Badaḵšān urial (Ovis orientalis, āhā-ye sorkh) coinhabit much of the same range as Siberian ibex in southeastern Badaḵšān. The alpine ibex (*Capra ibex* hex. āhā-ye rang) is found in large numbers in the Hindu Kush, Paţmān, and Kūh-e Bābā ranges, while the wild goat (*Capra aegagrus* āhā-ye moḡān) is largely found in the southern Hazārajāt mountains. The markhor (*Capra falconeri*, mārkhor) is one of the most spectacular and least known species among the country’s feral goats. Four sub-species of markhor occur in Nūrestān, Laḵmān, the Pakšī forests, and Kūh-e Šāfī region of Kāpūstā and northern Badaḵšān. Local hunting has been a major factor in reducing their numbers in recent years. The Bactrian deer (*Cervus elaphus* bactrianus, gavān-e bāktaari), once common in the wetlands of the Āmū Daryā, is also endangered because of habitat destruction and hunting pressure. The musk deer (*Moschus moschiferus, āhā-ye kotan*), which occurred in Nūrestān, has not been reported during recent years and may be extinct there. The wild boar (*Sus scrofa, kūq-e wahlī*) has an extensive ecological range and breeds successfully in swamps and reed beds along major river drainages in many parts of the country.

Of the insectivorous mammals, the long-eared hedgehog (*Hemiechinus auritus, kāpīstak-e gūderdārāz*) and Afghan hedgehog (*Hemiechinus megalotis, kāpīstak-e afgān*) are sparsely distributed in the steppes and deserts, while Brandi’s hedgehog (*Parochenchus hypomelas*) is only recorded from the Jalālābād valley in eastern Afghanistan. Besides occurring in the lowlands, shrews (*Soricidae, māštā-ye wahlī*) are also found in mountainous terrain, e.g., the centrally located Sālang and Šebar passes. The cape hare (*Lepus capensis, kargūl-e kākī*) is the most common Lagomorpha species and has a wide range extending from the western deserts of Herat to the Pamir mountains. The Afghan pika (*Ochotona rufescens, pengmīs-e afgān*) occurs in sub-alpine valleys and is scattered from the Sālang pass to the Orūzgān mountains, while the range of long-eared pika (*Ochotona macrotis, pengmīs-e gūderdārāz*) is limited to the valleys of Badaḵšān.

The long-tailed marmot’s (*Marmota caudata, tabar-gān*) range is restricted to alpine valleys above 3,000 m. It occurs in the Pamir, Zābak, and Darwāz valleys of Badaḵšān and northern Hindu Kush as well as the centrally located mountains around Nawār. Two arboreal species of squirrels, the giant flying squirrel (*Petruirista petruirista, kafšārmīs-e bozorg*) and arrow-tailed flying squirrel (*Hylotomes fimbriatus, kafšārmīs-e dombārīk*), inhabit the Nūrestān and Spīnār forests. During spring and summer, when not hibernating, the ground squirrel (*Spermophilus fulvus, senjāb-e zamīn*) is abundant in the Gāznī and Katwāz plains, while the long-clawed squirrel (*Spermophilops leptodactylus, senjāb-e bozorg*) occurs in clay and loess biotopes of northern Afghanistan. The rapidly expanding populations of smaller rodents, i.e., voles and gerbils (*Cricetidae*) and rats (*Muridae*), are posing serious problems to agriculture in the steppes. An expanding agricultural economy, reduction in predator numbers, especially wild cats and foxes, and favorable weather conditions have fostered the increase.

Thirty-two species of bats have been identified in Afghanistan (Gaiser et al. 1968). Their preferred habitat is in warmer sections of the country, where they may be found in abandoned ruins and caves of the Sīstān basin and the steppes. To the east, common bats (*Myotis* and *Pipistrellus*) have been observed in Laḵmān and the Kabul river valley.


(K. Habibi)

iv. Ethnography

In their ethnolinguistic and physical variety the people of Afghanistan are as diverse as their country is in topography. Basically, however, they may be described as of Muslim religion, speakers of Indo-European languages, and of the Mediterranean sub-stock of the great Caucasoid human stock (see bibliog. under physical anthropology). Most groups north of the Hindu Kush mountains exhibit varying degrees of Mongoloid physical characteristics. Except in rural areas off the main lines of communication, few peoples maintain racial homogeneity. Many groups have practiced intermarriage for centuries, and composite communities exist in broad bands of ethnic gray zones (see
the map of ethnic groups). Where long contact has existed between Caucasoid and Mongolid peoples, particularly in the north among the Farsi- (or Dari-) speaking Tajik and the Turkic Uzbek, there occur combinations of red or blond hair and blue or mixed-color eyes in association with epicantic eyelids and high cheekbones. In the south many darker-skinned Balush and Brahui also have blue-green, or mixed eyes occur in combination with blond or red hair. The research on the fringes of Nuristani by the Soviet anthropologist G. Debets indicates a great mixture of "Mediterranean-Indian" types; but more blondism exists in the center of the region.

Afghanistan is not a self-contained ethnic unit, nor is its national culture uniform. Few of its ethnic groups are totally indigenous: The number of Pathun who live in Pakistan's tribal agencies and North-West Frontier Province is almost equal to the number of those who are Afghan citizens. The Tajik, Turkman, Uzbek, and Qirghiz have their own soviet republics in Central Asia. Most inhabitants of far western Afghanistan (which is geographically and culturally an extension of the Iranian plateau) are Persian-speaking Farsiwan. And the Baluch in the southwestern corner of Afghanistan extend into western Pakistan and southeast Iran; also several groups of Baluch live in the Turkmen SSR. In the same general area as the Baluch are found the Brahui—speakers of a Dravidian language, who are occasionally Australoid in appearance. The Nuristani, Kuhestani, Gujur, and other small groups of mountain sheep- and goat-herders, dairymen, and farmers occupy the rugged mountain zones of eastern Afghanistan and continue into Chitral (Pakistan). The Wakhi-Pamiri groups likewise extend into the mountains of Pakistan. The Barbars of eastern Iran probably derive their origin from the Aymaq or Hazara, the principal peoples of the central mountains of Afghanistan. These groups present many local and ethnolinguistic variations in their forms of Afghan peasant-tribal society. This society may be described generally as patriarchal, patrilineal, and patrilocal, but imbued with many strong matri-aspects.

In December, 1979, the armed forces of the USSR invaded Afghanistan; subsequently the patterns described in this section have been altered to some degree. The situation remains unclear as of this writing (July, 1982), and the war continues to escalate.

Ethnic groups in Afghanistan. In the following list, the form of religion is, except where noted or as qualified, Hanafite Sunni.

Pathun. Language: Patho dialects. They are of the Mediterranean subgroup of the Caucasoid human


Farsiwan. Language: Dari. Of the basic Mediterranean sub-stock, about 600,000 live near the Afghan-Iranian border or in the districts of Herat, Qandahār, Gāzni, and other southern and western towns. The term Farsiwan also has the regional forms Pārāwān and Pārabān. In religion they are Imamite Shi’ite. In the literature they are often mistakenly referred to as Tajik. Bibliog.: P. English, “The Pre-industrial City of Herat,” Cities in the Middle East, ed. L. Brown, Princeton, 1973. H. Bagban, The Content and Concept of Horror in Mogadi Theater, PhD thesis, Indiana University (University Microfilms 77-10-977).


Hazāra. Language: Hazaragi dialect of Dari. They are physically Mongolid, but admixture is common in the ethnic gray zones. The Hazāra number about 1,000,000, primarily highland agriculturists; many work seasonally in Kabul and other urban centers. Their ancestors may have arrived in Afghanistan from Chinese Turkistan within the period 626-850/1229-1447. In religion they are divided into Imamite Shi’ite, Isma ‘ili, and Hannafite Sunni groups. Bibliog.: E. Bacon, Obok (Wenner-Gren Foundation Monograph
descended

poligical


Aymaq. Language: Dari dialects, incorporating much Turkic vocabulary. They are Mongoloid in basic physical type, but less notably so in appearance than the Hazará. Numbering about 500,000, they are agriculturalists and transhumants. They refer to themselves by tribal names (see map) and not by the expression "Cahir Aymaq;" the first of these two terms is used only when people are prompted. Bibilog.: G. Manderstoot and J. Powell, Firozkohi een Afghanista Reisjournal, Rotterdam, 1971. See also Ferdinand, "Ethnographical Notes," under Hazará.

Mogol. Language: Dari, incorporating much Mongol vocabulary; some southern Mogol speak Paštó. They are basically Mongoloid, but occasional Mediterranean admixture occurs. Several thousand are scattered throughout central and north Afghanistan as highland agriculturalists and transhumants. They were originally concentrated in Gōr province, their dispersion occurring at least 125 years ago; they may be descended from troops that accompanied Genghis Khan. Bibilog.: A. Mariq, "Arwitsch, ein village marxsisch," Le minaret du Djam, Paris, 1959, pp. 77-78. S. Homam, "Aghan Moghols," Afghanistan 33/1-2, 1980, pp. 87-99, 33-39. See also bibilog. under Hazará.


Brāhū. Language: Brāhū (Dravidian); most also speak Paštō or Bālūč. A modified Mediterranean sub-stock with moderate Australoid admixture, the Brāhūs in southwest Afghanistan number about 10,000. They are usually tenant farmers or hired herdsmen for Paštōn or Bālūč khanas. Principal groups include: Aydoži, Lāwarz, YĪḡīz, Żirzand, Māhmašān. See the literature on the Brāhū in Pakistan: D. Bray, The Life-History of a Brahui. London, 1913. N. Swidler, "The Political Context of Brahui Sedentarization," Ethnology 12, 1973, pp. 299-314.

Nūrestānī. Language: Nūrestānī dialects. They are of the Mediterranean sub-stock with about one-third recessive blondism. About 70,000 are settled in eastern Afghanistan. Formerly termed "Kafirs," they were converted forcibly to Islam in the late 19th century by Amir "Abd-al-Rahmān. (About 2-3,000 Chitrāli Kafirs still practice the old religion, according to the unpublished research of P. Parkes.) The Nūrestānī designate themselves by local geographical names, e.g., Balgāni, Wāygāni, Pārūnī, Āklīn, Wāmānī. They practice both agriculture (using elaborate terracing on the mountain slopes) and herding of sheep, goats, and cattle. Particularly noticeable in their culture is the proliferation of wood artifacts. Bibilog.: G. S. Robertson, Kafirs of the Hindu Kush, London, 1896, new ed., 1900; repr., Karachi, with foreword by L.
Afghanistan IV. Ethnography


Galea (or Mountain Tajik). Language: in addition to Dari, various Pamir (Eastern Iranian) languages: Eikami, Munji, Ormar, Parak, Rohani, Sangiti, Sugni, Waki, Yagnobi. They are of the Mediterranean sub-stock with Mongolid admixture; several thousand live as farmers, mainly in Badakhshan and the Wakan. In religion some are Hanafi Sunni, others Isma'ili. Bibliog.: K. Gratzl, ed., Hindukush, Graz, 1974. See also Shahrami under Qirgi, Kusmaul under Tajik, and bibliography under v. Languages.


Gujur. Language: of the Indo-Aryan group; most also speak Pashto. Of Mediterranean type, they are cattle-herders and farmers on the eastern fringe of Nuristan. See Dupree and Strand under Nuristani and Rao under Jat.

Jat (or Guji, called Gujur in the north). Language: Indo-Aryan; most also speak Dari or Pashto. Of Mediterranean type, they form gypsy-like bands of tradesmen, tinkers, musicians, and fortune-tellers. Many claim Arab descent, e.g., the Shaikh Mohammadi, who are traders only. Other groups include the Cangur, Musafil, and Cului. Bibliog.: A. Rao, “Note preliminaire sur les Jat d’Afghanistan,” Studia Iranica 8, 1979, pp. 141-49. Idem, “Qui sont les Jat d’Afghanistan?,” Afghanistan Journal 8, 1981, pp. 55-64.


Hindi. Language: Hindi, Panjabi, or Lahnda; they also speak either Dari or Pashto. About 20,000 people, basically of north Indian physical type and Hindu in religion, are found mainly in urban centers; they are merchants and moneylenders. Bibliog.: L. Dupree, “The Indian Merchants in Kabul,” AUFs Fieldstaff Reports, South Asia Series 6/3, 1962.

Sikh. Language: see under Hindu. About 10,000 are scattered throughout the cities and towns of Afghanistan as merchants and moneylenders. Like the Hindus, they are mostly Afghan citizens and practice their religion without undue interference. Their basic physical type is Mediterranean, with extreme hirsuteness. See Dupree under Hindu.

Jew. Language: Hebrew; all speak Dari or Pashto or both. Several hundred live in Kabul, Qandahar, and Herat as merchants and moneylenders. Many went to Israel, but most subsequently either returned or emigrated to the United States. Their physical type is Mediterranean.

Afghanica, Liestal, Switzerland. The following periodicals publish many ethnographic articles:

Afghanistan (Kabul), Folklore (Kabul), Afghanistan Journal (Graz), Pashto (Kabul), Journal of Central Asia (Islamabad), Central Asia (Peshawar), Afghan Studies (British Academy).


AFGHANISTAN IV. ETHNOGRAPHY—AFGHANISTAN V. LANGUAGES

It would be impossible to summarize here all the specialized research that has been carried out in linguistic and related ethnological fields. With few exceptions, dialectology and ethnology have proceeded independently; any attempt to provide a synthesis would reveal gaps at every stage and disparities that could not be resolved without the help of a vast undertaking such as the forthcoming Atlas linguistique de l’Afghanistan (ALA; ed. G. Redard, Berne). Only a cursory account can be given, a rough sketch delineating the present linguistic situation and the tribes that speak the various languages.

Situated at the intersection of three geographically and culturally different worlds—India with its monsoons, Central Asia with its steppes, and the Iranian plateau—Afghanistan has seen a succession of invaders and colonizers of all kinds. Its political history has been a constant battle for independence, its cultural history a struggle to maintain its own personality. States have appeared and disappeared, north, south, and straddling the Hindu Kush, but it has not been possible to confuse them with Central Asia, India or Persia. The Achaemenids (6th-4th cent. B.C.), Alexander and the Greeks (4th cent.), Afsoa and Buddhism (3rd cent.), Kanishka and the Kushans (1st cent. A.D.), the Sasanids (2nd-6th cents.), the Iranian Huns (4th-8th cents.) and the Hindsušis of Kabul (1st-3rd/7th-9th cents.) demarcate pre-Islamic history. The coming of Islam (1st-3rd/7th-9th cents.) was the most important event in Afghan history. Islamic civilization flourished under the Ghaznavids (4th-6th/10th-12th cents.) and the Ghurids (6th-7th/12th-13th cents.) but the Mongol invasion in the 7th/13th century was a catastrophe from which Afghanistan never fully recovered. Nevertheless, the Timurid renaissance made Herat one of the great cities of the Islamic world in the 9th/15th century. In the 10th/16th century Bābor founded the dynasty of the Great Mughals. But the opening of the maritime route to the East Indies plunged the countries bordering the traditional silk route into economic and cultural stagnation. In the 12th/18th century Ahmad Shah Durrani liberated Afghanistan from the influence of Persia and India and gave birth to modern Afghanistan.

Afghanistan’s ability to amalgamate rather than assimilate is such that it presents an extraordinary ethnic and linguistic medley. Ethnic diversity results from an agitated past, nomadism—which to this day is a way of life for about one million inhabitants (eight percent of the population)—and the geographic structure of the country. Around Afghanistan’s center of gravity, the Hindu Kush, are located great natural areas opening out to neighboring countries and lacking natural frontiers. The Amul Daryā in the north, the desert of the west and the south, the mountain ranges in the east, are all passageways over which soldiers, merchants, and merchants have traveled, while the central mountains are hospitable, having been populated since ancient times.

The linguistic situation (Table 7). Best represented are the Iranian languages (see I. M. Orankist, Iranizke jazyki, Moscow, 1963; tr. J. Balu, Les langues iraniennes, Paris, 1977), followed by Turkish languages of