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Borrowing Mechanisms of Loanwords in Pashto

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Abstract

This study examines the mechanisms of lexical borrowing in the Pashto language from other languages. It explores the pathways through which foreign lexical items have entered Pashto, and whether these words have retained their original forms and meanings or undergone modification. The research further investigates the phonological, morphological, and semantic changes that occur within borrowed structures. Additionally, the study analyzes the extent to which these loanwords conform to the grammatical rules of Pashto, as well as the degree to which they have, in turn, influenced the language itself. The research also seeks to clarify the types of linguistic elements such as sounds, morphemes, words, expressions, and meanings that Pashto has adopted, along with the processes involved in their incorporation. When two languages belong to the same language family or are spoken within the same geographical region, the exchange of linguistic elements tends to be easier, more economical, and more natural. Conversely, when the donor and recipient languages belong to different language families, significant grammatical differences are more likely to arise. Pashto has borrowed sounds, affixes and words from more than few languages of the Indo-European family and Arabic, which belongs to the Semitic language family. These words were borrowed through four primary pathways: some words have entered Pashto in their original form and with their original meaning; some have preserved their original form but undergone semantic change; others have been borrowed from certain languages where their form has changed compared to the source language, but their meaning has been preserved; and finally, the research also revealed that some loanwords have entered Pashto with both reformed form and diverse meaning. In terms of methodology, this study is library-based, while its analytical content is examined through descriptive, explanatory, and comparative approaches. The findings reveal that Pashto has borrowed extensively from numerous languages around the world and has systematically adapted these elements to conform to its own linguistic structure and grammatical norms.

Keywords: *Pashto, Borrowing, Loanwords, Mechanisms*

Introduction

Lexical borrowing among languages is a natural and widespread phenomenon from which no language in the world is exempt. This study is specifically devoted to the mechanisms of borrowing loanwords in Pashto. The findings reveal that Pashto has borrowed lexical items from regional, foreign, and international languages across various domains. In doing so, it has employed a range of borrowing strategies. Some borrowed words have been adopted into Pashto in their original form and meaning. Others have entered the language retaining their original form but with modified meanings. A further group of loanwords has preserved their form to a considerable extent while undergoing semantic change. Finally, there are loanwords that have experienced both formal and semantic transformations and have been fully integrated into the grammatical system of Pashto.

The study begins by reviewing definitions and perspectives on loanwords as presented by various domestic and international linguists and scholars. It then examines the mechanisms through which lexical items from second and foreign languages have been incorporated into Pashto. In addition, it briefly addresses the criteria and methods for identifying and classifying loanwords, focusing on the phonological, morphological, syntactic, and semantic principles that govern their integration into the language. The results indicate that, alongside regional languages, Pashto has also borrowed extensively from foreign and global languages. A significant portion of these loanwords originates from the Indo-European language family. Moreover, within the Semitic language family, Arabic has contributed a substantial number of lexical items to Pashto, largely due to the influence and spread of Islam. Persian (Dari), on the other hand, has influenced Pashto primarily through geographical proximity and long-standing contact. In addition to Arabic and Persian, Pashto has borrowed vocabulary from languages such as Hindi, Turkish, Greek, Latin, Italian, Russian, English, and others, driven by various historical, cultural, and social factors. Since this study is limited to examining the mechanisms of borrowing in Pashto, other related aspects of the topic have not been explored in detail. The study concludes that foreign lexical items have not entered Pashto randomly or arbitrarily; rather, they have become part of the language through systematic processes governed by specific linguistic principles. Methodologically, the research is library-based, while its analytical approach is descriptive, explanatory, and comparative in nature.

Research Question

- What mechanisms has Pashto employed in lexical borrowing?

Research Objective

- To examine and evaluate the mechanisms through which loanwords from other languages have been incorporated into Pashto.

Research Problem

This study focuses on the mechanisms of borrowing loanwords in Pashto. It examines not only phonological, morphological, lexical, and semantic borrowing, but also the specific processes through which words are incorporated into the language. To date, no dedicated study has

comprehensively addressed the mechanisms of borrowing in Pashto under a clearly defined framework. This gap constitutes the core problem that the present research seeks to address, aiming to fill it through evidence-based analysis. In the process of borrowing, when the donor and recipient languages share grammatical similarities and close relationships, the exchange of linguistic elements tends to be relatively smooth and unproblematic. However, when the languages belong to different language families or are used in distinct geographical contexts, significant grammatical differences arise. In such cases, it becomes more challenging for speakers of the recipient language to accurately produce the sounds, morphemes, and words of the donor language, as well as to fully comprehend their meanings. Therefore, it is necessary for the borrowed elements to undergo adaptation in accordance with the grammatical structure and rules of the recipient language, ensuring that they become intelligible and easily usable within that linguistic system.

Significance and Necessity of the Study

Due to technological and scientific advancements, globalization, migration, economic interactions, religion, politics, geographical proximity, and improvements in transportation and communication, societies, nations, and individuals have become increasingly interconnected. These interactions—whether in formal or informal settings, social gatherings, and shared cultural practices—have created favorable conditions for lexical borrowing among languages. This study aims to clarify which regional, foreign, and international languages have contributed sounds, morphemes, words, expressions, and meanings to Pashto, and how these elements have been adapted to conform to its linguistic and grammatical structure. It further examines the mechanisms through which Pashto has incorporated these linguistic elements.

The research is expected to assist readers, scholars, and language enthusiasts in gaining a comprehensive understanding of how borrowed words from other languages have undergone various transformations in Pashto. It also seeks to determine whether borrowed sounds, morphemes, words, and compounds enter Pashto according to systematic rules, or whether these processes vary across languages.

Lexical borrowing occurs as a result of contact and interaction between languages, which leads to mutual influence among them. Borrowing plays a crucial role in enriching a language's vocabulary and facilitates the creation of new words and expressions. Loanwords are, in essence, a reflection of human social conditions and interactions. They are also considered one of the key mechanisms for the modernization and development of a language.

Importantly, borrowing is not an abrupt or random process; rather, it evolves gradually over time as a result of increased contact and exchange, as well as the influence of donor languages. Through this process, the recipient language becomes lexically enriched and more adaptable to new communicative needs.

Research Methodology

In terms of type and design, this study is qualitative in nature; however, it also attempts to critically examine previous theories in light of established theoretical frameworks. Furthermore, with respect to its approach and content, the study adopts descriptive and

comparative methods. In practical terms, following the selection of the research topic, relevant Pashto sources including books, articles, and journals in both print and online formats were identified. Pertinent materials were then systematically collected, analyzed, and organized. Consequently, a significant portion of the research process was devoted to reviewing and compiling relevant literature. From each source and related scholarly work, key evidence and data related to the topic were first identified and subsequently utilized in structuring and developing the content of the study.

Theoretical Background

The Relationship of Pashto with Ancient Languages, authored by Wajihullah Shpun in 1389, is an important work on the phonological relationships between Pashto and Aryan and Indo-Aryan languages. However, it does not specifically address lexical borrowing or the mechanisms of loanword integration.

Languages and Ethnic Groups of Afghanistan, a significant work by Dost Mohammad Dost Shinwari, was reviewed by Sayed Mohiuddin Hashimi and Waliullah Fazel and published in 1393 by Gudar Publishing Society. This work briefly discusses Turkish and Arabic loanwords in Pashto; however, it does not provide a comprehensive account of lexical borrowing or borrowing mechanisms, focusing instead on historical and phonological developments.

Words and Expressions of Other Languages in Pashto, authored by Zakariya Malataj and published in 1397 by the Academy of Sciences of Afghanistan, examines the borrowing of foreign words into Pashto. Nevertheless, it does not elaborate on the processes, patterns, or extent of borrowing and usage.

The Historical Evolution of the Pashto Language, written by Maroof Shah Shinwari and republished in 1397 by Classic Publishing Society, discusses phonological and grammatical changes in Pashto, including nouns and verbs. While it offers useful examples relevant to the present study, it does not provide specific insights into borrowing mechanisms.

Lexicology, by Mirajan Ghorbandi, published in 1398 by Nawisa Publishing Society, addresses loanwords from various foreign languages in Pashto. However, it does not sufficiently explore how, why, or to what extent these borrowings occur.

History of the Pashto Language, also by Mirajan Ghorbandi and published in 1398 by Jahan Danish Publishing Society, includes a section on linguistic changes and transformations in Pashto, with some discussion of derivation and borrowing. Still, it lacks a focused analysis of borrowing mechanisms and scope.

Lexicology, by Dawlat Mohammad Lodin, edited and prepared by Mohammad Dawood Arabzai and published in 1399 by Khatiz Publishing Society, examines borrowed lexicon in Pashto, including their elements and sources. However, it does not offer a comprehensive treatment of borrowing mechanisms.

Phonological and Morphological Changes in Pashto, authored by Dr. Mohammad Qasim Chamtu and published in 1400 by Samoon Publishing Society, is an important research work,

particularly regarding borrowed sounds from ancient Aryan languages. Yet, it does not specifically address lexical borrowing.

Principles of Historical Linguistics, originally written by Winfred P. Lehmann and translated into Pashto by Bayazid Atsak, was published in 1399 by Sadaqat Publishing Society under the supervision of Mahmood Marhoon. While the final section discusses borrowing mechanisms in general, it does not provide specific insights related to the Pashto language.

Overall, although these works contribute valuable insights into various linguistic aspects of Pashto, none offers a comprehensive and focused analysis of the mechanisms of lexical borrowing in the language.

What Are Borrowing and Loanwords?

Borrowing is not limited to interactions between languages that belong to the same language family; it may also occur between languages from entirely different families. In addition to inter-language borrowing, this process can also take place within a single linguistic environment—for instance, when one dialect adopts sounds, morphemes, words, or expressions from another dialect. Such processes are also considered borrowing in linguistics. In some cases, loanwords entering a recipient language may lead to the emergence of new sounds or the substitution of existing ones due to a different phonological environment. According to linguistic principles, borrowing is not confined to vocabulary alone; languages may also borrow sounds, phonological rules, morphemes, morphological patterns, syntactic structures, expressions, and meanings. Among these, the nominal category in grammar is often the most frequently borrowed, as languages tend to adopt new terms along with newly introduced concepts.

Linguistic interaction and mutual influence among languages are natural phenomena. Words that enter one language from another are called *loanwords*, while the process and mechanisms through which they are transferred from a donor language to a recipient language are referred to as *borrowing*. Lexical borrowing is typically initiated by educated, professional, and specialized individuals to meet communicative needs, although it gradually spreads among the general population through usage and exposure (Lehman, 1399).

Borrowing occurs through communication and interaction among speakers from different social groups, whether urban or rural, developed or less developed. In essence, borrowing involves the transfer or “copying” of words and expressions from one language into another. It is one of the many forms of linguistic change, and no language in the world is entirely free from it. Often, borrowed terms denote objects, concepts, or phenomena that may not previously exist in the recipient language’s cultural or social context. Languages that share geographical proximity tend to borrow directly from one another, whereas those without such proximity often rely on indirect channels of borrowing. It is difficult to determine precisely how many words a language can borrow from another, as this process is complex and influenced by multiple factors (Yaseen. et all, 2024).

Social changes—whether economic, cultural, or technological—are reflected in language and contribute to the expansion of its lexical resources. The development of a society leads to the

enrichment and strengthening of its vocabulary. Advanced societies, through their scientific and intellectual achievements, often expand their own lexical resources while also influencing other languages (Mlatař, 1397).

According to one Islam, vocabulary in a language can be divided into four categories:

1. **Core (native) words;** that retain their original form, pronunciation, and meaning.
2. **Foreign words;** that undergo partial phonological or morphological adaptation.
3. **Loanwords;** that become fully naturalized and are no longer perceived as foreign.
4. **Derived or translated words;** that enter through translation processes (Islam,2018).

Borrowing is a universal linguistic phenomenon. In many cases, the dominant language within a society—due to political, cultural, economic, or intellectual power—exerts influence over minority languages, which then adopt lexical items from it. Historical processes such as colonization, political domination, and cultural influence have also contributed significantly to the spread of loanwords across languages (Hood, 2022). There is no language in the world that is entirely self-sufficient or isolated from others. Consequently, no language exists without borrowed lexical or expressive elements (Mlatař, 1397). Linguists identify several key factors behind borrowing, including religion, trade, geographical proximity, social interaction, scientific and technological advancement, economic dominance, and political influence (Lodin, 1399). Lexical borrowing is a central topic in general linguistics. A frequently raised question is why languages borrow from others despite having internal resources for word formation. Although linguists have offered various explanations, a fully satisfactory answer remains elusive.

One classification identifies four main patterns of borrowing:

1. Borrowing with both form and meaning preserved.
2. Borrowing with form preserved but meaning changed.
3. Borrowing with meaning preserved but form altered.
4. Borrowing with both form and meaning altered (Ghorbandi, 1398).

Another perspective suggests that borrowing occurs for two primary reasons: (1) social and prestige-related factors, and (2) grammatical needs (*Haspelmath and Tadmor, 2009*). The borrowing of lexical items from one language to another, using them as part of one's own vocabulary, and integrating them as components of the native lexicon is a common phenomenon. This process is referred to as borrowing, and the borrowed items are termed loanwords. Borrowing between languages is not limited solely to lexical items; rather, any linguistic element or phenomenon—such as sounds, phonological rules, grammatical morphemes, syntactic structures, semantic features, discourse strategies, etc.—that originally belongs to another language and is adopted by a second language as a loan and integrated into its system is considered a borrowing. The borrowing process typically occurs between a donor language (the source language) and a recipient language (the target language). A loanword is defined as a lexical item borrowed from another language; it is not originally a word of the

target language, but is taken as a loan from another language and becomes part of the recipient language's vocabulary. Lexical borrowing between languages is a common and widespread process, from which no language remains entirely unaffected. However, the extent of borrowing varies across languages depending on their scientific, literary, social, political, economic, and cultural status (Hassan, et al., 2025).

General Modes and Processes of Loanword Borrowing

1. Languages borrow words from other languages due to various factors and reasons, the most important of which are linguistic need, linguistic prestige, and linguistic status and reputation. When speakers of a language borrow linguistic elements from a foreign or another language, they adopt new words from the donor language and integrate them as their own. Very often, the recipient language borrows new names together with new concepts. This is the reason why in many languages, a single phenomenon is referred to by one name or by similar and closely related names (Campbell, 2013). For example:

- For Pashto 'کافي/قهوه' (coffee), names used include: 'kofe' in Russian, 'kahvi' in Finnish, and 'kohi' in Japanese.
- For Pashto 'تمباکو' (tobacco), names and terms used include: 'tupakka' in Finnish, 'tembakau' in Indonesian, 'tabako' in Japanese, 'tabaco' in Spanish, and 'tabgh' in Arabic.
- Considering the Kandahari dialect word 'paṭāṭa/paṭāṭe', forms like 'potato' in English, 'patahta' in Haitian Creole, and 'batata' and 'papa' in Spanish are used.
- Considering the word 'شکر - shakar' (sugar), it is originally a French term, which entered Arabic in the same form 'shakar', then from Arabic to Persian, and from there in the same form and pronunciation into Pashto.

2. The second reason is linguistic prestige, status, and reputation, due to which a language borrows words from another language or other languages. This type of borrowing is called ornamental or prestige borrowing. Languages of the second and third worlds typically borrow words from global languages due to their status and prestige. Examples include: mobile, computer, general, mouse, laptop, etc.

3. Some linguists consider a third, albeit weaker and rarer, cause of lexical borrowing between languages to be disdain and insult. The words from this third category are typically used in the relevant society for the purpose of insulting, demeaning, or showing contempt for individuals. For example, the use of various English expletives and insults in Urdu, Hindi, and Pashto films (Hock, 1991).

4. Typically, words from the donor language, in the initial stages of contact, undergo adjustment and modification in the recipient language according to its phonological and phonetic structure. Earlier researchers believed that words borrowed from other languages, upon transfer to a second language, might also carry over some sounds that are unfamiliar and foreign to the speakers of the second language. However, based on phonetic differences, these sounds conform to the sound structure of the recipient language. This process is called

phonemic adaptation. In the process of phonemic adaptation, a sound in the borrowed word that does not exist in the recipient language is replaced by an existing sound in that language which shares a similar place of articulation or is another closely related sound. For example, the Finnish language lacks the voiced plosives /b/, /d/, /g/. Consequently, when Finnish borrowed words from Germanic languages containing these sounds, they were transformed in Finnish into the voiceless plosives /p/, /t/, /k/ (Haspelmath, 2009).

This phenomenon is also observed in Pashto, as in other languages of the world, particularly concerning words that contain specific Arabic sounds in their structure. For ease of pronunciation, Pashto speakers replace these sounds with nearer or homorganic sounds. For instance, in Arabic loanwords containing the phoneme /ʕ/ (ع 'ayn), Pashto speakers often pronounce it as a simple alif or with a "zwar" (a specific Pashto diacritic). This is seen in words like: 'معلم - mʕallim' -> 'مالم - mālim' (teacher), 'شمع - shamʕa' -> 'شمه - shama' (candle), 'جمعه - jumʕa' -> 'جومه - juma' (Friday), 'عرفان - ʕrfān' -> 'ارفان - irfān' (wisdom), 'معرفة - mʕarifāt' -> 'مارفت - mārifāt' (knowledge), etc. Sometimes, they completely delete it in the middle of words, as in: 'استعفا - istiʕfā' -> 'استفا - istifā' (resignation), 'استعمال - istiʕmāl' -> 'استمال - istimāl' (use), 'استعلام - istiʕlām' -> 'استلام - istilām' (inquiry), etc.

Furthermore, for Arabic words containing the sound /q/ (qāf), Pashto speakers pronounce it as /k/ for ease. Examples include: 'قورمه - qurma' -> 'كورمه - kurma' (a type of stew), 'قلعه - qalʕa' -> 'كلا - kala' (fortress), 'قوت - qūwat' -> 'كوت - kūt' (strength), 'قصة - qīṣṣa' -> 'كيسه - kīsa' (story), etc. Sometimes, the phoneme /ħ/ (ح - ḥā) in Arabic words is also pronounced as /a/ (alif) in Pashto, as in: 'حلا - ḥalwā' -> 'الوا - alwā' (sweet), 'حمام - ḥammām' -> 'امام - amām' (bathroom), 'حوض - ḥawḍ' -> 'اوز - auz' (pool), 'حج - ḥajj' -> 'اج - aj' (pilgrimage). Occasionally, the final /ħ/ sound in Arabic words is completely deleted for ease of pronunciation, as in: 'تراويح - tarāwīḥ' -> 'تراوي - tarāwē' (Taraweeh prayers), 'تسبيح - tasbīḥ' -> 'تسبي - tasbē' (rosary/glorification), 'تقبيح - taqbīḥ' -> 'تکبي - takbē' (disapproval), etc.

5. Sometimes, a phonetic feature of a single sound in the donor language may be distributed between two distinct sounds or phonemes in the recipient language. For example, the Finnish language lacks the labiodental voiceless fricative /f/. Therefore, in loanwords entering Finnish from other languages, the /f/ sound, as in the word 'coffee' (which became 'kahvi' in Finnish), is transformed into the sequence /hv/. This means that some phonetic features of the /f/ sound in these examples are taken on by the /h/ phoneme, while others are taken on by /v/.

This phenomenon also applies to Pashto. That is, Pashto speakers, generally, for ease and fluency in speech, change the labiodental voiceless fricative /f/ (found in original Arabic loanwords) into the bilabial voiceless stop /p/. Since both voiceless sounds involve the lips and their places of articulation are close, without considering any semantic change, Pashto speakers do this for ease, simplicity, and fluency. Examples are seen in words like: 'فرق - farq' -> 'پارک - park' (difference), 'فواره - fawāra' -> 'پواره - pawāra' (fountain), 'فرض - fard' -> 'پرض - parz' (obligation), 'فلک - falak' -> 'پلک - palak' (sky), etc.

6. The phonological arrangement and phonetic characteristics of another language also relate to the region where the speakers of the recipient language reside. This means that if the sound

sequence in a borrowed structure does not match the phonetic order and combination of the recipient language, that specific part (the sound sequence and combination) of the borrowing is restructured in a way that is possible and existent within the recipient language's own sound system. In the second or recipient language, this process is carried out on the borrowing through a series of phonological operations (insertion, deletion, epenthesis) to adapt the word to the sound and phonetic structure of the second or recipient language.

For example, Pashto language permits and has initial consonant clusters, while Persian language does not have initial consonant clusters. Consequently, when speakers of Dari Persian pronounce Pashto words beginning with clusters like 'zm', 'st', 'št', 'xp' (e.g., 'zma' (my), 'stāse' (yours), 'štamānī' (wealth), 'xpəlwān' (relatives)), they break the consonant clusters and distribute them between two syllables. For instance, the Pashto monosyllabic word 'zma' (my) becomes disyllabic 'əz-mā' in Dari Persian, the disyllabic word 'stāse' (yours) becomes trisyllabic 'əs-tā-se', and similarly, the trisyllabic word 'xpəlawəl' (to own/claim) becomes quadrisyllabic 'əx-pə-lə-wəl'. Conversely, if similar consonant clusters appear at the end of word structures and are compatible with Dari Persian, Dari speakers pronounce them in the same form and with the same number of syllables. For example, words like 'درد-waxt' (time), 'درد-dard' (pain), 'دشت-dašt' (desert). Because such clusters also exist in Persian, its speakers pronounce them similarly. From this, it can be concluded that the phonological structure, sound arrangement, and syllable structure of one language differ from another. When the donor language differs from the recipient language in terms of sound arrangement and syllable structure, the recipient language, in turn, subjugates the sound arrangement and syllable structure of the donor language to its own phonetic, sound, and syllable structure. Consequently, the sound combinations of the donor language and the number of syllables in the word structures of the donor language undergo a transformation in the recipient language. This process is considered one of the important linguistic features.

7. Sometimes, in a region where multiple languages are spoken, if the interaction, exchange, and cultural and literary contact between people are high, the speakers of the dominant or majority language in the region exert influence over the language of the minority. That is, the linguistic and phonetic features of the dominant group influence the speakers of the subordinate group's language, and the members of the second group easily and readily fall under the linguistic and phonetic influence of the majority. The minority language eventually adopts sounds and words that were originally not its own, but over time, they become heard in their speech. For example, the Turks and Mongols of the Ghorband Valley and especially Hazarajat (Punjab, Wars, and Daikundi), who have forgotten their original languages (Turkic and Mongolian) and now speak Dari, due to their proximity and cohabitation with Pashtuns, very naturally and fluently use the characteristic Pashto sounds /t/, /ts/, and /d/ in their speech, as if these were sounds of their own mother tongue. This is despite the fact that they speak Dari in their homes and region, and all their transactions are in this national language (Dari). It is well known that Dari does not inherently possess these sounds (/t/, /ts/, /d/) in its phonological structure. Yet, the Ghorbandi Turks and Hazarajat Mongols use and pronounce them fluently, simply, and easily in their speech and in words that are originally Pashto. Examples can be seen in the use of these three sounds in words like: 'دول-ḍawl' (shape/manner), 'دولي-ḍawli'

(swing), 'دنگ-ḍang' (noise/argument), 'گد-gad' (mixed), 'گدو-ḡadwəḡ' (confused), 'گدول-ḡadwəla' (to mix), 'تکر-ṭakər' (collision), 'توپ-top' (jump/leap), 'توپک-ṭopak' (gun), 'څه موكنى-ṣə mokəni' (what are you doing?), 'څه كدى-ṣə kədi' (what did you do?), 'څه شدى-ṣə šəd' (what happened?), 'څه تى-ṣə tay' (what is yours?), 'څه گپ هاست-ṣə gap hāst' (what's the matter?), 'خيت-xit' (dirty/stagnant water), 'تپک-ṭapak' (happiness/joy, dance), etc. The bidirectional relationship between languages also depends on the nature, manner, depth, and history of the contact between the two languages.

Furthermore, the increase or decrease in the number of bilingual speakers in both languages also has an impact on the extent of borrowed sounds and loanwords. Therefore, if a borrowing from the donor language, which carries a sound or sounds in its structure that do not exist in the recipient language, is borrowed into the recipient language, it may transfer such sound(s) to the recipient language, making it new for that language. This process is termed 'Direct Phonological Diffusion' in linguistics (Campbell, 2013). For example, before contact and interaction with Indic languages, Pashto language did not have the retroflex sounds /t/, /d/, (r), /ŋ/ in its phonological structure. However, when it came into contact with Indic languages, and interaction, trade, cultural, political, and economic relations were established between Pashtuns and Indians, Pashto adopted these originally Indic retroflex sounds. This is the reason why today these sounds do not seem foreign to Pashtuns; on the contrary, they consider them their own original sounds and even claim that these retroflex sounds were borrowed from Pashto into other Indo-Aryan and European languages. These retroflex sounds are clearly visible in words like: 'تکره-ṭukra' (piece), 'دولى-ḍolay' (swing), 'کرايى-krāyī' (Karahi), 'کون-kūn' (deaf) (Shpun, 1389). The phonetic alteration, addition, or deletion in loanwords is not uniform across all languages. A borrowed item from a donor language might enter one language with a specific set of characteristics, while the same loanword might enter the same or another language at a different time with a different arrangement and set of phonetic features. This phenomenon has various factors and causes. Sometimes, loanwords have been transferred from one language to another due to geographical distance. Another factor is that borrowing occurs through spoken form, but the written form also has its own specific influence. The renowned researcher and linguist Lyle Campbell, in his famous work *Historical Linguistics* (2013), identifies the following principles and characteristics for identifying and pinpointing loanwords:

How can loanwords be identified and their direction determined?

The most important question is: how can we say whether a word is a loanword or not? Due to dealing with loanwords, it is important to understand how to identify the source (donor) language and the target (recipient) language. The aim here is to determine whether the recipient language borrowed the loanword directly from the source language or whether it entered through an intermediary language. Using the following methods and characteristics, we can find answers to the above questions.

1. Phonological Characteristics: The most accurate and accepted evidence for identifying and studying loanwords lies in the phonetic characteristics of sounds within word structures. Loanwords contain sounds at the beginning, middle, or end of their phonetic structure that are not found in the phonological system of the recipient language. For example, the sounds 'dz'

(خ) and 'ts' (څ) in the words 'dzān' (خان – self) and 'tsaplai' (څپلی – sandal) are originally characteristic sounds of Pashto and are not present in Dari. Consequently, Dari speakers pronounce these words as 'jān' (جان) and 'čaplai' (چپلی). This means that in Dari, Pashto /dz/ (خ) changes to /j/ (ج), and Pashto /ts/ (څ) changes to /č/ (چ). A shared phonetic characteristic between Pashto and Indic languages is the presence of retroflex sounds (/ʈ/, /ɖ/, /ɳ/ – ڙ, ډ, ڼ). According to some researchers, Indo-Aryan languages did not originally possess these sounds; Pashto borrowed them from Indic languages, and Indic languages themselves had previously borrowed these sounds from Dravidian languages.

2. Phonological History: Sometimes, if the history and background of languages within a specific language family are clear, then the information conveyed through the word structure reveals the sound change, the borrowed nature of the word, the direction of borrowing, and the status of the donor language. For example, the Pashto vowel /a/ (زور) is originally a heritage from the Avestan language and entered Pashto in that same form. However, in some cases, it has also changed to /ə/. For instance, Pashto words like 'pindzə' (پنځه – five), 'atə' (اته – eight), 'wə' (اوه – seven), 'nəhə' (نهه – nine), 'las' (لس – ten) derive from Avestan words: 'panca', 'ašta', 'hafta', 'nava', 'dasa' (Shpun, 1386).

3. Morphological Complexities: The morphological structure of words also helps determine the direction of borrowing. During borrowing, if the word in question is morphologically complex, composed of two or more morphemes, but in the language it was borrowed into, it lacks morphological and etymological analysability (i.e., it is not perceived as complex), then this indicates that the donor language is the one where the word has a complex morphological form, and the recipient language is the one where it has a single morphophonemic form. For example, consider the words 'as' (اس – horse) and 'dew' (دېو – demon), which were borrowed into Pashto from Avestan. These words are considered simple lexical roots in Pashto. However, in Avestan, they had the forms 'aspa' and 'daēva'. Analyzing their word structure, both Avestan words contain one additional morpheme (the final 'a' or 'ə') compared to the Pashto morphemes. Therefore, based on morphological structure, these words are originally Avestan, and upon entering Pashto, they lost their final morpheme (/a/ or /ə/) (Chamtu, 1400).

4. Shared Etymological Markers: If a word is considered a loanword in two different languages and has a stable and reasonable shared etymology among sister languages of one family, but is also found in a language from another language family, then usually its donor language is one of those languages for which the questioned form has a shared root in those languages. For example, the Persian word 'دختر-dokhtar' (daughter) is called 'titär' in Finnish, and no equivalent is found in any other language of the Uralic (Finnish) family. This indicates that these languages borrowed this word originally from the Indo-European language family, where a corresponding root exists in many languages.

5. Geographical and Ecological Markers: The geographical and ecological association of suspected loanwords often indicates whether these words are borrowed and what the donor language of these words might be. For example, the name of the animal 'zebra', which is a long-necked, tall animal found in large forests, is originally associated with a Congolese language

in Africa and was transferred to Indo-European languages through contact with this language (Campbell, 2013).

What linguistic elements can be borrowed?

Among linguistic elements that can be transferred from one language to another, a language can borrow nouns (in their original or altered form) along with their various types, verbal roots, morphemes, and fixed lexical combinations (Lodeen, 1399, pp. 121-122). A language does not only borrow words from another language; along with them, it can borrow sounds, phonetic features, morphemes, morphological structures, morphological characteristics, syntactic structures, and indeed, practically all linguistic structures can be borrowed. Furthermore, Mr. Campbell has a series of specific views regarding the elements borrowed between languages. Here, we will briefly discuss the borrowing of non-lexical elements:

1. Borrowing of Sounds or Phonetic Features: Speakers of a language typically borrow sounds from those languages they know or are familiar with. The best and most excellent example is the retroflex sounds (/ʈ/, /ɖ/, /ʂ/, /ʣ/) of Indic languages in Pashto, which entered Pashto with their original articulatory places and characteristics and are used in the same way. Another example is the specific Arabic sounds used in Pashto (θ, ħ, ð, s^ʕ, d^ʕ, t^ʕ, ð^ʕ, ʕ, ʁ, q – ث, ق, غ, ع, ط, ظ, ض, ص, ذ, ح), which are written and pronounced in their original form in religious texts, but in ordinary speech, they are pronounced like the common and current sounds shared between Persian and Pashto, as alluded to earlier.

Loss of Sounds and Phonetic Features: During contact and diffusion, not only sounds are borrowed from another language or dialect, but linguistic and dialectal contact can also cause a language or dialect to lose one of its sounds or phonetic features within its phonetic environment. For example, the sounds /dʒ/ (ج), /z/ (ز), and /ʒ/ (ژ) in Nangarhar function as allophones across three different districts (Sarkhod, Rodat, and Chaparhar). This means that one underlying sound is pronounced in three different ways. For instance, in words like 'dʒaba', 'zəba', 'ʒəba' (tongue), people of Rodat and Kunar say 'dʒaba' (جبه), people of Sarkhod say 'zəba' (زبه), and people of Chaparhar say 'ʒəba' (ژبه). Here, /dʒ/ (ج) is a voiced palatal stop, /z/ (ز) is a voiced alveolar fricative, and /ʒ/ (ژ) is a voiced post-alveolar fricative. This means that in the above words, a voiced stop has changed into a fricative, or conversely, a voiced fricative has changed into a stop. Or, the Persian /dʒ/ (ج), a voiced palatal stop, changes or has changed in Pashto to /dz/ (خ), a voiced alveolar affricate. Examples include: 'dʒān' -> 'dzān' (جان – خان, self), 'dʒangal' -> 'dzangal' (جنگل – خنګل, forest), 'dʒolay' -> 'dzolay' (جولی – خولی, skirt). On the other hand, the Persian /tʃ/ (چ), a voiceless palatal affricate, has changed in Pashto to /ts/ (خ), a voiceless alveolar affricate. This is seen in words like: 'čapli' -> 'tsaplai' (چپلی – خپلی, sandal), 'čarm' -> 'tsarmən' (چرم – خرمن, leather), 'či' -> 'tsə' (چه – خه, what), 'čādar' -> 'tsādar' (چادر – خادر, veil/chador).

Preservation of a Language's Own Sounds

In addition to a language losing its sounds or phonetic features during contact with other languages, linguistic contact can sometimes cause a language to preserve its original sounds; it is even possible that this language has no contact with other languages in another region. For

example, earlier we pointed out and gave examples of the use of certain Pashto sounds (/t/, /ts/, /d/) in the Punjab and Wars districts of Bamyān Province, the Ghorband Valley of Parwan province, and Daikundi province. These can be considered excellent examples of the natural preservation of specific Pashto sounds within Turkic and Mongolian languages and dialects. Also, in Pashto, there are some words borrowed originally from Indic and Arabic languages that still retain their original sounds and phonetic features in their structure. Words borrowed from Indic, such as 'kəṛki' (کرکی – window), 'gāḍi' (گادی – vehicle), 'čolay' (چولې – stove), 'guḍi' (گودی – doll), 'buḍa' (بودا – old man), 'buḍai' (بودی – old woman), etc. Similarly, words borrowed from Arabic that many Pashtuns mistakenly think are Pashto words, such as 'hajj' (حج – pilgrimage), 'zakāt' (زکات – alms), 'kitāb' (کتاب – book), 'qalam' (قلم – pen), 'kheir' (خير – welfare), 'sharr' (شر – evil), etc., are originally Arabic words used in Pashto in their original form.

Emphasis on Foreignness

Sometimes, a native speaker abandons their own linguistic practice and emphasizes foreignness in the pronunciation of loanwords to such an extent that the sound or word of another or foreign language seems better to them than the sound or word of their mother tongue, and they use foreign sounds and words in their phonetic and syntactic structure instead of their own. This phenomenon is often observed in the case of specific words and terms promoted by the media. Sometimes, this occurs due to environmental influences. For example, in Pakhtunkhwa the language of instruction is English, and the languages of the marketplace are Urdu and Pashto. A Pashtun child only has the opportunity to use Pashto at home and in some parts of the market; most of the surrounding words they use are foreign. Examples include: 'school', 'university', 'college', 'hospital', 'clinic', 'cycle', etc. Consequently, young people raised in such an environment find the precise, original, and derived words of their mother tongue (e.g., 'pohantūn' (university), 'pohandžai' (faculty), 'roytūn' (hospital), 'katandžai' (clinic), etc.) to seem artificial and foreign.

Cultural Inference

It would not be difficult to ask: how much influence do loanwords historically have on culture? To explore this, if we listen to the city, the marketplace, newspapers, and media news, we will hear numerous words such as 'dollar', 'mazhab' (religion), 'eqtesād' (economy), 'syāsat' (politics), 'deen' (faith), 'jurm' (crime), 'sazā' (punishment), 'qatəl' (murder), 'drāmā' (drama), 'teātər' (theater), 'klāsik' (classic), 'hāykū' (haiku), 'ghazal', etc. In general, if we examine the above words, none of them are originally Pashto; rather, they have been borrowed from other languages. On the other hand, if we look at Pashtun culture itself, it possesses specific words and terms that it has also spread to other languages, and these elements have become established in those languages in similar forms. For example, 'aṭan' (Attan dance), 'landəy' (a form of Pashto poetry), 'sarukay' (a form of Pashto poetry), 'bagtəi' (a form of Pashto poetry), etc., are Pashtun cultural elements and words that Pashto has spread to other languages; they have been transferred and borrowed by other languages in this same form as cultural words.

Pashto Borrowing and Loanwords

Throughout history, it has been established that foreign interventions have hindered the development and flourishing of languages and have even led to the complete disappearance of a nation's language. For example, as a result of British colonization and occupation in India, Pakistan, Bangladesh, and South Africa, English remains the official language and the language of commerce in these countries, often displacing local languages. On the other hand, commercial factors also lead to the entry of vocabulary from other languages into a particular language. Furthermore, geographical proximity plays a significant role in the exchange and alteration of languages. As well known to all, Afghanistan is a shared homeland for numerous ethnic groups (Pashtuns, Tajiks, Uzbeks, Hazaras, Nuristanis, Pashais, Turkmens, Baloch, etc.). They interact and share in each other's joys and sorrows based on common cultural values; consequently, linguistic exchange occurs voluntarily and naturally among the people. Words and sounds from one language are transferred to another or other languages. Thus, it can be said that besides politics, governance, colonization, and technology, economics, culture, and geographical proximity also play an important and specific role in the exchange between languages. Lexical borrowing between different languages of the world occurs either directly or indirectly, through a second or even a third language. In this regard, Ancient Greek and Latin are among the earliest languages from which, alongside Pashto, borrowed words are found in the fields of science and philosophy in many languages of the world. Pashto has borrowed words through various types of contact. Overall, Pashto has borrowed words from languages including Arabic, Dari, Russian, English, French, Turkish, Italian, Indic (Hindi/Urdu), Latin, Greek, and others. The loanwords present in a language reveal the nature of a nation's and its language's contact with other nations and languages (Ghorbandi, 1398). Throughout history, like other world languages, Pashto has undergone changes from phonetic, morphological, syntactic, and semantic perspectives. We will briefly discuss these changes here:

1. Sound Change or Borrowing: The Avestan vowels /a/, /u/ and /i/ have changed in Pashto to /ə/ or /ā/; and Avestan 'alif' /ɑ/ has changed in Pashto to /o/. Furthermore, the Avestan diphthong /ae/ has changed in Pashto to the monophthong /e/. On the other hand, the Avestan labiodental /v/ has changed in Pashto to the bilabial /w/, and Avestan /b/ has changed to Pashto /w/. Avestan /d/ has changed to Pashto /l/, and Avestan /g/ has changed to Pashto /y/; however, in some cases, it has also remained unchanged. Examples are shown in the following table:

Table-1: Phonological Borrowing in Pashto from Avestan

| Avestan | Pashto | Meaning (approx.) | Avestan | Pashto | Meaning (approx.) |
|---------|--------|-------------------|---------|--------|-------------------|
| panca | pindzə | five | mazaka | māzɣa | back (body part) |
| sata | səl | hundred | daēva | lēwə | demon |
| ašta | atə | eight | dēvər | lēwar | husband's brother |
| zima | žəmay | winter | vana | wəna | tree |
| bitya | bəl | other | vahunī | wīna | blood |
| zira | žər | quick, sharp | nava | nəway | new |
| viti | wələ | willow tree | buza | wəza | goat |
| star | storay | star | bāzura | wəzər | wing |
| pār | por | full | dasa | las | ten |
| māta | mor | mother | duxtar | lur | daughter |
| brādar | wrōr | brother | gōša | ɣwaz | ear |
| āp | obə | water | garəma | ɣarma | midday, noon |
| satuna | stən | column/pillar | pasu | pəsə | sheep |
| satura | stər | big, large | vafra | wāwra | snow |

(Ghorbandi, 1398).

2. Borrowed Morphemes in Pashto

In terms of morphemes, Pashto has its own specific morphological system, based on which it constructs various nouns, adjectives, verbs, and other grammatical elements by attaching different affixes to lexical roots. Pashto also applies this same morphological rule to words borrowed from other languages. This means that it attaches its specific affixes to the beginning, middle, or end of nouns and nominal categories coming from other languages, and as a result, creates notable new words based on Pashto grammar, particularly its morphological system. Using inflectional and derivational morphemes, these newly formed morphemes will differ from the original form in terms of person, number, and gender. To identify the specific morphemes of Pashto, the best and most notable examples are the singular and plural forms of masculine and feminine nouns and the associated specific rules and identifications. For

example: 'malgəray' (friend, masc.), 'malgəre' (friend, fem.), 'malgəri' (friends, masc. pl. direct), 'malgəro' (friends, masc. pl. oblique), 'malgərtiyā' (friendship), 'malgərtiyāwe' (friendships), etc. To better understand morphological change, we will provide a few examples of Russian loanwords in Pashto: 'kamonest' (communist), 'normal' (normal), 'lest' (list?), 'kamonizm' (communism), 'rādār' (radar), 'māšīna' (machine), 'dwa' (two), 'lamp' (lamp), 'bomb' (bomb), 'ṭānk' (tank), etc. If we examine these words, they have become so common in Pashto that they seem like original Pashto words; however, they are originally borrowed from Russian and are used in Pashto in the same form. In various contexts, by combining different morphemes, changes occur in form and meaning. For example: 'kamonestān' (communists), 'kamonestī' (communist, adj. masc.), 'kamonestāi' (communist, adj. fem.), 'kamonestāno' (communists, obl. pl.), 'kamonestāne' (communists, dir. pl. fem.?), 'kamonestpāl' (communist supporter/follower), etc.

One point worth mentioning here is that the plural suffixes 'gān' and 'ān' are used commonly in both Pashto and Persian; however, it is not precisely clear whether Pashto borrowed these suffixes from Persian or Persian borrowed them from Pashto. They are used for pluralization in both languages. For example, Pashto examples: 'māmāgān' (uncles), 'kākāgān' (paternal uncles), 'lūḍagān' (foolish), etc. Persian examples: 'šēnavandegān' (listeners), 'binandegān' (viewers), 'nevisandegān' (writers), etc. On the other hand, examples of the suffix 'ān' are also used for pluralization in both languages. Pashto examples: 'nārōyān' (patients), 'insānān' (humans), 'pōhān' (scholars), 'ḍwākmanān' (powerful people), 'sōbmanān' (victorious ones), etc. Persian examples: 'bīmārān' (patients), 'pesarān' (sons), 'doxtarān' (daughters), 'marīzān' (patients), 'kātebān' (writers), 'zaʔifān' (weaks), 'meskīnān' (needy people), etc. If we examine the above examples comprehensively, it might appear speculatively that the suffixes 'gān' and 'ān' entered and were borrowed into Pashto from Persian; however, we leave the definitive and conclusive judgment to other researchers.

1. Arabic Loanwords in Pashto

Arabic is a global language of the Semitic family, spoken officially and unofficially in 22 countries. With the advent of Islam in Afghanistan, the Arabic language began to influence Pashto directly and indirectly. To this day, its words are so common and used in our language that they seem like original Pashto words. Pashto has brought Arabic vocabulary under its influence and applied its own grammatical rules to them. Pashtuns use Arabic words in daily life according to the principles of the Pashto language. Pashto has encompassed Arabic words within its fold and integrated them into its lexicon (Shinwari, 1393). Arabic words have entered Pashto through religious and theological contact, jurisprudential and logical subjects, art and literature, political, economic, cultural, commercial, and diplomatic relations. Most Arabic words have been borrowed into Pashto through writing and translation; very few will have come through oral speech and conversation. Pashtuns pronounce Arabic words in speech and conversation according to their own phonetic principles, but in written Pashto, they prioritize and consider the standard (often preserving the original Arabic orthography and sounds in writing, even if pronounced differently) (Ghorbandi, 1398).

Here, we will briefly discuss the principles of applying Pashto grammatical rules to Arabic words:

1. Arabic words and infinitives ending in 'alif' (ا), 'h' (ه / هـ), 'h' (ح), 'i' (ع) are used in the feminine gender in Pashto. For example: 'imlā' (dictation), 'inshā' (composition), 'islāh' (reform), 'mawzo' (topic/subject), 'tafrīh' (entertainment), 'munāzeʔah' (argument).
2. Arabic words ending in 'i' (ي) are also considered feminine in Pashto. For example: 'masnawī' (a form of poetry), 'rubāʔī' (quatrain), 'ijtimāʔī' (social), 'syāsī' (political), etc.
3. Arabic words and infinitives ending in voiceless consonants (or more accurately, consonants other than the feminine markers above) are used in the masculine gender, excluding semantic feminines. For example: 'itidāl' (moderation), 'intizām' (arrangement), 'taʔasub' (prejudice), 'intizār' (waiting), 'makhlūq' (creature), etc.
4. All Arabic adjectives ending in a voiceless consonant (or consonant sound) are made feminine in Pashto by adding /a/ (آ) at the end. For example: 'āqil' (wise, masc.) -> 'āqila' (wise, fem.), 'fāḍel' (virtuous, masc.) -> 'fāḍela' (virtuous, fem.), 'shākīr' (thankful, masc.) -> 'shākira' (thankful, fem.), 'karīm' (generous, masc.) -> 'karīma' (generous, fem.), etc.
5. In general, Pashtuns pronounce the Arabic letters 'ṣ' (ص) and 'ṯ' (ث) as 's' (س); 'ṭ' (ط) as 't' (ت); 'q' (ق) as 'k' (ك); 'ḏ' (ذ) and 'ẓ' (ظ) as 'z' (ز); and 'ḥ' (ح) and (ع) as 'alif' (ا) or a long vowel /ā/. For example: 'ṣābir' and 'ṯawāb' become 'sāber' and 'sawāb'; 'Arastū' becomes 'Arastū'; 'qalʔa' becomes 'kala'; 'dhalīm' and 'ẓālim' become 'zalīm' and 'zālim'; 'ḥalwā' becomes 'alwā'; 'ḥāmed' becomes 'āmed'; 'ālam' becomes 'ālam', etc.
6. If two or more Arabic letters or sounds occur in a single word, Pashto speakers change these sounds to nearby letters or homorganic sounds. For example: 'qamīṣ' (shirt) becomes 'kamīs', 'misrʔ' (verse hemistich) becomes 'masra', 'tʔamʔ' (greed) becomes 'ṭama', 'kalma' (word) becomes 'kalima', etc.
7. If an Arabic infinitive or word ends in 'alif' /a/, it is pluralized in Pashto with the morphemes 'gāne' or 'we'. For example: 'idʔā' (claims) -> 'idʔāwe/idʔāgāne', 'shorā' (council) -> 'shorāwe/shorāgāne', 'amsā' (walkin stick) -> 'amsāgāne/amsāwe', 'imḍā' (signature) -> 'imḍāgāne/imḍāwe', 'imlā' (dictation) -> 'imlāgāne/imlāwe', etc.
8. Arabic infinitives and nouns ending in voiceless consonants (i.e., not ending in the feminine markers mentioned) are pluralized with 'ūna' affix for masculine animate/inanimate and with 'ān' for masculine animate, with specific distribution. For example: 'ilm' (knowledge) -> 'ilmūna' (sciences), 'inʔām' (reward) -> 'inʔāmūna' (rewards), 'inḡelāb' (revolution) -> 'inḡelābūna' (revolutions), 'fāḍel' (virtuous) -> 'fāḍelān' (virtuous people), 'ʔālem' (scholar) -> 'ʔālemān' (scholars), 'nāzem' (poet) -> 'nāzemān' (poets), etc. (Malataj, 1397).

Persian (Dari) Loanwords in Pashto

Persian or Dari are two names for the same language, spoken in Afghanistan, Iran, and Tajikistan. They share common grammatical principles and, apart from dialectal variations, are

considered one language from a grammatical perspective. Since Dari along with Pashto, is a national and official language in Afghanistan, speakers of both languages, like brotherly nations, have coexisted, interacted, and exchanged ideas for thousands of years on the same land, in the same homes, villages, and regions, sharing sympathies, common thoughts, and cultures. This is precisely why both languages have a direct influence on each other, having and continuing to have lexical and terminological exchanges and borrowings in various domains. Consequently, both languages share historical, phonological, and common linguistic and grammatical features. Due to proximity and social, cultural, economic, commercial, and historical ties, Pashto has also borrowed some words from Dari, for which various factors have been identified. One reason is that Pashto and Dari are the national and official languages of the country. Both languages belong to the Iranian branch of the Indo-European language family (Ghorbandi, 1398).

1. In both Pashto and Dari, there are words whose roots trace back to the Middle and Ancient periods. For example, Pashto 'nywazay' (ear listening) and Persian 'niyōšidan/guš kardan' share a connection? The text mentions Pashto 'nywazay' and Persian 'nəyōštan' meaning 'to listen' (literally 'to take the ear'). Also, the Pashto verb 'kəḍ' (did) shares a common root with Persian 'kard' (did). The Pashto verb 'xoṭ' (ate) and Persian 'xord' (ate) are cognates.
2. Some morphological and syntactic combinations appear similarly in Pashto and Dari. For example, 'gharib nawāz' (cherisher of the poor), 'sang khwar' (stone-eater), 'khūn farōshān' (blood sellers), 'sag bāzān' (dog players), 'būdana bāz' (pretender), etc., which are used in the same form in both Dari and Pashto.
3. In terms of syntactic structure and composition, Pashto and Dari are also similar to each other, e.g., (Subject + Object + Verb).
4. Words that came from Dari into Pashto are often brought in their original form. For example: 'fanā' (annihilation), 'faqīr' (poor/dervish), 'gōr' (grave), etc.
5. In some Persian words, the letter 'ḍ' changes to 'dz' in Pashto. For example, the Persian words 'ḍān' (soul), 'ḍangal' (forest), 'ḍawān' (young), 'ḍōlāi' (bag/basket), 'ḍār' (announcement/crier), 'ḍāy' (place) change in Pashto to 'dzān' (self), 'dzangal' (forest), 'dzwān' (young), 'dzōlāi' (basket/small bag), 'dzār' (sacrifice), and 'dzāy' (place).
6. In several Persian words borrowed into Pashto, the letter/phoneme 'f' (ف) has changed to 'ts' (غ). For example: 'kōcha' (alley) becomes 'kōtsa' (کوچه), 'charb' (fat/grease) becomes 'tsarb' (غرب), 'charkh' (wheel) becomes 'tsarkh' (غرخ), 'hīch' (nothing) becomes 'hīts' (غېغ), 'chaplī' (sandal) becomes 'tsapelay' (غپلی), etc.
7. Besides all these, there are many Dari Persian words that are common in Pashto, and Pashtuns use them in daily conversations and idioms, such as: 'dastmāl' (handkerchief), 'darwāza' (door), 'āshpaz' (cook), 'māldār' (wealthy), 'āshnā' (acquainted/friend), 'ḍangāl' (forest), 'bādār' (vigilant/aware), 'dastarkhwān' (tablecloth/food spread), etc. Conversely, there are many Pashto words common in Dari Persian, used by Dari speakers in their daily conversations, such as: 'aṭan' (Attan dance), 'andīwāl' (friend),

'dōd' (tradition), 'gaḍwad' (confused), 'džōr' (make/repair), etc. Alongside the use of Dari Persian loanwords in Pashto, some proverbs and idioms have also directly entered in their original form and become established in the Pashto language. It is worth noting that some proverbs and idioms are used in the same form and meaning in both languages. Here are a few prominent examples: 'Azmuda ra azmudan xatā ast' (To test the tested is a mistake), 'Awwal salām, ba'd kalām' (First greeting, then speech), 'Barakat dar harakat ast' (Blessing is in movement), 'Pursīdan ʔyb nīst nadānistān ʔyb ast' (Asking is not a fault, not knowing is a fault), 'džōyenda yābenda ast' (The seeker is the finder), etc. (Malatəš, 1397 HS).

Indic (South Asian) Loanwords in Pashto

Pashto is a living language of the Eastern Iranian group. Compared to other Western and Eastern Iranian languages, it shows significant alignment with Indic languages in terms of proximity and vocabulary. Another reason is the Pashtuns' rule over the Indian subcontinent for several centuries, during which Pashto gave much to Indic languages and, in return, borrowed much from them. This is precisely why Pashto has been influenced by Indic, and conversely, Indic has been influenced by Pashto. A third reason is the shared phonetic characteristics (retroflex sounds) between Pashto and Indic languages, which came into Pashto from Indic and into Indic from Dravidian languages. Overall, Pashto has borrowed words like 'aḍa' (station), 'gidaṛ' (jackal), 'gōlāi' (bullet/tablet), 'gaṛəi' (watch), 'džōra' (pair), 'džənda' (flag), 'tōkṛa' (piece), 'tōl' (all), 'nāyī' (barber), 'džagra' (fight), 'kərkəi' (window), 'lōṭa' (water pot), etc., from Indic (Alkozi, 1399).

Pashto and Western Loanwords

Besides scientific and technological advancements, Pashto has borrowed words from Western languages due to colonial factors. In this regard, we can mention as examples the three Anglo-Afghan wars, the Soviet invasion, and the colonial presence of NATO, led by the USA, over the past two decades. On the other hand, Europe, America, and Western countries in general have made unparalleled progress in science, technology, and particularly artificial intelligence. New objects and items have been created, and all these items, with their original names, have entered Pashto, along with other Eastern languages, and have been adopted by Pashtuns. Examples include: 'otomat' (automatic), 'atnogrāfi' (ethnography), 'apārtamān' (apartment), 'print' (print), 'kāpī' (copy), 'būrs' (scholarsh), 'baskīṭ' (biscuit), 'pančar' (puncture), 'kampyūṭar' (computer), 'laptāp' (laptop), 'mobāyl' (mobile phone), 'proṭīn' (protein), 'ṭest' (test), 'jākaṭ' (jacket), 'tānkar' (tanker), 'rādyō' (radio), 'talwezyōn' (television), 'džinarāl' (general), 'dēpārtmant' (department), 'fāmīl' (family), 'film' (film), 'dēsiplīn' (discipline), 'zūrnāl' (journal), 'senāryō' (scenario), 'fešan' (fashion), 'kābīna' (cabinet), 'kaltūr' (culture), 'sīmbōl' (symbol), 'garādž' (garage), etc. (Malataṛ, 1397).

Turkic Loanwords in Pashto

Due to the contact and dominance of Turkic languages over Iranian languages in Central Asia, many smaller languages disappeared, and larger languages were influenced. These Turkic influences also affected Pashto. This means that Turkic languages took many Iranian words

from Iranian languages and gave Turkic words in return. In Afghanistan, Dari was greatly influenced by Turkic; alongside it, Pashto also borrowed a limited number of words from this language. It is worth noting that Turkic words mostly entered Pashto in military contexts, indicating Turkic invasions or the training of Afghan soldiers by Turkic forces. Examples include: 'tōgh' (flag), 'urdū' (army), 'qarāwul' (guard), 'tarāna' (anthem), 'qōmandān' (commander), 'yāghī' (rebel), 'nayāra' (drum), etc. (Shinwari, 1393).

Greek and Latin Loanwords in Pashto

Since ancient Greece is the birthplace, cradle, and conduit for transmitting ancient civilizations to the rest of the world, it consequently spread many scientific, philosophical, literary, and artistic words to other languages due to its prestige. Today, numerous words from Greek and Latin are common in Pashto, as in other languages of the world, in borrowed form. Examples of Greek loanwords include: 'falasafa' (philosophy), 'sūfi' (Sufi), 'tīzis' (thesis), 'anālīz' (analysis), 'bayolōdžī' (biology), 'džēyolōjī' (geology), 'dēmōkrāt' (democrat), 'māykrōfōn' (microphone), etc. On the other hand, examples of Latin loanwords include: 'sōshyōlōdžī' (sociology), 'sōshyālīzm' (socialism), 'sōshal' (social), 'sōshyālist' (socialist), etc. Latin words are considered the second most important source language for loanwords after Greek (Ghorbandi, 1398).

Italian Loanwords in Pashto

Globally, Italy is known as the birthplace of the capitalist and investment system. Therefore, many words related to the investment system have been borrowed from Italian into many of the world's languages. Pashto is one of those languages that has borrowed Italian words. For example: 'kredīt' (credit), 'dēbīt' (debit), 'bīlāns' (balance), 'sālun' (salon), 'inflāsyōn' (inflation), etc. (Ghorbandi, 1398).

French Loanwords in Pashto

After the Renaissance, France was one of the European countries that advanced in scientific, economic, and various other fields. During these advancements, many words were transferred from French to other world languages. Pashto is also one of the languages into which these words have come through borrowing. For example: 'mōd' (fashion), 'mōbil' (mobile), 'dīyālōg' (dialogue), 'īdīyōlōg' (ideology), 'zānr' (genre), etc. (Ghorbandi, 1398).

English Loanwords in Pashto

English, as a global lingua franca in the 19th–21st centuries, is the language of science, commerce, communication, information, technology, politics, art, etc. It places items at the disposal of anyone according to their questions, needs, and thoughts. Since English is the language of technology and the internet, besides the real world, if any information or materials related to the virtual world and social networks are sought from it, it provides them at the inquirer's disposal. The most modern technology of the current era, which has covered the entire world, is artificial intelligence. Since artificial intelligence understands many languages of the world and provides structured information in the relevant language to the inquirer, if this information is requested and sought in English compared to other languages, accurate,

complete, and comprehensively analyzed material will be presented to the inquirer. Among the English words that are common in borrowed form in Pashto, we can mention examples like: 'skūl' (school), 'haspitāl' (hospital), 'kāleḏḏ' (college), 'līḏar' (leader), 'mīṭing' (meeting), 'warakḡāp' (workshop), 'simīnār' (seminar), 'lēkḡar' (lecture), etc. (Baitullah, et al., 2023).

Discussion

Regarding the findings of this research, we must state that Pashto has borrowed from numerous languages of the Iranian and European branches of the Indo-European language family. Among these borrowings, some words were borrowed along with all their sounds and phonetic features. In some other loanwords, significant differences have emerged in Pashto compared to the source language in terms of sounds and phonetic features. There are also some loanwords whose sounds and phonetic features have been deleted or lost upon entering Pashto. Examples of each category have been explained with specific instances in their respective sections.

Compared to other published works and conducted research articles, the difference of this scholarly research article lies in the fact that previously published books and articles have only provided examples of words borrowed into Pashto from other languages, showing which languages' words exist in Pashto and have been borrowed. However, in this research, first, the methods, needs, principles, and rules of borrowing words from other languages into Pashto have been comprehensively discussed, and subsequently, the examples of these borrowed words have been explained and explored in light of the phonological, morphological, lexical, and semantic changes in Pashto.

The research has established that Pashto has not borrowed any grammatical category (part of speech or morphological unit) from other languages in terms of morphology and morphological features. Rather, it has subjugated loanwords from other languages to its own grammatical foundations in light of its own specific and established morphological principles and rules. However, regarding the two morphemes ('gān' and 'ān'), a speculative suggestion was made that they likely transferred from Persian into Pashto. The same holds true for the syntactic domain, because the syntactic structure of Pashto differs from the syntactic structure and word order of the languages of the European branch of the Indo-European family. Therefore, applying the syntactic features of those languages to Pashto is comprehensively impossible. However, since Modern Dari, within the Iranian branch, is parallel to Pashto in terms of syntactic structure and word order, Pashto may coincidentally align with Dari Persian in some syntactic areas. Finally, it can be said that this research differs from previous ones in several respects:

- Previous works have only identified common loanwords from other languages in Pashto. However, in this research, the phonological, morphological, and semantic changes of those loanwords have also been observed and examined.
- Previous research indicated which language(s) have borrowed words into Pashto. However, this research has also identified the methods, processes, and rules of borrowing.

- Foreign researchers have only discussed words borrowed into Pashto from one specific language. However, this research has generally evaluated and explored loanwords that have come into Pashto from nearly Indo-European and Semitic language families.
- Other research has discussed a specific aspect of words borrowed into Pashto, such as phonological change. However, this research has comprehensively discussed and investigated borrowed words from donor languages in a general and multifaceted manner.

Conclusion

Considering the research questions and objectives, this study has been dedicated to the methods and processes of borrowing loanwords in Pashto. After analyzing the collected data and documentation, it became evident that Pashto has, overall, borrowed words from numerous languages of the Indo-European family. Among these languages, some are internal (Dari), some are regional, and many others are considered global languages. Furthermore, Pashto has borrowed words from Arabic, which belongs to the Semitic language family. Pashto has borrowed these words through four primary pathways: some words have entered Pashto in their original form and with their original meaning; some have preserved their original form but undergone semantic change; others have been borrowed from certain languages where their form has changed compared to the source language, but their meaning has been preserved; and finally, the research also revealed that some loanwords have entered Pashto with both altered form and different meaning.

The research clarified that, like other languages, Pashto has not borrowed arbitrarily or randomly; rather, these borrowings have occurred in consideration of a series of specific features, principles, and requirements. Linguistic need and linguistic prestige and status can be identified and are considered among the most important and fundamental processes. The study also showed that Pashto has not only borrowed words from other languages but has also borrowed sounds from some languages, and from certain languages, it has acquired phonetic features alongside the sounds themselves. The sound combinations and sequences of some languages have been borrowed by adapting them to the phonological system of Pashto. In addition, due to the majority and numerical dominance of its speakers, who have always maintained and sustained governance over other minority ethnic groups, Pashto has spread some of its own sounds and phonetic features to the Turkic and Mongolic language speakers within the country.

Regarding the identification markers and recognition of loanwords in Pashto, it was specified that loanwords can be identified through phonetic markers and features, phonological history, morphological complexities, shared etymological markers, geography and ecology, and semantic markers and features. On the other hand, by the conclusion of the research, it became clear which linguistic elements Pashto borrows and acquires from other languages: it borrows some of these words with their original sounds and phonetic features; in some loanwords, sounds and phonetic features are deleted or lost; however, in some cases, it borrows sounds in their original form by preserving the sounds and phonetic features. The research explained that

some Pashto speakers find the words of foreign languages (English and Urdu) better, easier, and more comfortable compared to the words of their native Pashto language, which seem artificial to them; consequently, this group of Pashtuns emphasizes foreignism or foreign orientation.

Overall, it can be concluded that Pashto has borrowed words from other languages due to economic, political, commercial, social, cultural, literary, artistic, religious, scientific, technological factors, geographical proximity, the dominance of specific times and circumstances, needs, demands, and certain priorities. Pashto has borrowed these words and, in light of applying its own grammatical rules and principles, particularly phonological and morphological characteristics, has integrated them as a part of its own language.

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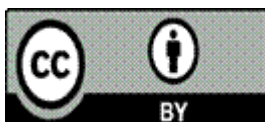
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