

# Treatment of Loan Word in Balochi Language: A Linguistic Analysis

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## **ABSTRACT:**

The purpose of this study is to discuss the issues of borrowed words and terms that have now been absorbed, assimilated, balochised, and now become part of the Balochi language, with the passage of time, using the science of linguistics and scientific methods. In this study, different rules and methods are brought forth to show the literary writers and linguists of Balochi language to follow the proper procedure while making and developing new and substitution terms and vocabularies for Balochi language. In this research paper the emphasis is laid on resolving the issue of loan words in Balochi only through a committee of linguistics and experts, while rejecting, wholly, such individual efforts which are contributing great losses to the language. This research paper was prepared by studying different books of literary scholars of Balochi language and literature.

**Key Words:** Borrowed words, Balochi Language, Linguistics, Linguists, Phonology, Grammar, Psyche.

## **Introduction:**

Language is the biggest source to fulfill the human's Communication needs and requirements. As the human being has created and developed the language for the fulfillment of his Communication needs, so therefore, with the passage of time, recurrence of changes and novelty in any language is natural process. There does not exist such a language in the world about which we can claim that it is 'pure and clean' or it is 'complete' in all respects. Neither, can a language be pure nor a language can be perfect. Yes, of course, if we say that a language can be protected and developed, then this statement could be more legible and correct.

Because all those languages in the world that exist today, take effect and exchange words from their neighboring languages, from the languages of their families and from the contemporary languages according to their needs and requirements. We cannot find a language in the world which is unadulterated and undiluted, for instance English, Chinese, Arabic, French, German and Hindi Language which are among the most developed and most spoken languages in the world; which are widely read and spoken and whose speakers are in millions in the world. But if we say about the languages discussed above that these most powerful languages are free from all sorts of onslaughts and effects of borrowed words of other languages, then this statement would stand as illogical and a fabrication of the facts.

For instance, the Germans think themselves as superior, older, and a better nation than all other nations of Europe, and they deem their language as more ancient and less adulterated from all other languages of Europe. 'But when we have a look at its lexicon, there we come to know that there are only four hundred thirty German words out of five thousand one hundred and forty words, and the remaining four thousand seven hundred and ten words are taken from Greek (Roman), Turkish, French and English languages.

In the ancient language of Armenia, there are, only four hundred and thirty-eight words, left of its own, in the remaining words, six hundred and eighty words are from Persian language, one hundred and thirty-six words are from Assyrian language, and five hundred and two words are taken and brought into use from other languages. Likewise, Roman language has a strength of nine thousand words, nine hundred and two vocabularies out of which only six thousand three hundred and thirty-seven words are from the Roman language, while three thousand five hundred and six words are taken from other languages.' (Azad, 1997, 185-186)

Similarly, if we should study the Etymological Dictionary of an international language like English, then we find that most of its words are Greek, Latin, German, French and words from other languages. From these examples and instances, it is evident that no one can deny the inevitability of borrowed words; and there is not such a language in the world that you can claim is free from borrowed and loan words.

We have many such instances of languages who tried to purify themselves from the words of other languages, such as Turkish and Persian.

When in 1922 Mustafa Kemal Ataturk brought a great revolution in Turkey, after this revolution when he had all the power and authority then he felt and noticed that the Turkish language was overshadowed by the Arabic and other powerful languages and all its words and vocabularies came from Arabic and other neighboring languages. He paid his full attention in this regard; all before everything, he changed the script of the Turkish language from Arabic to Roman. Then he established a committee of linguists who were assigned and tasked to develop vocabularies and terms in Turkish substituting the words and terms from Arabic and other languages. The linguists did what was desired by Kemal Ataturk. Mustafa Kemal Ataturk himself developed a great sense of interest and concerned for this project that he himself went to study centers and learnt the new script of the Turkish language. But, we can witness that, when this project was completed and when Turkish language was purified from loan words, as a result this turned Turkish language as obscure and unfathomable and difficult that its own speakers had to use dictionaries to read a newspaper, means Turkish language turned as alien for the people of Turkey themselves. In a similar manner, if we have a look at the Persian language, despite that hundreds of new words and terms were developed, till this day sixty percent of Persian words are form the Arabic language. According to the linguists, if the Arabic words should be excluded and removed from the Persian language then Persians will not be able to understand their own language. All is meant to say that filtering and excluding the borrowed words from a language may result that the speakers of that language may, due to its ambiguity and obscurity, shun their own language, which could be a great concern for a language death. Because the words are constantly progressing and developing; there are newer discoveries and inventions by every passing day; and at times there may not already exist words or terms of new things created in a particular language then in such circumstances, ‘for a standard language it is very important that, in transition with time, welcome and assimilate new words from other languages. And failing to adopt such an attitude will surely leave the language far behind from its contemporaries; and its speakers and writers may not be in a position to express and emote their feelings, thoughts and ideas in their own language, and therefore they will be dependent on other than their own languages.’ (Baloch,1997,310)

## Literature Review:

As, the loan words are thought to be a matter of concern in all the languages, in a similar manner, Balochi has not been able to escape from the onslaught of this linguistic matter. Since, Balochi was always an oppressed language, and it was never given the status of an authoritative and official language. It was always treated as an orphan by its own people and others and inclusion of borrowed words was natural process in Balochi language.

Balochi language also never had the patronage of the government, and the great worrying matter with Balochi language is, it never had expert linguists and for that reason Balochi language has, in every era and epoch, been in a ditch of hardships and difficulties. But one of the most disturbing issues for the Balochi language is that how to incorporate the borrowed words in Balochi language.

As, this matter is completely a problem of linguistics, so, therefore, it is inevitable to follow the linguistic and scientific methods to resolve and show the proper procedure of adopting the borrowed words, because this knowledge (linguistics) has a complete scientific system and approach to resolve the issue of loan words. The linguists have given three main linguistic rules to adjudicate the issue of borrowed words:

- To write down the borrowed words according to the feel and mood, and according to the grammar of your own language.
- To make and develop words of substitution in your own language for the loan and borrowed words.
- To incorporate and use the borrowed words as they are in their source languages.

Writing down the borrowed words according to the feel and mood, and according to the grammar of your own language: The first rule for the settlement of loan words is to pass the words, that have been included in a language, through a linguistic and a natural process so that they change their originality and would be absorbed and assimilated in the new language; such transition, in fact, take place according to a language's phonology, grammar, and according to the mood and feel of a language, means that language dresses up the words came from other languages with its own color and

utilizes them. Such as, if we have a look at the Balochi language then we come across a lot of such words which are not Balochi, but with the due course of time, these words have been balochised and are widely being used e.g. these English words: ‘radio’ in Balochi is ‘redoo’, ‘motor cycle’ in Balochi is ‘motor sakal’ and ‘station’ in Balochi is ‘eshtation’, like the Arabic words such as ‘khabar (news)’ is ‘habar’, ‘siffat (praise)’ is ‘sippat’ and ‘lafz (word)’ is ‘labz or lovz’ and many more in Balochi language.

Making and developing words of substitution in your own language for loan and borrowed words: The second rule for the settlement of the loan words is to filter and exclude the borrowed words and develop substitute new words and terms for the same in your own language which do not already exist. The same is being practiced for the Turkish, Greek and Persian language under the patronage of the respective governments. For example the Greeks developed the word ‘aerodrome’ for ‘airport’, ‘penrodrome’ for footpath, ‘magestho phono’ for ‘tape recorder and thousands new words for words they made and developed for their language.’(Ibd,319)

Similarly, innumerable such words and terms were developed in Persian language under the patronage of the linguists and the government. ‘such as the English word ‘post’ is developed as ‘posth’, ‘actor’ as ‘hunar pesha’, ‘coat’ as ‘kuth’, ‘suit’ as ‘yakdast libass’, ‘refrigerator’ as ‘yakh chaal’, ‘ticket’ as ‘thamba’ and ‘railway line’ as ‘rah e ahan.’(Azad,1997,187)

Apart from these languages, many writers in Balochi language have adopted the same practice, but because Balochi language was never patronized by the government and due to lack of linguists, this practice is not being executed in proper ways and following linguistics and scientific ways and means. And everybody is making their own words and terms on their own, and without following the proper procedures. Such as ‘wathgosh’ for ‘radio’, ‘theen’ for ‘tape recorder’ and ‘gwanko’ for ‘telephone’ to mention a few.

Incorporating and using the borrowed words as they are in their source languages: The third rule for the settlement of the loan words is to use and write the words in their original forms as they have come into your language. That means irrespective of the word’s or term’s pronunciation in your language, the originality of the word or term while in writing should be

maintained as it is in the source language. Such as, the Arabic words which are Balochised as ‘habar (news)’ should be written as ‘khabar’, ‘labz/looz (word), should be written as ‘lafz’ and rest of the words should be written in the same manner. Although, the developed and powerful nations did not adopt this format, but the oppressed nations have accepted and adopted this wholeheartedly.

If we consider the matter of loan words in Balochi language following the rules and regulations discussed above, then we can come to see that so far there is no such rule and system for the resolution of the matter. There are many writers in Balochi who want to see Balochi language as pure and free from all borrowed and loan words, and they never support the use and inclusion of words from other languages at any cost, in this school of thought the biggest name is of Syed Zahoor Shah Hashmi and his followers. Syed Zahoor Shah Hashmi, in his book ‘Balochi Siyahag e Rasth Nabeesag’ reiterates that such borrowed words should not be used in Balochi language, and all such words should be replaced with Balochi words. And, if in case, there are no substitution for these words in Balochi then such words should be made and if no such words are made as yet then we should find and use a Persian word for the same as Persian and Balochi come from the same language tree.’ (Hashmi, 2010, 35)

The first part of Syed Hashmi’s statement that in substitution for the loan words Balochi words and terms should be developed, is something very good, that if there are synonymous words in Balochi, then why to be dependent on loan and borrowed words. But his statement that new words and terms should be developed for the loan words, if there do not already exist, is a very difficult and sensitive matter as Syed Hashmi in his statement has not defined the rules and regulations that how and following which linguistic rules words and terms may be made replacing those loan words. Because if everyone and following his rules and systems is set to make and develop words replacing the words from other languages, then this will for surely not be a good news for the language, in fact such practice can put the language in difficulties and obscurity.

As, the words and terms are being created unsystematically and everybody is making their own personal terms and vocabularies without following any proper procedure and linguistic rules; and in many instances, for one foreign word or term there are more than one term being used, such

irregularities are surely contributing great distances between the Balochi language and its readers, writers and speakers, and such works are turning out to be the reasons why the new readers and writers are disappointed and facing difficulties. Despite lapse of a huge time duration, the terms and vocabularies made by Syed Zahoor Shah Hashmi, the Balochi language has not adopted those words and they are not in common use, because they are not according to the mood, psyche, grammar, phonology and they are in line with the structure of the Balochi language.

The third suggestion from Syed Hashmi, that if there do not already exist words or terms to replace the foreign words then the words and terms from Persian should be considered as both the languages (Balochi and Persian) come from the same language family, is not a bad idea; but what is important is that those terms and vocabularies may and should be taken which are in conformity with language mood and effect. This is one of the up-hill tasks to decide that from which language terms and vocabularies should be borrowed or not borrowed. If this is possible then Brahui language is a far better option than Persian. Brahui is the language of Baloch, and terms and vocabularies taken from the Brahui language is better than any other language.

In similar manners, many Balochi writers are the supporters of the theory that, words and terms which have come in use in Balochi language and now they have been absorbed and balochised, then such words should be used according to your own language. The supporters of this school of thought, in Balochi writers, are Siddik Azad Baloch, Abdullah Jan Jamaldini, and many other writers.

Siddik Azad Baloch writes in one of his articles that if research studies are conducted on every language then it will be evident that most of the vocabularies are taken from other languages. And if we semantically study the words that have reached from one language to the other, then we come to know that no vocabularies already existed for the words borrowed from the other languages, but later, when they happened to need them, then with a little conversion in them, they brought them into use in their own languages. Such as, 'Shaker' is a Hindi word, but when the Greek needed it they called it as 'Sakxaronx', in the Latin language it was called as 'Saccharum', in French language it was called as 'Sucre' the English people called it as 'Sugar' while in the Arabic language it was dubbed as 'Sukkar'.

Likewise, I think the ‘tobacco’ tree is from America which was later exported and planted to the other countries of the world. The Arabs call it as ‘Tabagh’, in French it is called as ‘Tabaca’ in Persian language it is known as ‘Thambako’ and in Balochi it is ‘Thambak.’ (Azad, 1997, 186)

If we meticulously look at the Balochi language, then we can find a considerable quantity of such words from other languages which are being used in Balochi language for hundreds of thousands of years and now Balochi has balochised and changed them like itself. For instance, the Arabic word ‘khabar’ is ‘habar (to talk/news), the Persian word ‘Khakh’ is ‘haak (mud), the English ‘Radio’ is ‘Radoo’, ‘Cycle’ is ‘Sakal’, the Urdu word ‘Likhna’ is ‘Likagg (to write), ‘Khara’ is ‘Khado (to stand up), and as many as thousands of other words. If thousands of words like these may be removed and excluded from the Balochi language, the Balochi language, for its own people will be a completely new language, since these terms and vocabularies are now deep rooted into the extent that removing them can claim more damages and harms to the language than gains.

Similarly, there is another school of thought, of writers and literary persons in Balochi who believe the theory that the loan words may and should be written and used as are written and used in their source languages; and no alterations and changes should be made in those terms and vocabularies. Because by alterations and changes in terms and vocabularies, the meaning of the words and terms also change.

In this context, Mr. Baigh Mohammad Baigul posits that if we claim that Balochi is a big language and has the potential to develop, then we have to remove the blocks hindering Balochi language from growth, in the way of the natural process of growth of languages, and let and bring the Balochi language on the path of growth and development. Here we have to comply with one thing that the words such as ‘religious prays’ are borrowed words, therefore such words and prays may be written in their originality; and writing them as ‘(پلسپه), (ثواب), philosophy as (الم), (فلسفه) knowledge as (علم), virtue as (دُعا), (سواب), pray as (دُها) and (لفظ) word as (لوز/لبز), is incorrect.’ (Baigul, 1997, 110-111)

Mr. Baigul’s opinion to accept, write and use the loan words in their true sense settles the matter of the loan words; but before accepting them as in their original shapes and forms, we have to study and see that for how long



these words are being used in Balochi language and if it has been long since they have come into Balochi language and they have been balochised now then we have to use these words in the same manner as Balochi words and terms.

## Conclusion:

1. For the loan words and terms, we have to first look for synonymous words and terms, and if there already exist a word with same meaning then we have to opt for the word in our own language and leave out the borrowed words.
2. We have to be very careful and cautious while making and developing new words and terms for the loan words. That means we have to follow the scientific rules and methods when making and creating new terms and vocabularies. We should develop and create terms and vocabularies which should be in conformity with the language's mood, and psyche, while closely relating to the language's phonology, grammar, and structure of the language.

Secondly, this task should be accomplished and performed by a committee of experts who are well versed with science of the linguistics. No individual may be allowed to make their own vocabularies and terms and bring them in use.

3. Those borrowed words which have made their entry into Balochi language and now in Balochi they have lost their originality and have been balochised now such as 'habar (news), labz/looz (word), and 'radoo (radio) should be read and written like this now. Since, such words have come in thousands in Balochi language, and their exclusion now can create a state of chaos.
4. Terms and vocabularies that come from other languages which refer to names and religious stuffs then such words and terms may and should be written as in their original forms, such as: (عبدالله) Abdullah, (مُحمد) Mohammad, (صديق) Siddik, (الحمد لله) Alhamdulillah (all praise is for Allah), and many more others.

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