

A Semantic Study of Jordanian Bedouin First- Name Preferences

Doa'a Al-Momani

Dept. of Basic Sciences, Princess Rahma College

Al-Balqa Applied University, Al-Salt, Jordan

E-mail: doaa-almomani@bau.edu.jo

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Abstract

The present study is an investigation of the Preferences of Bedouin first- names in central Bedouin tribes (Al-dziiza District) in Jordan from the semantic and sociolinguistic points of view. This study aims at exploring the semantic meanings of the Bedouin first- names (Note 1). It, also, aims at discussing the socio-cultural influences that come behind these Bedouin personal first-names. To achieve the goal of this study, 177 personal names were collected from the passports of Bedouin people whose years of birth were from 1950 to 1960 registered in the Civil Status and Passport Department. Then names were classified into seven main categories based on their meanings and the socio-cultural factors that they reflect. For example, names taken from the surrounding environment, animal and birds, times of the day, plants, personality and body parts, weather, and travelling. As a result, we can conclude that Bedouin names aren't arbitrary and carry semantic and sociolinguistic implications.

Keywords: Personal names, Semantics, Sociolinguistics, Bedouin

1. Introduction

'Name' has varied definitions found in the dictionaries based on how a name is perceived. For example, in Merriam Webster Dictionary, 'name' is defined as "a word or phrase that constitutes the distinctive designation of a person or thing, or a word or symbol used in logic to designate an entity". The Oxford Universal Dictionary (1973), on the other hand, defines 'name' as "a particular combination of vocal sounds employed as the individual designation of a single person, animal, place, or thing". While the process of 'naming' is defined as "a tool of domination under the Anglo-American culture and it functions as the means by which mind takes possession of the named and as the site of empowering self-definition" in Columbia Dictionary of Modern Literary & Cultural Criticism (1995: 199).

On the other hand, proper name has been defined by several semanticists and philosophers for example, Ullmann (1962:73) states that "a proper name merely serves to identify a person or object by singling it out from among similar items". Langendonck (2008) maintains that "a proper name denotes a unique entity at the level of langue to make it psychologically salient within a given basic category"

The study of personal names is referred to as "Anthroponomastics" which is based on the theory that there is a strong relationship between people's language and their cultural practices. Anthroponomy comes under the science of Onomastics which is a branch of semantics that studies the etymology of proper names (Crystal, 1999).

Rosenhouse (2002) states that personal names occur in any language and they basically change, develop, and die out, and they have a life cycle similar to that of the other lexical items of the language.

The current study investigates Bedouin first- personal names in the central Bedouin tribes in Jordan. It aims at providing the semantic meanings of Bedouin personal names and discussing the socio-cultural influences that come behind these Bedouin personal first-name through answering the following questions; first, what do first-personal names mean in Bedouin regions?, second, what are the sociolinguistic and cultural factors that affect the choice of these names?.

2. Review of Literature

Personal names (PNs) have been studied thoroughly during the last decades. Many books have discussed various aspects of names and naming. It is, therefore, easy to find a variety of books that provide lists of first names with their meanings. For instance, Rosenkrantz and Satran (2002) and Hanks et al. (2007) provide an extensive list of English first names and provide their meanings.

Akinnaso (1980) emphasizes that the linguistic and cultural implications of names differ from one culture to another, since some cultures associate linguistic and cultural information with PNs while others do not. In the same vein, Bean (1980) highlights the existence of two opposing views concerning the relationship between the name and the bearer. The first view maintains that names have no real connection with the attributes of the bearer and do not refer to any social reality. The second view, on the other hand, states that names have senses and they reflect conceptual and sociocultural reality.

Agyekum (2006) discusses the typology of Akan names. Also, the study deals with naming as an important aspect of the Akan society and looks at Akan names within the pure linguistic anthropology. The writer finds out that names are not arbitrary labels but socio-cultural tags that have socio-cultural functions and meanings.

On the other hand, Malande (2011) study the semantics of Lulogooli personal names. It has been stated that Lulogooli personal names have both denotative and connotative meaning. It has been found out that the meanings of the Lulogooli personal names are derived from the existing natural phenomena such as famine, poverty, and so on. It has been revealed that in

order to know the meaning of such names you have to learn the origin of these personal names such as places names.

Moving to the Arab world, Dictionary of Arabs Names (1991) is a great contribution that studies more than 18,000 Arabic names from statistical, linguistic, social and historical aspects.

During the pre-Islamic period up to this moment, Arabs used to follow certain traditions in choosing their PNs. In the pre-Islamic period, tribes used to choose their PNs according to various reasons :(1) to threaten their enemies (e.g., Muqatil: fighter); (2) to express their optimism of their children (e.g., Malik: owner); to involve the sense of roughness of their surrounding environment (e.g., talha: thorny tree); or to refer to what the father came across while the wife is in labour. For instance, if the father meets a crow, the child will be named Ghurab (Ibn Duraid, d.321 H, 5 cited in Al-Ghazalli).

Naseef (1988) has collected Arab names and provided illustrations of their meanings. Abd-el-Jawad (1986: 80) notes that "the main purpose of naming is to provide a symbolic system of identification". He studies first names in Jordan and concludes that first names perform the speech act of identifying reference and function as referents rather than attributes. For example, someone named 'dʒamiil' or 'dʒamiila' (handsome, beautiful) is not necessarily handsome or beautiful. Personal names generally reflect the cultural, psychological, and social atmosphere of the namer not the bearer. He then explains on the same page that:

Names express in the Arab community of Jordan, as many other communities, parents' wishes, expectations, likings or dislikings to either wish the baby to behave in accordance with its name or to wish the name to be a description of the baby... Personal names then signify reputation which is demonstrated in the common use of expressions for talking about persons of high reputation...

Al-Zumor (2009) reveals that in Yemeni Arabic, PNs are attributed to the agricultural environment and weather (e.g., lawza: a dry fruit), names of some countries, continents and cities (e.g, Qahirah: Cairo), birthday names (e.g, xamiis: Thursday), names indicating the issue number (e.g., θaniah: the second child), names associated with money and currency (e.g., dollar), circumstantial names (ħarbiah: the child born during a war), brand and innovation names (e.g., Toyota: a car brand), weapons names (e.g., Tamatiik: a type of weapon), names depicting special physical and behavioral features at birth (e.g., Aliifah: calm and quiet). He also adds that these naming patterns are changing over time due to the influence of communication with other cultures through media, travelling and reading. This is obvious in the parents' tendency towards choosing foreign names for their children (e.g., Christina) especially in the urban areas.

Several studies investigate the socio-cultural and semantic aspects of naming pattern in Jordanian Arabic (Al-ḡinatii (2000); Abd-el-Jawad (1986); Salih and Bader (1999)). They

reveal that naming patterns are usually associated with certain religious, social, political, economic, linguistic and circumstantial factors. In addition, Al-Ḥinatii (2000) goes further and investigates the effect of different socio-demographic factors (i.e., environment, sex, social class, and scientific education) on such naming patterns.

As we can see none of the above studies particularly those which investigate the Jordanian PNs shed the light on Bedouin personal names from the semantic and sociolinguistic point of view in Jordan so the present study aims at contributing to fill this gap. This kind of studies mainly attempts to enhance our understanding of some universal features of naming and their relations with social, religious, and cultural variations.

3. Methodology

The data of the study consisted of 177 Bedouin personal names (i.e. not found in other rural or urban areas in Jordan) of people who live in the central Bedouin regions "Al-dʒiizaa District" in Jordan. The names were collected from the passports of those people whose years of birth were from 1950 to 1960 registered in the Civil Status and Passport Department. Then, the names have been classified into seven main sociolinguistic categories which are; 1. Surrounding environment which is divided into weapons, geographical and natural phenomena, and tools used for living. 2. Names which are related to the weather. 3. Names of Animal and birds. 4. Times of the day. 5. Names of plants. 6. Names that describe personality and body parts. 7. Names which are related to travelling. After that, the semantic meaning of each name has been provided in addition to its translation into English. Then, the researcher has discussed the relationship between the meanings of the discussed names and the socio-cultural influences that the names denote.

4. Discussion and Findings

This section is designed to analyze the data that the researcher collected and discuss the findings. The data have been classified into seven main categories based on their semantic meanings and the socio-cultural influences that they imply.

4.1 Names of Surrounding Environment

4.1.1 Names of Weapons

Table 1. Bedouin first names which are related to names of weapons

Name	Arabic Meaning	Transliteration	English Translation
سيف .1	السيف	sajf	Sword
صارم .2	السيف القاطع	sʕarim	The cutter sword
طراد .3	الرمح القصير	tʕrad	Short spear
عليا .4	أعلى قناة الرمح	ʕalja	The high channel of the spear

Table 1 above involves first names which are taken from names of weapons and common in Bedouin tribes in Jordan.

4.1.2 Names of Geographical and Natural Phenomena

Table 2. Bedouin first names which are related to names of geographical and natural phenomena

5. سهل	الارض المنبسطة	sahal	Flat ground
6. شمسية	مصغر شمس	ʃmiisah	Sun
7. صخر	الحجر الصلب	sʰaxr	The rock
8. صنامر	اعلى الجبل	sʰanaamir	The top of the mountain
9. عر قوب	الطريق الضيق في الجبل	ʃarquub	The narrow road of the mountain
10. غدیر	عين الماء	yadiir	Spring
11. فندی	القطعة العظيمة من الجبل	fandii	The great area of the mountain
12. نجمة / نجم	نجم	nadzɪm	Star
13. هليل / هلاله / هلال	القمر اول الشهر	hilal/ hilala/hlaiil	Crescent
14. حرّان	صحراء	ħarraan	Desert
15. دحل	التربة الغير متماسكة	daħal	Soil
16. شلهوب	الارض المائلة	ʃalhuub	Diagonal ground
17. ظاهر	اعلى الجبل	ðʰaahir	The top of the mountain

Table 2 above includes Bedouin first names which are related to geographical and natural phenomena along with their meanings

4.1.3 Tools Used for Living

Table 3. Bedouin first names which are related to names of tools used for living

18. أرويچ	جزء من بيت الشعر	ʔarwiidʒ	A part of the Bedouin tent
19. جواهر	جمع جوهرة وهو الحجر يستخرج لينتفع به في الزينة وغيرها	dʒawaahir	Jewelry
20. حريثان	من الحرث وهو الكسب والعمل من اجل العيش	ħrjθaan	Working for a living
21. خربوش	الخيمة الصغيرة	xarbuuʃ	Small tent
22. ذهب	القطعة من الذهب	ðahabih	A piece of gold
23. طعمة	الدعوة إلى الطعام	tʰuʃmah	Invitation for eating

24. فضة.	الفضة	fidʕah	A piece of silver
25. مججم.	اشتداد النار	midʒhim	Flared and the intensification of fire
26. مشعل.	قنديل	mifʕal	Lantern
27. دلة.	دلة القهوة	dallah	Coffee pot

According to the Tables (1, 2, and 3) above, we can see the relationship between the sociolinguistic factors and the semantic meanings of the names which are mentioned previously. For example, the semantic meanings of the personal names reflect the Bedouin daily life activities such as; (مججم /midʒhim/ Flared and the intensification of fire), حريثان (/hrjθaan)/ Working for a living), or the surrounding environment they live in such as; غدير (/yadiir)/spring), or the weapons they use in their life such as; سيف (/sajf)/ sword).

4.2 Names Which Are Related to Weather

Table 4. Bedouin first names which are related to types of weather

28. ثلجي /ثلجة.	الثلج	θaldʒi/ θaldʒih	Snow
29. رعد.	الصوت الذي يسمع من السحاب	raʕad	Threatening
30. ربيعة.	فصل الربيع	rabiiʕah	Spring season
31. رداد.	رذاذ المطر	raddad	Drizzling
32. شتوة.	الشتاء	ʃatwah	Raining
33. شتيوي.	الشتاء	ʃtajwii	Raining
34. طلال.	اخف المطر (الندى)	tʕalal	Dew
35. غيث.	المطر	ʕaiθ	Rain
36. مطرة.	المطر	matʕarah	Rain
37. مزنة.	السحاب الملىء بالماء	miznah	The cloud which is full of water

Table 4 above shows how Bedouin people choose children names which are related to types of weather especially those which belong to the winter season. For example, (شتوة /ʃatwah / raining, غيث / ʕaiθ / rain).

4.3 Names of Animals and Birds

Table 5. Bedouin first names which are related to names of animals and birds

38. سلوى.	طائر	salwaa	A bird
39. حاتم.	الغراب الاسود	ħatim	Raven
40. ذيب.	ذئب	ðib	Wolf
41. ذياب.	ذئب	ðjab	Wolf
42. روثان.	مخلفات الابل	ruθaan	Dung of the camel

43. شبلي	ولد الاسد	ʃiblii	Cub
44. شتيان	تصغير الجماعة من الجراد والخيل والركبان	ʃtʃjan	The minimizing name of the group of the camel, horse, and locust.
45. صقر	الصقر	sʕaqr	Falcon
46. ضبعان	الضبع	dʕabʕaan	Hyena
47. ضفدع	تصغير ضفدع	dʕfidiʕ	The minimizing of frog
48. طيفور	اسم طائر صغير	tʕaifuur	A name of a small bird
49. عقاب	العقاب	ʕiqaab	Eagle
50. عامر	الضبع	ʕamir	Hyena
51. عكاش	ذكر العنكبوت	ʕkaaʃ	Male of the spider
52. علوش	الذئب	ʕaluuʃ	Wolf
53. فهيدة/فهدة/فهد	الفهد	fahd/fahdah/fhjida	Cheetah
54. ليث	الاسد	lajθ	Lion
55. غزالة	الغزال	ɣazaalah	Gazelle
56. قزعة	الواحدة من الغنم	quzʕah	One of the sheep
57. نورس	طائر النورس	nawras	Seagull
58. هيكل	ضخم الفرس	hajkal	The big mare
59. ضخيم	تصغير الجراد	dʕxiidim	Minimizing of locust
60. عيران	الابل	ʕiraan	Camel
61. نمر	النمر	nimir	Tiger
62. هند	اسم يطلق على المئة من الابل	hind	A hundred of camels.

The semantic meanings of the names which are mentioned in table (5) illustrate that Bedouin like to name their children with animals or birds names especially those which symbolize strength such as; نمر (/nimir/ tiger), ليث (/lajθ/ lion), ذيب (/ðib/ wolf).

4.4 Names of Plants

Table 6. Bedouin first names which are related to names of plants

63. حرملة	حب كالمسمم	ħarmalah	Sesame
64. زيتون	شجر الزيتون	zajtuun	Olive tree
65. طرفة	اسم شجرة	tʕurfah	A name of a tree
66. عشبة	نسبة الى العشب	ʕuʃbah	Grass
67. عنبر	الطيب والزعفران	ʕanbar	Saffron
68. قطنة	القطن	gutʕnah	Cotton
69. كرمة	العنب	karmah	Grapes

70. مرّار	اسم نبات اذا اكلت منها الابل بانث اسنانها	murrar	A name of a plant. If the camel eats, Its teeth will appear.
71. ميرمية	نبته الميرمية	mairamiiah	Sage/ a plant
72. نيتول	نسبة الى نبتة في الصحراء	nituuul	A desert plant
73. هيلة	نسبة الى الهيل	hajlah	Cardamom
74. ورد/وردة	الورد	wardah/ wruud	Rose
75. زهرة	الزهرة	zahrah	Flower
76. شيحة	شجر الشيح	ʃijihah	Wormwood

Table 6 above shows that the personal names of Bedouin are affected by the plants which are grown around them such as; (/nituuul/ نيتول A desert plant), (/ʃijihah / شيحة / wormwood) or the plants which are used in their daily life. For example, (/hajlih/ هيلة / cardamom).

4.5 Names of the Times of the Day

Table 7. Bedouin first names which are related to names of the times of the day

77. سودين	من اسماء الليل	suudiin	A name of the night
78. شفاقة	شفق النهار	ʃʃagah	Dayspring
79. شعاع	ضوء الشمس عند ذروتها	ʃuʃaaʃ	Sun light
80. شروق	طلوع الشمس	ʃuruuq	Sun rise
81. صبح	اول النهار	sʃubiḥ	The beginning of the day
82. مصبح	اول النهار	misʃbiḥ	The beginning of the day
83. صبحية	الصبح	sʃubḥijah	The Morning
84. ضحى	حين تطلع الشمس فيصفو ضورها	dʃuhaa	Morning
85. ليل	الليل	lajl	Night
86. عشيان	جزء من الليل	ʃʃajjan	a part of the night
87. دغمان	شديد السواد كالليل	daymaan	very black as night

Table 7 above shows that the semantic meanings of the previous personal names denote the different parts of the day. It can also be noticed that Bedouin like to name their children by the different parts of day or night quite equally such as; (/ʃuruuq/ شروق / Sun rise), or (/lajl/ ليل / night), or (/ʃʃajjan/ عشيان / a part of the night) and with the different derivations of the name which has the same meaning such as; (/sʃubiḥ/ صبح / The beginning of the day), (/misʃbiḥ/ مصبح / The beginning of the day).

4.6 Names Which Are Related to Travelling

Table 8. Bedouin first names which are related to travelling

88. ساري	الذي يسير في الليل	sarii	A person who walks at night
89. سرحان	الذي يحدو	sarhaan	A person who goes away
90. إرحيل	الرحيل	?irhiil	Moving/travelling
91. بادي	الذي يخرج الى البادية	badii	A person who goes to the desert
92. طريقي	نسبة الى الطريق	t'irgii	Related to road
93. عجاج	الغبار	ʕadʕadʕ	Dust
94. عايد	العائد من السفر	ʕajid	A person who comes back
95. عساف	السير بغير هدى ولا دليل	ʕassaf	Walking without evidence or plan
96. حميل	الرحيل الى مكان بعيد	hamiil	Moving to a far place
97. مشعان	السير السهل	mijʕaan	Easy walking
98. ثقلة	البقاء في مكان ما	θiglah	Staying in one place for a period of time
99. ماشي	الساير	majii	The walker

The previous category represented by names mentioned in table (8) above implicates the personal names that denote the semantic meanings which are related to travelling or moving. It is known that Bedouin used to move or travel from one place to another in order to find a suitable environment for them or their animal. These names reflect the manner of travelling such as; (مشعان / mijʕaan/ easy walking), (عساف / ʕassaf / walking without evidence or plan), or the travelers themselves such as; (ماشي / majii/ The walker), (ساري/sari/ a person who walks at night).

4.7 Names Which Describe Personality or Body Parts

Table 9. Bedouin First Names which are related to Personality and Body Parts

100. سكران	الرجل الفارس	sakraan	cavalier
101. سعد	كثير السعد	sʕuud	Lucky or happy person
102. سلطانة/سلطان	الملك والملكة/القوة	sultʕaan/sultʕanah	Authority. King . queen
103. أصايل	العاقلة أو ثابتة الرأي	?asʕaajil	Rational female
104. بركة	النماء والزيادة	barakah	growth

105. جهرة.	عالية الصوت	dzahrah	A female of high sound
106. جزعة.	قليلة الصبر	dzazʕah	Impatient man or woman
107. جديع.	المقطوع	dzɔdajʕ	The person who has no relatives
108. جاسر.	الشجاع	dzasir	Courageous person
109. جابر.	محسن	dzabir	A good man
110. جمال.	البهاء او الحسن	dzamaal	beauty
111. حبوس.	المحبوس	ħbuus	blocked
112. حربية/حربي.	المقاتلة/المقاتل	ħarbi/ħarbjjah	Fighter man or woman
113. حمّاد.	كثير الحمد	ħammad	A person who is always thanker
114. حسنة/حسن.	الجميلة/الجميل	ħasan/ħasnah	Beautiful female or handsome male
115. حميد.	المحمود	ħmiid	Appreciated person
116. خليل.	الصديق	xaliil	A true friend
117. دحّام.	الدفع الشديد	daħaam	Strong push
118. درويش.	الزاهد والمتعبد	darwiif	dervish
119. راجحة/راجح.	العاقلة/العاقل	radʕih/radʕhah	Prudent male or female
120. راشد.	العاقل صاحب الرشد	raʕid	Mature
121. رجوة.	الامل المنتظر	radʕwah	The hope
122. زيدان.	دائم النمو	zajdaan	Keep growing
123. زيد.	النامي	zajd	tellurian
124. شمّاع.	ارتفاع في قصبه الانف	ʃmaaʕ	Highness of the nose's bone
125. شدّاد.	الشدّة والقوة	ʃaddad	Strength and power
126. شامة.	الخال في الجسم	ʃamah	Beauty spot
127. شاهر.	واضح الامر	ʃahir	clear
128. شيبب.	جميل الوجه	ʃbajb	A person who has a beautiful face
129. شهلة.	المرأة التي يشوب في عيناها زرقة	ʃahlah	A female whose eye has a blue color.
130. شافع.	الرافع انفه عزة وتكبر	ʃafiʕ	proud
131. شريفة/شريف.	متقدم في الحسب	ʃariif/ʃariifah	honorable
132. صبيح.	جميل الوجه	sʕbajh	Beautiful face
133. صيتان/صيتة.	الذكر الحسن	sʕitaan/ sʕiitah	Good reputation

134. صهيب	الذي يعلو شعره حمرة	s ^ʕ uhajb	A person whose hair is red
135. صيَّاح	الصوت /كثير الصياح العالي	s ^ʕ ajjah	A person who shouted a lot
136. طابِل	القادر	t ^ʕ ajil	A person who is able to do or have any thing
137. طاهر	النقاء/الطهارة	t ^ʕ ahir	immaculate
138. عيطان	طري او فتى	ʕit ^ʕ aan	Young boy
139. عدوان	انسان عدواني	ʕadwaan	Aggressive person
140. عجلان	سريع	ʕadʒlaan	fast
141. عطوان/عطوة	العطاء	ʕat ^ʕ waan/ʕat ^ʕ wah	bestowment
142. عقيلة/عقيل	الرزينة/الرزين	ʕaqiil/ʕaqiilah	Sober-minded male or female.
143. عمشة	فساد العين	ʕamʃah	Eye defection
144. فوزان	من الفوز	fuuzan	winner
145. قَبْلان	القبول والرضى	qublaan	Consent and agreement
146. كريم	الجواد	kariim	generous
147. كمايل	شديدة الجمال	kumaajil	A very beautiful female
148. مجاهد	مقاتل	mdʒaahid	Fighter male
149. متعب	كثير التعب	mitʕib	Very tired
150. مزبونة	الجميلة	mazjuunah	A beautiful female
151. مغامس	الذي يرمى نفسه في الحرب	myaamis	A person who throws himself in the war
152. مَنَاع	الممسك	mannaʕ	The holder
153. مهاوش	مخالط على وجه الافساد	mhaawif	A person who likes and wants to make problems.
154. موضي	صار نظيف وحسن	mud ^ʕ ii	Clean and good
155. منيف/نايفة/نايف	المرتفع	najif/maniif/najfih	high
156. نشمي	الشجاع	naʃmii	courageous
157. نوفة	طويلة	nufah	A tall female
158. وطفة	كثيرة شعر الحاجبين	wat ^ʕ fah	A female who has thick eyebrows
159. هزاع	السريع	hazzaʕ	A fast male
160. نضوة	الافتخار	nad ^ʕ wah	To be proud
161. داغش	الذي لا يحب الخروج من البيت	dayif	A person who doesn't like to go

			outside home.
162. ذوابة.	منبت الناصية من الرأس	ḏwaabah	Fore part of the head
163. فنطول/فناطل.	من الفطنة والذكاء	fanaat ^ʕ il/ fant ^ʕ uul	intelligence
164. صلفة.	الصلابة والقوة	s ^ʕ alfah	Strength and rigid
165. مثقال.	القوة والشدة	miθqaal	strength
166. هايل.	المخيف	hajil	frightening
167. مفلح.	الفالح أو الفائز	miflih	Successful male
168. شيمة.	حسنة الخلق	ʃiimah	A female who is good and polite
169. مرجي.	من الرجاء والامنيات	mardʒii	A wish
170. مفرح.	يفرح كل من حوله	mifriḥ	A person who makes people happy
171. منوة.	الامنية	minwah	A wish
172. مطلق.	المطلوق سراحه	mit ^ʕ laq	A free person
173. مسلط.	قاهر	mislaf ^ʕ	Forceful or powerful.
174. عليان.	ضخم طويل	ʕlajjan	A giant person
175. طارش.	الاصم	t ^ʕ ariḥ	deaf
176. غصاب.	اخذ الشيء بالقوة	ʒis ^ʕ aab	To take something by force
177. فرحان.	كثير الفرح	fahraan	A happy person

According to Table 9, we can see that the mentioned category includes the largest number of the Bedouin personal names; it has 44% of the total percentage. It can be noticed that the semantic meanings of the discussed names above imply the different social traits, such as generosity (كريم/kariim/ generous, عطوان / ʕat^ʕwaan/ bestowment), proud (نضوة/ nad^ʕwah/ to be proud), purity (طاهر/ t^ʕahir/ immaculate) (موضي/ mud^ʕi/ clean), honor (شريف/ ʃariif/ honorable person), and courage (جاسر/ dʒasir/ courageous person, حربي / ḥarbi/ a fighter person, شداد/ ʃaddad/ strength and power). Also, some of the names denote the happiness or the optimistic, such as (فرحان/ fahraan/ A happy person, مفرح/ mifriḥ/ A person who makes people happy, منوة/minwa/ a wish, مرجي/ mardʒii/ a wish, رجوة/ radʒwah/ the hope, سعد / s^ʕuud/ lucky or happy person). Moreover, most of the mentioned names indicates the beauty, such as (حسن/ hasanah/ a beautiful woman, شهلة/ ʃahlah/ A female whose eye has a blue color., جمال/ dʒamaal/ beauty, كمايل/ kumaajil/ a very beautiful female, مزبونة/ mazjuunah/ a beautiful female). We can attribute the reason behind choosing these names to the idea that Bedouin wish that their children are affected by the meaning of their name for example, to be beautiful or generous, or courageous etc....

Moreover, we can notice that most of the categories have the masculine and the feminine gender manifestation of the same name as illustrated by the following Table 10:

Table 10. Bedouin first names which have masculine and feminine manifestation of the same name

1. نجمة /نجم.	نجم	nadʒm/ nadʒmah	Star
2. هليل/هلاله/هلال.	القمر أول الشهر	hilal/ hilala/hlaiyil	Crescent
3. تلجي /تلجة..	الثلج	θaldʒi/ θaldʒih	Snow
4. فهيدة/فهدة/فهد..	الفهد	fahd/fahdah/fhjida	Cheetah
5. صبح..	اول النهار	sʰubih	The beginning of the day
6. صبحية..	الصبح	sʰubhijah	The Morning
7. سلطنة/سلطان.	الملك و الملكة/القوة	sultʰaan/sultʰanah	Authority. King or queen
8. حسنة/حسن..	الجميلة/الجميل	hasan/hasnah	Beautiful female or handsome male
9. راجحة/راجح..	العاقلة/العاقل	radʒih/radʒhah	Prudent male or female
10. شريفة/شريف.	متقدم في الحساب	fariif/fariifah	honorable
11. عطوان/عطوة.	العطاء	ʕatʰwaan/ʕatʰwah	bestowment
12. عقيلة/عقيل.	الرزينة/الرزين	ʕaqiil/ʕaqiilah	Sober-minded male or female.
13. منيف/نايفة/نايف.	المرتفع	najif/maniif/najfih	high

5. Conclusion

It can be concluded after this discussion that Bedouin personal names are affected by the socio-cultural factors which are found around them i.e. the semantic meanings of these names reflect the different sociolinguistic variables which are related to Bedouin life. This supports the advocates of the second view in Bean's (1980) study which maintains that names have sociocultural implications. Especially that most names in the present study denote circumstances of Bedouin lifestyle and events or time associated with birth. Thus names included in the present study express a variety of associations, including surrounding environment, animal and birds, times of the day, plants, personality and body parts, weather, and travelling.

Moreover, Bedouin are aware of the semantic meanings of their children's names and this is indicated by the use of the masculine and the feminine genders manifestations of the same name or the different derivations of a particular name.

Also, it has been found out that names which describe personality occupy the largest percentage which is 44% of the total and the names of weapons occupy the lowest percentage which is 2.25%. This in turn supports Tushyeh and Hamdallah (1992) view in their investigation of Palestinian surnames and nicknames which pinpoints that Arabs are usually very proud of themselves and their good traits which constitute a good and an everlasting source of naming.

The results therefore reveal the richness of Bedouins PNs and the impact of their lifestyle on the choice of their children names. In conclusion, Bedouin names aren't arbitrary and carry semantic and sociolinguistic implications

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Appendixes

Appendix 1. List of phonetic consonants symbols

Arabic Symbols	Specification	IPA Symbols
أ	Voiceless glottal stop	ʔ
ب	Voiced bilabial stop	b
ت	Voiceless inter-dental stop	t
ث	Voiceless inter-dental fricative	θ
ج	Voiced post-alveolar affricate	dʒ
ح	Voiceless pharyngeal fricative	ħ
خ	Voiceless uvular fricative	x
د	Voiced alveolar stop	d
ذ	Voiced inter-dental fricative	ð
ر	Voiced alveolar flap	r
ز	Voiced alveolar fricative	z
س	Voiceless alveolar fricative	s
ش	Voiceless post-alveolar fricative	ʃ
ص	Voiceless alveolar emphatic fricative	s ^ɛ
ض	Voiced alveolar emphatic stop	d ^ɛ
ط	Voiceless alveolar emphatic stop	t ^ɛ
ظ	Voiced inter-dental emphatic fricative	ð ^ɛ
ع	Voiced pharyngeal fricative	ʕ

غ	Voiced uvular fricative	ɣ
ف	Voiceless labio-dental fricative	f
ق	Voiceless uvular stop	q
ك	Voiceless velar stop	k
ل	Voiced alveolar lateral	l
م	Voiced bilabial nasal	m
ن	Voiced alveolar nasal	n
ه	Voiceless glottal fricative	h

Appendix 2. List of phonetic vowels symbols

<u>Arabic Equivalent</u>	<u>IPA</u>	<u>Description</u>
ف	a	Short mid central vowel
ا	aa	Long low front vowel
ضمة	u	Short high back vowel
و	uu	Long high back vowel
كسرة	i	Short high front vowel
ي	ii	Long high front vowel

Note

Note 1. Meanings of names have been taken from various sources, such as “Dictionary of Arabic names, 1985 and 1990” the websites on the internet, books of names with their meanings, etc. Some of the meanings have been found in Arabic and translated into English due to the lack of sources providing meanings of Arabic names in English.

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