## CONTENTS

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Mother of the Dari Language..</td>
<td>1-5</td>
</tr>
<tr>
<td>The Background and the Beginning of the Afghan Press System...</td>
<td></td>
</tr>
<tr>
<td>Afghanistan From Disintegration to Reunification: 1880-1884</td>
<td></td>
</tr>
<tr>
<td>A Fugitive Architect...</td>
<td></td>
</tr>
<tr>
<td>Afghan Nationality and its factors on the Basis of History</td>
<td></td>
</tr>
<tr>
<td>The Wanderer</td>
<td></td>
</tr>
<tr>
<td>A Partially Annotated Bibliography of Afghan Linguistics...</td>
<td></td>
</tr>
<tr>
<td>The Background and the Beginning of the Afghan Press System — Shams-U-Nahar (Cont.)....</td>
<td></td>
</tr>
<tr>
<td>International Meeting on the Coordination of Kushan Studies...</td>
<td></td>
</tr>
<tr>
<td>Report on Kushanid Studies in Afghanistan</td>
<td></td>
</tr>
<tr>
<td>The Remnants of Kushanid Rulers in Afghanistan</td>
<td></td>
</tr>
<tr>
<td>Resultats Preliminaires des travaux de l'Expedition Archeologique Afghano-Sovietique en 1969...</td>
<td></td>
</tr>
<tr>
<td>New Books...</td>
<td></td>
</tr>
</tbody>
</table>

Cover: The symbol of International Seminar on Kushan Studies in Kabul. The headless statue in the symbol is most probably of Kanishka the Great.

---

**Notice:**

Due to certain problems, starting this issue, the price of this journal has been raised to Afs. 40.00 per copy.

---

**EDITOR**

Mohammed Kazem Ahang

**Address:**

Historical Society of Afghanistan, Ghiyathuddin Wat, Kabul Afghanistan. Tel. 31461

---

**Subscription Rate**

<table>
<thead>
<tr>
<th></th>
<th>Kabul</th>
<th>Af. 160.00</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Provinces</td>
<td>Af. 164.00</td>
</tr>
<tr>
<td>Foreign Countries</td>
<td>$8.00 (including postage).</td>
<td></td>
</tr>
<tr>
<td></td>
<td>One Issue in Kabul</td>
<td>Afs. 40.00</td>
</tr>
</tbody>
</table>

**ACCOUNT NUMBERS IN THE AFGHANISTAN BANK**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Afghani</td>
<td>6001</td>
</tr>
<tr>
<td>Dollar</td>
<td>20001</td>
</tr>
</tbody>
</table>
The Mother of the Dari Language

By Prof. A. H. Habibi

Translanted into English
By Mohammad Kazem Ahang

11) Kanishki Namobarg:

Kanishka's name, when composed with the word Namobarg, has been written as Kanishki i.e. in number 4 of this analysis.

Mariq and Henning both read the word Kanishki together with the succeeding word, Namobarg. However, Mariq believes that there is no relation between the composite sections of Namobarg—Namo and Barg. But Henning believes that Barg means product and also Barg means a vessel and meanwhile Barg means wall. By the same token, Henning mentions that Barg as a composite means "being named".

Obviously, Kanishki Namobarg is an ancient composite of the Kanishka-i Namdar and Namwar (the famous and popular Kanishka). As no dividing sign exists between the components of the composite—Knishki+Namo+Barg—it can be called a compound objective. Also Namobarg is similar to the current Namwar (famous) and Nambar (popular). The word Nam (name) which in Paxto is an Num and Nama, has an established foundation in the ancient Aryan languages. In ancient Persian it is Namin in which the last letter is not pronounced. In Avestan and Sanskrit also it is Naman. In Latin it is Noman and in Khutani language is Nama (1). But the section Barg is a possessive suffix linked to Bar or War and has its roots in Bar and Burdan. In Dari Nam Burd and Nam Burdar meaning famous and popular are of the same root. In Pahlavi this is found as Namburtar. Regarding this word a couplet of Firdousi as an example follows:

1. Old Persian, 193.
No one of the crowned died as such,
As your famous (namburdar) champion died. (2)

Thus Namber=Namwar means famous and popular and it in the above
phrase modifies the word Kanishka. The same modifier in Paxto is used
as Numworr=Numworry—Num+Worry.

The sound “g” at the end of the word existed in several ancient Pahlavi
names and in the inscription of Surkh Kotal it has been used in
Nos. 24, 49 and 119 also.

Among the verses of the Manavids, discovered in Toorfan, is a verse
praising the “light tree” in which Poor Mah-i Barazag (full moon) existed.

In Pahlavi at the end of some diminutive and undiminiutive nouns
was found, as “k” whereas today an unpronounced “H” is found; e.g., ban-
dak, daslak and gandak in Pahlavi which in Dari become Bandah, Dastah
and gandah (3). By the same token numerous words written with an
unpronounced final “H”, during the Sasanid period were written with
a final “g”; e.g., Hazar Bandag was the nickname of Mhr-i Nersa. Dihig
(leader of the village). Payagan Salar (foot soldier commander); Tanurig
(armor plated) and Zhindag (huge elephant). The same letter at the
end of the word Karnamag was pronounced as “g”. But the Arabs changed
its “g” into “j” in which case it was pronounced as Karnamaj. It is quite
probable that the “g” at the end of such words might have used later in
Paxto and Dari as “k”; for example, in Paxto are the words Barak, Athak,
Khatak, Sheitak, Zmarak, Shirak, Hotak, Babrok etc. This shows, in fact,
the closeness between Paxto and the Kushanid languages in this specific
aspect. In the Kushanid and Paxto languages, unlike Pahlavi in which
this “k” or “g” would have come at the end of the words ending with
the unpronounced letter “h”, this letter “k” or “g” came at the end of
the words without any conditions and it implied possession.

12) Kird:

This word is exactly the same “kard” used in Dari today. It has its
root in the word Kordan. The word Kordan, besides meaning action and
practice also meant in ancient times building and to build. In Avestan
“wara” conveys the meaning and name of the first building built by Yama
(Jamshid) in Balkh. And War Jam kard (4) means the wall (wara or

2. Burhan-i Qati’a, foot notes, 2105.
4. Vinidad, second Fergerd.
Bara) built by Jam. In ancient Persian Karta = Kard was used at the end of the names of buildings and cities, and it meant built by; e.g., Parsa Karta (Pazargad), Bilash Kard, Khisrow Kard, etc. Firdousi used the word Kardan in the following couplet with the same meaning as in the Surkh Kotal script.

I have made the world pure of brawlings,
I have made numerous cities and fortresses (baras). (5).

In the Herawi dialect of the Dari language Kard means to build, e.g. "An khanaqa-i-Ramla bikard" (6) means that he built Ramla's khanaqa".

As the result of this analysis, the sentence "Bag sha Kanishki Namobarg Kird", or numbers 9-12, in the Surkh Kotal inscription means as follows: "...that it was built by the great famous Kanishka:"

We have to mention, however, that in the same inscription in number 17 the same word, firogard, means completing and finishing in which case it might be concluded that the word kard meant to build and the verb firogard meant completion.

13) Tadi:

Maricq has misunderstood this word as found in words numbered 18, 78 and 81. His analysis also is not acceptable to Henning. In fact there is a difference between the spelling of this word, Tadi, and the words in numbers 18, 78 and 81. While Tadi ends with "i", the words in the above noted numbers end with "ei". This is why they cannot be considered the same.

In my opinion the word "tadi" is the object of the succeeding verb, oked, (number 14). The word Tadi, which means soon and hurry, exists with the same structure in modern Paxto language.

14) Oked:

This word is the past tense of the word Okedil or Kedil of the Paxto language which is used today among Paxto speakers beyond the Khybar. Oked means done or being done. Tadi Oked together means "it was hurried". The succeeding words of the inscription from 15-17 are modifying the word Oked. (7)

Maricq thinks that this word is another structure of the word Kid in numbers 50 and 60 of the inscription. But Henning does not agree with

5. Firdousi, Shah Nama, Vol. 1, couplet number 4718.
this view and further more states that the adverb Kid is a connector. It is highly improbable that one word can have two different spellings and also have "O" at the beginning of the word Oked. It is worth mentioning that the spelling of this word in the first and third copies of the inscription is Okid but in the second copy it is Oked in which case because of the similarity of the first and third, Okid might be correct.

15) Fordame:

Henning and Marieq both considers this word to be close to the word Fratama in Old Persian and Fratama in Avestan and Sanskrit, in both cases meaning foremost (8). An adjective "c" or adverbial "c" is added to the word under analysis. In Soghdhi it means first.

Accepting the above views one can come to the result that this word is the same as "burdam=bur haman dam" of Dari and "Par dam—Par Hagha dam" of Paxto both meaning "at that time". At the end of this word has been added an adverbal C=S=Z of Paxto and it become "Par dams" means "at that time" or first and immediately. In this case the preceding sentences—Tadi Oked—supports this line of reasoning regards to this word.

16) Maliz:

This word was discussed in detail in no. 2 of this analysis, however, an additional fact can be included here.

In number 2 it has been mentioned that changing of the "L" of the Kushanid language into the "d" of the Dari language has occurred several times in the inscription. However, according to linguistic the sound of "d" occur earlier than "L" in which case Diz or Diza might be the earlier figures of the portion "liz" in the word Maliz. For example, Dast (hand) is a Dari word but its later structure in Paxto is as Las. By the same token Das (ten) is a Hindi structure and its Paxto form is Las.

17) Tadei:

According to Henning this word, which has been repeatedly used in nos. 73 and 81, is the same word as Tad in nos. 32 and 37 to which the pronoun for the third person has been added—"ei". This in Paxto also is "eii". So this word in Paxto is Taei=Tadei the same as Tazeein=Taki of the Dari language in which case Henning's analysis appears to be right.

8. Old Persian, 197.
19) **Mandar:**

The word **Mandar** still is used in the Hindi and Paxto languages and means temple or the place of worship. The origin of its first portion—man—can be found in the man and manel of the Paxto language which means accepting, obeying and worshipping.

20) **Ab:**

This is the same Dari word—Ab—which is still used. This word with the same spelling has been used repeatedly in nos. 38, 41 49 and 97 of the Surkh Kotal inscription.

21). **Nictoxot:**

The first portion of this word is the same as Naist of the Dari language and Nist of the Paxto language. But the second portion—oxot—appears to be originated from the word Khatel in Paxto. Oxot in Paxto is the past tense for the third person. Now if we put together the word Naist with Oxot it will give us the word Naist Oxot which means “rare and finished”. Henning considers the meaning of this word to be “the water dried out” which can be an approximate meaning, but its actual meaning is (Naist Baramad=Vanished away).

The meaning of the whole sentence from the word 18 to the word 21, consequently, is as follows:

Tadei Mandar Ab Nictoxot.

From the time when the water of this temple (mandar) vanished away.

(To be continued).
The Background and the Beginning of the Afghan Press System:
Part Eight

By Mohammad Kazem Ahang

The period between 1919-1929 (1298—1307 H.), in the history of journalism in Afghanistan, was the time for vast expanding of the press. As was mentioned earlier in this series of articles, 23 papers and periodicals saw publication during this time. It was then also that, for the first time a periodical especially for women started publication; it was named Irshad-u-Naswan. Meanwhile, this period saw the beginning of the provincial press in the country also.

The papers published during 1919-1929 were as follows:

Ittihad-i-Mashriqi (1919 A.D., 1298 H.), Seraj-i Atfal (1919, 1298), Ittifaq-i Islam (1920, 1299), Afghan (1920, 1299), Sitar-i Afghan (1920, 1299) Alghazi (1921, 1300), Tului Afghan (1921, 1300), Irshad-u-Naswan (1921, 1300), Majmoo'a-i Askaria (1921, 1300), Haqiqat (1924, 1303) Surwat (1924, 1303), Aeena-i Erfan (1924, 1303), Anis (1927, 1306), Nasim-i Sahar (1927, 1307), Majmoo'a-i Sihhia (1927, 1306) Nowroz (1928, 1307), Paxtoon Zhagh (1929, 1307), Jarida-i Maktab (1929, 1308), (1).

From amongst the papers, Seraj-i Atfal, which was started during the reign of Amir Habibullah Khan, was introduced already. Meanwhile, it should be mentioned that a number of these papers with the same name and form are still being published in Kabul and in various provinces of the country. In the following pages details about each of these papers, to the extents that material about them could be found, will be given

ITTIHAD-I MASHRIQI:

Ittihad-i Mashriqi, the first Afghan provincial newspaper, started publication in 1919 (1298). It was started at the same time as the late King Mohammad Nadir Shah was working as the governor of the Eastern province. It is said that the paper was established by him also. (2) Burhanu-

2. Ibid... p. 152
ddin Kushkaki was the first editor of *Ittiad-i Mashriqi* and it was published twice a week. (3).

**THE CONTENT OF THE PAPER:** The content of the paper during few first years was mostly in Dari, while, from time to time, some poems and articles would be published in Paxto also. More or less it covered the same topics as *Aman-i Afghan* did. This writer has at his disposal issue no. V., Vol. II (March 15, 1921, Wednesday Hout, 26, 1299) of the paper. The contents of this issue provide an example of the type of items published in this paper.

First, there is detailed news about the Jashin celebration (independence celebration). The first paragraph of the news item of Jashin was as follows: “On Hout 9, Sunday 6:30 P.M. the splendid Jashin celebration was held in the Royal Palace. The participants started coming from between 6:30-7:00 P.M.”. The news item then adds that at 8:20 his majesty the then king also took part in the ceremony.

The second part of the news item comprises an expression of goodwill read by the then minister of interior affairs. The answer which was given by the king, expressed gratitude and best wishes for the wellbeing of the people of Afghanistan. Afterwards, a message from the diplomatic corps in the court of Kabul was delivered by the minister of foreign affairs to which the king gave a reply similar to his previous one.

Concerning this news item, it is worth mentioning that it was prepared on the base of the chronology of events. Meanwhile, wherever separation of a part was needed a subhead with bolder letters than in the content of the paper was inserted. Important points and phrases were also put in bold type. The reaction of the participants was also written in quotes and in bolder writing than the content. For example, when, during the speech, it was said that “Afghan and Afghanistan was introduced to the world, and her flag stood over the roof of the world” the audience said” “Long live Afghan independence”. By the same token whenever the king’s name was mentioned, here also the audience said “Long live”. The phrase in quotes besides being in quotes were written bold.

In regards to news publishing in *Ittiad-i Mashriqi* Mayel says: “News was written in a style which was mostly a slanted point of view”. (4) The issues in hand has three foreign news items under the following headings: “Murdering of Frenchmen in Damascus”, “Arabs would settle with sword”, “Bolsheviks take over Georgia’s capital”. The content of the lat-

---

3. Mayel Herawi in the booklet, *Introduction of Dailies, Periodicals and Magazines*, 1341, pp. 4-5 says that it was a biweekly. But this writer has derived this fact from the paper itself.

4. Ibid.... 1341, pp. 4-5
ter is as follows: "We have received news from Constantinople that the Bolsheviks took over the city of Telebisy on Friday with the result that the government of Georgia was obliged to retreat towards the city of Qiris". One of these items was taken from a newspaper named Zamindar, but the sources of the other two news items were not mentioned. In any case, as far as Afghan papers of this period are concerned, foreign news was usually translated from papers published in India or Arabic countries.

To compare the above issue of this paper with others of the same paper, some of the contents of nos. 39 and 40 of Vol. IX are presented here. The first item published in No. 39 reads: "Periods of life" under which a broad illustration has been published about the different periods of life from the view points of moral, education etc. The section published in this issue is the 38th part of a series. Two other pages of the issue are entirely devoted to an article under the headline "Science and Morals". The content of this issue included four news items also. The first news is under "Japan" in which information is published about a flood which occurred in western Japan. The second news item is also about a flood, this one of the Aftak river to the east of Afghanistan. The third news item is titled "Britain and China" and the fourth one "China and Japan." In the 40th issue no news item is published and instead the entire issue is devoted to articles.

Make-up: From the content of available issues one can not understand whether the content of Ittihad-i Mashriqi were divided into categories or not. However, the first item published in each issue was usually an editorial or slanted and detailed news item.

It seems that the paper, first, started printing with the lithographic process, because issue no. 5 of the second year has been lithographed. Its paper was thin and greenish (5) and each page was divided into three columns with each column being separated by column rule. The format of the paper at the beginning was 13x10 inches with each column 11½ inches deep and 3 inches wide.

The nameplate of the paper has two clear parts. The first part on the right side of the upper margin included the following items: In the middle is a drawing of a sanctuary (Mehrab) and pulpit around which are elliptical rays like from the sun. On its right side is the name of the then king with the date of the paper in Hegra Shamsi, while on the left side is the name of the paper—Ittihad-i Mashriqi with its date of foundation in Hegra Qamari. Over the drawing of the sanctuary, first is the "Bismillah..." phrase. secondly the Kalima, there is no deity but Allah, and th-

5. Mr. Mayel writes that the paper was printed on white, red, yellow and green papers. Introduction...
irdly a verse from the Quran which is "Nasru Minallah...." And under the sanctuary is also another verse from the Quran.

The second part of the paper's nameplate is on the left side. Here is found the date line (Wednesday, Rajab-Al-Murajjab, 1339 H., Hout 26, 1299; March 15, 1921). This part carries information on the frequency of the paper with the statement "Ittihad-i Mashriqi, published two times a week, Saturday and Wednesday". The name of the editor and the subscription table was also in this part. The subscription table was as follows:

<table>
<thead>
<tr>
<th></th>
<th>One Year</th>
<th>Six Months</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern Province</td>
<td>4 Rupees</td>
<td>3 Rupees</td>
</tr>
<tr>
<td>Other Provinces of Afghanistan</td>
<td>5 Rupees</td>
<td>3 Rupees</td>
</tr>
<tr>
<td>Foreign Countries</td>
<td>5 Rupees</td>
<td>(besides postage)</td>
</tr>
</tbody>
</table>

The nameplate of the paper, with few minor changes, kept this position until the end of the Amani period. The issues of Vol. IX, being at this writer's disposal, show more or less the same kind of nameplate excepting that the second part, instead of having the shape of a sanctuary, was changed to a square-like charter.

Ittihad-i Mashriqi during the last years of the Amani period adopted the printing process instead of lithography during which time its format become smaller, also i.e. 8½x13 inches and there were only two columns on each page with each column 11 inches deep and 3¼ inches wide. Meanwhile the number of pages was raised from two to four.

Two available issues of Vol. IX show that its editor might have been handicap in regard to articles for the paper because the pages look gray which means there were not much material to be published. At that time its editor was Mohammad Amin Khugyani (6) who continued on the job until the end of the Amani period.

Alghazi (or Ghazi)

Ghazi was a weekly published in Khust of Pakthia (Southern Province), starting in July 1921 (Mizan 1300 H.), during which time the late Sardar Shah Mahmood Ghazi (7) was the governor of the province. This weekly was published each Wednesday under editorship of a person named Abdullah. Issue No. III, Vol. II of Ghazi which is at this writer's disposal, provides an example of this paper's style and contents.

The Content of the Paper: The first item, covering the whole first page of the paper, is a poem by Dr. Mohammad Eqbal of Lahore, entitled "The Secret of Unawareness—Mysteries of the lives of the Islamic Na-

6. Now member of the Meshrano Jerga (the senate).
7. Uncle of His Majesty Mohammad Zaher Shah King of Afghanistan.
tion”. Before starting Eqbal’s poem, a couplet by Urfi, another poet was published as follows:

I can not deny love when claiming it,
If someone else does, I would not.

The first couplet of Eqbal’s poem is as follows:

You become great by God among the nations,
And God gave you all the merits of time.

The poem which is quite long concerns Afghanistan and, in fact, is praises the Afghans and Afghanistan.

The second item, published in the first column of the second page, is a news item under the heading “Bombing on Masoosd”. This news item reads as follows:

“Alahabad (20) Asad.—Abdul Rahman Khil of the Masood tribe brought an attack on the Royal British armies during which the enemy suffered enough to be obliged to retreat. In response to this attack a number of airplanes bombed the villages of the attackers. Due to cloudy weather the damages inflicted upon these villages could not be determined.

The news item further explains other British bombings on the Waziristani people and informs of the defense made by the villagers. At the same time a quote was made, taken from a news item of a paper named Politics, in which the illegallity of bombing was mentioned. Ghazi then says that it agrees with what was published in Politics about the illegallity of bombing on defendless villagers, and adds that “hoping for peace and justice from Britain is useless”. The news item ends with a mention of British tyranny and cruelty.

The third item is headed “Hindustan”. The news item tells of an important mission which was travelling all over India gathering material about the unity of Hindus Muslims in India and the development of the two groups in that country.

The fourth item is under the heading: “Boldness and Devotion of a Sindhi Boy” The article states that:

Khilafat Bulletin writes that an eleven year old boy named Khayer Mohammad, being accused of delivering sensational speeches against the government, has been caught...”

The article adds that the boy was brought to court and the governor asked him a series of questions. The boy declared that he was delivering speeches to arise people against the government. When asked who was going to become his grantor he answered: “No one is my grantor but God”. When asked if he wanted to admit of wrong doing, he said: “Why should I apologize when I know I have not done anything wrong. And instead, as an Indian, I have fulfilled my duty towards my people and land”.

10
The last item under the heading “The End of the London Conference” concerned discussions going on about the delaying of the war indemnity on Germany. The news item reports that the conference on this topic was not successful.

The content of this issue available to this writer shows that Ghazi covered mostly articles and news with a spirit of opposition towards the British colonial policy in India, etc. In addition, it had a series of articles supporting Paxtoonistan in such a manner as to attempt to agitate and arise the people of Paxtoonistan and Afghanistan against their European opponents. The news item about the 11 year old Sindhi boy is an example of this style, as well as the news item about the bombing of the people of Waziristan.

Make-up: Ghazi’s nameplate had the following composition. The name of the paper, in the middle, is written in decorated Nastaleeq style while on its left and right sides are pictures of guns and beside the guns are flags in the position of payramid. On the nameplate first is the “Bismillah...” phrase, then “Allah-u Akbar” and thirdly the verse “Al Jannatu Tahti Zilali Suyooof”. Under the name the founding year of the paper and two crossed swords are situated. On the sides of the name of the paper is the name of the editor and place of publishing, and the left side the rate of subscription as follows:

- Southern Province: 5 Kabul Rupee
- Internal Province: 6 Kabul Rupee
- Foreign Countries: 5 British Rupee

The nameplate, in addition, carries some other slogans in Arabic. The dateline of the paper under the nameplate is given in Hegra Qamari, Hegra Shamsi and A.D. There is also published the volume and number of the issue of the paper.

The format of Ghazi is 18x13 inches with each page having three columns. Its paper was thin and yellowish, and it was published with the lithographic process. The headlines mostly were written in bold letters while different items were separated from each other by a line. It seems that Ghazi was published on only one sheet because at the end of the second page the following sentence was seen: “It is published at the Ghazi Printing Press with calligraphy by Ghulam Mohammad. “As the name of the printing press and the name of the calligraphist usually come at the end of the last page of newspapers, it can be surmised that Ghazi had only one sheet (two pages), on the basis of this information being mentioned at the end of the second page.

Little information was found about the duration of the paper. However, it appears to have continued publication until 1307 (1929).
Afghanistan From Disintegration to Reunification: 1880-1884

By Hasan Kakar, M. Phill. "Lond"

The following article is based on unpublished sources in English. Originally, it was delivered to a seminar of researchers in the Near and Middle East Branch of the School of Oriental and African Studies of London University in January 1967. That was the time when I worked on a thesis on Afghan history of the late nineteenth century. References were then to be omitted. To a degree now the readers of "Afghanistan" are sacrificed for the sake of listeners to whom it was initially addressed.

The shortlived empire of Ahmad Shah Durani—stretching over an area from the Oxus to the Arabian Sea, and from Tibet to Khurassan broke up when towards the end of the eighteenth century his numerous grandsons plunged themselves into civil war over the throne of Afghanistan. At the beginning of the nineteenth century the civil wars gave way to a dynastic strife between the two most important clans—Sodozay and Barakzay of the great Durrani tribe. In the end, the Barakzays were victorious but the story of civil war repeated itself among the grandsons of Ahmad Shah's contemporary Jamel Khan Barackzay, who himself was a rival to Ahmad Shah in 1747. Finally one of Jamel Khan's youngest grandsons, Dost Mohammad succeeded in consolidating himself in Ghazni and Kabul.

But in the first Anglo-Afghan War of 1839-42, during which an exiled Sadozay king was put into power by the British the Barakzay ruler of Kabul was deported to India. The successful opposition of the greater portion of the people to British rule resulted in the total annihilation of British forces and the restoration to power of the ex-Amir Dost Mohammad. By 1863, Amir Dost Mohammad brought under his control all the outlying provinces except Peshawar which was administered by the British.
Again, the recently united country became centre of wars among his sons. And when the Amir died in 1863, at first, after a struggle, the two eldest sons of the late Amir got control of the capital, Kabul, but finally in 1868 the nominated successor to the throne, Sher Ali, was supreme in Kabul. His surviving rival brother, together with his most adventurous nephew, Abd al-Rahman were then forced to leave the country for Samarkand where Abd al-Rahman lived as an exiled prince for eleven years till 1880.

Under Sher Ali, as under his predecessors, the country was united more or less by agreements between the heads of tribes rather than by the imposition of control of the central government. But this time the blow came from without, from Lord Lytton, the Viceroy of India whose expansionist policy resulted in the second Anglo-Afghan war of 1878-80. During the war, Amir Sher Ali died and was succeeded by his son Mohammad Yaqub, who was forced in May 1878 to sign the treaty of Gandamak—very favourable to the Government of India. In September 1879 an anti-British rising in Kabul became a pretext for the second invasion of Afghanistan. With this invasion and more especially following the abdication of Amir Mohammad Yaqub in October 1879, the country split into several parts. Some of the main cities such as Kabul, Kandahar and Jalalabad were occupied by the British forces. Of the outlying provinces, Herat was in the hands of the ex-Amir’s younger brother, Sardar Mohammad Ayub and Mazar in those of his general Ghulam Haydar Wardak.

The massacre in Kabul brought about a change in the policy of the Government of India towards Afghanistan. Supported by London, Lord Lytton introduced a bold, but, as events later showed, unsuccessful line, to bring what he thought, a “new order” to Afghanistan.

In accordance with this “order” Afghanistan was to be broken up into three or more separate provinces, among them Kabul and Kandahar, each ruled by a chosen native ruler. But Herat was not to be ruled by a native Afghan ruler, and entrusted on certain conditions, to a foreign Muslim power. On the northern provinces between the Hindu Kush range and the Oxus river no decision was reached but the Government of India was opposed to their occupation by the future Amir of Kabul. Certain frontier districts and the historic Khyber Pass which, for administrative purpose, had been originally secured as a result of the treaty of Gandamak by the Government of India were now to be formally annexed to British India. The rulers of the divided Afghanistan, were to be in subordinate alliances with India strong enough to hold their own, but not in a position to be a menace to India. In return these rulers would enjoy, the full protection of Britain and no other power would be allowed to interfere with their affairs. Thus, they need not, and should not have direct con-
tacts with other powers. The success of such a scheme would have meant the eventual absorption of Afghanistan into the British Empire but subsequent developments in the country worked against it.

The first step towards implementing the policy of disintegration was the setting up of direct military rule in Kabul, with control over the treasury and revenue. Not only were the Afghans excluded from this government; but the ex-Amir, together with nearly all his principal officials, were deported to India. However, General Roberts the Supreme comander, instructed by the Government of India declared that in the near future arrangements for “the good government of the people would be made”.

In the meantime, the Afghans were not quiet. Their so far sporadic attacks upon the British forces entered a new stage. In early December 1879, a large combination of the Tajik of the Kabul province, together with various clans of the Ghalzay—the second main tribe of Afghanistan, besieged the British forces in Kabul. The spiritual leader of this combination, which later came to be called by the British as the National Party or Afghani party, was Mulla Mushk-i-Alam, “the scent of the universe”. A man of 90, he was the most influential religious leader over Ghilzays and the people of the eastern province. All leaders and partisans of the ex-Amir rallied round him.

To give legitimacy to their actions and nullify the government set up by the General Roberts Mulla Mushk-i-Alam and others, formed a government of their own. They elected Musa Jan, the young son of the ex-Amir, as their Amir, and Mullah Mushk-i-Alam, as the governor of Kabul. Thus, towards the end of December, when they were driven out from the city, they opened communication with General Roberts, and demanded the restoration of the ex-Amir. But the General made no efforts to come to an agreement with them. An opportunity was lost which cost the lives of many people on both sides in the coming engagements.

Ghazni, a city in the Ghalzay country, became an important centre of the jihad, and of the National Party. Though an agreement with this party was not attempted, its influence could not be ignored by the British. In Kabul, the military government was replaced by a temporary civil government. To give a somewhat national facada to it Sardar Wali Mohammad, was appointed by General Roberts as the Wali of Kabul. This Sardar was the uncle of the ex-Amir. Though old, yet he was ambitious. Hoping to obtain the Amirate for himself he identified himself with the British, but lost all his influence with the people, and his authority was not recognised beyond the immediate vicinity of Kabul, and there, too, it had to be maintained by the force of the British Army.
The December rising, and the demand for the restoration of the ex-Amir made the need for the permanent settlement all the more pressing. Roberts was instructed to find a native ruler “qualified by his family connections, his local influence and personal following”. But this was not an easy task. The candidates of the National Party, who were either the ex-Amir, or his son were not acceptable to Lord Lytton. None of them were thought to acquiesce in the “new order” of affairs while the policy of disintegration was stressed. There seemed no middle way though there were a few other sardars from the reigning clan, who were looking for their own chances but they were not acceptable to the National Party.

The National Party was so widely representative that now General Roberts came to favour one of its candidates Musa Jan, saying that “whatever troubles might be entertained by having a son of the ex-Amir on the throne they might be nothing as compared to the endless difficulties we should have to meet were we to force the people to accept a ruler not of their own choice”. But on this point Lord Lytton was not prepared to listen even to his own man on the spot.

No claimant to the throne could be luckier than Abd al-Rahman whose arrival in January in Badakhshan from Tashkend was so timely. By March 1880, Abd al-Rahman had brought under his control the whole provinces of Mazar and Badakhshan, except Maimana and was in open communication with the Afghan elders throughout the country.

Also, by March 21, 1880, British policy towards Afghanistan had taken its final shape; by the coming autumn, the forces were to be withdrawn from the divided Afghanistan, except from Kandahar, where a so-called independent ruler had been installed. He was Sher Ali, styled as the Wali of Kandahar.

Already in mid-March Lytton had instructed his new Political Officer at Kabul, Lepel Griffin, to open up negotiations with Abd-al-Rahman believing and quite rightly that Abd al-Rahman was “...after the exclusion of the ex-Amir”. But for eleven years Abd al-Rahman had lived on Russian pension and it was not at all unlikely that he might have made a deal with that power, only two years ago, it was precisely on the alleged pro-Russian policy of the then Amir Sher Ali that Lord Lytton prepared the ground for the invasion of Afghanistan. Paradoxically the Viceroy was now indifferent to any conditions Russia might have made with Abd al-Rahman arguing that his interest “...would be sufficiently identified with ours, if he depend on our subsidy”.

But Abd al-Rahman’s reply to the first communication of Griffin was not promising, as he spoke in it of a neutral Afghanistan under the joint guarantee of Russia and Britain. The Government of India considered
Abd al-Rahman to be under Russian influence and his letter dictated by his Russian "advisers".

On April 21 with the change of administration in Britain, withdrawal from Afghanistan was still more stressed, for the Liberals led by Gladstone had already committed themselves to an "honourable and "decent" withdrawal from Afghanistan. Despite Abd al-Rahman's unsatisfactory answer Griffin was instructed to offer the Amirship to him. But before accepting the Amirship Abd al-Rahman raised the question of the boundaries of Afghanistan and his relationship with Britain and other powers. In the meantime, he addressed many influential chiefs throughout the country, preparing them for a struggle against the British.

Griffinl, and General Stewart, the new Supreme Commander in Kabul thought that Abd-al-Rahman had gone too far, and they advised the Government of India of breaking off the negotiations. As an alternative, they recommended the restoration of the ex-Amir, whose restoration to power had been repeatedly demanded by the people. The Marquis of Ripon, the new Viceroy shared the view of his officers, but the Home General in London disagreed. In another communication to Abd-al-Rahman Herat was also included in the offer, but it's conquest was to be his own work. Of the new status of Kandahar the Sardar was bluntly told that it was irrevocably served from the rest of the country, and placed under a separate ruler, Abd-al-Rahman was to enjoy complete autonomy in domestic affairs but his foreign relations would be conducted by Britain. And as Russia and Persia had both pledged themselves not to interfere in the internal affairs of Afghanistan Abd-al-Rahman was told that there was no need for him to have direct relations with them. This however was not true. In 1873 and 1875 a kind of understanding between Russia and Britain over Afghanistan had been reached whereby Russia considered Afghanistan to be beyond her sphere of influence while Britain agreed not to violate the independence of Afghanistan. The official view of Russia now was that the invasion of Afghanistan by the British and the treaty of Gandumak had made that understanding null and void. The note further assured Abd-al-Rahman of Britain's support, in the event of unprovoked aggression against his kingdom. The decisive tone of the letter and the four-day time limit were taken seriously by Abd-al-Rahman and he agreed to start towards Kabul. But the evaded crucial question of Kandahar by saying that Britain was conferring upon him"...Afghanistan up to the limits which were settled of old by Treaty could be easily applied to the treaty of 1857 between Amir Dost Mohammad and the British Government, when the former was in the possession of Kandahar.
Abd-al-Rahman's claim on Kandahar was then clear; yet the Viceroy did not take a rash decision despite the strong recommendation of his officials for sealing off the negotiations. The same terms were once again communicated to Abd-al-Rahman and he was advised to come to Kabul to which the Sardar surprisingly consented. On June 28, Abd-al-Rahman left Khanabad for Kohistan, a district a few miles to the north of Kabul.

Why did Abd-al-Rahman changed his mind so suddenly and despite his continued diplomatic efforts for Kandahar agreed to accept the reduced state of Kabul? An explanation could be offered if we consider this question in the light of Sardar Mohammad Ayub's position and movement. Abd-al-Rahman was, reportedly, confident that the ex-Amir would not be restored to power. He was also sure that none of the dozen other Barakzay sardars in Kabul had the slightest chance of becoming Amir. His only formidable rival in the country was Sardar Mohammad Ayub, the Governor of Herat. Ayub was popular with the National Party. He had a large army and a province under him. It was an open secret that this Sardar was also very popular with the Barakzays of Kandahar, and in open communication with many people in Kabul while Abd-al-Rahman was not reported to have been in communication with the Barakzays of Kandahar at all. Ayub had left Herat to march on Kandahar on June the 9th—about three weeks before Abd-al-Rahman did the same for Kabul. Abd-al-Rahman must have known this. Fearing the almost certain alliance under Ayub of the Ghilzays and the Durransis, the two most important tribal confederations, and also fearing that his rival might come to terms with the British before he did, Abd-al-Rahman decided to accept the British terms. Thus, in securing the semi-independent and reduced state of Kabul, short of Kandahar and Herat, Abd-al-Rahman placed his self-interest over and above that of the country.

Abd-el-Rahman was fortunate that before his arrival at Charikar, on July 16, the most influential leaders of the National Party such as Mulla Mushk-i-Alam and other Ghilzays elders had declared their support, in the interest of peace and of seeing a Muslim ruler in Kabul, for him. This was partly attributable to the diplomatic efforts of Lepel Griffin. He had assured them that the British forces were ready to leave the country and that the success of the negotiations with Abd-al-Rahman was, therefore, very essential for peace—something which both sides were longing for.

It is to be noted that with the Amirship of Abd-al-Rahman becoming certain, some of the Barakzay sardars of the National Party left for Ayub. Thus, when on July 20 and 22, Abd-al-Rahman was declared
the Amir at Charikar and Kabul respectively, he was surrounded by more than 20,000 people most of whom were Ghilzays. No Barakzay of importance, except some relatives of the new Amir, were present.

Amir Abd-al-Rahman was still at Charikar and the bulk of the British forces at Kabul and elsewhere when the news of Sardar Ayub's victory over a British force at Maiwand on July 27, reached Kabul and India. One of the immediate results of this victory was that it brought the British and the new Amir still closer. A common enemy was seriously threatening the position of both in Kabul and Kandahar and if he was not decisively and quickly defeated all recent arrangements might have collapsed and the country risen. Consequently, they both assisted each other. At two meetings at Zimma, a hill about 16 miles to the north of Kabul between the Amir and Griffin, the latter, among other things, promised the Amir about two million rupees, a number of guns and the immediate withdrawal of all the British forces from northern Afghanistan. But it is to be noted that half of the money and weapons were the property of the Government of Afghanistan which had fallen into the British hands when they invaded the country. In return, the Amir after consulting the Ghilzay elders, consented to the passage of a part of the British army to Kandahar—a great concession for the British which helped them to defeat Ayub quickly.

Meanwhile, at Kandahar itself the situation was far more serious. After the battle a part of the British army there had been besieged in the city itself and its telegraphic communication cut off with India.

The Maiwand victory of Ayub was the bitterest blow to the political arrangements for Kandahar. It demonstrated to quote Lyall, the Foreign Secretary of the Government of India that...the Durranis of Kandahar are now much opposed to the occupation (of Kandahar), either indirectly through Sher Ali or any other nominee, or directly through our own officers.” Sher Ali the Wali of Kandahar was the first to realise this. Having seen that at Maiwand his infantry went over en masse to Ayub, and fought bitterly against him, and that all the populace joined Ayub, and that he had been protected from the people in Maiwand as well as in the besieged city by the British army, the Wali now come to the conclusion that his days had come to an end with the people of Kandahar, saying that He asked the Viceroy to permit him and his family to proceed to Karachi. The Viceroy promised him an honourable reception there.

But the ex-Wali’s honourable reception was not a solution to the problem of Kandahar. Kandahar had been declared by the former Government of India to be “irrevocably” severed from the rest of the country and placed under the hereditary rule of an “independent” ruler.
Should it now be directly ruled, or handed over to the new Amir of Kabul, or to Ayub? It was out of question to look for another ruler like the Wali.

In September, the question of Kandahar was discussed in the Council of the Governor-General. Later, in October Lyall was sent to Kandahar on a fact-finding mission. All members of the Lytton Government, and most members of Rippon's Government opposed evacuating Kandahar, each on different grounds. The main argument for its retention was its strategic importance to the defence of India especially now that a Russian army was operating in the Turcoman country near Ashq Abad, along the eastern borders of Persia. General Haines the Commander-in-Chief of the army, firmly believed that Merv, Herat, and finally India, were the ultimate aim of Russia's present military operations there and he therefore urged that Kandahar should be retained. But despite the opposition of his council and of military opinion, the Viceroy remained firm on the withdrawal from Kandahar. To him the retention of certain frontier districts of Kandahar, which were under the rule of India since 1878 were sufficient to ensure the requirements of strategy. The Home Government in London was even of the opinion that the true defence of India consisted only in the good government of India. On January 20, 1881, the Council of the Viceroy decided to withdraw from Kandahar altogether and hand it over to the Amir of Kabul. By doing so it made revocable a decision which had been considered "irrevocable" by Lord Lytton the former Viceroy.

But Sardar Ayub was by far the most popular candidate for rule in southern Afghanistan and the Amir Abd-al-Rahman was not in a position to take over that province. When he was informed of the decision he asked for assistance in money and arms. The Amir called the early withdrawal of the British forces from Kandahar by April 15 "hasty" though he agreed to occupy it by that fixed date.

From the day the Amir entered Kabul he started confiscating the of the late Amir's high officials on every available pretext. Soon, this made him unpopular with the people. But the principal reason for his unpopularity according to a confidential report of the Commissioner of Peshawar was the Amir's alleged's friendship with the British. Early in the spring of 1881, St. John, the political officer in Kandahar reported that "...there is reason to fear that a popular rising will take place... (in Kabul) before many weeks have passed." It was against this background that the take over of Kandahar by the Amir was a difficult task. But the Government of India, anxious to withdraw its troops before the summer heat and see the Amir master of the new Afghanistan made his difficult task a little easier. By April 20 when the British
troops withdrew and the administration of Kandahar was taken over by the Amir's Governor the Amir was given or promised an additional sum of 20 laks of rupees, with rifles, artillery, and a further temporary allowance of 50,000 rupees a month.

After his retreat from Kandahar Sardar Ayub had many problems to face in Herat. Two of the four tribes—the Jamshaidis, and Taimuris—turned against him. Having been much oppressed, by Ayub and having no sympathy with the Afghans as their rulers these tribes readily welcomed the money and encouragement offered to them by St. John from Kandahar. Ayub crushed both these tribes with force, but by doing so, he further alienated them from himself. As these tribes were situated in the regions between the city of Herat and Mazar-i-Sharif, where in the latter the Governor of the Amir had firmly established himself, their alienation later, proved fatal for Ayub. Among the Afghans of Herat, the Alzoays, and Ishaqzays, two clans of the great Durrani tribes—were also opposed to Ayub. Having enjoyed power in the late years of the Durrani rule, through their elder Yar Mohammad, the Alkozays were always hostile to Barakzay supremacy. In the past, they had never hesitated to reassert their independence, when Barakzay rule was shaken in Herat. Recently when Ayub was in Kandahar the two clans had made a combined but unsuccessful attack on Herat...

Early in 1881, Ayub succeeded in overcoming their opposition and put to death a number of their sardars but this further estranged the Durrani of Herat from him. Believing that the position of Sardar Ayub was not firm in the whole province of Herat the British authorities at Kandahar ignored recent indirect overture of the Sardar for the Amirship of Kandahar and Herat.

With all the odds against him at Herat, Ayub concentrated building up his army. His gun foundry and arms factory began to work. He soon became short of war materials too. He could no longer buy iron and other war materials from Meshed—the main city of Persian Khurasan close to Herat. The Government of India repeatedly brought pressure on the Shah of Iran and the sale of such materials were consequently prohibited to Ayub.

But support and promise in money were continually forthcoming to Ayub from the prominent people of Kandahar and Kabul. Kandahar merchants and Mullahs undertook to raise 30,000 men for Ayub if and when he advanced on Kandahar and Kabul. Some merchants had already bought and sent rifles to Ayub in Herat. The Barakzays of some important districts out or imprisoned the Amir's governors, and invited Ayub's officials there. In the word of the Viceroy all the people in Kandahar"...... are buying and repairing their arms and think of nothing but
Ayub. People were confident of Ayub’s ultimate victory because they looked upon the Amir, as another Wali Sher Ali—a “puppet” of the British—and on Ayub as the “champion of Islam.”

It was a matter of no surprise that on July 30 Ayub was warmly welcomed in Kandahar. Except for the resistance of the Amir’s advance force in Girishk, no other fighting took place and the Amir’s infantry went over en masse to Ayub. In Kandahar people flocked to their saviour, offering allegiance to him. Muslim and Hindu merchants contributed voluntarily to his treasury though this could hardly meet his needs. A complete amnesty was proclaimed and no one except one high official of the Amir was treated.

But his triumphant entry to Kandahar faced Ayub with the most important decision of his life. Should he make an immediate advance on Kabul where the Amir’s position was reported to be critical? or, Should he fortify his position in Kandahar and meet the Amir there? What would be the attitude of the British Government if he chose the former course? Obviously an immediate advance was much to his advantage, because that would have attached a greater part of Ghilzays to his side, and would have incited the discontented people in Kabul against the Amir.

Ayub was apprehensive of the British. His earlier attempts to come to terms with them had all failed. Now that after Ayub’s occupation of Kandahar the Government of India had strengthened its frontier districts, Ayub could not ignore this. He feared that, in the event of his march on Kabul Kandahar would be occupied by the British force, and that he would be easily cut off from his base.

Once again, Ayub opened communication with St. John, now Political Officer at him of his intended march on Kabul. But the reception to his letter was again unsatisfactory which proved a sufficient deterrent for him to postpone his earlier declared march on Kabul.

Circumstances had placed Ayub in a position which required greater enterprises from him than he could probably offer. Being, by nature, an unadventurous man, he was not inclined to exploit new situations, even if they were favourable to him. He repeated his last year’s mistake. Not only did he wait on events in the hope that they would bring him good fortune. He also entertained native idea of trying to compromise with his cousin who was unscrupulous, but a shrewed realist and who was determined to exclude the family of his uncle the late Amir Sher Ali from reigning over any part of Afghanistan.

When the Amir arrived in Qalat-i-Ghilzay, about 80 miles from Kandahar, accompanied by a force of predominantly Ghilzays Ayub sent him a peace mission composed of al-Sayyeds and mullas led by
a respectable uncle of both the Amirs, and Ayub. In a sealed Quran Ayub's proposal to the Amir was reported to be the division of Afghan-
istan into six principalities, among some of the surviving grandsons of the Grand Amir Dost Mohammad, and making a Ghaza against the
British. As was to be expected the Amir was not willing to listen to a
proposal which would have given him only Turkistan, and commit him
self to an undertaking which would have meant the release of the ex-
Amir Yaqub the amir's formidable rival. A final showdown between
the two cousins was then unavoidable. On the one side, there was the
Amir supported by the second biggest tribal confederation—the Ghil-
zays with a definite promise of plunder. On the other side there was
Ayub backed by the Durranis who saw that their country was being
invaded by Amir, "a puppet of the British", supported by the Ghilzays.

From every quarter, the Durranis flocked to Ayub; with thou-
sands of mullas and talibs, ready to join the battle, Sept. 22 dashed to
the ground for good all hopes of Ayub for sovereign, when
in a crucial moment his own regiments of Kabulis and Heratis fired at
his army and lost for him the battle which had almost been a victory
for him. Ayub again took flight to Herat but before arriving there, he
found that Herat was lost to him. Before starting for Kandahar the
Amir had ordered a simultaneous march on Herat by his cousin Sardar
Abd-al-Qudus, the Governor of Tashqurghan. With the help of the
dis contented tribes of the Hazaras, and Taimanis of Herat Sardar Abd-
al-Qudus was able to occupy the weakly garrisoned city on October 2.
The hero of Maiwand whose name has become a symbol of national
honour and pride fled to Meshed to spend the life of an exile prince,
first in Persia and finally in India.

The Government of India was watching the struggle between the
two cousins with great anxiety. Obviously the Amir's victory was a
great relief to it for a victory for Ayub would have upset the political
arrangements which had been reached so painfully with the Amir.
After having obtained the approval of the Home Government the Vice-
roy now addressed Abd-al-Rahman as "The Amir of Afghanistan and
its dependencies" thus, recognising a unified Afghanistan—the break
up of which was the declared policy of his predecessor.

But the Amir was still not the master of the whole of Afghan-
istan. Maimana a province in the north west with a population for the
most part of the Uzbegs was ruled independently by Mir Dilawar since
October 1879. He had a large number of guns, rifles, and for five years
defied the Amir, while the Amir was occupied subduing other tribes.
Mir Dilawar approached first Russian and then British agents to place
Maimana under the protection either of Russia or India, independent
of Afghanistan. In both these overtures he failed. Russia was unable to assist him because of the long distance between the then Russian held territories in Merv and Maimana and the British Agent told him that the Government of India considered Maimana a part of Afghanistan. The Mir, therefore, pressed the people hard for more money and sacrifice to hold fast against the Amir. This led to widespread discontent and he killed a number of influential people. Early in 1884, when the Russians were approaching the border of Afghanistan the Amir considered the subjugation of this frontier district a necessity. On May 22, upon the approach of the Amir's army, the people of Maimana gave in without fighting, and the Mir followed suit.

With the incorporation of Maimana the reunification of Afghanistan was complete. In the coming years, the Amir set upon himself the task of consolidating his power. By 1896, there was not a simple influential chief left in the country who might be a menace to the authority of the Amir. A highly centralised form of administration was introduced, and the country's boundaries fixed which remain to the present day.
A Fugitive Architect

By: Dr. M. Abdulla Chaghatai*

My researches on the Taj Mahal of Agra led me to consult the original manuscript of the ‘Maathir-i-Rahimi’ in the Cambridge University Library, which undoubtedly gave me some useful information regarding the early monuments of Agra before the erection of the Taj Mahal (1630-1647). Under the title of the Daru’l-Khalafa Agra (capital Agra) (vide No. XCIII, Nn, 356; fol. 274b), it relates as noted below:

“Agra is one of the famous towns of India and it has been the capital of the Timuride princes who built here splendid monuments in the course of their royalty. They also maintained law and order in the country. Among the able architects of this period, there was one architect who was known as Ustad Hirawi (native of Herat). Maulana Wahshi Yazdi poet composed verses in his praise:

“The building founded on the banks of the river will survive even up to the day of resurrection. If the terrace of the Heavens would have been incrusted with an impression of the rose, the point of his finger will never change it even with the contaminated mud.

“He was a run-away from the rulers of Iran and he had lived under their patronage in their service. This great expert of a great accuracy had designed lofty buildings and palaces. In fact it is said that in such designs he had particularly made miracles. It is not possible for the pen to describe these marvels of architecture adequately. If they were completed, it is hoped that they would have surpassed all the previous ones. In this period the empire was busy in conquests and the foundations of all these monuments had not yet been finalised. The completion of all these monuments had been postponed to another occasion. It was hoped that they would be finally completed”.

(*) Famous scholar of Lahore.
It is a pity that other historians of this period are silent about this particular architect as well as his contribution in the particular domain. Although sometimes the monuments bear inscriptions which contain the names of the architects, dates of their construction and some other useful information, yet so far no such record has come to light. However, the above-noted account from the “Maathir-i—Rahimi” regarding Ustad Hirawi is very interesting and important in one aspect that the architects from (Afghanistan), Iran and Turan generally supplied the designs of monuments which were executed here. Percy Brown has aptly said in the account of the mausoleum of Humayun at Delhi (1560); “Perhaps the nearest definition of the architectural style of this monument is that it represents an Indian interpretation of a Persian conception”. (“Indian Architecture—Muslim Period”, p. 97). Its architect was one Mirza Mirak Ghiyath, at the same time another architect named Khuda Quli (Taluqani) was constructing the mausoleum of Shamsu'd-Din Atkah Khan within the premises of the Nizamud-Din Auliya at Delhi. His name is inscribed there on a marble slab with date A.H. 972. (“Atharu's-Sanadid” of Sayyid Ahmad Khan.

In the above-noted quotation from the “Maathir-i-Rahimi”, the verses of poet Wahshi Yazdi in praise of Ustad Hirawi's workmanship, clearly show that he was a fugitive in India and had come from Kashan, where he was living under the patronage of its ruler Muhammad Sultan who himself was a poet and patronised poets. Wahshi Yazdi's name was Shamsu'd-Din and he travelled very widely. He had also visited Lahore. The author of the “Maathir-i-Rahimi” (printed ed. vol. ii. p. 607) has quoted his verse in praise of those monuments at Lahore which were the property of the family of Abdur Rahim Khan Khanan. The author of the “Maathir”, Abdul Baqi Nahawandi, writes that “on the Grand Trunk Road leading to the capital Agra, at a distance of eight karorhs (about fifteen miles) from the city of Lahore some monuments were found which included an inn, gardens, small quarters and other necessary buildings. They all were erected under the superintendence of qualified men, by able workmen, artisans and masons of high calibre. Accordingly the poet Wahshi Yazdi says in their praise:

“When this lofty monument was erected, it was realised that even the Khawarnaq (an allegorical name) was no match to this great and elegant edifice”.

“These tall apartments were most suitably erected for the abode of travellers and other people's enjoyment. One feels happy when he or she stays therein and forgets his grief. Because he feels that life and wealth are quite safe by staying in that edifice.
Afghanistan

“In short, the praise of this most splendid building depended upon those remarks of the travellers who took their abode in that building. At that time it had become a rendezvous of the citizens of Lahore for their picnics as a public resort. Therefore it was bequeathed by the late father (Bairam Khan) in the interest of the people”.

Ustad Hirawi

The above-noted account of architectural remains both at Agra and Lahore, which have been praised by the poet Wahshi Yazdi in his verses, shows that they were designed by Ustad Hirawi. Although in case of Lahore monuments he has not been clearly mentioned. But it is certain they were built by the assistance of the local workmen under his supervision, and they belonged to the family of Abdur Rahim Khan Khanan. As those monuments at Lahore were situated at a distance of about fifteen miles, it is presumed that they escaped from being mentioned by the local historians. Unfortunately the author of the “Maathir-i-Rahimi” only furnishes the information that Ustad Hirawi was a fugitive in India from Central Asia.

It was merely by chance that in the course of my visit to Herat via Kabul in June, 1968, the home of Ustad Hirawi I studied a large number of superb monuments there which had undoubtedly influenced the Indo-Muslim architecture. The broad pointed arches and cusped domes along with the lofty minarets of those monuments impressed me very much and I was convinced that architects from this part had undoubtedly designed our monuments in India.

At Herat within the area of Gazargah (the shrine of Hazrat Abdullah Ansari (d. A.H. 423) I studied one domed mausoleum towards south on a square plan. It is known as Zar Nigar owing to its marvellous interior decoration gold and lapis lazuli. This domed building appears straight ahead as one enters the enclosure of the shrine. It is mentioned that it was originally built by Shah Rukh (d. A.H. 850), the son of Amir Timur, who made Herat as the capital of the later Timurid regime. The present interior decoration of this dome dates from a period of its restoration during the regin of the Safowid Shah Abbas (A.D. 1587-1629). The interior of this tomb has lost its sarcaphagus and serves as school. Its key always remains with the school teacher. The Afghan scholar (late) Fikri Saljuqi writing about its interior decoration says that similar ornamentation exist at Herat in the mausoleum of Sultana Gauhar Shad, the wife of Mirza Shah Rukh and of prince Baisunqar Mirza in the vicinity of the Musallah of Herat, although they differ in their general designs considerably.

Unfortunately much of the decoration on the walls of this tomb has been lost but whatever remains, it is in perfect condition. The arabesque
style of its decorative motifs is quite clear and glitters in the sunlight. In some places the thick layer of plaster or stucco has been lost exposing the brick masonry. However, on the girdle of the dome where the pendive system of the dome construction ends and the neck of the dome begins, some Persian verses fragments still exist in their perfect nastaleeq style which are enclosed in a beautiful design. I had photographed one part of of it simply to show that it was a pure masonry work and covered with a thick layer of plaster. My reproduction contains one of the verses's one hemistich. Its ground is red light in colour and the words are in white.

On my return from Herat, one day I was induced by my son to accompany him to see an old monument in the form of a Musallah at about twelve miles from Lahore Railway Station near the canal within the Siphoon area. My son had seen it by chance while hunting within this area just near the village of Bhaini Dhilwan. It lies within the old graveyard.

To display the architectural description of this unique monuments, which I call a Musallah because of its shape, I reproduce here its some aspets which I photographed. It is about thirty feet high from the level of the ground. The central pointed arch constitutes a mihrab of a great eminence. Other small arches on its right and left have been lost, which is obvious from its dilapidated condition. The Imam at the time of prayer stands within it and prostrates for his ‘sajdah’. It is twelve feet wide and about eight feet deep. In reality this half-dome construction stands on a squinch system which is also obvious from its reproductions published along side.

All these structural chararacteristics contributing to a perfect masonry building look quite identical with other similar ‘musallahs’ in (Afghanistan) Iran and Turan which exist even to this day. These ‘musallahs' without any regular praying chamber, as we usually find in regular mosques, generally exist outside the towns. We know that they serve either as Namazgahs (Id Gahs) or the travellers say their prayers therein when they stay here. Sometimes the village madrassas (maktabs) or schools are held there.

Inside this ‘musallah’ there are signs of fine decorative stucco work. However, just under the central arch’s soffit, there are some Persian verses' fragments, which are transcribed on redlight ground and the words in white are in perfect nastaleeq style. I reproduce here one hemistich’s photograph which one can easily read thus:

"What ever has happened to me, no one knows....."

(*) It seems that the meaning of this hemistich might be as: “Whoever pass on us would not recognise us”. (Historical Society)
Afghanistan

When I carefully study both the identical reproductions of the Persian verse one from the mausoleum Zar Nigar in Herat and the other from the 'musallah's' mihrab at Lahore, they both look as the repeated reproduction of one and the same piece of architecture. However, it is a phenomenon by itself.

There are several scribblings on this 'musallah' which have been recorded from time to time by various visitors and it is by itself a very interesting topic. However, they date from A. H. 1001 to the last century. During the days of Akbar this monument was duly visited by travellers.

Now the question arises as to how both the Herat and the Lahore monuments bear the identical verses. They were perhaps built by one and the same artist, although their function is different.

In view of the above I would not hesitate to regard Ustad Hirawi as the architect of both the monuments. I presume that he had come to Lahore just after completing the Zar Nigar at Herat. Above all the verse reproduced here also reflects the feelings of such a displaced person.

Moreover, we should not forget that fundamentally Muslim architecture is always one and the same in every part of the world. It may differ in its general appearance.

I would also mention here that as far as the monuments of Abdur Rahim Khan Khanan are concerned, we are at a loss to find them either at Agra or at Lahore. However, we know that during his last years he had come to Lahore with the permission of the Emperor Jahangir to look after his jagir in the Punjab. Just after that he had left for Delhi where he died in A.H. 1036 (A.D. 1626) and buried there just near the mausoleum of Humayun ("Maathir al-Umara", vol. I, pp. 693-713). Jahangir also died in A.H. 1037 (A.D. 1637) and was buried at Lahore.
Afghan Nationality and Its Factors on the Basis of History

By Prof. A. H. Habibi

A detailed illustration, on the basis of historical documents, has been published in No. 2, Vol. XXII of this journal, about the words Afghan and Afghanistan. As a follow-up to that article information is presented here about the people of Afghanistan and the historical factors regarding formation of the Afghani nationality.

In talking or writing about a nation called Afghan, is described as a nation of approximately 15 million people within the Central Asia, whose land is known as Afghanistan, an independent country in which people live and are ruled by their own king, have their special culture, etc. it is necessary to be fully acquainted with the historical background and the important factors, past and current, involved in the formation of such a nation.

As far as history goes, for the past 5,000 years, from the early prehistoric times until now, the people of this land have had their own culture and civilisation, they have always built here cultures, civilisation and formed government of themselves. They have lived independently, they have built splendid cities and they have formed great governments. They have nurtured art of their own, have conquered other lands and have introduced themselves with all their cultural phenomena. However, for a short period they came under other conquerors also.

At any rate, the people who have lived or are living currently in the historical area presently called Afghanistan, whatever their race, whatever may be their language, and whatever belief they possess, are, for the most part, descendents of the ancient inhabitants of this land. Their cultures are common, their sources of historical pride are common, their social and national goals are alike, and they are buried in the same manner.
With the above in mind, this article will attempt to illustrate that the sources of commonality of the Afghan people have deep foundations in this land and among the people of this land. The important considerations to this follow below:

1. The Course of History and Common Background:

Afghanistan, a neighbor of India, is situated on the great crossroads of Asia. This land has long seen the passing of great conquerors and famous invaders. Meanwhile, it was an important melting pot of great civilizations. The people within this region often joined together to defend against these invasions.

So while on one hand these attacks brought death and devastation on the other hand they were the cause of unity among the people of the region. Examples of this claim could be found as far back as 2500 years ago in the opposition to conquerors like Cyrus the Great, Darius, Alexander the Great and Ashoka. In fact the unity of the people caused the stay of the successful conquerors to be short in this land and leaving it to the inhabitants who then would established their own government with their own ruler in authority.

2. Cultural Assimilation:

Every conqueror came in with his culture and civilisation but the ancestors of the people of Afghanistan, besides rejecting political influences of the conquerors, merged the latter's culture with that of their own, giving it Afghan features; e.g. the merger of the Greek and Bactrian cultures. From the merger of all of them came out an Afghan culture nurtured in this land. In the Islamic period, in Afghanistan, instead of a pure Arabic culture through Islam, an Islamic-Khurasanid culture was established.

3. Common Economic Benefits:

Afghanistan's geographical formation; its land products and natural donations were (and are) all the factors of which the people of this country get a common use for their benefits. In fact several similar and common economic and material factors relate them together. These were why political movements, ideological campaigns and cultural changes brought in by this people. We can clearly see that the people of this land changed nomadic life of the first Arians and gave it a civilized feature, among which were religious thoughts and reformistic movements.

It was the results of these movements that in the 7th and 8th centuries of Hegra, Shiekh Mali's primary social system was formalized.
Afghan Nationality...

By the same token, in the middle of the 19th century A.D. British colonialism started. The Afghan people in order to preserve their own national integrity and their independence, started struggles against this intervention. In fact this struggle was a movement which existed in each unitedly mass society and they defend their economic, cultural and ideological phenomena. Thus on the basis of positive historical facts our national formation has been laid down as long as the people started living on this land. Naturally, the land of the Afghans on the base of historical predestination created the Afghan society.

DIFFERENT KINDS OF THE AFGHAN NATIONAL MOVEMENTS:

The economic, geographic and historic elements, by which together helped to establish an Afghan nationality, throughout different historical periods exist today in this land with its all ancient power. In fact this unique factor will become active whenever this nation is threatened by conflict.

All united social movements which are read about in history books mostly were the national movements by which common nationality and its preservation were secured. The leaders of these movements also rose from amongst the people. And everyone according to his own knowledge and authority supported these movements, using his efforts for a common national goal. In fact, it is as a result of these national movements that for centuries the history of thought and action of our people have been kept from annihilation.

In considering Afghan society from the view points of historical analysis, one can consider the national movements of this society as follows:

1. Defensive Movements Against Political and Military Domination:

The people of Afghanistan always have defended against the attacks and invasions of conquerors and foreign invaders. For example, to reject political and military domination by Alexander the Great, Chengis Khan, the Arab invaders etc., the ancient inhabitants of Afghanistan have taken up arms. By the same token in 19th century, Afghans resisted and struggled against British colonization with the result that they have separated themselves from foreign domination. The leaderships of these movements and resistances have always sprung from the people themselves. Even when governments have fallen, the people kept up their resistance against foreign invasions.

The movements of Taher Poshangi, Yaqub Laith Saffari, Pir Roshan, Mir Wais Khan, Khushal and Ahmad Shah the Great and the movements and struggles of the people during the first and the second Anglo-Afghan wars were all of the same type of movements mentioned above.
Afghanistan

In all these movements the very main point is that all Afghans, without any differentiation of language, religion belief, race and business have fought against their common enemy.

2. Confrontation Against Cultural and Ideological Colonialism:

Along with military domination, cultural domination was also attempted. Resistance to this kind of colonization has been also traced in the history of movement of the people of Afghanistan. However, this resistance was slow. Nevertheless, elements of the new culture always have merged with the native culture of this land with the result that with this merger was created another unique culture which was nurtured under the Afghans. This unique culture was little than the breeding of a foreign culture with that of the Afghan.

For example, Greek culture came along with Alexander the Great and by the same token Buddhist thoughts and culture came to this land from the east. But in both cases the Afghan artists and thinkers merged these cultures together with that of their own and created a new Afghan art and culture which was neither Greek nor Indian.

3. Internal Ideological Movements:

Internal movements, sometimes are social but at other times are warlike and defensive, e.g., Shiekh Mali’s social reform is seen as an ideological and social aspect of the movement of the Afghan people. But the movements of Pir Roshan Was a military movement as well as having social and ideological aspects, And Khushal’s struggles were both political and cultural. However, the movements brought in under Ahmad Shah the Great and Mir Wais were merely military and political movements. For better or for worse, the people’s participation in all these movements was equally as important as that of the leaders. For example, Sheikh Mali’s social reform was supported by the farmers. Pir Roshan, in his military and ideological movements, was helped by the people as was Khushal.

All in all, it is necessary to mention that the people themselves were and are always the creators and originators of each movement. When we name persons as heroes of movements, this merely indicates recognition of them and their domination. Otherwise, these leaders are always members of the movements and in fact they have been given name, fame and personality by the people themselves and they are created by the unique conditions of their environment and the economic and social determination of their own society. It is a fact that in each historical period the people as a result of their own needs and desires created their leaders.
As was said previously, there are positive historical reasons for the existence of Afghan nationality. In fact, first of all, there was a condition, economic as well as social, in this land which caused the existence of the country and the nation of Afghanistan. Without a predetermination of history and without a social consciousness it might not have possible for such a nation to exist and stand firmly against whatever invasions occurred. If there had not existed an historical predetermination or a social consciousness, how could national movements, either in hot or cold war, have appeared? In fact, no other explanation could be found for the national movements here against foreign intervention in the 19th century except for the fact that the Afghan people were fighting for and defending their economic and cultural benefits, it was a people's war against the power who was endangering their lives and benefits.

People's movements in Afghanistan, either cold or hot, against political and cultural domination is a long story which has detailed historical accounts. The movements and the land of the Afghans sometimes extended for such vast distances as from Delhi to Isfahan. And these movements, from the view point of historical predetermination, were always originated by the people—a united move of intellectuals, scholars and warlike people.

The existence of assembling and gathering in the Afghan society and the predestination of the Assembling take us to the point that among the people of Afghanistan a representative in each country existed. Naturally the assembling and gathering represent the awareness of the people of Afghanistan. So feudalism, unlike in other nations in the world, was not widespread or strong here. It is a fact that the gathering place of the representatives was the home of leader, but it was a place where people could give their views on their destination and attempt to solve their problems. But if they felt that their benefits were in danger a "people's assembly" could be called to select leaders in an attempt to eliminate dangers.

Afghanistan's long struggle against colonialism in the 19th century was organized on the basis of Jirga (assembling). Leaders would be called upon to lead the fighting against the interventionist. In fact, it was as a result of the people's struggle that our country was kept free from the domination of foreign colonialism. Even if there was not any governmental organization the people themselves would take care of their own lives and benefits.

Our people were living mostly in villages and even today most of them are carrying on their lives as farmers and nomads, but nevertheless they were and are still connected with the villages assembly. And, when the assembly would adopt a resolution, the farmers, nomades, etc would
leave their tools and gather for the national cause. Our two wars for our national integrity are the best examples of these struggles.

However, after the second Anglo-Afghan war the lives of the Afghan people changed somewhat from their previous condition. A powerful central government was organized, some aspects of today's modern life came into being, culture and thought were updated, and swords were replaced by pens, books etc.

During this period of intellectual change again the people were the pioneers. Scholars took the initiative for new thinking, and with the help of speeches caused the initiation of new things. Among these pioneers was Sayyed Jamaluddin Afghani who came from among the people of Kunar in the eastern part of the country and started his struggles on three sides—against colonialism, against absolutism and against superstitions and old thoughts.

The Sayyid sought to modernize life and thinking in his campaigns in Afghanistan at a time when the people of this country were involved with colonialism in hot war. However, the effects of Afghani's struggles were more obvious in Iran, Turkey, India and Egypt.

However, the Sayyid's movements manifestations were seen during the reign of Amir Shir Ali at which time a printing press and a paper called Shams-ul-Nahar for the first time were established in Afghanistan. Moreover, other changes in the economic and social aspects of Afghan lives were obvious also.

During that period two important movements were seen—one in foreign affairs and the other one in internal affairs. For the first time a group of Afghan intellectuals gathered around their ruler and established a cabinet in which Sayyid Noor Mohammad Shah Kandahari was prime minister. In fact organizing the cabinet and appointing ministers from the people rather than from among princes and their royalty was the result of a developed thinking and policy. Sayyid Noor Mohammad Shah, an intelligent person and a wise prime minister, who in the arena of the foreign policy released Afghanistan from the rule of British Indian government. In fact concerning this particular affair if one were to read his negotiations with that of the British government which are published in the books of the British people, he could understand his enormous ability. All in all, in addition to freeing Afghanistan from the rule of British India, Kandahari established political relations with the Iranian, Turkish and Tzarist governments and accepted their ambassadors to the court of Kabul.

In regard to internal affairs, Sayyid Noor Mohammad Shah with the agreement of the then King, released the government from the hands of the princess giving way to common but intelligent people to become
minister; e.g., Arsalan Khan Jabbar Kheil, Mohammad Shah Khan Kutukheil of Logar, Husain Ali Khan from Panjshir, Ahmad Ali Khan from Kabul and Habibullah Khan from Wardak, etc.

With the help of these intelligent people, besides the changes in the foreign affairs, development was attempted in the fields of economics, commerce transportation and in the cultural aspects of the country. An organized military was established—previously it was not organized but more or less available in call when needed. In regards to education and culture, translation from Arabic and English started and for the first time a paper started publication. At any rate, these movements alarmed the British government, and this brief attempt at modernization ended soon.

The British government again started its intervention, and again a progressive campaign started by our people succumbed to colonialists. These events are still very much in the Afghan mind and inspired this couplet:

If you want to renew the pains of heart,
Read sometimes these old stories of the past.

The British invasion split our country into pieces. Our people suffered great losses. However, the Afghan did not remain passive but instead started the defense of the country against an enemy—equipped with modern arms and ammunition etc. The result of these struggles were that the Afghans kept themselves free, proved their historical reality and made known their historical existence to the people of the world. The historical realities and factors still are in existence and they will be kept by the people of this country along the path of history.

Translated into English  By K. A.
The Wanderer

By A. R. Pazhwak

Translated into English
By Nurullah Sahraii

Thank god for the thought and imagination that come sometimes in search of us. These are the very indicators of our being. With their joy or grief they preserve us for life, so that we may not be overcome by what we are waiting for, so that we may not remain where fate has placed us.

Thought comes over us to sit beside us, or to walk along with us hand in hand to open our eyes in the dark, to divert the direction of our sight from the light, so that the glittering light may not harm our eyes. It does not let us be overcome by fancies, or to be troubled by misleading hopes.

Imagination comes to embrace us, to bring near to us the world which is afar from us. It lets our eyelashes together; lightens our darknesses: we shine in the deep darkness surrounding us, such that we feel we are warm and the warmth caresses our cold bodies. It comes to convey to us the messages that we long for. All the things that have rejected return to us, or invite us towards themselves.

One sweetens our dreams and spreads a cover of good hopes and wishes over us, while the other intend to wake us softly and tenderly. One brings to us the message of sweeter dreams, while the other further sinks us into the deep tranquility while we already have.

Thought asks us to make life out of hopes, while imagination tell us to devote our lives to the creating of desires.

Thought and imagination, when mingled together, lead us where there light and shadow write the beautiful example of life together with its reality and charm in the page of nature, so that our eyes may find love in them, and our hearts may adore them. It is then that, with the help of thought and imagination, we find, kiss and breath, the tranquillity and joy that we were seeking.

With these thoughts and imaginations I am walking along the River Leimon.
The Wanderer

I am no more than a wandering traveller exhausted with the hardships of life and the thirst of desires.
I have no more in front of me than I have left behind.

The mountain at the foot of which I was born, the tree in the shadow of which I played, the garden whose springs cherished my thoughts, the dry steeps that taught me how to think, I have deserted them all and dropped myself into an ocean whose coast was the stranger's land. I pulled my self out into this land.

Looking back I find familiar features with the noticing of whose pains I tend to escape. In front I see the backs of the unknown to whom I am unable to reach moving along. I am apart from the familiar faces and can not reach the group of the strangers. To stop here is not possible; It doesn't look nice to proceed; The idea to return, if not difficult, is not easy.

With these thoughts and imaginations I am walking along the river, a place where life lacks a fixed stand. One doesn't know where he is and to where he will go!

The moon had filled the river with its silver light. The mountains panorama caressed the eyes with all the aspects under the moon light. Its whiteness in the heights resembled the curves of a naked body. A bit lower shadows hang like skirts from the middle of that silvery form.

Along the side of this river I proceed with a joy of life, in the light of my own desires which are the creators of beauties of nature. I proceed to watch the nature which is the realised desire of the creator.

The word with all its contrasts is so adorned with absolute power and beauty that I find myself, embraced by thoughts, surrounded with a ring of absolute beauty and power.

The ray of this thought is like that of a gem which, like the sun, shines in the center of the shadows of life to reach the universe. This thought has surrounded me from all sides in a way that I think all and every thing is like a ring and its gem.

The key is a ring with the moon as its gem; the mountains are a ring with the lake as the gem; the river is a ring having the boat as a gem. The nature with all its beauty, the body and soul, the fear and the hope, the present and the future, the heart and its desires—all look like that.

She is that joy of life towards whom I am proceeding. I am a heart towards which she is approaching. She was created somewhere and I elsewhere so that “to reach on another”, “to wait for one another”, we must have been created. We didn’t have any option in this. And I am glade we lacked such an option.
Afghanistan

I have noticed that when we think of having created ourselves, we get so small that with a small amount we think ourselves to be complete. In such a creation we take a lot from ourselves and lose a lot.

The powers and absolute option keeps us within itself. We can not get any bigger than what we are.

It is better to be in the hands of a better one whose grandeur has no limit. It is better to collect our pearls in the hem of eternity, otherwise, such nights and such moments are bound to pass away.

Slow and calm, at the bank of the river, I am making my way along the river road. Sometimes I stop to inhale as much of the fresh, mild air as one who drinks a whole tumbler in one gulp. I think that my chest is wider than that of nature, and I won’t be satisfactorily happy unless all that has filled the sky, from the depth of the river to the horizon like an overwhelmed goblet, are inhaled into my chest.

She, too is embraced by beauty and imagination. Nature has donated of itself the qualities to her and she presents all of them to me with a smile.

Sometimes I don’t see any one but one, but in a way that nothing is hidden from us. We feel that we are in search of something. We know what it is and where it lies. We know and we can find it, but still like a bewitched and enchanted fellow who awaits the will of the magician, we remain silent until the conversation begins. A visit and hearing revealed to me what I had not seen or heard from myself or from others.

Never can one see every thing in himself. If no two looks meet each other, the colours of being will remain separate from each other. What can’t be seen from this role, can not be seen by a single eye.

Life is the most mysterious and the greatest of roles; it is the most subtle picture. A man, alone is considered blind, and a woman alone is like an eye thrown away from the head of a beholder.

A human being is the same every where. Man and women are also the same. But, their imagination and thought, and what gives colour to the appearance of beings, is so different from each other that never at all can two things or two persons be alike.

Simplicities that my eyes had failed to discover could be read in her eyes.

Beyond these simplicities, without which life will lack beauty and charm, she sought the depths and twists that she read in eyes.

I was born in the East, but have travelled west. She was born in the East and was left there.... It is not correct to say that East is like the depth of the ocean while West is like its surface. To us, life is still a riddle, for we have not yet solved it. A westerner sees life as simple that he has succeeded in solving it. The ripe and primitive simplicities and puzzles of West and East are both looking to the future.
East and West are both in a position of common spiritual needs, waiting for an absolute unity of man’s spirit and the real union of the hearts beating in the chest of the universe. It is like the warm and powerful blood circulation in the veins of the rivers of life in order to rest in the great ocean of reality. That eye and this heart won’t open to the horizons whose brightness of the sun and the moon is the East and the West.

If any difference exists in our views it brings so closer to each other like the separation of lips. Departure is in fact an effort towards, expresses the understanding and the sensation, and brings together what exists in the hearts and souls.

Thus what existed in the chest of nature in the heart of that night was running in the tongue of water and appeared clear under the bright moon-light.

Conversation is a thing in which two persons find each other. We Easterners sit together to talk, like two lips that are separate from each other. Westerners are like two lips that come close to one another. Our dialogue is an expression of separation while their’s a word of union.

We escape from each other, but they get closer to one another.

With her..., all that beauty was like an attractive figure which when it finds a clear glance, covers not herself and the nakedness of her soul. The colour of modesty and the plainness of the glance adorned that figure with clothings, gave such a coquetry and charm to her calmness and her movement which embraced the world of all like a musician and danced in the presence of soul.

I was looking at her in the way a man looks at a woman, not because of all that beauty in her eyes, but because of what her eyes added to all that world of beauty.

I was taking away from the universe, she bestowed to it. The secret of a meeting with what we seek is to add oneself to the manifestations of nature. We always try to give life a colour of separation. We do not proceed to get together with the grandeur and the greatness of being, but wait for them to come to us, and then would never come. Without her, I thought that nature was complete. With her, I made sure that she was deprived of a world. All those lights, away from the splendour of friendship and without the miracle of love, were nothing more than mere shadows in which the sign of reality has vanished.

The comparing of east and west is an allegory of the sun. As the sun rises from the East and sits in the West, the eastern spirit is along the way while the western one has reached close to its resting destiny.

Our search is still limited to the sky above us while that of a westerner has traversed that area is seeking another sky.
The love and the spirit of us easterners is self-contained, while that of the westerners parades out of themselves. We are absorbed like water in ourselves, but they, like fire hit the outer world. We, like the earth, remain in our place, but they, like air, travel around. I sink deep into myself, and she with a light of spirit floats over me.

We conceal and hide. They reveal and appear. We are like a mountain standing still in our place waiting for the sun and the moon and the stars to shine up on us only to pass away from us. But they are like the ocean which proceed to welcome the moon, the sun and the stars, and to seek their shining, then to run away from them. Our thought and imagination sink into the depths of our own ocean at the bottom of which we find ourselves seated on a self built throne of pride or pierce with imagination the pearls which we have borrowed from ourselves. But they get deep into the heart of nature to make a pearl out of a drop in the bottom of that great ocean, with which they play with free hands. The East is a prisoner of itself while the West is free from itself.

I had heard that the Westerners are brought up in the world of matter. When I realised this as a mistake, my soul got upset.

We are used to being so proud of what we possess that we consider nil the possessions of other despite their being better than ours. This is a means for our escape from the realities of life from the realities of our true position in life. For we know that if we do not deny all the possessions of others, and if we do not obstinately neglect them, what we have obtained is not satisfactory and acceptable even to ourselves.

Maybe it is because we consider all tastes and pleasures a something material while we seek spiritualism in pain and sorrow. Either we do not understand the spiritualism of pleasures or we do not know the materialism of pains. Or maybe we do not at all intend to realise it, for we can not tolerate realising them. Or maybe we just give names to things because we have an able hand in giving names.

The waves in the river were mixed with the bright waves of the air like heart ravishing hair it was quivering in the air of river. Its silvery force-arms under the moon light looked like a ray of light between two proportional lines of the air that attractively slides before the eye.

Here, in the presence of nature and its beauties, before that bright, splended soul, it was less likely for the the heart and the mind to think about any thing else except the thought of getting lost in the beauty and charm of the mountain and the river.

But I was a traveller. The memories of a bigger mountain and whiter snows were attracting me. I could see the high summit of Paghman mountain glittering in my imagination, attracting me towards itself like a pretty maid that attracts adoring hearts.
When I approach it I find out that it is nothing else but a beautiful figure with a highly exalted head whose lower part down to the skirt has been cut away, a skirt which has not seen the blossom of life and to which no breeze of pleasing spirits has blown.

Among these mountains lies Kabul like a gem dropped on earth and glittering in the mist of memories.... A city whose limits are narrow and broken stone lines separate its air and its earth...

Its beauty has many legends, but the days of youth in it pass away in depression, and it is painful to imagine the days of old age. Like a man whose son is lost, the burning sun has set in its grand wrinkled forehead the dust of the grave.

Kabul is the most broken of all old hearts, which time has maintained as a grand but painful memory. How can one let it out of one's heart?

Like an iron necklace around the neck of a statue, its steel mountains fill the eyes with pressure and weight. Over it a citadel is built which, like a dragon is twisted around its inhabitants and whose fear has surrounded their hopes.... Their wishes and freedom are beseeched in this city.

Kabul is our town. It was our town whatever it was, and it is our town whatever it is. It will remain our town no matter what it becomes.

I am soundly satisfied with the way it was, the way it is, and the way it will be.

Nature has deputized us to look after it; our love and affection is the vanguard of its memories. We simply leave them to a heart which loves its worries, and prefers them to the happiness of others.

We are guarding a town within which all dangers are beseeched with our lives devoted to guarding them.

Its mark memories, its death-like silence makes gloomy in my sight the moon light shining in Leimon, and washes away from my eyes the colour and the splendour of happiness.

With all these things, the worries of being a wanderer in this city which is the center of our presence and being, turns us mad even in the middle of our happiest moments.
Afghanistan

The beauty of gaiety and pleasure fades away in my eyes. This is the moment when a western eye looks at the eyes of one from the east. These looks are that of an unknown wonder and amazement. He finds them stranger no matter to what extent and to how long he has been known to them. He gets to thinking and considers it puzzling. He remembers the secret of a soul in whose palm the ancient east had discovered the mysteries and secrets of life. He thinks that the same legendary sun is still rising from the horizon of the east. He does not realise that our present ciphers and mysteries are nothing more than the mystery of a grave, buried in it the heart of a sage, which is turned to earth, but we still pretend that this grave is a treasure to which thought and imagination should give a value.

That western fell and might know this. But the Easterners is unaware of the fact that the spirit is departed from the body to be lost for ever.

Indeed, when that westerners finds out, it sends a kind of sympathy and kindness through his looks which pierces my heart.

It's here that I begin to wish to start my story to reveal my secrets. But I am an Easterner, I conceal, I hide....
A Partially Annotated Bibliography on Afghan Linguistics

By: Don L. F. Nilsen
Fazel Nur, and Sajida Kamal *

BIBLIOGRAPHIES ON AFGHAN LINGUISTICS

Bruce, Robert K. "Checklist Bibliography of Books on Afghanistan available in Kabul". Kabul, 1967. 27 pp. dittoed. ("...a bibliography of books on Afghanistan available in Kabul". Prepared for a study group on Afghanistan.)

Edelman, Dardic Languages, Moscow Academy of Sciences (contains good bibliography).

Fareed, Gul Ahmad, Bibliography, Kabul: Kabul Public Library, 1344, 27 pp.


Jones, Schuyler. An annotated Bibliography of Nuristan (Kafiristan) and the Kalash Kafirs of Chitral, Part one, Copenhagen, Denmark: Munksgaard, 1966.

This book has excellent, annotations on books and articles which have been written about the languages of Nuristan; these have been quoted in the present bibliography.

King, A. Richard. Annotated Bibliography of Faculty of Education, Kabul University, Senior Student Monographs Available in English Translation, Kabul: USAID/TCCU, 1968, dittoed.

(*) Messrs Nilsen, Nur, and Miss Kamal comprise the composition section of the English Teacher Training Dept. of Kabul University's Faculty of Education.
Afghanistan


This bibliography is organized on the basis of the language treated. Most of the articles deal with Paxto, Dari, or English; but there are many other articles dealing with the other Afghan languages.


GENERAL DISCUSSIONS OF LINGUISTICS:


The author explains the different names used for the linguistic science: the science of language, linguistics, and philology. He then explains the relation between linguistics and other sciences: linguistics and articulatory acoustics and human physiology, linguistics and psychology, linguistics and social sciences, linguistics and philosophy. Then there is a definition of the science of language and the language as an arbitrary system. Afterwards there is an explanation of different branches of linguistics, such as: Descriptive Linguistics, Historical Linguistics, Comparative Linguistics, and Metalinguistics. Some analytic approaches to the study of language are also discussed, such as: Phonetics, Phonemics, Morphology, Syntax, and Levicography.


Elham, Mohammad Rahim. An Introduction to Grammar, Kabul: Faculty of Letters, 1344. 61 pp. mimeo; Adab No. 2-4 pp. 47-60 (1962); Adab No. 3-4, pp. 71-90 (1960).

The author discusses the origin of language and concludes that nobody knows for sure about the origin of language, but perhaps the first language of human beings was a collection of sounds and names, i.e. it was a one-syllable language. Then there is a classification of the languages of the world in general and of the Indo-European languages in particular. The languages of the world are put into five categories: 1) The Indo-European family, 2) The Semitic languages, 3) The Hamitic languages. 4) The Turkish or the Uralic languages, and 5) The Chinese or the mono-syllabic languages.


Farhadi, Abdul Ghafur, “The Languages of the World”, *Aryana Encyclopedia* Volume III.


Grierson, Sir George Abraham, Languages (Chapter 6 of Vol. I of *The Imperial Gazetteer of India*) Oxford, 1907. Chapter 6 (pp. 349-401).


Haya Kawa indicates which animals we should imitate in cooperation and communication; he also discusses a shared source of information, words and expressions.


In this talk, Mr. Kieffer talked about phonemic systems of Dari, Paxto, and Ormuri (as far as the vowels are concerned), and he also talked about immediate constituent analysis of these three languages. He finds the tree diagrams and rewrite rules of generative grammar useful in his work, but he mentioned nothing about transformations. He indicated that in the teaching of a foreign language it is often best to begin with the most difficult structures (i.e. the structures which are least like those of the native language), and proceed from there to the simple structures. This is so that the language learner will not be practicing (and therefore reinforcing) the incorrect patterns, and so that later he will have an easy (and encouraging) experience in his language learning.


The oldest grammar which has been discovered so far is the grammar of the Sanskrit language which goes back as early as 1500 B.C. Greece is the first country which brought about philological studies and began to research in the area of linguistics. The Latin grammarians translated and edited the grammar works of the Greeks, but did not add anything to them. In the Medieval periods the Moslem scholars, especially those of Arabia and Spain influenced the works of the European grammarians. In the first half period of the 9th century a new light shone on philology which is called “historical philosophy” and is accredited with the discovery of the literature of Sanskrit. Franz Bopp, in the 19th century established the basics of comparative linguistics. Grimm in 1819 published his grammar book. Lately new inventions in the area of technical devices for the exact study of the movement of the vocal cords and the air waves have greatly helped the development of linguistics. Charles L. Meader divides linguistics into three branches: (1) general linguistics, (2) comparative linguistics; (3) special grammar. We should admit that philology in its present stage of existence is a young field which has reached maturity only in the late period of the invention of technical devices.


Annotated Bibliography...

Rahim, Abdul. Evaluation of Languages, (np, nd.)
Razwani, Mir Ahmad Shah. Language Investigation, (np, nd.)


Salim, Naik Mohammad. New Method of Teaching Living Languages, Kabul, Afghanistan: Faculty of Letters of Kabul University, 1967.

Salim indicates that good teaching materials should be based on sound linguistics, phonetic, and psychological principles, and that words included in materials should be based on linguistic word counts. He further indicates that difficult sounds and sound sequences should be avoided in beginning lessons. He feels that lessons should be organized around concrete situations which are common and have been experienced by the student. He also discusses the effective use of audio-visual aids.


This article discusses choosing a foreign language, acquiring the feeling in a language, studying other subjects through the new language the importance, of thinking in a foreign language, the mastery of the structure of the new language, using the familiar topics, the importance of rhythm, rhyme, intonation, and pronunciation, the importance of writing, the importance of conversation, and the importance of much reading.


AFGHAN LANGUAGES IN GENERAL:

Hashemeyan, Sayed Khalilollah, "The History of Afghan Languages other than Dari and Paxto", in process.


Picture script an example of which is the Hieroglyphic, was the earliest form of script; from 1926 on traces of it have been found in Afghanistan. During the course of time this form of script took another form which was called sign or ideograms. After several stages the writing system took the form of an alphabet. About the origin of script, there are many opinions. In general it is believed that writing was invented by the Sumarians. Asuris later made some improvements in it. The Phoenician script is the most ancient of all the alphabets. In general, the Aryans were the imitators of the Sami script. That group of the Aryans which settled on the two sides of the Hindu Kush and from there spread to Afghanistan, Media, India, and Persia, and who are the representatives of the literature and culture of the Aryans in Asia, have gone through that stage in oral literature which the Samis have not. Yet the epic poems of ancient Afghanistan and research in this area indicate that writing has come from the Samis to Media, Persia, and India, and from there to Afghanistan. The improved script of the Samis by the Phoenicians, Chaldeans and Azuria, which was called the nail script, was later called the Arami manuscript. This script was introduced in the Near East: in Iran, Afghanistan, and India and gave birth to other writing systems in these regions. The Arami script in Afghanistan underwent certain changes and improvements and was later called the Khroshti script. In India the Arami script gave birth to the Brahmani script which was written from left to right, In the eastern parts of Afghanistan some traces of a special kind of Brahmani is found which has been called Sharada by a French scholar. The parti Pahlavi and Sasani Pahlavi which have descended from the Arami script can also be found in Afghanistan. Later, as a result of some religious reforms on the Sasani Pahlavi, another script came about, which was called Din Depiri and had 44 letters. With the establishment of the Bakhtari Greek in northern parts of Afghanistan from the middle of the second century B.C. on, the Greek script was also gradually introduced in the north of the Hindu Kush, at least on coins and in government offices. From the beginning of the Christian era, when the Kushanis found more power, they brought about some changes in the Greek alphabet, at least in the forms of the letters, and thus the reformed Greek script of the Kushani Period was called the Greco-Kushani script.

Sir William Jones, as a result of his studies, came to the conclusion that the religious language of India, Sanskrit, has a relationship with Persian, the Languages of the Greeks and Romans, and the languages of the Celts, Germans and Slavs. The Sanskrit language emerged in the time of language association in Chaldea. We could ascribe this similarity to the following reasons: commerce, science, geographical closeness, religion, and politics, plus the fact that the languages have a common origin.


This article tells about the Dari, and thirty other languages spoken in Afghanistan, and mentions the linguistic atlas which is being prepared by the Afghan Institute of Linguistics.


Volume I—Parachi and Ormuri (1929).

Volume III—The Pashai Language (1944).

See Oriental Cat. 158 1509-10 for more information.


Morgenstierne uses phonological, morphological, and lexical (especially name) evidence to support his thesis that linguistic evidence is sometimes a very important tool for the historian attempting to trace the migrations and settlements of various peoples. This evidence is taken from the Iranian languages and indicates many things about the history of Iranian speakers. He indicates that to help the historian, (and the historical linguist) we need first an Atlas of Iranian Languages. Then, based on this, and on much other evidence, we need a comprehensive Etymological Dictionary of Iranian.


Morgenstierne feels that “....there are more diverse and historically interesting languages in Afghanistan than perhaps in any other area of the same size”. Morgenstierne discusses thirty different languages, and in addition, many dialects of these, for a geographical and historical point of view. He uses the methods of comparative linguistics to set up language relationships, and speculates as to why certain dialect differences and language intrusions have come into being.
Afghanistan

He mentions the Linguistic Atlas of Afghanistan, but indicates that this atlas should be extended to include all non-Iranian dialects. This article was originally a talk given at Kabul University to reveal to the students the importance of linguistic work among the little-studied languages of Afghanistan.


Questionnaires containing 2000 words (500 sentences) are being orally administered to informants, and are being evaluated.


Qoraishi, Jacob Hassan (translator).


See the annotation for Morgenstierne’s “The Languages of Afghanistan”, in Afghanistan, Vol. XX, No. 3, pp. 81-90, 1968.


Watkins, Mary Bradley. Afghanistan, Land in Transition, Princeton, New Jersey: D. Van Nostrand Company, Inc., 1963. Pages 8-15 discuss ethnic groups and occasionally mentions the languages spoken by the various ethnic groups. Pages 125-126 discuss the problem of not having scientific vocabulary in the languages of Afghanistan. On page 200 a stone is discussed which contains a Bactrian message written in Greek characters, and is “one of the most important links to Kushan history...”

nine Iranian languages, seven Daric languages, four Turkic languages, and five other languages spoken in Afghanistan. Chapter 4, entitled "Ethnic Groups and Languages," begins by using mainly linguistic, physiological, and custom evidence to trace the origins of the various ethnic groups. Pages 56-65 are devoted entirely to the languages of Afghanistan, and there is a discussion of the history, the linguistic relationships, and the geographical locations of various Afghan languages, followed by a description of the phonological and grammatical systems of Persian and Fazto, as contrasted with English. Charles A. Ferguson supplied a draft of the material on languages to the author.

**PARTICULAR LANGUAGES IN AFGHANISTAN:**

**Arabic:**

Afghan, Haji Abdul Lxaleq Xan Tarzi, Kabul Printer. **How to Read.** This book deals with Arabic orthography.


Arabs and Afghans have intermingled as a result of many historical reasons; (1) the Ghisan and Fars contract and the independence of Yaman, (2) the Islam religion, (3) the Hajis, and (4) improvements on the Tomb of Hazrat-i-Ali. The Arabs whose dialect has been discussed in this article live in four villages of Afghanistan: Yakhdan and Khoshalabad in Mazar-i-Sharif; Sultan Arigh and Hasanabad in Shibirgha. These people probably came to Afghanistan about 850 years ago. They have preserved their language because of their cultural heritage and because of its being the language of the Koran. We can still find many Persian and Uzbeki words in it. These people have probably come from the middle of the Saudi Arabia Peninsula. (Excerpts are presented from a dialogue between the author and the people of the Khoshalabad village.)

**THE LANGUAGES OF BALOCHISTAN AND THE HELMAND AREA:**

**Baloochi:**


See also Lt. Leech's "Epitome of the Grammars of the Brahuiky, the Balochy, and the Panjabi Languages."

See also Georg Morgenstierne's *Report on a Linguistic Mission to North Western India*.


**Brahwi:**


**Baraky:**

See also Lt. R. Reech

**Brahuiky:**


The Pashai language is treated briefly on pp. 731-732.—Jones

**Burushaski:**


**Cashgari:**

See also Lt. R. Leech

**Dari:**

Afghan Persian, Basic Course, Kabul: Foreign Service Institute, Department of State 1961.

Afghan Persian, Basic Course Pronunciation Key, Kabul: Foreign Service Institute, Department of State, 1961.


The Dari in this book is written in phonetic transcription. As the title suggests, the basic organisation of the book is situations, and then based on the sentences in these situations, certain grammar points and pattern practices are given. The book is designed to give the Peace Corps trainees coming to Afghanistan a beginning speaking knowledge of Dari.


This book is designed to be simple enough for the student who is not trained in linguistics, yet abides by linguistic principles. The first unit deals with phonology, and the other units concentrate on morphology and syntax. In each of these nine units (excluding the first unit on phonology), there is a dialogue, which is followed by a presentation drill, in which a grammatical point found in the dialogue is presented inductively, and a reinforcement drill, in which the students must vary his response according to the key words given by the instructor, a grammar section on syntax and word formation, a recapitulation drill, which is a review of the reinforcement drill, and a conversation in which the teacher and student exchange information using the vocabulary and patterns that have been previously taught. The book is used not only by the Peace Corps in training volunteers who are coming to Afghanistan, but also by the AID language classes in which each AID employee is given one hundred hours of Dari.


Ghazanfar, Qasem. An Intermediate Course in Kabuli Persian, Kabul: Institute of Education, 1964. (C and TP). "The following units are available at the Project: Unit I: Prepositions/dae, ta, aez b ae/; Unit II: Optative/subjunctive form. Do not know if the course was ever completed.—Taraki.


Kakar, Pir Mohammad. Afghan Familiarity, (np.) 1120 H.


Each pair of facing pages will have the following four columns: 1. Dari script, 2. Phonetic script, 3. Differences between speech and writing, and 4. English translation.


“An introduction to the languages of Afghanistan is followed by technical data on Afghan Persian, Paxto, Shughni, Ormuri and Parachi. This is followed by an introduction to Kafiri and technical descriptions, of Kati, Waigeli, Ashkun and Prasun. Twenty pages are subsequently devoted to a discussion of “The Linguistic Position of Kafiri”. Khowar and Pashai are also described and discussed”.

Neghat, Mohammad Nasim Saydi, Grammar of Persian, Kabul, Afghanistan: Kabul University, Faculty of Education?


This article shows how grammar has developed through the traditional, structural, and transformational stages, into the Aspects stage. It tells how each has influenced later stages. and gives a sample grammar of Dari using the aspects model.


This article treats in outline form, the terms that are necessary for an understanding of linguistics, methodology, composition, reading, and language teaching and language learning in general.


This article discusses the importance of the Persian and Paxto instruction in Afghan schools, the functions of the two languages as communication and as a tool for getting pleasure from literature, and gives suggestions for more effective teaching of the two languages.


For her senior monograph Miss Siddiq prepared an examination for testing reading comprehension in the Afghan lycees, and did some statistical studies to determine the validity and reliability of her test. The results of the statistical analysis were quite promising.

"Textbook", translated by Fazel Menallah Fazli, (From Arabic Sources), Irfan, No. 11, 12, 1965, pp. 3-21.

This article discusses how to use textbooks, how textbooks acquire their value, how textbooks are distributed to the students, improving students' talents in reading, how to familiarise students to free studying, and concludes by discussing some problems in the use of textbooks.


See also Zahir's "The History of Language Instruction in Afghanistan".
Afghanistan


This is a critical analysis of the present situation of Dari instruction in our schools.


This book is designed for seniors.

Dari Phonology:


This article discusses how the consonants and vowels are changed, how the stress is changed, and how the clusters are broken up for words borrowed from English into Dari.


(To be continued)
The Background and the Beginning of the Afghan Press System
Shams-u-Nahar (Cont.)

By Mohammad Kazem Ahang

Recently additional copies of Shams-u-Nahar, Nos. 10 and 11 vol. 11 (1) were made available to this writer providing the opportunity to present new information and to augment that presented in the introductory article in this series on the early Afghan press.

Editor of paper: Regarding the editor of Shams-u-Nahar, his name is not mentioned as such neither on the first or any other page of the issues in hand. However, in the two issues seen by this writer the name of Mirza Abdul Ali, as supervisor of the paper, has been mentioned four times in different pages of the paper. First, the name appears under the heading “Ishtihar” “...Thus the humble servant of all people, Mirza Abdul Ali, in accordance with the desire of friends started publishing the paper named Shams-u-Nahar, in the Kabul Printing Press.” Secondly, in the same article the name is mentioned as follows: “...send your order to the name of Mirza Abdul Ali..., supervisor of Shams-u-Nahar-i Kabul”. Thirdly, under the heading, “Urgent Announcement”, which was about the subscription of the paper in Indian subcontinent, the same name is found: “Send your message to the supervisor of the Kabul Printing Press, Mirza Abdul Ali” And fourthly, on the 16th and last page of the paper, at the very bottom of the page, the name is again mentioned as follows: “The paper Shams-u-Nahar-i Kabul is printed under the supervision of Mirza Abdul Ali”.

From the above quotes one can deduce that Mirza Abdul Ali, besides being the supervisor of the paper, was in charge of the Printing Press also. In addition, letters in regard to the administering of the newspaper were also to be sent to him. Consequently, it is possible to conclude that he was the authority concerning the paper’s affairs in which case he can be considered as the author or supervisor, etc.
Style and Format of the Paper:

Concerning the number of the pages of Shams-u-Nahar it ought to be said that the issues at hand each has 16 pages, which is in agreement with the statement of Mr. Benawa. (2) The size of the pages in both nos. 10 and 11 of vol. II was 8x12 inches and the body of the paper was published in columns, one to a page, $5\frac{1}{2}$ inches wide and 10 inches deep.

The content of the paper were mainly written in a beautiful Nastaleeq style of writing. The name of the paper was written in the Suls style and some of the content were written in the Naskhi style of writing. To separate the different topics of the content, besides the use of a headline, some decorative rulers were used as well. The first page is entirely bordered in decorative rulers comprised of leaves, flowers, etc.

Punctuation is almost entirely non-existent within the content of the paper, as well as paragraphic divisions. However, at the end of each item a sign does appear which is composed of four points arranged to form a diamond. This sign, one or two times, is also found within the contents of an item.

Content of the Paper:

One portion of Shams-u-Nahar was devoted to feature articles, announcements and proclamations. The first of these was published under the title “Ishtihar”, in which information was presented concerning the publishing of a paper, Shams-u-Nahar, during the peaceful reign of Amir Sher Ali Khan. And here also are included points about the subscription rate of the paper. The second item was an advertisement with the head “Necessary Announcements”. The third article was an advertisement about a book published in four languages—Arabic, Persian, English and Urdu by which foreign languages could be studied.

The second portion of the contents was devoted to foreign news. The first news in this series is a news item under the heading “News of London’, while the rest of such items are titled “The News of America, i.e. the New World”, “The Way of Understanding the Human line of Heirarchy”, “The News of Mr. Malol Sahib”, etc. As an example of the contents the following item about the recognition of the human paternal line is presented.

According to the newspaper Am of Lahore in a Chinese philosophy book, a strange way of recognizing the human paternal lineage was published. The Chinese people, in order to understand whether the paternal line of a son is right or not right, would have mixed a little of the blood of the son with...
the blood of the father, in a dish where a little water existed, and if the blood of the father would have mixed with the blood of the son then they would have been considered that the line was right; otherwise they would have said that there was not any relation between the father and the son.

The first page of Shams-u-Nahar, No. 10, Vol. one.

Following the foreign news there are two items of domestic news, one belonging to Badakhshan and the other one to Kabul.
Concerning the sources of news in the paper it ought to be added that the issues in hand show that for foreign news, Shams-u-Nahar was consulting foreign publications. The name of the following papers are seen along with the news items in these issues: Rajpotana, Alam, Am, of Lahore, The Newspaper of Punjab Society, Kohi Noor, Sayyidul Akhbar, Telism-i Hairat, and Lowh-i-Mahfooz.

In regards to the sources of domestic news, in the tenth issue of the paper a news item was covered by the correspondent of the newspaper in Badakhshan. The word “correspondent, which was transliterated not translated from its English version, shows that it was probably that Shamsu-Nahar had correspondents in various provinces. So it is possible that the news of the provinces was covered in this manner.

In regard to the subscription rate of Shams-u-Nahar previously it was stated by this writer that the price of one issue was 5 Anas. However, in nos. 10 and 11 of vol. II is given as 10 Anas.

Finally, in relation to the content of footnote no. 5 published in the first article of this series (3) on page 71, concerning the existence of a newspaper called Kabul a new perspective has surfaced.

The name of Shams-u-Nahar is actually written as Shams-u Nahari Kabul in the issues in hand. The word “Kabul” along with the name of this paper might have helped to create the illusion of the existence of another paper other than and possibly before Shams-u-Nahar. Conjecturally, the first portion of the name, Shams-u-Nahar-i Kabul, might have been eliminated in foreign reports, etc., and instead it might have been called by the name of Kabul, in which case the suspicion might have been created about the existence of a paper by the name of Kabul. (Even today a number of people instead of calling the papers published in Kabul by their own names, call them “the paper of Kabul”).

Such may be the case in the sentence about a paper by the name of Kabul in Islamic Culture which appears to be the primary basis for such speculation and is as follows: “We do not mention here the Kabul which appeared during the last six months of the reign of Amir Shir Ali (end of 1878), after which there was no periodical publication in Afghanistan for more than 33 years”. (4)

In any case, this also does not prove or confirm the existence of such a paper before Shams-u-Nahar. Indeed, according to Thomas Gouttierre, a researcher also interested in Shams-u-Nahar, the very fact that Bogda-
nov makes no reference at all to Shams-u-Nahar-i Kabul in his article which is otherwise noteworthy for its detailed inclusion of other papers from the beginning of the Afghan press until late 1928, would tend to support the contention that the name Kabul was possibly mistaken as the name of a paper which in reality was called Shams-u-Nahar-i Kabul.

In this case, one may, at present, arrive at the conclusion that, for the time being, since there is not any documented evidence of the claimed paper Kabul, no other paper existed in Afghanistan before Shams-u-Nahar-i-Kabul.

Notes:

1) Number 10, Volume II, Thursday, 15th of Zehijat-ul-Haram, 1290 H. and Number 11, volume II, Thursday, 23rd of Zehijat-ul-Haram 1290 H. (It appears a mistaken in the dating of the days of the month has been made).


4) L. Bogdanov, Notes on the Afghan Periodical Press” Islamic Culture Footnote 1, 127. In regards to the period of 33 years mentioned in Bogdanov article. If we take into account the publishing date of the Saraj-ul-Akhbar-i Afghanistan, 1906, which was before Seraj-ul-Akhbar-i Afghanistan which itself did appear 33 years after the end of Sher Ali Khan's reign in 1911, then 33 years instead would have to be amended to 28 years.
Facts, Figures 
and Informations 
on Kushanids

International Meeting on the Coordination of 
Kushan Studies and Archaeological Research 
in Central Asia, Kabul, Afghanistan 
May 12-18, 1970.

On the basis of resolution 3,323 adopted by the General Conference of UNESCO at its fourteenth session in 1966, and resolution 3.321 passed at the fifteenth session of the UNESCO General Conference in 1968, an International Meeting on the Co-ordination of Kushan Studies and Archaeological Research in Central Asia was convened in Kabul on May 12th, 1970, under the Project on the Study of the Civilizations of the Peoples of Central Asia.

The Meeting was held with the primary object of co-ordinating Kushan studies and archaeological research in Central Asia.

The Meeting organised by the Ministry of Information and Culture of the Royal Government of Afghanistan with a view to strengthening the institutional framework of the Kushan studies in the area concerned adopted the following agenda:

1. Exchange of views on the possibilities of effective co-operation in conducting archaeological research in Afghanistan and the adjaeent countries of Central Asia.

2. Co-ordination of the study of the civilizations of Central Asia in the Kushan Period and discussion on the possibilities of UNESCO publication on this theme.

3. Discussion on problems of protection and preservation of the historical sites and monuments.
His Majesty the King with the delegates at special audience in Chilubango Palace.
The International Meeting in Kabul was attended by the scholars representing the five countries of Central Asia, (Afghanistan, India, Iran, Pakistan and the USSR), heads of archaeological missions operating in Afghanistan and experts from the Federal Republic of Germany, France, Italy, the United Kingdom and the United States of America. (See list of participants Annexe-I).

The Meeting hold six plenary sessions:

**The Opening Session:**

The meeting was opened with a message from His Majesty the King of Afghanistan and the inaugural speech by His Excellency Mr. Noor

---

**Text of the Message by His Majesty the King**

**To the Delegates Participating in the Seminar on The Co-ordination of Kushan Studies and Archaeological Research in Central Asia**

I am happy to greet the scholars who are participating in the Seminar on Kushan Studies in Kabul.

Afghanistan, throughout the ages, whether in pre-Islamic times or during the brilliant Islamic epoch, has played an important role in the cultural changes and developments in this part of the world. The relics of the creative art of our people during these centuries, existing partly above the ground and partly under the fertile soil of this country, are deponents of the endeavours and the yearning of our intellectuals in bygone ages.

The Kushan Period, as a part of the life of the noble and industrious people of this ancient land, constitutes one of the important pages worth studying for a better understanding of the history of this country and that of the neighbouring and fraternal peoples adjacent to us.

I hope that this Seminar, that is being held with the cooperation of UNESCO, and the friendly and interested countries, by adding to humanity’s store of scientific knowledge, will also make a valuable contribution towards the expansion and promotion of academic and cultural cooperation among the peoples in this part of the world.
Ahmad Etemadi, the Prime Minister of Afghanistan. Other speakers included His Excellency Dr. Mahmoud Habibi, the Minister of Information and Culture, His Excellency Professor Dr. Abdul Kader Baha, the Rector of Kabul University and Dr. L. Mirochinkov, Representative of UNESCO.

**Organisation of the Meeting:**

The meeting elected Professor Abdul Hai Habibi, President of the Historical Society of Afghanistan, as Chairman and also the following four Vice-Chairmen:

i) Professor M. Asimov, President of the Academy of Sciences of the Tajik SSR (USSR).

ii) Professor P. Bernard, Director, French Archaeological Mission in Afghanistan (France).

iii) Professor B. Rowland, Harvard University, Boston, Mass., (U.S.A.).

iv) Professor N. D. Shah Husseini, Asistant Dean, College of Letters, University of Tehran (Iran).

Dr. Ch. Moustamindy, Director-General of Archaeology and Antiquities and Head of the Centre for Kushan Studies, Kabul (Afghanistan) was elected as the Reporter, Mr. I. Sherifee, Director-General of Information of the Ministry of Information and Culture of Afghanistan served as the Secretary of the Meeting.

**Working Sessions of the Meeting:**

A report on the activities of the Kushan Centre in Kabul and information concerning the work of the various archaeological missions operating in Afghanistan were presented at the Meeting by Dr. Moustamindy, Dr. B. B. Lal, Director-General, Archaeological Survey of India and Dr. F. A. Khan, Director-General, Department of Archaeology, Government of Pakistan also gave brief accounts of archaeological excavations, research activities and publications, already on hand or projected on Kushan studies in their respective countries.

The five working sessions of the Meeting were devoted to the discussion of the three items included in the Agenda.

The results of the deliberations were summarised in the form of the following five Resolutions:

**Resolution—I:**

This Meeting on Kushan Studies resolves that a News Bulletin be published annually by the Kushan Centre in Afghanistan, covering summary results of excavations, discoveries and other researches in var-
His Excellency Mr. Noor Ahmad Etemadi, the Prime Minister of Afghanistan, addressing his inaugural speech.
ious parts of the world and also current bibliography relating to Kushan studies. While the Centre shall primarily be responsible for the execution of the project, it may seek the co-operation of the Afghanistan Academy in the matter, and may publish this News Bulletin through a special and independent annual number of "Afghanistan" under the cover of the seal of the International Kushan Seminar.

The Centre in Afghanistan should be given the fullest co-operation by the other four countries involved in the Kushan Project. Other delegations may also nominate correspondents in respect of their centres.

Resolution—2:

1. The International Kushan Seminar resolves that whereas one of the major problems in the co-ordination of Kushan research has been a lack of communications, and whereas the International Kushan Seminar has directed the International Kushan Centre in Kabul to publish an annual bulletin regarding same, the Kushan Centre in Kabul be directed to prepare and distribute a questionnaire to the various Kushan centres or whatever co-ordinating institutions in the Soviet Union, India, Pakistan, Iran, and to corresponding scholars in other countries concerned with Kushan studies.

2. The questionnaire will be designed and mailed out by the Centre by the 31st December of each year, to obtain the following information:

   (a) Current research by major fields of studies: art and archaeology, epigraphy and linguistics, numismatics, and history.

   (b) Annotated current bibliography on various items mentioned under (a).

   (c) State of progress of annotated Kushan bibliography of works published prior to 1970.

3. Before the conclusion of this Seminar the Secretariat of the Centre for Kushan Studies in Kabul should prepare a list of names and addresses of correspondents nominated by the delegations represented at the Seminar, who will be responsible for contributing the information on 2 (a), (b) and (c).

4. For each year the material should be furnished to the Centre by the 15th May of the following year.

Resolution—3:

This International Seminar on Kushan Studies resolves that an album be brought out on Kushan Arts and Architecture. The album should be designed for the specialist as well as for the learned general
public. It should contain an introduction about Kushan civilisation, arts and architecture, and short texts commenting on the illustrations. The material chosen should illustrate not only objects of high artistic value but also those depicting the arts of the common people. An attempt should be made to give priority to less-known and new material which may be of importance.

The Seminar further resolves that Professor Benjamin Rowland be requested to act as the General Editor of the album. The five countries involved in the Kushan project and Expeditions working in the Central Asian countries should each nominate a person to act as collaborators. Professor Rowland may enlist co-operation of such other persons as he deems necessary.

The Seminar further recommends that UNESCO be requested to finance this project and bring out the album.

Professor B. Rowland of Harvard University, Mass., USA, has kindly agreed to be the General Editor of this album.

Resolution—4:

The International meeting on Kushan Studies in Kabul by keeping in view:

1. The importance of cultural property, including archaeological sites, historical monuments and museum objects in central Asia.

2. The problem of financing the plans for restoring and preserving such sites, monuments and objects due to the economic difficulties of the countries involved, and

3. The need for promoting and stimulating cultural tourism in the region to contribute to its economic development.

Strongly recommends to UNESCO:

1. That the funds appropriated under the participation programme should be substantially increased and augmented from all available sources so as to permit increased assistance to member states in this field.

2. That vigorous efforts be made to persuade the UN Development Programme to finance such projects, and

3. That commercial, industrial, scientific and philanthropic organizations in the member states should contribute generously to an International fund to be established for this purpose under the auspices of UNESCO.

Resolution—5:

This International Seminar on Kushan Studies resolves that meetings like the present one be held once in two years, in order to review
His Excellence Dr. Mahmoud Habib, Minister of Information and Culture, addresses the opening session.
the progress of the project and to lay down the line of action for the future. The invitees should include official representatives of the five countries involved in the Kushan project as well as a limited number of individuals engaged on Kushan studies in these and other countries.

The Seminar further recommends that UNESCO be requested to finance such meetings.

It also calls upon the Kushan Centre in Kabul to follow the matter up.

The abovementioned five resolutions were adopted unanimously.

Closing Session:

All delegations expressed a firm resolution to make every endeavour to implement the decisions arrived at during the Meeting. A vote of thanks was given to Professor B. Rowland for his willingness to undertake the general editorship of the Album on Kushan Arts and Architecture.

The Meeting expressed its gratitude to His Majesty the King and the Government of Afghanistan for the facilities provided during and after the Seminar and the cordial hospitality extended to the participants. Similarly, the Meeting while voicing its appreciation of the contribution made by UNESCO to the organisation of the Seminar, expressed the hope that the Organisation's support for the Project on the Study of the Civilisations of the Peoples of Central Asia will continue.

Excursions and Receptions:

His Majesty the King of Afghanistan received the delegates at a special audience in Chilston Palace on the afternoon of Saturday, May 16th, 1970, where as a Royal gesture of hospitality two helicopters were placed at their disposal to carry them on the trip of Aynkhanoum in Northern Afghanistan. The distinguished visitors were entertained at a number of dinners and receptions given by Dr. Mahmoud Habibi, the Minister of Information and Culture, Professor Dr. Sayyed A. K. Baha, Rector of Kabul University, Mr. M. K. Roashan, the Deputy Minister of Information and Culture, Professor A. H. Habibi, President of the Historical Society and Dr. Ch. Moustamindy, Head of the Kushan Centre. Professor P. Bernard of the French Archaeological Mission and Professor L. Dupree of the American Archaeological Mission also extended all courtesies to the delegates.

After the Closing Session of the Meeting, the delegates were taken to Tuppa-Shutur excavations at Hadda in Eastern Afghanistan, Bamyan Valley (Buddhist) monuments in Central Afghanistan, and Sur-
Afghanistan

kh-Kotal and Ayekhanoum excavations in Northern Afghanistan. Special arrangements were also made for a number of delegates who wished to visit the site of excavations of the Kushan Period at Bagram, north of Kabul. The delegates also paid a detailed visit to Kabul Museum.

List of Participants to the Meeting

Afghanistan

Professor Abdul Hai Habibi, President Historical Society, Ministry of Information and Culture.

Professor Mir Hussain Shah, Asst. Dean, College of Letters, University of Kabul.

Professor G. Farouk Etemadi, Dept. of History, College of Letters, Kabul University.

Dr. Ch. Moustamindy, Director-General of Archaeology and Antiquities and Head of the Centre for Kushan Studies, Ministry of Information and Culture.

Federal Republic of Germany:

Professor K. Fischer, Chief of FRG Archaeological Mission in Afghanistan.

Professor Schipmann, Gottingen, University, FRG.

France:

Professor P. Bernard, Director of the French Archaeological Mission in Afghanistan.

Professor G. Fussman, Member, French National Centre for Scientific Research.

India:

Dr. B. B. Lal, Director-General, Archaeological Survey of India.

Professor A. Ghosh, former Director-General of Archaeology of India.

Iran:

Professor N. D. Shah Husseini, Asst. Dean, College of Letters, Tehran University.

Italy:

Professor M. Taddei, Assistant to the Chief of Italian Archaeological Mission in Afghanistan.
Deputy Minister of Information and Culture.

The delegates at a reception were given by Mr. M.K. Roashan, the
Pakistan
Dr. F. A. Khan, Director-General of Archaeology of Pakistan.

United Kingdom:
Dr. MacDowall, Numismatist and former Curator, Dept. of Coins and Medals, British Museum.

United States of America:
Dr. L. Dupree, Chief, United States Archaeological Expedition in Afghanistan.
Professor B. Rowland, Harvard University, Boston, Mass.

U.S.S.R.
Professor M. Asimov, President, Academy of Sciences of Tajikistan, Dushanbeh.
Professor Mrs. Pougatchenkoa, Institute of Art Studies, Tashkent University.
Professor I. Grouklkikova, Deputy-Director of the Afghan-Soviet Archaeological Mission in Afghanistan.

Observers:

Afghanistan:
His Excellency Mr. M. O. Sidky, Ambassador of Afghanistan in Ankara.
His Excellency Dr. A. G. Rawan Ferhadi, Director-General of Political Affairs in the Ministry of Foreign Affairs.
Mr. Sayyed Kassem Rishtya.
Professor Ahmad Ali Kohzad.
Professor Siddiquullah Rishteen, President of Paxto Academy.
Mr. Ali Ahmad Naimi, Chief of the Security Press.

Professor Mohammad Ali Maiwandy, former Professor of History at the College of Letters, Kabul University.
Professor Mohammad Hassan Kakar, College of Letters, Kabul University.
Professor Ali Mohammad Zohama, College of Letters, Kabul University.
Professor Sayyed Yousuf Ilmy, College of Letters, Kabul University.
Mr. Mohammad Karim Barakzai, Deputy Director-General of Museums.
Report on Kushanid Studies in Afghanistan

by: Dr. Shahibye Mustamandli.

Dear Colleagues:

- I am happy to meet you again in my country in connection with the exchange of views regarding the problems relating to the civilisation of the Kushan Period. The Centre for Kushan Studies welcomes you to this meeting with the hope that you may have a pleasant stay in Afghanistan. Please allow me to offer my heartfelt thanks to UNESCO for its cooperation in convening this Seminar. I am certain that the meeting now being held in Kabul will yield fruitful results and that we will be enabled to throw light upon the darker sides of the problems facing us. Before submitting my report I wish to draw your attention to a person, who, unfortunately is not amongst us today; he is Professor Schlumberger, a friend of Afghanistan, who is presently in Beirut. I am sure that Professor Schlumberger does not require any introduction. He has rendered valuable services to Afghanistan by exploring the civilization of the Kushan period. Therefore, we express our heartfelt wishes for the health and happiness of this colleague of ours and we request the French Delegation to please convey our sentiments to him.

In Afghanistan, as a very important centre of the Kushans we still have priceless relics hidden in the bosom of our hills. I may state that in accordance with the decision passed by the UNESCO General Conference and the agreement of the Government of Afghanistan a Centre for the Study of the History of Central Asia during the Kushan Period has been established under the supervision of the Directorate-General of Archaeology and Antiquities in Kabul. This Centre aims at throwing light on the now defunct civilization. In this regard I may state that the cooperation extended by the friendly countries, such as France, Japan, the United States of America, the Soviet Union and Italy to us opens a new chapter in the history and art of the Kushans.
The Afghan archaeological teams have devoted their attention to two points of explorations; one at Kapissa, the summer capital of the Kushan Empire, and the second at Hadda, an important centre of Graeco-Buddhic civilization.

From Kapissa we have been able to obtain a number of fine and very interesting artifacts, a few slides of which, relating to the excavations at Kham-Zargar, are presented to you. As far as the excavations at Hadda are concerned, you are reasonably well-acquainted with the results of the first three terms of excavations. Therefore, I wish to describe the discoveries made during the 4th term completed only recently. Among the findings this year is a figure of Buddha, in a sitting position showing him in a meditative situation. Another and headless figure made of stucco has aroused our deep interest in the rear part of the statue containing a small booklet, with a size of 3x2.3 cm., embedded in it. The booklet is probably made of date-palm bark or peepul-tree bark. I believe this to be a unique example of Graeco-Bdhic art. The visible part of the booklet is satisfactory, but the problem of protecting and preserving it against atmospheric effects and such factors as humidity is causing concern.

What does the booklet mean is difficult to say but we can surmise that it may be a record of the construction of the temple or a description of the donor or architect. However, no definite opinion can be expressed unless and until the booklet is opened and is contents deciphered. Our explorations at Hadda have also brought to light pieces of charred wood and metallic fragments. These may be described as the remains of the temple-gates because the relics were discovered in front of a covered foyer or vestibule. A remarkable feature of the discovery is that the metal pieces are gold-plated. Among the architectural embellishments, which have survived, are triangular niches and horse-shoe shaped arches and other decorative motifs of geometrical and floral design. Similarly we have discovered a number of fragments of the head of a Budhisattva showing traces of the ringlets of hair gilded with gold. The discovery of these gilded pieces show that the art of gold-beating and gilding during the second and the fourth centuries A.D., or the peak of Kushan art, had reached a high state of perfection.

Researches carried out by the French Archaeological Expedition in Afghanistan at Ayekhanoum are one of the great successes achieved by our French colleagues up to the present. They have not only uncovered artifacts of a unique character, but also, thanks to Professor Bernard and his team-mates, a large Graeco-Bactrian city of which scholars knew nothing up to a few years ago. On the other hand, the discovery of Ayekhanoum has brought to us the nature of the civilisation which prevail-
ed in Bactria two centuries before the appearance of the Kushans. The Kushans, influenced by the Graeco-Bactrians spread this established art over an area extending to Hadda. The capitals discovered at Tappa-i Shotor in Hadda closely resemble the capitals of the Corinthian columns of Graeco-Bactrian style at Ayekhanoum. This fact proves to us once again the existence of a close link between the Hellenistic art of Bactar and the Graeco-Bactrian art of Hadda.

The Japanese team from Kyoto University have succeeded in uncovering the site of the habitation of the people in the Kushan Period at Durman Tappa in Kunduz region. The discovery of a large number of pottery and coins at this site reaffirms our claim.

The young Afghan-Soviet team, hardly a year old, during its explorations in Northern Afghanistan, has succeeded in discovering a number of sites which strengthen our hopes for the future. The results of this research, which will be published soon, have proved to us that we are situated in a purely Kushan region.

The work done by our Italian colleagues at Tappa-Sardar in Ghazni, showing the declining years of Kushan civilization and Graeco-Budhic art between the 7th and 8th centuries A.D., cannot be overlooked. In this way we can say that while Kushan civilization sprouted at Ayekhanoum and flourished at Hadda and Durman-Tappa, it was closely linked with the civilization of Tappa-Sardar in its declining years.

The Directorate-General of Archaeology and Antiquities, in addition to carrying out excavations, has also endeavoured to preserve Afghanistan's cultural heritage and restore and protect historical monuments in the country. Since the beginning of the excavations at Hadda, it was decided that all archaeological relics should be preserved at the original site, and as you will see on Sunday we have established the first open-air museum. On the other hand we have endeavoured, and will continue to strive to draw the attention of international organisations like UNESCO towards the need for preserving and protecting historical monuments.

As far as the monuments in Bamyan are concerned, work on preserving the two colossi of Budha began last year. I wish to thank our Indian colleagues for helping us in protecting and preserving these monuments. Afghan and Indian experts by cleaning away the soot in a number of caves at Bamyan have succeeded in uncovering paintings of religious scenes in bright colours.
Again, with the assistance of UNESCO we are launching a survey of monuments in Afghanistan and we are sure that this survey will greatly help in the preparation of an archaeological atlas. In recent years publications on archaeology in Afghanistan have increased in number. Among these are the publications issued by our French colleagues on Surkh-Kotal, Kohna-Masjid and also a large number of articles on Aye khanoum. The valuable material published by our Japanese friends about Kunduz, Lalma and the minarets at Jalalabad is also worthy of note.

My reports on Hadda and Kapissa, I believe, have opened a new chapter on Kushan art. But I regret to say that we know very little about the research carried out by our Indian and Pakistani colleagues about the Kushans. It must also be stated that since the Dushanbeh Conference, that is two years ago, we are still in the dark concerning the progress made by these centres.

If we wish to create closer and better cooperation, as desired by UNESCO, among these centres, we should keep the countries involved in the Project as also the scientific circles in the world concerning the progress achieved by our respective Centres. Dear colleagues! I hope that our meetings at this seminar will help in removing the difficulties being encountered by us and promoting greater cooperation in our research about the civilizations of Central Asia.
The Remnants of Kushanid Rulers in Afghanistan

By Prof. Abdul Hai Habibi

Translated into English by S. Shafee Rahel

During the seventh century when Islamic conquests and Arab culture were being received in Afghanistan, several families were ruling in different parts of the country. Included among these rulers, according to Arab historians, were Sajestan Shah, Marw Shah, Qufs Shah, Makran Shah, Kabolan Shah, Qaiqan Shah, Dawran Shah, Qashmeeran Shah, Touran Shah, Nakhshaban Shah, Kunar-i-Nishapoor, Mahawayh Marw’ Raduwayh Sarakhs, Bahmana-i-Abeeward, Abraz-i Nasa, Brazbanda Gharj—estan, Fairoz Zabolistan, Jirmiz Shah, Shir-i-Bamian, Fairoz Sughd, Akhsheed Farghana, Riwshar, Gozgan Khudah, Khuttlan Shah or Shir-i-Khuttlan, Bokhara Khudah, Turkhan Samarqand, Ratbeil Seestan, Rackhaj and Dawar, Burozan-i-Herat, and Pooshang and Badghis, Kushan Shah Mawara-ul-Nahr, Shar Gharjestan, Neezak-i-Badghis and Tukar, Yabghoo Tukhar, Jahan Pahlwan Sour and Ghor, Lowek Ghazna and Gardeiz, and Mehrab-i-Kabuli. (I).

Some of the names are private, but the majority are names of families and royalties, based on the respective areas they ruled.

As during the fifth and sixth centuries Kidara and Ephtalites (or white-colored Aryans) ruled the area between Nishapoor and Sind, undoubtedly the remnants of these royal families ruled in various parts of this region in a feudal way. The Arab historians and geographers called them by their former names.

Hsun Tsang, the famous Chinese traveller and monk (9-24 H.) mentions different rulers in every part of this area, and considers each of the territories as a country.

Although no definite relation between these feudals in the sixth and seventh centuries and the Kushanid or Ephtalites has been established and no positive historical documents exist because feudal organisations and ruling families integrated and distinTEGRATED gradually, we can claim that most of these dynasties were the remnants of the previous rulers.

Amongst the rulers in Afghanistan who have established relations, according to documentary evidence, are two dynasties of Kabulshahan and Laweeken of Ghazna and Gardeiz. Below is a description of their rule:

I. Kabulshahan:

This royal dynasty ruled over Kabul during the Arab conquest. Although the coins and inscriptions of the period have no mention of Kabulshahan, in the earliest references like Almasalek-wal-Mamalek or Ehne Khordazbeh (about 230 H.) and Akhbar-i-Maca of Mohammad bin Abdullah Azraqi (about 244 H.) History of Alyakoubi and Abuldan, of Balazori (270 H.) Tabari (about 300 H.), Alberuni (about 400 H.) the name of this dynasty has been mentioned as Kabul Shah, Kabolanshah, Shaheeha and Kabulshaheya.

Raja Tarangini of Kalhana, (2) the famous Kashmiri historian (544-H. 1149 A.D.) refers to the ruling of the same dynasty beyond Sind to Kashmir as Shahee, Shahee Putra and their country as Kingdom of Shahee'. At the time of the conquests of Subuktigeen and Sultan Mahmoud they retreated to Ouda Bahandapura (Swat and northern Mardan). During the reign of Harshah, the king of Kashmir (1089-1101-482-495 H.) They were given good positions. (3) Even among the queens of Harsha, there was a princess by the name of Vasanta-Lekha (Bahar Negar) and others, who were known as Shahe Putra (princess). (4).

A stone inscription, in Snskrit and Sarada script, found in Barikot, Swat, in 1897 (in Lahore museum), says:

"In the reign of the supreme sovereign superior king of great kings and supreme Lord, Sri Jaypala Deva". (English translation) (5).

This is the same Kabul Shah Jaipal who according to Al-Utbi made peace against payment of one million Shahee darham to Amir Subukti-

4. Ibid, 4 Sholook, 142.
5. Ibid, 8 Sholook, 3330.
geen. (6). The coin belonged to the same Kabul Shahan, and Al-Utbi refers to Darham as Shahyah.

Only with reference to the events related to this family; in the rest of his reference he speaks of Darham only (7).

As far as can be derived from historical records, we know the following kings from the Kabul Shahan dynasty:

1. Berhahtigeen: According to Al-Beiruni's account in his book Kitabul-Hind, sixty descendants of this king ruled and their genealogy was written on an inscription in Nagharkot (8) (Tahl Valley) which Beiruni however, did not succeed in seeing.

2. Kanak: According to Al-Beiruni, Bihar of Peshawar (called Kanak Jeet) takes its name after him. (Al-Hind, 349). Some consider him Kanishka, the great Kushanid king. Probably he is the same whose son Masoudi called Fairoz, the son of the ruler of Zabolistan. He says that the fortresses of Fairoz, the son of Kanak in Zabolistan, are the strongest in the world (9). Probably Fairoz is the same king who was arrested by Yaqoub Lais in 256 H. after defeating Kabul Shah. (10).

3. Khuduwayaka's name has relevance to Xode and Xoadeg, as in the inscription of Surkh Kotal of Baghlan (Around 160 A.D.). It means king, ruler and sovereign. Firdousi refers to him as Kabul Khodai and Zabol Khodai. In Paxto it is Khodakai, a name of the descendents of Ahmad Shah Abdali, (11).

We know the name of Khudawayaka Kabul Shah from coins. (12). The word Khudacha, as in Kahroshti inscriptions (145-168 A.D.) of Manikiyala, is Khwaja derived from Khodai of old Dari. According to Balazori and Tabari, its feminine form is Khodeena, and Khodew and Khe-dive in French are from the same root.

4. Spala-Pati-Deva, found on coins in Nagri, is composed of the following: Spala in old Persian is Spada, meaning Army. Pati means head and leader. Pat, Pati and Bad have long history in Paxto and Dari literatures. From the mixture of the two words the Dari word Spahbad has been created. It was the military tittle of Kabul Shahan. According to Tabari (Around 91 H.), the name of a ruler in Balkh was Spahbad of Balkh'.

12. *Sawlat-i Afghani*, 338
5. Padama is among those Kabul Shahan whose name has been identified from his coins, which carry the figures of elephant and lion. His name has been written as Sri-Padama. (13).

6. In Calcutta museum samples of coins bearing the name of Sri-Vakka-Deva, one of the Kabul Shahan rulers exists.

7. Kabul Shah the Great, and Kabul Shah the Small: In 36 H. Kabul Shah the Great fought against the invading army of Arabs headed by Abdul Rahman, the son of Samura. Historians have recorded his bravery. His 28,000 infantrymen had elephants. During this time The Small Kabul Shah also lived, whose name has been mentioned by Balazori and History of Siestan. (15).

8. Khanchal Kabul Shah: Almehdi the son of Mansour, Caliph of Abasid sent a missionary to him in 164 H. calling on him to obey Baghdad. (16) He is the same Kabul Shah of whom a mention has been made in the Keramat manuscript of Sakhi Sarwar. He was a contemporary of Khaqan, the king of Ghazna and Gardeiz. (17).

9. In the Al-Hind, Laga-Tourman was the last in the dynasty. His Brahman minister, Kalar, overthrew him. (pp. 350). Although the deviative Arabic manuscript of Jame-ul-Tawareekh of Rasheeduddin and Rauzat-u-Olilalbab of Fakhruddin Banakatee call him Katorman, but to me the several handwritten copies of Al-Hind are more important and the time of life is about 250 H.

10. Kalkhana calls Kalar “Lalya Shah, father of Kamalooka”. (18). He is the founder of Lalya Shahi dynasty and was a Brahmin. He was not a direct descendant of Kabulshahan, but a member of the ruling class. He may have been a Kushan. We know a Lala general of Kanishka period about whom an inscription of Kharoshthy dating back to 145 A. D. was found in Manikiyala.

11. Albeiruni refers to a Kabul Shahee king by the name of Samand. (19). Plenty of his coins have been obtained in Afghanistan and Punjab inscribed with the name of Samanta—Deva. He ascended the throne after Lalya Shah Kalar, but was defeated c. c. 291 H., 903 A.D. by Gopala Warman Raja of Kashmir and Turaman son of Lalya called Kama Luka ascended. (20). The story of Samand was popular among the people. It was

written in poetry by Hasan bin Ahmad Ansori who died in 431 H. by the name of Ain-ul-Hayat, during the reign of the Ghaznavids two centuries later. Abu Rayhan Al-Beiruni translated it into Arabic. (21).

12. The name of Kama Luka is Tura Mana. Mention of him has been made in Raja Tarangeeni of Kalhana and Rajat. Al-Beiruni and Auifi call him Roy-Kamalo. One of his rare coins with the name of Sri Kamara is in the British Museum. (22).

13. Sri Bhim-Deva, was the successor of Lalya and probably the son of Kama Luka. His coin by the same name bears the inscription of a cow and horsesman (23). In Raja Tarangeeni reference has been made to Bhimeeya Shahee in Swat. (Around 320 H.) (24).

14. In the inscription of Barikot, Swat, in Sarada script, the name Sri Jalpala has been mentioned. He is probably the son of Bhim-Daywa. He ascended the throne in 349 H. 960 A.D. and according to Al-Utbi in ymeeni history his rule extended in the west to Loghman and in the east to Lahore. His capital was Wehand, near Sind river. (25). He fought twice with Subuktigeen, who conquered Lahman. His wars with Sultan Mahmoud also formed important chapters in Dari literature by the poets of the court of Sultan Mahmoud. Al-Utbi says that Jaypal buried himself in 393 H. (26).

15. Anand Pal, the son of Jaypal (389 H., 999 A.D.), conquered the area up to Bias river in India. Al Utbi calls him Andpal. Many coins of him are found in Northern India. He ascended the throne in about 393 H. His son was Brahman Pal.

16. According to Al-Beruni, after Anandpal his son Trojanpal (and according to Kalhana, Trilochan-Pala) became the king. His wars with Sultan Mahmoud have been recorded in history. Kalhana considers him to be from the Lalya Shahee dynasty. (27). Farrukhi in his eulogy on Sultan Mahmoud calls him Troipal. According to Al-Beiruni, he was killed in 412 H. (28).

17. Al-Beiuni says that the last of this dynasty is Boheem-Pal. He was killed five years after his father (417 H.) and was the last in the ruling family.

22. Laba-ul-Albab, 2,32, and Mohammad bin Zekria's Bibliography, 39.
23. Middle Ages Numismatics of India, Kunningham, 59.
24. Hodiwala, 2, 426.
25. Raja Trigini, 2, 165.
27. Tareekh Yamini.
28. Raja Tarangini, Tarnag 7, Sholook, 47.
18. Adab-ul-Harb Wa-al-Shoja’a mentions Sand-Pal, the grandchild of Jaypal, the king of Kabul. He rebelled in India during the reign of Mahmoud, and after the assassination of Sultan Masoud in Marigala, he renewed his claim to the throne. In the war with the army of Sultan Maudoud he was killed in Lahore. (Around 433 H.) (29).

Kabul Shahan were Kushanid Kings:

From historical records we know the 18-above mentioned kings of Kabul Shahan. From amongst the first Kabul Shahan and their descendants (some of the Lalya kings), according to strong Arabic and Chinese historical evidence were from the Kushanid tribes. But about Lalya Shahan, founded by Brahmani, there are no distinct documents.

Following is the historical evidence for the Kabul Shahan being Kushanid:

1. Abul-Waleed Mohammad Bin Ahmad Gasani Maccii, known as Azraqi, (who died around 250 H.), has written a book on the history of Mecca called Akhbara-Mecca wa Maj’aa Feeha Menal Asar. It was published for the first time by Wustenfield from Leipsig. In 1858 it was reprinted by Rushdi Saleh in Majdeeya Press of Mecca 1933.

In about 200 H., when Hasan Bin Sahl Sarakhsi Khorasani, the brother of Fazle Bin Shale Zul-Riyasatain was the ruler of Khorasan, his army conquered the whole of Khorasan to Zabol and Kandahar, Herat, Bamyan up to the Sind river to the Kashmir area. Azraqi says:

“As Muslims conquered Kabul, Fazel..... under orders from Mamoun, the Caliph of Muslims in 200 H., sent the Crown Isphahbad Kabulshah Bagh Mehrab Banee Doumi to Mecca. He kept his throne in the eastern public property store. Kabul Shah himself, along with his subjects, converted to Islam under instructions of Caliphin Marve. He agreed to pay double taxes for the countries of Kabul and Kandahar. All the people of Kabul and Takharistan became obedient of Islam. Communication was established from Kandahar to Bamyan”. (31).

Azraqi, who had seen the crown of Kabul Shah handing inside Holy Mecca, said there was an inscription along with the crown. It said: (32)  

32. Akhbare Mecca, I, 149 and 160.
In the above writing, Isphahbad—the Dari form of Spala Pati, is a word mentioned on a coin of one Kabul Shahi. It is clear that this military title was in usage among Kabul Shahan and was also in usage in Dari literature. The word Mihrab as a proper name is in usage in Afghanistan up to date. Firdousi has several references to Mihrab-Kabul Khodai. The word of Bagh also is mentioned in Kushanid inscriptions in form of Bag or Baca as a descriptive adjective with the name of kings.

In Arabic texts we see the words of Bani-Dumi after the name of Mihrab Kabulshah.

Some have wrongly read it as Pati Darmi, and Mihrab has been made Mehraj of Hindi origin. In fact the word Bani is from the Arabic word of Ebn, or child. (33).

Dumi was one of the five Kushanid tribes, a mention of whom has been made in Hou-han-Shu the last Hons history by Fan-Yeh. died 446 A.D.). The bok is an account of General Pan-Yung, given to the Chinese emperor in 125 A. D. (34).

The Hou-Han-Shu account names Du-Mi as the fifth tribe of Kushanidds. Sten Konow says that the fifth tribe ruled in Kau-Fou which, according to Markwart, is Kabul. (35). From this account it is clear that Bani Dumi of Azraqi is the same Dumi Kushanid (*) tribe about which the

33. Akhbarre Macea, I, 149.

(*) In the early 16th century a series of tribes were living on an area extending from the skirts of Mahaban mountain and upper Abasin up to Pakhli, Alae and the mountains of Chilas. History books have recorded the name of these tribes as Duma. And Muslim writers have referred to them as infidels or non-Muslim.

The followers of Sheikh Abdul Wahab Akbar Poori of Peshawar, known as Akhound Panjo, (943-1040 H., 1536-1630 A.D.) waged a series of holy wars with the Duma tribes, the result of which these tribes were brought into Islam. Akhound Sabak, Akhound Chalak, Sultan Mahmoud Gadoen, Bago Khan Panjtar and other leaders of Paxtoon and religious leaders were also participants in these holy wars.

In fact the names of these tribes and the name of their leader, Duma brings to mind the question whether or not these tribes were the remnant of the Dumi-Kushanids. To answer this question more research is required,
Chinese and Arabic documents are identical (36). Al-Beiruni also says that Isaband of Kabul converted to Islam and silver and golden idols were obtained from him and sent by Mamoun for placement in Mecca (37).

2. Kushan Princes in Eastern Afghanistan:

From the inscriptions found in Zabul, Jaghatu, Touchi and Wazirestan which are in Tukhari language and Greek script and in Sanscrit language and Sarada Nagari and Arabic script, it can be deducted that in the seventh century, until the conquest of the Saffarids and Ghaznavids, in the eastern provinces of Afghanistan up to the banks of the Sindh, there remained princes belonging to the Kushanid and Ephtalite dynasties who are mentioned in the Urozgan inscriptions by the name of Shah-Zabul; (38) in the Jaghatu, Ghazni by the name of Gakati-Shapor, and in the Touchi Wazirestan inscriptions by the name of Gomal-Baghpoor; of these a number of princes have explicitly referred to themselves as Kushanid. a.) A stone inscription recovered in 1926 A. D. and now kept in Peshawar Museum belongs to Mir Ali of Touchi. It has inscriptions in both Tukhari and Sanskrit. Five lines of the writing is in Tukhari: (Old Eastern Dari) and five line in Sanskrit. The Sanskrit version is badly damaged and some of the words cannot be read. But the writing concerns the construction date of an edifice which was built in the year 38, seventh day of the illuminated half of Mah Bhadra by a king who called himself Khojana-Putra (Kushan Pur). The date is 862 A.D. or 249 Hejri.

In the Tukhari text (dated 632 Khashun and the eighth month which corresponds to the same 862 A.D. Gomal Baghpooor spread here a Madiz (Citadel) and Wibakhtbihar, The title of this Nibakht Gomal Baghpooor in Tukhari (Mahshah) corresponds to Chandra-Bhupa in the Sanskrit text. In Sanskrit, chandrah means "mah" and bahopa means "shah". Khojana-Patra in the Sanskrit text shows that this Gomal Bghpoor is of the Kushanid dynasty and the name of Nobixt, among the personalities of the Kanishka era, has also come in the Baghlan inscriptions. The same name has also been used in Dari literature, and by the personalities of the Islamic era.


37. Kharoshtini inscriptions, preface, Vol. II.
b). Another stone inscription was recovered in Shir Talau Touchi, Wazirestan. The script on this is also in two languages-Tukhari and Arabic—and the inscription is kept in Peshawar Museum. Four lines of the script are written in Kaufic Arabic letters and only one word (Allah) can be read of it, but eleven line below is in the cursive Greek script of Old Dari of east regions, that according to my reading is written in the year 635 Khshun in the first month and day of Warmazd and Mehr and on this date Kushan Gomal Baghpoorshah Bosar of the Khahkan dynasty Khan Qazal built here a trade market (corresponding to 865 A.D. and 251 Hejri).

In this inscription the title of Kushan Prince Gomal Baghpoor is the same which exists in the other inscription, and the name Basar an ancestor of the dynasty, has come with the spelling in the Baghlan inscription (around 160 A.D.), This Gomal Baghpoor explicitly calls himself Kushan. But Khahkan is also one of his forefathers who considers himself related to him.

This Kushanian dynasty ruled over Afghanistan in the first century Christian era at the time of Kanishka, as the name Sha-i-Baghpoor-i Loix Bocar-i-Shizogarg has also appeared in the Baghlan inscription.

Baghpoor is an old form of Baghpoor of the Tochi inscriptions.

But Loikh, which is a family name, in two other copies of the same inscription, is a spelled Lox and Allik. In the Islamic era, in Farsi as well as Arabic, it has been written with various spellings, such as Lowik, Lawik, Anouk, and Lawil? I have preferred the Loix form in view of Paxto language documents, and because it is near the spelling in the first inscription of Baghlan Loix, and which was the family name of Bosar son of Shizogarg. Of this family we know the following kings:

1. Shah Baghpoor Loix Bosar son of Shizogarg, according to the Baghlan inscription around 160 A.D.
2. Loix Wajwir (Hajwir) king of Ghazna, contemporary of Kabul Shahan, around 120 hejri (according to Karamat-i-Sakhi Sarwar).
3. Loix Khakan, son of Wajwir, contemporary of Khanchal Kabul Shah, around 163 hejri, who converted to Islam, and then rebuked the conversion. He is mentioned in Zain-ul-Akhbar Gardizi, and this Tochi inscription.
4. Mohammad Ben Khakan, around 210 Hejri, who converted to Islam (according to Gardizi).
5. Abu Mansour Aflah, son of Mohammad who was defeated in Gardez by Yakub Laith Safari. He is mentioned in Zain-ul-Akhbar of Gardezi, and in a transcription of Karamat-i-Sakhi, Sarwar Mazgit-i-Aflah Darb-i-Bamian, in the city of Ghazni is related to him, which was constructed where the old Loix house of idols stood.
6. Mansour, son of Aflah, around 320 hejri (according to Zain-ul-Akhbar).

7. Mursal Ben Mansour in 421 hejri, during the reign of Sultan Masoud he brought the standard and treaty of caliphate from Baghdad in Nishapur to Sultan Masoud (Gardizi 196) in Khogyani of Nangarhar there is a shrine called Mursal Baba. Likewise in an area 15 miles southeast of Ghazni remnants of an ancient dam can be seen which is called Mursal Dam.

8. Sahl Ben Mursal, around 450 hejri (according to his father's nickname in Gardizi).

9. Abu Ali or Abubakr Lawick, according to Tabakat-i-Naseri or according to Siasatnama of Nezamulmolk, Lowick, son of Kabul Shah, who was defeated in Charkh of Logar by Subuktigeen in 365 hejri. His son-in-law, son of Kabul Shah, was with him.

10. Kushan Gomal Baghpooor Shah Bosar from Khakan dynasty, Khan Kazal, around 251 hejri, according to this second inscription of Touchi has been identified and may be the grandson of Khakan and contemporary of Aflah, who ruled in the eastern area of the country in Gomal vicinity.

Thus we know 10 members of this Kushanid family in accordance with historical documents who had titles of Baghpooor and Shah during the reigns of Great Kushan Shahan Kanishka and Howishka up to the early days of Islam. Their domain extended from Ghazna to Sindh.

c.) Stone inscriptions of Jaghatu, some 20 kilometres from Ghazni there exist two Greek inscriptions on Bargool mountain. One of these is the Tukharian text of Buddhic triratna (three jewels) which means knowledge, piety and social unity, explaining the influence of the Buddhist belief.

The second inscription contains the words “Baka-Gakati-Shapoor (o) Oima Shah (o) Olog which means “ruler Jaghatu Shahpoor Vima Shah the Great”. Although this inscription does not explain this Shahpoor of Jaghatu to be Kushanid, the name Vima shows that he is a Kushanid. The name Vima has a tradition among the personalities in the vicinity. The successor of Kujula-Kara Kadphises the Kushanid king was called Vima Shah Ologh also was related to them and ruled near Kabul in inscription of Vima-Kathphisa. He had the title of Great Emperor and Saviour, and may be the brother of the same Kujulah (around 78 A.D.) (39).

According to the explanations given earlier, the Kabul Shahan clan belonged to the Du-mi Kushanid tribe and it is possible that this Shahpoor Vima Shah Ologh also was related to them and ruled near Kabul in Jaghatu of Ghazna.

Resultats Preliminaires des travaux de l’Expedition Archeologique Afghano-Sovietique en 1969

I. Krouglkova, Ch. Moustamandy

L’expédition a commencé sesc travaux au mois de novembre 1969 au Nord-Ouest de l’Afghanistan dans la région qui s’étend entre les fleuves Amou-Daria et Mourgab. Les prospection révélé environ 75 monuments archéologiques, jusqu’alors inconnus, qui se placent dans les larges limites chronologiques de la période depuis l’époque de pierre jusqu’au Moyen Age.

L’exploration des région désertes sur la rive gauche d’Amou-Daria ont révélé 15 centres de l’époque de pierre. Les couches culturelles ne sont conservée dans le sable, mais les agglomérations d’objets de déchets indiquent les restes des camps provisoires.

Parmi les objets trouvés on peut noter une petite collection de détachements d’aspect archaïque (Schach-Baba, aux environs de Kara-Tépé), qui date probablement de l’époque paléolitique. In plupart des objets trouvés se rapporte au mésolite et au néolith. Dans le premier groupe il y a des plaques et des pointes au bord émoussé, caractéristiques aux types primitifs, des morceaux de grands segments, un grand triangle, de larges plaques aux cavités latérales sémicirculaires et des silex de formes différentes. D’après l’opinion de A. Vinigradov qui dirigeait l’exploration dans cette région, ces types d’outils, bien qu’analogues à quelques trouvailles de Dam-Dam-Tchachmé, ne sont point caractéristiques pour le mésolite et le néolite dans les déserts de l’Asie centrale.
Un grand lot de matériel néolithique provient de la partie occidentale de la région explorée au Sud de Kélf. Parmi les objets trouvés, des plaques fines et étroites au bord émoussé et d'autres outils. Les résultats touchant l'âge de pierre en Afghanistan du Nord sont de première importance. Ils permettent de déterminer les périodes initiales de la population de ce pays, ainsi que de tout le Proche Orient. Jusqu'à présent nos connaissances concernant l'âge de pierre n'allayaient point audelà des régions montagneuses et des pays situés au pied des massifs (1).

Les nouvelles données nous offrent maintenant la possibilité de parler de la vie dans les régions désertes. Il est évident que l'on peut affirmer dès maintenant qu'a partir de l'époque mésolithique les chasseurs qui peuplaient les grottes et les surplombs des rochers commençaient à descendre des montagnes dans la plaine. La mise en valeur (2) des plateaux aujourd'hui déserts, si intense dans ces temps reculés, aussi bien que les conditions favorables au développement du cuillage présentent des raisons solides pour les recherches des habitats agricoles de la plus haute anti-quitée dans ces lieux.

Les monuments de l'âge de bronze:

La découverte de deux sites oasis de l'époque de bronze en Afghanistan du Nord élargit énergiquement la zone de l'existence des habitats agricoles dans cette partie de l'Antique Orient.

Le premier oasis est situé non loin de Davlathabad et inclut environ 10 petites collines, de 1,5 m. à 2,5 m. de haut et 25-30 m. de diamètre. Parmi les trouvailles il faut signaler les pièces de poterie, notamment vases à versoir, récipients à pied haut, coupes. Toute la vaisselle est couverte d'engobe clair, l'argile est de bonne qualité et de bonne cuite. Le deuxième oasis datant de la même époque se trouve au Nord d'Akcha. Nous avons exploré trois collines de 3-4 m. de haut et de 80-100 m. de diamètre. Nous avons recueilli à leur surface un assez grand nombre de céramique et de cerniums. La facture et les formes des objets de céramique sont tout à fait analogues à celles que nous venons de décrire plus haut.


2—Comme le prouve la découverte d'une plaque en cernium probablement de la période mésolitique trouvée près du N. 102/.
Parmi les cremniums il est nécessaire de signaler les plaques en forme de couteau et les pointes de flèches à deux tranchants, travaillées en formes de feuille et de pédoncule. On rencontre aussi des petits fragments de bronze.

Le matériel livré par les feuilles effectuées aux emplacements des deux oasis permet de faire des rapprochements, peut-être même de caractère génétique, avec la céramique et les cremniums découverts dans les habitats de l'époque de bronze au Turkmenistan du Sud et en Ouzbékistan. Ces rapprochements concernent surtout les formes caractéristiques, c'est à dire les vases à pied, les récipients au fond coupé qui trouvent des analogies directes dans le complèxe Namazga YI (3).

Tout cela nous donne des raisons pour situer chronologiquement les habitats découverts au milieu et à la deuxième moitié du IIe millénaire avant J. Ch. On connait que c'est l'époque où dans les régions traditionnellement agrioles au Sud du Turkmenistan les habitats anciens sont abandonnés et de nouveaux habitats sont fondés. C'est ainsi que s'est produite la mise en valeur du vieux delta du Mourgab (habitats Aoutchin-tépé, Takhrirbai 3). Il serait bien tentant aussi de confronter avec ce fait les monuments de l'époque de bronze révélés au Nord de L'Indoukhouche. Ces derniers pourraient constituer un des vestiges de l'étape ultérieure de la mise en valeur de nouvelles régions favorables à l'agriculture.

Les campagnes de fouilles que nous avons l'intention d'entreprendre au cours des années à venir pourront sans doute nous éclairer sur ce sujet. A présent nous devons constater que parmi les monuments de l'âge de bronze trouvés à Akcha on rencontre des fragments isolés de la vaisselle travaillée à la main, avec des motifs incisés, plus typiques aux cultures de steppes du cercle d'Andron.

Il a déjà été remarqué que des phénomènes analogues se sont révélés au Sud-Ouest de l'Asie Centrale (4), ce qui atteste, comme on suppose, que les habitants de steppes avaient des liens étroits avec les populations qui pratiquaient l'agriculture.

Toutes ces observations reçoivent une signification tout particulière si l'on prend en considération la théorie de la diffusion des langues indo-iran-


iennes et de la fin de la civilisation harrapienne dans la vallée de l'Inde après l'invasion des Aryens (5).

À leur tour, plusieurs auteurs identifient les Aryens avec les tribus qui pratiquaient l'élevage dans les régions des mers Noire et Caspienne (6), plus précisément avec la population androno-tazabaghie de la zone de steppe en Asie Centrale (7).

Parmi les noms géographiques de la Rigveda on rencontre celui du fleuve Swat (Suvastu) qui coule au Nord du fleuve Caboul (Kubha); on suppose que dans ces régions des habitats aryens pouvaient être situés (8).

Il est évident que les observations que nous venons d'exposer ne sont pas encore suffisantes pour faire des conclusions définitives. Toutefois, la découverte de la céramique appartenant indéniablement aux tribus pratiquant l'élevage sur la rive opposée de l'Amou-Daria en Afghanistan ouvrent de nouvelles perspectives bien fondées à une étude plus concrète de tout le problème de la population aryenne.

**Les monuments du premier âge de fer;**

Les fouilles destinées à l'étudier ce problème avaient pour centre l'habitat Tilla-tépé qui est situé à trois Kilomètres de Chiberghan et forme une colline ayant 4 m. de haut et 80 m. de diamètre. Deux sondages et un chantier de fouilles de 400m2 y ont été ouverts. Les sondages ont fait apparaître plusieurs niveaux (0,5m. chacun). Le sondage N1 (6m x3 m), ouvert dans la partie centrale de l'habitat a été poussé jusqu'à 3,5 m. Des tessons isolés tous datant du Moyen Age ont été rencontrés seulement dans le niveau supérieur. Tous les objets trouvés dans le niveaux plus bas se rapportaient au premier âge de fer.

Le sondage N2 (4 m x 2m), pratiqué dans la partie Nord de Tilla têpé, perçait à 2 m. au-dessous de sa pointe la plus élevée une couche culturelle large de 8m; mais nous n'avons pas poursuivi le sondage jusqu'au sol vierge. Par conséquent nous pouvons affirmer que la largeur générale de l'habitat dépasse 10 mètres. Comme le matériel obtenu au cours de deux sondages constitue un ensemble homogène qui d'ailleurs ne diffère pas du matériel fourni par la fouille, nous allons les caractériser après avoir décrit le chantier de fouilles.

---

6—S. Piggott, Prehistoric India to 1000 b.c., London 1962.
Le hantier ouvert dans la partie supérieure de la colline a dégagé 7 locaux corrélatifs et un large enclos sans constructions que nous avons nommé éventuellement "la cour". Les murs de constructions sont posés de briques crues ayant 0,40 (0,42) x 0,20 (0,22) x 0,10 (0,123 m. et sont crépis d'argile mélangée avec du torchis.

Les murs subsistent à la hauteur de 1,5 m environ, les sols des pieces sont en partie briquetés et enduits d'argile. Tout l'ensemble dégagé se rapporte au premier âge de fer, à l'exception du local N1 qui représente un petit mausolée du Moyen Age élevé sur des ruines plus anciennes.

Tous les autres locaux mis à jour à Tilla-tépé sont embarrassés de débris de murs et de toits des édifices croulés. Dans un coin du local N5 nous avons trouvé un petit âtre avec des charbons; dans le local N3 un profond dépositoire a été découvert.

Vers le Sud des bâtiments exhumés, juste sous la couche de gazon, les restes des murs se sont conservés par endroits à la hauteur d'une rangée de briques. La cour que nous avons mentionnée, plus haut vient s'adosser à ces murs. Le niveau de la cour, fortement brulée, se trouve à 0,25-0, 30m. audessous de la surface.

Encore plus bas, à la profondeur de 05m environ, on voit de place en place des contours des murs qui adhèrent avec l'ensemble de bâtiments dégagé dans la partie Nord de la fouille. Cela nous porte à conclure que dans la partie Sud de la fouille deux phases de constructions se sont conservées, dont la supérieure est témoin du dernier temps de l'existence de l'habitat!

Avant de passer à la description des objets trouvés, il faut noter qu'outre la céramique nous avons recueilli dans les niveaux I et II du sondage N1 des fragments de ferronnerie dont l'usage reste indéterminé; quant au niveau IY, nous y avons découvert une pointe de flèche en bronze et des boulets ovoïdes d'argile. Une autre pointe de flèche également de bronze a été trouvée enfouie dans le mur du local.

Toute la céramique de Tilla-tépé peut être divisée en deux groupes: la céramique décorée et la céramique non décorée. Le premier groupe, le plus nombreux, consiste en vaisselle fabriquée à la main; on y peut signaler trois types: vaisselle décorée, vaisselle noire lissée et vaisselle de cuisine. Le lot de céramique décorée constitue une trouvaille d'un intérêt tout particulier. L'argile dont elle est fabriquée a une grande addition de céramique pilée et de plantes hachée. Le tesson est un peu poreux, de couleur rougestâtre, parfois brûlé à noir au milieu. La surface des récipients est couverte d'engobe roseâtre ou blancheâtre. Les formes les plus fréquentes sont: coupe sémi sphérique et coupe en forme de pot. Les gaires sont beaucoup plus rares.
Le décor est exécuté à l’aide de teinture brune ou rougeâtre, parfois négligemment. Les motifs sont exclusivement géométriques; triangles, carréaux, échelles, losanges avec hachure diagonale ou complètement couverts de teinture. Parfois ces motifs forment des combinaisons différentes qui s’unissent en ornements ombrillés. Le décor est presque toujours applique à la partie supérieure du recipient.

Le décor du dedans ne se rencontre que dans des cas isolés.

Le type suivant est représenté par la vaisselle noire lissée. Ce groupe n’est pas nombreux, mais il se distingue des autres par plusieurs traits particuliers. Ce sont des récipients aux dimensions moyennes, en forme de pots, quelquefois avec de larges anses verticalement posées entre le col et la panse. Sous le col on observe souvent un décor, circulaire formant des modèles horizontaux. Le décor creusé n’a été enregistré que sur un fragment unique. Un lot nombreux de vaisselle de cuisine constitue le troisième type de céramique. Cette vaisselle est fort grossière; les formes les plus notables sont: bouilloires avec queues saillantes, giare, pots, petit giare chauds à braire aux bords bas, couvercles à anses. Certains exemplaires portent un décor incisé ou estampé. L’autre groupe de céramique recueilli à Tilla tépé se compose de récipients fabriqués sur le tour de potier. L’argile, sans additions visibles, est de très bonne qualité et bien cuite. Généralement, la surface extérieure des récipients est a engobe vert clair. Les formes principales sont: Giare, pots, coupes, jattes. Les cols sont bien profilés, ordinairement de forme triangulaire sur la coupe, verticale, rabattus à l’extérieur. Dans leur ensemble, les cols des récipients moyens sont presque entièrement analogues à ceux du premier groupe. En comptant toute la vaisselle trouvée dans les fouilles nous avons obtenu la proportion 1:2 en faveur de la céramique estampée.

Le matériel obtenu à Tilla-tépé semble se distinguer fort de ce que l’on avait découvert dans les fouilles des habitats connus en Afghanistan. Il set vrai que certains motifs ornant la vaisselle évoquent de très prés ceux de la céramique de Mundigak YI (9); mais le rapprochement le plus étroit est à faire avec l’ensemble Iaz tépé I au sud du Turkménistan (le début du I millénaire Av. J. Ch.). On peut donc admettre qu’il existe entre eux un lien génétique. Cependant, l’origine de l’ensemble Iaz I n’est pas encore claire. Cet ensemble a été découvert pour la première fois par les Américains sur la colline Sud d’Anaou (Anaou IV), où il interrompt

brusquement l’ancienne culture agricole du pays. Ainsi dans le développement culturelle une certaine rupture s’est manifestée, ce qui fit naître une conjecture concernant l’invasion des tribus barbares venues des steppes (époque de l’occupation barbare) (10). Autrement dit, on suppose que l’ensemble Laz I constitue un résultat de la barbarisation de la culture locale après l’invasion des tribus aryennes (andrones) venues du Nord.

Ce problème dépasse de beaucoup les limites des intérêts archéologiques, puisque les spécialistes considèrent l’origine de l’ensemble Iaz I comme ayant un lien étroit avec la marche des tribus iraniennes de l’Orient (Asie Centrale) vers l’Occident au début du I millénaire Av. Ch. (11). Les matériaux de Tilla-tépé nous obligent à être très prudents en appréciant le point de vue déjà établi dans la science. En réalité, la largeur maximale des couches de céramique décorée du type Iaz I au Sud du Turkmenistan ne dépasse pas 2-3 mètres tandis qu’à tilla tepe elle est de plus de 10 mètres, Cette observation purement archéologique porte déjà à ne pas tenir Tilla-tépé pour un habitat fondé par les originaires du Turkmenistan. Si l’on prend en considération le fait que le niveau supérieur de cet habitat nord-afghan nous a livré un lot de céramique du type Iaz II, il sera évident que nous avons toutes les raisons pour reconnaître que ceux qui avaient porté la céramique décorée du type Iaz I en Turkménistan venaient des régions situées plus au Sud, y compris des régions qui se trouvent au Nord du Indoukouche. V. Masson a déjà noté la distance chronologique entre l’époque de bronze (Namazga VI) et les couches Iaz I, tandis que Tilla-tépé nous montre la succession d’un même ensemble culturel large de plusieurs mètres.

Cette priorité chronologique livre de solides raisons en faveur de la conjecture déjà exposée; tenant compte des monuments de l’époque de bronze trouvés près de Aktchi, on peut conclure que cette région nous promet de meilleures perspectives dans les recherches ultérieures de l’origine de Tilla-tépé.

**Monuments de l’époque antique:**

Parmi les monuments de l’époque antique révélés au cours des prospection l’expédition a remarqué les vestiges d’une cité occupant une place ronde à 4 km, au Nord-East de Chebergan. En 1938 elle a été visitée par

l’expédition de Barger et Wright qui en donnent mention brève dans le compte-rendu publié en 1941 (12).

Les cités rondes sont très rares sur le territoire afghan. Jusqu’à présent nous n’en connaissons que deux. Pas une seule d’entre elles n’a pas encore été exposée à des fouilles; le temps de leur origine n’est donc point déterminé. Les fouilles de la cité Emschi tépè nous ont attesté que c’étant une ville pas grande de l’époque gréco-bactrienne et Kouchane. Dans la période musulmane une grande partie de cette cité restait inhabité. Une épaisse enceinte en briques crues et en pakhsa entourait la ville. Le rempart a environ 1,5 km. de long et la cité qu’il englobe a quelques 18 hectares de surface. Si l’on compare la surface de cette cité à celle de Bactres dont l’étendue dépassait 120 hectares, ou à celle d’Afraciab, capitale de Sogde, qui occupait 220 km. environ, les dimensions de cette ville apparaîtront bien modestes.

Un des chantiers de fouilles a été ouvert sur le rempart. Il avait la forme d’une tranchée large de 6 m et longue de 31, 5 m. et coupait la muraille du Sud au Nord. Quand nous avons dégagé la muraille, nous avons pu constater que sa hauteur initiale dépassait 12 m. Au cours de cette première campagne d’exploration nous n’avons pas réussi à pousser la fouille jusqu’à la base de l’enceinte.

La plus haute partie de la muraille renforcée de deux côté par d’épaisses cuirasses, devait être la plus ancienne. Son épaisseur est de 10m. La face Nord n’est dégagée qu’a 3,5 m. du sommet. L’exploration a établi que le rempart est construit presque entièrement en pakhsa et ce n’est que sa partie supérieure, haute de 1m. environ, qui est en briques crues. Les dimensions des briques crues sont: 0,38m x0,38m x0,10m. Nous avons révélé les traces des réparations du briquetage, ce qui témoigne de l’usage prolongé de l’enceinte.

Du côté de la cité le rempart avait un redan large de 3,25m. qui constitue probablement un vestige de la galerie pour la garnison.

Le sol de cette galerie, descend à 1,75m. du niveau subsiste de la muraille et consiste en 3 rangées de briques. Toute la partie sud du sol de la galerie s’est effondrée; il n’en subsiste à présent que la pakhsa qui se trouvait sous le briquetage et, plus bas, le revêtement en briques de la cuirasse sud du rempart. La face nord de la muraille était crépie d’argile. Elle descendait verticale à l’intérieur, formant une espec de voûte. Dans la partie haute de la face nord de l’enceinte nous avons trouvé trois cavités verticales ressemblant à celles que laissent les supports ronds en

bois. Ces cavités longent le mur et s’enfoncent à 0,75m. Leurs traces se perdent au même niveau ou la muraille dévie vers l’intérieur. A la profondeur de 3,5 m, la déviation s’interrompt et le mur avance brusquement; c’est à ce niveau que le crêpi disparaît. Probablement, dans sa partie nord la muraille ancienne n’avait pas de face extérieure; il est possible qu’en cet endroit se dressait une tour ou s’étendait une galerie.

Un massif brique peut commencer à la distance de 1,50m au Nord de la face nord de la muraille dégagée par la fouille. Ce briquetage repose sur une couche de terre qui a une pente vers le Nord. Les briques sont disposées en rangées horizontales, mais le briquetage, dépouvu de faces verticales, descend conformément à la surface de la pente de façon de chaque rangée inférieure avance dans le sens nord par rapport à la rangée superposée. L’épaisseur du briquetage atteint 2m, en haut et 3m dans la partie inférieure. Le dégagement complet de la cuirasse nord nous permettrait de déterminer d’une manière précise si ce briquetage représente une muraille d’une tour écroulée ou bien une fortification extérieure, servant à renforcer l’enceinte. Du côté nord de l’enceinte le chantier a été poussé jusqu’a 4,5m seulement, tandis que du côté sud la fouille a atteint presque 12m de profondeur. Il s’est révélé qu’un mur massif de pakhsa ayant près de 7m d’épaisseur, venait s’adosser directement à la face sud de la première enceinte. Elle se répand un peu dans la partie inférieure, atteignant 8,75 m. en large. À la profondeur de 9m sous la rangée supérieure de briques de 1-enceinte primitive un briquetage de faible épaisseur (1m) vient se joindre avec la muraille de pakhsa. Ce briquetage ne subsiste qu’a 0,5m de haut. Il est posé sur les couches de cendre et d’humus. Près de son extrémité est où la muraille s’est mal conservé, il était traversé par un fosse dans lequel a 11m au-dessous de la surface, s’est révélé un autre briquetage large de 0,75 m. Il est probable que ce dernier constituait un des murs d’une maison contigu à l’enceinte. À la profondeur de 12m un sol et un foyer de forme rectangulaire aux parois en terre battue adhérent à la base de la face sud de l’enceinte. Les dimensions du foyer sont: 1mx0,75m. Au niveau du foyer, 2,5m au Sud de la muraille, le fondement d’un autre mur en briques émerge du sol; il constituait vraisemblablement le mur sud d’un local contigu au côté inférieure de l’enceinte Au-dessus du mur et du foyer une couche archéologique à été découverte; elle a livré des cendres et des charbons.

Le dégagement des amoncellements près de l’enceinte à permis de trouver n3 monnaies, dont l’une d’argent, est d’origine Sasanide, et l’autre, de bronze provient du royaume greco-bactrien.

Dans la couche archéologique sous le mur supérieur adhérent a 1 enceinte de pakhsa du côté de la cité, nous avons découvert une statuette
en terre cuite représentant une femme parée d'un collier et serrant contre le sein une pomme ou un miroir (Figure 1). La même couche nous a fourni la tête d'une autre statuette féminine et une figurine représentant un cheval faite en argile bien cuite (figures 2-3). Au-dessus du sol du local qui s'adosse à la muraille nous avons recueilli un fragment de paroi d'une poterie avec décor peint de noir donnant dans le bleu fonce représentant un Bouc sauvage (figure 4). Juste sous le briquetage de la muraille nord nous avons trouvé un fragment de figurine en glaise représentant un homme à cheval (fig. 5). Dans l'argile près de la face nord de l'enceinte primitive nous avons découvert une pointe de flèche de bronze en forme de feuille à trois lobes, garni de moyen, analogue à celles des flèches des VI-V siècle Av. J. Ch. Le deuxième chantier, environ 500 m2 de la surface, a été ouvert dans la partie nord de la cité sur un remblai en forme de butte haute de 4,4 m. La fouille descendait jusqu'à 3,64 m de la surface, mais elle n'a pas encore atteint le sol vierge. Toute la couche archéologique dégagée au cours des travaux se place chronologiquement à l'intérieur de la période Kouchane. De nombreux vestiges de constructions, nous portent à la conclusion que pendant cette époque la cité vivait d'une vie bien intense. La fouille à révélé quatre niveaux de constructions. Nous avons dégagé quatre niveaux de sols en terre battue et les décombers de murs également en terre battue du en Pakhça. Sous le sol d'un local situé dans le niveau supérieur nous avons découvert les débris des tuyaux céramiques qui attestent la présence d'une canalaisation dans la cité. Le dégagement du second local à mis à jour une fosse à ble de forme conique. Dans deux locaux situés dans les niveaux différents nous avons trouvé des pyphoi scellés dans le sol.

Le sondage stratigraphique pratiqué au pied de la butte a permis de s'assurer que la couche archéologique descend encore a 4m. de sorte que son épaisseur dans cette partie de la cité atteint 8,5 m et ailleurs où les décombers des constructions forment des buttes encore plus hautes, la couche archéologique sera beaucoup plus épaisse.

Parmi les trouvailles exhumées de cette couche la céramique abonde. Elle trouve des analogies directes dans le matériel de l'habitat d'Ai-Khanoum de la période greco-bactrienne et dans celui des couches Bégram I et Bégram II, qui se placent chronologiquement à l'intérieur de la première moitié du III siècle.

Le céramique est généralement à engobe rouge ou blanc, les formes les plus notables sont la cruche et la terrine aux bords profiles avec rainures parallèles sur les bords, la coupe à parois fines et a long pied. Un grand nombre de céramique porte un décor incisé de lignes ondulées.
Les couches inférieures livrent un grand lot de céramique d’argile grise avec ou sans teinture noire et qui se rencontre à Bégram dans les niveaux prékouchanes. Ont également été exhumés les fragments de petites figurines représentant une déesse (fig. 6), des chevaliers, un boeuf, chameau (fig. 7); des débris de récipients avec inscriptions grecques griffonnées, l’une des quelles semble traiter un nom propre “Diodote” (fig. 8). Les petits autels de calcaire ou d’argile analogues à ceux qu’ont livre les fouilles d’Aï Khanoum et des monuments Kouchanes dans les républiques soviétiques de l’Asie Centrale (fig. 9) constituent aussi, ainsi qu’un fragment d’une statue d’argile, des trouvailles, d’un grand intérêt (fig. 10).

Picture No. 2

Picture No. 1
Les fouilles ont attesté que l'époque de l'épanouissement de la cité se place à l'intérieur de la période Kouchane. Il est vraisembla-
ble qu'elle faisait partie de la famille des villes liées par la Grande route de la soie. Les explorations à venir pourraient nous éclairer sur le sujet de l'évolution de la culture Kouchane et de ses relations avec la civilisa-
tion gréco-bactrienne, elles permettraient aussi de préciser le caractère particulier que la culture Kouchane a revêtu en se développant au Nord-
Ouest de l'Afghanistan, où jusqu'au dernier temps les monuments de l'époque antique restaient inexplores.
A GUIDE TO THE HISTORY OF AFGHANISTAN

Habibi, Abdul Hai. Historical Society of Afghanistan,

In an effort to provide an aid in the locating of source material on Afghan history, the Historical Society of Afghanistan undertook the task of compiling a bibliographical guide. The first volume, A Guide to the History of Afghanistan, prepared by Prof. Abdul Hai Habibi contains 585 entries on material existing in several European and Asian libraries as well as a brief annotation on each.

The sources that are included in this volume are those in the Dari, Paxto, Arabic, Urdu and Turkish languages, and are either completely devoted to the history of Afghanistan or have valuable information about various aspects and periods of Afghan history. The entries are arranged alphabetically with each having a number for easier identification and location. Contained in the information on each entry is the name of its author, the date of its issuance, the place of issue, the language in which it was issued and a brief explanation on the main topic in the work.

The second volume of this guide is presently under compilation by Mayel Herawi. Following the publishing of both volumes an index covering the both is promised to follow.

SEVEN ANCIENT INSCRIPTIONS

Habibi, A. H., Historical Society of Afghanistan,

Following his booklet, The Mother of the Dari Language, an analysis of the Historic inscription of Surkh Kotal, Prof. A. H. Habibi has recently completed another research concerning seven other such inscriptions found in Afghanistan and adjacent areas.
The research on these inscriptions has been made on the basis of historical documents, literary witnesses and philological phenomena.

The inscriptions were found, at different times, in Gighetoo of Ghazna, the Tuchi Valley of Waziristan, the Desetr of Nawoor in Ghazna, on the Rozgan inscription etc.

The booklet about these inscriptions is a reprint from an article from the journal Ayrana.

The book from the view point of Afghan history, language and literature contains useful information. Nevertheless the author himself confessed that research on these inscriptions is still at the primary level, from which level research may well change or develop into different and broader areas than those he has covered. Any new research based on historical document, epigraphy, literature and language will be useful and shed more light in this regard.

THE ORIGIN OF THE GHALZAIS IN AFGHANISTAN


In an effort to shed light on the origin of the Ghalzais or Ghaljjs of Afghanistan, Prof. Habibi recently published an article which has lately been published as a small pocket size booklet. In this work the writer has provided information claiming that this great clan of Afghanistan has Paxton origins and that they have lived through their long history in this land.

Prof. Habibi has librally documented his research with an effort to substantiate his theory and to disprove other theories which claim other than Paxtoon origins for the Ghaljjs or Ghalzai.

MIRZAS OF BARNABAD

Mayel Herawi, Historical Society of Afghanistan, Government Printing Press, Kabul, 1348, 84 pages (Dari)

The Mirzas of Barnabad, a family which lived and is still living in the western side of Herat, is known as a family of poets and writers. Actually the word Mirza, besides meaning the son of Mir or Amir, also writer or clerk.
Mayel Herawi of the Afghan Society sometime ago had undertaken in an article in the Journal Aryana the task of shedding some light historically on this interesting family. This article has now been published in booklet form. The work of Mr. Herawi provides a clear and insightful understanding of the Mirzas and is noteworthy as a contribution to the study of a part of the Afghan culture which is quite rich and has been neglected Afghan writers.

CAMPAIGNS OF AHMAD SHAH-I DURANI


Among the most interesting chapters of Afghan history is the period of Ahmad Shah the Great, 1160-1186 H., and especially interesting his campaigns to east and west through which he brought much of Central Asia under his banner. Mr. Anwar Nayer, who has been engaged in research on the history of Afghanistan during the 18th and 19th centuries, recently published a booklet about these campaigns of Ahmad Shah.

This work, sheds light on different aspects of the campaigns of Ahmad Shah, and forms an interesting chapter in the life of this extraordinary man, a chapter which provides excellent basis for a future, larger, and more complete work on this central Asian conqueror. Until such time Mr. Nayer's work stands as a good source of information about a portion of the history of the middle and late 18th century of this land.

The booklet carries on its cover a scene of Ahmad Shah's campaigns drawn by a distinguished artist of Afghanistan, Abdul Ghaffor Brishna. Indeed this drawing itself is important as a vehicle by which one can trace the movements and campaigns of Ahmad Shah the Great.
NEW CHAPTERS IN GANDHARA REGION HISTORY

Two groups of cemeteries have been found at Sarai Khola, a prehistoric site in Taxila, which, the archaeologists claim have opened a new chapter in the history of Gandhara region. They further maintain that these cemeteries have no parallel in the Indo-Pakistan subcontinent. The disposal of the dead have been found to be different from that in Harappa.

The Harappans, who flourished from 2350 to 1850 B. C., buried their dead in north and south directions with grave furniture, which consisted of five to forty pottery vessels. At Sarai Khola the dead were buried in east-west direction and lie on their backs.

The Sarai Khola cemeteries seems to belong to a period, which witnessed the appearance of Aryans in the north-western parts of Pakistan.

Published Books available in the Historical Society of Afghanistan


