A Sociolinguistic Study of Personal Names in Balochi Culture

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Abstract
This paper focuses on the personal names of Balochi culture and regards naming practices as an important aspect of the Baloch culture. Personal names are studied in this paper within the perspective of linguistics anthropology. In this paper, the focus of the study is limited to the names of people living in district Kech of Balochistan province. It is hypothesized that Personal names of Balochi culture are not arbitrary labels, but they have sociocultural tags, functions, and meanings. The date to complete requirement of the objectives have been collected through the voter list and some personal names were obtained from the primary and secondary schools of different cities of district Kech. The qualitative method has been used for analyzing the concerned data. They borrow personal names from different cultures due to religious, political, and ideological reasons however, they have always clothed them in the garments of their national ideology. On this purpose the paper discusses the typology of Balochi names including the names taken from the names of days and months, plants and tree, and circumstantial names. It also discusses about compounding naming practices of Balochi culture which are derived from the combination of two single units of words in Balochi language. The Balochi personal names through classifications and categorization show that the choices of Balochi personal names are based on social and cultural considerations. It was observed in the typology of personal names in Balochi culture which shows that how social belief and cultural practices influence the choices or selections of personal names.

Keywords: *Anthropology, Balochi Culture, Sociolinguistics, Personal Names*

1. Introduction

The current study is about the nomenclature of Balochi language. The nomenclature or the naming system are cultural practices for giving names to the individuals or things (Lamidi & Aboh, 2011). These practices of naming are common traits exit in all culture (ibid). The culture is the symbol of identification, and the Baloch culture is one of the ancient cultures and has become a centrifugal force to keep the Baloch unity intact. According to Brédart (2016) names as identification tools in a culture are important signs and pointers in social community and carry out the identities of individuals and differentiate from one individual to another individual. Personal names are historical importance because they carry out the experience of individual life including social norms and values, status, personality, and attributes. It is a symbol which carries out the set of values, individual wishes, and social relations (Nnamdi-Eruchalu, 2018). Balochistan is a province of Pakistan with its beautiful culture situated in the southwestern region of the country. The language is spoken the most in Balochistan is Balochi (Ahmad, 1992). Since the language is an integral part of the culture of any group of people, Balochi language reflects many aspects of Balochi culture, including names and naming system Balochi names like other names have meaning which are derived from their belief systems, traditions, folklore, geography, ideology, norms, and values. Person's identity of culture is judged by the personal name she/he bears (Clarke, 2008). One's name makes him or her more of a member of one race, tribe, nationality, and religion than others. Naming ceremony makes the social transition from a state of nature to culture and make her/him fully acceptable in a community (Haviland, 2013).

The focus of this research paper is on the personal names of Balochi culture which reveals that the purpose of individual naming is not only to tag the people in Balochi culture but also have deep rooted meaning attached to culture of Baloch. Personal names are more than words, they are used for identification purposes, and they mostly reflect the circumstances of a birth of a child, perception of parents about the child, parenting ideology and the expectation of the members of the family on the role the child is to play in the society (Guma, 2001). The personal names in Balochi culture are having great importance for identification. Therefore, based on previous studies and current literature, this study investigates the normal and new trends of nomenclature in Balochi culture, and it also finds out the reasons and causes of this nomenclature in Balochi.

2. Literature Review

Personal names are culturally and linguistically universal. They are the elements of a language which are used in a social community to tag or identify the individual from another individual. The basic functions of personal names are the same in all culture of the world, but the typology of personal names or naming process varies from culture to culture. Kanika (1989) worked on the new trending of personal names of children in India. According to her to give a personal name to a child is an important ritual in Hindu Indian culture and they often keep their children name according to the names of their epic gods, goddess, heroes, and heroines to bring good fortune for their families. Indian culture personal names made up to reflect desirable qualities or personal

features. She further adds that due to modernization and globalization there is a change can be seen in the personal naming of Indian culture.

Benjasri (2015) has done his study on the personal names of Sikh and Hindu Indian Thai on the perspective on semantic domain. According to him Indian personal names including Sikh names traditionally, based on location, religion, caste, and profession and were composed of a phrase, single unit-word, or word-division. After analyzing the data on the perspective of semantic domain, he found out that Hindu Indian Thai personal names are influenced or derived from the variety of social identities, including the Bramanas, or priest, representing purity; the Kshatriyas, or warriors, representing courage; the Vaishyas, or businessmen, representing prosperity; and Shudras, or laborers, represent hard work. Abd-el-Jawaads (1986) studies the personal names of Jordian culture on the context of sociolinguistic and sociocultural. He researched almost 13000 personal names of students in Yarmuk University in the period of 1984 to 1985. His result of research reveals that the highest percentage of personal names of Jordan are verbal form, and they are followed by different morphological features. He further adds that the meanings of personal names have positive sense and through the meanings of personal one can tell that in which circumstances the baby was born.

Al-Azzam and Al-Quran (2014) also studied personal names in Jordan on sociolinguist perspective. The findings of his research shows that the process of naming have different motives like the people who are conservative name their children according to the personal names of ancestors while the open-minded parents name their children after well-known figures. Another work is done in sociolinguist on the personal names about the Jordian society by Al-Qawasmi and Al-Abed (2016) studied the names of newborn babies in Jordan. The purpose of the study was to find out the different process of naming conventions. The outcomes show that significant linguistic and sociocultural change were observed during these periods. Results also show that the reasons of changing of the personal names are religious, politics and surrounding environment. A study was carried by Al-Zumor (2009) in the same domain of sociocultural and linguistic on the personal names of Yemen. He categorized and analyzed them sociocultural and linguistically. The result of his research follows that the personal names of Yemeni people mirror the social and cultural behavior. The meaning of names has association with the time the babies were born. The given name of a child may be linked to a particular social factor for example Yassim (1978) said that the personal names in Kuwaiti children have association with social situations. The result of his research also indicates that names may be taken from the historical plants and metals. In the context of selections of babies' names in Arab, parents or close relatives select the name which reflects the circumstances of choosing that name (Bean, 1980).

Chauke (2015) studied the personal names based on qualitative methods in Xitsonga language of Vatsonga in South Arica. According to him the personal names of Vatsonga just do not tag the people but also provide social importance and indicate cultural and political background at the time of birth of a baby. The results of his research further reveal that Vatsonga people of South Africa give dead ancestors name to their children to keep the child away from the evil force. It also

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common in South African society to visit fortune teller to find out a suitable name for their newborn babies to keep the child away from bad. The result further shows that the people of Vatsonga to take the personal names of their dead ancestors they will receive blessings and he/she can be considered a good fortune for the family. In historical level, research works on personal or proper names reveal that the history and the development of a particular social community is reflected by the proper names of individuals and other objects. The process of naming in Balochi culture carries information about the background of the individual. Personal name is used as symbol of honour and pride also helps someone to remember as many of his/her ancestors' names as possible. Since genealogical matters are highly valued among the Baloch, everyone tries to remember as many of his/her ancestors' name as possible. This study preserves the values and norms of Balochi culture on the perspective of personal names. In Balochi culture names are used as creator and protector of once honour. It is believed in Balochi culture to preserved one's name to preserved one's honour (Nnamdi-Eruchalu, 2018).

2.1 Theoretical Framework

This study based on personal names of Balochi culture where personal names are studied in onomastics called anthroponomy. Sharma (2005) in his book "Panorama of Indian Anthroponomy" writes that anthroponomy deals with the theory that there is a strong link between a language and cultural practices. This shows that anthroponomy deals with how language helps the people in a sociocultural community to maintain their lives through cultural practices and how the language is taken to be a powerful tool to view and understand the world of a particular linguistic community. According to the objectives of the study data were analyzed with descriptive and explanatory designs in the consideration of cultural and language linkage which followed the language and cultural practices theory of (Duranti, 2009). According to him the language which is used for communication in a society is interwoven with their culture and thought. In the aspect of linguistic anthropology language is taken to be as a social tool. It is a cultural practices and verbal activities that enter the constitution of social activities and the individual representation 41 which connects verbal activities to the real world. There is a strong relationship between the physical world which is reality and the language which consists of words or signs. Linguistic signs or symbols are the representations of the world in greater extent. Personal names are signs or elements of a language which give cultural identifications (Czap et al., 2019). Agyekum (2006) said that language is used as cultural resources and practices and it is language through which the world view and philosophy of a particular society can be understood. In addition, language can be used as a microscopic lens to view and understand the social practices and day to day activities of a society. Personal names are the devises where the identification of individual and society are known and through these devises' social bonds between the generations and families are constituted. As far as Balochi names of individual concern they are also the part of sociocultural community and used between the individuals through interactions.

3. Research Methodology
The current study explores and investigates the Balochi personal names which are the elements of culture, and qualitative (Creswell, 2014) method has been used to describe and analyze the personal names in Balochi semantically and morphologically.

3.1 Data Sources and Analysis
To fulfil the requirement of research questions of this research work, the secondary source of data (the registered names of females and males) has been applied. The study uses Balochi cultural names as population. However, it is limited to only district Kech, Balochistan. The names are collected from the office of election commission in Turbat, Kech and from high and secondary schools of Kech, Balochistan. Furthermore, some additional data, related to personal names (old personal names) with in certain families through discussions, have also been collected. The data have been analyzed based on the cultural linguistics which views that there is a strong link between a language and cultural practice (Vemsani, 2016). Vemsani argues that the personal names are universal cultural practices through which the worldview of people is reflected. In addition, personal names not only use to reflect the worldview but also the cultural identity of people which are expressed through the language spoken by member of community. This study has been carried out within the of linguistic anthropology which shows the strong relationship that exists between a language and cultural practices where one changes and the second one also changes.

The analysis of these data are in three-fold: semantic, giving the exploration of the meanings of personal names; sociolinguistic, giving the sense of meanings of names to be attached to the social and cultural aspect of people under investigation, and this paper also deals with the morphological level of data analysis where personal names are derived from the combinations of two single units where female personal names were derived from the names of male by suffixation /a/ sound. The data analysis takes the form of a typology or classification of personal names of males and females based on their meanings with the socio-cultural implication of the personal names' selection.

4. Results and Discussion
4.1. Typology of Balochi Personal Name
The typology or classification of old and new trends of nomenclature in Balochi culture are given descriptive study that exist in the community through sociocultural and empirical perspective. Here names are discussed which are pure traditional and sometime such kind of names were given for short time. Personal names are studied with the translations and background of those names considered to reveal the naming process of personal names of females and males in Balochi culture. Naming practices in Balochi culture especially in old trend of nomenclature, they didn't give importance to their names, and they just had kept the names whose meanings had the relation with the circumstances in which surrounding the baby was born but the meanings of such kind of names were not arbitrary but had the deep connotation with cultural values and traditions. These names were related to the names of mountains, followers, winds, birds, animals, the sea, and other natural

phenomena. They have also related the baby's personal name to the place of birth, events taking place or the weather description at the time of birth. The old trends of nomenclature proved that the personal names of Balochi culture are linked to the cultural practices. The personal names have been categorized below according to the circumstance through which names were given.

Table 1: Personal names taken from the names of the days

Name	Gender	Day
Yakshambay	Male	Sunday
Dushanbe	Male	Monday
Seyshambey	Male	Tuesday
Charshabey	Male	Wednesday
Pashshambey	Male	Thursday
Jumma/Jummaiti	Male/Female	Friday
Shanbey	Male	Saturday

This pattern of naming was the oldest trend of nomenclature in Balochi culture where people names were taken from the names of days of their birthday. Now-days this pattern of naming is not followed in new trend of nomenclature in Balochi language. Mostly such kind of personal names were used to tag male member of the community.

Table 2: Personal names taken from the names of months

Name	Gender	Month
Safar	Male	2nd month of Islamic calendar
Rajab	Male	7th month of Islamic calendar
Shaban	Male	8th month of Islamic calendar
Ramzan	Male	9th month of Islamic calendar

This is also one of the oldest trends of nomenclature, this pattern of naming also can be seen in new trend in Balochi culture where personal names are taken according to name of the month. Such kinds of names mark the month or day in which the baby is born. The parents took the name of month as a blessing for their children.

Table 3: Personal names taken from the names of winds and other natural phenomena

Name	Gender	Natural Phenomena
Basham	Male	Rainy or cloudy seasons
Gorich	Male	Winter wind blow from north
Grand	Male	thunder
Horok/Hoori	Female	Related to rain or light
Liwar	Male	A hot summer wind
Nambi	Male	South wind or rainy wind
Nod/Nodakk/Nodband	Male	Dew
Nokapp	Male	fresh flowing water of rain
Turngal	Male	Hails

In this category of naming which was the oldest trend in Balochi culture where personal names were taken from the names of winds and other natural phenomena in order to tag person to be part of ones' society. Such kinds of names were given because of the love of the nature and give information about the day in which she or he was born.

Table 4: Personal names derived from names of colours

Name	Gender	Colour
Boro	Male	Derived from bor (brown)
Qambar	Male	Black and white
Sabzal, Sabzo and Sabz	Male	Derived from sabz (green)
Horok/Hoori	Male	Related to rain or light
Suhrag	Male	Derived from sur (red)
Syaho or Syahal	Male	Derived from syah (black)
Zardi	Female	Derived from Zard (yellow)

Such kind of personal names are used in Balochi culture to mark the skin color of that named individual. These names are also taken according to its beauty.

Table 5: Personal names taken from the names of birds

Name	Gender	Birds
Bulbul	Male	Nightingale
Gengul	Female	Sparrow
Kalag	Male	Crow
Kapot	Female	Pigeon
Shahin	Male	Falcon
Shantol	Female	Dove
Tota/Toti/Totok	Female	Parrot

In Balochi culture there are also personal names which were taken from the names of birds. These personal names are taken which are based on the beauty and cleverness of birds. These personal names could be the name of female and male. Such kind of personal names mostly reflect the beauty.

Table 6: Personal names taken from the names of animals

Name	Gender	Animals
Asko/Askal/Asky	Female	ask (deer)
Gurk or Gurko	Male	Wolf
Marok	Female	Snake
Mazar	Male	Tiger
Mukoo	Female	Spider
Pulang	Male	Leopard

This class of personal names refer to the names given after some animals to show braveness, beauty and cleverness. The above personal names belong to this category.

Table 7: Personal names taken from the names of trees and plants

Name	Gender	Trees
Chigird/Chigrid	male/female	derived from chigrid (acacia Arabica)
Eshirik	male/female	apocynaceae
Gazzo, Gazzi, Gazzen	Male	derived from ghazz (tamarisk)
Izgind izgo	Female	derived from izgind (zataria mutiflora)
Nazboo	Female	sweet basil
Shinzi/Shinzo	male/female	derived from shinz (camelthorn)

There are many trees with different names which are very attractive with their colours in Makoran region, and the personal names of individuals taken from these trees and plants to give an identity to the person in cultural setting.

Table 8: Personal names taken from the names of flowers and smelling substances

Name	Gender	Flowers and Substances
Asumi	Male	Jasmine
Gulab	Male	Rose
Gulabo/Gulabi	Female	Rose
Sumbul	Female/male	Hyacinth
Surmagi	Female	Surmag (antimony)
Washboo	Female	sweet smell
Zabad	Male	Perfume

Above are the names of males and females which are taken from the names of flowers and smelling substances. These names are taken which are based on the beauty and sweet fragrance of flowers and smelling substances.

Table 9: Names taken from the names of events or occasion and other natural phenomena

Name	Gender	Events/Occasions
Ahedok, Ahed Mohammad	Male	someone born on the day of Eid
Barath	Male	someone born on the day of Barath
Mehraj	Male	someone born in the night of Mehraj
Ramzan	Male	someone born on the day of Ramzan

It is also one of the processes of naming pattern in Balochi culture where baby is named according to the name of events or occasion in baby birthday.

4.2 Compound Personal Names
In Balochi culture there are some personal names including both gender female and male names which are derived from the combination of two single units and these units of words carry deep connotation of cultural practices in Baloch culture.

Table 10: Compound personal names of men

Names	Meaning
Dilawar	Brave
Dilbod	to become conscious
Dildar	to become a beloved
Dildost	a kindhearted man
Diljan	to like heartedly
Dilmurad	a wish from heart
Dilpull	to love heartedly
Dilwash	a person who is always happy

Such kind of personal names of men carrying deep feelings of love and happiness which have deep relation to the cultural and religious bondages. Compounds personal names of men derivative of "dil" "Dil" means heart which have deep connotation of feelings of emotions.

Table 11: Compounds personal names of men derivative of "murad"

Names	Meaning
Ali murad	Great or high wish
Murad ali	great or high wish
Murad bakhsh	a wish completed by God
Murad Jan	to love the wish which given by God

"Murad" in Balochi language it carries the meaning of wish. It is used in names to show love towards God that the wish is fulfilled by the grace of God.

Table 12: Compounds personal names of men derivative of "shah"

Names	Meaning
Shahdost	devotee of the king
Shah Sawaar	horse riding or rider
Shahmurad	a wish from highness
Shahmir	beauty or king of kings
Shahbaz	king of falcons
Dad shah	a gift from God
Shah dad	created by God
Ghulam shah	servant of God

"Shah" has Hindi origin which means the king. In Balochi language it is used in same sense but when it is used in personal names it refers to God.

Table 13: Compounds personal names of men derivative "dad"

Names	Meaning
Allah dad	a wish/gift from God
Ganj dad	God given gift
Karim dad	a wish/gift from God
Khuda dad	a wish/gift from God
Rahim dad	a wish/gift from God
Wali dad	a wish/gift from God

"Dad" in Balochi language it means wish to be fulfilled by God or also it also used for calling someone to show affection.

Table 14: Compounds personal names of men derivative of "bakhsh"

Names	Meaning
Ali bakhsh	the great gift of God
Allah bakhsh	the great gift of God
Ganj bakhsh	the sufficient gift given by God
Huzoor bakhsh	God gifted for the love of His prophet
Illahi bakhsh	the given gift of God
Karim bakhsh	God given gift
Khir bakhsh	to be good by the grace of God
Khuda bakhsh	given by God
Lal bakhsh	to show love towards something which is given by God
Muhammad bakhsh	God gifted for the love of His prophet
Murad bakhsh	fulfilled wish by God
Nabi bakhsh	gifted by God for the love of His Prophet
Noor bakhsh	given by God
Pir bakhsh	given by the God through the prayer of saints
Qadir bakhsh	given by God
Qalandar bakhsh	given by the God through the prayer of saints
Rahim bakhsh	given by God
Wahid bakhsh	given or gifted by the only God

"Bakhsh" it is used in Balochi culture where it gives the sense that something or a wishful gift is given by the Almighty. In this category of personal names have religious and cultural connotations. In religious sense of names given to show love towards Almighty and in cultural or social sense names are given to construct cultural identifications.

3.3 Compound Name of Women
Female compounds persona names having more cultural meanings as compared to the compound names of men. Meaning of female names give the sense of beauty, proudness and honor. Few categories of female names mentioned below.

Table 15: Compounds personal names of women derivative of "ganj"

Names	Meaning
Ganj bibi	a gifted noble woman by God
Sadganj	the divine gift
Ganj gul	accepted gift from God
Ganj Khatoon	a gifted noble woman by God
Mah ganj	sufficient gift from God (mah refers to the moon)
Noor ganj	a gift form Noor "light"(God)

"Ganj" it is used in Balochi language which is referring the gift or sufficient gift which is bestowed upon by God. Ganj can be used in naming process of male like Ganj Dad and Ganj Bakhsh.

<p align="center">Table 16. Compounds Personal Names of Women Derivative of "naaz"</p>

Name	Meanings
Dur naz	to be beautiful like a pearl
Granaz	the noble lady
Gul naz	to shine like a flower
Mah naaz	to shine like a moon
Naz gul	to shine like a flower
Nazal	to reveal
Shahnaz	to have kingly behavior

"Naaz" originated from Arabic word which means pride or coquetry and the same sense is used in Balochi language sometimes it refers to beauty or loveable in Balochi language.

<p align="center">Table 17. Compounds personal names of women derivative of "mah/ maah"</p>

Name	Meanings
Mah banu	the queen
Mah bibi	A beautiful lady
Mah deim	the face of the moon or beautiful face
Mah ganj	the treasure of the moon
Mah gul	the beauty of a moon and a flower
Mah jabein	moon like or the radiant of the moon
Mah noor	the light coming from the moon
Mah rang	to be like a moon

"Mah/Maah" a word in Balochi language which means the moon or refers to the beauty of the moon.

<p align="center">Table 18. Compounds personal names of women derivative of "Gul"</p>

Name	Meanings
Gul bibi	beautiful lady
Gul pari	beautiful fairy
Bibi gul	beautiful lady
Jaan gul	lovely flower
Noor gul	resembling to light
Roz gul	the name of a flower
Zar gul	precocious flower

"Gul" means flower in Balochi language, and it carries the connotation of something or somebody to be beautiful or loveable also to be respected.

Table 19. Compound personal names of women derivative of "paari/pari"

Names	Meanings
Gol pari	a beautiful fairy
Hoor pari	the queen of fairies
Naaz pari	the queen of fairies
Pari gul	lovely fairy
Pari naz	a fairy queen
Sabz pari	lovely fairy

"paari/pari" the word fairy in Balochi language is balochzid in to "paari" which carries the meaning of or refers to beauty. It is also used as a single name in Balochi culture.

Table 20. Compounds personal names of women derivative of "bibi"

Names	Meanings
Bibi gul	a beautiful lady
Bibi jan	a respected lady
Bibi naz	a respected lady
Dur bibi	a woman with jewels
Hoor bibi	a gifted lady
Khair bibi/Kair bibi	a kindhearted woman
Lal bibi	a respected woman
Naz bibi	a beautiful lady
Taj bibi	the woman who leads

"Bibi" respected woman refers in Balochi culture as bibi.

Table 21. Compounds personal names of women derivative of "hatoon (Khatoon)"

Names	Meanings
Gul Khatoon	a beautiful woman
Jannat Khatoon	the woman of paradise
Laal Khatoon	a respected woman
Maa Khatoon	the beauty of woman related to light of the moon
Mer khaatoon	a woman with compassion feelings towards others
Naz khaatoon	a Noble woman with soft heart
Roz khaatoon	the beauty of a woman refers to the daylight

| Saheb khaatoon | a respected noble woman |

"Hatoon (Khatoon)" It represents and refer to a noble woman in Balochi culture.

Table 22. Compounds personal names of women derivative of "malik"

Names	Meanings
Dorrein malik	the precocious light of the moon
Dur malik	the precisions light of the moon
Gohar malik	the precisions light of the full moon
Gul malik	the beauty of a follower and the moon
Lal malik	the precious light of the full moon
Malikjan	to love the full moon light
Naaz malik	the beautiful light of the moon
Noor malik	the light of the full moon
Shar malik	the goodness of the full moon light
Zar malik	the precious light of the full moon

"Malek" it is derived from a phrase "mah-e-leka" in Balochi language which means the full moon light.

Table 23. Names derived from other names

Male Names	Female Names
Jamil	Jamila
Naeem	Naeema
Rashid	Rashida
Saeed	Saeeda
Saleem	Saleema
Zahid	Zahida

This is the new trend of nomenclature where one name derives from other name without changing its meaning. In this practice of naming mostly female names are derived from the names of male by suffixation of /a/ phoneme at the end of male's name.

The Balochi personal names through classifications and categorization show that the choices of Balochi personal names are based on social and cultural considerations. It was observed in the typology of personal names in Balochi culture which shows that how social belief and cultural practices influence the choices or selections of personal names. The sources of the analyzed data were taken from the Makarani dialect where the personal names had the association with the names of objects and natural phenomena which are spoken and understood by the speaker of the Makarani dialect in district Kech.

As per as the objectives of the paper are concerned, in this regard the selections and choices of Balochi personal names were studied under theory of Duranti (2009) that there is a strong link between a language and cultural practices. This relation of language and culture were observed in the process of nomenclature in Balochi culture. The typology of nomenclature in Balochi culture was taken from various contexts. These contexts of selections of names of people were taken from the names of the days, months, events, and occasions in which the baby was born. The meaning of such kind of personal names has deep connections with cultural practices and religious beliefs. Individuals' names were also taken from the names of colors, tress, flowers, plants, smelling substances and from the names of other natural phenomena (Muhammad, et al., 2023; Khan et al., 2022). These personal names were given based on the beauty and the fragrance and the meanings of these names are used in daily conversation in Balochi social community. There is another category of personal names which are taken from the names of animals and birds. The animals and birds' names which are tagging the individual in a social community reflecting braveness and cleverness of animals and birds. The personal names taken from these categories mostly are male names.

The compound system of naming is another pattern of naming the individual in Balochi culture where two single units of words combine to make a beautiful name with a complete sense of cultural meaning. This process of naming can be used for both female and male. These compound names of females and males have cultural and religious connotations. Like the female compound names, Ganjmalik and Noorganj have religious meanings and Durnaz and Gulbibi have cultural meanings. Compound personal names of male like Muhummad Bakhsh and Karim Dad are carrying religious connotations and names like Shahdost and Dilwash are having cultural sense of meaning. The compound names of females are more culturally based than religious beliefs as compared to the names of male which are based on religious beliefs and practices. The derivation of personal names of females from the names of males by suffixation of /a/ phoneme at the end of males' name comes in the category of new trend of nomenclature in Balochi culture.

5. Conclusion

The anthroponomy of the Balochi culture shows that the processes of naming are related to the cultural system in which they are embedded. The results indicated that the personal names of Balochi culture carrying potential meanings which reflect the universe of the Baloch people. Balochi personal naming practices is link to the belief, ideology, religious and cultural practices of people. This study also proved that Balochi personal names are not arbitrary and tagging the people without meaning but rather they are having deep rooted relationship to cultural practices, places, time, and events. This systems of naming in Balochi culture indicates that the personal names are used in the context of social and cultural ethos. It was observed through results that naming practices and types of names have changed with social change as compared to new trend of nomenclature. In old trend of nomenclature, the naming system was based on her/his

surrounding and birth situation, time of birth and place but the new trend of nomenclature is based on the depending on trend of naming practices.

6. Contribution
The literature materials show that there is no proper research has been carried on the nomenclature of Balochi language though many research works have been conducted on other areas of Balochi language. This study contributes to the study of personal names of Balochi language on semantic and sociolinguistics levels which reveal that personal names of Balochi culture are not arbitrary, but they have deep related meanings to the cultural practices. Derivation of females' names from the names of male are also studied under the area of morphology.

7. Recommendations
The current study focused on the sociolinguistics, semantics, and morphology aspects of Balochi names. Other studies can be conducted syntactic, pragmatics and phonological aspects of personal names in Balochi culture. This study just focused on the personal names of district Kech and personal names of other districts of Balochistan can be recommended to be studied. This research work studied the personal name of 70s, 80s and 90s, other periods of personal names can be studied as per as availability of data.

8. References
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