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TOURIST SITES OF AFGHANISTAN

by
Mohammed Nabi Kohzad

At a distance of 50 kilometres from Balkh and on the old route from Mazar-i-Sharif stand the ruins of a stupas which bears the name of Charkhi-Falak.

Tashqurghan and Khulm: The gorge of Tashqurghan is like a front door that opens on to the plain of Bactria. It is just on the other side of this gorge, that the small city of Tashqurghan is found. The old covered bazar of Tashqurghan whose ceiling had been decorated with procelain vases is very picturesque. 18 kilometres to the north of this city, in a sandy plain, can be distinguished the very used up remains of Khulu in the form of hillocks where some terracotta statues have been found.

Haibak: Haibak lies between Pule-Khumry and Tashqurghan; it is an extensive locality which extends to the foot of the hills and mountains. Of tourist interest is a stupa of one mass of stone called Tapa-Rustom. Beside this stupa can be seen several Buddhic grottoes which date from the fifth century of the Christian era. The stone stupa of Haibak is unique in Afghanistan.

HERAT

Herat is one of the principal cities of the West and is at a little distance from the Hari Rud. Before Alexander's invasion, another city by the name of Artakana had been built. It site has been ceded to the real Herat. Here Alexander constructed one of his Alexandris. Herat, was the seat of the capital of Khorasan under the Islamic Kings. During the Timurid period she reached her zenith; she was a prosperous city, well populated, with many beautiful monuments, gardens, libraries, Madrassas (schools) of which some are still standing, are wifess .

This period. Here we will mention the most important sites of this cityt
Gazergah: Gazergah, the location of a great spiritual leader of Islam, Khadja Abdullah Ansar, is situated to the North-East of the city. Gazergah is a sacred place where in the interior courtyard can be seen a group of artistic witnesses of a better century. These witnesses consist of tombstones, carved and elaborately worked with arches, niches and curves. The bestpiece of sculpture is the famous stone of seven pens (Sang-e-Haft Qalam). The tombstone of Master Khadja-Abdullah Ansar which bears a quartrain written by Hassan-Shamelou, is another beautiful and precious piece of work which depicts the art of sculpture and of calligraphy of Herat during the 9th century of the Hegira.

The Green Dome: On the northern flank and on the outskirts of Herat city can be seen a dome and some minarets of sandstone which forcibly draw the attention of passers-by. Popularly the dome is called the green dome and the Minarets of Mossalah. On the root area built many monuments such as a Madrassah, mosque and mausoleum of which a great number have been erected by Gawar-Shad Agha, Timurid queen and wife of Shah Rukh Mirza.

Abdul Razaq Samarqandi the historian of the court of Shah Rukh, in the book Matlaossadayne, mentions these madrassahs, in the North of the city and near the bridge named Indjila. Babur also in his memoirs mentions the mosque and madrasahs, of which today there remains only seven minarets of the mosque and a dome under which lie some Timurid princes.

The minarets and the green dome are example of the architecture and of the results of the fabrication of enamelled bricks, of painting of incisions and of the sculpture during the course of 16th Century, Showing the art of the Timurids.

Masjīd-e-Jam or the Great Mosque: The Great Mosque of Herat is well known to be in the interior as well as the exterior, one of the greatest mosque in the world. They attribute the establishment of this mosque to Sultan Ghyassudin Abulfath Mohammed Sam Ghor. The date of its foundation as well as that of its restoration has been estimated to be the year 597 of the Hegira. This mosque has been restored and has had several repairsmade by the Kurk Kings and also
during the year 903 by the Timurid king Sultan Hussein Mirza. During the Timurids era this mosque had a length of 365 metres, a width of 130 and 444 columns. Recently there has been an almost new entrance built, surmounted by two minarets. Not far from the mosque can be seen the mausoleum of Sultan Ghyasuddin, the biggest Ghori king of Afghanistan and conqueror of India.

The Fortress of Ekhtyaruddin: This fortress which is also called the fortress of Darusultana-e-Herat, is one of the very fortified constructions of Malik Fakhruddin, one of the Kurds Kings, which today bears the name of Ekhtyarudding. Shah Rukh restored it in the year 818 of Hegira (15th Century of the Christian era). A great part of this fortress, which lies to the North of the city of Herat, is still standing and is well preserved.

Takhte-Safar: To the north and at a little distance from Herat, there is a beautiful garden, built in terraces, with a cafe. This garden being on a height which dominates the city, is well known as an ideal point for contemplating the dawn or twilight of Herat.

The Thermal Springs: Ninety kilometres to the east of Herat and along the river Hari Rud stretches a vast plain, well-watered and fertile. To the North-west of this plain a narrow green valley leads to the thermal springs. The ancient baths at these thermal springs which consisted of simple cupolas have been replaced by modern baths which are very frequented.

Kandahar

Kandahar which is also called the city of Ahmad Shahi is a city founded by Ahmad Shah Baba, the founder of the Sadozai dynasty. Recently they have demolished the enclosing walls of the city and the principal avenues divide the city into four very distinct sections. Thanks to the mantle of our Prophet which was found there, Kandahar is a venerated city. The mausoleum of the great Afghan chiefs Mir Wais Baba Hotaki and Ahmad Shah Baba are also there.

The sacred mantle: At a northern angle to the city of Kandahar is a beautiful little garden with a dome constructed in the style
of the time of Ahmad Shah Baba, where the sacred mantle of our Prophet Hazrat-e-Mohammed is very reverently preserved in a strong

The Mausoleum of Ahmad Shah: At one side of the mosque of Kherqa-e-Sharif where the Holy Mantle is, rises a high and majestic dome on an octagonal platform. This is the mausoleum of the founder of the Sadozai dynasty, the August King of Afghanistan, the conqueror of Panipat, Ahmad Shah Baba.

The interior of the mausoleum is embellished with the best contemporary paintings of Kandahar. Beside the tomb can be seen the helmet, and javelin of Ahmad Shah along with examples of the sacred Koran.

The Mausoleum of Mir Wais Baba: Among the beautiful orchards of Kokaran which spread out in a vast stretch up to the bed of the Arghandab towards the North west of the city of Kandahar rises a little dome like that of Ahmad Shah Baba but a little smaller. Here rests another Afghan personality Mir Wais Baba Hotaky who supplanted the domination of the Safawide and founded a national government in Kandahar.

Chehelzina: At a distance of 18 kilometres from Kandahar and on the route to Kokaran - Arghandab, to the left of the road and under a rock can be seen a series of steps cut in a rock surmounting a portico the walls of which bear inscriptions relating the conquest of the country by its founder Zahiruddin Mohammed Babur.

Chehelzina which dominates the gardens of Kokaran, the plain of Arghandab, and the city of Kandahar is very frequented by Afghan as well as foreign tourists.

Baba Wali: On the North-West flank of the city of Kandahar and on the other side of the slopes of the mountain which dominates the verdant plain of Arghandab, the Ziarat (Sanctuary) and the beautiful garden of Baba Wali and its cafe. The viver Arghandab flows at
a little distance from this irrigated point, on the bank of which extend vast cultivated areas. Bada Wali offers a very beautiful view of the plain and orchards of Kandahar.

Mundigak: At distance of 50 kilometres to the north east of Kandahar, in the basin of Koshk-e Nakhot and in the neighbourhood of the Sanctuary and of the mountain of Shah-Maqsud, is a prehistoric hill by the name of Mundigak, whose thirteen superimposed layers have a height of thirty metres above the bed of plain. This famous mound brings to light the various periods of the bronze civilization in the basin of the Arghandab. The prehistoric finds from this site have revealed that 5000 years ago to the south west of Afghanistan existed a civilization similar to that of the Indus.

The Arch of Bost: At the confluence of the two great rivers, the Arghandab and the Helmand, are the ruins of the citadel of the city of Bost which during the course of the first centuries of the Hegira was a renewed city of commerce. Among the chief artistic works of this city, only an arch, 26 metret high has been left standing. The arch was really constructed during the Ghaznavid period, bears Cufic inscriptions and characters and motifs in carved bricks. It is one of the examples of the Islamic architecture of Afghanistan.

Lashkargah: Seven kilometres to the North East and along the Helmand river lies a series of ruins where there once rose the palace and the Ghaznavid barracks, which formed apart of the city of Bost. The Ghaznavid frescoes found here are preserved in the Museum at Kabul. The intact ruins and the standing walls of Lashkargah are very interesting for visitors. On the borders of these ruins a new city is being raised.

Ghor: To the south of the province of Herat is a locality named Ghor, the centre of which is called Tiwara. In the Middle Ages and especially during the time of the Ghori Kings, Ghor covered a great area and during the sixth and seventh centuries of Hegira (12th and 13th Centuries of the Christian era) was counted among the most important cultural, constructive and administrative centres of Afghanistan.
Ghor, which is made up of series of mountains and hills, is watered by a certain number of rivers. Not only the historic monuments and the remains of fortresses, but also the picturesque countryside of Ghor are very interesting.

The Minaret of Djam: 45 kilometres to the North of Shahrak and 56 kilometres North East of Chesht, beside Kamandj and on the edge of the River Hari Rud, is the village of Djam. Not far from this village and right on the bank of the river rises a minaret of 65 to 70 metres, built of backed bricks and with Cufic inscriptuous. It is one of the chief works of architecture and Islamic art of the Ghori period of Afghanistan. The existence of this minaret which has been recently confirmed, has great historic and artistic importance for amateurs and scholars. The site of Firoz Koh or the capital of Ghor which was unknown until our day has been recently identified by our great historian Mr. Ahmad Ali Kohzad by this minaret.

Chesht: Sixty kilometres to the East of Obei and fifty kilometres to the North West of Shahrak, at a mountainous point and on the border of the Hari Rod river, is our picturesque Chesht. This site with its flowing waters, its limpid springs and its hundred years old trees, is very well known throughout the Province Herat and Ghor. The reputation of Ghor lies in its ruins and in some Ghori monuments which are still standing and which are witnesses to the skill and very refined artistic taste of the architects and calligraphers of the Ghori era. Chesht is the seat of the Chatya cult, which is practiced a lot in India. The mausoleum of the founder of the sect, Hazrat Sultan Mohayuddin Cheshti is in Dehli.

Tiwara: Tiwara is the chief place in Ghor, which is at a distance of 128 kilometres from Gozar-Pam, or the bifurcation of the road Herat-Ghor and 185 kilometres from Kassi, the centre of Chaghcharan. Tiwara which extends through the greater part of the valley of Yakhan is surrounded by mountains and hills, whose red earth gives a very attractive effect. The waters of the valley of Khadja Ghar which passes through the centre of Tiwara are very abundant with fish. There there can be seen the remains of a very big fortress which dates from the
18th century, where there are some shops which make up the market of Tiwara.

The fortress of Khissar: The fortress of Khissar is well known in the history of Ghor. She is renewed for the very energetic resistance of her inhabitants against the invasion of Ghenghis Khan. This fortress is also called "Khonsar" and the fortress of the young girl. The ruins of this fortress are 33 kilometres from Partchaman and 50 kilometres South West of Tiwara. It is divided into two parts: interior and exterior. A big block of the ruin is perched on the very sharp flank of the mountain which dominates a plain.

Lawand: This is a vast green plain in the form of an amphitheatre, with some limpid stream of water and surrounded on all sides by high mountains; which in the spring and summer are covered with vegetation and flowers, thanks to which the production of honey is very abundant. At the two extremities, North and South Larwand are two passes, the pass of Lokhte and the red pass (Sorkh) of which the first gives access to the valley of Mejgan and the second to the valley of Partchman. Also two other passes, Absaib, and Bourak, a path which leads to Farah. The zone of Larwand which in Pashto means "obstructed view" is a sort of enclosure surrounded by high mountains.

Sakhar: Shakar is of the important points of Ghor. This historic site which has also natural beauty lies on the western slopes of Siah Koh. It hat two thousand houses and innumerable springs of water. It is here that the famous fortress of Zarmorgh is found and the first palaces of the Ghori kings. Here one sees, still standing a minaret of baked bricks, 30 metres high, in the neighbourhood of which flows a tributary of the Helmand. On the opposite slopes of Mt. Zarmorgh, which is known by the name of Koh-e-Sultan lies the remains of the ruins of a fortress which the inhabitants call "the Fort of Sultan". It is true that the fortress of Sultan was built on the location of the first palaces of the Darulmolk-Ghori.
STANDARD PASHTO AND THE DIALECTS OF PASHTO

By
Herbert Penzl (Ann Arbor, Michigan)

1. Introduction

The relation between the standard language and the various and descriptive significance, and its important for practical reasons as well science educational, communication, and publication problems are liked to it. We must distinguish between the written standard language, which is used in all kinds of writting and spoken standard language, as speaker would use it in a formal lecture or as it can be heard on the radio or the stage. In this article we shall investigate the relation between standard Pashto and the dialects.

It is obvious that we do not find anything resembling the great difference that exsit between colloquial Persian and literary Persian in the caso of Pashto. Actually written Pashto reflects the spoken language quite closely. Dialectal differences appear in it, thus “Standard Pashto” in its written form is uniform and homogeneous. The differences concern syntax, vocabulary, ending, and the speech-sounds. We shall take up the various linguistic aspects one by one and note the type of difference we can observe.

2. Syntactic Differences

The Syntactical differences between the dialects of Pashto are insignificant: the same type of word-order and sentence structure that same grammatical categories prevail everywhere. The fact that in some dialects da 2′is’ the femenine form is used, instead of day, also for the masculine, is more a formal (morphemic) feature than a syntactical.

1) My study of Pashto dialects in 1958 and 1959 has been carried out under a fellowship from the Government of Afghanistan and a small grant from the Horace H. Rackam School of Graduate Studies of the University of Michigan in Ann Arbor, Michigan.

2) The transcription and grammatical terminology used here is, on the whole, the one used in my grammar of Pashto: A Descriptive Study of the Dialect of Kandahar, Afghanistan” (American Council of Learned Societies, Washington D.C. 1955).
since otherwise the general distinction between masculine and feminine feature is found in these dialects too. In writing of course, *day* is always used for the masculine: it is the “standard” Pashto form.

There is some variation in passive phrases with forms of *keepel* between the use of the perfect participle and the use of a special passive participle ending in *-el* (feminine *-ela*): *day wabelay keezzi* and *day wahel keezzi* ‘he is (being) beaten’. Both types are found in writing, thus considered “standard”. There is fluctuation in the use of oblique case and direct case after certain participles: *pe mdahek keee* and *pe mdaeka keee* ‘on the ground’. Both constructions are used in writing.

3. Vocabulary

We find several types of vocabulary distinctions in the dialects: (1) completely differently forms are used for the same meaning, e.g. *doobay* (doobey) and *ooray* ‘summer’, *lody* and *ter* ‘great’, ‘big’, *tsoorinanay* and *psdlay* ‘spring’; (2) the forms differ in some consonants or vowels but otherwise resemble each other; e.g. *wrdz*, *wrdz* and *wrdz* ‘day’ *lnd* and *lnd* ‘wet’, *lhr* and *harr* ‘(he) went’, *chi*, *tce* ‘that’, *d*, *di*, *de* ‘of’; (3) there is a difference in meaning between the forms, e.g., *lmr* ‘sun’ and *lmr* ‘heat’ or ‘sunshine’ (*sterga* ‘sun’).

Dialectal forms of definately local meaning are avoided in writing, but if the competing forms with a general not locally restricted meaning do not resemble each other in their shape, they may be freely used as “standard” forms. Forms of another dialect may then be adopted by writers for stylistic reason. In the newspapers of Kabul *ter* is frequently used besides *lody*, although the dialectal exclusive occurrence of *ter* seems to be restricted to southern and southeastern areas of the Paktia province and parts of Bannu and Kohat. Forms differing somewhat in their phonemic composition or, as linguistic scientists would refer to them, morphemic variants are seldom considered equally acceptable. Only *wrdz*, *lnd* and *chi* are, on the whole, ever used in writing; the different forms of *de* ‘of’ are hidden by the orthography, which simply consists of ‘d’ and nothing else. It is interesting to note that in meetings arranged by the Pashto Academy in Kabul, where questions of orthographic practice and the standing of certain forms used by writers have been discussed in 1942, 1948, and lately in the summer of 1958, varying morphemic shapes of word-forms
as revealed by the orthography have played an important part: \( \text{w} \text{rad}_x \)
was approved, both \( \text{psarlay} \) and \( \text{sparlay} \), in 1942 only \( \text{wlaarr} \), in 1958 both
\( \text{wlaarr} \) and \( \text{laarr} \), etc. Local restricted semantic variants, e.g. \( \text{sterga} \) ‘eye’
sun’ usually not admitted to “standard” status.

4. Inflectional Endings.

Striking dialectal distinctions are provided by the inflectional
endings, which occur not singly as the vocabulary items, which are
called free forms or free morphemes, but as inseparable parts of many
words, as bound forms or bound morphemes. The question which
endings are “standard” comes up when morphology of Pashto is described
for speakers of Pashto themselves or for speakers of Persian or Eng
lish, German, and other foreign languages. Let us consider some
important morphemic differences.

Dialects vary in the distribution of the feminine plural morpheme
\( -\text{gaanee} \); some prefer \( \text{khaa} \text{gaaanee} \) to \( \text{khaa} \text{awee} \) ‘cows’. Some dialects have the
oblique masculine plural ending \( -\text{nnoo} \), e.g. \( \text{kooorrnoo} \), of the house’, others,
e.g. the Kandahar dialect; have loud-stressed \( \text{o}_0 ; \text{ko} \text{ooroo} \). The optative
ending is \( -\text{ay} \) in some \( -\text{ay} \) in other dialects: \( \text{kas} \text{hke} \) \( \text{raseedelax} \), (if he
only) arrived “the second person plural ending \( -\text{nast} \) is a typical
Kandahar form, also used in Farah, Herat and in Dera Ismail Khan
which occurs in past and some present verbal forms 2, elsewhere he
ending is \( -\text{ey} ; \text{wan}_0 \text{st} \) and \( -\text{ey} \) ‘you (plural) were’. The third person
singular masculine past ending of the verb vary; the zero ending,
the central vowel \( -\text{a} \) (called zwarakay in Pashto grammar), \( \text{o}_0 \) (called
majhul waaw), \( -\text{ey} \) occur in various dialects: \( \text{welid} \), \( \text{welide} \), \( \text{welidoon} \), \( \text{welidey} \),
(he) was seen’. The coreresponding past form of the auxiliary has usually
a form different from other verbs: \( \text{wu} \) or \( \text{we} \) or \( \text{waa} \), (he) was’, which
is either identical with, or different from the third person masculine
plural form.

The descriptions of the grammarians reveal to what extent they
are ready to consider their own dialect forms as standard or to

1) See the report in the magazine Kabul, issue 465 (1958),
pages 1-14
2) “Grammar of Pashto”, sections 82. 1b,82.3c.
recognize other dialect variants as acceptable. The grammars of Saleh Muhammad Khan, Mohammad Azam Ayaazi reflect the usage of Kandahar Sadiq ullah Reshtin’s grammars the dialects of the Ningarhar province, Qazi Rahim-ullah Khan’s book the peshawar dialect. 1 Ayaazi prefers the Kandahar ghwawee, Reshtin the khwangaannee and koomnoo of Ningarhar. the Kandahar grammarians quote only optative forms in -asy, Reshtin also asy, Rahim-ullah only asy. Salih Mohammad quotes the Kandahar asst form, which Ayaazi prefers to -sy, Rahimullah only -ey, the Kandahar masculine past form in -sy (welidey) is avoided by Saleh Mohammad and by Ayaazi who quote endingless forms and forms in -a (welid, welide) -oo (welidoor) is Rahimullah’s preference. In the meetings arranged by the Pashto Academy the morphemes -gaanee and -unoo were not mentioned. The optative formwasy ‘were’ with -asy was recommended (1942). wasst and wey are both accepted (1942). The endingless form welid is preferred for the past, unless we have a change in the stem-vowel from a to as, then the ending -e is approved: e.g. wetoore (he) was tied (1942, 1948). For the past forms of the auxiliary, we (3rd sing. masc.), written simply ‘w’, and wun or wu (3rd plural masc.), written ‘ww’, seem to be suggested by the recommended orthography.

Thus the Kandahar -ast morpheme is also recognized as standard but not the 3rd person masculine past ending -sy. This does not mean that Kandahar authors, e.g. A.R. Benawa, would hesitate to use -ex forms in writing. Similarly in Peshawar, -oo is apparently generally used. The endingless form (welid) is actually extremely rare in the dialects when there is no special change in the stem vowel. The recommended type we (3rd sing. masc.) -wa (3rd plural masc.) is found in the Logar valley and in a few scattered places but is quite uncommon Kandahar has wu (3rd sing. masc.) and we (3rd plural. masc.)

5. Phonemes.

The difference between the various dialects concern: (1) the number of distinctive speech-sounds or, in linguistic terminology,

phonemes in the various positions; (2) they concern their grouping and contrastive features within the phonemic pattern; (3) they involve the presence or absence of nondistinctive variants (allophones) of such phonemes; (4) they concern the frequency of such phonemes, also their appearance or absence in certain phonemic sequences. The special symbols of the Pashto alphabet itself show that the cradle of the alphabet must have been in Kandahar. The standard Pashto orthography follows the phonemic distinctions as found in the Kandahar dialect. Even the speakers of dialects where the number phonemes differs from the Kandahar dialect use this standard orthography when they write. Even if in their dialect, e.g., as in Peshawar, ṭṭ has coalesced with ṣ, ṭṭ with ḵṭṭ, ṭṭ with ṭṭ, they accept the Kandahar orthography as standard and try to make its phonemic distinctions in writing, e.g. they write ṭṭ for ‘reaches’, ṭṭ ‘good’ not ḵṭṭ, ṭṭ ‘who’, not ṭṭ, etc. Only in one instance has a local dialect found a reflex in writing: the diphthong ṭṭ of other dialects has become a lower mid front ee sound in the Peshawar dialect and is often written in Peshawar publications by the symbol ṭṭ (called majhula yee), although the two phonemes have not completely coalesced: e.g. ṭṭ for ṭṭ ‘man’. This practice was condemned by the orthography conference of the Pashto Academy in 1958.

Dialects vary as to the frequency and distribution of the ṭṭ and ṭṭ and the ṭṭ ṭṭ and ṭṭ phonemes. In some words of high frequency ṭṭ appears instead of ṭṭ in many dialects of the provinces of Kabul and Pakita, in Ghazni, Kandahar, Herat, in Dera Ismail Khan; ṭṭ ‘there is’ for ṭṭ, ṭṭ ‘(1) can’ for ṭṭ. Some Kandahar authors, e.g. Saleh Mohammad in his grammar and Abdul-Hay Habibi have used such ṭṭ-forms consistently, but they are not considered the standard forms and are avoided by others, e.g. Ayazi and Benawa. The 1942 meeting of the Pashto Academy rejected the ṭṭ forms. In the 1958 meeting they warned against the use of ṭṭ or ṭṭ for ṭṭ as in ṭṭ or ṭṭ for the correct ṭṭ ‘tongue, language’. Speakers of dialects where ṭṭ and ṭṭ have coalesced and only ṭṭ is spoken, e.g. Rishkhor near Kabul, might use such spellings as ṭṭ, zamay for ṭṭamay ‘winter’, etc and speakers of dialects where the voiced affricate ḵ has taken the place of ṭṭ, as e.g. in Kama near Jalalabad, might write ḵeb, jamay.
A frequency and distribution difference is involved in the occurrence of ı instead of ę, u instead of ą in syllables outside of the main stress: e.g. žebe 'language', žebu (oblique case) in the Kandahar dialect, which corresponds to žebe and žeboo elsewhere (“Grammar of Pashto”, section 58.3). Since this variation is found in inflectional endings, it has been described in the Afghan grammars. The meetings of the Pashto Academy have not paid any attention to this dialectal difference, probably because the orthography does not necessarily express the difference between ı and ę and cannot express the difference between u and ą. This may also be the reason why the Kandahar forms are considered quite standard and acceptable.

The distribution of the two short vowel phonemes ą and ę differs in the various dialects, e.g. in Kandahar žebe occurs besides žebe, elsewhere only žebe. Since the distinction between final ą and ę is not expressed by the orthography, both forms seem equally correct.

6. Spoken and written standard Pashto.

The presence or absence of allophones, e.g. of higher variants of long mid vowels before weak-stressed vowels with a high tongue position following in the next syllables, e.g. in goom 'we look' (“grammar of Pashto”, section 9 ), may be quite a striking dialectal feature, but is of no importance for the question of a Pashto language standard, since only a pronunciation feature is involved. Is there then actually any Standard Spoken Pashto parallel to Standard Written Pashto? We do find in one instance a spoken standard prevailing. The phonemes ŧ and ă, the glottal stop, and the Arabic pharyngeal fricative ă sound as found in Arabic and Persian loan-words are rendered in various ways by speakers of Pashto but in the more formal type of pronunciation the tendency is obvious not to substitute Pashto ă for f Pashto ŧ for q Pashto ă for the Arabic ă fricative, and to pronounce the glottal stop after and before a vowel (“grammar of Pashto”, section 37.40). But the basis for this tendency is the orthography; so again it is the written form that influences the pronunciation.

In the dialect of Khost in the Paktia province plor appears for plar 'father' , mare for moor 'mother' , lur for lur (luur) 'daughter'. Such extreme types are not acceptable. Otherwise there seems to be no standard of pronunciation that is definitely adhered to, except for an
occasional effort to conform to the type one prefer in writing. In his book "The Modern Pashto Instructor" (Peshawar 1938) Rahimullah gives a transcription of his pronunciation in the Latin alphabet; he does not hesitate to teach his local Peshawar pronunciation, which differs considerably from the written standard, to foreigners as a correct form of the language: \textit{vraz} for \textit{wradz} 'day' \textit{Khaza} for \textit{ssedza} 'woman', etc. No attempt seems to be made by speakers of dialects where the phonemes \textit{dz} and \textit{z}, \textit{ts} and \textit{s}, or \textit{ss} and \textit{kh} or \textit{sh}, \textit{zz} and \textit{g} or \textit{zh} have coalesced to make the distinctions they express in writing in a formal speech situation. The meetings called by the Pashto Academy in Kabul have correctly been announced as dealing with orthography only. No spoken standard or pronunciation which would restrict the dialectal variation has ever been formulated, described, or taught.

7. Conclusion

In this article we have attempted to describe, the main features of the relation between the dialects of Pashto and Standard Pashto. The type of Pashto accepted as standard is not identical with the dialect of any region, but the generally accepted orthography does agree with the phonemic system, not with all details of the phonemic distribution, of the dialect of Kandahar. There is really only a written standard, a Pashto \textit{Schriftsprache}. A spoken standard exists only to the extent that extreme pronunciation types, where communication would be difficult, are excluded. Among Arabic and Persian loan-words a close oral approximation to the written form seems to enjoy a high prestige. Generally speaking, what is not found in the orthography, is unimportant for the question of the standard language.

The recommendations of the meetings arranged by the Pashto-Tolana in Kabul have not tended to favour any particular dialect. No effort has been made so far to influence the selection of the vocabulary or to limit or modify the number of spoken versions of Standard Pashto.
HISTORICAL RELATIONS BETWEEN CHINA AND AFGHANISTAN

by

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Both China and Afghanistan are two places in the world whose ancient culture was developed in an earlier stage in history. The relations between China and Afghanistan have been close for thousands of years in history. The names of states and places in Afghanistan or those having relations with ancient Afghanistan, such as Bactria, Indo- skythe, Bephthalites, Tokhara, Gandaharu, Kabul, Ghazun, Bamian, Balkh, Oxus etc. Often appeared in chinese histories of different epochs and in fairly early times in most cases. For instance, the name of the capital of Afghanistan, Kabul, was mentioned in Chinese literature more than two thousand years ago. It was called “Kaofu” at that time, evidently a rendition for Kabul. There are a host of travels relating to Afghanistan found in Chinese literature. Like Buddhist Priest Fa Hsien’s “Memoir on a Buddhist States” of the Chin dynasty, Sung Yun’s “Travels in West Regions” of the north Wei dynasty, priest Hsuan Tsang’s “Memoir on the West Regions of the great Tang Dynasty”, Priest Hui Chao’s “Notes in five Hindu States” of the Tang dynasty, Ye Lu Chu Tsai’s “travels on the West “of the Yuan dynasty, Taoist Priest Chang’s “Goodwill Mission to Western Regions” of the Ming dynasty, and many other works are among them. Most of the things recorded in these historical data and memoirs relating to politics, economics, climates, religious, customs and habits, concerning the conditions of the living and cultural activities of ancient people, appeared in writing for the first time and are therefore invaluable data for the research in the geography and history of the ancient Middle Asia (including Afghanistan). Many of them have been translated and published in English, French, Russian, Japanese and other languages. The contents of the literatures, as far as China and
Afghanistan are concerned, may invincibly illustrate that traces of the friendly intercourse as well as the economic, cultural and art relations between these two countries, have been maintained in a profound and intimate state for a very long time in history. Students and people of the two countries will contribute tremendously towards the further consolidation of the friendly relations between the two countries and towards the development and building up of their respective national cultures, by highly esteeming and studying these achievements.

Chang Chien was the first person who had traveled to Afghan territories, ever chronicled in the history of China, at 139 B.C. He was commissioned by Emperor Wu Tu of the Western Han dynasty with the object of establishing liaison with Indoskythe in order to join hands to resist the Tartars. Chang Chien, however, saw Chinese, goods including Szechuan cloth and bamboo sticks, there. This fact illustrates that long before Chang Chien's mission, there had been trade relations between the two peoples, though without record in history. About the 1st and 2nd centuries before and after the Christian era, Indoskythe began to grow stronger and more prosperous, becoming the most civilized country in Middle Asia and the centre of Buddhist culture in Asia. Her capital, Balkh, continued to be called “Raja Grha” up to the 7th century A.D. (See volume I of Priest Hsuan Tsang's Memoir on the West Regions of the Great Tang dynasty”. The Raja Grha was located in the state of Magadah in India, not far from present-day Calcutta). Due to the invitations and encouragements extended by governments in successive generations as well as trade and religious faith, the intercourse between China and Afghanistan was becoming more and more frequent and extensive in scope. In the 4th year of Yunnan in the region of Emperor Wu Ti of the Western Han dynasty when Chang Chien was commissioned to take a second mission to the western regions, he took with him “a retinue of some 300 strong (over 100 in the first mission), each equipping with two horses ens of thousands of head of cattle, gold and silver money, and silk worth many millions, and several deputy commissioners, “(according to the biography of Chang Chien in the Earlier Han history). Though the main object of Chien's mission was to establish liaison with the state of Wusun, some of his deputy commissioners actually visited
Afghanistan. The rapid growth in intercourse promoted cultural exchange. Beside music and dancing, the most noticeable event was the importation of gardening and farm crops, which had close relations with the life of the broad masses of the people, such as safflower, saffron, sesame, broad bean, garlic, caraway, alfalfa, cucumber, pomegranate, walnut, grape carrot and other plants into China. These species, according to the "Medicinal plants" compiled by Li Shih-chen, a Chinese pharmacist of the Ming dynasty, were all brought back from the western regions by Chang Chien. Though naturally this affirmation might not be quite correct, some of them might be introduced by others. Further the western regions were very extensive in dimension, it could not be definitely designated from which of these countries they were imported. According to records, there was no doubt that all these plants were grown in Afghanistan. The earliest Chinese silk products were transported to India and countries in Europe such as Rome through the eastern and western parts of Afghanistan.

There was another memorable matter which took place in 424-551 A.D. when the technique of glazing, an important area in architecture and decoration, was introduced into China from Afghanistan. The annals on the western regions in the history of the Wei dynasty say: "During the reign of Taiwu, traders from that country (Indoskythe in the capital claim that they are capable of smelting stone to make coloured glaze. Ores are then mined in the hill and smelting carried out in the capital. The colours and glass of the articles produced outbid those coming from the West .... Henceforth the value of coloured glaze drops and people no longer treasure it". That is to say through the introduction of the technique into China by Afghan traders, colour glazed articles were no longer considered as a rare and precious thing in China. According to Chinese historical data, there still is a famous glaze mine located on the upper reach of Kokcha River in the northeast of present-day Afghanistan. In the annals on western regions in New Chronicles of the Tang Dynasty, it was also recorded that there was glass mountain in Tokhara, and during 712-756 A.D. delegations from Afghanistan to China presented to the emperors of the Tang dynasty crimson glazed articles on the many occasions. This proved that Afghanistan was famous all over the world for her glaz-making technique since time immemorial.
In the field of religion, a number of cities of Afghanistan like Balkh and Bamian were places where the Chinese Buddhist priests had to visit during their travels in route to countries bordering Western China and most probably Chinese Buddhist priest going to India were also familiar to these cities. For instance, Priest Fa Hsien of the Chin dynasty, Priest Sung Yun of the Wei dynasty, Pariest Hsuan Tsang and Hui Chao of the Tang dynasty had all visited these places and made detailed records of them. In Bamian, which Hsuan Tsang transliterated as Fanyena in his book of travel, he saw a stone-carved big images of Buddha which still exist in the present time. The stone-carved big images of Buddha in Yunkang, Lungmen and the Tunhyang of China were probably works influenced by Bamian. During the early stage, priests coming to China from her western neighbouring countries were most surnamed “Chih”. Apparently all of them were Indo-Askythe (Afghanistan) who took their country’s name as their surnames. This could be ascertained because in ancient China “Shih” (which means name) was pronounced “chih”. Indian priest came to China also mainly by way of Afghanistan.

Nestorians was also first introduced to China from Afghanistan. The tablet commemorating introduction of Nestorianism to China engraved in 781 A.D. is still preserved in perfect condition in the Museum of Sian, China. This tablet buried underground for several hundred years, was discovered in the beginning of the seventeenth century, which created a sensation in the academic circle of Europe because the records on the tablet were of paramount importance in the study of history. Under the text of the tablet were the following inscriptions in Syriac: This tablet was erected in the one thousand and ninety-second year of the Hellas calendar by the son of priest Milis, of the “Palihei” (Balkh) city of the defunct country of Tokhara, the priest of the King’s city Kumdam and Archbishop Yesbusip. It records the creed of the Saviour and the teachings of the Emperors of China to our ancestors so as to make them everlasting”. The beginning of the text on the tablet was inscribed thus: “Priest Issac, who is kind and benevolent, devoted to his fath and diligent and actions, came to Cathay from the far away city “Wang Sheh.” The so-called Palihei (Balkh) and Rafa Graha are the present city of Balkh and Kumdam was the
transliteration of Chang An (present Sian), the capital of the Tang
dynasty of China at that time. The calendar of Hellas was 311 years
earlier than the Christian era. Thus converting the above-mentioned
year into 781 A.D., it was exactly the year when the Nestorian tablet
was erected. Besides, the tablet recorded the Priest Issac who first
came to Chang An from Balkh was appointed by the emperor of the
Tang dynasty the assistance to the most famous strategist of that
time General Kuo Tse-yi, apart from his preaching of Nestorianism.

In short, owing to long time intercourse in history, the relations
between China and Afghanistan developed to a very important and
profound stage during the period from the 7th to the 9th century
and particularly from the 7th to the 8th century. Besides, the continuity of economic and cultural exchanges of the past, their close
relations were more deeply expressed by their mutual reliance and assistance in politics and military affairs. According to records of the Persian, it was during this period of time that paper-making invented by China was first introduced to Samarkand where trial manufacture was a success. Later it was introduced to Afghanistan and other Islamic countries.

After the 9th century, the capital of China was no longer in
Chang An and at the same time sea navigation became more developed. Consequently, countries in Middle Asia lost its significance so far as the communications between the east and the west was concerned. Nevertheless, friendly relations between China and Afghanistan were still maintained in the 15th century, particularly during the reign of the Emperor Yung Lo of the Ming dynasty (1403-1424 A.D.) when mutual intercourse was in a very prosperous condition and delegation of China and Afghanistan exchanged visits incessantly. It was through these visits that Cheng Chen and Li Ta, the famous Travelers of China, completed their writings on the travels to the west regions.

Generally speaking, China and Afghanistan have maintained
friendly relations continuous mutual intercourse for several thousand
years, which have doubtlessly played a profound and active part in
the development of economy, culture, literature and are of these two
countries. It was only due to the expansion of the emperialist influences of the occident to Asia that the relations between China and
Afghanistan were interrupted for some time. Now as Afghanistan has acquired her independence after getting rid of the British aggression long ago and as China has been founded, diplomatic relations between China and Afghanistan were formally established in 1959, creating thereby favourable conditions for the friendly intercourse between these two countries. As a result, the relations between the two countries have entered into a prosperous stage unprecedented in history. In 1957, Premier Chou En-Lai of China visited Afghanistan and in the same year, Prime Minister Sardar Mohammed Daud Khan of Afghanistan also visited China. Mutual visits by such important political leaders of these two countries were never witnessed in the past several thousands years. Furthermore, Mr. Chang Chen-to, Vice Minister of Culture of the People’s Republic of China, met an aeroplane accident while flying to Afghanistan and all members of his delegation including himself lost their lives. This has left an everlasting memory in the history of the relations between China and Afghanistan. It will be a factor which reminds us to further treasure and strengthen the friendly relations between the two countries. Besides, from 1956-1958 Chinese cultural and art delegation, Chinese song and dance ensemble, Chinese exports and technological exhibition and the Peking football team paid performance visits to Afghanistan. During the same period, performance and inspection visits to China were also paid by Afghan cultural delegation, Chairman of Afghan Olympic Federation, Joint football team of the Ministry of Education and the delegation of Journalists.

These visits have played an active part in exchanging experiences, promoting the development of each other’s culture and arts and mutual understanding and further consolidating the friendly relations between these two countries.
NOTES SUR L'ENSEIGNEMENT DU FRANÇAIS À DES ÉLÈVES DE LANGUE PERSANE EN AFGHANISTAN.

II e PARTIE

par

CHARLES KIEFFER

B./ LE VOCALISME

Remarque préliminaire.

L'impression des signes phonétiques s'étant révélée impossible, nous avons été obligé de nous contenter d'une transcription approximative.

De plus, l'absence de l'accentuation obligera souvent le lecteur à suppléer cette lacune.

Nous tenons enfin à préciser que dans cette étude nous poursuivons le seul but d'analyser le traitement infligé par nos élèves au vocalisme français. Nous laisserons donc souvent de côté des aspects extrêmement importants et intéressants du vocalisme persan, des problèmes essentiels d'assimilation et de dissimilation, de contraction, de dilatation, d'intégration de semi-voyelles, d'accent d'intensité ou d'accent musical, dans la mesure où ils ne nous ont pas semblé agir sur le français de nos élèves. Au contraire nous ferons allusion à des phénomènes qui peuvent paraître secondaires, simplement parce qu'ils nous ont semblé susceptibles d'expliquer telle ou telle aberration phonétique ou orthographique.
§ 20. TABLEAU SYNOPTIQUE DES VOCALISMES FRANCAIS ET PERSAN.

<table>
<thead>
<tr>
<th></th>
<th>FRANCAIS</th>
<th>PERisan</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No</td>
<td>Voy.</td>
<td>Exemple</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FERMÉES</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VOYELLES ORALES</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OUVERTES</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VOYELLES ORALES NASALES</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SEMI - VOYELLES</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. ou = chou
2. o = dos
3. e = lit
4. e = the
5. u = rue
6. en = deux
7. o = sol
8. e = lait
9. oe = seul
10. "e" = je
11. a = Papa
12. a = base
13. o (n) = bon
14. a (n) = banc
15. e (n) = vin
16. u (n) = brun
17. w = oui
18. u = lui
19. y = bail

Produit avec:

1. o = ferme
2. e = ferme
3. oe = ouvert
4. "a" = bala
5. o = gol
6. i = Irani
7. e = bedeh
8. u = bon
9. w = kowa
10. y = koye

VOCALISME PROPRE AU PERSAN
« cf. § 21 »

1 u = ou pour les levres, i pour la langue.
2 eu = o ferme
3 oe = o ouvert
### §21.- TABLEAU RECAPITULATIF DU VOCALISME PERSAN

<table>
<thead>
<tr>
<th>VOYELLES</th>
<th>POINT D'ARTICULATION</th>
<th>ANTERIEUR</th>
<th>POSTERIEUR</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>OUVERTES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. a : articulé plus en avant que le a de patte.</td>
<td>4. &quot;a&quot; : comme le a du suédois &quot;dag&quot;. (2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Souvent intermédiaire entre l' a franc et le e ouvert (Voy.8)</td>
<td>- Nasalisé devant n final ou n + consonne.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Nasalisé devant n final ou n + consonne.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. o : moyen ou fermé, jamais très ouvert.</td>
<td>5. o : moyen ou fermé.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Comme le e de blé ou un peu plus ouvert, mais jamais comme le e de net. (1)</td>
<td>- Comme l'o de pot ou plus ouvert, mais jamais comme l'o de bol.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Faiblement nasalisé devant n final ou n x consonne.</td>
<td>- Partiellement nasalisé devant n final ou n x consonne.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>MOYENNES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. i : semblable au i français.</td>
<td>6. ou : semblable au ou français de poule.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>FERMEES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. oy : comme un o long qui se ferme vers sa fin en donnant l'impression d'un y furtif.</td>
<td>8. ow : comme un o long qui se ferme vers sa fin en donnant l'impression d'un y anglais furtif.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- En finale l'élément y est nettement articulé.</td>
<td>- En finale l'élément n y disparaît et on se confond avec o.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- En kaboli = ay.</td>
<td>- En kaboli = wo et en finale: so.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(1) Nous suivons ici la définition de M.LAZARD, celle de M.FARHADI (o de geste), nous paraissant trop exagérément ouverte, même pour le kaboli.

(2) Nous suivons ici la définition de M.FARHADI, celle de M.LAZARD (a de pate) ne rendant pas le timbre kaboli.
§22. COMPARAISON DES VOCALISMES FRANÇAIS ET PERSAN.

Il ressort des tableaux qui précèdent que les vocalismes français et persan sont fort différents.

1/ Seules deux voyelles sont exactement semblables en français et en persan : i et eu (Voy.pers.No 3 et 6).

2/ Les deux diphtongues ex et ow (Voy.pers.No 7 et 8), ainsi que le "a" de "bala" (Voy.pers.No 4), n'existent pas en français.

À la rigueur, les deux diphtongues peuvent être rapprochées de sons existant en français. Quant au "a", il ne correspond à aucun son français. Le moins éloigné serait, peut-être, le a de pate, de male, mais, pour ce qui est du kaboli, il est encore très insuffisamment postérieur.

3/ Les voyelles persanes o, o et o (no 1, 2 et 5) se rapprochent des voyelles françaises a, o et o (no 11, 4 et 2), mais leur timbre est sujet à des variations assez importantes.

Toute correspondance ne peut donc être qu'approximative.

4/ Certaines voyelles françaises n'ont aucune contrepartie en persan : u (No 5), eu (No 6), ou (No 9) et la nasale uia (No 16). Il en est de même pour la semi-voyelle u (No 18).

5/ Les autres voyelles et semi-voyelles peuvent être plus ou moins rapprochées de sons persans; mais il importe de noter combien il est difficile, et parfois inconvenant, de forcer un parallélisme, qui ne peut être qu'artificiel, entre un matériel phonique nettement diversifié et un vocalisme essentiellement "flottant".

§23.— REMARQUE GÉNÉRALE.

Par rapport au français, le vocalisme persan est moins riche, moins finement diversifié et son timbre manque souvent de netteté.

Il est donc tout à fait normal que le vocalisme français cause à nos élèves des difficultés plus grandes que le consonantisme. Ces difficultés expliquent bon nombre de défauts dans leur prononciation et de fautes d'orthographe.

Les irrégularités que nous avons pu constater dans l'attaque, la tenue, le timbre des voyelles, s'expliquent par une composante de facteurs perturbateurs dont on peut chercher le schème:

1/ dans l'écriture déjà, c'est à dire l'alphabet arabe augmenté de quatre consonnes : il représente assez bien les consonnes, mais très
imparfaitement les voyelles. Ces dernières, non “stabilisées” par l’écriture, seront sujettes à des variations complexes.

2/ Dans la structure générale de la phonétique persane.

3/ Dans les modifications phoniques particulières apportées par le kaboli à la langue littéraire, qui “débordent” sur le français.

4/ Dans l’adaptation phonique des emprunts étrangers, qui est souvent une préfiguration du traitement phonétique que nos élèves infligeront aux mots français.

Ces remarques déjà valables pour le consonantisme, sont importantes surtout pour le vocalisme et le syllabisme.

§24. — VOYELLES STABLES ET VOYELLES INSTABLES.

(cf.LA ZARD, op.cit.§7)

Les grammair es divisent en général les voyelles persanes en deux groupes : les longues et les brèves. Cette distinction de quantité qui repose sur une différence étymologique, est surtout valable en poésie où l’on prononce longues les voyelles “a” (No 4), i (No 3), ou (No 6), ainsi que les diphtongues ey (No 7) et ow (No 3), et brèves les voyelles a (No 1), e (No 2) et o (No 5).

Dans la langue parlée les différences de durée ne sont guère sensibles. Cependant ces oppositions de quantité jouent encore un rôle important :

les voyelles longues sont stables,
les voyelles brèves sont instables.

Les voyelles longues et les diphtongues sont relativement stables dans leur timbre et leur durée. Aussi, généralement, elles ne sont sujettes ni à subir l’assimilation vocalique, ni à s’amuîr.

Au contraire les voyelles brèves sont de durée variable et de timbre flottant. Dans certaines positions leur durée se réduit parfois au point qu’il est difficile de saisir leur timbre. Cette réduction peut aller jusqu’à l’amuîssem ent.

Elles sont évidemment très sujettes à l’assimilation vocalique. Quand il s’agit de dissocier un groupe de consonnes, c’est toujours une voyelle instable qui est insérée. Cette voyelle a ensuite tendance à se réduire. Il est né ainsi en persan une véritable voyelle “neutre”, sorte de voyelle résiduelle dont nous trouverons la nostalgie chez nos élèves genés par la netteté du timbre des voyelles françaises. Cependant quand l’entourage phonétique le suggère un a ou un o plus ou moins franc peut jouer le même rôle.
25. — LES ÉCHANGES DE VOYELLES FRANÇAISES.

A priori on peut donc prévoir que nos élèves ont tendance à traiter toutes les voyelles françaises, sauf i et o, comme des voyelles instables.

Nous allons signaler les principaux échanges qu’ils ont coutume d’effectuer dans le vocalisme français en indiquant si nous les avons constatés dans leur prononciation (P.), dans leur orthographe (O.) ou dans les deux cas (P.&O.). Nous essayerons d’apprécier leur fréquence (rare-fréquent etc...), d’en donner une explication phonétique et parfois d’indiquer le remède pédagogique.

29. — ÉCHANGE: a post. / e moyen / ou même “e” caduc. (assez rare)

Ex.: radical / “radical” (O.&P.)

Le a postérieur français à proprement parler ne fait pas partie du vocalisme persan. Le a persan (N° 1) est articulé plus en avant, de plus il est instable : son timbre flottant est souvent intermédiaire entre l’a franc et l’e ouvert. Le trouble que nous avons constaté aboutit souvent à un e moyen homologué par l’orthographe.

Ce phénomène semble correspondre à l’échange commun en persan : a / e devant une syllabe de vocalisme é ou i é. (cf. LAZARD, op. cit. §10, p. 14)

Ex.: kachidan / kechidan (tirer) ou rafiq / refiq (ami).

Parfois au contact du a, prononcé nettement comme “ghain”, une postpalatale, le a en question perd son timbre au point qu’il semble se réduire à un “e” caduc.

En somme il peut s’agir d’un phénomène complexe :

1/ Échange : a post. / a ant. = adoption du timbre persan.
2/ Échange : a ant. / e moyen = échange commun en persan devant une syllabe de vocalisme i ou e.
3/ Échange : e moyen / “em” caduc = perte du timbre favorisée par la prononciation r = “ghain”.

§27.— ÉCHANGE: o fermé / e moyen ou même “e” caduc. (rare)

Ex.: Rodrigue / “Rodrigue” (O.&P.)

 Là encore, devant la syllabe de vocalisme i, la voyelle instable o (N° 5) devient e moyen (N° 2) et finalement “e” caduc.

Le premier échange correspond à celui que signale M. LAZAD: o / e devant une syllabe de vocalisme e ou i (cf. op. cit. §10, p.15)
§28. — ECHANGE: e fermé /“a” postérieur, presque “a” persan No 4 (rare)
Ex. : exercice / “axercice” (P.)
La postpalatale g ( x = gz ), prononcée très en arrière, qui remplace la palatale française e, trouble le timbre du e fermé initial (cf.CONSONANTISME,§5).

§29. — ECHANGES VOCALIQUES DANS LE MOT “EXERCICE”.
Il nous a semblé que ce mot, sujet à des échanges multiples mérite d’être pris comme exemple. “Axercice” est peut-être la résultante la plus fréquente d’une série complexe d’échanges possibles dont nous avons perçu plusieurs étapes chez nos élèves. En voici un schéma théorique :
1/ échange e ouvert / a antérieur (voy. pers. No 1) = “exércice”.
2/ échange a ant./“a” post. (voy.pers. No 4)=ex“a”rcice, sous l’influence de la postpalatale e.
3/ assimilation régressive a / “a“ = “a”x“a”rcice.
4/ échange “a”/a = “a”x a rcice, au voisinage d’une syllabe de vocalisme (id. pour a et e) et d’une postpalatale (cf.LAZARD, op. cit. § 9).
5/ échange a / e=“a”x e rcice, devant une syllabe de vocalisme (cf.LAZARD,op.cit. § 10).
6/ échange “a” / a= a xercice, au voisinage de la postpalatale e.
7/ assimilation progressive e / a = ax rcice.

§30. — ECHANGE a post./o ouvert. (assez fréquent)
Ex.: infame / “infome” (P.)
Le a postérieur de ce mot est prononcé comme “a” (voy. pers. No 4); mais en kaboli “a” devant m ou n devient presque o ouvert dans certains cas:
Ex.: yak d’a”neh / yak d onah.
Ce phénomène correspond a l’un des traits les plus caractéristiques du parler populaire de Téhéran:
passage de “a” à o devant n ou m (cf.LAZARD, op. cit.§8).
M. FARHADI (op. cit.. §4) note au contraire la conservation du timbre de “a” devant les consonnes nasales m et n. Les exemples
qu’il cite (n“a”n,b“a”m,etc . . .) sont parfaitement exacts. Cependant il nous semble que, dans certains cas, comme l’exemple cité plus haut, le timbre du “a”, quoique différent du ou de Téhéran, est sur la voie de l’échange “a”/o. La prononciation des étrangers: “dona” (avec parfois un o presque fermé), sans constituer un véritable argument (le “a” n’existant généralement pas dans leur langue), permet néanmoins de supposer qu’ils ont “entendu“ un timbre proche de o.

§31. — **ECHANGE é fermé / i.** (très fréquent)

Cet échange peut se présenter dans des conditions diverses:

1/ devant une syllabe de vocalisme i:
Ex.: dérivé / “d.i_rivé” ; comédie / “com.i_die” (P. et O.)

2/ au voisinage de consonnes palatales:
Ex.: déclarer/“d.i.clarer” ; déclinaison/“d.i_clinaison (P. et O.)

3/ après une syllabe de vocalisme i:
Ex.: cinéma / “cin.i_ma“ (P. et O.)

4/ et parfois dans d’autres positions :
Ex.: mélancolie / “m.i_lancolie “ (P. et O.)

Au voisinage d’une syllabe de vocalisme i, cette instabilité de la voyelle i correspond à celle que M. Lazard a constaté dans la prononciation populaire de Téhéran (cf. op. cit. § 11, p. 16). La proximité d’une consonne palatale a sans doute le même effet (cf. ibid. § 11, p. 17). Cependant il nous a semblé que cet échange s’opérait également au voisinage d’une consonne ou d’une voyelle nasale (œ,œ,œ).

§23. — **AUTRES TRAITEMENTS DU é fermé.** (peu fréquents)

1/ Echange é fermé / a.
Ex.: il séjourna / il “s.a.journa“ (P. et O.)

Sous l’influence de la consonne constrictive sonore i et de la voyelle postérieure œ(?) , le e fermé se transforme en a, probablement en voie de devenir postérieur et a la limite “a“ (voy, pers. No 4).

Mai nous avons trouvé également: médecin / “m.e_decin“ , ou le voisinage de la bilabiale m et du “œ“ caduc semble exiger le raffermissement du timbre de la voyelle œ en a.

2/ Echange œ fermé / u.
Ex.: des / “du“. (P. et O.)

Il s’agit probablement d’une perte du timbre et d’une transcription hasardeuse suggerée par une confusion syntactique. Ainsi
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_ou_, comme "_ou_", peut être utilisé par nos élèves comme une voyelle neutre.

§ 33. — ECHANGE _ou_ fermé / ou. (fréquent)

Ex.: sonore / "s_onore"; voleur / "v_oleur"; épopée / "_pée". (P. et O.).

Au voisinage des consonnes labiales et de la consonne _qui est souvent chez nos élèves une bilabiale (cf. CONSONNANTISME, § 4), cet échange correspond à celui que note M. LAZARD (cf. op. cit. § 11, p. 17) Ex.: kh "a" nom / kh"a"_ou_m (Madame).

Mais ce phénomène se présente chez nos élèves dans des conditions très diverses, ce qui prouve la grande instabilité du _ou_ (cf. aussi § 34).

Le _ou_ du vocalisme persan (voy. No 5) étant moyen ou fermé, nos élèves ont fréquemment tendance à l'intégrer dans des mots français à la place d'un _ou_ ouvert et ensuite ils opèrent le même échange _ou_ fermé / _ou_ :

Ex.: Rome (ouvert) / Rome (ou fermé) / "Roume" (P. et O.)
Vol (ouvert) / vol (ou fermé) / "voul" (P. et O.)

N. B. Si la transcription persane de Rome (ré, waw, mim) encourage cet échange, elle est également le reflet de la prononciation.

Parfois nous avons aussi eu l'impression que dans leur prononciation certains de nos élèves avaient tendance à réaliser le _ou_ fermé comme la diphtongue _ow_ (voy. pers. No 8). Dans ce cas l'orthographe _ou_ représenterait pour ces derniers la transcription approchée de cette diphtongue.

§ 34. — AUTRES TRAITEMENTS DU _ou_ fermé. (fréquents)

1/ Echange _ou_ fermé / _ou_ fermé:
Ex.: jaune / "j_u_ne"; beau / "b_ou_" (P. et O.)

2/ Echange _ou_ fermé / "e" caduc:
Ex.: beaucoup / "b_e_coup"; domaine / _d_e_maine" (P. et O.)

Cela prouve, une fois de plus, l'instabilité du _ou_ fermé, qui se traduit par une perte du timbre qui peut aller jusqu'à l'amouissement.

35. — TRAITEMENT DU _ou_ ouvert.

1/ _ou_ ouvert / a: (assez fréquent)

Ex.: universel / "universal" (O.); reveiller / _vailler" (O. & P.)

Nos élèves ne réalisant pas nettement la différence entre l' _
ferme et l'œ ouvert, emettent souvent un e moyen (cf. voy. pers. No2) d'un timbre assez indistinct. L'échange que nous venons de signaler, peut donc être rapproché de celui que nous signalions au paragraphe 32 entre ξ ferme et ο. Notons cependant que, dans les cas que nous avons observés, l'échange tend à l'émission d'un ξ assez nettement antérieur.

2/ Echange e ouvert / e ferme : (tres frequent)

Ex.: maitrise / "matrise" ; prairie / "prerie" (O.&P.) ; il crut qu'il mourrait / "qu'il mourre" (O.)

3/ Echange e ouvert / i : (frequent)

Ex.: sevère / "sevïre" ; seigneur / "sïgneur" ; domaine / "doïne" ; les règles / les "rigles" (O.&P.)

Ces deux derniers échanges traduisent une tendance significative à la fermeture. Elle est corroborée par l'impression générale que nous avons retirée du parler de Caboul et qui nous a conduit à définir l'œ kabouli comme l'œ persan (Cf.Voy.pers.No 2), c'est à dire, dans beaucoup de cas, plus ferme que ne le faisait M.FARHADI. L'échange œ ouvert / ξ ferme représente aussi une perte du timbre, tandis que l'échange e / i traduit un stade ultérieur ou l'on tente de restituer un timbre à une voyelle en voie de s'amuîr.

4/ Echange e ouvert / oe ouvert ou eu ferme : (moins frequent)

Ex.: celle qui / "seul" qui (O.)

Quand nous avons tente d'obtenir la contrepartie phonétique de cette faute d'orthographe, nous avons enregistré un son assez vague oscillant entre l'œ ouvert et l'en ferme. Cet échange s'explique par le fait que l'œ est pour les levres un Œ ouvert et pour la langue un œ ouvert. L'œ est pour les levres un œ ferme et pour la langue un e ferme. Dans le premier cas (échange e / œ), la position de la langue est bien celle du œ ouvert, mais la forme des levres n'est pas convenable: arrondie pour œ non arrondie pour œ. Dans le second cas (échange e / œ), en plus de l'aberration de la forme des levres (arrondie au lieu de non arrondie), la position de la langue n'est plus celle du œ ouvert, mais celle du œ ferme. Autrement dit, par la forme des levres, œ ouvert peut aussi tendre vers œ (ouvert ou ferme) et par la position de la langue nous retrouvons une tendance à l'échange e ouvert / e ferme deja signalée plus haut.

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