

BYNAMES IN ENGLISH AND KURDISH: A SOCIO-CULTURAL STUDY

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ABSTRACT

Bynames as supplementary names have been the products of society and culture at a time when personal names were insufficient to identify people who shared identical personal names in society. This study therefore aims to investigate English and Kurdish bynames in the perspective of society and culture by giving emphasis to similarities and differences between them. In obtaining certain results related to socio-cultural aspects of bynames, this study has investigated the derived sources of English and Kurdish nicknames, and the reasons behind bynames coinage and the intentions of using them in Kurdish. In this study, English data were based on books, journal articles, and websites while Kurdish data were collected from books, websites, interviews, and a questionnaire. Using descriptive analysis, this study investigated English and Kurdish bynames in terms of society and culture. The results have revealed that the majority of English nicknames tended to be derived from nouns whilst the largest portion of Kurdish nicknames were found to be sourced from adjectives. This implies that based on his/her socio-cultural background, the nickname coiner skillfully manipulates these parts of speech (nouns, adjectives, verbs, compounds) in the garment of nicknames to send society his/her core message about the nicknamed. The results have also showed that the social function of the majority of bynames that pertain to male and female byname bearers in Kurdish can be an affectionate function and can mainly be used for fun by byname users. This means that bynames in Kurdish serve the function of showing love and affinity and these bynames can thus be used humorously. This can be added that Kurdish culture is behind promoting the beliefs of byname coinage and usage by Kurdish byname coiners and users.

KEYWORDS: Bynames, surnames, nicknames, hypocorisms

INTRODUCTION

A byname is a supplementary name which is added to a personal name or used in the place of a personal name or official name as a mean for better identification (Dunkling, 1986: 61). Bynames in English and Kurdish are primarily divided into surnames, nicknames, and hypocorisms. A surname is "the name of a family; the name which one has over and above the Christian name (Lower, 1875: 13)". Surnames in English and Kurdish are divided into several types including locative and topographical surnames, occupational surnames, patronymical and metronymical surnames. Speaking of tribal surnames, they are quite widespread in Kurdish but they are uncommon in English. To clarify, locative surnames can be taken from the names of specific places such as 'Cornwallis', 'Derbyshire', and 'Kent' where are all located in England (McKinley, 1990: 51-72). In Kurdish, for example, locative surnames

include *Celal Kurdistanî* (Kurdistan is the country of Kurds) and *Mamend Kerkukî* (Kerkuk is the city where *Mamend* has dwelled) (Sheikhani, 2016: 18).

Moreover, topographical surnames in English can be derived from the names of natural and artificial landscapes such as 'Brooks', 'Hill' and 'Mills' (McKinley, 1990: 10 -72). Kurdish topographical surnames can include *Çiyayî* (mountainous) as in *Hêrş Çiyayî* and *Pird* (bridge) as in *Hekîm Pirdî*. Further, these surnames and can socially identify the surname bearers by the locations where they originally come from or live nearby (Ainiyala et al, 2016:17). Culturally, these surnames in English have let the new generation to be aware of the places where their ancestors are originated from or inhabit nearby (Esther, 2018). In Kurdish, locative and topographical surnames show the love that Kurds have for their native places and indicate to the strong relationship between Kurds and their surrounding nature. Additionally,

occupational surnames can be formed from the names of occupations that were once the source of living for some people (Pine, 1965: 72). Such as 'Baker', 'Clerk', 'Cook', 'Miller', 'Smith', and 'Taylor' in English (Hanks et al, 2016: 24); and *Aşewan* (miller), *Baxewan* (gardener), *Çaçî* (tea maker), and *Rejû froş* (coal seller) in Kurdish. On the social level, the surname bearers can be given a new social identity through their occupational surnames and thus they can be easily identified (Helleland & Wikstrøm, 2012). Regarding culture, occupational surnames in English are like a legacy for new generations to follow the footsteps of their ancestors (Jobling, 2011). But, these surnames in Kurdish can represent Kurdish traditions and mark events related to such occupations, for example, commemorating traditional romantic stories between shepherds and shepherdesses.

Further, status surnames can be regarded as a group of occupational names that can be formed from the names assigned to free men and men in servitude (McKinley, 1990: 138). These free men have a high social status such as 'Bishop', 'Cardinal', 'Count', 'Duke', 'Earl', 'Freeman' and 'Pop'; and men in servitude such as 'Adelman' and 'Gilman' (Ibid). In Kurdish society, social elites include 'Axa' (chief tribe), 'Derwêş' (dervish), 'Feqê' (Islamic learner), 'Heci' (hajji), 'Mîr' (emir), 'Mela' (mullah), 'Şêx' (sheikh) and socially helpless people include *Cuxîn* (subservient), *Gawan* (cowboy) and *Nuker* (servant) (Sheikhani, 2016: 26). This can be implied that these surnames have socially been in use to make a distinction between two social classes known as socially powerful people and socially helpless people in society. Culturally, an English person through such surnames can discover the social position of his/her ancestors and earn respect among people if his/her ancestors had a high social position. Although status surnames in Kurdish are not hereditary like English they are still expected to allow new generations to have a general view of social relationships between socially superior people and socially inferior people.

Additionally, patronymics can be "surnames which are derived from a father's personal name (Hey, 2000: 72)". For instance, 'Ap Roger', 'FitzGeorges', 'Jackson', and 'MacCall' (McKinley, 1990: 124; Matthews, 1967: 197; Pine, 1965: 60; Smith, 1969: 43). It is worthwhile to mention that these surnames in

English and Kurdish can socially tag someone as the son of a particular person in social life. With respect to culture, an English person who is interested in discovering his/her origin can manipulate his/her patronymical surname to genealogically trace his/her lineage. In Kurdish, these surnames are like a lens through which social relationships based on Kurdish culture can be viewed. Therefore, these surnames can help one to realize that the father takes responsibility in Kurdish culture to look after his children in any unfavourable condition. So when children lose their mother, the Kurdish society distinguishes these children from the rest of people living around them by associating the personal name of their father as patronymical surname with their personal names. To clarify, in examples *Dildarê Ehlmedî* and *Şrina Şerîfî*, two patronymical surnames, *Ehlmed* and *Şerîf*, are employed to give, *Dildar* and *Şrîn*, new social identities in Kurdish society.

Furthermore, metronymical surnames can be derived from the personal names of women (Matthews, 1967: 258). These surnames are said to have been formed from the personal name of a dominated mother at home, a widowed woman, a single woman or a woman who has outlived her husband (Smith, 1969: 119-120). These surnames can give new social identities to the surname bearers and facilitate their recognition in both English and Kurdish. Regarding culture, these surnames are likely to be discerned as history disclosers for new generations (Collado & Ortuno-Ortin, 2007: 2). This is because the state of familial relationships is passed on from ancestors to their offspring through these hereditary surnames in English. This means an English surname bearer can find out whether his/her foremother was an authoritative woman at home, a widow, a woman whose husband forsook her for a long time. Besides, Kurdish metronymical surnames can be created as a result of the mercy that the Kurds have adopted from their culture for orphans. The purpose of giving metronymical surnames in Kurdish in most cases is to alleviate the psychological pain of the Kurdish surname bearers that they may suffer as a result of being fatherless.

In addition, there are tribal surnames in Kurdish that have been derived from the names of Kurdish tribes such as *Berwarî*, *Doskî*, and *Zêbarî*. These surnames can be helpful in probing Kurdish culture because a large portion

of the Kurdish culture lies in tribal traditions and beliefs. However, this can be said that these surnames have fallen out of common use in English. This might pertain to the fact that English has passed the period of tribal society.

As regards to nicknames, they can be defined as a name substitutive of the personal name and its function is the characterization for the purpose of identification (Lesile and Skipper, 1990:273; Ugwa & Ekundayo, 2013: 3). Nickname coinage shows creativity since nicknames coiners have the tendency to target a striking feature of a person (De Klerk, 1998). Further, nickname has several types which firstly include nicknames descriptive of physical characteristics such as 'Big Jack', 'Little Mo', 'Long Tom', 'Old Conky', and 'Yellow Hair' (Delahunty, 2003: 8); and nicknames descriptive of personal characteristics such as 'Chatterbox' (talkative) and 'Einstein' (smart) in English (Gabriele, 2015). As for Kurdish, nicknames descriptive of physical characteristics include *Çavreş*, *Reşu*, and *Sîsê* and nicknames descriptive of personal characteristics can be: *Fessad*, *Pirbêj*, *Rezîl*, and *Rêwî*. Secondly, incident nicknames are nicknames coined as a consequence of certain incidents in the social life of the nicknamed (Dunkling, 1986: 87). For instance, a boy who reads his French set book in the class feels embarrassed as his voice breaks on the French word 'coupable', therefore, he is nicknamed 'Coop' by the students (Morgan et al, 1979: 36).

In Kurdish, one who feels dejected and is filled with overwhelming sadness on account of his break-up with his beloved one is nicknamed *Dilbrîn* (broken-heart) as in *Dildar Dilbrîn*. Thirdly, punning nicknames that are formed in English by humorously playing on the original form of a personal name (Delahunty, 2003: 8). For example, 'Thorpedo' for 'Ian Thorpe' and 'Bathing Towel' for 'Lord Baden-Powell' (Ibid). However, punning nicknames in Kurdish can be created by humorously playing on personal names as in *Hecî Kemtyar* (hajji the hyena) for *Hecî Bextyar* (hajji Bextyar); religious titles as in *Bela Saman* (the terrible Saman) for *Mela Saman* (mullah Saman); or occupational names as in *Yunîs rêwî* (Foxy Yunîs) for *Yunîs rawî* (Yunîs the narrator). Another type of nicknames is alliterative nicknames that begin with the same letter or sound such as 'Pistol Pete', 'Lucky Lindy', and 'Soapy Sam', in English

(Delahunty, 2003: 8). In Kurdish, *Alî Eluk* (*Alî turkey*) can be taken as an example of alliterative nickname.

Moreover, this can be shown that nicknames in English can be divided into two groups, one is hereditary nicknames and the other is non-hereditary nicknames. Hereditary nicknames are common in English and they can represent English culture, and beliefs of nickname coiners and also passing this culture and beliefs to the next generations. This allows new generations to discover a large amount of information about their ancestors. Nevertheless, hereditary nicknames are uncommon in Kurdish since most Kurdish nicknames are non-hereditary. Non-hereditary nicknames in both English and Kurdish can send messages to society about the nickname bearer (Olenyo, 2011:215-217). This can be said that these messages can sometimes indirectly denote to the beliefs and traditions of nickname coiner. By manipulating such beliefs and traditions the nickname coiner might creatively coin a nickname. Through a nickname, the nicknamed can be easily visualized in the mind of even those who have never seen the nickname bearer and thus they can recognize the nicknamed among many others. As far as the meaning of the nickname is concerned, this can be said that several nicknames are likely to have two meanings: one is called surface meaning, and the other is called deep meaning. In English and Kurdish, the surface meaning in many cases is alike but the deep meaning is different. This is because deep meaning is determined by the culture of nickname coiner and nickname bearer.

Additionally, hypocorisms are short names formed from forenames (Newman & Ahmad 1994: 159 in Obeng, 1997: 41), through three processes known as abbreviation, extension, and substitution (Spathaky, n.d). In abbreviation, a linguistic segment can be omitted by simplification (Ibid), for instance, 'Philip' is shortened to 'Phipp'; and 'Simon' is truncated to 'Sim' (Hanks et al, 2016: xxi). In the same way in Kurdish, *Azad* is contracted to *Azo*; *Cemal* is shortened to *Cemo*; *Dilşad* is truncated to *Dilo*; *Gewher* is shortened to *Gewer*; and *Sebîhe* is contracted to *Sebo*. In extension, a diminutive suffix is added to either a diminutive name or a full personal name (Spathaky, n.d). Some of such diminutive suffixes include '-in or -y'; '-on', '-un', '-el', '-et', '-ot', for instance, 'Allott' is a pet-form

or hypocoristic name for 'Alice'; and 'Collin' is a pet-form or hypocoristic name for 'Nicholas' (Hanks et al, 2016: xxi). In Kurdish, diminutive suffixes -ê and -u can carry positive meanings and they are used for expressing love and affection, for instance, *Dil* as a short form of *Dîljîn* (female personal name) is added the diminutive suffix -ê and it becomes *Dilê*; and *Elind* as a full male personal name is added the suffix -u as in *Elindu*. But, the diminutive suffixes -k, -kî, and -ûk usually carry negative meanings, for example, *Serdar* as a person is despised by adding the diminutive suffixes -k, -kî, and -ûk to his personal name as in *Serdark*, *Serdarki*, and *Serdarûk*.

In substitution, hypocorisms are formed by substituting vowels and consonants or by adding 'prosthetic rhyming consonant' (Spathaky, n.d). For instance, 'Roger' becomes 'Hodge'; 'Ellis' is added 'a prosthetic consonant' 'N' and it becomes 'Nell' (Ibid). It is worthwhile to mention that the age and social status of the addressee and the social context in which the hypocoristic name is used, can determine the manner of using hypocoristic form either positively or negatively (Obeng, 1997: 51).

Substitution in Kurdish can be as follows: *Aîşe* becomes *Eîşan* or *Heyş*; *Ce'fer* turns into *Cece*; *Îbrahîm* becomes *Ble* or *Blu*; and *Osman* becomes *Wese* (Sheikhani, 2016: 79 -93). Along with the age, the social status of the addressee and the social context, Kurdish diminutive suffixes can determine the positive and negative meanings of hypocoristic names because Kurdish diminutive suffixes can independently carry meanings. To explain, the suffix -u more often carries a positive meaning since it can be attached to the personal name of the hypocoristic name bearer, *Elind*, for showing love and affinity as in *Elindu*. Also, the suffixes -k and -ûk often convey a negative meaning because they can be suffixed to the personal name of the hypocoristic name bearer to despise him/her as in *Serdark* and *Āezalûk*. Further, hypocoristic names can function socially to establish strong social relationships and they can damage social relationships as well. This is based on the cultural beliefs and traditions of the hypocoristic name bearers, coiners and users.

Research Objectives

This study primarily aims to investigate the socio-cultural aspects of bynames in English and Kurdish. It, therefore, compares several types of

bynames in English and Kurdish. To further draw differences between English and Kurdish, the derived sources of English and Kurdish nicknames are dealt in the scope of this study. This study also lays emphasis on the social functions of creating bynames and the intentions of using them between males and females in Kurdish. Further, this study focuses on the attitude of Kurdish males and females toward their bynames and surnames.

RESEARCH DESIGN AND METHODOLOGY

In this study, the descriptive research design has been adopted which is informed by qualitative research. For data collection, this study uses both primary and secondary data. The primary data was gathered through conducting face-to-face unstructured interviews with some teachers and making a structured questionnaire. In this questionnaire 200 students participated from the University of Duhok and Soran University in an attempt to collect Kurdish data. This study also depends on secondary sources of data, which include articles, books, journals and so forth. English data are, therefore, based on secondary sources of data and some Kurdish data are also taken from such sources. As for examining the derived sources of nicknames, the current study collected 100 commonly used English nicknames and 100 commonly used Kurdish nicknames. This should also be noted that due to the rarity of Kurdish data on bynames the researcher relied on his background of knowledge. This study used content analysis to categorize bynames in English and Kurdish into different types and give detailed descriptions of them. In addition, this study adopted the framework analysis method to analyze the data which were gathered from the questionnaire. This is to explicate what is common and what is different between English and Kurdish in relation to bynames. The unified theory of names was also used in this study to analyze nicknames in English and Kurdish in terms of two senses of meaning, known as denotative and connotative meaning.

RESULTS AND DISCUSSIONS

1- Derived sources of nicknames in English and Kurdish

Table (1) shows that from the total of 100 nicknames from English, 52% (52) of nicknames were calculated to be derived from nouns and 24% (24) of nicknames were estimated to be taken from adjectives. Further, 4 % (4) of nicknames were calculated to be sourced from verbs and 20 % (20) of nicknames were taken from compounds of these parts of speech (nouns, adjectives, and verbs). Thus, it turned out that the majority of English nicknames were derived from nouns, by 52 % (52), whilst the least share of English nicknames were sourced from verbs, by 4 % (4).

With regard to Kurdish, from the total of 100 Kurdish nicknames, 33 % (33) of nicknames were measured to be derived from nouns. 41 % (41) of nicknames were calculated to be taken from adjectives. 5 % (5) of nicknames were estimated to be sourced from verbs. 21 % (21) of nicknames were counted to be sourced from compounds of these parts of speech (nouns, adjectives, and verbs). In consequence, the largest portion of nicknames was accounted for Kurdish adjectives, by 41% (41), whereas the least share of nicknames in Kurdish was discovered to be derived from verbs, by 5 % (5).

According to the results shown in (Table 1), the derivation of the majority of English nicknames turned out to be from nouns. These nicknames were estimated to be 52 % (52) of total 100 English nicknames. However, the majority of

Kurdish nicknames were derived from adjectives. These nicknames were calculated to be 41% (41) of total 100 Kurdish nicknames.

This can be discussed that in social life for creating a nickname, the nickname coiners usually make use of the words that are already present in the language. With respect to grammar, these words can primarily be classified into nouns, adjectives, verbs or the compounds of previously mentioned parts of speech. These words can thus fabricate new words with a different function when the mind of nickname coiner is triggered by a noticeable physical or personal characteristic of a person. Then the nickname coiner skillfully manipulates a noun, an adjective, a verb, or compounds in the garment of a nickname to target a striking characteristic of somebody. Sometimes, the nickname coiner creatively distorts the form of these nouns, adjectives, verbs or compounds in a manner that serves his/her interests in sending society his/her core message about the nicknamed. Note that the words that incentivize the nickname coiner to form nicknames can be related to his/her society and culture. Therefore, the role of society and culture is essential in the formation of nicknames.

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The frequency of nicknames according to their derived sources in English and Kurdish								
	Denominals		Deajectivals		Deverbals		Compounds	
	F	%	F	%	F	%	F	%
English	52	52.0	24	24.0	4	4.0	20	20.0
Kurdish	33	33.0	41	41.0	5	5.0	21	21.0

Table (1): The nicknames derived sources Kurdish.

Note: (F) stands for frequency; % stands for percentage

2- Factors cause bynames coinage and the intentions of using them

Table (2) shows the frequency of those factors based on which the bynames of male and female byname bearers were created. From the total of 200 respondents of the questionnaire, 3 % (6) of male respondents replied that their bynames were coined due to their physical characteristics. In contrast, 5.5 % (11) of female respondents answered that their bynames were created based on their physical characteristics. Furthermore, 4.5 % (9) of male respondents replied that their personal characteristics were reasons behind their byname coinage while 2.5 % (5) of female respondents answered that their bynames were formed owing to their personal characteristics. Also, 18 % (36) of male respondents replied that their bynames were created because of affection and affinity whereas 38.5 % (77) of female respondents responded that their bynames were formed due to affection and affinity.

Additionally, 2.5 % (5) of male respondents answered that their bynames were coined for the purpose of belittling and despising them. However, only 1 % (2) of female respondents replied that belittling was the reason behind their byname formation. Further, 1.5 % (3) of each male and female respondents replied that their bynames were created due to an event. Finally, 5.5 % (11) of male respondents referred to other factors in addition to the above-shown factors as the reasons for their byname coinage. However, only 1 % (2) of female respondents replied that other factors were behind their byname coinage.

Overall, the majority of bynames were coined for females due to love and affection. On the contrary, the least number of bynames were also created for females because of some reasons that were not among the above-mentioned reasons. This became evident when 77 female respondents were coined bynames based on showing love and affection for them which constituted 38.5 % of all respondents. Nonetheless, only 2 female respondents that were only 1 % of all respondents were created bynames due to other reasons.

Table (3) shows that the frequency of the intentions of the byname users in using bynames. From the total of 200 respondents, 17 % (34) of male respondents replied that their

bynames were used by byname users for fun. Nevertheless, 28 % (56) of female respondents answered that their bynames were used for fun by byname users. Additionally, 12.5 % (25) of male respondents answered that their bynames were used for friendship while 15.5 % (31) of female respondents responded that friendship was the purpose of using their bynames by byname users.

Moreover, 2 % (4) of male respondents answered that their bynames were employed for the purpose of sarcasm. On the contrary, 1.5 % (3) of female respondents replied that sarcasm was the purpose behind using their bynames. Moreover, 1.5 % (3) of male respondents answered that their bynames were used to criticize them. However, only 1 % (2) of female respondents replied that their bynames were used by byname users for the purpose of criticizing them. Overall, the majority of bynames were used for fun, 28 % (56), whilst the least number of bynames were used to criticize, 1 % (2). To clarify, the majority of respondents whose bynames were used for fun by byname users were female respondents while the least number of respondents whose bynames were used for criticism by byname users were also females.

The results as demonstrated in (Table 2 and 3) have revealed that the bynames of the majority of female byname bearers could serve an affectionate function and could mainly be used for fun by byname users. To make it clear, 38.5 % (77) of female respondents answered that the social function of their bynames was love and affection. Also, 28 % (56) of female respondents revealed that the intention of using their bynames was fun. Similarly, most of male byname bearers responded that the social function of their bynames was love and affection, 18 % (36). The largest number of male byname bearers also answered that the intention of using their bynames was fun, 17 % (34).

To discuss the results shown in (Table 2 and 3), byname coinage indicates to the reason for coining the byname by byname coiners. Nonetheless, byname usage is an indication of the intention of using byname by byname users. This should be borne in mind that when a byname is coined there are factors that incentivize the byname coiner to create

bynames. These factors can firstly encompass physical characteristics and personal characteristics of the byname bearer. Secondly, the position that the byname bearer has in the perspective of the byname coiner either this position is a reflection of love or belittlement. Thirdly, an incident or event that happened to the byname bearer in his/her social life. According to the results, both Kurdish males and females are mostly created bynames by byname coiners for displaying affection and affinity. This therefore entails that Kurdish people have a strong social relationship with each other.

There are more often intentions for using bynames in social life that expose the hidden emotions of the byname users. These emotions are sourced from the internal feelings of the byname users. Therefore, these emotions can send the byname bearer indirect messages that he/she decodes in his/her mind and thus reacts to these messages either positively or negatively. For instance, the byname users can call someone 'Pitu' (fatty) for fun that may cause no negative reaction by the byname bearer. However, the same byname can be used critically and may cause a negative reaction by the byname bearer. As the results reveal, the majority of Kurdish males and females use bynames for fun which implies that they are concerned about the feelings of the byname bearers. Due to this reason, they do not tend to use bynames in a manner to have a negative impact on the feelings of byname bearers and dent their reputation. This can therefore be discerned that there is a direct connection between coining bynames by Kurdish byname coiners and users. This is because these bynames are mostly expressive of affection and affinity and used for fun to abstain from hurting the feelings of the byname bearers.

By taking a similar study into consideration, we can find out that these results do not correspond with those of Behrouz & Ahmad Jamalvandi (2016). This dissimilarity is obvious in investigating the reasons behind byname

coinage because they discovered that physical characteristics took precedence over all other reasons in coining bynames. Nonetheless, this study discovered that love and affection is the primary reason for byname coinage. While the study of Behrouz & Ahmad Jamalvandi (2016) did not attempt to examine the intentions of using bynames by males and females, it has been done in this study. At present, some questions still remain unanswered so further research can be done on byname usage with a wider range to investigate the intention of using bynames for stigmatizing and ridiculing.

Table (2): The frequency of the reasons behind byname coinage between males and females

The frequency of the reasons behind byname coinage between males and females				
Factors of byname coinage	Males		Females	
	F	%	F	%
Physical characteristics	6	3.0	11	5.5
Personal characteristics	9	4.5	5	2.5
For affection	36	18.0	77	38.5
For belittling	5	2.5	2	1.0
Due to an event	3	1.5	3	1.5
Other reasons	11	5.5	2	1.0

Note: (F) stands for frequency; % stands for percentage

Table (3): The frequency of the purpose of using bynames between males and females

The frequency of the purpose of using bynames between males and females				
Purpose of using bynames	Males		Females	
	F	%	F	%
Fun	34	17.0	56	28.0
Friendship	25	12.5	31	15.5
Sarcasm	4	2.0	3	1.5
Criticism	3	1.5	2	1.0

Note: (F) stands for frequency; % stands for percentage

3- The perception of byname and surname bearers toward their bynames and surnames

Table (4) demonstrates the frequency of males and females in accordance with their perception of their bynames. From the total of 200 respondents of the questionnaire, 5.5 % (11) of male respondents showed total dissatisfaction with their bynames while 1.5 % (3) of female respondents expressed complete dissatisfaction with their bynames. In addition, 1.5 % (3) of male respondents responded that they were not quite happy about their bynames while 0.5 % (1) of female respondents expressed slight dissatisfaction with her byname.

Moreover, 2.5 % (5) of each male and female respondents answered that they neither liked nor disliked their bynames. Also, 12 % (24) of male and female respondents revealed that they slightly approved their bynames. Further, 13.5 % (27) of male respondents were turned out to be totally satisfied with their bynames, on the other hand, 32.5 % (65) of female respondents showed total satisfaction with their bynames. Ultimately, the results revealed that female respondents held a majority in being completely satisfied with their bynames, 32.5 % (65), whilst the least number of respondents also pertained to a female who disapproved her byname, 0.5 % (1).

Table (5) shows the frequency of males and females in accordance with their perception of their surnames. From the total of 200 respondents, 0.5 % (1) of male respondents expressed complete dissatisfaction with their surnames whereas 1 % (2) of female respondents expressed complete dissatisfaction with their surnames. Secondly, 1 % (2) of each male and female respondents replied that they did not approve their surnames too much. Thirdly, 0.5 % (1) of male respondents answered that they neither liked nor disliked their surnames, however, no value was assigned to neutral female respondents. Fourthly, 6.5 % (13) of each male and female respondents revealed that they somewhat approved their surnames. Finally, 8% (16) of male respondents responded that they were immensely satisfied with their surnames whilst 11.5 % (23) of female respondents revealed that they were enormously satisfied with their surnames.

Overall, females held a majority of respondents which appeared to be completely satisfied with their surnames. These females were counted to be 23 respondents which constituted approximately 12 % of all respondents. However, the least portion of respondents belonged to a male respondent who was completely dissatisfied with his surname, 0.5% (1).

Thus, according to the results demonstrated in (Table 4 and 5) the majority of female byname bearers were totally satisfied with their bynames, 32.5% (65). Nevertheless, the majority of male surname bearers were somewhat satisfied with their surnames, 6.5 % (13).

In discussing the results shown in (Table 3 and 4) , this can be shown that bynames can convey messages to the byname bearer so they can either positively or negatively impact his/her emotions. These emotions can cause the byname bearer to react in accordance to those messages that are within the bynames. To draw an analogy, it is like making a person a gift of a

bouquet of flowers and throwing a stone at a person. As it is revealed in the conclusion of table (2), the majority of females have their bynames given to them to fulfill an affectionate function. This implies that such bynames have been pleasurable for female byname bearers and have positively impacted their emotions. Thus, these positive emotions of female byname bearers are manifested in the conclusion of table (5). This becomes clear as female byname bearers are turned out to form the vast majority of byname bearers who are perfectly satisfied with their bynames.

Regarding surnames, it turns out that male surname bearers are somewhat satisfied with their surnames. This can pertain to the fact that most Kurdish surnames are unlikely to carry a negative meaning. This is because they are intertwined with the social life of people and their culture rather than being creatively created to affect the emotions of the surname bearers. For instance, tribal surnames are already present in the social life of people that surnames gives use them to identify some particular people by the help of them. In contrast, bynames can be regarded as the products of the human mind. The reason for this is the creativity and skills of byname coiners who efficiently direct bynames which are laden with secret messages to make a positive or negative impact on the emotions of the byname bearers. Owing to previously mentioned reasons the approval of male surname bearers for their surnames can be better understood.

These findings of this study cannot be found in the study of Behrouz & Ahmad Jamalvandi (2016). Because they had not attempted to discover the attitudes of Kurdish students towards their bynames. However, this has been done in the present study. To the best of my knowledge, these findings of this study are therefore new since no other similar studies has identical findings to these findings. Thus, the findings of the study in relation to bynames and surnames can be seen positively. However, further research still needs to be done on a greater number of students to examine their attitude towards their bynames and surnames.

Table (4): The frequency of the male and female byname bearers perception of their bynames.

The perception of the male and female byname bearers of their bynames				
Level of satisfaction	Males		Females	
	F	%	F	%
Not at all happy	11	5.5	3	1.5
Not very happy	3	1.5	1	0.5
Neutral	5	2.5	5	2.5
Somewhat happy	24	12.0	24	12.0
Very happy	27	13.5	65	32.5

Note: (F) stands for frequency; % stands for percentage

Table (5): The perception of the male and female surname bearers of their surnames.

The perception of the male and female surname bearers of their surnames				
Level of satisfaction	Males		Females	
	F	%	F	%
Not at all happy	1	0.5	2	1.0
Not very happy	2	1.0	2	1.0
Neutral	1	0.5	⊖	⊖
Somewhat happy	13	6.5	13	6.5
Very happy	16	8.0	23	11.5

Note: (F) stands for frequency; % stands for percentage;
⊖ stands for no value

CONCLUSION

When personal names have been inadequate to clearly distinguish people with identical names, supplementary names have been created to do something more than personal names do, these names have been called bynames. In the creation of bynames, the byname creators have been inspired by their society and culture. So they have endeavoured to identify and characterize people with similar names by the virtue of their social and cultural background. Generally, bynames can be inclusive of locative

and topographical surnames, patronymical and metronymical surnames, occupational surnames, nicknames, and hypocorisms. As regards to the results of this study, it was found out that the majority of English nicknames tended to be taken from nouns whilst the largest portion of Kurdish nicknames was found to be derived from adjectives. When it comes to the results of the questionnaire, it was found out that, in social function, the bynames of the majority of male and female byname bearers in Kurdish can have an affectionate function. Nonetheless, in usage the largest number of these bynames can be used

for fun. In the case of the perception toward bynames and surnames, females hold the majority in being totally satisfied with their bynames and surnames.

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قه کولینه کا جفاکی و کلتوری بو ناسناقان د زمانی ئینگلیزی و کوردیدا

پوخته

ناسناڤ ناڤیت سه‌بارن یان دووه‌مینه کو دروستبوونا وان ڤه‌دزڤریت بو جڤاکی و کلتوری دده‌مه‌کیدا کو ناڤیت که‌سی نکارن نه‌وکه‌سیٔ ناڤیت وه‌که‌ڤه‌ڤ هه‌ین د جڤاکیدا ژیک جوودابکه‌ن. ژبه‌ر ڤی چه‌ندی ئارمانجا ڤی ڤه‌کولینئ نه‌وه کو وه‌که‌ڤه‌ڤی و جیاوازیٔ جڤاکی و کلتوریٔ ناسناڤان دزمانی ئینگلیزی و کوردیدا دیاربه‌که‌ت. سه‌باری ڤی چه‌ندی، ژبوگه‌هشتن ب چه‌ند ده‌رئه‌نجامیٔ گریڤای ب تایبه‌تمه‌ ندیٔ جڤاکی و کلتوریٔ ناسناڤان، ڤی ڤه‌کولینئ یی هه‌ولداي کو ژیده‌ریٔ درستیوونا ناتوران (Nicknames) دزمانی ئینگلیزی و کوردیدا بیخه‌ته به‌رچاڤ وه‌روه‌ها نه‌گه‌ریٔ دروستکرنا ناسناڤان و مه‌به‌ستیٔ ژ پشت بکارئینانا وان ده‌ست نیشان بکه‌ت دزمانی کوردیدا. ژلایی چه‌وانییا نه‌نجام دانا ڤی ڤه‌کولینئ ڤه، ناسناڤیت کوردی و ئینگلیزی ژلایی تایبه‌تمه‌ ندیٔ جڤاکی و کلتوریٔ یت هاتینه‌ شلوڤه‌کرن ب ریٔکیت کونجای، و ژبو کومکرنا زانیاریان ده‌رباره‌ی ناسناڤان، ڤی ڤه‌کولینئ بو وه‌رگرتنا زانیاریٔ ئینگلیزی پشتا به‌ستی ب په‌رتوکان و گوڤاریٔ زانستی ومالپه‌ریٔ ئینته‌رنیٔی و ڤی ڤه‌کولینئ زانیاریٔ کوردی یت وه‌رگرتن ژ په‌رتوکان، مالپه‌ریٔ ئینته‌رنیٔی، هه‌ڤدیتنیٔ زانستی، و پرسیار نامه‌یه‌کی. ژنه‌نجامدا، ده‌رئه‌نجامان دیارکر کو زوربه‌یا ناتوریٔ ئینگلیزی (English nicknames) ژ ناڤان یت هاتینه‌ وه‌رگرتن و زوربه‌یا ناتوریٔ کوردی (Kurdish nicknames) ژ هه‌ڤه‌لناڤان یت هاتینه‌ وه‌رگرتن. هه‌ژی گوتنی یه‌ کو ب پشت به‌ستن ب جڤاکی و کلتوریٔ خوڤه، ناتوره‌ دروستکه‌ر (Nickname creator) شیانیٔ خو ب لیزانی بکاردینیت بوبکارئینانا ڤان ناڤ و هه‌ڤه‌لناڤان د کراسیٔ ناتوره‌یدا (Nickname) ب مه‌به‌ستا هه‌نارتنا ناما خویا سه‌ ره‌کی بو جڤاکیٔ خو ده‌رباره‌ی ناتوره‌ هه‌لگری. (Nickname bearer) وه‌ هه‌روه‌ها ده‌رئه‌نجامان دیارکر کو نه‌رکیٔ زوربه‌یا ناسناڤیت ره‌گه‌زی نیٔر و میٔ د زمانی کوردیدا ده‌رباره‌ی ڤیانی و هه‌ژیکرنیٔ یه، و ل هه‌مان ده‌مدا زوربه‌یا ڤان ناسناڤان بوخوشیٔ ده‌ینه‌ بکارئینان ژلایی بکاره‌ینه‌ریٔ ناسناڤان ڤه. نه‌ڤه‌ چیدیٔ وی چه‌ندی بگه‌هینیت کو کلتوری کوردی کاریگه‌ریه‌کا مه‌زن یا هه‌ی ل سه‌ر چیکرن و بکارئینانا ناسناڤان ژلایی دروستکه‌ر و بکاره‌ینه‌ریٔ ناسناڤان ڤه.

الدراسة الاجتماعية والثقافية للألقاب في اللغة الأنكليزية و الكردية

الخلاصة

كانت الألقاب منتجات المجتمع والثقافة في الوقت الذي كانت الأسماء الشخصية غير كافية لتدديد الأشخاص الذين يشتركون أسماء شخصية متطابقة في المجتمع. ولذلك تهدف هذه الدراسة إلى التحقيق في اللغة الإنجليزية والكردية عن طريق الألقاب في منظور المجتمع والثقافة من أجل تحديد أوجه التشابه والاختلاف بين هاتين اللغتين. وفي الحصول على نتائج معينة تتعلق بالجوانب الاجتماعية والثقافية للألقاب، فإن هذه الدراسة قد تحققت في المصادر المستمدة من الألقاب في اللغة الإنجليزية والكردية، والأسباب التي تعرضت لإنشاء الألقاب ونوايا استخدام

هم باللغة الكردية. في هذه الدراسة ، تم الحصول على البيانات الإنجليزية من الكتب والمقالات الصحفية ومواقع الويب بينما تم جمع البيانات الكردية من الكتب والمواقع الإلكترونية والمقابلات والاستبيان. باستخدام التحليل الوصفي ، بحثت هذه الدراسة في الألقاب الإنجليزية والكردية من حيث المجتمع والثقافة. وكشفت النتائج أن غالبية الألقاب الإنجليزية تميل إلى أن تكون مشتقة من الأسماء و غالبية الألقاب الكردية كانت مستمدة من الصفات. وهذا يبين أن استنادًا إلى خلفيته أو خلفيتها الاجتماعية والثقافية ، يتعامل صانع أو صانعة اللقب بمهارة مع هذه الأجزاء من الكلام (الأسماء ، والصفات ، والأفعال) في لباس الألقاب لإرسال رسالته الأساسية إلى المجتمع حول الملقب. أظهرت النتائج أيضًا أن الوظيفة الاجتماعية لغالبية الألقاب للذكور والإناث في الكردية هي وظيفة المودة وتستخدم هذه الألقاب بشكل أساسي للمتعة من قبل مستخدمي الألقاب. هذا يعني أن الألقاب باللغة الكردية تخدم وظيفة إظهار الحب والتقارب ، وبالتالي يمكن استخدام هذه الألقاب بأسلوب فكاهي. يمكن إضافة ذلك إلى أن الثقافة الكردية تمكن وراء المعتقدات المتعلقة بإنشاء الألقاب واستخدامهم من قبل صانعين ومستخدمين الألقاب في اللغة الكردية.