

## Opinions of Foreign Scholars on Pashto Language

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### ABSTRACT

*Pashto has always attracted the attention of scholars from the language of the eastern group of Aryan language throughout history. This will be a special structure of Pashto language so scholars have given different views on this language and its speakers. There may be some quotations in this commentary. self-research has also been done that confirms the authenticity of the language in the opinion of most researchers and writhers. The descriptive and analytical method used in this research. To address the issue the goal is to get those ideas out first which has been given by foreign scholars on Pashto language not only local scholars but also many western writhers have done research on Pashto language and gave his views on it. Which in turn is appreciated. Because it paved the way for the introduction of Pashto language and its origin and roots and he introduced the language to the world outside the region.*

### KEYWORDS

*Pashto language; foreign scholars; opinion and language family*

### INTRODUCTION

Language is one of the most important tools for understanding and communicating which Allah has bestowed upon man. this device was created from the very beginning of human beings and it has hit its evolutionary stages. The important thing is that language should be served as language has served man. Languages that have been served and worked on throughout history are now at a very high level. with which the nation is also superior therefore nation around the world end up with language. Language should be considered as a valuable tool and it can be used as a tool to share your thoughts, feelings, desires, ideas and experience.

Today if you and I noticed therefore it can be seen that scholars have paid conscious attention to Pashto language there are sign of a change of consciousness in this language. In addition to internal linguists, foreign linguists have also given their views on Pashto languages here it will be clear how true or false these views are in favor of Pashto language.

### RESEARCH METHODS

Qualitative method has used in order to collect the data.

### RESULTS AND DISCUSSION

#### Content

Pashto is the language of the Pashtun people and the Pashtuns are essentially an Aryan people as the name of this tribe is Pashtun, its language is also called Pashto. Who have lived in different parts of Afghanistan and the region since time immemorial? Research and historical documents have now confirmed this. The Aryans first settled on the Hindu

Kush and Amu Darya rivers in northern Afghanistan. And as usual he migrated from his native land to other regions and addition to Afghanistan; it is now based in Pakistan, India, Iran and some other countries.

There are various traditions in the history of the Pashto language and the Pashtuns themselves. His research from all this research comes this conclusion, Pashto is the language of the Pashtun people and the Pashtun people are basically an Aryan people. The language is from the Indo-European language family belonging to the Bactrian (pashtic) group from the eastern group of Iranian language. And it is a family that embraces many of the worlds most advanced and progressive languages.

### ***Pashto language and foreign scholars***

The Linguists of the world have always tried this gain information about the world's languages. It also identifies the source and structure of the language; how languages evolve, how they disappear, or how different languages are created in the world languages in the world have different characteristics and the language is structurally so different which has attracted the special attention of linguists.

The word structure system of the languages the etymological and grammatical structure of concepts by words are feature that have attracted the attention of linguists.

Pashto is the language of the Pashtun Aryan people. It belongs to the Bactrian (Pashtic) group of Indo-European language family. It is one of the most advanced and advanced languages in the world. By associating conjunctions or conjunctions the words take on different meanings and by linking conjunctions to an independent word new derivatives are formed whose meanings and concepts are quite different from those of the basic word. Domestic and foreign scholars have given different views on the Pashto language, some of which belong to the Semitic group, some to Indo-European languages, some to Hindi, and some to the Iranian branch of the same group. But Pashto is the language of the northeastern group of Aryan languages and is common in all provinces of Afghanistan. (Relationship of Pashto language with ancient languages, 2016: 51)

Here's what major Raorty says: ((the difference of opinion about the origin and roots of the Pashtun language is no less as for the origin and lineage of the Pashtuns.)) domestic and foreign scholars have been thinking about the Pashto language he has tried to find out the origin of Pashto language. (Pashtuns, 2003: 37)

Pashto is considered by some to be the language of the divans some have been introduced to the Semitic language and some to Indo-European language and who has linked the group to the Indian side and some to the Iranian branch. But some have called Pashto the language of the sakas some consider Pashto to be an independent language and a link between Hindi and Iranian language. Bartle's is another eminent linguist writhes: ((Pashto is an ancient language and is the sister language of Hindi and Persian.)) (The status of Pashto language in Aryan languages, 2015: 128)

There are different views on the Pashto language claporte was the first researcher and orientalist he vehemently denied the allegations Pashto language is related to Sami languages he said that Pashto language is a pure Hindu Aryan language about which many other internal and external scholars continued.

First let me quote Major Raorty here. He Born in Cornwall, England, in the year 1825, his full name is Henry George Rorty. He was a British Indian military officer, linguist and orientalist. During his twenty-one years of service, Raorty learned Pashto, Persian, Hindi, Gujarati and Marathi language. He did his research on the ethnicity and traditions of the Pashtuns and also read the manuscripts of the Pashto language and took some of them with him to London and also translated some oriental books into English. He writes about the

Pashto language: "The difference of opinion about the origin and roots of the Pashto language is not less than the difference of opinion about the origin and lineage of the Pashtuns." He has done extensive research on the Pashtun nation and its traditions.

Elsewhere, the same author writes: "From some features of the Pashto language, such as the verbs and pronouns of this language, it seems that it is a strange and ancient language and not different from any known language." He is thought to belong to the Semitic family of languages. A Port from this rawerti also understood the close connection of Pashtu language with zand. (Historical Transformation of Pashto Language, 2017:64)

Another great orientalist who has done his research on the Pashto language is Sir William Jones. Jones lost his eyesight in London in the year 1746. His father William Jones was a great mathematician. Sir William Jones, along with several other English Orientalists, founded the Bengal Scientific and Literary Society. Which had thousands of manuscripts and printed books in English, Persian, Arabic, Hindi and Sanskrit languages. Jones was fluent in English, Greek, Latin, Sanskrit, Arabic, Persian, French, and Italian, and was a major lexicographer in linguistics. Jones was one of the first researchers to equate Pashto with Semitic languages. "Pashto is very similar to the Chaldean language," he wrote in a historical article in the Journal of the Asian Association of Bengal. The kaladani language was the language of the babylians on of the Semitic language which later gave way to the bablian and Aramaic language.

On the other hand, Manswart Elphinstone, who had a great deal of authority in the study of Pashto, sociology and history, refuted William Jones's statement about the similarities between the Pashto and kaldan languages in the 18th century and wrote that he was two hundred and eighteen Pashto words were compared with the equivalent words of some other languages, but: none of them bore the slightest resemblance to Abri language. (History of Pashto language, 2019:56)

Another English writer, John Malcom, echoed Elphinstone's views on Persian history, stating that there was no trace of a connection between abri and Pashto or the contemporary Afghan language. In view of these scholars, Bernard Dorn, another great scholar of Pashto language, said in the 1863 year: Pashto has no similarity with abri in terms of grammar or vocabulary. He also referred to this in the case of (Pashto elections) and wrote: "Pashto has nothing to do with any Semitic language." Then he writes in another place in the same book: "Pashto belongs to a large family of Indo-Persian languages." After different opinions werw presented by scholars about Pashto language therefore Pashto language has attracted the attention of the researchers and scholars. And research in this field has been further expanded.

In the book, which is the (Gospel of every land) and published by Begster in the year 1848. The theory of Pashto Semitism is strongly rejected and it is written that Pashto has no characteristics of Semitic languages. Of course, many Western authors and linguists have not only long since rejected the notion of the integrity of Pashto, but have also made it clear that Pashto is a Hindu-Aryan language.

The first Western writer to call Pashto a pure Aryan language was Kalaport. He explicitly refuted the notion that Pashto was related to the Semitic languages in the first volume of the Asian Literature Archive in the 1810 year. He wrote: "There is no indication of similarity between Pashto and Sami languages in words or in grammatical structure." (Pashtuns, 2003: 40)

From time immemorial the theory of the integrity of the Pashto language has been strongly rejected and researchers have proved that the Pashto language belongs to the family of Indo-Aryan languages. After this research started on which branch or branch of Indo-Aryan languages this language belongs to, about which scholars offer different views,

some to Indian branch and some to Iranian branch and some scholars then to Hindi and It is considered as an independent language among the Iranian branches. And some scholars have even said that Pashto language is a link between Indian and Iranian branches. Here we will take the views of linguists.

We have already taken the view of Kalaport that he was the first Western writer to vehemently reject the idea of Pashto language integrity and to call Pashto a pure Aryan language.

Pat, another great scholar who has passed away, has also categorically called Pashto an Aryan language. Lu wantal has confirmed this statement: Pat who is not even the greatest scholars of jurisprudence at his level has not spared a single moment in making Pashto one of the Indo-European language. This statement of Lowental from Pat's research proves that Pashto language is in fact an Aryan language.

The first Western writer to associate Pashto from Indo-Iranian language group to Hindi branch was Robert Leach. Leach published an article on Pashto grammar in the Bengal Asian Society magazine in the 1839 year, which was in fact the first draft of Pashto grammar in the West. And in his case he wrote after a simple comparison of the sounds of Pashto and Sanskrit that the sounds of these two languages are very close to each other and it shows that Pashto language is very close to Sanskrit language and the grammatical structure also spoke of almost a governor.

In addition, Rudolf Hornell (1918-1841 century) year considered the Pashto language to be related to the Indian branch. He is also a great philologist and orientalist. He was born in India to a family of German Protestant preachers. He completed his education in Switzerland and continued his studies in Sanskrit in England. He later returned to India and taught at various universities. Hornal devoted almost his entire working life to the study of Hindi and Aryan languages. In his book, *The (Comparative Grammar of the Gaddi Languages)* writes: ((Sanskrit is called Prakrit as far as the northwestern frontiers and boundaries of India but beyond that there are Pashto and other language.)) (History of Pashto language, 2019:58)

The French Orientalist James Darmestatar also considered Pashto to be related to the Indian branch of Indo-Iranian languages. Probably the reason is that the common features of Pashto and Hindi languages were also widely seen. Mastatar is the first French translator of (Pashto folk songs) He was born in the year 1849 in a Jewish family. Although James enjoyed science subjects at school, but he was fascinated by language structure and vocabulary during his higher education. so it was she who emerged as a linguist.

But the first person to associate Pashto with the Iranian branch of the Indo-Iranian languages is Shilly Deyor. In his book, *(A Comparative Philology Summary)* and published in the 1853 year, he included the Pashto language in the list of Iranian languages, but also said that the Pashto language has a special place in itself. He writes in the discussion of Iranian languages that Pashto is also related to this branch. But has developed itself in a special way. (Historical and Comparative Linguistics, 2020: 54)

Frederick Max Moller, a great German Orientalist who opened his eyes to the world in the year 1823 and was 77 years old. He did extensive research on Aryan migration, Sanskrit language and Hinduism he also worked tirelessly for the familiarity of the Aryan languages and the roots of this language. He also considered Pashto language to be related to Iranian language. In his book *(the language of the center for war in the east)* published in 1855 he wrote: ((Afghani or Pashto language... in terms of its grammar is related to Persian language group.)) molar also elaborated in another book *(language of the afghan)* published in 1862 he considered Pashto to be related to the eastern group of Iranian language and linked it to zand. In 1833 patt also divided the European language into five

families with both Pashto and Persian belonging to the second family. (Historical Transformation of Pashto Language, 2017:69)

Some scholars consider Pashto to be a link between Hindi and Iranian languages. Dr. Ernest trump who is also a Pashto grammar writers describes Pashto as a link between Hindi and Iranian language and write: “Pashto words are not derived directly from the neighboring Prakrit dialects, especially Punjabi and Sindhi. Is the same The Pashto language is in complete harmony with Sindhi in terms of transitive verbs in the past and can only be interpreted on the basis of Sindhi language? But Pashto is by no means a dialect of Prakrit, but an independent language which marks the first stage of the transition from Indo-Aryan languages to the Iranian language family as the characteristics of both are very prominent. These features of Pashto are related to its geographical location”. Trump’s views have since been criticized by scholars such as Dr. James Darmestatar, who has accused Trump of illiteracy in the Pashto language. (Pashtuns, 2003:26)

Professor Adeling also called Pashto an independent and special language. In addition to this, as mentioned earlier, Shelley Dor also wrote that Pashto language has developed itself in an innovative way. But Dorn also said of the Pashtuns that the Pashtuns were neither of the Iranians nor of the Indians. Rather, it is an independent nation between the two nations. Jon Melcom also shares Dorn's views, saying that Pashtuns are a different people from Indians and Persians.

But the one who became the cornerstone in determining the origin and authenticity of the Pashto language. Was the great French scholar and great Orientalist James Dar Master. He is in the first part of his book called (Afghan Folk Songs). And the Pashto title is (Haro Bahar of the Pashtunkhwa Poetry) He compared Pashto and Zand in great detail and very carefully and finally came to the conclusion that Pashto is as closely related to Zand as the new Persian is Has old Persian. He changed his old view in the light of new realities and firmly linked Pashto to the eastern group of the large group of Indo-Iranian languages, stating that Pashto is another language very close to Zand. But Pashto has also acquired elements of North Indian languages with a very open hand and on a large scale. George Morgenstern, then, in a historical and comparative study, fully confirms the Master of Fear. But at the same time, Pashto in Eastern Iranian languages is considered so close to the ancient language of the Saks that Pashto is, in fact, probably a Saka dialect. He goes on to say that although it is not possible for anyone to establish a close relationship between the two languages, Morgenstern’s statement is supported by some other authors.

The features of Hindi language in Pashto language will be present either from the beginning or during the reign of Moria family which started from the reign of Chandra Gupta (323 BC) and ended with the death of Ashoka (227 BC) is over. Trump's theory is likely to be reinforced by the fact that Pashto is a very ancient link between the Indo-Iranian languages and, in other words, the division of some of the languages of these two families, which scholars consider to be the language of the northeastern group of Aryan languages. In some books, however, this group is referred to as the Bactrian (Pashto) group language.

## **CONCLUSION**

Pashto is the language of the Pashtun people. The Pashtuns are an Aryan people and the language is also called Aryan in the sense that Pashto is an Aryan language.

Different views on Pashto language have been put forward by foreign scholars who have considered Pashto as one of the languages of the Semitic group and some of the languages of the Indo-European group which have been discussed in detail before. However, in the case of the Pashto language, James Dar Master's words became a stone's

throw, although James initially believed that Pashto was one of the languages of the Indian group, but when it is (Afghan folk songs) or (Spring of Haro Bahar of Pashtunkhwa) Write Pashto and Zand compare it in full detail, so it is concluded that Pashto originally belongs to the Eastern group of Iranian languages and he said that there is such connection between Pashto and Zand. As far as between Old Persian and New Persian is concerned, he changed his original view about it and considered Pashto as belonging to the Eastern group of Iranian languages. But it turns out that the so-called Eastern group of Iranian languages is what scholars call the Bactrian (Pashtic) group.

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