of the merciful.' There are a host of worthies bearing this name, and it is one of the most frequent recurrence in after-times. I have already pointed out the frequent use of names combined with *abd*, 'servant,' in early Arabian history, such as, servant of the sun, servants of different gods worshipped by the Arabs, and, in one instance, servant of the Messiah! Great variety of names have come into use in later times founded on the same principle.

¹ Sa'ad was the name of an idol worshipped by the Bani Malkan. *Vide* Pococke's Specimen, etc., p. 101. It is supposed to have been an unshaped stone.

O'BEIDE, عبید, or O'beid allah, for the name appears in both forms. In Abulfeda he is described as *O'beid allah*, the son of Abdallah. *O'beid* is the diminutive of *abd*, 'servant.'

Among other names belonging to the contemporaries of Mahomet, or persons who figured in the first ages of Islam, I may cite

KHÁLID, خالد, sometimes خلد, literally 'everlasting,' but probably used originally in the sense of simple endurance.

WÁLID, والد, 'a parent.' The name of two Khalifs of the Ommiade line. Hence also the term Wálidah Sultán, applied to the queen-mother in Constantinople.

JA'AFAR, جعفر, a son of Abu Talib, 'a little stream.'

ZOHEIR, زهير, 'little blossom,' one of the Ansar.

YEZÍD, يزيد, a name of frequent occurrence in pre-Islamite annals, and that of a general who commanded in Syria during the Khalifate of Abubekr, and also that of three Khalifs of the house of Omeya. In the form Bayazid, a corruption of Abuyazid,¹ it is well known in Turkish history. The name is derived from *Zád*, زاد, 'increase or augmentation,'² and from the same roots we have the words *Zaid*, زيد, a freedman of Mahomet, and *Zayád*, زياد. In Johnson's Persian and Arabic dictionary the word Yezíd receives the interpretation of 'cursed, cruel, execrable,' and a similar sense is attached to it in Koeffer and Bianchi's Turkish dictionary. It had probably been employed in this bad sense owing to the odium which attached to the memory of the first Khalif of that name, and the author of the death of Hussein, son of Aly. D'Herbelot says that Persian authors never mention his name without the imprecation *La'anahu Allah*, 'the curse of God be upon him.' Layard (Nineveh and its Remains, ch. ix.) informs us that the Musselmans trace the name of the Yezidis, the Kurdish worshippers of the evil spirit, to the same Ommiade Khalif; but he adds justly that it must be

¹ In Pocock's preface to Abulfarage's *Dynasties* the name is so traced: "Sultan Yilderim Bayazid, يلدريم بايزيد, qui et alias Abuyazid dicitur."

² See Wright's *Arabic Grammar*, i. p. 276, where this proper name is quoted with some others as resembling in form the verbal forms فَعَّلَ and فُعِّلَ or any of the persons of the imperfect.

sought elsewhere, as it was used before the introduction of Mohammedanism. In fact the words *Yezid* or *Yezidi* have affinities both with Arian and Semitic roots. In Persian we have *Yezd*, *Yezdegird*, and *Yezdan* (the name of the good genius). This last word is traced by Haug (*Essays on the Sacred Language, Writings, and Religion of the Parsis*, p. 194) to a Sanskrit original.

SELÁMA, سلامه, or SELMA, سلمى. Several names occur in pre-Islamite annals traceable to the root *Salama*, سَلِمَ, 'he was safe' (from danger or trials), and it assumed many new forms afterwards, as in the examples *Selím*, *Suleima*, the diminutive of *Selma*, *Moseilama*, and *Moslim*. This last, which is applied to all professors of Islam, was not unfrequently used as a proper name in the first centuries of the Hejra. Abu Moslim was the author of the revolution that placed the family of Abbas on the throne of the Khalifs. I need not point out that Solomon, the son of David (in Mohammedan history, *Suleiman*), is traced to a similar root, which in Hebrew means 'peace.'

ISLÁM, in the abstract, has supplied more than one proper name. One of the uncles of Behlúl Khan, founder of the house of Lodí, was called *Islám Khan*, and another chief of that name, apparently an Affghan, figured at the same period (*Elphinstone*, book vi. ch. iii.).

RÁFA'A, رافع, 'one who raises a thing or person;' the name of a freedman of Mahomet. *Il ráfa'a* is used as an attribute of God, 'the raiser or exalter' (of the just).

KOREISH, قریش. I have in my last paper expressed my doubts as to the two interpretations, given to this celebrated family by Hammer-Purgstall, of acquisition by barter (*der erwerb durch waarentausch*) and a sea monster. In the latter case it is assumed to be derived from *Korash*, قرش, which bears that meaning in dictionaries. The name was given to one of the ancestors of this celebrated family, according to an authority referred to by Pococke, "ob audaciam." Tabari says that, according to some, the word means 'investigation.' "De nominis origine dissentiunt," says Freytag; and here I must leave the question in its obscurity.

HAKAM and HAKÍM, حكيم, حكم, names implying wisdom, were contemporaries of Mahomet. The latter was a nephew of Khadíja, and one of the most violent adversaries of Mahomet during his early preaching at Mecca. His proper name was Amr, and he received from his relations the title of *Abu't hikam*, 'father of wise counsel.' Mahomet called him *Abu jahl*, 'father of ignorance,' and the nickname stuck to him ever after (Caussin de Perceval, vol. i. p. 372).

RABIA'H, ربيعة, a name that recurs frequently in old times. Hammer-Purgstall includes it in his list of old names with the rendering "der Helm," adding, "fehlt in diese bedeutung bei Freitag." The Beni Rabia' were called *Khosa'a*, خزعة, because they seceded, from خزع, 'abscedit' (De Slane's Ibn Khallikan, vol. ii. p. 452). The Koreish were a branch of this family. The first of the name that figures in history bore the soubriquet of *Rabia'h il fars*, 'Rabia' of the horse,' presumably from his attention to the breed. Rabia' is applied to the spring, and hence, according to Pococke, to the months of the year that bear the same name, "a vernante terræ statu" (Specimen, p. 181).

KHARÍJA, خارجه, 'external,' probably used originally in the sense of foreigner or stranger. The term Kharijites, خوارج, 'seceders or separatists,' was first applied to the armed secession from Aly.

FADHIL, فاضل, 'excellent.' The son of Abbas.

MODHAR, مضر, 'white.' An ancestor of Mahomet, to whom the Koreish trace their origin, as the Beni Hanífa trace to Rabia.

HANÍFA, حنيفة, has given its name to an historical tribe and to a celebrated sect, and also to some twenty learned doctors. According to Ibn Khallikan, the founder of the family, whose real name was Uthal, received the appellation from a wound he received in a fray that shattered (*Hanaf*) his foot and rendered him club-footed. The word *Hanaf*, حنَف, is so interpreted by Lane. His adversary lost his hand, and was called Jazíma, from *Jazam*, جزم, 'he cut off.'

KOTAIBE, قتيبه, 'intestines.' This is its meaning in modern dictionaries, and it is so interpreted by Hammer-Purgstall. I have already expressed my doubt whether it could have

been originally used in this sense; but I have since fallen on a passage in Ibn Khallikan where it is given as the received interpretation. That author says: "It is the diminutive of *Kitba*, the singular form of *Aktáb*, which signifies 'entrails.' It is a common noun, but came to be used as a proper name. From it is derived the relative adjective *Kutabi*."

HARITH, حارث, 'the acquirer'; a very common name in old times. It is also applied to the lion as "the strongest to acquire" (Lane).¹

NO'MÁN or NA'AMÁN, نيمان, the name of several kings of Hira, and conferred on the first child born at Medina after the Hejra. Abu l'Amaital, quoted by Ibn Khallikan, says that the word is one of the terms to designate blood, and that the opinion that the flowers, *Shakaik an Noman*, were so called after one of the kings of Hira, is an error. The story current was that the king was so pleased with their colour that he forbade them to be gathered. It seems uncertain whether the flower so referred to was a poppy or anemone. In Catafago's Arabic Dictionary the term *Shakaik an Noman* is said to be applied in Syria to the latter. We must not be led away by the resemblance of sound to suppose that the Greek name (*ἀνεμώνη*) is of royal descent. Dioscorides, quoted in Scapula, interprets it "sic dicta quod vento flante aperiatur." It still bears the name in France of *l'herbe au vent*. The name is one of the few I have met with that corresponds in sound or spelling with those of the Old Testament. Naaman the Syrian is supposed to represent 'pleasantness.' In Arabic it must originally have referred to colour only, and that is the interpretation in the *Kamus* (De Slane, note to Ibn Khallikan, vol. i. p. 57.)

SINÁN, سنان, 'spear's point,' a name of high antiquity. In Ibn Khallikan I find the following reference to this name. Abdallah Asád, ibn Furát, ibn Sinán, used to say: "I am *Asád* (lion), and the lion is the noblest of animals; my father was called *Furát* (Euphrates), and *Furát* is the

¹ In Hammer-Purgstall's list it is rendered "der erwerber." Sir W. Muir (Life of Mahomet), referring to this name, affirms that it was employed in the sense of 'lion,' in opposition to *Mundzir*, 'a dog,' which was borne by the rival kings of Hira.

purest of waters; and my grandfather's name is *Sinán* (spear), which is the best of weapons" (vol. ii. p. 132).

HABÍB, حبيب, 'friend.' A favourite officer of Moawia.

SOHEIL, سهيل, a Koreishite who took an active part in the opposition to the claims of Mahomet. The root signifies 'plane' or 'smooth,' and it is applied both to plane countries and to persons easy (in disposition). Soheil however is the name of the star Canopus, and it is possible that the proper name was derived from the star, which, according to Abulfarage, was an object of worship to the tribe of Tai, as Sirius was to the tribe of Kais, and Aldebaran to the tribe of Misam. I am inclined to take the meaning of the name in its literal sense, and in support of this it may be added that, according to an Arab writer referred to by Lane in his dictionary, Soheil was a tyrannical collector of tithes on the road to Yemen, and God transferred him to the stars. Hyde, in his commentary on Ulugh Beg's tables, thus expresses himself: "Arabicum nomen سهيل Soheil est in formâ diminutivâ, a verbo سهل *Sahala*, lenis facilis ac planus fuit; et nomen سهل *Sahl*, est planities terrâ mollis; vel, adjective, facilis indole; et diminutivum ejus Soheil (*q.d.* inep-tulus) in hac significatione partim, partimque in ipso vocis sono quadrare videatur cum nomine כֶּסֶל Chesíl, facilis moribus, insipiens, quod vulgo, sed male, redditur Orion." This last reference is to the book of Job. There are other proper names in use that correspond with those of stars or constellations, and are mentioned further on where I give specimens of names taken from animals. There is no reason to suppose they were borrowed from the heavens. Such are names of Scorpion, Ram, Lion. I should perhaps except from the latter remark the name of **RASSELAS**, Prince of Abyssinia, which is a corruption of Ras el Asad, 'the lion's head' (μ Leonis). The nomenclature of the principal stars and constellations by the Arabs is comparatively modern, and borrowed from the Greeks. Some of the ancient Arabic names of stars are still preserved. (Hyde, commentary on Ulugh Beg.)

Of names derived from colour we have the following examples—

MODHAR, 'white' (referred to above), and NAAMAN, 'red.'
Also

MOGHAIIRA, مغيرة, a contemporary of Mahomet, from مفر, 'a reddish colour.'

ASWAD, اسود, 'black.' There have been many of this name. One of them was a rival of Mahomet, and claimed a heavenly mission. His career is described by Abulfeda.

HIMYAR, حمير, 'red.' The sovereign of this name, one of the kings of Yemen, was so called, according to an Arab tradition, from the colour of the garment that he usually wore (Pocock, Spec. Hist. Ar., p. 58).

SHÉBA, شيبا, 'grey-headed.'

Names derived from animals are not very numerous. Twenty-four of the hundred examples of pre-Islamite names in Hammer-Purgstall's essay are of birds, beasts, or insects; but very few of these are historical. Of lions I have met with several examples.

HAI DAR, applied in the way of honour to Aly, became afterwards very common.

HIRSUMA, هرثمة.

ASAD, اسد. This last is applied to the constellation Leo.

LAIS, لايث, the founder of the Saffaree dynasty.

KELÁB, 'dog,' or rather dogs in the plural, is a well-known tribal name. In the form Kolaib, 'little dog,' it was applied as a nickname to a prince of Nejd in pre-Islamite history.

ANMAR, انمار, 'leopards'; another tribal name.

ANISA, انيسه, the name of a bird. The foster-sister of Mahomet (Abulf. i. 18).

HAMAL, حمل, 'sheep,' was a prince of the line of Shatafan, who figures in the records of the sixth century A.D. He was one of the sons of Badr, بدر, the full moon. Hamal has been applied in modern times to Aries. The principal star of this constellation is also called Annáteh, الناطة, one that butts (as a ram).

A'KRAB, عقرب, 'scorpion,' is used as a man's name (*vide* Wright's Arabic Grammar, vol. i. p. 276). I have not met with an example. It is applied to the constellation Scorpio.

I offer these specimens of Arab nomenclature as repre-

senting the tone of sentiment which prevailed in pre-Islamite times, and in the early age of the Mohammedan religion, in the invention of proper names. They are selected on no fixed plan, but have been taken as examples fell in my way of names whose meanings seemed obvious or traceable. They comprise most of those of Arab origin which have been in common use among Mohammedans in later ages. Very few indeed have a religious significance, and few are derived from natural objects, as animals or plants. A certain number, as might be expected, represent personal peculiarities, or appearance, and more than is usual with other races are founded on some abstract or moral sentiment. It may be added that they, for the most part, represent some simple idea. There are very few compound expressions, such as were in use among the Jews; indeed, I may note that, although there are several points of affinity to the system which we find established in the Old Testament, there are few names that are common to both Jews and Arabs, and not at all in proportion to the affinity of language. It has been already pointed out that the numerous scriptural names that are employed by the Mohammedans, and are in common use at the present day, received their sanction from their being mentioned in the Koran, and were unknown to Arab history before the time of Mahomet. It would appear from the names of those Jews who were settled in Arabia, and came in contact with, or in conflict with Mahomet, that they had in a great measure dropped the old names of history, and accepted new ones of Arabian origin. Thus, the Jewish tribes at Medina or in its neighbourhood were the Bani Canucaa, the Bani Nadhir, and the Bani Coreitza. Among the Jews who took a part in the struggles against the rising religion were Hoyei, Salam, and Kinána, chiefs of the Bani Nadhir, Kab, the son of Ashraf, Benjamin, a Moslim convert, Ozzal, the son of Samuel, and Ibn Sanína. There is also mention of Abu Hukkeik, the chief of a branch of the Bani Nadhir. He is also called Abu Rafi. His successor is named Oseir. Rihána was the name of the Jewess who was reserved from the massacre of her kindred, in that dark passage of the life

of Mahomet, to satisfy the lust of the conqueror. Some of them are common Arabian names, and the others, with the exception of Benjamin and Samuel, bear no resemblance to names common among the Jews of Palestine.

The most obvious points of resemblance between the practice of the Arabs and that of the Jews are the following.

1. The constant reference to the tribal or family relation, as the sons of Israel, the sons of Judah, and the sons of Aaron.
2. The use of names of relationship corresponding with the *Kunyat* of the Arabs.
3. Connexion with a place, as Bethlehemite and Tishbite.
4. The frequent use of names carrying with them a religious signification.

The two first spring naturally from similar social conditions. The expression 'sons of Israel' (*Beni Israil*), which is rendered in the authorized version 'children of Israel,' is identical with the Arab term, and is applied to neighbouring tribes, as the sons of Ammon and the sons of the Anakim. (*Deut. ix.*). Sometimes we read of the *men* of Benjamin, or Judah, as the case may be; and the tribe or nation is sometimes personified in the name of the great ancestor: "The Lord smote *Benjamin* before Israel" (*Judges xii. 35*), and "Satan stood up against *Israel*" (*1 Chron. xxi.*). Or again, we read of the Benjamites, Gadites, and Manassites (*Deut. xiv.*); the adjective of relation being formed in the same way as in Arabic. In the time of the kings, we hear less of the children of Ephraim or of Judah. The sovereigns are kings of Judah, or of Israel; God is the God of Israel; and the people are addressed as personified in the names of their progenitors: "To your tents, O Israel;" "Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you" (*2 Chron. xv.*). So also in the Books of the Prophets the people are sometimes spoken of as Judah or Israel, or the house of Judah and Israel. And this last expression is used in other passages (*Jer. ii. 4*). In one memorable instance it will be remembered that the address was to the *daughter* of Sion. At this later period the old tribal feeling was maintained in families, just as we find it among the Arabs. There are in the Book of Chronicles, not merely long tables

of genealogies, but families are described as the *sons* of Aaron, or some less remote ancestor.

At this period of Jewish history I observe a form of expression which I have not noticed among the Arabs. In the genealogical tables recorded in the Books of Chronicles persons are sometimes described as the fathers of known places, as the fathers of Gilead, of Hebron, of Tekoa, of Beth-zur, and of Bethlehem, etc. (1 Chron. ii. 42, 45, 51), and this is variously interpreted as the lords or founders of the places named. Some of these names appear elsewhere as proper names of persons, and in one passage Gilead is described both as a person and as a place,¹ as if Jephthah's father were the lord (Scotticè, 'laird') of the place. Dependent cities were called daughters of the parent city, just as we use the expression mother-city, originally applied to a city that sent forth colonies.

It may be observed generally, with regard to the Jews, that there is a much greater diversity of proper names than was the case with the Arabs, and a more sparing employment of nicknames. The names of the old patriarchs rarely recur in their later history, and invention was constantly stimulated in providing new names. The Mohammedans, on the other hand, bound themselves down by a rule, which was observed very generally in the first centuries of the Hejra, restricting the names conferred at the circumcision of the infant to names hallowed as having been borne by the founder of their religion and his companions, or as being mentioned in the Koran. This limitation of choice forced on the introduction of names of relation and nicknames in endless variety.

Similar causes in Christian history favoured the growth of the system of surnames. On the conversion of the heathen the sacred names of the Bible were always conferred on baptism, and we read of cases where the rite was administered to multitudes that followed in the wake of a monarch; and Johns and Marys were conferred on hundreds at a time. A second name thus became indispensable.

¹ Judges xi. 2: "And Gilead's wife bare him sons"; ver. 5: "The elders of Gilead went to fetch Jephthah."

The use of the *Kunyat*, or name of relationship, never established itself among the Jews, as it has with the Arabs. There are a few proper names founded on the principle, and some implying brotherhood, but we never hear of a person being addressed as a father or mother of so and so; and the figurative use of the expression, which forms so important a feature in the Arab system, was very sparingly employed by the Jews.

Some of the Jewish names make me doubt whether *Abi* was always used in compounds in the sense of father. I cannot accept the usual rendering of *Abigail*, 'father of joy,' as applied to a woman, or as it is elsewhere given, 'whose father is joy.' *Abijah*, the son of Rehoboam, means literally 'father of Jah,' *i.e.* Jehovah, which is inconceivable. To escape from this, the forced interpretation has been adopted, 'whose father is Jehovah.' But a person whose father is A would be called the son of A, both by Jews and Arabs, and therefore that rendering must be thrown aside.

It is noteworthy how many Jewish proper names are compounded with the name of God; as *Daniel*, *Ezekiel*, *Gama-riel*, *Uriel*, *Uriah*, *Josiah*, and *Jeremiah*, etc.

With the Mohammedans, on the contrary, there is a very sparing use of the name of the Almighty, though a frequent reference to His attributes. At the first rise of the religion there was a great unwillingness to stamp the name of God on coins; and it was not until the end of the second century of the Hejra that titles were employed by the Khalifs in which the name of God appears. It is especially mentioned by historians that the third son of Arrashid was the first to introduce the new style, which was afterwards employed very generally by Khalifs of the house of Abbas or of other lines. *Abdallahs* existed before the time of Mahomet, and it is one of the most common names in after-times. There are some other proper names in which the name of God appears, as *Ata allah*, the gift of God, and *Zib allah*, the shadow of God; but these are exceptional, and came into use by way of compliment; while there are a host of names referring to God's attributes, as *Abdurrahman*, *Abd el Kader*, etc.

HISTORY OF CHANGES.

The system of the Arabs remained in force for several centuries in the countries over which their power extended. When the Empire of the Khalifs fell to pieces, and new dynasties arose of Turkish, Mogul, or Persian origin, new names came into use, and to a certain degree superseded those of the Arabs. The practice of conferring in infancy a name sanctioned by religious usage continued to prevail, and many of the rude conquerors on their conversion adopted one of the saintly names to which the choice was originally limited, just as the barbarians, who overran the Roman Empire, were, on their conversion, baptized under Christian names. The new name did not however necessarily supersede the old. Thus we read that the celebrated Alp Arslan, on his conversion, took the name of Mohammed; but the latter name disappeared from history. These saintly names, however, still held their ground, and names of religious signification such as the *lacabs*, of which I have given examples in my former essay, spread everywhere, and to one or other of these sources the great proportion of names now in use in Mohammedan countries is traceable.

The change that the system of the Arabs underwent consisted mainly in the adoption of names of Tartar or Persian origin that became mingled with those of the Arabs. Double names came into fashion and were compounded without any fixed rule. The limited stock from which the *alams*, or personal names, were derived, rendered this inevitable. Sometimes we meet with double saintly names, as MOHAMMED ALY, MOHAMMED HUSSEIN, etc., just as we have double Christian names in Europe. More frequently the scriptural name is compounded with some other designation, expressive of rank, quality, or religious feeling, in a way that will readily occur to those who have resided in the East.

The *Kunyats*, names expressive of relationship, as father, mother, brother and sister, dropped out of use, or rather were not adopted by the new races, except so far as they had lost their original signification, and were employed as proper names, as ABUTALIBS, ABUBEKRS, etc.

In the struggle for existence, Arabic finally gained the upper hand. This is conspicuously the case in the names of the reigning family at Constantinople. Out of thirty-four princes who have succeeded to the throne, thirty-three bear names of Arabic origin, or Hebrew names sanctioned by Mohammedan usage. The only exception is the second in the line, ORKHAN, which has a Tartar ring about it, and is certainly not Arabic. Some of the princes of this line bear names of Persian or uncertain origin. JEM, the unfortunate son of Bajazet II., is, I conceive, a Persian word, and appears in the old compound JEMSHID; SHAHINSHAH, KIRKHOND, and ALUMSHAH were the sons of Bajazet II. Khond is also an old Persian designation, and has been the subject of two learned dissertations by M. Silvestre de Sacy and M. Quatremère.

A convenient illustration of the proportion in which names of various origins were employed in India during the Mogul dominion, is to be found in the list of Mansabdars in Akber's court, as recorded in the *Ayin Akbery*. Out of a list of upwards of four hundred, only fifty-one are Hindus; and there are very few Hindustani Mussalmans in the higher ranks. Taking the first hundred in the list, which includes members of the reigning family, more than one-half are names of Arabic or Hebrew origin, and about ten more are compounds of Arabic and Turkish or Arabic and Persian names. The remainder are Persian, Turkish, and Hindu, in nearly equal proportions, and a residuum of about ten in number that I cannot trace, but assume to be Turkish or Mogul.¹

In this comparison I have put aside titles like Mirza or

¹ Among the Mansabdars of Turki origin figures one MIHTAR KHAN ANISUDDIN. Blochmann adds: "The word MIHTAR, a prince, occurs very often in the names of Humáyun's servants." The word will be familiar to residents in India as the common name of a scavenger. H. H. Wilson (*Glossary of Indian Terms*) supposes that it was so applied ironically. This may be the case, and indeed is analogous to the familiar application of the name Khalif to some Mohammedan domestics in India. I think it more probable that it acquired this meaning from its having been applied to persons attached to the person of a prince, and, by an easy change, to one who undertook a menial office. The word is Persian, the comparative of *Meh*, *دو*, and in Bianchi's *Turkish Dictionary* receives, among other explanations, the following: "À la cour de Perse, Chambellan qui a toujours accès auprès du roi."

Khan, and all tribal designations. It appears, from their tribal names, that a large proportion of the Turki or Mogul Mansabdars had Arabic proper names.

The examination of another list, supplied by Blochmann in his translation of the work, in which the Mansabdars of Abulfazil's list are compared with those of the *Tabakat-i Akbari*, yields nearly the same results.

In an examination of the names that prevailed in India a hundred years later, I find nearly the same results.

In the *Seir Mutakerin*, a history of the times which immediately preceded the rise of British power, and of the revolutions which are connected with the name of Clive, I find scarcely any Turkish or Persian names. Several of the honorific titles applied to the twelve Imams appear in use as proper names, such as *NAKI Aly Khan*, *TAKI Khan* and *Mirza MEHDI*.

A great deal of confusion arises here as elsewhere in Mohammedan history from the changes in the designation of men of high rank; but this is not peculiar to Eastern countries. The translator of that work complains of this in the preface, and instances the case of a person who played a prominent part who appears in successive pages as *Mahmed Khan*, *Saader Khan*, *Burhan-el-Moolk*, and lastly, *Burhan el Moolk Saadet Khan*.

So also the son and successor of *Aurungzib* is spoken of successively as *SULTAN MUASSIM*, *SHAH ALUM*, *SULTAN MOHAMMED MUAZZIN*, *MAHOMMED MUAZZIN* and *BEHADUR SHAH*. He did not assume the last title until after his accession to the throne.

On the first irruption of the northern conquerors, names of Turkish origin abounded everywhere. They are very common in the various branches of the house of Seljuk, and maintained their ground against Moslim influence for many generations. There are several *TOGRULS*, the name of the real founder of the dynasty. *ARSLAN*, 'lion,' appears in various forms, as in the celebrated *ALP ARSLAN*, 'bold lion,' *KARA ARSLAN*, 'black lion,' and *KURRUL ARSLAN*, 'red lion,' There is mention of a *KILIJ ARSLAN*. *Kilij*, in Turkish,

means 'sword,' but lions are not confined to the family of Seljuk, and Arslans recur in other families. **BABER**, the founder of the Mogul dynasty, bears a name which is applied to both lion and tiger.

Among the Ortokites we meet with a name afterwards to become so illustrious, that of **TIMUR**. **TIMURTÁSH**, spelt **تیمرتاش**, is interpreted, 'stone of iron.'¹ The latter name also appears in Baber's memoirs as that of an Amir in the service of Baber's father. *Tash* 'stone' is to be found in other combinations. **GOKUL TASH**, 'heart of stone,' is the name of a lady mentioned by Baber, and also of a man. The name of the former in full is, **MİNGELİK GOKULTASH**; that of the latter, **MIRZA KÚLI GOKULTASH**. **ALTUN TASH**, a viceroy of Khasim under Mahmud (Tabakat-i-Nasiri), means 'stone of gold.' *Altai*, according to De Guignes, means 'gold.' Altun is in Modern Turkish 'gold coin.'

Wolves are not uncommon in Turkish history. **MODHAFFER ED DİN KÚKUBÚRI** is the name of a Turkish prince, whose seat of government was at Arbela, in the thirteenth century A.D. According to Ibn Khallikhan *Kúkubúri* means 'blue wolf.'²

KÚRT BEY was the name of one of the Mamlúk princes, who made a desperate stand against Selim I., on his conquest of Egypt, and **Kúrt Pasha** is the name of a pasha in recent history, though whether the name *Kúrt*, 'wolf,' was his real name, or applied by way of reproach, does not appear.

TOGRUL, **طغرل**, in Modern Turkish, means 'falcon.' This bird has supplied proper names in various languages in the East as well as the West. Among the Mamlúks of Egypt we meet with **AK SONKOR** 'white falcon,' **SONKOR ASHKAR** 'red falcon.' Quatremère, in his translation of Makrisi's

¹ Hyde, in his preface to Ulugh Beg, quotes a passage from Arab Shah, in which the Turkish name is rendered literally in Arabic as if it were his ordinary designation. Al Hadid, son of Taragai, son of Abgai *Hadid*. **حديد** is in Arabic 'iron.'

² *Guk* means blue, and De Slane, in a note to his translation of Ibn Khallikan, suggests that *huri* may mean wolf in some old dialect of Turkish. I should add, that in Marsden's work this Prince's name is included by a mistake, which he acknowledges, in the coins of the Ortokite dynasty and the name on the coin is spelt *Kúkkberi*, **كوكبرى**. *Beri* in Modern Turkish bears various meanings.

History, has a learned note on the derivation of the word. The name, it appears, was common among the Mamlúks of Bahri, and was taken from a species that belonged to the regions of the north. *Shahin* 'falcon,' is a common historical name among both Turks and Persians.

The syllable *Kai* or *Kei*, so frequently found in combination, as *KAI KHOSRU* or *KAI KOBAD*, was adopted by the Turks from the Persian. We find it in the names of the Seljuk princes, or the slave kings of Hindustan; but the origin is to be found in the ancient line of Persian kings. *Kai* or *Cai*, according to D'Herbelot, means in Pehlvi 'giant' or 'great king.' It is traced by Vullers, *Lexicon Etymologicum*, to the Sanscrit कवि *vates*.

TAKIN or *TEGIN*, تکین, which is made familiar to us as the termination of the name of Sultan Mahmúd's father, was not uncommon in early Turkish history. The word means 'warrior.'¹ *Sebuktegin* was a purchased slave, and became the son-in-law and successor of *ALPTEGIN*, lit. 'the bold warrior.' Names compounded with this word occur frequently in history. *TOKTEGIN* was also an enfranchised slave, and succeeded *Tutush* as Atabeg of Damascus in the twelfth century A.D. I meet with *SIPUSTEGIN* in *Ferishta*, and in the *Tarikh-i Sebuktegin*. There is mention of an *AHMED NIALTEGIN*, a rebel chief, also a *BILKATEGIN*. The name of the latter appears on a Samani coin of the fourth century A.H. It is in the Russian Collection, and described in Mr. Thomas's paper on the Coins of the Kings of Ghuzni, *Journal R.A.S.*, Vol. XVII.

The rise of purchased slaves to power, which forms so remarkable a feature of this period of history, makes us familiar with many names of Turkish or other origin. The slave kings of India, as they were called, rose from the humblest station to the throne, and retained their Turkish

¹ In *Meninski's Lexicon* *tekin* is rendered 'bellicosus,' and given as the equivalent of *Behadur*. Mr. Redhouse, in reply to my inquiry, says that the word means 'a champion,' 'one who fights in single combat with a similar picked enemy.' The Turkish root is تک *tek* 'sole,' 'single,' 'odd,' 'unimpaired,' 'peerless.'

names, combined with the honorific titles affected by all ruling sovereigns of that epoch. KUTB UDDIN, the first of these rulers, is familiarly known by the name of AIBEK, literally 'moon lord,' or 'lord of the moon,'¹ a name that was also borne by a petty prince in Syria, originally a slave, who rose to power under Saladin. One of the generals of Aibek bears the name of TAJ UDDIN ILDUZ ('the star');² I should add that the meaning of most of the names of these Turkish soldiers is very uncertain, and the attempts that have been made to interpret them should teach us caution.

With the Mamlúk rulers of Egypt we have another crop of names. They all affected high-sounding titles of religious significance, but the most conspicuous members of this line of rulers are better known in history by the names they brought from the country of their birth, whether Turkestan or Circassia. The attempts to trace the meaning of these, and other foreign names, is attended with some difficulty, as I have remarked upon as regards the Arabs. The names of the Mamlúk, or slave, princes in Egypt, as in India, have excited some attention, but the list of those that have been interpreted is small compared with the whole number, and some of the interpretations seem very questionable.

The attempts that have been made to trace the derivation of Mogul names are still more perplexing. The language has not been cultivated, like that of the Turks, for literature; and the interpretations that are given to us by De Guignes and

¹ I accept Mr. Thomas's rendering of the name *Aibeg* from *أى* 'the moon,' and *Bek* or *Beg*, the Turkish title. It has been supposed, from a passage in *Ferishta*, that he was so called from his broken finger. Mr. Thomas, in a note, as also Major Raverty, in a note to his translation of the *Tabakat-i-Nasiri*, discuss the point fully. It seems the name *Ibeg* is followed by the word *Shal*, which is rendered 'maimed,' also 'weak'; and if, as Major Raverty supposes, the word *Ibeg* means 'finger,' the sense is clear. But there are other *Ibegs* in history, to whom this explanation will not apply, and Kutb uddin is elsewhere called *Ibeg i lung*, analogous to Timur lung, and *lung* may apply to defects of hand or foot, as the word 'lame' is used in the double sense in Scotland.

² Major Raverty, in a note to his translation of the *Tabakat-i-Nasiri* (p. 496), raises doubts as to the accuracy of the usual spelling of this name. *Yil düz*, *یلدز*, means 'star'; but in some works that he names the general's name is spelt *I-yal-düz* (*ایل*), which he considers analogous to *Iyal Arsalan* and *I-yal-timish*.

others are derived from Chinese sources, where the names assume a very different form and shape than when they are rendered in Arabic characters. As a specimen, take the various derivations of the title ILKHAN, applied to the Mogul dynasty in Persia founded by Mangu Khan.

Fræhn, in his essay on *De Il Khanorum seu Chulagudarum Numis*, gives the following. According to St. Martin, the title is the same as Padishah, according to another authority اول means "town," and the title implies ruler of a province. Schmidt contends that the word *Il* means "pacificator." Fræhn offers a suggestion which is put forward very modestly, that ایل in the dialect of Charism means "strenuous, fortis," and may be found in other combinations, as *Il Ghazi* ایل غازی, *Il bugha* ایل بوشا, *Il Arslan*, ایل ارسلان, and *Il kilij* ایل قلیج.

Fræhn, in the same essay, gives some other derivations of Mogul names, which may be taken for what they are worth. The celebrated Hulagu derives his name, according to Schmidt, from the word *Chulagucho* 'furari'!

GHAIGATAI, or JAGATAI, for the name is variously spelt, is rendered by Schmidt 'notable,' 'remarkable,' and the same meaning is attached to the name by a Persian writer.

According to De Guignes, the father of Seljuk bore the name of TAZIALIK, meaning 'strongbow' (*arc fort et dur*). KIPCHAK is rendered '*arbre creux*,' the place of birth of the infant, and HIONGNOU, the origin of the name Hun, is derived from a Chinese word meaning 'fortunate slave.'

Many of the names, as also the titles, have dropped out of use, and it would be futile to attempt to trace them to their sources. It is curious to find *Darogha*, which in British India is applied only to native officials of inferior rank, used on coins in the sense of viceroy. *Noián* or *Nouan*, a name of high authority, was used under various combinations, as in ULUGH NOIAN, 'the great Amir or Prince.' This is a translation of the name ULUGH BEG, the celebrated grandson of Timur. I meet with an ULUGH KHAN among the grandees of Akber's Court.

The great Mogul conqueror whose name appears in

western literature in various forms, JENGHIS KHAN, or CHENGIZ, or GENGHIZ, or ZINGHIS, or TCHINGHIZ, or among later writers CANGIUS, or lastly the CAMBUSCAN of Chaucer and Milton, received the title in middle age, which is interpreted by D'Herbelot, 'King of Kings.' Gibbon accepts the spelling and interpretation of Abulghazi; *zin* in Mogul means 'great,' and *ghis* is the superlative. *Zingis* is applied to the 'sea,' and it is contended that it is so called from its vastness.

COMPARISON WITH OTHER SYSTEMS.

In closing this sketch of the changes which the Mohammedan system of proper names has undergone, I will add one or two remarks on points of resemblance or of contrast which it presents to those of other nations. It has followed a course that has its analogies to what we meet with elsewhere. In primitive times men and women were content with a single name, which had its particular signification, though this cannot always be traced; but as mankind multiplied faster than their inventive powers could supply a stock of names, or as the respect for father or ancestors led to the succession of the same names in families, patronymics and nicknames came into use. Then arose names of relationship, titles of honour or dignity, and others founded on peculiarities of condition or incidents in life. Throughout these changes a certain system was developed among the Arabs, which received its principal impress from the religious fervour of the times. Nothing however was permanent, except the tribal names, wherever this usage became established. They bear some analogy to the family names of Europe, but with certain obvious contrasts, which have their explanation in the history of the rise of the two systems in the East and in the West.

The beginning of the use of surnames, that is, of names that continued hereditary in families, is clearly traceable to the feudal system. When fiefs became hereditary, and a landed aristocracy rose to power, the custom was introduced

of assuming the name of the fief which was the source of the family influence; and pride of family led the cadets to assume the same name. The custom thus adopted was found so convenient, that all classes of society followed the example of the ruling caste, and a luxuriant crop of surnames sprang up on all sides, derived from trades, professions, and personal peculiarities, in endless variety, and with which we are familiar. The period when they first came into use in England is clearly established by the researches of Camden. He failed to discover any traces of hereditary surnames before the Norman Conquest. In deeds prior to that epoch, and indeed in many of a subsequent date, the usual signatures were either single names, or these combined with the Christian names of their fathers. In Domesday Book surnames are not uncommon, either derived from places or from offices. Many of the holders of land recorded in that great work are given with their Christian names only, showing to how limited an extent the practice was then established. It soon became a reproach to a gentleman to have only a single name, as if he were one of the commonalty, or of illegitimate birth. In illustration of this, Camden tells a story of the daughter and heiress of Fitz Hamon, "a great lord," who refused the offer of Henry I. to marry her to his illegitimate son Robert; and she replied in the following couplet:—

"It seems to me a great shame
To have a lord withouten his two name."

Whereupon the King gave him the name of Fitzroy to satisfy the lady, and he afterwards became the Earl of Gloucester.

Camden considers that surnames were not fully settled among the common people till about the time of Henry II. In Wales they certainly were not established till much later. Cosmo Innes, in his essay on Scotch surnames, quotes from Camden an anecdote which marks the time when the old practice had not finally disappeared from the principality:—
"A gentleman in the time of Henry VIII. being called to serve on a jury by the name of Thomas Ap William Ap

Thomas Ap Richard Ap Hoel Ap Evan Vaghan, etc., was advised by the judge to leave that old manner, whereupon he afterwards called himself Moston, after his principal residence, and left it to his posterity." This however was exceptional, and the more common practice among the Welsh was to take one of their ancestral names with a prefix of Ap. Hence Ap Rice became Price, Ap Richard Prichard, etc.¹

The use of surnames in France and in Scotland is traced by the same writer to the beginning of the eleventh century. The same period marked the rise of surnames in Italy; but here new principles came into action, and hastened the spread of proper names. The edict of Conrad II. at Milan in 1037 is taken to mark the full maturity of the feudal system, and the last stage of its progress. But long ere feudal authority was established, the cities and republics of

¹ Surnames (surnoms), as the term implies, were originally so called from the practice of writing the individual's nickname or description over the Christian name in ancient monuments. See Ducange, under the article "Cognomen," where numerous examples are given. The practice of adding the *tee-name* (agnomen) has survived in parts of Scotland in recent times, where the old clannish practice prevails. I give the following example from a curious paper in *Blackwood's Magazine* for 1842, as quoted by Cosmo Innes in his essay "Concerning some Scotch Surnames":—

"The fishers are generally in want of surnames. . . . There are seldom more than two or three surnames in a fish-town. There are twenty-five George Cowies in Buckie (Cowie is the name of an ancient fishing village). The grocers, in 'booking' their fisher customers, invariably insert their nickname, or *tee-name*; and, in the case of married men, write down the wife's along with the husband's name. Unmarried debtors have the names of their parents inserted with their own. In the town register of Peterhead these signatures occur: Elizabeth Taylor, spouse to John Thompson, *Souples*; Agnes Farquhar, spouse to W. Findlater, *Stouttie*. . . . It is amusing enough to turn over the leaves of a grocer's ledger, and see the *tee-names* as they come up: *Buckie, Beauty, Bam, Biggelugs, Collop, Helldom, the King, the Provost, Rochie, Stouttie, Sillerton, the Smack, Snipe, Snuffers, Toothie, Todlowrie*. Ladies are occasionally found who are gallantly and exquisitely called *the Cutter, the Bear*, etc. Among the twenty-five George Cowies in Buckie there are George Cowie, *Doodle*, George Cowie, *Carrot*, and George Cowie, *Neep*.

"A stranger had occasion to call on a fisherman, in one of the Buchan fishing villages, of the name of Alexander White. Meeting a girl, he asked,—

"'Could you tell me fa'r Sanny Fite lives?'

"'Filk Sanny Fite?'

"'Muckle Sanny Fite.'

"'Filk Muckle Sanny Fite?'

"'Muckle lang Sanny Fite.'

"'Filk Muckle lang Sanny Fite?'

"'Muckle lang gleyed Sanny Fite,' shouted the stranger.

"'Oh! it's '*Goup-the-Lift*' ye're seeking,' cried the girl; 'and fat the deevil for, dinna ye speer for the man by his richt name at ance?''"

Italy had begun to take a part in its politics, and each petty state became the field of contests and factions, akin to the great struggle between Guelphs and Ghibellines which divided Italy. Families rose to power, a clannish feeling was spread, and, as in Scotland, the retainers of a great sept or clan, or any new comers that settled among them, assumed the family name. So it was in Italy. It is to be noted, however, and the expression is significant, that the usual mode of designation was not the particular family name, as in England, but one of the family, the name being given in the plural. Thus, a person was not called TIBALDO CAPULETTI, or SALVINO ARMATI, but TIBALDO DE' CAPULETTI, SALVINO DE' ARMATI. I open the Decameron of Boccaccio at random, and I find in the third story an illustration of this in the case of one Messer Tebaldo, who according to some was DE' LAMBERTI, while others contended that he was DE' AGOLANTI. In Italy, as in other parts of Europe, names were borrowed from places and hereditary fiefs, and we find there the practice of using the name of the father as a proper name, as in the case of GALILEO GALILEI; but the collective names, as they are called by M. Salverte, to whose work¹ I am indebted for the illustration of Italian proper names, form a prominent characteristic of the system, and support the view which has been followed by other authors, that proper names are a natural outcome of the growth of family and aristocratic influences.

So also in ancient Rome, where pride of family was carried to a higher point than existed in ancient or modern times, gentile or family names were part of the social condition of the great Republic, and are traced back to the earliest times. A Roman citizen was a member of a family, and this family was contained in a *gens*, and the gentile name always received the second place, as in the case of Caius Julius Cæsar of the great Julian house. Some of the most illustrious names in Roman history are familiar to us by their gentile name, — ÆMILIUS, AURELIUS, CÆCILIUS, JUNIUS,

¹ Essai sur les noms d'hommes de peuples et des lieux.

POMPEIUS, SÜETONIUS, etc. The aristocratic feeling that pervaded society survived the fall of the Republic, and many of the great names have come down through the Empire to modern times. Plebeians rarely had more than two names.¹

When we turn from Europe to Asia, we recognize at once how widely the condition of society differed from that under which hereditary family names have taken their rise in the west. The system of government which has kept the fairest regions in the East a prey to ever-recurring military revolution, has been unfavourable to the rise of families to political power, except under circumstances which enabled a powerful chief to break away from the central government, and form a dynasty of his own. In Arabia, where tribal governments and aristocratic sentiments have prevailed from the earliest times, an approach has been made to that which has long been established in Europe, but with very marked differences. Confining myself for the present to those parts of the continent which have been the seats of great empires, and which we usually associate with the idea of Oriental despotisms, comprising the provinces of Turkey in Asia, Persia and India, family names, personal and hereditary, scarcely exist. Dynasties were sometimes called after the name of the founder, as the house of Othman, or the house of Seljuk, or from the seat of government, as the houses of Ghuzni and Ghor in India. The two leading dynasties of Khalifs were called after their ancestors, the sons of Omeyah, and the sons of Abbas; in the former case after a distant relation, from whom the founder of the dynasty, Muawiah, the son of Sofyan, the rival and successor of Aly, was descended; the other from Abbas, one of the uncles of Mahomet.

On the decline of the Khalifate, the lieutenants of the Empire shook off the authority of the rulers of Bagdad, and many families rose to power, whose history illustrates

¹ "Duceris plantâ, velut ictus ab Hercule Cacus,
Et ponere foras, si quid tentaveris unquam
Hiscere, tanquam habeas tria nomina." — Juvenal, v. p. 127.

The poet warns a person not to act as if he had three names, that is, as if he were of noble blood.

the lawless character of the times. Tahir, a general of Mamún, the son of Arrashid, established himself so firmly in Khorassan, that his family held their ground for two generations. They are described in the *Tabakat-i-Násiri* as the *Táhiri Maliks*. The power of the family was swept away by a successful adventurer of the name of Yakub ben Leis or Leith, a brazier by trade, who received from his calling the soubriquet of *Es Safar*. Ibn Khallikan, who narrates at some length his history and that of his brother, winds up with the remark, "So ended the power of the Saffarís, that is, of the braziers." The family of Samani were more fortunate, and retained their power in Persia for four generations; they took their name from an ancestor. The Buweihi or Dilemi family, who maintained their authority in Shiraz and Ispahan for more than a century, took their name from Buyah, a fisherman, who plied his trade at Dilem; hence the double designation.

Besides these, a host of chiefs of greater or less power seized on cities and provinces in Western Asia or North Africa, all described from some patronymic. In these cases, as in that of the family of Saladin, which took the name of Ayubite (in Arabic *Ayubiat*), from the father of the hero, we find them all following the practice of the Arabs, in designating the dynasty by the name of some conspicuous member of the family. But in all these cases each individual was known by his personal name, or special title, without reference to the dynastic appellation, and so it continued in the troublous times that succeeded. The degradation of the royal authority was in no respect more marked than in the rise of so many military adventurers who were originally purchased slaves. As the armies were constantly recruited by these means the humblest persons might rise to power. The dangerous example was set by the Turkish guards of the Khalifs of Bagdad, who governed in the name of these princes, and reduced their power to a nullity. The system spread over Asia, and we meet in history with repeated instances of slave rulers and dynasties of slave origin, conspicuous among which is the house of Ghuzni, founded by Sabuktigin, the

father of the great Mahmud, called in Arabic works Ghuznaviah.

Without pursuing the history of these revolutions through the troublous times which succeeded, and which opened a field to every military adventurer, one may remark generally that the tendency was to constant disintegration ; and the breaking up of each successive empire led to the formation of new groups of petty states, representing the same military dominion. The condition of society was democratic and levelling, and affords the most marked contrast to that which established itself in Europe under the feudal system. Under a system so unstable, families could have no lasting influence, except so far as they were kept together by tribal influence, which supplied one of the many few checks against these military tyrants. In Affghanistan the natural difficulties of the country had supplied a further check to extreme despotism, and developed the tribal system more than in any other part of Asia. It is here, and in countries similarly placed, that we meet with the nearest approach to the family names of Europe.

But the tribal name in Affghan history is employed, like the usual names of relation (*al ansáb*), and not as a personal appellation. In Indian annals the tribal name comes into constant use. The conquerors of the Empire took pride in their Turkish, Mogul or Affghan descent, and in narratives or in lists of grandees, as in the *Ayin Akberi*, they recur constantly.

So also among the Arab tribes, where the tendency is to aristocratic rule, the tribal names are carefully cherished, but the very fact that persons descended from old families may assume more than one tribal name when he can trace his family to different stocks, shows how completely the distinction is preserved between these *descriptive* names and names used in address, as the surnames of Europe.

I observe that the present Shah of Persia, who is of Turkish origin, employs his tribal name in his ordinary signature. In the ratification of a telegraph convention in 1865, which I have been permitted to refer to at the Foreign Office, the royal will is expressed as follows: "He who

trusts in the almighty ruler and pardoner, the Sultan Naser ud deen Shah *Kajar*, الوائقا بالله الملك الغفار السلطان ناصر الدين شاه قاجار.

The same form appears in a volume of autograph signatures belonging to Sir H. Rawlinson, in the same expression Naser deen Shah Kadjar, ناصر الدين قاجار. The king's half-brother also signs his name in similar form, Ezzwodaulah Kadjar, Abdossemed Mirza.

In the Ottoman Empire, on the other hand, the old form of signature is preserved. The Berlin treaty received the Imperial assent in words corresponding with those by which the royal assent is given to Acts of Parliament. It runs as follows: "It is assented," "It is ratified accordingly on our part."

Then follows the Imperial cypher as follows:

The supplicant for the divine guiding act of grace, Abdu-l-Aziz Khan, Sovereign of the Ottoman Empire.

NAMES OF WOMEN.

The proper names of Moslem women have nothing of the complexity which belongs to those of the other sex. The honorary titles, religious and political, which occupy so large a space in my former essay, were the prerogatives of men. In the rare instances in which a female rose to eminence in literature, she received some honorary appellation; and many are known by their *Kunyats*, or names of relationship. A certain number of nicknames are recorded as having been applied to women, and the proper names generally illustrate the social position occupied by the sex at different periods. Although the subject does not call for so extended a notice, this essay would be incomplete without some reference to the names of women, and this I must attempt with very slight assistance from the labours of my predecessors. The subject is altogether passed over by De Tassy's essay, and receives only a slight notice in that of Hammer-Purgstall.

My remarks on pre-Islamite names apply also to those of

women. The meaning of the oldest names is rarely traceable, and when traced they generally represent some simple idea. As regards pre-Islamite names, no such strict rule has prevailed in their use as has been the case with those of men, and fancy has been very freely exercised in the invention of new ones. This arises, no doubt, from the limited number of female names that have been consecrated by the authority of the Koran, or by Mohammedan tradition. Again, while the patriarchs and prophets of the Old Testament have supplied a large group of names in common use, the names of Hebrew women have not received the same honour. They are, with scarcely an exception, passed over in the Koran. On the other hand, the traditional names of the Queen of Sheba and of Potiphar's wife are mentioned in the Koran,¹ and have passed into the list of eligible names. Mary (Miriam) is spoken of with the highest honour in the Koran,² and has received due honour in after-times. Perhaps the most honoured and most common names in use are those of A'ysha, Mahomet's favourite wife, and Fathima, his daughter, and this usage has prevailed to the present day. Lane, in his work on the Modern Egyptians, says that girls are generally named after the wives or favourite daughter of the Arabian prophet, or after others of his family; or they are distinguished by a name implying that they are 'beloved,' 'precious,' etc.; or they receive the name of a flower, or other pleasing object. This fancy, it may be added, has been very commonly exercised in the invention of compound expressions, of which I will offer some examples.

I will begin with those that have the sanction of antiquity.

¹ That is, *Balkis* in the one case, and *Zuleika* in the other. I state the fact of these being in common use on the authority of Hammer-Purgstall, though I have not fallen in with a *Balkis* in modern times. The passages in the Koran where reference is made to the Queen of Sheba's visit to Solomon and to Joseph's adventures do not mention either of these ladies by name. Their names rest on Arab tradition.

² In the 66th Sura of the Koran, where Mary is held up to the admiration of believers as a perfect woman, she is coupled with the wife of Pharaoh, who plays in Moslem traditions the same part as is assigned to Pharaoh's daughter in Mosaic history. Her traditional name is *Asya*, *أسية*. Sale, in a note to this passage, mentions a Moslem traditional saying of Mahomet, that only four of the other sex had attained to perfection, viz. *Asya*, *Mary*, *Khadija* (his first wife), and *Fathima*. *Aysha* is passed over.

Like those of Arab men of the same epoch, they generally represent some simple idea.

One of the most celebrated names of ancient times is that of HIND¹ or HINDA. It is the name of one of Mahomet's wives, and was borne by a daughter of the Khalif Moawia. The word means literally 'a native of India,' but there is no reason to suppose that it was applied in that sense to the persons named in Arabian history. They were generally princesses, or connected with the leading families. One of them bore the name of HIND AL HONUD 'Hind of the Hinds.' Another was a Christian, the daughter of a king of Hira. She was repudiated by her husband, the result of some political intrigue, and upon his death she retired to a convent, which was called after her *Dair Hind*, دیر هند, 'Convent of Hind.'² It is probable the name was originally applied to imported slaves, natives of India, and their beauty made the name popular.

ZAINAB, long a popular name with the Arabs, claims our interest from its connexion with the famous Zenobia. There were two sisters, ZAINAB and ZEBBA, and Hammer-Purgstall assumes from the resemblance of name that the former was the enemy of the Romans; but Caussin de Perceval concludes, from the narrative of Tabari, that the events in the life of the latter correspond so closely with some of the leading incidents in that of Zenobia, before her war with Aurelius, as to identify them.³ There is some uncertainty as to her

¹ In Freytag's Dictionary the name is spelt *أهند*, with the explanation, "Nomen proprium mulieris. Kam. item, nomen incolarum Indiae, plu. *هندون*, Indi, Kam."

² *Histoire des Arabes*, vol. ii. p. 151. She lived to an advanced age, and died after the rise of Islam.

³ It is difficult to reconcile the two narratives. It is clear that we have in the Arab annals the same sisters that contended with the Romans. Vopiscus, in a passage quoted by Caussin de Perceval, says: "Pugnatum est contre Zenobiam et Zabam, ejus sociam." But other Latin and Greek authors represent Zaba or Zabda as the general of Zenobia. Aurelius, in a letter quoted by Gibbon, names her expressly. The Arab authorities are of a late date, and the confusion is more likely to be on their part. Caussin de Perceval describes the events of the period as "legendes." Sir W. Muir, in the introduction to his *Life of Mahomet* (p. clxix), agrees with the views of Caussin de Perceval, and contends that many particulars common to the Zebba of Arab history and to the Zenobia of the Romans, point to one and the same individual. He adds, "The Arabs mistook the enemy of Zenobia; it was not the King of Hira, but the Emperor of Rome."

proper name, as also regarding her origin. The name ZEBBA,¹ meaning, according to Caussin de Perceval, "la belle aux longs cheveux," was a nickname. Her proper name was, according to different authorities, F'ARĪGHĀ² (فارغ, the modern meaning of which is 'empty'), NÁILA (which is traceable to *nil* نيل 'blue,' hence the Nile; there is also a town of that name), and MAISÚN.

The only other names belonging to early times regarding which Hammer-Purgstall ventures on an explanation are: SERKA 'sharp-sighted' and THARIFET 'growing plant.' The first is famous in the history of Yemen. She is said to have distinguished the enemy who were advancing to attack her tribe under the cover of boughs, which they carried, like the soldiers of Macduff, to conceal their numbers from the piercing vision of this lady. "I see trees in motion," she said, "but behind them are the Himyarites." They took no heed of her. "I see," she added, "a soldier mending his shoe." Her friends disregarded the warning, and the tribe was destroyed, and the unfortunate woman (whose name is given by Caussin de Percival ZERCÁ EL YEMÁNA) was deprived of her eyesight by the hostile tribe. The incident has given rise to the proverb, "More sharp-sighted than Zerka-el-Yemána³ (ابصر من زرقاء اليمانه). Her name, according to the authorities cited by Caussin de Perceval, should be properly YAMÁNA-EL-ZIRKA, the latter being a nickname for her blue eyes. Such is the meaning of the word زرقاء.

HALÍMET, حاليمة, 'the gentle,' the daughter of a king of Ghassan and of Mahomet's nurse.

THARIFET 'a growing plant.'

If they could have blundered so grossly, may they not have erred in the name? It should be remembered that the Zenobia of Roman history lived after the triumph of Aurelius in a villa at Tivoli, and her daughters married into Roman families (Gibbon, cap. xi).

¹ In Lane and other dictionaries **أَزْبَتْ**, applied to a man, and **زَبَاءٌ**, applied to a woman, is rendered 'having much and long hair.'

² From the root **فَرَعَ** "evacuavit," **فَرِغَ** and **فَارِغَ** in the same Dictionary are interpreted "vacuum labore." I conjecture that the word was used as a proper name in the sense of 'indolent' or 'quiet.'

³ Yemána is a native of Yemen.

LEILA, ليلي, 'night,' frequently used in after-times.

Mahomet and his son-in-law A'ly have, in their numerous wives and descendants, supplied a very long list of names as models for after-times. A'YESHA, the name of the favourite wife, claims kindred with *A'yish*, عيش, 'life.' FATIMA, فاطمة, according to Hammer-Purgstall, means 'the weaner.' That is certainly the meaning of the word, but it seems a strange concert. Still more startling is it to trace the name of his first wife, KHADIJA خديجة, to the root *Khadija*, خدج, which is rendered in Lexicons 'abortivit,' and خديجة 'abortivus camelæ foetus.'

Two of Mahomet's wives and one of his daughters were ZEINABS. The names of four others bear the following meanings. MAIMUNA (v. ante) 'the fortunate.' SAFIYA, ضفية, 'the pure.' JUWAIRIYA, جويرة, 'the little neighbour.' SAU'DA, سعدة, 'happy.' HAFSA, حفصة, 'a female hyæna.' She was the daughter of Omar, on whom Mahomet is said to have conferred the Kuniyat of Abu Wafs, see preceding essay.

RIHANA, رحانة, 'sweet basil.' She was spared by Mahomet after the slaughter of her husband and kindred, but refused to accept the position of wife, and became his concubine. The name is said by Catafago, in his Dictionary, to be a common name of men, and frequently applied to slaves.

Two of Mahomet's wives are chiefly known by their *Kuniyats*. OMM SALAMA, whose real name was HIND, was, like so many of his wives, a widow, and her first husband bore a *Kuniyat*, after the same son, *Abu Salama*. The other was OMM HABIBA. Aly also had a wife bearing the latter name. *Kuniyats* expressive of maternity were in common use at the rise of Islam,¹ and many of the ladies whose names appear

¹ I find in Ibn Khallikan's work several places distinguished by their *Kuniyats* expressing maternity. I assume they are called after certain women, as was the case with a well between Mecca and Medina, described as *Bir Omm Mabâd*. Mahomet in his flight is said to have alighted, with Abubekr, at the tent of the lady Omm Mabâd Aatika. She had no food to offer the Prophet, and he obtained a miraculous supply of milk from an old ewe. *Omm al Arab*, 'Mother of the Arabs,' is the name of a village near Cairo, the supposed birthplace of Hagar, mother of Ishmael. *Omm Abida* is applied to a village, *Omm al Duhaïm* to a farm, and *Omm Maudûd* to a cistern near Cairo.

in Arabian history are so designated. The form continued to be popular, but not applied so generally to women as to men. Some of them are names of compliment or fancy. Mahomet's nine widows bore the general designation of *Ommihat-el-Múminín* 'mothers of the faithful.' ZAINAB, one of them, was called, from her works of charity, *Ommat Mesakin*, ام المسكين, 'mother of the wretched.'

RAKYA, رقيه, 'enchantment,' was the daughter of Mahomet; another Rakya was the daughter of Aly; and another the daughter of Omar.

RAMLA, the name of two of Aly's daughters, and of the daughter of Moawia, and of the wife of Othman. The word رمل means 'sand.' There is a species of divination in the East, called the science of sand, علم الرمل, which may have led to its use as a proper name, but it is more probable that it was taken from a place of that name. Ramlat is supposed by Caussin de Perceval to be the ancient Rama.

I add a few names in use in the early ages of Islam, some of which have become common.

ZOBEIDE, زبيده, wife of Harun Arrashid. The word is a diminutive of Zabdi, زبدى 'cream.' She is said to have received the name on account of her plumpness. She also bore the title of AMAT AL AZÍZ, 'handmaid of the almighty.'

YÁKÚTA, ياقوته, daughter of the Khalif Al Mahdi, of whom he was so fond, that he used to dress her as a page, that she might accompany him on horseback. *Yákút* means 'jasmine.'

HASANA, 'beautiful,' a slave of the same Khalif. This is one of many names that are the feminines of those in use among men.

SALÁFA, سلافه, the mother of Zain al Abedin, one of the twelve Imams. Salúf is the juice of grapes. Ibn Khalikan says [that some called her Ghazála, 'the gazelle,' though which was the real name and which the nickname does not appear.

JAFRA, جفرا, 'the lamb,' was the slave of the Khalif Al Mahdi, and given to wife to the poet Nusaib (*vide* former Essay).

MAISÚN, wife of the Khalif Yezíd, was a poetess. The word ميسون is rendered in Freytag *somnolenta præ modestia*, 'a sleeping beauty.'

HABSHIYE, the mother of the Khalif Motawakkel Billah, that is, 'Æthiopian.'

KHALISA, خليصة, 'pure, sincere.' I meet with it as the name of a slave.

RAITA, رته, mother of Es Saffah. The word means 'tinder.' The name was in use in pre-Islamite times.

AMAT ARRAHIM, امه الرحيم, 'handmaid of the merciful,' (*i.e.* of God). The mother of a celebrated traditionist mentioned by Ibn Khallikan.

AMINA, امنه, mother of Mahomet. There were several of this name in pre-Islamite times. 'Security, tranquillity.'

SAFÁNA, سفانا, 'a pearl.' The daughter of the celebrated Hatim Tai, from whom he received the *Kunyat* of ABU SUFANA.

BARAKA, بركة, 'abundance.' The nurse of Mahomet.

HOREIRA, هريزة, 'kitten.' A black slave of this name is the subject of a poem by A'asha, given in De Sacy's *Chrestomathie Arabe*.

I have met with very few instances of nicknames applied to women, that is, a name descriptive of some quality or personal peculiarity, and conferred in after-life, such as ZERCA, mentioned above—or EL BAYDHA, البيضاء, 'the white,' applied to one of Mahomet's aunts. Her full designation was OMM HAKIM EL BAYDHA. Complimentary names or titles were not uncommon, especially in later times. Hammer-Purgstall mentions two ladies celebrated for their piety, and after whom many Moslem women were afterwards called; but the name of the first, SITTET NEFISSET, 'the precious lady,' is only a complimentary way of speaking of one of the daughters of Aly. NEFISA, نفيسة, a granddaughter of Aly, was, according to Ibn Khallikan, the first among the women of her time, by birth, beauty, wit and virtue. She was known as ASSAUDA SOKAINA. The latter name was, according to her biographer, a surname, her real name being

Amína. She was celebrated for her witty sayings, and a head-dress was called after her.

Another lady who died at Bagdad in the fifth century of the Hejra, ninety years of age, and full of honour, ranked, according to the same biographer, among the first scholars of the age, wrote a beautiful hand, and instructed numbers in the Traditions. She earned the titles of FAKHR-AN-NISA, فخر النساء, 'glory of women,' and of AL KHATIBA, الكاتبة, 'the female scribe.' She also bore the *lacab* of *Al Ibari*, from the word *Ibra* 'a needle.' Therefore, says her biographer, she must have made or sold needles.

Hammer-Purgstall gives the following examples of names of compliment.

1. FAKHR-AN-NISA, mentioned above.
2. KOTHR-AN-NEDA, قطرة الندى, 'the dew-drop.'
3. SHEJR-ED-DURR, شجر الدر, 'the pearl-tree.'
4. ZEHRA, زهرا, 'the blooming.' This should properly rank as a proper name, for it appears in the same writer's list of pre-Islamite names. It is noted as the name of a town in Spain, built by Abderrahman II., in compliment to a lady.

5. The same prince gave to one of the ladies of his harem the name of NÚR-ED-DUNYA 'light of the world.' Of this the following names employed at Agra and Constanti-nople are regarded by this writer as imitations.

6. NÚR BANU, 'light lady,' or, as we should say, 'Mrs. Light.'

7. NÚR MEHAL, نور محل, 'light of the court.' This celebrated lady is better known by the title of NÚR JEHAN, 'light of the world,' conferred upon her by her consort Jehanghir, and under which she is associated with that sovereign on some of his coins.

8. RADHIJET, راضية, 'agreeable.' The freed slave of a man of rank, who received the additional appellation of 'the fortunate star.' The Arabic expression is not given.

9. ROXELANA, the celebrated wife of Soleiman the Magnificent, is assumed by Hammer-Purgstall to have derived her name from her supposed Russian origin. She was really a

Pole. A more probable derivation is that of the writer of her life in the *Biographie Universelle*. He traces it to the Persian word *Róshun*, روشن, 'splendour.' ROXANA, the Queen of Alexander the Great, is supposed by Vullers (*Lexicon Etymologicum*) to be derived from the same word. ROXELANA received from Suleiman the further name MIHRMAH, مهرماه, composed of two Persian words representing sun and moon. *Mihr*, according to Vullers, represents the ancient *Mithra*.

10. MAHPEIKER, ماهپیکر, 'moon face,' also formed from the Persian.

11. MAHFIRÚF, مه‌فیروف, 'blessing like the moon.'¹ These last two were Sultana Valides in Constantinople. So also was

12. SHEHSÚWERSULTÁN, the mother of Osman III. The word is rendered by the German author 'royal rider of the Sultan,' but the original Persian word,² شه‌سور, means only 'a good rider'—a strange name to be borne by a lady and a queen!

Hammer-Purgstall says that the names of the mothers of the Sultans of the house of Abbas denote for the most part their Turkish origin. This remark will apply chiefly to the later princes of this dynasty. Those that are mentioned in Tabari's history are generally connected with Arab families.

As the Arab dominion extended, it left traces of its influence in the names of places and people. The old names of the Turks and Persians continued, however, to hold their ground, and a struggle for existence ensued, resulting in a mixture of names of various origin, such as we are familiar with in Europe. I take in illustration a few specimens of the names I meet with in Baber's *Memoirs*. He was careful in giving an account of the female as well as the male relations of his own family, as of other persons who figure in his history. His own name of circumcision was, it is well known, Mohammed. *Baber* is a Turkish word, meaning

¹ "Beglückend wie der nond."—Hammer Purgstall.

² Vullers gives "eques peritissimus."

'tiger.' His mother, through whom he derives his descent from Jenghis Khan, was KÚTLAK NIGAR KHANUM. The first of these names is evidently Turkish. The second is a Persian word meaning 'painting' or 'beauty.' It was in common use. The two sisters of Kutlak Nigar were MEHER NIGAR and KHÚB NIGAR.

MEHER, *مهتر*, a name that appears in Hammer-Purgstall's examples, and meaning 'the sun,' appears again in Baber's family as that of one of his sisters, combined with *Banu*, 'lady.' Another sister is called SHEHER BANU, 'moon lady,' *Sheher* being the Arabic for 'month' or 'moon.' A third sister is YADGAR Begum, from a Persian word meaning 'memory.' Her mother was a concubine, by name AGHA SULTAN, each of these titles being associated usually with high rank or military command. But Sultan is applied to many of the ladies of his family, while one is called Shah Begum. Baber's eldest sister is called KHAN ZADEH BEGUM, his youngest ROKHÍA SULTAN BEGUM. Her mother, SULTAN MAKDÚM BEGUM, was also called KARAGÚZ BEGUM. MAKH-DÚM, *مخدوم*, literally 'served,' is used in Arabic in the sense of 'master'; *Karagúz* in Turkish means 'black eye.' The mother of one of his brothers, a Mogul lady, was FATIMA SULTAN. Another brother's mother, a concubine, was UMEID, in Persian 'hope' (*امید*). I will only add that besides a FATIMA I find an A'YESHA and a KHADÍJA, more than one AK BEGUM, 'white lady,' a MAH CHUCHAK, 'moon flower' (the latter is a Turkish word, *چچك*), and another with the military titles of Sultan and Aghacheh, with the prefix of *Latifeh*, from an Arabic word, *لطف*, implying gentleness.

It will be observed that Baber's mother, who was of a Mogul family, bore the title of *Khanum*, while the Turkish ladies are usually called *Begums*. These two titles, the feminines of Khan and Beg, have made their way respectively to the palaces of Constantinople and of India. The same feminine termination is, in one case, added to Sultan. The daughter of one of his uncles is called SULTANUM BEGUM.

Another SULTANUM BEGUM figures in the reign of his successor. She was the wife of Askeri, and took charge of Akbar during one of Humayún's reverses. Mention is made during the same period of a SULTANUM KHANUM, sister of Shah Tahmasp, the King of Persia with whom Humayun sought refuge.¹

It will be observed that names derived from the Persian had their full share of those in use in Baber's Court. The readiness with which this language adapts itself to compound expressions has led to its being largely resorted to in the countries over which Baber's conquests extended. Three of his daughters had names compounded with *Gúl* 'rose,' GÚLBADAN, GÚLRANG, and GÚCHAHREH. One of his wives was DÍLDAR, 'holder of the heart.' One of Humayún's wives is HAJI BEGUM, a curious name for a woman—as she is not said to have ever performed the pilgrimage. His daughter's name in history is BUKSHI BEGUM, from the Persian word, meaning 'gift,' and probably used in a religious sense. Akbar's mother, who was descended from a celebrated saint, has a name Hamída, derived from the same root as that of Mahomet. Her full royal title, after her marriage, was HUZRUT MARÍAM-MAKÁNI, HAMÍDA BÁNU BEGUM.

Turning to Indian history, I find mention in Ferishta of the daughter of a prince in Hindustan, who fell into the hands of Feroz Toghlak in one of his raids in Hindustan, and was brought up as his child under the name of SHUKR KHATUN, شکر خاتون, 'sugar lady.' The same name translated into Hindustani becomes MISRI BEGUM مصرى بكم, that is, 'Princess Sugarcandy,' the name of a lady who treated the author of the Seir Mutakerin and his family with kindness in his adversity.

Compounds of sugar seem to have been very common. SHUKR UNNISA was the name of one of Akber's daughters, another was called ARÁM BANU, from آرام 'calm.'

Of his wives the following are mentioned in the Ayeen Akberi.

¹ I have taken these and some other facts, which are given in the next paragraph, from Erskine's History of India under Baber and Humayun.

SULTAN RAKYA BEGUM.

SULTAN SALÍMAH BEGUM, the feminine of *Selim*. She was his first cousin. She was a poetess, and bore the *takhallas* of *Makfi*, مخفی, 'concealed.' The same *takhallas* was afterwards assumed by a daughter of Aurungzib, whose proper name was ZIBUNNISSA, 'Ornament of women.'

JODH BAI, a princess of Jodhpur. She received the appellation of MIRYAM ZUMANI, 'Mary of the age,' as Akber's mother was called MARYAM MAKANI, 'Mary of the place or palace.'

BIBI DOWLAT SHAD, 'delighting the state.' There is mention of a DILSHAD, 'delighting the heart,' in Ferishta's history.

I add a few specimens of the names of ladies allied to the royal family, or to some of the leading men of rank.

JÁNAN BEGUM, that is, 'lives' in the plural. Names in the plural are not uncommon among the Arabs.

HOSHMUND BANU BEGUM, 'the intelligent or prudent lady.'

MIHR UNNISSA, 'sun of women,' afterwards Núrmahal.

SULTAN NISÁR BEGUM, from the Arabic root نصر 'aid,' She was a daughter of Jehanghír.

ARZÁNI BEGUM, ارزانی, 'worthy of honour or reward.'

KHARRAM BEGUM, خرم, 'pleasant,' a lady of the Kibchak tribe.

MUHTERIM KHANUN, محترم, 'honoured, venerable.'

KÁBULÍ BEGUM. The name may be derived from the city of that name, or from a plant species, myrobalani (v. Vüllers).

BAKI SULTAN. Baki, باقی, is permanent, or immortal.

MÁH JÚJAK BEGUM, a compound of the Persian word for moon, and the Turkish word *Jújak*, جو جق, applied to the young of any animal. The young moon?

These examples will probably be regarded as sufficient to illustrate the fashion of the times. They are with few exceptions names of flattery or compliment, and are for the most part of Persian or Arabic origin.

I close this part of my essay with some specimens of the names in the Thousand and One Nights, as they appear in the copy translated by Lane. Whatever may be the origin

of the stories in that work, I think we may assume, with the translator, and with his editor, Mr. E. Stanley Poole, that it gives a faithful picture of Arab manners during the decline of the Khalifate, and especially in Egypt. It is possible that some parts of the work are comparatively modern; but this will not detract from its value as a description of the social state of the Arabs when they became a cultivated, and at the same time socially demoralized people.

The proper names throughout are, with few exceptions, of Arab origin; and a large proportion of those of men, and some of those of women, are genuine Moslem appellations. The names of ladies, and especially of slaves, are very fanciful, and may be supposed to have been invented for the occasion. Some of these fancy names have been applied to known persons, and none are inconsistent with the style of which I have already given some specimens. I do not hesitate, therefore, to draw upon them in illustration of my subject. Some are the feminines of names in use among men, as AZIZEH, from *Aziz*, عزیز, 'excellent,' and MES'ODEH, from *Mes'oud*, مسعود, 'happy.' Others are taken from flowers, as MARSEENEH, 'myrtle,' and YASIMUN, 'jasmine.' JULLANÁR, the heroine of one of the stories, derives her name, according to Lane, from the Persian *Gulnár*, 'a pomegranate flower.' A queen, who figures in the same story, is JÓHARAH, 'a jewel.' Then we have BEDEEA EL JEMÁL, بديع الجمال, 'wonderful in beauty'; NÚR EL HUDÁ, 'light of day'; MENÁR-ES-SENÁ, 'pharos of splendour'; BEDOOR, 'full moons,' in the plural implying excess of beauty; REHMET, رحمة, 'mercy'; SHARAF-EL-BENET, 'glory of damsels.' SHUMS-EN-NAHAR is the name given to one of the mistresses of Harun-ar-Rashid. Another lady, a favourite of the same Khalif, is KOOT-EL-KULÚB, 'food of hearts.' She is drugged by Zobeide,¹ the Khalif's wife, and conveyed away. On coming to her senses, she calls out the names of the slaves whom she supposes to be in attendance—Zahr-el-Bostán, 'flower of the garden'; SABEEHEH, 'beautiful'; SHEJERET-

¹ Zobeide Omm Jafar is one of the three wives of the Khalif mentioned by Tabari.

ED-DURR, 'tree of pearls'; NUR-EL-HUDÁ, 'light of day'; NEJMET-ES-SUBH, 'star of the morning'; NUZHEH, 'delight'; WULWEH, 'sweet'; and ZAREEFAH, 'elegant.'

SHEJERET-ED-DURR was one of the fanciful names in Hammer-Purgstall's list, which I have quoted above. It was borne by the wife of a Sultan of Egypt. These compound names are employed again, as if they were favourites, in a later story, as the names of the daughters of a king in the story of Hasan of El-Basrah, with some others equally fanciful. There are several names expressing beauty, besides the name given above, as JEMEELEH, EL MELERCHAH; and a gazelle, GHAZALAH. DÓLET KHÁTOOM, 'fortune' or 'empire lady,' is applied to a princess of India. DUNYA, 'the world,' is the name of another princess.