

NAMES OF PERSONS IN THE TIGRE COUNTRY

Every boy and every girl receives a name when the time of the mother's childbed is over. They call the boy after the name of his grandfather: only, if his grandfather is still alive, they call him after his great-grandfather, or they name him after (the name of) his father's brother, if he has died without leaving any offspring; or else, after what has happened to them at that time. And if a former child has died, they give [the new child] an ugly name fearing he might also die. The same [happens] to the girl. They name her after her grandmother(s) or after her aunt(s) from the father's side or after what has happened to them at that time. And each one of them has a second name, a surname. Again the men [sometimes] receive a nickname according to their peculiarities; and this becomes by and by their [usual] name. And for this reason the names of men are plentiful '). The Tigre words denoting relationship in its different degrees are the following. With every word its diminutive or hypocoristic form is given in brackets.

^ab ^abutay] father. Plural: *abac "fathers," i.e. male relatives of the father's generation.
hu ^ab (hu ^abutay] "brother of the father," i. e. uncle
ammāt ^ammātīt] "aunt" from the father's side.
em ^emmetat, ^emmatīt] "mother." Plural: ^emmat "mothers," female relatives of the mother's generation.
hal (kdletay) "uncle," from the mother's side.
hal (haltetat] "aunt" from the mother's side.
ab*eb fatfebetay] grandfather" . . . } the same.
abot (abotat) "grandmother

i) In the following list the number of the names of women is much smaller than that of men. This is chiefly due to the fact that the names of married Women are not known to other men; cf. below chap. 1 10, introduction. Naffa c could write, therefore, only the names of girls whom he knew.

"atfeb qadam "great-grandfather"
qadamīt "great-grandmother" the same.
wad *ab (wad ^abutay] "son of the father" i. e. cousin from the father's side.
wad ammāt (wad c ammātīt] "son of the aunt from the father's side."
wad^atfeb (wad^aFebetay] "son of the grandfather," i. e. cousin of the father.
ad ^abot (wad^abotaf) "son of the grandmother, ' sin of the father.
zama (zametay] " brother-in- law," viz. the brother (or the brothers) of the wife in relation the husband, his brothers and his sisters.
ham (kamutay] i) father-in-law; 2) son-in-law; 3) the male relatives of the parents' generation of the wife or of the husband in relation to each other, or those of the wife in relation to the husband, or those of the husband in relation to the wife.
talakem (tala&emetay ^ brother- in-law," viz. the brothers of the husband in relation to the wife.
wad hal (wad hatetay] " cousin, " i. e. son of the mother's brother.
wad hal(wad haltetat) "cousin," i. e. son of the mother's sister.
wad ^atfeb (wad ^atfebetay] "son of the grandfather," i. e. cousin of the mother.
wad ^abot (wad ^abotat] "son of the grandmother," i. e. cousin of the mother.
zamayit (zamayifit} "sister-in- law," viz. the sister (or the sisters) of the wife in relation to the husband, his brothers and his sisters.
hamat (hametat) i) mother-in- law; 2) the female relatives of the parents' generation of the wife or of the husband in relation to each other, or those of the wife in relation to husband, or those of the husband in relation to the wife. There is no special word for daughter-in-law.
Na- al (na^altafif) " sister-in-law," viz. the sisters of the husband in relation to the wife.
Hanno (hannotay} "the husbands of sisters in relation to each other."

selef (selfatit) "the wives of brothers in relation to each other."
samar (samar atit] "wives of the same husband in relation to each other."

NAMES OF MEN IN THE TIGRE COUNTRY.

Names referring to the deity or to the saints.

God or the saints give the child: \

- 1-Hebte-le^ul "gift of the High One
2. Hebtes "gift of Jesus;"
3. Hebsellase "gift of the Trinity;"
4. Temaryam "gift of Mary;"
5. Temekkfel "gift of St. Michael;"
6. Hebte-Gargis "gift of St. George" (also 'te. ..)
7. Hiyabu his gift;"
8. Hebtu "his gift;"
9. Hebet "gift;"
10. Hebtan "their gift," i.e. a gift for his "mothers;"
11. Hebtdy "the giver," i.e. "God is the giver;"
12. Saggay "bounteous," i.e. "God is bounteous, since He gave us this child." 12*. ^Akkasa "He has thrown [the child on his parents]." God or the saints plant the child:
13. Takles "plant of Jesus;"
14. Taksellase "plant of the Trinity;"
15. Taklay☒planted☒
16. Taqlecon "plant of Sion."

God is to be praised:

17. Hamde-rabbi "praise of God;"
18. Hamde "praise;"
19. Hammeddo "I praise Him." Cf. also the Arabic names Hamad etc.

God or the saints are powerful:

20. Hayles "power of Jesus;"
21. Haile-Gargis * power of St. George;"
22. Hayimkel "power of St. Michael." Cf. also Bahaylay.

God or the saints are the patrons of their clients:

23. Hasab-ba^alu "the client of his master."
24. Hasabu "His client." Cf. the Arabic Hasab-annabi.
25. Heder- Maryam "the client of Mary." 253. Hedres "the client of Jesus."
- 26.Eqba-"ezgl "the client of the Lord;"
27. Eqba-rabbi "the client of God;"
28. Eqbes "the client of Jesus;"
29. "Eqba- ktos "the client of Christ;"
30. "Eqba-Hannes "the client of St. John;"
31. "Eqba-Gargis "the client of St. George;"
32. ☒Eqba-mkel "the client of St. Michael;"
33. ^Eqba-leddat "the client of Christmas;"
34. Eqba-Tedros "the client of Theodore," i. e. probably the Theodore who is to come at the end of time and to rule in peace over all Abyssinia.

God is merciful:

35. Mahari "merciful" (in Tigrina = rehemay in Tigre):

God gives success:

36. Marke "who makes succeed;"

37. Raka "he succeeded" (said of the child).

38. Raki "who succeeds."

God helps:

39. Radai "help" (especially in bringing back booty).

God pleases:

40. Samara;

41. Samra;

42. Mesmar;

43. Semur;

44. Samara-riul (i.e. leul). However, these names may be interpreted from the Tigrina where samara means "he has made to agree" and semur - "one who agrees." In Tigre these names are of foreign origine.

God heals:

45. Sara "he has healed;"

46. Sefaf* healing," * i. e. "God has formerly afflicted me and now healed me by the birth of my child."

God assists:

47. Qalafi "one who assists a friend in trouble.". The Tigrina word qalata means the same as the Tigre yabbata,

God or the saints are the hope:

48. Tasfa-le'ul "hope of the High One;"

49. Tasfds and 50. Tsfes "hope of Jesus;"

51. Tasfa-Gargis "hope of St. George;"

52. Tasfa- Hannes "hope of St. John;"

53. Tasfamkel "hope of St. Michael;"

54. Tasfacin "hope of Sion." Abbreviated forms:

55. Tasfay;

56. Tasfoy.

God is awful:

57. Gemra-le^ul (for Germa) "awe of the High One."

God prepares:

58. " Addala "He has prepared," i.e. an heir for the parents.

God hears:

59. Asme^e (Tna) "he, i.e. the father, has made God to hear [his prayers]."

God illuminates:

60. Abrehe (Tna) " He has illuminated,' ' i. e. the house where the boy was born.

God makes to flow His mercy:

61. Anhaza "He has made to flow," i. e. His mercy like rain.

God preserves:

62. Aifala "He has preserved," and

63* Aifalom "He has preserved them," i. e. the parents from dying without an heir.

God accustoms:

63. Almada "He has accustomed," and

63*Almadom "He has accustomed them," i. e. the parents to His mercy.

God gives rest:

64. Askaba "He has given rest," i.e. to the parents;

65. Askabu, i.e. probably for ancient ^askabo "He gave him rest."

God returns or answers:

66. Ezgi-malas (Tna) "the Lord has returned" or "answered the prayer."

God gives health:

67. Afa "He has given health," i. e. to the mother of the child. But this may also be said of the boy himself.

God makes to grow:

68. Abiyo "make him (i.e. the child) to grow !"

God adds:

69. Wassaka "He has added."

God or the saints support:

70. Ansellase and

71. Basel- lase (both for "' Amda-sellase "column of the Trinity;"

72. Amdes "column of Jesus;"

73. "Addemkel "column of St. Michael." Abbreviated:

74. Anted and

75. Amdoy.

The saints are the parents:

76. Walda-Gaber "son of Gaber," i. e. the famous Gabra Manfas Qeddus ;

77. Walda- Gargis "son of St. Georg."

God gives victory:

78. Deles "victory of Jesus." God reconciles:

79. Dakala "He has reconciled."

God repairs:

80. Jabber "He repairs;" 81. Gabara "He has much repaired."

God remembers:

82. Feqqad "remembrance."

God or the saints are masters, man is their servant:

83. Gaber-rabbi "servant of God;

84. Gabres "servant of Jesus;"

85. Gaber-ketQs "servant of Christ;"

86. Gar-Maryam "servant of Mary;"

87. Gabremkel "servant of St. Michael."

Abbreviated:

88. Gaber ; 89. Gabru; 90. Gabrdy ; probably also 91. Gaber and 92. Gaberay, though these two may have been derived from Gaber, the name of the famous saint; Here may be added 92*. Rabbi-bu "he has a god." Man is a part of the saint:

93. Kefle-Gargis "part of St. George." The other names containing the word "part" are to be found below. Few names are abbreviated by omitting the first part of the composite name containing a substantive or a common noun:

94. Madhen "the Saviour," for "servant of...." or some similar word.

94 a . Anndbi "the prophet."

Other names referring to the Deity and to religion are

96. Nawa-ezgi"behold, the Lord!";

97. Bahaymanot, and

97. Be^emnat "by faith;"

99. Din "religion" with its derivative

100. Dinay. Of uncertain derivation is:

101. Maqa-ezgi which may possibly be the "threshold of God," if maqa is taken to be the Amhanc maqan.

Ancient names taken from the Hebrew and from the Greek.

102. Iyasu, i. e. Joshua;

102*. Ya~aqob i. e. Jacob;

103. Yahannes, i. e. the Greek 'Iuavyq influenced by the Hebrew Yohanan; in old Ethiopic Yohannes;

104. Galaydos, i.e.(Claudius);

105. Tedros,

Names referring to animals.

These names originated in different ways, and the reasons why they are given are in most cases well known.

A. Those that refer to strong animals, e. g. lion, camel, bull, express the wish that the children might become like them.

B. Those that signify despised or unimportant animals, e. g. pig, donkey, monkey, are given because the parents wish that the deity may consider the children as men consider these animals, viz. not pay any attention to them and consequently not kill them.

C. Some names of small animals are given as nicknames and then continue to be used. But there are some the origin of which is not altogether certain. Moreover it must be said that in certain cases in which the name of a tribe denotes an animal, this tribe may originally have considered the animal as its totem. But among the present names I have found none about which any totemistic idea was given to me.

A. Names of strong and swift animals:

106. Hayal[^]addeha "the lion of noontide;" the lion is generally not seen during the day, but if he then appears, he is very ferocious and dangerous . Hadambas, probably an abbreviation of hadge [^]ambasa "offspring of the lion."

107. [^]Asham, i. e. a surname of the lion and other animals that devour everything;

108. Kereb, i.e. surname of the elephant, originally meaning a knot on a branch, given because the elephant has a knotted skin;

109. Ewal "young of the elephant;"

110. Haris "rhinoceros" with its derivatives; in.111. Harsoy and 112 Harslt;

113. Gamal "camel;"

114. Gumu/i "[bull] with clipped horns," i. e. a bull whose horns are shortened at the top because of his ferocity;

115. "Arab "antelope." Arabat, plural of the preceding.

B. Names of despised and unimportant animals:

116. Habay "monkey;" lift *Adeg "donkey" with its derivative

118. Adgoy

119. Helela "young donkey" that has begun to cover (hallel)

120. Gumum "[donkey] with clipped ears;" the ears of dogs and goats are also clipped sometimes, but generally gumum refers to the ass.

121. Kaleb "dog," with its derivatives

122. Kalbay and 123. Kalboy ;

124. Enker "whelp (of a dog);"

125. Harauya and 126. Maflas "wild boar;"

127. Hasama "pig;" Cerum "an animal whose ears have been marked;" i. e. "we count the child as a piece of cattle." .

C. Names of animals given as nicknames.

128. Ansay "mouse;" .

129. Qerob (Tna) "frog;"

130. Qenqen "wood-fretter, weevil;"

131. Nehebay "bee," said of a man that talks and hums much;

132. Selentay, derived from selen "black ant." Here may be added 133. Seber, which means the "hind-quarter" of an animal, a nickname probably given to a man who was very fond of eating this part.

D. Animal names of uncertain origin.

134. Sareray "bird;"
135. Tofanay, probably derived from tna tafanti "bullock;"
136. Sekurray, probably derived from sekurruk "a certain kind of pigeon or turtle-dove;"
137. Ha-malay, probably from hamale "a short-haired sheep which is not shorn.
The name
138. Hewar-sek "the young ass of the Shekh (i. e. the Moslem priest)" is given in order that the child be under the protection of the Shekh.

Names referring to trees and plants.

139. Leman. "lemon" (otherwise lemin in Tigre);
140. Hab-habay "fruit of Adansonia digitata;"
141. Senrayo, derived from senray "wheat;"
142. Qadadqy, from qadad "a certain kind of a thorn-bush," given as a nickname to a "thorny" man;
143. Temmara "her (i.e. the mother's) temmir fruit."
144. Kerdad "weed," the mother says: "The child is a weed and of no use, therefore God will not kill it."
145. Aqbay and 146. Aqbetay, derived from ^aqba "Acacia spirocarpa," the mother says: "May the child have thorns, so that others will not tread upon him;"
147. Gabib "grape," i.e. sweet;
148. Gangutay, derived from the gangu-teqe. (perhaps = Pit-tosporum abyssinicum);
149. Sahatay, i. e. Terminalia Brownii; the mother says: "The child is a tree, he is not my son; therefore God and the demons will not harm him." Here may be added 150. Fere "fruit," the parents say: "He is our fruit." Of uncertain origin are.
151. Garab, which may be derived from the Tigrina word garab "tree;"
152. Gemrit, a name used among the Ad Takles, pronounced Germit by the Mansa , which may be derived from germi "large split thorn."

Names referring to victuals.

153. Sekkar "sugar," i. e. sweet;
154. Derar "dinner," i. e. "The child will be our support;"
155. Ceway, derived from cewa "salt," i. e. "The child shall be our salt and make our life 'savoury';" 156. Sarbe "he makes soup," a nickname given to a man who does women's work, or is likened to such a man.

Names referring to objects and utensils.

157. Hawat "water-skin," a nickname given to a man that drinks much;
158. Harbit, probably derived from hareb, which is a little larger than the hawat, and therefore meaning the same as the preceding; however, hareb means also "war" as in Arabic;
159. Heshal "camel's bridle," Hashala
160. Legam and Legam "horses' or mules' bridle," i. e. "May the child be a bridle for his enemies!";
161. Masmar "nail," i. e. "May the child be straight as a nail and pierce his enemies!";
162. Mahagam "cupping-glass," i.e. "May he drink the blood of his enemies!";
163. Malase "knife" and 164. Sotalay "dagger," i. e. "May he kill his enemies!";
165. Sandaq (Tfia) "banner;"
166. Salab "crane, derrick;"
167. Qadeh "wooden bowl;"
168. Baduna "earthen pot," a nickname given to a short and fat man;
169. Tebun "piece of fifty centesimi," a nickname for a small man of little value;

170. Ebbanay "stone," a nickname for a very niggardly miser;
171. Ebray, derived from [^]ebrat "needle," a nickname for a thin and short man (the diminutive of [^]ebrat should be [^]ebratlt, but here the masculine form is used because it refers to a man);
- 171*. [^]Absomit "father of the bead necklace;"
172. Kelalu "his hair-arrow," i. e. his father's ornament;
173. Zemam "'nose-ring," i. e. for his enemies;
174. Dare "coat of mail;"
175. Gangar "fetter,"
176. Gambat "saddle-cloth," i.e. "The child is to be a carpet for his mother;"
177. Gambata "her saddle-cloth;"
178. Gedbay, derived from gedeb "axe;"
179. Gefel "leather- bag;"
180. Tabanga "revolver, pistol." Here may be added
181. Megda "camp-fire," i. e. "May the child bring warmth and light into the house,"
182. Keres "button," contained in the name of the family *Ad Keres, of uncertain origin.
183. Seaa "ninety;"
184. Miya (Arabic) "hundred;"
185. Sheh derived from seh "thousand;"
186. Alef "thousand." Sheh and *Alef were brothers. The names meaning "thousand" probably contain the wish that the child might be the ancestor of many people
187. Sader "span," and 188. Mesdar "pace" seem to be nicknames given to short persons.

Names referring to stars.

189. SeJiel, i.e. Canopus; but sehel is also used of a tall man.
190. SerTiy i. e. Jupiter, the "bright star." Here may be added 191. Bareq "flash of lightning," expressing the wish that the child might become like it.

Names referring to months, days, seasons and festivals. These names are, of course, given because the child was born at that time.

A. Months: 192. Yahannes "September;"

193. Masqal "October;"

194. Mekkfel "November, or June;"

195. Tahasas "December)"

196. Somanay, derived from som "February;"

197. Fazaga "April;"

198. Ramadan, i.e. the Moslem month of fasting. The name Keflay (below) may be connected with Kefla "March," but it is more likely that it belongs to the same class as the other names derived from the same root. Among the Tigrina speaking people the name Gabriel "December" is frequently given to boys and girls born in that month.

B. Days of the week:

199. Sambatay, from sambat "Saturday," or "Sunday" (in this name the "small sabbath" and the "great sabbath" are not distinguished);

200. Gemat "Friday." Children born on Thursday are called Edris

C. Seasons:

201. Awlay, from awel "spring;"

202. Awel- ker "spring of blessing;"

203. Awel-lahab "may He give a [good] spring!";

204. Karam-bazzeah "the winter (i.e. the rain) grows strong."

D. Festivals:

205. Tensei (from the Amharic tensaeu, or the Tigrina tensa^u] n his resurrection," name of a child born at Easter-time ;
206. Arafa, i. e. the Moslem festival of Arafat ;
207. Darhannes was interpreted to me in this way: "The child is a dar (property) and was born at the festival of St. John."

Here may be added :

208. Edardt "thin rain," i. e. it was raining when the boy was born;
209. Fafil "twisting," i. e- probably, the child was born at the time when ropes were being twisted.

Names referring to events and circumstances.

If a child is born after the death of his father or if the mother of the child dies in childbirth, the following names are given:

210. Hawe "he has fever," i. e. "he is in trouble;"
211. Nachabi "who tears asunder;"
212. Aggaba "he (viz. the child) has wronged," i. e. his mother or his father;
213. Eggub "wronged," viz. the child by God;
214. Aytama "He has rendered an orphan;"
215. Ada "he (i. e. the child) has done harm;"
216. Adab "pain," viz. for the mother;
217. Jarbanne "He tempts me;"
217. Seray who is not nourished by his mother."

If a child is born after other children of the parents have died, he receives (i) either an ugly name, or a name denoting some unimportant object etc, in order to avoid the envy of the higher powers, or a name derived from a root that signifies "to compensate" or "to assist in trouble," or "to assist somebody after the death of a relative." Thus we have

218. Halafa and
219. Takke'e (Tna) both meaning "He has compensated." From the root yabbata "to assist in trouble or after the loss of some property" the following names are formed:
220. Yabat 221. Yibbatit 222. Maybatot. From the root dabbasa "to assist somebody after the death of a relative" we have the names:
223. Dabbas and 224. Dabasay. Of a similar meaning is 225. Karami "leaving over," i. e. God leaves this child to his parents after He has taken the others;
226. Gebbul "booty gathered," i. e. the dead children were Gbd's booty, this one is to be the booty of the parents. Again, the names meaning "share" or "He has shared" may contain the idea that God has had His share, killing the former children, and that the new child is to be the share of the parents as distinct from the dead ones.

Names referring to other events or circumstances are the following.

227. Atgawha "he came at dawn," i. e. he was born before sunrise, between five and six o'clock;
228. Asannay "Welcome!";
229. Ayim "fallow-ground," i. e. either the father had laid up his field, or the child was born on a fallow;

230. Kabin "gathering," i. e. either the child was born when there was a gathering, or the name implies the wish the child might become a father of many;
231. Wad-gabay "son of the road," i.e. born on a journey;
232. Darir, derived from darra, which is said of a cow that unexpectedly gives more milk; the name was explained to me: "God gave more than we expected; we did not hope it," i.e. that we should have a son.
233. Gannad "who draws the limit," i. e. formerly girls were born, now a boy has put an end to it.
234. Guguy "gone astray," viz. from the road on which his brothers were, i. e. the parents wish this child might become stronger or cleverer than others born to them.
235. Gdyid w hastening," i. e. born before his time was completed;
236. Fal "lucky accident ;"
- 236*. Beddeho "an object found by accident," a name given to a child which is born after his parents have been waiting for a child a long while. Another name was explained to me in a way that would put it in this class,
237. Bahaylay (Tna) "by my power," i.e. the father says: "I have begotten this son by my power, although I am young;" and it is possible that some interpret it in this manner. But it is likely that Bahaylay is an abbreviated form of an ancient composite name as e. g. Bahayla-Miktfel "By the power of St. Michael."

Names referring to tribes, countries, places and the like.

"Geographical" names are quite frequent among the Tigre people. Their origin, however, is often uncertain, though a number of them were interpreted to me in a way that left no doubt as to their meaning. There are chiefly three ideas connected with these names.

A. The origin of a "geographical" name is most naturally explained if its first bearer came from another country or tribe : he was always called after his original home, and his true name was

forgotten. Then the new name continued to be used in his family.

B. The names of certain renowned cities or other places are given to children with the implied wish that they might become as renowned as those.

C. Strange names are often given with the intention of averting evil. The naively superstitious idea of the people is as follows: If we call our child a stranger and thus declare that he is not our child and that his death would not grieve us, the higher powers will not recognize him and, therefore, spare him.

In the following list the origin of these "geographical" names has been explained, wherever it was possible.

238. Nattabay, derived from Nattab, i. e. the noblemen among the Mm c Amer, a tribe in the Barka low-lands, given as a "name of honour;"
239. Nabaray, from Nabara, a tribe south of the Mansa : "the child is a stranger;"
240. Nabbay, from Nabab, a tribe dispersed among the Tigre people;
241. Amharay, from * Am/tar a, a large province of Abyssinia: either "the child is a stranger," or "he is as strong and brave as an Amharan ;"
242. Asfadady, from ^Asfada, a tribe living with the Habab;
243. Atmaday, from *Almada the name of the ancestor of the Sawra tribe
244. Ashushay, from *Ashush which is equivalent to Kabasa, i.e. the highlands of Northern Abyssinia, south of the Tigre country: its first bearer must have come from there;
245. Algadenay, from Algaden the name of a tribe near Agordat;
246. Durbush, "derwish;"

247. Damotay from Damot, a province south of the Tana Lake ;
 248. Sanqellay, from Sanqella, a negro tribe in Western Abyssinia;
 249. Baryray, from Barya, a negro tribe in North- western Abyssinia;
 250. Takruray, from Takrur, north of the Sanqella;
 251. Terki (used with the Moslems, Arabic turki], and 252. Terkay (used with Christians and Moslems) "Turk;"
 253. Gerdefanai, i.e. Kordofan. The names from 245 253 imply all that "the child is considered a stranger."
 254. Dobaay, from Dob^at, a tribe in both Tigrina and Tigre countries
 255. Giddm, name of a mountain near Massaua
 256. Gar^antd, probably from Gar c alta, a province in Abyssinia, S. of Adua;
 257. Gandrai, i. e. Gondar, formerly the capital of Abyssinia, implying the wish that the child might become great and well known ;
 258. Gashay, perhaps derived from the river Gash;
 259. Fungdy, from Fung, a negro tribe, west of Abyssinia, known to be very brave;
 260. Maray, from Marya, two. tribes north of Cheren and Agordat, called the Black and the Red Marya;
 261. Ragadlay, from Ragadle, a tribe dispersed among the Tigre people;
 262. Agdnbay, from ^Agdub, a tribe dispersed among the Tigre people and believed to be special friends of the deity;
 262. Sennar, i.e. Sennar near Chartum, name for boys and girls
 263. Balway from Balau, the name of an ancient tribe that has now almost altogether disappeared
 264. Barkay, derived from Barka;
 265. Bdse^ay, i. e. from Massaua;
 266. Bargallay, from Bargalle, a tribe dispersed among the Tigre people ;
 266. Seblcatit, from Sab-lcatit, "the people from the highland," a dispersed tribe;
 267. Hamagay, "bondsmen," equivalent to Tigre;
 268. Baynani, from Banyan, i, e. Indian merchant: "the child shall become rich like one of them." The two names
 269. Hawasabay and
 270. Hebaba seem to refer to geographical names, but their explanation is not certain ; the former may be connected with Hawa, said to be a place or a district west of the Tigre country, the latter with the Habab tribe.

Here may be added a few names taken from common nouns denoting houses, villages and the like. 271. Mdr "house and property:" "the child shall be a house for us;"

272. Mandar (Amharic) "village;" 272. Manderay, diminutive of the preceding;
 273. Qlsotdy "small village;"
 274. Daber "mountain," and its derivatives 275. Dabray and 276. Dabru "his mountain," i. e. "The child shall be like a mountain and the enemies shall not overpower him;"
 277. Selal "winding mountain-path;" 278. Garo "stable"
 279. Gayim "river-side," implying the wish that the child might be high up in a safe place at times of danger.

Names referring to a calling or occupation.

280. Ma^allem (Arabic) "master," chiefly used of masons;
 281. Hajari (Arabic) "stone-cutter;" 2
 82. Meqlem (Arabic), interpreted as equivalent to Tigre maqalmay "ink-maker;"
 283. Berkatai, equivalent to mabarketay "man who makes the berketta bread;
 284. Nagash (Moslem) and 285. Nagasi (Christian) "ruler;"
 285. Talay ."shepherd," given as a nick- name;
 286. "Akaray "belonging to the army;"

287. Aggar, now name of a tribe; their ancestor was said to have been an aggartay, i.e. hunter of elephants;
288. Gebbetan "captain," a name taken from the Arabic, not from the Italian ;
289. Sabat-harmaz "seizer of the elephant," name of a family whose ancestor received this name when he killed an elephant;
290. Dar[^]ay "maker of coats of mail;"
291. Deglal, i. e. the official name of the chief of the Beni Amer;
292. Tabab "blacksmith," originally a nickname taken from the man's calling; blacksmiths are despised and feared in Abyssinia. Some of the Arabic names, like Seltan and Najjar may be compared with this class.

Names referring to relationship.

293. Mantay "twin;"
294. Iyay, from [^]ayay "relative" or perhaps from the Tigrina word [^]aya "older brother;"
295. Iyayat, derived from the preceding;
296. Walati, from walat "daughter, girl," a nickname given to a man who does not carry the staff and the lance.
297. Hemberra "navel;" 298. Hembur "having a protruding navel;" 299. [^]Attab; the same as 298;
300. Eqbit, from eqeb "leg;"
301. Karof "man with a caved-in face," given as a nickname;
302. Magabu "his thigh," i.e. of his father: "he shall become a support for his father;"
303. Hacir[^]edayu "short-handed;"
304. Masho is an ancient name and now obsolete; it is probably to be connected with [^]am[^]it (Tigre) or maanta (Tigrina) "bowels." A few other names referring to physical peculiarities are included among those given in the next division.

Names referring to qualities in general and to colours or implying various wishes.

305. Hazam "assailant;"
306. Hangala, "he carried a burden;"
307. Haruray from harur, "heat of the sun," nick- name given to a man who "burns" all others;
308. Hawasay, from tahawasa "he played;"
309. Hemar "meagerness," i.e. he renders all others meager;
310. Hamarabay, i. e. hamara [^]abay "he rendered the enemy meager;"
311. Haris, from harrasa, "he broke to pieces;"
312. Hadama (Tigrina) "he put to flight;"
313. Habat from had, "heat of the fire;"
314. Hedad "alarm, gathering of an army," i.e. "may he be like a strong army for his father!"
315. Labasi "one who clothes [his parents]," i. e. brings good luck;
316. Lajjay and 317. Malajjay "obstinate;" 318. Lejay obstinacy." This is said of strong horses, and the name implies the wish that the boy might become like them.
319. Laway "going aside," i. e. probably from the way of death.
320. Lebab and its deminutive 321. Lebebay "wisdom;"
322. Hafarom "he was in awe of them, i.e. of his parents;"
323. Haraba, probably derived from harraba "he gave a meal to a stranger;"
324. Hazot;
325. Garza;
326. Keffal "share," and the other derivatives of this root: 327. Kafal; 328. Kafala ; 329. Keflay ;
330. Kefloy ; 331. Keflit ; 331. Kafalit ;
332. Keflom. All these names (324 332) imply that the boy is "the share" of his parents; above the remarks following No. 226.
333. Hankil "crook-legged."
334. Hashala, derived from has la "he bridled the camel."

335. Hadar-alabu "he has no host," i. e. he is a poor stranger;
 336. Hagas (Tna hagos) "joy;"
 337. Harabata "he fell prone."
 338. Handada "he hated;" below Hamad-^abay, No. 691;
 339. Hasamfir "capable of everything;"
 340. Harrdnay "stubborn," said of a camel or a mule that does not want to move even if his load has been taken off.
 341. Hawdy "dark- yellow with white stripes;"
 34i a . Haweway, probably derived from the preceding;
 342. Hashasa, cf. hasas beta "he rustled," probably a nickname;
 343. Hasura "her (i.e. his mother's) thorn- hedge;"
 344. Hardbso "blister;"
 345. Hela "was strong, was impossible to do;"
 346. Henlt, probably derived from hana "he turned aside by force;"
 347. Hemruga "one who has disturbed her" (his mother?), or "it;" the origin of this name is uncertain; 348. Henquq "who does not do manual labour," like kings and princes; 349. Herat "thorny thicket;"
 350. Helwuy "white with cream-coloured stripes," considered to be very beautiful;
 351. Hemez "poison," nickname;
 352. Hedur "possessed," nickname;
 353. Mahanret "spry arid wanton," said of a donkey that grows fat, runs away from the herd and brays; 354. Madannas "lucky ;"
 355. Mannaqmu, for man naqqemmo "who may address him?," i.e. he is so full of awe; 356. Man-qabberro "who will bury him?," a nick- name given to a miser who only thought of himself and therefore would not find anybody to bury him ;
 357. Mafarrekk "gladdening;"
 358. Maghallb "valiant," used in poetry of a hero that drinks much;
 359. Muduy "burned, boiled;" this name was interpreted in this manner: "The father was burned, i. e. afflicted, already ; may God not afflict him again !" But it may also be the active participle of the following name.
 360. Mdda "he burned," i.e. his enemies; 361. Mdweq (Tigrina) "hot;" 362. Mesmdy "naming;" i.e. "may the child bring name and fame!"
 362a. Merkdb "a gain;"
 363. Rakeb,

NAMES OF MEN

- Equivalent to segub "rich;"
 364. Meqesscf "poisonous;" (
 365. Raide, from rada "he wished, agreed;"
 366. Sdrrom "their half," i. e. of the parents; cf. above
 324 332 ; 367. Satari "who keeps secrets;"
 368. Salade, from saled "a little, a small part [has been given by God];"
 369. Saraqe (Tigrina) "has risen," viz. sun or moon;
 370. Sanadar, from sanadar "the house became beautiful," i. e. has an heir now;
 371. Sehul "sharpened;"
 372. Sembub, from sambaba "[the wound] became worse;" this is an ugly name given to avert evil.
 373. Sabeh "to be fat;"
 374. Sateway, from salau beta "he was light and nimble;"
 375. Sangab, and
 376. Sangabdy "left-handed;" cf. Saraqe-sangab, below,
 377. Sagge "he stands firm;"
 378. Saremay, from serum "slit-lipped;"
 379. Sagray "yellow;"

380. Sakkdn "club-foot;"
381. Sardalleb "he trades bad luck," i. e. brings it from another place; a nickname;
382. Salsal "having thick and long hair;"
383. Sum-hallab "the chief of the shepherds," literally "those who milk;"
384. Sabitay, from sabit "troop of foragers;"
385. Saker "intoxicated," if derived from the Tigre; it would have the same meaning as the Arabic name Sakran "in toxicated [by the blood of the enemies]." But this name may also be derived from the Arabic Sdkir "thanking."
386. Senen, probably from sanan beta "he stood in silence;"
387. Sengul "of age;"
388. Seruf "gap-toothed;"
389. Qardy "mutilated," i. e. if one hand is cut off, or if one or more fingers are stiff and undeveloped;
390. Qayek-qarnu "red horned," said of a bull whose horns are always bloody.
391. Qalatten (ancient name), probably equivalent to matqizlten "changing one's colours;"
392. Qadade (Tna) "he tore ;"
393. Qedud "torn to pieces;"
394. Qaiyi "he spits;" a nick name;
395. Qayeh "red;"
396. Qam, from qam beta "he be- came old;"
397. Qetum "of whose ear a small piece has been pinched off in order to avert evil;"
398. Qemmi "having clipped ears;"
399. Qerad, from qarda "he rejoiced;"
400. Qentef, from qantafa "he plucked leaves;"
401. Qencub "thin and short;"
402. Qerrus "shorn;"
403. Baklt "happy;"
404. Bcal-gad "man of good fortune ;" cf. Gad-bu and "Abdal-gad .
405. Earth "shining light;"
- 405 a. Barih "shining;"
406. Bardadha, cf. bardadah bela "he staggered, stumbled;"
- 406*. Bardada, from bardada "to cool off;"
407. Bahalebba (Tigrina) "joy of the heart;"
408. Ballasa "he turned back," viz. the enemies;
409. Balcf-^ambata "locust eater;" 410. Balef-addam "man-eater," i.e. killer; ^
411. Balcf-qabbat "eater of a stuffed goat's stomach;"
412. Balaf-^idu "eater of his funeral meal;" 413. Balcf-garsa "acorn-eater;"
414. Balcf-fiiaras "horse-eater." All the names from 409 414 are nicknames. The name "locust-eater" was given to a Christian, because he ate these animals in spite of his Christianity; the Moslems are allowed to eat them. To eat horse meat is not allowed with either Christians or Mohammedans.
415. Bator "ugly;"
416. Bazay, from baza "a certain tune of the flute played at games;"
417. Basuwar "without weapons;" 4
418. Biydn "immune;"
419. Beluh "sharp, pointed;"
420. Berga^, from bargtifa "he slapped somebody's face;"
421. Tambal, and 422. Tamballe, derived from tambal bela "he travelled all about," perhaps both nicknames;
423. Taule "ambidexterous;"
424. Tayib "bold, brave;"
425. Temrietu "his wish," i. e. his father's;
426. Nafe c , and 427. Naffa^ "useful;"
428. Nadal from nadla "he pierced;"
429. Endul "who has somebody pierced ;" both names refer to the piercing of enemies;

430. Naccu (Amharic) "white;"
431. Nagat "a pause [between calamities] ;"
432. Nayir, probably the Arabic ntfir "shining," used in Tigre of a "true" or "perfect" constellation.
433. Aftay "one who makes to love;"
434. ^Asgade (Tna) "he prostrate'd ;"
435. "Asgadom (Tna) "he prostrated them." D Asgade is the ancestor of the Habab ; this name is not used now, whereas D Asgadom is very common among both Tigre and Tigrina tribes.
436. ^Albasa "her clothes," viz. of his mother; ^j.
437. ^Ab-salab, "father of making booty;"
438. ^Ab-sater "father of him who dilacerates;"
439. ^Ab-radeha, from radelia "he trod down;"
440. ^Ab-barieh "father of the shining one;"
441. "Ab-cabba" "father of the long-fingered.
442. ^Azzdzl "the commander;"
442. ^Ezdz ^command;"
- 442b. ^Ezzuz "obedient."
443. ^Aray "booty," viz. for his parents.
444. ^Af-gahar "coal-mouth," a nickname given to a man whose words burn.
445. ^Abbara "he grew old;"
446. ^Asbarlt, from ^asbara "he caused to break;"
447. ^Asbar, id.;
448. ^Asbaray, id.;
449. ' ^Abay-kestan "enemy of the Christians," a nickname given to a Christian who fights against Christians ;Ras Alula was given this name, although he himself said, he was not their enemy; ^
450. ^Agdada, either "he grew fat" or "he made threads;"
451. ^Agrara, and 452. ^Agraray, from the Geez word ^agrara "he subdued;"
453. ~ Antata "he took down" (something high up), a nickname given to a tall man(?);
454. ^Ukuy "causing quarrels," a nickname;
- 455- ^lgamnie, "he does not take counsel," i. e. he acts impulsively and rashly;
456. ^Faqql "he is not wise," a nickname;
457. ^llessallak "his hair is not plaited," a nickname.
458. *Ifarreh "he does not rejoice;"
459. ^lleddafckal "he cannot be persuaded," viz. to give up his plans.
460. ^lbarred "he does not cool off," viz. from his anger or from his eager for killing;
461. lharreb "he does not flee;"
462. lrasse "he does not forget," viz. his revenge;
463. Akel "sufficing," i. e. he has no brothers, but he is worth as much as many brothers;
464. Eman "confidence," i.e. now his parents are confident and
465. Ekkub "collected," i.e. in good health;
466. Kabiru (Tna) "he was honoured;"
467. 'Kdddnyay "outsider," a nickname given to a man who lives outside;
468. Karrar "revenge," i. e. the boy is to carry out the revenge of his parents;
469. Kahal "Be firm!"; said to the boy;
470. Ker-bu "he has good luck;
471. Kerdy, derived from the preceding;
472. Gad-bu "he has good luck;" cf. Bcal-gad (No. 404) and "Abdal-gad (No. 725);
473. Kede (Tna), i.e. keda "he trod down," viz. his enemies; cf. No. 439.
474. Kewdl "escort," i. e. that part of the army which escorts the booty;
475. Kertut "twisted, broken;"
476. Kerkur "crook-backed," a nickname;
477. Kebrom "their honour, pride," viz. of his parents;
478. Kullu "all," i.e. possessor of all ; the boy is to inherit all ;

479. Keros, equivalent to Tigre karras "big-bellied;"
480. Kebud "heavy," i.e. clumsy, dull;
481. Kef if "ugly," given in order to avert evil;
482. Kerbennay, from karbana "he tied firmly;" the child shall be a "binder," i. e. a chief;
483. Kembus "like an angry man," a nickname;
484. Koddy "weak of power," from kod in had kodu "according his power;
485. Ware[^]-sab "holy- water" or "ornament of men;"
486. c Abbe "he grows up," i.e. "may he grow up!"
487. Baal-qedit "owner of spices" or "of fragrant plants;"
488. Agol, equivalent to Tigre [^]eggul "round;"
489. Agag, from [^]agag bela "he talked like an idiot," a nickname;
490. Atul, from [^]attala "he acted violently and forcibly;"
- 490 a .Etel, and 490 b . [^]Attulay are probably other derivatives of the same stem;
491. Urur "black and white;"
492. Aylay "a stranger;"
493. Arbay "cutter," said of a sword;
494. C El "stupid," a nickname;
495. Edabay "speckled black and white;
496. Eddel, from [^]addala "he adjusted, brought good luck;"
497. Er1t "peace;"
498. Ewur "blind," a nickname;
498. Elliim "good mark's man;"
499. Errud "fortified;" 500. Zar? "seed;"
501. Zaru "his seed,;" 502. Zar[^]ay, 503. Zar'at and 503*. Zar[^]lt, derived from the former. These four names seem to refer originally to the deity or to the saints and to imply that the child was "sown" by them ; but now in Tigre they are perhaps more generally understood as "seed, i. e. descendant" of his parents;
504. Zelamu tt his rain," i. e. his blessing;
505. Zamat "robber;"
506. Zayid "increasing;"
507. Gar-alabu "he is of no importance," given either to avert the envy of the deity or to indicate that the former pain and sorrow is disregarded now.
508. Damsas "destroyer;" 509. Darmas, 509 a . Darmas, and 510. Dardmasa, from darmasa "he cut his way through the multitude;"
511. Dannas "tottering," a nickname; cf. danas danas beta "he walked tottering;"
512. Daricu (Tna) "he mixed all up;"
513. Dam-sammem "he drinks (lit. wrings out) blood;"
514. Damer "one who does not wander about," possibly this name may also be connected with the place Ed-damer situated at the junction of the Nile and the Atbara;
515. Dar-salleh "he makes the house to prosper;"
516. Dar-seh "house of a thousand," i. e. either "his father's family is numerous," or "may his own family be numerous;" .
517. Dawray robber, vagabond," a nickname;
518. Deganay "persecutor;"
519. Deruy "dark-coloured," often said of the lion;
520. Uennay "possessed by a demon, acting indeliberately," a nickname;
521. Gehreb "dirty," given in order to avert evil; 5
522. Gamy a "liberal, bounteous;"
523. Gasal, equivalent to Danas, cf. No. 511.
524. Gafagafa "he swallowed, devoured," a nickname;
525. Gadln and its plural 526. Gadyin, "giving no milk," a nickname given to a miser;
527. Garba "he hastened, walked rapidly," probably a nickname;
528. Ga/iad u open, manifest;"
529. Gadlom "their effort," given to a boy whose parents have prayed much for a child;
530. Gabbah "broad-fronted;"

531. Gabil "tribe," i.e. "may he be the father of a tribe!"
 532. Gatid "hard beating, flaying;"
 533. Galam, from galma "he broke a piece from the bread;"
 534. Giday "whose ears are grown together," a nickname;
 535. Gah "crash;"
 536. Garat "works, things," i. e. "may he do great things!"
 537. Ganana "he whined;"
 538. Gdle c "one who brings out secret things;"
 539. Gamat "beater;"
 540. Gedar "near," i. e. "the child shall be near us;"
 541. Gelhoy, from geluh "bald on the front of the head;"
 542. Genana, from ganna "he was arbitrary;"
 543. Gerges "fight," the root gargasa means "he tanned;"
 544. Gobay "striped black and white;"
 545. Geduf "thrown away, valueless," given in order to avert evil;
 546. Gedul, either (Tfia) "incomplete" or (Tigre) "plaited;"
 547. Gengar "scratching;"
 548. Gerub "one whose hand or leg has been cut off," a nickname for short people. Cf. below Nos. 726, 727.
 549. Gera "spotted black and white;"
 550. Telluq "set free," i.e. "he does as he pleases;" 551. Talaq "setting free;"
 552. Telul "moist," i. e. "he has money, is not dry;"
 553. Teffe-etat "spittle," a nickname;
 554. Caggir "hairy, woolly;"
 555- Cacar "shrieking," a nickname;
 556. CaAa "long-fin-gered;" cf. above No. 441.
 557. Caddaq "having long side curls;"
 558. Cabaray (Tna) "speckled black and white," said of mules and horses;
 559. Cemaru "his weapons," from camra "he carried lance and sword;"
 559 a . Saffdr "having long fingernails;"
 560. Safcf "slap in the face," i.e. "he shall slap his enemies!"
 561. Sdwra "her carrier," viz. his mother's;
 562. Sdwrdy "carrier," viz. for his parents;
 563. Sdma "reward for trouble;"
 564. Saber "weaned;"
 565. Faze? "watch-full;"
 566. Faccel "he pours out for the guests;"
 567. Fa-laga "disobedient," i. e. brave.
 568. Fdnak "courageous;"
 568. Fekak "width, happiness," homfakka "he opened, made wide;"
 569. Fayid "increasing;"
 570. Fager "parting,". different from the others, prominent;
 571. Felfel "sprout;"
 572. Feles "thoughtful, clever;"
 572. Feza "ransom," a Tigre word taken from the Arabic fida;
 573. FeqrIt, probably from the Tna word feqrl "love;" in Tigre feqer means "craft."

Names derived from the Arabic.

A number of Arabic names are used by the Tigre tribes, especially the Moslems, and in or near Massaua where the Arabic influence is strongest. These names are sometimes slightly changed according to the phonetic laws of the Tigre language. Their meaning is often not known to those who use them. Some characteristic cases, however, in which the meaning of the Arabic name seems to have been known, because the corresponding common nouns are used in Tigre also, are given above; cf. e. g. Nos. 94 a , 184, 280 282, 288.

574. Haron; i.e. Harun.
575. Hamad; i.e. "Ahmad.
576. Hemmad; probably derived from Muhammad.
577. Hammad; id. in Arabic.
578. Hemedā; i. e. Humaida.
579. Hemmaday; a Tigre derivative of Hemmad.
580. Hamed; i. e. Hamid.
581. Hdmdan; i.e. a derivative of Hamid.
582. Hasab-anniibl; id. in Arabic.
583. Hasan; id. in Arabic.
584. Hesēn; i.e. Husain.
585. Hasanēn; "the two. Ha- san ;" i.e. Hasan and Husain.
586. Habib; id. in Arabic.
587. Hag; 588. Haggi; id. in Arabic.
589. Haggagl;
590. Malek; i.e. Malik.
591. Mahammad; i.e. Mu- hammad.
592. Mahamud; i. e. Mahmud.
593. Mahagub; i.e. Mahgub.
594. Margub, dissimilated for mar glim.
595. Musa; id. in Arabic.
596. Masallam ; i.e. Musallam.
597. MaFud; i. e. Mas^ud.
598. Ma'amin; dissimilated for ma'mun.
599. MatalamIn; i. e. probably Abu Talib.
600. Madin; id. in Arabic.
601. Saleh; i.e. Salih.
602. Salem ; i. e. Salim.
603. Salim; id. in Arabic
604. Salman ; i. e. a derivative of Salem.
605. Selman; i.e. Salman.
606. Seleman ; i. e. Sulaiman.
607. Seltan ; i. e. Sultan.
608. Se^id; i. e. Sa^Id.
609. Sahaqan; i.e. a derivative of ^Ishaq.
610. Saraf; id. in Arabic.
611. Sabil; i. e. Sabil.
612. Sekay\ i. e. a derivative of the preceding.
613. Sekaddin-. i. e. Jvzz'// ^-
616. Sawes\ i.e. the Turkish
617. Qarab; this is the name of a tribe between Agordat and Kassala which pretends to be of Arabic origin.
618. Bula\ i.e. probably the Coptic from of Paulus.
619. Bayad; \. e. probably baiyad u he has made white," i. e. glad [the face of his parents].
620. Bagel; i. e. probably Baftil.
621. Terag, in Massaua Serag ; i. e. Sirag.
622. Tegar; i.e. Tugar.
623. Nor; i.e. Nur.
624. Noray; i. e. a Tigre derivative of the preceding.
625. Nor-annabi; i.e. nur annabi.
626. Nesser; i. e. probably Nassur.
627. Naser; i.e. Nasir.
628. Nassar; i.e. Nassar.
629. Nasraddin ; i. e. Nasr ad- dln. . .

630. Naseh ; i. e. Nasih.
631. Nauraddin; i. e.
632. Nayib; id. in Arabic.
633- Naggar;
634. Emam ; i.e. ^Imam. id. in Arabic.
635. Eshaq ; i.e. * I shag.
636. Esma^il; i. e. *Ismah,L
637. Esmale^l, derived from the preceding, perhaps in- fluenced by Tigre".
638. le ul "the High One
639. Abrehem; derivatives of the Bible
640 Abreham ; > Abraham and Ibrahim. the Arabic
641 Abu-bakar\ id. in Arabic.
642
643
644. ^Abbakar, derived from the preceding.
645. ^Abderheman; i.e. c Abd ar-Rahman.
646. Adam ;) derivatives of
647. Adem ; ("Adam.
648. Edris, i. e. ^Idris. Cf. above No. 200.
648. Edrisay, the Tigre de- minutive of the preceding.
649. Kamel; i. e. Kamil.
650. Kemel; i. e. Kumail
651. Walid. in Arabic.
652. Omar; i.e. C Omar.
652. Amer; i. e. c Amir.
653. Ammar; id. in Arabic.
654. Emran ; i. e. ^Imran.
655. Ambaray; i. e. ^Ambar with the Tigre ending.
656. c /#; id. in Arabic.
657. Esman; i. e. C othman; cf. No. 663.
658. 'Abdalla; i.e. c Abdalldh.
659. Abdalhaq; the Arabic form would be "abdu al haq.
660. 'Abdalqader; i. e. "Abdal-Qadir
661. Abdu; id. in Arabic.
661 a. Abdal abbreviated forms
662. Abbad of 658, 659 or 660.
663. Etman; i. e. C Ot/tman; cf. No. 657.
664. Ettuq; i. e. probably (P-isS Arabic "Attuq.)
665. Aziz; id. in Arabic.
666. "Egel; i. e. c Ugail.
667. 'Agib; id. in Arabic.
670. Farag; id. in Arabic.
671. Fedel; i. e. Fudail.
672. Zamzcimi; derived from Zamzam
674.Zakkari; an abbreviated form of Zakariyd
675. Zed ; i. e. Zaid
676. Zedan ; i.e. Zaidan
677. Yagin ; i. e. Yaqm.
678. Gahad; i. e. probably Gahhad
679. Gamil; i. e. GamiL
680. Gawiilay, i. e. the preceding with the Tigre ending.
681. Gebbul; i.e. Gabbul.
682. Gaber ; i.e. Gabir.
683.Ga^afar ; i. e. Gaafar.
684. Daweg; probably for Dawed, i. e. Dawud.

685. Dawed; i. e. Dawud.
 686. Dewed; i. e. Duwaid.
 687. Ddyir; id. in Arabic.
 688.
 689. Hamad-haris "Hamad of the breaking," cf. No. 311.
 690. Hamad-lul "Hamad of the pearls;" 6
 91. Hamad- abay "H. the enemy," a nickname, because he was hated by everybody;
 692. Hamad-ker "H. of good luck;"
 693. Hamad- dare* "H. of the coat of mail;"
 694. Hemmad-lul "H. of the pearls;"
 695. Hemmad-III, id.;
 696. Hemmad-nor "H. the light," or rather composed of Nos. 576 and 623;
 697. Hem- mad- aha "H. of the cows," implying the wish that he might have many cattle;
 698. Hemmad-esaat "H. of the fires;"
 699. Hamed-nor, cf. 580 and 623.
 700. Hamed-^ellum "H. the good marksman," cf. 580 and 498.
 701. Hasan-karay "H. the hyaena;" cf. above after No. 127.
 702. Mahammad-qatilay "M. the very light one," a nickname;
 703. Mahammad-^esman, cf. 591 and 657.
 704. Mahammad-^eyun "M. the crazy one," a nickname;
 705. Mahammad-war c e "M. of the mountain- goats;"
 706. Mahamud-ker "M. of good luck;"
 707. Musa-nor, cf. 595 and 623.
 708. Saraqe-sangab "S. the left-handed," cf. 369 and 375.
 709. Se^d-qayeh "S. the red;
 710. Se^id sallim "S. the black;"
 711. ^Edris-^aray "E. the booty ;" i. e. "this E. is our booty;"
 712. Ali-sek " C A. of the shekh (i.e. the priest);"
 713. Ali-qeduy " C A. the fragrant;"
 714. AH- barra " C A. who denied," or " C A. who flew;"
 715. Ali-bakit" C A. the lucky:"
 716. Ali-nor, cf. 651 and 623.
 717. Ali-ker " C A. of good luck;"
 718. All-emmu " C A. of his mother;"
 719. Ali gange " C A. of Gange," i. e. probably the name of a place;
 720. Ali-saada " C A. the white;"
 721. All-fatal " C A. of the omens;"
 722. Eli um-qayeh " C E. the red;"
 723. Amer- rabto " C A. of Rabto," i. e. a village not far from Cheren.
 724. Emar-te c um " C E. the sweet;"
 725. "Abdal-gad, probably " c Abdal of good luck." This name seems to have been formed after the analogy of Baal-gad, (No. 404).
 726. Gerub-qayeh "G. the red;"
 727. Gerub-sallim "G. the black;" cf. above No. 548.

Names of uncertain origin and meaning.

Of many of their names the people do not know the origin ; such names are either foreign or handed down by tradition and changed, or they are names of tribes which generally are of doubtful meaning. I give here a list of names which could not be explained to me. Even if we are able to understand some of them better than the natives, it is of interest to see how many names are used now without -special reference to their meaning. It may be added that of course in a number of cases tribal names are interpreted by "popular etymology" in the same way as in the Old Testament.

728. Hasen, tribal name.
728. Hereb, ancient name.
729. Hakin (used much with the Bogos).
730. Haggir.
731. Herbala^ name of a priest family.
732. Henosem (used much with the Bogos).
733. Hansab.
734. Hawace, name of an ancestor of the Mansa c .
735. Mallelu (Bogos).
736. Maryu or Mayru, ancestor of the Marya tribe.
737. Muse, perhaps Musa, Geez Muse.
738. Mansu, ancestor of the Mansa c tribe.
739. Mansa c , tribal name.
740. Maala, tribal name.
741. Ma-was.
742. Sala.
743. Sellay.
744. Sciabur, name of a tribe.
745. Sekota.
746. Selo.
747. Sulka.
748. Soso.
749. Sabelay ; perhaps a hypo- coristic form, cf. No. 612.
750. Sedam.
751. Qedras; perhaps through the Arabic from the Turkish qadras, qardas.
752. Bahadur, a tribe near Kassala; i. e. Bahadur, who came from Central Asia (N.).
753. Berqellay.
754. Basik; probably the Arabic basiq "sparrow-hawk, bussard."
755. BFelJaK.
756. Bademmay,
757. Tar os, ancient name, frequently used (homTadros?).
758. Tokelle.
759. Takus, ancestor of the Bet-Baasso, a tribe in the north.
760. Takkaz; perhaps from takkaza (Ge c ez, Amharic) "he was sad."
- 761." Nawed, perhaps from Na'od, the name of an Abyssinian king, who reigned from 1494-1508.
- Nawed was a famous man among the Habab and the name is considered a dignified one.
763. Elat.
764. Arabi, mythical ancestor of the Mansa c , probably ^arabi, "Arabian," because the Mansa c pretend to have come from Arabia.
765. ^Asakkeh, perhaps from the Tigrina ^asakkahi "he deterred."
766. ^Abib, a name used by the Tigrina and Tigre people, probably taken from the Coptic-Arabic month "abib July," cf. above Nos. 192 seqq.
767. ^Abbaza.
768. ^ Abbaza-ezgi. In these two names ^abbaza stands probably for the Amharic ^abazza "he has increas- ed." Thus 768 "the Lord has increased."
769. ^Ab-dela. It seems that Dela was a proper name (No. 1016) and that the father of the child lost his original proper name and was always called "father of Dela." Then others were named after him. This name cannot be the Arabic c Abdallah, since the / is not double.
770. ^Abgalay, name of a tribe.
771. "Ato, probably the Am- haric word ^ato "master." Or is it abbreviated from ^ato-berhan in its Tna meaning?

772. [^]Ato-berhan t i.e. probably the preceding combined with berhan "light." It was interpreted to me from the Tna: "a light has come."
773. Atiel, name of a tribe.
774. "Enslk, probably the Arabic nusih.
775. Ened.
776. Endir, hardly the Arabic nudlr "we turn."
777. Endikna.
778. Enfari; perhaps naynufari.
779. Akte (used with the Bogos).
780. Eked, perhaps from wakkada "he lingered, stayed for a long time."
781. Awali, mythical ancestor (P.138 of the Mansa c , i.e. Arabic [^]auwali "the first."
782. Awad, either from *awada "he owed," viz. revenge or the like, or from the Arabic [^]Awad (N.).
783. Aglemba, name of a tribe.
784. Kelenkel.
785. Kabbe, name of a family, perhaps from kabba "he gathered, drove a herd."
786. Kabasay ; perhaps a contamination of Kabasay and Habasay "from Kabasa;" cL[^]Asusay, above No. 244.
787. Kotan.
788. Kenriri, name of a family that came from the He- darab (Bega and Hadendoa).
789. Kekya, name of the chief family of the c Ad Nayib.
790. Weqen, name of a tribe ; perhaps Arabic wuqain.
791. Embus; i. e. perhaps Arabic [^]unbus.
792. Arfega, name of a tribe west of Agordat.
793. Abaka.
794. Andaloy.
795. Andar, perhaps from c andara "he played the flute."
796. Anga;
797. Ewdba.
798. Derql, perhaps from Tnadaraqa "he was dry."
799. Dirac, probably a derivative of darsa, cf. above No. 512.
800. Dasit, either from das (Tna) "joy," or from daset, which means "island" and is also the name of a place.
801. Daso, name of a family.
802. Debloy, perhaps from the Tna word dabbala "he made the war-dance."
803. Deweda, from Dewed(68[^]
804. Dafla; perhaps dafla = difla, ZaQvtt "oleander"
805. Gehenay ; probably from the Arabic gahin.
806. Gembago, name of a fa- mily in Massaua.
807. Adnu (used with the Bo- gos and in Kabasa).
808. Gankara (Bogos).
809. Gawe; perhaps the Arabic gawl.
810. Gateway, same root per- haps as in [^]Abgaldy.
- 811 . Garabm.
812. Gerenat, perhaps from geran "bracelet." These names are pro- bably derived from the Bilin root gab "to hold;" gait means in Bilin "he became of age;" cf. Reinisch, Worterbuch der Bilin-
813. Gabs a
814. Gabas
815. Gebet Sprache[^] s. v.
816. Ganna, either from the Krzbiçgannaf" Paradise" or from the Tigre root ganna "he was arbitrary," cf. above No. 542.
817. Gane ; probably the Arabic qanf.
818. Gfaad (Tigrina).

819. Gaddm-sega, name of a tribe, southeast of the Mansa c ; perhaps "Gadam (cf. above 255) of the meat," or "a mountain of meat." N. suggests that this might be a corrupted Christian name referring to the incarnation of Christ (tasagewo, tesgut, segdwe).
820. Geffa, either from gaff a "he took all," or from geffat "a large bag of palm texture."
821. Cengahai; in gahal perhaps the root tegahala "he sneaked about," is to be found.