MISCELLANY ON THE CULTURAL FRONT
FROM
NANCY HATCH DUPREE

A: BAMIYAN BUDDHAS ENDANGERED
For Masatoshi A. Konishi, ed. Indo-koko-kenkyu
[Rikkyo University, Japan]

B: BACTRIAN GOLD AND PLUNDERED AFGHAN TREASURE
Prepared for Index on Censorship [London]
6 April 1998

C: REVIEW OF THE STATUS OF AFGHANISTAN’S CULTURAL HERITAGE
Annex: Current Status of Major Priority Sites and Monuments
Paper prepared for SAVE Workshop on the Environment of
Afghanistan, Peshawar
27-29 April 1998

D: Dari Translation of C

E: UPDATE ON ANCIENT ARTIFACTS IN AFGHANISTAN: THE PLUNDER CONTINUES
Prepared for Archaeology Magazine [New York] web site
http://www.archaeology.org/online/features/afghan/index.html
26 May 1998

F: SITES AND CULTURAL PROPERTIES: AFGHANISTAN
Appendix A: SPACH: The Society for the Preservation of
Afghanistan’s Cultural Heritage: Review of Activities
1994-June 1998
Appendix B: Current Status of Sites and Monuments
Discussion paper prepared for International Committee of Blue
Shield Informal Expert Meeting on Afghanistan at UNESCO
[Paris]
20 July 1998
A: BAMIYAN BUDDHAS ENDANGERED
Afghanistan's landscape is liberally dotted with Buddhist sites dating from the 2nd to the 8th centuries A.D. The most spectacular is situated at an elevation of about 2500 meters on a high plateau in the center of Afghanistan, in the valley of Bamiyan, some 230 km. northwest of the capital city of Kabul. Bamiyan Province is the centre of the Hazarajat, home of the Hazara.

The tens of convents, the thousands of priests of yore are gone, but countless caves and two Buddha figures standing 55 meters and 38 meters tall still inspire awe and reverence. On 5 February 1997, the first intimation that these Bamiyan Buddhas were endangered came from a resident of Bamiyan brought to a Peshawar member of SPACH (Society for the Preservation of Afghanistan's Cultural Heritage), a small advocacy group based since September 1994 in Islamabad, Pakistan. According to the informant's report, a Taliban commander leading forces pushing westward through Ghorband toward the entrance to the Bamiyan valley, a scant 60 km. distant, was bragging to his zealous young militia that their first act on taking the valley would be to blow up the Buddhas.

The fervidly conservative Taliban (religious students) had come to power in the southern city of Kandahar in 1994 and rapidly extended their control over three-quarters of the country, taking Kabul in September 1996. In accordance with their avowed intention to establish their vision of a purist Islamic society throughout Afghanistan, the Taliban diligently enforce the prohibition of all depictions of human or animal figures. They have destroyed books, photo albums, video tapes and public sculptures, and harassed journalists with cameras.

SPACH had earlier queried the Taliban in Kabul as to their policy regarding ancient objects, and in answer the authorities had announced publicly over Radio Shariat that regulations pertaining to modern printed and video images would not apply to artifacts representing the nation's cultural heritage. These were to be protected. Therefore, SPACH now conveyed their anxiety about the Buddhas to their contacts in the Ministry of Information and Culture in Kabul, urging them to apprise their commander that the Buddhas were superlative examples of that ancient heritage they had publicly undertaken to protect, that the figures were no threat to Islam, and that their fame was so widespread that any willful damage to them would severely tarnish the Taliban image at a time when world recognition for their Islamic State of Afghanistan (Islamic Emirate of Afghanistan since 26 October 1997) was so ardently desired.
Commander Abdul Wahid on the frontline in the Ghorband Valley was no doubt unimpressed by such arguments, if in fact he ever received them. Taliban attempts to push directly north to Mazar-i-Sharif, the last major city remaining outside their hands, had been blocked at the Salang Pass some 122 km. north of Kabul, necessitating a march along a longer route westward, through the Ghorband and over the Shiber Pass which guards Bamiyan. This move had commenced in the end of January 1997, but Commander Wahid was stymied by the fierce resistance from local Hazara, bolstered by the Hazara militia of Hezbe Wahdat, headquartered in Bamiyan and a major component of the anti-Taliban Northern Alliance. The commander was clearly frustrated.

Against this political backdrop one can sense the bravado behind Commander Wahid’s answer when on 16 April a western reporter asked him about the fate of the Buddhas. "We will blow it up!," said he with gusto. This statement hit the world through radio and the press and during the rest of April world leaders and governments pleaded and condemned. These included the UN Secretary-General, the Director-General of UNESCO, the Deputy Head of UNSMA (UN Special Mission to Afghanistan), the governments of Sri Lanka and India, the Secretary General of the World Muslim Council, the leader of the Afghanistan National Defender Islamic Front in Peshawar - and, leading the pack, SPACH.

The Taliban movement’s founder, Mullah Mohammad Omar, and his Supreme Council in Kandahar finally issued an official statement on 28 April through their envoy in Islamabad saying that there was never any intention to destroy the Buddhas since the figures were not being worshipped and that it is un-Islamic to harm places revered by other faiths. They termed the reports, fake, baseless propaganda initiated by western reporters solely to malign them. In the Ghorband, when asked in a TV interview what he would do now that the highest command had spoken, Commander Wahid simply remarked: "I only follow orders."

In the event, in December 1997 the Commander still sits impotently east of the Shiber Pass, but the serious implications of the commander’s boasting was not lost on the Hezbe Wahdat authorities in Bamiyan. In responding positively to a 30 April letter from SPACH, the Hezbe Wahdat leader, Karim Khalili, shifted the ammunition depots that had long been located in the caves at the foot of the Buddhas. At the same time, a General Office for the Preservation of Historical Sites in Hazarajat was established in Bamiyan which invited SPACH to discuss urgent needs with them. To this end a SPACH mission visited Bamiyan on 9-10 November. Included in the group were Minister Hiroyasu Kobayashi, Embassy of Japan Islamabad, and Mr. Hiroshi Takahashi, Political Advisor, UNSMA, who has visited the valley frequently and enjoys cordial relations with the authorities there.

On 8 December 1997, the World Heritage Committee of UNESCO, meeting in Naples, adopted a "Resolution on Cultural Heritage of Afghanistan submitted by the Italian Delegation." It records its concern "about threats to the cultural heritage of Afghanistan,
particularly the Buddhist statues in Bamiyan," invites "any kind of authority in Afghanistan to take appropriate measures in order to safeguard the cultural heritage," and calls upon the "International Community to provide all possible assistance needed to protect and conserve the cultural heritage of Afghanistan under threat."

**Current Status**

Frequent reports of extensive damage to the standing Buddhas have been circulated widely over the past few years. Comparison of their current state with photographs from the 1960s indicate that their condition is not particularly alarming.

Grave concern, however, centers around the presence of some 2,500 IDPs (Internally Displace Persons) who fled here from the violent clashes in and around Kabul since September 1996, and from Mazar-i-Sharif since May 1997. The Taliban had successfully negotiated passage of the Salang Pass and assumed control of Mazar-i-Sharif on May 24th, only to be ignominiously ejected just four days later, a bizarre scenario in which the Hezbe Wahdat militia played a prominent role. Now many IDP families live in the caves around the Buddhas. This recalls the large numbers of nomadic families who had made their homes in the caves for many years before the archaeologists began their explorations. It does not seem that the IDPs have chosen caves with significant artistic remains, but the potential for damage by playing children and idle adults is certainly there. The local authorities are most anxious to relocate these families and are ready to allocate land for this purpose. Assistance agencies hesitate, not wishing to encourage permanent settlement; for the moment they provide food, blankets and basic medical supplies, but little in the way of shelter.

As a protective measure to reduce vandalism, the authorities have demolished the main bazaar which was close to the foot of the Large Buddha. A new bazaar is being built some distance to the east on the banks of the river that bisects the valley. As another protective measure, the Office for Historical Monuments submitted a proposal to enclose with a wall the entire area in front of the Buddha cliff, with long-term possibilities of developing it into a park. An immediate benefit of such an enclosure would be to deny access to trucks bearing wheat and other commodities stored in the caves at the foot of the Large Buddha since the ammunition dumps were removed.

More worrisome than human vandalism is the potential damage that may be caused by the dropping of bombs. The authorities state that the valley has been bombed from three to six times every month since the Taliban suffered their humiliating reverses in Mazar-i-Sharif in May. In August, five bombs were dropped, one falling some 10 meters behind the head of the Large Buddha. The brittle cliff into which the figures were cut is a conglomerate of heterogenous materials of various sized gravels, and clay with layers of sandstone blocks deposited in alternate layers. It is
particularly susceptible to the ground shock waves caused by these 250 kg bombs.

The authorities point to what they believe to be a fresh crack on a previously repaired area running along the back of the head of the Large Buddha where it meets the cliff wall.

The authorities also hold firmly to the conviction that the bomb that fell on 12 August was targeted at the Buddha itself, because human images are anathema to the Taliban. The April episode recounted above strengthens their alarm. Observations suggest, however, that there are perhaps more tempting targets. The new Hezbe Wahdat guest house glistening under a coat of fresh whitewash stands on the other side of the valley, directly opposite the Large Buddha; the airstrip is located just behind the guest house. More telling is the anti-aircraft gun emplacement perched on the highest peak directly above the Large Buddha niche.

Each monumental figure is sheltered within a vaulted niche originally ornamented with paintings. It is the extensive deterioration of this art work which calls for urgent attention from experts. In many areas the plaster which carries the paintings has weakened and fallen since the 1960s; sections hang precariously, ready to fall with the slightest vibration or passage of a bird in flight.

The urgency is all the greater because of the fine sections that do remain. For instance, still in place on the east wall toward the north is an unique fragment showing a kneeling figure balancing a tray of offerings on his head wearing a tunic with large flaring lapels belted at the waist, orange boots, a long sword and a medallion necklace. Also thankfully intact on the soffit is the delightful tableau with female harpists; and, just below them, the voluptuous young lady scantily clad in not much more than heavy gold earrings, armlets, bracelets and a jeweled hip girdle still stands with outstretched arms although she is so pale it is difficult to see her.

Three medallions on the east wall containing stolid seated Buddhas in the Sassanian mode are in tolerable condition despite a missing strip straight through the one in the centre. Only the top portion of the royal personage in the innermost medallion of this group survives.

The upper portions of the east wall and much of the west wall have suffered grievously. The extant paintings depicting human figures, architectural and ornamental features in the Gupta style are still remarkable for their grace and delicacy.

Bamiyan receives heavy annual snows which melts in the spring and runs down the face of the rock causing fissures and seepage into niches and shrines. The drains constructed in the past to channel surface water and snow-melt away from the facade are mostly in good condition and free of debris. Nevertheless, elaborate measures to consolidate the plaster and strengthen the
painted surfaces requires immediate priority remedial action.

In accordance with its advocacy role, SPACH has recommended the relocation of the gun emplacement and written to the Taliban Minister of Culture in Kabul asking him to use his influence to make sure no further damage from bombing is caused to this preeminent cultural site. It has also begun discussions with UNESCO and with members of the former Japanese mission in Bamiyan whose superb four-volume documentation edited by Professor Takayasu Higuchi, Bamiyan, Art and Archaeological Researches on the Buddhist Cave Temples in Afghanistan, 970-1978, will form the foundation for the monumental task which lies ahead.

Nancy Hatch Dupree
Peshawar 9 December 1997
B: BACTRIAN GOLD AND PLUNDERED AFGHAN TREASURE
BACTRIAN GOLD AND PLUNDERED AFGHAN TREASURE

The Twentieth Century’s most spectacular treasure was discovered in the fall of 1978 on a dusty plain in northern Afghanistan. An overstatement? It would be hard to best the opulence of the 20,000 pieces of gold in the Bactrian Hoard, or the priceless knowledge these splendid artifacts add to the understanding of world cultural history.

As the Soviet-Afghan team began their excavations into the remains of a 350 B.C. village on the summit of an unassuming hillock known as Tela Tepa (Golden Mounds), south of the Oxus River near Shibarghan in Jawzjan Province, they could not know that some 2000 years earlier others had dug through the same remains to bury eight members of a princely family in the debris of a fire temple dating back to 1000 B.C. when Zoroaster preached in the vicinity.

Five noble ladies, aged between 15 and 40, and a single male, a warrior, were buried in the six excavated graves. Tightly wrapped in shrouds spangled with golden discs over layers of clothing appliqued with thousands of plaquettes and fastened by elaborate clasps, their bodies were bedecked with necklaces, earrings, rings, hairpins, pendants, belts, bracelets, armlets, and anklets, and even gold shoe soles. Numbers were studded with turquoise, garnets, and pearls. The senior matriarch wore a crown; the warrior’s iron dagger in a gold-plated wooden sheath hung from a braided gold belt. Gold and silver vessels, Han Chinese mirrors, Roman and Parthian coins, an Indian ivory comb lay around them.

Part of these adornments had been imported along the fabled Silk Route from western cities of the Roman and Persian Achaemenid empires, from eastern Chinese cities, and from India to the south. Others, made by local Bactrians, were cultural hybrids melding Greek and Roman mythology and Chinese motifs with fantasy as well as superbly realistic animal forms characteristic of Siberian Scythian designs. The luxuriant Silk Route trade is vividly defined at Tela Tepa.

The family laid to rest in these tombs in 100 A.D. were Kushans, one of the many nomadic tribes that had roamed the Central Asian steppes for centuries, periodically sweeping across the Oxus to lay waste and plunder the fields and cities of Bactria. Evidence of this comes from a second stunning archaeological discovery at Ai Khanoum (Moon Lady in Uzbeki) on the southern bank of the Oxus in Takhar Province, far to the east of Tela Tepa. This strategic military outpost was also an emporium, a major administrative city and a sophisticated cultural centre.

Founded about 325 B.C. just after Alexander the Great passed through, Ai Khanoum represents the easternmost Greek city yet discovered. Excavations by French archaeologists beginning in 1965 revealed it to be a monumental city of considerable splendor.
with broad avenues, an imposing administration palace fronted by a portico with many fluted columns crested by pseudo-Corinthian capitals, numerous elegant, well-appointed villas, theatres, and temples, as well as a fountain adorned with spouts shaped as dolphins and comedy masques overlooking a promenade along the river side. According to a Greek inscription, the grandiose gymnasium, one of the largest in the antique world, was presided over by Hercules and Hermes, a typically Greek tradition. An inscribed stele with Delphic precepts was erected by a pupil of Aristotle. Yet, oriental architectural features and imported art which mingled with Greek statuary also suggest continuous far-flung contacts. Raging fires, set perhaps by marauding nomads, destroyed this grand city in the prime of its existence in 130 B.C.

The transition period during the 200 years between the collapse of such Bactrian centres and the rise of the Great Kushan dynasty in the middle of the second century A.D. was a shadowy mystery until the discoveries at the Kushan necropolis at Tela Tepa filled the void. The nomads, erstwhile enemies of settlements became prosperous merchants and rebuilt the cities they once destroyed. The sumptuous lifestyle enjoyed by the Great Kushans was brought to view in the 1930s by French archaeologists at Begram, in the southern foothills of the Hindu Kush. This was an equally sensational archaeological event for Begram was the summer capital of the greatest Kushan ruler, King Kanishka, master of an empire astride the Silk Route, stretching from north India into the Gobi desert.

Like those at Tela Tepa, the Begram finds provide a capsule of Silk Route luxury trade. Not as much gold was found, but many of the Begram artifacts are singularly important because they have no parallels elsewhere. These include unique plaster moulds taken from classical Hellenistic and early Roman silver pieces, as well as ornamental glass and bronzes from Alexandria brought by ships to ports on India’s western coast where they were off-loaded onto camels for the long trek through rugged mountains to Begram.

Also unique was a collection of many hundred exquisitely carved Indian ivories from the early centuries A.D. Filled with figures of sensuous scantily clad women, they decorated jewelry boxes and furniture for the ladies’ boudoirs. Erotic Hellenic themes, also present at Tela Tepa, were popular with the citizens of Kanishka’s sybaritic capital. Kanishka is best known, however, for his patronage of Buddhism and the consequent flowering of Gandhara art. The world’s largest Buddha figures standing 55 and 38 meters tall dominate the valley of Bamiyan on Afghanistan’s central plateau. They are stirring reminders of man’s artistic creativity.

Now all this beauty, together with new insights into the richness of the world’s cultural heritage, is endangered by the effects of twenty years of conflict. Ai Khanoum is being systematically plundered by illegal excavators who use bulldozers on the surface and probe deep through vast underground tunnels.
The sack of ancient nomads was as nothing compared to the violence perpetrated against this site today. We shall never know what has been recovered. This is an inestimable loss to scholarship.

The Kabul Museum, once an opulent depository, has been repeatedly looted since 1992. An estimated 80% of its collections was missing by 1993 when the Society for the Preservation of Afghanistan’s Cultural Heritage, with support from UNESCO, began to assist in securing the building, photographing and packing what remained. Little has gone missing since the Taliban took Kabul in September 1996.

Looted and plundered objects occasionally surface in Pakistan. Begram ivories are offered for sale for as much as 250,000 British pounds; some prominent officials admit to having purchased odd pieces; court cases against other highly placed individuals are pending; the stolen art network is tightly organized and dangerous. Only a precious few artifacts have been acquired for eventual return. These include two Bronze age trader’s seals, two ivory animal heads from Ai Khanoum, six plaster moulds from Begram and a number of Gandhara Buddha heads purchased by SPACH, but funds available with this volunteer advocacy group based in Pakistan are limited. Dealers in London and Tokyo express concern that the flow of Afghan art seems to be drying up, indicating that most artifacts are disappearing into the underground networks where they are lost to scholars.

The status of the Tela Tepa hoard continues to be a frustrating mystery. Malicious rumours that the gold had been taken to Russia with the connivance of Afghan government officials began circulating soon after the leftist coup d’etat in April 1978. In 1991 the Najibullah government, tiring of the persistent invidious slander, invited diplomats in Kabul to view the hoard. Since then the collection is supposedly safely stored in boxes in a National Bank vault at the Presidential Palace. Nevertheless the accusations continue. Only the names of the villains change. The boxes are still there. Are they full or empty? The fact that similar pieces have been offered for sale does not prove the boxes are empty; looting of the two unexcavated graves had already begun in 1980. Although requests by the museum staff to check the boxes have not been denied, by either President Rabbani’s government or the Taliban, permission somehow never seems to materialize.

Successive public announcements reiterate official commitment to the protection of cultural properties, but the inability of these authorities to exert even a semblance of control over illegal activities outside their jurisdictions remains the paramount problem. The difficulties are exacerbated by the fact that the poorly educated Taliban militia do not understand the distinction between Taliban edicts banning modern human images and the equally binding edict promising looters of the nation’s heritage punishment according to Shariat Law. A case in point is the statement made by a Taliban commander besieging Bamiyan vowing to blow up the Buddhas after conquering the valley. Responding to vociferous international protest led
by the UN Secretary-General and the Director-General of UNESCO, the Taliban high command issued a statement on 28 April 1997 denying any intention of harming the Buddhas. Whether the rank and file understand the purport of this message is another, and worrisome, matter. Only with peace can one hope to staunch the hemorrhaging of Afghanistan's cultural heritage.

Nancy Hatch Dupree
6 April 1998
C: Review of the Status of Afghanistan’s Cultural Heritage
Abstract. Afghanistan's cultural heritage, from its monuments to its lyric poetry, celebrates the glories of nature. Now that heritage with its surrounding environment is threatened. This paper traces the beginnings of cultural development in the area, explores existing problems and resources, and suggests steps which can be taken to contain the threats, emphasizing individual and community action.

INTRODUCTION

The roots of Afghanistan's cultural heritage reach back 100,000 years to the time when men and women made the earliest stone tools yet discovered in the region. These Lower Palaeolithic tools now lie scattered about one-time camp sites located on terraces leading into the Dasht-i-Nawur, a large basin in Central Afghanistan with perennial lakes and vast grasslands that provide breeding and nesting areas for large numbers of migrating waterfowl. The most beautiful stone tools were recovered in northern Balkh Province, from caves and rock shelters overlooking the Balkh River rushing past the modern village of Aq Kupruk. The Aq Kupruk flint tool makers of the Upper Palaeolithic working around 15,000 B.C. have been called the Michelangelos of the Palaeolithic.

Prehistoric man chose to live near sources of water which attracted the wildlife on which the survival of their hunting and gathering communities depended. Then, about 7000 years ago, they learned to control their food supplies through the domestication of plants and animals, particularly sheep and goats. Permanent settlements came into being as proficiency in agriculture and herding increased; villages emerged; cities followed.

By the Bronze age, that is around 2,500 B.C., the villages were able to supply the cities with basic food requirements, thus freeing artisans to apply their talents to newly developed materials, such as metals and pottery, from which they fashioned a greater variety of artifacts, including religious sculptures, weapons, and domestic wares, as well as many types of ornaments for personal adornment. This encouraged a far-flung trade with other civilizations also emerging at this time along the Nile River in Egypt, the Tigris-Euphrates rivers in southern Iraq, and the Indus River in India. The trade, based on lapis lazuli from
Badakhshan, was brisk, and later, in the early centuries A.D., expanded along the famous Silk Route eastward to China, westward to Rome and further south in India.

Afghanistan lay at the centre of this intercommunicating zone where not only traders, but conquerors seeking empires, men of intellect, missionaries, pilgrims, artisans, nomads and political exiles mingled. No matter what the manner of their coming - for power, for money, for ideas or for safe haven - all contributed to Afghanistan's heritage. It is in this reciprocal interaction of new and varied ideas with those already indigenous to the area that the medley of Afghan culture germinated.

Evidence of this fruitful synthesis may be seen on the Afghan landscape in many different forms. Some still lie buried in mounds; some are in ruins, some are neglected, some are still part of living communities; some are Islamic, some are of other once practiced religions; some are grandiose, some are humble; some are new, some are ancient; some are monuments, some are artifacts; some are written, some are painted; some are woven, some embroidered; some are sung, some are plucked from instruments; some are worn, some are lived in; some are decorative, some are utilitarian.

A common overarching feature amongst all these variations in the material culture, however, is the celebration of nature's beauty. Afghan poetry, folktales, songs, paintings, embroideries and carpets each extol nature's gifts, its mountains, rivers, birds, animals, trees and flowers. Palaces and shrines standing in islands of greenery were made all the more appealing by their garden settings in an otherwise bleak and rugged landscape. Afghan enthusiasm for picnicking in gardens and on river banks is an enduring national characteristic celebrated throughout the centuries by Afghanistan's most revered poets.

The present political turmoil has had a devastating effect on such hallowed cultural traditions, but this of course is nothing unique. Similar upheaval have often been repeated during the course of its long history. One need only recall the decimation of the splendors of the Ghaznavid capital by Alauddin Ghori in 1151, followed shortly by the onslaught of Genghis Khan in 1221. Ancient Ghazni's palaces and gardens were left permanently devastated.

Conflict produces irredeemable physical damage, no doubt, yet the massive displacements accompanying such conflicts call for strengthening traditions so that identities may be affirmed in the midst of the disruptions. The meticulous attention paid by various refugee groups in maintaining high artistry in their creation of distinctive embroideries and other sartorial distinctions are strong artistic statements confirming this.

It must also be remembered that war is not the only factor responsible for the degradation of artistic expressions. Urbanization diminishes traditions. Changes in fashion result in the deterioration of no longer sought after traditional crafts.
For example, the architectural carved stucco and wood decoration which enjoyed continuous popularity throughout the Afghan area for many centuries had all but disappeared by the end of the nineteenth century. The already neglected examples that still existed before the war now lie abandoned midst the rubble that is Kabul's old city today. That creativity will undoubtedly be replaced with the dull uniformity of cement, unless the rebuilders can be otherwise inspired.

Ideally, the vibrancy of a society is maintained by keeping a balance between welcoming the new while treasuring the past, innovation and continuity running parallel to imbue each and every member of the society with that sense of identity which is essential to keep a nation strong.

Today, perceptions of continuity have been replaced by a disregard for many symbols of the past. Museums have been massively looted, archaeological sites ruthlessly plundered, art and music banned; significant historical buildings have been destroyed, left without maintenance, or crassly mistreated.

Even a cursory glance at the listing of the current status of a selection of fifty priority sites and monuments that concludes this paper, provides sad evidence that, with notable exceptions, physical wartime damage is relatively minimal compared to that inflicted by human avarice, negligence, inattention and indifference.

**WHAT TO DO?**

What should be done to ameliorate this situation? Or, more appropriately, what can be done? The following discussion is based primarily on my personal observations and, for want of space, is limited to museum, architectural and archaeological issues although, as I have indicated above, I am fully aware that these aspects represent only one portion of the totality of Afghanistan's splendid cultural heritage.

Prerequisites for the formulation of any realistic action plan for immediate emergency as well as for long-term protection and conservation measures consist of four basic essentials, each interlinked and dependent one upon the other.

First, sensitive authorities, i.e., effective policy-setting, governing bodies and institutions;
Second, capable professionals, i.e., effective trained, motivated human resources;
Third, concerned communities, i.e., effective grassroots awareness;
Fourth, adequate jurisdiction; i.e., effective laws and enforcement.

**Governing Institutions.** Little capacity for introducing national systems for the preservation of cultural properties exists under current situations, although official departments
Nancy Hatch Dupree

and organizations within the de facto governments at Kabul, Herat, Mazar-i-Sharif, and Bamiyan technically exist and do provide a semblance of institutional structure. Nevertheless, these departments, with the exception of the General Office for the Preservation of Historical Sites in Hazarajat, Bamiyan, formed only in 1997, are but shadows of those that existed in 1978 when the conflict began. They now have no authority, no financial status, and are prey to frequent, arbitrary policy changes, controversies and contradictions that encroach on their effectiveness.

An outstanding example of these vacillations and inconsistencies is the Kabul Museum which has been looted of 80% of what remained in the Darulaman building in 1992. While illegal trade in Afghan artifacts has always existed, the Kabul Museum had a remarkable security record. Objects from the museum were never traded before the war; the flood began after 1992, although little has as yet gone missing since the coming of the Taliban. The government of President Rabbani instructed that an inventory be prepared and that the artifacts be removed from Darulaman for safe storage at the Kabul Hotel.

The present Taliban authorities disapprove of this move and wish to return the artifacts to Darulaman after the damage caused by rocketing has been repaired. Since remedial work would be excessively expensive, requiring sizeable funds which neither the authorities nor international sources are prepared to provide, work on the museum collections has ceased. Yet, the museum staff has been instructed to attend their offices in Darulaman although no transportation is provided for the daily eight-kilometer trip to Darulaman. In addition, abysmally low salaries are only intermittently paid and office supplies, electricity, heating, meals and other standard facilities are not forthcoming. The Kabul Museum therefore receives little institutional, financial or technical support.

This indifference to the plight of the museum extends as well to the city’s architectural heritage which daily deteriorates through misappropriation and simple inattention to maintenance. Nor is there an appreciation that heritage issues, in conjunction with those of their surrounding environments, have links to and should be incorporated into a Master Plan for the socio-economic revitalization of this devastated city. A prime potential for this would be the restoration of Timur Shah’s mausoleum and its garden located at the heart of the city, but the authorities express little enthusiasm for this suggestion. For the present it is clear that cultural conservation is not an official priority in Kabul.

Not surprisingly, Herat, with its abundance of priority monuments, some of which are in precarious condition requiring immediate emergency attention, presents more encouraging possibilities. The Herat Department for the Protection of Historical Monuments of Ancient Herat is more active, but again a shortage of funds, poor coordination and controversies are inhibiting factors, compounded by the absence of a clear
strategy. Haphazard ill-planned reconstruction has been ineffective. The tile mosaic workshop at the Masjid-i-Jami’, established when an ambitious restoration programme was initiated in 1943, still functions, albeit with much-reduced activities. The reorganized Herat Museum opened in 1994 in the courtyard at the foot of the imposing Citadel where UNESCO initiated an ambitious restoration project in 1976. It survived the war in good condition. The museum is well taken care of but the manuscripts and objects desperately need conservation and cataloguing, tasks for which no trained staff is available.

Numbers of stellar monuments were once the pride of Herat’s famed bustling bazaars. The potential for returning these structures to an active role is not appreciated. The Hauz-i-Chahr Suq in the heart of the old city could easily be restored for any number of civic purposes, but it is empty, neglected and crumbling. The barrel-vaulted caravanserais, centers of exotic trade through many centuries, have been replaced by mundane multi-storied shopping centres because of the current poverty of artistic vision. Creative variety has thus been obliterated.

It is hard to say what motivated the initiation of the vigorous redecoration project that was in progress in the summer of 1996 at the Shrine of Hazrat Ali in Mazar-i-Sharif. The work was being supervised by a high military officer, and the professional conservationists on the staff seemed to have little authority to carry out their work according to professional standards. Space for a museum had been allocated, but there was no expertise to carry out its proper organization.

Trained Human Resources. There is an acute shortage of trained specialists to carry out preservation and conservation work according to accepted international standards. Those who received training before the war have either left Afghanistan, been dismissed, or remain on the payroll without administrative, financial or technical support; unqualified staff fills vacancies. The relevant department at Kabul University is closed. Nevertheless, since there has so far been no concerted attempt to thoroughly identify the availability or, above all, the capability of personnel in various related fields, it is difficult to assess the potential which may in fact exist. This is an important task which should - and could - be undertaken.

Follow-up on offers for training outside Afghanistan has been thwarted by the fact that potential students are seldom able to study in English. The feasibility of setting up practical training courses inside Afghanistan is therefore being explored. The authorities agree to this in principle, but evidence little intention to contribute basic requirements. Such indifference raises the question of what the trainees will be able to do on the completion of their studies.

Concerned Communities. Since sincere official commitment to address heritage issues seems to be highly questionable at
this time when political solutions remain elusive and the business of conflict remains the paramount priority, one must examine what potentials exist within the public at large.

Numbers of religious shrines are being well-maintained and repaired by local communities throughout the country as noted in the appended list of monuments. In Herat, where there is much wealth, the building or repair of mosques and shrines is a popular means of expressing religious piety and fulfilling community obligations. However, individuals without the necessary knowledge of scientific preservation and renovation techniques often do more harm than good. Recycling materials from one ancient building for the repair of another and spreading about vast amounts of cement is not the answer. What is needed is the establishment of some organized structure equipped with the necessary expertise to incorporate these admirable initiatives into a comprehensive plan of action.

Examples of citizen action in the recovery of stolen objects can also be noted. In 1994 an inscribed marble plaque stolen from the tomb of Sultan Mahmud of Ghazni was recovered ten days later just before it crossed the Pakistani border solely through the initiative of concerned citizens. Similarly, numbers of individuals responded to the 1995 appeal of the Minister of Information and Culture for the return of looted museum objects. Speaking eloquently over Radio Kabul he noted that men had laboured all their lives to create beauty while others had devoted their lives to preserving that beauty for the inspiration of others, but now men were despoiling that creativity for their own selfish gain. It was the duty of all good citizens, he announced, to assume responsibility for the return of looted objects, and he urged them to hand over artifacts to the newly established National Commission for Return and Preservation of Cultural and Historical Heritage of Afghanistan which offered a small reward in token of good citizenship. Over 1500 objects were thus recovered.

These were of course only a small portion of the missing objects, but it indicated that such appeals can be effective and are definitely worthwhile because many pieces are being spirited away from archaeological sites systematically plundered by clandestine excavators. Ai Khanoum in Takhar Province, the old city of Balkh, and Hadda in Ningrahar are but three prime examples.

Fantastic rumours of massive quantities of gold being wrenched from hitherto unreported sites also circulate. One such near Qaisar in Faryab Province is reputed to have been the seat of the 11th century Sultan Sanjar where his golden crown set with jewels, a jewelled silver decanter, a plethora of statues, vessels, lapis lazuli and two kilograms of gold dust were reported to have been taken from diggings that probed twenty-five meters below the surface. True? We do not know.

Of inestimable value to scholars, however, is the 1993 Bactrian inscription dug up at Rabatak north of Pul-i-Khumri.
Experts say this 2nd century stone inscription naming King Kanishka contains information on history and religion that will lead to a fundamental reassessment of the Kushan era.

We shall never know what exactly has disappeared from all these sites, but even more worrisome is the fact that the wanton pillaging destroys scientific evidence that can never be recovered. This is a serious loss because works of art are not produced in a vacuum. If the dynamics of ancient cultures are to be understood, artifacts must be studied in situ. This is no longer possible at many sites in Afghanistan and scholarship will suffer as a result. One of the unique features of the Kabul Museum was the fact that its collections had been scientifically excavated and thus contributed not only to the fuller understanding of Afghan history and culture but, because many pieces had no parallels elsewhere, to the heritage of the world.

The looters and plunderers evidence no feelings of guilt or remorse. They are consumed with a lust for money, an obsession fueled by outsiders who do have a highly developed appreciation for Afghanistan’s artistic heritage, as well as for its commercial value. Unprincipled dealers catering to the desires of international collectors operate in concert with the newly developed selfish greed of the looters and their Afghan agents who are linked to tightly organized and dangerous international stolen art networks, which include corrupt officials, on many different levels, from top to bottom, operating from Pakistan to Europe, Japan and the USA.

Contributing to the root of this problem is the fact that Afghan institutions seldom encourage ordinary citizens to take pride in their heritage. Scholars seldom share their knowledge with the general public; school children are nowhere taught about the richness of their past; few mature adults ever thought of visiting the Kabul Museum before the war and now a whole generation has grown up in exile without the slightest conception of the wonders that once existed in their country.

This is a serious failing for no national strategy, nor any number of trained professionals can hope to improve the current situation without an understanding and sympathetic public. In many ways, the need to raise the attention of the public is more challenging than the need to find resources. Diverse teams of concerned individuals and groups have been formed to combat the deterioration of cultural and historic environment in other countries when rapid economic development, urbanization and civil strife diverted attention away from cultural sites. Can we learn from them? The possibility of holding a series of meetings and workshops to identify options for action at all levels needs to be actively considered.

Raising public awareness will involve bringing concerned local residents together with building, planning, and environment professionals, as well as government officials, NGOs, deminers, international donors and experts. If awareness translates into an interest for action, then trained personnel must be ready to keep
Obstacles will undoubtedly surface, however, for numbers of individuals within government, NGO and donor communities, equally unaware of the seriousness of the threats to the vanishing heritage, tend to regard culture as a low key issue; some are openly hostile to the idea of expending funds on cultural properties when emergency humanitarian needs already exceed dwindling funds. It is a pleasure, therefore, to acknowledge notable exceptions, such as the supportive cooperation frequently extended by the demining agencies and the UN Centre for Human Settlements (UNCHS/HABITAT).

Nevertheless, Afghans with vision and charisma must be found not only in Afghanistan but also in Europe, the United States, and Pakistan who are willing to lead vigorous campaigns on behalf of these cultural issues. This is an important requirement for neither advocacy nor training will be effective without enthusiastic leadership.

One positive factor is that international bodies are primed, ready and anxious to assist. These include UNESCO, ICOM (International Council of Museums), ICOMOS (International Council of Monuments and Sites), ICCROM (International Centre of the Preservation and Restoration of Cultural Property), in addition to a group of professional associations in Japan. Similarly, on 8 December 1997, the World Heritage Committee of UNESCO adopted a Resolution on Cultural Heritage of Afghanistan expressing concern about threats to Afghan cultural heritage, inviting the authorities to safeguard that heritage, and calling upon the international community to provide all possible assistance. Ways must be found to follow up, harness and utilize this interest.

Advocacy in diverse directions, therefore, becomes a paramount necessity. To this end the Society for the Preservation of Afghanistan's Cultural Heritage (SPACH) was formed in 1994 in Islamabad with international and Afghan membership. SPACH aims primarily to share information and foster contacts with organizations, institutions and individuals inside and outside Afghanistan. With the cooperation of its members it maintains a Photo Catalogue on the Status of Museums, Sites, Monuments, Artifacts, and Architecture. It installed emergency security facilities at the Kabul Museum and assists in the preparation of an inventory of remaining artifacts. It supports assessment missions and surveys. It promotes extensive public relations through liaison with the media and public lectures. In 1997 the Association for the Preservation of Historical and Cultural Heritage of Afghanistan (APHCHA), composed of Afghan professionals, was registered with the Ministry of Planning in Kabul.
Law Enforcement. International statements calling for protection of cultural properties in Afghanistan are frequently fielded. The UN Special Rapporteur on Human Rights in Afghanistan reporting to the UN Commission on Human Rights consistently equates looting and plundering among the nation's basic human rights violations. The 13 February 1997 UN General Assembly Resolution draws a link between cultural property and peace, and repeats earlier appeals calling on "all Afghan parties to take appropriate steps to prohibit, prevent and put a stop to any form of theft, pillage or misappropriation of, and any acts of vandalism directed against, cultural property of the Afghan nation."

Past Afghan governments did quite well in this regard. The Kabul Museum was a supporting institutional member of the International Council of Museums and abided by the international standards set by that body, particularly with respect to customs regulations authorizing confiscation without compensation of proscribed objects of doubtful or undocumented origin. The antiquities law unequivocally stated that movable and unmovable cultural property, excavated or still beneath the soil, belonged to the people of Afghanistan and that it was the responsibility of the people as well as government to protect that heritage. The laws prohibited structural changes to historical buildings, provided for the cessation of construction projects if it was found that they endangered ancient sites. The grand Kushan temple at Surkh Kotal near Pul-i-Khumri was saved for scientific excavation in this manner after road builders unearthed blocks bearing Greek lettering.

Furthermore, the law decreed that antiquities found on private land were the property of the nation, not individuals. For small objects this could not always be enforced, but a dramatic enforcement success is provided by the case of the Mir Zakah Hoard. However, Mir Zakah also illustrates how enforcement of law against illegal activities has broken down; it also provides insights into the unscrupulousness of stolen art trading.

Word of the accidental discovery of masses of coins recovered from a well in the village of Mir Zakah, 53 kilometers north-east of Gardez, Paktya Province, reached Kabul in May 1947. Sent to investigate, representatives of the Kabul Museum recovered over 13,000 Indian, Greek, Graeco-Bactrian, Indo-Greek, Indo-Scythian, Indo-Parthian and Kushan coins dating from the 4th century B.C. to the early centuries A.D. Application of the antiquities law effectively terminated illegal collecting at Mir Zakah.

The second assault on Mir Zakah was made in 1992 when the tribe inhabiting the area collectively decided to resume excavations in a more systematic manner. A 12-member committee was formed to supervise excavations, carry out negotiations with Pakistani dealers and oversee the equitable distribution of profits. Individual tribal members invested Rs. 50,000 each to cover the costs which included the purchase and operation of a
The results were more than spectacular. According to a leading British numismatist, the Mir Zakah hoard is one of the largest ancient coin deposits in the history of mankind. It is composed of an estimated two to three tons of gold, silver and bronze coins, in addition to a reported 200 kilograms of silver and gold objects such as jewelry, cups and statues which quickly disappeared into the hands of foreign collectors before they could be properly identified or studied by scholars. These finds were sold at enormous prices by dealers in Peshawar and Islamabad, but little of this money has returned to Mir Zakah. In fact, the original investors have yet to recover even their expenses, much less enjoyed a profit. This has caused considerable friction throughout the tribe.

Official intervention such as that which took place in 1947 was not even remotely possible in and after 1992 although President Rabbani's government did instruct the Institute of Archaeology to send a team to stop the digging. But, as the Director wryly noted, government's authority in Paktya at that time was so weak that even a regiment of soldiers could not have protected the archaeologists should they have gone on such a mission. By 1997 the excavations had ceased. The Taliban take credit for this, but the investors more accurately attribute the stoppage to the shortage of funds to run the generator and hire labour, and particularly to the potentially dangerous tensions that developed in association with the finds.

To return to the problem of how to apply legal action in stanching the hemorrhaging of objects and minimizing the insensate spoilation of sites. Sadly one has to face the reality that Afghan authorities simply have no control over illegal activities in areas outside their immediate jurisdictions, successive public announcements reitering official commitment to the protection of cultural properties notwithstanding. The Taliban have abrogated all laws proclaimed by previous governments, but their edicts prohibiting possession of looted artifacts and announcements declaring ancient sites national treasures, echo the spirit of the former laws. A few items have been confiscated, but there has been no response to their edict demanding the return of objects. It promises punishment by Shariat Law, rather than a reward.

And the rapacity of the diggers continues. The mere articulation of edicts without recognized enforcement capabilities can be counterproductive. The Kabul authorities responded to a recent BBC report of new illegal digging at Ghauchak, near Jalalabad, by reminding all citizens over Radio Shariat that ancient objects belong to the nation and consequently new finds must be turned over to the authorities. A week later everything had disappeared from the site.

Furthermore, difficulties are exacerbated by the fact that the poorly educated Taliban militia do not understand the distinction between edicts banning modern human images and the
equally binding edict promising punishment for theft, possession or damage to the nation's heritage. A case in point is the statement made on 16 April 1997 by a Taliban commander besieging Bamiyan vowing to blow up the Buddha "idols" after conquering the valley. Responding to vociferous international protests led by the UN Secretary-General and the Director-General of UNESCO, the Taliban high command in Kandahar issued a statement on 28 April denying any intention of harming the Buddhas, and confirming their commitment to protect all vestiges of the ancient heritage. Whether the rank and file in the militia fully understand the purport of their message is another, and worrisome, matter.

So it is clear the absence of effective responsible authority within Afghanistan causes immense and baffling problems almost impossible to solve until a recognized stable government is established. Therefore one must ask what can be done after the objects leave the country. Equally difficult hurdles exist internationally. Numbers of organizations and government departments specializing in the recovery of missing objects are ready to assist, but are unable to do so because Afghanistan has not signed the 1970 UNESCO Convention on the Means of Prohibiting and Preventing Illicit Import, Export and Transfer of Ownership of Cultural Property. Efforts urging the Rabbani Government to sign this instrument had not succeeded by the time the Taliban arrived on the scene. And now the Taliban are not recognized by the UN so these efforts can no longer move forward.

Even without this important legal support, much needs to be done to sensitize foreign lawyers, judges and customs officials to what is happening in Afghanistan. The sophisticated minutiae of western law are used with confounding results. In October 1997 a British court ruled that if two Begram ivories held up by customs entered Britain, they would be liable for seizure under a European Union trade ban designed to protect elephant populations. No mention was made of the fact that these almost one thousand year old works of art were stolen from the Kabul Museum. The Pakistani owner took back the pieces and returned them to Pakistan so as to explore other means of cashing in on his ill-gotten loot.

Thus, for the short-term at least the burden to initiate a wide variety of actions among a wide variety of actors falls squarely on communities and concerned individuals, by motivated Afghans. Despite the generally gloomy tenor of this discussion there are immediate steps that can be taken to lay the foundation on which subsequent substantive programmes may be built. These are summarized in the following list of priorities.
PRIORITIES

** ADVOCACY among

- Afghan officials on all levels through
  a - individual contact
  b - seminars and workshops
  c - publications on specific aspects.

- Afghan official departments to encourage them to
  a - accept their responsibilities to
  b - provide their concerned sections with basic amenities
  c - formulate innovative criteria and policies assuring the preparation of strategies with creative solutions, based on reliable data
  d - facilitate constructive action according to the formulated criteria and policies
  e - prevent misappropriation of cultural properties as accommodation for troops and depots for supplies
  f - incorporate heritage themes in school curricula
  g - encourage training of their personnel so as to enhance conservation and protection services.

- Afghan communities inside Afghanistan to
  a - organize structured action groups to mobilize grassroots interest and initiatives
  b - foster intellectual cooperation and action groups through workshops, public lectures, exhibitions, radio programmes, and publication of simple to read booklets.

- Afghan communities abroad to
  a - identify Afghans with vision and charisma willing to lead vigorous campaigns in countries where Afghan stolen art is sold
  b - encourage links with investigative authorities for the recovery of objects illegally imported by Afghans as well as foreign dealers

- International governments, NGOs and donors to
  a - follow up on interest already expressed by international cultural organizations
  b - consolidate networks fostering links between cultural and environmental preservation
  c - stimulate an awareness that attention to the cultural heritage enhances the quality of life

** INFORMATION GATHERING

- identify skilled, motivated individuals
- collect reliable data on sites and properties
- assess urgent conservation needs
- prepare inventories and registers
- replace lost library resources.

** INFORMATION DISSEMINATION

- employ all types of media, magazines, journals, posters, TV, radio, public lectures, seminars and workshops to reach wide ranges of audiences worldwide.
Nancy Hatch Dupree

b - publish simple, well-illustrated, informative reading materials in Dari and Pashto

** TRAINING

a - identify, assess and register trained personnel
b - design basic conservation, museum, archives, survey team courses
c - encourage English language study for selected personnel to provide access to advanced training and research materials
d - instruct community advocacy groups in organization and mobilization techniques

** EXCHANGE EXPERTISE

a - through international networks to gain broader perspectives on the significance of conservation work
b - develop a roster of resource persons and documentation

** FUND RAISING for all of the above.

Attention to these priorities will go a long way toward dispelling the shadow of indifference which now dims the thinking of a majority who see the obstacles as being so overwhelmingly insurmountable that individual efforts are useless. The challenges are indeed monumental, yet even small efforts can create friendly environments where the past may continue to inspire individuals for the benefit of future cultural achievement. Inculcating positive attitudes toward the care of cultural properties will stimulate concomitant care in preserving surrounding environments, leading ultimately to a nation strong in its awareness of the rich diversity of nature and culture exemplified by the following selection.
CURRENT STATUS OF MAJOR PRIORITY SITES AND MONUMENTS

Information from the SPACH Photo Catalogue of Monuments, Sites, Artifacts, Architecture

MUSEUMS

Hadda Site Museum: War damaged in 1981; totally plundered since
Islamic Art at Ghazni, in 16th century Timurid mausoleum: artifacts shifted to Kabul Museum during the war; building deteriorating
Hera: Reopened 1994 in citadel; good condition; collections unorganized

CENTRAL

BAMIAN, 3rd-8th c. A.D. Buddhist complex: monumental statues, normal; paintings, natural deterioration require stabilization
TANGI SAFEDAK, Yakolang: new Buddhist site; artifacts recovered
GHAZNI

Tepe Sardar, 3rd-8th c. A.D. Buddhist complex: Italian excavations, deteriorating
Mausoleum Sultan Mahmud Ghaznavi (r.998-1030): well-maintained
Palace Sultan Masud III, 12th c. A.D. Ghaznavid: French excavations, plundered
Minarets, 12th c. A.D. Ghaznavid: natural deterioration requires immediate attention
JAM MINARET, Ghor Prov., late 12th c. Ghorid: natural deterioration; stabilization, protection against river erosion urgently required

KABUL CITY

Mausoleum Timur Shah (d.1793): Timurid-style building seriously deteriorating; gardens obliterated; urgent repairs required
Bagh-i-Babur, 17th c. Moghul: tomb Emperor Babur (d.1530) + marble mosque (1646), minor war damage; 1883 pavilion, major war damage and vandalism; haremserai, destroyed by bombing/rockets; gardens, denuded for firewood
Old City: 18-19th century serais and residences with ornamental stucco and wood carvings mostly reduced to rubble
National Archives, 1891 palace restored for Archives 1973-1978: minor war damage repaired; well-maintained
Bostan Serai, 1892 palace converted 1901 to Amir Abdur Rahman mausoleum: major deterioration since 1992 through neglect and occupancy by security personnel
Gulistan Serai, 1892 haremserai for Bostan Serai: poor maintenance while used as Transport Depot; 1996 ill-advised repairs by Municipality without consulting Historical Monuments Department; carved stucco and wood exterior decoration in good condition, some interior features obliterated
Bagh-i-Bala, 1893 palace restored 1966: minor war damage repaired; increasing deterioration under occupancy as Sayyaf guest house and Taliban militia headquarters
Qasre Star, 1901, with 1912 + 1915 additions, adjunct to Foreign Office: audience hall extensively renovated June 1995
Shah-do-Shamshira Mosque, 1920s construction on site of 16th century mosque: well-maintained
KABUL VICINITY

Minar-i-Chakari, early A.D. Buddhist pillar: rocket damage on northwest; collapsed for as yet unknown reason April 1998

Guldara, 4th c. A.D Buddhist stupa-monastery complex: extensive damage by local commander in search of plunder

Chihisitoon, 1888 palace remodelled ca. 1905 + 1950s: rubble

Qasre Darulaman, 1923 government centre: extensive war damage

Tepe Taj Beg, 1924 palace: undamaged

Paghman, 1920s summer resort: villas, theatre, hotel purposefully razed to the round for reasons still unclear; Taqi Zafar (Victory Arch): major war damage; mosque, under reconstruction by local community

WEST

HERAT

Masjid-i-Jami', 1200 A.D. Ghorid portal + 15th c. Timurid restoration + redecoration since 1943: minor war damage repaired; well-maintained

Pul-i-Malan, extant in 1506: war damaged; controversial restoration 1994-1996

Mosque/Mazar-i-Imam Fikhri Raza, 13th c. A.D.: war damaged; inappropriate restoration by wealthy individual abandoned

Musalla Complex, 15th c. A.D. Timurid: Gawhar Shad mausoleum, extensive loss of tilework on dome due to purposeful wartime felling of trees planted in the 1940s as a protective shield against destructive 120-day winds that blow from June-September; of six minarets, one destroyed by rocket, two survived direct hits by rockets, but all list dangerously; urgent remedial work delayed due to controversies

Gazargah, 15th c. A.D. Timurid tile-decorated shrine dedicated to 11th century Sufi poet/philosopher Khwaja Abdullah Ansari: well-maintained by Brotherhood; marble stone animal figure at entrance removed by Taliban.

Hauz-i-Karbaz, Ghalwar village, w./Herat, Timurid interior decoration: restored by DACAAR (Danish NGO)

Ziarat-i-Muhaddis, 15th c. A.D. Timurid mosque/madrassa dedicated to 9th c. scholar Khwaja Abdu Walid: totally destroyed by war damage; restoration of dome over grave was considered in 1994 by DACAAR as a community service


NORTH

AI KHANOUm, nr. Khwaja Ghar, Takhar Prov., 4th-2nd c. B.C. Greek city: French excavations systematically looted using bulldozers, tunnels

TEPA TEPA, nr. Shibarghan, 100 A.D. Kushan necropolis: Afghan-Russian excavation of six graves recovered 20,000 pieces gold; looting of two unexcavated graves began 1980.

SURKH KOTAL, nr. Pul-i-Khumri, 2nd c. A.D. religious complex: no information
RAHATAK, nr. Pul-i-Khumri, 2nd c. A.D. religious complex: 1993 accidental finds in possession Governor of Baghlan

TAKH-I-RUSTAM, nr. Aibak, Samangan Prov., 4th-5th c. A.D. Buddhist stupa/monastery: not looted or plundered

BALKH

Old City: 1995 clandestine digging uncovered fluted columns similar to Greek columns at Ai Khanoum, taken for construction private dwelling; unconfirmed finds

Masjid-i-Noh Gumbad, 9th c. Samanid: protective roof deteriorating, carved stucco weather-worn, one arch dangerously cracked; remedial attention urgently needed

Shrine of Khwaja Abu Nasr Parsa, late Timurid: small section tiles on dome displaced by rocket hit; 1974 restoration suffering from lack of maintenance, interior satisfactory; unauthorized construction of new mosque attached to south facade destroys original design

Madrassa of Sayid Subhan Quli Khan, late 17th A.D.: deteriorated

MAZAR-I-SHARIF

Shrine of Hazrat Ali, 15th c. A.D. Timurid structure, modern tile redecoration: ill-conceived restoration work in progress since 1994; spacious lawns filled with cumbersome cement tables, chairs and benches

Takht-i-Pul, w./Mazar, 19th c. A.D. mosque: exterior in tolerable condition; elaborate painted interior rapidly deteriorating

HAUZ-I-AQUINA, n./Andkhoi, ca.16th c.: 16 m. stepped dome over 16 m. deep circular reservoir; newly whitewashed, good condition

IMAM-I-KHOUD, Sar-i-Pul, 11th c. Seljuk: elaborate decoration and inscriptions; well-maintained

ZIARAT-I-BABA HATEM, w./Balkh, 12th c. A.D.: good condition

EAST

HADDAN, nr. Jalalabad, 2nd-7th c. A.D. Buddhist stupa/monastery complex: war damaged; constantly plundered since; totally denuded of all statutory left in situ as site museum

NINGRAHAR VALLEY Buddhist sites: extensive clandestine digging

NIMLA, w./Jalalabad, 1610 A.D. Moghul garden + 20th c. Amir Habibullah bungalow: garden cascades + bungalow restored 1994 by MARUF (Afghan NGO) with FAO assistance

SOUTH

HILMAND VALLEY, 12th c. Ghaznavid winter citadel and palaces at Bost and Lashkargah; ceremonial Bost arch restored pre-war; no serious disturbance reported

KANDAHAR

Ashoka Rock Edict, Old City Kandahar, 3rd c. B.C.: bi-lingual Greek-Aramaic inscription left in situ; no information

Chihilzina, Old City Kandahar, 16th c. A.D.: forty steps leading to rock-cut chamber with inscription ordered by Emperor Babur; no information

Mausoleum Ahmad Shah Durran (d.1772): elaborate exterior and painted interior; well-maintained

Mausoleum Mir Wais Baba (d.1715): 1930s building modeled on Ahmad Shah mausoleum; exterior + elaborate interior painting + surrounding Kohkaran gardens well-maintained
DARI TRANSLATION OF C
نظریه بر میراث‌های فرهنگی افغانستان
نویسنده: ناصر هیج لوپری
مشارکت مشاوره و تدوین
ترجمه: میراحمد جوینده

فهرست مقاله:
میراث فرهنگی افغانستان از آیاده‌ها تا اشعار جامع، بانگلدا و شکوه یک طبعیت است. حالا میراث بکجا با محيط محروم در معترض خط قرار گرفته است. در این مقاله بر اساس آغاز انکشاف فرهنگی منطقه، بررسی پرآبله‌های موجود و منابع این بحث صورت می‌گیرد و اقداماتی را که می‌تواند در زمینه عمل مشترک را بر انجام بیشتر

مقدمه:
ریشه‌های میراث فرهنگی افغانستان به صد هزار سال قبل از امروز، در زمانیکه زن و مرد تنش‌الرستین استرست و روح و تاکنون کشف شده‌اند، می‌رسد. این ابزار مرحله دوم بالپیلیتیک در بسته یا تازه‌ای که زمین‌های زیست‌گاه مردمان آن عمر بود، اینک بصورت پراگنده وجود دارد. ونیا نورن بهرام و سیستمی مربوطی به افغانستان مارکزی دارای جهیزه می‌باشد. که زمین‌های زیست‌گاه مردم در این جغرافیای نیا ویلی به این میراث می‌باشد، که توده و اقتامات را به یک تعداد بزرگ مردمی و در ابزار فراموش می‌باشد. زبان‌ها و ابزاران ابزار رسانی از ویلی شمای‌الینگ بلعیز معطره نمی‌باشد. به این میراث‌ها در بالپیلیتیک که جزئی از پانزده هزار سال قبل اسلام کار می‌کردن، میگاه ازدست‌های در، بالپیلیتیک، نامیده شده‌اند.

این سامان ماهیگر می‌باشد اطلاع منابع اینی مقبول جویانه و وحشی را برای زندگی برپا کرد. زیرا پیگاه جمعیت‌های کشور کنده و هماهنگی به‌دش وابسته به این جویانه‌ها.

بعداً در حدود هفت هزار سال قبل از امروز، آنها دریافت تا فراموش اوری الگی‌بندی را توسط الگی‌بندی نتایج و حیوانات و پوپ‌بندی بازی و گوی‌بندی تدارک نمایند. مسکن دانیش را در آن امکان‌افزار مؤثر و ماده‌ای را بدون این و قیمت‌ها به تعقیب این، شهرها را ایجاد نمودند.

در عصر برونز در حدود ۵۰۰ سال قبل از میلاد، قریه‌ها قطور به تأمین مواد غذایی برای شهرها گسترش و منعت‌گران فرهنگ تیشرتی را به ایک بکار بست استعدادشان در راه اندازی مواد جدید بست اوردن که از جمله اسلات و ظرف سفالی بود که از آنیها صنایع متنوع بیشتر به‌صورت معمولی های مذکر، اسلالت، ارائه مورد ضرورت خانگی، انواع الات نیزی و کرایت‌های شرکتی را به‌وجود آوردند. این امکان‌افزار در استعدادهای هنری جوامع باعث مراوده تجاری با ساختن دیگر با فعالی‌های زمین‌های دوست تغییر که در زمان در کارهای زمین در مصر، جنگل و فرآیند از چنین عراق، و وانته سند در هند به ظهور پیوسته و میان جنگ بودند. تجارت میانینی بی‌لگرد از پیشانی رونق یافته بود و بعدها، در اواخر قویق میلانی با استفاده راه مشهور ابریشمی بطور شرط به چین، بطرف غرب به روم و فرانس بطرف جنوب و تا هند توسعه و کسترش یافت.

افغانستان در مرکز این نطقه اتکالی منطقه فرار دارد که به تنها بازگانان، بلکه
اداره موجود طالبان مختلف این حركت است و آرزومندی دارد تا اثر را در باره به
تعمیر موجود دارالامان که در اثر انفجار وقت ورود گردیده، بعد از ترمیم مجد
انتقال دهد. از انفجاری که تمریم اساسی تعمیر موجود نهایی صورت گرفته بود و بود،
قابلیت فیزیکی مانعی که این می‌باشد. هنوز متأسفیم و که شدید به یاده بوده و
دارالامان، بدون اینکه در سیلاده انتقال برایانی فراموش نکنیم. این مسئله شست سلیقه رو
پیموده بود و به وظیفه خاصی شود. بر علاوه به معنی ناچیزی گیگاهی برای آنها برداخت
می‌شود، تجهیزات فنی، برق، و سایر تجهیزات لازم برای کار آنها
موجود نیست. بنابراین از موزیم کابل قابل حمایت اداری، مالی و تحقیکی ناجیزی صورت
می‌گیرد.

این بیبافاوی در برای موزیم مسابقه مهارتی میراثها مهندسی شهر را نیز در
می‌کرد که گفتگو هر روز در نتیجه، و عدم توجه، از این می‌باشد و
ارتباط اند و باید در مبارزه پلی اجازه مجدد اجتماعی-اقتصادی این شهر و باراک
شام کرداشته شود. وظیفه اولی، و نخست، میتواند افتاده قهر و باغ تیمور شاه باشد
که در قلب شهر کابل قرار دارد. اما مقامات توجه کمی را برای این پیشنهاد معروف
می‌دارند. در حالی موجود چنین به نظر می‌آید که مسئله می‌باشد.

قابل توجه نیست که هر یک، داشته تعداد زیادی ابتدای تاریخی دارای اولیت که
برخی از آنها در حال نهایی تأسیس قرار دارند و توجه عاجل و اطلاعیه مییابند میتواند، ابتدای
تاریخی هرات فعالیت است. اما باز هم فقدان وجوه لازم مالی، ضعف هم‌نگری و اختلافات
فرکنی بگی یکی از عوامل بازدارندگی در کارکر مسئولیت روحی در زمانه می‌باشد.

پلمهای ضعیف ساخته مجدد از مؤسسه لازم برخوردار نخواهد بود. استکه کاشی
سازی موثر و در مسجد جامع هرات که در سال 1333 به منظور پلن اعمال مجدد ابتدای
تاریخی هرات در ان زمان تأسیس گردیده بود؛ هنوز مصرف فعالیت است. گر چه
فعالیت آن بسیار محدود گردیده. موزیم هرات در سال 1394 در صحیح قلعه تاریخی
اغتشاده، که توسط بوسکون در سال 1379 ترمیم گردید، مجدداً گشایش یافته
است. در جریان جنگ‌ها در حالی خوب باقی مانده است. از موزیم بی‌خودی مراقبت بمی
می‌باشد. اما نسبت خطر و آثار شدیداً به ترمیم و یک تلاکس بازی دارند که متأسفانه بهدین
متوقف کار او از مسئولیت امروزه‌شده و تربیه شده نیست.

شماری از ابتدای بخصوصه که زمانی از اختلافات و بیانی بازار بر شلوغ آن بود، تا
هنوز موجود است. امکان بازگشتان این ساختن‌ها برای باره طبیعه به هدف اولیان
هیچ مطمئن نظر نیست. حوض چهار سوی در قلب شهر کهنه، هرات به اساسی میتواند
تمریم و به مهم‌ترینی مختلف استفاده قرار گیرد. اما مسئله‌های خالی و در حالت
بدون رفع‌واستفاده و فراموش شده و زو به ویرانی قرار دارد. بقایی کاروان‌سراهای هرات که
زا مراکز ترک در طول قرون پیشرفت می‌گرفت، بعضاً آنها تعیین‌های چند طبقه ای
خاکی به بخش مراکز داد و سنت اعمار گردیده که علی امانت می‌توان فقر و فقدان دید هنری
موجود نیست. بنابراین میتوان کفته که فنی و آموزشدیده‌های هنری در حال
مکو و نابودی.

مشکل است که گفتته شود که چه انگیزه آی برای تحرک و ابتكارات تربیت مجد مقرر
حضرت علی(رض) در تابستان 1391 در شهر شریف وجود داشته است. کار ترمیم
روه متوسط یک افسر نظامی عالی‌رتبه مراقبت‌یابی می‌گردد. اعضای مسالک و بانجیب،
محفلات ابدات تاریخی کمترین صلاحیت را برای پیشبرد کارهای معماری مسکنیان تدارند. جای برای یک موزیم تخصصی داده شده، اما متخصصی وجود ندارد تا آمر آنرا به بیشتر برد.

منابع پیشتر تریبی‌شده:

فغان و کمپ تخصصی مبیین که بتوانند امور محفلات و ترمیم ابدات را مطابق معیارهای قبول شده، بین المللی ادامه دهند، بکلی محصول است. کسانی‌که قابل از جنگ تربیه شده و آموزش دیده بودند کشور ها ترک گفته‌ها، یا بر کار نشستند و یا در گروه‌های ای بدون حمایت اداری، مالی و تحقیقاتی نشسته‌اند و به برآوردهای تجربه و تحقیق کودرود. دنیای چهارم مربوط به پومنارد کاستار و مشکل است امکانات و ریزه‌های موجود این اشکال را در رفتار و در افتخار است. این وظیفه ایست هیچ‌گونه ممکن که حتی با رای آن کار صورت گیرد.

تعقیب نمودن تلاش جهت امکان تربیه، کادرهای جدید در خارج افغانستان در نتیجه این واقعیت که محسوس می‌باشد اینگلیسی چهت ادامه، تحصیل بخارج اندازی کار را دوشوار ساخته است. بنابراین امکانات تدوین کورس‌های ملی در داخل افغانستان را در جستجو نوید. مفاهیم در پرونده‌ها این اصل موفقیت زبان و از شواهد برمی‌آید که آنها توجه چندانی در زمینه بی‌مدل نمی‌دارند. چنین بی‌بفتانتها این سوال را بر می‌انگیز کدبانی از اینگونه کورس‌ها فارغ می‌گیرند، چه کاری را می‌توانند در اینهای انجام دهند؟

احساس‌سوزویتی‌جامعه:

از اینچنینی تعبیه صادقانه‌رسمی در واقع به مسائل میراث‌های فرهنگی در این لحظه قابل سؤال است. زیرا در وقتیکه خلیفته سیاسی فضای افغانستان در ابهام و برخورد با مسائل نظامی در تقطع‌های ملی مورد خوی فقرا و دارار در جنین حالات باید دید که به امکانات و ریزه‌های منابع ته دهی و لازم مشابه موجود است.

تعهداتی از زیات‌های اسلامی توسط مردم تحت مراقبت و ترمیم در سرتاسر کشور طوریکه در لست شامل ایند، قرار گرفته. مسائل و در حالی خویه قدح شده ان. در هر که درویت بیوک مربوط کار پذیرفته، است. امر مراجع خودی و اخلاق ذهنی در جامعه می‌پیدا گسته است. از این‌نان حقوق دارد و حضرت امام که در جهاد، نیاز به امنیت و جو نیست. چهارمیکه در بردار قدردانی سیاست‌های مهم لازم تغییر و عقب‌اندیشی و تقدیر این‌ها از این‌هایی که اگر به این‌ها است تا این.

از مثال‌هایی از اقدامات مردم در کش اخاذ ذهنی‌های می‌توان ابود آری نمونه. در سال 1994 بکوه لوحه کتاب‌های متعلق به سرب لاطین محمدرحموی نزدیک، عصر بعد از سرب و دقت قبیل از سرب نزدیک توصیفی در دو منابع شهروندان ذبیحی کشف و استپی‌گرند. همچنین بکلی افزایش زیاد مهر به نگاری و دوکا و اطلاعات و فرهنگی در سال 1995 می‌ینی بر بازگشت‌های آثار سرب روشن‌سازی، موزیسم پاسخ مشابه دادند. واهنگ آثار برای واقع شدن در راه‌های جامع و مشترک گردیده تا زیبانی وا خلق کنت. در حالیکه وکلاه آب مقاومت و وقت حفظ این زبان‌های ابید برای خویی دیگران کردند. اما اکنون بعضی انسان‌ها، این پیدا ها و افرینش‌های تاریخی را چهت
شایعات دلخوی در مورد کشف نقش والد پدری دانشمندان، بسته آمدن کتابی، باختنی در حال یک کمی از سادات که تا کنون همچنان نشانه‌های کشف کننده است. یکی از سادات نژادی و لاسالی فیلمساز فردرک سلسان سنگ در فرل ۱ میلیارد میلیون باشند که از انجا تاج مرکز طلایی، بل سببی مردم نظری ای تعداد زیاد مجمعه‌ها، طوفانها، لاجورد و دو کیلومتر پای دلار می‌کویند که در اثر کاوشهای غیر قانونی از عمق عقب و پنجم مترا زیر زمین بسته آمد است. حقیقت دارد یا نه؟ ما نیازی نداریم.

یکی از کشف‌های پیش‌آمده در سال ۱۹۱۳ از کاوشهای شاهکاری در شمال بلقیس محمدی، به عقیده دانشمندان این کتابهای مستند به قرن دوم بقایی در نام کشف‌کننده معارفات در داده تاریخ و دین کوشانیا می‌باشد و منتظر به چگونه بتوان کل پیامون عمرس کوشانیاها شده می‌باشد.

ما هنوز نگاهی داشته که چگونه از این سادات نابیناید گردیده است. اما چیزیکه نهاده می‌رود به تشویش می‌اندازد از بین رفتارهای این سادات است که هیچ‌کار قانون را کشف آن نپذیرفته، این ضایعه جدی و جهانی تا نابهتر است. حیزن افراد شباهای هنری هرگز در خلای این آمده نمی‌باشد. اگر چیزی برای دانشمندان خود مطمئناً قرار گیرد.

فکر شده که اثر باید در محلشان مورد مطالعه قرار گیرد. از مورد بسیاری از سادات باستانی افغانستان بیگانه این امکان از بین رفت و به نتیجه کارایی علمی مصرفی، اعجوبه‌ای می‌باشد، اینکه از روش نظری موزیم کابل از بود که تمام کلیک‌های ان‌تر کاوشهای علمی بجای بسته آمد و مورد تحقیق قرار گرفته، بودند که می‌توان آمر و نیز این مسئله که بشتر آن را بیشتر و بیشتر بود، می‌توانست به تنهایی در درک بهتر تاریخ و فرهنگ افغانستان، بلکه میزان‌های فرهنگی چهان نیز می‌باشد.

تفاوت ثابت گردید.

تاراجگر و چهارولگر هیچ‌گاه نوع احساس تفسیری و پیشینه‌ای نمی‌باشد، تا امکان اقتباس و پیشینه‌ای نمی‌باشد. اما فقط باختر ایوان کار را انجام می‌دهد. خارجیایی که به ارزش بازاری و فرهنگی افغانستان، دانشمندان از آن‌هایی که باید، دیپلماتیک اساس استفاده می‌نمایند. معاون کاران فاقد پرسپس با حفظ گزارش‌ها و اخلاق افغان‌شناسی می‌کنند که بشرهای تیزی‌سازیانه و خطرناک بین المللی اثر مشروطه هدایای از هم‌بین اند کاران‌مان مشاهده‌ای در سطوح مختلف نیز شایان می‌باشد.

تا اینجا، جوانا و آمریکا این عملیات را انجام می‌دهند.

باختر بررسی و حل ریشه ای پذیرفته واقعیت این است که ادارات دولتی مسئول افغانستان به ندرت مرم و انجام می‌نمایند تا متوجه میراث‌های غنی انتخاب امیشان شوند. حلقه‌هایی علمی و دانشمندان تدریجاً دانش‌شان را به مرم شریک می‌سازند. به شکل‌گیری مکاتبه در همراه چایی در مرد غنای فرهنگی گذشته‌شان چزی اموجات نمی‌شود.

در زمان‌های هیچ چیز نگاه کرده که پرده محدود جوانان در فکر دیباز از موزیم کابل
بهترین واکنش این بود که قرار بود از دیدن وسایل فرهنگی شناخته شود. در این سه نظرسنجی، افراد به روش‌های مختلفی برای اهداف خاصی استفاده می‌کنند. این افراد به سمت بخش‌های مختلف از فرهنگ شناخته می‌شوند. این افراد به سمت بخش‌های مختلف از فرهنگ شناخته می‌شوند. این افراد به سمت بخش‌های مختلف از فرهنگ شناخته می‌شوند.
همکاری با گروه‌های رشکتاسازی محلی دفاع از میراث‌های فرهنگی از طریق بهبود سازماندهی و بکار بردن وسایل تکنیکی

**تیاده‌های متقابل:**
از طریق شبکه‌های بین‌المللی به منظور بدست آوردن دورنمایی‌های کارهایی با اهمیت ترمیمی

تهیه یک جدول مفاهیم اشخاص و استاد

**تدریک ووجه مالی برای همه‌ها هدف‌نما مذکره‌بالت‌ا:**

جلب نوجه به این اولویت‌ها وقت زیادی را در برخواهد گرفت تا سایه، جو حاکم بیفترآوتنبایرا از میان بردارد که امروزه بر طرف تفکر اکثریتی را مکدر ساخته است که موانع را غیرقابل عمل یافته و معتقدند که تلاشهای انفرادی بهره‌مند است. مشکلات در واقعین خللی شکوفت آوراست اما تلاشهای کوچک میتواند ایجاد محدودیت سه‌ئی، مناسب را بی‌منی بر مبنای افراد غرب آگاهی از کشتار و تداوم این جهت است از اینده فرهنگی ابتدای نهایی. ابتدای روشهای نمی‌تواند با تفاوت مراقبت از مکتی‌های فرهنگی باید برانگیختن مراقبت از محدودیت محدودیت و در فرجام محتار به احساس بیداری و اگاهی محدودیت می‌باشد که بطور انتخابی دیگری از آنها نام بردگی می‌شود.

موضوعی مورد استمراری و توجه سازمان‌های باستانی، ابادن‌ها و سازمان‌های تاریخی، سازمان‌های باستانی SPACH منبع مفاهیم کلیک‌های عکسی سبک اثر و مهندسی می‌باشد.

**موزیمها:**
موزیم کابیل: وسیع‌تر از بین سال‌های ۱۹۹۶ تا ۱۹۹۲ تاریخ گردید موزیم غیر منتقل هده: در اثر جنگ‌های در سال ۱۹۸۱ تخریب و از آن زمان به بعد مورد غارت قرار گرفت موزیم اسلامی غزنوی: آثار مرزهای به یک مقبره، تیموری قرن ۱۲ در زمان جنگ‌ها به موزیم کابیل انتقال داده شدند. اما تعیین آبده نسبت عدم توجه در حالات اهداف قرار دارد موزیم هرات: در سال ۱۹۹۴ در بالا حصار هرات مجدداً گشایش پایت، اما آثار آن دیق‌تر تهیه تنظیم نشده است.

**افغانستانی‌ها:**
بامیان: مجتمع بودایی سده سوم الی هشت‌میلیارد بشمول مجسمه‌های بزرگ در حال حاضر هسته می‌باشد. تفاوت دیواری در معرض حوادث طبیعی قرار گرفته و ایجاد توجه عاجلاً را نمی‌باشد.
غزنی: تهیه سردار مجتمع بودایی مربوط سده سوم - هشت میلیارد که توسط ایتالوی‌ها کاران گردیده در حالات اهداف قرار دارد.
ماهی لالان محمدرئیس (۱۹۹۹-۱۹۹۴ م) که در حال خوب قرار دارد میرود. سه‌سوم یا میلیارد توسط ایتالوی‌ها حفظ یافت
گردیده بود، به شاهت رفت است.

میزان های عصر غزنوی (قرن ۱۲ میلادی) در اثر حوادث توجه عاقل را نیاز دارد.

میزان چنین در ولایت غرب اخیر قرن ۱۲ میلادی مربوط عصر غزنوی: عوارض طبیعی ضرورت عاقل را به تحکیم محافل غرین جلوگیری از فرسایش مسیر دریا ایجاد می‌نماید.

شهرکابل:
مقره‌های تیمور شاهم ۱۲۶۷ م: عمارت بنا شده به شیوه تیموریهای، بصورت چندی در معرض ویرانی قرار دارد. باغ از آن، هنگام که، قاری تمجیدی ساختنی عاقل را ایجاد می‌نماید. باغ باریز دوره مغلی قرن ۱۷ میلادی: مقره‌های بابر (۱۳۰۷ م) مسجد مرمی (۱۳۵۷ م) در اثر جنگ صده می‌بوده‌اند؛ پایایی این تحریم شده در ۱۲۶۳ یکجا با صدمات رسیده از جنگ و نابودسازی، حرمسراه‌ای آن در اثر بیماری‌نام تخریب گردیده و باغ از درختان ان به محترم سوخت. بهره را گردیده است.

شهر کابل: یا به سلسه‌های ساخته مربوط به قرون ۱۸-۱۹ م دارای تزیینات گچی و حکاکی به شاهت تهدید گردیده.

ارشیف مله: خسیر اعتراف شده در سال ۱۸۴۶ که به سالهای ۱۸۷۲-۱۸۷۸ بای بای انیشیف.

در ترمیم گردیده در اثر جنگ‌ها متصل خسارتی شده است و در حال خویش قرار دارد. بوستان سرایی: که در سال ۱۸۷۹ اعتراف گردیده و در سال ۱۸۹۱ م به مقرره‌های امیر عبدالرحمن تبدیل گردیده. بعد از سال ۱۹۲۲ از آن اقامت بوده‌های امینی و عدم مراقبت به معیشت و یونانی روز افزون قرار دارد.

کلستان سرایی: حرم‌سرای اعتراف شده در سال ۱۸۷۲ بای بوستان سرایی: نسبت گردیده در مراقبت‌های صدا زمان و زمان به جهت دیپوی تراسترسورت استفاده می‌شود. در سال ۱۹۶۶ با مشوره‌های تاریخی نشست شورای‌های تنها راه‌نما در تاریکی ترمیم گردیده است. چپ‌های تعریض و تزیینات به‌صورت چوبی در حال خویش، بعضی قسمت‌های داخلی آن از بین برده شده است.

باغ بالا: قصر مربوط به سال ۱۸۹۹ م که در سال ۱۹۳۳ مجدداً ترمیم گردیده، صدمات ناشی از جنگ‌ها که نسبتاً ناچیز بود، ترمیم شده بود. اما در اثر استفاده، گره‌های سیاپ از این بحث ممکن خانه و زیراً مقر فرمانده طالبان در معیشت ویرانی قرار دارد.

قصر سنتری: ساخته شده در سال ۱۹۱۹ م و ارقامی خاصی‌های ساخته شده در سالهای ۱۹۱۲-۱۹۱۴ م در الحاقیه و یکی از بزرگ‌ترین ساخته شده‌های نهایی از جون ۱۹۹۱ م بزرگ‌ترین قصر گرفته.

مسجد شاه نوش‌شهر: ساخته‌های مربوط به سال ۱۹۲۳ عوض مسجد قرون ۱۹ م در حالت خوب محافل‌نیز قرار دارد.

جوابه کابل:

مینار چکری: مینار بودایی قرون نخستین میلادی در اثر اصابت راکت‌های جنگ صده میده بود. اما در اثر لالی‌که تا هنوز عصر شده‌اند در ابتدای ۱۹۸۱ م، جریان یکی است. گلدره: مجتمع میبد و ستویه بودایی مربوط به قرن ۴ میلادی به سبب توزیع قوماندانان محلی به منطقه بود این، اثر تاریخ و تاریخی آن مورد کاشت قرار گرفته است.

چهلستون: یک قصر مربوط سال ۱۸۸۲ م و در سال های ۱۹۰۵ م و ۱۹۰۰ م تغییرات بعید قصر گرفته در اثر جنگ‌های شدیداً صدمه دیده و به خالی تهدید کشته است.

قصر دارابوان: در سال ۱۹۳۳ م به دست روس‌ها می‌رود و به بعد در صده می‌بدند.

نیمه تاج بیگی: قصر مربوط به سال ۱۹۲۱ م کمتر صدمه دیده است.

باغ: اقامتگاه نابی‌یزدی در سال های ۱۹۳۲ م شامل ویلاه‌ها، تیان‌های ساخته شده است.
لا يمكنني قراءة النص العربي من الصورة.
لشکری، بازار. کمان تشريفاتی بست قبل از جنگ ترمیم و تاکنون مزاحمت جدی در باره آن نمی‌نماید است.

قندهر: کتیبه سنگی اشودا: در شهر کتیبه قندهر، یک کتیبه به زبانه آرامی و پهناور در حال اصلی خود مرزبان به قرن ۲ ق.م. موجود است. معلوماتی از این در دست نیست.

چهل زینه: یک زینه که در واقع یک سنگ‌دنیای جهان بانه‌پایه مربوط قرن ۱۰ میلادی که به یک محوطه با کتیبه ای که به هدایت ظهیرالدین محمد بن ابی ساخته شده، منتهی می‌گردد. معلوماتی از آن در دست نیست.

مقبره احمدشاه بابا (۱۰۵۲م) در خارج با مهندسی نهایت استادانه و نقاشی‌های داخلی میباشد که در حال خوب قرار دارد.

مقبره میروس نیکه (۱۰۱۷م) در سال ۱۹۳۹م مطابق مقبره احمدشاه ساخته شده است. دارای مهندسی خوب بیروتنی و نقاشی داخلی میباشد که اطراف آن توسط باغ کوکران احاطه شده و خوب محافظت گرده است.

###
E: UPDATE ON ANCIENT ARTIFACTS IN AFGHANISTAN
THE PLUNDER CONTINUES
THE PLUNDER CONTINUES


When describing the looting of the Kabul Museum and our efforts to save its collections for *Archaeology* (March/April 1996), I ended with the comment that all our plans were tenuous. Little did we then know how momentous the changes would be.

The work of securing the collections at the rocket-riddled museum building in Darulaman south of Kabul moved at a turgid pace until May, when President Rabbani finally chose the Kabul Hotel in the city's center as the depot for safe storage. As the hectic packing of what was then estimated to be about 30 percent of the pre-1992 collections proceeded, SPACHI, the Society for the Preservation of Afghanistan’s Culture, assisted in preparing the inventory. The long-awaited shift took place between September 1 and 8, 1996 (for a full description, see SPACHI Newsletter 2 [December 1996]).

Nineteen days later President Rabbani’s government fled and the Taliban Islamic Movement moved in. The new authorities immediately issued a barrage of edicts including bans on all forms of human and animal figures. The media reported posters being pulled down and photo albums being ripped to shreds; television cameras caught images of exultant Taliban stomping on sculptures torn from the facades of buildings.

SPACHI’s request for a policy regarding ancient artifacts resulted in an official radio announcement informing the public that all ancient cultural objects were to be protected, warning those in possession of looted museum objects that punishment would follow the dictates of Islamic laws, the Sharia.

As of this writing the Kabul Hotel depot has not been disturbed, and no further looting has taken place at Darulaman, where prehistoric artifacts from about 11 sites still remain, along with a few large pieces difficult to move. Among these are the standing figure of King Kanishka from the second-century Kushan temple at Surkh Kotal north of the Hindu Kush and a 25-line Bactrian inscription from the same complex.

Of major concern is the condition of the twelfth-century Islamic stucco and cut-brick decorations from the winter palace in Lashkar Gah in the southwest. The stucco panels still affixed to the walls are rapidly deteriorating because repairs to the rocket-torn roof above them are inadequate.

In fact, all work on the museum collections has ceased. The Taliban disapproves of the shift to the Kabul Hotel and wishes to return everything to Darulaman—after the building is renovated. Neither the Afghan authorities nor international...
sources are prepared to provide the massive funds this would require. Nonetheless, the Taliban doggedly insists, despite the building's continued deterioration, such as the recent collapse of the roof over the foyer that showered Kanishka with debris.

While work at the museum is at a standstill, our focus has shifted to the status of objects stashed outside the museum before President Najibullah's government fell in 1992. The museum staff has repeatedly requested permission to ascertain just what is included in these caches. The fabulous Bactrian gold from Telya Tepe, for instance, is said to be still in the vaults of the National Bank below the presidential palace, but it has yet to be examined. Although the Rabbani government tacitly agreed to these requests, as does the Taliban today, somehow the necessary security arrangements fail to materialize. The mystery therefore continues.

With this front closed as well, we have turned our attention to matters of policy. This has proved equally frustrating on several interdependent levels. There is a notable absence of knowledgeable authorities at upper decision-making levels. While outwardly agreeable, no one seems willing to set effective policy or actively support the few surviving departments. A large number of trained professionals have either left or been dismissed. Effective law enforcement is nonexistent.

In the midst of this lethargy there are, nevertheless, moments which fuel our determination to push on. The incident over the renowned monumental Bamiyan Buddhas was one. In April 1997, a Taliban commander besieging Bamiyan independently vowed to blow up these "idols" once he conquered the valley. Responding to vociferous international protests, the Taliban high command in Kandahar publicly denied any intention of harming the Buddhas and reiterated their commitment to protect all aspects of the cultural heritage. Following this, the leader of the Hezb-e Wahdat party, which controls Bamiyan, responded positively to a plea from SPACH to remove the ammunition depots lodged in the caves at the foot of the large Buddha. They also established a General Office for the Preservation of Historical Sites in Hazarajat.

Meanwhile, the systematic plundering of archaeological sites continues unabated. At the fourth- to third-century B.C. Greek city of Ai Khanoum in a remote area of northeastern Takhar Province, the plunderers, under financial agreements with ruling commanders, gouge out the surface with bulldozers and probe deeply through long tunnels.

A newly exposed site near Herat is disgorging masses of vessels in association with fantastic figurines with unique features that cry out for scientific identification. Visitors have also confirmed that illegal digging continues at Telya Tepe.

Fabulous rumors of massive quantities of gold from hitherto unreported sites also circulate. At one site near Qaisar, in northern Faryab Province, a golden crown set with jewels, a bejeweled silver decanter, lapis lazuli, and 4.5 pounds of gold dust are reported to have been wrenched from diggings more than 80 feet below the surface. True? We do not know.

The elders of Lalma village in eastern Ningrahar Province must be lauded for protecting a major Buddhist site on their land, but dozens of other monastery sites in the vicinity dating from the early centuries A.D. have been thoroughly

http://www.archaeology.org/online/features/afghan/update.html
ransacked, often with the aid of tractors and bulldozers. Periodic reminders over Radio Shariat that ancient objects must be surrendered to the authorities merely hasten the removal of artifacts.

Architectural detail on newly exposed Buddhist stupa site, Siah Sang, Ningrahar Province, ca. third to fourth centuries A.D. (BBC)

Most worrisome is the attitude expressed by the governor of Badghis Province in the northwest, where numerous well-organized networks are said to be directed by professionals of undetermined origin. One group of 40 diggers working in teams of ten are reported to have unearthed coins, statues and unspecified pottery for which they were paid large sums. When queried, the governor stated that the Shariah includes no law prohibiting excavations at ancient sites. As long as the authorities are paid the requisite tax of one-fifth of the artifacts’ value, he sees no problem. This of course runs counter to the policy expressed in Kandahar and Kabul, but there is no consistency in Taliban governance.

We shall never know all that has disappeared from these sites. Most pieces make their way to stolen art markets in Pakistan where they disappear one knows not where. A few, very few, come to the attention of SPACH, but, as for the looted museum pieces, the asking prices are astronomical.

Looted and plundered goods arrive in Peshawar via circuitous routes. One looted museum piece was taken to Mazar-i-Sharif in northern Afghanistan, where it crossed the border into Uzbekistan and on to Turkmenistan before making its way back across the Afghan border to Herat and south to Kandahar. From there it traveled into Pakistan to Quetta and on up to Peshawar. Now, if he can be believed, the dealer claims he intends to fly the piece to Russia for onward smuggling into Europe. High transportation costs and many pay-offs are the reason, he tells me, for his grossly inflated prices.

Be this as it may, SPACH has made a few acquisitions (see SPACH Newsletter 3 [July 1997]). On April 23, 1997, SPACH purchased ten antiquities from the Afghan representative of a group of five Pakistani dealers in Peshawar. All of the objects had been in the museum’s collection. Six were first-second century A.D. medallions from the Kushan capital of Bagram. The medallions (ca. 17.5 cm in diameter) are decorated with a variety of subjects: a youth with a Nursling, a standing nude male figure, a standing female figure (possibly Athena), a grape and vine motif, a Bacchanalian scene, and the moon goddess Selene and her lover Endymion. Two carved ivories, a lion and a bull head, were recovered. Both are from Ai Khanoum. The final two objects acquired were Bronze Age seals from Shortorgai, a Harappan outpost or colony near Ai Khanoum. One has a rhinoceros carved on it, the other a stylized ibex. The broken medallions and ivories are now in the Musée Guimet, Paris, for repair and conservation.

http://www.archaeology.org/online/features/afghan/update.html
Negotiations over such purchases can take a year or more, and the results are never predictable. In addition, SPACH has yet to receive sufficient funds for major acquisitions. How, or even if, to overcome this is a question of concern. We are open to all suggestions.

Efforts to alert museums around the world about the extent of the losses in Afghanistan have had some effect. Institutions are now more wary, as are dealers. This does not, however, hasten the negotiating processes. Private collectors continue to pay handsomely, and visions of lucrative windfalls drive the majority, within the smuggling networks, as well as individuals on the peripheries.

It would be enormously helpful if knowledgeable observers at the other end of the line could offer their assistance. We are told constantly that pieces from the museum and plundered objects are being sold or auctioned in many different cities. Yet, with very rare exceptions, these reports are uselessly imprecise, less than helpful. What is out there? Who is buying what, from whom, for what prices? As we in the field struggle with increasingly perplexing problems, we look for concrete information. We should be delighted to hear from anyone willing to be our eyes and ears abroad.—NANCY HATCH DUPREE

Established in September 1994, SPACH is primarily an advocacy organization that seeks to share information about the state of collections, historic monuments, and archaeological sites in Afghanistan. It fosters contacts with cultural organizations and individuals both inside Afghanistan and abroad. It supports lectures, exhibitions, and seminars as a means of raising awareness about the richness and vulnerability of the cultural heritage of Afghanistan. SPACH publishes a newsletter and maintains a photo catalogue on the status of monuments and sites. Contact: c/o ARIC, P.O. Box 1084, University Town, Peshawar, Pakistan. Tel. 92-031-775-3661. Fax: 92-51-272932. E-mail: aric@library.pshbrain.net.pk

http://www.archaeology.org/online/features/afghan/update.html
ILLUSTRATIONS FROM SPACH PHOTO CATALOGUE

   Photo: Brigitte Neubacher, May 1998. [KBM8-5BN R.1.20A]

   Photo: Brigitte Neubacher, May 1998. [KBM8-5BN R.1.35A]

3. Among large pieces remaining in Darulaman building.
   Black marble basin. Lotus blossom carved on under side indicates originally Buddhist. Later 15th and 16th A.D. Islamic inscriptions. Found in Kandahar in 1925; still stands in entrance of Kabul Museum.
   Photo: Brigitte Neubacher, May 1998 [KBM8-5BN R.1.31A]

4. Debris of recently collapsed roof over entrance hall.
   Statue King Kanishka to right, Bactrian inscription on back wall from Surkh Kotal temple complex, Baghlan Province; ca. 2nd A.D.
   Photo: Brigitte Neubacher, May 1998. [KBM8-5BN R.2.19A]

5. Debris of recently collapsed roof over entrance hall.
   Statue King Kanishka to right, Bactrian inscription on back wall from Surkh Kotal temple complex, Baghlan Province; ca. 2nd A.D.
   Photo: Brigitte Neubacher, May 1998. [KBM8-5BN R.2.14A]

   Photo: Brigitte Neubacher, May 1998. [KBM8-5BN R.2.9A]

   Photo: Brigitte Neubacher, May 1998. [KBM8-5BN R.2.12A]

   Photo: Brigitte Neubacher, May 1998. [KBM8-5BN R.2.10A]

   Photo: Jolyon Leslie, July 1995. [KB5-7JL Pr.7]

10. Early Islamic calligraphic frieze. Brick and plaster, Lashkar Gah; ca. 11th A.D.; still on downstairs corridor wall in Kabul Museum.
    Photo: Brigitte Neubacher, May 1998. [KBM8-5BN R.2.13A]

11. Large Budhha; 55 meters, 180 feet tall; Bamiyan, central Afghanistan; ca. 3rd-4th A.D.
    Photo: Anon, 1995. [BAM95?. Pr.01]
12. Deteriorating wall paintings, niche of large Buddha, Bamiyan; late 6th A.D.
   Photo: Sandy Gall, 1994 [BAM4-4SG. Pr.37]

13. Illegal digging through deep tunnels, Ai Khanoum, Takhar Province; 4th-3rd B.C.
   Photo: Engineer Kabir, July 1997. [AIK7-7MK. Pr.8]

14. Unique figurine from newly exposed site near Herat; unidentified period.
   Photo: Maarten van den Dool, March 1993. [HRT6-3MD.Pr.3]

15. Unique figurine from newly exposed site near Herat; unidentified period.
   Photo: Maarten van den Dool, March 1993. [HRT8-2MD.Pr.5]

16. Architectural detail on newly exposed Buddhist stupa site, Siah Sang, Ningrahar Province; ca. 3rd-4th A.D.
   Photo: BBC, February 1998. [NIN8-2BBC. Pr.18]

SPACH Aquisitions looted Museum artifacts.

8 objects: Buddhist; ca. 2nd-3rd c. A.D
Site: Hadda; Ningrahar Province, eastern Afghanistan.
Excavations by French 1923-1928.
Purchased for SPACH Peshawar January 1996.
#s refer to Kabul Museum inventory numbers inked on objects.

1. #62.3.367. h.9 cm. Head: Front view.
   Photo: Ingo Guhr [AQ-7-6-IG R1.18]

2. #62.3.367. Head: Side view.
   Photo: Ingo Guhr [AQ-7-6-IG R1.19]

3. #62.3.557. h. 5.5 cm. Head: Urshnisha missing.
   Photo: Ingo Guhr [AQ-7-6-IG R1.10]

4. #62.3.557 Photo: N.H. Dupree [AQ-6-8-ND R1.12]

5. #62.3.560. h. 8.5 cm. with urshnisha. Head: Front view; smile.
   Photo: Ingo Guhr [AQ-7-6-IG R1.06]

6. #62.3.608. h. 9 cm. Head; damaged urshnisha.
   Photo: N. H. Dupree [AQ-6-8-ND R1.33]

7. #62.3.762 h. 9.5 cm. Head: damage to chin.
   Photo: N. H. Dupree [AQ-6-8-ND R1.15]

8. #62.3.763. h. 7 cm. Top head flat; left side.
   Photo: Ingo Guhr [AQ-7-6-IG R1.15]

9. #62.3.763. Right side. Photo N.H.Dupree [AQ-6-8-ND R1.3]
10. #62.3.796. h. 7 cm. Head: boy with top knot. Photo: N.H. Dupree [AQ-6-8-ND R1]

11. #62.3.846. h. 5 cm. x l. 8 cm. Lion head. Photo: Ingo Guhr [AQ-7-6-IG R2.17]

2 heads; 7th century A.D.
Site: Kama Dakka, Ningrahar Province, eastern Afghanistan
Excavated by French, 1948.
Purchased Peshawar December 1996.

12. #63.23.2. h. 16.5 cm. Front view; wavy hair
Photo: Ingo Guhr. [AQ-7-6-IG R2.03]

13. #9.23.71. h. 23 cm. Side view.
Photo: Ingo Guhr. [AQ-7-6-IG R2.12]

14. Provenance unknown - anonymous donation
Schist. h.12 cm. x w. 6 cm. Boy with anklets.
Photo: Ingo Guhr [AQ-7-6-IG R1.02]

6 Medallions from Begram, Kushan capital north of Kabul.
Date: ca. 1st-2nd centuries A.D. d. 17.5 cm.

15. #57.11.48. Youth with Nursling. Young boy offers grapes to baby lying in hammock cradle hanging from vine held by youth. Unbroken. Was on display, Begram Room, case 10; v. Museum Guide, # 4, p. 46.

16. #57.11.79. Standing nude male figure; right hand held out with palm up and cupped. Not on display. Unbroken.

17. #57.11.51. Standing female figure holding long spear; shield to her left. Could be Athena? Not on display. Unbroken.

18. #57.11.84 Grape and Vine Motif. Could be one from display case 10 in Begram Room in Museum Guide, #6, p. 46, but has no encircling garland. Broken; old and new breaks.

19. #57.11.80. Bacchanalian Scene: lft > rt: dancing figure, head missing; standing male nude; head disfigured by break; female covering nude torso with arm, clutching at skirt; semi-nude male holding long spear pulling at skirt of female; figure bending toward man with spear; male with nude torso, back turned with baskets on shoulder. Overhead clouds? vines? not clear. Not on display. Broken along old breaks.

20. #B.39.102.103. Selene (Greek Goddess of Moon; had 50 daughters by Endymion) and Endymion (young shepherd loved by the moon; erotic tableau; 2nd A.D.; broken along old breaks. Was on display, Begram Room, case 10; v. Museum Guide, # 7, p.46; illus. 20.
2 Ivories from Ai Khanoum, Takhar Province, northern Afghanistan

21. #359.1257  Lion Head.
22. #57.11.81.  Bull Head.

2 Bronze Age seals from Shortorgai, near Ai Khanoum

Shortorgai; Bronze Age site with Harappan affinities; important Harappan outpost (or colony) and agricultural settlement in plains of Central Asia. Discovered October 1975; DAFA survey by Gardin and Lyonnet; excavations 1976-1978. Total date span: 3-1 millennium B.C.; 2200-1600 or 1600-1200 B.C.
6 small mounds. Canal system.

23. #SH BB 78 76  Harappa Seal; rhinoceros motif. 2.5 cm. square.
24. #AB 76.52  Stylized ibex; white gypsum. D. 5 cm.
   Mound B  Shortorgai II: post-Harappa: ca. 2000 B.C
F: SITES AND CULTURAL PROPERTIES: AFGHANISTAN
It is the task of the Society for the Preservation of the Cultural Heritage of Afghanistan, SPACH, to assess and record the current situation with regard to cultural properties in Afghanistan. SPACH’s activities to date are listed in detail in Appendix A. Since 1997 SPACH has also worked with a parallel non-government group of Afghan professionals, the Association for the Preservation of Historical and Cultural Heritage of Afghanistan, APHCHA.

According to information available with SPACH, the current status of museums, sites and monuments may be summarized as follows.

CURRENT STATUS

1.0 Museums and Archives. In pre-war Afghanistan the concept of regional museums was gaining in popularity. Each major city had its own museum which it maintained with pride; site museums at a few major archaeological excavations were also organized. Manuscripts and archival materials were sometimes included in the provincial museums. The National Archives in Kabul was the only institution exclusively devoted to manuscripts.

1.1 During the war years after 1978, the central government in Kabul closed the provincial and site museums and brought all artifacts to Kabul "for safe keeping." The provincial collections were therefore subjected to the same massive looting suffered by the Kabul Museum, also called the National Museum.

1.2 Currently five "museum" sites exist:

1.2a The Kabul Museum. Under the authority of the Ministry of Information and Culture. Has a staff of 70, poorly and only occasionally paid, most of whom are minor functionaries such as storekeepers; the many "guides" who were mostly women do not attend office but they remain on the roster. A Director is occasionally appointed; frequently changed. This is a political appointment and since September 1996 Directors have had no professional qualifications for the position.

1.2a.1 The Deputy Director Museums, Najibullah Popal, has been associated with the museum since the 1960s; he completed an UNESCO-funded course in Museum Studies, Barnu, Czechoslovakia during the 1970s and has visited foreign countries in connection with his work. He is now in the United States where he attending USIA Visitor’s Program tour of museums. Mr. Popal and Mr. Masoodi are the only staff members with professional experience at the Kabul Museum dating before 1978. Neither has administrative powers. Nor is the museum given basic administration support. It is subject to frequently changing policies.
1.2a.2 An estimated 80% of the Kabul Museum collection has been looted from the original building located some 8 miles south of the centre of Kabul, in Darulaman. Under the regime of President Rabbani, most of what remained in Darulaman was packed and, from 1-8 September 1996, shifted for safe keeping to the Kabul Hotel in the centre of the city. SPACH contributed funds for securing storerooms and played a major role and in the packing and inventorying of objects prior to the shift.

1.2a.3 At the time of the shift the intention was to establish offices for the museum in the Kabul Hotel. UNESCO provided $14,000 for this purpose in 1996 while the Rabbani government was in place. This money has not been accounted for and its whereabouts within the bureaucracy has been a matter of confusion and contention.

1.2a.4 The Taliban Islamic Movement which took over the government on 27 September 1996 did not approve of the shift to the Kabul Hotel. They have always insisted that the collections must be returned to Darulaman. Reasoning behind this policy is not at all clear.

1.2a.5 The Darulaman building is in very poor condition, having been hit by rockets on several occasions. There are holes in the roof through which water falls on major exhibits; in April 1998 another portion of the roof over the foyer collapsed, showering debris on exhibits still in situ. The Ministry wishes SPACH to contribute to the repairs, so that the Kabul Hotel collections may be stored here. SPACH has investigated the costs of minimum repairs for stores ($5098.50) and suggested that the $14,000 delivered previously (1.2a.3) be utilized. We wait developments.

1.2a.6 An undetermined number of boxes of objects were stashed outside the Darulaman museum before the fall of President Najibullah's government in 1992. The museum staff has repeatedly requested permission to ascertain just what is included in these caches. Although the Rabbani government tacitly agreed to these requests, as do the Taliban today, the necessary security arrangements fail to materialize. The Bactrian gold from Tela Tapa is among these unseen stores. This is a major constraint to ascertaining the status of the Kabul Museum collections.

1.2b The Herat Museum. Under the direction of the Taliban authorities in Herat. Located in the grounds of the citadel in the centre of the city. The Herat Museum has not been looted; the items are safe but many items are in urgent need of conservation, especially some excellent manuscripts. The staff is untrained and needs assistance in arrangement and cataloguing.

1.2c Museum at the Shrine of Hazrat Ali, Mazar-i-Sharif. Consisting mostly of old tiles and other items recovered during recent restoration at the mosque. Some manuscripts. Not inventoried.

1.2d Mazar Museum. Just being established by the Jumbesh authorities in May 1996. Collection contained a miscellany of worked stone. No inventory; no professional staff. Status since the 1997-1998 ongoing conflict in Mazar is not known.
1.2e National Archives, Kabul. Under the Ministry of Information and Culture. Located in a restored 19th century palace in the centre of Kabul City. Minor damage from rockets during the war has been repaired. The manuscripts in the cellar and have not been examined for at least five years. There is no humidity control; no proper ventilation. It is feared that the manuscripts may be deteriorating as a result. Needs urgent assessment.

2.0 Historical Monuments.

2.1 For the current status of monuments in each region, see Appendix B.

2.2 Immediate remedial attention is urgently needed for

2.2a Minaret of Jam, in Ghor Province. Late 12th century A.D. Ghorid 65-meter-tall "minaret" elaborately decorated with moulded brick relief and blue-glazed tile. It is situated in a narrow valley on the south bank of the Hari Rud; unpaved road used by heavy trucks passes at the foot. The river, swollen by heavy spring rains, is eroding the bank. A mud flow on the hillside beside the tower is also threatening. One informant reports that vibrations from trucks using a road beside the minaret during the summer may adversely affect the structure.

2.2a.1 Several reports on this structure have been written since it was reported in 1943, such as the DAFA Memoire XVI (1959); Leshnik (1968); IsMEO, A. Bruno (1961); and Najimi (1995). A UNESCO study of Jam carried out in August 1974 was part of the UNESCO/UNDP Project "Strengthening Government's Capability for the Preservation of Historical Monuments" (UNDP/AFG 75/022 Technical Report FMR/CLT/CH/81/286 (UNDP)). In November 1995, remedial possibilities were discussed by SPACH/UNESCO in connection with a possible mission by Andrea Bruno; no action was taken due to difficult accessibility and poor security. A letter from the Kabul Ministry of Information and Culture (24.10.76 [January 1998] /Ref. 187) requests APHCHA to address the problem.

2.2a.2 Access to Jam is difficult and requires a good deal of time and hard travel. The best overland route from Herat takes a minimum of one week by jeep, horse and foot. Possibilities of using a helicopter could be investigated.

2.2b Bamiyan Buddhas and wall-paintings. 3rd-8th century A.D. Buddhist complex, including 2 standing rock-cut figures in niches decorated with wall-paintings. The figures require basic maintenance. The paintings are flaking off and need stabilizing. Drainage and demining problems also need to be addressed.

2.2b.1 DAFA has taken an interest in Bamiyan since the complex was reported in 1922 and have published extensively (Memoires 2,3,8,19). Also, among others, IsMEO (1957); Archaeological Survey of India mission (1969-77); Afghan Institute of Archaeology (1970s); Zamryalai Tarzi (1977); Takayasu Higuchi four-volume documentation by the Kyoto University mission (1970-1978); A. Wasay Najimi (1990).
2.2b.2 Access to Bamiyan by UN and ICRC plane can be easily arranged. Overland travel is very difficult because of the blockade on normal routes.

2.2c Timurid musalla complex, Herat. All the structures of this complex are in very serious condition. One minaret was totally destroyed by a rocket; two minarets suffered direct hits but stand, at a precarious tilt; the tile decoration of the mausoleum of Gawhar Shad is greatly depleted. The protective shield of trees has vanished.

2.2c.1 Studies were part of the framework of the UNESCO/UNDP Project "Strengthening Government's Capability for the Preservation of Historical Monuments" (1976-1979).

2.2c.2 Access to Herat by UN and ICRC plane can be easily arranged.

2.2d Masjid-i-No Gumbad, Balkh. The earliest Islamic building dating from the Samanid period (ca. 9th century A.D.). Only upper portions of columns are visible above ground; fine, elaborate stucco ornamentation. Cursory preservation carried out by the Afghan Institute of Archaeology after 1968. One arch badly cracked; now supported by a make-shift column of bricks; protective iron-sheet roofing periodically replaced by individual well-wishers within the aid community.

2.2e Timur Shah Mausoleum, Kabul. The tomb of the Durrani ruler (d. 1793) who moved the Afghan capital from Kandahar to Kabul in 1776 is located in the centre of Kabul city is the only monument built in the Timurid style in Kabul. It has a double dome, the upper of which is cracked and needs attention.

2.2e.1 HABITAT/SPACH/APHCHA have carried out some preliminary assessments over the past two years and proposed to the authorities that work should be undertaken urgently. No decision has been taken.

2.3 Urgent maintenance is required for numbers of historically significant buildings which are associated with religious complexes or utilized by other institutions. They are in tolerably good condition, but require expert advice on maintenance. Haphazard, ill-planned reconstruction and repairs is sometimes attempted by official government departments. The Shrine of Hazrat Ali in Mazar-i-Sharif is a prime example. In addition, efforts by individuals lacking specialist knowledge of scientific preservation techniques often do more harm than good. Recycling materials from one ancient building for the repair of another and spreading about vast amounts of cement is not the answer. The establishment of an organized structure/plan under the guidance of experts is urgently needed.

2.3.1 A sampling of structures requiring immediate maintenance would include the following. See Appendix B for details and for others structures.

2.3a Gazar Gah, Herat
2.3b Masjcid-i-Jami', Herat
2.3c Miscellaneous Timurid and post-Timurid structures,
Herat. A prime example is the Hauz-i-Chahr Suq in the central bazaar.

2.3d Citadel, Herat. Restoration work began in October 1976 as a joint undertaking of the Government of the Democratic Republic of Afghanistan, UNESCO, and UNDP within the framework of the "Strengthening Government's Capability for the Preservation of Historical Monuments." The present authorities have reported that repairs are now needed.

2.3e Shrine of Ali, Mazar-i-Sharif.

2.3f Minarets of Ghazni. Natural deterioration needs attention. Work should be undertaken in consultation with DAFA.

2.3g Mausoleum of Sultan Abdur Razaq, Ghazni (16th century Timurid style) was restored (1996) by IsMEO for the Museum of Islamic Art at Ghazni. It is now empty and crumbling. Work should be undertaken in consultation with IsMEO.

2.3h Moghul mosque, Bagh-i-Babur, Kabul. Restoration work was carried out by IsMEO in the 1960s. The engineers currently working at Bagh-i-Babur need professional advice on the basic concept of historical conservation.

3.0 Archaeological Sites. The systematic plundering of archaeological sites which began at least in the mid-1980s continues unabated. Protective law enforcement is nonexistent and unobtainable. What policy exists is contradictory. Illegal excavators, including organized teams under financial agreement with ruling authorities as well as private individual villagers, dig tunnels as deep as 25 meters and gouge the surface with bulldozers. There is no system of recording what is recovered. Both known excavations and new sites are affected.

3.1 For a list by region with details, see Appendix B.

3.2 Most seriously damaged excavated sites are:

3.2a Ai Khanoum
3.2b Hadda
3.2c Ningrahar Valley Buddhist sites
3.2d Old City of Balkh
3.2e Tela Tapa
3.2f Mir Zaka

3.3 New plundered sites

3.3a Robatak, Baghlan Province
3.3b Qaisar, Faryab Province
3.3c Vicinity Herat

ACTION PLAN

4.0 The absence of official policies for the protection of cultural properties is compounded by the paucity of available trained professionals. In addition there is little awareness on the part of the general public as to the importance of safeguarding the national heritage. Furthermore, most donors are unaware that conservation can be integrated into both emergency humanitarian relief efforts as well as long-term development projects. Four general spheres of action therefore need to be
addressed. Immediate tasks on which efforts should concentrate are

4.1 Immediate conservation assistance.

4.1a Jam.

4.1a.1 As discussed in 2.2a above the urgency of the consolidation and restoration of Jam has been under consideration by UNESCO and others since 1974. The tragic collapse of the Minar-i-Chakari in April 1998 emphasizes our responsibility to take action before this monument which has been described as the most important cultural monument in Afghanistan is also lost.

4.1a.2 Time required: Initially 2-3 months. Because of its location and inaccessibility, working time is short. The project should be initiated as quickly as possible.

4.1a.3 Funds available: $15,000 in SPACH budget from Norwegian Government.

4.1a.4 Additional support could be sought from:
* National authorities have indicated willingness to cover up to 20% of costs. Encouragement of national involvement is an important principle to follow; to guarantee delivery of such support will however necessitate considerable effort/patience.
* Aga Khan Foundation for possible use of helicopter can be investigated;
* Paiyam-i Ghur, an Afghan NGO directed by Gul Agha from Ghor Province, has offered logistic support;
* IAM (International Assistance Mission) PAKTECH flights operating out of Peshawar are cheaper than UN flights; fly to Chaghcharan, capital of Ghor Province.;
* UNDP for revival of the 1975 concept (2.2c.1 above).
* WFP and others for Food-for-Work arrangements, as well as material and technical support from NGOs following awareness-raising activities on how the project can contribute to community development.

4.1b Bamiyan

4.1b.1 Bamiyan is an acknowledged site of world significance. The authorities in Bamiyan have organized their own General Office for the Preservation of Historical Sites in Hazarajat. They are most anxious to be guided but have no funds, no expertise. In addition to conserving the site, it is important to encourage the local commitment which is very evident.

4.1b.2 Time required: Initially 2-3 months. The snows come to this valley early and stay late, so the working period is short. Again this project should be initiated quickly.

4.1b.3 Funds available: $20,000 in SPACH budget for the Buddhas. $15,000 to support local organizations.
4.1b.4 Additional support could be sought from:
* Kyoto University;
* Japanese cultural associations that have already expressed interest in cooperating with SPACH;
* Japanese businesses

4.1c National Archives.

4.1c.1 As mentioned in 1.2e it is feared that the manuscripts may be deteriorating because of the poor conditions in which they are stored.

4.1c.2 The status of a current inventory has not been investigated. The ACBAR Resource and Information Centre in Peshawar has published catalogues of various dates, in Pashto and Dari.

4.1c.3 Times required: one month for a preliminary assessment.

4.1c.4 Funds available: allocations yet to be made.

4.2 Assessment survey by specialists.

4.2.1 To select priorities among the other properties requiring attention (above 2.2c-2.4; 2.3; Appendix B), explorative activities need to be initiated with the overall purpose of establishing a scientific inventory of the national cultural heritage.

4.2.2 This will need the assistance of expatriate specialists to work with and train (see 4.3) Afghan personnel in professional survey techniques, including the staffs of the Ministry of Information departments and the Institute of Archaeology in Kabul, as well as groups in other regions and APHCHA. They would also assist SPACH in formulating an Action Plan for consideration by local authorities.

4.2.3 Ideally, a resource centre should be established in Kabul for this purpose. This centre although based in Kabul would oversee operations throughout Afghanistan.

4.2.3a SPACH has been trying for over two years to secure a permanent representative for such a centre. Up to now volunteers and short-term consultants have provided important assistance, particularly with regard to the Kabul Museum. A more sustained presence is however needed.

4.2.3b The duties of such a representative would include:
* To maintain a close liaison with the authorities;
* To maintain a close working relationship with APHCHA and other national organizations involved in cultural issues;
* To maintain contact with relevant agencies and NGOs for the purpose of eliciting support;
* To prepare a data base from the results of surveys undertaken;
* To identify human and material resources;
* To organize/catalogue the library now being establish;
* To visit and evaluate newly reported sites;
* To hold discussions with individuals controlling areas where sites are being plundered;
* To assist visiting missions;
* To organize occasional lectures;
* To develop short-term training courses on the cultural heritage;
* To produce an Annual Report for distribution to the authorities and donors

4.2.3c For over a year SPACH efforts to secure a young professional through Patrimoine sans Frontières come to naught. Nor, regrettably, has either DAFA or IsMEO responded positively to date.

4.2.3d Questions of security inhibit interest. Possibly SPACH’s low salary of $1000/month, albeit with free housing, is also inhibiting. Whatever, it is time to solve the issue of a resident representative if substantive activities are to move forward. This is a very important item for consideration.

4.2.4 Time-frame: 1-2 years.

4.2.5 Funding: Expenses have been roughly estimated around $16,000 a year, exclusive of transportation costs; some could be met from the SPACH budget. For most a donor must be sought.

4.3 Training

4.3.1 No activities can be successfully realized without attention to the training of national personnel and counterparts so that capability of concerned authorities to organize, execute and plan future strategies may be strengthened.

4.3.2 SPACH is collecting data on available human resources in this field. There is an acute shortage of professional skills: those who received training before the war have either left or been dismissed; those who remain have had no opportunities to use their skills for many years; the skills they retain are outdated. New personnel put forward by the authorities are mostly unaware of basic conservation concepts. Their approaches are often detrimental, particularly if they are left without supervision and guidance.

4.3.3 SPACH attempted to set up courses through the kind cooperation of institutions in Pakistan. A request for candidates was unsuccessful, however, because none were able to work in English. Initial training will therefore have to be carried out locally. English-language training will also have to be included before opportunities for more advanced training abroad can be contemplated, or even before trainees can access basic source materials.

4.3.4 Therefore, it is imperative that any expatriate expert consultants employed for whatever purpose must be willing to carry out on-the-job training so as to 1) initiate and strengthen Afghan architects and museum personnel into modern techniques of restoration and conservation of historic monuments and museum
objects, and 2) increase the capacity of the authorities to organize and plan future works.

4.4 Publications

4.4.1 Inventory. The inventory that was prepared as objects in the Kabul Museum were packed in 1996 should be published as soon as possible. The most frequent questions asked of SPACH relate to what is missing. These queries cannot be answered because it is yet impossible to know what is included in the mysterious boxes removed from the museum before the looting began (above 1.2a.6). But at least it is possible to publicize what does remain.

4.4.2 SPACH Newsletter. Translation of the newsletter in Dari is in process.

4.4.3 Small booklets on individual sites in Dari, Pashto and English. These would be used for wide distribution throughout Afghanistan. This would help win public understanding and support. They would be useful tools in training courses. They could be distributed to NGOs for use in schools where such information has been woefully missing from the curricula. They could be distributed to Afghans abroad to help motivate their participation in the general campaign for the preservation of the Afghan national heritage.

4.4.4 Time-frame for all publication projects is ongoing.

4.4.5 Funding: some available; some to be raised.
APPENDIX A

SPACH
THE SOCIETY FOR
THE PRESERVATION OF AFGHANISTAN’S CULTURAL HERITAGE

REVIEW OF ACTIVITIES 1994-June 1998

A society of volunteers established in September 1994, SPACH

1. **Assesses the status of museums, archaeological sites and historical monuments, libraries**
   * 1993, October: Assessment mission Kabul, Ghazni
   * 1994, May: 2 assessment missions Kabul Museum
   * August: Assessment mission Herat
   * November: Balkh, Mazar-i-Sharif, Jalalabad
   * 1995, June: 1st UNESCO mission, Kabul Museum
   * 1997, November: Bamiyan
   * Ongoing

2. **Records the status of museums, sites, monuments; miscellaneous objects brought for sale.**
   * SPACH Photo Catalogue: as of 1 June 1998: ca. 48 sites; 1800 images; 48 contributors. Ongoing

3. **Maintains liaison with Afghan authorities**
   * 1993, September: President Rabbani, Kabul
     Hezbe Wahdat (Mazari) Kabul
     Archaeology Center, Academy Sciences
   * August: Ismail Khan, Herat
   * 1996, January: Ningrahar Shura, Jalalabad
   * May: Jumbesh, Mazar-i-Sharif
   * October: Taliban Movement, Kabul; ongoing
   * 1997, April: Hezbe Wahdat, Bamiyan; ongoing

4. **Directly assists Kabul Museum**
   * Repairs to building
   * Secure stores
   * Inventory
   * Packing, office supplies
   * Ongoing

5. **Appoints representatives in Kabul; contracts consultants**
   * Part-time representatives since 1995
   * Consultant, 1998, May
   * Contact with Patrimoine sans Frontieres, DAFA, IsMEO, since October 1996; no results.

6. **Seeks international expertise for special projects.**
   * since 1995: Minaret of Jam: under discussion with UNESCO
7. Facilitates cooperation for conservation activities
   * September 1995: Second UNESCO mission for Kabul Museum aborted by deteriorating security
   * September 1996: Iranian experts to remove friezes from museum wall cancelled due to insecurity

   HABITAT: Kabul Museum, since 1994; ongoing
   Babur's Gardens, Kabul, 1998; ongoing
   MARUF/FAO: Nimla Gardens, 1994
   BBC Drama Project: General awareness, since 1995
   UNHCR: Nuristan Museum, July 1996
   UNESCO: Iranian experts to remove friezes from museum wall; mission aborted due to insecurity
   September 1996
   Japan: Bamiyan wall-paintings, pending since 1997
   APHCHA: Association Afghan professionals, 1997

8. Encourages formulation national strategy for cultural properties.
   * 1996, January: National seminar, Jalalabad
   * May: National seminar, Mazar-i-Sharif
   * 1998, February: Advised on itinerary for two museum officials, USIA Visitors Program
   * May: initiated survey on available national expertise; ongoing
   * Ongoing discussions with authorities on policy.

9. Establishes liaisons with international organizations
   Periodic communications 1995- on museum, Jam, and related matters
   Director-General Statement, 9.1997
   * UN Special Rapporteur on Human Rights/Af.: yearly
   * Musee Guimet: since December 1994
   * ICOM: since January 1995
   * UN General Assembly Resolution A/RES/50/56: 2 February 1996;
     A/RES/51/195 13 February 1997
   * IsMEO: April 1996
   * Art Loss Register, N.Y.: June 1996
   * ICOMOS: September 1997
   * ICCROM: September 1997
   * World Heritage Committee Resolution: December 1997
   * Japanese Society for West Asian Archaeology: February 1998, ongoing

10. Conducts public relations: - ongoing
    * Almost weekly interviews with press: Europe, US, India, Pakistan; Newsweek, Economist, art press, etc., etc.
    * special tours for journalists
    * BBC and VOA radio; Japanese TV, various programmes;

11. Publishes popular and academic magazine articles, chapters in books, website features on current status
    * Pakistan, U.K., USA., Italy, Japan, Norway, Sweden, France, Switzerland, Afghanistan

12. Presents and sponsors public lectures; seminar papers
    * Pakistan, Sweden, Norway, USA
13. **Engages in advocacy at all levels**
* Membership campaign: as of 1 June 138 members.
* Newsletter
* Note cards, sites and objects: with contributions from Swedish Committee of Afghanistan
* 1996, July: Book Dari by Professor Bawari: Museology and the Development of Museums in Afghanistan
* 1998, May: Afghan colour calendar on historical monuments, text in Dari, Pashto, English.
* Pashto/Dari translations of pertinent articles.

14. **Seeks funding:** as of February 1998 received from
* Embassy of Greece : $50,000
* Embassy of Cyprus : $10,000
* Embassy of Portugal : $10,000
* Swedish Committee for Afghanistan, Stockholm: $4,240
* Royal Netherlands Embassy : $22,500
* Embassy of Norway : $42,500
* Membership fees : $ 5,400

15. **Purchases and accepts donations of looted museum artifacts for eventual return.**
* 1996, January : Donation: 8 Buddhist objects, Hadda. Donation: 1 small schist, provenance unknown
* December : 2 Buddha heads, Kama Dakka, 7th A.D.
* 1997, April : 6 plaster matrixes, Bagram, 1st-2nd A.D. 2 ivories, Ai Khanoum, ca. 2nd B.C. 2 Bronze Age seals, Shotorgai
* November: Donation: Buddha head, Ningrahar Valley Donation: leather book; seals
* 1998, March : Donation: 3 rusty swords

16. **Builds up small libraries with SPACH related documents in Peshawar and Kabul.**
APPENDIX B

CURRENT STATUS OF MAJOR PRIORITY SITES AND MONUMENTS

Information from the SPACH Photo Catalogue of Monuments, Sites, Artifacts, Architecture

MUSEUMS

Hadda Site Museum: War damaged in 1981; totally plundered since
Islamic Art at Ghazni, in 16th century Timurid mausoleum: artifacts shifted to Kabul Museum during the war; building deteriorating
Herat: Reopened 1994 in citadel; good condition; collections unorganized

CENTRAL

BAMIYAN, 3rd-8th c. A.D. Buddhist complex: monumental statues, normal; paintings, natural deterioration require stabilization
TANGI SAFEDAK, Yakolang: new Buddhist site; artifacts recovered
GHAZNI

Tepe Sardar, 3rd-8th c. A.D. Buddhist complex: Italian excavations, deteriorating
Mausoleum Sultan Mahmud Ghaznavi (r.998-1030): well-maintained
Palace Sultan Masud III, 12th c. A.D. Ghaznavid: French excavations, plundered
Minarets, 12th c. A.D. Ghaznavid: natural deterioration requires immediate attention
JAM MINARET, Ghor Prov., late 12th c. Ghurid: natural deterioration; stabilization, protection against river erosion urgently required

KABUL CITY

Mausoleum Timur Shah (d.1793): Timurid-style building seriously deteriorating; gardens obliterated; urgent repairs required
Bagh-i-Babur, 17th c. Moghul: tomb Emperor Babur (d.1530) + marble mosque (1646), minor war damage; 1883 pavilion, major war damage and vandalism; haremserai, destroyed by bombing/rockets; gardens, denuded for firewood
Old City: 18-19th century serais and residences with ornamental stucco and wood carvings mostly reduced to rubble
National Archives, 1891 palace restored for Archives 1973-1978: minor war damage repaired; well-maintained
Bostan Serai, 1892 palace converted 1901 to Amir Abdur Rahman mausoleum: major deterioration since 1992 through neglect and occupancy by security personnel
Gulistan Serai, 1892 haremserai for Bostan Serai: poor maintenance while used as Transport Depot; 1996 ill-advised repairs by Municipality without consulting Historical Monuments Department; carved stucco and wood exterior decoration in good condition, some interior features obliterated
Bagh-i-Bala, 1893 palace restored 1966: minor war damage repaired; increasing deterioration under occupancy as Sayyaf guest house and Taliban militia headquarters
Qasre Stor, 1901, with 1912 + 1915 additions, adjunct to Foreign Office: audience hall extensively renovated June 1995
Shah-do-Shamshira Mosque, 1920s construction on site of 16th century mosque: well-maintained
KABUL VICINITY

Minar-i-Chakari, early A.D. Buddhist pillar: rocket damage on northwest; collapsed for as yet unknown reason April 1998

Guldara, 4th c. A.D Buddhist stupa-monastery complex: extensive damage by local commander in search of plunder

Chihlsitoon, 1888 palace remodelled ca. 1905 + 1950s: rubble

Gosre Darulaman, 1923 government centre: extensive war damage

Tepe Taj Beg, 1924 palace: undamaged

Paghman, 1920s summer resort: villas, theatre, hotel purposefully razed to the round for reasons still unclear; Taqi Zafar (Victory Arch), major war damage; mosque, under reconstruction by local community

WEST

HERAT

Masjid-i-Jami', 1200 A.D. Ghorid portal + 15th c. Timurid restoration + redecoration since 1943: minor war damage repaired; well-maintained

Pul-i-Malan, extant in 1506: war damaged; controversial restoration 1994-1996

Mosque/Mazar-i-Imam Fikhri Raza, 13th c. A.D.: war damaged; inappropriate restoration by wealthy individual abandoned

Musalla Complex, 15th c. A.D. Timurid: Gawhar Shad mausoleum, extensive loss of tilework on dome due to purposeful wartime felling of trees planted in the 1940s as a protective shield against destructive 120-day winds that blow from June-September; of six minarets, one destroyed by rocket, two survived direct hits by rockets, but all list dangerously; urgent remedial work delayed due to controversies

Gazargah, 15th c. A.D. Timurid tile-decorated shrine dedicated to 11th century Sufi poet/philosopher Khwaja Abdullah Ansari: well-maintained by Brotherhood; marble stone animal figure at entrance removed by Taliban

Hauz-i-Karbaz, Ghalwar village, w./Herat, Timurid interior decoration: restored by DACAAR (Danish NGO)

Ziarat-i-Muhaddis, 15th c. A.D. Timurid mosque/madrassa dedicated to 9th c. scholar Khwaja Abdu Walid; totally destroyed by war damage; restoration of dome over grave was considered in 1994 by DACAAR as a community service


Hauz-i-Chahr Suq, 17th A.D. public reservoir: dry, deteriorating

NORTH


TELA TEPA, nr. Shibarghan, 100 A.D. Kushan necropolis: Afghan-Russian excavation of six graves recovered 20,000 pieces gold; looting of two unexcavated graves began 1980

SURKH KOTAL, nr. Pul-i-Khumri, 2nd c. A.D. religious complex: no information
KABATAK, nr. Pul-i-Khumri, 2nd c. A.D. religious complex: 1993 accidental finds in possession Governor of Baghlan

TAKHT-I-RUSTAM, nr. Aibak, Samangan Prov., 4th-5th c. A.D. Buddhist stupa/monastery: not looted or plundered

BALKH
Old City: 1995 clandestine digging uncovered fluted columns similar to Greek columns at Ai Khanoum, taken for construction private dwelling; unconfirmed finds

Masjid-i-Noh Gumbad, 9th c. Samanid: protective roof deteriorating, carved stucco weather-worn, one arch dangerously cracked; remedial attention urgently needed

Shrine of Khwaja Abu Nasr Parsa, late Timurid: small section tiles on dome displaced by rocket hit; 1974 restoration suffering from lack of maintenance, interior satisfactory; unauthorized construction of new mosque attached to south facade destroys original design

MADRassa of Sayid Subhan Quli Khan, late 17th A.D.: deteriorated

MAZAR-I-SHARIF
Shrine of Hazrat Ali, 15th c. A.D. Timurid structure, modern tile redecoration; ill-conceived restoration work in progress since 1994; spacious lawns filled with cumbersome cement tables, chairs and benches

Takht-i-Pul, w./ Mazar, 19th c. A.D. mosque: exterior in tolerable condition; elaborate painted interior rapidly deteriorating

HAUZ-I-AQUINA, n./Andkhoi, ca.16th c.: 16 m. stepped dome over 16 m. deep circular reservoir; newly whitewashed, good condition

IMAM-I-KHORD, Sar-i-Pul, 11th c. Seljuk: elaborate decoration and inscriptions; well-maintained

ZIARAT-I-BABA HATEM, w./Balkh, 12th c. A.D.: good condition

EAST
HADDA, nr. Jalalabad, 2nd-7th c. A.D. Buddhist stupa/monastery complex: war damaged; constantly plundered since; totally denuded of all statuary left in situ as site museum

NINGRAHAR VALLEY Buddhist sites: extensive clandestine digging

NIMLA, w./Jalalabad, 1610 A.D. Moghul garden + 20th c. Amir Habibullah bungalow: garden cascades + bungalow restored 1994 by MARUF (Afghan NGO) with FAO assistance

SOUTH
HILMAND VALLEY, 12th c. Ghaznavid winter citadel and palaces at Bost and Lashkargah: ceremonial Bost arch restored pre-war; no serious disturbance reported

KANDAHAR
Ashoka Rock Edict, Old City Kandahar, 3rd c. B.C.: bi-lingual Greek-Aramaic inscription left in situ; no information

Chihlizina, Old City Kandahar, 16th c. A.D.: forty steps leading to rock-cut chamber with inscription ordered by Emperor Babur; no information

Mausoleum Ahmad Shah Durrani (d.1772): elaborate exterior and painted interior; well-maintained

Mausoleum Mir Wais Baba (d.1715): 1930s building modeled on Ahmad Shah mausoleum; exterior + elaborate interior painting + surrounding Kohkaran gardens well-maintained