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## *A New Trend of Nomenclature and its Changing Factors on the Balochi Culture*

### **Publication Details**

Mubarak Ali  
LUAWMS, Uthal  
Email: mubarakassaali@gmail.com

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Dolat khan  
LUAWMS, Uthal  
Email: dkbaloch\_1@yahoo.com

Muzaffar Hussain (Corresponding Author)  
University of Essex, UK  
Email: mhussaa@essex.ac.uk

### **Abstract**

The focus of this paper is on the choices of Balochi personal names in Balochi culture in Balochistan. The personal names of the 1970s', 1980s', and 1990s' of both genders have been collected randomly through the administration of a questionnaire and voter lists. The sample of 150 personal names of females and 150 personal names of males was selected in district Kech, Balochistan. The data of females and males have been analysed in three separate phases: 1970s' names have been analysed in the first phase, 1980s' names of both genders have been analysed in the second phase, and in the third phase, the names from 1990s' have been examined. 50 personal names were analysed in each phase. Female and male names were categorized based on factors they were chosen whether names were religious, cultural, heroism, or influenced by the media. A descriptive statistical test has been applied for taking out the frequencies and percentages in SPSS software (version 22) to know how the selections of the names of both genders vary from one phase to another phase. The findings show that the choices of naming in the Balochi cultural have gone through the following path: female names show a shifting trend from traditional to more fashionable names due to media



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influence. As far as choices of male names are concerned, the trend for choices for the personal names show a shift from traditional to more religious factors.

**Keywords:** Affecting Factor, Balochi culture, Naming Practices

## **1. Introduction**

Balochistan, a province of Pakistan with its beautiful culture situated in the southwestern region of the country. Balochi is one of the major languages spoken in Balochistan. Since the language is an integral part of the culture of any group of people (Nunan & Choi, 2010), Balochi language reflects many aspects of Balochi culture, including names and naming systems which derived from the belief systems, traditions, folklore, geography, ideology, norms, and values.

This study is about the personal names (anthroponymy) in Balochi culture. Personal names are cultural elements and they have common characteristics that exist in all cultures (Windt-Val, 2012). To fulfill the objectives of this study, we have applied sociocultural, anthropological, and sociolinguistic perspectives to study the personal names in Balochi culture.

The linguists are more interested in studying names as compared to other scholars because they consider names important categories of words or symbolic forms of representations in a particular language. Other scholars argue that the process of naming the individual has deep connections with the constitutions of society because naming practices have a linkage with cultural traditions and customs.

According to Hoffmann & Tóth, (2015), names of individuals are significant signs and pointers in social community and carry out the identities of individuals and differentiate one individual from another. Personal names are of historical importance because they carry a cultural context and its meaning including social norms and values, status, personality, and attributes. It is a symbol that carries the set of values, individual wishes, and social relations (Witzel, 1999). Yangwen & MacDonald, (2009) observe that a name can provide information about the likes and dislikes of people, about fashion trends, and culture. Personal names are an intrinsic part of a culture, however, in Balochi we can observe that personal names in Balochi culture are being influenced from other cultures. In this paper the researchers have examined personal name over a 30-year period to determine the frequency of change in people's choices. Balochi names are an intrinsic part of Balochi culture but due to external factors a shift in choices of personal names in Balochi can be observed. The current study reveals those factors which are discussed in the result and discussions. It is also mentioned in results and discussions that how Balochi personal names are connected to Balochi culture and traditions.

From a sociological perspective, names show our social identity which is our perception about ourselves that who we are and what make us different from others (Jenkins, 2000). According to Jenkins (2000), the social identity is a name of an individual that identifies that individual legally. Social identification through personal naming is the first step towards sociological exploration. In the social life of an individual, the role of a name in the construction of social identity provides a continuity of public persona.

According to Guma (2001), names are more than words through which a person, animal, place, or thing can be identified. He further argues that the naming practices point out individual or social experiences, social norms and values, status, roles, and authority. It is the embodiment of an individual's personality and attributes. Moreover, in the grammatical categorization personal names come under the umbrella term "proper nouns or proper names". The individual quality is mirrored in her or his proper name (Cumming, 2007).

Furthermore, the practice of naming serves to point out gender, marital status, birthplace, nationality, ethnicity, and position within a family and society. Personal names work as part and parcel of human life which show that wherever human exist names exist (Hagström, 2012). Therefore, it is a very important task to choose a name for someone (Watts, 2008).

A change in a name carries a significance throughout life of an individual that plays a role to create a personal narrative (Giddens, 1991). Personal names are not only used for personal identification but also serve to indicate other information such as nationality, ethnicity, religion, and position within a community (Giddens, 1991).

In a social structure personal names and naming processes maintain intimate relationships between the group of people in a society (Peterson, 2012). Political power is entailed in the naming process of the people in a sociocultural context (Harvey et al., 2019). A naming process is a social act and it is a critical element for the social constitution of personhood (Benson & naming, 2006).

Every culture has its own way of naming practices. Similarly, Balochi culture has different traditional practices for choosing personal names. In any society the personal name an individual is given carries meaning which make sense in that context, it is always rooted into cultural practices.

Naming practices are a process which is governed by a number by rules influence by different social factors. These factors could be religious, cultural, historical, media, and different concepts of heroism, honor, and respectability which determine choices of personal names. Therefore, it is worth knowing the influencing factors which

determine naming practices in Balochi culture. This paper has investigated the naming practices in Balochi culture through following two objectives which guide our research.

### **1.1 Research objectives**

- To explore different trends in the choices for males' and females' personal names in Balochi culture.
- To explain the main differences and similarities of the influencing factors between female and male personal names.

## **2. Literature review**

Personal names are culturally and linguistically universal. They are the elements of a language that are used in a social community to tag or identify one individual from another. The basic functions of personal names are the same in all cultures of the world, however, the typology of personal names or naming process varies from culture to culture.

Som (1989) worked on the new trending of personal names of children in India. According to her giving a personal name to a child is an important ritual in Hindu Indian culture and they often keep their children names according to the names of after gods, goddess, heroes, and heroines in order to bring good fortune for their families and also in Indian culture personal names made up to reflect desirable qualities or personal features. She further noted that due to modernization and globalization there is a change that can be seen in the personal naming of Indian culture.

Benjasri (2015) has done his study on the personal names of Sikh and Hindu Indian Thai from the perspective of the semantic domain. According to him Indian personal names including Sikh names traditionally, based on location, religion, caste, and profession and were composed of a phrase, single unit-word, or word division. After analyzing the data on the perspective of the semantic domain, he found out that Hindu Indian Thai personal names are influenced or derived from the variety of social identities, including the Bramanas, or priest, representing purity; the Kshatriyas, or warriors, representing courage; the Vaishyas, or businessmen, representing prosperity; and shudras, or laborers, represent hard work.

Batoma (2009) carried out a study on the personal names which are used indirect communication. His sample of personal names is taken from Kabre society in Northern Togo where he studied the use of personal names in communication. After analyzing the personal names of Togo people with a perspective of cultural and methodological approaches, he discovered three communicational usages of personal names of Kabre people, firstly there is the ontological usage of personal names where

identification of the individual is constructed through expressions, secondly there is a pedagogical usage of personal names where socio-cultural identification of individually constructed through plurality and third identification constructed in which personal names are used indirectly to convey the message. He concludes that Kabre people in Togo have developed some verbal root strategies to involve the use of personal names and animal names to indirectly communicate the feelings and opinions, particularly in conflict-laden situations.

Lawson`s (2008) investigation on personal names based on religious, patriotic, and ethnic factors in Russia, Latvia, Lithuania, and Azerbaijan. He aimed to find out whether there was a similar system of religious and patriotic names in Russia, Latvia, Lithuania, and Azerbaijan in the period of Czarist until 1990. The findings indicated that there was a decline in practicing religious names for both genders from the Czarist period except Latvia where men were seen practicing more religious names than cultural names. On the other hand, very few patriotic names were being practiced during the Czarist period, but more patriotic names were being practiced in Latvia. Results also show that during the period of independence there was a rise in patriotic names in Baltic countries, but more patriotic names were practiced during the Russian occupation. In Russia, after the Revolution, there was a rise in practicing patriotic names as compared to religious names. There were no patriotic names in Azerbaijan in the period of Czarist, but they were seen to practice patriotic names when the communists took over in 1920.

Seeman (1980) studies personal names of Indian Chinese, Hebrew, and European names. She shows that personal name are not just signs rather they carry the identity of the individual that stamp the individual`s tradition and sociocultural aspects of his community. to illustrate the link between personal names and personal identity, she concludes with clinical examples of names where a patient was asked who you admire, they answered according to their identification whom they have certain traits in common (persons of short stature almost often pick Napoleon). In many cases, the link between the patient and the person selected is an identical name.

Al-Zumor (2009) in his study explores the sociocultural and linguistic aspect in choosing personal names in Yemen. He categorized and analyzed them socioculturally and linguistically. The result of his research shows that the personal names of the Yemeni people mirror social and cultural behavior. The meaning of names has an association with the time the babies were born. His study proved that personal names are not arbitrary lexemes, almost every name of an individual carries a cultural meaning. He further adds that the practice of names in Yemen is influenced by two types of factors: local and external. The local factors are the names of weather, agriculture, circumstances, weapons, and the name of the clan. The external factors

include the continents' names, countries' and cities' names, foreign names, and the names of brands and innovations.

Al-Qawasmi and Al-Haq (2016) study the personal names of a newborn baby in Jordan from a sociolinguist perspective. They have the opinion that there are differences in giving personal names to their babies from the period of the seventies to 2015. They believe that such kinds of factors have affected the naming system in the Jordanian culture. The personal names of both sexes were collected from the department of statistics. After quantitative analysis, the result shows that there is a clear change in adopting the personal names for the babies for both male and female in Jordanian society. These changes can be seen in the sound patterns or in the morphological level of personal names where these changes in personal name during the seventies were strongly linked to the culture, religious and social values of Jordanian people, however, in recent statistics, the nomenclature in Jordan are affected due to urbanization and modernization. It is also shown in the result that globalization also has a great effect on the personal naming system in the Jordanian community where people want their children to be accepted in the modern world of technology.

A study was done by Azieb and Qudah (2018) on the factors affecting the personal names of Jijel people in Algeria. The sample size of the study was 300 individuals belonging to different families in the Jijel province. These data of personal names were divided into three generations depending on their ages: 1 day to 19 years considered young generation, 20 years to 39 years belong to the middle generation and the 3<sup>rd</sup> generation individuals were 40 and above. 50 personal names of both genders were taken from each generation. The data has been examined with percentages and frequencies to know whether the choice of names in Jijel province was religious, based on political ideology, family background, historical, cultural, or influenced by other specific factors. The results of his study show that the choice of names for males in the young generation was based on religious factors and female names were modern and more fashionable due to mass media in general. The personal names of both genders in the old generation were highly affected by religious beliefs and family backgrounds, names of paternal grandfather and grandmother were also the choices for the newborn children. The names of both males and females in the middle generation were based on religious factors and cultural names could be observed in decreasing numbers.

Furthermore, personal names choices reveal that the history and the development of a particular social community are reflected by the proper names of individuals and other objects. Hence, the process of naming in Balochi culture carries information about the background of the individual. A name in Baloch culture is not only a symbol for identification but also a symbol for the honor.

### **3. Research Methodology**

The current study firmly belongs to the emerging field of anthroponymy in socio-onomastics which is one of the branches of linguistics. This study was designed in part semantically where personal names of both genders were analyzed in a social context.

The secondary sources of data (the registered names of 70s' 80s' and 90s' of both genders) were collected from the office of the election commission in Turbat city, Balochistan. Furthermore, personal names have also been collected through a questionnaire. 300 names (150 female names and 150 male names) were selected as the sample size. Particularly, 50 names of females and 50 names of males were taken from each period. The female and male data were analysed separately in three phases. In phase one 1970s` names were analyzed, in the second phase 1980s` names were analyzed and 1990s were analyzed in the third phase. The data have been analyzed based on cultural linguistics which views that there is a strong link between language and cultural practices (Duranti, 1997). According to Duranti (1997), the language which is used for communication in society is interwoven with their culture and thought. According to linguistic anthropology, language is taken to be a social tool. It is cultural practices and verbal activities that enter the constitution of social activities and the individual representation which connects verbal activities to the real world. A quantitative method has been used and descriptive design was applied to describe what is present and determine the frequency and percentage of occurrence of the data. A descriptive statistical test has been applied for taking out the frequencies and percentages with the help of SPSS software to know how the selections of the names of both genders vary from one phase to another phase based on religious, cultural, heroism, and media factors.

### **4. Results and Discussion**

The data of the current study are analyzed and discussed in three separate sections: 1<sup>st</sup> the analysis of females' names, 2<sup>nd</sup> the analysis of males' names and 3<sup>rd</sup> contrasting the personal names of females and males over the three selected periods from 1970 to 1980, 1981 to 1990, and 1991 to 2000.

#### **4.1 The analysis of females' data**

Through this heading, the researcher presents and discusses the data that is linked to females' names to see the factors affecting the Balochi female name in the period of 1970 to 1980, 1981 to 1990, and 1991 to 2000 respectively. In below three tables were drawn to see the frequencies and percentages of factors that are affecting the choices of females' names.

#### **4.1.1 Data from 1970 to 1980**

The choices of females' names in Balochi culture during 1970 to 1990 were affected by a plethora of factors, like names were chosen that could be cultural, religious, media, or heroism factors. Frequencies along with percentages are shown in table 4.1 below.

**Table 4.1 Factors affecting the choice of females' names from 1970 to 1980**

Factors	Frequency	percentage
Cultural	32	64
Religion	7	14
Media	5	10
Heroism	6	12
Total	50	100%

The factor which is the highest frequency is the cultural factor 32 with the percentage of 64% (examples of names: Taj bibi, Horook, Gulatoon, Gohar, and Mahin). The religious factor is the second-highest factor with a frequency of 7 and with a percentage of 14 (examples of names: Amina, Maryam, and Hajara). These two are followed by the heroism factor with the frequency of 6 and a percentage of 12% (names examples: Sasi and Shereen) Media (Urdu) factor is the lowest factor according to its frequency of 5 with a percentage of 12 (eg: Ruqsana and Tahira).

#### **4.1.2 Data from 1981 to 1990**

The below table shows the frequencies and percentages of affecting factors due to which Balochi female personal names were adopted during the period between 1981 to 1990.

**Table 4.2. Factors affecting the choice of females' names from 1981 to 1990**

Factors	Frequency	percentage
Cultural	27	54
Religious	12	24
Media	8	16
Heroism	3	6
Total	50	100%

This table presents the frequencies and percentages of female data of 1980s. The data in the above table show that the factor which had the highest frequency with 27 and



percentage of 54% is the cultural one (Example: Sadganj, Durbibi, Magul, and Lalbibibi). The second highest factor is the religious factor which is followed by the frequency of 12(24%) (Eg: Zainab, Fatima, and Aziza). The third highest frequency of Balochi female personal names is media (Urdu) carrying the frequency of 8 and 16% (examples of names: Samira and Salma). The lower percentages and frequency of personal names is heroism with the frequency values of 3 and percentage of 6%.

#### **4.1.3 Data from 1991 to 2000**

Table 4.3 presents the frequencies and percentages through which the choices of personal names of females from 1991 to 2000 can be identified.

**Table 4.1. Factors affecting the choice of females' names from 1991 to 2000**

Factors	Frequency	percentage
Cultural	20	40
Religious	10	20
Media	16	32
Heroism	4	8
Total	50	100

The choices of females' names in Balochi culture influenced by the factors are shown in the above table can be identified with their percentages and frequencies arranged from the highest to the lowest degree: The cultural factor with the frequency and percentage 20(40%) which is the highest factor of choices for female personal name in 1990s (Examples: Bhakhtawar, Zargul, Zarnaz, and Murad bibi), and the media (Urdu) factor with the frequency and percentage 16(32%) which is the second-highest factor affecting the choices for female personal names (Eg: Farzana, Nusrat, and Fozia), the religious factor with the frequency and percentage 10(20%) is the third-highest factor for the selection of female personal names (example of names: Meri, Asheya, and Kaniza). Heroism factor with the frequency and percentage 4(8%) which the lowest factor of the female person in the period between 1991 to 2000 (Example: Bani).

#### **4.2 The Analysis of males' Data**

Tables no. 4.4, 4.5, and 4.6 are drawn to analyze the males' data to reveal the frequencies and percentages of factors that have impacts on males' name choices in Balochi culture over three selected periods from 1970 to 1980, 1981 to 1990 and 1991 to 2000.

#### **4.2.1 Data from 1970 to 1980**

Based on the relevant data, it is easy to know the factors that gave an impact on the naming practices on males' choices of personal names during 1970 to 1980.

**Table 4.4. Factors affecting the choice of males' names from 1970 to 1980**

Factors	Frequency	percentage
Cultural	28	56
Religious	15	30
Media	5	10
Heroism	2	4
Total	50	100%

It can be observed in the table 4.4 that cultural factor is the highest for the naming of Balochi males in 1970s with the frequency and percentage 28(56%) out of fifty names (Examples of names; Dilmurad, Zabad, and Ganjdad). Other highest factors include the religious factor with the frequency and percentage 15(30%) (examples; Fateh, Illiyas, and Ibrahim) and followed by media (Urdu) factor with the frequency and percentage of 5(10%) (Example of names: Saleem, Munir) and heroism factor received the lowest frequencies and percentage of 2(4%) (names: Seyabal) Out of fifty selected names.

#### **4.2.2 Data from 1981 to 1990**

The analysis of the data in the period of 1981 to 1990 under investigation provides evidence that the religious factor is the one that greatly directed the naming practices of males.

**Table 4.5. Factors affecting the choice of males' names from 1981 to 1990.**

Factors	Frequency	Percentage
Cultural	12	24
Religious	24	48
Media	8	16
Historical	6	12
Total	50	100%

This is noticeable in table number 4.5 where religious factors can be seen with the highest percentage of 48% with a frequency of 24 (Example: Muhammad, Saleh, Alim, and Rashid). It is also noticeable that cultural factors seemed to have a great impact on choosing the male personal name in the 1980s in the Balochi culture and

language with the frequency of 12 and percentage of 24 out of 50 (Examples: Sheran, Darman, and Daden). Two other factors namely: the media (Urdu) factor received a frequency of 16 with the percentage of 8 (Nawas and Shoqat) and the second-lowest factor is the Urdu media factor which is the lowest factor of choice of a personal name for males in the 80s with the frequency and percentage of 6 (12%).

### **4.2.3 Data from 1991 to 2000**

The frequency and percentage of Balochi male names factors in the period of 1991 to 2000 are shown below in table number 4.6.

**Table 4.6. Factors affecting the choice of males' names from 1991 to 2000**

Factors	Frequency	percentage
Culture	10	20
Religious	26	52
Media	11	22
Heroism	3	6
Total	50	100%

In the above table number 4.6, it is observed that the choices of male names are influenced by the religious factor, and this influence endured in the lead with the highest percentage of 52% with the frequency of 26 (examples of names: Usman, Ahmed and Abdul Rasheed). Besides religious factors, other influenced factors were categorized according to their affecting levels on naming practice of males in Balochi culture from the highest to the lowest factor with their frequencies and percentages: media (Urdu) factor 11(20%) (Examples of names: Anam, Amir, and Akram) cultural factor 10(20%) (example of names: Nagoman, Balach, and Babal) and the heroism factor 3(6%) (e.g: Qambar).

## **5. Findings and Conclusion**

### **5.1 Findings**

Factors are affecting the choices of personal names in Baloch culture females and males' names were categorized in three phases separately. Names of both genders were collected during 1970 to 1980, 1981 to 1990 and 1991 to 2000 for the analysis. There were at least 300 names which have been analyzed as sample size; 150 names of females and 150 names of males. 50 names were analyzed in Each phase to explore the impact of the factors of selections of names in Balochi culture through frequencies and percentages.

The factors which are affecting the selections of personal names were categorized into cultural practices, religious beliefs, media-influenced, and heroism factors. With the help of tables, personal names were analyzed after that these analyzed data in each table were described with examples. A huge shift was observed especially in the selections of males' names from the 70s to 90s, names of male were culturally based in the 1970s and this selection of names were shifted into religious names. The second media factor was observed to be increasing factor for choices of males' names in the 90s. On the other hand, the choices of females' names were based on cultural practices in the 70s and 80 but in the 90s females' names became trendier and more modern due to media factors as compared to males' selections of names.

### **5.1.1 Similarities**

The results of the scrutinized data reveal the similarities of the Balochi personal names of females and males between three consecutive periods from 1970 to 1980, 1981 to 1990, and 1991 to 2000.

1. The Balochi personal naming system of females and males in the first phase 1970 to 1980 are kept on basis of cultural values and traditions. It is also observed that in the first phase Balochi personal names of both genders are affected by religious belief and followed by the influence of media.
2. In the second phase from 1981 to 1990 the religious factor could be observed with the increasing frequency for both female and male names' selection. It is also observed in the same phase that the selection of personal names in Balochi culture can be seen with a remarkable decrease of cultural factors with increasing media factor for females' names and religious factor for males' selections of names.
3. As far as the third phase from 1991 to 2000 of data analysis is concerned, based on meanings of the names the factors which are greatly influential seems to be the religious factor with different degrees both on females and males' names. In addition, the cultural factor is also decreasing state for the choice of personal names for both females and males, but the cultural factor is in the leading roles in three phases for females' choices of personal names as compared to males' choice of personal names.

### **5.1.2 Differences**

Despite the similarities between the choices of females and males in Balochi culture, it is also noticeable that there are differences among the three phases of choices of both male and female names. As far as Balochi female personal names are concerned, there is a focus on the cultural and religious factor (1970 to 1980) to some extent on the

heroism factor in the older periods, then there is a decreasing shift which could be observed in religious factor and cultural factor with the increasing factor of media in the second phase from 1981 to 1990. However, in the third phase, from 1991 to 2000 females' names have been becoming trendy or fashionable due to media (Urdu) influence.

As for male naming system practices concerned, both cultural and religious factors are the choices for selecting male personal names. However, the cultural factor is more focused in the first phase from 1970 to 1980. The huge shift can be observed in the second phase 1981 to 1990 where religious factors are being given more value for the choices of male personal names. This dominancy of religious factor can be seen in the third phase from 1991 to 2000 where male's names practices are still carrying the religious influence factors preferring the names of Prophets and other religious saints as compared to the personal names of females which have shifted almost totally to a preference for fashionable under the influence of media.

## **5.2 Conclusion**

The current study has revealed through analysis of the data that the choices for personal names in Balochi culture is influenced by an array of factors that changed throughout three selected phases from 1970 to 1980, 1981 to 1990, and 1991 to 2000. When giving a personal name to an individual in Balochi culture the parents often consider the depending on factor. Among the three phases of choices of males' names, the major difference is observed in the second phase from 1981 to 1990 which is a shift of cultural names to religious names. The religious factor remained the major trend in the third phase for the choices for male names with 26% out of 50 names. Cultural factor is focused for choices of female names in first and second phases but in the third phase the choice of females' names became more fashionable due to Urdu media factor, but religious factor could be seen decreasing state for choices of females' names as compared to males' name.

## **5.3 Recommendations**

This paper hopefully can be a source for creating research gaps for an important area related to personal names. This study just focused on the personal names of district Kech and personal names of other districts of Balochistan province can be recommended to be studied. The personal names of the 1970s, 1980s, and 1990s which were under consideration in this paper can be further explore in a larger study and sample size.

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