Performed by the sanaji or midwife, the tuqurausiq was the highly valued naming practice that linked the child to a relative or deceased family friend. The Inuit believed that when the infant was born, he/her took on the soul or spirit of a recently deceased relative or community member. Through the name, the child literally assumed the relationship of his/her namesake. For example, if a child were named for someone's mother, family members would then call that child "mother" and give the child the same respect given to that mother.[[29]](http://en.wikipedia.org/wiki/Inuit_culture#cite_note-Ekho-29) The infant's name also represented an important factor in his/her behavior. In particular, the Inuit believed that crying was an indication that the infant wanted to have a particular name. And that often once named, the infant would stop crying. In addition, as the infant or child is a representative of their namesake, they are considered to generally know what they want or need. For example when they are hungry or tired. Given this belief, it was also considered inappropriate to tell an infant or child what to do, as it was similar to commanding an elder or another adult, which violated social rule in Inuit culture.[[22]](http://en.wikipedia.org/wiki/Inuit_culture#cite_note-Boult-22) When an infant or child exhibited the same behavior as their namesake it was called *atiqsuqtuq*.[[29]](http://en.wikipedia.org/wiki/Inuit_culture#cite_note-Ekho-29) Children in the 21st century are still named for other family members but the name may be an English one rather than a traditional Inuit name.