

Indexing personal names

Centrepiece to The Indexer, April 2007

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Australian Aboriginal names

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When describing Aboriginal Australians, one must remember that Australia before colonization was made up of many different peoples with different languages, social organizations and lifestyles. In order to understand the problems that can face the indexer in one aspect of the culture, personal names, it is necessary to explain something of the social organization and in particular the kin terms.

In the past most books did not identify individual Aboriginal people, but pictured 'an old bushman from the Pitjantjatjara tribe, Musgrave Ranges', 'a tribal nomad, Musgrave Ranges', 'Ernabella schoolboy' (Duguid, 1963) and so on. Now, however, artists' names occur in catalogues, and works written by Aboriginal authors are in libraries whose catalogues conform to global standards. Genealogical indexes such as the Aboriginal Biographical Index at the Australian Institute of Aboriginal and Torres Strait Islander Studies in Canberra are important family history reference sources for people dispersed through government policy or economic necessity.

This paper will discuss aspects of personal names that indexers may face and which can cause difficulties. These are traditional personal names, nicknames, classificatory names or 'skin' names, taboo names, European names, and changes of names.

The indexer, of course, will index under whatever name the author has used. Linking different forms of the person's name through the reference structure may be more difficult. One cannot assume that every author who writes about Aboriginal Australians is culturally aware or mindful of cultural sensitivities.

Traditional personal or secret names

Traditionally, Aboriginal people had many names, with strict rules as to which could be used for address or reference. Stanner (1937) recognized 11 different forms of address and personal reference among Aboriginal people, including personal and secret names, kinship terms, names portraying social or age status, terms of membership of social divisions

or 'skin' names, circumlocutory and metaphorical terms, signs, expletives and nicknames.

My examples are mostly from the desert region of Central Australia, from my experiences and reading about the Warlpiri people. The Warlpiri live in communities north-west of Alice Springs. They are a creative people who include authors, internationally known artists and filmmakers. They have been the subject of many books written by non-Aboriginal people. Ancestral beings, ceremonies, the ownership and maintenance of the land, language and social organization all remain important in their lives, although there are differences in degree across the places of residence and the generations.

Names with religious and ceremonial significance, which had been given by relatives, were traditionally considered to be possessions of the owner and were not used for reference or address. Customs varied from tribe to tribe as to whether names were unique (Tiwi) or shared (Warlpiri).

Names were not given at birth, but a child who survived until two years old was given a unique name by a grandparent or significant family member. This usually had some association with the spirit world or place of conception, or with the child's clan or totem, and was a sacred name; it could also, however, be the name of a deceased relative. Other names were given at other milestones in people's lives – initiation, puberty, marriage or having children, or at ceremonial gatherings.

These names are unlikely to appear in print and will therefore not require indexing. However, adherence to name customs is changing. Françoise Dussart found differences among the Warlpiri in the usage of personal names. In Lajamanu and Yuendumu, Warlpiri personal names were widely used as terms of address and reference in the late 1980s whereas in 1962 Meggitt had observed that they were not used. In Willowra, a smaller Warlpiri settlement, personal names were used as terms of reference but not of address. The use of Aboriginal names is declining among the younger generation, who are given European names at birth.

Historically some personal names were used. At the time of settlement at Port Jackson, local people from the Eora clans Arabanoo, Bennelong, Pemulwuy and Colbee

attempted to establish cordial relations between the British and the Eora people. These names appear in historical records and descriptions of early settlement at Port Jackson.

Nicknames

What are often taken to be traditional personal names may in fact be nicknames. Nicknames are frequently given to describe idiosyncrasies, physical defects, events in the past or particular skills. A. P. Elkin wrote 'I have recorded a whole genealogy with the correct references to the spirit-home, local country, moiety and totems of over twenty individuals and with what purported to be their personal names, only to realize that in every case I had been given a nickname' (Elkin 1974: 154–5).

Nicknames given by Europeans, particularly pastoralists or police, were often derogatory descriptions of physical appearance or character attributes. Indigenous leaders or fighters against white settlement were often given nicknames; for example the Bunuba hero named Jandamarra was nicknamed Pigeon by the whites, and both names have been used in books written about him. Jackey Jackey was the nickname of Galmarra, who accompanied the explorer Edmund Kennedy to Cape York, and Jacky was an alias of Munangabum, leader of the Djadjawurung. Nicknames excused Europeans from trying to remember Aboriginal names.

Where both names are used in a text, preference should be given to the Aboriginal name with a reference from the English name. If only the English name is given, and the Aboriginal name is known, the latter should be a reference.

'Skin' names

'Skin' names or class names simplify the traditional kin terms based on generation, rights and obligations. Everyone, even outsiders, must fit into the social organization; people must have their places, and their responsibilities and relationships with others, clearly established. The social structure varies from nation to nation; some, such as Pitjantjatjarra, have four sections and others, like Warlpiri, eight subsections. 'Skin' names are likely to be found in Central Australia, Northern Territory and North-West Western Australia but not in the other states where traditional cultural practices have been lost.

Subsections are a relatively new phenomena, occurring since white settlement. McConvell (1985) believed that they originated from an area north of the lower Victoria River, Northern Territory and arose from the amalgamation of the terms in two different section systems.

The first night that I arrived at Yuendumu, where I was undertaking a Warlpiri language course, my fellow students and I were given our 'skin' names by three old ladies of the Yuendumu Grog Patrol, who nightly patrolled the community looking for evidence of prohibited alcohol. My name was Napaljarri. Immediately I was placed in the Warlpiri social system with its eight subsections, each corresponding to a particular name. The male name starts with J, the

female with N, and the names are: J/Napaljarri, J/Nangala, J/Nungarrayi, J/Nakamarra, Ju/Napurrula, J/Nampijimpa, J/Napangardi and J/Napanangka. As I was Napaljarri, I knew my mother and her sisters were Nangala, my father and his brothers Jungarrayi, my children Jupurrula and Napurrula, that I could marry Jakamarra from a different moiety but not Japangardi from my own moiety.

These are not surnames but classificatory names. The first question asked in a new community is: 'What is your "skin" name?' People are referred to or addressed by their 'skin' name. They parallel European surnames and are usually used in conjunction with European first names and often with European surnames.

The indexing problem

The problem confronting indexers is what to use as the heading. There is a convention that the 'skin' name is the heading for Aboriginal names, and the surname is the heading for non-Aboriginal people with 'skin' names. Thus in the National Library of Australia catalogue you find:

Napaljarri, Peggy Rockman [a Warlpiri author]
Laughren, Mary Napaljarri [a non-Aboriginal author].

However, the convention is not always applied consistently. In the same catalogue you will find both:

Ross Napaljarri, Kaye
Napaljarri, Kay Ross.

She was a Warlpiri linguist and teacher, now deceased. (Because she has died her name may also be taboo, which will be discussed later.)

This shows other problems besides the positioning of surname and 'skin' name: inconsistent spelling and the addition of grammatical inflection. The second example, taken from the statement of responsibility of a Warlpiri text, shows that Kaye was the author (or subject of the transitive verb) by using the ergative ending *-rli*. The unmarked form Napaljarri should be used as the name for cataloguing and indexing purposes. This presupposes that cataloguers have a sophisticated knowledge of Warlpiri grammar.

The encyclopaedia of Aboriginal Australia (Horton, 1994), on the other hand, has indexed personal Aboriginal names by first name:

Clifford Possum Tjapaltjarri
Donald Graham Jupurrula
Emily Kame Kngwarraye

The *Aboriginal biographical index* has a variety of entries for Clifford Possum:

Possum, Clifford
Possum Tjapaltjarri, Clifford, ca.1932–2002
Tjapaltjarri, Clifford Possum

The entry for Kaye Ross Napaljarri is Napaljarri, Kay

Within the Aboriginal community many people share the same 'skin' name, and it is easier to identify the individual by using the surname as a heading. However, in the global situation of a book index or library catalogue, the reverse is true.

Following the convention of a 'skin' name for an Aboriginal person and the surname for the non-Aboriginal person is all very well if you know from the context in the book whether the person is Aboriginal or not. Some books use different formats for Aboriginal names. Hence the *Warlpiri dreamings and histories Yimikirli* (published in the United States) has all contributors with the 'skin' name at the end. On the other hand, names mentioned in *Kuruwarri Yuendumu doors* by the Warlukurlangu artists (1987) in Yuendumu have the 'skin' name as middle name and the surname at the end: Kay Napaljarri Ross, Paddy Japaljarri Stewart and so on.

The index to Wally Caruana's *Aboriginal art* has the following entries:

Possum Tjapaltjarri, Clifford
Tolson Tjupurrula, Turkey
Kngwarreye, Emily Kame (Kngwarreye is an Arandic 'skin' name)
Nelson, Michael Jagamarra

The National Gallery of Australia Library has catalogue entries for:

Tjapaltjarri, Clifford Possum
Nelson, Michael Jagamarra.
Kngwarreye, Emily Kame

The *National Gallery of Australia annual report for 2005–2006* shows further inconsistencies:

Phillipus Tjakamarra, Long Jack
Tjungurrayi, George Ward
Ward Tjungurrayi, Fred

From the examples above, it can be seen that, for the indexer, the heading for someone with a 'skin' name and European surname is an unresolved problem. The best advice is to decide whether to follow the convention of differentiating between Aboriginal and non-Aboriginal holders of 'skin' names or to use the 'skin' name as the heading throughout, or conversely use surnames as the heading. Consistency is the key.

Name taboos

In the traditional Warlpiri society there were many situations when personal names were taboo. Secret names should never be used in the presence of the owners, nor should the owners utter their names in the company of others. Close male age-mates who had been circumcised at the same time and place had prohibitions on the use of their names. In some cases the name of a man's wife could not be mentioned to him.

When someone died it was customary for the names not to be spoken until the funerary rites were completed, which could take months or years. Others with the same or a similar name could not use this name either. This could apply also to place names. The refusal to utter the names of dead relatives could remove the same word – for an animal, natural object or tree – from the group's vocabulary forever. How is this problem overcome? Synonyms may be used, words may be compounded or existing words given extended meanings. A corresponding term from an avoidance language may be used, or a term may be borrowed from a neighbouring language. Warlpiri, having a sophisticated sign language, may change the hand sign or more usually they use the special term *Kunmanjayi*, meaning 'no-name'. A similar term occurs in other languages (Nash and Simpson, 1981).

I have had personal experience of *Kunmanjayi* being used for place names. When I arrived in Yuendumu I was asked whether I had come from *Kunmanjayi* Piringi (Alice Springs). A young girl named Alice had just died in the desert after a vehicle had broken down, and her funerary rights were being observed.

Taboos as a result of a death have a temporal element. A name given as *Kunmanjayi* at the time of writing may be restored later. What happens when a death occurs in the period between the writing and the indexing of the book? Books on Aboriginal leaders, artists or sportspeople are particularly problematic because the names are so well known. In such cases, as well as discussion between author and indexer, there would need to be advice from the Aboriginal community. There is usually a literature production centre, producing books in the language of the community, which would also have to consider the problem.

It is now a convention to issue a warning to Aboriginal people at the beginning of a work that the book, film or TV production contains references to deceased persons. In the past it was thought that Aboriginal people would not have access to such works, and it was unnecessary to consider cultural sensibilities.

European names

Administrative procedures such as elections, census taking, social services or school registration all required a name to identify the individual, and for this reason European names were used. Nowadays the general custom is to give a child a European name at birth.

In 1955 the then Director of Welfare, H. C. Giese, wrote an Administrative Circular Memorandum about Aboriginal names. The Northern Territory faced difficulties when individual personal names had to be recorded. European names were widely used, but Giese warned that people who moved about might be given a different European name at each centre they worked in. He described the various forms of personal and group names, and how surnames were derived. They could be taken from the name of a white person or family with which the person was closely associated, they could be derived from place names, or they could come from the name of the local group, totem, subsection or language

group. Giese warned that bestowing surnames could lead to conflict with the social organization of the group, and stressed that the choice of surname must be discussed and approved by the group concerned.

Changing from European to Aboriginal names

In recent years changes in attitude to Aboriginal culture and in government policies, together with the rise of an Aboriginal professional and middle class, have encouraged Aboriginal people to express their identity by incorporating Aboriginal personal names or taking up clan, totem or place names. This was a common occurrence in the 1990s when many well-known authors or leaders changed their names.

Hence Kath Walker changed her name to Oodgeroo Noonuccal (named after her tribe on Stradbroke Island, Noonucal). Her catalogue entry is Oodgeroo Noonuccal, 1920–1993. Colin Johnson became Mudrooroo, 1938–, after he had changed to Mudrooroo Narogin (place name) or Mudrooroo Nyoongah (Western Australian tribe). The former chair of the Aboriginal and Torres Strait Islander Commission (ATSIC), Lowitja O'Donoghue, took back her Aboriginal name in place of the name Lois which the missionaries had given her. (A large number of Aboriginal children were raised in missions and given European names by missionaries.)

For the indexer, the heading is the chosen Aboriginal name with a reference from the former name unless the author has used the European name throughout. Then the reverse is true.

Summary

When indexing Australian Aboriginal names, the priority is to follow usual indexing rules and give the name in the form that the author uses, with the heading an inversion of surname and first names. There is a difficulty when both 'skin' names and European surnames have equal status. Then a decision should be made as to the style used and this should be consistently applied.

Where a deceased person has been given a synonym or term meaning 'no-name', then there needs to be discussion with both the author and the person's community as to how to refer to him or her.

Name changes and nicknames require a reference structure, but care should be taken about referring to traditional personal names. This is another area where the community should be consulted.

Gone are the days when Aboriginal people were considered unlikely to read what was written about them. Now there is great interest in family history, documents are searched for evidence in native title claims, and libraries are visited for thesis or essay material. Libraries and archives have protocols for accessing and copying Aboriginal works. Copyright and ethics are important issues in research by non-Aboriginal researchers. Authors, editors, indexers, designers and publishers now need to have a much greater understanding of and sensitivity toward indigenous cultures.

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Turkish names

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Back of the book indexes in Turkey, to the extent they exist, are names-only indexes. As yet little serious thought has been given either to subject indexing in general or to the problems of handling names for the purpose of either cataloguing or indexing. Standards and rules for handling names simply do not exist. This article surveys the existing situation, explores the problems relating to indexing Turkish personal names, and offers some practical solutions.

The Turkish language

Turkish belongs to the Altaic languages family, which is divided into three groups including Turkic, Mongolic and Tungusic. These include some 30 languages, spoken across a vast area from Eastern Europe and the Mediterranean to Siberia and Western China. The branch spoken in Turkey is called Anatolian Turkish. The Turks came to Anatolia from Central Asia during the second half of the eleventh century and established one of the longest-lived empires ever, lasting for over 600 years and extending across Eastern Europe, Northern Africa, Egypt, the Middle East and the Near East. Through the centuries, the Turkic language was influenced by Arabic, Persian and French, the Arabic script being adopted for writing purposes despite the fact that, coming from another language family, it was not well suited for this. The Empire suffered a gradual decline in the eighteenth and nineteenth centuries, until 29 October 1923 when the Ottoman Empire was abolished and the Turkish Republic established under Atatürk. He immediately began introducing a series of reforms intended to make Turkey a secular and democratic country with its face turned to the West and to European countries.

Some of the reforms in the new Turkish Republic are important in relation to the present topic: indexing Turkish names. The greatest reforms were in the educational system, an important aspect being romanization of the Arabic script to the new Turkish alphabet based on Latin letters. This has 29 letters (8 vowels and 21 consonants) (see note at the end of this article). In 1928, the Arabic script was outlawed, making it possible for both children and adults to learn to read and write easily. Great encouragement was also given to the use of Turkish words rather than words borrowed from other languages. In the 1920s, the written language as used by writers, poets and the educated elite group consisted of more Arabic, Persian and French words taken together than Turkish words, but by the early 1980s the ratio had declined to a mere 10 per cent. This is clearly a key factor to be taken into account especially in subject indexing in Turkish.

Another important reform closely related to the present topic was the passing of the Surnames Law in 1934. In Ottoman times, people and families were known by their *lakaps*, i.e. epithets or nicknames. These nicknames, and also personal titles, were abolished by the 1934 Law and everybody was provided with a surname in addition to his or her personal names.

Standards and rules for handling names in Turkish simply do not exist. This list of sample entries from a back of the book index, with forms of entry obviously chosen at random, shows some of the inconsistencies and inadequacies which inevitably follow.

- II. Murat – should be Murat, II. (a cross-reference is not given from Murat)
- Abdülhamid, II – correctly entered with the name first, however different format from II. Murat.
- Afet İnan – ‘İnan’ is the surname, therefore should be ‘İnan, Afet’.
- Çağlayangil, (İhsan Sabri) – There is no reason for adding parenthesis around the author’s personal names.
- Gürpınar, Hüseyin Rahmi *Bkz.* Hüseyin Rahmi (Gürpınar) – here the compiler of the index has made Hüseyin Rahmi (Gürpınar) his preferred entry with the surname added in parenthesis. This reflects the fact that in the text the person in question is referred to simply by his personal name, Hüseyin Rahmi. There is a *Bkz.* reference from Gürpınar, Hüseyin. In fact, as discussed below, it would probably be better to do it the other way round and use the ‘official’ version, Gürpınar, Hüseyin Rahmi, with a cross-reference to Hüseyin Rahmi (Gürpınar).
- İnalçık, Halil (Prof.) – there is no need to include the title ‘Prof.’.
- McNeill – there is no personal name attached.
- Müjgan (Cumbur) – ‘Müjgan’ is the personal name, so the preferred entry and style should be ‘Cumbur, Müjgan’.
- Sultan Reşat – wrongly listed under Sultan; it should be ‘Reşat V’.
- Zeynep – Book indexes often include the personal names of people who do not really have much to do with the main topic, just because they happen to be mentioned in the text. They are perceived to qualify as ‘names’ for indexing purposes and are included in the index in the form in which they appear in the text, without any attempt to add clarification.

Apart from this problem of lack of rules and discipline, in almost every index there are different forms and variations of names, reflecting different usage in the Ottoman and Republican eras. And in the case of Ottoman Collections written in the Arabic script, there is also the need for transliteration of names from the old Arabic script into the

new Turkish alphabet. The following discussion of Turkish names in indexing is therefore divided into two sections: the Ottoman Empire and the Turkish Republic, or pre- and post-1928.

There are some general points to bear in mind. In a one-off index to a single-author book, the version used by the author should normally be the formula of choice, with cross-references as necessary from other versions which may be more familiar to the reader. But there may be occasions on which the author uses the personal name, but most users are likely to look for the full official version, hence the suggestion above that it would probably be better to take Gürpınar, Hüseyin Rahmi as the preferred version even though the text has just Hüseyin Rahmi. With journal and other cumulative indexes, database indexes and indexes to multi-authored texts, the full, official, name should always be taken as the main entry with *Bkz.* references from other formulae.

The target readership must always be borne in mind, with a distinction being made, for example, between an index in Turkish or for a Turkish readership and an index in English or for the English-language market: what will be standard usage in Turkish may well be totally unfamiliar to an English reader. An example of this is indexing a book about the famous architect Sinan. In Turkish, he is almost invariably known as Mimar Sinan (the Architect) and is indexed under his professional *lakap* or epithet. Other versions in Turkish are Koca Sinan (the Great) or Koca Mimar Sinan (the Great Architect). But he is much better known in English simply as Sinan, and this would probably be the only entry needed in the index.

I: Turkish names during the Ottoman Empire

Ottoman Sultans

Ottoman Sultans all have one personal name they are known by, but during their reign most acquired special epithets that became part of their names. Osman II is better known as Genç Osman meaning 'Young Osman', because he became a sultan at the age of 14 and reigned to the age of 18. Other examples are Mehmet the Conqueror (Fatih), Süleyman the Lawgiver (Kanuni), and Beyazid the Thunderbolt (Yıldırım). The appropriate way of handling this would be as follows:

Bayezid I (1360–1403)
Fatih Sultan Mehmed *see* Mehmed II
Genç Osman *see* Osman II
Kanuni Sultan Süleyman *see* Süleyman I
Mehmed II (1432–1481)
Osman II (1604–1622)
Süleyman I (1495–1566)
Yıldırım Bayezid *see* Bayezid I

Ottoman public figures

As will be seen below, many Ottoman public figures were also identified by their *lakap* or nickname. *Paşa* is a general in the Ottoman army; *Barbaros* (Barbarossa) is a nickname

given to Hayrettin Paşa by the Europeans, because of his red beard. Mimar Sinan is the well-known Ottoman architect who has his profession, *Mimar*, added to his name. Rezaizade is an epithet showing that he was the son of Recai; and Çandarlı is the village where this well-known man comes from. Katip Çelebi's personal name is Mustafa. Since there are many people with that personal name, there is no reason for making an entry under that. His epithet *Katip* (Secretary) came from the fact that he was a writer and also a man of intellect who held high positions in the state. Some of these names were adopted as family surnames generations later by the younger members of those families, after the Surname Law was passed.

These names are entered under the first names and or nicknames:

Ahmet Cevdet Paşa (1822–1895)
Barbaros Hayreddin Paşa (1478?–1453)
Çandarlı Kara Halil Paşa (1315?–1388?)
Katip Çelebi (1609–1722)
Mimar Sinan (1490–1588)
Rezaizade Mahmut Ekrem (1847–1914)

Ottoman authors and poets

Below is a list of poets known only by their single personal names or epithets, without any additional personal name or descriptive nicknames or epithets attached to them. Fuzuli's real name is Muhammad bin Süleyman, but it is never used by or known to the wider public, therefore no cross-reference is needed, unless it is mentioned in the text. However in a biographical work there will be a need for it. The two women poets have the words *Hanım* and *Hatun*, both meaning Lady, in parenthesis.

There is no need to make cross-references for the following names, unless their variations are mentioned in the book or in the article, or in a biography, etc.

Fıtnat (Hanım) (1842?–1911)
Fuzuli (1483?–1556)
İhsani (1928–)
Nedim (1681–1730)
Zeynep (Hatun) (15th century)

Ottoman folk and religious poets, and folk characters

Eşrefoğlu Abdullah Rumi's personal name is Abdullah. However he is known by his father's name as Eşrefzade or İbnül Eşref. Because he was born in İznik, he is also known as İzniki, meaning from the town of İznik. Since he is well known by all these names, it would be sensible to provide cross-references to the preferred version. In folk literature the word *aşık* is attached to poet singers in general so Aşık Seyrani should be entered under Seyrani with a cross-reference from Aşık Seyrani.

Aşık Seyrani *see* Seyrani, Aşık
Eşref-i Rumi *see* Eşrefoğlu Abdullah Rumi
Eşrefoğlu Abdullah Rumi (?–1469)
İbnül Eşref *see* Eşrefoğlu Abdullah Rumi

İzniki *see* Eşrefoğlu Abdullah Rumi
 Karacaoğlan (1606–1679)
 Nasreddin Hoca (1208–1284)
 Seyrani, Aşık (b. 1800)

Men of religion

In Turkey men of religion do not have titles to show their status, and their names take the same form as all other names, indicating their birth place or any other epithets they have acquired. ‘Ahmet Yesevi’ is the preferred name for a leading man of religion in twelfth century Anatolia. His full name is Ahmet bin İbrahim bin İlyas Yesevi, ‘Yesevi’ reflecting the fact that he came from the town of Yesi in Turkistan. He was also known as Piri Sultan. So cross references to Ahmet Yesevi are needed from Ahmet bin İbrahim bin İlyas Yesevi and Piri Sultan. The usual brief reference to Mevlana Celaleddin Rumi is simply Rumi. Therefore a cross-reference is made from Rumi to his full name.

Ahmet bin İbrahim bin İlyas Yesevi *see* Ahmet Yesevi
 Ahmet Yesevi (1093–1156)
 Hacı Bektaş-ı Veli (1280–1337)
 Mevlana Celaleddin Rumi (1207–1273)
 Piri Sultan *see* Ahmet Yesevi
 Rumi *see* Mevlana Celaleddin Rumi (1207–1273)
 Süleyman Çelebi (1408?–1421)
 Seyyid Muhammed bin İbrahim Ata *see* Hacı Bektaş-ı Veli

Change of name on arrival in Turkey

There were, of course, examples during the Ottoman Empire when non-Turkish names had to be modified. An example of this is Dimitrie Cantemir, Romanian historian, philosopher, and musicologist (1672–1722), whose name was changed to Dimitri Kantemiroğlu when he came to Istanbul, as an Ottoman captive, becoming an important Ottoman historian and musicologist. A cross-reference must always be made from one to the other name version.

II. Turkish names in the Turkish Republic

The modern way of identifying families and individuals with their surnames came into use in 1928, five years after the foundation of the Republic. It became much easier to identify people, and this prevented much confusion in many activities of social life as well as legal matters, as a result. These names will be reviewed, including their variations and other practices which are quite similar to their western counterparts.

Turkish names following the western pattern with surname first

Ağaoğlu, Adalet (1929–)
 Güvenç, Bozkurt (1926–)
 İnce, Özdemir (1936–)
 Kür, Pınar (1945–)
 Sezer, Ahmet Necdet (1941–)

Turkish names following the traditional pattern with personal names first

Many men of letters or other well-known figures are more commonly identified by their personal names than their surnames. In these cases it may be appropriate to use these names as preferred entries and to make cross-references from the surnames. If the main entries are under their surnames, cross-references must be made from the preferred personal names entries.

Abaloğlu, Nadir Nadi *see* Nadir Nadi
 Abasıyanık, Sait Faik (1906–1954)
 Kakinç, Tarık Dursun *see* Tarık Dursun K.
 Kanık, Orhan Veli (1914–1950)
 Nadir Nadi (1908–1991)
 Nazım Hikmet *see* Ran, Nazım Hikmet
 Orhan Veli *see* Kanık, Orhan Veli
 Ran, Nazım Hikmet (1902–1963)
 Sait Faik *see* Abasıyanık, Sait Faik
 Tarık Dursun K. (1931–)

Chosen/adopted names

As under the Ottoman Empire (see above), authors and other men of arts under the Republic are often more commonly known by their adopted name or epithet. They should be indexed under this more familiar name, with cross-references from the full, real name (assuming this is known). These adopted names usually contain first and middle names rather than first name and surname, and should not be inverted. For example, Cevat Şakir Kabaağaçlı is a famous author who retreated to a small southern town by the sea and lived there, adopting the name ‘Fisherman of Halicarnassus’ for himself, and writing his books under this name.

Demir, İsmail Kemalettin *see* Kemal Tahir
 Gökçeli, Kemal Sadık *see* Yaşar Kemal
 Gün, Güneli (1939 –)
 Halikarnas Balıkcısı *see* Kabaağaçlı, Cevat Şakir (1890–1973)
 Ilıcalı, Arkın *see* Mercan Dede
 Kabaağaçlı, Cevat Şakir (1890–1973)
 Kemal Tahir (1910–1973)
 Mercan Dede (1966–)
 Tamkoç Hershiser, Güneli *see* Gün, Güneli
 Yaşar Kemal (1923–)

Fictitious names (Müstear Adlar)

Many men of letters use different pseudonyms at different times and for different reasons. Unlike chosen or adopted names which are used permanently, these varying pseudonyms should never be used as main entries, but in an index, library catalogue or bibliography, there should always be cross-references to the preferred name, so as to collect all the writings together and establish a relationship between them.

Adivar, Halide Edip (1884–1964)
 Adil, Hanlı *see* Kanık, Orhan Veli

Ahmet Agah *see* Beyatlı, Yahya Kemal
Beyatlı, Yahya Kemal (1884–1958)
Borjensky, Nazım Hikmet *see* Ran, Nazım Hikmet
Halide Edip *see* Adivar, Halide Edip
Halide Salih *see* Adivar, Halide Edip
İbrahim Sabri *see* Ran, Nazım Hikmet
Kanık, Orhan Veli (1914–1950)
Nazım Hikmet *see* Ran, Nazım Hikmet
Ran, Nazım Hikmet (1902–1963)
Sel, Mehmet Ali *see* Kanık, Orhan Veli

Names of women

Until the 1934 Surnames Law, Turkish women could use their father's or husband's personal name to identify themselves. After 1934, Turkish women had to use their family surnames before marriage, and after marriage their husband's surname. So, for example, Halide Edip (1884–1964) became Halide Edip Adivar and Peride Celal (1915–) became Peride Celal Yönsel. Prior to the Surnames Law some women, rather than taking their father's or husband's personal name, preferred to use just their personal name(s), as in the case of Fitnat Hanım or Fatma Aliye. For the first novel Fatma Aliye translated from French, she signed her name as 'Bir Hanım', meaning 'A Lady'.

As in other cultures, changes in the women's circumstances, going for example from single to married life, or when there is more than one marriage or divorce, etc., create problems for the indexer. An example would be the case of the well-known author Sevgi Soysal (1936–1976), who had to use different surnames during her two marriages, i.e. Sevgi Nutku and Sevgi Soysal. Some women writers prefer to stick to one name for all their works.

The 2001 Civil Law, which gave additional rights to women, states that they can continue using both their family surname and their married surname together (accepted since 1997), with the husband's surname following the family surname. The family surname would thus determine the alphabetical order. If the woman is also known by her married

surname, a cross-reference should be made from this. Professor Nermin Abadan-Unat has been using two surnames (Abadan) and (Unat) together for several years, so she is listed under Abadan-Unat, Nermin.

Religious titles and titles of nobility

Religious and nobility titles do not exist in Turkey. Academic titles (Prof., MD), military titles (General, Admiral), professional titles (architect, lawyer, engineer), government and judicial titles (President, Prime Minister, Judge) may be added in parenthesis if necessary to identify the person in question.

Names with particles and prefixes

These do not exist.

Note: the Turkish alphabet

The Turkish alphabet consists of the following 29 letters:

Upper case:

A, B, C, Ç, D, E, F, G, Ğ, H, I, İ, J, K, L, M, N, O, Ö, P, R, S, Ş, T, U, Ü, V, Y, Z

Lower case:

a, b, c, ç, d, e, f, g, ğ, h, ı, i, j, k, l, m, n, o, ö, p, r, s, ş, t, u, ü, v, y, z.

The following letters are additional to those in the standard 26-letter alphabet:

Ü ü / Ö ö / İ ı / Ç ç / Ş ş / Ğ ğ

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Halide Edip



Halide Edip Adivar

Arabic names

Heather Hedden

Questions regarding the indexing of Arabic names come up repeatedly on indexer discussion lists. Issues include whether to invert the first and second name, what to do with the definite article, how to handle compound names, what to do with names that apparently have the Arabic word for 'father' or 'son' in them, and what to do with titles. The combination of a different culture and a different writing system for Arabic compounds the problem. Using this article as a guide, however, the indexer who does not know Arabic should be able to index texts with Arabic names without unusual difficulty.

The article first addresses the issue of romanization or transliteration of Arabic, partly just as background but also to answer questions on when to use double-posting or cross-references for variant spellings. The second part of this article covers the various issues involved with the sorting of Arabic names.

Although names in the Arabic language are the focus of this article, much of the information can be applied to names in other languages that use the Arabic script, such as Farsi, Urdu, and the languages of Afghanistan, including Dari and Pashto. These other languages may have additional sorting issues for their personal names which this article does not cover.

Romanization and transliterations of Arabic

Before addressing the issue of sorting Arabic names, we need to consider the romanization or transliteration of Arabic. Romanization refers to any rendering of words in non-Latin writing systems into languages using the Latin alphabet. Transliteration refers more specifically to a precise system of mapping one writing system to another, often letter by letter, so that there is no question to the trained reader of the transliterated word what the spelling was in the original language. There are numerous ways to both romanize and transliterate Arabic, and although transliteration standards exist, they are not applied consistently. There are several factors explaining the divergent methods of romanization and transliteration from Arabic. Variations depend upon:

- when and how a name was first romanized
- the Arabic dialect from which the name is romanized
- the degree of precise transliteration use of diacritics desired.

When and how a name was first romanized

Arabic names romanized into English prior to the adoption of later transliteration standards tend to keep their original spellings. This is particularly the case with place names. An

example is the city of Mecca, which should more correctly be transliterated as Makkah. While a few books might choose the latter, most publications, including scholarly works, will tend toward the more commonly used spelling. Terms pertaining to the Islamic faith, however, may have changed their spellings over time, out of respect to the religion's followers. For example, the historical spelling of Moslem has been changed to Muslim. While some trade books might still spell the sacred book as Koran, it is more common to see Qur'an (with or without the apostrophe).

Personal names that were first introduced into English through the press, rather than through books, tend to assume a more popular romanization. This would include major political leaders in Arab countries. Examples include the names of Egyptian presidents: Gamal Abdel Nasser, rather than the more 'correct' Gamal Abd al-Nasir; Anwar Sadat, rather than Anwar al-Sadat; and Hosni Mubarak, rather than Husni Mubarak. Whether the historically popular romanization or a more accurate transliteration standard is used depends on the book's style and its audience. While a trade book is likely to use the same spelling of a name as used in the press, a scholarly book may use a more precise transliteration.

Arabic names may also be romanized into languages other than English, such as French. They would then retain the French spelling in English publications. This is most often the case for North African names, where the French colonial legacy has left its impact on romanized spellings. For example, the former Algerian president's name is spelled Chadli Ben Jadid, never Shadli. The French spellings are also sometimes found in Lebanese names, but less consistently than in North African ones. Thus, you will come across both Bachir Gemayel and Bashir Gemayel and sometimes also Bashir Jumayyil. A double-post or use of a *See* reference is thus often desirable for such inconsistently spelled Lebanese or Syrian names, but is not needed for North African names.

Arabic dialects and romanization

Arabic is spoken in a vast geographic area from the Atlantic Ocean to the Persian Gulf, from the border of Turkey to the Sudan, encompassing approximately 250 million people and a majority population in 20 countries. Although the written form is the same in all countries, significant spoken dialectal variations exist. Different English spellings of the same name will arise, depending on whether the Arabic transliteration or the local pronunciation is used as the source of the romanized version.

While geographic names, such as Giza in Egypt, not Jiza, are almost always romanized as locally pronounced, there is greater variety among personal names. The degree to which a name is used only locally or is commonly found throughout

the Arabic-speaking world is a factor in determining its romanization. While it is typical to stick with standard transliterations for common given Arabic names, such as Muhammad, other given names popular only within a certain region and surnames might be romanized as locally pronounced. If the individual becomes regionally or internationally known, however, divergent spellings can arise. A good example is the surname of the president of Libya. The name begins with the Arabic letter that is transliterated as a Q to spell Qaddafi, but this letter is pronounced as a G in the Libyan dialect, leading to the spelling of Gaddafi. Thus, both spellings (among other variants) have become common.

Meanwhile, in the Egyptian dialect, the Arabic letter for J is pronounced as a hard G (as in 'go'). Due to the predominance of Egypt in the Arabic-speaking world both in size and international influence, the Egyptian dialectal pronunciation is consistently retained in the romanization of Egyptian names, such as Gamal Abdel Nasser.

The romanization of Arabic names of individuals in non-Arabic speaking countries, such as Iran or Afghanistan, also differs from names of Arabs. For example, the Arabic name Muhammad is usually spelled as Mohammad for Iranians.

Degrees of transliteration preciseness and diacritics

There are several internationally recognized transliteration systems for Arabic, in addition to any local country standards. These include ISO 233 (International Standards Organization, of 1984), DIN-31635 (Deutsches Institut für Normung, of 1982), BS 4280 (British Standards Institute, of 1986), UNGEGN (United Nations Group of Experts on Geographical Names, of 1972), ALA-LC (American Library Association – Library of Congress, of 1997), and the transliteration systems of the *International Journal of Middle East Studies* (IJMES) published by Cambridge University Press and the *Encyclopedia of Islam* published by Brill Academic Publishers.

These standards vary in their degree of precision and consequent use of diacritics. There are several Arabic consonants that have no equivalent in the Latin alphabet. For these Arabic consonants, Latin letters with diacritics (dots, lines, circumflexes and other marks) may be used. The more precise standards, such as DIN and ISO, use a single diacritical character for each Arabic letter that has no equivalent. This results in over 15–17 diacritical characters, or about half of the Arabic alphabet. Other standards, such as ALA-LC, IJMES, and the *Encyclopedia of Islam* avoid such an extensive list of diacritics by using pairs of Latin letters to designate a single Arabic consonant in the cases of th, kh, dh, sh, and gh. Using two letters to designate a single sound, however, is considered a less precise method.

Thus a publisher must weigh the benefits of a precise transliteration using a high degree of diacritics versus the simplicity of editorial production using minimal diacritics. The decision also depends on what the readers will understand and expect. The newspapers and magazines of the popular press use no diacritics for romanization. The trade press also avoids transliteration diacritics, although it tends to indicate the Arabic letter *hamza* (a glottal stop) with an

apostrophe or closing single quote (') and the consonant 'ayn with an inverted apostrophe or opening single quote (') or more precisely with a superscript c (^c). If a word begins with a *hamza*, this is not indicated in transliteration, but if a word begins with an 'ayn, the inverted apostrophe or superscript c may or may not be written, such as 'Ali or Ali for the male name. Scholarly books that merely mention an Arabic name or two, but are outside the field of Middle East or Islamic studies, also tend to avoid the diacritics, other than indicating the *hamza* and 'ayn, since their readers are not likely to be familiar with additional diacritics. Scholarly books within the field of Middle Eastern or Islamic studies usually follow the ALA-LC, IJMES, or *Encyclopedia of Islam* standards of transliteration (which vary from each other by only one or two characters). The fuller ISO or DIN transliterations are rarely used for transliterating names in books on Middle Eastern or Islamic studies, tending to be reserved for the field of language and linguistics or other specialized documents. The British Standard is not widely used since it is copyrighted and thus not freely distributed. Thus, despite the existence of various standards, scholarly books written in English in all countries are quite consistent in their transliteration system of Arabic names.

The transliteration of Farsi (Persian) is also included in the various standards. Farsi has some additional letters, such as p and v, not found in Arabic. If the ALA-LC, IJMES, and the *Encyclopedia of Islam* standards are used, there are no additional diacritics in Farsi that are not already in Arabic.

Arabic transliterations in the index

As the indexer, you enter Arabic names and terms into the index with the same spelling and transliteration used in the text. You need to distinguish carefully between the *hamza* and the 'ayn, especially if the text merely uses an opening single quote, and not a superscript c to indicate the 'ayn. If further diacritics are used for names and terms in the text, such as the ALA-LC standard, these must be indicated in the index. These diacritics are supported in Unicode fonts, but the indexer is usually not expected to use the same font as the final typeset book. Therefore, unless the publisher provides the font to the indexer, the indexer should use some conversion scheme to designate the diacritics, either a table provided by the publisher or a code scheme devised by the indexer with the publisher's agreement. Table 1 gives an example of conversion codes to submit to the publisher and suggested typing shortcuts that you might enter into your index for ALA-LC diacritics. (Upper case equivalents will also need to be added to this list.)

If using a table of conversion codes, it is important to distinguish between the apostrophe used for the *hamza* and a real apostrophe. You might have real apostrophes in your index which you do not want to get automatically converted to the Arabic *hamza*. The example in the table, therefore, suggests using another form of punctuation, such as period, between brackets for the *hamza*.

Depending on the indexing software you use, you may be able to use a translation table or macro feature to create a shortcut and save keystrokes. A simple single bracket following the letter in question should suffice. With the

Table 1 Example of diacritic conversion codes used for publishing

Diacritic	Conversion Code	Shortcut	Letter Name
ʾ	[.]	.]	hamza
ع	[ʿ]	ʿ]	ʿayn
هـ	[h.]	h]	hā
س	[s.]	s]	ṣād
د	[d.]	d]	ḍād
ت	[t.]	t]	ṭā
ز	[z.]	z]	zā
ā	[a-]	a]	long a - alif
á	[aʿ]	aʿ]	alif maqsurah (only at the end of a word)
ū	[u-]	u]	long u
ī	[i-]	i]	long i

exception of the *alif maqsurah*, which is rare enough for you not to encounter it at all, there is just one Latin letter per diacritical transliteration in the ALA-LC Arabic system. If a book also covers other romanized languages, you will need to expand your transliteration table accordingly. (For the ALA-LC system, additional diacritics are used for Turkish, but no additional diacritics are required in Farsi. For the full Turkish alphabet see the Note to the article on Turkish names in this issue of *The Indexer*.) For a shortcut, a character following the letter is preferred to a character preceding the letter, since the impact of a special character on sorting, such as a bracket, will be lessened.

Diacritics, and especially the letter *ʿayn*, can occur at the start of a word or name. It is correct style for sorting purposes to disregard any diacritics based on Arabic transliterations. But when you type in a special character such as a bracket, to indicate a diacritic this could affect an automatic sort even if it comes in the middle of a word. Therefore, you will need to specify in your indexing software that the character for the diacritic be ignored in the sorting.

Double-posting and cross-references

If divergent spellings involve the first letter of an index entry, double-posting or the use of a *See* reference might be appropriate. This will depend, however, on the audience and the nature of the name. For scholarly books, where the audience is already familiar with the preferred spellings, double-posts or *See* references for transliteration differences are generally not needed and thus should be avoided. For trade books aimed at the general public, dual entries in the index are desirable. This is especially the case when an Arabic, Middle Eastern, or Islamic topic is only part of the subject of the book. For example, in a trade book you will probably double-post Koran and Quʿran.

Double-posts or *See* references are a good idea when the divergent spelling of a name is particularly widespread. This might be due to dialect of origin, as with the name of the president of Libya, or to inconsistent application of the language (English or French) of transliteration in certain Lebanese names.

In general, if the text uses a popular spelling, there is no

need to research and add the precise transliterated spelling to the index. However, if the text spells a name with a less commonly used transliteration and you are familiar with the name, then you should probably add the popular spelling (assuming it begins with a different letter) as a double-post or cross-reference. For reference, examples of names with variant spellings of the first letter include: Qassim/Kassim, Qutb/Kutb, Usama/Osama, Uday/Oday, and Ubaidah/Obaidah. The indexer is not expected to anticipate variant spellings, though. Although not necessary to research, web sites of lists of Arabic names that may be of interest include the following:

<http://sudairy.com/arabic/masc.html>
<http://sudairy.com/arabic/fem.html>
http://en.wikipedia.org/wiki/List_of_Arabic_names
<http://www.sca.org/heraldry/laurel/names/arabic-naming2.htm>

Sorting of Arabic names

The most common standard for sorting Arabic names is to sort on the part of the name by which an individual is best known. This standard, followed by the Library of Congress, contrasts with an older standard of sorting on the first element of a name, which is the traditional practice in many Arabic-speaking countries and also the standard of Carl Brocklemann's *Geschichte der arabischen Literatur* (1898, 1937, 1943–9, 1996). The indexer can determine how a person is best known by repeated references to the name in the text or by querying the author or publisher when uncertain.

Standards for sorting, such as those of the Library of Congress and publications of academic institutions of repute, deal also with treatment of the definite article, hyphen and diacritics. As summarized by Behn and Greig (1974), the initial definite article should be ignored in sorting and is the only word element thus ignored, diacritics and Arabic letters indicated by an apostrophe or similar character are disregarded in sorting, and a hyphen is considered to divide a word for word-by-word sorting. It does not make sense to refer to sorting practices in the Arabic language, due to the fact that a very different alphabet is used, and different practices of sorting exist in different Arab countries. The sorting methods explained below are based on the predominant practice in English-language indexes.

Modern vs. medieval names and surnames

The adoption of surnames among Arabs has been inconsistent. Some Arabic names that are indexed as surnames (requiring a name to be inverted in an index) have been used as family names for centuries, whereas other Arabs even today, in rural areas and overall in Iraq, still use their father's first name as a second or last name instead of any surname. Given names, thus, may be used as last names and sorted upon. Certain surnames, on the other hand, are distinct as surnames, and the reader familiar with Arabic names will not confuse them with given names. These are

names that begin with a definite article and end with an 'i' or 'y,' such as al-Hamdani.

In general, though, the adoption of surnames among Arabs did not become widespread until the early twentieth century. Thus, it is safe to assume that Arabic names of individuals prominent enough to appear in books since the start of the twentieth century follow the Western pattern of given name – middle name(s) – surname, and thus should be inverted to begin with the last name in the index. Even if the last name of an individual is really only his father's or grandfather's first name, it is still correct to invert modern names. For example, in the case of Saddam Hussein, the second element, Hussein, was really his father's first name. Yet, as a modern name, it is inverted and sorted under the second name. The main exceptions for modern names are for royalty, which are not inverted and are sorted by first name (see under Royalty below), but this is common practice for royalty of any country.

Names from the medieval or pre-modern period tend not to have surnames and thus are usually not inverted, but rather sorted on the first name. However, there are also many exceptions to this. Some pre-modern personalities are better known by their second (father's) name or by their city of origin, tribe, occupation, or nickname. Repeated references to a name in the text are the usual indicator of the desired sortable component of the name. If a pre-modern name comprising more than one element is not mentioned a second time in the text with only one of the names, though, it is advisable to query the author or publisher to determine under which element to sort.

The greatest uncertainty over inverting names lies with names of the nineteenth century. The names in the index for any book on this period should have a relatively liberal use of double-posting or cross-references.

Initial definite article (al-)

Many Arabic names of people, places, and organizations include the definite article al- as part of the name. According to the *Chicago manual of style* the definite article is written in lower case (unless it comes at the start of a sentence) and is joined to the following word by a hyphen. You may encounter other styles and spellings in a text to be indexed, such as El in Egyptian surnames and place names El-Alamein and El Arish, or possibly a spelling that reflects pronunciation, such as an-Nafud. (The letter 'l' assimilates to the consonant sound that follows it in the cases of d, n, r, s, sh, t, and z, but most standards require transliteration as al- in all cases.)

No matter the spelling, as long as the initial definite article appears separated by a space or a hyphen, it should be ignored in the sorting. While indexes in the past may have required separating the article and placing it at the end of the name in order for the name to sort properly, modern indexing software can hide specified characters from the sort, so that the definite article may remain in its original place at the front of the name yet be ignored in sorting. This has become the preferred style. An example is as follows:

Hasan al-Turabi is entered as: *al-Turabi, Hasan* (sorted under Turabi).

The policy of ignoring the definite article applies to the article in the initial position only. In uninverted historical names and in compound names (discussed below) where a definite article falls in the middle of a name as entered, it is treated as a word and not ignored. While this might seem inconsistent, it is practical for the indexer not to have to worry about designating elements within a term to be ignored for sorting purposes.

A definite article sometimes become part of a name of an individual who has settled in the West and chosen to romanize his or her name in such a way as to attach the article to the surname with no space or hyphen and with capitalization only at the start of the article. For example the surname appearing as Elmarsafy is sorted under E.

In rare cases a given name may include a definite article. An example is the Saudi prince Al-Waleed bin Talal. Since this name of royalty is not inverted, but sorted on the first name, it is sorted under W.

The use of the definite article in some names, and especially in place names, may be inconsistent. Some names that have the definite article in Arabic may drop the definite article upon romanization. If you find inconsistent use of a definite article for the same name within the text to be indexed, you should query the author or publisher.

By the way, the name of the ruling family of Qatar, when romanized but not accurately transliterated, appears to begin with a definite article when in fact it is really a word (meaning 'clan') with a long A. Hence it is capitalized as Al and would appear as Āl if using diacritics. The name of Sheikh Hamad Bin Khalifa Al-Thani, Emir of Qatar, should be sorted by the given name Hamad, though, because as a name of royalty it is indexed by first name. (Sheikh is a title.) An index entry for Al Thani dynasty or another such clan should be sorted under Al.

In addition to personal names, many other proper nouns, such as place names, organizations and names of publications, also have the definite article, which should similarly be ignored at the beginning of a word in its sorting but not ignored when in the middle of a multi-word term.

Abd- and other compound names

There is a class of Arabic compound given names beginning with Abd (or more precisely 'Abd) and followed by the word for God (as in Abdullah) or followed by the definite article and then a word that is a descriptive 'name' for God. Sometimes it is all written as a single-word name, while at other times it could appear with spaces and/or hyphens in between. These are usually first names, but could be middle or last names. Examples of the varieties of romanization spellings of the name meaning 'servant of the Merciful' include: Abd al-Rahman, Abdul Rahman, Abdulrahman, Abd ar-Rahman and Abdel-Rahman

What is important to keep in mind, though, is that even if there are spaces between the parts of the name, you should avoid separating/inverting the name components beginning with Abd. While this is not such an issue for first names, there could be confusion over how to enter a name with Abd- as the last name.

Ali Abd al-Raziq is entered as: *Abd al-Raziq, Ali*.

There are exceptions, where splitting up such a name is acceptable. This would be the case for an individual who has become well known in the West by the final component of the compound name. The best example is the former Egyptian president.

Gamal Abel Nasser is entered as: *Nasser, Gamal Abdel* (or *Abdul*), not as *Abdel Nasser, Gamal*.

Other compound names, which should not be broken up if appearing as last names, are names based on the phrase with *al-Din*, meaning 'of religion.' Examples include *Nur al-Din* (the light of religion), *Khair al Din* (the good of religion), and *Ala' al-Din* (excellence of religion). Another compound name is *Zayn al-Abidin* (the beauty of the worshippers).

The other issue regarding these compound names is that, although they contain a definite article, the definite article is *not* ignored in the sort. Only the initial definite articles are ignored. Definite articles that appear in the middle of a name or term receive no special treatment.

Ibn, bin, or ben in names

It is the Arabic custom to use a patronymic, that is, to follow one's given name with one's father's given name. The word *ibn*, also spelled as *bin* and as *ben* in North African names, means 'son' in Arabic and may or may not be used in front of the individual's father's given name. (For women, the word 'bint' is used to mean daughter of.) In some literature the abbreviation *b.* is used. Arabs use their father's first name as their second/middle name even when the word *ibn/bin/ben* is not part of the name. The actual use of the word of *ibn/bin* was more common in historic names, but it continues to be used today in Saudi Arabia and the Arab Gulf states. A second *ibn/bin* and a name can be added to refer to an individual's grandfather. Although a long chain of ancestry may be written this way, only enough names (two or three) to distinguish an individual are needed. Thus, it is possible for a name in the text to have a longer string of names than is needed for the name in the index.

Many prominent people from medieval times are best known by their fathers' first names, that is, names beginning with *Ibn*, which will be capitalized in the text. These include *Ibn Abbas*, *Ibn Khaldun*, *Ibn al-Arabi*, and *Ibn Taymiyyah*. Their given names may or may not be provided. Although it may seem counter-intuitive, these names are actually sorted by the first component *Ibn*.

Ibn Khaldun is entered as: *Ibn Khaldun*.

This is standard practice, and readers will look up the name under *Ibn*, so double-posting is not necessary. If, however, the book is not about Middle Eastern studies, and there are just one or two *Ibn* names, then double-posting for the name following *Ibn* might be helpful. In addition, a few medieval Arabs/Muslims who have been known for centuries in the West have unusual historic romanized forms of their names.

Examples include *Ibn Sina*, who is also known as *Avicenna*, and *Ibn Rushd*, who is also known as *Averroes*. These names should be double-posted or have cross-references.

A modern name beginning with *Ibn* was *Ibn Saud*, King of Saudi Arabia. This name is also sorted under *Ibn*. His royal title may be added to the name as the index style dictates. (A double-post or cross-reference with *Abdul Aziz Ibn Saud* may also be added.)

In some cases, *bin* or *ben* and its following name are actually a compound surname and thus are sorted under *B*.

Modern surnames do not begin with *ibn*, but might begin with *bin* or *ben*. They can be identified as surnames in the text if the word *Bin* or *Ben* is capitalized, there is only a single name following (rather than both a father's first name and a surname), and subsequent references to the name begin with this word. The following examples are of modern surnames.

Osama Bin Laden is entered as: *Bin Laden, Osama*.

Zine el-Abidine Ben Ali, Tunisian president, is entered as: *Ben Ali, Zine el-Abidine*.

Cross-references or double-posts for surnames beginning with *Bin* or *Ben* are not needed in scholarly texts, where the reader knows how to look up the name, but are recommended for trade books.

When *ibn* or *bin* are in lower case and always following a given name in repeated references in the text, then you know that it is not part of a surname. Occasionally *ibn* or *bin* will appear in upper case when it is merely designating 'son of'. So repeated references to the name in the text should also be examined. For pre-modern names or modern royalty, the full name is simply entered in the order it appears, as in the following examples.

Isa bin Sulman is entered as: *Isa bin Sulman*.

Talal ibn Abdel Aziz is entered as: *Talal ibn Abdel Aziz* (The title of prince may or may not be added.)

Abu in names

In addition to the use of the patronymic, it is also an Arabic custom to use the reverse, the name of a son rather than father, to designate the individual. (This type of name is referred to as one's *kunya* in Arabic.) The word 'abu' means father, and the name that follows would traditionally be that of the man's oldest son. (For women, the word 'umm' is used to mean mother of.) 'Abu' is romanized in upper case, since, unlike *ibn* or *bin* which might fall between a pair of names, it always starts a name. A name with *Abu* in it is a kind of nickname. Its popularity in use has varied over time and by region within the Arab-speaking world. Sometimes a name or word following *Abu* is not in fact the individual's son, but some characteristic of the person used for a nickname.

Like the names that start with *Ibn*, many prominent people from medieval times are best known by names beginning with *Abu*. The most famous of these was *Abu Bakr*, companion of the Prophet Muhammad and his first successor, or caliph. As with names beginning with *Ibn*, names beginning with *Abu* are sorted by the first component, *Abu*, under *A*. Enter *Abu*,

always beginning in upper-case, along with the following name together, separated by a space (never a hyphen) as an uninverted two-word name, as in the following example:

Abu Bakr is entered as: *Abu Bakr*.

This is standard practice, so double-posting is not necessary.

In modern times, Abu nicknames are most popular among Palestinians and Jordanians, and have been especially used among leaders of the PLO or as a nom de guerre among militants. For example, Yasir Arafat was always referred to among Palestinians as Abu Ammar. The Abu name tends to be used by itself without any surname. For example:

Abu Nidal is entered as: *Abu Nidal*.

Again, double-posting is not needed, except in trade books whose readers might look up under Nidal in error.

In the rare case where an Abu name is followed by what appears as a surname, then the name is inverted and sorted under the last name. For example:

Abu Musab al-Zarqawi is entered as: *al-Zarqawi, Abu Musab* (sorted under Z).

As with Bin and Ben names, occasionally an Abu name might be a surname. If Abu appears between two other names, then you can assume the first name is the given name, and that Abu and the name following together comprise the surname. For example:

Ali Abu Ragheb is entered as: *Abu Ragheb, Ali*

Titles in names

There are various Arabic titles which might be found at the start of names. While they should not be confused with first names, they would probably not affect the sort anyway. Check with the author or publisher to determine whether titles should be included with names in the index. Some of the more common titles include the following:

- *Ayatollah*: a religious leader among Shi'ite Muslims.
- *Hajj*: a traditional title of respect for someone who has performed the Hajj pilgrimage. It is not used much in modern naming.
- *Imam*: religious leader/clergy title. Islam has no 'ordained' clergy or clerical hierarchy, so the term may be used for the prayer leader of a small mosque or the head religious authority in a country.
- *Mullah*: religious scholar.
- *Qadi*: judge or medieval title of nobility.
- *Sayyid*: translated as Mister or Sir, this is a title of respect, used especially for government officials.
- *Sheikh/Sheykh/Shaiikh/Shayk/Sheik*: a title of high respect, often used for a traditional leader, chief, etc.
- *Pasha/Basha*: a high ranking official title in the Ottoman Empire (including Egypt). This title is typically written following the given name, so it should not be confused

with a surname. Do not sort on this component of a name.

The following may be titles or, in fact, first names, so caution is needed.

- *Amir/Emir*: prince. More often Emir (with the E) is used only as title and not as a name. Amir is usually a name.
- *Malik*: king. It is rare as a name.
- *Sultan*: a royal or imperial ruler. In modern times it is used as a title only for the heads of Oman and Brunei.

There are also a number of honorific titles used in Persian society prior to the twentieth century. These include Mirza and Khan, which added to the end of names and thus should not be confused for surnames.

Royalty

The countries of Saudi Arabia, Jordan, Morocco and Bahrain are ruled by kings. Bahrain until 2002, Kuwait, Qatar and each of the United Arab Emirates are ruled by what is called an Emir (literally 'prince'). Oman is ruled by a sultan. The name of the sovereign is usually entered into the index by the first name followed by the title and no additional names. Other members of the royal family are also entered into the index by first name, but then a second name (typically the father's first name following bin or ibn) is also included for clarification, since there could be more than one prince with the same name. Examples include:

Hussein, King of Jordan
Talal bin Abdul-Aziz, Prince

The exact style of entering royal titles, such as whether to include the country name, may vary.

Conclusions

The names that present the greatest difficulties in sorting in Arabic are the same kinds of names that present problems in other languages. These are names from pre-modern times before the established use of surnames, names of royalty, and names of individuals who go by nicknames. Knowing Arabic is of no great advantage in answering such questions, and the best solution is usually to query the author or publisher. Repeated references to a name in the text can be used to determine the desired method of sorting the name. Sources to assist in indexing Arabic names are the same as those for names in any language, such as the Library of Congress Name Authority Headings <http://authorities.loc.gov>. While knowing Arabic can help in predicting variant spellings and hence possible double-posts or cross-references, having enough additional knowledge or spending the time to research in order to create multiple entries for names goes beyond the usual responsibilities of an indexer. The use of double-posting or cross-references for names should be greater for trade books than for scholarly books, since

untrained readers will look up names inconsistently. Scholarly books in the field of Middle Eastern or Islamic studies tend to spell names in a more standard, consistent manner than a trade book, so indexers unfamiliar with Arabic should not be afraid to index books in Middle Eastern or Islamic studies. They may, in fact, find these books very interesting.

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