

# Effective Factors on Naming Practices in Iran: Sociopolitics or Dialect?

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## Abstract

Naming as an inseparable sign of a country's language has attracted the attention of many linguists to formulate and test hypotheses regarding the culture and language of the people of a certain area. Iran appears like a proper destination for conducting a research focusing on naming based on several factors such as geography or chronology. The present article aims to take a specific look at the impact of political era (sociopolitical factors) in addition to dialect over naming practices. Chronological data is gathered from 5 politically significant consecutive periods. Separately, 5 districts are chosen speaking 4 different native dialects to examine the second hypothesis regarding the influence of dialect on naming. 50 most popular names were collected on the two aforementioned different bases and analysis was conducted by SPSS software. The results revealed that time with concentration on political spans did not form an influential factor except for minor fluctuations. The other hypothesis regarding the factor of dialect is rejected for male names while females do confirm a limited consistency of dialect and name choice in most of the areas.

**Keywords:** Onomastics, Naming, Sociolinguistics, Sociopolitics, Dialect

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## **1. Introduction**

Personal names and their importance go back as far as ancient Egypt. In Akkadian and Assyrian cuneiform inscriptions, as well as in Chinese and, later in Greek and Latin writings, various determining signs, mainly horizontal or vertical lines, were used to call attention to proper names (Jensen, 1970). Deme (1960, as cited in Hajdú, 1973) states that people who live in nature give names to phenomena around them instead of “referring” to them. Primitive societies and prehistoric groups used proper names for interaction and did not need a word meaning ‘man’ until they met the people of another unknown group. However, like many other branches of science, official appearance of Onomastics is registered in Greece. According to the explanations offered by Stewart (1958, p. 1-10) “name books” was the first of its kind in which mainly place names were listed and explained was published at that time.

Another rich source of proper or rather descriptive names is mythology and religious history since many examples of such names have been used to illustrate characters, their path and their significance. From about the 16th century onwards nomenclature or onomasticon, a new and unique genre of dictionaries containing rich material about proper names, became widespread. Its first sample of these onomasticons that has come down to us dates back to 1537. This could be designated as the beginning of this strand of scientific research allocated to social and cultural name collection.

## **2. Review of Related Literature**

A wide range of research could be recognized globally that revolve around social studies focusing on naming. A quite recent and thorough study was done by Mateos, Longley, and O’Sullivan (2011). The data included names in the

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phone guides from 17 different countries out of four continents. The results showed that cultural preferences are not geographically bound and people tend to keep their origin even after emigration. Another cultural research considering names is attributed to Lombard (2011) who conducted a case study to point to the importance of personal naming practices in Niitsitapi (Blackfoot Indian) culture who emphasized their appreciation for their ancient culture via the chosen personal names. A more step by step approach in terms of research methods about names was put forth during the years 2009-2010, when Makondo proposed a thorough framework to encompass a host of the possible disciplines regarding investigating personal names of the people from Shona. The inter-disciplinary framework was called “Anthroponym-pragma-semio-semantic decomposition theory”. Referring to his thesis, the framework has been discerningly elaborated on in his chapter 4 (2009, p. 49-65). In his theory, he analyzes the names through all the mentioned channels.

In the Iranian context, this aspect of research is rather new among linguists; one of the pioneer studies is attributed to Habibi (1992; in Nejati Hosseini & Afshar, 2009) who conducted a research in a western city of Iran (Hamedan) and categorized the names under 5 major groups. Based on his obtained censuses, he concluded that in areas with lower income, parents tend to choose religious names for their children. While the name pool in wealthier areas seems to contain a bigger variety of choices. Another relevant study leading to more precise view of categorization matter was conducted by Rajab Zade (1999) who decided to categorize an obtained name corpus from Tehran under a bigger variety of groups than the previous case with regard to their etymology. He introduced 11 etymological categories that were expected to give out a more inclusive nomenclature.

A more linguistic approach was taken by Khosravizadeh (2004). She gave out a questionnaire with a set of prepared names and had the subjects choose the names that they favored. There were tables with names categorized based on their etymologies and the participants were expected to choose their preferred names under the devised categories. The results showed that participants preferred the names under miscellaneous category more often than the others; furthermore, among the other outcomes of the study it is possible to refer to the participants' preference for two syllable names.

What the current study means to add to the former ones is initially to cover a bigger time interval from names collected of the whole country and give out a more thorough report on sociopolitical factors; furthermore no other study in Iran has drawn upon dialect as a variable when it comes to naming.

### **3. Research Question**

1. Are (boy/girls) name choices affected by the political periods during the last 32 years in Iran?

H<sub>0</sub>: (boy/girls) name choices are not affected by the political periods during the last 32 years in Iran

2. Are the dialects spoken in 5 different areas influential in terms of choosing (boys/girls) names?

H<sub>0</sub>: the dialects spoken in different areas are not influential in terms of choosing (boys/girls) names

## **4. Method**

### **4.1. Data Collection**

Geographically: The corpus was collected from the 5 major provinces of the main ethnic areas of Iran which happen to have different dialects: Fars (Persian), Kurdistan (Kurds), Azerbaijan Sharghi (Turks), Khuzestan (Arabs), Tehran (multicultural/capital). The reason behind including Tehran in this list is to see whether a multicultural city gets affected by the factor of language to stand out as different from other cities or not. This idea of relevance of ethnic origin and differentiation of names is inspired by a study conducted by Agyekum (2006).

Historically: A corpus of the top 50 popular names (boys and girls) was gathered of each year between 1979 (1 years after the Islamic revolution) until 2011.

The names were collected from two authentic sources, namely a book by Mohsen Puriani (2005) *“The Effect of Events over Iranians’ Naming Practice”* and also the website of *National Organization for Civil Registration*. In order to categorize the names the following hyper-categories were used. According to the obtained census from the names the categories mentioned in table (1) were found either empty or filled with names which fit into their certain etymological aspects.

**Table 1. The Hyper Categories for Name Types in Boys (B) & Girls (G)**

Etymological Implications \ Languages	Persian		Arabic		Western		Kurdish & Turkish	
	B	G	B	G	B	G	B	G
<b>Mythical</b>	✓	✓	×	×	×	×	×	×
<b>Behavioral</b>	✓	✓	✓	✓	×	×	×	✓
<b>Natural</b>	✓	✓	×	✓	×	×	×	✓
<b>Religious</b>	×	×	✓	✓	✓	✓	×	×
<b>Media/Literature</b>	×	×	×	×	×	✓	×	×

Categorization was partly inspired by Khosravizadeh's (2004, p. 37-38) which was formerly mentioned. Though it is note worthy to elaborate on the etymological implications. Mythical characters' names are taken from epic or mythological literature. Behavioral names refer to positive traits which have been adjectives originally but then started being used in appalation. Natural phenomena are often also given as male or female names. Religious names might include the names taken from religious well-known figures or from religious events or rituals. Finally, those names that have appeared in literature or media entitled to characters have often turned out popular among parents as options affecting the choice of name for their children. As the table shows, after categorizing all the obtained data, some of the devised categories were left empty in case of either boys or girls. Apart from that, it is obvious that categories allocated to girls illustrated a bigger range of variety compared to the case of boys. Even though there were 50 names in the case of chronological data, a small number of names had to be discarded because they could not be assigned to any categories from above; thus the names were cut down to 45 most popular ones in order to make up for those names that had been

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discarded. In the first part of the study, as the name types formed the dependent variable, the independent variables were the designated years. To confirm the meaning of the names and their etymology “*The Dictionary of Choosing Names*” by Parsa Mehr (2009) was used as a reference, in addition for further clarification a list of random examples of names under the mentioned categories have been provided in the appendix.

The mentioned 32 (1979-2011) years are to be divided into 5 important sociopolitical periods. This time division was partly inspired by the classification proposed by NejatiHosseini and Afshar (2009, p. 146).

- C(1): 1979-1981 (post revolution)
- C(2): 1981-1989 (presidency of Khamenei also known as War Time)
- C(3): 1989-1997 (presidency of Hashemi also known as Construction)
- C(4): 1997-2005 (presidency of Khatami also known as Reform)
- C(5): 2005-2011 (presidency of AhmadiNejad also known as Endearment)

Having categorized the names, the data was entered into SPSS software for running suitable statistical tests and giving out some results. The complete set of results is added in the 4 tables and during the article the debated results are to be based on the digits from those tables.

## **5. Discussion**

A contingency table is essentially a display format used to analyze and record the relationship between two or more categorical variables. It is more precisely the categorical equivalent of the scatter plot used to analyze the relationship between two continuous variables. The purpose behind such tables is to detect the relation among these variables. As it follows, there will be an analysis based on contingency tables achieved form the collected data to see the relationship

between sociopolitical periods and the appellation tendencies of the people in those designated periods.

It is generally difficult to base such analysis on frequency of the collected data; therefore, we added the percentage of each cell for more plausible evaluation. In order to decide whether the variables are independent or dependent, we cannot rely solely on the frequencies or percentages. To confirm that issue we can run the Chisquare distribution test which is an inferential procedure used to determine whether a frequency distribution follows a claimed distribution. The essential prerequisite for running this test is not to have any cells with no frequency; on top of that no more than 25% of the cells should have frequency less than 5.

Research question 1 (a): Are boys' name choices affected by the political periods during the last 32 years in Iran?

H<sub>1</sub>: Boys' name choices are affected by the political periods during the last 32 years in Iran

H<sub>0</sub>: Boys' name choices are not affected by the political periods during the last 32 years in Iran

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**Table 2. Boys Names Frequency and Percentage in Different Political Periods**

Total	Historical eras						Boys	
	Endearment	Reform	Construction	War time	Post revolution			
113	54	25	18	12	4	frequency	Persian mythical	
6.5%	13.5%	7.5%	4.6%	3.0%	2.0%	percentage		
15	2	7	4	1	1	frequency	Persian natural	
.9%	5%	2.1%	1.0%	2%	.5%	percentage		
145	30	28	58	19	10	frequency	Persian behavioral	
8.4%	7.5%	8.4%	14.7%	4.7%	5.0%	percentage		
580	90	106	143	161	80	frequency	Arabic religious	
33.5%	22.5%	31.7%	36.3%	40.1%	39.8%	percentage		
380	39	57	101	132	51	frequency	Arabic behavioral	
22.0%	9.8%	17.1%	25.6%	32.9%	25.4%	percentage		
404	156	99	57	52	40	frequency	Arabic double names	
23.4%	39.0%	29.6%	14.5%	13.0%	19.9%	percentage		
93	29	12	13	24	15	frequency	Western religious	
5.4%	7.3%	3.6%	3.3%	6.0%	7.5%	percentage		
173	40	33	39	40	20	frequency	Total	
100.1%	100.0%	100.0%	100.0%	100.0%	100.0%	percentage		

Frequency of cells in terms of Turkish, Kurdish, Arabic Natural, Western Media/ literature were zero; consequently they were omitted from the table to obtain reliable results (see table (2)).

According to the obtained results mentioned in table (2), the Chisquare result=253/222 and the level of significance is 0/000 which shows that the null hypothesis is rejected and the political periods actually have had an effect on the mentioned name types in case of the boys. From among the 2 research questions that will be discussed, the current one (table (2)) turned up with the highest number in terms of Chisquare result which points to the high approval

of the first hypothesis. Regarding the most effective name in the period of post revolution, Arabic Religious with 39/8% was the most popular and Persian natural by 5% was the least popular. The war time which lasted for 8 years illustrated the Arabic religious names with 40/1% frequency as the most chosen type while Persian Natural by 0.2% was the least registered type of name. The same name types stayed the most and least popular for the following 2 periods (each lasted for 8 years) as in Construction and Reform eras, 36/3% and 31/7% was allocated to Arabic religious and only 1% and 2/1% to Persian natural.

The last period of 8 years called the Endearment was the time when alterations in older appellation patterns were reported. Arabic double names grew in frequency to be considered the most selected name type among families (39%); still Persian natural remained with the lowest frequency (0/5%) in terms of boys' names. The reported results from table (1) confirm two facts: (a) Parents have preferred names with Arabic origins in all the mentioned periods for boys. (b) Persian names with a focus on the ones referring to nature are the rarest name types among the ones counted in the contingency table above.

The same research question is to be investigated in terms of girls' names: Research question 1 (b): Are girls' name choices affected by the political periods during the last 32 years in Iran?

H<sub>1</sub>: Girls' name choices are affected by the political periods during the last 32 years in Iran

H<sub>0</sub>: Girls' name choices are not affected by the political periods during the last 32 years in Iran

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**Table 3. Girls Names Frequency and Percentage in Different Political Periods**

Total	Historical eras						Girls	
	Endearment	Reform	construction	War time	Post revolution			
60	29	7	8	8	8	frequency	Persian mythical	
3.6%	7.6%	2.1%	2.1%	2.0%	4.2%	Percentage		
227	47	60	58	36	26	frequency	Persian natural	
13.4%	12.4%	17.9%	15.1%	9.0%	13.5%	Percentage		
216	50	46	53	43	24	frequency	Persian behavioral	
12.8%	13.2%	13.7%	13.8%	10.8%	12.5%	Percentage		
358	64	82	71	88	53	Frequency	Arabic religious	
21.2%	16.8%	24.5%	18.5%	22.1%	27.6%	Percentage		
164	46	38	35	40	5	Frequency	Arabic natural	
9.7%	12.1%	11.3%	9.1%	10.0%	2.6%	Percentage		
497	64	79	132	157	65	Frequency	Arabic behavioral	
29.4%	16.8%	23.6%	34.4%	39.3%	33.9%	Percentage		
40	19	3	8	8	2	Frequency	Arabic double names	
2.4%	5.0%	.9%	2.1%	2.0%	1.0%	Percentage		
78	25	15	16	16	6	Frequency	Western religious	
4.6%	6.6%	4.5%	4.2%	4.0%	3.1%	Percentage		
13	9	1	1	1	1	Frequency	Western media/ literature	
.8%	2.4%	3%	3%	3%	5%	Percentage		
28	22	3	1	1	1	Frequency	Turkish behavioral	
1.7%	5.8%	.9%	3%	3%	5%	Percentage		
9	5	1	1	1	1	Frequency	Turkish natural	
.5%	1.3%	.3%	.3%	.3%	.5%	Percentage		
1690	380	335	384	399	192	Frequency	Total	
100.0 %	100.0%	100.0%	100.0%	100.0%	100.0%	Percentage		

The results of table (3) show that the level of significance is 0/000 and also the Chisquare result is 198/615. Based on these numbers it is possible to reject

the null hypothesis and conclude the counted period were effective in terms of the appellation practices for girls. It is notable to point to the higher level of variety in girls' name types compared to those of boys as in the case of girls the only name types that were left with no frequency were Kurdish Natural and Kurdish Behavioral. Another point which is elucidated at the first glance is the more balanced frequency in girls' names, that is, these names are equally distributed among the mentioned categories that the percentages of their frequency is lower than boys' names.

During the first two years known as the post-revolution time, Arabic Behavioral names were the most selected type by reaching 33%. The least popular names were attributed to three name types of Western Media/Literature, Turkish Behavioral and Turkish Natural equally by 0/5%. The following two periods namely War time (8 Years) and Construction (8 Years) had the same name types (Arabic Behavioral, Western Media/Literature, Turkish Behavioral and Turkish Natural) as their most and least popular names.

During the Reform period, parents seemed to have a bigger tendency toward Arabic religious names for their baby girls which was 24/5%. Regarding the least popular names, two categories of Western Media/Literature and Turkish Natural were highlighted by only 0/3%. The final era known as Endearment was significant because of having both Arabic Religious and Arabic Behavioral as the top name type categories (16/8%). Turkish Natural was reported as the least chosen name type among the rest of the categories.

## **6. Dialect**

As VomBruck and Bodenhorn (2006, p. 2) have stated "through the name reveals the profound political power located in the capacity to name; it

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illustrates the property-like potential in names to transact social value". Supporting this idea, it is assumed that we might be able to detect the importance of personal names as individuals or certain group members.

In terms of dialect and language, the data was collected synchronically in year 2012 (recent year) from 5 different provinces Fars (Persian), Kurdistan (Kurds), Azerbaijan Sharghi (Turks), Khuzestan (Arabs), Tehran (multicultural/capital) 4 of which represented various languages plus Tehran in which the standard language of the country is spoken. The reason behind choosing this aspect of names was to count the frequency of name types and see how effective dialect might be for explaining the cause behind choosing them.

Top 50 names in terms of popularity out of each district were picked. Please note that time was not counted as a variable in this case; still the mentioned most popular names were collected from the statistics of the most recent 5 years available as a sum in the name registration office.

1. Research Question 2 (a):

Are the dialects spoken in 5 different areas influential in terms of choosing boys' names?

H<sub>0</sub>: the dialects spoken in 5 different areas are not influential in terms of choosing boys' names

H<sub>1</sub>: the dialects spoken in 5 different areas are influential in terms of choosing boys' names

**Table 4. Boys Names from Different Provinces**

Total	Provinces					Frequency	Boys	Etymological categories
	Khuzestan	Kurdistan	Fars	Azerbaijan sharghi	Tehran			
106	10	30	34	10	22	Frequency	Persian mythical	
18.3%	7.9%	30.6%	25.4%	10.0%	18.3%	Percentage		
36	2	16	6	6	6	Frequency	Persian natural	
6.2%	1.6%	16.3%	4.5%	6.0%	5.0%	Percentage		
100	14	34	14	12	26	Frequency	Persian behavioral	
17.3%	11.1%	34.7%	10.4%	12.0%	21.7%	Percentage		
104	44	4	18	22	16	Frequency	Arabic religious	
18.0%	34.9%	4.1%	13.4%	22.0%	13.3%	Percentage		
54	16	8	6	16	8	Frequency	Arabic behavioral	
9.3%	12.7%	8.2%	4.5%	16.0%	6.7%	Percentage		
152	32	2	48	32	38	Frequency	Arabic double names	
26.3%	25.4%	2.0%	35.8%	32.0%	31.7%	Percentage		
26	8	4	8	2	4	Frequency	Western religious	
4.5%	6.3%	4.1%	6.0%	2.0%	3.3%	Percentage		
571	121	91	131	101	121	Frequency	Total	
100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	Percentage		

Based on Table (4), the results obtained from running a Chisquare test revealed that the level of significance is quite considerable (0/000) and also the Chisquare result is 148/512. The mentioned numbers lead to the conclusion that the null hypothesis is rejected and boys' names in different provinces are actually affected by the dialect of the district.

The details indicate that in Tehran, Azerbaijan Sharghi, and Fars, boys' names were mostly chosen from among Arabic double names with frequencies of 31/7%, 32%, and 35/8%, respectively. In Tehran and Azerbaijan Sharghi, Western Religious names were chosen by the fewest families by only 3/3% and

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2%. The parents from Fars indicated the lowest tendency toward Arabic Behavioral. In Kurdistan Persian Behavioral names showing the figure 34/7 were the top chosen names while in contrast to the three previous provinces, Kurds had the lowest numbers of names categorized under Arabic double names. In Khuzestan, Parents picked Arabic religious names more than any other type for their children and Western Religious names fell at the bottom of frequency level in the column for Khuzestan.

Having mentioned the above points, it is worthy to note that the name types are influenced by the dialect of the mentioned districts; however, this relationship is not necessarily parallel with the dialect spoken there. For example, Kurdish names are not the most popular ones in Kurdistan. The same goes for Tehran, Azerbaijan Sharghi and Fars as these are mostly affected by religion rather than dialect of the area. The only province following this factor is Khuzestan in which a category of Arabic (as the dialect spoken in the area) is held up as the most popular. Interestingly, Kurdish and Turkish names did not come with enough frequency to be considered among the most popular name types even in Kurdistan and Azerbaijan Sharghi where these dialects are spoken.

Research Question 2 (b):

Are the dialects spoken in 5 different areas influential in terms of choosing girls' names?

H<sub>1</sub>: The dialects spoken in 5 different areas are influential in terms of choosing girls' names

H<sub>0</sub>: The dialects spoken in 5 different areas are not influential in terms of choosing girls' names

**Table 5. Girls Names in Different Provinces**

Total	Provinces						Girls	
	Khuzestan	Kurdistan	Fars	Azerbaijan sharghi	Tehran			
4۷	2	12	1۷	6	8	frequency	Persian mythical	Etymological categories
7.3%	1.9%	9.2%	12.4%	5.6%	6.1%	Percentage		
74	12	1۷	20	2	2۷	Frequency	Persian natural	
12.3%	11.7%	12.2%	15.5%	1.9%	18.3%	Percentage		
9۷	14	3۷	1۷	6	20	Frequency	Persian behavioral	
16.0%	13.6%	29.0%	14.0%	5.6%	15.3%	Percentage		
100	3۷	1۷	2۷	1۷	10	Frequency	Arabic religious	
16.6%	33.0%	12.2%	17.1%	16.8%	7.6%	Percentage		
60	10	12	6	16	1۷	Frequency	Arabic natural	
10.0%	9.7%	9.2%	4.7%	15.0%	12.2%	Percentage		
74	10	10	1۷	2۷	14	Frequency	Arabic behavioral	
12.3%	9.7%	7.6%	12.4%	22.4%	10.7%	Percentage		
1۷	4	2	2	2	8	Frequency	Arabic double names	
3.0%	3.9%	1.5%	1.6%	1.9%	6.1%	Percentage		
20	4	2	4	4	۷	Frequency	Western religious	
3.3%	3.9%	1.5%	3.1%	3.7%	4.6%	Percentage		
5۷	6	12	14	8	1۷	Frequency	Western media/Literature	
9.3%	5.8%	9.2%	10.9%	7.5%	12.2%	Percentage		
3۷	4	6	8	8	۷	Frequency	Turkish behavioral	
5.3%	3.9%	4.6%	6.2%	7.5%	4.6%	Percentage		
27	3	5	3	13	3	Frequency	Turkish natural	
4.5%	2.9%	3.8%	2.3%	12.1%	2.3%	Percentage		
60	100	131	12۷	10۷	131	Frequency	Total	
100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	Percentage		

According to table (5), girls' names were more variously distributed in different provinces compared to boys because most and least popular names



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were from among different categories in different districts. The Chi-square result was 121/223 and it was highly significant (0/000). These numbers confirm the fact that girls' name types are affected by different districts with various dialects.

In the capital city, the most popular names were categorized under Persian Natural with 18/3%. Turkish Natural appeared to be the least chosen name type in Tehran. In Azerbaijan Sharghi Persian Natural and Arabic Double names were both rated as the least chosen by only 1/9%. On the other side of the scale, Arabic Behavioral was the most popular category in this district.

Parents from Fars appeared to be more in favor of Arabic Religious names as their top choice while Arabic Double names were once more the least chosen cases for baby girls. Kurdish families preferred Persian Behavioral names over other types by a frequency of 29%. Girls' names in this city were rarely categorized under Arabic double and Western Religious by the negligible frequency of 1/5%. Finally, in Khuzestan, Arabic Religious name was the most popular category by 33% while Persian Mythical names came to be the least selected type by 1/9% frequency.

Some other point notable with regard to table (4) is that 60% of the population counted tended toward Arabic names and the rest of the most popular names were chosen from among different categories in Persian. This is the only table in which Turkish names came with noteworthy frequencies in all the districts.

## **7. Conclusion**

Parents in the last half a century appears to be impressed by external (sociopolitical) factors quite slightly compared to the effect of dialect and language on the data obtained from one designated year (2012).

In case of time intervals, most of the name categories appeared divergent compared to other times during the last 8 years which implies that name variety in these years experienced a rise and surprisingly the only name types that were reported to deteriorate were sub-categories of Persian. Islam as the major religion of the country did not leave a very impressive mark on naming practices as the time marched toward the final years specially in case of female names. Turks are the most populated race in Iran; therefore, names coming from this language did appear negligible numbers among the most chosen female names during the first 3 intervals of the discussed periods in general.

Native dialect of 5 determined areas was assumed to leave a mark on appellation practices. In case of girls, distribution of names was more moderate and more widespread at the same time that is the number of names categorized in each sub-group did not exceed certain levels while the number of sub-categories filled with names did appear to outnumber the ones for boys. Additionally, Arabic names were more popular than other major languages or dialects in most cases except for Tehran and Kurdistan. Only one of the provinces proved the hypothesis by showing that native dialect did influence the majority of name choices ironically the native dialect of that province was Arabic. However, boys' names, again with the exception of Kurdistan, were mostly chosen from among Arabic and religious names in 80% of the cases. Besides, lower name variety was obvious based on the fewer number of subcategories allocated to boys. Dialect did appear effective only in Khuzestan in which Arabic is spoken and it is possible to speculate that a similar tendency like the rest of the country toward Arabic names appeared effective.

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## Appendix

Examples of girls (g) and boys (b) names under each sub-category:

1. Persian mythical: *Táhminé* (g) (a Persian heroin from a famous epic myth)  
*Kävé* (b) (a mythical hero who formed the first workers' strike)
2. Persian behavioral: *Tánáz* (g) (means a girl with attractive behavior) *Pärsä* (b) (means a boy who has faith in God)
3. Persian Natural: *Sáhár* (g) (means dawn) *Sépéhr* (b) (means the sky)
4. Arabic religious: *Somáyé* (g) (the first lady who was martyred in Islam)  
*Mohammad* (b) (prophet of Islam)
5. Arabic Natural: *Sámä* (g) (means the sky)
6. Arabic behavioral: *Fäyézé* (g) (means winner) *Ehsän* (b) (means charity)
7. Arabic double: *FätéméZáhrä* (g) (two Arabic religious names both allocated to the daughter of Prophet Mohammad)  
*MohammadRézá* (b) (a combination of two religious names one for prophet of Islam and the next one for the 8<sup>th</sup> religious leader in the history of Islam)
8. Western religious: *Särä* (g) (a name taken from Bible, she was Ibrahim's wife) *Benyamin/Benjamin* (b) (name of a prophet from Bible)
9. Western media/ Literature: *Aténä* (g) (a Greek Goddess from Greek mythology)
10. Turkish natural: *Aydä* (g) (means a girl who is as pretty as the moon)
11. Turkish behavioral: *Säynäz* (g) (means so attractive and lovely in behavior)