



**An Anthroponomastic Study
of Makkan Community**

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ملخص:

تبنى هذه الدراسة على علم أسماء الأشخاص وهو فرع أساسي من فروع علم الأسماء بكل أنواعها. وتقوم هذه الدراسة بتحليل أسماء بنات وأولاد مكة المكرمة على أمل أن تلقي الضوء على نظام التسمية المتبع في مكة المكرمة، بصفة خاصة، وفي المملكة العربية السعودية، بصفة عامة. وتحاول هذه الدراسة الإجابة على الأسئلة التالية:

١- ماهي المظاهر الثقافية والاجتماعية لأسماء البنين والبنات في مكة المكرمة؟

٢- ماهي المظاهر اللغوية لأسماء البنين والبنات في مكة المكرمة؟

الكلمات المفتاحية: علم الأسماء، علم أسماء الأشخاص، نظام التسمية، المظاهر الثقافية - الاجتماعية.

Abstract

This study is based on anthroponomastics (anthroponymy), the study of personal names, which is one of the principal branches of onomastics: the study of proper names of all kinds. In this study, personal names of Makkan males and females are investigated hoping to shed some light on the naming system applicable in the city of Makkah, in particular, and in Saudi Arabia in general. Thus, the study attempts to answer the following questions:

1- What are the socio-cultural aspects of Makkan anthroponomastics?

2- What are the linguistic aspects of Makkan anthroponomastics?

Keywords: anthroponomastics, onomastics, naming system, socio - cultural aspects

1. Introduction

Anthroponomastics is the study of the names of human beings. It is a vast and interdisciplinary field of study related to other sciences such as anthropology, mythology, history, geography, cartography, genealogy and linguistics (like morphology and syntax of names and socio - cultural changes). It is an essential branch of onomastics, the study of proper names of all kinds and the origins of names.

Onomastics, as a separate linguistic discipline with all its branches, is given a great attention in American and European universities. It is taught at both the undergraduate and graduate levels. Additionally, many onomastic research centers are founded in different countries in America and Europe. Unfortunately, onomastics is not given its proper attention in our universities in KSA and in the Arab world. However, there are some personal efforts in the study of Arabic anthroponyms such as the different books, magazines, and internet sites on names and their meanings for newborn baby-girls and boys.

Anthroponyms are considered a primary source which reflects the nature and characteristics of a language. Like other lexical items of a language, anthroponyms may change, develop or die out with the passage of time. This paper aims at a linguistic, sociolinguistic and cultural analysis of Makkan male and female's names; thus, hoping to participate in this field of study. Makkah is

chosen in particular for two reasons: (1) it is the researcher's birthplace, and (2) it is the most important city in the Islamic world. The following section gives a short historical background of the city of Makkah and its inhabitants to help understand the conventions of its naming system.

2. The City of Makkah

The sacred city of Makkah, the capital of the Islamic world, is located in the center of the western region of Saudi Arabia, about seventy-five kilometers east of the red sea. It is the most important place for Muslims because of the House of God, the Holy Mosque, which they face every day when they are praying wherever they are in the world. Additionally, Muslims should go to Makkah, at least once in a lifetime if at all possible, to perform pilgrimage.

Makkah is the third most populous city in Saudi Arabia after Riyadh, the capital, and Jeddah. The inhabitants are originally divided into two social groups: the sedentaries "Al-Hadur" and the nomads "Al-Badu" (Bedouins). The sedentaries are those immigrants who came to Makkah, long ago, from different nations and countries to perform pilgrimage and never returned to their countries. They came from Java, India, Pakistan, Turkey, Iran, Afghanistan, republics of the USSR, Iraq, Syria, all regions of Africa and many other countries (Siba'i 1984:81). Those immigrants are integrated into one whole and came to share not only the customs and traditions each of them brought from their original lands, but also one speech code, namely Makkan dialect.

The second social group, the nomads (Bedouins), consists of the original inhabitants of Makkah, Quraish tribe, in addition to members of other tribes near Makkah such as Otaiba, Harb and Huthayl. These tribes used to live a harsh and primitive life at the suburbs of Makkah. They used to have their own different traditions, customs, habits, food, drink, clothes, views, beliefs and speech code. The relation between nomads and sedentaries was no more than a relation between producers and consumers. Nomads used to come to Makkah to sell their farms' products, honey, ghee, and sheep, at sedentary markets.

After the discovery of oil and when development started to touch all aspects of life, nomads moved to Makkah seeking a better life. As a result, meaningful interaction between nomads and sedentaries started to take place. This interaction has increased to the extent that nomads started to drop some of their customs in favor of the more prestigious urban customs. The two groups started and continued to mingle and even intermarriage was taking place between them; eventually, they become increasingly indistinguishable (Al-Jehani 1985: 33-6).

However, the new influx of immigrants to Makkah from all parts of Saudi Arabia and the Islamic world, as well, makes it a unique city encompassing different nationalities, colors and languages.

3. Literature Review

Many studies have been conducted in the field of onomastics, in general, and anthroponomastics, in particular, in different languages of different countries of the world. However, most of the researches conducted on Arabic names deal with proper nouns from different perspectives which are unlike the present study. Omer (2006), for instance, studies the etymology, structure and typology of proper nouns in terms of some categories and subcategories such as *Ism*, *Kunya*, *Nasab*, *Laqab* and *Nisba*. Auda (2003) lists names and name elements of Arabic origins of people who lived in a specified period (pre- 1600 A. D.). Rosenhouse (2002) studies the similarities and differences between names in Hebrew and Arabic phonologically, morphologically, syntactically and semantically. Suleymanova *et. al.* (2016) provide a semantic classification of Arabic loan names found in Bashkir society as a result of the growth of the influence of Islam.

In addition to the above-mentioned researches, there are two studies which might be insightful: Walter (2006) and Al-Zumor (2009). While Walter studies Arabic female given names in Hadramaut from a sociohistorical perspective, Al-Zumor studies Arabic female names in Yemen from a sociocultural perspective.

4. The Data

The data are collected from three resources:

- 1- Telephone directory for the city of Makkah which is full of names arranged alphabetically according to family names.
- 2- Lists of student names (males and females) taken randomly from different primary schools from different parts of Makkah.
- 3- Interviews with young (ages 20-40) and old (ages 50-70) mothers and fathers.

5. The Analysis

Makkan anthroponyms are considered lexicons of the Arabic language and thus can be analyzed from different aspects. This paper deals with Makkan anthroponyms from socio-cultural and linguistic aspects. Each of these aspects is divided into sub - categories as illustrated in the following sections.

5.1 The Socio-Cultural Aspect

As a Muslim society, naming conventions in Makkah follow Islamic instructions inherited from our Prophet (peace be upon him). Thus, a baby is given a name from the first day he/she is born; then, a naming ceremony takes place on the seventh day in which the baby's name is announced, *Tah nik*¹ is done for him/her, and *Al-Aqiqa*² is offered.

¹ *Tah nik* is the process of chewing some sweet food (e.g. dates or honey) and inserting it into the baby's mouth and rubbing its chin

to train it to eat, and pronouncing *Adhan* in the ear of a baby, and giving name to a child.

² *Al-'Aqiq:'Aqiqa* is the scarifying of one or two *sheep* on the occasion of the birth of a child, as a token of gratitude to Allah (two sheep for a male child and one sheep for a female child).

The subdivision of anthroponyms, from the socio-cultural aspect, includes legality, given name, structure, and origin.

5.1.1 Legality

A child's given name is usually assigned around the time of birth and it is a matter of public record, inscribed on the birth certificate. It is the official name of the child to be used in school and any other official situations. The functionary whose job is to record acts of birth may prevent parents from giving their child a name that may cause him/her harm or a name that is not suitable for human beings, such as *Al-Khaliq* (the Creator); thus, taking the Prophet's (pbuh) advice. The Prophet (pbuh) advised us to give our children good names because we will be called upon by our names on the Doomsday.

5.1.2 Given Name

A given name is "a personal name that specifies and differentiates between members of a group of individuals, especially in a family, all of whose members usually share the same family name" (Wikipedia). A given name is a name *given* to

a person, as opposed to an inherited one such as a family name. Given names may be classified into three types: first name, nickname and diminutive.

A first name is the official name of a person bestowed at birth. It is used in official situations and formal contexts. As for a nickname, it is considered as one of our traditional practices. Therefore, some first names have gained fixed and conventional nicknames which are peculiar to males only, as shown in table 1. Others are related to personality features of the people holding them and are used to show respect, replace first name, describe a feature, ridicule, or to call a person by his/her first son's name, as illustrated in table 2. Nicknames usually begin with 'abu' (father of), 'umm' (mother of), 'ibin' (son of), 'ibnat' (daughter of), 'akh' (brother of) and 'ukht' (sister of).

Table 1: Conventional nicknames

First name		Conventional nickname	
Hussain	حسين	Abu Hilal	أبو هلال
Sulaiman	سليمان	Abu Dawood	أبو داود
Yusuf	يوسف	Abu Ya'qob	أبو يعقوب
Ibrahim	إبراهيم	Abu Khalil	أبو خليل
Hasan	حسن	Abu Ali	أبو علي

Table 2: Uses of nicknames in relation to their holders

Nickname		Used to
Abu al- Karam (father of generosity)	أبو الكرم	show respect
Abu Bakr (the prophet's companion)	أبو بكر	replace first name (Abdullah)
Abu Jahl (father of ignorance)	أبو جهل	Ridicule
Abu Naththarah (with eye glasses) Abu Shama (with mole)	أبو نظاره أبو شامه	describe a person's feature
Abu Ahmad (father of Ahmad)	أبو أحمد	Call a man by his first son's name

All nicknames in table 2 refer to males; however, the same nicknames can be used to refer to females by changing 'Abu' (father of) to 'Umm' (mother of). Thus, we get 'Umm al-karam', 'Umm Salama' (one of the prophet's wives), 'Umm Jahl', 'Umm Naththarah', 'Umm Shama' and 'Umm Ahmad', respectively.

Diminutives are used to show intimacy and endearment. Some diminutives are considered shortened names. For example, 'Abdurrahim may be shortened to Rimi and 'Abdullah to 'Abboodi. Nicknames may be used for both names to indicate intimacy. Thus, 'Abdurrahim may be called Abu Rahma and 'Abdullah Abu 'Abid. There are various forms of diminutives in Makkan dialect, as shown in table 3 below.

Table 3: Male and female diminutives

Male		Female	
First name	Diminutive	First name	Diminutive
Mohammad محمد	Moodi مودي	Nadia نادية	Naddu ندو
Hussain حسين	Sooni سوني	Majeda ماجده	Jooda جوده
Husam حسلم	Suma سومه	Amal أمل	moola أموله
Hani هاني	Hanu هنو	Fatima فاطمه	Fifi فيفي

It is obvious that first names undergo certain formation processes to come up with the diminutive forms. These formation processes or rules are out of this paper's concern. Additionally, a given name may have various diminutive forms. For instance, 'Abdul-'Aziz may have four diminutives 'Azzoz, 'Aziz, 'lzzo and Abul'lzz.

5.1.3 Structure

The Saudi society, in general, follows patronymic naming in formal situations. Thus, people are effectively called "X's son/Y's daughter"; for instance, *Ibin/Walad* (the son of) or *Ibnat/Bint* (the daughter of) *Khalid Sairafi* where *Khalid* is the father's name and *Sairafi* is the father's family name, *Ibin/Ibnat* the

formal words and *Walad/Bint* the informal words for 'son of/daughter of'. The formal structure of naming is either triple or quadruple to avoid confusion among people who share the same first name and family name. Accordingly, a given name (first name), indicating the child's sex, is followed by the father's name then the grandfather's name then the family name. If the fathers' names (second name) are similar, the third names (grandfathers') are compulsory. But if the second names are different, third names are not necessary. This point is illustrated in table 4 below. Since fathers' names are different in (1) and (2), a third name is not necessary; while in (3) and (4) it is compulsory because both first and second names are the same.

Table 4: Triple and quadruple names

Triple	1- Amal <u>H</u> ussain Felemban 2- Amal Sameer Felemban
Quadruple	3- Wesam Nabeel Fawzi <u>G</u> hazzawi 4- Wesam Nabeel Faiz <u>G</u> hazzawi

In informal situations, however, only children and grown-up girls are called by their mothers' first name (and family name). Moreover, only old men and women can use this matronymic structure to call grown-up boys and young men, who may consider calling them by their mothers' names as something shameful. Examples are in table 5.

Table 5: Matronymic naming

Male	1- Sameer walad Kalthom 2- 'Atta walad 'Abeer Al-Leweihan
Female	3- <u>Khulood</u> bint <u>Halima Sakhakhini</u> 4- Mayar bint Dr. Fifi

In some cases when two brothers or relatives are married to two ladies holding the same name, the wives are called by their first names followed by their husbands' names, and vice versa. For example, in *Su'ad Hani* and *Su'ad Basil* we have *Hani* and *Basil* are the names of the husbands who are brothers. Likewise, in *Sameer Amani* and *Sameer Rehab* we have *Amani* and *Rehab* are the names of the wives who are sisters.

5.1.4 Origin of given names

In traditional families, in Makkan society, paternal grandparents are name-givers. Moreover, most common given names can be grouped into broad categories based on their origin. Here is a list of some of these categories.

1- Parents' love:

A father may name his son after his father's name to show his love and make his father feel happy to see his grandson holding his name; as for example, Hussain 'Azmi Hussain

and *Sami Ahmad Sami*. Here we have the sons' names (first names) are the same as their grandfathers' names (third names). A father may also name his daughter after his mother or sister's name for the same reason.

2- Family name:

A male child may be named after the family name which is originally the name of his ancestor, as in *Ibrahim Al-Brahim*, *Ahmad Al-Ahmad* and *Jamal Al-Jamal*. We notice that family names are preceded by the definite article "Al". Moreover, the reason for this type of naming is to perpetuate the family ancestry.

3- Religion:

Following the prophet's advice that the best names for male children are those which start with 'Abd (slave of) or derive from the root of the verb *hamad* (thank), male children may be named 'Abdullah, 'Abdurrahim, 'Abdul'aziz, while female names may start with *Amat* (female slave of) as *Amatllah* (however this practice for female first name is very rare). As for names derive from the root of the verb *Hamad*, we have, for instances, *Ahmad*, *Mohammad*, *Mahmood* and for females *Hamda*, *Haameda* and *Hameeda*. Moreover, males may be named after prophets' names or the prophet's (peace be upon him) companions' names, as *Zakaria*, *Musa*,

Isma'il, Salih and 'Umar, 'Ali, 'Uthman and Osama. Females, on the other hand, may be named after the prophet's (pbuh) wives and daughters and other religious women, such as Khadija, Fatema, Asmaa?, Maryam, Sara and Zainab.

4- Culture and tradition:

Since Makkah is a metropolitan city encompassing different nationalities, in addition to its two main social groups, different cultures and traditions affect its choice of male and female names. Before the nomads and sedentaries intermingled, there were some names peculiar to the nomads and others to the sedentaries. Nomads used to name their male children as *Mislih, Mishabbab, Turki, Haza'* and *'Ayidh*, and their female children as *Mudhi, Hissah, Miznah, Muneera, and Nouf*. Sedentaries, on the other hand, named their male children as *'Abbas, Ma'touq, Ameen, 'Adil* and *Fadhil* and their females as *Nadia, Samia, Majida, Najat* and *Najlaa?* Nowadays, old names are dying out and nomads and sedentaries with their names become indistinguishable. Moreover, we find names taken from old Arabic culture, as names of male and female poets, such as *Bashshar, Zuhair, Hassan* and *Al-Khansaa?* (female). Other names are taken from different Arab and non-Arab

cultures such as the following female names: *Asmahan*, *Olfat*, *Mirfat*, *Muna* and *Suha*, and male names: *Ra?fat*, *Midhat*, *Ramzi*, *'Azmi* and *Sameer*.

5- Borrowing:

Many modern female names are borrowed from American and European names, for example English names such as *Amanda*, *Anita*, *Liza* and *Lina*, Italian such as *Kamilya*, *Maryia*, *Lora* and *Rojina*, and Spanish such as *Linda*, *Juana*, *Karmen* and *Karla*.

6- Personal traits:

Trait names include external and internal virtues. For example, the male name *Jameel* and its female counterpart *Jameela* means "beautiful", *Zaki/Zakia* means "clever", *Lateef/Lateefa* means "kind" and *Mahir/Mahira* means "skillful". Islamic virtues are also included in this category such as *Islam*, *Iman* and *Ihsan*.

7- Circumstances of birth:

A child may be named according to his/her order in the family, as in *Rabi'a* (the fourth female child), *Khamisa* (the fifth female child) and *Thani* (the second male child); or the place of birth as in *Asia*, (a continent), *Suriya* (Syria), *Taiba*

(Al-Madina, the prophet's city) for females and *Riyadh* (the capital of Saudi Arabia) for males.

8- Objects and sounds:

In this category we find that some female names derive from jewelry such as *Lulwa* (pearl), *Fidhdhah* and *Lujain* (silver), *Fayrouz* (turquoise stone) and *Jawharah* (jewel). Additionally, we find female names derive from sounds such as *Hadeel* (sounds produced by pigeons), *Angham* (music sounds), and *Raneen* (bell sound). As for male names, they derive from some tools such as *Husam*, *Muhannad* and *Saif* (sword), *Siraj*, *Nibras* (both male and female) and *Misbah* (female) (lamp/light).

9- Physical characteristics:

An example of this category is color as in *Shaqra?* (fair-haired), *Baidha?* (white), *Khadhra?* (green) for females and *Adham* (black) and *Asmar* (brown) for males. We noticed, additionally, that some family names are originally physical characteristics used to describe the great grandfathers and continued to be used until they grew up, such as *Al-Asqah* (the deaf), *Al-A'raj* (the gimp) and *Al-Atram* (a person who has a problem in his production of speech because of a cut in his tongue).

10- Natural characteristics:

Names derive from natural characteristics are, for example, *Anhar* (rivers) and *Dima* (a cloud) for females and *Ra'd* (thunder), *Matar* and *Ghaith* (rain) for males. Additionally, female names may derive from flowers and birds such as *Yasamin* (jasmine), *Azhar* (flowers), *Wardah* (rose), *Hamama* (pigeon) and *Maha* (deer). Male names, on the other hand, derive from some animals and birds such as *Fahad* (leopard), *Usaid* (a small lion) and *Haitham* (a falcon).

11- Time of birth:

This category refers to days of the week, as in male names *Jum'a* (Friday), and *Khamis* (Thursday), or months of the Arabic year, as in male names *Rajab*, *Sha'ban* and *Ramadan*, or time of the day, as in female names *Sabah* (morning), *Fajr* (dawn) and *Shurooq* (sunrise), in addition to *Aseel* (the time before sunset) for male and female. Nowadays, in the new generations, non-Arabic months of the year are used for naming females such as *Azaar* and *Ayaar*.

12- Famous celebrities and public figures:

The popularity of names may be influenced by famous celebrities and successful figures. For example, the male name *Faiṣal* became

the most popular name in 1973 and 1975, not only in Saudi Arabia but in the Arabic and Islamic world, following the rise in popularity of King Faisal for his prominent role in the 6th of October war and his martyrdom. Also, the female name *Asalah* was most popular in 1991 following the rise to fame of the female singer Asalah Nasri who produced a song (I hear the echo of your voice) written by the vice president of the UAE, Mohammed bin Rashid Al-Maktoum.

13- Occupation

Some persons gain their nicknames and surnames or family names from their occupations. In most cases these nicknames become family names, such as the well-known Makkan family names: *Mu'alim* (instructor), *Mufti* (interpreter of Islamic law) , *Qadhi* (judge), and *Saiqh* (jeweler).

5.2 The Linguistic Aspect

This section deals with phonological and morphological analyses of Makkan anthroponyms, as illustrated below.

5.2.1 Phonological analysis

The phonological analysis of Makkan male and female names reveals two main aspects: sound repetition and pronunciation features.

1- Sound repetition

This aspect is referred to in literature as alliteration and rhyme where the first consonant is repeated in the former and the last in the latter. Thus, some old and young mothers are fond of making use of this aspect for musical effects. For example, an old mother named her male children *Sultān* and *Sahir*, and her female children *Suha* and *Samahir*. We can notice that *Sahir* and *Samahir* have the same initial and the same final consonants, in addition to the same vowel in the last syllable. Naturally her daughters, young mothers, follow the same practice. Suha uses alliteration and she has *Ghala*, *Ghina*, *Ghaid* (female), *Ghali* and *Ghaith* (male). Samahir uses rhyme and she has *Lamar*, *Sewar*, *Hanar* (female) and *'Ammar* (male). A third case is the repetition of vowels in medial positions of the names with different consonants for the sake of musical rhythm, such as *Khalid*, *Hamid*, *'Aadil* (male) and *Nahid* (female).

2- Pronunciation features

The pronunciation of some phonemes of Makkan male and female names may undergo some modification to suit the Makkan dialect. For example, the voiceless uvular plosive /q/ is pronounced as /g / and the voiceless glottal plosive /ʔ/

as /j/ in Makkan dialect. Thus, the male name *Qasim* is pronounced as /g asim/ and the female name *Ruqaiya* /rug aiya/; moreover, 'A?isha (female) is pronounced /ʔ ajʃ a/ and *Fa?iz* (male) /fajiz/.

A third feature of Makkan pronunciation is to change the dental fricative phonemes /θ/ and /ð/ to non-dental especially by the sedentaries. Thus, *Thana?* and *Shatha* (female) are pronounced /sana?/ and /ʃ aza/, respectively.

The final feature is the deletion of the glottal plosive /ʔ/ in final position especially in female names. For instance, 'Afra? and *Haifa?* are pronounced /ʔ afra/ and /haifa/.

5.2.2 Morphological analysis

This section analyzes the morphological structure of Makkan Anthroponyms. This analysis illustrates that Makkan anthroponyms are constructed and classified in three significant categories: free, compound and derived.

1- Free anthroponyms

These are simple male and female old and new fashion names which consist of one independent word, such as *Sarah*, *Faṭimah*, *Abrar* and *Rawan* (female) and *Sulaiman*, *Ibrahim*, *Hashim* and *Basim* (male).

2- Compound anthroponyms

These are male names which are constructed from two components. The first component is 'Abd (slave of) followed by one of the ninety-nine Names of Allah (God), or the second component is either *Addin* (the religion) or *Allah* preceded by a noun. The last case can be applied to both male and female as shown in the following examples.

'Abd---: 'Abdullah, 'Abdurrahim, 'Abdulkarim, Abdulmalik, 'Abdulwahid.

---Addin: Shamsuddin, Nooruddin, Najmuddin, 'Al?addin, Saifaddin.

---Allah: (female) Minatullah, Amatullah, Hibatullah.

(male) Habibullah. 'Atiyatullah, Dhaifullah, Dakhilallah.

3- Derived anthroponyms

These anthroponyms are constructed by derivational inflections and can be classified into four types depending on the source of derivation. These sources are male names, names of places or tribes, a shared root and a shared semantic notion.

In the first type, female names are derived from male names by adding the feminine gender marker (-ah), as illustrated in the following examples

Ameen ---> Ameenah

Sameer ---> Sameerah

Ameer ---> Ameerah

Latif ---> Latifah

Sami ---> Samiah

Majid ---> Majidah

In the second type, the place source is either the name of a city in KSA or any other country, or the name of some countries, or the names of tribes in KSA. We can notice here that these derived names are family names, as in tables 6 and 7.

Table 6: derived family names from city names

Names of KSA cities	Derived family names
Makkah	<i>Makki/Makkawi</i>
Jeddah	<i>Jeddawi</i>
Al-Madina	<i>Madani/Madini</i>
Cities of other countries	Derived family names
Ghazza	<i><u>G</u>hazzawi</i>
Halab (Aleppo)	<i><u>H</u>alabi</i>
Baghdad	<i><u>B</u>ughdadi</i>

The phonological rules for applying the inflectional suffixes /wi/ or /i/, in the above-mentioned examples are not within the concern of the present study. Following is a table which shows derived family names from two sources: names of Saudi tribes and names of some countries.

Table 7: derived family names from tribes and countries names

Names of KSA tribes	Derived family names
Thaqeef	Al-Thaqafi
Quraish	Al-Qurashi
Juhainah	Al-Juhani
Names of countries	Derived family names
Pakistan	Bakistani/Al-bakistani
Assin (China)	Assini
Masr (Eygpt)	<i>Masri/Al-Masri</i>

We can also notice that tribal family names have to begin with the definite article "Al-", whereas the other family names may or may not use it.

The third source of names derivation is a shared root. For example, a father whose name is *Hussain* used the root of

his name (H,S,N) to name his male children *Hasan, Hassan and Hasin and his female children *Hasna?, Hasinah and Husniyah.**

The last source for names derivation is a shared semantic field or notion. For instance, a father named his male children *Maṭar, Ghaith, Hattan* and his female children *Deema and Miznah*, all of these name share the meaning of rain (in different status).

6. Conclusions and Recommendations

This anthroponomastic study of Makkan speech community has shed light on the conventions of naming in Makkah, in particular, and in Saudi Arabia, in general. These conventions follow Islamic instructions as well as social, cultural and linguistic traits of Makkan speech community. Names have meanings and are selected according to certain significant considerations in the mind of the name givers. Moreover, they undergo changes as a result of time influence. Some names may gain popularity at a specific period of time while others may die out.

Based on the analysis done in this study, the researcher recommends some future studies. For example, a statistical study can be conducted to illustrate and confine the names which are fading away or dying out within a period of fifty years. It is noticed

that female names are developing rapidly, and new fashion and easy to pronounce names are entering the society and the language.

Another study, may be related to the previous one, can be conducted on the names, the periods and the reasons for popularity for some names.

A third recommended study may be conducted on the different phonological rules to derive diminutive names, family names and names derived from the same root.

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