

What's your sign? Personal Name Signs in Mexican Sign Language

¿Tu Seña? La Seña del Nombre Personal en Lengua de Señas Mexicana

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Resumen: El uso de un nombre/apodo/SEÑA dentro de la comunidad sorda representa un papel importante, pues se trata de una seña que identifica no solo a los miembros sordos de la misma comunidad, sino también a los oyentes que están relacionados con ella. Esta seña es dada por uno de los miembros de la comunidad sorda e implica tanto una aceptación como identidad dentro de la misma. La creación de una seña personal en Lengua de Señas Mexicana responde a diversas maneras de formación del nombre/apodo/seña que varían por cada persona. En esta investigación se presenta, en primer lugar, la relevancia del nombre propio como un elemento social. Posteriormente, se presentan los antecedentes sobre el estudio de las señas personales en las lenguas de señas. Finalmente, a partir de entrevistas realizadas a miembros de la comunidad sorda se muestran los tres procesos encontrados para la formación de señas personales en Lengua de Señas Mexicana: la asignación de señas por rasgos sobresalientes físicos o de conducta; señas que han sido heredadas o que comparten rasgos articulatorios en la familia; y el cambio de seña personal.

Palabras clave: Lengua de Señas Mexicana, nombre personal, cultura sorda, comunidad sorda.

Abstract: The use of a name/nickname/SIGN within the deaf community plays an important role, since it is a sign that identifies not only the deaf members of the same community, but also the listeners who are related to it. This sign is given by one of the members of the deaf community and implies both acceptance and identity within it. The creation of a personal sign in Mexican Sign Language responds to different ways of forming the name/nickname/sign that vary for each person. This research presents, first, the relevance of the proper name as a social element. Subsequently, the background on the study of personal signs in other sign languages. Finally, based on interviews with members of the deaf community, the three processes found for the formation of personal signs in Mexican Sign Language are shown: the assignment of signs by outstanding physical or behavioral traits; signs that have been inherited or that they share articulatory features in the family; and name sign change.

Key words: Mexican sign language, name, deaf culture, deaf community

Today it is unlikely that, in any interview, when collecting personal data, the expression *Christian name* be used. Perhaps for many, this social formula is part of an obsolete repertoire, barely heard in old movies from the forties of the last century in which, for example, people who went to the public ministry, behind the railing, were asked this question to know their personal data. Although, since the second half of the 19th century in Mexico thanks to the Reform Laws, the state takes as one of its functions the registration of birth, death, and marriage of its citizens, with which it legally breaks with the Catholic Church, an institution that until that moment had under its power the registry of the population (CORTÉS MIRANDA, s.f.), we cannot deny the relevance that the sacrament of baptism had in the population, perhaps more important than having a certificate of birth.

The situation has changed, we could speculate and say that a sector of the population no longer attaches the same value to the act of being baptized, however, this formula “Christian name” rooted in this sacrament, is a reflection of how they are built meanings from sociocultural practices. Interpretation and meaning are articulated in communicative activities aimed at understanding the cultural system of a given social group (by LEÓN PASQUEL, 2005).

There is a shared knowledge by which we know that in the baptismal font a name is given and the name of the person who has been named is recognized to the community of which his family and his close social group are part. Belonging to a group, from having been identified and singled out with a personal name, thanks to a specific ritual, is a practice shared by many cultures. These names respond to various socio-historical elements, and to the rules that underlie the organization of languages. And, in accordance with López Franco (2014), in the norm, in the onomastic competence of the speaker, which includes dialectal information when placed between

language and speech. For this researcher, this information is linked to various elements, sociolinguistic and pragmatic factors, as well as ethnosociocultural imaginaries, which allow "in addition to locating Christian names and other proper names in time and space, the use of figurative meaning and therefore predication, as occurs in the rhetorical figures of antonomasia, metaphor or metonymy, linked to certain culturally relevant names" (LÓPEZ FRANCO:77). In this sense, we find it interesting to observe and discuss the practices of assigning a personal name in the case of deaf communities.

At first, we could establish a simile between the use of the expression *what is your Christian name?* to know the name of the other, and the cultural practice—that is typical of the members of the deaf community—when two people who use the SL (Sign Language) come into contact. In this regard, we observe that a sequence of communicative acts is established where the question *what is your name?* is first asked, from which the interlocutor will respond by spelling his own name, using the letters of the manual alphabet. And the next question will be *what is your name sign?* This sign may be related to any letter of the alphabet that represents the initial of the legal name. However, as we will see in the development of this work, there are name signs that do not incorporate alphabetic elements. The most outstanding of these signs is found in the fact that they respond in most cases to physical or behavioral traits that characterize a particular individual.

These signs that refer to proper names single out and identify someone within a group of people with whom they live. We are faced with the fact that, since these are small communities, these given names, these name signs are enough to recognize who is mentioned. But, in addition to producing any personal sign in a conversation of everyday life, a procedural denominative meaning is put into play, which, according to López Franco (2014), is one that acts to instruct the signer/speaker in the search for of the referent of that personal sign.

The assignment of signs to personal names, identified as SIGN/nickname/signature, has a fundamental place within deaf culture, and responds to the nature of visual-gestural languages. The assignment of this personal name sign can only be given by a deaf person, either to their deaf peer or to a listener. This aspect of the act of naming or giving someone a proper name is expressed in different ways in hearing and deaf cultures. The expression of the personal name is related to sociocultural aspects of different kinds, as illustrated in an exemplary way in the story "La tona" from the book "El Diosero" by Fernando Rojas González (1952), who recounts how a Zoque community assigns names to newborns.

In this story we see how Simón and Crisanta, two Zoque indigenous people, require the help of a community midwife and a doctor due to the difficulty that Crisanta experiences in giving birth to her first child. After the birth, Simón must spread ashes around his shack to await the arrival of the *tona*. What or who is the *tona*? It is the first animal that comes to greet the newborn, which will be recognized through the footprints that are shown in the ash. The *tona* will accompany and take care of this new being until his death, therefore, given his relevance in the life of that person, he also gives him his name.

Perhaps, one would hope that it was a bird or a feline that gave its name to the newborn child, but, in the story that Rojas González tells us, such a thing does not happen. The *tona* is presented through the tracks of the bicycle of the doctor who supported Crisanta's birth, so the little boy is named "Damián Bicicleta" (Damian "Bicycle") or "Damián Becicleta", as pronounced by the child's father.

Beyond the journey for this birth, the story shows the way in which the newborn is named: although the *tona* must have been an animal that stepped on the ashes, it was the bicycle that left its mark, so this is where the name is taken from and that becomes "protector" of the newborn.

Perhaps “bicicleta”/”becicleta” (bicycle) could seem to us from our western perspective that it is not an adequate name for a human being, however, for the members of the Zoque culture, the tradition marks that since it was this that left a mark on the ashes, so this will be the thing that gives name to the child.

This is an example of the arbitrariness when choosing a name: it is not a traditional name (such as *Damián*, the other name of the infant), nor an animal name (such as a raccoon, jaguar or cat), but of an object to which, responding to the uses or customs, to the culture of that community, has been attributed to be the protector of the child and, therefore, does not generate any conflict in that it is part of his Christian name. We agree with López Franco (2014) on the value of studying the living onomastic systems of non-Westernized linguistic communities because they reflect the sociocultural link and the structure of the mother tongue. Following this line of argument, one of the objectives of this work is to contribute to the study of the characteristics offered by the proper names of other non-dominant languages, including sign languages.

Next, we present the results of the analysis of a corpus of name signs that was obtained thanks to the participation of a group of deaf collaborators who use the Mexican Sign Language (LSM). We established a first classification based on the distinction of the elements that make up the structure of the SIGN, and its motivation: 1) outstanding physical, behavioral traits (manners); 2) the lineage of some deaf families that encourages their members to inherit their SIGN or share articulatory traits that identify them as a family; and 3) the modification of the name sign over time, due to a hierarchical structure within the community, that is, that the person has the same name sign for a member who has had more time within that group, or because it can cause confusion in its meaning.

Background

Studies on the name SIGN date from the seventies of the last century (MEADOW, 1977). As a cultural mark of deaf people who use a sign language, name SIGN has been of interest to researchers of these communities when approaching its analysis from a socio-anthropological perspective (HARLAN LANE, 1984; PADDEN & HUMPHRIES, 2005). In this regard, it is worth mentioning that there is little research on the structure of the signs of personal names. Among that research, we find the pioneering studies of Supalla (1990) who discusses the arbitrariness of the proper names of the American Sign Language (ASL); and Hedberg's (1994) analysis of a corpus of more than 3,000 Swedish Sign Language (SSL) name signs. According to this author, it is possible to define six classes of proper names based on the following elements: physical features, manners, resemblance, social groups, initialized, influenced by the name, and those that admit numbers.

Some of the classes discussed by Hedberg (physical features and mannerisms) are also observed in Topraksoy's (2015) study on the sign system of personal names in Turkish Sign Language (Turkish Sign Language TID). And, in the same way, similar results regarding the role of outstanding physical features and forms of behavior, in the productivity of the formation of name signs in other sign languages, can be found in the study by Barros (2018), in his analysis of proper names in LIBRAS. It is worth mentioning that this work has been a reference for other research in the field of anthroponomy, as can be seen in the recent research by Sousa et al. (2020) and Rech and Ferreira (2020), who have devoted themselves to the task of finding what are the most outstanding features (motivated signs) that are considered in the act of assigning a name sign to a deaf or hearing person. And, how this in turn reflects the rules that underlie the organization of SL and the characteristics of deaf culture.

In the case of the Mexican Sign Language (LSM), we only found an antecedent in the morphological analysis carried out by Cruz-Aldrete (2008) and Cruz Aldrete & Smith-Stark (2011) on the initialization process in the formation of proper names; this class of name signs has been discussed in the study of the ASL (Supalla, 1990) and the SSL (Herdberg, 1994), and in the taxonomy of Barros (2018).

Now, as can be seen, the study of name signs has become relevant for several reasons. On the one hand, because it allows us to approach the morphology of the signs, and with it, subscribe to the documentation work of the SL, which at the same time, it gives continuity to the investigation of this linguistic sign (name sign), with a view to carrying out a translinguistic analysis of languages of visual gestural modality that may or may not belong to the same SL family. Or establish other dialogues about its study considering new proposals for the definition of the proper name (SEIDE, 2021).

And, on the other hand, we consider that the study of the SIGN/nickname/signature is a relevant topic that contributes to the study of deaf culture, as well as to the history of these communities, by taking as a starting point the origin of the names, since these signs are linked to the educational experience (school for the deaf, oralist models), as well as to the filial and family ties of those who inherit it or can grant a personal name sign.

It seems important to us to point out that most deaf people, coming from hearing homes, will acquire their own name by meeting their peers, either in schools or in associations. It is not a minor thing, since historically the deaf had been made invisible, and only known under the label of deaf or deaf-mute. Having a proper name, with which the person also identifies, undoubtedly gives a sense of dignity and identity to those who possess it (BÉZAGU-DELUY 1993; CRUZ CRUZ Y CRUZ ALDRETE, 2013). Understanding the mechanisms that underlie the formation of

name signs implies not only a linguistic analysis, but also seeing the social, historical, and cultural aspects of the deaf community. No doubt this also leads us to the need to understand how sociocultural knowledge, linguistic knowledge and socialization among deaf people impact each other, as we will see later.

Method

In this research, 17 users of the LSM (4 CODA)¹ and 13 deaf participated, coming from two deaf communities, one from the state of Morelos and another from Mexico City (see Table 1). It is a qualitative study of an ethnographic nature, in which semi-structured interviews were carried out to obtain the corpus of SIGNS and in order to investigate data on whether they knew the origin of their name sign, if they had had another name sign, and what was the reason of the change. All interviews were videotaped with informed consent. The collection of the corpus was carried out during the month of October 2021.

Regarding the corpus obtained, it is worth mentioning that although there were 17 participants, a total of 20 name signs were obtained, since three of them had to change their signs one or more times. For the presentation of the data, we follow the use of the transcription conventions for sign languages, use of glosses with capital letters to distinguish that they are words of the SL.

Table 1.

Participant data. 4 CODA and 13 deaf: 5 were from a deaf family and 8 from a hearing family.

Name	Deaf	Listener	Deaf family	Hearing family
ADRIANA	X			X
ANA	X			X

¹ CODA responds to the acronym Child of Deaf Adults. In Mexico, the use of the term HOPS (*Hijos oyentes de Padres Sordos*, Hearing Children of Deaf Parents) has been proposed, however, for the purposes of this work we have decided to use the convention of the word CODA.

DORIAN		X	X	
ERNESTO	X			X
GABRIELA	X			X
GRACIELA RUBÍ	X			X
JAZMIN	X		X	
JESÚS	X			X
JOHANA	X		X	
JONATHAN	X		X	
JOSÉ ANTONIO	X			X
MARTÍN	X			X
MOISÉS	X			X
MÓNICA	X			X
SHAMILA		X	X	
SHANYA		X	X	
SHARENY		X	X	

Results

For purposes of presenting the results of our study, we have divided the content into three sections: 1) processes of formation of name signs (outstanding physical or behavioral traits (manners); 2) inherited signs and 3) change of name signs

Proper Name Formation Processes NAME SIGN/NICKNAME

Outstanding Physical, Behavioral Traits (manners)

It is not strange that when SL coexist with dominant languages, for example, in our case Spanish, signs are found to refer to each of the letters of the alphabet used to write this language. In this regard, it is worth mentioning that the manual alphabet has two main functions: the first is closely related to written Spanish and consists of the spelling of words (dactylology). The second function is related to the formation of initialized signs (*initialization*), this is the use in a sign of the manual configuration that corresponds to the first letter of the corresponding word in written Spanish.

There is constant contact between SL users and hearing people. the contact between languages is evident, not only for educational reasons (oralist models or bilingual models), but also because the vast majority of deaf people are born in hearing families. Hence, it is not surprising that in the signs of some proper names, a manual configuration is traditionally used that refers to a sign of the letters that make up the manual alphabet (in relation to the written form of the legal name). However, it should be noted that these signs suffer modifications in their realization. That is, some of its articulatory parameters are changed (location, direction, orientation, or movement), in order to indicate or allude to an outstanding feature of the person who has that name. See the following example, the name sign JOSÉ ANTONIO.

Figure 1a. JOSÉ ANTONIO part 1 Figure 1b. JOSÉ ANTONIO part 2



As can be seen, the sign of the proper name José Antonio is made up of two segments, the first is made with the manual configuration corresponding to the letter of the manual alphabet 'j', which is articulated without movement in the form of an arc, drawing the shape of this spelling. Instead, a linear movement is made on the ipsilateral eyebrow (Fig. 1a). The next segment corresponds to the production of the sign of the letter 'a'. In this realization we observe only the change of the location parameter. All its articulatory features are maintained, although it is articulated near the ipsilateral temple, and not at the level of the sternum, which corresponds to the

place where the active articulators are anchored when producing the signs of the manual alphabet (Fig.1b).

Now, the use of initialization is especially frequent in the formation of proper names. Each person has a personal sign, "his name" in the LSM in which the shape of the hand corresponds to the first letter of the person's legal name in Spanish plus other features that often allude to some outstanding personal characteristic. We emphasize this fact, although it is not always fulfilled, because two of our deaf collaborators, when inquiring about the origin of their name, reveal that although their name was given by a deaf teacher in the school they attended, it only complies with the use of the sign of the letter "M", Monica's initial, her legal name, but she does not know the reasons why it is done in the following way: the hand presents a manual configuration corresponding to the letter "M", which placed diagonally across the chest, with the index finger in contact with the body.

This awareness of not feeling identified with your personal password causes it to change over time, as happened with Adriana, whose first name sign, ADRIANA, was made with the letter "A" manual configuration: the thumb makes contact on the ipsilateral cheekbone, and then makes a brief contact mid-cheek. This sign was also given by a deaf teacher without considering the characteristics of the person.

The vast majority of deaf people meet their deaf peers for the first time at school, and it will also be in this space where they learn some aspects of the deaf community, its cultural patterns, including the assignment of the name. Researchers such as Hedberg (1994), Humphries (2013), have reported this act of entering the school for the deaf, an initiation that starts from recognizing that you arrive at school, without a name, or rather with the name that belongs to the world. of the listeners and that you hardly pronounce it orally or you can write it, and it is then, when older

students, or teachers, choose to grant, sometimes abruptly, but necessary, a personal sign with which that person deaf will be recognized only in their school years or for their entire lives.

In our data we find that this initialization category responds to the greatest number of name signs. Of the total number of proper names, we find that 70% are initialized signs. That is, the signs that are used as proper names of people are articulated with the manual configuration that corresponds to the first letter of their legal name (in the hearing and literate world), plus other traits that often refer to a trait physical or behavioral.

Next, we present briefly in Table 2 the name signs of the participants which are initialized, and the outstanding physical feature (which responds to the point of articulation or location for said sign).

Table 2.

Initialized signs. The point of articulation of the sign and the physical trait that motivates it are indicated.

NAME	ARTICULATION POINT	MOTIVATION
GABRIELA[G]	Chin	Cleft chin
JOHANA[J],	Eyelashes	Curly and thick eyelashes
JAZMIN [J]	Eyebrow	Bushy eyebrows
ERNESTO[E]	Hair	Curly hair
SHAMILA	Eyelashes	Curly and thick eyelashes
MOISÉS [M]	Forehead	Hairstyle
JESÚS [J]	Ear	Mole
ADRIANA [A]	Temple	Mole
GRACIELA [G^R]	Cheek	Dimple
JOSE ANTONIO [J^A]	Eyebrow	Bushy eyebrows

A special case corresponds to the name of ANA, it is a lexicalized spelling #ANA. The sequence of the letters of the manual alphabet that make up this personal sign responds to a

phonological process that restricts the sequence of manual configurations whose articulatory proximity, that is, the series of CM LETTER-A, LETTER-N, LETTER-A, is conditioned by the physiological properties of the joint. In this way, manual configuration changes are produced in an economical way, as evidenced in this case of the proper name Ana. Although it should be added that the space where this series of three manual configurations is articulated is made near the ipsilateral corner of the mouth.

To conclude this section, we find that in the case of the name signs such as SHANYA, SHARENY, and DORIAN, they have their origin in gestures that each of these individuals made frequently. Thus, for the name of SHANYA it is a sign that this person used to do, approximately, when she was just over a year old. The mother reports that the minor did a manual configuration of the number 5 (finger and thumb joints are extended), of short duration, a period in which there is a transition in which the active hand adopts a new configuration in which the joints of the fingers are flexed, the pads touch the palm of the hand, and only the thumb is held in an extended position; the palm faces the body of the signer and the tip of the thumb pointing upwards; presents a local movement of rotation of the wrist.

In the same way, the personal sign that identifies SHARENY has a manual configuration of 5, with a vibrant local movement. The hand is located close to the ipsilateral side. In the same way DORIAN, it is performed with the configuration of the hand in which the joints of the fingers are flexed, and the joints of the thumb remain extended. The ulnar side of the hand faces the floor. It is performed with a vibrant local movement.

Deaf Families Inheriting their SIGN

In our data we found that among the members of deaf families there are those who inherit their sign or maintain various articulation parameters of the mother's SIGN. In this regard, Hedberg (1994) reported that in the case of SSL, Swedish deaf people could inherit the name of their deaf relatives, mother, father, or even siblings.

In our corpus we observed that the two deaf mothers who participated in our study assigned their children a legal name that began with the same letter of the alphabet, one of them, Johana, used the letter 'S' to name her three daughters, 'SHAMILA', 'SHANIA', and 'SHARENY', and the other, Gabriela used the letter J to name her two children, 'JONATHAN', and 'JOHANA'. From this group of name signs, we find that although they do not strictly inherit the sign of the mother or father, there are articulatory parameters that are maintained as a family bond. The name signs of JONATHAN and GABRIELA are initialized signs that make contact on the chin, while the signs of SHAMILA (figures 2a and 2b) and JOHANA, both are made at eye level (ipsilateral side) and make a local movement, describing the shape of the eyelashes.

Figure 2a. SHAMILA part 1 Figure 2b. SHAMILA part 2



This peculiarity has been described by Hedberg (1994), who finds that there is a class of personal names whose origin responds to the name sign of a family member. He finds in his corpus that there are signs derived from the Christian name given to a person or in relation to the surname. These signs usually maintain an articulatory parameter, for example, location or movement. We can appreciate this peculiarity in the name signs of the brothers Martín and Moisés, who participated in our study.

We observe that the MARTÍN name sign is initialized, it presents a manual configuration letter M: the hand makes contact with temple with the pads of the index, middle and ring fingers, they make contact with the temple, ipsilateral side, and make a downward movement. This sign was given by a deaf teacher, at the age of 2 years, according to our collaborator, she did not take into account any physical aspect or other element that identified him with said sign. However, when comparing it with the sign of his older brother MOISÉS, who is also deaf, we observe that the movement with which it is articulated is identical, this makes us suppose that the name of Martín originates from the personal sign of Moisés. And that the articulatory parameter of the movement was maintained to identify them as members of the same family.

Name sign change

Only three of our participants report a change in their name sign: Jonathan, Graciela Rubí, and Adriana. In the case of JONATHAN [J], he reports that at first his sign consisted of the use of the letter J, the tip of the little finger made contact with the chin. In his youth he started getting tattoos and after a few years of getting several tattoos on his forearm, his sign has changed. He

personally decided to change his name sign, for one that was not initialized but had a CM that alluded to his tattoos

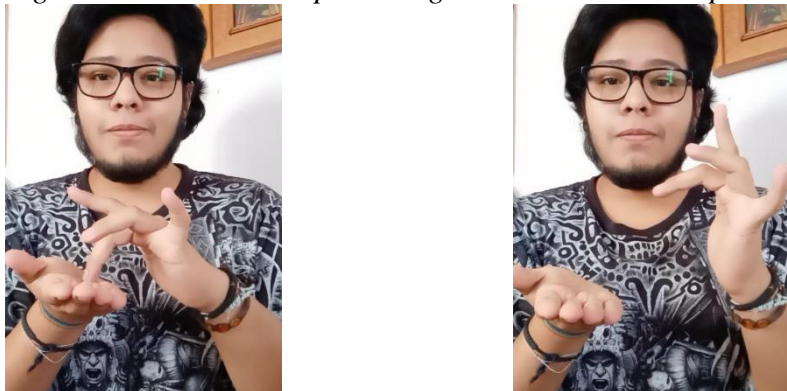
The participant Graciela Rubí reports that her first sign was made with two manual configurations: the first segment was articulated with the configuration of the letter ‘R’, indicating the dimple in her cheek RUBÍ[R] (fig.3), and later to refer to the name GRACIELA (fig. 4) the hand took a shape similar to that used in the sign of THANK YOU (*gracias*, in Spanish) (fig.5 and fig.6), probably the use of this sign was due to the relationship of the written form between Graciela and Gracias. Later, GRACIELA modified her sign with the configuration G^R, the initials of both names, on her dimple. Both signs are motivated by the physical trait of the dimples, with which she identifies. However, she herself refers that the previous sign (R^GRACIAS configuration) was difficult for her acquaintances (mainly listeners) to articulate. This situation, as well as the search for identification with his own name sign, led to his change.²

Figure 3. RUBI Figure 4 GRACIELA

² A similar finding was reported by Gabriele Cristine Rech & Fabiola Sucupira Ferreira (2020) in their analysis of the name of the character Felix Guatarri, whose name in Portuguese Felix was associated with the word "happy", in our case the association of the name Graciela, was related to the Spanish word “gracias”.



Figure 5. THANK YOU part 1 Figure 6. THANK YOU part 2



Finally, there is ADRIANA's first sign, which used the configuration of the letter A; the thumb makes contact with a tap on the cheekbone and then makes another tap to the middle of the cheek. This sign was arbitrarily given by a deaf teacher at the age of approximately 6 years. At the age of 9, ADRIANA decides to change her name sign, which uses the same configuration as the previous one, but with the difference that now the thumb makes contact in the temple area with a touch below eye level and, subsequently, makes contact again a few centimeters above in the same area. In addition to being initialized, this sign responds to an outstanding physical trait, chosen by ADRIANA herself.

Conclusions

As can be seen, proper names make up, within the linguistic system of the LSM, a class of words that involves a series of processes that are not limited to the use of the manual alphabet. The sequence of manual configurations, and the different articulatory patterns, respond to a link with the subject to which it alludes, maintains, or contributes, in general terms we can say that it "identifies" or "individualizes" it. Although the diversity of anthroponyms (person names) existing in the LSM seems to be not so varied as to individualize all the members of the deaf community and, therefore, there will necessarily be people who bear the same name. Real world tells us that these individuals do not share any physical or personality characteristics, the communities are still small, and their members are known. Otherwise, information is added about what the member does, or about family or mutual friends.

It is important to emphasize the importance of the proper name as a way of presenting oneself to the world. It is necessary to think of the anthroponym as an empty box where the characteristics that make the individual with a given name a unique person are placed. It is from the individual characteristics that it will be filled in order to appropriate the name. Likewise, in the LSM, the signs individualize each person, but, at the same time, people make their sign something individual that can only identify each one of them, and thus be recognized within their community. Although our corpus may be small, it is representative to demonstrate and replicate the findings that other researchers have reported in other sign languages.

The study of the NAME SIGN/NICKNAME/NAME opens up new possibilities of analysis regarding the internal structure of the words/signs of the LSM, the contact between languages (Spanish and LSM). In the same way, it opens a new line of research that is linked to the knowledge of the world of the members of the deaf community, since a first exploration of the SIGNS of the characters of the artistic, political, sports and cultural world leads us to the discussion about the

features of iconicity, composition, and the use of metaphor, for the formation of name signs that identify the men and women who are part of these spaces.

Finally, it should be noted that the perception, formation, and categorization of name signs is based on visual information, on the social and cultural construction of deaf people, which is evidenced in the structure of the signs of personal names.

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