

BORROWING AND CLIPPING AS MEANS OF LANGUAGE ENRICHMENT:

A STUDY OF ARABIC PERSONAL NAMES IN BAATONUM



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Introduction

Baatonum language, previously classified as an outlier of the Gur language family, within the Niger-Congo family (the largest language phylum) of African languages, is now agnostically placed as an isolate within the Savanna languages.¹ The language is spoken by the Baatombu /ba:tɔmbu/, (*singular Baatonu*) in Baruten Local Government Area of Kwara State, Nigeria, where it is regarded as one of the minority languages. Aside Nigeria, the language is also spoken in a wider range in Central and Northern Borgou Province and in some parts of Atacora Province in the Republic of Benin. According to R. Jones, the total number of speakers in 1995 is about one hundred thousand (100,000) in Nigeria, and four hundred and sixty thousand (460,000) in the Republic of Benin.² However, recent findings reveal that there are perhaps a million Baatombu, 80% of them in Benin, where they are the fourth largest ethnic group and comprise approximately 1/12 of the population;³ the native speakers of Baatonum in Nigeria constitute the remaining 20%.

The Baatombu who were traditional religionists, believe in the existence of one God (Gusuno), but only approached Him through lesser gods called Bunu. These gods – according to their belief – are intermediaries between men and God. As a result of this belief, they strongly developed a strong xenophobic resistance to the hegemony of Islamic states to the West, East and North-East of their territory.⁴ However, with the sixteenth century advent of Islam in the Baatonu territory, through the Wangara caravan traders, and the subsequent 1591 influx of Songhai and particularly Dendi⁵ immigrants, Islam made its way into the heart of the Baatonu territory; even though it only remained a practical religion within the Islamic Wangara communities around the commercial cities⁶ of the territory. Around the twentieth century, Islam moved from a minority status in isolated Wangara communities to being the most favoured ‘cultural’ religion in most cities and villages. The Dendi contribution was remarkable in the islamization of the territory. According to Benjamin L. Hegeman,⁷ the Dendi also Islamized the Baatonu in several cultural aspects. The Arabic lunar calendar was adopted, often translated into Baatonum. The Arabic weekdays were borrowed. Friday was adopted as the chief day of the week. Apart from that, Arabic and Islamic personal names were also adopted. Some of the names are being Baatonumized that one can hardly imagine their Arabic origin. The focal point of this paper is to study the nature of Arabic/Islamic personal names, and how Baatonum as a language has been enriched through borrowing and clipping of these names.

Overview of Arabic Personal Names

Personal names form the core of our identity. They are proper names identifying individual persons, and today usually comprise a given name bestowed at birth. In some cultures, children get their names from the totems of family trees of their parents. In some others, names are taken from events which happen during the pregnancy of the mother or shortly after the birth of the child. And yet in others, names are divined through magic and incantation.⁸

Arabic names are synchronically based on a long naming system; a system that traces a chain of generations or ancestors e.g. X son of V son of Y son of M. This system

has been in use throughout the Arab world, and even though Muslims across the world adopts these names, it is not common outside the Arab world to employ the full naming convention as the Arabs do. Diachronically however, Arabs have adopted the western style of naming (First + mid + Surname); many of them due to western orientation and (or) for practical purposes like obtaining visa while intending to travel to any western nation. Such long naming system might be problematic.

The structure of Arabic naming system reveals five major categories of names, these are:

1. **Isim** (proper name): This is a given name with which an individual is called. It is given shortly at birth, usually on the first, third or seventh day. Examples of such name are: Mūsā, Muhammad, Ibrahim, Maimūnah, Zainab etc. However, adults (married ones and parents) are seldom called by their personal names, considering such as a slight; instead, a *kunyah* is used.
2. **Kunyah** (honourific name): This name is used in a genitive construction to show one's parenthood to someone, like a father or mother to someone. Most often, a kunyah is more unique than a person's first name and is better to use for identification. The *kunyah* is either 'Abū' (father) or 'Umm' (mother) and are usually prefixed to the '*Isim*' of the person e.g. Abū Mūsā (father of Mūsā or Mūsā's father), Umm Khadijah (mother of Khadijah or Khadijah's mother) etc. In the case of a childless adult, the personal name of his/her nephew or niece is suffixed to either 'Abu' or 'Umm' e.g. Umm 'Abdullah. It is pertinent to mention that some times, the name that follows the kunyah may be invented or might even be a name of an animal e.g. Abu Bakr (father of Bakr) was the kunyah of the first caliph, even though he had no child called 'Bakr'. Same thing with Abu Hafs (father of Hafs), the kunyah of 'Umar ibn al-Khaāb, he also had no child with the name 'Hafs', Abu Hurairah (father of the cat) etc.⁹
3. **Nasab** (patronymic name): This is a name that shows one's heritage or a pedigree as one's son or daughter using the words 'Ibn' (son) and 'Bint' (daughter) e.g. Ibn 'Umar (Umar's son), Ibn 'Abbās (Abbases' son), Bint 'Abbās (Abbases' daughter) etc. This *Nasab* usually follows the *Isim* and used as:
 Muhammad ibn 'Abdillah (Muhammad son of

Abdullah), Sumayyah bint Khabbāb (Sumayyah daughter of Khabbaab) etc. In some cases, the *Nasab* is used as though it is the real name of an individual. Many historical personages are usually called by their *Nasabs* e.g. Ibn Batūta, Ibn Sinā, Ibn Khaldūn etc. The *Nasab* can extend to several generations, the father being the first generation and it goes on like that e.g. Suleiman ibn Mūsā ibn Ali ibn Sa'īd (Suleiman son of Musa son of Ali son of Sa'eed). This was used to trace one's ancestry, as the Arabs were a tribally based society.

4. **Laqab** (Title, epithet or nickname): This is a descriptive name (cognomen) usually religious, or relating to nature that tells about one's admirable qualities or those one would like have e.g. ar-Rashid (the guided), al-Fadl (prominent). *Laqab* follows the 'Ism' e.g. Hārūn ar-Rashid (Harun the guided), Dāwud alfadl (Daud the prominent). This pattern was so prominent in the ancient Arab society, but today, it is used as personal name. A particular *Laqab* is formed on the pattern of 'Abd' (servant) serving as prefix to any of the ninety-nine (99) names/attributes of God e.g. 'Abdu-llah (servant of God), 'Adbur-Rahmān (servant of the most merciful) etc. These are used as personal names for the males, the feminine form is 'Amatu', hence Amatu-llah (female servant of God). Other titular names such as Sayf ad-Din (sword of the faith), Sayf ad-Dawla (sword of the state) etc were bestowed a caliph military and political leaders.
5. **Nisbah** (Byname): This form of name is added to one's personal name to identify him/her from others who share the same personal name. *Nisbah* in three categories as follows:
 - (a) **Geographical Nisbah**: This is derived from the place of residence or birth e.g. Ahmad al-Afghāni (Ahmad the Afghani), Salman al-fārisi (Salman the persian). As it is the case with *Nasab*, some notable personalities in history are known by their *Nisbah* e.g. al-Bukhāri etc.
 - (b) **Occupational Nisbah**: This name is derived from a person's trade or profession e.g. 'Abdul-Hamid al-Kātib (Abdul-Hameed the scribe), Habib an-Najjār (Habeeb the carpenter) etc.
 - (c) **Nisbah of Descent**: It is a name derived from a person's tribal or family lineage e.g. Wahab al-Qurashi
(Wahab of Quraish)

descent), Salāhuddin al-Ayyūbi (Salahuddeen of Ayyub family), Halimah as-Sa^cdiyyah (Halima of Sa'd family) etc.

As in all languages, certain names in Arabic are traditionally used to designate men and others for women. However, some masculine given names can be feminized by the addition of "ah" to the end e.g. the masculine Khālīd, Hasan and so on can be found feminized as Khālīdah and Hasanah respectively. Masculine cognomens ending in "i" may generally be feminized by changing the final "i" to "iyyah" as in al-Ayyubi to al-Ayyubiyyah. There are a few names which are "unisex", just like the English names: "Evelyn" and "Leslie" can be used for either sex. The name: ʿUlayyah is used in Arabic for either sex.¹⁰ It must be noted that, not all names ending in "ah" are feminine, names such as Talh(ah), Hamz(ah), Surāk(ah) are masculine names. Similarly, there are feminine names without the "ah" ending e.g. Zainab, Hind etc.

Borrowing of Arabic names in Baatonum

The Baatombu have a traditional pattern of naming, this pattern is such that a Baatonu child is born with a birth rank name e.g. Woru, Sabi, Bio, Boni etc for first, second, third and forth male child of a family respectively. The female child equivalent is: Yon, Bona, Bake and bwiyon respectively. The pattern also allows for plurality of names as noted by Wendy Schottman who says:

A typical characteristic of pregnancy or delivery as well as notable circumstances surrounding the event of the child birth can be the origin of another name. These names, alongside some nicknames that a child acquires during childhood known as "*biyisiru*", brings about plurality of names borne by an individual, an important characteristic of the Baatonu naming system.¹¹

The consequence of any contact between different cultures and (or) languages is borrowing, which is motivated by need, since an individual takes over new cultural items, religious terms, new technical terms etc. Defining borrowing as a linguistic phenomenon, Hadumod Bussmann considers it as:

...adoption of a linguistic expression from one language into another language, usually when no term exists for the new object, concept, or state of affairs. Among the causes of such cross-linguistic influence (language contact) may be various political, cultural, social, or economic developments...¹²

The early contact of the Baatombu with Islam since the sixteenth century, informed the basis of adopting Arabic/Islamic names. Historical reports show that a particular clan among the ruling class of the Baatombu (the Lafiaru ruling family) was nominally Muslim. We read that "the Lafiaru clan of the kisira dynasty in Nikki became nominally Muslim and held the Nikki throne six times. The fourth Nikki king, Sime Dobidia married Alimatu Zaria, a Hausa girl entrusted to the king's care by her caravan father. The Hausa father-in-law gave his grandson an Islamic name, Isiaka, allowing him to become the sixth lineage within the Nikki royal clans".¹³

And with the gradual acceptance of Islam, the people started adopting names of the new faith alongside their traditional names; making the list bored by an individual, even longer e.g. Adamu Sabi Bare, Alima Bona Tosu etc. Some converts, who had names that are inimical to Islam, were asked to drop them in favour of Arabic/Islamic names which were suggested for them by the *leman*. This of course did not pose any serious problem, since changing/dropping of name(s) as an individual progresses in life, is an integral part of the Baatonu naming system, as was observed by Wendy Schottman:

A Baatonu will change his name no more than a few times throughout the course of his life; the shedding of one name and acquisition of another is an intrinsic part of the individual's progress from one stage of achieved status to another.¹⁴

As part of the adoption process, early converts would on the seventh or eighth day, name their new baby, giving him/her an Arabic/Islamic name which later supersedes the birth rank name; a practice that is upheld till date. The influence of Arabic and Islam on Baatonum has grown over the years, that some individuals consider calling them with any of the traditional names as an insult on their personalities. It

is however worth mentioning, that some category of Baatombu (the nobles) would prefer to be called by their royal baptismal name (*koni yinsiru*) like: Kora, Sero, Yanki etc, or their inherited titles (*goobiru*), like: Woru Tokura, Yeruma Seerugi, Suroku, Sonkoro, Yoru Yeruma, Sina Donwiru etc.

Adopted Arabic names in Baatonum were primarily names of prophets of God like: Iburaama (Ibrāhim), Musa (Mūsā), Daauda (Dāwud), Muhmmadu (Muhammad), Isiu (Yūsuf) etc. Others are names of male and female companions of prophet Muhammad (SAW) e.g. Abubakari (Abūbakr), Imooru/Mooru (ʿUmar), Ali (ʿAliyy), Sumaanu/Usuman (ʿUthmān), Adisa (Khadijah), Zinaabu/Sinaabu (Zaynab), Aisatu (ʿĀishah) etc.

That was the trend of development, until recently when young adults –as a result of greater enlightenment – consider some of these names as being ancient and obsolete, hence the need for modernity. Some of the names recently introduced include among others: Nabiilu (Nabil), Fuadu (Fuʿād), Ummu kursuumu (Umm Kulthūm), Musilia (Muslihah), Fidausi (Firdaus). In the whole, Arabic/Islamic names adopted in Baatonum cover three categories of the Arabic naming system, namely: ‘ism’ or proper name, ‘laqab’ or epithet, e.g. Faruuk (Fārūq), Sidiik (Siddiq) and ‘nisbah’ or byname e.g. Buhari (al-Bukhāri), Zaara (Zahrā’), Saadia (Saʿdiyyah) etc.

Indigenization of the Adopted Names

From the examples given above, one would observe some kind of phonological differences between the adopted names in Baatonum, and their Arabic origins (in it with the most similar indigenous sound, since we must make it pronounceable. This is the most important aspect of indigenization, which according to Longman Dictionary of Language Teaching and Applied Linguistics is “the process by which a borrowed word loses pronunciation features of the source language and assimilates to the pronunciation patterns of the borrowing language”.¹⁵ To illustrate this process, we shall examine how Baatonum deals with the Arabic sounds as follows:

- a) The consonant, which does not exist in Baatonum, is dropped without

- replacement: e.g. Mamudu (Baat.) ← Mahmūd (Ara.), Isa (Baat.) ← ʿīsā (Ara.), Adisa/Adija (Baat.) ← Khadijah (Ara.) etc.
- b) Replacement of consonants, which do not exist in Baatonum by the nearest Baatonum phonemes: e.g. Usuman (Baat.) ← ʿUthmān (Ara.), Buhari (Baat.) ← Bukhāri (Ara.), Aisatu (Baat.) ← ʿĀishah (Ara.) etc.
- c) Breaking consonant clusters through vowel insertion: e.g. Sufiyanu (Baat.) ← Sufyān (Ara.), Afusa (Baat.) ← Hafsah (Ara.) etc.
- d) Opening of closed syllables at word final position: Abubakari (Baat.) ← Abūbakr, Salimaanu (Baat.) ← Salmān (Ara.), Mariyamu (Baat.) ← Maryam (Ara.) etc.

In the above examples, the indigenized names are marked (Baat.) while the Arabic origin is marked (Ara.).

Clipping as a Word Formation Process

Word formation is defined as a process used in a language for the creation of new words. It deals with the description of the structure of both nonce words and neologisms as well as of set words. These must be viewed as two sides of the same phenomenon, for new words can arise only according to the already existing prototypes in the lexicalized vocabulary of the language.¹⁶

Some of the basic processes of word formation are: Etymology, borrowing, coinage, compounding, blending, clipping etc. The last two are seen as peripheral in the process of word formation. Whether central or peripheral, what is common to all is that newly linguistic expressions (words or phrases) that are recognized by at least part if not all of a language community are introduced into the lexis of a language by means of these processes. All that been said, it is our desire to streamline our discussion to the phenomenon of clipping.

Literally, Clipping is an act of cutting something to make it shorter. In Linguistic terms, it is a process of word formation where a polysyllabic word is reduced to a shorter form. In other words, it is the short variant of a complex word. In English for example,

the first part of the word is used in 'head words' e.g. *ad* in 'advertisement', *Math* in 'Mathematics'; but in 'end words', the beginning of the word is dropped e.g. *phone* in 'telephone', *plane* 'airplane'. The middle of a word may be dropped, to create an 'elliptical word' e.g. *newsboy* in news paper boy, while in some words, the middle is used e.g. *flu* in 'influenza'.¹⁷

Personal names are not left out in this process; names like *Liz*, *Sam*, and *Mike* are short forms of Elizabeth, Samuel and Michael respectively.¹⁸

Another form of reduction produces forms known as 'hypocorisms'. In this process, a longer word is reduced to a single syllable, then *-y* or *-ie* is added to the end. This is the process that results in *movie* 'moving pictures' and *telly* 'television'. Other examples are: *Bookie* 'bookmaker', *brekky* 'breakfast' and *hankie* 'handkerchief' etc.¹⁹

Clipping of Arabic Names in Baatonum

Clipping is a common word formation process in Baatonum; it is a process of reducing a word of more than one syllable to a shorter form; with a distinguishing feature, that separates it from other word formation processes like abbreviation, blending, acronymism etc. In Baatonum, words like '*agamanaki*' (chameleon), '*muusuku*' (cat), '*saataburu/sabitaabe*' (rabbit), '*dan-kpina*' (root) and '*ketegbekiru*' (bafalo) are clipped as: *agamo* or *naki*, *muusu*, *taabe*, *kpina* and *kete* respectively. From the examples given above, one might likely conclude that Baatonum personal names are not affected by this process. This might be connected with the fact that most personal names in the language are either monosyllabic – which cannot be clipped at all - or bi-syllabic – who's clipping might not be suitable.

Data Presentation and Analysis

In the following data, we present the a few out of the many Arabic personal names that are adopted in Baatonum, and their meanings²⁰. The data also presents the influence of the borrowing language on the donor language, which comes in form of phonological modifications of the adopted names.

Table 1 (Masculine names)

Original Arabic Form	Meaning	Baatonu m Form	Clipped Form
Abū bakr	Father of young camel	Abubakari	Abu/ Bukari /Bakari
Muhammad	Praised	Muhammadu	Mamman
ʿAliyyu	Sublime	Aliu	Ali
ʿUthmān	Name of third caliph	Usumanu	Sumanu
ʿUmar	Life	Imoru	Mooru
Idris	Name of prophet of God	Idiriisu	Idi
Ibrāhīm	Father of multitude	Iburaama	Bure
Zakariyya	Name of prophet of God	Zakariyau	Zakari
Salīh	Righteous	Saalifu	Saale
Husain	Beautiful	Useini	Seen

Kalim ul-lāh	One whom God talks to	Kallamu	Kalla
Dhul- qarnai n	Double horned	Zurukaa neenu	Zuru ku
Sulai mān	One of the prophet of God	Sulemaa nu	Sule
Maim ūd	The praised	Maamud u	Mudi
Ismā ^ʿ i l	Name of prophet of God	Sumela	Sime
Must ^ʿ afā	Chosen	Musutaf a	Tafa
Lukm ān	Name of a wise man in the Quran	Lukuma anu	Luku
Ḥāmid	One who praises	Amiidu	Miidu
Ilyās	Name of a prophet of God	Iliyaasu	Iliyaa
Aada m	First man on Earth	Adamu	Ado
ʿAbdu llah	Servant of God	Audulaai Abullaai	Audu
Binyā min	Son of right hand	Biliyaam inu	Biliya

Tasli m	Submitting	Tasilimu	Tesi
‘Abdu r- rahm an	Servant of the most merciful	Abduraa man	Abud u Dara man

Table 2 (Feminine Names)

Original Arabic Form	Meaning	Baatonu m Form	Clipp ed Form
Faṭ imah	Weaner	Faatuma	Faati
Maim ūnah	Fortunate	Memuna	Mem u
Salām ah	Safety	Salaamat u	Sala
‘Ā’ish ah	Living	Aysatu/ Aysetu	Aayi Satu
Juwair iyyah	Diminutive form of ‘jāriyah	Juweera Zuweera	Juwe Zuwe
Karā mah	Honour	Karaama	Kara
Ḥabī bah	Beloved	Abiiba	Biiba

Ruqayyah	Rise	Rukia Rekia	Ruki
Ṣafiyyah	Pure	Safia	Safi
Faḍīlah	Superior	Fadiila Faliila	Fali
Maryam	'Wished for'	Mariyaa ma/ Manyan mu	Meiro
Khadijah	One born prematurely	Adija Adisa	Diije
Sharifah	Honourable	Sherifa	Sheri
Nafisah	Exquisite	Nafisa	Nafi
Zahrā	Beautiful	Zaaraau	Zaara
Marḍiyyah	One who is pleased with	Maridia	Maridi
Rābi'ah	Greenery	Raabia	Rabi
Kulthūm	An old Arabic name	Kalitumi Kurusu mu	Kalitu
Tawakkaltu	I rely on	Tawakali tu	Tawa

Bilqis	Name of the queen of Sheba	Balikiisu	Baliki Biliki
Ḥalīmah	Compassionate	Alima	Matu
Munirah	Brilliant	Muniira	Muni
ʿUmaymah	little mother	Umaamatu	Maa ma
Zaynab	Beautiful fragrant tree	Zinaabu	Aabu
ʿAḥrafrah	Wife of prophet Moses	Safuura	Safu
Ḥusaynah	Beautiful	Usena	Usei

Data Analysis

The tables above are made up of four columns: column one (1) contains the original Arabic names, while column two (2) contains meanings of Arabic names. Column three (3) shows the Baatonum (indigenized) forms of the borrowed names, while column four (4) presents the clipped forms of the adopted Arabic names.

From the data presented above, the fact that Baatonum has been enriched by Arabic language through borrowing and clipping cannot be disputed; hundreds of words of Arabic origin (including personal names) have been adopted and nativized in Baatonum. This data only attempts to acquaint us with Arabic personal names that are affected by clipping as a process of word formation.

As it has been illustrated earlier, Baatonum has indigenized the adopted names by making them conform to sound system or making them pronounceable, since the sound systems of the two languages differ from each other. A close observation of columns one (1) and three (3) reveal this earlier assertion. Even though there are some similarities in the sound systems of the two languages, which should have resulted in similar pronunciation of some of the adopted names, the non acceptance of consonant clusters and closed syllable at word final position brings about differences in pronunciation e.g. Ibrāhim (column one table one) is Iburaama (column three table one), Maryam (column one table two) becomes Mariyaama or Manyanmu (column three table two). All the sounds in the two names illustrated here occur in both languages.

It is observed that some of the Arabic/Islamic names in Baatonum (column three of table two) have two different pronunciations (variants) e.g. Juweera and Zuweera, Kalituumi and Kurusumu, Aysatu and Aysetu etc. This is attributed to pronunciation problems that some people face, particularly as it affects 'modern name' which the people were not familiar with.

It is worth noting that some of the clipped names (column four) also have variants e.g. Abubakari has three clipped forms, these are: Abu, Bukari and Bakari. Some other clipped forms have two variants e.g. Aayi and Satu, for Aysatu.

It was earlier mentioned, that some masculine given names in Arabic can be feminized by the addition of 'ah'; in those kinds of names, it is only the feminized form that is clipped in Baatonum. An example of such names is abib (masc.) and abibah (fem.), in this case, the masculine form which becomes 'Abiibu' in Baatonum is not clipped, while the feminine form 'Abiibah' is clipped (*See table 2, columns 3 and 4*). The only recorded case where the two names (masc. and fem.) are clipped is in the use of 'usayn (masc.) and Husayn(ah) (fem.). One observes (from the tables) that these names that are rendered in Baatonum as 'Useini' and Useina' respectively are clipped as 'Seini' (masc.) and 'Usei' (fem.). In this instance, while the first syllable is dropped from the masculine form '(U)seini', the last syllable is dropped from the feminine form Usei(na). Two other names that seems close in relation i.e. 'Hasan' and 'Hasanah' are

not affected by clipping.

Summary and Conclusion

Baatonum language has been influenced over the years by different cultures and languages. The resultant effect of such influence is the adoption of many lexical items which have tremendously enriched the language. What we have attempted to do in this paper, is to look at Linguistic Borrowing as well as Clipping of Arabic personal names in Baatonum, and how the two have actually contributed to the development of the language.

The paper examined Arabic naming system, and discovered five categories of names which are all used as personal names. While the Arabs have a chain of names tracing an individual's ancestry, the Baatombu practice plurality of names, allowing a person to have as many names as possible; all, identifying the same individual. The paper explains how the Baatombu came in contact with Arabic names, and how these names were adopted and nativized, thereby enriching their language. It has shown how clipping of some of the adopted names has further enhanced the development of the receiving language.

Notes of References

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version/country/indexes/Africa/Benin](http://www.ethnologue.com/ethnologue/wes/version/country/indexes/Africa/Benin).
3. www.en.wikipedia.org/wiki/Bariba-people
4. Benjamin L. Hegeman, *Between Glory and Shame: A Study of Education and Leadership Training Models among the Baatombu in Northern Benin*, 2001, Boeken Centrum Publishing House, Zoetermeer, p.142.
5. Dendi is a dialect of Songhai; it became the language of commerce in the Wangara communities.
6. The cities included Parakou, Nikki, Kandi, Djougou, Sinande, all in the republic of Benin.
7. Benjamin L. Hegeman, Op cit, p. 164
8. Encarta Premium, 2009.

9. www.islamic-dictionary.com/index.php?word=kunya
10. Ulayyah bint al-Mahdi was a half sister of Harun al-Rashid, while Abu Ishaq ibn Isma' ibn Ibrahim ibn Ulayyah was an Egyptian authority for Hadith. See www.herald.sca.org/./arabic-naming 2.htm
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16. Hadumod Bussman, Op cit, p. 1288.
17. Ibid p. 189.
18. Gorge Yule, *The Study of Language*, 3rd edition, Cambridge University Press, 2006, p. 55.
19. Loc cit. p.55.
20. The meanings of some of the names are traced to their Hebrew origin.