The Causal Theory of Names: Between Theory and Practice

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Abstract

This study explores to what extent a personal name has a causal relationship with its usage. Data were collected by means of a survey in which demographic data were elicited from the participants. Furthermore, the participants, whose ages were above 18 years, were asked to write their first names and reasons behind being given such names. The sample comprised 400 subjects who participated in the online survey distributed through social media network groups. The results revealed that names and naming practices are not haphazard ones. By and large, there is a relationship between the name and its usage, as stated by the causal theory of names. Whenever people choose a name, they are under the influence of; naming after people who are admired for their virtues, the aesthetic taste of the name, parents' and relatives' religious beliefs, maintaining rhyming names, circumstantial names, and respecting social and cultural traditions. Another striking finding is that nature and the environment are no longer rich resources for choosing names. Moreover, the analysis found evidence for the complete absence of names related to occupational and achievement names, death prevention and survival names, horrific names, and proverbial names. It is envisaged that the findings might be beneficial for sociolinguists, onomasticians, learners of Arabic as a foreign language, i.e. non-native speakers of Arabic. It might also help people working on language and culture and how culture affects naming traditions in the Arabic context.

Keywords: causal theory, first names, naming, onomastics, personal names

Introduction

Individuals' needs are relatively unstable, i.e. people's needs differ from one person to another, and from time to time. In the past, particularly in Jordanian society, people used to live in deserts, small villages, and very few of them in cities. By time and with the openness to the world, people's thinking has gradually developed. Some of them decided to move and live permanently in cities where all public services are available, and a very small percentage is still living there. However, for villagers and Bedouins, very few of them prefer to keep their old houses and have another house in the city. They start moving from one place to another seeking either education or jobs. Jordanians living in remote areas used to send their sons, who wish to complete their education, to the city to receive higher education.

Today, people are living in a world that is changing rapidly, and nearly almost all people tend to cope with such acceleration in one way or another. Changes in the way people think, behave and the levels of education have left their influence on the language. Eventually, new linguistic items such as personal names have been introduced into the actual use as well as into lexicography.

Personal names are deemed part and parcel of any language in the world. Whenever a new baby is born, an urgent need appears to find a suitable name that will accompany him/her all his/her life. Thus, naming a newborn baby is a worldwide phenomenon in which parents have to make decisions to name them. Naming traditions vary from one society to another due to several factors, one of which is the cultural differences and the surrounding environments. However, Devitt and Sterenly (1987) have highlighted the idea of the causal theory of names. This theory states that names are socially inherited, or borrowed. That is to say, a name is given to a person during a formal ceremony, and there is a kind of causal relationship between the use of the name and the name itself. The idea of this paper is to examine whether names are haphazardly given to people, or there is a causal relationship as stated by scholars.

The topic of names and naming has garnered the interest of researchers. Thus, a myriad of semantic and sociolinguistic research has been undertaken in this area. Some of them have tackled Jordanian first names (Aljbour & Al-Abed Al-Haq, 2019; Al-Momani, 2019; Al-Qawasmi & Al-Abed Al-Haq, 2016; Al-Quran & Al-Azzam, 2014; Salih & Bader, 1999; Zawaideh, 2006). Others have approached Arabic, non-Jordanian first names like Saudi, Iraqi, Yemini and Palestinian names (Al-Barany, Albamarini & Shareef, 2009; Alzamil, 2020; Al-zumor, 2009), as well as Tusheyeh, Lawson, and Rishmawi (1989). It is worth mentioning that some of these studies have covered a specific period of time and were conducted diachronically with special focus on tribal or Bedouin names viz., Aljbour & Al-Abed Al-Haq (2019), Al-Momani (2019), Salih and Bader (1999) and Zawaideh (2006). However, there is still an urgent need to examine personal names from a different perspective, namely the causal theory of names. Therefore, this study reignites the interest in names by examining the possible existence of a causal relationship between the use of the name and the name itself. Specifically, it seeks to answer the following question; "To what extent does a personal name have a causal relationship with its use?"

Review of Literature
Theoretical Literature
Naming newly born babies is a worldwide phenomenon in which parents have to make decisions to name their new babies with names that will accompany them throughout their life. Gerrig and Banaji (1991) have commented on names as being a template that develops a self-image of a person which indicates a person's position in status hierarchies of gender, his/her race, and social class. They add that a name might also affect the behavior of other people towards a person. Seeman (1972) has assured that the choice of a baby's name is a challenge that faces parents upon their newborns' delivery. Furthermore, personal names usually carry personal, societal, cultural, and religious connotations. Naming traditions differ from one society to another due to differences in cultures. Murray (2012) has asserted that:

> although naming traditions vary from country to country and culture to culture, we're all united in our quest to find the right names for our children. A baby name has to last a lifetime, so it's important to get a perfect fit. (p.1)

However, people of different cultures and origins usually introduce themselves to each other by telling their first names, and sometimes their family names. Hussein (1997) has stressed that the inquiry about the family names is one of the favorite topics among two interlocutors in Jordan.

The importance of personal names is represented in the onomasticians' efforts of highlighting the etymology of names, and the way they are used in different cultures as well as the reasons behind choosing some names and abandoning others. Moreover, further efforts are exerted by Rosenhouse (2002), who has asserted that "personal names are part of any language and obey most of its general rules, whether phonological, morphological, syntactic, orthographical or semantic" (p. 1).

However, Kalkanova (1999) adds that proper names are deemed a very vital and dynamic part of any language since they are introduced under specific circumstances and they are also influenced by various non-linguistic factors such as; "religious beliefs, cultural traditions, aesthetic taste, and the most important in the country event socio-political life during each historical period" (Kalkanova, p.83). Likewise, Al-Quran and Al-Azzam (2014) have reported that Arabic names are similar to those names in other languages in which they carry cultural connotations. They also added that these names might refer to historically important events, cultural metaphors in addition to different kinds of allusions. Moreover, internal and external borrowing is a prominent phenomenon among Arabic names. This borrowing is manifested by referring to a figure or a celebrity in history (Al-Quran& Al-Azzam, 2014). Regarding the choice of the names, Bush, Powell-Smith and Freeman (2018) have emphasized that this choice is not made in isolation and the trends found in names are understood better as a phenomenon at the group-level. In another direction, Bruhn, Huschka and Wagner (2012) have stressed that some names might be prominent due to the popularity they acquire during a certain period of time. This popularity is due to the high positive traits related to high-achieving figures at that time. By time, these names might fade due to the negative associations they gain by some actions of the bearers. To clarify, the name "Mu'ath Al-Kasasbeh", who was a Royal Jordanian Air Force pilot, has gained a positive association in Jordan in 2015. At that time, many newborn babies were named after him due to the high positive

traits as a martyr. Supposedly, this name is linked with a tyrant, it will automatically result in a fad.

Review of Empirical Studies

Tusheyeh, Lawson, and Rishmawi (1989) carried out their research on a sample of 768 first names of Palestinian schoolchildren from both Ramla-Jaffa within the Green Line and Ramallah. They set an inventory of names used at that time with their pronunciations as well as the frequency of use for each. The findings proved that among all-male Muslim names, "Ahmad" and "Ali" were at the forefront of other names. While "George" appeared to have the highest frequency among the male Christian names. Moreover, "Fatima" and "Salwa" were at the top of the ladder of female Muslims and "Samya" was at the top of the female Christian names. The findings also showed that nearly all Muslim names were reflected in some Muslim names while Christian names reflected the Western and European names.

In the Jordanian setting, Salih and Bader (1999) examined the socio-cultural implications of first names of Arab Christians. It was an attempt to unveil the implications of personal names. It focuses on their social, temporal, environmental and religious implications. The data were collected through; (1) names in obituaries published in Jordanian newspapers and magazines among three months, (2) telephone directories issued by the Ministry of Telecommunication and Yarmouk University which provided the researchers with a diversified sample of names from different places all over the Kingdom. But highly concentration was towards the males' names since telephone numbers are usually listed under the father's names. The researchers classified the names into Arabic or Arabicized names used by Christians only, foreign names used by Christians only, foreign names shared with non-Christians, doublets where a foreign name which has a corresponding name in Arabic is used, triplets and quadruplets in which an Arabic or Arabicized name has two or three corresponding foreign names. The findings suggested that various meanings and associations were really conveyed in Christians' first names. These meanings involved values and concepts with attractive and social meanings like honor, chastity and courage. They also implied names of valuable stones and beautiful plants and flowers, names of strong beautiful animals and birds as well as names denoting religious feelings and sympathies. The findings also revealed that Christians maintained a balance between their loyalty to the Arab country of Jordan and their attachment to their faith and churches by sharing names with Arab Muslims.

In a different ethnolinguistic group, Agyekum (2006) investigated Akan personal names and uncovered that names were not arbitrary labels but also socio-cultural tags that had socio-cultural meanings. The data were obtained by writing names as far as 1994 through the court and people whom the researcher had met at school in addition to school registers and payrolls of teachers from education offices. Additionally, a list of graduate and undergraduate students was also compiled during 1994-2005. The results demonstrated that the typology of names includes names of days and family, circumstantial names, theophoric names, names related to flora and fauna, weird and reincarnate names, achievement names, stone names, religious, occupational, insinuating and proverbial names, bodily structure as well as kinship.

Zawaideh (2006) looked into personal names in Jordan diachronically by drawing a sample of 200 families. The findings revealed that a high percentage of personal names throughout the three generations persisted without change. Names that were given for religious reasons were the persisting ones. The change of names was manifested in the choice of more phone aesthetically

and semantically appropriate names. Changes in names were also attributed to the level of education as well as to the place of residence which started in urban places and spread through other areas.

As for the Yemeni context, Al-Zumor (2009) addressed the naming practices in some tribal regions of Yemen. The researcher studied female names which, as he stated, looked very striking for people who did not know about the culture of Yemen. Data were gathered through a questionnaire in which 300 female names were derived. The results indicated that the naming system belonged to social and cultural systems in which they were embedded. Moreover, naming systems offered indications on the type of social and cultural ethos within which they were used. They also reflected essential values and important traits in their respective social organization. The findings also indicated that names are loaded with informative implications about the history of a community. The study also concluded that names varied in terms of their linguistic structure across different age groups which might suggest that Arabic names are at risk of extinction.

Concerning the Iraqi setting, Al-Barany et al., (2009) focused on the Kurdish personal names in Iraq from a sociolinguistic viewpoint. Data were retrieved from primary and secondary school registers, Duhok University registers, and food ration records. They provided evidence that names were not arbitrary labels but socio-cultural tags with socio-cultural functions and meanings. The findings revealed that the typology of Kurdish names is influenced by the following factors; (1) family names, (2) rhyme and rhythmic names, (3) unique names,(4) death prevention and survival names, (5) nature and places names, (6) occupational and achievement names, (7) circumstantial names, (8) honorific names, (9) beauty names, (10) flora and fauna names and (11) non- Kurdish names.

Al-Quran and Al-Azzam (2014) attempted to study naming as a linguistics process aiming to identify social and cultural allusions found in Jordanian Arabic names. The study found out that people had various tendencies in naming their kids. Conservative parents showed a tendency to name their sons after their grandparents' names. The analysis confirmed that some social, psychological as well as cultural factors played a role in choosing certain names associated with climatic, religious, political as romantic backgrounds.

Likewise, Al-Qawasmi and Al-Abed Al-Haq (2016) looked into the differences in naming traditions of newborns in Jordan. The researchers covered the period of the 1970s to 2015 since some historical, religious or social factors may have influenced naming in Jordan. A corpus of male and female personal names from the same family was gathered from both the Civil Status Department and the Department of Statistics. The results provided evidence for a clear change in the choice of new babies names whereby the names in the 1970s were strongly associated with culture, religious and social values people believed in. Although names during the 80s and 90s are linked to certain social values, some are influenced by urbanization or modernization. As for the period of 2000 up to 2015, names have changed due to the advent of globalization in addition to the influence of different cultures.

Within the U.K context and with a large sample, Bush et al., (2018) analyzed 22 million names from both England and Wales during 1838 and 2014. They explored the factors influencing the choices of names during this era. The sample also consisted of names registered between 1996 and 2016. The results demonstrated that some external social factors affected the choices like migration. The findings also suggested that naming traditions /vogues reflected some demographic

and social changes. Rare names have proved to be salient and more common since they have some perceived virtues. However, the perceived values these names carry might fade with the increase of their commonality. Moreover, the researchers concluded that the existence of social networks had increased the number of proper names used.

In the same direction, Al-Momani (2019) tackled the Bedouin first-names of Al- dʒiiza District in Jordan. Specifically, the researcher aimed at identifying the semantic meanings of those names and exploring the socio-cultural impact behind choosing those names. A total of 177 names was obtained from the Civil Status and Passport Department from 1950 to 1960. The finding showed that names were categorized under names taken from the surrounding environment, animals and birds, times of the day, plants, personality and body parts, weather, and traveling. Moreover, the results assured that Bedouin names are not arbitrary and carry semantic and sociolinguistic implications.

In a three-generation study, Aljbour & Al-Abed Al-Haq (2019) did sociolinguistic research to explore the implications of names and the different naming practices in personal names in the Beni Sakhr tribe. A sample of 300 female names in the elementary stage was obtained plus their mothers and grandmothers. The total number of the names is 900 divided equally among the three different generations. The results unveiled that the high number of grandmothers' names were Bedouin-exclusive names. They were derived from the needs of the deserts' dwellers, the severe conditions they lived in plus the social values of the Jordanian nomadic tribes. The grandmothers' names have registered a very low percentage of names of religious background. Religious backgrounds have affected mostly mothers. The overall results proved that the change in the lifestyle of this tribe influenced the naming practices and traditions.

Through a sociolinguistic, qualitative study, Alzamil (2020) addressed Saudi female names. To help achieving the goals of the study, a stratified sample consisting of 280 names was elicited through oral interviews. The names were classified into categories related to religious backgrounds, Bedouin-bound names, kinship names, family names, circumstantial names, foreign names, etc. The findings reported the names were influenced by ideology, culture, religion, attitudes, as well as the social values of Saudi communities. The analysis also assured that the names were " not mere arbitrary tags, but socio-cultural labels that occupy socio-cultural meanings and functions" (Alzamil, p.127). The study confirmed that the Saudi names subsumed under eight categories viz., (1) names with religious backgrounds in which daughters were named after the wives of the most famous religious figures in Islam; (2) Bedouin-bound names for expressing the socio-cultural values and beliefs of the Saudi Bedouin tribes; (3) family names to trace the patrilineal clans of the fathers; (4) circumstantial names relating to the time period and occasions taking place at the time of birth; (5) kinship names, where family traditions have an important role to play in the selection of names, as granddaughters were named after their grandmothers; (6) names relating to nature and precious natural objects, as parents opt for elegant names that are attractive not only in sound but also in meaning; (7) names relating to favored social values of Saudi society; and (8) foreign names which the researcher interpreted as a manner of shifting away from one's traditional values towards modernism.

Previous work has been limited to the categorization of personal/first names depending on the researchers' intuitions and linguistic backgrounds. On the contrary, the present study takes a little bit different direction by focusing on the causal theory and giving the respondents the chance to

write the real reasons freely, if exist, behind their parents'/relatives' choice of their names. Therefore, the current study will touch upon a neglected area in the field of naming. The results of the present study might be beneficial for sociolinguists, onomasticians, learners of Arabic as a foreign language, i.e. non-native speakers of Arabic. It might also help people working on language and culture and how it affects naming traditions in the Arabic context.

Methods
Population and Sample
   The population of the current study comprises all Arab people living in Jordan whose ages are more than 18 years. The sample is chosen randomly in which each participant has the same chance to participate. Actually, the sample as shown in Table one comprises 400 male and female participants whose ages are more than 18 years. Most of them were born in the city and the rest are in the village expect one in the desert. Almost all of them are educated except 15 participants whose education was only higher school. Regarding their parents' educational levels, more than 50% of them are educated, and others are not.

   Table 1. *Demographic data of the participants*

Gender		Participant's educational background	
Male	49	Uneducated	15
Female	351	Diploma	28
Age		B.A	313
18-23	303	Higher diploma	4
24-29	34	M.A	11
30-35	25	Ph.D	9
36-41	24	Father's educational background	
42 and above	14	Uneducated	131 (32.8%)
Place of birth		Educated	269 (67.1%)
City	380	Mother's educational background	
Village	19	Uneducated	161 (41%)
Desert	1	Educated	239 (59 %)

Instruments
   A survey was designed to collect names from the respondents. The survey comprises some demographic data as well as the participants' first names and the reasons behind choosing their names, i.e. they were given the freedom to write reasons in detail for choosing their names. It is worth mentioning that the survey is designed through www.surveyplanet.com to be distributed online through a link sent to friends, relatives and acquaintances via social media groups.
Criteria of Analysis

Based on previously reviewed studies and according to the data collected from the respondents, the researcher adopted the following criteria in analyzing the reasons behind giving names of the respondents. The following is a brief description of these criteria along with examples.

Naming after people who are admired for their virtues

This criterion represents names given because parents admired virtues of famous people, companions of Prophet Muhammad, peace be upon him, members of the Royal family and names of actors and actresses. This can be best exemplified by the name "Emad" from "Emad Addin Zengi," a famous Muslim leader.

Aesthetic taste of the name

This means choosing names with beautiful implications and meanings such as "Shatha" which means aroma, good fragrance and smell.

Parents' and relatives' religious beliefs

This applies to names that appear in the Noble Quran and are chosen based on people's religious beliefs such as "Afnan".

Maintaining rhyming names

This criterion involves selecting names with either the same endings or beginnings such as "Nuha" and "Suha".

Circumstantial names

This criterion applies to all names that appear at the time of birth which are linked with either an occasion, time of delivering the baby or sometimes linked with mother's feeling after delivery such as "Farah" which means happiness.

Respecting social and cultural traditions

This category includes naming the baby after his grandfather's or grandmother's names.

There is no specific reason

This indicates that there is no specific reason for choosing the name.

A new and unique name

This category involves choosing a name that is unique at the time of naming.

Chance and tossing

This involves selecting a name by chance and sometimes by tossing since sometimes the parents are confused about which name to choose so they resort to tossing.

Results and Discussion

A quick look at Table two below shows that naming is not an arbitrary relation, and there are reasons and justifications for choosing names.

Table 2. *Results of reasons and occasions behind naming*

Reasons and occasions behind naming	Fr.	%
Naming after people who are admired for their virtues	98	24.5
Aesthetic taste of the name	92	23
Parents' and relatives' religious beliefs	47	11.75

Maintaining rhyming names	39	9.75
Circumstantial names	39	9.75
Respecting social and cultural traditions	35	8.75
There is no specific reason	28	7
A new and unique name	15	3.75
Chance and tossing	7	1.75
Total	400	100

The data extracted from Table two indicate that "naming after people who are admired for their virtues" has scored the highest percentage among other reasons. About 24.5% of the respondents reported that their names are chosen according to people whom their parents admired because of the good virtues and reputations they have. Some respondents are named after the prophets such as "Jacob", "Muhammad", "Ahmad", "Moses" and "Daniel". Others reported that their names are from the names of the companions of Prophet Muhammad, peace be upon him, such as "Omar". This finding matches those of Alzamil (2020) who found out that one of the naming traditions is naming after the wives of the most famous religious figures in Islam. Historical names seemed to be a rich resource for people to pick up names for children such as "Emad" taken from Emad Addin Zengi and "Ma'moun" from AL-Ma'moun. Interestingly, some females reported that their names were chosen from the Royal Family members' names such as Queen "Nour", Queen "Zein" and Princess "Haya". Naming after people in the Royal family might be ascribed to the fact that parents would like to show their loyalty to the Royal family. This result is in partial agreement with those of Salih and Bader (1999) who stated that Christians tried to create a balance between their loyalty to the Arab country of Jordan and their attachment to their faith and churches by sharing names with Arab Muslims. Another resource for selecting names for people is choosing names of actors and actresses whose roles are positive and courageous. Furthermore, some families tend to name their babies from cartoon movies such as the name "Zeina" that appeared in "Zeina and Nahhoul" and the name "Leen" as well. The idea behind choosing names of people who have good virtues might be justified by the fact that parents usually pin hopes upon their children and they try to instill good virtues into their babies. They also look forward to having babies who are similar in good virtues as those people.

The results of the table illustrate that parents have had high sensitivity towards the aesthetic value of the names. They are careful enough to choose names that have beautiful implications and meanings. This aesthetic taste of the names has scored about 23% in comparison with the others. Some of the respondents state that their parents are very careful in picking a name that represents a high sense of beauty such as "Abeer" which means the beautiful fragrance of roses. This result might be ascribed to the fact that people follow Prophet Muhammad advice in choosing good names that imply positive associations. The parents' educational background might also play a role in choosing names, i.e. the more educated you are, the more careful you will be in choosing suitable names for your baby. This result is in line with those of Kalkanova (1999) who stated that personal names are influenced by non-linguistic factors such as the aesthetic value. It also duplicates those of Al-Barany et al. (2009) who focused on the importance of beauty names as an influencing factor in the typology of Kurdish names. Moreover, the results of the current research go side by side with of Alzamil (2020) who assured that parents opt for elegant names that are attractive not only in sound but also in meaning.

Parents, in general, seemed to be highly tied to their religious beliefs in choosing names that appear in the Noble Quran such as "Afnan", "Leena", "Dhuha", "Nour", "Alaa" and "Huda". Some reported that their mums only choose names from the Quran. This might stem from the strong religious beliefs as stated by Kalkanova (1999), Agyekum (2006), Al-Qawasmi and Al-Abed Al-Haq (2016), Al-Quran and Al-Azzam (2014), and Alzamil (2020). This result goes partially with those of Aljbour and Al-Abed Al-Haq (2019) who concluded that religious backgrounds have mostly influenced the mothers among the other investigated generations.

Surprisingly, rhyming names has scored a relatively high percentage of 9.75%. Name givers, i.e. parents seem to take care of choosing names that have the same endings or beginnings such as the names of "Farah" and "Marah", "Ghayda" and "Maisa", "Razan" and "Rawan". This might be due to the high sense of music in which people choose names that are in complete harmony. This result is totally identical with those of Al-Barany et al., (2009) who stated that Kurdish names are influenced by rhyme and rhythmic names.

Circumstantial names are of great variation although they do not score a very high percentage. They appear at the time of delivering the baby. Since respondents are given a chance to write freely about the reasons behind choosing their names, a variation of incidents appeared while being given their names. One of the respondents reported that she was given the name "Shurooq" which means the sunrise because she was born as the sun was rising. Again, the name "Sabah", which means morning, was also highly associated with the time of being born in the morning. The name "Nour" was also chosen because the baby was born in the morning when the daylight began to spread. The name "Wa'd", which means promise, was given to a respondent as a promise to have the last baby. Moreover, the name "Wafa", which means fulfillment of a promise, seemed to be given to the participant as a fulfillment of a promise they had given to somebody. One of the male respondents, whose name is "Shaker", reported that his parents named him to thank Allah for the last son they had. Another interesting example of such naming tradition is that the respondent was as calm and beautiful as an angel that's why her parents called her "Malak". Sometimes parents express their feelings by giving names of happiness for their newly born child such as "Marah". Additionally, the name "Hidaya", which means the act of guiding someone to the right behavior and right way, was given to a female child. The respondent reported that she was given this name because since she was born, all family members were guided towards wearing Hijab and praying on time as well as her grandfather who went to pilgrimage. Two interesting cases seemed to be named after the name of the hospitals where they were born namely "Hiba" and "Amal".

Another name "Hiba", which means a gift, was also suggested by parents because their daughter was the first baby in the family and they considered it a gift from Allah. Sometimes, mums tend to express that some of their wishes are fulfilled by giving birth to a female baby such as "Amani" which means wishes. Moreover, some names are evoked by looking at the beauty of the baby at the time of birth such as the names "Zain" and "Aya". The two respondents wrote that their parents chose their names because they were very beautiful. Apparently, some parents or relatives suggested names hoping that by the time a person might acquire some features from his/her name. Names like "Samah" and "Osama" are the best examples of this. The names mean respectively "to have the virtue of forgiveness" and "a name of a lion".

Another interesting point that was highlighted by some respondents, that their names were highly attached to the political situation in the region. The name "Salam", which means peace, was

given to the baby at that time because of the treaty of peace between Jordan and Israel. The name "Amal" was also given at the time of conflict wishing to have hope for a peaceful life. People, who are highly attached to Palestine as a Holly place, name their children as "Filastine". Dreams also have their role in naming babies, i.e. some parents dream of the name of the baby before delivery and once the baby comes they make their dreams true and use the name they have dreamt of. These results regarding the circumstantial names are consistent with those of Alzamil (2002), Al-Barany et al. (2009), Agyekum (2006) and Kalkanova (1999) who all reported that circumstantial names are predominant. This also assured that personal names are not arbitrary labels.

Respecting cultural and social traditions is being followed while naming children but they seem to have a lower percentage in comparison with the previous ones. This category includes naming babies after their grandfathers' or grandmothers' names. This finding is similar to those of Al-Quraan and Al-Azzam (2014) who stated that some conservative families showed a tendency to name their sons and daughters after their grandparents' names. This percentage might be due to the fact that parents may start to adopt new names instead of the grandmothers' or grandfathers' names. Since those parents may consider these names as old-fashioned not no suitable to this time.

Seemingly, a very low percentage of the respondents reported that there is no specific reason for choosing such names by their families. This low percentage attested that personal names are not arbitrary ones as reported by Agyekum (2006), Al-Barany et al., (2009), Al-Momani (2019) and Alzamil (2020). Moreover, choosing unique names and naming babies by chance are the least percentages among all others. That is to say, names are usually evoked by certain occasions and choices. The results of the circumstantial names are in parallel with the causal theory of names which states the existence of a relationship between the use of the name and what it means.

Moreover, the data revealed that names related to strong animals and birds have no presence which means that the beliefs people used have regarding these names have started to change. Another striking result is the fact that the sample of the study did not show any occurrence for names of flora and fauna. This could be due to the various resources available to people to choose names. This would also clarify the absence of other naming traditions related to occupational and achievement names, death prevention and survival names, horrific names, stone names, proverbial names, etc. This result stands in sharp contrast with those of Agyekum (2006), Al-Barany et al., (2009) and Al-Momani (2019).

Conclusion and Recommendations

According to the causal theory of names, names are socially inherited, or borrowed. To put it another way, a name is given to a person during a formal ceremony, and there is a kind of causal relationship between the use of the name and the name itself. Thus, the current study sought to find whether names are haphazardly given to people, or there is a causal relationship as stated by scholars.

The analysis of the overall results indicates that names and naming practices are not haphazard ones. That is to say, they are not arbitrary in nature. By and large, there is a relationship between the name and the use of the name as stated by the causal theory of names. Whenever people choose a name, they are under the influence of (1) naming after people whom they admire their virtues, (2) the aesthetic taste of the name, (3) parents' and relatives' religious beliefs, (4) maintaining rhyming names, (5) circumstantial names and (6) respecting social and cultural traditions. The researcher recommends a future study to be carried out covering a balanced sample of males and

females since the sample of the current study gives the lion's share for female participants. Another future comparative research might be done on the typology of names in English and Arabic. The researcher concluded that nature and the environment are no longer rich resources for people to choose names. Furthermore, the analysis found evidence for the complete absence of names related to occupational and achievement names, death prevention and survival names, horrific names, and proverbial names.

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