

GLOSSARY OF PLACENAMES RELATED TO ISLAM, CHRISTIANITY AND ETHNICITY

BARRANI ¹

Ġebel tal-Barrani, il- an undisclosed locality; the outsider's hill-side property; alteratively, the hill-side property at Tal-Barrani.²

Ghajn Barrani a spring near Ghajn Riħan at Gozo; the outer spring, or, the outsider's spring.³

Qasam il-Barrani an area north by west of Mellieħa; the outer fief or estate; the fief or estate of the outsider. ⁴

BUGHARIEN

Hbula ta' Bugharien two field-strips at Wardija otherwise undefined: *tal chibule tal buarin alias tal mislem, duae lenciae terrae in contrata tal guardia*; the field-strips at Bugharien.⁵

DRAGUT ⁶

Xagħra [ta'] Dragut, ix- an unlocated area, probably at Dragut Point; Dragut's dry karstic outcrop.⁷

FALCA ⁸

Torri ta' Falca, it- a district also known as Ghajn Qasab and iħ-Żebbuġija; the tower belonging to the Falca family.⁹

¹ Li hu ta' barra, estern, strangier, frustier; li m'ghandux x'jaqsam mal-bqija, li ma jagħmilx seħem ma' jew minn oħrajn; li hu ta' barra l-pajjiħ, ta' barra l-belt, ta' barra l-familja jew għaqda; mhux imsieħeb; li mhux midħla; għarib. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, I, Malta 1975, 114.); stranger, foreigner. (J. AQUILINA, *Maltese-English Dictionary*, I, Malta 1987, 82.)

² G. WETTINGER, *PLACE-NAMES of the MALTESE ISLANDS CA. 1300 – 1800*, Malta 2000, 136.

³ Ibid, 181.

⁴ Ibid, 436.

⁵ Ibid, 307.

⁶ The redoubtable Turkish corsair.

⁷ G. WETTINGER, *ibid*, 603.

⁸ *Falka*: tavla tal-ghuda, aktarx ħoxna, li tiffaħ sewwa, u li jinqedew biħa l-bennejja (kif ukoll il-bajjada) fil-armar biħx jibnu, jbaħdu ecc.; plank, fallakka; kunjom qadim ta' familja nobbli Maltija, minnħa miktub 'Falca'; Torri Falka: isem ta' bini antik, aktarx ta' din il-familja, u ta' rdum bejn il-Bidnija u d-Dwejra, Malta; il-Bokka ta' Torri Falka: isem ta' għonq mnejn wieħed jghaddi fil-gholjiet ta' l-irdum ta' dan l-isem bejn il-Bidnija u d-Dwejra, Malta. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, II, Malta 1975, 192.); scaffold, plank used by masons. (J. AQUILINA, *Maltese-English Dictionary*, I, Malta 1987, 300.)

⁹ Ibid, 555.

FERĦA ¹⁰

Miġra Ferħa a watercourse at Mtaħleb; the watercourse at Tal-Ferħa; the watercourse near Ferħa's [property]; *Ferħa* frequently designates a female personal name; *Farħa*: Arabic [personal name], glad, cheerful, merry, content; Abela, of course, here gives free rein to his imaginative reconstruction of the events of 1091.¹¹

GHABDIRŻEQ ¹²

Hal Ghabdirżeq an area at Tal-Massar; Ghabdirżeq's farmstead, a very common theophoric personal Islamic name. ¹³

GHABDUN

Għajn Ghabdun a locality in Gozo; the spring belonging to Ghabdun, a common Arab personal name of Magħribi formation, also frequent among Magħribi Jews.¹⁴

GHABID ¹⁵

Bir Ghabdalla, ta' name of a place in the neighbourhood of Hal Xluq.¹⁶

Għabid, ta' name of an area of fields and farms between Il-Fawwara and Il-Munxar ta' Għar Lapsi.¹⁷

Għabid, tal- name of a hill; name of fields lying between Ta' Dnot and the spring beneath Ġebel Ċiantar on a slope close to the sea.¹⁸

Qalġha ta' l-Għabid, il- name of a hill in the neighbourhood of Mellieħa.¹⁹

Qalġhet il-Għabid a district near Wied Qannotta and Ras il-Wied; the slaves' fort.²⁰

¹⁰ *Miġra l-Ferħa*: isem ta' dahla baħar u ta' wied, b'qasam art madwaru, fl-inħawi ta' taħt l-Imtaħleb, bejn Wied Markozz u Wied ir-Rum, Malta, fejn jingħad li fl-1090 niżel l-art il-konti Ruggieru. ((E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VI, 139.); *miġra/moġra*: water course; also topon.; mim.n. of *ġera*. (J. AQUILINA, *Maltese-English Dictionary*, II, Malta 1990, 828.)

¹¹ Ibid, 382.

¹² *Għabd*: qaddej ta' Alla; bniedem li jaqdi b'qima u devozjoni mill-aqwa; segwaċi fidil u tar-rispett f'kollox; lsir minn jeddu; Għabd Alla: (f'kelma wahda Għabdalla): l-lum mibdul f'dak ta' 'Abdilla': kunjom komuni Malti; Ta' Bir Għabdalla: qasam art fejn kien hemm fiż-żmien ġibjun hekk imsejjaħ , fl-inħawi ta' Hal Xluq , nofs triq bejn il-Qrendi u s-Siġġiewi, Malta. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, III, Malta 1976, 126.)

¹³ Ibid, 277.

¹⁴ Ibid, 183.

¹⁵ Vassalli jorbot ukoll [Għabd] ma' 'għabid', a.! Ma għadhiex kelma tingħad, u forsi qatt ma kienet, hlief fit-toponomastika!; qaddej minn jeddu; seftur ta' qima, li jagħmel jagħmlu minn qalbu; lsir minn jeddu, għabd; segwaċi fidil u tar-rispett; *Prov.* Xogħol il-għabid hu kollu daqqa ta' id!; il-Qalġha tal-Għabid: għolja u wardija hekk imsejjaħ fl-inħawi tal-Mellieħa, Malta. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, III, Malta 1976, 126.); *għabid*: servant; *għabad*: to adore; to venerate; to serve; *għabd*: surviving in personal name *Abdilla* which stands for *għabdalla*, servant of God; this word occurs also in the expr. *Għamilli għabdalla fi Trapna* (Sicilian town *Trapani*), he took me for a ride i.e. deceived me. (J. AQUILINA, II, 932, 931.)

¹⁶ Ibid, 931.

¹⁷ Ibid, 931.

¹⁸ Ibid, 931.

¹⁹ Ibid, 931.

²⁰ Ibid, 431.

Qasam ta' Qalghet il-Ghabid, il- a fief at Qalghet il-Ghabid; the fief or estate at Qalghet il-Ghabid; the fief or estate at the fort of the slave.²¹

Wied il-Ghabid a valley west of Burmarrad; the valley of the slave (a member of a servile population).²²

GĦARBI²³

Gharbi, tal- fields at Ħal Masur, Ħ'Attard and Ħal Qadi; the Arab's [field], a personal name.²⁴

Wied il-Gharbi an area at Birżebbuġa; the Arab's valley, probably a personal nickname.²⁵

Dukkiena tal-Gharbi a field at Ħal Qadi; the stone bench or platform belonging to the Arab; the latter possibly merely a personal nickname.²⁶

GĦARIB²⁷

Ġnien il-Gharib a field at Għadir Bordi; another, perhaps the same, at Turbet Garfagna; a vineyard at Xwieki; the horticultural land of the stranger.²⁸

Habel Gharib a field neighbouring on those called Ta' l-Ibjar at Ta' Gharram; Gharib's field-strip, the field-strip of the foreigner.²⁹

²¹ Ibid, 436.

²² Ibid, 573.

²³ Li hu minn, ta' jew ġej minn art l-Gharab, l-Arabja; li tweled f'art l-Gharab; li jithaddet bl-ilsien li hu mxerred ma' l-artijiet kollha ta' xtut l-Asja tal-punent u l-Afrika ta' Fuq; l-ilsien li jithaddtu bih dawn in-nies, u wiehed miż-zewġ ilsna kbar li minnhom ha l-Malti; *Prov.* Jgħid il-Gharbi: Il-miktub m'hux mahrub!; Ghawdex mill-Gharb; li tweled jew ġej mill-Gharb; li jiċċara tajjeb ir-rġajn fit-tahdit. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, III, Malta 1976, 185.) Gharab: Arabs; pl. of Gharbi. (J. AQUILINA, *ibid*, II, 974.) Arabs: The Semitic people indigenous to the Arabian peninsula. The name Arab is now applied to all peoples who speak Arabic as a mother tongue, including Muslims and Christians, but not Druzes and Arabic-speaking Jews. However, many Arab speakers have little or no Arab blood; they are instead descendants of the other ethnic families of the Middle East and North Africa. When the Arabs came out of the Arabian peninsula with the expansion of Islam, their language was adopted by all those peoples who already spoke a cognate, Semitic (or, in some cases, Hamitic) tongue. Arab custom too was adopted far and wide, despite the fact that in many countries the Arabs themselves were a small minority who were absorbed and submerged into local populations. (C. GLASSE, *ibid*, 48.)

²⁴ G. WETTNGER, *ibid*, 213.

²⁵ Ibid, 574.

²⁶ Ibid, 118.

²⁷ Vassalli li jfisser "forestiero, straniero, pellegrino, ospite" u jqbbl. ma' 'barrani': bniedem ta' barra l-pajjiż, barrani, frustier, strangier; bniedem ġdid li jinsab f'dik l-art għal ftit taż-żmien, vjaġġatur, turist, pellegrin; Borg il-Gharib: għolja u torri, hekk imsejha, qrib l-Imrejbiet, 'il barra minn Ghajnsielem, Ghawdex; Qabar il-Gharib: post storiku ta' żmien il-qedem, fl-inħawi taż-Żurrieq, Malta. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, III, Malta 1976, 188.); stranger, foreigner; *Qabar il-Gharib*: "the foreigner's/stranger's tomb" indicated by Abela as two fortified localities, one [Ab 20] in the neighbourhood of *Għar Hasan* and another [id. 60/61] near *Dragut Point*. (J. AQUILINA, *ibid*, II, 977.)

²⁸ Ibid, 155.

²⁹ Ibid, 239-240.

G Hassiewi³⁰

Torri tal-Ghassiewi, tat- an area at Tal-Ghassiewi; at the tower of Ghassiewi; at the tower situated at the [militia] watch-place.³¹

G Hatiq

Wied Ghatiq, ta' an area at il-Qadi; Ghatiq's valley, an Arabic personal name; emancipated (slave); free, liberated, independent.³²

G Haži³³

Ghaži, tal- a field at Hal Tmin; a district just north of Bizbizija; the Ghaži's, the Islamic military campaigner's.³⁴

Xaghra tal-Ghaži [fuq] Ghajn Rihana a locality west of Ghajn Rihana; the dry karstic outcrop at Tal-Ghaži above Ghajn Rihana; the dry rocky outcrop at the [Muslim] warrior's [land] above the myrtle spring; *Ghaži*: Arabic [personal name], brave, one who wages war in the cause of Islam...³⁵

G Hisa³⁶

³⁰ Caruana jikteb 'ghassieni', u mhux 'ghassiewi', bħalma jagħmel Bres, u jfiss. "torreggiano, custode d'un luogo"; u jzid 'Tal-Ghassieni' bħala "nome d'una antica torre in Malta". Abela, fol. 104, li jagħtih bħala t.top. ta' fdal ta' torri fl-inhawi tal-Gudja mnejn wiehed sata' jghasses sew l-inhawi tal-Port il-Kbir u sew dawk ta' Marsaxlokk mill-invażjonijiet mussulmani, jfiss. il-kelma bħala "guardiano o della guardiania" li, fil-waqt li jwettaq fl-altern. is-siwi aġġett. tal-kelma, kif inhoss jien, min-naħa l-oħra mhux, fil-fehma tiegħi, eżatt skond il-filoloġija. Għad baqa' xi tiftix storiku xi jsir biex it-tifs. eżatt jingħad kif jixraq!; it-Torri tal-Ghassiewi: qasam art u fdal ta' torri antik li kien hemm fl-inhawi tal-Gudja, mhux wisq bogħod minn Ta' Xlejli, Malta. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, III, Malta 1976, 199.); coastguard; perhaps also var. of *ghassieni* (topon.). (J. AQUILINA, *ibid*, II, 983.)

³¹ *Ibid*, 555.

³² *Ibid*, 575.

³³ *Ghaži*: One who take part in raids against infidels. It later became a title of honour. Mustafa Kemal Atatürk was called *ghazi* (J.L. BACHARACH, *ibid*, 138.); *ghažwa*: a razzia or raid; *ghazi* came to denote a warrior in a jihad or on the borders of the dar al-Islam (J. MURRAY, *ibid*, 228.); *ghazwah*: (lit. "a raid", "an attack"; pl. *ghažawat*). In particular, the desert raid, and by extension also a battle, war, etc. Related to this is *ghazi*, "a warrior", or "war leader", which is sometime used as a title among the Turks. The Italian word *razzia* comes from *ghazwah*. An alternate form of the word is *ghažvat* in Turkey and Persia. Occasionally *ghažwah* is used to mean jihad, or "holy war". (C. GLASSE, *The Concise Encyclopaedia of Islam*, London 1989, 139.); borrowed from Arabic, however in Aquilina's Dictionary, it conveys a different meaning altogether: *ghazi/ghaža*: to comfort, to offer sympathy to, condole with the relatives of a deceased person; *ghažwa*: a visit of condolence to the relatives of the deceased person. (J. AQUILINA, *ibid*, II, 992, 990.)

³⁴ G. WETTINGER, *ibid*, 220-221.

³⁵ *Ibid*, 604.

³⁶ Mogħti biss minn Vass., li jagħtih l-ewwel bħala l-isem Għarbi mogħti lil Ġożwè, u jzid "ut Qasam ta' bin Għisa", mbagħad iżid "et Jesus, ut Sidna Għisa" eċċ.; Nota: il-kelma li tinsab fil-malti biss bħala t.top. flimkien ma' 'Ben', għalhekk 'Bengħisa' f'kelma waħda, ġie li nkitbet ukoll 'Bengħajsa', kitba li wasslet lil Car. jdawwar l-isem f'dak ta' 'Ben Għajxa' u jorbot ma' l-alla falz "la vivente per eccellenza", Għajxa! Izda ma naħsibx li hawn it-t.top. jingħad għal S.G.K., il-pref. 'ben' iwassalni li nbarri din il-fehma! Jekk l-altern. Ewliena ta' Vass. titwettaq, jista' jkun li 'Għisa' hawn trid tisser 'Ġożwè'; inkella m'hux ta' min jaqta' l-etim. l-oħra mill-Għarbi. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, III, Malta 1976, 222.); the word 'Ben' and 'Bin' means *iben*, *wild ta'* and is used as a prefix, preceding toponomastic words. (E. SERRACINO-INGLOTT, I, Malta 1975, 138.); personal name meaning 'Jesus' occurring in (topon.); *Bin Għisa*: Son of Jesus, possibly the name of Arab landowner; *isa*: name of Jesus (for

Ghisa, ta' a field at Wied il-Ballut; belonging to *Ghisa*, the Arabic for Jesus, a normal personal name.³⁷

GHULEM³⁸

Ghajn Ghulem Alla a spring of water close to Ġebel Ciantar; Abela: fontana del servo di Dio; the spring of the boy slave or servant.³⁹

Ghulem, tal- a field at Msida; land at Mgarr, Malta; of the young slave or servant.⁴⁰

Widien il-Ghulem an undisclosed locality; the valley of the boy-slave.⁴¹

Wied il-Ghulem an unlocated district; the young lad's valley; the slave boy's valley.⁴²

HADIT⁴³

Ghajn Hadit a plot of land a bit high, and a tower, similarly named, near the sea, outside Selum Palace, at the peak of *ta' l-Imġiebaħ*, Malta, which according to tradition was most probably named thus, after a discourse delivered in this locality (area).⁴⁴

HAFES⁴⁵

Moslems). (J. AQUILINA, *ibid*, II, 1001.); Jesus, Son of Mary (Ar. *'Isa ibn Maryam*). He holds a singularly exalted place in Islam. The Koran says that Jesus was born of a virgin (3: 45-47); that he is a "Spirit from God" (*ruhun mina' Llah*), and the "Word of God" (*kalimatu-Llah*) (4: 171). He is usually called "Jesus son of Mary" (*'Isa ibn Maryam*), and his titles include Messiah (*masih*), Prophet (*nabi*), Messenger of God (*rasul*) and "one of those brought nigh [to God]". According to the Koran he performed various symbolic miracles; he raised the dead, brought the revealed book of the Gospel (*Injil*), and called down as a sign from heaven a table laden with sustenance (5: 112-114), which symbolizes the communion host of Christianity. In Islam, on the authority of the Koran, Jesus has a mission as a *rasul*, a Prophet of the highest degree who brings a restatement of God's religion (3: 46-60). It is said, too, that he did not die upon the cross: "They slew him not but it appeared so to them" (4: 157). A crucifixion took place, but Jesus is alive in a principal state, outside the world and time: "But God took him up to Himself. God is ever Mighty, Wise" (4: 158)... (C. GLASSE, *ibid*, 208-209.)

³⁷ G. WETTINGER, *ibid*, 224.

³⁸ *Ghulam*: "Male slave", particularly a military or palace slave (J.L. BACHARACH, *A Middle East Studies Handbook*, Cambridge 1984, 138.); male slave, bodyguard, apprentice, servant, attendant (J. MURRAY, *Approaches to Islam*, London 1990, 228.)

³⁹ *Ibid*, 184.

⁴⁰ *Ibid*, 228.

⁴¹ *Ibid*, 567.

⁴² *Ibid*, 576.

⁴³ A. de S. jagħti l-qawl: "Il-ħadit u l-magħżel" li jfisser "sii sollecito, fa presto"; kienet frazi li jgħid is-sid lill-haddiema tiegħu nissieġa, meta jarahom jieqfu mix-xogħol biex jithadtu; u Vass. jfisser biss "Si parla e si lavora": kliem bis-sens meġhud minn xi hadd lil oħrajn; tagħrif, rakkont, mogħti dwar xi ġrajja ecc.; diskors; monologue; priedka; dak li wiehed igħid dwar xi haġa; Abela jaqleb "fons ferri", u donnu jrid igħid li l-kelma trid tinkiteb 'ħadid', iżda ma naħsibx li qal sewwa; Vass. jagħti l-alternattiva l-oħra li donnha aktar hi xierqa u tiftiehem! (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, IV, Malta 1977, 15.); speech, talking. (J. AQUILINA, *Maltese-English Dictionary*, I, Malta 1990, 474.)

⁴⁴ E. SERRACINO-INGLOTT, *Il-Miklem Malti*, IV, Malta 1977, 15.

⁴⁵ *Hafiz*: (present participle of the verb *hafaza*, "to protect", "preserve" and, by extension, "to memorize"). One who has memorized the Koran. The goal of Koranic school education is to commit the entire Koran to memory, and many traditional Muslims have done so. As the Koran says of itself, it is easy to memorize; "And we have made the Koran easy for remembrance; are there then men who will be reminded?" (54: 17). There are indeed *huffaz* (pl. of *hafiz*) who achieve this without understanding the Arabic of the sacred text, particularly in the Indian sub-continent

Hafes, ta' a field at Fiddien; belonging to Hafes; *hafiz* an Arabic name alluding to the person who has learned the Quran by heart.⁴⁶

HAGĠ⁴⁷

Hagġ, tal- fields at Ta' Ċaparrun, Ta' Gharram, Mrieħel and Ħal Qormi; of the pilgrimage to Mecca, or, of the person who made the pilgrimage to Mecca.⁴⁸

Hagġ tal-Handaq, tal- an area at Tal-Ħandaq containing the field Ta' Zammit; [the field] at Tal-Handaq of the man who made the pilgrimage to Mecca.⁴⁹

HALIF⁵⁰

Qrajten ta' Halif, il- Halif's little headland, a personal name or nickname; *Ħalif*, Arabic personal name, ally, comrade, servant, friend.⁵¹

HALIMA⁵²

and South East Asia. In this case, it is the sound or the "form" of the revealed scripture that vehicles a supernatural, saving grace. (C. GLASSE, *ibid*, 143.)

⁴⁶ G. WETTINGER, *ibid*, 266.

⁴⁷ *Haġra*: mogħtija minn Vass. li jgħid: "Epoca Mohammedanorum, qua utuntur in designandis annis", u warajh mogħtija biss minn Falz.; mhix kelma Maltija u ma tingħadx! Jekk tingħad, u biss għal raġunijiet storiċi, tingħad fil-ghamla 'heġra', jew aħjar 'heġira' bħal fl-ilsna oħra Ewropej! Il-harba ta' Mawmettu mill-Mekka għall-Medina fis-sena 622, u s-sena li minnha l-Mawmettani jibdew jgħoddu s-snin fil-kalendarju taġħhom. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, III, Malta 1976, 237-238.); in Maltese the word *Haġġ* means to overcome. (J. AQUILINA, *ibid*, I, 476.); *Hajj*: formal pilgrimage to Mecca and its environs during particular period in Dhu-l-Hijja. Obligatory once in the lifetime of every adult Muslim who is physically and financially able to do so. (J.L. BACHARACH, *ibid*, 138.) The idea of pilgrimage is expressed by three ideas and words, namely, *al-Hajj*, *al-Umrah* ("the lesser pilgrimage" or "visitation", an abbreviated version of the hajj) and *az-Ziyarah* ("visit", a non-canonical custom – not a rite, it even contradicts a Hadith expressly forbidding it, of visiting the tomb of the Prophet in Medina).

Al-Hajj ("the greater pilgrimage"), the canonical pilgrimage, one of the "five pillars" of Islam, is an elaborate series of rites, requiring several days for their accomplishment, performed at the Grand Mosque of Mecca and in the immediate environs of the city, at a particular moment of the Islamic year, which, because of the lunar calendar, advances some ten days each year.

The *hajj* is obligatory upon those who can "make their way" (3: 97) to Mecca. That is to say that the requirement is not absolute, but incumbent upon those whose health and means permit it, and who, in doing so, do not compromise their responsibilities towards their families. Those who have made the pilgrimage are entitled to prefix their names with the appellation "Pilgrim" (*al-Hajj*).

In this century the number of people performing the *hajj* in one year could be as few as 10,000 before World War II, and may well exceed a million today. Air transport has in one way made the *hajj* easier, but now that over a million pilgrims participate together, it has become far more arduous because at certain moments all the pilgrims are performing the same rites in the same place. Thus, by force of numbers, the circumambulation of the Ka'bah, for example, can overflow outside the Grand Mosque, and be very difficult to perform. (C. GLASSE, *ibid*, 313.)

⁴⁸ G. WETTINGER, *ibid*, 268.

⁴⁹ *Ibid*, 268.

⁵⁰ Caliph; var. of *kalif*. (J. AQUILINA, *ibid*, I, 485.)

⁵¹ *Ibid*, 447.

⁵² *Halimah bint Abi Dhu'ayb*: the Beduin foster mother of the Prophet who cared for him as a child. The name Halimah means the "mild, caring one". Customarily, the town Arabs gave a small boy to the Beduins for several years, against payment, to be brought up speaking the purer Arabic of the desert and to be tempered by the hardships

Misraħ Halima a locality above Ġħajn Riħana; the open space at Halima’s place; *Halima*: an Arabic female name; *Halimah*: Arabic [personal name], clement, gentle, humane, mild, gracious, stoic, wetnurse of the Prophet Muhammad.⁵³

HOBŻ⁵⁴

Ras il-Hobż a coastal defensive guard post in Gozo [between Mġarr ix-Xini and ix-Xatt l-Aħmar]; apparently, ‘The cape of bread’, but the real meaning is obscure; it could of course be a personal nickname or possibly a fancied resemblance to a loaf of bread; it is however much more likely that *Hobż* here is really derived from Arabic, an Islamic religious foundation, and should be written Ras il-Hobs.⁵⁵

LIJA⁵⁶

Hal Lija a village in central Malta near H’Attard and Ħal Balzan; Lia’s farmstead; Lija persisted as a personal name among the Muslims of Maltese extraction down to 1300 at Lucera, Italy. It was also a common Jewish personal name.⁵⁷

MAĦDI⁵⁸

of desert life. Her husband’s name was Harith; they belonged to the Banu Sa’d ibn Bakr, a branch of the Hawazin. (C. GLASSE, *ibid*, 144.)

⁵³ G. WETTINGER, *ibid*, 389.

⁵⁴ Bread. (J. AQUILINA, *ibid*, I, 469; *ibid*, II, 1188.)

⁵⁵ *Ibid*, 460; Ras il-Hobż: skond Agius de Soldanis, ras art fix-xtajta ta’ bejn Xatt l-Aħmar u Mġarr ix-Xini, Ġhawdex, fejn dari kien isir l-aħjar melħ tal-gżira. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, IV, Malta 1977, 132.)

⁵⁶ Jekk il-kunjom kien l-ewwel, jista’ jkun li gej minn ‘Elija’, u, minn ‘Lija’, hargu wara ‘Delia’ u ‘Bellia’ li, forsi, jfiss. ‘D’Elia’ jew ‘De Lija’ u ‘Ben Lija’; jekk l-isem ġej mill-art (u minnu hareġ il-kunjom, li ma tantx naħseb; Nota: Ir-raħal, fost l-antiki Abela, Vassalli eċċ., ġa kien magħdud bhala “antiquissimus”! kunjom Malti mill-eqdem, li għadu popolari sal-lum; *bil-pref.* ‘Hal’: *t.top.* raħal žgħir, iżda ta’ qies u antik ferm, kwiet u sabiħ, kwazi nofs triq bejn il-Mosta u Birkirkara, Malta, li, flimkien ma’ H’Attard u Ħal Balzan, jissejjah “It-tliet irhula”, u hu l-isbah parti tal-gżira (Abela, 89). (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, V, Malta 1978, 295.) Elias; *Hal Lija*: Elia’s village; often written *Lia*; *lijja*: fat tail of a merino sheep (Hava), and *lajja*: land remote from water. (J. AQUILINA, *ibid*, I, 749.)

⁵⁷ *Ibid*, 282.

⁵⁸ *Maħdi*: (pl. maħdijiet) Maħdi, Mohammedans’ spiritual and temporal leader; according to Ġanni Vassallo “a man who described himself as the Maħdi in Sudan about a hundred years ago.” Arabic *maħdij*: rightly guided. (J. AQUILINA, *ibid*, II, 769.) *Al-Maħdi* (lit. “the guided one”). A figure many Muslims believe will appear at the end of time to restore righteousness briefly – over the span of a few years – before the end of the world, the Day of Judgement (*yawm ad-din*). The doctrine, and the early Hadith literature associated with it, probably originated with the Kaysaniyyah, who were followers of Muhammad ibn al-Hanafiyyah, a descendant of ‘Ali by a woman of the Hanafi tribe. Muhammad ibn al-Hanafiyyah tried unsuccessfully to resist Umayyad tyranny. His followers maintained after his death that he had disappeared into hiding at Mount Radwa in northwest Arabia, in the region of Yenbo and Medina, and that he would return to bring righteousness into the world... Therefore, Muslims generally believe that the Maħdi will come in addition to the Second Coming of Jesus, and that the Maħdi is a respite in the darkening of the cosmic cycle. In this anticipation it is held that the reign of the Maħdi will reflect, towards the end of time, the pristine purity of the Prophet’s rule and thus unite the Schools of Law and all the sects; the reign of the Maħdi will be finished before the Antichrist (*al-Masih ad-Dajjal*) appears to play his role; and once the Antichrist has led away his followers, Jesus will then come to destroy the Antichrist in the closing moments of the cosmic drama. Thus belief in the role of the Maħdi is common to all Muslims, both Sunni and Shi’ite. The Twelve-Imam

Mahdi, ta' or il- chantry lands belonging to the church of St. Nicholas at Bieb il-Gharreqin, Mdina; [lands] belonging to Mahdi, an Arabic personal name; *Mahdi* means 'the Guided One', usually refers to one who is divinely guided, a Messiah.⁵⁹

MAMU

Hbula [ta'] Mamu, il- an area at Il-Wileg otherwise unlocated; the field-strips belonging to *Mamo*, a Maltese surname apparently standing for an original *Muhammad*.⁶⁰

Mamo, ta' two small fields at Tal-Ghassiewi, otherwise undefined; [the field] belonging to Mamo, a surname still current in Malta, possibly standing for *Muhammad* [or *Mahmud?*], which survived as a surname only until the later fifteenth century.⁶¹

Mamux, tal- a small field at Ta' l-Ebat Iswieqi; a field at Msida; [the small field] belonging to Mamux, a medieval surname, a formation from Mamo.⁶²

MARNISI⁶³

Marnisi, il- a district north west of Marsaxlokk; [the land] belonging to marnisi, perhaps referring to the Berber tribal name Marnisa.⁶⁴

MEJMUNA⁶⁵

Shi'ites identify the mahdi with the Twelfth Imam, called the *al-Muntazar* ("the awaited"), who is "the Hidden Imam". Other small Shi'ite groups have their own special interpretations of the Mahdi. (C. GLASSE, *ibid*, 246-247.)

⁵⁹ G. WETTINGER, *ibid*, 357.

⁶⁰ *Ibid*, 308.

⁶¹ *Ibid*, 359

⁶² *Ibid*, 359.

⁶³ Sq. marnisi, Tr., Tal. Marnese o marnoso, Petr. 't.agr. da 'marna': terra cretacea, mista d'argilla e silice' ecc. Nota: A. de S. li jiccita lil Abela (fol. 107) jghid hekk: "luogo ameno in Malta", u jaghti etimologija dubbjuza minn 'Marnas' u jzid: "nume degli antichi", ghalhekk 'Marnisi' tfiss. "luogo di Marnas, propr. Luogo delli signori, poiche in lingua siriaca Marnas vale Signori, ma qui "luogo del tempio del dio Marna", fejn, izid, dak l-alla falz sata' xi darba kellu tempju! Sakemm dan ma jigix imwettaq sewwa storikament, it-tifs. Etim. Li tajt jien jidher aktar probabbli. (E. SERRACINO-INGLOTT, VI, Malta 1979, 57.); an area of about 70 *modd* half way between Zejtun and Marsaxlokk. (J. AQUILINA, *ibid*, II, 787.)

⁶⁴ *Ibid*, 364; milking place; (topn.). See *haleb*. (J. AQUILINA, *ibid*, II, 868.)

⁶⁵ The Tombstone of Majmuna: a 12th century tombstone with epitaph in Cufic Arabic script. Said to have been found at Ta' Majmuna, between Xewkija and Sannat. The translation of the actual epitaph reads: "In the name of God the merciful, the compassionate. May He be propitious to the Prophet Mohammed and to his followers and grant them eternal salvation. God is great and eternal and He has decreed that his creatures should perish. Of this there is an example in the Prophet of God. (quote from the Koran, XXXIII, 21.)

This is the tomb of Maymūnah, daughter of Hassān, son of 'Ali al-Hudāli, known as Ibn (son of) as-Susi (The patronymic Ibn as-Sūsi also belongs to an Arab poet born in Malta and is met with on a fragmentary slab from Pantelleria, now in the National Museum of Palermo. [M. Amari, *Bibl. Arabo-Sicula*, II, 446]); she died, God's mercy be upon her, on Thursday 16th day of the month of Ša'ban in the year 569 (21st March, 1174), professing that there is only on God who has no equal.

Look around you! Is there anything everlasting on earth; anything that repels or casts a spell on death? Death robbed me from a palace and, alas, neither doors nor bolts could save me. All I did (in my lifetime) remains, and shall be reckoned.

Mejmuna, ta' feudal land on Gozo belonging to the Grand Master; belonging to Majmuna, female form of Majmun; *Maimunah* Arabic [personal name], fortunate, auspicious, wife of Prophet Muhammad.⁶⁶

Mejmun, ta' fields at Ħaż-Żebbuġ, Ħal Gharghur, at Ħal Dwin, at Ta' Ferda, and at Ta' Rangisija or Xewkija, Gozo; belonging to Majmun, an Arab personal name of Maghribi formation.⁶⁷

MEWWIJA ⁶⁸

Margħet Mewwija a locality two miles north of Mdina; the flood-plain belonging to mewwija, from the Arabic personal name Mu'awija.⁶⁹

Xaghret Mewwija Part of the site of the peninsula on which Valletta was eventually built; the karstic area belonging to Mewwija, from Arabic Mu'awiya, an Arabic personal name, as was fully realized by Abela ('Meuia nome proprio d'Arabo') but not by later writers. In particular, the idea that it signifies 'watery' clashes with the normal nature of the karstic topography indicated in Maltese by the word *xaghra* as well as with the grammatical structure of the phrase – the T-marbuta here requires a noun after it not an adjective.⁷⁰

MGIEHED ⁷¹

Mgħieħed, ta' a field at Bengħisa; a field-strip at Wied il-Kbir; [the field] belonging to the fighter or warrior, a combatant in a holy war, an Arabic name or nickname.⁷²

MGĦAWWI ⁷³

Oh he who looks upon this tomb! I am already consumed inside it, and dust has settled on my eyes. On my couch in my abode there is nothing but tears, and what is to happen at my resurrection when I shall appear before my Creator? Oh my brother, be wise and repent". (this tombstone is exhibited in the Archaeological Museum, Cittadella, Victoria, Gozo.); see also: J. AQUILINA, *ibid*, II, 771.

⁶⁶ G. WETTINGER, *ibid*, 371.

⁶⁷ *Ibid*, 371.

⁶⁸ Mu'awiyah (d. 60/680). One of the sons of Abu Sufyan, who led Meccan opposition to the Prophet, Mu'awiyah became the sixth Caliph and founder of the Umayyad dynasty, having forced Hasan, the son of 'Ali, to abdicate. When Caliph, Mu'awiyah also compelled the leading sons of the Companions to acknowledge his own son Yazid as successor to the Caliphate, thereby making this originally elective office hereditary *de facto*. (C. GLASSE, *ibid*, 278.)

⁶⁹ G. WETTINGER, *ibid*, 363.

⁷⁰ *Ibid*, 609; *Mewwija/Newwija*: inhabited, full. This word survives as a toponymic name of the hill (*Xaghret Mewwija*) on which Valletta was built and the name of a Maltese folktale *is-sebgha trongiet mewwija*. G. Wettinger JMS 15 gives place-name *Ta' Mewwija*, name of fields in Ħarħ, Gozo. Sol, Car. and Fal. write this word with an N, i.e. *Newwija*, while Vass. under the entry *Xaghra* gives both forms, *Mewwija* and *Newwija*. All four dictionaries record the word as a place-name, alone or as *Xaghret Mewwija*, denoting a portion of the site where Valletta is built. (J. AQUILINA, *ibid*, II, 814-815.)

⁷¹ *Ġiħad*: Jihad, religious war of Muslims against unbelievers; [Arabic: *giħad*, fight, holy war (Hava, *Arabic-English Dictionary*)] (J. AQUILINA, *ibid*, I, 403.)

⁷² *Ibid*, 377.

⁷³ *Ġħawi*: xogħol ta' min jagħwi lil ġħajru; tixwix minn taħt lil xi ħadd biex jagħmel dak li hu ħazin jew xi ħsara lil haddieħor; tixwix kontra dak li jkun; għoti ta' pariri ħziena li jġibu l-ghawġ; taħjir lil min jasal biex jobghod lil jew

Mghawwi, ta' a field at Ħal Far; [the field] belonging to *Mghawwi*, 'the incited person', a personal nickname.⁷⁴

MINĠBA⁷⁵

Mingba, tal- a district located by Abela at Torri Falka; meaning 'il-Maghżula, l-Għolja', i.e. the chosen or the distinct, the high.⁷⁶

Mingba, il- name of fields around Wied tal-Qlejgħa.⁷⁷

MISĠED⁷⁸

Misġed, ta' a field at l-Aħfar and Ħal Muxi; mosque, house of prayer. Here: [Land] belonging to the synagogue; originally meaning, [Land] belonging to the mosque.⁷⁹

MISLEM⁸⁰

Andar tal-Misilmin, l- a field at Barrani; the Muslims' threshing floor; *Misilmin* itself probably a family nickname.⁸¹

jigġieled ma' haddiehor; għoti ta' sugġerimenti li jimlew lil dak li jkun; sefsif fil-widnejn kontra xi hadd; tagħjit, zunzinjar; hami; tantar bi ħsieb ħazin, bħax-xitan; *Prov.* Il-għawi hu l-genn! (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, III, Malta 1976, 203.); instigation, incitement. (J. AQUILINA, *ibid*, II, 987.)

⁷⁴ *Ibid*, 378.

⁷⁵ Jekk il-kelma m'hix 'mintba' – fil-mappi ta' Malta m'hux, u ma nafx li smajtu jingħad; a.t. mintba; jista' jkun li tfiss., mill-Għarbi: 'il-Maghżula, l-Għolja'. M/F jfiss. biss: "monte vicino a Torri Falca"! (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VI, Malta 1979, 151.); name of fields around *Wied tal-Qlejgħa*. [etym.?: possible connection with *mungbell* whence *mungbella*.] (J. AQUILINA, *ibid*, II, 832.)

⁷⁶ *Ibid*, 384.

⁷⁷ J. AQUILINA, *ibid*, II, 832.

⁷⁸ From Ar. *masjid*, "a place of prostrations", through French *mosquee* based on Egyptian dialect *masgid*. In pre-Islamic times the area around the Ka'bah was called the *masjid*. Abu Bakr built a place of prayer next to his house in Mecca before the Hijrah, and a mosque stands on the spot to this day. But the prototype of the first mosque is that of Quba' in Medina, which the Prophet built upon his arrival there from Mecca. The style of mosques varies greatly, but the elements are constant. The fundamental requirement is for a consecrated space, either open or covered or both, upon which the worshipers, ranked in rows behind the prayer-leader (*imam*), perform the actions of canonical prayer, standing, bowing and kneeling. No-one should set foot in this space except in a state of ritual purity. To indicate the direction of Mecca (*qiblah*) which all face in prayer, there is generally a closed arch, of varying degrees of adornment and elaboration, called the *mihrab*. In very large mosques there may well be more than one *mihrab*. To the right of the *mihrab* in larger mosques stands the pulpit (*minbar*), from which the Friday exhortation, or sermon, (*khutbah*) is delivered. (C. GLASSE, *ibid*, 275-276.)

⁷⁹ *Ibid*, 386; see also: J. AQUILINA, *ibid*, II, 836.

⁸⁰ *Misilma/misilmin* Kaz. 'musulman' – hadd ma jagħtih ħlief Vass. li jfisser "Turco Maomettano": wieħed li jemmen fid-din mawmettan, segwaċi tal-fehmiet reliġjużi ta' Mawmettu; musulman; li għandu l-fidi ta' l-Islam. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VI, Malta 1979, 163.) *Mislem* [Vass], pl. *Misilmim*; *Musulman*: Moslem; *muslim/mislimin*. (J. AQUILINA, *ibid*, II, 837.) Muslim (lit. "one who has surrendered to God", from Ar. Aslama, "to surrender, to seek peace"). A Moslem, an adherent of Islam. The word implies complete surrender, submission, and resignation to God's Will. The Muslim is submitted; ideally, therefore, it is not the Muslim who acts but God, and the actions of the Muslim are an appearance due to his swift and spontaneous obedience to the decrees of fate. This is why the Sufis say that one must be like "a body in the hands of the washers of the dead", moving without resistance to the Divine Will. In this there is peace *salam*, surrender, wholeness, security. The word "islam" ("surrender", "submission") is the verbal noun corresponding to the adjective Muslim ("surrendered", "submitted"). (C. GLASSE, *ibid*, 290.)

Fuq ta' Mislem a field at Wardija or rather Wied Qannotta; [the field] overlooking the district of Ta' Mislem.⁸²

Habel Mislim a field at Gherien Nifus; Mislem's field-strip; Muslim's field-strip.⁸³

Misilmin, tal- a field-strip at Tal-Barrani, at Hal Masur and at Baħar iċ-Ċaġħak; [the land] belonging to the Muslims; given at a time when Muslims were few; it could also have been merely a nickname.⁸⁴

Mislem, tal- fields and field-strips at Żurrieq, Mrieħel, San Bartilmew, Dingli, Wardija and Qortin Sammat; [the land] belonging to Mislem, an Arabic personal name; *Muslim*: Arabic [personal name], one who accepts, one who believes, one who professes Islam, one who obeys the will of God and Prophet Muhammad.⁸⁵

San Bartilmew tal-Mislem an area at Tal-Mislem; St. Bartholomew's [church] at Tal-Mislem.⁸⁶

[San Pawl ta' Hal] Miselmiet an area at Naxxar; St. Paul's [church] at Hal Miselmiet.⁸⁷

[San Pawl Milqi] the old church at Burmarrad formerly known as San Pawl tal-Bundiqi; in its current form, *San Pawl Melqi*, usually rendered, [The church] of St. Paul welcomed [by the Maltese].⁸⁸

Santa Katerina [ta'] Hal Misilmiet an area at Hal Misilmiet, Naxxar; St. Catherine's [church] at Hal Misilmiet.⁸⁹

MTAĦLEB⁹⁰

Mtaħleb, l-i horticultural land on the heights west of Mdina; possibly from *mita Halab*, belonging to *Halab*, the name of the benefice having originally been the personal name of the founder and presumably referring to the Syrian town of Aleppo.⁹¹

MUHAMMED⁹²

⁸¹ G. WETTINGER, *ibid*, 8.

⁸² *Ibid*, 131.

⁸³ *Ibid*, 248.

⁸⁴ *Ibid*, 386.

⁸⁵ *Ibid*, 387.

⁸⁶ *Ibid*, 490.

⁸⁷ *Ibid*, 503.

⁸⁸ *Ibid*, 503.

⁸⁹ *Ibid*, 510.

⁹⁰ J.L. BACHARACH, *ibid*, 91, 149; A. de S. jghid: "nome di un ameno giardino in Malta", *Abela jsemmih f'fol.* 65; Vass. jghid "luogo dove si munge", iżda tqarraq u qarraq lil ta' warajh li tennew kliemu, ġħax l-ġħerq: H-L-B ta' 'ħalib' hawn ma ġħandu x'jaqsam xejn! *t.top.* qasam art fl-irdum ta' fejn jiltaqgħu Wied ir-Rum, Wied Markozz, u l-wied ta' Miġra l-Ferħa bejn il-Baħrija u Misraħ Suffara, Malta. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VI, Malta 1979, 216.); milking place; (topon.); see *haleb*. (J. AQUILINA, *ibid*, II, 868; *ibid*, I, 483.)

⁹¹ G. WETTINGER, *ibid*, 402-403.

⁹² *Mohammed/Mahmud*: Mohammed, the founder of Islam; variant of *Mawmettu*, Arabic *Muhammad*, Mohammed. (J. AQUILINA, *ibid*, II, 852.) The name of the Prophet of Islam. It means "the Praised one" or "he who is glorified", and the name Ahmad, by which the Prophet is also known, is a superlative form meaning "the most laudable": both from the verb *Hamada* ("to praise, laud, glorify"). Traditionally, every mention of the Prophet by

Ġnejjen ta' Mhammed, il- a field at Ħal Lew; Muhammed's small garden.⁹³

Ġnien ta' Muhammed, il- a vineyard at Ħal Manin near Qrendi; Muhammed's horticultural land, *Muhammed* having remained in use as a surname in Malta until well into the fifteenth century.⁹⁴

Muhammed, ta' a field at Ħandaq; another at Ħal Manin near Qrendi, probably identical with the ones at Ħal Lew and Qrendi; a district at Ħal Bajda near Ġhaxaq or Gudja' chantry land on Gozo; [the field] belonging to Muhammed, an Arab name still current as a surname in Malta in the fifteenth century.⁹⁵

Muhammed il-Fuqanija, ta' a field at Ġhaqbet il-Ħandaq; the top [field] of Muhammed.⁹⁶

Muhammed it-Tahtenija, ta' another field at Ġhaqbet il-Ħandaq; the bottom field of Muhammed.⁹⁷

Mhammed, Ta' l-i name of fields contiguous to *Bir-id-Deheb* on the south-south-east of Zejtun. This is one of the place-names which still bear evidence of the presence of Arabs in Malta.⁹⁸

MWIELA ⁹⁹

Mwiela (?) the principal street at Mdina; [the street] of the lords, patrons, masters.¹⁰⁰

name or by title is followed by the invocation *salla-Llahu 'alayhi wwa-salam* ("God bless him and give him peace") or by *'alayhi-s-salatu wa s-salam* ("upon him be blessings and peace"), a practice also observed following the mention of Jesus, son of Mary, and after the other prophets and the Archangel Gabriel. It is also sufficient to say *'alayhi-s-salam* ("Peace be upon him"). Tradition assigns two hundred names to Muhammad... Muhammad was born, according to tradition, in 570 A.D., the "Year of the Elephant", when Mecca was attacked by the army of Abrahah, an Abyssinian ruler of the Yemen... Muhammad was born after the death of his father and, as a minor, unable by pre-Islamic Arab tribal law to inherit from his father, he became the poor ward of his grandfather 'Abd al-Muttalib. In keeping with the custom of the settled Arabs, the infant was entrusted to a Beduin foster mother to be raised in the desert... Not long afterwards, Muhammad returned to Mecca. When he was eight 'Abd al-Muttalib died, and an uncle, Abu Talib, became his guardian, his mother having died two years before... At the age of twenty-five, he married Khadijah, a wealthy widow forty years of age, whose caravans Muhammad had had in his charge. At the age of forty, or around 610, the Prophet, who had already experienced visions which he described as "the breaking of the light of dawn", received the first revelation of the Koran while on retreat near Mecca during the holy month of Ramadan... On 8 June 632, the Prophet died, and was buried, in accordance with his wishes, in his house. As leader of the Community he was succeeded by Abu Bakr with the title of *khalifah* ("he who is left behind", deputy, successor, or Caliph). The expansion of Islam continued. Within a hundred years its realm extended from Spain to India. Today it is found in every corner of the world, and over 800,000,000 people are counted as Muslims, who recite, as the foundation of their faith, the words: "There is no god but God, Muhammad is the Messenger of God." (C. GLASSE, *ibid*, 279-284.)

⁹³ *Ibid*, 150.

⁹⁴ *Ibid*, 159.

⁹⁵ *Ibid*, 404.

⁹⁶ *Ibid*, 404.

⁹⁷ *Ibid*, 404.

⁹⁸ J. AQUILINA, *ibid*, II, 821.

⁹⁹ *Mwiel* n.pl. ta' *mula*; Ta' l-Imwiel: isem pop. u antic ta' triq fir-Rabat ta' Malta, fejn, skond Caruana, fiż-żmien kienu joqogħdu n-nobbli u l-ghonja ta' Malta. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VI, Malta 1979, 230.); wealth, riches. (J. AQUILINA, *ibid*, II, 876.)

¹⁰⁰ *Ibid*, 407.

NEWWIELA ¹⁰¹

Newwiela, tan- a field with an animal yard and a small room at Ħal Ħarrat; [the field] of the small hut or room.¹⁰²

Art in-Newwiela ras art fin-Nofsinhar ta' Ghawdex, taħt ir-riħ tax-Xaghra l-Kbira qisu nofs triq bejn id-daħla ta' Mgarr ix-Xini u l-għoljiet Ta' Ċenċ, li dwarha Caruana jgħid: "così denominato, perchè all'occasione dello sbarco dell'armata turca, sotto il commando di Sinam Pascia", la popolazione del Gozo fu da su quel capo consegnata alle galere turche per essere trasportata in ischiavitù a Tropeoli di Barberia" (A.D. 1551).¹⁰³

NUFFARA ¹⁰⁴

Nuffara, tan- a district in Gozo; of the scarecrow; probably, however, the name, now given to a high hill-top in Gozo, referred to the use of the place as a signal station by the Gozitan militia of an imminent landing of a hostile force.¹⁰⁵

PACE ¹⁰⁶

Pace, ta' a field at Ħaż-Żebbuġ; an unlocated small field; [the field] belonging to Pace, a surname perhaps a translation of Selmun, Salama (Sliema) or Salem.¹⁰⁷

PETRA ¹⁰⁸

Petra Longa land at Mżiebel near Birgu; the long megalith, possibly a menhir.¹⁰⁹

QADI ¹¹⁰

¹⁰¹ *Newwiela*: min inewwel; qaddej li jgħin lill-haddiem tas-sengħa billi jnewwillu dak li jeħtieġ waqt ix-xogħol; wassal, ressiq ta' xi haġa lil jew lejn haddiehor biex jilħaqha. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VI, Malta 1979, 282.); one who delivers/hands to, function; one who operates/works a loom/function. (J. AQUILINA, *ibid*, 905.)

¹⁰² G. WETTINGER, *ibid*, 414; "unam c(h)irbam vocatam neuele." (ANB, atti tan-nutar Graciano Vassallo, R 465, f. 54, 27 ta' Settembru 1531.), (Herba msejha *newwiela*.); bil-Gharbi u bl-ilsien Malti qadim, newwiela kienet tip ta' għarix: ara Dozy, "cabane, chaumiere, gourbi, petite cabane en feuillage, hutte [fit-Tunezija]." (G. WETTINGER, *Kliem Malti Qadim*, Malta 2006, 109.)

¹⁰³ E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VI, Malta 1979, 282.

¹⁰⁴ Nafar u naffar. (E. SERRACUBI-INGLOTT, *Il-Miklem Malti*, VI, Malta 1979, 325.); scaring, frightening; *nafra*: the sudden flight of frightened people; the ringing of bells sounding the alarm when the island was invaded by Turks, pirates, etc. (J. AQUILINA, *ibid*, II, 881.)

¹⁰⁵ G. WETTINGER, *ibid*, 419.

¹⁰⁶ Tal. Paciere, Petr. "chi porta pace, concilia contententi": min ipaċi lill-miġġeldin; min jindaħal biex iħabbeb mill-ġdid lill-ġellieda. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VII, Malta 1981, 2.); to pacify, to reconcile. (J. AQUILINA, *ibid*, II, 1024.)

¹⁰⁷ *Ibid*, 420.

¹⁰⁸ *Menhir*: Wyld: "monolith set up as monument by prehistoric races"; haġra kbira u tawwalija, wieqfa bħala sehem minn xi bini tal-qedem, bħal dak ta' Haġar Qim, Malta. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VI, Malta 1979, 94.); long stone. (J. AQUILINA, *ibid*, II, 807.)

¹⁰⁹ *Ibid*, 422.

Andar tal-Qadi, l- a field at Tal-Qadi; the threshing floor at Tal-Qadi; *Qadi* is a Muslim judge learned in the *shari‘a*, whose decisions were legally binding.¹¹¹

Għajn Qadi a name of a plot of land in Malta, the location of which is not precisely known.¹¹²

Hal Qadi a field near the church of Our Lady of Loreto, Gudja; the magistrate’s farmstead; *Qadi* the traditional Arab word for that functionary.¹¹³

Qadi, il- a field-strip at Qortin Sammat near St. Paul’s Bay; two small fields at Xagħra tal-Handaq; [the field-strip or field] belonging to the judge or magistrate; it has nothing to do with Qajjed, a military governor or castellan, derived from a totally different Arabic word.¹¹⁴

Qadi, il- name of fields on the north-east of l-Imdawwra and south of l-Imqarqça near the Salina of Burmarrad.¹¹⁵

QAJJARUM ¹¹⁶

Qajjarum, ta’ a district at Madliena, east of Għargħur; from Rqajja’ r-Rum, the patchy [fields] of the [Byzantine] Christian.¹¹⁷

QAJJIED ¹¹⁸

¹¹⁰ Vass. “giudice, colui che veglia sulle differenze che nascono tra le persone”, u jzid: “e perciò dicesi anche Qadi il capo de’ prigionieri turchi”; *terminu legali storiku* fizzjal ta’ żmien il-Għarab li kien jagħmilha ta’ maġistrat ċivili reġjonali, bhalkieku mhallef tal-paċi, li kien jindaħal u jaqta’ l-haqq dak il-ħin stess fuq kwistjonijiet li kienu jinjalghu bejn in-nies; *per estensjoni* kap, mexxej, spettur ta’ l-ilsiera jew prigionieri torok fil-gżira (l-aktar fi żmien l-Ordni); **donnu l-Qadi!**: kienet tinghad bi tmeżmiza għal min jidher imekkek u jifli fost in-nies fit-toroq, ’l hinn u ’l hawn. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VII, Malta 1981, 163.); Judge; (topon.); see also *qajd* (J. AQUILINA, *ibid*, II, 1105; Qajd (ta’ l-Għarab) [Magri] Kadi/cadi: civil judge usually of town, etc. among Turks, Arabs, Persians; [Abela 80] toponomastic *Għajn Qajjed*: “fonte del giudice”, a spring in the neighbourhood of Mtarfa; Tagliaferro writes *Il-Qajjet* (for *qajjed*), name of fields lying between Is-Sigġiewi as far as Wied Xkora and Tal-Għizzi and Ta’ Karlozzu. (J. AQUILINA, *ibid*, 1106.);

Qadi (pl. *qudah*). A judge, appointed by ruler or a government on the basis of his superior knowledge of Islamic law. The *Qadi*’s decisions are binding and final. In the Sunni world, the “door of *ijtihād*”, or decisions made on one’s personal assessment, has been “closed”, and judges are thus expected to apply only the precedents of the past in making their decisions. In practice, however, judges have applied new solutions (*ijtihād nisbi*, “relative *ijtihād*”) to legal problems, at least by small increments, finally producing a new corpus of legal decisions; this could be called *ijtihād* by degrees. In the Shi‘ite world, on the contrary, a decision is made only by a *mujtahid*, a high religious authority, and is a new “unique” decision, even if an identical precedent exists. (C. GLASSE, *ibid*, 320-321.)

¹¹¹ *Ibid*, 9.

¹¹² Abela f’fol. 81 u 96; Nota: Dwar dan il-post Bosio jtarraf grajja interessanti ta’ żmien l-Assedju, f’vol. 3, lib. 27, fol. 559. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VII, Malta 1981, 163.)

¹¹³ *Ibid*, 285.

¹¹⁴ *Ibid*, 428-429.

¹¹⁵ J. AQUILINA, *ibid*, II, 1105.

¹¹⁶ Qajjar Rum: mogħti minn Caruana li jgħid biss: “nome di valle in Malta”: isem ta’ qasam art hdejn tal-Balal, fl-inhawi tal-Madliena, Malta. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VII, Malta 1981, 396.) *Il-Qajjarun*: according to Vass.: name of fields about 125 m (400 ft) high near the church of Tal-Madliena in Wied Mejxu contiguous to Taċ-Ċink and max-Xgħajrat. (J. AQUILINA, *ibid*, II, 1107.)

¹¹⁷ *Ibid*, 429.

Ghajn Qajjied a locality west of Rabat; the governor's spring.¹¹⁹

QURRA

Qurra, ta' a field at Tal-Kerri; belonging to Qurra, presumably a personal name or nickname, possibly from a Bedouin tribal name.¹²⁰

RANDAN¹²¹

Habel Randan a field at Ta' Ġawhar, Hal Safi; Ramadan's field-strip, a very common Arabic personal name, recorded as a surname in Malta in the 1419 Militia List.¹²²

Randun, ta' a field at Hal Tabuni, at Xwieki, Mosta, il-Wileġ and Handaq; [the field or fields] belonging to the *Randun* family.¹²³

RAŻUN¹²⁴

¹¹⁸ “Nos Joannes de Nava Regius Castellanus et *alcaidus* Castri Maris Melitae.”, (BNM, MS. 635, F. 63, 1 ta' Novembru 1487.), (Ahna Joannes de nava Kastellan Irjali u *Qajjied* tal-Kastell tal-Bahhar ta' Malta.); “dicti dominici magnifico Alvaro de Nava castellano sive *alcaydo* castri maris huius Insule.”, (Ahna s-sinjur manifku Alvaro de Nava kastellan jew qajjied tal-kastell tal-bahar ta' din il-gzira.); il-kelmiet *alcaidus* u *alcaydo* f'dawn iż-żewg passaggi huma mhaddmin daqslikieku kienu kelmiet bil-Latin, għalkemm it-tnissil tagħhom mill-kelma Għarbija *qajjied* huwa car u t-toponomastika Maltija zammet xhieda ta' dan fl-isem Ghajn Qajjied. (G. WETTINGER, *Kliem Malti Qadim*, Malta 2006, 111.)

¹¹⁹ Ibid, 188.

¹²⁰ Ibid, 451.

¹²¹ Lent, Christian fasting time from Ash Wednesday to Easter Eve; *Ras ir-Randan*: Ash Wednesday, first day of Lent; the Maltese word *randan* for ‘Lent’ the Christianised version of Moslem Ramadan, thus dates back to a time when the fast preceding the commemoration of Our Lord's Passion and Death was much more rigorous than it is today and was in some way comparable to Islamic *Ramadan*. Christian Arabic has *as sawm al kabir* ‘Lent’, unknown in Maltese. The phrase *Ra sir-Randan*, ‘the first day of Lent’, is made up of *randan* preceded by the Arabic word *ras* for ‘the beginning’. This word is common to both Christianity and Islam but for us Maltese *randan* has no Islamic connotations or undertones. Similarly, common to both religions are the words *Alla* ‘God’ and his enemy *ix-xitan* ‘the devil’. (J. AQUILINA, *ibid*, II, 1182.) *Prov.* Min ma jsumx f'Ras ir-Randan jikluh il-klieb!; Il-ghaġuża f'nofs ir-Randan tinqasam!; Ras ir-Randan, ras il-maltemp!; Meta l-missier jagħmel il-Karnival l-ulied jagħmlu r-Randan! Ehġem la ssib għax għad jasal ir-Randan! (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VII, Malta 1981, 283.); *Ramadan*. The ninth month of the Arab and Islamic calendar. The word *Ramadan* meant originally “great heat”, a description which originates in the pre-Islamic solar calendar. This month was holy in Arab tradition before Islam and was one of the months of truce. Fasting during the month is one of the Five Pillars of Islam (*sawm Ramadan*). Ramadan, which moves through the year because of the lunar calendar, sometimes takes place in the winter months, when it is easier, and sometimes in the summer months, when the sacrifice is greater. The Koran was revealed in one of the last ten nights of Ramadan, the *Laylat al-Qadr*, the holiest night in the Islamic calendar. (C. GLASSE, *ibid*, 329-330.)

¹²² G. WETTINGER, *ibid*, 251-252.

¹²³ Ibid, 457.

¹²⁴ *Rasul*: (lit. “Messenger”, “Envoy”, pl. *rusul*; the Koran, moreover, frequently refers to *al-mursulun*, (“those who are sent”). A Prophet who brings a new religion or a major new revelation. This category include Adam, Seth, Noah, Abraham, Ishmael, Moses, Lot, Salih, Hud, Shu‘ayb, Jesus, Muhammad. The Koran calls some of the *mursulun* the “possessors of constancy” (Ar. *ulu-l-‘azm*; 46: 35); the Koran does not name them, but commentators have proposed their candidates. (C. GLASSE, *ibid*, 318.); A. de S. li jikteb ‘rażul’ iżid: “ma anche: rasul” Il-pl. rsiel, mogħti minn Car., ma jingħadx!; jingħad għall-mibgħut minn xi hadd b'messaġġ lil haddieħor; ir-Rasul: l-Appostlu Missierna San Pawl li ra l-għarqa u ġie Malta fis-sena 60 A.D. u ta lil missirijietna l-Fidi; Ghajn Rasul: isem ta' post u ghajn ta' l-ilma ġieri f'San Pawl il-Bahar, fid-daħla hekk imsemmija, 'l ġewwa ħafna, kwazi fil-liwja

Ghajn Razun a district at St. Paul's Bay near Tal-Vecca; Rasul's spring, *Rasul*, meaning a prophet in Arabic, being frequently used as a personal name.¹²⁵

Razun, ta' an area at San Pawl il-Baħar; belonging to Razul, an Arabic common personal name.¹²⁶

RIHAN ¹²⁷

Rihan, ta' a religious benefice in Gozo perhaps identical with the locality of the same name at Daħlet Qorrot; belonging to *Rihan*, 'sweet basil', a name or nickname common in the Arab world, especially for slaves.¹²⁸

RUM ¹²⁹

Baħar ir-Rum an archaic name designating that part of the Mediterranean which lies between Sicily and Crete.¹³⁰

Ġnien ir-Rum an unlocated patch of horticultural ground; the horticultural land belonging to the Christians.¹³¹

Rqajja' r-Rum a locality probably identical with the present Qajarrum near Madliena; the patchy fields of the Byzantine Christians, possibly, a family nickname.¹³²

Rumi, ta' a field at Hal Harrat; [the field] of the Byzantine Christian.¹³³

Wied ir-Rum a district west of Rabat; the Christian's valley.¹³⁴

fuq il-ġenb tan-Nofsinhar ta' Xatt il-Pwales, fejn hu magħruf li għadda San Pawl (*Abela fol. 26*); *Rasuli*: mogħti minn Vass. Bit-tifs. 'apostolico' iżda minn hadd iżjed, u ma jingħadx! Anki l-kelma 'rasul', nehħi t-t. top., ma tingħadx, u Vella jgħid li hi "fuor d'uso" u Falz. isejħilha "arabismo"! (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VII, Malta 1981, 296.); *Rasul/Razul*: pl. Vass.: *rsul*; Car.: *rsiel*; Vass.: *rsajjal/irsila/rosol*: Apostle; *Marsul*: Vass.: Messenger, to deliver a message. (J. AQUILINA, *ibid*, II, 1191.)

¹²⁵ *Ibid*, 189.

¹²⁶ *Ibid*, 463.

¹²⁷ *Termnu toponomastika*. Wied ir-Rihan: wied li, mit-tramuntana tan-Nadur, Ghawdex, jinfired minn dak li jieħu lejn San Blas, u, qabel il-blat tal-Mistra, jibqa' niezle lejn Ghajn Qanbar u Daħlet Qorrot (*Abela, fol. 70 u 105*); Ta' Rihan: qasam art hekk imsejjah fl-inħawi ta' bejn l-Imqabba u Bir it-Twil, Malta; Ghajn Rihana: qasam art u wied li, mill-gholjiet tal-Bidnija, Malta, jwasslu lil hinn minn Ġebel Ghawzara sa Wied il-Għasel; Handaq ir-Rihan: qasam art imħaffra, imsemmi minn Abela (*fol. 94*), mhux imfiehew sewwa fejn f' Malta. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VII, Malta 1981, 358.); name of an area near *Burmarrad* which takes its name from a spring in territory belonging to the Cathedral; name of another spring in Gozo near ir-Ramla l-Hamra. (J. AQUILINA, *ibid*, II, 1220.)

¹²⁸ *Ibid*, 468.

¹²⁹ *Rum*: first the Byzantine (Roman) Empire, then Anatolia, particularly under Seljuk rule. (J.L. BACHARACH, *ibid*, 144.); *ar-Rum* (lit. "the Romans"). The name the Koran and the Arabs gave to both the Byzantines and the Romans of the western Empire as well. To this day in dialectical Arabic, the adjective *rumi* refers to that which is western or non-indigenous. (C. GLASSE, *ibid*, 338.); *terminu patrijottiku*: il-ġens Ruman antik ta' l-Imperu ta' l-Orjent; il-ġens Grieg. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VII, Malta 1981, 396.); *Rum/rumi* see also: J. AQUILINA, *ibid*, II, 1241.

¹³⁰ E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VII, Malta 1981, 396.

¹³¹ G. WETTENGER, *ibid*, 161.

¹³² *Ibid*, 481; Caruana, *Qajar Rum*: name of a valley in Malta also the name of an area near Tal-Balal in the neighbourhood of Tal-Madliena, Malta. (J. AQUILINA, *ibid*, II, 1241.)

¹³³ *Ibid*, 483.

San Ġakbu ta' Wied ir-Rum an area at Wied ir-Rum; St. James' [church] at Wied ir-Rum; St. James' [church] at the valley of the Byzantine Christians.¹³⁵

SALAT¹³⁶

Salat, ta' a field at Ħaż-Żebbuġ; Salat's [field]; the Arabic personal name *Salat* 'ritual prayer'.¹³⁷

SAMMAT¹³⁸

Qortin Sammat, ta' a portion of the district of Bugibba; Samad's headland; *Samad*: Arabic [personal name], eternal, eternally great, without cares, master, lord, one to whom the world bends, one who is not hungry or thirsty.¹³⁹

SARACĪN¹⁴⁰

¹³⁴ Ibid, 586; name of a valley which from *Il-Hara ta' Baldu* beneath *Misraħ Suffara* goes down towards *Miġra l-Ferħa*; Christian of the Catholic Greek Church; Greek, Byzantine, Christian European; *ridna noqtlu wiehed rumi*, we wanted to kill a Christian. (J. AQUILINA, *ibid*, II, 1241.)

¹³⁵ Ibid, 492.

¹³⁶ Car. jagħtih bit-tifs. "soprastare, essere superiore a tutti gli altri; essere sovrano, imperare" bl-eżempju: "Min jislat, wisq drabi jrid iżomm iebes". (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VIII, Malta 1984, 26.); "he who exercises authority must very often be hard; to be dominant; to be in a position of command, authority." (J. AQUILINA, *ibid*, II, 1259.); *Salah*: (lit. "prayer", "worship", pl. *salawat*. The verb from which it derives is *salla* ("to hallow"); as an act of God it is translated as "to bless"; as an act of men it is translated as "to pray". It is possible, since the word is used only in its so-called second mode, that it is not originally an Arabic word, but one derived from Aramaic). *Salah* is the canonical, or ritual, prayer, as opposed to the spontaneous petitioning of God which is called *du'a*. It consists of a series of movements and recitations, and is thus a ritual, more of a liturgy, or an act of worship, than the supplication usually associated with the word "prayer" in the West. As an act of worship, the *salah* is a *yoga* which models the body, mind, and soul – the latter in the form of speech – to the invisible prototype of awakened consciousness, or of the individual aware of God. The performance of the *salah* five prescribed times daily is obligatory (*fard*), beginning at the age of reason, which is deemed to be seven years. The performance of additional *salah* prayers is possible but not obligatory. These voluntary prayers are called *nawafil* (sing. *naflah*). The obligatory *salah* is, however, one of the Five Pillars, and is clearly the most important after the *shahadah*. (C. GLASSE, *ibid*, 345-349.); *shahadah* (from the verb *shahida*, "to observe", "to witness", "to testify"; "a perceiving", "a testification"). The affirmation and creed that is fundamental to Islam; the first and most important of the "Five Pillars of Islam". The Prophet said: "I have brought nothing more important than the *shahadah*." When it is accepted sincerely – or "seen" – the consequence is surrender (*islam*) to God, Allah, and becoming *muslim*. It is made up of two statements: "I perceive (and bear witness) that there is no god except Allah and I perceive (and bear witness) that Muhammad is the Messenger of God." (C. GLASSE, *ibid*, 359.)

¹³⁷ G. WETTINGER, *ibid*, 487.

¹³⁸ Isem ta' qasam art fir-Raħal Ġdid, il-lum isem ta' triq dritta u twila li tibqa' tielgħa helu helu minn fejn it-Tempji Neolitiċi ta' Hal Saflieni sa fejn hemm il-fdalijiet tat-tempji l-oħrajn fuq il-għolja fit-truffijiet ta' Hal Tarxien, Malta. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VIII, Malta 1984, 36.); name of an area in Hal Tarxien and Raħal il-Ġdid near the Neolithic Temples of Hal Saflieni. (J. AQUILINA, *ibid*, II, 1264.)

¹³⁹ Ibid, 445-446.

¹⁴⁰ Tal. Saracino, Petrocchi terminu storiku "dei popoli musulmani che avevano conquistato nel medio evo il Mediterraneo." Kelma mogħtija fil-Malti minn Vass. biss, li jghid: "It. Sarraceno, i.e. sarraqin, lat. Fures", u għalhekk inissel mill-v. seraq, a.; "D'Aleppo says: a noi piace assumere come etimologia 'xerqijin', e non 'sareqin', primo: perche gli arabi in Sicilia esercitarono atti di civilta' e non di ladroneggio, secondo: perche' in Oriente questi popoli sono chiamati 'ismaelijin', e 'xerqijin' dovettero chiamarli senza dubbio gli occidentali, cioe' gli abitanti del settentrione dell'Africa, i Magrebini passati nell'isola! Joghğobni naqbel ma' D'Aleppo ghax jekk is-Saracini ta'

Saraċin, ta' a field at il-Ġebel ta' Ħal Għaxaq; [the field] belonging to or associated with Saraċin, the Saracen, a personal nickname or even surname.¹⁴¹

SEJJIEGH ¹⁴²

Hal Sejjieh/Hal Sejjiegh “the village of the silversmith”, name of a village in the vicinity of Hal Millieri and Hal Lew, already extinct in Abela's time.¹⁴³

Sejjiegh, ta' at field at Għajn il-Kbira; [the field] belonging to *Sejjiegh*, the artisan, goldsmith or jeweller, probably a surname or nickname; the hermit's field; Saiehh in the Mohammedan countries is God's wanderer, who, not looking back to his worldly interest, betakes himself to the contemplative's life's pilgrimage.¹⁴⁴

SLIEMA ¹⁴⁵

Sliema, ta' two small fields at Ħal Kirkop; a field at Tal-Mentna; nowadays a better known area and a thickly inhabited place on the north coast adjoining St. Julian's and Gżira; [the fields, the area] belonging to Salama, a common Arabic male personal name.¹⁴⁶

Għajn Sielem a district in Gozo now a village; Salem's spring; Salem is a very popular Arab personal name; in Maltese surnames it seems to have been replaced by Pace.¹⁴⁷

zmien il-Kroċjati setghu kienu 'serreqin' fit-tibhir tagħhom fil-Mediterran, anki jekk fi Sqallija u f'Malta, fejn hakmu, ma hallew ebda xhieda ta' 'serq' (lilna ma hadulna xejn, lanqas it-twemmin Nisrani tagħna, iżda tawna lsienna), hadd ma jista' jiċhad li kienu 'xerreqin' u mhux 'għarreb' minkejja li kienu ta' l-istess nisel u twemmin tal-Għarab Mawmettani l-oħrajn! Alcalá: “levante viento oriental”: termnu storiku li jfisser isem ta' fergħa tal-ġens Għarbi nies li ġew mill-Lvant, kif kienu jissejhu anki mill-fergħa l-oħra għarbija tal-Maghreb; għarab maghrufa baħħara li hakmu x-xtut tal-Mediterran anki Malta; misilmin; *per estensjoni* torok mawmettani; eghdewwa qliel u x'aktarx ta' qalb hażina ma' dawk ta' twemmin Nisrani (l-aktar fi żmien il-Kroċjati); *aġġettiv* għasli, ismar kwazi iswed; *terminu ittjologija* huta tal-ġens 'gobiidae', ta' mhux aktar minn għaxar pulzieri tul, ta' lwien ivarjaw; tftitex il-portijiet tagħna, msejha wkoll aktar popolari 'mazzun' jew 'sbirr': '*Gobius exanthematicus* Pall'. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VIII, Malta 1984, 53-54.) Saracen; *mazzun*, *seracin*, giant goby (*Gobius exanthematicus*); Italian *saraceno*, from Arabic *xarqi*, eastern, oriental. (J. AQUILINA, *ibid*, II, 1273.) General name among later Greeks & Romans for nomad of Syro-Arabian desert; Arab or Moslem of time of crusades. (H.W. FOWLER and F.G. FOWLER (eds), *The Concise Oxford Dictionary*, Oxford 1974, 1115.)

¹⁴¹ G. WETTINGER, *ibid*, 522.

¹⁴² *Sejjeq* [Vass.]/[Ab. 101] *Sejjiegh*: silversmith. (J. AQUILINA, *ibid*, II, 1287.)

¹⁴³ *Hal Sejjieh*: isem ta' raħal li kien jezisti Malta matul is-seklu Sittax (1499-1597 skond il-kitba misjuba) u li kien jagħmel sehem mill-Qrendi, msejmi minn Abela bħala Ħal Millieri u Ħal Lew, li jikteb 'Sejjiegh' u li jfisser “villaggio dell'Argentiere”, u jgħid li, fi żmien, kien baqa' biss l-'isem' tiegħu! Nota: Skond kitba oħra tiegħu, l-kelma setgħet kienet ukoll 'Sejjeq', kif jagħtiha wkoll Vass. bit-tifs. 'argentiere'. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VIII, Malta 1984, 90.); J. AQUILINA, *ibid*, II, 1287.

¹⁴⁴ *Ibid*, 525.

¹⁴⁵ Nota: A. de S., li jfiss. “salutazione, scommiatata, addio”, iżid: “...il vocabolo indica luogo di delizie... aria salubre o campi deliziosi”; Vass. jfiss.: “pace, salute, sanita” u jzid: “e' pure antica formula di salutare dicendo 'sliema', rispondendo 'merħba'.” (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VIII, Malta 1984, 205.); safety, peace; *silem*: to turn up after a long wait; to arrive at long last; Vass.: explains *deher fl-aħħar*; *fl-aħħar il-Messija lilu n-nabi jsieh*, at long last the Messiah whom the prophet had long been calling, has arrived; Car.: to enjoy peace; to be saved (*it-tajjeb jislem*, the good man is saved, i.e. goes to a place where he enjoys peace.) (J. AQUILINA, *ibid*, II, 1315.)

¹⁴⁶ *Ibid*, 537.

¹⁴⁷ *Ibid*, 190.

Wied Sielem a district in Gozo probably close to, or identical with, *Handaq ir-Rummien*. Sielem's valley; the name *Sielem* has been represented in Gozo by the surname of *Pace* ever since the fourteenth century.¹⁴⁸

TABRIJA ¹⁴⁹

Tabrija, ta' a fief west of Siggiewi; [the land] belonging to Tabaria, a female personal name common, apparently, among Europeans in Norman times.¹⁵⁰

TARTAR ¹⁵¹

Tartar, ta' a field at Bir Kitatu (Qatet) and also at Sqaq id-Djar; [the field] belonging to Tartar, a person of Tartar ethnic origin or association; its origin is from Italian or Latin *Tartaro*, *Tartarus*, not Arabic.¹⁵²

TORK ¹⁵³

¹⁴⁸ Ibid, 588; *Sielem*: A. de S. jikteb 'salam' u jibghat ghal 'sliema', fil-waqt li Vass. jaghti 'salem' biss, bhala "nome proprio". (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VIII, Malta 1981, 149.)

¹⁴⁹ Isem ta' fewdu ta' qies, f'Malta, b'qasam art li jiehu minn bejn ix-Xagħra ta' l-Isqof u s-Siggiewi sa taht Tal-Għalja, *Abela fol. 87*; A. de S. jghid dwaru: "feudo nobile concesso nel 1315 a titolo di baronia, dal re Federico ad Artaldo de Barba". (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VIII, Malta 1981, 322.); written also *Ta' Brija* (Siggiewi). *Kurbet tibrija*, the valley of Tiberias. (J. AQUILINA, *ibid*, II, 1383.)

¹⁵⁰ Ibid, 543.

¹⁵¹ Vass. jfiss. "murmurat in nendo fusus distortus" u jorbot 'tartar' ma' 'barbar'; Car. jfiss. "gemere, mormorare" u jzid: "dicesi per il rumore spiacevole che da' il fuso quando e' storto oppure non bene incannellato nel telajo". (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VIII, Malta 1984, 358.); to make a whirring noise (as wrongly-held spindle in spinning); to ease (in sewing); to sing (greenfinch); to tear at the edge (cloth, manuscript, paper, etc.) (J. AQUILINA, *ibid*, II, 1407.); Tartarus (Greek mythology: *Tartaros*) abyss below Hades where Titans were confined; place of punishment in Hades; Tartar: native of Tartary; member of a group of peoples including Turks, Cossacks, etc., intractable or savage person. (H.W. FOWLER and F.G. FOWLER (eds), *The Concise Oxford Dictionary*, Oxford 1974, 1326.); *tatar* or *tartar*: a member of a Mongoloid people who established a powerful state in central Asia in the 13th century; descendant of this people, now scattered throughout the Soviet Union; any of the Turkic languages spoken by the present-day Tartars; of or relating to the Tatars; [from of *Tartare*, from Med. L *Tartarus* (associated with L *Tartarus* the underworld), from Persian *Tatar*] Tatarian, Tartarian or Tataric, Tartaric. (COLLINS, *English Dictionary and Thesaurus*, Glasgow 1995, 1187.)

¹⁵² G. WETTINGER, *ibid*, 549.

¹⁵³ Pl. *torok*, Agius de Soldanis wkoll termnu 'torki' ; Tal. 'turco', Zing. "abitante o nativo della Turchia" u jzid: "lingua parlata in Turchia; lingua incomprensibile" u figurativ "persona empia"; qabbell Sqalli "non battezzato; sena religione; bruno": bniedem li tweled jew joqghod minn dejjem fit-Turkija jew kien taht l-Imperu Ottoman fiz-zmien; *bhala aggettiv*: li hu ta', gej minn, jew ghandu x'jaqsam ma', jew sar f'dik l-art jew, fiz-zmien, f'possessjonijiet tagħha; *per estensjoni* wiehed mhux imghammed, mhux Nisrani; Mawmettan, mislem; wiehed ma jemminx, sensafidi; bniedem ta' ras iebsa jew ta' qalbu ggib, bla hniena, kiefer; *termnu storiku*: Għarbi, Isier, nigru, iswed, hammi; għadu; bniedem ikreh, ta' min jibza' minnu; babaw; *it-tork bl-art*: l-ilsien li jithaddu bejniethom bih it-torok; lingwa torka; ez. Mela qed titkellem bit-Tork, jew?: M'jiniex nifhmek! Kellimni b'mod li nifhmek sewwa!; termnu tal-hut (ittijologija): huta tal-gens '*sciaenidae*', sewda, twila minn 20 sa 35 cm, mhix komuni, xi drabi msejha wkoll 'gurbell' jew 'gurbell tork' u minn xi oħrajn anki aghrāb jew Għarbi: "Corvina nigra Cuv."; huta oħra hekk imsejha tal-gens '*labridae*', ta' lewn griz hamrani mnaqqax, issingjata bl-isfar minn tulha, twila xi 20 cm, imsejha wkoll daqqa 'merkan', daqqa 'lhudi' u oħra 'ruzan': "Julius pavo Cuv."; **banju tork**: tixriba bil-għaraq ta' l-għomma fis-sajf jew f'ambjent apposta, bl-egħrik, xi drabi wkoll bhala kura tat-tabib; **bebbux tork**: mollusk ta' l-art, tal-gens '*helicae*' ta' lewn iswed: "Helicella cernuella Car. Kob."; **boll tork**: termnu tal-hut (ittijologija): huta tal-gens '*trygonidae*', tixbeh lir-rajja, čatta u trijangulari, b'denb twil b'xewka velenuza, b'għajnejn kbar u b'dahar

Bur it-Tork place-name in Hax-Xluq, Sigġiewi.¹⁵⁴

Hofra tat-Torok, il- a natural hole in the rocks of a valley known as il-Wied ta' l-Infern and another in Wied il-Għasri, both in Gozo.¹⁵⁵

TURKI¹⁵⁶

Turki, ta' a field at Ta' Rindieh; [the field] belonging to Turki, a personal name.¹⁵⁷

Turki, tat- according to Victor Galea a place-name in Hal Farruġ.¹⁵⁸

TURKIJA¹⁵⁹

Ghar it-Turkija: isem ta' post f' Malta taht ġebel Ċantar.¹⁶⁰

iswed, mhix komuni: '*Dasybatus violaceus*'; **boll tork kbir:** huta bħalha iżda akbar minnha u mhux komuni daqsha: '*Dasybatus thalassius Mull.*'; **ġizimin tork:** termnu bottanika: xitla u l-ward tagħha tal-ġens '*oleaceae*' b'zokk imsaġġar u xeblieki, b'ward abjad akbar iżda bi fwieħa inqas mill-gizimin l-iehor li hu aktar popolari; jissejjah ukoll 'doblu' jew 'għarbi' u minn ohrajn 'ženbaq'; iżejnu bih iżda jinghad li liż-żghazagh iġibillhom riżq hażin: '*Jasminum Sambac Mogorium*'; **helwa tat-tork:** xorta ta' ikel ħelu, bil-lewż morr imfarrak u mġhaqqad biz-zokkor u l-ġhasel u bi ħwawar ohra; **moghza torka:** mogħza li jkollha widnejha twal u mitluqin; **qronfol tork:** termnu bottanika: xitla tal-ġens '*caryophyllaceae*', b'ward żgħir ta' lewn isfar magħruf li ma jfuhx; komuni fostna: '*Dianthus Tagetis erecta Caryophyllus indicus L.*'; **żaghfran tork:** termnu bottaniku: xitla żgħira tal-ġens '*compositae*' taqs. '*cynareae*', b'zok irqiq, wieqaf u muswaf li joghla xi 10 dm., kollu friegħi, b'weraq aħrax u tawwali u bi fjuri żgħar b'ħames petali ta' lewn isfar ħamrani, mnejn isimha 'żaghfran', iżda msejha 'ghosfor': tikber fis-Sajf: '*Carthamus tinctorium L.*'; **lampuka tat-torok** jew **torka:** termnu tal-hut (ittijoloġija): huta tal-ġens '*stromateidae*', magħrufa aħjar bħala 'fanfru barrani' jew 'pixxipawlu', twila xi 120 ċm, sewdenija b'linja aktar sewda mintulha, lahamha żejtni, m'hix komuni "Centrolophus pompilus Cuv."; **iswed tork:** iswed għall-aħhar: iswed għal kollox bħal negru jew afrikan li kienu territorju okkupat mill-Imperu Ottoman; **ipejjeq daqs tork:** idahħan (sigarrett jew argilè) il-hin kollu, wiehed wiehed, bla waqfien; **sar tork:** qaleb Mawmettan; biddel ir-religjon Nisranija li kellu; sar ma jemminx, bla fidi; **twieled tork:** kien (u għadu) jinghad fi zmien il-Għarab u meta kien għad kellna l-ilsiera bit-tifsira li ġrat haġa rari ferm, p.eż. niezla x-xita u x-xemx qed tidli fis-sema; *bħala avverbju:* **la torka:** b'mod bħalma jagħmlu t-torok; **qagħad la torka:** nizeł bil-qieghda fl-art b'riglejh imrikkbin taht xulxin; qagħad qawqbijiet; *Proverbju:* It-Torok imorru fejn sehet Alla (A. de S.); It-Tork ighid min iġarrab jagħraf, aħseb u ara n-Nisrani! (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VIII, Malta 1984, 474.); pl. *torok:* Turk/Turkish; *bandieri /bastimenti Torok,* Turkish flags/ships; *helwa tat-Tork,* Turkish delight; *iswed Tork,* as black as a Turk (here the word Turk is misused for Moor or Berber who, unlike the Turks, are dark-skinned); *kafè Tork,* Turkish coffee; *it-Tork tat-taraġ,* a chalk figure of a Turk usually placed in the corner of the stairs *ipejjeq daqs Tork,* he is a chain-smoker; *twieled Tork,* said of a rare event such as rain while the sun continues shining; *qagħad la Torka,* he squatted the Turkish manner; *xit-Torok trid?*, what on earth do you want?; *haqq it-Torok!*, also simply *it-Torok!* by the Turks! Used merely as an exclamation indicating impatience without any awareness of the literal meaning; Turkish language, *jaf jittellem sewwa bit-Tork,* he is fluent in the Turkish language; Turkish; il-bandiera Torka, the Turkish flag; used vaguely in the sense of unbaptised, *tarbija qabel il-magħmudija nġhidu li għadha Torka,* this is how an unbaptised baby is described; the baby is still a Turk i.e. it has not been baptised yet; *nsemmu dawk li ma jemmnux b'Alla, it-Torok ta' bla knejjes,* we call those who do not believe in God, Turks without a church – a dying survival of popular ignorance and intolerance; (J. AQUILINA, *ibid*, II, 1466.)

¹⁵⁴ J. AQUILINA, *ibid*, II, 1466.

¹⁵⁵ J. AQUILINA, *ibid*, II, 1466.

¹⁵⁶ *Turki/Torki:* ta' nisel tork jew li ġej mit-Turkija. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VIII, Malta 1984, 474); this adjective occurs in *qara' Torki* and in Victor Galea's toponymy. (J. AQUILINA, *ibid*, II, 1466.)

¹⁵⁷ *Ibid*, 557.

¹⁵⁸ J. AQUILINA, *ibid*, II, 1466.

¹⁵⁹ Tal. 'turchia': isem ta' pajjiż it-torok; nazzjon fl-Ewropa u fl-Asja. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VIII, Malta 1984, 512.); according to Vassalli the country of origin of the Turks is called Turkija, Turkey. (J. AQUILINA, *ibid*, II, 1466.)

¹⁶⁰ E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VIII, Malta 1984, 512.

TWEŽIN ¹⁶¹

Habel Twežin a part of the bishop's fief at Hal Qdieri; Twežin's field-strip; *Touazin*, a locality in Tunisia.¹⁶²

VALLETTA ¹⁶³

Valletta The capital city of Malta; in Maltese, *Il-Belt*, the town: *Frater Ioannes de Valletta... Magnus Magister... prima urbis fundamenta in monte ab incolis Xeberas voato iecit eamque de suo nomine Vallettam... appellari voluit*, 28.iii.1566.¹⁶⁴

WASIF ¹⁶⁵

Wasif, tal- a field at Hal Xluq; [the field] of the black slave.¹⁶⁶

XIEREF ¹⁶⁷

¹⁶¹ *Twežin/twižin*: xogħol min iwiežen u tiġrib min jitwiežin; tehid tal-užin tal-ħaġa bir-reqqa kollha jew fuq l-id eċċ; bilanċjar; għoti ta' għajnuna ġeneruża lil; għoti liberali jew ftit aktar milli jmiss minn xi haġa lil; tixhim. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VIII, Malta 1984, 518, 520.); to be supported; to lean on for support. (J. AQUILINA, *ibid*, II, 1491.)

¹⁶² *Ibid*, 258.

¹⁶³ Minn isem il-Granmastru La Vallette li bniesha; isem il-Belt il-Kbira ta' žmienna; il-belt mibnija fuq il-gholja ta' Xebb-ir-ras; dari Hal-Newwija; kunjom malti. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, IX, Malta 1989, 2.); the name of the principal city of Malta built on a site originally known as L-Gholja ta' Sceberas by Grand Master Jean Parisot de la Vallette (1494-1568) and named after him; a family surname. (J. AQUILINA, *ibid*, II, 1499.)

¹⁶⁴ *Ibid*, 559.

¹⁶⁵ Slavery: This is an institution which, as elsewhere in the ancient world, Islam took for granted both at the time of the Koran's revelation and subsequently. However, Islam mitigated slavery by recommending kindness and the freeing of slaves as acts of great merit, and declaring that their mistreatment would cause damnation, at the same time as insisting that pagan slaves be taught Islam, and stipulating that free Muslims or protected populations could not be pressed into slavery. Legally, slaves could only be obtained as captives of war or as the progeny of existing slaves.

In the early years of the Prophet's mission in Mecca, Abu Bakr spent his wealth in ransoming slaves who had accepted Islam and were persecuted for it by their masters. The acceptance of Islam by a slave does not, however, entitle him to freedom. Freedom can be bought through agreement with the master. The child born of a slave and a master is free (and the slave mother is free after the death of the master). Many rulers in the Islamic world were sons of such unions.

The corps of slave bodyguards such as the Mamluks and Janissaries often used their position to seize power. The slaves who were not a military force were usually treated as members of the household and sometimes given a measure of autonomy. It even happened that slaves were given a position at court, and slaves in notable households frequently had more status than they might have had as free men. Sometimes rulers of one country were the slave vassals of another ruler.

At the present time slavery has been prohibited in most countries. In Saudi Arabia, where the maintenance of *shari'ah* law in its totality militates against the prohibition of an institution recognized in the Koran as legal, the statute of slavery was eliminated by King Faysal, who purchased and freed the existing slaves and prohibited the importation of new ones. (C. GLASSE, *ibid*, 373.)

¹⁶⁶ *Ibid*, 565.

¹⁶⁷ *Xierief*: tough (meat) as opposed to *tari* (tender). See *xarraġ*. (J. AQUILINA, *ibid*, II, 1571; very old; *raġel xierief*, a very old man advanced in age. (J. AQUILINA, *ibid*, 1549.); *Sharif*: (lit. "noble", pl. *Shurafa'*). A title meaning "highborn/noble". Came to be applied to the descendants of 'Ali's son, Hasan. (J.L. BACHARACH, *ibid*, 145.); The descendants of the Prophet through his daughter Fatimah and 'Ali ibn Abi Talib. The Prophet had other daughters, but upon the marriage of Fatimah the Prophet called a special blessing. Each *Sharif* draws his line of

Habel Xieref a field at Hal Bajda; Xieref's field-strip; *xieref* itself denotes either the modern Maltese adjective meaning 'tough, hard proud' or, more likely, a reflex of the Arabic *xarif*, referring to a reputed descendant of the Prophet Muhammad.¹⁶⁸

Xieref, tax- name of fields on the way to Rabat from Had-Dingli near Ta' manduca and Ta' Falzun; name of fields between Il-Wied tal-Lewża and the road Ta' Bellu beneath San Lawrenz ta' l-Arja.¹⁶⁹

XIH ¹⁷⁰

Ghar ix-Xih A. de S. *it-toponomastika* post f'Malta ta' dan l-isem.¹⁷¹

Habel ix-Xih fields or field-strips at Torri ta' Għassiewi, Żurrieq, Taż-Żonqor and Biżbud; the old man's field-strip; but here *xih* probably has the old meaning of 'elder' of the community.¹⁷²

ŻARDA ¹⁷³

descent from one of the two grandsons of the Prophet, Hasan and Husayn. Today there are many thousands of *Shurafa'* in Islamic communities. They are treated with respect and addressed in traditional societies by a particular title: Sidi, Sayyid, Mawlay etc. In some countries special registers exist to inscribe those who are entitled to be called *Shurafa'*. Two ruling families today are Sharifian, those of Morocco and Jordan. (C. GLASSE, *ibid*, 363.)
¹⁶⁸ G. WETTINGER, *ibid*, 262.

¹⁶⁹ Xieref, ta' *it-toponomastika* isem ta' ġnien f'Malta (A. de S., minn Abela fol. 65). . (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, IX, Malta 1989, 99.); J. AQUILINA, *ibid*, 1549.

¹⁷⁰ *Figurativ*: li jilhaqlu jew jaf; espert; li għandu l-esperjenza. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, IX, Malta 1989, 100.); old; crafty. (J. AQUILINA, *ibid*, II, 1572.); elder statesman, the village elders; nies aktar xjuħ u ta' awtorità akbar. (J. AQUILINA, *English-Maltese Dictionary*, Malta 1999, 877.); *Shaykh/seyh/sheikh* (lit. "old man", "elder"). Used as a title of respect to refer variously to: head of a tribe/leader of a village/head of a sufi order/head of a Muslim guild. (J.L. BACHARACH, *ibid*, 145.); The title of the head of a village, or of a whole tribe, usually elected. It is also the title of one who has authority, whether spiritual or political, and in particular of a savant or a learned, or otherwise venerable, person. A special meaning of the word is that of a spiritual master, a *guru*, the head of a Sufi order, which in Arabic is also *murshid* ("guide"). In this sense, its equivalent in Iran and India is *Pir*, which is used in place of "Shaykh". (C. GLASSE, *ibid*, 363.)

¹⁷¹ E. SERRACINO-INGLOTT, *Il-Miklem Malti*, IX, Malta 1989, 100.

¹⁷² G. WETTINGER, *ibid*, 262.

¹⁷³ Beauss. izid: "unione solenne sulla tomba d'un marabout venerato per decidere una insurrezione o per cimentare la pace tra due tribù riconiliati dopo lunga lotta". . (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, IX, Malta 1989, 132.); loose threads of cloth, carpet, etc. worn out by rubbing. (J. AQUILINA, *ibid*, II, 1599.) "Legavit ... quod due pecie terre... sint in perpetuum dedicate ad opus ecclesie sancti Nicolai casalis Gudie necnon et matricis ecclesie sub vocabulo sancta Marie cappelle bir mifituch sub hac forma videlicet de fructibus ipsorum peciarum quociens opus fuerit repareretur maramma dicte ecclesie sancti Nicolai et in die ipsius festivitatis celebretur in ea et fieret convivium qualibet festivitate ut vulgariter dicitur in lingua Maltensi la *zerda* et residuum ipsorum fructuum converteretur in marammatiub dicte matricis ecclesie." (13 ta' Frar 1491, tirreferi għal kuntratt ta' qabel l-1453), (Halla legat... illi zewg bicciat art... jinghataw għal dejjem għall-htigijiet tal-knisja ta' San Niklaw tar-rahall tal-Gudja kif ukoll tal-knisja matrici taht l-isem ta' Santa Marija tal-parroċċa ta' Bir Miftuh b'din il-forma jigifieri li mill-qligh tal-ghelieqi kull meta tinhass il-htiega jissewwew il-hitan ta' l-imsemmija knisja ta' San Niklaw u nhar il-festa titqaddes quddiesa fiha u ssir ikla li tissejjah min-nies bl-ilsien Malti *z-zerda* u dak li jibqa' mill-qligh imur għall-hitan ta' l-imsemmija knisja matrici.); Iz-zerda jew il-festin fil-knejjes zghar tal-kampanja qatghatha l-knisja nifisha minhabba f'dawk li ssejhu abbuzi lejn il-bidu tas-seklu sbatax, jekk mhux ukoll ftit qabel. Ghaz-zerda fit-Tunezija qalb il-Misilmin ara l-artiklu ta' Sophie Ferchiou, *Les fetes maraboutiques en Tunisie – 'Zarda', Actes du Premier Congres d'Etudes des Cultures Mediterraneennes d'Influence rabo-Berbere*, 532-37. Fit-Tunezija Habib

Żarda, ta' an unlocated field-strip; [the field-strip] belonging to Żarda, a personal nickname; much less likely, [the field-strip] of the festival, i.e. the profits of which went towards the expenses of celebrating the local late medieval *żerda*, or sanctuary festival, not all that different from the Muslim *zerdas* of North West Africa.¹⁷⁴

ŻWARA¹⁷⁵

Żwara, l-i an unlocated area; obscure, possibly a personal reference to the North African town of Żwara.¹⁷⁶

ADDENDA

DIRWIX (pl. *driewex*; gherq: D-R-W-X); A.de S. jghid “sacerdote dell’antica legge” u Vass. jfiss. “eremite, solitario”; u Falz. Izid “monaco, religioso turco”; Magri jagħti l-f. –a bhala “termine di disprezzo o ingiuria”; fqir fanatiku Mawmettan li jmur eremita u , f’ telfa ta’ qdusija, jagħmel b’èjjeç ta’ wieħed mitluf minn sensih; raheb fanatiku tork jew gharbi; **qabda driewex**: tinghad għal ġemgha nies, gen. irġiel, li jagħmlu s-setet shaħ, xi drabi bla ma anqas jafu xi jkunu jagħmlu. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, II, Malta 1975, 82); *dervish*: a member of a Muslim mystical order: *dervis/darwish*: a sufi. (J.L. BACHARACH, *ibid*, 137.); Vass.: *Dirwix/Dervix* pl. *driewex*, dervish, Moslem friar vowed to poverty and austerity; Magri: a woman of ill-repute and dissolute; *mderwex* of *derwex*, mentally unstable. (J. AQUILINA, *ibid*, II, 248.)

GĦID IL-HAMŠIN: “in festo pentecoste... quod vulgo vocatur *Id Ilħamsin*.” (atti tan-nutar Giuseppe de Guevara, R 224/3, f. 357 ta’ l-ewwel parti, 29 ta’ Lulju 1545.), (Fil-festa ta’ Pentekoste... li mill-kotra tissejjah *Għid il-ħamsin*.) (G. WETTINGER, *Kliem Malti Qadim*, Malta 2006, 68.)

MAĦDU: **ara** ħadit; mogħti fil-Malti biss minn A.de S. li jfisser “raziocinato, parlato, ditto” anki jekk jikteb ħazin ‘maħdud’! Ma għadhiex kelma tinghad!: Megħud bil-ħadit, bir-raġunar; ir-raġunat; argumentat; mfiehem b’raġunament, bis-sens; **bil-**

Bourguiba qata’ z-zerda fil-bidu tal-ħakma tieghu. Ghaz-Zerda fit-Tunezija, ara *Tunisie ‘Les Guides Bleus’* (Parigi, 1971), 61: “Sa f’it ilu d-drawwa ta’ dawn iz-zjarat għas-santwarji tal-qaddisin [Misilmin] kienet issir fuq skala kbira, anki minn pajjizi fil-qrib. Kienu jigu ggajtiet ferhana, joqtlu l-bhejjem f’għieh il-qaddis u jieklu xi f’it minn lahamhom flimkien. Kienet qisha ikla komunali, izda daz-zmien din iz-zerda hi projbita.” Fiz-zewg pajjizi d-dhul mill-fundazzjonijiet taz-zerda mar għal skopijiet ohra. (G. WETTINGER, *Kliem Malti Qadim*, Malta 2006, 64-66.)

¹⁷⁴ *Ibid*, 627; Godfrey Wettinger who gives this word in an article entitled *Late Medieval Maltese Nicknames* (JMS 6, p.39) writes: “The *zerda*, forgotten nowadays, was the custom of distributing bread, flour, fruit, wine, etc. on feastdays to the poor of the district, usually following the directions left in a pious bequest by an ancestor.” Dr. Wettinger records also place-names Bir Żerda and Ta’ Żerda in Civ. 14; Arabic *zarda*, feast. (J. AQUILINA, *ibid*, 1611.)

¹⁷⁵ *Żwara/Żawra/Żawran*: Mogħtija minn Vass. izda mhux użata; zjara; mawra għand xi hadd b’turija ta’ għieh; dawra sewwa u bir-reqqa lil xi haġa. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, IX, Malta 1989, 163, 156, 134.); a visit. (J. AQUILINA, *ibid*, II, 1631.)

¹⁷⁶ *Ibid*, 636.

maħdut: logikament; raġunat. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VI, Malta 1979, 17.); argued, spoken, discussed. (J. AQUILINA, *ibid*, II, 769.)

MAMMALUK: (Tal. Mammalucco, Petr. “t.stor, antica milizia dell’Egitto maomettano distrutta nel 1811; fig. stupido, che ha una faccia ottusa”. Daħlet f’bosta ilsna Ewr. Mill-p.pass ‘mamluk’ tal-għerq: M-L-K. Fil-Malti daħlet mill-Isq. Biss fit-tieni tiffs., anki jekk Falz., u Bus. Warajh, dan ma jgħiduhx!): *t.stor.* isem ta’ suldati Egizzjani li, minn ilsiera Cirkassi, fl-1254 ħadu taħt idejhom il-ħakma, sa ma nqerdu fl-1811: **wiċċ ta’** - : wiċċ ta’ ibleh li joqgħod għal kulma jridu minnu; baħnan, bagan, belhieni, stupidu, babbu. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VI, Malta 1979, 34.); *Mammalok/Mammalukk/Mammolokk:* Mameluke; simpleton, foolish man; Arabic *mamluk*: white slave. (J. AQUILINA, *ibid*, II, 775.)

MUFTI: kap reliġjuż u duttur tal-liġi fost il-Mawmettani; qassis għoli ta’ l-Islam li jaqta’ kwistjonijiet ta’ dritt reliġjuż. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, VI, Malta 1979, 218); *mufti/mafti*, the first law officer in a Mohammedan society; *offi għalik bin mufti*, well done! son of a mufti; Arabic *afta*, to decide a point of law whence Arabic *mufti*. (J. AQUILINA, *ibid*, II, 870.)

WAŽI: oasis. (J. AQUILINA, *ibid*, II, 1521.)

WAŽIR: kelma mogħtija minn Vass. biss, flok ‘vizir’ li jsarraff “vizir, bali, vicirè”, il-kelma hi għarbija Beaussier. Fil-Malti ma tingħadx jew setgħet kienet tingħad biss għal xi żmien qasir minn xi lsiera taħt il-kavallieri: ministru. (E. SERRACINO-INGLOTT, *Il-Miklem Malti*, IX, Malta 1989, 31.); Vass.: pl. wozra; high official or state minister (in Moslem countries); Arabic *wazir*, vizier, minister of State. (J. AQUILINA, *ibid*, II, 1521.); *wazir/vezir/vizier* – advisor to ruler who, under the early ‘Abbasids and other dynasties, was the equivalent of a Prime Minister. (J.L. BACHARACH, *ibid*, 147.)