

Orientalism And Depiction Of Muslims Of Pak-Afghan Region In Victorian Travelogues During The Tournment Of Shadows

* Waqar Ahmad

** Zahid Anwar

Abstract

Orientalism on the one hand contributed to the mine of information on the orient and on the other it has created a subjective imagery of the ground reality. The tournament of shadows (Balshaya Igra) or the Great Game was a struggle between British India and Tsarist Russia for political ascendancy in Central Asia. Many writers on both sides wrote about that shadowy war and gave a portrayal of Central Asia and north-western periphery of British India. At the end of a long tussle Central Asia was colonized by Russia and the borders of Afghanistan were demarcated as a result of the 1907 Anglo-Russian Convention benefitting both the contending Empires. Arthur Connolly coined the term Great Game and Rudyard Kipling fictionalized it in Kim (1901) In comparative perspective one can see discourse on the virtues of the Russian Empire in Dostoevsky's a Writer's Diary. Victorian travelogues carry rich information about the natural and human resources along the Durand line. These writings considerably influenced those who wrote after them about the region. In the Victorian age of British history many British writers visited the Durand Line Region. They wrote a lot about the natural and human resources of the area. These writings are considered as the first reference point about the terrain and its dwellers, and have thus helped in creating a particular image of the region's inhabitants. Some travel writings are analyzed in this connection. The selected Victorian travelogues are Alexander Burnes' "Cabool, being a personal narrative of a journey to, and residence in that city in the years 1836-39"; James Atkinson's "The expedition into Afghanistan"; Henry Walter Bellew's "Journal of the political mission to Afghanistan in 1857"; Robert Warburton's "Eighteen years in the Khyber 1879-1898" and T.L. Pannell's "Among the wild tribes of the Afghan Frontier." The paper argues that the notion of wild and uncivilized people of the area in the western media is not just the product of contemporary political developments in the region but also a corollary of the Orientalists colonial memories, primarily acquired through the British Victorian travelogues in the context of the tournament of shadows particularly the first and second Anglo-Afghan wars. To augment the view, it also evaluated the portrayal of local folks in those travelogues in the context of Hobson's "the Eastern Origins of Western Civilization"; J. M. Blaut, "the Colonizer's Model of the World" and Edwards Said, "Orientalism".

Key Words: Orientalism, Islam, Muslims, Victorian Travelogues, Pakistan-Afghan Region

* Ph. D Scholar at Department of Political Science, University of Peshawar

** Professor , Department of Political Science, University of Peshawar

Introduction: The tournament of shadows (Balshaya Igra) or the Great Game was a struggle between British India and Tsarist Russia for political ascendancy in Central Asia. Many writers on both sides wrote about that shadowy war and gave a portrayal of Central Asia and north-western periphery of British India. At the end of a long tussle Central Asia was colonized by Russia and the borders of Afghanistan were demarcated as a result of the 1907 Anglo-Russian Convention benefitting both the contending Empires. Arthur Connolly coined the term the Great Game and Rudyard Kipling fictionalized it in *Kim* (1901).

Scholars have looked at the discourse of orientalism from different angles. There are 101 approaches and 1001 perspectives on orientalism. The research paper explores the imagery of the indigenous Afghan people of the Afghanistan and Pakistan region in some British travelogues in the age of colonialism and imperialism. These travelogues are Alexander Burnes' "Cabool, being a personal narrative of a journey to, and residence in that city in the years 1836-39"; James Atkinson's "The expedition into Afghanistan"; Henry Walter Bellew's "Journal of the political mission to Afghanistan in 1857"; Robert Warburton's "Eighteen years in the Khyber 1879-1898" and T.L. Pannell's "Among the wild tribes of the Afghan Frontier." For better understanding these British travelogues were compared with Russian Travelogue of Nicolai Valadimirovich Khanikov (1822-78)'s "*Opisanie Bukharaskogo Khanstva*" (An Account of the Khanate of Bkhara) in 1843, which Baron Clement Bode translated as "Bukhara its Amir and its People" in 1845 from London. The selected Victorian travelogues carries very useful information about the region and its inhabitants particularly Afghans.

What is Orientalism? Orientalism is the character or characteristics of the Oriental peoples¹. Orientalism refers to overall general western outlook to Asian, North African and Middle Eastern societies. Said is of the view that the orientalist consider the eastern societies less developed and static, which can be studied and reproduced. The orientalist's description of the eastern societies highlighted the image that western societies are superior, civilized, rational and flexible². Another definition of orientalism is that it is rampant occidental artistic and academic tradition of biased outsider interpretation of the orient formed by the approaches of western colonialism in the eighteenth and nineteenth centuries. During colonialism many literary figures, artists and many members of western elite travelled to Asia and Africa. In European perspective they shared their experiences with people of Europe which gave rise to European interest in exotic oriental people and places³. Occidentalism is sometime used to refer to degrading opinions on the ideologies or visions of the West developed in either the West or non-West. The term Occidentalism has sometimes refers to stereotypical or negative views of the Western world found in Afro-Asian societies⁴. In his book *Orientalism* Edward Said disagreed with the difference between east and west as put forward by the orientalist and has even challenged the idea of orientalism as understood by his predecessors. In the age of colonialism the people of Europe

have developed contacts with less developed societies of Africa and Asia. They found eastern culture and civilization exotic. They studied the people of the east and called this study orientalism. The experts of this branch of knowledge were called orientalists. Those orientalists have divided the world into the occident and the orient; the west and the east, the civilized and uncivilized. This artificial boundary was based on the basic concept of “us” and “Them”, “ours” and “theirs”. Said is of the view that orientalism was European effort to define itself. Some characteristics were attached with the people of the less developed oriental societies different from occidental societies. The occident was declared superior and colonialism was justified on the basis of this western superiority. It was declared the sacred duty of the west to civilize the uncivilized people of the east. The orientalists portrayed the artificial features associated with east through media sources, reports and literary works. That effort created a particular kind of perception in the European mind and influenced the European attitude towards the people of the orient. The works of the orientalists also reflect this special perception towards the Orientals⁵.

On the basis of knowledge accumulated under the banner of orientalism social, economic and political colonialism was justified now and then⁶. It is also claimed that through argument of orientalism the east was made less fearsome to the west⁷. Edward Said used orientalism to refer to stereotyped Western views of the East⁸. The orient was studied in western perspective said critical analysis of that orientation led to a more modern approach and orient was studied for itself and its own cultures and societies⁹. Orientalism is viewed as a field of study almost like a university has departments that represent fields of study. Orientalism constituted a broad and encompassing area of study, much broader than most other areas¹⁰. To differentiate east from the west a comparison is made between 'spiritual Asia' and 'materialist West'. Edwards said tried to prove that orientalism was European ideological construction. It was the writings of western elite and literati like Rudyard Kipling's ingenious depictions which have contributed to the European exotic and romantic perception of the east¹¹. Orientalism highlights the difference between the perceived backward, uncivilized oriental culture with that of modern and developed culture of the occident. Orientalism provided validation for the western imperialism. On the basis of orientalism the west constructed the orient as inferior and different¹². The identity of orient or occident is a source of distinct collective experiences. It is a construction and a much worked-over social, historical, intellectual and political process. There is no denying the fact that people think and write about the orient in cultural, ideological and political contexts¹³. There is a trend to distort, deny and suppress the cultural context of such systems of thought in order to keep up the myth of its scholarly objectivity. It was the powerful idea given by the Orientalists that traditional learning can be combined with the critical techniques of modern scholarship¹⁴.

Edwards Said argues that Western civilization is an ideological fiction, which implies a kind of detached superiority for a handful of values and ideas. Cultures are heterogeneous and hybrid; civilizations and cultures are so interdependent and interrelated as to defy any unitary or simply delineated description of their individuality. Said is of the view that a split has opened in the public conscious between the old ideas of western domination and newer ideas that have taken hold among a wide sector of academics, artists and intellectuals. Said has focused in orientalism on the rethinking of what had for centuries been thought to be an unbridgeable gap separating West from East. His aim was to challenge the notion that difference implies a frozen reified set of opposed essences, hostility and a whole adversarial knowledge built out of those things. Said looked at the separations and conflicts, that had stimulated generations of hostility, war, and imperial control from a new angle. The canonical cultural works were re-read to re-investigate some of their assumptions¹⁵.

Russian Orientalism and British orientalism in comparative perspective: Russian expansion towards Central Asia and the Far East was justified on the basis that it was different from the expansionist policies of the European nations; it was not for the exploitation or profit but for the betterment of the indigenous people. The notion of white Tsar contributed to ideological justification of Tsarist imperial policy in that corner of the world in the 19th century. The myth of white Tsar was an important seam in the Tsarist Russian fabric of romantic imperialism to gain control of Xinjiang, Tibet, Mongolia and Manchuria¹⁶. Scientific, cultural, economic and political arguments were put forward to assist the legitimization of the east by the west. Explorers, missionaries and colonial administrators produced colorful literature on the white man's burden in the rest of the world. The paper is focused on the imagery of the indigenous people of the terrain in British travelogues in the epoch of colonialism in comparative perspective.

In chapter one Khanikov says that Bukhara has no recognized or stipulated boundaries and its borders on all directions expanded or contracted as per given vicissitudes. The second chapter deals with mountain system (Pamir, Hindukush, Tianshan) and its watersheds. Chapter three and fourth explain the rivers of Bukhara e.g. Amu, Zarafshan, Abi Share Sabz. The climate of Bukhara is the focus of next two chapters. He gave day-wise chart of the climate. In chapter 7th, 8th and 9th Khanikov gave information about the human geography of Bukhara particularly Uzbeks and Tajiks. In next five chapters from tenth to fourteenth Khanikov discussed topography, Tumens (circles). Bukhara is divided into 19th such circles, Bukhara and Samarkand are discussed in detail. Chapter XV to XX deals with industry, agriculture, handicraft, currency (Tila, Tanga and Pul), land income (Usher, Khiraj), gardens, fruit, vegetables, horses, camels. Chapter XXI to XXII provides information about commerce and economic activities in Bukhara, Samarkand and karshi centers. In chapters XXIV to XXVII Khanikov highlights the administration of Bukharan state

and says that Ameer is the sole master of the state. Syeds and Kgwajas are major classes and Uzbeks and Tajiks are landed gentry. Chapter XXVIII and XXIX highlight the civilization of Bukhara, religious aspect, superstitions, educational system, Madrassa and its curriculum of Quran and Hadith. The thirtieth chapter which is the last part of the book deals with the life story of Ameer Nasrullah of Bukhara. The book on the whole makes an interesting study and is rich in knowledge on medieval Bukhara¹⁷.

Victorian travelogues: Travelogues are important tool for examining the West's attitudes towards the Non-Western people. Victorian travelogues carry rich information about the natural and human resources along the Durand line. These writings considerably influenced those who wrote after them about the region. Victorian travelogues made a significant contribution to building the Orientalist discourse. In this context five travelogues of the Victorian age have been selected starting from the 1830s till the early 20th century. These travelogues are 'Cabool, being a personal narrative of a journey to, and residence in that city in the years 1836-39' by Alexander Burnes, 'The expedition into Afghanistan' by James Atkinson, 'Journal of the political mission to Afghanistan in 1857' by Henry Walter Bellew, 'Eighteen years in the Khyber 1879-1898' by Robert Warburton and 'Among the wild tribes of the Afghan Frontier (1908)' by T.L. Pannell. These travelogues give information about Afghans in the context of oriental character, mind and ethos. It is pretty much clear that almost all the authors under focus believed in the essential orientality of the orient.

Bellew's Portrayal of Afghans: Henry Walter Bellew (30 August 1834 – 26 July 1892). In 1880 in his works Bellew highlighted the significance of knowing the history, aspirations and interests of a people. It will enable the colonial managers to convert them into loyal, peaceable and contented subjects and willing participators and protectors of the welfare of the empire.¹⁸. Bellew says that Afghans are three million, peculiar and interesting people and speak Pukhtu language¹⁹. There are two main classes of Afghans: nomads and fixed population. Nomads are healthy, hardy, excessively ignorant, superstitious, addicted to cattle flocking and highway robbery²⁰. Their disputes are settled by their elders who are graybeard (Spingirai) who settle these petty conflicts according to Pukhtunwali or Pukhtuns` constitution (Unwritten code of Pukhtuns)²¹. The chief occupation of fixed population is cultivation of soil. As a race the Afghans are remarkably handsome and athletic, with fair complexion, with flowing beards and highly aquiline feature. Among themselves Afghans are quarrelsome, intriguing and distrustful of each other. The Afghans are Musalmans and belong to Charyari or Sunni Sect. As a nation the Afghans are illiterate. They are proud of their devotion to Islam. In their diet the Afghans generally fare very well. Their principal dish is "Polao" which consists of rice stewed up with mutton or fowl. Tea finds its way into the country through the hands of Russian merchants²².

Then Bellew describes their dress in detail whether they are rich or poor male or female. He tells about their government and is of the view that their laws are based on religious law and the king governs the country by the aid of provincial governors. Then he narrates the political history particularly about Durrani Sadozai and Barakzai clans and their struggle for power. He analyzed their military strength and elaborates regular standing army and militia. In chapter II he discusses the origin of Afghans especially Bani Israel theory²³. He further underlines that the Afghans as a nation first figure on the page of history during the early part of eighth century when they were located in the Ghor and the western limits of khorassan. In he third chapter he explains political history of Afghans Mahmud, lodhi, Babur, Nadir shah and Ahmad Shah Abdali. Bellew also wrote about the meeting in Peshawar between Amir Dost Muhammad Khan and Sir John Lawrence, Lieutenant Governor of Punjab. Bellew was actually member of the Mission to Kandahar as assistant to Major Lumsden. He talked about the area through which the passed for instance Kurram valley, Hangu and Bangash valley²⁴. He informs that Waziri tribe holds two big towns Kanigorum and Mokim and occupies area between Tank in the south to Thal-Biland Khail in the north last village on British side. The mission took four mule-load of medicines for distribution among local people. He writes about Afghan cuisine like Balochi Kebab and diseases like dyspepsia. Major diseases of local people are enlarged spleen and rheumatism and main crops are wheat barley maize²⁵.

They camped at Habib Kila and provides information about Jajiz and Kila Azim Khan and tells us that throughout this March the scenery was quite of Alpine nature and really fine and also discussed in detail the flora and fauna of the area especially Oak, pine cedar trees. The view from Hazrah Shutur Gardan hill top was magnificent and also appreciated the fertility of logar valley²⁶. He says that logar and Ghazni is granary for Caubul, also mentions medicinal herb Rhubarb Chukri, Rawash. In Ghazni he visits mausoleum of Mahmud (roz I Sultan Mahmud) and mentioned the irrigation system called Karaizh. In cultural context he illuminates about the concept of Hujra, Masjid and women, Jajuj Majuj (Gog Magog) Jinn, pari (fairies) and the oriental nations superstitious belief in the ascendancy to power of these giant and fabulous tribes (Gog Magog) and their invasion of Southern Asia in irresistible waves of terrible and blood thirsty conquerors²⁷

In the light of experience gained the Anglo-Afghan wars he claims that it appears to be the natural characteristic of the Afghans to hate and abuse a ruler as long as he is in power, to greet his successor with joy, and then to bemoan the loss of the first ruler, and pray for the return of the first ruler in power in place of him by whom he was succeeded. The mission returned via Kurram and received by four European officers at Thal and congratulated the members of the mission for their safe return and Bellew quoted a local proverb that “A man who goes to Hindustan acquires wealth and a man who goes to Afghanistan loses his head.” The journey took sixteen months and

in the end they left Kohat for Peshawar on 24th June 1858. In the end of the book he has attached a list of plants which he has brought from Afghanistan.²⁸

Robert Warburton on Afghans: Warburton says that a British employee serving in the north-west frontier of the empire was like a lonely exile performing his duty under many difficulties²⁹. He considers frontier as terra incognita. He knows local culture and way of life better than many other area experts because he could speak Persian and Pukhtu. He talked much about Yousefzai of Mardan, Bunar and Afridis tribes. As an officer of the government he tells us how he used one tribe of Afridis against another and in support of his view quoted Persian saying that:

The Jackal that haunts the wilds of Mazindaran
Can only be caught by the hounds of Mazindaran³⁰.

Warbuton wrote about Abdur Rehman Khan, Amir of Afghanistan visit to Peshawar and Rawalpindi (parts of British India) in 1885 with 1622 men, 1734 ponies and horses and numerous camels. He tells us about Amir lack of geographical information, which is clear from Amir's answer to the question about the distance between Caubal and Herat. Chapter IX further gives information about Amir Abdur Rehman about viceroy lord Dufferain, his visit to Peshawar and landi kotal in 1887 and viceroy Lord Lansdown visit to Peshawar. He further mentions the peaceful situation in Khyber on the eve of his leaving Peshawar on May 10, 1887. News from Caubul to Peshawar took 14 days at that time. Warburton writes about the visit of lord Curzon on November 9, 1894 to Peshawar, and Warburton meeting with Lord Curzon the next day. Warburton praises the following British officers who served in the north-west frontier e.g., Sir Henry Lawrence Frederick Mackeson, Herbert Edwardes, James Abbott, George Lawrence, John Nicholson and Harry Lumsden. His is a narrative of interaction between between the British Government and the savages of the Independent hills³¹.

Warburton quotes major James (Commissioner of Peshawar about 1861-1864) on the issue of British success in India. He says that it was due to the effect of upright, disinterested and straightforward action, higher mental power and culture rather than superiority of fighting power and appliances that James attributed British supremacy in India, as well as the exceptional success of British rule in all quarters of the globe. According to Warburton separation of Frontier from Punjab was basically Lord Lytton idea as viceroy and its purpose was better understanding between the British Government and local people of the area³².

Warburton shares his information about the area of Khyber and its inhabitants particularly Afridis. And what manner of men are these, who now inhabit the historical entrance into the plains of India an entrance, which has seen Persian, Greek, Seljuk, Tartar, Mongol, and Durani conquerors, with the hosts of Alexander, Mahmud of Ghuzni, Genghis Khan, Timur-i-Lang, Baber, Nadir Shah, Ahmad Shah, and numerous other warrior chiefs pass and repass through its famous rocky defiles during a period of 2,000 years ? He quotes Mackeson and Elphinstone on the dark side of

Afridi tribal character and then added that to this let me add my little experience of nearly eighteen years, secured after a longer insight of Afridi character inside and outside their country than generally falls to the lot of any English official. He explains how social milieu shape character of the members of the Afridi tribe³³.

Alexander Burnes Description of Afghans: Burnes writings give much information about the region along the Durand Line and the people living there³⁴. His grip is firm over local history, geography and Persian and Hindi language³⁵. He suggested Lord Auckland to install Dost Mahommed on the throne of Kabul. Sir William Hay Macnaghten supported restoration of Shah Shuja. The viceroy preferred to follow the opinion of Macnaghten which led to the disasters of the First Afghan War. He talked about the route which he followed from India to Afghanistan. He passed through different cities including D. I. Khan, D G Khan and gave information about Euzoofzye tribe and its chief Fateh Khan of Panjtar in Buner (near Swabi). Burnes says that Fateh Khan has 1500 soldiers and 200 horses and he does not allow Sikh agents in his area³⁶. Then Burnes informed us how he was received by Messieurs Aitable French governor of Peshawar which was part of Sikh state. He writes about Indus river and two geologists Dr. Lord and Dr. Falconer and the people of Khyber³⁷. Burnes analyzes Bani Israel theory about the origin of Afghans, Majmaool Ansab source and Urz Bege of Hajee Feroz at Herat who possess elaborate genealogical trees on the same subject. He throws light on the flora and fauna of the area, his friends' meeting with Moorad Beg the chief of kandooz, discusses their visit to northern Afghanistan and recovery of Moorcrafts written stuff³⁸. Chapter XI carries information about Lieutenant Vilkevitch polonois, a Russian agent and Massan researches about the area.

T. L. Pennell view of Afghans: Theodore Leighton Pennell (1867–1912) who was a doctor and a Christian missionary lived for a long time among Afghans. In Bannu, a town in the North-West Frontier of British India, he founded a missionary hospital. Among the wild tribes of the Afghan frontier is the title of his book which he published in 1908. He died at the age of 45³⁹. In his view local people were turbulent occupants of the trans-Indus Mountains⁴⁰. Pennell's mission was to preach, heal and save. Pennell throws sidelight on the domestic, social, moral and religious aspects of their lives and characters. His recipe for local ills was love, sympathy and practical service. He says that in the wildest corner of North West frontier in Pashtuns a thief is praised for the skill and daring shown in the perpetration of theft and to the success in the subsequent evasion of pursuit. Most of the crimes are related to Zan, Zar, Zameen (Woman, wealth and land)⁴¹.

In chapter II Pennell talked about charms or amulets, diseases in the area and vaccinators⁴². On the importance of medical mission Pennell claims that medical missions are not only useful to Christianizing the people, but also for pacifying them and familiarizing them with the more peaceful aspects of British rule⁴³. Then he explains different phases of British India policy towards Central Asia. He was of the

view that Lord Lawrence in the days of his Viceroyalty was generally known for his "policy of masterly inactivity." Later on the "forward policy" received more general approbation; its chief exponent was Sir Robert Sandeman. When Lord Curzon assumed the Viceroyalty, the frontier districts formed part of the Panjab, and the Lieutenant-Governor of that province was in administrative control of them. Lord Curzon wished to bring them more directly under his own control, so in 1901 a new province, composed of five frontier districts of the Panjab, was constituted, and called the North-West Frontier Province. The five districts composing this province are Hazara, Peshawur, Kohat, Bannu, and Dera Ismail Khan. These are all beyond the Indus, except Hazara, which is to the east of that river. He believes that Eastern ideas are cast in a very different mould to Western, and their system of logic and habit of mind are so unlike ours⁴⁴. Chapter XVIII deals with description of Sadhus and Faqirs (Hindu Muslim mystics). Pennell says that some of the finest fighting material of the Indian Army comes from the Pathan tribes, both on the British side of the border and across it in Tirah and Waziristan, and very pleasant fellows some of these Pathan warriors are⁴⁵.

Pennell further expresses his view and says that the old Islam, the old Hinduism, are already doomed, not by the efforts of the missionaries, but by the contact with the West, by the growth of commerce, by the spread of education, by the thirst for wealth and luxury which the West has implanted in the East⁴⁶. He advocates missions describing the region that there are lands now in that historic region (Central Asia) "where three empires meet", Swat, Chitral, Baltistan, Hunza, Astor, Chilas, are each of them the home of a nation, then the great historic cities of Bukhara, Samarcand, Tashkend, Merv, Kokan, Kashgar, have some of them been in their time the capitals of great kingdoms⁴⁷. Pennell argued that medical missions exert an extraordinary Christianizing, civilizing, and pacifying influence on the tribes in their immediate vicinity. My hope is, then, in the near future to see a number of new centres of medical mission work opened in these hitherto almost untouched lands of Central Asia⁴⁸.

James Atkinson illustration of Afghans: Atkinson talking about the first Anglo-Afghan war explains that as long as British India requires Afghanistan as a barrier against the encroachment of more western potentates many important particulars connected with the campaign are still very imperfectly understood⁴⁹. He connects the causes of that expedition with Russian Influence in Central Asia. He talks about political history of Afghanistan, origin of the Durranee Empire, march from Candahar to attack and capture of Ghizni. About houses in Caubul he says that the houses of Caubul are a mass of mud hovels. Chapter XII to XVI deals with Caubul city. He also wrote about Mr. Elphinstone arrival at Peshawar in March, 1809. Then he says that when sorrows come they come not single spies, But in battalions. About early travellers seem to have deemed it necessary to embellish, in their descriptions,

everything they met with, especially in the Asiatic world, carrying out the idea of Milton-

Where the East, with richest hand,

Showers on her kings barbaric pearl and gold⁵⁰;

About the founder Mughal Empire in India Zaheeruddin Babur Atkinson says that he was undoubtedly one of the most illustrious monarchs of Asiatic history, and at Caubul, where his ashes repose, his memory is held in the highest veneration. About the development in Central Asia he underlines that Major Todd deputed Lieut. Shakespear, to Khiva, who persuaded Khan of Khiva to liberate all the Russian slaves in his Khanate and to issue a prohibitory order to his subjects against making any more slaves from Russia. Since Atkinson wrote about his campaign in the context of Anglo-Afghan wars so he concludes that campaign came to an end when Dost Mahomed Khan surrendered⁵¹.

Conclusion: The authors of the travelogues wrote in the context of Anglo-Afghan wars (First Anglo-Afghan War 1839, Second Anglo-Afghan War 1878), which influenced their views about Afghans to a considerable extent. While reading the travelogues one comes across ideas very similar to what is now called the doctrine of European diffusionism, which J. M. Blaut contested in the Colonizer's Model of the World⁵². The orientalist's under focus firmly believed in the difference between the East and the West, the assumption which is now questioned by the argument that dividing the world between West and non-West is even less useful since the definition of the West has changed over time, and there is no consensus who is and who is not part of the West⁵³. Their perspective is pretty clearly Eurocentric and ethnocentric and writing in the age of imperialism the authors time and again underpin the geographical dichotomy that is East is East and West is West. Furthermore the frame of their narrative is Superior West and inferior east, monolith west and monolith east. Undoubtedly theirs` is Rulers` perspective on the ruled. Looking at the travelogues from the angle developed by Hobson in the Eastern Origins of Western Civilization⁵⁴ further helps to understand the worth of the travelogues. They consider their presence in the region as an essential part of their civilizing Mission. These books highlight that British policy towards Afghanistan and Central Asia was much influenced by Russian expansionism towards Central Asia and Russian Far East. Their depiction of Afghans and the area is not much different from other orientalist who painted other Afro-Asian societies. These travelogues are important because they not only provide useful information about the terrain, mountains, deserts, rivers, flora, fauna, strategic significance of the region, different Afghan tribes, their way of life, characteristics and living conditions in that point in time but also about the thought processes and perspectives of its authors.

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- ⁴⁰ Pennel, T. L., (1922) *Among the Wild Tribes of the Afghan Frontier A Record of Sixteen Years Close Intercourse with the Natives of Indian Marches*. London. Seeley, Service and Co. P.V
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- ⁴² Ibid. P.36
- ⁴³ Ibid. P. 53
- ⁴⁴ Ibid. PP. 61-101
- ⁴⁵ Ibid. P.267
- ⁴⁶ Ibid. P. 301
- ⁴⁷ Ibid. P. 308
- ⁴⁸ Ibid. P. 311
- ⁴⁹ Atkinson, J., (1842) *The Expedition into Afghanistan: Notes and sketches Descriptive of the country, Contained in a Personal Narrative During the Campaign of 1839 & 1840, up to the Surrender of Dost Mahomed Khan*. London: Allen & Co.
- ⁵⁰ Ibid. P.286
- ⁵¹ Ibid. PP.306-77
- ⁵² Stoenkel, O. Book review: "The Colonizer's Model of the World: Geographical Diffusionism and Eurocentric History" by J.M. Blaut. 15 August 15, 2015. From <http://www.postwesternworld.com/2014/12/06/geographical-diffusionism-eurocentric>
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