

AFGHANISTAN

LAND of CULTURE

Edited and Compiled by MOHAMMED YONUS NUSRATY



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P r e p a r e d a n d p u b l i s h e d i n
h o n o r o f t h e r o y a l v i s i t t o t h e
U n i t e d S t a t e s o f
H i s M a j e s t y
M O H A M M E D Z A H E R
K I N G O F A F G H A N I S T A N
a n d H e r M a j e s t y
H O M A I R A
Q U E E N O F A F G H A N I S T A N

FOREWARD

I, an Afghan student in the United States, have the solemn opportunity, in introducing my country, Afghanistan, on a larger scale to our American friends.

Every year more and more tourists are attracted to Afghanistan and the majority of them are Americans.

During my stay here, in the United States, I have been invited to many homes of the hospitable Americans and I have found that there is very little known about my country, Afghanistan. Of course, people are very curious. I have been asked many questions, such as: "Do you have sandy or rocky beaches in your country? How many wives are you going to have when you return to Afghanistan?" Or, "do you have racial problems in your country?" I do believe if someone does not ask questions, he will never learn.

In this book there are articles written by prominent Afghan authors. Each article stresses a certain aspect of Afghanistan. The articles have been selected from the Kabul Times, an English-language Afghan newspaper, in Kabul.

I would like to thank the Afghan authors for their achievements and their contribution to this book.

I would like to thank also, the International Students, Inc., in Berkeley, California and in Washington, D.C., who made it possible for me to present this book to you.

M. Y. N.

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Facts about Afghanistan

Area: 270,000 square miles

Population: 13,000,000

Government: Constitutional Monarchy

Language: Pashto and Persian

Religion: Islam

In the heart of Asia, Afghanistan is a mountainous country mainly situated between Iran and Indo-Pakistani Sub-Continent.

The climate of Afghanistan is rather dry. Winters are cold and summers are hot. Afghanistan's geophysical conditions and extremes of temperature have brought about, over thousands of years, a type of people who show great resistance in the face of nature's adversities. Afghanistan, since very early times, has been on the crossroads of world trade and a meeting ground of various cultures.

Agriculture: The usual crops are wheat, rice, barley, sugar beets, sugar cane, corn, millet, cotton, tobacco, vegetables and fruits; its grapes and melons are known best in the world.

Industry: Industrial production is primarily for domestic use. Cotton and woolen textiles, carpets, rugs, shawls, leather goods, objects of copper, silver and gold come from artisan shops. However, in last years, the Afghanistan government has sponsored the development of light industry like textiles.

Exports: The most important export in addition to fruits, cotton and wool, are hides, timber, carpets, Karakul skin and furs. Most exports go to the United States, the Soviet Union, India, Germany, England, Japan and Pakistan.

Imports: The most important imports are automatic equipment, cars and trucks, machinery, gasoline, sugar, tea and textiles.

International Relations: Afghanistan remained neutral during World War I and II and was a member of the Conference of non-aligned countries in Belgrade in September, 1961.

Afghanistan is a prolonged supporter of friendship with all countries of the world. A friendship treaty was signed between Afghanistan and the United States of America on March 26, 1936. In 1942 diplomatic relations were established for the first time between four countries. In November, 1946, Afghanistan became a member of the United Nations.

By CHARDIWAL

An account of operations in the 3rd Afghanistan war has just been published under the title of Afghanistan in 1919. The book is published by Asia Publishing House, Bombay, Calcutta, New Delhi, Madras, London and New York. The author of the book is Lt. Gen. G. N. Molesworth. The author who was a subaltern during the Third Afghan War also served as Quartermaster General of the Indian army and Deputy Chief of the General Staff.

The General says in his book that during the First World War a party was established in Kabul which included Nasrullah Khan the Amir's brother, Amanullah Khan Amir's son and General Nader Khan Commander-in-Chief of the Afghan army but, says the author, the real brain behind it was Nadir Khan, an able soldier and strategist. General Molesworth adds that in the First and Second Anglo-Afghan Wars, the British were on the offensive but during the Third Afghan War the Afghans were in offensive position and the British forces were compelled to fight a defensive war. The author says that the Third Afghan War was the result of the two previous wars creating a sense of avenge in the minds of Afghans. And this was the reason that General Nadir Khan selected the same route for his offensive which was selected by General Roberts during the Second Afghan War.

General Molesworth says that British War Office put into the field an army commanded by 23 Generals of the British Army. The "ration strength" reached 750,000 British and Indian, and the animals involved 450,000. Beside this, one division of the British army was stationed at Mashad to attack Herat in case of necessity.

General Molesworth who was serving on the Khyber front says that this flank of the Afghan line was very weak and after three battles in Khyber area the British army occupied the Afghan posts at Dakka in the Afghan territory. Here the British army received the orders to march towards Jalalabad for the occupation of Kabul.

But in the meantime the news of the offensive by General Nadir Khan disturbed the peace of mind of the British General Staff and to avoid the encirclement of the British army the British troops in Dakka were ordered to abandon their march towards Jalalabad and to retreat towards Peshawar.

It was May 23 that Nadir Khan left Matun, in Khest, 30 miles west of Thal and marched eastwards down the course of the Kaitu River. This caused considerable interest to the Wazirs of the Tochi valley. It appeared that he might be moving on Spinwam and Shewa, which were militia posts some 15 miles south of Thal, on the road between Thal and Miranshah. Accordingly, the small garrisons of these posts were withdrawn southwards. These posts were situated in an open plain and two squadron of 31st lancers were sent up from Miranshah to assist the Militia to withdraw. It seems that this measure was only taken in time for, as each post was evacuated, it was occupied by Afghan regulars, accompanied by large bodies of Wazirs. These followed up the Militia and captured 16 men. The remainder, however, reached Idak, in the Tochi valley, on the evening of 25th May. In the meantime other small posts in the Tochi valley, West of Miranshah, were also evacuated.

After occupying Spinwam and Shewa posts, Nadir Khan now had available for other projects: 3,000 Afghan regular infantry, two 10 cm. Krupp Howitzers, seven 7.5 cm Krupp Mountain Guns, and a large tribal gathering. His main body was some 20 miles south-west of Thal and the same distance from Miranshah in the Tochi valley. He had a choice of moving against either. If he took the

latter course, he would threaten the administrative areas around Bannu.

Nadir Khan established his headquarters at a small fort at Yusuf Khel, some 3 miles west of Thal on the Kurram River. His main camp, containing his supplies and transport, was some $2\frac{1}{2}$ miles further west on the Azgol Khwar (stream) where there was water. His artillery came into action on a bridge some 3000-5000 yards west of Thal Fort, known as Khapianga (3220 feet). Some guns were pushed forward onto a small outcrop known as "Black Rock" at a range of some 2200 yards. From these positions the fort was fired on, considerable damage was done with several shells bursting in the Militia barrack.

On 28th May the Afghan guns damaged the fort of Thal and the mountain gun emplacements. The British air attack by R.A.F. planes did nothing to the Afghan positions. The Thal fell into Afghan hands and Nadir Khan's victory against the British arms was once again declared to the world on 28th of May. General Nadir Khan not only defeated the British Army at Thal but also gained for the Afghans their independence. The sound of gun fire by Afghan guns at Thal was heard all over Asia and Africa as a call to stand up against colonialism and the British imperialism. After the British defeat at Thal not only the Afghans gained their independence but it encouraged the other nations of Asia, too, to fight for their independence.

Thus the 28th of May holds an important place in the Afghan history and will be remembered by the coming generations. On this occasion Afghans pray for the soul of His late Majesty the King Mohammed Nadir Shah and other martyrs of the Third Afghan War which is called by Afghans "The Holy War of Independence."

BRITAIN AND THE BATTLE OF MAIWAND

By CHARDIWAL

During the past century the English writers and authors have produced lots of reading material about Afghanistan and especially invasion of Afghanistan for the public throughout the world. The English writers and authors have tried their best to influence the public mind and to prove their invasion of the land of peaceful Afghans as a civilized action and a right step. They attempted to bring before the world their case i.e. invasion of Afghan territory, occupation and even seizure of our land and forcing upon us the most shameful treaties of the history as legal, right and according to the human laws and international procedure. Even today a number of British Authors, like Sir Olaf Caroe and others, are engaged in anti-Afghanistan propaganda day and night.

But, I am glad to say, that among these people there are persons who believe in truth and speak and write what they think right.

For example, here I quote a few lines from the book "Between Jumna and Oxus," written by Professor Arnold J. Toynbee. On page 64 of his book the learned professor writes as follows:

"We were bound for Lashkargah, in the angle above the Arghandab's confluence with the Helmand. But we had time to spare, on our way, for an excursion to the Battlefield of Maiwand, where an Afghan army of liberation had taken a British expeditionary force by surprise, and had gained an unquestionable victory over it, on the 27th July, 1880.

"We know the general direction in which the battlefield lay. The commander of the British army of occupation in Kandahar had news that an Afghan force was bearing down on Kandahar from Herat, and he had sent out a column to fend it off. The armies had marched towards each other along the shortest route between the two cities--a route threading through the southwesternmost foothills of the mountains of Hazarajat. Such tracks are practicable for infantry and cavalry, and even for horse-drawn artillery. They hold terrors only for present day mechanized wheels.

"Though the British knew that the Afghans were on the march, they did not know that they had come so far till they learned it by running into them. They were not only outnumbered but they were also outgunned. The consequence was a British defeat. Roberts then averted a disaster for British arms by his famous march to Kandahar from Kabul. Yet, though the reverse at Maiwand was thus partially retrieved, the experience was, no doubt, one of the considerations that moved the British to extricate themselves from Afghanistan on this occasion, just in time. The second British invasion of Afghanistan had been almost as wanton as the first. But, this time, the invaders eluded the nemesis that had overtaken them in the first of these two wars of aggression. For this they had, in part, to thank the Afghans. At Maiwand the Afghans had taught them a lesson. The British, on their side, can claim credit for having taken this lesson to heart."

Continuing his impressions about the Maiwand battlefield, the able Professor writes: "Ten or twelve miles off Kushk-i-Nakhud, the Afghan victory memorial came into view. It stands in a walled garden overlooking the cemetery in which the Afghan dead are buried. These can fairly claim to have died as martyrs for their faith. The defeated British force had been compelled to retreat to Kandahar, leaving Maiwand battlefield in the Afghan victor's hand. So the Afghans had buried the British dead as well as their own. They had

not only buried them; they had raised a monument for them too. It is a pillar of sun-dried brick, not a stone column like the monument of the Afghan dead, and, by now, it has half weathered away. It is natural that the Afghans should not have commemorated the fallen invaders of their country as durably as they have commemorated the fallen defenders of it. It is noteworthy that they should have honoured the enemy dead at all. They admired their valour and they felt no rancour.

"When I was standing in front of this Afghan monument to fallen British soldiers, I felt what I have felt in the presence of German war-graves in countries invaded by the Germans in one or other of the two world wars. These men had given the most that human beings can give: their lives. But what were they doing in a country that was not theirs? Their opponents who fell on their own soil, in that act of defending it, need no justification. Indisputably they died in a good cause. It is tragedy that any young man's life should be cut short by a violent death at the hands of his fellow men. It is doubly tragic when he loses his life in serving his country in an aggressive war.

"At least half of the uncounted millions of war dead who have given their lives since the institution of war came into existence must have died fighting for a bad cause. How much longer is this evil institution going to be treated as if it were not the public crime that it is."

These are the views of Professor Arnold J. Toynbee about the British invasion of Afghanistan, and as a reader of his book and an Afghan I must appreciate his frankness and speaking of the facts.

A LOOK AT AFGHAN ART AND CIVILIZATION

Kahistan And Kohdaman

To the north of Kabul, there lies a picturesque and fertile valley irrigated by a number of gushing streams known as Panjsher, Shutul, Ghorband, and Salang, and surrounded by Paghman, Panjsher, and Safi mountain ranges. This vast area is divided into two portions, namely, Kohdaman and Kohistan; the former lying to the south of the latter.

The most beautiful villages of Afghanistan are situated at the skirts of the above-mentioned mountains, i.e. Kohdaman and Kohistan. This part of the country is well known for its fruits, especially its delicious grapes which are matchless in the whole world. What adds to the importance of this area is the existence of certain historical ruins in various places, showing the significance of this part of the country in the past.

Bagram

Charikar is the provincial center of the area, lying 80 kilometers to the North of Kabul. Seven kilometers to the east of Charikar lie the ruins of the ancient city of Bagram, which was once the capital of the whole kingdom. The finds of Bagram consist of fine pieces of ivory and glassware, mostly enameled and painted, the specimens of which can be seen at Kabul Museum.

Burj-i-Abdullah

Close to the ruins of Bagram there lies Burj-i-Abdullah, overlooking the junction of Panjsher and Ghorband rivers. It was one of the famous strongholds of Alexander the Great.

Pahlawan Koh

Five kilometers to the east of Bagram lies a hill known as Pahlawan Koh, meaning "the Wrestler's Mountain". This hill has been surrounded by the ruins of 7 or 8 Bhuddist temples and stupas. One of the temples, the Shotorak, has been excavated and the finds sent to Kabul Museum.

Istalif

The beautiful village of Istalif is regarded as one of the most picturesque places of tourist interest throughout Afghanistan. Lying on the skirts of a lofty mountain, the village is made up of small houses built on a terraced terrain and overlooking lovely orchards. The Istalif village and its parks and orchards existed in the reign of Olugh Beg, Baber's uncle, and Baber just widened the stream running through them. The giant popular trees decorating the park can be traced back to Emperor Baber's time and even before that. With a nice hotel recently built, the memories of Istalif in spring and autumn linger in one's mind for a number of years.

The Gulbahar summer resort lies 120 kilometers to the north of Kabul, at the junction of Shutul and Panjsher rivers. Up on a desert overlooking the lush green Gulbahar is built the Textile Factory which is planned to become the largest of its kind in the whole country.

The ancient Parwan lies at the entrance of Salang Pass, rather in a westerly direction. It was here that Alexander the Great laid the cornerstone of one of his numerous Alexandrias, but no finds of the ancient city have been reported up

to date. Later, in the first quarter of the twentieth century, Amir Habibullah built his "Arg", his royal residence surrounded by a stronghold. The present Cement Factory built in Jabul-us-Seraj has added to the importance of this picturesque valley.

Ghazni

The ruins of the old Ghazni lie 140 kilometers to the south-west of Kabul. It was not only the cradle of a flourishing Islamic culture and civilization in the 11th and 12th centuries, but also served as the center of a vast empire. Suffice it to say that the old Ghazni competed with Baghdad in matters related to arts and crafts. The outskirts of the city have spread in easterly, westerly and southerly directions, and rich indications of the past are witnessed everywhere.

NOORISTAN
The Most Picturesque Part of Afghanistan

With a large number of snow-covered mountains, lush green valleys and picturesque dales, Afghanistan is sometimes called the Switzerland of Asia.

In this Switzerland, Nooristan is unique for its natural forests, its rapids and its lofty mountains.

Called "Blore" and "Kafiristan" in olden times, it was renamed as Nooristan - the land of light, in the late 19th century.

Nooristan is the land of a brave, handsome people who are considered the original inhabitants of the Hindu Kush valleys.

With an area of 5,000 sq. miles, Nooristan is bounded in the east by Chitral, in the south by the Kunar Valley, in the west by mountain ranges and valleys of Nejrab and Panjsher, and in the north by the Hindu Kush mountains and Badakhshan.

This mountainous region is considered one of the most difficult places to travel to because of the impregnable Hindu Kush. Most rivers in Nooristan are rapids and bridges across them are made of big tree trunks, suitable only for one pedestrian at a time.

The climate is invigorating and varies slightly in different parts but usually there is a mild summer and a cold winter. The trees range from oak, walnut, olives, figs, wild grapes, mulberry and pomegranates to peaches, apples, hazel nut and jujube. Most of its forests are natural and nearly all kinds of grains grow in its terraced fields which receive a great amount of animal fertilizers annually.

The inhabitants of this region are of the Aryan stock and have in the course of history, kept aloof from other races. Perhaps their mountain walls provided a rather sought-after seclusion. They speak their own language which resembles "Avesta" in certain respects. They have still preserved some of their ancient lively traditions and customs in as much as they do not run counter to the tenets of Islam.

Their stature and colour are more like Europeans. They are usually tall and handsome and have fair colouring, blue or green eyes, aquiline noses and broad foreheads. They still keep up the very old and original habit of using table and chairs specially designed by themselves, slightly lower than the European type of furniture.

It is interesting to note that most of the characteristics of Greece's Olympic games can still be traced in their sports.

History has a brilliant record of the bravery of these people who defeated the huge army of Chengiz Khan; Alexander the Great and his comrades-in-arms suffered great losses at the foot of the Nooristan mountains.

Before accepting the Moslem religion, the people of Nooristan followed a faith that sanctified their ancestors and was related to the consecration of a number of imaginary prophets and saints. They called the creator or God "Amra" and believed in his unity. They also believed in the Devil and the evil spirits and souls.

The remnants of ancient statues and mysterious temples and places of worship in different parts of this mountainous region throw light on their religion. These statues which seem to be the work of skilled artists always draw the attention of scholars and foreigners visiting Afghanistan. The people became Moslems eighty years ago during the reign of Amir Abdur-Rahman Khan.

Before embracing Islam and afterwards, the women of Nooristan, like the women in the countryside all over Afghanistan, have always been free from veils and worked together with their men in the open.

Naming a baby had a peculiar ritual in Nooristan in ancient times. An old, respectable woman related to the child's family used to hold it in her arms with her breast ready near its mouth and recite the names of all male or female ancestors, according to the baby's sex. Whatever name the sucking of the breast coincided with, that was given to it. Today, however, this custom is not observed and the Nooristanis name their children like other people in Afghanistan.

The houses in Nooristan are usually two-storey buildings without high fences around them. The building materials are mainly rocks and timber. Some sort of stone pots, bowls and frying pans are still made and used by the people.

The people of Nooristan wear three kinds of dresses in general; they have their working clothes, suits to be used indoors and battle dresses.

Nooristanis are very brave and form a single and united community. Amir Abdur-Rahman Khan, who reformed this region, writes in his book, that "the infidels fought bravely but were besieged in their territory. They are brave, and I knew from the beginning that I was going to have, from among them, some very good officers and soldiers in my army. The people in this region are very intelligent and maintain their lives by hard labour and toil."

Sir S. G. Robertson, a well-known British orientalist who visited Nooristan in 1890 and made some extensive studies about the area and its people, says that "If the people of Nooristan are trained in suitable environments, they may become outstanding politicians, philosophers and scientists. They are bold, proud and free by nature. For centuries they resisted attacks by the outsiders. They deserve to be respected since they prefer death to being under the rule of foreigners."

His Majesty King Mohammad Zahir Shah visited Nooristan in 1957 to see the conditions under which the people lived. Following this visit some new and useful social organizations were established to raise the standard of living of the people. The Landaysin road was built and a number of educational and health centres were opened by the Community Development Department during the First Five Year Plan to fulfill the above-mentioned objectives.

SHAHR-I-ZOHAK: (THE RED CITY)

By Nancy Wolfe

Situated 10 miles and 30 minutes to the east of Bamiyan at the confluence of the Bamiyan and Kalu Rivers. On reaching the junction of the two routes to Kabul, turn right into the Unai Pass route, cross the bridge and leave the car. Proceed across the fields toward the west, crossing the Kalu River via a small foot bridge, to two massive round towers at the base of the red cliff and a path leading straight to the second stage on the summit. This climb is not difficult and takes approximately twenty minutes. The climb to the third stage is extremely steep.

This amazing fortress crowning the natural defenses of a high magenta-red cliff was built from the soil of the cliff itself and for this reason foreign visitors have named it the Red City. Nothing tells us just how it acquired its local name of Shahr-i-Zohak, City of Zohak, Zohak being a legendary king of Persian literature.

Evidence to support the fact that very early B.C. man once lived upon this high cliff has been found and archaeologists have also found evidence of a fortress of the sixth century A.D. which they attribute to the Western Turks. The only documented story, however, follows that of Shahr-i-Gholghola.

Standing at its top the visitor may be fortunate enough to witness the passing of a present day camel caravan and thus carry himself back through the centuries to the time when this was a major boulevard of the world. It is also not difficult to imagine the plains below swarming with horses in the furious clash of battle on that day in 1222 when a young Mongol boy's death signaled the end of the valley's brilliant history. Genghis Khan's retaliation was fast and decisive.

The path that the visitor follows from the base of the cliff today must be the original one used in ancient days, for one can easily see from the position of the towers and from the remaining portions of the rampart that this was the only ascent possible. These towers had no doorways, being entered by means of ladders which the soldiers pulled up after themselves. The wooden platforms on which they stood to shoot through loopholes have long since disappeared but the holes which held the supporting beams are clearly visible. The construction most crucial to the life of the fortress, a concealed passage through which water from subterranean caches supplied by the waters of both the Kalu and Bamiyan rivers was secretly acquired also formed part of the defense-works on the side of the cliff.

Nearing the top path proceeds through an easily defended tunnel straight through the rock and brings the visitor to the second of the three complexes built on the summit.

The deposition of these three stages may be more easily understood when viewed from the base on the road from Bamiyan, just before reaching the junction. From here one sees a group of ruined buildings on the northernmost edge of the cliff. This is stage one. Behind these, a long crenellated wall pierced by a gateway flanked by two massive round towers marks the second stage. Above this, high on the uppermost peak, is another group of ruins, stage three. Various primary construction for defense such as look-out towers and walls may be seen on the side of the cliff leading up to these major complexes.

Of the three stages, the second offers the most interesting aspects for study. The massive round towers seen from below now appear to be somewhat squat and ribbed rather like pumpkins. Upon entering the gateway between these, one observes a doorway on the left leading into a large circular room which is in fact the interior of one of the towers. The lack of windows here leads one to conjecture that the roof must have had a circular orifice for light and air. There are eight niches in the wall. The arches of some of these are covered with soot and may therefore have held torches at night while the others may have supported poles upon which matting or skins were stretched as protection against rain and snow. A vaulted corridor leads one into other rooms of similar proportions which possibly served as granaries. The remains of a stairway directly to the right of the main entrance takes one to the upper ramparts along which sentries indubitably paced.

The most amazing room at Shahr-i-Zohak is, however, that entered by a door to the right of the group described above. Here the visitor who has seen the Buddhist grottos will be struck by the sight of a square room, the trumpet-like squinch in the angle of each corner, with familiar shaped niches in the walls supporting a cupola upon a drum. Some Islamic architect must have been impressed indeed by the work of his predecessors.

Continuing toward the western edge of the cliff, one finds a house with fancy architectural decor, and, beside it, to the right, a confused maze of walls to one of which is attached a trough. One might infer from this that these were perhaps the stables. The view from this spot down, the Bamiyan Valley, is lovely.

The buildings in the first and third stages offer little of particular interest, the latter having been the residential quarters of the fortress where warehouses, bakeries, kitchens and rooms can be identified. It has been estimated that 500 soldiers were stationed here in time of peace but that the fort could accommodate from two to three thousand men.

From this high peak one looks south onto the Koh-i-Baba, north onto the Hindu Kush, west down the Bamiyan Valley, and below upon nature's palette in the cliffs magenta, violet, purple, yellow and dark green.

YAKOUB LAIS SAFFARI - HOW HE BECAME KING?

By: A. A. Kohzad

Near the Westernmost border of Afghanistan there lie ruins of a city, which was called "Zaranj" during the Islamic era and by "Zaranga" in pre-Islamic periods. Near the ruins of this city and to its south opposite (Dar-i-Taam), there existed a hillock called "Rag-i-Gunjaan", literally meaning "The Dense Sands". On the top of this hill ruins of an old palace could be seen, the walls of which were almost smothered by the dust. The city-urchins, especially the teenagers used to congregate there and play various games.

Stories rife among the people, called "Folklore", have no written texts and are passed down from generation to generation, but sometimes certain historians find these interesting or reliable enough to include in their books. The story we are going to tell you has been chronicled and recorded by Kazi Minhaj-Us-Seradj Jowzjani, who lived during the reign of one of the rulers of Neemroz (the present-day Helmand Valley) named Ainuddin Bahramshah Ben Tajeddin Harbbin the 603 or 613 A.H. This story which is nothing more than a part of the region's folklore, has survived for seven and a half centuries and has crept into many a historical text.

To return to the story itself; we have stated that boys of teenage used to play on the hillock called "Rag-i-Gunjaan" near the city of Zaranj. Yakoub was the son of a local ironsmith of Qarani village near the city. He had received no schooling and being independent-minded, he was naturally fond of horseplay with his relatives and companions of the same age. One day he, together with a crowd of his friends and playmates were playing on this hill, when someone produced an 'anklebone' of sheep, called 'Bujul' in Farsi. One of the popular games, rooted in Afghan society, is called "Padshah-Waziri", meaning "The King-and Vizier". This peculiar bone has four sides, each different from the other. The sides stand for "King", "Vizier", "Ass" and "Thief"; this game is also played with a match-box and even playing-cards nowadays. Naturally enough, one of the players becomes King, another his Vizier or Minister, and another the Thief. This idea also prevails, though partially, in our weddings, when the bridegroom is called "Shah" and he rules for one whole day over his family-members, friends and relatives the day after the marriage. In the game on that fateful day, Yakoub became King, another lad was declared his Vizier and so the whole mock "Government" complete with soldiers and officers was established. The boys in their hilarity started an ear-splitting din and made the dust rise in clouds. While these youngsters were busy with their games, the Emir of Seistan, Saleh Ben Nasr, was passing by with his retainers. Seeing all this commotion on the hilltop, he despatched one of his men to see what it was all about. When the cavalryman approached the gathering, the boy-soldiers ordered him to dismount and pay respect to their 'King'. The Emir's envoy was promptly unseated and brought before Yakoub to pay 'homage' to him. After returning to the Emir, the man told him what the boys were up to. The latter, intrigued by these pranks wanted to see the fun himself and, therefore, proceeded to the scene. Upon reaching the hilltop, Yakoub's 'soldiers' and 'guards' ignored his rank and asked him to dismount from his horse. The Emir, thinking it to be child-play, did so and when he approached Yakoub the latter did not leave his 'throne' and remained sitting. The crowd of teenagers surrounding the Emir told him to bow to their 'King'. Yakoub then made a sign and the boys slew the Emir there and then. The retainers either fled or were captured and the unruly mob of teenagers equipped with their arms and riding upon their mounts entered the city of Zaranj and made a beeline for the palace, which they captured and within a couple of hours he was proclaimed King. Later, his fame and

domain extended to include Zamindawar, Rakhd, Kabul, Zabul, Ghazni and Bamiyan. Yakoub Lais was one of the standard-bearers of the social and political movements in the country and eventually refuted allegiance to the Calips of Baghdad and banished the Arabic language from his Court. Whatever may be the truth in this story, all historians are unanimous about one point, namely that Yakoub was illiterate, hard-headed and wily.

IBN-E-SINA OR AVICENNA: GREAT AFGHAN PHILOSOPHER

By A. Rahman Amiri

Abu-Ali son of Abdullah, known as Ibn-e-Sina or Avicenna, was born in the vicinity of Bokhara in 980 A.D. His father was a native of the historical city of Balkh, in northern Afghanistan. He studied logic, geometry and astronomy under Abu Abdullah Notali and surpassed his teacher in these subjects. In studying other subjects, he partly received help from teachers and partly learned by himself.

At 17, Avicenna had completed his preliminary studies and had become so famous as a physician, that he was called to treat King Noah of the Samarid dynasty and succeeded in curing him. At 21 he began to write his great works on medicine and philosophy.

This great Afghan Philosopher, whose works are studied both in the East and the West, was a contemporary of Firdausi, Abu-Raihan Biruni and Abelard of the West. He died at the age of 57. Avicenna has left a large number of authentic works on philosophy and medicine. He spent his days in administrative work and his nights in writing.

His famous books are:

Shafa (in Arabic) a grand encyclopaedia of philosophy in 18 volumes, considered as an authority on the subject in medieval Europe and among Moslem scholars up to this day.

Qanun: On medicine (in Arabic) translated into Latin and used as text book on Arabian medicine in the universities of Montpellier and Louvain up to the middle of the 17th century. It is studied by all students of herbology.

Danesh Nameh: (in Persian) on philosophy. In addition to these, he also wrote a large number of smaller treatises on various subjects connected with science and natural history.

His Logic

Avicenna's logic, which has been adopted by Eastern philosophers, generally and often quoted by the Westerners, is a system used in negative way and is an improvement on Farabi's and Razy's system. The former had adopted the deductive method, and the latter was inclined to induction but Avicenna combined both and considered his logic an introduction to all other subjects of science and philosophy. He was very particular in the accuracy of definition which he held the foundation of correct argument.

His Philosophy

Avicenna's views on philosophy are similar to those of Aristotle with some modification. He held that bodies are composed of the elements. They are either natural or artificial, moving or not moving. Some possess and others do not possess sense of perception. Movement is either Tabi'i (i.e. natural and voluntary) and Qasadi (i.e. coercive).

Ibn-e-Sina's Conception of Love

Ibn-e-Sina elaborates the evolution through the appreciation of beauty, which means Perfection and good. Things have either reached their maximum Perfection or are yet imperfect, striving after Perfection. The imperfect

naturally seeks the help of the Perfect to become Perfect. This striving is named Love. The whole universe is moved by the same power of love towards the one Supreme Beauty, the most Perfect, the most good.

Avicenna left a number of pupils who became celebrated and followed his system of philosophy and medicine. Among them the most noted were Bahman Yar, Abdul Mamun Isphani Masumi, etc.

HISTORY OF KARAKUL

By Dr. Keshawarz

Karakul sheep are of the group of fat-tailed sheep living in Asia, Africa, Madagascar and the island of Reunion. Although most types of these sheep at the time of lambing have the character of curly hairs, still the Karakul breed has special qualities with regard to beauty and formation of these curls. According to a German scientist the original home of the Karakul sheep seems to have been the deserts of Palestine and Syria and in 978 A. D. it was brought to certain Bokhara chiefs by Arab nomads who were obliged to pay taxes to them. But in my opinion the sheep which were brought by Arabs to Russo Afghan Turkistan were of the Arabi breed and not Karakul.

Most of the European writers have committed an error in not differentiating between Arabi and Karakul breeds. There is a great possibility that the archaeological records of Syria refer to Arabi fat-rumped sheep which have no relation to Karakul, because some of those lambs resemble Karakul lambs to some extent and probably were mistaken for them in the old remains found in Syria. In any case the Karakul breed did not exist in the olden days but originated by mutation from the other sheep. From the point of view of genetics generally the characteristics of individuals are transferred to their offspring, e.g., the fine wool qualities of sheep are transferred to their offspring. But it happens sometimes that the offspring do not obey this rule and their characteristics are absolutely different from those of the parents. This characteristic is then transferred to its offspring. This is called 'Mutation'. The Karakul breed is an example of mutation and it happened in such a way that suddenly among a flock of ordinary sheep there came into existence a Karakul lamb. Then the curly hair characteristic was transferred to its offspring and slowly Karakul flocks came into being.

Our flock owners also are of this opinion. They call a real Karakul sheep "Doost Baid". It is said that a famous flock owner of Turkestan was named "Doost Baid". While he was grazing his flock near Karakul lake a ram came out from this lake and served a few ewes and went back into the lake. The lambs from these ewes were of Karakul type and thus formed the basis of today's Karakul flocks.

Anyhow for centuries the areas adjacent to the Oxus river have been recognized as the original home of the Karakul. Karakul in the language of this area means "Black lake". But the Karakul breed did not remain in this area and spread nearly all over the world, especially in Iran, Iraq, Russian-Europe, Turkey, Germany, Austria, East European countries, Mediterranean basin (Italy, Spain, France, North Africa) French West Africa. In South Africa the Karakul breed is gaining in importance and their numbers are increasing.

Up to 1907 the Karakul was not known in South Africa but today there are 4 million Karakul sheep there, but they are crossed.

We should not overlook the milk-production quality of Karakul sheep. On an average the milk production is 86 kg. per animal which considerably increases the value of this breed. The lactation period is 140 days and the lambs are killed as soon as they are born in order to obtain good pelts.

The Karakul wool is of special structure and we can easily discern, together with the long, thick and straight fibres, a proportion of fine, short hairs. Karakul wool is used in the carpet industry, in sports goods, and in furniture. Because of its many uses it has a sure market.

The difference in the colour of curly Karakul pelts forms the basis for their main value and quality.

The percentage of the various colours occurring in Karakul flocks are as follows:

Black	75-87 percent
Grey	10-15 percent
Coloured	5-10 percent.

Due to the good market for grey, Afghan flock owners for the last several years have tried with success to increase the proportion of grey pelt production. At the moment the ratio of black and grey lambs is nearly 50 percent in some flocks.

1. Black variety: This is the most common Karakul, but the color again varies between dark-blue, shades of dark brown and pure black.
2. Grey variety: In this variety all hair fibres are not of grey colour, but are a mixture of white hairs and black hairs. Thus the combination of white and black hairs forms the grey. The common colours of this variety are Sheer Kabood, Siah Kabood and Asmani Kabood.
3. Qamber variety: The hairs in this one are of brown, oaky colour.
4. Soor variety: This type of Karakul is valuable and costly. The hairs in some cases are black with white or silvery tips, in other cases brown with golden tips. The curls are beautiful and in the local market they are 10-20 times more expensive than other pelts. Scarcely any pelts of this variety are exported.
5. Red variety: This is composed of red and some white fibres.
6. Abrush or Guli-gaz: This colour is made up of brown and white coloured hairs. Its beautiful colour and scarcity have made it very costly.
7. White variety: The hairs are pure white with some black hairs. The curls are not good.

Pelt Production-processing and Export

Curl formation of hairs in the Karakul sheep embryo starts at the 120th day and reaches the completed stage when the lamb is born. Steadily the curls vanish after the lamb is born, but all lambs do not have the same wool and curl-structure at birth. Therefore, every lamb has a fixed period for curl-formation at the end of which they should be killed. In practice, as a rule, the lamb is killed just after birth. For an average pelt quality the lambs are killed one or two days after birth. Great care is taken so that blood does not spoil the pelt which is washed, then spread and left for a short time in the sun. It is dried in the shade after having been sprinkled with salt.

TOURISM IN AFGHANISTAN

Three thousand five hundred thirty two tourists from 30 countries visited Afghanistan last year and spent about 19 million Afghanistis in our country.

Mr. A. W. Tarzi, President of Garzandoy said during a conversation that, thanks to her geographic location, on the ancient crossroads of trade, and the abundance of valuable and majestic riches left to us by glorious civilizations, Afghanistan has been able to attract the attention of world tourists in recent years.

Unfortunately, the scarcity of accomodations so far has been the reason why tourist traffic to Afghanistan has not increased very much. That is why the 2nd Five Year Plan envisages the construction of new hotels and a winter sports site at Salang. It is to be hoped that one day not very far away, the call of "Let's Ski on Hindu Kush" will be the special call for tourists the world over. The plan has also foreseen better transportation on more new roads to touristic sites all over Afghanistan.

Afghanistan offers many tourist attractions the year round but, of course, the fundamental tourist attractions are Bamiyan and Bande-Amir.

Tourists who have already visited Afghanistan have served as messengers of goodwill and have introduced the many attractions that Afghanistan has to offer the world tourists.

Mr. Tarzi said there are usually three types of tourists visiting Afghanistan:

1. Through introduction by tourist agencies. Tourists who visit us in this way usually travel in groups. Garzandoy offers them all facilities while in Afghanistan.
2. Tourists who have more limited means and don't travel through the agencies, come to Afghanistan individually and receive the assistance they require.
3. Tourists who enter Afghanistan and seek aid from the people in travelling about the country. Such people don't use a regular means of communication, and sometimes walk across the country from one touristic site to another.

According to a calculation by the Garzandoy last year, tourists spent 19,020,000 Afghanis in our country. 50% of this was handed in to Ariana Afghan Airlines, 35% to Kabul Hotel and other hotels, 5% to the baazar and taxis and a another 10% to Garzandoy for the transport.

Over the past four years Garzandoy has been able to establish business contact with over 200 tourist agencies. This has proved very useful to the development of tourism in Afghanistan.

The development of tourism brought about the international union of tourism which was the chief factor in the creation of an advisory board for tourism within the framework of the U.N. in 1963. A conference is to be held in order to solve some of the outstanding problems that world tourism is still facing.

Mr. Tarzi said that U.S. tourists have predominated other tourists in Afghanista. He also added that U.S. itself was spending great amounts of money to develop tourism in the U.S. Last year's expenditures there, he said, amounted to some two thousand million dollars.

As the Karakul pelts are sent far distances, the question of keeping and storage is an important one. This is solved by process of tanning which consists of dipping the pelts in a mixture of barley flour and salt water for a few days and then drying. The pelts are kept in safe condition by use of insecticides. For keeping purposes the pelts are packed in such a way that the surfaces bearing hairs face one another. In this way the bales are arranged for export.

Karakul markets are found in big cities like Leningrad, New York and London. In these centres Karakul pelts are disposed of at fixed times to wholesalers.

All countries sell their sorted pelts in these centres. Sorting is done in different ways in different countries, but the bases are mainly colour; thickness and size of pelt and type of curl. Well-known merchants trade or purchase pelts by catalogue.

After tanning a second sorting is required so that the 25-30 pelts needed for a coat are gathered together.

CENTRES OF ATTRACTION IN KATAGHAN & MAZAR

One of the northern provinces, Kataghan, lies between Badakhshan, Mazar and Kabul provinces; comprising a portion of the old Takharistan. Extremely fertile, the province is wonderfully suitable for raising horses. Recently, the province is booming with factories, especially in three places, namely Pul-i-Khumri, Baghlan, and Kunduz.

The local hydro-electric power plant has been built across the confluence of Bamiyan, Andarab, Doshi, and other rivers. Pul-i-Khumri is a new industrial town in Kataghan providing thousands of people with remunerative employment.

Close to Pul-i-Khumri, there lies a small township known as industrial Baghlan. In fact, it is a settlement established around the sugar refinery that meets a considerable part of the country's needs through its granulated sugar.

Lying 12 kilometres to the industrial Baghlan, Surkh Kotal represents the ruins of the great fire temple of Baghlan situated on the junction of the caravan road between Haibak and old Baghlan; enjoying a dominant position upon a hill. Constructed under the auspices of Kanishka in the first century A. D., the fire of the temple was aflame for centuries henceforward. Many important inscriptions have been unearthed from the site, bearing takhari and Greek characters.

One of the oldest townships in northern Afghanistan, Kunduz or Kohanduzh, has recently been revived or rather remodelled due to the expansion of cotton cultivation and the establishment of ginning and pressing, cottonseeds refinery, and the ceramic factories. Still preserving the indications of the old citadel, Kunduz is fast becoming one of the most modern towns in Kataghan Province with more expanding industrial plants.

Mazar-i-Sharif

In Northern Afghanistan in general and in the ancient Bactria in particular, the Mazar Province occupies a central position. Alienated by the Oxus river in the north, Mazar has its centre in the city of the same name, while ancient Bactria was administered from Balkh. Extremely fertile, the whole province is suitable for raising cattle as well as extensive farming. Most of the karakul flocks are raised in Mazar-i-Sharif. The carpets woven in the province enjoy a nation-wide fame. With a glowing history and many cultures replacing one another in the course of past centuries Mazar-i-Sharif has witnessed many cultural changes and exchanges.

Balkh

Balkh or the ancient Bactria is generally referred to as the mother of all towns in the east lying 22 kilometres to the west of Mazar, it occupies the most prominent place in the Arian traditions. The remains of the ancient citadel with its elaborate ramifications, the archway of the Nowbahar Gate, and the indications of the Buddhist stupa known as Topi Rustam, are still to be seen among the debris. Takhti Rustam, the ruins of another edifice, is believed to have been a great fire temple lying adjacent to Topi Rustam, meaning "Rustam's Cannon." One of the most typical examples of the Timuride architectural style in

Balkh is a fairly large mosque named after Khwaja Mohammed Parsa, which is covered all over with excellent glazed tiles. Five kilometres to the east of Balkh lies another stupa on Balkh-Mazar trunk-road which is referred to as Charkhi Falak, meaning "The Wheel of the Sky."

As the gateway to the mighty Hindukush, the Tashkurghan Pass opens to the vast plain of Bakhtar. The Tashkurghan town, recently renamed as Khulm, lies on the threshold of this plain with comparatively large populace and a winding bazaar worth visiting. Eighteen kilometres to the north of Khulm stand a few eroded hillocks where some earthen statuettes have been unearthed.

Haiback or Samangan

Lying between the Pul-i-Khumri and Khulm, Samangan is located among a number of hills. The best tourist attraction in this part of the country is a stupa referred to as Topi Rustam. Adjacent to this monument and inside the hill, there are a number of caverns with spacious passages considered to be built.

The centre of Ghore, Teura is located among a number of hills and at a distance of 185 kilometres from the centre of the Chighcharan area. The red color of the soil and the river passing through it make the place pretty colorful. The ruins of a spacious fort are still to be seen in Teura which is believed to have been built in the 18th century. The bazaar consisted of a few stores, has been built inside the fort.

Famed for its dogged resistance against the hordes of Ghengiz Khan, the Khaisar Fort is also known as Khonsa and Dikhtar fort. Lying to the southwest of Teura and 33 kilometres from Purchaman, the fort comprises two compounds, exterior and interior. A part of the fort, built on a solid cliff, is almost intact; overlooking the vast valley.

Looking like a colossal amphitheatre, the whole place is surrounded by high mountains and comprises a green valley with plenty of running water. Having lots of sweet-smelling flowers growing wildly on the mountains and hills in spring and autumn, Larwand's honey is considered to be excellent throughout the country. Meaning "blocked" in Pakhtu, Larwand has paradoxically two outlets one leading to Purchaman and the other to Dara Mizghan.

Also one of the most scenic places in Ghore, Saghar, or Sakhar, lies on the western skirts of Siah Koh. With 2,000 dwellings and numerous springs, the Kalaizar-Murgh Palace was built here to serve as the residence of the Ghoride Kings. A 30-metre minaret of unbaked bricks still bears witness to the importance of the place by the rulers of the past. On the skirt of an off-shoot of the same mountain lie the ruins of another fort believed by the local people to have been the first royal palace of the Ghorides in the area. Since the off-shoot is referred to as the Sultan's Mountain and the ruins as the Sultan's Palace, it sounds more than a guesswork to consider the place as the site of the regal mansion.

FUNDUKISTAN: ANOTHER AFGHAN TOURIST'S PARADISE

By A. A. Kohzad

Fundukistan is a very significant part of Afghanistan from the viewpoint of tourism and archaeology.

Tourists coming to Afghanistan are attracted much more to Bamiyan than any other spot. This is quite an adequate inclination.

Fundukistan is situated on the main Kabul-Bamiyan highway in the middle of the Ghorband Valley. Siah-Guerd is a spot on this highway surrounded by mountains of multi-coloured hues and shades. To the right of Siah-Guerd in the middle of the Ghorband Valley, lies a valley which narrows upwards to the foothills and the Baba Mountain range. This valley is called Fundukistan.

Four kilometres ahead in the Fundukistan Valley there is a conical shaped hill where still stands the remnants of the Buddhist monastery.

In 1836 perhaps the first European who visited and later wrote about this monastery was Charles Masson. Then in 1936, exactly a hundred years afterwards, Professor Hockin, a French archeologist heard of Fundukistan while working on historic sites in Bagram. He therefore set out for Fundukistan with an aide, Jean Carle by name.

In the following year excavation began at Fundukistan and went on for four years. During this period the site of a very big Buddhist place of worship was unearthed whose statues were almost entirely intact and where there still remained a good number of frescoes which are very interesting and significant from the viewpoint of colour and style. The collection of frescoes from this temple are second only to those discovered from the temple of the Kakrak Valley, now among Buddhist paintings at Kabul Museum. The statues discovered at Fundukistan, too, belong to a special style of art. As they belong to the 7th century A. D. it can be claimed that they represented the very last stage of Buddhist sculpture in Afghanistan.

The most important among the statues discovered is that of a king and queen leaning on a pillow on a throne. Their mode of sitting and their clothes, along with the fact that a coin was discovered under the throne belonging to Anosherwan Sassavid, all these describe the age of the temple, i.e., the 7th century A. D.

Around that time there were many kings ruling in Capissa, (Laghman), Kabul, Ghazni, Bamiyan and many other places. It might very well be that the statue of the king and queen discovered at the Fundukistan temple belong to one of the local rulers. Not much information is at hand about most of these rulers save for a few coins in some cases.

A LOOK AT AFGHAN CIVILIZATION AND ART

At no time in world history has Afghanistan been a cultural vacuum; she has always possessed some kind of culture embracing both the fine arts and literature. Although various invasions might periodically hinder the progress of her culture and civilization for a while, the invaders were quickly absorbed by the country into the local culture and civilization. Though progress could be slowed down it could not be stopped.

Vedic And Avestic

One of the earliest contributions of Afghanistan to world's civilization was to lay the foundation for Vedic culture. The city of Bactria (Balkh) played a prominent role in the origination of early Vedic literature. Tribesmen who migrated eastwards along the Kabul River carried Vedic hymns with them to India. These early Vedic hymns formed the basis for the Holy Rig-Veda and other later Vedic literature which comprise the major body of sacred writings for millions of inhabitants of modern India.

The era which produced the early Vedic writings is called the "period of Vedic culture" in our history. From Balkh Vedic culture moved southward, beyond the Hindukush (Indicus Caucasus), where the Avestic civilization was formed. Balkh was the birth place of Zoroaster, the prophet of millions, and it was in Balkh that the first fire temple was erected. It was also in this city that the King Gushtasp converted to Zoroastrianism.

The Avesta is not only the sacred book of Zoroastrianism but is also a repository of the Aryan thought and history of the people of the time, illuminating the ancient civilization of Afghanistan. The Avesta contains some of the great literary works which moved men's heart and inspired their souls.

Greco-Buddhic Art

This civilization receded following invasions of Alexander the Great, but it did not disappear altogether. With the establishment of the Greek Seleucid dynasty, a blending of the Avesta and Hellenistic cultures began to take place which eventually produced the new Greco-Bactrian culture. The vitality of the new culture is reflected both in the art and sculpture of the period, in which the influence of the Greek is unmistakable. The aesthetic attainment of this cultural fusion is attested in art by the coins and sculpture of the time, and in architecture by the example of the famous Sorkh-Kotal Temple.

In the second and third centuries B.C., as Buddhism spread from India to this country, Aryana became the second centre of Buddhism. Following his conversion, Kanishka the Great, established Buddhism as the state religion. He sent missionaries into the provinces, near and far, and even to China. In China millions converted to Buddhism and many of their descendants are adhering to the faith today. Buddhist pilgrims from neighbouring countries travelled to Afghanistan to visit the shrines at Bamyan; and the memories of the Chinese pilgrim Hsuan Tsang, who visited Afghanistan in the 7th century A.D., form the best documentary history we have of this era.

Aryana or ancient Afghanistan has been the crossroads of history since time immemorial and here it was that the Hellenistic and Buddhist civilization met and fused to form Greco-Buddhic civilization. Some of the finest specimens of the Greco-Buddhist artistic legacy may be seen today in the priceless collections of

statuary and coins at the Kabul Museum. The influence of both parent cultures of the Greco-Buddhist civilization is readily obvious in these testaments of past aesthetic attainment.

Islamic Culture

The seventh century A.D. marked the advent of a new era of Afghan history - the introduction of Islam by the muslim conquerors. The two centuries immediately following the appearance of Islam represent a period of relative cultural guidance, to be followed by the new Renaissance. The interaction of the two cultures, and the reciprocal influence of the two languages - Semitic and Aryan proved to be mutually beneficial to both cultures. The two-way translation of the books of the time greatly facilitated the exchange and dissemination of knowledge throughout the Islamic countries.

The first independent non-arabic dynasties formed the foundation for the local kingdom of Afghanistan. Because of the distance separating them from the capitals of the Caliphates, the Afghans were able to assert their self-determination by preserving their own literature, customs and manners, and by establishing their own autonomous kingdom; the Taherid Dynasty of Herat, the Safarid Dynasty of Sistan and the area south of the Hindukush (Indicus Caucasus); and the Samanid Dynasty of Balkh and Bukhara, at a later date the Ghaznavid Dynasty was also established on Afghan soil.

Minarets

The Ghaznavid period, which achieved its zenith under the reign of King Sultan Mahmoud the Great, of Ghazni, was one of the most brilliant epochs of Afghan history, literature and architectural art. From a cultural standpoint, the Ghaznavid period may be compared to the Bourbon period of Versailles. Legend says that from four hundred to six hundred poets benefitted from the generosity of Sultan Mahmoud's court. The cultural-historical epic the Book of King was written with Sultan Mahmoud's encouragement. The basis for mystic literature achieved through the systematizing of ascetic and mystic thought was laid during the reign of Sultan Mahmoud's sons Bahram Shah by Sana'i the Great of Ghazna. The great historian Behaqi produced a critical history of the period which remains a literary monument to the vigor of Ghaznavid culture. The success with which the Ghaznavid artisans harmonized aesthetic and utilitarian considerations is attested by the street lanterns of the time, examples of which are preserved in the Kabul Museum.

The Ghurid Dynasty, followed by the Seljuks and the Khowarazmshahs, who reigned in the latter period of the Ghaznavid Dynasty produced a number of memorable works in the humanities, poetry, prose, history, Koranic Commentary, philosophy and science. The minarets of Ghazna and Djam (Firuzkoh) are the best example of architectural and artistic endeavor which have survived to our time.

Thought and Feeling

With the invasion of the Monguls, from the north, civilization in Afghanistan appeared for a time to have gone into eclipse. On the other hand it should be noted that the intolerable conditions of life under Mongul hegemony, slaughter, pillage, devastation and book burning forced society as a whole, including the poets and writers, to direct their thought and energies to introspection and contemplation of the realm of the spirit. By way of compensation for the incapable physical misery which engulfed their lives, they made a psychological retreat into the world of the self, creating a mysticism and mystic literature which alone could justify their existence. The Masnavi of Jalaluddin Balkhi is

the most significant literary manifestation of this period. As it is a work of the spirit, in the one hand, and as it can be applied to varying psychological states, the Masnavi has been called a "Second Koran". Manifesting the refinement of feeling and thought of a genius of a human kind, this work achieves universality by presenting the currents of philosophical and practical ideas of a society having reached an advanced stage of cultural development.

Miniature Period

After darkness came a new dawn. Having adopted to the civilization of the country which they had subjected, the descendants and princes of the Mongul rule became the patrons of art, knowledge and letters, founding the Kingdom of Timurids. The Kings and Princes were joined by the Ministers and officials of the court; Shahrokh, and Gauharshad, his Queen; Sultan Hussain Baiqera and Alishir Navi his Minister are worth mentioning. The Timurid Dynasty is one of the golden ages of Afghan culture; literature and art. Because it is contemporaneous with the Renaissance of 16th and 17th century Europe, we call this age the "Renaissance of the Orient". Among these sons of Herat and other parts of the country who contributed to the brilliance of the "Renaissance of the Orient" can be named such figures as "Behzad" the painter and miniaturist; Djami, the universal genius poet, writer, mystic and biographer; and Kashefi, the Koranic Commentator not to mention other great names enshrined in the chronicles of our historical past.

Just as the Renaissance (Rebirth) of Europe represented an attempt to rediscover the wisdom of antiquity, so we do find the writers of the Timurid Dynasty expressing their veneration of the past by emulating the style of the Ghaznavid period in literature, history and ethics. The ingredient of originality was not, however, absent from the works of the Timurid writers who sought inspiration from the past, for in their writings one detects a note of mystecism one cannot find in the works of their predecessors.

And so, drawing from the treasury of their Greco-Buddhist and Islamic heritage, our forefathers assembled a body of knowledge which they synthesized with their own experiences to produce another unique contribution to human intellectual and spiritual achievement, in the same age old tradition of the Bactrians, the Greco-Buddhist, and the Islamic Ghaznavids who came before them. They succeeded in assimilating and adapting the experience of the past without compromising their own capacity for information and creativity. Whatever they accepted of the past's concepts of beauty and art, proportion in colour of form was according to their own intellectual and spiritual lights. What they gave was of themselves as heirs of the past, custodians of the present and contributors to the future and what they produced, they could justly claim as their own. When we survey statues, coins, architecture, minarels, miniatures, colligraphy and literature of that epoch, we can find a complete expression of that society's thought a mirror of the civilization of the people of Aryana.

As the kingdom of the Timurids declined, it was gradually supplanted by the feudalism of the contending Shaibanis, to Hotakis and Durranis, who nonetheless were uniformly opposed to the spread of colonialism.

The arrival of imperialism from the West in India signalled the decline of the Mogul Empire in India, under which a rich culture and art had been attained. The revalry of great powers in the Orient resulted for a time in an apparent surcease of creative cultural and intellectual enterprise.

Modern Era

With the passing of the era of Colonialism, a revival of the ancient tradition of cultural and artistic advance took place, heralding the arrival of a new cultural Renaissance. The impact of modern progress and technological development was first felt while our fathers were engaged in the struggle for independence in the nineteenth century. The heritage of ancient epics, classic literature and history served to inspire the people to return to independence. The streams of sentiment converged to become a river, the force of which was expressed in the bi-monthly paper of Serajul Akhbar. Through its writings both prose and poetry, popularizing knowledge and science; and by awakening and enlightening the people, it laid the foundation for a new Afghanistan.

It introduced the popular language, and social, scientific-political and critical items into the national literature prose, replaced poetry as the preferred vehicle of literacy expression.

Literature

Following the winning of independence, modernization took place in every phase of life, a great number of new schools were opened, and many new books were written or translated. The new movement in art was expressed in poetry, prose, painting, music, theatre and dance, and in every aspect of creative activity. The new movement began with the achievement of independence, which was celebrated in song and literature. The founding of the Literary Society by late King Mohammed Nadir Shah was followed by the establishment of the Pakhtu Academy, the Afghan Historical Society, the Aryana Encyclopedia Society, The Royal Afghan Press Department, Kabul Radio, Bakhtar News Agency, and Kabul University, all of which became centres of cultural activities. Research was undertaken in various fields, such as the history, languages and literature of the country. There was an increase in the number of schools, papers and magazines as well as translations from other languages. New trends in literature were evidenced by the work done in essay writing and in poetry (particularly in the ode or "Ghazal").

Today the short story form is still emerging from its infancy, though it holds bright promise for the future. Contemporary poetry may show either the influence both in form and content of classic poets, as Maulovi, Hafiz, Bidel, Sahdi, Rahman, Khushal or others, or it may introduce new content within the structure of classically inspired form. In addition there exists a new poetry differing both in content and form from traditional prototypes.

The Theatre

The modern theatre and drama also emerged with the gaining of Independence and have shown their greatest development during recent years. The most common types of dramatic presentation in Afghanistan are the stage play and the radio drama, which re-create episodes of history or scenes of modern life. Occasionally translations of European playwrights are adopted for local presentation. The prospects for this medium are unusually bright because it joins visual appeal to the people's natural love of songs and music.

Art

Modern painting was introduced to use by Professor Ghulam Mohammed Khan, father of our present-day school of painting. Classic painting portrait and miniature painting occupy a position of privilege with our artists. In the plastic arts, sculpture and stone work have shown considerable progress. The work of our women in the handicraft arts also deserves our respect and attention. Calligraphy remains one of our honoured traditions in the arts.

Music

The music of Afghanistan, which has close ties with the nation's literature, may be divided into two broad categories:

- (1) Classic Afghan music, which reflects the influence of Indian music and
- (2) popular or folk music, of which the best examples are the "light" music of Ghur, Parwan and Logar.

In addition, some of the recent national music of Afghanistan has borrowed the motives of European music.

A vast future awaits the young men and women musicians of Afghanistan who explore the possibilities for experimentation offered by their investigations and study of Afghan classical and popular music forms as well as European music.

Dance

Dance is another heritage of Afghan life, of which the "Atan" or folk dance is the most typical expression. Important dance groups are found in Badakhshan, Khataghan, Mazar-i-Sharif and Herat. In Kabul local dance shows an admixture of Afghan and Indian elements.

Though its future is promising, this art form remains with the exception of the Atan under the veil and has not yet revealed itself to the public in its full spectrum of guises.

And in the future combined with modern dance forms, it will undoubtedly lend itself admirably to adaptation for both the ballet and the operetta.

HERAT: A HISTORIC CITY MOVING TOWARDS MODERNIZATION

Herat, the ancient centre of culture, art, science and learning in Afghanistan, has of late begun transformation into a modern metropolis.

Centuries ago Herat was a thriving city with ideal climate where powerful rulers, famous men of learning, poets and religious leaders were being brought up. Unfortunately, however, the Changiz hordes utterly destroyed it in the year 618 A.H.

Rahni, famous historian says this about the beginning of Herat: "Alexander founded it". It is said that Alexander, on his quest to conquer China, encouraged the people of Herat to build the city and promised to pay them for their toil upon his return from China.

Moulana Saifuddin Herati has written a book called The History of Herat. He relates eight versions of how and when the city was founded. One explains that the city existed long before Alexander's appearance on the scene but that only the city walls were built at his instigation chiefly with a view to protect the citizens against other invaders.

Today, however, not much is left of that ancient city; new structures in modern styles have replaced most of what had made Herat so famous. The very few relics of the days of yore that still exist clearly demonstrate the high degree of craftsmanship among the Heratis. It also shows that the city has known days of splendour and glory.

Herat received attention again during the Temurids during the 9th century A.H.* The Temurids rebuilt Herat which had seen utter ruin at the hands of Chengiz and, later, Tamerlane. Once again Herat became the centre of arts and crafts as well as knowledge.

Shahruch Mirza, one of the offsprings of Tamerland chose Herat as the seat of his Government and made it a heaven for students of art and learning. His Queen Gowharshad, too, nobly served the cause of the advancement of knowledge and of the fine arts.

Tile work, calligraphy, painting, science and literature received the highest amount of attention. In painting, Behzad, a noble man of the land, established a unique school of art which goes by his name to this date.

The last Temurid ruler was Sultan Hussain Baikara. He, too, followed the examples of Shahrukh. The minarete of Jam is the outstanding work of his reign. He also ably repaired the Herat Grand Mosque, actually founded by Sultan Ghiasuddin Ghorî.

The Herat mosque, though ancient in construction, is quite new in its lovely decoration. Almost all the tile work, now seen in the mosque belongs to the reign of his Majesty Mohammad Zahir Shah. The intricacy of the flower and geometric patterns, the calligraphy of various chapters of the Holy Koran on tile, is noble preservation of an ancient art of Herat.

Many artisans worked at them for years. Many more are engaged, even today, in carrying out repair work needs at the mosque, as well as, orders from other people for places of worship and even private homes.

* A. H. means "after HEGIRA," the year of the flight of Mohammed.

Some structures erected during the reign of the Temurids still exist, if only to partially show the craftsmanship of the forefathers of those who worked to prepare the scenes of thousands of vari-coloured, many-patterned glazed tiles for the Herat Mosque. To these belong the Minarets and the dome of the Madrassa established by Queen Gowharshad, wife of Sultan Hussain Mirza.

While these monuments of a past glory still stand as silent witness in several parts of the city of Herat, all around them a new life is going on with full speed. The thundering sound of dynamite, the constant squeal of huge bull-dozers and shovels and cranes, the many transport vehicles and the still more numerous workers busy building roads, hotels, homes, schools, parks, cinemas and hospitals give the tourist an idea of how in this city of Afghanistan the new and the old have blended harmoniously together to create an all round pleasing effect.

The Kandahar-Kuski-Nakhud concrete highway passes Herat and will soon make of that city an interesting touristic sight to all those who will be using the Great Asian Highway in their travels from Europe to the Far East and vice-versa.

City planning and city construction work is going ahead by leaps and bounds in Herat. Beautifully shaded streets have already been extended within the city. These are lined by rows of modern, yet not without aspects of traditional construction styles, houses. Herat today is a green oasis spreading in a grandios style along with the famous and old Hari Rud.

GHAZNI AND BAMIIAN FROM THE VIEWPOINT OF TOURISM

A. A. Kohzad

The subject of tourism is increasingly taking on an important form in our country. The Department of Tourism, after its establishment, has done much to draw foreign tourists to Afghanistan and their number is steadily growing every year. I understand that 80 per cent of the tourists arriving in Kabul by air and on land invariably visit Bamiyan and rightly so because it does deserve a visit, particularly because of its natural beauty together with the great statues of Buddha and the pointed caves.

Another place, which can truly vie with Bamiyan is Ghazni, which because of its proximity to the capital of Afghanistan, Kabul (only 140 kms.) can be reached by the tourists within four hours by car. Another important point in favor of Ghazni is its location on the Kabul - Kandahar highway. It is true that Bamiyan, too, is situated on the highway linking Kabul with Mazar-i-Sharif, but with the diversion created by the Darrah-Shikary highway, Bamiyan has been left 35 km. distant from the main road to Mazar-i-Sharif, and with the completion of the highway over the Salang Pass, this important place will be completely cut off from the main road. The highway from Kabul to Kandahar, passing through Ghazni, is being improved and asphalted; this together with the fact that the tourists can go to Ghazni via Logar Valley and Gardez, make it possible for them to travel to Ghazni speedily and in comfort.

Needless to say that Ghazni was the capital of Al-Nasser rulers and remained the centre of learning and arts during the 11th and 12th centuries A.D. In this way if Bamiyan was the centre of Buddhist art, Ghazni served as capital of the Islamic arts in Afghanistan. Similarly, while Bamiyan has huge figures of Buddha and painted caves, Ghazni can also boast of lofty minarets and innumerable relics of great historical importance to those who wish to study Islamic culture and art. There are people, who wish to visit a place of Buddhist culture and also one of Islamic art and culture. These persons can easily attain their desire by visiting Bamiyan and then Ghazni.

Unique Architecture

Even though Ghazni was destroyed by Alauddin Ghoury and the Mogols, yet the remnants of the glorious structures in the form of the minarets attributed to Masoud II and Bahram Shah, the mausoleums of Sultan Mahmoud, Sultan Ibrahim and Sultan Masoud, as also the tomb of Sultan Abdurrazaq possess unique architectural qualities of their own. The relics at Ghazni are not limited to the Islamic Period because during the past three years an Italian Archaeological Expedition, headed by Professor Guiseppe Tucci, President of ISMEO, has been carrying on archaeological excavations at this place. During this period the Italians have succeeded in uncovering a number of finely built stupas at an elevated place called 'Tuppa-Sardar' or 'Tuppa-Naghara-Khana'. It is said that the great Sultan Mahmoud used to take position at this hollock or mound to see his armies move out of the city on an expedition. The Italian archaeologists under Professor Tucci have also unearthed the site of a grand palace said to be that of Masoud III, son of Sultan Ibrahim. The largest of the stupas uncovered at Tuppa-Sardar is stated to have possessed a 12-metres high figure of Buddha, with its hands and face covered with sheet-gold, which shone in the sunshine. The inscribed slabs, pillars and other architectural material uncovered in

BUZKASHI: AN AFGHAN NATIONAL GAME

By Prof. Mohammad Ali

The ground echoing to the thunder of flying hooves, and the clamoring roar of excited spectators, proves a thrilling background to what is surely the most breathtaking sport on earth—Buzkashi.

This, one of the national games of Afghanistan, has, since time immemorial, given the brilliant horsemen a chance to display their incredible skill and bravery to the enthusiastic crowd.

The object of the game is to snatch the carcass of a calf from a shallow ditch marked around with a circle, carry it across an enormous field (often several miles), around a given point at the far end, and return to fling it back in the original circle.

It is played by two teams who enclircle the pit at a distance of several yards. At a given sign all charge to snatch the carcass, and great ability is needed on the part of the horses to quickly bend their forelegs and allow the rider to grab the calf. Once a rider has taken hold of the body he immediately tries to escape the mob of milling steeds and carry it away while being tackled by his opponents and defended by his own team. During the fray the carcass may pass hands many times, but whichever team manages to successfully return the body to the circle after touring the field is the winner. Should a competitor pull off an opponent's cloak, or thrash him with his whip a "foul" is scored.

In the northern provinces where Buzkashi is played a good deal there is no limit to the number of players, and anyone can enter the course at the onset of the game. In Kabul, however, where this sport draws ever increasing crowds, the teams are pre-selected, the whole meeting conducted in a rather more disciplined way.

The number of competitors in provincial games varies between 100 and 5,000 and it is played on an immense field dug with a shallow pit (the "Jor") in one corner for the calf. Formerly, the body of a goat was used—in fact the name "Buzkashi" means "goat-snatching"—but it was found that a calf can better withstand the rigors of the battle.

The best pitch is a large, soft, sandy field; hard ground, stones and gravel make a very dangerous course indeed.

The game is played during the autumn and winter months, as it is far too strenuous for the summer heat; and the riders have special uniforms or colors. They wear cotton caps, short cloaks without undershirts, cotton trousers, and long boots, with high heels—the latter helping the player to remain in the saddle.

Apparently no one knows the origin of Buzkashi, but the story goes that in the early Middle Ages, around the time of the Ghengis Khan invasion, enemy captives were flung on the ground in front of the tribesmen and then snatched up by the chief horsemen.

Many other ceremonies are celebrated with Buzkashi—dependent, of course, on that all-important factor—the weather. And, sometimes, the contest lasts as long as four days.

The Afghans of the northern provinces, for example, have their matches for happy family occasions. Competitors are invited from neighboring provinces, and are warmly received by the villagers, who take them into their houses and give splendid feasts and parties in their honor.

Prizes are offered to the winners, generally in the form of money, hunting equipment, turbans, etc., and these are provided by the host and sponsor of the game.

In Kabul, Buzkashi has come under the protection of the Olympic Federation, and special guest teams have in latter years been invited to compete at His Majesty's birthday celebrations on Meezan 22 (October 15). The contestants parade through the streets of the city—a sight as impressive as the processions of Knights in the Middle Ages—and the people flock to see them. The actual game is played some little way outside Kabul to the east at Bagrami; and before the first "snatch" all the horsemen and officials line up together to pay homage to the King. The rider who has the good fortune to deliver the calf back to the circle is presented to His Majesty and awarded a special prize, and his team goes away with the Buzkashi banner for the year.

In the past, teams from Kataghan, Badakhshan, Mazar, and Maimana have shown particular ability and craft at Buzkashi. Naturally, all the riders must be extremely brave and strong, but they should also be tall with long powerful arms.

As regards horses, there are several strains suited to this sport, perhaps the most famous being the Khatalan; and nearly all the wealthy people of the northern provinces own several special Buzkashi horses. These horses are carefully trained and groomed by the "Sais", as "snatchers" don't usually own their mounts. From March until October, these animals rest and are trained, generally inside a fenced are. They are fed twice daily with barley, and twice a month barley-flour mixed with butter and eggs is given to them. A considerable proportion of melons also goes into their diet. Always kept in top condition, they are put to walking exercise early in October, ready to start the season once again.

POETRY, ANCIENT AND MODERN

By: Gulbaz

Poetry is said to be a sort of 'inspiration' and I do not doubt it in the least because how could mere mortals like Shelley, Byron, Keats, Khayyam, Jami, Hafiz, Sanaye, Bedil, Ghalib and others in the East and West move nations as they did. Apparently, poetry is nothing more than a juggling, or to put it more politely, a blending of ordinary words spoken by us every day, but this process of imparting a lyrical quality to every-day phrases makes a world of change which may intoxicate at one instant, plunge us into the deepest sorrow in another and then lift us back to the peak of exhilaration; this is poetry - real poetry as it should be.

In the East, as in the West, poetry, like other arts, has undergone radical changes. I have before me two examples of classical Oriental poetry - poetry which bespeak of the affairs of the heart, the tender amour between the nightengale and the opening bud, the pangs of separation from the sweetheart and the helplessness of love - struck before the glance of mesmerising glances of the chosen one. One of the couplets, by a modern Oriental poet, also throws light upon the change which has occurred in Oriental poetry over the ages. This is what he says:

"Oh the great poets of yore,
how fortunate and carefree;
could lay their head on the be-
loved's knee,
on a moonlit night and snore".

Yes, how carefree were the poets of bygone days and the artists who could paint "Mona Lisa" and sculpture Venus? Here is the specimen--composition of another Oriental poet, who, suffering from love's destruction, cries out:

"The oil of almonds rubbed
into my pate,
can hardly my starved brain
satisfy

But a glance from almond-
shaped eyes alone
will for this dryness atone."

Now whether poets of yore could lay their head on the pretty maiden's knee and snore without being banged on the head and whether the glance from almond-shaped eyes can help me translate a bone-dry article into readable English are moot points, but I do say that those poets, painters and sculptors did produce better specimens of art than the present-day 'abstract' painters and poets who, according to a critic, can paint something looking like a pineapple and call it "The Smiling Lad" and the modern poet trying to describe a "purple scream."

Perhaps our world is growing old and so do our institutions and ideas, or still more probable, perhaps human civilization has reached the point where, according to the Law of Nature, it must return to the point from which it started, and, therefore, after discovery, which led to specialization, we have reached the stage where specialization has turned, or it is turning, into mongrelization.

ALEXANDER AND THE GOG-AND-MAGOG

By A. A. Kohzad

We know that Alexander's conquests in Asia are historical in character and as the result of memoranda and chronicles left by such historians as Arrian, Diodoros, Plutarch and Justin, etc., we can follow his conquests with accuracy. Alexander remained in Afghanistan for four years, two of which passed in fighting the Afghan in the west and south and the remaining two years were spent by him in conquering the Bactrian and Soghdian provinces north of Hindukush; this period coincided with the years 330-327 B.C. There is no doubt about the fact that even prior to Alexander's expedition, the western parts of Asia were known to the Greeks as a result of the writings of Herodotus, but this area did not include a substantial part of Afghanistan and the region bordering upon India. We also know that the memory of Alexander's conquests and the two-centuries long Greek rule in Bactria and a part of India have been recorded on paper by historians, writers and poets; this memory continued for a long time and made deep impression upon the literature and poetry as well as history of the time, but with the passage of time certain additions and alterations were also made by the later authors.

Alexander's appearance in the East was astonishing not only to the Greeks themselves, but also to the Eastern peoples; this mutually felt amazement and shock has led to strange stories which have become a part of our folklore. One of these relates to Alexander's encounter with a people called Gog-and-Magog (pronounced "Yajouj-Majouj" in Farsi). The description given in certain manuscripts says that when Alexander was returning from "The Land of Darkness," a certain people approached him to complain against the Yajouj-Majouj and seek protection from their incursions. These people stated: "The Yajouj-Majouj are too numerous and one of their women can bear one thousand babies. Their features resemble those of quadrupeds; they have black tongues and tusks like swine. Their body is covered with thick hair and they are as large as elephants. Their ears are so large that while going to sleep they use one ear as a mattress and the other for a quilt."

When Alexander heard their plea, he encamped among these people, and consulted them how to provide protection against the onslaughts of these strange creatures. They stated that only a seven-ply wall made of copper, lead, iron and rocks could accomplish this task. The materials were collected and all iron-smiths and masons were mustered on Alexander's orders to build this rampart. Two walls, each five hundred yards high were built and the cavity between them was filled with gunpowder and oil. The double-ply walls had a length of 300 yards and was completed in two years. After its completion the people breathed in peace and the Yajouj-Majouj could not cross it. Mention of this wall made in manuscripts and folklore place its location somewhere to the north of the river Isfrazd of Sar-Darya as it is called to the northeast of which the Yajouj-Majouj lived. According to Greek historians, Alexander spent two years in subduing Bactria and Soghdia; he then succeeded in founding an "Alexandria of Iaxarte." The people in habiting this region have been described as Sakas of which one tribe, called Massagetes, is well-known.

There is no doubt about the fact that during his expeditions Alexander used to found Alexandrias at various points. We also know that he did build a wall or rampart near Iaxarte to protect his dominions from the nomadic tribes of the northeast. It should not be forgotten that the Saka or Scythian tribes have been called in Chinese, by the name of Youtchi, also described as "Ta-Youtchi" or

"The Great Youtchis." These were a turbulent people and a source of terror for the inhabitants of this side of Sar-Darya as long ago as the time of the Hakenites. It is also apparent that the name "Yajouj" resembles closely the word "Youtchi" and perhaps these were the people against whom Alexander built the famed wall. Others are of the opinion that the "Yajouj-Majouj" belonged to Chinese tribes, but this is not substantiated since the Chinese themselves built the Great Wall to the west of Peking to escape the fury of a people called "Hiwang-Nou." Therefore, it seems that at one time a powerful people inhabited the region east of Sar-Darya and that they threatened Peking on one side and the Sagndians on the other. These people were called in our country, by the Greeks, and in the East and West by such names as Hiwang-Nou, Youtchi, Saka, Massagetes and Yajouj-Majouj.

AN EYE WITNESS REPORT ON THE AFGHAN SYSTEM OF EDUCATION

By: Ritchi Calder

The unveiling of the women of Afghanistan dates from August 1959, when a royal pronouncement allowed, but did not command, the women to discard their shroud. "And what did you do?" I asked the vivacious Massuma Kazemi, a medical undergraduate at Kabul University. "My sister and I made a bonfire and burned our Chadaris", she said. They vowed that never again would they wear the cloak and hood of **pardah**.

Massuma and her sister Feroza, daughters of a banker, will be women doctors in 1965. The first batch of ten women medical students will qualify in 1964, at the end of a seven years' course.

One confidently says "will qualify" on the authority of the Dean of the Medical College who has no doubt that they will make the grade. There are 55 women students out of the 500 taking the courses. But the first 5 or 6 best students in every class are women.

Today there is co-education in the university where girl students used to arrive in their **chadaris** and had to study separately from the men. Now they mingle on the campus as they would in any university in the world.

All university training for men or for women is free. The Government provides books, clothes and meals and pays for all tuition.

Massuma wants to be a surgeon. Her sister, Feroza, wants to go into Public Health. It is unlikely that they will be able to treat men for many years to come, but they will be able to serve their womenfolk and children. This is a big advance but is not so surprising as the fact that a number of women are taking up science. Out of 381 students in the Science Faculty, 66 are girl students. They are studying, among other things, nuclear physics. The University of Kabul already has a nuclear energy expert from the International Atomic Energy Agency of the United Nations and presently it is going to have a research reactor. Many of the girls may become graduate teachers but there is no reason why they should not become, for example, engineers. Five of them are already studying electronics. Some of them are earmarked by their professors as university teachers - after a post-graduate training through Fellowships abroad. This is a career much to be desired in Afghanistan because a university professor is more highly paid than a Cabinet Minister.

The need for such teachers, men and women, is acute in the University of Kabul, which at the moment is heavily dependent on professors from abroad. It is now affiliated to the University of Bonn in West Germany. It has professors from Germany but also from France, Turkey, India and the United States, as well as Nations through UNESCO, the World Health Organization, The World Meteorological Organization and the Atomic Energy Agency.

The great problem is the language of teaching. The high schools of Afghanistan have, in the past, been foreign lycees established by German, French and American foundations. The teaching has been in German, French and English. This complicates classroom work at the University where the lecturers in one or other

of these languages have to have their lectures translated into Persian, not by ordinary interpreters, but by Afghan co-professors. Difficulties arise also with the provision of books.

The Ministry of Education in Afghanistan has taken a very intelligent view of these problems and has asked UNESCO to provide a team of top-level educationalists who will examine the primary middle school, high school and university education systems with the idea not of adopting one or other of the western systems but of evolving an Afghan system.

On an average one new school a week is being opened in Afghanistan. The schools for girls are multiplying fast but architecturally attractive village schools are being built even in the out-of-the-way places.

The basic problem is the lack of teachers and many of the schools are working in at least two shifts. There is also the gratifying complication that there is a clamor by adults for literacy so that in some of the villages the schools are working night shifts as well.

It was very touching to see educated women of the better off families giving their time to the teaching of the village housewives who, only a few years ago, were cloistered behind the purdah screens and who, now unveiled, are attending classes. They are learning home economics, handicrafts, better cooking, better care of children, but they are also getting their first access to books.

With Mrs. Saleha Farouk Etemadi, the wife of a professor at the University, and now the Vice-President of the Women's Welfare Societies, I met a group of the women's leaders from all parts of Afghanistan. They were in Kabul for a refresher course and to share their experiences in the still novel enterprise of broadening the vision of the women of Afghanistan which was until recently limited to a visor, six inches by three, in the hoods of their chadaris.

These women, apart from being community leaders, included poets, authors and broadcasters. It has been one of the highlights of my visit here to see those twelve women walk unveiled into a public restaurant in Kabul to hold their reunion dinner. That would have been inconceivable three years ago.

These women are only part of the accelerating process of the Rural Community Development. This movement is being intensively encouraged by the government and a series of projects covering substantial areas are in progress with help from the United Nations, World Health Organization, UNESCO, FAO, ILO and UNICEF.

The function of the United Nations experts has been to train the Afghans who in their turn train the local leaders.

Through this kind of work villages are being transformed from fetid squalor into sanitary communities. The filth which was taken for granted is now disappearing, and with it the plagues of flies. Malaria is practically eliminated. The villages have dug wells to provide safe water and UNICEF has supplied the village pumps.

The community development affects every phase of rural life - including the building, by volunteer labour not only of community centres but, under the directions of architects and experts, village houses.

This time it was completely different. In the "Green Room" I, and other male members of the party, met the women announcers, women story tellers and women with their own programmes.

There are regular broadcasts to women in the home, by women. These are not just "home-hints" programmes. One broadcast which I had translated for me was a rousing call to women to insist upon taking their full share in the building of their country and in the social changes, the mark of which is the new role of women in the affairs of Afghanistan.

HOSPITALITY AMONG THE AFGHANS: PAKHTUNWALAYE

By Prof. M. Ali

Afghans are generally conservative regarding their way of life. These ways of life are termed differently in different parts of the country. They are much better organized among the Pakhtu-speaking people and persistently adhered to. They proudly call them "Pakhtunwalaye."

Pakhtunwalaye is precisely a moral code, enforced by ancient customs and traditions consistently followed since the dawn of social life among the Afghans. It is one of the most important factors that has greatly contributed to the purely Afghan culture. Lying on the cross-road of Central Asia, Afghanistan has been frequently invaded and sometimes thoroughly run over by conquerors such as Alexander the Great. Despite these invasions, no foreign rule could obliterate or replace Pakhtunwalaye because it was a product of the peculiar Afghan social life and generally considered as its perpetuating agent.

One of the peculiar forms of Pakhtunwalaye is hospitality. Every Afghan you might come across is proud to offer you whatever food he has got. An Afghan's house is usually considered as everybody's house in the sense that anybody can enjoy his hospitality for an hour or a few days. Sometimes when there is no food left by the children for a wayfarer, the lady of the house has to bake and cook afresh; and sometimes when a few guests arrive just at the moment when the food is served, the host and hostess eat as little as possible, and in most cases spend the night with empty stomachs. Of course the well-to-do families prepare fresh dishes of rice and meat for their late guests and the nomadic tribesmen offer bowls of boiled butter and "koroot" mixed with pieces of bread.

Hospitality assumes slightly different forms in different parts of the country. For instance, in the eastern province of Nagrahar, most people have a special chamber called "hujra." A hujra is usually used as a guest-house where the guests are provided with food, clothing and the waterpipe. In certain hujras, the host has a small band of musicians who entertain the guests. Those who invite other people's guests are generally looked down upon and sometimes even offended or molested.

In Nuristan, the mosques serve as guest-houses and the tired wayfarers and peddlers who have to climb high mountains to reach a hamlet, squat in the village mosque. Every mosque in Nuristan is crowded by the elderly men who spend most of their time in prayers and sometimes discuss their common problems, such as crops, disease or a neighbor's marriage. The guests are usually invited for lunch or dinner by an elder in his quarters. They are given food and shelter in such houses and treated very gently by their host as well as their hostess.

In Northern provinces, a guest-house generally called "Koash-Khaneh" where you can inevitably find a samovar and a few people drinking tea. The koash-khanehs are usually luxuriously furnished and have other facilities to please the guest. Every guest is first of all offered a tray of dried raisins mixed with shelled pistachios and almonds. Of course, it is always time to drink tea, since it is not only a well-established drink like Coca Cola in the United States, or beer in Germany, but also has more hygienic values because of the uncertain condition of the drinking water.

TWO POPULAR BREEDS OF DOGS

By GULBAZ

Contrary to general belief, the Afghans are great fanciers of the canine breeds and are, sometimes, reluctant to part with them for large amounts of money or other considerations. I do remember that once, when my father wanted to purchase a gazelle-hunting greyhound from a nomad Chief or Malik, he nicked with a knife the animal's forepaw at night to disable it temporarily and thus avoid compliance with the unwelcome offer. We were taken in by this ruse, but subsequently came to know how we were duped.

Afghanistan has two popular breeds of dogs, one for shepherding flocks, i.e. sheep-dogs; and the other for hunting and coursing, i.e. the greyhounds. The most famous sheep dogs found in the country are called "Siahbundy". These dogs, which grow to large proportions (as big as a well-grown calf) are bred in Zamindawar, in south-western Afghanistan. They are shaggy-coated, large-boned and with drooping ears; in appearance they resemble the St. Bernard, but with less pendulous lips and a more 'erect' mien. The ears are cut and the tail is docked in puppyhood; the colors found in this breed include cream, fawn, brown, 'Kurry' (meaning 'striped'), black and, sometimes, a combination of two colors. Two of such dogs are enough to control flocks of sheep numbering as much as 20,000; this is not an exaggeration and I can vouch for its veracity on authority. These animals are large eaters and can gobble up their weight in meat, that is why few can afford to keep them as pets.

The Greyhound

The greyhound, or 'Tazi' as it is called, is widespread all over Afghanistan, especially in Kandahar, Grishk and Farah areas in the south-western parts of the country. There are three popular breeds of this dog. One is called "Bakhmull", meaning 'Velvet' because it has a long silky coat, which covers the whole body including the ears. Another breed is called 'Luchak' or smooth-coated, and the third one is the 'Kalagh' (rhyming with 'blast'), which has long silky hairs on its ears and four legs, but the rest of the body is smooth-coated.

These dogs stand between 90 and 100 centimeters at the shoulders, and the predominant colors are the same as those of the 'Siahbundy' except that bi-colors are seldom seen in this breed and are deprecated. The animal should have a long pointed muzzle, a prominent protuberance over the dome of the head and the distance between the two pelvic bones should be at least four fingers placed side by side. Crooked legs, a short muzzle and narrowness of the 'Kargas' (rhyming with 'bus'), meaning the 'diaphragm' or breast bones, and the pelvic bones are disqualifications. Large breast bones are an asset on the ground that the animal has large lungs and, therefore, a greater 'wind'. 'Tazis' are neither docked nor are their ears cut. They are trained for coursing and hunting from the age of two months; the 'Prey' used for training is generally the 'Jerboa' or 'Khanay' as it is called. With spades and picks in hand, the trainers take out the budding hunters early in the morning and proceed toward a line of 'Karez' wells, where the Jerboas commonly congregate and have their warren or holes. Soon after reaching the selected spot, the spades and picks begin to fly and, lo, a jerboa pops out like a kangaroo, which it resembles. The excited puppies tumble over each other in an attempt to catch the leaping rodent, but generally fail to do so and return after a few moments with tongues lolling and sides heaving. This is kept day after day until the pup is one year old, when it is 'matched' with a more mature and 'seasoned' dog to chase the real game, i.e. wild hares.

It is comparatively easy to catch hares in summer because they feed on green grass and plants and, therefore, are 'Heavy', but few dogs can grapple with the 'autumn' or 'winter' hares, which, by feeding on dry grass are as lean as a fine thoroughbred in racing 'form'. The owners fear most the hare with one ear standing and the other lopping down; such a hare is called in Afghan parlance a 'Chot-Khafi'. This is considered to be a real 'mean' hare, which may break a young greyhound for good. The 'Break' occurs when a greyhound pursues the hare or gazelle with intense concentration and uses every ounce of strength in its body; a time comes when the dog has had enough and something snaps inside him. He gives up the chase and lies down but cannot get up; in other words, it is crippled for ever and is ruined as a hunter. Greyhounds are never fed meat or offal because these tend to enlarge the belly; instead they receive a ration called 'Ishkana', consisting of leavened bread steeped in boiled fat.

EMPLOYMENT OF GREYHOUNDS IN HUNTING

By GULBAZ

In a previous article I described the breeds, points and characteristics of the Afghan greyhound or "Tazi" as it is locally called; in the present article I will try to say something about hunting with Tazis.

In Europe and America, the greyhound has practically ceased to exist as an animal used for hunting other animals, but in Afghanistan these dogs are bred solely for hunting purposes and not for "coursing" or as pets. They are not good watch-dogs either because I have myself found a Tazi playing with a jackal, which had trespassed into our compound with the purpose of robbing me of a choice chicken. The Tazis hunt alone, in pairs, as a pack and also in co-ordination with birds of prey, particularly a kind of large falcon, called "Charkh".

Hunting with greyhounds is usually done on foot (the greybeards and the wealthy may ride a "Mahari" camel or a horse, while others may even use burros). The hunting season begins in mid-September, when the days are not so hot, but even then the hunter may be sure of terribly blistered feet, a parched throat and a loss of many pounds in weight by the evening. It is a he-man's sport and one season is enough to turn flabby muscles into steel. On the appointed day, the hunters, numbering as many as 40 and more, together with their Tazis come together at the appointed place, which is generally a gullied and furrowed uncultivated plain gradually rising to the foot of the mountain; this is called "Daman" (Meaning "skirt") in Farsi and "Laman" in Pukhtu. The hunting begins at daybreak with the hunters holding their animals (one or a pair per person) on leash. They form a straight line and before marching an agreement is reached how the dogs will be used. If it is decided to keep the sport "open" in that case anyone and everyone may unleash their dogs together, no matter where the hare "rises" (this word is used in this sport for "jumping"). More fastidious hunters, however, insist that only those dogs may be unleashed which are nearest to the game when it is "jumped" or "flushed".

The Forward Move

Well, the line is formed and on a word from the "center" the hunters move forward with measured steps (not hurriedly) and with eyes scanning each and every bush and ravine, and shouting such apparently unintelligible words as "Mirroo-Mirroo" (meaning "Hare" in Balochi), "Ha-Soya-Sanagoya" and "Naist-Naist". This shouting is meant to arouse the wild hare, which is notorious for its deep sleep (Khwabi-Khargosh, meaning "the rabbit's sleep" is a proverb used to describe persons who are oblivious of everything around them). Some of the hunters carry canes in their hands, with which they strike every large bush they pass. Then, all of a sudden, there is violent commotion along the line, a hare has been flushed, it streaks like an arrow in between and over the bushes and the greyhounds are in pursuit. The sight, for those who love sport, is unforgettable. Perfectly dignified old gentlemen lose their composure and dance with delight at finding their pet dogs leading; the Sugban' (meaning 'Kennelman') has lost his turban and it is lying in ringlets around his neck, the youngmen are waving their caps, sticks and turbans in the air, and everybody is shouting encouragement to the dogs, which are long-before beyond earshot and look like bobbing-specks in the far distance. At this point out come the binoculars and the chase is watched keenly with hardly anyone shouting; there are, however, murmurs about the leading dogs and a tension pervades the whole atmosphere. Lo, the chase is over and the dogs are seen loping along; the victim has been caught and the dog catching it brings it back proudly to its master. Unlike

the beagles and other hounds, the greyhound does not kill the prey for the simple reason that it does not use its mouth or teeth in hunting. The hare and the gazelle are brought down when they are struck down at great speed by the greyhound's shoulder-blade; this is called "Shana-Zadan". The hare is held tenderly and alive and brought back to the master, when it is koshered. Sometimes the victim is faster or too clever for the hounds and, therefore, they lose it. This can be discovered at great distance because in the gorse-covered plain, the hounds are seen jumping hither and thither in an attempt to find the lost prey. By the way, I forget to mention that the greyhounds, while hunting, are not leashed in the conventional way; what the hunters do in this case is to pass a specially-made rope (made of goathair and called "Reshma") through the thin collar and hold both ends in their hand; the moment the game is flushed, they let go of one end and off goes the dog without the least possible check or delay.

THE NEW WOMEN OF AFGHANISTAN

By: RITCHIE CALDER

The "Oo-oo-oo-s" and "A-a-ah's" which are the universal language of fireworks, uttered from half a million throats and probably echoed by the lonely tribesman out in the desert, accompanied each burst of one of the most lavish pyrotechnic displays I have ever seen. Afghanistan was celebrating Jeshan, its week long national festival of independence.

"You have come at the wrong time," said Sardar Mohammad Maim, the (then) Foreign Minister, as we sat in the Royal enclosure by the lake where the fireworks were being launched from rafts. "We are on holiday and you won't be able to discuss the details of our Five Year Plan."

"On the contrary, your Highness," I replied, "surely the best way to judge the accomplishments of a country is to see its people enjoy themselves. I wanted to see the Afghan women smile."

At that moment, a beautiful woman joined us--and smiled.

That, even more than all the bright lights which hydroelectricity has brought to Kabul, all the new buildings, all the new industries and all the material achievements, shows what a change has taken place in Afghanistan.

Three years ago that woman would have been in purdah. If she has been allowed to appear on such an occasion, she would have been condemned to wear the Chardari, a shapeless gown covering her from head to toe, with a hood hiding her face and a lace visor, through which to see the world.

All that has changed. There are plenty of women in the throngs at the festival still wearing the hood of segregation. They have not quite got used to the idea that they are now free to uncover their faces. But the vast majority are now unveiled.

It will be difficult for people outside Afghanistan to realize what a revolution this has meant in the lives of Afghan women.

The Royal Family were beginning to set a discreet example. H.R.H. late Sardar Shah Mahmoud Khan Ghazi, cousin of the King, had sent two daughters to be trained as midwives, in courses organized by the World Health Organization, with material help from UNICEF. We could meet them in their classes and discuss with them their chosen career.

There are no such restrictions now. One of (Late Sardar Shah Mahmoud Khan Ghazi) girls is now the Directress of the mother-and-child health services in Kabul. She is a public figure--a front page woman.

It would be quite fair to claim that the release of Afghan women from purdah began in the mother-and-child health clinics. When Doctor Anna Maria Gade (now at WHO regional headquarters in Delhi) arrived in Afghanistan from Denmark over ten years ago, obstetrics was practically nonexistent. There were only 120 doctors in Afghanistan and all of them were men. No male doctor could examine a woman. The indigenous, illiterate midwives were unhygienic menacé.

Doctor Gade began to train qualified midwives...Mother and child health clinics were opened, under primitive conditions, and UNICEF supplied milk which was desperately needed by expectant mothers and under-nourished children.

AN AVERAGE AFGHAN HOUSE-WIFE

By: PROF. MOHAMMAD ALI

The majestic view of the snow-covered Hindu Kush mountains, the lush green valleys, and the carefree life of the Kochis furnish a vivid picture of the country, but it is not complete. What is more important, and completes the picture, is the people; the way they live and the things they do.

The people of Afghanistan are generally religious-minded, hardy and industrious. A small farmer with a tiny patch of land ploughs the soil with utmost care, grows different crops for his own use, and never grumbles as to his meagre results. The Afghan women, and even the children, are characterised by the same qualities.

An average Afghan house-wife begins her day by preparing tea with a samovar or large kettle. The samovars are generally heated by charcoal or woodcuts, and placed either in the kitchen or in the courtyard. After the water is boiled, some green or black tea is put into the tea-pots, washed with water, and then the pots are filled and placed on glowing charcoal to boil again.

Green tea is very popular in the countryside, while black tea is drunk cup after cup in the towns. The store-keepers are especially great tea-addicts.

After tea is prepared, the house-wife wakes the children up, puts their beddings in the closets, and spreads the table-cloth dotted with slices of naan (bread), cups of tea, and occasionally pots of milk or plates of cheese. Since the average Afghan cannot afford to have separate bed-rooms, the spreading and collecting of beddings is a tedious task for the house-wife, which cannot be realized by her counterpart in the United States or Europe.

The simple breakfast being over, the house-wife washes the pots and the cups, and starts doughing in a trough. Bread making is done in a peculiar way. The house-wife mixes the flour with yeast, water and salt, and pounds the mixture for at least 15 minutes with both hands in a large clay trough. After it is sufficiently kneaded, she separates the lump into small balls, takes a flat straw container, spreads some flour in it, and places the dough-balls one by one on the container. Then a maid or a member of the family takes it to the nearby bakery, waits there for his or her turn, and brings back the delicious, fresh-smelling nann.

In the meanwhile, the house-wife sweeps the room with a short hand-broom, cleaning the courtyard as well; and then starts cooking the meal or "katigh" on a small metal or clay fire-place.

Lunches are usually light and consist of vegetable or soups, with plenty of butter-milk and some salad in the summer. Lunch is generally followed by the inevitable tea and some candy or sugar to go along with it.

Most house-wives take a nap after the lunch is over, and then do some sewing. Traditionally trained by their mothers in the arts and crafts of the country, the average house-wives can make their dresses, put pieces together in a way that the difference can hardly be realized, and do beautiful embroidery.

The child-care takes a lot of time and energy of an Afghan house-wife, and for most of the families, having more than five children, it is extremely difficult to cope with all the questions arising now and then, especially the matter of preventing the kids from going to the streets and mixing with naughty children there.

The final thing to do for a house-wife is to prepare the dinner and serve it to the members of the family squatting on the floor, with the husband or his father sitting higher. Of course, the plates and bowls are to be washed before bed time.

Tea is to be served again, along with some fruits depending upon the season, and then the beddings are spread for the members of the family, especially the numerous children.

In most cases, the girls help their mothers in serving the meals, washing the dishes, or cleaning the house, but the most arduous task, that is the washing of the clothes in a trough, is carried on by the lady of the house herself, because she wants to do it perfectly.

ISLAMIC ART SCULPTURE IN AFGHANISTAN

By A. A. Kohzad

It is generally said that sculpture is forbidden in Islamic art. Some have been heard stating that the making of humanlikenesses or even the carving of animal figures which can cast a shadow, is against the rules of Islam.

Whatever the facts of such statements, it is evident that Moslems have generally refrained from carving likenesses of humans and animals. In other faiths such as Buddhism, Manooi, Christianity, and Hinduism, both human and animal sculptures have been made. As in some of these religions idols are being worshipped, Moslems not only refrained from making them but also broke and destroyed them whenever they could.

Prior to Islam there existed religions like Zoroastrianism, Buddhism, Hinduism, etc. Towards the thirties of the 7th century A. D. Islam reached Afghanistan's western borders. At the time the eastern half of Afghanistan followed Buddhism and the western half followed Zoroastrianism.

While Islam spread eastward into western Afghanistan, there were hundreds of temples and Buddhist stupas in the eastern half of Afghanistan. In every temple there were hundreds and thousands of statues, paintings and drawings for the purpose of decoration and worship. Considering the example of the discovery of 23,000 statues in just one Buddhist temple in 1923, the huge number of sculptures in all these temples could certainly have been astronomical.

Mosques Replace Temples

The spread of Islam gradually brought about the destruction of these temples and of the idols especially during the first two centuries (7th and 8th A. D.). Naturally mosques replaced these temples and passages from the Holy Koran in beautiful Kufi and Arabic as well as flower patterns and geometrical designs adorned them instead of idols.

To date, unfortunately, no trace has been found of this early Islamic art. The first remains of Islamic art belong to the fourth century A. H. during the Samawids whose origin was Balkh and who reigned over a great part of the then Afghanistan. Some earthenware glazed bowls have been discovered of this period. The designs on these bowls describe animal figures and flower patterns.

New Phase

When the Ghaznavids came to power in the 5th and 6th centuries (11th and 12th centuries A. D.), the Islamic art in Afghanistan entered a new phase. Its relics can be seen in monumental structures, minarets, mosques, palaces, pottery, copper-ware, grave-plaques and scriptures.

As the domain of the Ghaznavid empire extended from the heart of India to the heart of Persia, therefore, other relics of the period can also be found in points outside the boundaries of the Afghanistan of our times. Within Afghanistan, so far, remnants of the Ghaznavid art have been discovered from the ruins of Ghazni and Lashkargah at the confluence of Helmand and Arghandab rivers.

From Lashkargah has come forth some frescoes depicting Ghaznavid royal guards. After the discovery of paintings at Fostas near Cairo belonging to the Islam period, the discovery at Lashkargah is considered of unique significance.

The Fatemis reigned in Egypt at the same period that the Ghaznawids did in our part of the world. But the collection of human and animal paintings of the Ghaznawids are more complete, more detailed and more numerous. Critics of art know that the Ghaznawid frescoes have been influenced by Buddhic and Manoid temple frescoes. This, however, is out of the scope of the present article.

Likewise, a number of marble slabs have been brought to Kabul Museum from Ghazni. Most of these depict female dancers, hunting and wrestling scenes as well as scenes of war in bas-relief.

The same pattern have been followed in the decoration of metal pots and bowls.

Miniature Paintings

After the Moghul onslaught, wrought with massive destruction and devastation, the best of Islamic art is that of the Temurids of Herat. During this period the painting of animals and humans was extended to paper and books. In the world of art this is generally known as 'miniature'. Herat was the best school for this art. One of the fore-runners of this school of art was Behzad who has been given the title of 'Raphael' of the Orient.

It can thus be seen that Islamic art in Afghanistan flourished during the reign of the Ghaznawids between 5th and 9th centuries A.H. (11th to 16th centuries A.D.) i.e. prior to the Genghiz Khan's onslaught and during the Temurids of Herat after that tempestuous period. During these periods the Islamic art included paintings, carvings and statues of animal and humans.

THE MONETARY SYSTEM IN AFGHANISTAN OVER THE AGES

By: A. ZEWARDI

The use of money in Afghanistan from 300 B.C. down to 1933 A.D. can be divided into five periods, i.e.:

1. From 300 B.C. to 100 A.D.
2. From 100 to 700 A.D.
3. From 700 to 1300 A.D.
4. From 1300 A.D. to 1500 A.D.
5. From 1500 to 1933 A.D.

1. In the 3rd century B.C. Greek coins, some of gold and others of silver were legal currency in different parts of Afghanistan, such as Balkh, Kabul and Kohdaman, etc. These coins, made of metal, were used on the system of money-versus-goods because they were made of metal and, therefore, could be employed either as bartering-medium or as precious metal, i.e., gold and silver.

2. During the second period, i.e. from 100 to 700 A.D. the Greater and Lesser Koshans ruled over Afghanistan; the coins used at this period were either of Sasanide or Iranian origin; these coins, too, were made of silver or copper and their value was assessed on the same old pattern of bartering goods for money.

3. The third period, from 700 to 1300 A.D. was the time when Islam was being spread in Afghanistan by the Arabs, who used copper, gold and silver coins. The system then employed could be called "The Double-money System," which later under the Gresham law led to the elimination from currency the better money, gold, by the inferior metals, silver and copper. The unit of currency at that time was the "Dirham," approximately 20 of which equalled one gold coin.

4. During this period aside from the old currency system, gold and silver coins of the Safavides also made inroads into Afghanistan's monetary system. The gold pieces of the time were called "Ashrafi." These coins were made of pure gold, but later, due to changing events and under the Gresham law, these, too, disappeared. It is quite evident that in this period, too, the currency system was that of bimetalism based upon exchange or bartering of goods.

5. From the 16th century to 1933 A.D. Afghanistan experienced many changes in regime and currency system. In order to throw better light upon this subject, we must come closer to the 20th century. Beginning with the reign of Emir Dost Mohammad Khan we find that at time gold coins were in currency; these were coined twice during his reign--once in 1269-1272 and again during his second term as Emir, in 1274-1282. At this period the name of Wazir Mohammad Akbar Khan was also struck upon the coins. The lesser monetary units of the time were generally made of silver; therefore here, too, one finds the use of bimetalism. At that time one Rupiah equalled 2 Qirans, one Qiran was equal to 60 paisas and one paisa equalled 10 Dinars. Since the Dinar was not coined, therefore in accounting Cowrie-shells instead were employed.

Under Emir Sher Ali Khan, too the same dualism or bimetalism was followed. The gold coins of the time resembled those of Bokhara; other coins were the silver-Rupiah and silver-Qiran, one side of which bore the Kálima, and on the other side were the words "Emir Sher Ali Khan, Kabul." The gold in this case, too, disappeared

due to changing events and under the Gresham law. During the reign of Emir Mohammad Azam Khan and Emir Mohammad Yakoub Khan silver Rupiahs and Qirans were legal currency. Since only one metal was employed in currency at this time and silver had a value of its own, therefore, we can say that at this period the monetary system depended upon circulation of goods.

Under Emir Abdurrahman Khan the monetary system in Afghanistan again reverted to bimetalism inasmuch as gold, silver and brass coins were used as units of currency. These included the gold coins, the silver rupiah, the Qiran, the Abbasi and the Shahi. One Shahi equalled 5 paisa and, therefore 12 Shahi were equal to one rupiah. Coins minted during Emir Abdurrahman Khan's reign bore the insignia of "The Arch-and-the Pulpit" on one side and the words "zia-El-Millat-E-Waddin" on the other. The gold coins minted at the time weighed one misqal each and the amount of alloy used in the silver-Rupiah was assessed on the basis of the Indian Rupee and the Meshedi Rupiah. One Kabul Rupiah was at par with one Meshedi Rupiah while one Indian Rupee was equal to one Kabuli Rupiah plus 10 Paisa.

During the reign of Emir Habibulla Khan, the same system was followed with the difference that one side of the coins bore the words "Siraj-El-Millat-E-Waddin" instead of "Zia-El-Millat-E-Waddin"; similarly, a new silver coin, called "Sanan" was also minted. It was worth 2 Shahis and weighed 8 grams. At that time (1900-1917) the increasing amount of imports into Afghanistan adversely affected the value of the Kabuli, but even though its value fluctuated and sometimes the exchange rate of the Indian Rupee increased and at other times fell, yet at no time one Indian Rupee equalled 2 Kabulis.

When the late King Amanullah ascended the throne he employed, at first, the same monetary system which was used during the reign of his father, Emir Habibulla Khan; this system continued during the first three years of his reign. After three years, the Afghani weighed 10 grammes of silver with a value of 100 Puls; Half-Afghani weighed 5 grammes of silver and was valued at 50 Puls. Other coins of 20 Puls, 10 Puls, 5 Puls, and one Pul were also struck. The gold coin, called "Amaniyya," which at first was worth 15 Afghanis and weighed one Misqal, came to be valued at 20 Afghanis each. At that time, too, gold and silver coins together with Meshedi and Indian Rupees were legal currency and, therefore, the same dual or double-money or system of money was being practised, but the later years of his reign a sort of paper-money in the form of a "Demand-Draft" issued to the Government and unlike present-day banknotes was introduced. However, this new currency did not have many fanciers, but it did serve in removing from currency the gold, silver and copper coins and in 1933 the first currency notes were issued by D'Afghanistan Bank. At present we find that two kinds of money are being used in the country; one is the metal currency consisting of low-value alloy-coins and the other is paper money, issued by D'Afghanistan Bank.

DAYS TO REMEMBER IN AFGHANISTAN

1. 21st March - First day of the Afghan new year (Nowroz).
2. 23rd June - Children's Day.
3. Last week of August - Independence celebrations.
4. 1st September - Pashtoonistan Day celebrations.
5. 9th September - National Assembly Day.
6. 15th October - His Majesty's Birthday.
7. 16th October - Salvation Day.

RELIGIOUS HOLIDAYS (Counted according to Arabic lunar months, they do not correspond with the Western calendar every year).

1. The first day of Ramazan (the month of Fasting).
2. Id-i-Ramazan - the festival on the termination of the month of Fasting.
3. Id-i-Qurban (consummation of pilgrimage to Mecca) - 10th of Zelquada.
4. 12th day of Rabi-ul-awal - birthday of the prophet Mohammed.
5. 10th day of Moharram - the Martyr's Day.



Afghans welcome Mr. Eisenhower to their land.



MOHAMMED
YONUS NUSRATY



Afghan girl in native costume.



A sunset view behind one of the religious tombs HAZRAT-I-ALI in the Mazar province of Afghanistan.



Women, boys and girls making rugs.



Nomads