

JOURNAL OF ISLAMIC CIVILIZATION AND CULTURE (JICC)

Volume 3, Issue 1 (Jan-June, 2020)

ISSN (Print): 2707-689X

ISSN (Online) 2707-6903

Issue: <http://ahbabtrust.org/ojs/index.php/jicc/issue/view/8>

URL:

Article DOI: <https://doi.org/10.46896/jicc.v3i01.112>



Title ORIENTALISM AND THE
DEPICTION OF MUSLIMS: A
TALE OF TWO CITIES IN
ELPHINSTONE'S "KINGDOM OF
CAUBUL"

Author (s): Prof. Dr. Anwar, Waqar Ahmad

Received on: 29 June, 2019

Accepted on: 29 May, 2020

Published on: 25 June, 2020

Citation: Prof. Dr. Zahid Anwar and Waqar
Ahmad, "Orientalism And The
Depiction Of Muslims: A Tale Of
Two Cities In Elphinstone's
"Kingdom Of Caubul"," JICC: 3
no, 1 (2020): 62-72

Publisher: Al-Ahbab Turst Islamabad



ORIENTALISM AND THE DEPICTION OF MUSLIMS: A TALE OF TWO CITIES IN ELPHINSTONE’S “KINGDOM OF CAUBUL”

***Prof. Dr. Zahid Anwar**

****Waqar Ahmad**

ABSTRACT

Mountstuart Elphinstone (1779-1859) was the first British Envoy to the Kingdom of Kabul in 1808–1809. He was deputed by the East India Company to carve an alliance with Afghanistan to counter possible French and Russian military march against British India which was the jewel of the British Empire. With other members of the mission, Elphinstone went as far as Peshawar where he spent four months and collected primary and secondary data on the human and natural geography, economics, politics, history and inhabitants of Peshawar and Kabul valleys in early 19th century in his travelogue, kingdom of Caubul. That was the era of the tournament of shadows between British and Russian Empires for political ascendancy in South and Central Asian region. In that game of high stakes Tsarist Russia occupied Central Asia and British India expanded its western borders to the Durand Line. The first and second Anglo-Afghan wars were launched by the British Raj to expand its influence to Afghanistan. By 1820s the British conceptualized Afghanistan as the highway of conquests. Elphinstone reflections on Pakhtun way of life and his comments on the government and society of the region mirror his perception and approach. The paper is an attempt to objectively analyze Elphinstone’s views in the Kingdom of Caubul on the region and its inhabitants in the context of Edwards Said’s Orientalism.

KEYWORDS: Orientalism, Colonialism, Islam, Peshawar, Kabul, Pakistan

* Professor at Department of Political Science University of Peshawar, KP, Pakistan

** Graduate Student at Department of Political Science University of Peshawar.

INTRODUCTION

The paper is an attempt to objectively analyze Elphinstone's views in the Kingdom of Caubul on Pak-Afghan Region and its inhabitants in the context of Edwards Said's Orientalism. In the era of colonialism many European writers have written about Muslim societies. When European powers colonized Afro-Asian societies they tried to explore different aspects of these societies. Russia conquered Central Asia, the Netherland occupied the South East Asia and the UK colonized India. Among the European nations there was a competition for the natural and human resources of the less developed countries or Afro-Asian peoples. India was the most precious jewel in the chain of British colonies and it left no stone unturned to protect it from other European contenders. In this quest they tried to know the colonial subjects their culture, spiritual values, natural and human geography. In this connection many military and civil officers in British India focused on the north-west of India as well as on Afghanistan. They visited the regions and then they wrote their travelogues which carried useful information about these areas.

These occidental experts on the orient without an iota of doubt contributed to knowledge related to the area and its people. The colonial rulers from Europe took keen interest in the culture, natural and human resources of the less developed societies in Asia and Africa. Russians explored Central Asia, Dutch fathomed out South East Asia, French probed North Africa and British figured out India. Afghanistan was a buffer state between Russian Occupied Central Asia and British ruled India. Both powers tried to include it into their respective sphere of influence. In this context British India sent overtly and covertly several of its officers beyond Indus including Mountstuart Elphinstone, Alexander Burnes, James Atkinson, Henry Walter Bellew, Robert Warburton, T.L. Pannell. They put their experiences into black in white and people both in the west and in the east learned about the people of present-day Pakistan and Afghanistan from their books.

There is no denying the fact about the contributions of these orientalist nevertheless it should not be forgotten that they have visited the area for a purpose, and they written in a particular context. That purpose and context should be kept in mind while objectively analyzing the perceptions of these writers and the people they have described. There are many critics of the Orientalist school and among them perhaps the most well-known Edwards said. His, "Orientalism" clearly underlines the limitations of the orientalists.

The Great Game: The East India Company thought that the French are going to take the Napoleonic wars to Asia and to protect its Indian colony it sent Elphinstone to establish friendly relations with Kingdom of Kabul¹. That was the era of the tournament of shadows between British and Russian Empires for political ascendancy in South and Central Asian region. In that game of high stakes Tsarist Russia occupied Central Asia and British India expanded its western borders to the Durand Line. The first and second Anglo-Afghan wars were launched by the British Raj to expand its influence on Afghanistan. By 1820s the British conceptualized Afghanistan as the highway of conquests. The political competition between British India and Tsarist Russia for ascendancy in Central Asia generally known as the Great Game culminated into transforming Afghanistan as buffer state². It was the time when the two political rivals came face to face³. Among the British pioneer travelers to the region beyond Indus is Elphinstone.

Elphinstone: Mountstuart Elphinstone (1779-1859) was the first British Envoy to the Kingdom of Kabul in 1808–1809. He was deputed by the East India Company to carve an alliance with Afghanistan to counter possible French and Russian military march against British India which was the jewel of the British Empire. Elphinstone

was given the assignment to conclude a treaty with Afghanistan⁴. He led the mission which was comprised of many members and despite many hardships visited Afghanistan through the present-day Pakistan. Elphinstone mission proved to be a miscalculation and the deal with Afghanistan turned out as paper alliance⁵. On his return he wrote his travelogue Kingdom of Caubal (Kabul) which was composed of two volumes. Elphinstone reflections on Pakhtun way of life and his comments on the government and society of the region help a lot to understand his approach to the issue. T. E. Colebrooke book entitled, “Life of Honourable Mountstuart Elphinstone” provides ample information about his childhood, education and career⁶.

Kingdom of Caubal: The travelogue is actually a narrative of the journey of the mission led by Elphinstone to Peshawar, of its transactions at that city, and of its return to India. With other members of the mission, Elphinstone went as far as Peshawar where he spent four months and collected primary and secondary data on the human and natural geography, economics, politics, history and inhabitants of Peshawar and Kabul valleys in early 19th century in his travelogue, kingdom of Caubul. Elphinstone wrote his travelogue which was published in two volumes entitled, “an Account of the Kingdom of Caubul and its dependencies in Persia, Tartary and India Comprising a View of the Afghaun Nation and a History of the Dooranee Monarchy.” from London by Richard Bentley in 1842. The focus of the research is first volume. It is an interesting and useful travel book.

In the introduction Elphinstone describes the composition of the mission and then the narrative of the journey from Delhi to Peshawar via Bahawalpur, Multan, Lia, Dera Ismail Khan, Kalabagh, and Kohat. He says that he learnt from the guides that the mountains of the area were part of the chain of Hindoo Coosh (the Indian Caucasus), and that, immediately beyond it are Cashgar, Badakhshan, and Tartary. Tartary is referred to present day Xinjiang Uighur Autonomous Region of the People Republic of China of Kashagar (Kashi) is now a city near the border with Pakistan.

The mission left Delhi on 13th October 1808 and reached Peshawar on 25th February 1809. Elphinstone discusses his meeting with Shah Shujah ul Moolk, the king of Afghanistan in Peshawar on 5th March 1809⁷. He discusses the geography of Peshawar valley is discussed in detail. What kind of crops are produced what sort of fruit trees are planted and in which part of Peshawar how large gardens are existed? He specially mentioned garden of Shah Zaman and the structure of Bala Hissaur fort. Elphinstone says that in the bazars of Peshawar bread, meat, dried fruit, nuts, boots, saddlery, shoes, books, postcards, ready-made cloths, bales of cloth and hardware can be seen. Apples, plums and oranges are available in shops. one can see people from different ethnicities. He also talked about the dress and manners of Persians, Afghans, Hindoos and Hazaras. He refers to tamarisk, quails, the level of the knowledge of the learned Afghans and sufis (saints) of Peshawar. Elphinstone also discusses the civil war between Shah Shujah and Shah Mahmood. Shāh Shojā was born in Kabul in 1780 and died in Kabul in April 1842. Consequent to an extensive and exhaustive war Shah Shuja become king in 1803 and six years later (1809) he concluded a treaty with British Empire in India in the wake of an expected invasion from Russia-French alliance on India. Mountstuart Elphinstone met Shah Shuja at Peshawar, the Winter Capital of Afghanistan, in 1809 in a quest of the British Empire to counter the influence of Russia in the region⁸. But in 1810, just one year after the alliance Shah Shuja was overthrown by Shah Mahmud, the younger brother of Shah Shuja. Shah Shuja was exiled to British India and until the first Anglo-Afghan War in 1839, was engaged in many unsuccessful ventures to regain his former position as the King. The British re-installed Shah Shuja to the throne of Kabul in 1839 during British invasion of Afghanistan but as British forces left Kabul he was assassinated cold bloodedly⁹.



A view of Shah Shujah Court¹⁰

Elphinstone narrates his leaving of Peshawar for Chumkuny and onward to Nowshehra and Attock. He also discussed his crossing of Indus by boats. The mission stay extended in Hasan Abdal. Elphinstone says that Hasan was a saint who is buried in Hasan Abdal. He was from Kandahar where he was known as Baba Wali¹¹. His name was Hasan and Abdaul which in Pashtu stands for mad. [Abdaul in Pashto does not mean mad it is a rank in sufi salala (Sufi brotherhood order)]. Beside Abdal there are other ranks like Qutub, Ghaus etc. Elphinstone was in Hasan Abdal when he received the news of the defeat of the king of Afghanistan in a civil war.

Then Elphinstone moved to Rawalpindi about which he says that it is large, populous and a pretty place. He also mentioned his meeting with blind and dethroned Shah Zaman. The mission passed through Jhelum and saw Rohtas forte and their journey through Punjab continued from 26th July to 29th of August 1809. Elphinstone talked about the four divisions of Punjab and describes its peculiarities. He says that Umritsir is flourishing while Lahore is decaying under the Sikh rule. He describes the rise of Ranjeet Singh from one of the chief in 1804 to as king of Punjab till their travelling in 1809. Elphinstone says that on crossing the Sutlej they reached British cantonment of Ludeana and on ward to Delhi which is two hundred miles from Ludeana.

The first volume of the travelogue consists of introduction and two books. Book I is comprised four chapters while book II is composed of twelve chapters. Book one covers geographical description of Afghanistan. Chapter one of the book one explains situation and boundaries of Afghanistan. It provides valuable information about Himalaya, Hindukush, Pamir, Tibet, Balkh, Wakhan, Kirghiz, Kazaks, Jaxertes, Oxus, Kingdom of Orgunge, Bukhara, Ferghana, Kokand and limits of Turkistan. Then it shares information about the areas in the south of Hindukush; Kashmir, Sistan, Punjab, Sindh, Kalat, the Indus, the Indian desert, the great salt

desert and boundaries of Afghanistan. It is difficult to fix the limits of the kingdom of Caubal. Once it extended from Sirhand to Meshhed and from Oxus to Persian Gulf. He also talks about Kashmir, Sinkiang, Wakhan, Kashgar, Balkh and Shiberghan¹².

The second chapter gives information about the mountains of Afghanistan and the valleys of Kabul, Lughman, Alingur, Alishang, Panjsher, Cooner, Kapiristan, Kohistan, Buner, Swat etc. It also mentions salt range, Tukkatoo range, range of Khurlukee, range of Surghur, Puniallee etc. He describes Suffaid Koh, Sulaiman Koh, Allium, Buner valley, Swat valley, Kuner, Jalalabad and Gundamek. According to Elphinstone at Mundry, about twenty miles to the west of Cooner, the water of Alingur joins the Caubul river and also speaks about Gaznee, Kalat, Ghilzi and Gomal river. He mentions almost all remarkable ranges of hills in Afghanistan.

The third chapter of book I is about the rivers of Afghanistan which also include present-day north-west Pakistan. Different rivers and lakes are mentioned including Indus, Kabul, Abbaseen, Korum, Gumal, kashkur, Turnuk, Zhob, Helmand, Urghandab, Khashrud, Harirud, and Ab-e-Astada lake. The distance from Indus head to the sea cannot be exactly ascertained, but it has been traced for 1350 miles¹³. He talked about Indus in detail and also mentioned Abaseen, Kabul, Panjkora and many other small rivers of Afghanistan. How and where Gomal and Kurram rivers join Indus.

The greatest of the rivers which run through the west of Afghaunistaun, is the Helmund, or Etymander. It rises at Cohee Baba, twenty or thirty miles west of Caubul. The Urghundaub river rises at a place in the Hazaureh mountains, eighty miles north-east of Candahar, and considerably to the south of the source of the Helmund. He also talked about Khashroud and Furrahrud (In Dari roud means river). He says that Herat river is anciently called Hariroud, now Persians and Afghans call it Poollee Maulaun while Uzbeks call it Tejend¹⁴. The fourth chapter explains the natural and political divisions of Afghanistan. Upper and lower Sind, people living there, inhabitants of the plain of Peshawar, Yousafzai tribes, tribes of Khyber, people living between Hindukush and sufaidkoh, river Helmand, Urghundab, Pisjin, Tul, Mustong and Sulaiman range. He discusses the area and politico-administrative condition in Sindh.

Elphinstone also mention Bannu, Esaukhal, Khost and Jaujee and Toree tribes of Kurram are and that the Khattaks extend over the south-eastern part of the Peshawar plain while the northern part belongs to Yousefzai. They inhabit Buner, Swat and Panjkora and some of the Yousefzai tribes extend to the east of the Indus. Then he gives information about Mumands, Othmankhal, Khyberees, Durrani tribes and Bajaur area. The country round Candahar is fertile, and highly cultivated. Furrah is a considerable town, and the country round it is fertile. The whole of the area from Kelauti Ghiljie to Heraut, except Seeahbund and Subzaur, is inhabited by the tribe of Dooraanee tribe. Pisheen is low, but higher than Candahar. It is a plain not remarkably fertile. To the south of Pisheen is Shawl, divided from it by the range of Tukkatoo. It is higher than Pisheen, but lower than Moostoong.

The fifth chapter deals with climate of Afghanistan, precipitation, monsoon, winter rains, spring rains and temperature. In this chapter Elphinstone examines the climate, the season and the quantity of the periodical rains. It is this which regulates husbandry, and on which in many countries the temperature and succession of the seasons in a great measure depend. The most remarkable rainy season is that called in India the south-west monsoon. In the end of July and beginning of August the monsoon appears in some clouds and showers at Peshawar, and in the Bungush and Khuttuk countries and still less felt in the valley of the Caubal river. where it does not

extend beyond the Lughmaun. The climate of Afghanistan varies extremely in different parts of the country. He describes the progress of rains in different seasons in Peshawar. Elphinstone says that the mission arrived in the plain of Peshawar on February 23rd, 1809. The Gurmseer, on the lower Helmund, receives its name from the heat of its climate and that Candahar has a hot climate. The prevailing winds throughout the Afghan country are from the west. It is a general remark among the natives, that westerly winds are cold, and easterly winds hot. To sum up the character of the climate of the whole country, Afghanistan must be pronounced dry, and little subject to rain, clouds, or fogs. Its annual heat, and an average of different places, is greater than that of England, and less than that of India. He also wrote about the main diseases like fevers, agues, small-pox and ophthalmia. He calls it the principal disorders of Afghanistan.

The sixth chapter covers the flora, fauna and minerals of Afghanistan. It discusses lions, tigers, camels, donkey, cats, dogs, sheep, goats, trees, bushes, birds, reptiles and insects. In this chapter Elphinstone describes fauna of Afghanistan including lions, tigers, wolves, hyenas, jackals, foxes, hares, wild boars, bears, porcupines, hedgehogs, monkeys, mongooses, wild dogs, horses, sheep, goats, mules and camels. He also enumerates few birds like eagles, hawks, herons, cranes, wild ducks, geese, swans, partridges, quails, pigeons, doves, crows and sparrow. The English flowers, roses, jessamine, poppies, narcissuses, hyacinths, tuberoses are found in gardens, and many of them wild. He tells about different kind of trees like oak, pistachio, pines etc and also mentions gold, Sulphur, rubies of Badakhshan, iron, silver and rock salt.

The book II of the travelogue consists of twelve chapters. In the first chapter Elphinstone discusses the origin of Afghans, analyzes different theories about their origin. It also discusses the nature of Afghans and the European and Indian travelers' impressions about Afghan character. He is of the view that in Afghanistan there are no regular courts of justice, no organized police and civil institutions are unstable. Though it would have been difficult for someone from England to comprehend subsistence of nation in such like disorder and would have felt pity about the inhabitants. Nevertheless, the martial spirit, hospitality and simple manners were admirable.

In the beginning of the eighteenth century, the Afghan tribe of Ghiljje founded an empire which included all Persia and extended on the west to the present limits of the Russian and Turkish empires. On Naudir Shauh death, the present Afghan monarchy was founded; which, at its height, extended from the neighborhood of the Caspian Sea to that of the river Jumna, and from the Oxus to the Indian ocean. The second chapter of book two provides information about origin of Afghans, tribal division, describes oolooss (Afghan Qaom) Jeerga system, Humsaya (Denizens or Kasabgar), Pakhtunwali, forms of revenge, adjustment of disputes, power of the king, advantages and disadvantages of the Afghan political system of government.

The tribes continue in a great measure unmixed. Each tribe has branched into several divisions. The name of Oolooss is applied either to a whole tribe, or to one of these independent branches. The chief of an Oolooss is called Khaun. The Khaun presides in the principal Jeerga, which is formed by the chiefs of the great branches of Oolooss. The general law of the kingdom is that of Mahommed, which is adopted in civil actions in the Ooloosses also but their peculiar code, and the only one applied to their internal administration of criminal justice is the Pooshtoonwullee, or usage of the Afghans ; a rude system of customary law, All criminal trials are conducted before a Jeerga, which is composed of Khauns, Mulliks, or elders, assisted by Moollahs. Here he discusses the government of Afghanistan and compare dictatorship

with democratic form of government, as well as analyzes advantages and disadvantages of Afghan form of monarchy.

The third chapter deals with conditions of women, their level of education, local customs and describes the role of parents and Qazi in the marriages of boys and girls in Afghanistan and how marriages take place in towns and villages. Elphinstone says, "I am not sure that there is any people in the East, except the Afghans, where I have seen any trace of the sentiment of love, according to our ideas of the passion. Here it is very prevalent¹⁵." He explains funeral ceremonies, social life and folk lore of Afghans particularly the folk tale of Adam Khan Durkhanay and in this context compare these tales with those of Europe. The fourth chapter covers education system of Afghans, their literature, Pashtu language its nature and character and Afghan poetry. Education in Afghanistan was very basic. A Mullah will teach very basic features of religion at infancy including daily prayer, some passages from the Holy Quran, duties about the major ceremonies of their religion and basic responsibilities of a Muslim. About Peshawar, and among the Durrani (Abdali) tribe , the next step is to learn to read the Koran in Arabic. Elphinstone tells the detail of Dars-e-Nizami system of education prevalent among the Afghans. He is of the view that Peshawar seems, on the whole, to be the most learned city in these countries, and many more students come from Bokhara to Peshawar than go from Peshawar to Bokhara for education. Elphinstone discusses the Pashtu language, its root, and compare it with Persian and other languages. He says that the favorite letter in Pushto seem to be the Ghain. They also often change F into L, D into T, and even D into L and they frequently turn 0 into Wu. The Pushto, though rather rough, is a manly language, and not unpleasing to an ear accustomed to Oriental tongues. The Pushto language is distinguished from Persian and Hindustani by its fondness for the letter S, preceded or followed by a consonant at the beginning of a word; a combination unknown to the other two languages. Of this nature is *sturgee* for eye, and *speen*, white; as well as *pshee*, a foot, and *shpee*, night. He also explains different aspects of Pushto poetry and mentioned Rahman and Khushal two great Pashtu poets. He says that prose authors of Pashtu are chiefly writers on theology and law; but they have also several histories of particular periods in their own transactions and highlights royal family interest in promotion of learning.

The fifth chapter highlights Afghan religion and their treatment of Hindos, Chirstian, sects of Sufis, sheaz and Rukhanyan. Then he describes different tenets of Islam and focuses on prayers, fasting, alms, office of Muhtasib (Ombudsman), Mullahs their numbers, vices, influence, spirits, ghosts, magic, dreams so on and so forth. In this chapter Elphinstone expresses his views about Muslim religion, Sunni and Shia sects, the treatment of non-Muslims living in the kingdom particularly Hindus, Sikhs, Christians, the beliefs of sufeas, Roshnai sect and its opposition by Akhund Dervaza of Buner, the strength of Mullahs and their machinations. He says that Eusofzyes is the most lawless of all the tribes and further talks about Afghan superstitions, Sayeds, Dervashes, Qalundars, male and female saints. The sixth chapter of book II is focused on Afghan hospitality, predatory habits and different aspects of Pakhtunwali. Elphinstone says that one of the most remarkable characteristics of the Afghans, is their hospitality. He describes treatment of strangers by different Afghan tribes like Khyberees tribe, Vazeeris tribe, Noorzai and Achakzai branches of Dooranee tribe.

Chapter seven separately deals with Afghan nomads and towns` dwellers and with character of Afghans, their manners, customs (daud, *dastur*) and way of life. It describes, Afghan houses, furniture, dress of men and women, horses, elephants, music, dance, songs, amusements, tales, smoking, hunting and military sports. And

then he separately describes eastern and western Afghans. Elphinstone is of the view that one great cause of peoples` diversity in the kingdom is the division of the nation into inhabitants of tents (nomads) and of houses. Those who live in tents are chiefly to be found in the West, where they probably amount to one half of the population but as all over the East the people live in houses. In the chapter he refers to the movement of the Eusofzyes from the frontiers of Persia proper to those of India and says that Afghans are a sociable people. Besides the large entertainments which are given on marriages and similar occasions, they have parties of five or six to dine with them as often as they can afford to kill a sheep. Hunting is a very popular amusement throughout the whole kingdom, it is most practiced by the Western Afghans. He further describes their dress, games, ornaments and that the common way of travelling for both sexes, is on horseback. The baggage of travelers is carried on camels or mules. There are no posts in Afghanistan. The king sends his dispatches by mounted couriers, called *Chuppers*, who make surprising journeys, and who are supplied with fresh horses by the chiefs of the places where they happen to require them. Elphinstone comments on slavery in Afghanistan and says that the bulk of their slaves are descended from captives taken in their early campaigns against the Hindoos, and suspects that their (barbarous) religion encourages them to practise towards idolaters the very crime which they so much abhor when the sufferer is a true believer.

The men are all of robust make, and generally lean, though bony and muscular. They have high noses, high cheek-bones and long faces. The manners of the Afghans are frank and open. Though manly and independent. they all show great reverence for old age. They are industrious and laborious when pursuing any aspect of business or pleasure. The love of gain seems to be their ruling passion. Their love of independence is clear from their highest praise in speaking of a well-governed country that " every man eats the produce of his own field," and that " nobody has any concern with his neighbor. They are all very proud of their descent; a great part of their histories is taken up by genealogies. Summing up their character, Afghans are intrigued to revenge and obstinacy. They are very fond of personal liberty and are faithful to friends. Their hospitality is famous and are less disposed to falsehood and deceit as compared their neighborhood empires.

The eighth chapter is about the economic aspect of Afghan life. It talks about shopkeepers, merchants, life of a common men, general conditions of the inhabitants of towns, Afghan division of the years, days, their meals, system of purveyance and strictness of police. Elphinstone says that banking sector is mostly in the hands of Hindus, then he adds information about trade, merchants, shop keeping, and about those Afghans who live in towns. The artificers are divided into thirty-two trades each of which has its own chief, who manages all transactions between the trade and the government. There are no regular taxes on this class of townsmen, though they are of course affected by the taxes collected on all articles imported into the towns. Perhaps the greatest oppression the townsmen suffer, arises from the strictness of the police. The year is divided into four seasons as in Europe. According to Elphinstone fruit and vegetables are very cheap in Kabul.

Chapter nine spotlights the Afghan nobility. It gives information about the houses, dress, ornaments and arms of the noble Afghans. Account of the nobles of Shah Shuja, meetings with Durrani Sirdars. He describes in detail the living style of the Dooranee chiefs and the heads of the tribes and all the Persians and Taujiks who hold offices about the King. The first classes of these nobles occasionally reside at their castles, their permanent residence is always with the court. They have temporary residence in Peshawar. He discusses the inner setting of houses. There are felts for sitting on, spread close to the wall all-round the room. The Haram (or seraglio) is

always in the innermost court. It has a separate entrance. The ceremonies of the great are on the same model as those of the common people. He talked about different Afghan Khans to explain Afghan character. He mentioned some Europeans including German and French who visited Afghanistan in modern times.

Chapter ten is focused on trade of Caubal (Kabul). What are means of transport? Caravans, horse trade are also discussed and the rest of the chapter is focused on trade both internal and external. Afghanistan is an inland country, destitute of navigable rivers, and not suited to wheeled carriages, where commerce is carried on by beasts of burden; of these, camels are found to be the best. Elphinstone discusses how caravans march how they are protected and where they stay? They do not encamp in the country at the end of their journeys, like those of the tribes, but put up in caravanserais in the towns; these are large squares, surrounded by apartments, and having a mosque, and often a warm bath in the centre, and a common gateway. Afghanistan's principal foreign trade has potential partners in India on one side, Persia on the other and Turkistan on the third side. An important article of this trade was Ussul Toos, a cloth made from shawl wool, raw material for which is usually imported from Tibet. This article through some ports in Sind area of India would be exported to Arabia opening windows for trading avenues with Roman places through the old spice route.

Chapter eleven deals with agriculture related stuff for instance cultivators, process of cultivation, autumn and spring harvests, garden-stuff, oil-plants, sugarcane, cotton, tenants, , irrigation system including Karaiz system, unwatered lands, wind-mills, water-mills and hand-mills. At Peshawar, and for a considerable space on the eastern side of the Indus during the whole of its course, the Persian wheel is used for raising water. Cultivators in the kingdom of Kabul are divided into five various classes. First are the Proprietors who own their own land for cultivation; second are Tenants who don't have their own land but rent it either on the basis of a fixed amount of money or a portion of the produce of agriculture; third are Buzgurs who are similar to Metayers in France; fourth are hired laborers who's services are availed in reward of a kind of salary; fifth are Villains who work in their lords' lands without any salary or wages. In Afghanistan mostly the lands are harvested twice a year: one from autumn to summer and the other from spring to autumn. The former harvest is comprised of barley, wheat, Nukhod beans, peas and Addus. The later harvest is comprised of rice, Arzun (Panicum Italicum, or Millet,) Gall (Panicum Miliacum,) Jowauree (Holcus Sorghum), Bajreh (Holcus Spica- tus), Indian corn and Maush (Phaseolus Mungo). The garden stuffs of the country are carrots, turnips, beet-root, lettuce, onions, garlic, fennel, eggplant, spinage, and greens of all kinds, cabbages, and cauliflower.

Chapter twelve discusses Tajiks, Hindkees and other inhabitants of Afghanistan. It gives information about Cohistaunees, Burrukees, Fermoollees, Sirdehees, Juts, Awauns, Puraunchehs, Hindoos, Deggauns, Shulmaunees, Swautees, Teeryes, Kuzzilbaushes, Arabs, Armenians, Abyssinians and Calmuks. The word Tajuk has been explained by many accounts but deriving it from Taujik (or Tausik) seems the most appealing. Taujik is the name applied to Arabs in Pehlevee writings. In this context Elphinstone says that Taujik means a descendant of Arabs, born in Persia, or any other foreign country. The Taujiks are most numerous about towns. They compose the principal part of the population round Caubul, Candahar, Ghuznee, Heraut, Bulkh and Hazaurehs, and those of the southern Ghiljies and Caukers, there is scarcely a Taujik to be found. They are, however, included in the estimate formerly made of the numbers of the Taujiks in the King of Caubal's dominions, which were conjectured to be 1,500,000. Taujiks are distinct for fixed habitations and disposition

to agriculture and settled employment unlike other tribes. Hindkees have Indian descent and have appearance and manners of their country mixed with the appearance and manners of eastern Afghans. Another class of Hindkees, called Awauns, live on the banks of the Indus, about Callabaugh, and the adjoining parts of the Punjaub. The Puraunchehs, another class of Hindkees seem to have been considered as a separate people in Baber’s time: they are now only remarkable for being great carriers, and conductors of caravans. He also mentioned Kazalbash, Swati and other small ethnic groups in the kingdom of Caubal.

ORIENTALISM

Orientalism is the depiction of Africa and Asia in a categorized way that is considered as symbolizing a colonialist attitude. It is values, traits, styles, artifacts regarded characteristic of the cultures of the orient (East). Orientalism is a term used for Eastern Cultures’ depiction. Since publishing Edwards Said, “Orientalism” in 1978 the academic discourses have mostly used Orientalism in a much-restricted sense and has characterized a perception of patronization of the West to Eastern societies which has widely been utilized for the justification of Western Imperialism.¹⁶ According to Edward Said Orientalism is the fabrication of eastern societies as static and undeveloped and the basis of this fabrication is the idea of considering the western societies as superiorly developed, flexible, and rational while the oriental societies in the East represent the opposite values.¹⁷ The term Occidentalism refers primarily to the many ways in which non-Western intellectuals, artists, and the general public perceive and present the West. Though it seems to be an inversion of Orientalism, it has acquired some unique aspects defying a simple definition¹⁸. Occidentalism is a quality, mannerism, or custom specific to or characteristic of the Occident. It is scholarly knowledge of Occidental cultures, languages, and peoples¹⁹. Edward Said in his book *Orientalism* highlights the subjective outlook of some orientalists and states about the massive and aggressive attacks on contemporary Muslim and Arab societies for less development, less democratization and lesser women’s rights. In such climax of attacks the simple fact is faded away that modernity, democracy, and enlightenment are not fixed modalities and agreed-upon concepts that one either does or doesn’t find.²⁰

CONCLUSION

The travelogue carries interesting and useful information about the the natural and human geography of Caubal (Kabul) and the inhabitants of that vale. It also describes in detail the people and natural resources of Peshawar valley. He issued judgements in the light of his brought up, education and mentoring about the geography, society, culture, customs, traditions, economy, agriculture, politics, and religion of the valleys of Kabul and Peshawar. The book clearly underlines that it is viewing the ruled in a ruler’s mind set. It underpins the writer’s firm belief on the dichotomy between the west and the east particularly superior west and inferior east. Elphinstone outlook to the problems of the Pak-Afghan region is without an iota of doubt Eurocentric based on civilizing mission or what Kipling called White Man’s Burdon.²¹ It not only helps to know about Kabul and Peshawar in early 19th century but also elucidates about the author and his thought-process. *The Kingdom of Caubal* is Elphinstone’s lucid portrayal of the region in that point in time which provides useful information both about the region and the author’s approach to the region.

References

- ¹ Door Mukulika Banerjee, *The Pathan Unarmed: Opposition & Memory in the North West Frontier*, (Oxford: James Currey Publishers 2000) P. 23
- ² Zahid Anwar, *Muslim Intelligentsia in British India (1917-1947) An Assessment of its Response to Marxism* (Germany: LAP, 2012) P.74
- ³ Brian Robson, *The Road to Kabul The Second Afghan war, 1878-1881* (Great Britain: Armour Press, 1986) P.27
- ⁴ B.D.Hopkins, *The making of modern Afghanistan* (NewYork: Palgrave Macmillan,2008) Page.13.
- ⁵ Andre Singer. *Lords of the Khyber The Story of the North West Frontier*. (London: Faber and Faber, 1984)
- ⁶ Thomas Edward Colebrooke. *Life of Honourable Mountstuart Elphinstone*. (Cambridge University Press, 2011)
- ⁷ Mountstuart Elphinstone, *An Account of the Kingdom of Caubul and its dependencies in Persia, Tartary and India*, (London: Richard Bentley, 1898) pp.25, 70
- ⁸ Victoria Schofield, *Afghanistan revealed*, <http://www.victoriaschofield.com/Afghanistan-Revealed.htm> retrieved on 7 August 2016
- ⁹ Shah Shujah, *Encyclopaedia Britannica*, <https://www.britannica.com/biography/Shah-Shoja> retrieved on 6 July 2016
- ¹⁰ <https://www.britannica.com/biography/Shah-Shoja> retrieved on 6 July 2016
- ¹¹ Elphinstone, p.99
- ¹² *Ibid* p.112
- ¹³ *Ibid* p.143
- ¹⁴ *Ibid* pp.143-157
- ¹⁵ *Ibid* p.243
- ¹⁶ Orientalism, <https://en.wikipedia.org/wiki/Orientalism> retrieved on 7 August 2016.
- ¹⁷ Mahmood Mamdani, *Good Muslim, Bad Muslim: America, the Cold War, and the Roots of Terrorism*, (New York: Pantheon, 2004), p. 32.
- ¹⁸ Occidentalism, <http://www.encyclopedia.com/doc/1G2-3424300552.html> retrieved on 7 August 2016
- ¹⁹ Occidentalism, <http://www.thefreedictionary.com/Occidentalism> retrieved on 7 August 2016
- ²⁰ Edward Said, *Orientalism*, (New York: Vintage Books, 1979) P.xiv
- ²¹ Rudyard Kipling, *The White Man`s Burdon*, <http://historymatters.gmu.edu/d/5478> retrieved on 30 July 2016