

# The Hazaragi Dialect: A study of Turkic-Mongolian loan words on Hazaragi dialect of Afghanistan

Associate professor Esmail Qasemyar

Lecturer in English Department Bamyán University, Bamyán, Afghanistan

Email: [esmail\\_qasemyar2006@yahoo.com](mailto:esmail_qasemyar2006@yahoo.com)

Mobile: (+93)775717945

---

**Abstract:** To consider any language and/or dialects of any language, there are many loan words which easily we can find them. Hazaragi dialect is one of the most utilizable and major dialect among other 30 dialects and languages of Afghanistan which is using by approximately 4-7 million people in all over Afghanistan and foreign countries. In the present study, the author has tried to have a short glance on the Hazara term politically, socially, geographically, and moreover how Hazaragi dialect affected from other languages in course of time. Furthermore, the author pointed out some loan words which the Hazaragi dialect borrowed from other languages - particularly Turkic and Mongolian words which are existed in the dialect abundantly. Though, Hazaragi as the major dialect in Afghanistan is always suffered from political and social discrimination during past of time, where the dialect not only borrowed from Turkic and Mongolian words, of course if we consider the dialect in modern time, there are lots of loan words which we can find them from English, Russian, and particularly the languages of neighboring countries as well. Besides, the governments of Afghanistan during the course of time prejudiced on the Hazaras which smoothly influenced on language too. Likewise there is no comprehensive study on the loan words of Hazaragi – but the collected words are very common in Hazaragi dialect of Afghanistan.

**Keywords:** Hazara; loan words; social and political factors; dialect; geographical boundaries; language changes.

---

## 1. INTRODUCTION

Afghanistan is a country made up of several different ethnic groups. The four major nationalities are the Pashtuns, the Tajiks, the Hazaras, and the Uzbeks. Among other nationalities, the Hazaras are the third largest of the ethnic groups who are mainly living in central regions of Afghanistan called the “Hazarajat” (Mousavi, 1998) or “Hazaristan” (Emadi, 1997; 2000). The Hazaras in Afghanistan are Muslims and the majority of them are Shia, however there are a number of Sunni and Isma“ili Hazaras as well. The Hazaras are the most oppressed people in Afghanistan and they have been suffered in the last two hundred years by the ruling ethnic Pashtuns on the basis of their ethnicity and religion. The most recent wide scale persecution was during the Taliban regime who also were predominately Pashtuns and killed thousands of the Hazaras, including men, women and children (Lange, Kamalkhani & Baldassar, 2007). As a result of all this, Hazaragi which is considered a “dialect” of Dari (Persian spoken in Afghanistan), was considered a language spoken by low-status people and was the subject of mockery and humiliation. On the other hand, Dari which is the de facto official language of Afghanistan, has been considered the language of prestige. Educated Hazaras and also the Hazaras who displaced to cities mostly speak Dari, rather than Hazaragi. In the post-Taliban era when the Hazaras found an opportunity to be more active in the social life of society, they learned more about their rights and identity. According to author’s observation, now Hazaras speak in Hazaragi when talking to each other, even in the presence of people who used to have a low attitude toward Hazaragi and they take pride in speaking Hazaragi and being identified as the Hazara. In fact, Hazaragi has become a staple of identity as Hazara for some people. It aimed to examine the loan words of Hazaragi dialect which are

using by Hazara speakers. Since it is important to have background knowledge of loan words of Hazaragi to be able to understand about the loan words of Hazaragi dialect. The present article try to provide a summary of loan words of Hazaragi dialect which is very significant to understand.

## 2. RESEARCH METHODOLOGY

In the present study the collection of information on the loan words of Hazaragi dialect were based on resources like books, journals, and articles which have written by scholars about Hazara tribe, indicating some loan words which are present in Hazaragi. However, providing all loan words of Hazaragi requiring more research- but due to social and political conditions, unfortunately there is little researches implementation on Hazaragi dialect which is not enough at all in Afghanistan. In addition, as a speaker of Hazaragi dialect, the author tried to collect some information which are very general, relevant to Hazaragi and use them in the present article.

## 3. AREA OF STUDY: AFGHANISTAN

Afghanistan is a country full of ups and down in terms of political, social and historical background with various nationalities and language diversity. Among other 30 languages and dialects which are existed in the country, Hazaragi is one of them - speaking by approximately 4-7 million people in the country and out of the country. Considering the loan words of Hazaragi dialect help us to be aware of the borrowed words which are existed in Hazaragi miscellaneously.

## 4. THE TERM HAZARA

The term Hazara etymologically does not have the unique and single source-of course there are many reasons behind the term, for instance (Yazdani, 1990: 93-111; Asghari, 2008: 147) stated that there is no unique ideas on the term Hazara, they believe according to England historians the term Hazara derived from thousand army of Mogul, while French scholars disagree to the notions of England scholars and say, the term Hazara goes back to long before the Changis Khan. They stated that according to Afghan philosopher Abdul Hai Habibi that he says, "the term derived from two words "Hu + Zala" which means kind-hearted and bliss." Asghari (2008) cited that Hazara is one of the ancient and vernacular tribe of Afghanistan which is mixed from different ethnic groups such as Changis Khan and Tamerlane forces could make part of Hazara. The tribal and language structures of the Hazaras influenced from different ethnic groups, for instance Arabs effect on religious while Iranian impressed on culture of the Hazaras. In some reasons, the term *hazāra* is derived from the Persian word *hazār* (thousand), which was originally translated from the Mongolian term *mīng* ('thousand') which referred to a military unit of the Mongol armies. The Hazara people are commonly believed to have ties to the Mongolian empire, due to genetic and physical similarities as well as strong lexical connections. Some scholars have found compelling evidence that a strongly Mongol-Turkic community, closely resembling modern Hazaras, already inhabited the area long before the Changhis Khan and his armies invaded (Mousavi, 1998). This term took on new significance in Persian around the 15th century to mean 'mountain tribe' after the Hazara were forced to retreat to the mountains of Hazarajat due to persecution by other groups, mainly Sunni Pashtun tribes. Originally used by outsiders, the name was eventually adopted as the self-designation of the Hazara tribes (Kieffer, 2003). Khawari (2014: 90-92) states that the term Hazara in this name probably goes back to seven hundred years ago, while the people have much more early history, comparing seven hundred years. According to him, some scholar believes, before naming Hazara in the present name, the people called "Ghārjah" and "Ghārrah" which relevant to Gharjistani and/or Gharjistan<sup>1</sup> - but how the name of Hazarajat inserted in the land of "Ghārjah", "Ghārrah", and "Ghārjistan", Lali (1994:83) describes that Hazarajat in the last century, sometime allied the name of Hazaristan which is equal to Afghanistan and basically, the suffix - *jat* meaning "place" recently introduced by someone who could not tolerates the name and particulars of the nation. Basically the Hazaras are from Tatar races which is living in the vast area of central part of Afghanistan. The area named "Pārapamezos"<sup>2</sup> by the ancient geographers - but at present time called Hazarajat and sometime Hazaristan (Maitland, 1878 -89).

<sup>1</sup>. The area was a medieval region on the north bank of the Murghab River, lying to the east of Herat and north of Hari River. It corresponds roughly to the modern Badghis Province of Afghanistan. For more information, I kindly ask to valuable readers to see the book of Taqi Khawari entitled "The Hazara people and great Khurasan", Pages 13-35. (The writer of the article)

<sup>2</sup>. This ancient province of Hazarajat which included the realm of Ghor, Bamyān, and Hazarajat the central part of Afghanistan in present time. The literal meaning of the term "Pārapamezos" means "The place where higher than eagles bounds."

## 5. THE RELIGION

As a religious minority in the region, the Hazara have always faced persecution. They are constantly oppressed by the Pashtun tribes, particularly those in political power. They have attempted to revolt multiple times, each leading to death and more oppression, even to the point of entire tribes being annihilated in jihads ‘holy war’ against the Sunni Hazaras. Mousavi (1998:109) states the majority of the Hazaras are Shi’a Muslim which is surrounded by Sunni in the central part of Afghanistan. He narrates from Aristor (1895) that the Hazaras adopted the Muslim religion from primitive residences of the area which we name them Shi’a Tajiks. He believes, Aristor could not clarify his ideas through documents, so that we cannot accept it (c.f. Mousavi, 1998:109-118). Based on the Shi’a-Sunni relations, the persecution has continued to this day in the Taliban regime. Even into the 1970’s, some Sunni Pashtun clerics taught that “killing Hazaras was a religious service.”(Canfield, 1973:1). Furthermore, Timor Khanoff (1993:42-44) describes, the majority of the Hazaras are Shi’a Muslim, except “Daizinyat” tribe which is living in northern part of Hindokush mountains – including Shaikh Ali’s Hazara that are Sunni Muslim.

## 6. THE TERRITORY

Nowadays, the majority of Hazaras who are living in Afghanistan are in central part of the country called *Hazarajat* or *Hazaristan* meaning ‘the land of Hazara’. (Mousavi1998:99-103; Khawari, 2013:27-29) state till 1880s, the Hazaras were completely autonomous and controlled entirely the whole region of Hazarajat and the Pashtons did not entered in the Hazaras region – even central government in Kabul could not bring them under their control. The Hazarajat which is generally located in west and north sides of Kabul, till 1880s contained to Ghazni, Qalat Ghailzayee, Balkh regions, Andar A’b and Herat areas frontier. According to Mousavi recently a new geographical map which is provided by the Hazaras refuges in Quetta-Pakistan and Germany shows that the Hazaras are well known from their goner regions and the significances of tribes which is not basically solving in Afghanistan. Since 1890 the land of Hazara continuously came under the attacks of Kuchi (Immigrants) tribes of Pashtun with destination of temperate weather for living and grazing for their animals. Occupying the land of Hazara through Kuchi Pashtun tribes were directly supported by the consecutive Afghan governments. Mousavi believes via following policy of occupying the territory of the Hazaras, the Afghan governments aimed to achieve two goals: In one side it caused to decrease the dimensions of “Lands” of Hazaras; in the other side, the Hazaras displaced from their own lands and dispatched as refuges in cities, resulting the deduction of agriculture outcomes of Hazara people.



Fig. 1. Afghanistan and the geographical area of Hazarajat in 1890. Mousavi 1998:101.

Considering the territory of the Hazaras after 1890s, the majority of them deprived from their ancestors lands and as Yazdani (1994:189-190) describes, nowadays the territory of the Hazaras are not more than 80,000 Km square, comparing before 1890s which was more than 200,000 Km square. According to him, Hazaristan from 11 and 12 centuries A. H. (Anno Hejirae) successively bounded and more bounded. Yazdani states, when the Hotakyan and Sadozayees came to power, the majority of the Hazaras territory lost and the inhabitants driven away to the central part of Hazaristan. He added, most of fertile farmlands of Hazara distributed for frontier Pashtun tribes by Amir Abdul Rahman.<sup>3</sup> Yazdani cites that via travelling to Hazaristan anyone can understand how the Hazaras are suffering from their rough territory with high mountains and unproductive areas, whereas the most productive areas of Afghanistan like Kabul regions, Ghazni, the north of Kandahar, Orazgan, and centre of Bamyan were all pertained to the territory of the Hazaras which provided the arable necessity of the people. Due to less number of population and full of pastures the center of Hazaristan like Behsod, Nawor, Shahrستان, Panjab, Waras, Lal and Sar-e- Jangle made summer quarters of the Hazaras. Monsutti (2005:63) describes, the Hazaras in their region was independent until 1893, when the area was conquered by King Abdul Rahman, he tried to campaign brutally towards non-Sunni ethnic groups, particularly Hazarajat and Nuristan. He added, Rahman were forced on the Hazaras to leave their land and they forcefully moved to Kabul, where they were sold as slaves. Pashtun tribes particularly nomads (Kuchis), who were allied with Rahman were given rights to grazing land in Hazara areas. The nomadic Kuchis stay in the lowlands during winter and in the highlands during summer. Since the reign of Rahman, the relationship between Hazaras and Kuchis has been difficult, and violent conflicts have been reported between the Hazaras and Kuchis, also in recent years (Landinfo, 2011).



Fig. 2. Afghanistan and the geographical area of Hazarajat in 1990. Retrieved from CNN.com

Similarly the Hazaras lost the majority of their lands and brutally crushed by Rahman forces. As a consequence of the difficult situation, many of Hazaras fled to Balochistan in British India and to Parsia, where they established their own local communities (Barfield 2010:150). It is estimated that more than half the Hazara population were killed or left the country (Mousavi, 1998:136). The Hazaras organized themselves and today appear to be a successful group who enjoy citizenship and rights on a par with other Pakistani citizens (Landinfo, 2013). There is little information about the Hazaras who displaced to Iran, but it seems that most of them settled in the area around Mashhad, making a living from agriculture. They have Iranian citizenship, and some of them have served in Iranian army. Figures from a 1956 census indicate that there were around 300,000 Hazaras in the country at that time. Since 1936, Hazaras in Iran have been referred to as *Khawaris*. They have not achieved the same position and status as Hazaras in Quetta (Mousavi, 1998:151). The Hazaras who remained in Afghanistan were a politically and economically marginalized and discriminated group, at the bottom of the social hierarchy. After slavery was officially abolished in 1923, there has been a steady flow of Hazaras moving to the cities to look for work. In the 1980s, there were allegedly more Hazaras in Kabul than in Hazarajat (Mousavi, 1998:177). Only a small minority were allowed to go to school, and the Hazaras have traditionally held

<sup>3</sup>. The King of Afghanistan during (1880-1901) which killed and displaced more than hundred thousands of Hazara.

unskilled, manual and poorly paid jobs (Mousavi, 1998:97). For a long time, they were excluded from positions in politics and public administration, as well as from educational institutions.

## 7. THE LANGUAGE

Considering the languages and dialects of Afghanistan there are approximately 30 languages and dialects which speak among the people in all over the country. The most common languages that the majority of the people who use in their daily communications are Persian (Dari), Pashto, and Turkey. Nearly 48 percent of the people speak in Persian (Dari), and 35 percent of the people speak in Pashto language while the rest of residents speak in other common languages (Yazdani, 1990: 82-83). However, there is no comprehensive study of languages and dialects of Afghanistan, due to conflicts which are going on, in the majority of the country. Among other dialects and languages of Afghanistan, Hazaragi dialect is one of the prestigious dialect which is generally using in central highland "Hazarajat" and the rest parts of the country. The region most known for having a high density of Hazaragi speakers is the central mountains of Afghanistan situated between Kabul and Herat. This is the Hazarajat province. There is much debate over whether Hazaragi is a language by itself or whether it is a dialect of Farsi (even among native speakers). However it is undoubtedly part of the Indo-Iranian branch of the larger Indo-European language family. Due to systematic discrimination toward the Hazaras by the government, the Hazaras were isolated, and as Mousavi (1998) states with the exception of a few monographic histories of the Hazaras during the last 100 years, no series studies have been undertaken about the Hazaras and their language. The only descriptive study on Hazaragi, entitled *Hazaragi dialect of Afghan Persian* by Dulling (1973), is only a primary study of Hazaragi as indicated by the author. All of this points to the fact that empirical studies about Hazaragi is nonexistent. The realization of the lack of sociolinguistic research about the status of Hazaragi and how it is perceived by its speakers has become the main motivation for the present study. It aimed to examine the attitudes of young and educated Hazaras, both male and female, toward Hazaragi. The beneath map showing the area, where the major languages and dialects of Afghanistan are existed.

As one would expect, Hazaragi is therefore spoken by many refugees. Most of these refugees are seeking asylum in Iran and Pakistan from Pashtun and Taliban persecution. This oppression has driven as many as 4 million Hazaragi-speaking refugees into neighboring countries. On top of this, severe droughts between 1998 to 2001 led to a spike in refugees in these countries, so much so that Iran had to enact strict regulation in order to control the influx of Hazara people (Canfield, 2002). This increasing retreat of Hazaragi speakers undoubtedly has led to the steady decline in the number of native speakers. As refugees arrive in new their new homes, they must adapt to survive. Suddenly the people around them speak a different language, and so they must sacrifice their own. This leads to convergence and desertion of the native tongue. It is interesting that persecution first drove the Hazara into the mountains, which in turn protected the integrity of the language. Now persecution compels them to descend and flee, thereby jeopardizing it. On top of the increasing outflow of Hazaragi speakers from the Hazarajat region, those who stay have an increased incentive to also adopt the language of the majority. Hazaragi is considered by many, both speakers and non-speakers, to be a low-prestige language. The Ethnologue reports that the majority of Hazaragi speakers today are laborers, civil servants, tradesmen, shopkeepers and traders (*Hazaragi: A Language of Afghanistan*, 2009). We can easily expect people, whether by choice or by coercion, to learn a presumably more prestigious dialect and in turn converge with it. linguistically the language of Hazara is very close to dialect, rather than language, and as various researches have shown Hazaragi is affected more from Persian, Mogul and Turkey with its own style of spoken which still does not compiled. Heretofore, no literary work on Hazaragi dialect, if there is some academic works available on Hazaragi by the Hazaras scholars relevant to other languages like Arabic, Persian or European languages - but never have compiled in Hazaragi (Mousavi, 1998:119).

## 8. THE LOAN WORDS OF HAZARAGI

Before going to consider the loan words of Hazaragi dialect, it is important to understand the loan word itself. The term loan means adopting or when one language takes a word from another one, it is simply said to borrow the word, and the word is called a loan-word. Borrowing is one of the most common sources of new words in any specific language and/or languages. For instance, Poladi (1989) believes that throughout its history, the Persian language has adopted a vast number of words from other languages, including *camera* (English), *qishlaq* meaning 'village' (Turkish loan word) *ambulance* (French), and *tālem* meaning 'training' (Arabic loan word). The Hazaragi as a dialect of Persian (Dari) is also has affected from another languages of the world particularly Arabic which has religious influencing on Hazaragi and English in modern time due to revolution of technologies of the west. Furthermore, it is clear that no language or dialect

of a language can stand alone and separate, without relations with another ones. Hazaragi dialect is inseparable from this rules as well. As previously mentioned, few studies have been published in English regarding the specific characteristics of Hazaragi that make it distinct from other Persian dialects. As an eastern Persian variety, Hazara has retained the voiced fricative [ɣ] and the bilabial articulation of [w]. Also it has borrowed many words from other languages, which has in turn introduced new sounds, including the retroflexes [ʈ] and [ɖ.], e.g. *buṭ* meaning 'boot' (English loan word) vs. *but* meaning 'idol' (Persian *bot*); *ḍal* meaning 'group'. One interesting study has already shown a convergence of the [u] sound with other Persian dialects. It reports that the subjects tested showed consistent patterns of convergence, particularly in words ending in /-an/, which are realized with final [-u], e.g. میدان /maydān/ meaning 'plaza' pronounced [maydu]. (Miller & Strong, 2011). However, to find more loan words of Hazaragi needs greater academic works that the scholars particularly linguists should be aware of that, here I try to bring some of them which are collected by some Hazara's researchers.

### 8.1 Mongolian Words in Hazaragi

Linguists have found several words in Hazaragi which they relate to Mongolian words of the same root but not the exact words. I personally don't know Mongolian but for the readers interest I list some Mongolian words which is similar to Hazaragi from Hassan Poladi book (1989: 139) in below table.

**Table 1. Demonstrates the Mongolian words on Hazaragi dialect**

HAZARAGI	MONGOLIAN	Meaning in English
Abgha	Abagha	Uncle
Bula	Bula	Cousin
Khatu	Khatu	Wife
Elgha	Alga	Palm of Hand
Nilgha	Nilha	Baby
Chigin	Chehin	Chest
Qachar	Qachar	Forehead
Tolgha	Tolgha	Elbow
Qabargha	Habirgha	Ribs

### 8.2 Turkic Words in Hazaragi

In addition of Mongolian loan words of Hazaragi, Hazaragi dialect borrowed some words from Turkic language as well. But most of the words which I found that they are also common in Persian (Dari) spoken by Tajiks and others so I omit them from my list here, I tried to collect only the words which are common in Hazaragi dialect. Same I did with Mongolian words as shown in the table above. If you are interested to know more about these words, try to refer yourself with the book which is entitled *The Hazaras* by Poladi (1989: 139-46).

**Table 2. shows the Turkic loan words on Hazaragi dialect**

HAZARAGI	TURKISH	Meaning in English
Aba	Aba	Mother
Ata	Ata	Father
Qash	Qash	Eyebrow

Moreover, (Kieffer, 2003) also states that Hazaragi dialect borrowed about 10 % of its lexicon from Turco-Mongolian words, for instance as in Turkic: *ata* meaning 'father'; *kaṭa* meaning 'big, large', and *qara* meaning 'black'; Mongolian: *bêri* 'bride', *alaḡa* 'palm (of hand)', *qulaḡay* 'thief'. As mentioned before, the Hazaras have the common language with Tajiks which is Persian (Dari) with a slight difference in dialects and Persian (Dari) spoken in at least three countries like Afghanistan, Iran and Tajikistan – but with some difference in dialects in each country. Mousavi (1998) hints that Hazaragi is a mixed from Persian (Dari), Mongolian, and Turkish, with its own oral but not written tradition. As it is also clear that there is no difference in grammar, and in written and spoken variants.

### 8.3 When the Hazaras changed their language?

By considering any given language or languages of the world, there are lots of changes which easily we can find in both meaning as well as form during the course of time. Hazaragi is not distinguishing from this rule and has taken various changes in different aspects. According to Poladi (1989:133-34), Hazaragi is a dialect of Persian (Dari) but the grammatical rules belong to one language (Persian) and words belong to another language (Mongolian and Turkish) is a claim far from reality. It is clear to those who know Persian (Dari) that those words are just some inserted words from other languages to Hazaragi Dari which is usual with any other language. Though, the percentage of the Mongolian or Turkic words in Hazaragi is neglect able. He himself hardly could have found less than 100 words which I found most are even common in Dari spoken by Tajiks. He describes that “ ... Hazaras were speaking in Mongolian language during Babur the Mongol King who came to Afghanistan in 16<sup>th</sup> century. But when the western tourist came to them after some time, they noticed that Hazaras had changed their language ... this evidence shows that Hazaras forgot their language in between 16<sup>th</sup> century to 19<sup>th</sup> century to learn a new language which is Dari ... for his proof he points to Dulling that he mentioned at the end of 18<sup>th</sup> century as a date for the change of language for Hazaras.”

Bacon (1951) describes that the original language of Hazaras was Persian (Dari) from the beginning. Bacon also believes that it is possible that the Jaghtai Mongols the forefathers of Hazaras – before coming to Hazarajat had accepted Turkic language and used it because there are countable numbers of Turkic word in Hazaragi than Mongolian word. But Dulling (1973:47) was thinking that the language of Hazaras was a mixed of Persian and Hindi which then Persian took over Hindi in Middle Ages. Poladi (1989: 136) talks about the “Hephthalite” written works on stones founded by Professor Bewar in Jaghori and Urazgan which gives the idea that the people living on these lands were talking in Latin language as Prof. Bewar suggested the written language was a mixed of “Old Persian” and “Sanskrit”. These written works are from the 500 B.C. Mousavi (1998: 82 - 84) focuses on the variation of Persian language in Iran, Afghanistan, and Tajikistan illustrated in below diagram.

#### Persian



He believes if we consider linguistically the Hazaragi dialect of Afghanistan and Gilani dialect in Iran, there are many pure words of Persian which we rarely can find in Kabul and Tehran dialects. Most of Kabuli and Tehrani speakers loaned the words and expressions from another languages and using them in their communications. He continues that Hazaragi mixed 80% from Persian, 10 % from Mongolian and the rest 10 % from another languages. Due to influencing of Turkic-Mongol, the Hazaragi dialect is difference from the rest of Persian dialects.

## 9. CONCLUSION

In conclusion the Hazaras have traditionally been a politically and economically marginalized group, at the bottom of the social hierarchy in Afghanistan. Migration, both internally and out the country has been an important strategy for Hazaras to rescue their lives from prosecution of Pashtun ethnic groups during past of time. Due to continuously prosecution, the Hazaras lost their territory from 200,000 Km square in 1880 to about 80000 Km square in 1893 and even today the geographical boundaries of Hazaristan is little, comparing to 1893. All the political and social factors directly have influenced on their dialect. Therefore, the data and preceding literature and theories revealing that the Hazaras are the indigenous inhabitants of the Hazarajat and they are of Mongolian and Turkish origin. The Hazaragi dialect which is spoken by Hazaras, is a dilect of Persian called Dari in Afghanistan. However, the young and educated Hazaras, both males and females are eager to keep in terms of hearing and speaking of Hazaragi dialect- even they are not in Afghanistan. The loan words of Hazaragi which is mixed of Turkic and Mongolian words are not clear in terms of numbers, due to lack of sufficient study of Hazaragi. According to researchers who work on Hazaragi dialect, Hazaragi has influenced nearly 80% from Persian, 10% from Mongolian and the rest from another languages. The Mongolian and

Turkic loan words in Hazaragi are the main causes to separate the dialect from another dialects which are existed in Persian. Since it is important to have background knowledge of the Hazaras and Hazaragi to be able to understand the loan words of Hazaragi dialect, I hope this short information provides a summary of the main political, social, and linguistic factors that have taken part in shaping the Hazaragi dialect.

## 10. RECOMMENDATION

Due to lack of time and financial supports of Bamyan university, the author wasn't able to providing the questionnaire in terms of the study of loan words of Hazaragi dialect. I, personally recommend the researchers for further studies to prepare and use an interview with the native speakers of Hazaragi in order to gain firsthand information in terms of loan words of Hazaragi dialect. Furthermore, this study examined some loan words of Hazaragi which are very common among speakers of Hazaragi in Afghanistan. Moreover, studying the loan words of Hazaragi, using a matched guise study to reveal the facts which are available among educated and non-educated, elders, adults, and refugees of Hazaras in the country and abroad. For this study the author tried to refer to different resources which are written by the researchers on the Hazaras and Hazaragi dialect. However, there was no more books, articles and journals which are related to Hazaras and their dialect.

## ACKNOWLEDGMENT

I want to heartily gratitude to all who helped me make this happen: Aziz Rahmani, my friend who lend me the books; my colleagues at English department of Bamyan university for their supporting an encouraging me to work on loan words of Hazaragi dialect; and last but not the least, my wife for being for me through the ups and downs of life. Thanks, to all of you!

## REFERENCES

- [1] P. J. Maitland. Hazaraha wa Hazaristan (Guzareshe Commisione Sarhade Afghan wa Englis) az salhayee (1878-89)/ The Hazaras & Hazaristan (Afghan-England frontier reports commission) from 1878-89); Translated by: Mod. Akram Gezabi with footnote from Haj Kazim Yazdani; 1st edition; Tehran: Tehran university press, 1997.
- [2] S. A. Mousavi (1998). *The Hazaras of Afghanistan: An historical, cultural, economic and political study*. UK: Curzon press.
- [3] H. Emadi (1997). The Hazaras and their role in the process of political transformation in Afghanistan. *Central Asian Survey* 16(3), 363-387. doi:10.1080/02634939708400997.
- [4] C. Lange, Z. Kamalkhani, B. Loretta (2007) Afghan Hazara refugees in Australia: Constructing Australian citizens. *Social Identities*, 13(1) 31-50. doi:10.1080/13504630601163353.
- [5] M. R. Asghari, "A Research Quarterly on the Religions and Sects", vol. 3. Misaghe Amin, 2008, pp. 145-176.
- [6] H. A. Yazdani (1990). *Pazhuheshi dar Tarikh-i- Hazaraha/Research on history of Hazaras*. Vol. 1-2, 4th ed., Tehran: Mohammad Ebrahim Shareyatee Afghanistani printing press.
- [7] T. Khawari (2014). *Mardom-e- Hazara wa Khurasan-e- Buzurg /The Hazara people & Great Khurasan*. Tehran: Erfan Printing Organization.
- [8] C. Kieffer (2003). Hazara. iv. Hazaragi dialect. *Encyclopedia Iranica*, Online Edition, December 15, 2003. (<http://www.iranicaonline.org/articles/hazara-4>)
- [9] S.A. Mousavi (1998) *The Hazaras of Afghanistan: An Historical, Cultural, Economic and Political Study*. Curzon Press, London, UK., ISBN-13: 9780700706303, Pages: 265.
- [10] A. Lali (1994). *Saire dar Hazarajat/ A journey to Hazarajat*. 1st ed., Tehran: Ismaelian printing.
- [11] L. Timur Khanov (1993). *The Hazaras national history*. Translated in Persian by: Aziz Toughyan; Tehran: Ismaelian printing press.
- [12] A. Monsutti (2005). *War and migration: Social networks and economic strategies of the Hazaras of Afghanistan*, (P. Camiller, Trans.) Routledge, New York, (Original work published 2004).



- [13] H. Poladi (1989). *The Hazaras*. Mughul Publishing Compnay, The University of Michigan, USA., ISBN: 0929824008, 9780929824000, Pages: 133-134-136-139-146.
- [14] C. Kieffer (2003). Hazara iv. Hazaragi dialect. Retrieved from Encyclopedia Iranica: <http://www.iranica.com/articles/hazara-4>.
- [15] E.E., Bacon (1951). The inquiry into the history of the Hazara Mongols of Afghanistan. *Southwestern J. Anthropol.*, 7: 230-247.
- [16] G.K., Dulling (1973). *The Hazaragi dialect of Afghan Persian*. Central Asian Research Center, London, Uk.,Page: 9.
- [17] R. L. Canfield (2002). "Hazara", from *Encyclopedia of World Cultures: Supplement*. Retrieved from Gale Virtual Reference Library.: <http://myclass.peelschools.org/sec/11/34287/Resources/Hazaras> Gale Virtual Reference Library.doc
- [18] T. Barfield (2010). *Afghanistan: A cultural and political history*. New Jersey: Princeton University Press.
- [19] Landinfo (2011, 6 June). *Konflikten mellom hazaraer og kuchier i Beshud-distriktene I Wardak provins*. Oslo: Landinfo. Available at [http://www.landinfo.no/asset/1657/1/1657\\_1.pdf](http://www.landinfo.no/asset/1657/1/1657_1.pdf) [downloaded 15 June 2016]
- [20] Landinfo (2013, 17 January). *Situasjonen for hazaraer i Quetta/Balochistan*. Oslo: Landinfo. Available at [http://www.landinfo.no/asset/2241/1/2241\\_1.pdf](http://www.landinfo.no/asset/2241/1/2241_1.pdf) [downloaded 10 August 2016]