Extended Abstract

# The Analysis of Social Onomastics and Cultural-social Conceptualizations of Personal Names among 'Lor' Speakers in the North and Northeast of Dezful

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## Introduction

When we delve into the analysis of names, which encompasses the scrutiny of morphological and syntactic characteristics, as well as conceptualization of cultural and social importance, or undertake a study of Toponyms, we are actively involved in onomastic research. While onomastics is a branch of linguistics that deals with the study of names, the investigation of how meaning is formed in […] names is a principal area of interest in the field of Anthropological linguistics (Dansie, 2018: 147-150). However, personal names are replete with linguistic, historical, and cultural information, and a detailed analysis of them can serve as a tool to discover hidden linguistic features of a speech community and a threshold of entry into a society. Therefore, through examining names, a wealth of data can be extracted that sheds light on language, culture, and identity in interdisciplinary fields.

## Materials & Methods

The researcher has collected a corpus of 300 unique names of individuals, both male and female, through fieldwork in the Dezful region. These names are derived from both contemporary individuals, mostly elderly, and from the memories of native speakers, as well as from genealogy archives of different clans in the region. In addition to library sources, the researcher has drawn upon his own linguistic intuition and the knowledge of local informants to analyze names. While some quantitative research on personal names among "Lor" speakers has been conducted, such as Ghanbari Adavi (2013), which primarily focuses on

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the impact of religion on naming practices, this study aims to contribute to recent developments in the field.

## Results & Discussion

In the corpus of Lori names in the Dezful region, instances of endearment names that are derived from a combination of a base name and a suffix can be observed. Based on the data, high frequency of the suffixes i:/, u:/, and e/ is highly observed at the end of the base names. For instance, the names "Ja'far","Afsaneh" and "Mohammad" are transformed into "Jaloo=/ʤæ.lu:/", "Afee=/æ.fi:/", and "Mameh=/mæ.me/" respectively. It should be noted that aside from endearment constructions, suffixes such as i:/ and e/ have been utilized in various other semantic roles such as diminution, similarity, location, relation, etc. (see Sama'i 1398: 64-70; Tabataba'i, 1398: 40; Kolbasi, 1371: 116-119).

Naming can serve as an identifier of social status and position of individuals and reflect the active role of the namer towards the named person. In other words, if a child comes from a family of high social standing, their name will carry positive connotations, such as "Taj Banu" that means Lady of the Crown. Conversely, a name can carry negative connotations, such as "Geda" that means beggar, in contrast to the positive connotations of a name given to a child with high social status.

Building on the metaphorical foundation of language, names can serve as expressions of the lived experience. In other words, names function as a system of signifiers that can subtly convey cultural knowledge and transmit a range of values and rationalities. Names such as "Tarazu" and "Baluti" are examples of this kind of conceptualization.

The high frequency of names such as "Baluti" and "Chenari" alongside "Gorgi" and "Shiru= / ʃ.ru:/ [lion]" reflect the persistence of Totemic beliefsamong the speakers of this region. The employment of Totemic names is predominantly centered on personal identification. Additionally, one must not overlook the influence of the hunting and raiding culture, which is a characteristic of the Mesopotamian societies, in the selection of these names. Through a closer examination of a cluster of place names, the use of settlement names for individual names such as "Sezari" and "Tepini", as well as the use of the names of local shrines and pilgrimage sites as personal names, can be observed.

## Conclusion

Through the analysis of social and cultural nuances embedded in personal names, we observe the implementation of suffixes such as i:, u:, and e/ at the end of names, serving as a means of endearment and conveying additional semantic roles. The corpus of this study shows various cultural and social conceptualizations that subtly reflect the cultural characteristics and worldview of the ancestors. The primary characteristic of Totemic names of these peoples is their individuality rather than tribal or ethnic affiliation. Several names of the birthplaces are served for individual names. The analysis of personal toponyms in this

study provides important information to demonstrate the cultural, social, and religious affiliations of the Lor speakers in this region.

**Keywords:** Cultural Conceptualizations, Dezful Lor Speakers, Linguistics, Onomastics, Personal Names, Totem, Toponymy

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