Indexing personal names

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Khoe-San names (African click languages)

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This article explains the distribution of Khoe-San or 'click' languages, defines clicks, provides a style and typing guide on how to obtain the symbols representing them in the IPA (International Phonetic Alphabet) or (for Naro) Roman characters, and considers the ordering of click signs in indexes. Finally, it describes the current situation of the Khoe-San languages and the various projects in which native speakers of these languages are now involved.

Khoe-San or click languages

The languages under discussion are spoken mainly in southern Africa and are sometimes referred to as 'click languages' because these unique consonants are found only in such languages and in those Bantu languages that have been influenced by them. The term 'Khoe-San' is a construct developed by linguists from two Nama words, Khoe meaning 'person' and San meaning 'forager' (Andersson and Janson, 1997). The Khoe and San peoples were the earliest indigenous inhabitants of the countries where they still exist, and they pre-date the speakers of Bantu and European languages who subsequently became the rulers of South Africa, Namibia and Botswana. The Khoe or Khoi were cattle and sheep herders while the San, until the recent past, were hunters and gatherers.

The Khoe and San peoples are distantly related but are genetically quite distinct from the Bantu-speaking family which covers such a large part of Africa. The fact that there are two click languages in Bantu Tanzania (Sandawe and Hadza) suggests that the Khoe-San peoples were once far more widespread in Africa. The Bantu languages that contain click sounds are: in South Africa, Zulu and Xhosa; in Lesotho, Sesotho; in Botswana, Shiyeyi, Hambakushu and Gciruku. These Bantu languages are not dealt with here.

What are clicks?

Speakers of English may use two interjections which are similar in sound to 'clicks': the expression of disapproval or displeasure which is written as 'tsk-tsk', and a lateral click used in dealing with horses. (Wikipedia, 2007). Clicks are a type of consonant, and are usually represented by special symbols from the IPA. The Khoe-San languages are extremely complex, and click sounds may have accompaniments which must also be indicated by IPA symbols. By contrast, the Naro Language Project in Botswana uses characters from the Roman alphabet to signify click consonants.

These characters, C, Q and X, do not occur elsewhere in the orthography devised for Naro, and can therefore be employed to designate the click sound. In the case of the dental, palatal and lateral clicks, they are the same as those used in Zulu and Xhosa, which also have no ordinary words beginning with these letters.

A style and typing guide for the four major Khoe-San language groups is annexed. This could be of particular assistance for keying in personal and other names. It may also be of interest to see the names of the various peoples who are numbered among the Khoe-San, and to note that some of them are now extinct. Several of the languages have not been studied in any detail and have as yet no orthography, but younger speakers of the languages are now taking the initiative on deciding on the standardization of their languages and how they should be written, rather than leaving these decisions to foreign linguists.

The clicks

There are four clicks that occur in most of the languages. These are represented by the IPA symbols or (in the case of the Naro language) by Roman characters shown in Table 1.

Khoe-San personal names

In the past, the Khoe-San speakers did not use surnames, a practice which has only come about with modernization and the requirement to produce an acceptable surname for official purposes. People who are more educated will use the name of their father or of their mother's father for school purposes, or in the case of those who write books and articles, for bibliographical purposes, while the adoption of a family name is becoming more common. And of course, since names of individuals may occur within a text, there needs to be some sort of standardization for indexing purposes. Khoe-San names do not all begin with clicks, but many do, and if they do not, they may contain a click consonant within the name. The information that follows reflects the decisions taken by a group of anthropologists and librarians, including the author of this article, who were responsible for producing *The Khoe and San: an annotated bibliography*.

Alphabetical order

The group decided that in the indexes, click symbols should be arranged in order shown in the left-hand column in Table 2.

A computer does not recognize IPA symbols, and

Table I Symbols for clicks

IPA symbol	Roman character (Naro)	Description
|	C	Dental click: tip of the tongue is pressed against the front teeth and quickly withdrawn
‡	Tc	Alveolar-palatal click: tip of tongue is pressed against the alveolar ridge and adjacent palate, then released sharply downwards
!	Q	Click: tongue is pressed against the upper palate and released sharply downwards, something like when a cork is pulled from a bottle
||	X	Lateral click: the click sound produced at the side of the tongue when tongue is held pressed against the palate

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Source: Le Roux and White (2004: ix).

arranges terms containing them as if the first recognizable letter was the beginning of the name. To avoid this, it was decided to list all names (or words) beginning with clicks at the beginning of the index and then follow the normal alphabetic arrangement of terms. Within each click sequence, the terms were arranged by the first conventional letter following the click symbol.

It should be noted that this particular sequence of click symbols was decided upon by people none of whom was a linguist. In recent publications containing an index showing clicks, a different arrangement has been followed. As so often, the indexer is working in a situation of uncertainty and change. The only answer is for indexers dealing with publications containing names beginning with clicks to make a decision about the order to be used in consultation with author and editor, and keep to that.

The indexing of texts in the Naro language was not dealt with in the *Bibliography* as at the time of compilation we had no examples of authors writing in that language. It is arguable that it would be best to adopt the same sequence for the IPA symbols (see the right-hand column in the table above) and so force names to the beginning of the index, as would happen in an index using click symbols. However this would leave somebody not familiar with click symbols and the conventional sort order somewhat bemused. A headnote would be needed to show what was happening.

Table 3 shows examples of personal names, including several authors taken from the *Annual Report 2003* of the Kuru Family of Organizations and put in recommended sort order. Names such as \|\|Kabbo and \|Han‡kasso are not surnames in the same sense as those of modern San or Khoe, but were the names of two of the men who, in the 19th

century, assisted W. H. I. Bleek and Lucy Lloyd in their mammoth task of collecting the stories of the now extinct \|Xam people of the Cape.

Khoe-San languages today

Finally, although it is perhaps not directly related to the problems of indexing African click names, it might be useful to look at what is happening regarding the Khoe-San languages. These are languages that are spoken by communities who, in all the countries where they live today, are in the minority, usually marginalized and among the poorest in the population. Writing in 1977, Andersson and Janson commented, 'From a linguistic point of view, the Khoisan languages are rich, fascinating, exciting and impressive in many ways. In grammatical and structural terms, these languages are world class competitors in structural complexity' (1977: 168). They went on to say that when these languages are examined in terms of the domains of language use or numbers of speakers, all of them with the possible exception of Nama (Khoekhoegowab) are either endangered or moribund. They commented further, 'The structures of these languages and the structure of these speech communities are much too precious to be allowed to disappear. The world of languages would be impoverished without them' (Andersson and Janson, 1977: 168–9).

In terms of attitudes towards their own language, groups like the Naro, the ‡Kxáu\|\|éini, the \|\|Gana and the \|\|Gwi say they want to preserve their languages and to be able to read and write in them. Andersson and Janson refer to efforts being made at the time of writing to render this possible. It can now be said that the situation for some of the languages has changed for the better, and this is because the speakers of the various languages have become aware, in ways not possible to them when isolated in remote areas, of a common heritage and common problems.

To describe in detail how things have developed since Andersson and Janson wrote their book would require a whole article to itself. Let it be said, however, that the speakers of the Khoe-San languages are now recognized as part of the worldwide community of indigenous peoples, whose rights are

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Table 2 Alphabetical order for indexing purposes

IPA click symbols	Roman characters (Naro)
!	Q
||	X
¦	C
‡	Tc

Table 3 Examples of personal names

IPA click symbols	Roman characters (Naro)
!Nais, Lissie	Qhomatcã, Xgaiga
‖Aeka, Goiseone	Xare, Xgaoc'õ
‖Ais, Magdalena	
‖Garoeb, I. F. H.	
‖Kabbo	
‖Kahabares, Margareth	
∣Aib, Samuel	Cam, Miki
∣Anwa, Naeg!xoma	Cg'ase, Bega
∣Haega, Ouma	Cg'ase, Ggara
∣Han‡kasso	Cg'ose, Ncaku
∣Kaeca, Martin G‡ace	
∣Uriseb, A∣Useb, Joram	
‡Eichab, H. A.	Tcebebe, Nqosa
‡Gaesab, Scolastica	
‡Gaeses, Elfrieda	
‡Oma, Moses Kxao	

supported by the United Nations. In the local situation, there are now strong local and regional organizations such as the Working Group of Indigenous Minorities (WIMSA) established in 1996, the South African San Institute, and in Botswana, the Kuru Family of Organisations (KFO) and the UB/Tromsø Project based at the University of Botswana. As a result of the intense networking and educational activities of these organizations, there are now in Botswana, Namibia and South Africa, groups of Khoe-San speakers collecting oral history materials and information on their people's environmental knowledge of plants and animals, and publishing their findings in booklets and textbooks.

One of the most interesting of these is *The voice of the San living in southern Africa today* (Le Roux and White, 2004), which contains materials collected by San in the three countries in which they live, translated into English. This is the first time these people 'have come together between the pages of a book to tell their own stories in their own words'.

The work of WIMSA and KFO was predated by the work of the Naro Language Project in Botswana, in creating the orthography for Naro and training local speakers to become translators and teachers for their people. In Namibia, the first effort to collect folktales and from them to create reading books in Ju∣'hoansi elementary schools was done in the 1990s by the Nyae Nyae Village Schools Project, when young Ju∣'hoansi teachers took their tape-recorders round the elders in the various communities and recorded their stories.

Conclusion

From the indexer and bibliographer's point of view, I hope this article has shown that although coping with names in a click language is a challenge, not least because of the parallel ways of representing them with either IPA symbols or Roman characters, an attempt is being made to bringing greater consistency and clarity into the task, with an increasing respect for the views of the native speakers of these languages and of linguistics scholars. From the point of the view of the click languages themselves, although inevitably they remain under threat, steps are being taken to preserve what remains, make it more readily available, and encourage a living use of the languages in question.

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WIMSA. *Report on activities April 2003–2004.*

Names of peoples and languages		
Language family	**Term**	**Use**
Ju	!Xun (Used to be !Xu) Ju│'hoansi Ju│'hoan !Kung	The language and the people The language and the people Use only as an adjective The language and the people
Khoe	Khoekhoegowab Khwedam Khwe (used to be Kxoe) ║Anikwe Naro G│ui or Cgui G║ana or Xgana	The language of the Hai║om, Nama and Damara peoples Language of the Khwe people The people Part of the Khwe peoples, mostly in Botswana The language and the people The language and the people The language and the people
Taa	!Xõó or !Xoon	The language and the people
!Ui	N│u N║n‡ ‡Homani or ‡Khomani !Xam ║Xegwi	The language of the southern Kalahari Speakers of N│u People who used to speak N│u and │'Auo Extinct language Extinct language

Annex: Style and typing guide for Khoe, Ju, !Ui and Taa languages

Prepared by the Working Group of Indigenous Minorities in Southern Africa. (WIMSA).

Obtaining in special symbols in Word

To achieve the special symbols, you can pull down the Insert menu, choose Symbol, go to Normal and select the appropriate symbol. Or you can use your number pad (make sure your number pad is activated):

‡   Alt + 0135 (looks better in Arial than Times New Roman)
ậ   Alt + 131
ệ   Alt + 136
î   Alt + 140
ô   Alt + 147

õ can only be added by Ins or Ctl + Shift+ ~, let go, press o or O

│ and ││ are now on most keyboards, usually appear in upper case only.

Note: The symbols achieved in this way will normally work well for the purposes of Word, but anyone presenting a Word or RTF file will want to check with the editor/printer (or setter) that the symbols as they appear in their file carry through into the printed version. Users of indexing software (eg Cindex, Macrex or Word) should follow their usual practice when working with symbols and diacritics.

Spanish personal names

Francine Cronshaw

Introduction

The purpose of this article is provide guidance for those who encounter Spanish names in English-language materials they are indexing. Some historical notes on general Spanish-language practices relevant to indexing personal names are provided in the introductory section, but they may be skipped over and the pertinent naming protocols consulted directly.

The word *índice* commonly refers to a list or an enumeration.[1] Thus, the sequence of chapters presented in the front matter (which we know as the 'table of contents') is just such a list. In the past, many tables of contents in Spanish books have also listed the major topics after each chapter title. It was common practice in learned tomes published in English in the 19th century as well. In Spanish such detailed tables of contents persisted well into the mid-20th century and even later. What has endured that is recognizable to 21st-century indexers is an alphabetized personal name index at the back of the book (*índice onomástico*). Such attention to personal names is a time-honored tradition and even that has largely fallen from favor. It is the organization of personal names and their presentation within an alphabetical listing for English texts that we shall focus on in this brief commentary.

A good example of an *índice*, in the sense of a listing or table, is the *Index librorum prohibitorum* (1559–1948). The Inquisition was initially responsible for the creation of this list of banned books, which were thought to contain serious errors and therefore presented dangers to the mortal souls of readers. The Index does not analyze or categorize by content the books censored by the Catholic church during the Counter-Reformation, but lists them only by title. The history of indexing in Spanish-language publishing in modern times is less ruled by dogma and more by the discipline of the marketplace.[2] But let's proceed to the heart of the matter, and look at the Spanish personal names themselves and how they should appear in English-language indexes.

Three broad groupings of personal names

In general, names of people in Spanish fall into three different categories. The first category is the traditional usage of compound surnames (father's last name accompanied by mother's last name). An understanding of the traditional forms is the basis for appreciating the variants presented by modern and celebrity usages. The second category includes modern usages that are generally simpler in structure (often using only the father's last name and/or no married name). And finally, the third category is comprised of the names of famous individuals and pseudonyms which are often highly idiosyncratic.[3] Overall, prepositions or particles follow the main part of the name (rather than preceding it).

It is worthy of note that telephone directory listings are not reliable guides for indexers to follow, and that computerized listings in general may generate chronic patterns of errors with Spanish personal names. Though conventional authorities for indexing will be cited below, the main authority for name listing conventions in Spanish is the Hispanic American Periodicals Index (HAPI), located at the University of California-Los Angeles, USA. The *HAPI thesaurus and name authority 1970–1989* is the source for many of the examples listed below. Other examples are based on the author's personal and professional experience working in and with Spanish.

A. Traditional forms of personal names

The paternal surname

The traditional usages reflect the preferences and structures of patrimonial or patriarchal societies. Within the Latin American family, names were and are used in very specific ways. Compound given (first) names are very common, as well as compound surnames. With regard to surnames, not only was an illustrious family name (*abolengo*) and distinguished lineage conferred by leading family names, the very structure of personal names spoke volumes as to social position and future marriage prospects of their bearers.

Consistent with the emphasis on the paternal surname as the anchor of a respectable social identity are the frequent cases of the *hijos naturales* or illegitimate children. 'Natural' children, those born out of wedlock, do not have access to use of the paternal surname (unless the father decides to legally acknowledge them). They have to go through life with only their mother's last name and the concomitant stigma attached to single motherhood. In the traditional social order, such distinctions as the surnames appearing on a person's identification papers and other official documents maintained and reinforced perceived differences of social class and respectability.

Patronymics and matronymics

Patronymics and matronymics refer to the surnames of fathers and mothers respectively. The patronymic precedes the matronymic in all cases. Sorting by the final element when it is a matronymic would be in error.

> Camacho Roldán, Salvador
> Díaz Callejas, Apolinar
> González Padilla, María Enriqueta
> González del Valle, Luis
> Huerta Lara, María del Rosario
> Lleras Camargo, Alberto
> Tovar Pinzón, Hermes

Compound names

Mulvany (1994) cites the AACR2 to the effect that the name be entered 'under the first element.' In his discussion of compound names, Wellisch (1991) points to the use of hyphens to connect the two surnames, which are then sorted under the first element in the unit. (The rest of his discussion centers on English-language usages.) The *Chicago Manual of Style 15* (2003) contains a concise summary of current family name usages (8.14).

Monjarás-Ruiz, Jesús
Pérez-Gamboa, Julia
Pérez-Gavilán Arias, David
Pérez-Stable, Marifeli
Rodríguez-Alcalá, Hugo

As seen in the first section above and frequently in Latin American Spanish, we not only sees compound first names, we also hear both parts of the first names in everyday speech, such as 'José Luis Soto Rodríguez.' It would not be appropriate to change that usage to Soto Rodríguez, José L., abbreviating the second first name, unless the text indicates that the latter is the preferred usage or it is the author's use of his own name. Abbreviations can also be employed with matronymics, at the discretion of the person named. (In those cases, usually the indexer does not know what the initial stands for. Following the author's usage is the best policy.)

Rodríguez, Abelardo L.
Rodríguez-Domínguez, Víctor M.
Duarte O., Norma Ofelia
Camacho B., Nancy

In historical texts, compound first names can present a challenge, especially for pre-modern eras when humble folk often lacked surnames. Thus, the Mexican peasant who witnessed the miracle of the Virgin of Guadalupe would be listed by his compound first name only:

Juan Diego (not Diego, Juan)

Married women

Married women traditionally took their husband's name along with their father's name and so, firmly anchored between two male identities, could sail smoothly through married life. However, it is the father's family name that dictates the sort order. In the first example below, the surname of María Luisa's father is Rivera and her husband's family name is Montoya. The article *de* (meaning 'of') is commonly used to show possession (*el libro de Juanita*). In the present case of a married woman it firmly communicates her role and position in society, as a possession of her husband, or at least as an appendage of the family name.

Gómez de las Heras, María Elisa
Pérez de Turvey, Constanza
Rivera de Montoya, María Luisa
Santiago de Curet, Ana Patricia

At the level of the next generation, the naming situation seems much more democratic. The children born to Señor Montoya and Señora María Luisa Rivera de Montoya take both their parents' surnames to form a new compound surname. Their children's names could be listed as:

Montoya Rivera, Ana Margarita
Montoya Rivera, Luis Miguel

Names of royalty

Whether or not to translate the Spanish royal personage's name might seem perplexing, but simply following the author's usages solves that dilemma. Whereas earlier writers might have translated Felipe II to Philip II, it is more common now for authors to use non-Anglicized versions of royal names in Spanish, although the titles will be in English.

Carlos III, King of Spain
Carlota, Empress of Mexico
Felipe II, King of Spain
Isabela, Queen of Spain

Names with prefixes (particles) or definite articles

As previously mentioned, surnames with prefixes (or particles, in the argot of linguists) present special challenges. Older forms, as cited by Wellisch, are no longer useful. Contrary to Wellisch, the name of the famous 16th-century crusader for Native Americans is most usefully listed as 'Las Casas, Bartolomé de' (in speech, he is referred to as 'Las Casas,' not 'Casas'). Otherwise, one should avoid breaking up 'de la' or 'de las' names and list them after the main elements.

Madrid Hurtado, Miguel de la
Rosa Martínez, Luis de la
Torre, Alfredo de la

According to the linguistic experts, the prefix (or particle) 'de' should follow the body of the name if uncapitalized, but precede the first element if given in the text as 'De' (Foster). At times, it is hard to know whether the particle is capitalized or not; following the author's usage or querying the author is the safest approach.

Echeverz, Fernando de
Landa, Diego de
Río, Dolores del
Rosario, Leticia del
De León, Hector F.
De Soto, Hernando

The particle 'y' has no influence since it occurs between elements of a compound surname.

Lozano y Lozano, Carlos
Ortega y Gasset, José
Reyes y Borda, Manuel José de

In summation, the traditional usages are still a good guide for the systems underlying Spanish personal names, especially for those dealing with historical materials. Having texts on similar subjects handy to consult the indexes is one approach to checking one's naming choices; biographical dictionaries are another resource.

B. Modern usages with personal names

Modern usages, whether in Spain, Latin America or the United States, tend to simplify the traditional usages. The simplification occurs with sole use of the patronymic (similar to Anglo-American personal name practices), and frequently the use of a single given name. Hyphens between double surnames are also seen in modern practice, to maintain surnames in the preferred order in modern databases, as seen in the examples following the Wellisch discussion of compound names (above).

> Alvarez, Mercedes
> Chávez, Denise
> Font, Mauricio
> Valdés, Nelson P.

C. Names of celebrities, artists, historical figures, authors and pseudonyms

The famous and the notorious have always configured their personal names according to individual taste, without regard to the naming practices of ordinary citizens.

> Bolívar, Simón
> Borges, Jorge Luis
> Braga, Sonia
> Cervantes Saavedra, Miguel de
> García Márquez, Gabriel (never sorted under 'Márquez')
> Gardel, Carlos
> Jara, Víctor
> Paz, Octavio
> Santana, Carlos
> Zorro

Acknowledgements

Notes

1 In Spanish, a *lista* or *tabla*. According to etymological authority Corominas, *índice* is derived from the Latin *indĭcĭum* (*c.* 1440), which in modern Spanish means variously '*indicación, revelación,*' '*signo, prueba.*'

2 The type of index that requires professional expertise is still rare in the Spanish publishing world, outside of the United States. It seemed in the early 1990s many publishers in Mexico City were adeptly incorporating professional indexes in some better non-fiction books, but subsequently indexes seem to have disappeared from the publishing scene. There are occasional exceptions for indexes directly translated from their counterparts in other languages, although indexers and translators should avoid the practice for reasons related to the nature of translation itself. Given the lack of experience among Spanish speakers with indexes (either as users or writers of indexes), and the more generalized notion that an índice is a list, one needs to distinguish what kind of list is being offered. Back-of the-book indexes need to carry a qualifier, such as *índice analítico* or *índice de términos*.

3 One might surmise that Portuguese names would follow protocols similar to those of Spanish, but they are in fact quite distinct, and require a much greater background and attention to content on the part of the indexer to render correctly.

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The entry word in Ethiopian names

Kebreab W. Giorgis

This article is an attempt to explain the nature of Ethiopian names so that the problem of their cataloguing may be minimized at an early stage.[1]

Although the *Civil Code of the Empire of Ethiopia* (Ethiopia Ministry of Pensions, 1960) says clearly, 'Every individual has a family name, one or more first names and a patronymic', Ethiopia does not yet have a national usage for surnames. The following elements normally form part of an Ethiopian name:

1. Personal name.
2. Father's personal name or given name.
3. Attributes and titles.

A personal name is given at birth, and is used throughout life. A family name, or surname, is generally unknown in Ethiopia, and there are very few Ethiopians who have followed the *Civil Code* and adopted surnames. There are some noble families who sometimes retain names of illustrious grandfathers as a kind of surname. In general, however, a personal name is always followed by the father's personal or given name. For example:

Personal name	*Father's personal name*
Ermias	Kebreab

Ethiopians may have multiple names, and a given or personal name may consist of two or more elements. For example:

Personal name	*Father's personal name*
Habte Sellassie	Wolde Mariam

Sometimes the personal name and the father's name may not be sufficient to identify a person. No one seems to follow the *Civil Code*, which states that every individual 'be designated in administrative documents by his family name followed by his first names and by his patronymic'. In fact, government organizations such as the Ministry of Pensions, the Extension Department of the Haile Sellassie I University, etc., add the grandfather's personal name as well. For example:

Personal name	*Father's personal name*	*Grandfather's personal name*
Habte	Wolde	Tekle
Sellassie	Mariam	Hawariat

Examples of names which occur as the first element in a two-word personal name are:

Berekete	(e.g. Berekete Ab)
Gebre	(e.g. Gebre Sellassie)
Kifle	(e.g. Kifle Mariam)
Sine	(e.g. Sine Giorgis)

Examples of names which occur as the second element in a two-word personal name are:

Gabriel	(e.g. Haile Gabriel)
Mikael	(e.g. Tesfa Mikael)
Rufael	(e.g. Wolde Rufael)
Work	(e.g. Zenebe Work)

The two elements may be written as one word: Bereketeab, Tesfamikael. Abbreviation of the second or first element in a two-word name (e.g. W. Berhan for Wolde Berhan) sometimes occurs, though not frequently.

Most personal names have some religious significance. For example:

Ab	means	Father (God)
Egziabhier	means	God
Giorgis	means	George (Saint)
Haimanot	means	Faith
Kristos	means	Chris
Merkel	means	Holy Cross
Sellassie	means	Holy Trinity

For anyone who is familiar with the history of Ethiopia, this is not surprising: Christianity was introduced into Ethiopia during the fourth century AD by Frumentius and adopted by King Ezana of Axum. The influence of Christianity is, therefore, reflected in all aspects of the country's social and cultural traditions, including personal or given names.

The third element of an Ethiopian name consists of attributes and titles, which may be indications of royalty, nobility, official titles, honorary titles, religious titles or forms of address. For example:

Forms of address:	
Ato	Mr
Woizerit	Miss
Woizero	Mrs
Religious titles:	
Debtera	Music conductor
Kes	Priest
Melake Selam	Angel of peace
Secular titles (including military):	
Bitwoded	
Miktle Yeasir Aleka	
Shaleka-Basha	

Ato Solomon G. Kristos of the Haile Sellassie I University Library has pointed out that it is essential that authors'

names be romanized and that the peculiar variance in form of entry explained, so as to make Ethiopian literature bibliographically manageable by non-Ethiopians. The Institute of Ethiopian Studies, in its publications and library catalogue, has adopted the transliteration scheme introduced by Stephen Wright in the *Journal of Ethiopian Studies* (1964). Other schemes, including that of the Library of Congress, exist. This situation leads to an inconsistency which bibliographers and cataloguers have to resolve through the use of cross-references. As most Ethiopian authors writing in other languages have established romanized names in spellings different from the Wright scheme and the other schemes, cross-references from the established forms must be used.

How do the Anglo-American Cataloguing Rules (AACR) treat Ethiopian names? There is no special section and Ethiopian cataloguers are disappointed that the AACR provides special rules for names in certain languages such as Arabic, Burmese, Indie, Sikh, Indonesian, Thai, etc., but not Ethiopian. Ethiopian names deserve special rules because of their unique nature, and because of the problems that arise in identifying the form of heading.

AACR provides a general rule, 'Enter under the elements or combination of elements of the name by which the person is best known as determined from reference sources'. However, Ethiopian names in most reference sources are incorrectly treated, as though they were English names: and this treatment is inconsistent. Cataloguers, therefore, cannot expect much guidance from reference sources as far as Ethiopian names are concerned. However, let us try to establish certain basic guidelines by which the entry word in Ethiopian names can be determined. This should be in line with the rationalization of cataloguing rules made by Seymour Lubetzky and the Paris Statement of Principles.

Ethiopian names could be treated in the same way as early Indic names used by authors who flourished prior to the middle of the 19th century (AACR 56). Entry is under the first word of the name in both cases:

Isvara Kaula (Indian)
Mengistu Lemma (Ethiopian)

The whole heading should always be in this order (i.e. personal name followed by father's name). Since the name is considered to be in the direct order, no punctuation is required. Titles and attributes present no special problems, as AACR could be applied without much difficulty. For example, an Ethiopian orthodox priest, bishop or patriarch could be entered under his Ethiopian name in religion, followed by his title (in italics). Instead of adding the title in English, vernacular words should be used consistently. For example:

Dimetros Gebre Mariam, *Melake Selam*
Lukas Tewolde, *Abuna*

Similarly, titles of nobility, honour, etc., in the vernacular may be added to the name of the nobleman, etc., when required to distinguish persons with identical names. For example:

Asrata Kassa, *Ras*
Bulcha Gutema, *Bitwoded*

Titles of royalty present no problems at all. The given name is followed by the appropriate title. For example:

Menelik II, *Atse*
Mikael, *Negus*

Monarchs usually adopt coronation names when crowned emperors: cross-reference from the old name may, therefore, be necessary.

The entry word for married women deserves special attention. According to the *Civil Code of the Empire of Ethiopia*, 'a married woman shall retain her personal family name. She may, while her marriage lasts, be designated or designate herself by the name of her husband.' In practice, however, Ethiopian women, unlike the majority of other women in the world, do not change their names after marriage. Entry is simply under the given name followed by the father's personal name irrespective of marital status.

The discussion on rules for cataloguing personal names at the International Conference on Cataloguing Principles, Paris 1961, resulted in the decision to choose the entry word as much as possible by agreed usage in the country of which the author is a citizen. The Ethiopian national bibliography produced by the Institute of Ethiopian Studies of the Haile Sellassie I University in its arrangement reflects the basic principles of the Paris Conference and the Anglo-American Cataloguing Rules, 1967. Ato Solomon G. Kristos of the Haile Sellassie I University also compiled *A decade of Ethiopian language publications* (1971) in which authors' names are given in a transliterated form: arrangement was under the author's given or personal name followed by the father's given name.

Thus, although there is no official cataloguing rule for Ethiopian names in Ethiopia and the rule for the entry word is not yet established, it is safe to assume that librarians in Ethiopia silently agree to the adoption of the given name or first element of the given name as entry word.

Acknowledgement

Note

1 Ethiopians sometimes have church names as well; and children may not be fully named until they are older. Many Moslem Ethiopians give their children Arabic names or names derived from Arabic words.

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Indexing Tibetan names: some suggestions

E. E. G. L. Searight

In 1959, after the revolt in Lhasa and the subsequent flight of the Dalai Lama to India, I had to include in my index a number of Tibetan names: this was, for me, new ground and necessitated some research.

Most of the names were composite and my first step was to ascertain whether they were combinations of family and personal names on the lines of the Chinese (e.g. Chou En-lai); combinations of personal and caste or family names similar to many Indic names (e.g. Chetpat P. A. Ramaswami Aiyar); or combinations of a term of address with a personal name as with the Burmese (e.g. U Thi Han and Sao Shwe Thaike).

I soon found out that, more often than not, most of the components of a name represented offices held or honorific titles. These might be combined with place-names of monasteries or districts, with the names of noble families or with an individual's personal name.

Now, no good indexer would use as an entry word an individual's office or title. (For example, for Chairman Khrushchev no one would use the entry word 'Chairman'; for President Kennedy the entry word 'President'; for the Duke of Edinburgh the entry word 'Duke'; or for the Bishop of Birmingham the entry word 'Bishop'.) Following this principle, I decided that the entry word for a Tibetan should be his personal name or the name of the noble family to which he belonged; failing that, the name of his monastery or the district he governed; and that all titles and offices should be subordinated to these names.

The next step was to compile lists of personal and family names. Examples (very incomplete) are given below.

Personal names

Choden
Dorji
Gele
Gyalo
Jigme
Lobzang
Ngawang
Samten
Tendar
Thondup
Wangchuk
Yeshi

Names of noble families

Bondong
Kapshopa
Khemed
Kunsangste
Lhalu
Lheding

Luksang (Lukangwa)
Namseling
Ngapo
Phala
Phunkang
Ragasher
Rampa
Sandup Potrang (Sampo)
Shjagappa
Shokang
Surkhang
Tendong
Tering
Tsarong
Yutok

(Strictly speaking, what are termed 'family' names of the great nobles are not really family names but the names of the estates they hold.)

Having isolated these, I then tried to compile lists of districts governed by prelates and monasteries.

Districts governed by prelates

Cham-do
Ngar
Sa-kya
Tshurbu

Some of the many hundreds of monasteries

Dre-pung
Gan-den
Loseling
Ne-sar
Re-ting
Sam-ye
Se-ra
Sha-lu
Shi-de
Ta-lung
Ta-shi Lhünpo
Ten-gye-ling

The next stage was to identify titles, offices and modes of address.

Titles of monks

Karmapa Lama
Khenchen
Khenchung
Khenpo

Lama
Rimpoche
Ta Lama

Titles of monk and lay officials of the government

Chikyap Kenpo (monks only)
Depon
Dronyer Chenpo (monks only)
Dzasa (a title of honour rather than an official post)
Kalon
Lachag
Magchi
Mipon
Rimshi (a title of honour rather than an official post)
Shap-pe
Silon (lay only)
Theji (lay only; a title of honour rather than an official post)
Trungyik Chenpo (monks only)
Tsechag
Tsipon

Lesser officials

Kandron
Nyertsanga
Rupon
Shondron

I then examined how these various names, titles, offices, etc. were combined. This, it appeared, very much depended on the class of individual. Ordinary monks were known by a personal name only: this usually had two parts, e.g. Lobzang Samten. Incarnate Lamas were known by a special title, sometimes drawn from the name of their monastery, but usually from some religious allusion. For example, Ngari Rimpoche is the Lama of the Ngari district in Western Tibet. (Rimpoche means Precious One and is a title of Lamas.) Similarly Tshurbu Karmapa Rimpoche signifies the Karmapa Lama of the Tshurbu district. Among prelates there were, for example, Lheding Ta Lama, signifying the Ta Lama of the Lheding family, and Khenchen Choden Tendar, signifying the Bishop Choden Tendar.

Monk officials connected with the administration of the great monasteries had special titles, of which the principal was Khenpo (Abbot). These officials might be known by the names of their monastic colleges, e.g. Loseling Khenpo, signifying the Abbot of Loseling, or by their personal names, e.g. Khenpo Lobzang Samten, signifying Abbot Lobzang Samten.

Monk and lay officials of the government, if of high rank, were known by the name of the office held attached to their personal names, or if they belonged to a noble family, to their family name. Thus there were, for example, Phala Dronyer Chenpo, signifying the Dronyer Chenpo (Chamberlain) belonging to the Phala family; Kunsangstse Dzasa, signifying the Dzasa of the Kunsangste family; Trungyik Chenpo Lobzang Wangchuk, signifying Great Secretary Lobzang Wangchuk. (Note: a rank precedes a personal name, but follows a family name. As the highest offices are usually held by members of the nobility it is almost invariable that the 'name' will be a family name.)

Coming to lesser offices, it may be that the holder is not a member of the higher nobility or is a cadet of a family of lesser nobility: in these cases he may be known by his personal name, e.g. Shondron Lobzang Yeshi. (A Shondron is a clerk in the Cabinet, and the personal name follows the rank.)

Against this background, I suggest the following examples of indexing:

Tshurbu Karmapa Rimpoche, *index as* Tshurbu Karmapa Rimpoche.
Lheding Ta Lama, *index as* Lheding Ta Lama.
Khenchen Choden Tendar, *index as* Choden Tendar, Kenchen.
Khenpo Lobzang Samten, *index as* Lobzang Samten, Khenpo.
Phala Dronyer Chenpo, *index as* Phala Dronyer Chenpo.
Trungyik Chenpo Lobzang, *index as* Lobzang, Trungyik Chenpo.
Shondron Wangchuk Gele*, index as* Wangchuk Gele, Shondron.
Gyulo Thondup, *index as* Gyulo Thondup.

Finally, a very simple case after all these permutations and combinations: I would have no hesitation in making an index entry of 'Dalai Lama (14th incarnation)'.

I put forward these suggestions in all humility; others, better experienced than I am in indexing and better informed than I am on Tibetan names and customs, have probably evolved a better system.

In conclusion, I wish to acknowledge the great help and advice that I have received from Mr H. E. Richardson, CIE, OBE, who was, for many years first British and then Indian Trade Agent in Gyantse and Officer in charge of the Mission, Lhasa.

Indexing Asian names

Nasreen Akhtar

In Western countries, a person's name will start with the given name and end with the surname. The components of Asian names may be chosen and put together in very different ways that vary widely from one region to another. What principles should an indexer follow? No fixed rules can be laid down, but names from different Asian cultures are analysed and general guidance is offered.

The nature and components of personal names vary from culture to culture and from language to language. Religions have a considerable influence on the names given to people in many parts of the world, especially in Asia. Names are chosen that have good meanings. They may indicate the person's religion, the family occupation and the place of birth, along with other elements needed to make a complete name.

In the Western world, for example in Britain, the surname appears as the last element of one's full name; the given name is its first element, with the middle names, if any, coming in between. In Eastern countries, names are not as simple as this. Dr Ranganathan says in his article 'Tow for author heading' that it is impossible to frame rules for non-European languages that will enable a cataloguer or indexer who is not familiar with the language in question to determine the proper form of entry for a personal name.[1]

The practice of addressing people by their surnames is due to Western influence. In Asia, names are constructed on a different basis. The father's personal name is commonly combined with the son's so that in two-worded names the second word is the father's, not the family name. Anyone who is indexing foreign writers' names should have a full knowledge of the structure of names in that particular culture.

Names of persons: national usage for entry in catalogues, compiled by the International Federation of Library Associations, suggests a formula to determine the entry-word for personal names in an alphabetical catalogue. It says:

> When the name of a personal author consists of several words, the choice of entry-word is determined as far as possible by agreed usage in the country of which the author is citizen, or if this is not possible, by agreed usage in the language which he generally uses.[2]

However, this formula does not apply to an author who employs a different name for his foreign language publications. For example, the Bengali writer known in English as Rabindranath Tagore used his name of Ravindrnath Thakur for his Bengali books.

Transliteration into English is another problem with foreign names. Different spellings of the same name can be a real headache for the indexer. The same author's name may be spelt differently on the title pages of two different works, or in transliterating a name the cataloguer or indexer may use alternative spellings, for example:

Gore, Gorey
Moolay, Mulay, Mule.

The indexing of all foreign names would be too vast a subject to cover in a single article. I am not an expert on foreign languages. I can cope with five or six. European names are more or less familiar to most readers of this journal, so I shall not deal with them. As an Asian, it is easy for me to analyse Asian names. Anglo-American cataloguing rules, compiled by the Library Association, does not cover most of these, but only gives general guidance.[3] Since the principles involved are not fully understood by the majority of Western indexers, I shall give below an analysis of names from different Asian cultural and religious backgrounds.

Muslim or Arabic names

Most Muslim names are of Arabic origin. Islam originated in Arabia and in only half a century spread over a large part of the world. Wherever it went it influenced the culture, customs and civilization of each country, including even the names of its people. We find that the names of Muslims living in one country are different in form and style from those of Muslims in other countries. For instance, Iranian, Turkish and Indian Muslim names differ from each other.

Old Arabic names are complex, consisting of different elements combined in a varying order. These elements are:

Ism. This is the personal name and has a religious significance.

Simple: Hussain, Ali.
Compound: Abd-ul-Rehman (slave of the merciful)
　　　　　 Rahmat-Ullah (mercy of God).

Compound names consist of Abd, Ullah, Din, etc.

Kunya or Kunnyat. These are compound names which indicate relationships: sometimes not a real relationship but a title used for courtesy and honour.

Abu, Umm: father, mother.
　Abu Muslim
　Abu Hanifa Noman bin Sabat
　Umm-e-Umara (mother of Umara).

Laqab and Khitab. These are honorific names, usually compound, consisting of a word followed by Din, Islam, Dowla, etc.

Nur-ul-Din (light of faith)
Saif-ul-Islam (sword of Islam).

Nasab and Nisba. The Nasab is a patronymic indicating family and sect.

Hussain ibn Ali (Hussain, son of Ali).

The Nisba or Nisbat denotes place, trade or profession.

Al Hashmi (name of tribe)
Burni (person belonging to a place called Burn).

Takhallus. This is a pen name used as a surname. The custom took root in Persia and came to India from there. Examples are Firdausi, Saadi, Hafiz, Ghalib. The fame of these immortal poets rests today on their pen names rather than on their real names.

It is not necessary that one person should have in his name all these elements, which are those of old Arabic or Muslim names. In indexing a name one should look for the best-known element. Arabic reference sources and *Index Islamicus* should be consulted to determine the entry elements.[4]

Today the traditional structure of Arabic/Muslim names has broken down. Personal names with a religious significance, including compound names, continue to be widely used. The *Kunya* and the *Khitale* have disappeared. The *Laqah* and the *Nisba* are the elements most consistently employed in Arabic-speaking countries. In other Muslim countries such as Iran, Turkey and Pakistan, although names are in the Arabic language the structure is different, possibly because of environmental factors and the interaction of various cultures, languages and traditions. As in Pakistan and India, some Muslims incorporate in their names the name of the Prophet Mohammad, for example:

Mohammad Iqbal
Mohammad Ali

Mohammad is the first part of these names but is not the personal name, so the full name should be used without alteration as the entry element. If it is a three-worded name like

Mohammad Bashir Ahmad

the entry will be under Bashir Ahmad. It is not considered appropriate to call somebody Mohammad even though it is the first or last part of his name, just as a Christian would not think it right to call an ordinary person Christ.

In indexing Pakistani and Indian Muslim names one should ignore honorific titles like Agha, Alhajj, Ameer, Aaqa, Haji, Hakeem, Hazrat, Janab, Khalifa, Molvi and Nawab. If words like Choudhary, Khan, Malik, Mirza, Sayyed, Sheikh and Shah are used after the personal name, then these can be regarded as surnames. In different Muslim

countries the usage may differ, so it is hard to lay down any rules. One can get help from authority files of names and national bibliographies to determine which part of the name should be the entry element.[5]

Indian names

In India, surnames are based mainly on:

Religion
Family occupation
The caste system
The geographical region.

The caste system has contributed a great deal to the generation of Indian surnames. The four main castes are:

Brahmin (priests, teachers)
Khatria (warriors)
Vaishia (people in commerce and business)
Shudar (people who carry out low-grade work).

Brahmins are divided into 12 groups, from the names of which members of each group derive their surname, for example:

Bharadwaj
Agnihotri

Khatrias, members of the warrior clan, took their surnames from the actions they performed, for example:

Singh (lion)
Rajput (brave prince)

Vaishias took surnames indicating the business they followed. In fact this does not apply only to Hindus; members of other very successful Indian communities have names denoting their occupation, for example:

Tobaccowalla (person who grows or sells tobacco)

In the case of *Shudars*, the names represent the work done or the service provided, such as:

Manji (boatman)

People can also be named after their place of residence, for example:

Madraswalla
Rangoonwalla

Many Indian names were generated by designations given to people such as:

Patel (village head man)
Shah (royal)

Communities in the south of India do not follow the pattern

described above. Southern Indian names can create confusion as they do not indicate any detail of any caste. They consist of three words:

> The name of the family's ancestral village
> The father's name
> The personal name.

For example:

K.	G.	Ramesh
Kolar	Gopal	Ramesh
(town)	(father's name)	(personal name)

Similarly, if Thomas, whose father was George, lived in the village of Lydney, his name would be L. G. Thomas.

In Hindi names one should ignore titles like Pandit, Shri or Lala unless they are an important part of the name.

Sikh names

Singh and Kaur are very common elements of names for Sikh men and women respectively, indicating their religion. However, they are not used as surnames, even though they may be the second name as in:

> Ajit Kaur
> Teja Singh

The full name will be used without alteration as the entry element. If it is a three-worded name such as:

> Kala Singh Bedi

the last element will be used as the surname.

Names of Indian Christians

Christians in India use 'Massih' (which means Jesus Christ) at the end of their personal names simply as a mark of reverence for Christ, for example:

> Bashir Massih

One cannot call Bashir 'Mr Massih', so the full name will be used as the surname. Reference books such as *Who's who of Indian writers* and *Dictionary catalogue code* by Ranganathan can help in determining the entry element of an author's name.[6,7]

Chinese names

Chinese surnames may consist of one or two syllables. Compound surnames are written together unhyphenated as one word, for example:

> Han (one-syllable)
> Namgung (unhyphenated two-syllable).

Full names commonly consist of three parts, written in three Chinese characters. For example, the name

> Kim Yong-il

consists of:

> Kim (surname)
> Yong (generation indicator)
> Il (personal name).

In China, Japan and Korea the surname is written first and the personal name last, but when writing in European languages, people reverse the order to conform with Western usage. Chinese women generally keep their own surnames after marriage, but in Western countries some of them adopt their husbands' surnames.

There are many names written in different Chinese characters but pronounced alike, so that transliteration into English can cause problems.

The world is inhabited by people of diverse cultural and linguistic groups, each following its own traditional practice in the formation of personal names. It is very difficult to formulate strict rules for determining the entry element, since in many Eastern countries a system of surnames such as that found in Western countries is not known. Dr Ranganathan suggests:

> There should be international standards under which the publisher would indicate by means of typographical distinctions on the title page which is the entry word and also the part of the name to be ignored.

Such standards are an urgent necessity in view of the growing need for truly international bibliographic services.

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