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Comparison of the Adpositions of Pashto and Persian Based on Etymology

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ABSTRACT: In the Avesta and ancient Persian, the various roles of the basic elements of a sentence (subject, object, adjunct, dative, genitive, etc.) were identified through three methods: using case markers, nouns, and adverbs, where the case of each noun was specified; however, over time, many of the Iranian languages lost these case markers that indicated the case of a noun, leading to a gap that languages like Persian and Pashto filled with postpositions.

In Pashto, although the form of nouns remains unchanged, except for the nominative and vocative cases, other cases are indicated by postpositions and prepositions, which is similar to Persian. In fact, in modern Persian, the inflection of nouns in various cases has disappeared, and this function has been transferred only to Prepositions and only one postposition.

According to typological studies, Persian is considered a prepositional language, while Pashto is a circumpositional language, using both prepositions and postpositions simultaneously to indicate the case of a noun, where one is obligatory, and the other is optional depending on different contexts.

From a morphological perspective, the prepositions in Pashto and Persian have similarities, which are highlighted in this article. For example, the Pashto "p∂" (meaning "by" or "in") corresponds to the Persian "ba," appearing in the form of "paiti." Further discussions will be included in this article.

KEYWORDS: Prepositions, grammatical cases, etymology

INTRODUCTION

Prepositions are independent and dependent morphemes that come before or after the nominal group in a clause and define its grammatical role and case.

Since our grammars view prepositions from a synchronous perspective, they are recognized as bound morphemes; however, if we consider them from a diachronic perspective, most prepositions in ancient Pashto and Persian were independent morphemes or words that had phonetic, spelling, morphological, grammatical, and semantic independence. Over time, their independent and thematic constructions diminished, and their grammatical functions increased, leading them to transition into bound morphemes.

Historically, the independence of Pashto prepositions has diminished and become grammaticalized; however, some postpositions retain this feature, while most are now used as independent morphemes that are gradually being grammaticalized, such as "wrusta/later," " lānde/down," " bānde /on", " wṛānde /in front," etc. In Pashto, there are also postpositions such as " pāraəl/for," " pə cer /like," " pə toga /as," which themselves are also prepositional phrases, and some have transformed into nouns and independent prepositional adverbs like "rāmanjta / result" and " pāyta /end."

Now we will take a historical comparative look at the prepositions in Pashto and Persian.

1. Comparison of Prepositions in Contemporary Pashto and Persian

In the Avesta and ancient Persian, the different roles of the basic elements of a sentence (subject, object, adjunct, dative, genitive, etc.) were specified through three methods:

1. Using case markers: Ancient Persian had a total of eight cases (Shayban, 1397, p.42), where the function of a noun would differ depending on the case marker; for example, the accusative case marker "∂m" would be added after the noun, resulting in constructions like "az∂m asp∂m vaēnam," which indicated the direct object, while in contemporary Pashto, the noun appears in its bare form: "I see a horse." In the Avesta, the dative case used the marker "ai," which would attach to "ahur" creating "ahurai “meaning” to God." In these cases, gender and number were also involved, and for singular, dual, plural, and masculine, feminine, and neuter, changes occurred at times; thus, the changes in number, gender, and case happened concurrently, similar to contemporary Pashto. Based on modern Pashto, in the sentence "mahsilāno dars wəwāyə / students read the lesson," "mahsilāno /students" is concurrently plural and nominative.

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2. In the Avesta and ancient Persian, there were nouns and adverbs like "hača" that helped indicate these roles, and this also led to the process of grammaticalization, transitioning into prepositions and postpositions (Abul Qasemi, 1389, p.283).
3. In the ancient period, the placement of each noun's case in the sentence structure was clear, where generally, the position in the sentence also defined the noun's case; however, this functionality was lesser compared to the first two methods. For example, in contemporary Pashto, in the current form, all and in the past form, only non-altered nouns, when appearing as subjects or objects, only the position in the sentence determines who is the subject and who is the object:
1. PalwaŠa Mahmud wini: Palwasha sees Mahmood.
2. Ahmad Mahmud wəlid: Ahmad saw Mahmood.
If the listener confuses the subject and object, the context differentiates between the subject and object.
As the eight cases of Old Persian disappeared in the middle and later periods, Persian now lacks case markings. In Pashto, they diminished to two, with four cases (vocative, genitive, indirect object, and nominative) wherein a changing noun alters its form, which in turn created the need for prepositions and postpositions to indicate differences and the remaining case functions. In the ancient Persian and Avestan languages, where nouns were inflected in eight cases, and changes occurred in their forms, the need for prepositions and postpositions was not felt; however, after Persian lost these inflections, they were replaced by prepositions and postpositions. Thus, the emergence of prepositions and postpositions in Iranian languages was facilitated; however, how prepositions emerged is another story.
Based on typology, Persian is a prepositional language, having only one postposition, "ra"; however, Pashto is a circumpositional language, where both prepositions and postpositions are often used simultaneously to indicate a noun's case, where sometimes both are obligatory, and at other times one is optional and the other is essential.
From a morphological perspective, the changes of many prepositions precede those of postpositions. In Pashto, from ancient times, like Persian, the first nouns and adverbs were transformed into prepositions, such as (lə, tər, də, pə, pər, wə: from, to, of, in, on), then subsequently, postpositions emerged. Of course, the postpositions (la, nə, ta: for, from, to) are somewhat older; however, the postposition (ke, caxa, sara, bānde, wrusta, pore, lānde, sarbera, pəse, wṛānde, ǯkata, pase, məxk: in, from, with, on, after, to, down, up, along, besides, following, forward, after, in front, etc.) appear to be the most recent. Many of these still function as nouns and adverbs, yet gradually are moving toward grammaticalization, such as (wrusta, wṛānde, pore, pəse, bānde: after, forward, toward, following, on) Currently, the postpositions (ta: from) and (caxa: from) have been deleted in their correct forms, and these adverbs are expanding the role of postpositions.
As a prepositional language, Persian applies the rule of grammaticalization (the change of verbal elements into grammatical elements) to prepositions, resulting in the emergence of prepositions like (ruy: top, pusht: back, sar: on, zer: under, kināŕ: beside, pā: end, baghal: side, pahlu: near, nazdik: next, jalaw: forward, pesh: forward, payin: low, pas: after); however, the difference between Pashto and Persian lies in the fact that in Pashto, the rate of change of adverbs into postpositions is higher than that in Persian. In Pashto, instead of Persian prepositions like "sar: on" and "ruy: on" only the preposition" pər: on" is used; however, it is evident that in both Pashto and Persian, the parts of the body have long been used as prepositions and postpositions.
Currently, in Pashto, the process of grammaticalization occurs in postpositions rather than in prepositions, and thus, some phraseological and compound postpositions have emerged, which are themselves prepositional phrases:
1. Using "pə̂" as a preposition: in the form of, like, in the way, in connection with; " stā pə sar me warsar aṛika pre kṛa: I leave hmi because of you."
2. Using "ta" as a postposition: xwāta, ramanjta, pāyta, məxta: beside, creating, result, toward; " tər zarin Šāta: Behind Zarin."
3. Using "tar" as a preposition: tər cang, tər Šā, tər xwā, tər məx: beside, behind, in front; " də ahmad tər cang: next to Ahmad."
4. Using "lə" as a preposition: lə pāsa, lə məxa: above, ahead; " palwaŠa tər mā lə məxa da: Palwasha is ahead from me."
5. Using "pər" as a preposition: pər wṛānde: in front; " stā pər wṛānde wəlāṛ yəm: I am standing in front of you or against you."
6. Using "ke" as a postposition: in front: məx…ke: " tər ṭolo məxke: Before everyone."
In Pashto, postpositions formed with "ta" transform into adverbs, and hence are written together like " šāta, pāyta, məxta, rāmanjta: behind, at the end, in front, in existence."

2. Historical Comparison of Persian and Pashto Prepositions

Historically, the roots of the prepositions in Pashto and Persian are very similar; however, Persian is a prepositional language, and Pashto is a circumpositional language, using both prepositions and postpositions simultaneously to indicate the case of a noun. In Persian, the noun come before its property, which is also a common rule in prepositions.
The current prepositions were used in the ancient period as case markers, nouns, and adverbs.
The endings of nouns in ancient Iranian languages changed to show various grammatical cases; however, as the Iranian languages simplified, a gap appeared in terms of cases, which was filled by these particles that derived from the nouns, adverbs, and verb forms of the ancient period, and in the process of grammaticalization, they transformed into Prepositions and postpositions.
Here, we will first discuss prepositions, then we will move on to other particles. Prepositions have a longer history than other particles. In Pashto, there are only six prepositions, while there are many positions, and numerous particles are used with a single noun to indicate its case. In Pashto, there is open access to positions, and new positions are continuously formed from adverbs and nominal elements over time. In Persian, there is also open access to prepositions, and new prepositions are created from time to time.
1. (lə̂): In Pashto, there is a particle that indicates a causative state when combined with its postpositions (sara: with) and (caxa: zaka). In Persian, the equivalent is the preposition (az: from), which derives from the Avestan "hača." Morgenstierne (1927, p.36) distinguishes between the Origen state of "lə̂" and its causative state. According to him, the Origen state "lə" relates to the Avestan "haδa," which, along with the postposition (sara: with), sometimes indicates an instrumental case. The causative state (lə) is related to the Avestan "aδāt," which was used in the Middle Persian language as "aδ" for the Origen state: "ud ke tu pad ken iŠtāh...." (whoever bears a grudge against you....) (Abulqasemi, 1389. P.286).

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In Avestan, "hača" meant "outside" or "beginning" (Sokolov, 1388. P.81). Morgenstierne uses "aδāt" in his above-mentioned work to mean "from that place," and in Farhadi's (1356) translated work (History of Pashto Pronunciation and Inflection), he states that this (lə) means "from that place" as an adverb, which according to Geiger's opinion, has also come from Avestan "oat"; however, originally "hača" transformed into "hač" in Middle Persian and into "az" in modern Persian.

2.(tar): In Avestan, "taro" was used for comparison: "hu-baoiδi-tarō anyaēibyō vataēbyō" (the fragrant wind, more fragrant than other winds). In Persian, the markers (tar) and (tarin) are still used to compare two things (Farhadi, 1356). In Pashto, it serves as a marker for place, time, and comparison. In Persian, the particle (tā) has a similar meaning for the end of a place and time. In Middle Persian, the particle "tar" was used for this meaning, which is not retained in modern Persian (Abulqasemi, 1389. p.289).

3. (də): In Persian, a preposition is used after the added noun for possessive case, which historically corresponds with the Avestan "ya/hya": "xsayao iyahya aspa." One conjecture is that (də) is similar to the possessive particle or "hya." According to Morgenstierne, the preposition (də) might have come from the Ormari language "ta," which means "from" in Avestan language (Farhadi, 1356). Morgenstierne (1927) cites Müller, stating that this originated from "hača" and came to Pashto from the shared term "tya" in ancient Persian.

4. (pər): This is similar to the Persian (bar). The preposition (bar) was previously common in Persian, but its usage has decreased, replaced by the particle (ruyi). The modern Persian (bar) corresponds to the Avestan "upairi" (Abulqasemi, 1389). The Pashto (pər) which means [on] has come from "upairi." In Persian, the p of the Western Iranian language has transformed into b, but Pashto as an eastern Iranian language has preserved the Avestan p, which also includes "upairi."

5. (pə): In Pashto, with its various particles (ke), (sara), (pəse), (pore), (toga)), it covers numerous semantic roles, the first two being the most ancient and significant. In the first two roles (ke) & (sara), it indicates a locative and instrumental case. Historically, the locative (pə) and the instrumental case (pə) are two distinct preposition, each with its own origin. The locative derives from the Avestan word "upa," which is "ba" in Dari (Farhadi, 1356). Abulqasemi (1389. p.289) also mentions this. In contrast, the instrumental case (pə) comes from Avestan "paiti" (Morgenstierne, 1927. P.55), which has become "pad" in Avestan and Middle Persian.

6. "و" (wa): This preposition has less usage in contemporary Pashto and is limited to certain dialects; however, its use appears in poetry from past centuries. This has originated from the Avestan "ava," for example, Avestan "ava- ǰanāmi" becomes "važnəm"(I kill) in Pashto (Morgenstierne, 1927). In the Avestan language, it means "direction," a meaning that this particle still retains. In Persian, it has transformed into "apa," then into "ba," used for the goal: "be Ahmad goftam" (I told Ahmad). In Pashto, it serves both as "to" and "for," whereas the latter usage has diminished in Persian.

Following these particles, we will discuss certain postpositions that trace back to ancient Iranian languages:

1. (sara): Indicates a companion state with the particle (lə) and an instrumental case with the particle (pə). (sara) Originally meaning "head," it has become grammaticalized and transformed into a postposition over time. Morgenstierne (1927, p.69) believes it originates from the Avestan "sarah," which also meant "companion," and has developed this meaning, becoming a postposition in Pashto indicating companionship or connection. Morgenstierne cites an example of connection from Avestan: "tavačā sarəm aŠahyāčā" (connected with you and him).

2. (caxa): Indicates a causative state with (lə) preposition. In ancient texts, it was often used to indicate a copanian state, which Morgenstierne (1927, p.19) recognized in Pashto roots and used it to mean "near," tracing its origin to the word (xwā). (wxā) used as an adverb of place and time in Pashto.

3. (na): This also indicates a causative or origin state, and according to Morgenstierne (1927, p.50), it has a Sakian origin, appearing in Yidgha, Munji, and Wakhi languages sometimes similarly or in the form of a noun: "ca xun-an" (from the house).

The above two postpositions are also used with (tar) for comparison.

4. (ke): Its older form is (kṣe), which, although now a postposition, originally served as a remnant of a noun that likely existed in the Iranian language as "kṣe," which in Indo-Iranian Sanskrit means "beside." In Avestan, it is also "kasem," meaning "why." In Hindi, (ko) means "to" as in (ghar ko), meaning "towards the house." In ancient Hindi, (kahā) and (kaho) and in Bengali and Sindhi, it is (kāchī) and (kahi) (Farhadi, 1356). Some scholars have also related it to the adverb (kṣata).

5. (ta): Indicates a goal, which appears in phrases like (sari ta: to a man) and also in (berta), where its original form has been found as "apari-sta"; thus, by dropping the first [s] from (sta) we end up with (ta). (tā) in Dari is similar to (tāk), which later became (tā) (Farhadi, 1356), now used with (ke) as a conjunction; thus,

In Pashto, "ta" serves as a postposition and maintains its form in "cherta" (where), "dɔ̂ltɔ̂" (here), "berta" (back), and "halta (there).

6. Lara: This preposition indicates a particular state and is also used in the sense of "for." It frequently appears in older texts (for example: "Zɔ̂ ye chā lara kawɔ̂m: Whom I do for"; however, in some dialects, it remains in the form of "la," which has been considered similar to the standard form of "ta" due to their phonetic resemblance and has been discarded. Otherwise, "ta" and "la" are two distinct prepositions.

The Pashto "lara," which corresponds to the Dari or Persian "rā," means "for," and has its roots in the Avestan word "radi." This term evolved in Avestan from "rāl" to "lār" and then to "lara" (Farhadi, 1977), ultimately becoming "la." The term "radiy" appeared in ancient Persian in the Achaemenes inscriptions, meaning "for" and "reason." The final "iy" was dropped, and "d" transformed into "y," creating "ray," from which "ra" remained, now used as the sole preposition in Persian.

In Pashto, several other words have transformed into prepositions due to grammatical changes, most of which still function as adverbs and nouns, for example:

7. "Pore": Used in the sense of "until," originates from Avestan "pāire" and appears as "pāra" in Sanskrit. It is still used in Indian languages as "pār" meaning "until."

8. "Lāndi": Works with "tar," as a locational preposition meaning "below," derived from Avestan "aδairi."

9. "Ghunde": Indicates similarity with "d," and is related to the Sogdian "ǧun" and Persian "gune."

10. "Kara": A form of the word "kor," functioning as a postposition, is similar to "kārik" in Pahlavi.

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11. "L*ə*pāra": In Pashto, it is used as a preposition with "d" and is a compound phrase itself, formed from "l*ə*" and "pār." In Pashto, "pār" means "for." The Sogdian "pyər" had the same meaning (Sepideh & Falah, 2021. p.74).
12. "Bānde": An adverb indicating the sense of "above," also functions as a preposition and denotes time, specifically in the context of "past": for example, "paw bande," meaning "above." It derives from the Sogdian "bendi."
13. "Pase": As an adverb, it means "after" in Persian and works with "pe." It originates from Avestan "pasča." The term "pasča" has been rendered as "pas" in Persian (Abu al-Qasimi, 2010, p.285).

CONCLUSION

In general, we can say that, similar to Dari, all prepositions in Pashto have undergone grammaticalization due to transformation, which were either adverbs or nouns in ancient Iranian languages or were used as adjectives. However, the distinction lies in that in Persian, the words appear at the beginning of phrases, while in Pashto, they appear at both the beginning and the end.
On the other hand, the roots of prepositions in Pashto and Dari are of the same kind. In particular, regarding the prepositions, we can conclude that Pashto and Persian have accepted similar prepositions during the process of grammaticalization.

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