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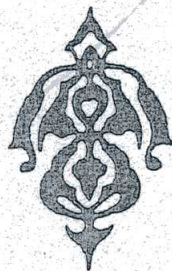
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JULFA I. SAFAVID PERIOD—KAFIR KALA



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(Ja'fari, III, p. 254). The Saymara river runs along Kabir-kuh from Sirvān to Qal'a Rezā. The mountain is the source of numerous rivers, none of which reaches the Tigris in Iraq, including the Čangula, Ābfarāvārd, Gurāb, Talkāb, Tāsmurt, Ābhaliva, Ābdānān, Doyrej, and many others.

The sandstone and limestone formations of the Kabir-kuh include occurrences of marble and deposits of minerals such as coal and copper. There are a number of caves in Kabir-kuh, the most notable of them being the 'Amāra cave (Ma'refat, p. 231). A large number of villages and towns are located along the slopes of Kabir-kuh, the most important of them being: Sar-kuh, Pir Moḥammad, Timā, 'Aliābād, Čamkabud, Gurān, Kušk, Bahrām-kāni and Ganja, all situated on the eastern and northeastern slopes. The annual precipitation rate is 500-800 mm in the northern heights of Kabir-kuh, to the east of the city of Marivān; about 300 mm in central parts; and 200-300 mm in southern parts. The mean annual temperature ranges from 10 to 15° in the northern areas, and between 15 and 25° in the central and southern parts (Keyhān, I, p. 75; Ja'fari, I, p. 422, 424; II, p. 391; III, p. 978; for a map of part of the region, see ILAM i. GEOGRAPHY; for that of Kabir-kuh, see Ja'fari, I, p. 422).

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(M. KEYVANI)

KABIŠ. See Šahdād, a town in Kerman.

KABISA, Arabic adjective (and substantive, pl. *kabā'es*) used in calendrical context; "intercalary," "embolismal," according to tradition (Ḳ'ārazmi, *Mafāriḥ al-'olum*, p. 130; Biruni, *Tafhim*, p. 222; *Qānun*, p. 89) from the Syriac feminine passive past participle *kbišta* "stuffed," "pressed," "intruded." It comes into Persian and other Persianate languages through expressions like *sana kabisa* "intercalary year," "leap year," or *nawbat al-kabisa* "intercalary turn," along with other constructs containing forms (*ayyām al-kabs*, *dawr al-kabs* "intercalary days," "intercalary cycle") from the root *kbs*, similarly referring to an intrusion, a compression, a stuffed insertion. As a substantivized adjective it constitutes the compounded transitive verb *kabisa kardan*.

Verbal forms from the root KBS and the expression *amr al-kabs* indicate: (1) the intercalation and the use of the leap year in the Christian calendars (Biruni, *Ātār*, pp. 32-33, p. 241); (2) the embolismal month of Jewish and Indian calendars; (3) the intercalation of the pre-Islamic Arab calendar calculated by a hereditary group termed *qalāmes* (Biruni, *Tafhim*, pp. 224-25; on the epithet, cf. "al-Ḳalammas," in *EP* IV, p. 472); (4) the periodical inter-

calation of a day in the Islamic lunar calendar (Biruni, *Tafhim*, p. 223); (5) the 5 days of Epagomenae of the Iranian and Coptic calendar (Biruni, *Qānun*, pp. 74-76; Mollā Moza'ffar, *Šarḥ-e bist bāb*, bāb 2, section 3), in this way being in Iranian context a synonym of *ḡamsa-ye mostaraqa* and *andargāh*; (6) several readjustments that occurred in the Iranian solar calendar (*Nowruz-nāma*, pp. 11-12) up to the *kabisa-ye malekšāhi*, that is, the leap of 18 days ordered by the Saljuq sultan Malekšāh (r. 1072-92) to initiate the Jalāli era (Mollā Moza'ffar, *Šarḥ-e bist bāb*, bāb 2, section 4; see "The Jalali calendar" under CALENDARS ii). This last usage relates particularly to the readjustments for shifting Andargāh along the year of the "Zoroastrian" calendar, but it does not indicate the displacement of Andargāh that occurred in the Iranian Yazdegerdi solar calendar in 1006 CE (Biruni, *Qānun*, p. 76; the same Biruni, *Qānun*, p. 142, referring to the reform proposed by the Abbasid caliph, states that "some people call the *kabisa* of al-Mo'tāzed [r. 892-902] the *kabisa* of the Persians"). (7) The term is also applied to the calendar change performed by Parsi Indian communities in the 12th century (so among modern scholars; Coorlawalla, 1918).

The usual translation of *kabisa* as "intercalation," that is, insertion of day(s) *tout court*, is therefore inadequate. Muslim scholars giving notices on the *kabisa* of the Persians were conditioned by two axioms: (1) the idea of Arabic *kabisa* (on which see A. Moberg, "Nāsī," in *EP* VII, 1993, pp. 977-78) as duplication in turn of all months (Biruni, *Ātār*, pp. 62-63); (2) the Zoroastrian religious unacceptability of forced insertion of one day (cf. Biruni, *Tafhim*, p. 222). From these, perhaps, derives the theory of an entire one-month insertion every 120 years duplicating the whole of the months in turn. The first source dealing with the *kabisa* of the Persians in these terms, along with the shifting of Andargāh, is the *Zij al-jāme'* by Kušyār b. Labbān al-Jili (Ideler, pp. 547-48 tr.; pp. 624-25 text). This idea has been subsequently accepted by many astronomers, among them Biruni (*Ātār*, p. 11, p. 44). This pure mathematical-astronomical theory of intercalations is devoid of documentary evidence, but attracted the mathematicians in particular (de Blois, p. 40). In modern times it has been developed, firstly by A. von Gutschmid (pp. 1-9), into the theory of the double Iranian calendar ("religious" and "civil"; Taqizāda, particularly pp. 13-16, 231).

Some sources later than Kušyār and less exploited deal with practices of a different kind, which possibly clarify the question. While the idea and the formula of an 'intercalary' turn persist, they refer, not to any insertion, but to mere shifting of Andargāh to serve as a sort of indication of imminent Nowruz, the beginning of the year. According to the *Zij al-mofrad* (11th century) by Abu Ja'far Moḥammad b. Ayub al-Ḥāseb al-Ṭabari (Ms. O.1.10 Browne of the Cambridge University Library, fol. 3a): "The calculation (*šomār*) of *kabisa* by the Persians in antiquity was a month in every 120 years, and now that practice has been left behind. . . . Their practice was the following: when the Sun reached the First Point of Aries in the first month of Dey, they called this month Āḡar-māh and Ābān the month of Āḡar. And the five stolen days [scil. Andargāh] were

counted at the end of [this] month of Ābān. . . ." For this author the *kabisa* of the Persians implied only a shifting of Andargāh along with a 'renaming' of all the months (Cristoforetti, pp. 46-47). According to Zakariyā' al-Qazvini (*Ājāyeb al-maḥluqāt*, p. 82): "There exists divergence on this, some people asserting that the *ḡamsa al-aḡira* [scil. Andargāh] pertains to *abān-māh* and some people asserting that the *ḡamsa al-aḡira* pertains to *aḡar-māh*."

A precise echo of this "practice" may be found in *Montahā al-edrāk fi taqāsīm al-aflāk* by Abu Bakr Moḡammad b. Aḡmad al-Tābeti al-Ḡaraḡi (Ms. Or. 110 of the Biblioteca Medicea Laurenziana in Florence, fol. 93b): "The Saturday, 12th of the month of Rabi' II in the year [52]5, year 500 in the era of Yazdegerd, the turn of the *kabisa* returned to the month of Ordibehešt, and therefore we held *kabisa* in the month of Farvardin (*fa-kabasnā farvardin-māh*), and we added the 5 epagomenal days to its last days, and so its days numbered thirty-five." The stated operation explicitly relates to the month of Farvardin, which becomes "stuffed" (*makbus*). So at this time (12 Rabi' II 525/14 March 1131/1 Ordibehešt 500 Yazdegerdi = vernal equinox) Andargāh was shifted to the end of Farvardin. The same information is to be found as a prediction of the next calendar adjustment in Šahmardān b. Abe'l-Ḡayr Rāzi's *Rawzat al-monajjemīn* (ms. Or. 4° 848, mutilated, of the Staatsbibliothek in Berlin; cf. Taqizāda, p. 20, n. 41, and p. 234).

The persistence of this practice is confirmed by observations in the modern calendars of at least two regions of the Iranian world: in the Pamir region (in many centers of Badakhshan such as Āvšān and Šoḡnān and surrounding areas) there are three Nowruz coexisting today: the 'regular' Nowrūz of 1 Farvardin, one preceding 17-18 February (end of Bahman), and one following Ordibehešt (Karamšāhyef, pp. 687-88). For Iran, we have the following report on the usages of the area of Ṭalaḡān (Gilān province): "Panje days begin from 25th of Farvardin of every year called 'Panje Pitok' in Taleghan and its surrounding villages. Like people of other cities, people of Taleghan calculated every month for thirty days which totally became 360 days in every year. By this calculation, there were five days that belonged to none of the months" (Vakilian, p. 202).

Probably around the 20s of the 12th century—when, in a calendrical system which still remained solar and vague, Nowruz was behind by roughly a month with respect to the beginning of Spring—Andargāh and Nowruz were displaced by a month, thus giving birth to a calendar with Nowruz on the first of Ordibehešt and Andargāh immediately before, that is, at the end of Farvardin (putting into practice the 'intercalary' method mentioned in *Montahā al-edrāk*). We can see an indication of another occurrence of a shift of Andargāh, to a position between Dey and Bahman, in the five-day discrepancy between Bar-sada and Sada festivals (Cristoforetti, p. 56). But we also have various hints at a popular custom (*šab-e esfand*) of shifting Andargāh to a position between Bahman and Isfand (idem, p. 49).

The Parsi Zoroastrians appear to have applied a kind of *kabisa* similar to the one described in the *Zij al-mofrad*,

paraphrasing which, one could describe it in the following manner: when the Sun reached the First Point of Aries on the first of Ordibehešt, they called this month Farvardin, and Farvardin became Esfandārmaḡ. In spite of a prevailing hostility to changes in the calendar in Zoroastrian quarters, rather than think of the *only* effective insertion of a supplementary month in the entire history of the Iranian calendar (Boyce, p. 20; de Blois, p. 50), it is preferable to conceive of it as something that is amply testified as widespread throughout the Iranian world.

In conclusion, the mechanism defined by Islamic astronomers as *kabisa* was extremely simple, but gave rise to various confusions. There was no true intercalation, but rather a periodic readjustment. This practice is attested on the popular (provincial) level, but was officially enacted only once, in the Sasanian era, when Andargāh seems to have moved to a place following Ābān. (Baliński, p. 101, hypothesizes two displacements of Andargāh: one in the Parthian and the other in the Sasanian age.) The eventual renaming of the months illustrated by *Zij al-mofrad* possibly creates another parallel calendar, thus casting light on the issue of the 'double' Iranian calendar first hypothesized by A. von Gutschmid and later analyzed by Ḥ. Taqizāda. At the beginning of the 11th century, something similar was done, displacing Andargāh until after Esfandārmaḡ, and during the whole Islamic age we can observe similar, although less thoroughly welcomed, practices.

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(SIMONE CRISTOFORRETTI)

KABK. See PARTRIDGE.

KĀBOL, a monthly magazine with the full title *Kābol: 'Elmi, adabi, ejetemā'i, tariḳi*. The periodical was founded by the Kabul Literary Society (q.v.; *Anjoman-e Adabi-e Kābol*), and the first issue appeared on 15 Jawzā 1310 Š./5 May 1931. In 1940, the Kabul Literary Society was replaced by the Pashto Society (*Pašto ʔolana*) to support the monarchy's efforts to establish Pashto as the national language of Afghanistan. The Pashto Society continued to publish *Kābol*, which during its first decade had established itself as an important cultural magazine. From 1931 until 1978, 693 issues of *Kābol*'s Persian edition appeared in print (see holdings in the Bavarian State Library, Munich), but few precise numbers are available for the Pashto edition, which was first published in 1940. The Pashto edition seems only to have ceased publication during the political turmoil of the 1990s, and in 2004 it was relaunched as a scholarly journal by the Department of Languages and Literatures at the Academy of Sciences of Afghanistan.

The first issue of *Kābol* was edited by the poet Moḥammad Anvar Basmel (1887-1961), who later also served as the society's secretary. Early issues comprised 40-60 pages, and from its third year onwards, each issue had about 120 pages. The high quality of *Kābol*'s articles attracted the attention of a large Afghan audience. The magazine introduced its readers to the canonical figures and texts of classical Persian literature as well as to important personalities of Afghan Persian literature. It also published scholarly articles, in Persian, about Pashto language and literature. But the magazine also offered articles about

history, geography, archeology, folklore, educational psychology, and philosophy. In 1940, as the journal became an exclusively Pashto publication, only a handful of the original contributors, such as Gol-Pāčā Olfat (b. 1909), 'Abd-al-Ra'ūf Binavā (1913-85), and Šeddiq-Allāh Reštin (b. 1919), continued to write for the magazine.

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(WALI AHMADI)

KĀBOLI, the colloquial Persian spoken in the capital of Afghanistan, Kabul, and its environs. It has been a common and prestigious vernacular for several centuries, since Kabul was long ruled by dynasts of Iran (the Safavids) or India (the Mughals) for whom Persian was the language of culture and administration. Historically, Turkestan and Afghanistan (in particular the region of Kabul) were the sources of the Persianization of northern India. Even though Pashtun rulers have controlled Kabul for most of the past 250 years, written Persian and its spoken variety, Kāboli, are still the common means of communication between officials, merchants, and visitors in this cosmopolitan city. Kāboli is often regarded (with some justification) as being identical with the contact vernacular of the whole of Afghanistan, and is generally taught as such (cf. the grammars of Farhadi, 1955, 1975; Glassman). From a broader, post-Soviet, perspective Kāboli is a subtle variant of a widespread contact vernacular (Eastern Persian) that extends across at least six international frontiers.

In Afghanistan there are several other major dialects of Persian centered on cities such as Herāt, Farāh, Bādġēs, and Mazār-e Šarif, and in regions such as Ghor, Hazārajāt, Panjšēr, and Badakhshan. These are mutually comprehensible with Kāboli, and in the case of frontier regions (esp. Herāt, Badakhshan) they have much in common with adjacent dialects in Khorasan of Iran and southern Tajikistan (see AFGHANISTAN v. LANGUAGES, 2. PERSIAN, *Elr.* I, pp. 505-10; HAZĀRA iv. HAZĀRAGI DIALECT, *Elr.* XII, pp. 90-93). The salient differences between Persian and Kāboli (or Persian of Afghanistan in general) lie in pronunciation and in some words of everyday vocabulary (see below, *Phonology* and *Lexis*).

Persian in Afghanistan is generally called *fārsi* by Persian-speakers and *pārsi* in Pashto. The standard written Persian of Afghanistan has officially been called *Dari* since 1964; apart from a few basics of vocabulary, however (and more Indo-Persian calligraphic styles in the Perso-Arabic script), there is little difference between formal written Persian of Afghanistan and of Iran. The term "Dari" is often loosely used for the characteristic spoken Persian of Afghanistan, but is best restricted to formal spoken registers (poetry, speeches, newscasts, and other broadcast announcements). Written Tajik Persian of the Soviet period (apart from its being written in Cyrillic, not Arabic, characters) diverged appreciably from Dari, being based on a northern, Uzbek-influenced variety of Persian

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