## CONTENTS

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Mother of the Dari Language</td>
<td>Prof. A. H. Habibi</td>
</tr>
<tr>
<td>Replica of Oldest Known Peace Treaty</td>
<td></td>
</tr>
<tr>
<td>The Background and the Beginning of the Afghan Press System, Mohammad Kazem Ahang</td>
<td></td>
</tr>
<tr>
<td>Two New Outstanding Koshan Statues, H. Motamedi</td>
<td></td>
</tr>
<tr>
<td>History of Former Kafiristan, A. R. Palwal</td>
<td></td>
</tr>
<tr>
<td>Afghanistan at the End of the Koshan Period, Prof. A.H. Habibi</td>
<td></td>
</tr>
<tr>
<td>A Partially Annotated Bibliography of Afghan Linguistics, Don L. F. Nilsen...</td>
<td></td>
</tr>
<tr>
<td>The Shahis of Kabul and Gandahara, David W. Macdowall</td>
<td></td>
</tr>
<tr>
<td>Alexander’s Campaigns in Afghanistan, Nancy Dupree</td>
<td></td>
</tr>
<tr>
<td>Archaeological News</td>
<td></td>
</tr>
<tr>
<td>New Books</td>
<td></td>
</tr>
</tbody>
</table>

Cover: Dipankara Buddha from Shotorak. It is originally made of shist and does not have these colors but the printing artists have shown their skill in its colorful printing.

## EDITOR

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Afghani
The Mother of the Dari Language Part 9

By Prof. Abdul Hai Habibi
Translated from the Dari
By James M. Dempsey

36) ERO-KHOR-TIND

The first part is the word fro.

This prefix appeared in number 17 also which explains its meaning as "before", "in front", and it was the same in Avestan, Sanskrit, and Old Persian. In Latin it was pro. In Old Persian many words start with this prefix (1). In Dari literature, both faraa ("up") and fero ("down") were seen, and they are for strengthening or orienting the verb. Bayhaqi says: "They do not open their mouths before this great king (zabaan faraa peshkii)" (2).

Sa'di has:

"One day a rebellion occurred in Syria,
Everyone went forward (faraa-raftand) from his corner."
As for fero, it appears in the verbs fero-istaad, fero-khoskand, "they fero-gerosfand as man", and in other verbs.

(1) Old Persian, 197.
(2) Taarix-e-Bayhaqi, 242.
Afghanistan.

Farrokhi has:

"Put out from our assembly the two-faced people.
Bring forward the red flower and put down (fero kon) the two-faced flower". (3)

Here the prefix fro is attached to the following verb khő:r-tind. With the preceding prefix, this verb is fro-khő:r-tind, from which are faraa kho:rtah and faraa kho:rdah. In Pahlavi it was khwart (khwartan) and in Avestan khwar and khwarayti (eating). One of the meanings of this same root is also "perish" (4), and this is the intention here (=taste the downward—trl.). The subject of this verb is bage-as in the third person plural, i.e. the god-worshippers of this Nawshaad perished:

Taad-ye bage-as-i-naw shaalm fro:kho:rtind

"So that the god-worshippers of Nawshaad perished. As for fro:kho:rtind, it is third person plural like the verb of no. 40 (5).

37) TAAD

This same taa of Pashto and Persian is among the particles of goal, explanation, and condition (cf. 32).

38) AAB

Repeatedly it is with the modern meaning of "water" (cf. 20).

39) LRAAFO

In this instance the researchers have had no success and have not said a thing that would be of use, and this word has remained unanalysed.

In my view Lraaf is clearly an ancient form of lar (gutter) (6) and lör (gully) (7) which we say as lo:rah in Pashto. In Kandahar a particular flood-conduit in the east of the city is called lo:rah. And the Lo:raa River has its course in the south of Afghanistan, being shaped by the spring floods. As for fo at the end of the word, which is changed into "h" in Pashto, it was in several words of the ancient tongues, for example,

(3) Sabk-Shenaasi I, 340.
(4) Hawaashi-e-Borhaan, 788.
(5) Here we should no overlook the Pashfo Xwaara and Xware:dal i.e. become separated and scattered, and Persian Xwaar (=zaar), and possibly xo:rtind should be interpreted as to become dispersed and to come into distress.
(6) Hawaashi-e-Borhaan, 1893.
(7) Borhaan, 1911.
koh (mountain) of modern Persian was kawfa in Old Persian and Avestan (8), of which their final "-fa" is changed into "-h". And on this same model perhaps Irafo of the Koshani language is also the joint lar,lo:ra of modern Persian and Pashto, whose meaning is gutter and water-conduit which are dug out by human hands and which come into being from the flow of floods.

Since this word has its position in the sentence as subject, its verb being plural, it can be said on this basis that the word Irafo was plural also. Since at the excavations of the Baghlaan temple there are remains of gutters coming out around the steps of the temple, on that basis there can be a confirmation of this interpretation.

40) ASTIND

This verb, which is connected to its subject, of number 39, is third-person plural like the verb of number 36, from the same root staad of number 25 and 34; here also it is a primary verb, not auxiliary. And its meaning is thus:

Taad aab Irafo astind=aab jyhaaistaadand
Meaning: “Since the aqueducts became dry”, (The subsequent sentence is connected to this sentence and a result of it.)

(41) AAB

cf. number 20.

42) ANDE:Z

Maricq considered this word to be from the Iranian word handez meaning “to heap up”, i.e. to pile up (on each other), whereas it has no correlation to the place of its usage.

It seems that andez is from a root of a Pahlavi and Dari word. In Pahlavi and Dari and was an indefinite number, somewhat comparable to Arabic bid (several, some), which was the Dari word andak and the Pahlavi word handak meaning “few”, “fewness” and “a few of anything.”

Now its unknown to us how and for what purpose ez is attached to the end of the word, but from the place where it is used one can perceive that andez has a verbal meaning, conveying the sense of “the water became scarce”.

(9) Borhaan, 171.
43) O:T

A conjunctive particle equal to Persian wa and Pashto aw (cf. 26).

44) MAALIZ (=MAADEZH)

45) PIDO:RIGD

Maricq has indicated the root of this word to be pita-rixta, an ancient form of a passive particle which was used in reference to the past. Clearly, this word is an ancient form of the same Persian pidrud, which has the sense of "be left behind" and "farewell", and in Pahlawi it was padrut (10).

Perhaps pido:rigd is in reference to past action here, which nowadays we say as padrud shod. Its negative imperfect comes in word 113.

This, then, is the meaning of the sentence from number 41 to 45:

AAB ANDE:Z O:T MAALIZ PIDO: RIGD

The water scarcelened, and the acropole was abandoned. It ought to be mentioned that there appears in Pashto from this same root the verb pre:god = pre:xo:d and the infinitive pre:sho:wal pre:xo:dal... (leave, quit).

46) TAAKALD

For the explanation of taa, cf. numbers 32, 37.

Here taa is an inseperable part of the following word kald, and they also dont even have the divider "O" in between. It seems thus: when they wrote this word with kald they elided its "d". The explanation of the word kald: (=Pashto kala) occurred in number 27. Taa-kala (taa-komm) is in use in Pashto, with the meaning of up to the time that and so that, and Henning gave the substance of this same meaning for number 46 with English: "until".

47) NO:KO:NZO:K

According to what Maricq also says, this is a Kossaani personality, and the name of the head of Nawshaad’s reconstruction committee. However, Maricq read the divider "O" and the subsequent "i" of attribution as parts of this same name, whereas "i" is a sign of attributive subordination which also came after number 29, and which is repeated several times in this inscription.

(10) Borhaan 373.
In keeping with the names of that time, this name ends in an honorific "-k", parallels of which I showed in Pashto in number 11. In the third text, however, it is "KO:NZIK."

48) KABARANG

Maricq read this word as a military title composed of kara, i.e. army or troops + drang, and was the title of the ruler of nearby imperial Köshaani provinces, or the title of the ruler of a border-state.

In olden times they spoke of a border as "the royal fringe" (11) and they said its plural as the royal kanaaraha (fringes, edges) and "the border-governors" (which the Arabs say as mamlu:k-ul-atraaf), and konaarank with 'zamma' on the first "k". Kanaarang comes from the word kanaarak meaning border. There were kanaarang's in every region. Ferdawsi has many poems about konaarank, and among all those poems this very meaning of "guardian of the borders" comes up, e.g.:

Pass on from that, there is a river ahead
Whose width is more than two farsangs,
Its daemonic konaarank and sentry,
All the male daemons under his command.

This he says about the courage and bravery of the konaarank: that the border-rulers were well-known for this character:

Which is the hero with the heart of a Konaarang?
In war by manliness he has made his heart black. (12)

Likewise according to Ferdawsi the kanaarang of Marw had the name of Maahoy who was the leader of the shepherds (the kuci):

Kanaarang is of Marv and also Maahoy,
With an army and elephants, every kind of thing,
He who is the leader of our shepherds,
He is the director of our watchmen. (13).

(11) Menhaaj-e-Seraaj of Jozjan says in Tabaqaat-e-Naseri: "Qelej Arslaan... carried out some notable assaults. He obtained great fame, just as the borders of Afranja received much punishment from him" (1/312).
(12) Sabk Shenaasi I, 428.
In the old introduction to the Shahnama, compiled in Moharram of the year 346 H., which is a more ancient model of Dari prose written in the name of one of the famous men of Khorasaan, Abu-Mansur Mohammad ebn-e-Abdorrazzaq Abdollaah Farrok, by his minister Abu-Mansur ebn-e-Ahmad al-Mo‘ammeri, in the geneology of the writer of this prose-introduction the name Kanaarang repeatedly appears. From that, it is known that in the beginnings of Islam in this part of Khorasaan some men with the name of Kanaarang were renowned, and Tabari (14), in the events of the year 31 H., mentioned this name in the form of Kanaari, margrave of Tus, and Bilaazari (15) has mentioned this same name Kanaarang in the account of the conquests of Khorasaan, and in the manuscripts this was distorted to the form of Kanaarang, the margrave of Tus (16). This is the same name which ebn-e-Khordaaz-Beh recorded in the form of Kanaar (kanaarang), the king of Neshapir (17).

As we are aware, up to about the fifth century of the Hejira, it was a custom among the farmers and priesthood and the people of the houses of Khorasaan to preserve their geneologies, and in every one of these families there existed narratives concerning their ancestors which were preserved from generation to generation. (This is substantially the same case nowadays among the Pashtuns.) A portion of them has by chance been preserved in several books, and from among them there are a few narratives relating to Kanaarang, the sixth ancestor of Abu-Mansur Mohammad ebn-e-Abdorrazzaq, whom we see in Abu-Mansuri's introduction to Shaahnama (18), to which reference was made previously.

In this regard Shams Fakhri-Esfahaani writes (e. 744 H.), "Kanarang: He is called civil-governor and also called margrave. An illustration of his own:

Wherever that the least of thy servants be,
There by thy good-fortune will be the kanaarang. (19)"

Before Shams-Fakhri this word was recorded also by Asadi-Tusi with the meaning of master of the border and margrave, relying on this by Ferdawsi:

He never became separated from either of these two,
They were kanaarang and he was a king. (20)

(14) Taarti:x-ul-umam-wal-mulu:k, A, 2886
(15) Futu:h-ul-buldaan, 406
(17) Al-masaalik wal-mamaalik, 39
(18) Hamaasa-e-saraai dar-Iraan 87
19) Me‘yaar-e-jamaali, 286, Tehraan, 1337 Shamsi
(20) Loghat-e-Fors, 260.
A number of the margraves i.e. rulers of autonomous regions of Khorasaan were called kanaarang. According to Prokop, the Byzantine historian, the station of kanaarang was hereditary in a number of the families. The margave of the Abr-e-shahr region i.e. northern Ne:shaapur was called kanaarang. When Yazdgerd III of the Saasaanids fled to Khorasaan in fear of the Arab's attacks, he took refuge with the ruler of Tus, who was also called kanaarang.

In the indexes to the titles of autonomous rulers, the ruler of Ne:shaapur was called kanaar and the ruler of the Tus kanaarang. Tha'aalibi explains in Ghorar-e-moluk-ol-Fors: the margrave of Tus was kanaarang. Amongst the military events of the Sasanid period we at time come across this point, that the Saasaanid emperor sent such and such a kanaarang into the battle field, and from this we find that the kanaarangs also had military duties. Concerning Geshnasp Daaz who was among the influential nobles at the court of the Saasaanid king Kowaz, they have clearly written that he was a kanaarang. Hamza-e-Esfaaani, in an explanation to the Diwaan of Abu-Nawaas, has written kanaarang for the margrave of Tus and Marv.

Not only the margraves of the eastern border-regions of Faars were called kanaarang; in other regions also this usage was current, as it was in the regulations for receiving foreign ambassadors in the Saasaanid area that upon the arrival of an ambassador, the kanaarangs of the provinces that were on the route of this ambassador had to receive him in every place as was befitting, and perhaps the rulers of small regions were called kanaarang. Ferdawsi in the Shaahnaama has used the word kanaarang in twenty places with the meaning of absolute ruler (21).

As to office of kanaarang being a military office on Afghanistan, there is reference to this found in Shahreyaar-naama by Seraajoddin-Osmaan ebn-e-Mohammad Moxtaari Ghaznawi (died in the year 544 or 554) (22) which, after the year 492 H. was entered into verse for Soltaan Mas'ud-e-saani ebn-e-Soltaan Ebrahim-e-Ghaznawi and finished in the year 508 H. This story includes the wars of the descendants of Rostam-e-Saystaani—Faraamarz, son of Rostam, and his cousin Shareyaar—and is related to the historic land of Afghanistan. Its only manuscript is to be found in the British Museum. (23)

(21) Taarix-e-tamaddon-e-Saasaani, I, 254, Tehraan 1331 Shamsi
(22) Hawaashi-e-Chahaar-maqaala, 150
(23) Catalogue of Persian Manuscripts in the British Museum, by Rieu, 524 and following.
In this versified story which a Ghazni poet delivered before the Ghaznavid court there is a story about the Shah of Haytaal (Hoyaatala) in which the word kanaarang appears with the meaning of a military office:

The kanaarang of Haytaal came with six-thousand,
The yelps of a scuffle arose,
When from in front there rose up outcries and growls,
The quick commanders moved away.
The dark night and the sound of the brass drum,
The Kanaarang roared like a demon,
He has taken the road of the heroic, the fortunate, and the quick (24).

By this explanation, kanaarang, according to Borhaan-e-Qaate', was with initial "zamma" (ko—) meaning margrave. But since in Pahlavi kanaarang, in Greek xanaranges, and in Syriac qanarag was the special title of the margrave of Abr-e-shahr of Ne:shaapur in the Sasanid era (25), in Avestan also the word kanaara, in Pahlavi kanaara, being with an "a" after the "k" (26), based on that, its pronunciation should be with ka—like in this inscription. But as to what the root was of the Koshani word karalrang and whether the word is simple or compound—this is not clear to me at present. Its analysis is dependent on our forthcoming information about the roots of words in the Koshani language. From this inscription, however, it is clear that the ancient Koshan form of kanaarang was karalrang (27).

(24) Hamaas-sarai, p. 315 in a copy from a manuscript of Shahr-e-Yarmanama.
(26) Tatabbo'aat-e-Iraani, 1, 115.
(27) Up to the time of the Ghorids, there was a fort with the name He-
saare-Kanaarang located between Ghazni and Banyaan. Tabaqat-
e-Naaseri I, 461 tells the story of how this appellation lasted up to that time, i.e. c. 600 H.
Replica of Oldest Known Peace Treaty Given to United nations By Turkey

EDITOR'S NOTE

This article, though not related directly to the history of Afghanistan, deals on one hand with the relation and understanding of human societies in general, and on the other hand it is dealing with the relations of the Hittites and the Egyptians, and in addition the Hittites had an ethnic and linguistic affinity thru common ancestry with the people of Afghanistan, the magazine Afghanistan, which is devoted to publishing materials and articles about Afghanistan, decided to publish this article also.

The Historical Society of Afghanistan, and the journal 'Afghanistan' are in-debted to His Excellency Mr. Pazhwak, Head of the Permanent Mission of Afghanistan to the United Nations for sending us this article.

A replica of a treaty dating from 1269 B.C.—the earliest peace treaty whose text is known to have survived—was presented to the Secretary-General at 10:15 a.m. 24 September, by the Minister Foreign Affairs of Turkey, Ihsan Sabri Caglayangil.

The replica—a gift from the Government and people of Turkey to the United Nations—was presented at a brief ceremony in the delegates' corridor on the second floor of the Conference building, facing the north entrance to the Security Council Chamber. It is to be affixed to the wall for permanent display there.
The original treaty was signed by Hattusilis III, King of the Hittites, and Rameses II, King of the Egyptians. The clay tablet, which records the text in cuneiform script, was found in 1906 in central Anatolia on the site of the old Hittite capital, Hattusas (the present Bogazkoy).

The treaty pledges eternal friendship, lasting peace, territorial integrity, non-aggression, extradition and mutual help.

An Egyptian copy of the treaty has been found, inscribed in hieroglyphics on the wall of the Karnak temple in Egypt, but it is the version in Akkadian, the official diplomatic language of the day, which was found in Anatolia.

The replica of the clay tablet was made by Sadi Calik, a sculptor and lecturer at the Istanbul College of Fine Arts. It is a copper bas-relief, 9 feet high, 6 feet 9 3/4 inches wide and approximately 1 foot thick.

The original treaty is kept at the Archaeological Museum in Istanbul. The English translation of the treaty follows.

**Treaty between Hattusilis and Ramses II**

Treaty of Rea-mashesma mai Amana, the great King, the king of the land of Egypt, the valiant, with Hattusilis, the great king of the Hatti land for establishing peace and good brotherhood worthy of great kings.

**Preamble**

These are the words of Rea-mashesma mai Amana, the great king of the land of Egypt, the valiant of all lands, the son of Min-mua-rea, the great king, the king of the land of Egypt, the valiant, the grandson of Min-pakhta-rea, the great king, the king of the land of Egypt, the valiant, spoken to Hattusilis, the great king of the Hatti land, the valiant, the son of Mursilis, the great king, the king of the Hatti land, the valiant, the grandson of Suppiluliumas, the great king, the king of the Hatti land, the valiant.

**Relations up to the Conclusion of the Treaty**

Now I have established good brotherhood and good peace between us forever. In order to establish good peace and good brotherhood in the relations of the land of Egypt with the Hatti land forever I speak thus: Behold, as for the relationship between the land of Egypt and the Hatti land, since eternity the god does not permit the making of hostility between them because of a treaty valid forever. Behold, Rea-mashesma mai Amana, the great king, the king of the land of Egypt, in order to bring about the relationship that the Sun-god and the Storm-god have effected for the land of Egypt with the Hatti land finds himself in a relationship valid since eternity which does not permit the making of hostility between them for all and everlasting time.
The Present Treaty

Rea-mashesma mai Amana, the great king, the king of the land of Egypt, has entered into a treaty written upon a silver tablet with Hattusilis, the great king, the king of the Hatti land, his brother, from this day on to establish good peace and good brotherhood between us forever. He is a brother to me and I am a brother to him and at peace with him forever. And as for us, our brotherhood and our peace is being brought about and it will be better than the brotherhood and the peace which existed formerly for the land of Egypt with the Hatti land.

Future Relations of the Countries

Behold, Rea-mashesma mai Amana, the king of the land of Egypt, is in good peace and in good brotherhood with Hattusilis the great king, the king of the Hatti land.

Behold, the sons Rea-mashesma mai Amana, the king of the land of Egypt, are in peace with the brothers of the sons of Hattusilis, the great king, the king of the Hatti land, forever. They are in the same relationship of brotherhood and peace as we.

And as for the relationship of the land of Egypt with the Hatti land, they are at peace and brothers like us forever.

Mutual Renunciation of Aggression

Rea-mashesma mai Amana, the great king, the king of the land of Egypt, shall not trespass into the Hatti land to take anything therefrom in the future. And Hattusilis, the great king, the king of the Hatti land, shall not trespass into the land of Egypt, to take anything therefrom in the future.

Behold, the holy ordinance valid forever which the Sun-god and the Storm-god had brought about for the land of Egypt with the Hatti land calls for peace and brotherhood so as to make hostility between them. Behold, Rea-mashesma mai Amana, the great king, the king of the land of Egypt, has seized hold of it in order to bring about well-being from this day on. Behold, the land of Egypt in its relations with the Hatti land—they are at peace and brothers forever.

Defensive Alliance

If an enemy from abroad comes against the Hatti land, and Hattusilis, the great king, the king of the Hatti land, send to me saying: "Come to me to help me against him", Rea-mashesma mai Amana, the great king, the king of the land of Egypt, shall send his foot soldiers and his charioteers and they shall slay his enemy and take revenge upon him for the sake of the Hatti land.
And if Hattusilis, the great king, the king of the Hatti land, is angry with servants belonging to him and if they have failed against him and sends to Rea-mashesma mai Amana, the great king, the king of the land of Egypt, on their account—Lo' Rea-mashesma mai Amana shall send his soldiers and his charioteers and they shall destroy all those with whom he is angry.

If an enemy from abroad comes against the land of Egypt and Rea-mashesma mai Amana, the king of the land of Egypt, your brother, sends to Hattusilis, the king of the Hatti land, his brother, saying “Come here to help me against him”—Lo'Hattusilis, the king of the Hatti land, shall send his foot soldiers and his charioteers and shall slay me enemies.

And if Rea-mashesma mai Amana, the king of the land of Egypt, is angry with servants belonging to him and if they have committed sin against him and I send to Hattusilis, the king of the Hatti land, my brother, on his account—Lo'Hattusilis, the king of the Hatti land, my brother, shall send his foot soldiers and his charioteers and they shall destroy all those with whom he is angry.

Succession to the Throne

Behold, the son of Hattusilis, the king of the Hatti land shall be made king of the Hatti land in place of Hattusilis, his father, after the many years of Hattusilis, the king of the Hatti land. If the noblemen of the Hatti land commit sin against him—Lo'Rea-mashesma, the king of Egypt, shall send foot soldiers and charioteers to take revenge upon them for the sake of the Hatti land. And after they have re-established order in the country of the king of the Hatti land, they shall return to the country of Egypt.

(Corresponding provision concerning Egypt lost in a gap.)

Extradition of Fugitives

If a nobleman flees from the Hatti land and if one such man comes to Rea-mashesma mai Amana, the great king, the king of the land of Egypt, in order to enter his services, Rea-mashesma mai Amana, the great king, the king of the land of Egypt, shall seize them and shall have them brought back to the king of the Hatti land.

If a nobleman flees from Rea-mashesma mai Amana, the king of the land of Egypt, and if one such man comes to the Hatti land, Hattusilis, the great king, the king of the Hatti, shall seize him and shall have him brought back to Rea-mashesma mai Amana, the great king, the king of Egypt, his brother.

If one man flees from the Hatti land or two men, or three men and come to Rea-mashesma mai Amana, the great king, the king of the land of Egypt, shall seize them brought back to Hattusilis, his brother, Rea-mashesma mai Amana and Hattusilis are verily brothers; hence let them
not exact punishment for their sins, let them not tear out their eyes; let them not take revenge upon their people together with their lives and with their children.

If one man flees from Egypt or two men or three men and come to Hattusilis, the great king, the king of the Hatti land, Hattusilis the great king, the king of the Hatti land, his brother, shall seize them and have them brought back to Rea-mashesma mai Amana, the great king, the king of the land of Egypt. Hattusilis, the king of the Hatti land, and Rea-mashesma, the great king, the king of the land of Egypt, are verily brothers; hence let them not exact punishment for their sins, let them not tear our their eyes; let them not take revenge upon their people, together with their wives and with their children.

(After some fragmentary lines, the text breaks off altogether here. The end of the treaty, with the list of the gods who are invoked as witnesses, is missing.)
The Background and the Beginning of the Afghan Press System part 9

By Mohammad Kazem Ahang

Afghan:

Afghan was the first newspaper which was published daily in Afghanistan. It appeared, for the first time, on Monday, 14th of Saratan, 1299 (1920) in Kabul. We will see in different sections of this series that newspapers and periodicals were not only published in the capital of the country but a number of provincial papers were established in different provinces of Afghanistan also. Ittihad-i Mashriqi was the first provincial paper published two times a week in Jalalabad. Of course this can be counted as a new step toward presenting news items fresher than ever before, since there was not any daily or twice-weekly newspaper etc. The second step toward presenting news items and newspaper articles fresher than before was the establishment of a daily newspaper called Afghan. (1)

Most journalists and newspaper men are aware of a period of the press in the United States of America called penny papers (2). It was a time in which newspapers were presented really cheap to the readers, in order to reach all the readers and meanwhile it was a persuasion toward propagating newspaper readership. We can find an era similar to that time in Afghanistan during which Afghan was published as a newspaper.

1) Its first year collection with 90 issues of the second year exist in the Library of Kabul University.
In its first issue Afghan published an advertisement in which it first mentioned the establishing and publishing of the paper and secondly, mention has been made of the price of the paper—two paisa per issue. (3)

The Afghan Daily in the ninth issue of its publication published an article entitled “Vigilance in the newspaper” under which it counts the benefits of a daily newspaper. It says:

“A newspaper is a thing that clarifies the events and news of the world and reveals the condition of human life to us. It makes us aware of human knowledge and morality. It differentiates in whatever we know as good and evil and moreover it makes us aware of the law of the whole world.

Furthermore the article says: “The editor of the Afghan Daily has in mind to prepare materials and articles related to science, art, literature and morality and to publish them for his fellow countrymen”.

From the above sentences one can find out that first of all the paper, as its first job, took into consideration publishing of the world news and events. As its second job, the paper published scientific, moral and educational materials. This can be surmised from the phrase “human knowledge”, “morality” and “laws of the world.”.

The editor of the paper confirming its goal mentions topics such as science, art, literature and morals. This confirmation besides proving whatever has been derived this writer as goal of the paper, put light to another fact also. And this is the fact that the paper besides hard items published soft items as well. The soft items or entertainment are derived from the words art and literature.

Generally speaking, the content of the daily Afghan consisted of news; feature articles, including formal speeches; literature, including poems and prose, and government advertisements.

The news was usually published under “the foreign news” and “domestic events”. In the following we will present an example of each foreign and domestic news.

Foreign News: “War between Azarbajjan and Georgia is getting hard and harsh. According to the paper Morning Post, the Armenians are retreating and they have been ousted from the city Artwan.” (4)

Domestic News: “On Friday, the second and Saturday, the third of the Asad month, 108 Indian immigrants, including men, women and children, entered the capital city (Kabul). The immigrants after being accepted as official guests left Kabul for Jabalosseraj”. (5)

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3) One Rupee was 60 Paisa. So two Paisas were 2/60 of a Rupee.
4) Afghan, Vol. 1, No. 20.
5) Ibid, No. 19.
It is worth mentioning that when the Afghan Daily paper was being published in Kabul, quite a number of Indian immigrants were entering Afghanistan. There are several news items published about the immigrants from India to Afghanistan. Among the news items the one published in number 36 of the first year informs us that at that time almost 40,000 Indian immigrants had entered Afghanistan whose residences besides Kabul were Jabalosseraj and the province of Qataghan and Badakhshan.

Concerning the content of the paper we have to mention another fact also. The paper in its number nine of the first year has a general hadline “Informations That Our Office Has Acquired”. Under this headline the following item was published.

**Scarce Usage of Tea:**

The people of the city realized the badness of using tea and consequently tea-usage among the people is getting rare.

**Use of Traditional Medicines:**

Nowadays treatment of diseases is done by traditional medicine.

**The Price of Black Sugar:**

This year the price of black sugar, called gor, was raised in the capital city, Kabul.

**Sheep Butcher Shops:**

Comparing to those of previous years the butcher shops for mutton have increased.

**Rare Usage of Doctors’ Prescriptions:**

In the treatment of diseases doctors’ prescriptions are used rarely.

It is worth mentioning that the same news items in the tenth issue of the paper was published under the headline “various informations”. No matter under what headline these informations are published they seem to be interesting in the content. They are likely the same as local news items of human interest. But the difference is, first, they are too short and secondly, the elements of news are either incomplete or absent. This way we can say these news are the ideas or the viewpoints of the writers and editors of the paper. However, due to the fact that journalism at that time was in the process of development, these news items can be considered interesting.
The Afghan daily newspaper acquired its foreign news mostly from foreign newspapers and periodicals. The following newspapers were seen in different issues of the paper as sources of news: Pioneer, Alkalil, Gorgahi, Brada, Wakil, Zamindar, Chihra Numa, London Times, Rad and Raiyat.

Along with some news items the phrase, "from the Reuter Agency", is also seen. And this shows that the paper was using Reuter news agency and possibly some other agencies as sources of news. In fact this was the first time this writer has seen a paper using items from a news agency.

Regarding the sources of the domestic news it ought to be said that besides the paper's personnel, other domestic papers like those of Ittihad-i Mashriqi, Ittifaqi Islam, Aman-i Afghan etc, were also consulted for news and articles of interest.

Coming to the publishing of feature articles, starting with the 30th issue on, a main headline was seen in the paper as "What the drawing pen does on the page of paper" under which articles based on ethical advice were published.

Among the official speeches and messages of high officials of the country one was published in the 98th issue of the paper which was a message sent by telephone in Pashto to the people of Kandahar. In fact at that time telephone was extended newly to Kandahar, and as an inaugural speech the king delivered the message to the people to congratulate them. He said:

Oh! my host of uncles! Though I was somewhat far from seeing you, yet because of lots of desires I have for your visit this is why I have ordered to extend telephone to Kandahar. I am very happy today to reach you by telephone and recite the following poem:

If my eyes were not able to see the friend's face,
Then I will send my voice wherever he is.

An answer to this message was sent by the people of Kandahar in which they expressed thanks for the extension of telephone.

The same issue carried the translations of both the message and its answer.

A column was published in Afghan under "Literature" in which pieces of literary writings and poems from ancient and recent poets were published. It seems that the main goal of the editor of the paper in publishing this column was the fact that first he wanted to secure entertainment and on the other hand he wanted to bring about variation in the content of the paper. The issue no. 57 in the literature column published a poem of Hafiz starting with the following couplet:
Afghanistan

Thy beauty along with its elegance conquered the world,
Indeed if there be concord, the world can be taken.

As it was said previously in this writing, in the content material of the Afghan daily paper there were published some advertisements also. Among the advertisements the one published in the 11th issue of the first year seems interesting. It says that if someone wanted to subscribe in the paper from places outside of Kabul, he ought to send his money to his relatives or friends in Kabul to subscribe to the paper for him. The advertisement added that the friends and relatives of the subscriber should send the paper by any means they could. Because, the paper add, it was hard for the paper itself to deliver to subscribers in the countryside.

The advertisement clearly shows that at that time postal services and transportation had not developed so much as to assure prompt, safe delivery. Meanwhile, it seems that they were not sure of receiving things safely. This is why the editor of the paper wanted the subscribers to subscribe to paper through their friends and relatives.

Make-up:

The following phrases and writings were seen in the name-plate of the daily paper Afghan. On the right side of the name the price of the paper was recorded as two paisa an issue. In the same place the periodicity of the paper was seen also—“it is published once in a day.” (6)

On the left side of the name of the paper the name of its editor has been recorded as Mohammad Ja’far. Beginning with no. 163, besides the editor the paper was also supervised by a person named Painda Mohammad Farhat.

The paper was printed on papers with different colors such as red, purple, yellow, orange etc.

The format of Afghan from the first to 110th issue of the first year year was 8½x14 inches. Afterwards sometimes it would get bigger and other times smaller. Its smallest format was 10x9½ and its largest was 17x10½ inches.

The newspaper was generally published in two pages (one sheet) with each page of three columns. The depth of each column was 12½ inches and the width of each column was 2½ inches. Its printing was done by the lithography process.

6) An advertisement was published in Vol. 1, No. 5 of the paper in which mention was made that the paper was not publishing on Fridays.
The content and the writing style of the paper seems to have been relatively simple and this shows that the editor of the paper had in his mind the circumstances of his readers.

Regarding the Daily Afghan we have to take into consideration another fact also. Mr. Mayel-i Herawi in his booklet (7) introduced this paper in another way which was also correct. But it seems that he did not know of the existence of the paper such as it was introduced in the above. Mayel writes that this newspaper was published as a daily in 104 pages in the format of a magazine.

Fortunately this writer has been able to see both the daily Afghan published in one sheet and the one published in the magazine format. The issue no. 181 (Saturday 16th of Dalwa 1299 of the first year) was in this writer’s disposal. Its content from page 1-47 was in Dari and pages 49-04 were all in Pashto (8).

Though I have not been able to see other issues of the paper in this format, however, I can imagine its other issues to be the same as the one I have seen.

The editor of this format was also the same Mohammad Ja'far and its supervisor was Painda Mohammad Farhat.

In the first page of the pocket-size Afghan, which is in fact the name-page of the paper, it has been mentioned that it was published daily in Pashto and Dari. And its price was the same as one sheet Afghan. The format of pocket-size Afghan was 4X6½ inches.

The Dari portion of the paper’s content is written in Nasta’leeq style and its Pashto is written in Naskhi style of writing.

In spite of several investigations, this writer does not understand why one paper with the same editor and supervisor, the same name, etc. was published in two different formats.

7) Mayel, Mo’rifi...pp. 6-7.
8) This writer is debt to Dr. Ahmad David to let me use his personal copy.
Two New outstanding Koshan Statues

By: H. Motamedi

People might have heard of Hadda, Bagram or Bamiyan as major archaeological sites of the Koshan Period in Afghanistan. Of course, a serene and well balanced Buddha head from Hadda is very interesting since this type of art was the first anthropomorphic representation of the Buddha after the Koshan were exposed to Graeco-Roman art.

The Bagram pieces prove eloquently how the ancient silk road enabled these objects, such as Roman glass, Indian ivories and Chinese lacquer were to travel so far to the heart of Asia. The Great Buddha of Bamiyan are the first examples of the representation of the Buddha of this immense size, which later became very popular in China and Japan with the spread of Mahayana Buddhism.

In comparison with the above sites, Paitawa and Shotorak which are located not far from Bagram, are little known. Shotorak is said to have been the living quarters of King Kanishka’s Chinese hostages. The reliefs from these sites are all carved into grey-blue schist representing one of the unique styles of Koshan art, indicating the transitional phase from Western-oriented Graeco-Buddhic art to that of a more indigenous oriental style. These findings belong to a rather later phase of Koshan art and might have been carved around the third century A.D. or later. There is not much trace of the fluid and rather pathetically emotional Graeco-Buddhic art in this stiff, disproportionate, frontal and more hierarchical representation, which played a more important role in the stylistic development of Buddhic sculpture, and which was disseminated later in central Asia and the Far East. Let us look at two fine objects from the excellent Paitwa-Shotorak collection displayed in the Kabul Museum.
Dipankara Buddha from Shotorak
Maitriya and Worshippers, from Paikala
Dipankara Buddha—Shotorak

The relief is displayed in the hall of the second floor of the Museum. This is one of the finest reliefs and depicts a famous story called Dipankara Jataka. The legend illustrates the prediction made by a Buddha of a previous incarnation of the advent of the Buddha Gautama. The famous Chinese pilgrim Hsuan-Tsang thought that the scene of Dipankara took place in Nangarhar near modern Jalal-Abad, When the Buddha Gautama, then the Young Brahmin, Megha, heard that the previous Buddha was coming to the town, he came down from the mountain where he was meditating, to pay his respects to the previous Buddha. He obtained five lotus flowers from a lady and threw them over the head of the previous Buddha, which miraculously floated over him. The young Megha is depicted near the right foot of the previous Buddha, spreading his clothes and his hair in order to protect his feet from the muddy road. At the lower right hand side is a small Bodhisatva adorned with a necklace and earrings and on the left a future Maitriya or future Buddha is portrayed. The figures have lost all trace of the Graeco-Roman sense of beauty and are depicted with a disproportionately large head, hands and feet. A hierarchical sense is also emphasized by differentiating the size of each figure according to its importance. The flame issuing from the shoulder of the previous Buddha signifies the Enlightened one, and is probably derived from a Zoroastrian emblem.

The unusually large right hand gives a gesture meaning “fear not” with a wheel mark on its palm.

Maitriya and Worshippers-Paitava

This beautiful relief, one of the representative objects from Koshan art in Afghanistan is displayed in the Shotorak Paitava Room on the second floor of the Museum. Originally, it was the pedestal for a Buddha figure. The Future Buddha, Maitriya is standing at the center holding a water jar in the left hand, while with the right hand giving a gesture of assurance: and there is a halo at the back. To his right, there are two men in typical Koshan costume and a girl in Greek style garments and to his left, two ladies in full Koshan dress, two children with their servant at the back are vividly depicted. All of the worshippers are holding lotuses and other kinds of flowers in their right hands with two children are handing out some dedicatory gifts. The total effect of the relief is very naive and found, with only slight movement in their gestures. It might be a portrait of the family which dedicated the Buddha figure which used to be placed on his pedestal. Fine careful workmanship adds more attractiveness and charm to this small but fine object.
History of Former Kafiristan

By: A. R. Palwal

THE KAFIRS' RELIGIOUS PRACTITIONERS AND THEIR RITUALS

In the course of anthropological studies three different categories of Worship (belief and practice) are distinguished. The evolutionists have put them in succession and described them as historical stages in the evolution of religions. These categories—Magical, Magico—religious, and Religious—are too general and they greatly overlap each other.

In the magical stage of worship, there is no division of office. Every man can perform all the rituals. But in magico-religious and religious communities there are part-time and full-time magical and religious specialists for different rites. This fact is actually in correlation with the type of economy of the people. For instance, if a community practices subsistence economy, it cannot support a number of religious practitioners and in some cases not even one as a full-time non-profit specialized ritual practitioner, but almost every man or several men of such a community can perform their religious rites (Cf. Codrington 1891: 127, 192, Lowie 1924: 14, & Bohannan 1964: 224). It is almost the same as in the case of technology, agriculture, animal husbandry etc., where every man can do all and produces whatever he needs.

In the case of those communities which have surplus economies and can support a larger population, the cultural division of labour (versus natural or physical such as that of age and sex), and religious specialization are found. In the latter case there is also a variation of quality and quantity. There are part-time and full-time ones or several religious practitioners. When there is one religious practitioner, he performs all the existing magical, shamanistic and priestly functions. If the economy of the people can support more than one either part-time or full-time religious practitioner, then there develops religious specialization of office (Cf. Herskovits 1948:374; Beals & Hoijer 1953: 587).
Whenever economic or profit specialization has developed in a community (described in chapter 2 for the Kafirs), it thence forth penetrates into the ideological life of the people as well (as described for the deities of the Kafirs in chapter 3). On the one hand, this division of office, and on the other hand, the Kafirs' surplus economy (see the feasts of merit in chapter 4) indicate that there are several part-time or full-time specialized religious practitioners in the Kafirs' society. As a rule the greater the surplus produce, the greater is the non-profit specialization (compare the case of developing and developed countries and the type of their profit and non-profit specialized personnel).

Another, but subordinate, reason which can be counted for the division of labour and office is the growing complexity of socio-cultural phenomena. In a simple culture almost every one knows most of his community's traditional-lore. This is impossible in a complex culture. In the latter case training and specialization are developed.

In the Kafirs' society there are three main religious practitioners—the shaman, the orator, and the priest. Robertson has described them as follows: “The functionaries of religion are Utah or high-priest, the Debilala, who wants the praises of the gods, and the Pshur, the individual who is supposed to become temporarily inspired during the religious ceremonies and on other occasions,” (1896:415). It can be realized from the latter citation that each of the three religious practitioners has his own independent function, but nevertheless, they were coordinative and complementary in the performance of certain ceremonies. It appears as if this coordinating and complementary pattern of different religious offices is a characteristic trait of the core phase at the magico-religious stage in the course of the evolution of religion.

In the following pages I will describe the three offices of the Kafirs religious practitioners one after another and then show their complementary roles or functions in the ceremonial life of the people.

1. Phse, the Shaman:

In Katevari (Kati language) the purely religious figure is called Pshe or Psse (with retroflexed 'sh'), which is recorded as Pshur in the Kam dialect by Robertson. This office is not gained through the ways and means described for the Kafir chiefs and other ranked men (chapter 4). In other words, the acquisition of this office is not conditioned by giving lavish feasts and committing homicides or by inheritance. Because, altogether it is not a matter of the people's choice and approval, but according to their belief, of gods' selection and favor. For instance, among the Kalash, according to Silger, shaman receives the divine call, "and when the call has been received, no further training or education is necessary", 25
(Jones 1967:38). For this reason the shaman is believed to be the prophet of their polytheistic religion. He is the one to whom revelation occurs, or he is the medium between the deities and their people or vice versa. In this respect I use the term shaman, which signifies folk-prophet, interchangeably with the term Pshe.

As it is pointed out that neither wealth nor inheritance play a role in the making of a shaman, then there is a greater chance for the common people to achieve this status. Whereas this is a matter of supernatural attributes (actually the physical and psychic state of the people) then there is the possibility of being several shamans in one tribal territory and none in others. According to the informant from Bagramantal, beside the main Pshe there are two or three other Pshe in the same area but they do not perform communal or other important rites. They perform some minor personal ceremonies such as for sick individuals. In opposition to this there is no shaman amongst the Kam tribe as Robertson has pointed out, "It seems that the Kam, having no inspired person in their own tribe, had imported their Pshur from Madugal". (1896:418).

Usually the shaman is neither a rich man nor has he any fixed amount of payment for his service. Nevertheless, people invited him for food and remunerated him now and then as they pleased. With all this economic inferiority of the shaman he is respected by all even the respectful high ranked men of the society. It is due to his supernatural attributes of becoming inspired and communing with the deities. Being a holy man, the shaman is not allowed to traverse impure places such as the ground for the coffins, for instance.

When falling in trance, each shaman make his peculiar acts. Robertson has furnished us with the following examples: The Kam Pshur would rush around and shout like a maniac. When a Kati Pshur is 'possessed' he performs remarkable feats of activity and strength; but another Kati Pshur adopts other methods. He used to stare fixedly with his eyes on some object invisible to all but himself, while his right arm and right leg shook violently. The Presungal Pshurs are in the habit of falling on one knee and invoking an invisible object with a trembling tongue (1896:416-7).

Falling in trance is a physical and psychic state of mind which is culturally conditioned. It means that with his prior psychological attitude the shaman is hypnotized by the situation, i.e., by seeing the blood in a sacrifice, hearing the drum, listening to the hymns of the orators and dancing to his own pleasure. All these emotional motives placed him in such a hysterical state of mind in which he is in a frenzy-mood, overcome by excitement, trembling and groaning, dazzling, falling in ecstasy and foaming at the mouth. In such a state the shaman cannot control his
movements and becomes insensible to pain. Robertson says, "The Pshur is the individual who is supposed to be the subject of temporary inspiration. At times he behaves with the utmost violence, but there seems to be no rule on this point", (1896:416). According to my data from Bagramantal, at this stage of the trance and fits, whatever was asked him by the people, he usually answered; but he leaves irrelevant or improper questions unanswered.

According to the belief of the people the shaman himself does not talk, but those are rather the deities who talk through him. Sometimes the gods talk through him very loudly and distinctly so that the people hear all and understand everything exactly, but in other times, the conversation takes place only between the god and the shaman secretly. This kind of revelation is sometimes disclosed later by the shaman and sometimes not. In still some other times, the shaman mumbles and produces intricate sounds or unintelligible words. Such an uttering of the shaman is then given interpretations by certain attendants such as the priest and the orator.

As an example of the communication, Robertson says that on one occasion the Pshur had attended four sacrifices during the day and had been possessed four times and spoke with tongues. For the fifth time he jumped to his feet and powerful tremors shook his body. His face was pallid and his lips uttered indistinct words. At this time the Uta, seriously and priestly, had also risen to his feet. When the Pshe recovered his senses, Uta made him sit down by his side. After this it was explained that the shaman had seen a female spirit, a vetr. As was customary on such occasions, whatever the spirit wished to say she spoke through the shaman (1896:245).

The people do not have any direct contact with their gods. They even cannot approach their temples without the leadership of the shaman. Not only the responsibility for the temples is ascribed to the shaman but their origin as well. According to one of the legends, when the Kafirs migrated from their home of origin, the Kata-bagram, and settled down in the Bashgal, their Pshe, then, closed his eyes, opened his mouth and marked locations for all their gods. To him it was revealed that there should be three Imra-ta, two Disani-ta, one Gish-ta, one Bagisht-ta, one Man-ta, and one Kshumay-ta in the Kati part of the valley (see chapter 1 and 3). The people went to the temples of their deities on calendrical or on any other critical occasions such as an epidemic, the failure of a war party and other calamities. It was the shaman's duty to find out what had caused the mishap. Some of his approaches and functions recorded in Bagramatal and Wama will be stated hereafter and others in the section on ceremonies.
appears from the data that the shaman has the following three allomorphic functions:

1. The Pshe works as a medium between the people and their deities in order to communicate between the two and express their wishes and commands to each other respectively.

2. He functions as a diviner and invokes the deities for the people who have their problems and requests.

3. The shaman manipulates an oracle to find out the future consequences of an adventure or of any other endeavour.

1. 1. As an example of the first case, when the shaman is possessed by a certain supernatural being on the occasion of a communal feast or at the ritual proceeding in a temple, the people in need reveal their wishes to him. In such a position the people address the shaman by the name of that certain deity who possesses him. The people believe that the god resides in his body and answers questions through him. Whether the question is answered positively or negatively, the rite requires the sacrifice of one or several animals. In the case of no answer the immolation of a greater number of animals is promised. If the god still does not give a positive answer to the request of the adherent, then it depends on the shaman to find out the fault and the cause of his anger as well as the means of its penance. In such a case the number of animals range from one to seven. If the deity still does not respond then it is understood that this particular deity has nothing to do with the problem and it has to be reconsidered.

1. 1. 2. As is mentioned before, the shaman is possessed by that deity for whom the feast and sacrifices are made. For instance at the festival for Gish, the war god, the shaman is possessed by that deity which usually instructs him to order the people that they wage a war against their neighbours for his satisfaction (see Warfare chapter 4). In this connection Robertson writes about the role of the shaman in the festival for Gish and says that the Pshur:

was more than usually inspired... his face whitened with flour plastered on with ghee. He was rushing about in the maddest way, clashing the bells and brandishing his dancing-axe.... He threw himself about like an untiring acrobat, while his voice was prodigious. He was followed by the high-priest, all the Kaneash of the year, a small ordinary crowd, and groups of little boys. The great men spoke soothingly to the "possessed" (Pshur), and recited at intervals religious responses to the glory of Gish... Before he recovered his ordinary sanity, he ordered a man... to sacrifice a bull to Gish. The mandate was at once joyfully obeyed, as had been two similar orders on the preceding day.... (1896:402-5).
In the Gishanamuch ceremony of worship the shaman is possessed by the war god, Gish. When possessed by this deity who is the symbol of strength, the movements of the shaman are so energetic and furious that in some cases even his cap flies out through the smoke-hole of the house. In such a state of trance, he gives the holy mandate of making sacrifice or allowing a war to flare up for securing booty and arranging a ceremony in the name or honor of Gish, i.e., Gishanamuch.

1. 2. 1. In the second place, the shaman functioned as a divider. When the Kafirs waged a battle, they first consulted Gish. This is done through the shaman as usual. He uses his single-string ceremonial bow. He claps both hands together and holds the bow itself is hanging down. Whenever the shaman is in the mood of commune with the deity, he implores his view on the matter of whether the warriors, Sarva, would win the battle or lose it. If the bow completes three normal movements, then the villagers kill several male goats and prepare a heavy feast especially for the warriors. In reverse, if the bow does not move or it does not complete the three normal movements, then they abandon the intention of war. In another case, when the bow moves but vigorously and irregularly, they say that the divination turned Yush-duru, or the bow became demonized, and then they call off the mission of warriors.

1. 2. 2. The shaman is the one who explains the origin and causes of some tragic individual and social events. For instance, according to my Wamayi informants, when a man is critically sick the women of his household try to conciliate the sick man’s ancestors through offerings. If this way proves unsuccessful he is then taken to the shaman. On behalf of the sick man, the shaman begs each of the deities one at a time to reveal whether or not he is infuriated by the sick man. In order to determine this, the shaman uses a single-string bow. He holds the string of the bow with his hands near the ends. Upon the first request an ox is promised to be sacrificed. If this god is angry the bow moves three times and the sick man immolates the ox. If the bow does not complete three normal movements, or it does not move at all, the shaman makes another request and promises the sacrifice of two oxen. In this manner of receiving no response, the number of the sacrificial cattle usually reaches seven and rarely exceeds this figure. If the bow still does not move, they go to the shrine of another god, until they find out the god whose anxiety has caused the sickness. If the cause of anger of any god with the sick man is not found even with the promise of more than seven oxen or other animals for sacrificing to him, then the man is expected to die. From then on, until his death, a harp, Waj, is played for him.

1. 2. 3. The Kafirs elect a certain number of men who work for a period of one year as inspectors or chiefs of different social and economic
aspects of life as for example the prohibition of picking certain fruits, taking crops before the definite time for harvesting or breaking any other taboo or law. These chiefs Ura (Urir), then elect a head-chief, Ur-jisht (Ur-jast), for their organization. The office of these chiefs is fixed for that period of one year, but that of the supreme chief, Ur-jisht, depends on the happenings of the year. Any mis-hap endangers the office of the supreme chief. For instance, if the winter is very cold with many falls of snow or their is no snow, crop disease, famine, epidemic or any other calamity is believed to be caused by the unfortunate election of the supreme chief. In such a case, his destiny is related to the supreme god, Imra. Eventually it is determined by the shaman.

In order to determine the origin and cause of the calamity a big ceremony is performed. At this ceremony all other chiefs and high ranking men take part. They sacrifice an ox to the supreme deity. On seeing the blood the shaman falls in a trance and makes wild movements and abnormal gestures. Such epileptic movements are understood to be produced by the supreme god, Imra, who has entered the body of the shaman. For this reason he is not responsible for anything he says or performs. In such a state of abnormality the shaman points out the factor which has caused the calamity. Or whenever he has slowed down but not yet fully recovered from the frenzy state of mind then he manipulates his bow in the traditional manner of the Kati Kafirs. Whether the Pshe consciously or unconsciously controls the bow to move or not, or Imra ever has influence on the movements of the bow according to what the people believe, it is an act in which the destiny of the supreme chief and of the society served by him is determined for good. If the bow completes three normal movements, the supreme chief is believed by the people as being without fault. They then seek another cause for the calamity which has fallen on them. If the bow does not move three times or only anomalously, then the supreme chief is discharged from his office.

After the first Ur-jisht of the year is dismissed, another Uramuvnayi, master of the house where all the Ura gather together, or Ur-jisht is immediately elected by the other fourteen chiefs. This time they choose such a person whom they imagine to be unopolluted and a fortunate man. The newly elected supreme chief also performs a ceremony of Imra-namuch in which he sacrifices one ox to Imra, and invites all the other chiefs and the ranked men.

1. 3. An oracle is a technique of discovering facts which are otherwise undiscoverable. If the man who operates this means of retelling is inspired then the process changes into divination as described before. But if the bow or any thing else is operated by an uninspired man then that will be an oracle. Robertson has provided us with an example of the latter pro-
procedure and writes that there are two wise men in the Purstam village. They are able to predict the result of a raid by manipulating two arrows. They take opposite positions and then approach one another while balancing the two arrows in the palms of their hands. When they reach each other, the free ends of the arrows cross one another which indicate the future of the raid. This they understand from the position of the arrows, which of them goes over the other one, and that consequently symbolizes the relevant matter of either failure or conquest. If the omen is adverse, messengers are sent after the raiders to induce them to return, if they have already started, or to halt them from undertaking the raid if they have not yet left (1896:422-3).

These predictions do not prove to be true all the time. In such a case the shaman has to give reasons for the mis-hap that either the conditions were not fully met by the raiders or that they have later disregarded one of the taboos. This he has to do for the satisfaction and pacification of the suffering people, or otherwise he has to take the unfavorable consequences. Robertson writes in this respect as follows:

The Kam Pshur was turned out of Kamdesh and sent back to his tribe, the Madugal, because two young Kam Kafirs were killed on a raiding expedition. Possibly he had given a wrong prediction, or he should have foretold this calamity, for all the village, and particularly the fathers of the slain, (who) were extremely angry (1896:417).

**Dablal, the Orator:**

An orator is called Dablal or Debulal in Bagramatal and Debilal in Kamdesh; but an oratress is calle Namshuvulali in the former village.

The meaning and form of this title is Deb-lole, the 'chanting priest,' according to Morgenstierne (Acta Orientalia XXI, 1953:165). The first morpheme /da—or de in Dablal is either prefixed or suffixed to many names of the Kafirs' supernatural beings, as for instance: De-sani, De-zaw (Dezala, De-zalek), Du-zhi, De-va (g), De-vutr, and Da-lu (see the latter in chapter 3); or Para-de, Shom-de, Man-de (Mahan-dew), Pan-de, and so forth. Morgenstierne has mentioned that the Dei of Ashkuni means 'deity', and the Debi of Urtsun signifies 'divine' (Op. Cit.). The second or the infixed part (-bu-or-vu-) is a root morpheme of the verb 'saying or singing', and lalu means 'songs' or rather 'hymns'. Accordingly the title Dablal can be translated as 'singer of the divine hymns'.

Beside /-i/, the morpheme which signifies feminine gender, in the Namshuvulali, the prefix /da-/ is replaced by two morphemes, /nam-shu-/. The first morpheme /nam-/ gives the meaning of 'name' or denotes 'illustrious fame', and the second morpheme /-shu-/ means 'informa-
tion'. Consequently the whole name would mean the 'singer of songs giving information about men of great name'. From the difference of the two titles it can be inferred that women are not allowed to sing the praises of their deities, excepting those associated with women. In such a case the main function of a woman orator is, probably, to recite the praises of ancestors. If this difference proves authentic, then it is possible that there is hierarchical difference among the orators in respect to their cultural and particularly supernatural stratigraphic organization.

The Kafir's orator is a self-trained person in the art of recitation. He does not inherit his profession nor does he attain it by means of wealth. This is the merit of his natural attributes such as having good voice, eloquence of speaking, sociability, strong memory in order to know by heart the praises of different deities, and ancestors, songs of heroism, long series of ancestral names and the relevant praises as well as myths of origin, sayings, proverbs and anecdotes which he ought to orate on proper occasions, and being creative as well. For learning all these various and long accounts, a man has to associate himself with other orators and follow the footprints of his forerunners.

The orators are usually known as supernaturally favored men, i.e., either the deities or the ancestors have given them help and guidance. The orators themselves ascribe their gifted talent and faculty to either one of the two sources. On behalf of the ancestors there is a myth from Bagramatal (described before in relations to the world of the dead in chapter 5), which is quite typical and representative of the people's attitude, even of the neighboring communities. A man named Karenk was carried down to the world of the dead by some spirits. There the ancestors were leaning on their axes. The chief of the dead asked Karenk to declaim their life-stories or give the report of their achievements to the living people. Karenk accepted the offer but wondered that in the state of knowing none of the accounts, how would he achieve the end? Mena Malik, the chief of the dead, promised him that on proper occasions every account with all the details will be disclosed to him.

Karenk is probably the latest Dabla of the Bagramatal people, and is possibly the same man whom Morgenstierne had met in Brombutul. He writes, "In 1929 I met... in Brumotul, an Eastern Kati settlement in the Bimboret valley in Chitrak, the old priest (debole), Kareik (the 'e' is long with nasalization, for the latter I have used 'n'), the only one of the few remaining pagans", (Acta Orientalia XXII: 161). So far it is the second myth which has slid down to the termination point of the religion. It means that the myth might have been a traditional one and was ascribed possibly to another orator of the remote past. As names of the distant traditional functionaries are forgotten, then it is possible that the myth
is re-ascribed to the last orator whose name and function are so far preserved in their memory.

While giving consideration to the role of supernatural beings or rather to the people's talent then, it seems possible that rich and poor men both could become orators. This is probably the most significant outlet for the poor men to achieve some importance and influence in their status-minded hierarchical society. Robertson writes about the matter in hand as follows:

The possession of wealth gives enormous power to any one in Kafiristan. A man may be brave, devoted to his country, clear-headed and sagacious, and yet have little or no weight in the tribal council if he is poor, unless, indeed, he be also an orator, when to certain extent, his eloquence may make amends for his lack of riches (1896:197).

The orators have power and influence. They praise some people for their help and generosity towards the community and despise others by satire and ironic songs for their parsimony. They have the merit of provoking people by their oration and also pacifying them. Under the auspices of such qualities, the orators are men of respect and honor. Robertson has described their position as follows:

Next to this inner council of the Jast (who were also Mirs, and the priest), came the orators, a troublesome class, who have wonderful influence in existing or convincing the people. Volubility, assurance, and a good voice are as powerful amongst the Kafirs as elsewhere. All the orators of real influence were Jast also; one of them was one of the Mirs (1896:434).

As pointed out above, the influence of the orators depend on their social status, or in other words, it is in correlation with their social hierarchy. The latter in its turn is due to the possession and distribution of wealth as described in chapter 4. Though we cannot overlook the natural attributes of an orator altogether, the role of wealth cannot be disregarded as well.

The orators are of a sizeable number. They come from each lineage or at least there is one from each clan. From Robertson's account it appears like there is at least one orator in each family. He has pointed out that at funeral feasts there are always members of the dead man's family who know all about them and recite those things on proper occasions (1896:223). In ceremonies of the Kalash Kafirs there are about ten orators who stand in a small circle and orate the proper hymns and praises. These orators are from the whole valley and sometimes from the neighbouring valley as well.
It seems like the manner of oration varies from one area to another in Kafiristan. In Bagramatal the Kati orators, while sitting in threes and singing, put their hands on both of their ears. According to Robertson, "The Debilala, was in the habit of closing one ear with a finger while singing," (1896:416). Among the Kalash an orator places one hand on his axe, leaning on it, and another on his ears, while his head is hanging down and he is singing a song of sorrow. In other cases, he normally does not close his ears. While singing, the orator stands erect but bends back and forth and points out with his axe either to any of his colleagues or of the heavens and occasionally to an object in the surroundings.

The Kalash orators stand in a small circle. First, one orator sings his song alone, which is on some occasions accompanied by a slow drum but not on others. When he has once ended the song, then all the other orators will sing the same song together with him and he will be leading the chorus with the accompaniment of fast drumming.

Beside secular songs the women orators sing the praises of the dead. They participate in those festivals which are not performed before certain temples where their presence is tabooed. In spite of their limited role in ceremonies, strong attention is paid to the recitation of women orators. Whenever an oratress enters the circle of the orators she is always accompanied by several other women who stand on her sides and behind her, (the women normally dance around the orators but do not enter their circle whatsoever). At the time she orates, the atmosphere is more quiet than that when a man recites. If there ever exists any noise, much objection will be raised by the men orators against the disturbing people. This will not be the case whenever a man is reciting. The attractiveness of a woman's oration is pointed out by Robertson who says that, "an old woman was declaiming his (the dead man's) genealogy with unfruiting persistence, while a crowd of women and many men, seated on the benches, listened to her words in rapt attention," (1896:637).

The function of the orators has the following four aspects: (1) They praise the living people especially the chiefs and the ranked men for their heroism and liberality; (2) they play a political role in provoking the people to make war or vice versa, and some announce decisions reached in the councils of the chiefs; (3) they recite the elegies of the dead, or from the Kafirs' point of view, they revive the dead; and (4) the most holy and religious function of the orators is the recitation of the divine hymns.

2. 1. Whenever a warrior returns successfully from a raid or a man gives a lavish feast of merit, an orator extolls his bravery or liberality. Such an orator is rewarded for the compliments he has paid to the hero. For instance, in the Sanowkun feasts of merit," a visitor from Bragama-
tal burst forth into panegyrics upon Utah and his dead father, and spoke of the immense amount of property which had been expended on the feast. This fulsome flattery was rewarded according to custom by the present of a lungi or turban cloth,” (Robertson 1896:462).

The Kalash men and women present small gifts to their orators. The women arrange for such gifts beforehand which are mostly their own hand-made objects, for instance, a woollen belt or sash, but the men stick paper money in the fold of their cap. The former gifts are also placed around the orator’s neck or on top of his cap, in order to be seen by the onlookers.

2.2. The Kafirs have their social and economic problems. These exist among their own tribal people and with any of their neighboring tribes. Whenever some one is killed from one tribe by another one, or their flocks are so driven away, the Kafir chiefs will sit in a council and take some decisions either to revenge the hostile act or to settle the problem on grounds of some other possibilities. For all such measurements there is a need for public support which is partly achieved through the endeavours of the orators as pointed out before. For averting confrontation with a Pashtun tribe, as an example, the orator of the Kam Inner Council announced the following decision in a social gathering which is recorded by Robertson”, Astan stood forth again, and declaimed against three absent individuals who had stolen a cow belonging to one of Umra Khan’s people. He wound up by saying that unless restitution was at once made, the culprits would be sent to Umra Khan, for him to settle matters with them,” (1896:225).

2.3. According to the belief of the Kafirs, the dead go to the nether world. During the festivals for the dead, the orators sing their elegies and praises through which the Kafirs believe in the revival or resurrection of the dead. The latter phrase means that through the offerings and songs the dead are brought up from the nether world to the upper world of the living.

In the processions of ceremonies performed on a death anniversary, the orators sing praises and pay compliments to the dead in whose honor the feast is given. Robertson says about the orator that, “He extolled the liberality of the deceased, his bravery, and his good deeds, as well as the virtue of his ancestors,” (1896:223). For further information please read chapter five, the cult of the dead.

2.4. When sacrifices or libations are made to each of their worshipful deities, special rites and dances are performed and hymns peculiar to that deity are sung by the chief orator as Robertson has pointed out, “He recites the praises of the god in whose honor a sacrifice is made,” (1896:416). It seems that for certain rituals the Kafirs have their parti-
cular hymns of worship which are not sung on other occasions; such is, for sure, the case with the Kalash Kafirs. Buddruss has recorded a myth of this nature in Parun which I cite below:

The seven (Panaw) brothers fortold that Kime (Kshumay) will give birth to a child. So they called on all the deities to assemble. An orator harpist was invited for the occasion as well. When he started to sing the hymn of Mandi (Moni), the flattener of the world, the earth trembled. The deities were frightened and fled away. On their return they found Kime embracing a brilliant boy. 'The man who flattens the world is born', so sang the harp player the hymn. He addressed the deities, 'Go away from each other and retire to your abode' (Snay 1962:146).

About the above cited myth, Snay remarks that the recitation of holy hymns and the divine occurrence are very tightly connected to one another. The harp player or the recitation priest sang the holy text, the earth shook and the god appeared. As the divine happening is based on the saying of myth and hymn, then the recitations in the festivals are more than a merely story telling. It is rather part and parcel of the expression of the divine happening. Therefore, the oration of such a text is a holy and cultic activity (Ibid. p. 210).

As we have observed, the Kafirs orator is a man of importance. Besides his social rank and the acquisition of political power, an orator is a holy man who can execute religious ceremonies. Though an orator is a part-time religious practitioner, he is not allowed, because of his holiness, to approach certain tabooed places which are mentioned elsewhere.

(to be continued)
Rapport Prélimentaire sur la Prospection Archéologique du Sèistan Septentrional en octobre 1970

Prof. Dr. K. Fischer

Introduction.

1: Prospections.

Grace aux cartes préparées dans l'Institut Afghan de Cartographie nous avons étudié des routes anciennes et modernes et marqué les ruines. On a reconnu plusieurs sites anciens par les photographies aériennes fournies par le même Institut, et l'on a trouvé des autres par des visites systématiques. De la grande route actuelle de Kandahar vers Hérat (c. A. Fourcher, La vieille route de l'Inde de Bactres à Taxila Paris 1942-1947, fig. 1ff.) on a pris les pistes suivantes:

6 Qala Mohammad, forteresse polygonale en brique crue près de la nouvelle capitale de Nimruz, Zaranj ou Shahr-e Nao.

a) Farahrud—Chakansur.

Mentre la région entre Farahrud et Farah au premier coup d'œil n'offert rien d'intérêt archéologique. La grande série de ruines commence au Sud de Farah. Une vingtaine de kilomètres au Sud de Farah nous avons observé irrigation ancienne et grands murs en brique crue accusants une habitation médiévale; l'on a ramassé de la poterie timuride.

Dans les itinéraires arabes et persanes de Zaranj vers Bust on trouve souvent les noms des villes Lash et Juwayn. Aux deux cités de la rivière de Farah nous avons photographiés des dépôts, villes abandonnées, cavernes et fortresses timurides.
C'est environ 15 km au Nord de Cakhansur que commence la grande masse des tepés et murs préislamiques et des villes ruinées islamiques (cf. carte 1). Nous avons ajoutés aux observations précédentes notices sur de monuments près de Poste Gaw, Gole Safedka et Nishk. Les ruines de Dewale Khodaydad nous sont parues d'un intérêt spéciale pour l'histoire de l'architecture musulmane et ont été choisies pour des recherches détaillées (cf. S 2.)

7 Qala Mohammad, voûte en brique crue.

b) Bust-Nimruz.

Nous avons étudié l'architecture et les trouvailles de Lashkari Bazar et de Bust (D. Schlumberger, Le palais Ghaznévide de Lashkari Bazar, SYRIA 29, 1952; J.-C. Gardin, MDAFA XVIII 2) afin d'obtenir une base chronologique pour l'évolution de l'architecture et de la céramique dans le Séistan voisin.

En outre nous avons eu la chance d'être accompagné par des ingénieurs de Lashkari Bazar vers un tepé dans la zone septentrionale du désert de Registan, environ 10 km aus Sud de l'Arghandab, nommé dans la carte 1:250,000 "Sultan Baba Ziyarat". Il y a de fragments en calcaire de colonnes gréco-romaines, des pièces architecturales en terre cuite avec chapiteaux ioniens et bases pseudo-attiques et de fragments de têtes en terre cuite hellénisants d'une beauté extraordinaire. On nous a montré des monnaies sasanides trouvées dans la même place. Il peut s'agir d'un site scythe,
parthe ou sassanide du type de Airtam, Chalcajan, Nisa, Bishapur ou Taxila.

Dans la route de Dilaram vers Chakansur s'échelonnent des tépés et ruines des quelles nous avons choisi pour une étude architecturale les forteresses au Nord et au Sud du pont sur le Khashrud, c'est à dire le monument timuride de Shishawa environ 30 km à l'Ouest de l'Alakadari Lokhi ou 3 km à l'Est du pol-i Khashrod, et une forteresse et quelques tours fortifiées à la zone septentrionale du grand ensemble des ruines connu sous le nom "Qala Wabu".

Entre Chakansur et Zaranj nous avons observé les canaux anciens et modernes, la source de la prospérité traditionnelle du Séistan. Le Joye Zarkano-zurkan (carte 2) et le Nahre Kalane Kuhna (carte 3) sont continués par le Joye Baku dans les environs duquel nous avons trouvé des villages actuels (fig. 4) et des sites abandonnés (fig 5). Près de la capitale nouvelle de la province de Nimruz, c'est-à dire à Zaranj ou Shahr-e Nao, les ruines de Qala Mohammad (fig. 6-8) indiquent l'antiquité de la civilisation. On suit une série de tours jusqu'à Cehel Burj (11,12).

Nous avons pris la forteresse médiévale de Dam (carte 3, fig. 9 et 10) comme base pour une exploration des "Barchanes", du désert entre Patan-dek et Kordu. Pour la première fois nous avons observé au milieu du sable les traces d'une irrigation ancienne (fig. 15), des champs abandonnés, des fours et d'autres marques de l'économie. Alors les monumentes pré-islam-
9 Dam, forteresse médiévale en brique crue.

10 Dam, forteresse en brique crue avec des fragments de brique cuite au premier plan.
Afghanistan

iques (fig. 17 et 18) et islamiques (fig. 13, 14, 16) ne semblent plus absolument isolés. Dans le désert actuel on peut découvrir des villes fortifiées avec cimetières, magasins, sources, canaux, constructions d'une industrie modeste: des "donjons", tours fortifiées (Carte 3, fig. 16) liaient les centres d'une civilisation antique.

11 Cehel Burj, "Donjon", tour carrée en deux étages.

2: Étude de Dewale Khodaydad.

Pour apprendre quelques détails sur la fonction de la cité dans l'époque islamique et pour connaître l'évolution architecturale de certaines constructions musulmanes nous avons choisi un site ruiné au Nord de Cakhansur, à la frontière de la région irriguée et la plaine désertique couverte de ruines (carte 3). Notre botaniste a fait une étude des canaux anciens et il est possible de reconstituer le fond économique d'une ville. Dans les environs nous avons trouvés plusieurs ruines très abîmées datées par poterie ghaznévide et ghuride. Au Nord de Dewalé Khodaydad l'on a ramassé de la poterie timuride dans les grandes villes de Gole Safedka et de Nishk
12 Cehel Burj, élévation de la tour.

14 Fragments d'architecture en brique crue près de Kordu.
Afghanistan

carte 3). Nishk a été un caravanserail fameux au chemin de Zaranj vers Bust, et il est souvent décrit dans la littérature arabe et persane (récemment: Ta‘rih-e-Sistan, Ta‘lif-i dar hudud 445-725, ed. Malik as-su ‘ara, Bahar, Tehran 1314 = 1935, pp. 29, 83, 207, 234, 301.) L'interêt spécial de Dewale Khodaydad est fourni par le fait que les ruines attestent un type de l'ivan bien connu dans le monde indo-iranien (fig. 19 et 20), et que les quartiers de la ville et les environs sont couverts de poterie Ghaznévide, Ghoride et Timuride.

Notre cartographe a dessiné le plan de la ville, notre architecte s'est occupé d'une étude d'un ivan bien preservé, et le photogrammètre a recueilli beaucoup des détails qui seront comparés avec des autres monuments du monde islamique. Ces recherches topographiques, stylistiques et chronologiques de l'architecture seront combinées avec les résultats de la classification de la poterie.

16 Tour en deux étages et ivan près de Kordu, époque islamique.

3: Sondages.

Pour reconnaître des détails sur la vie économique et l'organisation de l'irrigation ancienne nous avons fait deux petits sondages dans les environs de monuments historiques.
17 Forteresse en briques crues de grande dimension d'époque pré-Islamique près de Kordu.

18 Forteresse pré-islamique de Kordu.
a) Magasin près d'une tour dans les environs de Patandek.

Pendant notre prospection entre Dam et Kordu (carte 3, voir § 1 b) nous avons étudié une forteresse abandonnée, une cimetière islamique et une tour auprès de laquelle se trouvait une maison en brique cuite avec 5 pots et une construction avec un seul pot (fig. 21). Il s'agit probablement d'un petit magasin de blé pour la population de la tour en brique crue protégeant la route entre les habitations médiévales dans le désert actuel.

b) Construction au Nahre Kalane Kuhna.

Les ruines islamiques en brique crue de Cigini (fig. 22) se trouvent au Nord de l'ancien canal Nahre Kalane Kuhna (carte 3). Nous avons observé au milieu de ce canal quelques briques cuites. Pendant un sondage nous avons reconnu une construction en terrasses qui probablement a servi à distribuer les eaux du canal vers la ville au Nord (fig. 22-25) ou qui a servi comme pont pour des canaux se croisant observés quelquefois au Sud de Cakhansur (G. P. Tate, Seistan, A memoir on the history, topography, ruins and people of the country, Calcutta 1910-1012, p. 147).

Conclusion préliminaire.

Tate, déjà mentionné, les archéologues Français (Mémoires de la Délégation Archéologique Française en Afghanistan VIII 1959) et Fairsevis (Archaeological studies in the Seistan basin of South-Western Afghanistan and Eastern Iran, New York 1961) étaient les derniers qui se sont occupés des antiquités du Séistan afghan. Plus tard des philologues comme Daffinà et Gnoli ont étudié la mythologie et histoire du pays pré-islamique mentre Bosworth a décrit l'occupation islamique du Séistan (IsMEO 1967-8).


Dans les années prochaines nous voudrions bien continuer les prospections extensives à travers plusieurs régions lesquelles, selon les photographies aériennes, sont couvertes des ruines. Au même temps il nous semble utile de poursuivre l'étude des villes entières islamiques. Il y a encore beaucoup de sites ruinés dans les quels on peut reconnaître la tradition des formes artistiques de l'ancien Orient jusqu'aux dynasties isla-
miques tardives. Finalement il faut choisir des têpés ou des murs accusant haute antiquité et intéressant pour des fouilles intensives. À l'état actuel des recherches je propose les collines et les enceintes de Poste Gaw (AFGHANISTAN 22, 1969/70 N. 3/4, fig. 6 + 7; notre carte 1).

19 Dewale Khodaydad, fragments des constructions ghaznévides, ghorides et timurides en type d'ivan.

Un rapport détaillé de la campagne 1970 avec cartes, dessins, photographies de l'architecture et de la céramique apparaîtra dans une publication de l'Institute allemand archéologique.

Finalment je voudrais bien regis ter les forces par lesquelles les monuments historiques du Séistan son mis en danger et indiquer quelques moyens pour conserver des ruines d'importance majeure. Il semble avoir peu de tremblements de terre dans le Séistan (c.f. le chapitre "Important historical earthquake narratives", in L. E. Heuckroth et R. A. Karim, Earthquake history, seismicity and tectonics of the regions of Afghanistan, Kabul 1970), mais les effets des tremblements de terre en Khorasan ou Belochistan sont peut-être responsables pour la destruction de colonnes en brique crue de Shawal dans le lac d'Ashkinak (Fischer, ZENTRALASIATISCHE STUDIEN 3, 1969 pl. 6 et la situation plus tard chez Fischer, AFGHANISTAN-22, 1969/70, fig. 1).- Le vent et l'eau sont
les plus grandes forces destructives contre les constructions en brique crue mentre le sel du sol affecte aussi les peu d'exemples en brique cuite. Il y a aussi l'activité humaine dangereuse aux monuments historiques. Les ruines de Dewale Khodaydad sont situées près de villages habités, et les paysans, à la recherche pour leurs cultures de terre d'amendement, usent la brique crue du site. C'est pourquoi Gol-e Safedka (fig. 1) et d'autres ruines au Nord, qui sont plus éloignées des habitations modernes, sont mieux préservées. Cette situation est bien connue des autres régions (Marc Le Berre. Revue des études Islamiques 38, 1970, 43). Quant à la brique cuite, des masses sont transportées par des camions vers Cakhansur et Zaranj: on les prend des cimetières avec de tombeaux en brique cuite de grande dimension. Il faut ajouter que les paysans décèrent les cimetières actuelles avec tessons de poterie historique ramassée dans les ruines voisine ghaznévides etc.

20 Dewale Khodaydad, mur en brique crue de constructions islamiques en deux étages.

Parce que quelques ruines du Séistan sont d'importance pour l'histoire de l'architecture mondiale je voudrais bien considérer des moyens pour conserver des monuments en brique cuite comme le minar de Khwaja Siah Posh (Fischer, AFGHANISTAN 22, 1969/70, fig, 2-5) à comparer avec les constructions iraniennes (Damghan), turaniennes (Bukhara), ghoriades (Djam) et indiennes (Delhi, Qutb), ou des tours en brique crue comme le "donjon" près de Kordu (notre fig. 16).

Bien que Sultan Baba Ziyarat (v.s. pp. 3-4 § 1 b ) est situé dehors du Séistan il me semble utile de mentionner encore une fois l'importance
21 Grand pot en terre cuite du sondage d'un bâtiment près d'une tour dans les environs de Patandek.

historique extraporadinaires des trouvailles en calcaire et en terre cuite avec leurs formes purement grecques. Au moment les nomades à la frontière du désert de Registan vendent de têtes de Medusa, Herakles etc. et des monnaies sasanides à la population de Lashkargarh laquelle vient chercher l'origine de cet art. Il existe le danger qu'on détruit le premier monument connu d'époque parthe (ou antérieur) dans les environs de Bust: cité nommée par les itinéraires parthes et par la Tabula Peutingeriana (Fischer, BONNER JAHRBUECHER 167, 1967, p. 193 n. 310 et p. 195 n. 334; Schlumberger, SYRIA 29, 1952, p. 251 n. 3) au chemin vers Séistan.
22 Cigini, ruines d'une ville extensive médiévale.

25 Construction pour l'irrigation antique près de Cigini.
Afghanistan at the End of the Koshan Period

By Prof. A.H. Habibi
Translated from the Dari
By Mohammad Kazem Ahang

KHANGAL AND KHAANGAL:

Ahmad ibn-i-Wazih Ya'qubi, Arab historian of about 292 H. wrote: "The Abbasid Caliph, Almehdi ibn-i-Mansur, about 164 H., sent his messengers to the kings of his dominion and asked them for obedience. One of these kings was King Kabul Shah, called Hanhal, who did not accept obedience to the Caliph." (1)

Kabul Shah's name in the history of Ya'qubi is recorded as Hanhal. But this writer, in 1337 H., in Malair of Karachi at the Khânaqâ of Baz Mohammad of Kandahar read the name as Khanjal in an incomplete handwritten copy of a book entitled Karamat-e-Sakhi Sarwar. The Book was among Baluches of De:ra-e-Esma'il Khan.

I identified the name as a proper noun (personal name) belonging to one of the Kabul Shahs of the time close to that of the first days of the Islamic conquest in Afghanistan. On the basis of two documents I have written a description about it in the book of Loyakân of Ghazna (page 66 onward). Analogous to some names of the Rajas of Kashmir (mentioned in the Raja Trengeni of Kalhana, the famous Kashmir historian) there I had written it as Khan-chel, composed of Khan-Chel, with the meaning of the Khan-nature and Khan-manner (2). Now, however, following investigations in this reading and analysis of the name, I must register the following reparation and correction.

1) Tarikh-olya'qubi, 2. 397, Beirut. 1960 A.D.
2) Pashto and Loyakan of Ghazna after page 66 and History of Afghanistan after Islam, 1. 83.
The word Hanhal＝Khanjal from Ya'qubi's history and Kirâmât of Sakhi Sarwar is entirely a local word composed of Afghani components. And currently I am reading it as Khanjal. The reason for this reading will be presented in the following:

During the period before Islam, there were kings ruling Kabul and Gandahara whose family name was Khanjal. Wu-K'ung of China saw Gandhara in 750 A.D., and when writing about the events of his travels he says about the origin of the Kabul Shahs that they were the descendants of an ancient King Ki-ni Tcha, (3). Relying on this narration, the kings of Gandhara considered themselves to be of the descendants of Kanishka. However, in this regard perhaps they had mixed up the first, second and third Kanishka's with each other, but in any case they identified this family's origin in Kanishka.

This historical narration existed among the recent Koshans reigning up until 9-10 centuries: Kanishka the third in the year 232 A.D. founded the beginning date of the recent Koshan period. And this dating, from that time on up until the advent of Islam, was continued among the subsequent families.

One century before Wu-K'ung, in a Chinese manual of 658 A.D., we see that in Ki-Pin (Kapisa) and Gandhara among the Ephthalites, the rulers of those areas, it was said that the founder of that tribe was Hing Nie. This in fact is the pronunciation of the word Kangal. (4) Perhaps this was the king who established the era-date for the recent Koshanid reign, because according to L. Petech's analysis of an inscription in Kabul, the eighth year of this date was written as the period of Kangila. (5)

Khangila's incursion on the Ephthalites is estimated to be around 460 or 442 A.D. However, in the Chinese manual of 658 A.D. the name of a king of this family, Ho-hie-Chi, was recorded and he was the 12th descendant of Khingil.

Marquart thinks that the kings in Ki-Pin in the 7th century were the descendants of Kaydârids in which case Khingil was considered to be the son of Kaydâra. (6) But L. Petech matches Hing-Nie, mentioned in the Chinese manual, with Shahi Khingila, written on a Sanskrit inscription of Kabul (published recently), because on the coins of this king it was also written as Deva-Shahi-Khingila, the name of which Cunningham and Aurel Stein had also beforehand determined to be Khin Khila-Naraynraditya, mentioned in Râja Trengeni (I,90). Regarding Chinese sources, too, he was counted as a famous historical name who was in authority in Su Ti around 456 and 365 A.D. and his name in Chinese was either Ho-Yi or Ho Ni＝Hing Nie (Khingil).

4) E. Chavannes, Documents on Tokyo (Turks), 131.
6) Iran Shahr, 284.
The reason why we feel these documents are reliable is based on this fact also, that among all the Ephthalite kings, there are also coins now in existence which belong to this king on which Xingil (o) Axan (o) is written with the Graeco-Bactrian alphabet. (7) However, Ghirshman has read the above two words wrongly as Ephtal-Hinu. (8) Since in the Brahmi script it is written clearly as Deva-Shahi-Khingila, therefore accordingly its reading in Greek is correct as Khingila. In fact its Greek script was stamped for Bactria while its Brahmi was minted for Gandhara. Of course, there is a difference that in the Greek script instead of the word Shahi of the Brahmi writing, the word Axan-o=Khan of the Ephthalites was used.

Besides the above analysis we can trace the word Khigil in the geography and the history books of the Islamic period, from which we know it the name of a place in the neighbourhood of Kandahar. It is written with different letters in calligraphy books as Jangal Ayâz=Jangal Bâz. Estakhri and Ibn-i-Howqal both, when writing about the areas between Bost and Ghazna, mention a site, two Manzel away from Tagin Abad, as Jangal Abad (9) Abul Fazl-e-Bayhaqi mentions this name along with Tagin Abad Ko:hayz (Kohak), situated on Gor Walesh and Mandish's ways of Ghô:r (10), on the basis of which calligraphic scripts recorded it as Jangal-Ayagz. But Estakhri and Ibn-i-Howqal consider it's correct form to be Jangal Abad. (?) (11).

Though I have suggested its reading once as Changil Abad (around 10 miles north of Kandahar in Arghandab), (12) it is not unlikely that this name might be Khingil Abad, related to that of Khigil, Kabul Shah, because on the mentioned area there was a place called Tagin Abad, the construction of which is attributed to Tagin Shah, king of Khurasan. No such name is there now.

If we consider Khingil Abad as a place in the area along with Tagin Abad and Ko:hak (in the neighborhood of today's Kandahar) on the road of Waleshtan and Mandish of southern Ghô:r, we have to acknowledge that these parts of the Arghandab valley were once under Khingals of the Kabul Shahi, of which royal family one of the kings built a city in that valley, although nothing exists today of this city or name.

If from reading the above document, we count different dates of that era, we will reach to the following result.

The date of the first Khigil is around 450 A.D. and the time of the one in the Islamic period is around 780 A.D. (In Ya'qubi's history) in which case

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7) Recent Indo-Scythian, Cunningham, Picture 7.
8) Refers to the Ephthalites and Khayuns, 19, Picture 17.
10) Tarih-e-Bayhaqi, 75.
11) Ibid, 75.
12) Aryana, Vol. 28, No. 5, p. 11.
there is a period of three centuries in between the two. Consequently, we can say from the time of the first Kinghil to the one in the Islamic era 10 more Khingils might have come to the throne. Thus we should say in the eighth century Kinghil should have been a family name and not a proper name, i.e. in the phrase: Shahi-Khingila-Utyata-Shahi, Khingila is a title and Utyata Shahi is a proper noun while on the coins of Greek and Bactrian scripts Khingil=Khingalia=Kingal is the name of person to whom the Kabul Shahs of 7-8 centuries related themselves. However, at the beginning of the Ephthalites Empire, Khingil was not used as the title of family. And on the coins discovered we can see the names of the Kings which do not have the title Khingal on them but there are signs by which we can understand their relations to this family.

The high-standing of the first Khingal should be considered from this fact that during his reign a new era of the history was founded. The Sanskrit inscription of Kabul is inscribed in the eighth year of this period. By the same token, on the coins of To:ra Mana (To:man the Ephthalite king) the 52nd year of this period is witnessed (13). It seems that the calendar in India and Gandhara (the area under Ephthalite) was a remainder of the recent Koshanid period.

On the basis of studying the coins of the kings of the Khingil family, the following should be specified:

1. Deva-Shahi-Khingila=Khingil-Axan=Hing Nie, among which the first is Brahmi, the second is Greek and the third is Chinese terminology. The beginning of his reign can be set between 460-466 A.D. His eighth year (of his reign) is mentioned in the Kabul inscription.

2. Shah-i-Javuhulah was the first Ephthalite ruler in whose hands the conquest of Gandhara and the Indian territories took shape. In this regard, researchers have thus explained, that according to the Chinese sources the last mission from the court of Kaydârids, before Ephthalites in Gandhara, arrived at the court of China in 477 A.D., whereas in 520 A.D. the Ephthalites were in control in Gandhara. Thus they have set the date for the conquest of Gandhara by the Ephthalites between the years 477 and 520 A.D.

3. Raja Kalhana-Udayâditya: Mentioned in the book of Raja Trengeni (3, 383). Cunningham has also published his coin in the book *Indo-Scythian* figure 7,2). Moreover, Hoom Bakh and Goble on a coin and a stamp of his read the word Alxân also.

13) Cunningham, Coins of Medieval India, Picture, 2.
End of Koshan Period

4. This is a king whose name has not been read for sure on his coin. This coin was minted in the year 92 of the Khingala era (which corresponds to c. 554 A.D.) (14).

5. Among the coins of this series of kings, one was minted in the year 101 of Khingala period (563 A.D.). The name written on this coin can be read Khingil=Khungling. This person has been recognised as the second Khingila who must have been on the throne in about 663 A.D., because the beginning of Khingala’s period has been set at the year 462 A.D.

It seems that in the sixth century A.D. (c. 515 A.D.) the eastern branch of the Ephthalites empire in India and its western branch in Tukharistan had become separate from each other. Because during that time Toram and Mahirakola struck coins in India similar to that of Gupta’s mint. No characteristic marks of the Khingal family were seen on these coins. And this in spite of the fact that the year 52 of Khingala’s period (514 A.D.) is written on Toramana’s coins which shows the hegemony of the Khingala’s family in Punjab. After this time according to an Eran inscription the ruler of Punjab and Gandhara became independent and took the titles of Maharaja Dhiraja (independent king) for himself. (15).

In spite of the fact that the Ephthalites empire was ended at the hand of the Sasanid Turks between 563-567 A.D., the name of Kabul and Khutal is not included in the list of the names of the provinces of the Ephthalites empire conquered by the Sasanid Khosrow the First. This shows that, after the Ephthalite empire collapsed, some of its provinces still kept their independence among which Kabul was one. Especially the independence of Kabul was important at this time because it had the position of cultural intersection and intermediary between India and Persia. Kings of Kabul with the family name of Khinjil continued in this rule during the independence.

It appears that after the fall of the Ephthalites empire c. 565 A.D. a local prince called Khingil came to Kabul and established a Kabul Shahi. However, this family had always had relations with the family of Kashmir rulers. And since they were in contact with each other, they would go to each other’s land, having family ties with the people of Mahira Ko:la and the local Turkish and Kashmir rulers and with remains of the Koshaniids; thus Khingal, their title, became popular in those lands.

**Analysis of the name Khingal’s meaning:**

14) Cunningham in his book “Later Indo-Scythians” suggests this name to be Aladan-O.
15) Indian Inscriptions 3,10, Philate.
Afghanistan

As we have said, this word is Khinga in Greek, in Brahmi Khingala, in the Chinese language Hing Nie and in Raja Trengeni by Kulhana, Kashmir's historian, it was as Khin Khila. (16)

Taking into account the above structures of this name in different languages and sources, its analysis could be done as follows:

Khan = Khān + Gul = Khil = Kaho:1 (meaning Khan's successor, khan khil and from the family of Khan).

Today's modern Pashto word Kaho:1 meaning family and clan was Kahola in Vedic language. In Sanskrit it was used in just the same meaning as today. In Pashto the other form is still a living word in use as Gul, with Zamma on the first letter, as a suffix to names. The people, today, consider its meaning as rose, e.g. Khān-gul, Rāt-Gul (Rāhat-Gul) and Mehrab-Gul.

Actually, in those names too, its meaning is the same as its ancient meaning: family and clan. We see it even in the name of women such as Mha-Gul (High Family). But today in this special case it is pronounced as Mah Gul by which they mean affection.

By the same token the word Khe:1 in the names of clans is of the same root, as exactly the same was recorded in Kulhana's book Khan-Khe:1. Hundreds of names of the Afghan tribes end with this suffix Khe:1 e.g. Solaymān Khe:1 Ghorya Khe:1 etc. In a number of cases its equivalent in other Afghan tribes, is "Zay", e.g. Mohamad Zay, Barak Zay, Alo:zay, etc.

The name Khangul (its abbreviated form Khingal) has been Arabicized into the Arabic language as Kinjai which appears in Tarix-ul-Ya'ubi. Similarly Mehr Kul is from the same Mahirkula of the Ephtalites meaning "of the Mehr family". And in Pashto it is Mir Gul. Meanwhile, the word Mir in Pashto is the same Mehr in Dari and such names as Mir Gul and Khan Gul in both Pashto and Dari are still common in Afghan tribes, names which have remained since the Shah Nama of Ferdawsi.

Mehrab was the name of one of the Kabul Shahs. Today it is written as Mehrab Khan, Mehrab Gul and Mehrab Shah etc. Name-giving which has been based upon such historical names is also commonly seen today in Afghanistan, especially among the tribes.

16) Khinkhila-Raja Trengini, Trl. by Aurel Stein 178, 86.
A Partially Annotated
Bibliography of Afghan Linguistics

By Don L. F. Nilsen
Fazel Nur and
Sajida Kamal


“A few remarks concerning the possible existence of a Graeco-Barbaric vernacular language in Afghanistan, the author’s thoughts involuntarily wander to the mountains of Kafiristan, that mysterious country, the Opprobrium Geographiae Anglicae, with its peculiar inhabitants, the self-declared descendants of Alexander’s soldiers, who speak, say all informants, a peculiar and unintelligible language...”


“In 1859 Rev. Trumpp, who resided in Peshawar, managed to interview three Kafirs from “Wamasthan” for the purpose of obtaining information on their language. He provides an outline of grammar, together with short sentences, and concludes that “The Kafir tongue is a pure Prakrit dialect...separated from its sister dialects since interruption of the Muhammadan power in the tenth century of our era.” In three appendices Kafir words collected by Burnes and Norris are compared with those collected by Trumpp.

The Languages of the Kapisa Province:

Parachi:


Mr. Kohzad indicates that the only places in Afghanistan where the Parachi Language is spoken are Nojrau and Shutul, both in the north of the country, and that in Shutul the Parachi language is decaying and will probably disappear within 20 or 30 years to be replaced by Persian. Although
there is a strong feeling that both Shukur and Kurabah were settled by people from Najrav, Mr. Kohzad could not find a single trace of the Parachi language spoken in Kurabah. Therefore, in Afghanistan, there are only between 2000 and 2500 speakers in Shutul, and between 5000 and 6000 in Najrav.

See also George Morgenstierne's "Report on a Linguistic Mission to Afghanistan."

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See Morison.
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III 152 pp.
IV 159 pp.
V.
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14-17.

This article contains general comments about the correct spelling of a few Pashto words.
He gives some general principles for the correct spelling of some Pashto words.
...He talks about those letters which have periods and those which do not have periods—the similarities and differences in their form.

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Pashto are not nearly as great as the differences between colloquial and li-
terary Persian, as Pashto orthography much more closely reflects the actual
speech (including dialect differences) than does Persian orthography. There
are very few syntactic differences between standard and dialect Pashto, other
than the variation of passive. There are a number of different kinds of
vocabulary differences between standard and dialectal Pashto: 1. different
forms are sometimes used for the same meaning; 2. some forms are parti-
ally similar and partially different; and 3. sometimes the same form has dif-
ferent meanings. Usually local forms are avoided in writing, but sometimes
a local form can be adopted for stylistic reasons. The morphological and
phonological differences are especially distinctive in contrasting standard and dia-
lectal Pashto. Each writer of a grammar tends to favor his own particular
dialect, however, each grammar states to what extent they recognize another
dialect as standard. The phonology differs in 1. the number of phonemes, 2.
the distribution of the phonemes, 3. number of types of allophones and 4. the
frequency. The Pashto writing system is clearly based on the dialect of Kan-
dahar, and sometimes the orthography affects the standard pronunciation. The
regularizations suggested by the Pashto Academy concern orthography only.
"Generally speaking, what is not found in the orthography, is unimportant
for the question of the standard language.''

(To be Continued)

97
The Shahis of Kabul and Gandahara

Part Two

By David W. Macdowall

Editor's Note:

The following 19 pages are a reproduction of the second part of an article, "THE SHAHIS OF KABUL AND GANDAHARA", written by Prof. David W. Macdowall of Great Britain. Professor Macdowall has written the article on the basis of coins of that period. He is one of the rare professionals in this field whose depth and thoroughness in his regard can clearly be realized from the content of his article.

The journal 'Afghanistan' is always looking forward to acquiring such scholarly articles about the history and culture of Afghanistan to publish. In order to reproduce this article, first, we wanted to reprint it by regular typesetting process, but lack of international phonetics on one hand and difficulty for reproduction of special signs on the other hand did not permit us to do so. This is why we have decided to reproduce the article in the offset process.

We would like to thank Professor Macdowall for letting us have a reprinted copy of his article by the "Numismatic Chronicle".
THE SHAHIS OF KABUL AND GANDHARA

(A.D. 978–1003). This coinage copies the billon with Šri Sāmanta Deva, so the collapse of the silver Bull and Horseman series into billon must antedate its derivative. This terminus ante quem is heavily reinforced by the presence of the latest silver type of Sāmanta—with bhī and the conch-shell symbol in two dated hoards from eastern Europe. The hoard from Vaabina in Estonia contained a Sāmanta Deva of this issue with 120 Anglo-Saxon, 42 German, and 205 Kufic coins. The latest dated Kufic coin was struck in A.D. 1011 and the Anglo-Saxon coins suggest the same date. There was a further example of this latest silver issue of Sāmanta Deva in the slightly earlier hoard found at Obrzycko in the province of Posen (now Poland) which contained a similar range of dated western and Arabic coins down to A.D. 980, and another in the 1939 hoard from Erra Liiva, Estonian SSR, dated c. A.D. 980.

This chronology is impressively reinforced by the synchronism that can be established between the antepenultimate copper issue of Sāmanta—issue (ii) and al Muqtadīr the Abbasid Caliph in A.D. 908–32. A curious copper coin in the collection of Count Quaroni [Pl. XIX. A] has the normal Elephant and Lion type of the copper issues with Šri Sāmanta Deva, and has trace of the dot in the crook of the lion’s tail that characterizes issue (ii); but above the lion’s tail it bears an additional Arabic legend which the late Dr. John Walker read for me as al Muqtadīr. Its purpose is as obscure as the Islamic silver Bull and Horseman coins struck to the weight standard of the normal Abbasid dirhem in the name of al Muqtadīr and published by Dr. Walker in 1946. Like the silver, the copper coin may possibly have been a propaganda piece to win the approval of Hindu tribes in the Kābul Valley. But there is no doubt about its chronological significance. As it copies the antepenultimate copper issue of the series, that issue must precede the last year of al Muqtadīr in A.D. 932. The detailed account of events in the Tarikh-i Sīstān suggests an even earlier terminus ante quem, as during the reign of al Muqtadīr the direct influence of the Caliph in the region of Kābul seems to have been confined to the period A.H. 301–4; and the most likely context for the issue with the name of al Muqtadīr is during the joint

1 IMC i, 259.
3 J. Friedländer, Der Fund von Obrzycko, Berlin, 1844. Other finds in eastern Europe are quoted in A. A. Bykov’s article JNSJ 1965, 146 ff.
4 NC 1946.

I am indebted to Dr. Bivar for discussing with me in such detail the evidence that can be drawn from the Tarikh-i Sīstān.

One puzzling feature still remains, why there was such an abrupt change in the quality of the Bull and Horseman denomination from reasonably good silver to billon without any progressive debasement that would bridge the gap. The reason seems to have been that the Shāhīs had exhausted their reserves of silver bullion and were deprived of the principal source they had been able to exploit previously—the celebrated silver mines of al Panjīr. There is a long account of these mines in the writings of Yaqut\(^1\) who describes how the whole mountain side was hollowed out in caverns, where men worked in the bowels of the earth by torchlight and where men would recklessly spend 300,000 dirhems in the mere digging of a new shaft. Prima facie it would be attractive to connect the loss of the silver mines with the Muslim capture of Kābul in A.H. 256 (A.D. 870) and the series of Muslim coins struck at the mint of al Panjīr from A.H. 256 (A.D. 870).\(^2\) But the Muslim conquest of Kābul seems to be marked in the Bull and Horseman series by the silver issues with Khudavayaka which came in the first half of the silver issues of Group II; the main silver Bull and Horseman coinage continues without major change beyond this point; and the abrupt collapse into billon does not take place until the end of the next century. It is therefore highly significant that while there were dirhems struck at al Panjīr from A.H. 256 to 278\(^3\) (A.D. 869/70 to 891/2), there was apparently a fifty-year gap after this until the next Muslim issue in A.H. 329 (A.D. 940/1). The Muslim occupation of al Panjīr may therefore have been limited to some twenty years in the first instance and the Shāhīs may subsequently have recovered control of the silver source again until the middle years of the tenth century.

In the silver coinage of the Bull and Horseman types we can therefore recognize the coinage of the kingdom of the Hindu Shāhīs in Kābul and western Gandhāra and the Brahman dynasty that succeeded them for the whole of the period from the end of Chionite power in Kābul and Kapiša c. A.D. 750 to the Muslim conquest of western Gandhāra c. A.D. 1000—a series lasting for more than two and a half centuries that is an impressive memorial to the dynasty that was described in such glowing terms by its Arabic foe, ‘We must say that in all their grandeur they never slackened in ardent desire of

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\(^1\) Le Strange, *The Lands of the Eastern Caliphate.*

\(^2\) Cf. C. J. Tornberg, *Numi Cufici.*
doing that which is good and right and that they were men of noble sentiment and noble bearing.\(^1\)

The legends Śrī Spalapati Deva, Śrī Vakka Deva, and Śrī Sāmanta Deva cannot therefore be names of individual kings but must be titles repeated continuously for a whole range of kings throughout a dynasty. If we seek the coinage of individual kings we must rather look at the various issues distinguished above within the coinages of Spalapati and Sāmanta. Coins with the legends Śrī Khudavyakaka and Śrī Bhīma Deva, on the other hand, are more akin to single issues. The solution one would like to offer is the identification of these various issues with known kings of the dynasty. This still remains very obscure, but the establishment of the sequence of coin issues and of some key synchronisms clarifies some points. It can be seen that Kallar, the Brahman minister who supplanted Lagatūrmān, rather than Ḍamalū Rai of Hindustān at the time of Ḍ'Amru Lais (A.D. 878–90) is probably the king to whom the ka on Spalapati issue VII should be referred. Sāmand in al-Bīrūnī’s list is probably a name falsely inferred from the existence of so many coins with Śrī Sāmanta Deva. Śrī Khudavyakaka (or Śrī Khamarayakaka) who has the Arabic ‘adl and used the weight standard of the dirhem could very well be Ya’qub, the Muslim conqueror of Kābul in A.D. 870. Bhīm ruling in A.D. 950 to 958 could well have been the king of the rare silver and copper coins with Śrī Bhīma Deva, but Bhīmapāla, killed in A.D. 1026, is certainly too late for that issue. On the rare coins that bear his name in full Bhīma stands out as an innovator. In the silver series he substitutes his name for the previously standard titulature and is the issuer of the only gold coin known so far in the series. It is difficult to believe that these rare coins are the only ones issued by the powerful Bhīma and some at least of the issues with bhī may plausibly be connected with him. But neither Bhīm nor Bhīmapāla can be the king responsible for all the coins with bhī in the reverse field, as these are coextensive with all the silver issues of Sāmanta and continue on to the two major billon series of Sāmanta as well. One would like to establish what was the coinage of the great Jaipāl. From the chronological context of the issues, it should be the conch-shell issue of Sāmanta, i.e. issue IV (the last issue in good silver), and the first major billon issues that succeeded that issue after the collapse of the silver denomination. As a result, much of the historical mystery surrounding the Shāhīs remains, but we do at least have a numismatic sequence and

\(^1\) al-Bīrūnī’s India ii, 13.
chronological framework against which we can measure the plausibility of suggested identifications.

**CATALOGUE OF COINS OF THE SHAHIS OF KABUL AND GANDHARA**

<table>
<thead>
<tr>
<th>A.D.</th>
<th>Silver issues</th>
<th>Copper issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>c. 750</td>
<td>Spalapati I</td>
<td>Spalapati</td>
</tr>
<tr>
<td></td>
<td>Spalapati II</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Spalapati III</td>
<td>Vakka (i)</td>
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<tr>
<td></td>
<td>Spalapati IV</td>
<td>(ii)</td>
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<tr>
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<td>Spalapati V</td>
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</tr>
<tr>
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<td>Spalapati VI</td>
<td>(iv)</td>
</tr>
<tr>
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<td>(v)</td>
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<tr>
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<td>Sāmanta (i)</td>
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<tr>
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<td>Khudavayaka I</td>
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</tr>
<tr>
<td>c. 900</td>
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<td></td>
<td>Sāmanta IIc</td>
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<td>c. 955</td>
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<td>c. 970</td>
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<tr>
<td>c. 1000</td>
<td>Sāmanta BILLON</td>
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**SILVER ISSUES**

**Spalapati Deva**

*Obv.* Recumbent humped bull l., with trident on rump. Above, legend Śrī Spalapati Deva.

*Rev.* King holding lance (r.) riding on horse r. To r., cursive legend.

1. Issue I. On reverse, horseman carries thick bushy standard. Reverse legend in cursive Bactrian script Śrī Spalapati. [Pl. XVII. 1]
   - Oxford 3:42
   - Cambridge 3:34, 3:32.
   - Paris 3:04.

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1 The unique gold coin of the Hindu kings published by Ajit Ghose in NC 1952, 133 ff., which has Sāhī Śrī Bhima Deva on the obverse and Śrīmad Gunanidhi Śrīsāmanta Deva on the reverse, is interpreted by him as a coin of Bhima commemorating Sāmanta who had abdicated in his favour. But in al-Bīrūnī the predecessor of Bhima is Kamalū; and the silver coins show that Sāmanta was used as a form of title throughout the series.
2. Issue II as issue I but banner shown by 4 or 5 streamers. Reverse legend in corrupt Bactrian script.  
   B.M. 3-21, 3-42, 3-47, 3-46, 3-20, 4-10, 3-27, 3-47.  
   Oxford 3-49, 3-48, 3-46, 3-40, 3-30.  
   Cambridge 3-53.  
   Paris 3-37.  
   MacDowall 3-06.  

3. Issue III as issue II but with ि to l. in reverse field. Reverse legend cursive but with Brahmi type letter-forms.  
   B.M. 3-49, 3-42, 3-28, 3-55, 3-52, 3-51, 3-36, 3-33, 3-52, 3-45, 3-42, 3-41, 3-47, 3-34, 3-26.  
   Cambridge 3-36.  
   Calcutta 3-49.  
   MacDowall 3-32.  

4. Issue IV as issue III but with bow and arrow symbol to l. Reverse legend in literate Brahmi *Shahi Deva*.  
   B.M. 3-38, 3-38, 3-20, 3-37, 3-48, 2-65, 3-40, 3-38, 3-15, 3-17.  

5. Var. (a) as no. 4 but with circle below horse.  
   B.M. 3-38.  

6. Var. (b) transitional form to issue V.  
   B.M. 2-99  
   Issue V, as issue IV but with cross piece to standard in lieu of bow and arrow.  

7. Var. (a), below, औ  
   B.M. 3-30.  

8. Var. (b), below, औ  
   B.M. 3-41.  

9. Var. (c), below, ऽ  
   B.M. 3-14.  

10. Var. (d), below, ज  
    B.M. 3-50.  

11. Var. (e) with no letter, or no letter visible.  
    B.M. 3-24, 3-41, 2-84, 3-27, 2-80, 3-16, 3-28, 3-06, 3-33, 3-00, 3-27, 3-33, 3-09, 3-35, 3-25, 3-31, 3-40, 3-23, 3-15, 3-22, 3-37.  
    Oxford 3-24, 3-14, 3-12, 3-16.  
    Cambridge 2-86, 3-37.  
    Vienna 3-3.  
    MacMunn 3-21.  
    MacDowall 4-08 (sic).  

   Issue VI as issue V but with ज to l. in reverse field. Reverse legend stylized, rather like an Arabic number.
12. Var. (a) with three dots below front paw. 
   B.M. 3·12, 3·02.
   Vienna 3·15.

13. Var. (b) with no dots. 
   B.M. 3·12, 3·21, 3·32, 3·23, 3·08, 3·20, 3·13, 3·06, 3·33, 3·28, 3·19, 
   3·31, 3·15, 2·97, 3·16, 3·19, 3·20, 3·11, 2·88, 3·13, 3·25, 3·10.
   Oxford 3·24, 3·18, 2·64.
   Cambridge 3·12.
   Vienna 3·15.
   Paris 3·02, 2·65.
   Pte. Coll. Dartford 3·36.
   Pte. Coll. France 2·98.
   Pte. Coll. W. Germany 3·02.
   Bartlett 3·00.

14. Issue VII as issue VI but with $\mathcal{U}$ to l. in reverse field. 
   B.M. 3·19, 3·12, 3·03, 3·16, 3·28, 3·18, 3·02, 3·09, 3·05, 3·34, 3·24, 
   3·14, 3·11, 3·14, 3·36, 3·01, 3·14, 2·84, 3·17, 3·17, 3·09, 2·85, 
   3·14, 3·13, 3·22, 3·11, 3·24, 3·07, 2·63, 3·06.
   Oxford 3·22, 3·16, 3·10, 3·04, 2·97.
   Cambridge 3·25, 3·23, 3·21, 3·10, 2·89.
   Calcutta 3·32, 2·96, 2·94.
   Paris 3·30.
   Munich 3·18, 2·98.
   MacMunn 2·96.
   MacDowall 3·24.

15. Issue VIII as issue VII but with $\mathcal{Z}$ to l. in reverse field. 
   B.M. 3·10, 3·19, 3·05.
   Cambridge 3·13.
   Paris 2·93.
   Issue IX as issue VIII but with $\mathcal{Z}$ to l.

16. Var. (a) $\mathbb{A}$ below horse. 
   B.M. 3·26, 2·83, 3·11.
   Cambridge 3·08.
   Vienna 3·6 (mounted).
   MacDowall 3·18.

17. Var. (b) $\mathbb{A}$ below horse. 
   B.M. 3·25.

18. Var. (c) three dots at base of lance. 
   B.M. 3·24, 3·16, 2·83.
Samantha Deva

Obv. Recumbent humped bull l. with trident on rump. Above, legend Śrī Sāmanta Deva.
Rev. King holding lance (r.) riding on horse r. To r., legend resembling an Arabic number.

19. Issue I 

\[ \text{Pl. XVII. 19} \]

Cambridge 3:12.

Khudavayaka

Rev. Horseman riding to r.

20. Issue I \( T \) to l., \( V \) to r. on reverse.

\[ \text{Pl. XVIII. 20} \]

B.M. 2:75, 2:83, 2:85, 3:00, 2:63, 2:54, 2:87, 3:00, 3:03.
Cambridge 3:24, 2:93.
Paris 2:96.
MacMunn 3:36.
Huxley 3:12, 2:91.
Bartlett 2:70.

21. Issue II \( T \) to l., 'adl to r.

\[ \text{Pl. XVIII. 21} \]

Oxford 2:97.
Paris 2:92.
MacDowall 2:52.

Issue II \( T \) to l. in reverse field and various forms of plume to r. above horse’s head. No visarga.

22. Var. (a) coarse fabric and treatment, deeper, rougher engraving, plume detached, \( ^* \)

\[ \text{Pl. XVIII. 22} \]

Vienna 3:3, 3:2.

23. Var. (b) as (a) but plume now \( \checkmark \)

\[ \text{Pl. XVIII. 23} \]


24. Var. (c) flatter treatment and neater, more precise engraving, plume detached, \( ^* \)

\[ \text{Pl. XVIII. 24} \]

216 DAVID W. MACDOWALL

25. Var. (d) as var. (c) but plume ¼
   B.M. 3·07, 3·04, 3·23, 3·24, 3·29.
   Cambridge 2·66.

26. Var. (e) as var. (c) but plume ¾
   B.M. 3·20, 3·26, 3·29, 3·34, 3·25, 3·17, 3·15, 3·28.
   Paris 3·37.

27. Issue III as issue II but with 𐀄 to r. on reverse instead of the stylized horse's plume.
   B.M. 3·21, 3·25, 3·26.
   Paris 3·33, 3·18.
   MacDowall 3·15.
   Thompson 3·13.

BHIMA DEVA

Obv. Recumbent humped bull. Above, legend Śri Bhima Deva.

Rev. Horseman to r.

28. Var. (a) 𐀄 to l., 𐀄 to r. on reverse.
   B.M. 3·23, 3·24, 3·19.
   Oxford 3·22.

29. Var. (b) ¼ to l., 𐀄 to r. on reverse.
   B.M. 3·19.

SAMA N TA DEVA (contd.)

Issue IV as issue I but with 𐀄 to r. on reverse.

30. Var. (a) symbol deeply engraved.
   B.M. 3·33, 3·25, 3·25, 3·04, 3·16.
   Oxford 3·33.
   Calcutta 3·32.
   Pte. Coll. W. Germany 3·07.

31. Var. (b) symbol simpler and flatter in treatment.
   B.M. 3·11, 3·35, 3·07, 2·98, 2·97, 2·94, 2·88, 2·83, 2·49, 2·47, 2·34,
   2·28, 2·13, 2·00, 1·69.
   Oxford 2·60.
   Cambridge 3·35, 2·89, 2·77.
   Pte. Coll. W. Germany 2·78.

Billon Issues

Sama nta Deva

32. Type I: Bull and Horseman type as silver, fairly large flan.

   B.M. 3·28, 2·71, 3·17, 2·88, 3·16, 3·13, 3·22, 3·16, 3·28, 3·05, 3·15,
   3·09, 3·31, 3·07, 2·74.
33. Type II: as type I but small flan and dumpier fabric. Pl. XVIII. 33
Vienna 3:35.

COPPER ISSUES

SPALAPATI DEVA

Obv. Recumbent humped bull l., with trident on rump. Above, legend Śrī
Spalapati Deva.

Rev. King holding lance (r.), on horse to r. Pl. XIX. 34
Calcutta 2:82, 2:92, 2:51.
Vienna 2:35.
Bartlett 3:00.

VAKKA DEVA

Obv. Elephant standing l. above, legend Śrī Vakka Deva.

Rev. Lion r. with tail curved over back.
35. Issue (i) Mane of two or three dots. Three-dimensional treatment of
lion, with rear leg of lion clearly shown. No letters in field. Pl. XIX. 35
Vienna 1:85 (cut and v. worn).
36. Issue (ii) Mane as (i) but flatter treatment rear leg of lion not shown.
No letters in field. Pl. XIX. 36
Cambridge 3:09.
Calcutta 2:05.
MacDowall 3:16.
36a. Half denomination. As issue (ii) but much smaller.
Oxford 0:96.
37. Issue (iii) similar to (ii) but with Ъ in field below lion. Pl. XIX. 37
India Office 3:14.
Cambridge 2:56.
MacDowall 2:70.
38. Issue (iv) similar to (ii) but with Ъ in field below lion. Pl. XIX. 38
B.M. 2:72.
Cambridge 2:97.
39. Issue (v) similar to (ii) but with $\phi$ in field below lion. **Pl. XIX. 39**
   B.M. 2:72.

40. Issue (vi) similar to (ii) but with rosette of four petals above lion and $\lambda$ below lion. **Pl. XIX. 40**
   India Office 2:85, 1:97.
   Cambridge 3:29, 2:70.
   Paris 3:03.
   Vienna 2:7.
   MacMunn 2:87.
   Quaroni 1 example.

**SAMANTA DEVA**

*Obv.* Elephant standing 1. Above, legend Śrī Sāmanta Deva.

*Rev.* Lion r. with tail curved over back.

41. Issue (i) with rosette of four petals, and dot inside bend of lion’s tail. **Pl. XIX. 41**
   India Office 2:46, 2:20, 2:12, 1:82.
   Oxford 2:50, 2:15, 2:02, 1:87.
   Paris 2:37.

42. Issue (ii) with rosette of five dots, and dot inside bend of lion’s tail. **Pl. XIX. 42**
   Oxford 2:36.
   Cambridge 2:77, 2:27, 2:18, 2:00.
   Paris 2:01.
   MacDowall 2:41.
   Quaroni 2 examples.
   Stewart 2:21.

43. Issue (iii) with rosette of five dots, and dot below lion. **Pl. XIX. 43**
   B.M. 2:58, 2:48, 2:15, 2:13, 2:03.
   India Office 2:01, 2:58.
   Cambridge 2:30, 2:03.
   Paris 1:97.
THE SHAHIS OF KABUL AND GAN DHARA

BHIMA DEA

44. Obv. Elephant standing l. Above, legend Śrī Bhima Deva.
Rev. Lion r., with tail curved over back. Above, rosette of five dots.

B.M. 1·50.
Oxford 1·96.
Paris 1·57.

Pl. XIX. 44

SAMANTA DEA (contd.)

Obv. and Rev. as nos. 41 to 43.

45. Issue (iv) without rosette or other mark.

B.M. 2·16, 2·39, 2·25, 2·24, 1·91.
India Office 2·09, 1·82.

Pl. XIX. 45

45a. Half denomination—small coins—apparently the half denomination.

B.M. 1·17, 1·01, 0·99, 0·99, 0·83, 0·79, 0·70, 0·63, 0·63, 0·61, 0·57, 0·54, 0·47, 0·46.
Cambridge 0·64.

APPENDIX A

TABLES OF WEIGHTS

TABLE I

Silver Coins of Spalapati

<table>
<thead>
<tr>
<th>Wt. in gm.</th>
<th>(a) Cursive Bactrian legend</th>
<th>(b) Brahmī type legend</th>
<th>(c) Arabic type legend</th>
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<td>Issues I–II</td>
<td>Issues III–V</td>
<td>Issues VI–IX</td>
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1 This catalogue is based on the coins in the collections cited, where photographs or casts were available to me. I have classified the varieties of Sāmanta issue II almost entirely from the British Museum coins. Many more coins of Sāmanta could in fact be quoted from IMC, etc., but without further information could not be subdivided into issues and varieties.
\[TABLE II\]

Silver Coins of Shāhīs by Issues

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## Table III

**Copper Coins of the Shāhis**

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<th>Vakka</th>
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<th>Bhīma</th>
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## Table IV

**Copper Coins of the Shāhis by Issues**

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<th>Spalapati</th>
<th>Vakka (i)</th>
<th>Vakka (ii)</th>
<th>Vakka (iii)</th>
<th>Vakka (iv)</th>
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### APPENDIX B

**SPECTROGRAPHIC ANALYSIS OF COINS OF THE SHAHIS**

*By Professor F. C. Thompson and Miss P. McQuilkin*

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It is noteworthy that the coins of the Shāhis fall into two distinct groups, one of silver with 70 per cent gold and silver, the other of billon with about 25 per cent silver; and there is no evidence whatever of any progressive debasement which would bridge this gap. If the gold and silver contents are added together—and it is clear from these and many other results that the gold was not normally separated from the silver in India at this time—no less than ten out of the sixteen silver coins have a gold–silver content within 1 per cent of 70 per cent and this was clearly the composition intended. The two coins with exceptionally low contents of gold, nos. 1 and 3, are both of Spalapati and may perhaps be regarded as additional evidence of the higher standard of technical attainment that appears to have existed in coins of this time. With the exception of coin no. 5, all the coins of Spalapati have what must be regarded as normal composition. Of the five other coins which deviate from the norm four are issues of Sāmanta and one is of Khudavayaka.

Among the billon coins there seem to be two distinct groupings. Nos. 20, 21, and 22 differ from nos. 17, 18, and 19 in having a lower content of copper, a surprisingly higher content of gold, and in the case of coins 21 and 22 a very much higher content of lead.

APPENDIX C

SPECIFIC GRAVITIES OF COINS OF THE SHAHIS

By Keith Howes

SILVER COINS

1. Spalapati  Issue VII  10.43
2. Spalapati  Issue VII  10.40
3. Sāmanta  Issue I  10.16
4. Sāmanta  Issue I  9.53
5. Khudavayaka  Issue I  9.02
7. Sāmanta  Issue IIa  10.33
8. Sāmanta  Issue IIa  10.10
9. Sāmanta  Issue IIc  10.62
10. Sāmanta  Issue IIc  10.49
11. Sāmanta  Issue Ile  10.24
12. Sāmanta  Issue Ile  9.97
13. Bhima  Var. a  10.40
14. Var. a  10.14
15. Sāmanta  Issue IVa  10.33
16. Sāmanta  Issue IVb  10.04
17. Sāmanta  Issue IVb  9.97

BILLON COINS

18. Type I  9.29
19. Type II  9.95
These specific gravities were determined in an attempt to establish the percentage of silver present in successive issues of the coinage of the Shāhis, before the spectrographic analyses listed in Appendix B were undertaken. It will be seen from the results that the specific gravities do not reveal a very clear pattern. The reason for this seems to be the varying proportions of both lead and gold in addition to silver and copper; and the estimation of the composition of an alloy from its specific gravity is only possible with any precision if it is composed of two metals and no more.
Alexander's Campaigns in Afghanistan

By Nancy Dupree

Alexander the Great crushed the Achaemenid Empire. By the time he stood on the threshold of Afghanistan the last Achaemenid King Darius III lay dead, murdered by his Bactrian allies. Alexander's armies momentarily exalted in the belief that their task was complete; they yearned to be homeward bound. But the young conqueror, still in his twenties, dreamed of equaling, if not surpassing the conquests of Darius I. Furthermore, he smarted with anger on hearing that Bessus, murderer of Darius and chief of the Bactrians, had assumed the titles of the Achaemenid kings and was gathering an army.

In 330 B.C. Alexander started east. His direct pursuit of Bessus was, however, checked by revolt in Aria (Herat). Turning south covering 75 miles in two days, he quickly subdued the surprised rebels and moved on into Drangiana (along the Helmand) and from there relentlessly pushed on into Arachosia (Kandahar and Ghazni) on to Paropamisadae (Kabul-Charikar), up the Panjsher Valley and over the Khawak Pass to Drapsaka (Kunduz).

It was in the spring of 329 B.C. that Alexander's troops suffering from frost bite, and snow blindness slogged over this snow covered Pass. The soldiers rested between marches in the stone and mud huts of the Afghan hillsmen. Sheep and mules (often eaten raw), and plants called "silphium" furnished food for the weather-worn troops.

The Bactrian army practiced a "scorched earth" policy from the Bamiyan and Andarab valleys north to Aornos (modern Khulm, also called Tashkurgan) where Bessus waited for Alexander. The Bactrian King expected the Greeks to wait until the snows melted and then cross the central mountains over the Shabar Pass. He hoped to engage Alexander's force in the narrow Tange Tashkurgan.

Once again, Alexander's speed and daring caught his opponents by surprise. He played his usual flanking game and attacked Bessus and his allies, from the east out of Drapsaka (modern Kunduz). The two chief cities of Bactria, Aornos (Tashkurgan) and Bactra (Balkh), surrendered without resistance.

Establishing a base camp at Bactra, Alexander pursued the rebels across the Oxus. He led his men across this river near Kilif (a modern town across the Oxus in the USSR); the troops probably used inflated skins, still common in parts of Afghanistan, and the entire army crossed the Oxus in five days.
Bessus was captured, put into chains and executed. The death of Bessus did not satiate Alexander, as the Sogdians and other nomadic groups in Central Asia had hoped. Alexander pushed on to the outer limits of the Achaemenian Empire, and occupied Marcanda (Samarkand, summer capital of Sogdiana).

At Kojend, Alexander built his northernmost city, Alexandria-Eschate, or "Alexandria at the End of the World." Some Bactrian chieftains offered their submission and were confirmed in their satrapies; many fought on with the aid of nomadic groups mounted on swift horses. Two years of campaigns brought less than total success. Furthermore, increasing opposition to Alexander's assumption of god-like airs, and his adoption of Persian dress...
and court ceremonies led to conspiracies, executions and distressing disquiet within camp. It was time to move on and Alexander turned to the conquest of India. With characteristic haste he took only ten days, to move his army back over the Hindu Kush to the Charikar area.

An estimated 27-30,000 fighting men moved at his command. They followed the Panjsher River to its junction with the Kabul River and then moved on to Jalalabad where Alexander divided his huge force, sending the main army through the Khyber Pass area while he took a small mobile force to deal with the tribes in the mountains above the Kunar River, in the area known today as Nuristan. From here he passed into Swat.

Campaigns in the Punjab and in Sind continued until 326 B.C. After the battle at Jhelum where Alexander defeated Poros, the Paurava Rajah of the Punjab, his troops at last forced a return to their homeland. Alexander established several Alexandrias in the Afghan area and many cities in Afghanistan today claim the honour of being so founded, but no archeological evidence exists.

Even Balkh, traditionally thought to be the site of Bactra has failed to oblige the archeologists’ spades. Kandahar lays claim to being Alexandria-ad-Arachosia and the discovery there of two inscriptions in the Greek language certainly point to a flourishing Greek community living in old Kandahar.

When they came, however, is still debated. Evidence to support the theory that Ai Khanoum (northeast of Kunduz at the confluence of the Kokcha and the Oxus) may in fact have been established by Alexander as Alexandria-ad-Oxiana, increases with each year’s excavations.
Archaeological News

New Buddha Head Found in Hadda

—Deputy Information and Culture Minister Mohammad Khaled Roashan yesterday visited Hadda and inspected excavations being carried out by the Afghan team of archaeologists on Tape Shotor.

During the current season of excavation, the fourth on the site, a number of unique objects have been unearthed. The excavations will be continued for another 45 days.

The new finds include a Buddha head, made of clay, which is largest Buddha head found in the area. The head is not yet completely extracted from soil.

Dr. Shahibye Mostamandi who heads the team of excavators said the head probably is the work of second century a.d.

Roashan was accompanied by the president of the Pashto development department of the Afghan Academy on his visit to Hadda.

Big Third Bronze Age site Discovered in Kandahar

Thirty-seven Bronze Age burials have been discovered at Tape Chil Gor near Kandahar. Tape Chil Gor means 'the hill of forty graves', so if local lore is correct only three graves remain to be discovered.

The site of the excavation is near the village of Sayed Qala, about 20 km southeast of Kandahar. This site is only the third Bronze Age site to be excavated in Afghanistan.

From these thirty-seven burials physical anthropologists should be able to discover the age at which these people died (and possibly in some cases even the cause of death).

From this it should be possible to estimate the age structure of the population—that is, the proportions of old people to young people and children.

By careful measurement of the bones and skulls the skeletons can be placed as members of a particular racial group, though this is considered a much less important aspect of the investigation.

Apart from human remains, the site has yielded vast quantities of pottery. At present, shards (broken pieces of pottery) from each area and level of the site are being kept carefully separate in labelled bags.

Later they will be washed and sorted and individually labelled. To date, 100,000 shards have been collected.

From such quantities it should be possible to discover the relationship, for instance, between shape of the pot and the material of which it is made, or between
the form of decoration used and the shape of the pot, as well as any differences in shape, material and decoration at different levels in the excavation.

This site has also yielded more bronze than any other in Afghanistan. Nearly thirty pieces have been found, including spear and arrow points, blades, pins and one earring.

The excavation shows that the people were agriculturalists. They used the hoe and grew grain which they ground by rubbing a heavy stone back and forth on top of another stone.

They also kept sheep and goats and perhaps cows, though it is not certain from the bones found whether the cows were domesticated or not.

Excavation has been in progress since December.

To date 400 cubic metres of earth have been shifted and the main excavation is over two metres deep and has uncovered seven small rooms or houses built of mud bricks.

Some room walls have been built on top of the foundations of older rooms, which shows that the site was occupied for a considerable time.

The archaeologists dug in a second trench, about seven and a half metres deep, at which point they hit the water table. They worked until the end of February.

The dig is directed by two American archaeologists, Jim Shaffer and Mike Hoffman, with the help of a member of the Afghan Institute of Archaeology and of a twenty-man team drawn from the village of Sayed Qala.

Before starting work on this site, Shaffer had spent five years excavating Pueblo sites in Arizona and the summer of 1970 at a cave site in Maimana.

Hoffman has spent several years in the field in Kentucky, plus a year in Turkey.

The full tally of the information they have unearthed will not be told until months have been spent examining and classifying the specimens.

Some may have to be submitted for chemical analysis. Experts from other disciplines, such as physical anthropology, may also have much to tell from them.

The excavations have been carried out under the joint agreement between the American Museum of Natural History (New York) and the Institute of Archaeology, Ministry of Information and Culture, Royal Government of Afghanistan.
SHORT HISTORY OF JOURNALISM IN AFGHANISTAN


Journalism in Afghanistan started almost a hundred years ago. In 1873 the first paper called Shams-u-Nahar started publication. From that time on, although for a short period stopped, it took its way toward development. Between 1919-1929 more than 20 dailies and periodicals were published. Afterward, from 1930 up to this day about a hundred dailies and periodicals have been published by the government offices as well as by individuals in Afghanistan.

A Short History of Journalism in Afghanistan is the first printed book which is compiled and written in the light of first-hand and reliable documents, and it is as detailed as possible.

In its first volume the book has covered the period between 1873-1929 A.D. and its second volume, which is under compilation, is devoted to the period started from 1930 up to this day, its writer says.

The first volume of this book is divided into five different chapters. The first chapter is about Shams-u-Nahar, the second chapter is about the periodicals of the period of Amir Habibullah Khan. The third chapter is devoted to introducing the papers published in the period between 1919-1929, the fourth chapter deals with the private papers of the period between 1919-1929, and the fifth chapter is a brief introduction to the papers published during the upsurge of 1929 in Afghanistan.
The book, besides the documentation from first hand information, carries photos of the related papers as illustrations.

The author of this book is translating and publishing separate parts of the book in the Afghanistan Quarterly journal. These parts are published under “the Background and the Beginning of the Afghan Press System”.

**PASHTO FOLKLORE**


Afghanistan as a melting pot in Central Asia and a cross-road between east and west and north and south has a rich cultural background especially in folklore and folk literature. This aspect has been probed by different individuals on different occasions in separate articles, but none is as thorough as the one published recently in this regard.

The Historical and Literary Society of Afghanistan Academy, as its cultural affair ordered publishing Pashto Folklore, compiled and written by a young Pashto writer, Habibullah Rafi.

One important factor which was regarded in this book is the fact that all of its contents are based on information gathered from the people. This means that the author has tried to find as much original material as possible. As he himself says: “the content of this book comprises items which are said or sung by mothers, children, elderly people, local poems etc…”

Taking a look at the content of this book, we find that the author has prepared broad information about the folklore in the theoretical sense and then discusses the different folkloric poems existing among the Pashtoons today.

His work in this field is not as complete as it could be, because his work covers only the poetic side of folklore and just in Pashto, whereas there are several other aspects of folklore in Pashto as well as in Dari that could be worked on. He himself confesses that this work is not yet completed and promises that he will continue working on it. Nevertheless, the work of this writer on one hand can be imitated by those who are going to work in this field, and on the other hand by gathering these materials in this book he has done a nice job by getting them preserved.
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GUIDE TO THE HISTORY OF AFGHANISTAN


The Historical and Literary Society of Afghanistan Academy, in publishing the second Vol. of “A Guide to the History of Afghanistan” has fulfilled its job in presenting a reference book on the history of Afghanistan. This way researches may find their way toward researching about the history of Afghanistan as well as about other aspects of the background and life of the people of this country.

The book follows number 585 of the first volume which was compiled by Prof. A. H. Habibi, the president of the Historical and Literary Society of Afghanistan Academy.

Though the second volume follows the same numbering as Prof. Habibi used, the books and items collected in this second volume are put alphabetically i.e. started with A (aleph) and ends with Y (Ya) of the Dari language. Starting from page 265 a supplement has been added to the book also. This is also an introduction to a series of books and items which were found later on by the author. Furthermore, it also includes a series of numbers, 374-382, which were left out of the first volume.

The books included in these two volumes, I and II, are thoroughly introduced. In the case that some book deals partially with the cultural aspects of Afghanistan, it is also mentioned.

However, there is one point to make: the source-books written in English, French, and German and other European languages have not been gathered together in these two volumes, and they should be, so that the bibliography could be considered complete. As of now these two volumes list the books written in Dari, Pashto, Urdu and Arabic.