



M. S. ANDREEV
IN HISTORICAL PERSPECTIVE:
Review of Tadzhiki doliny Huf



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M. S. Andreev in Historical Perspective: Review of *Tadzhiki doliny Huf*

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Abstract:

This article sheds light on the content of “Tajiks of the Huf valley”, a two-volume book by famous Russian-Soviet ethnographer Mihail Stepanovich Andreev. The author notes that Andreev’s scientific legacy is an invaluable treasure trove for ethnography, a key to knowledge about ancient Tajik customs and a helpful tool for studying ethnographies of neighboring nations. Andreev’s work provides us with insight into the unique and previously unexplored culture of the highlanders, who have adapted their lifestyle to the harsh, but beautiful environment of the Pamirs. The book describes the methods and peculiarities of the agricultural practice, trade, hunting, fishing, mining, paper manufacturing, cuisine, and architecture of a Pamirian house. This includes the tools and utensils used, the local fashion, as well as the traditional calendar and means of tracking time. Andreev also dedicates a section of the volume to educating younger and future generations on traditional games, life on summer pastures, holidays, legends, fairy tales and other forms of material and spiritual heritage of Tajik culture. The book also contains an ethnographic and anthropological glossary, which is useful for research in the field of eastern studies in general.

Keywords: M. S. Andreev, Russia, Tajikistan, Rushan, Huf, Tajiks, anthropology, ethnography, ethnology.

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Writing about Mikhail Stepanovich Andreev and his work can be both simple and complicated. While there are numerous articles, monographs and other publications dedicated to him, his contribution to history and culture of our people and those, who shared with us most our turbulent political periods, is often underestimated. It is fair to say that the work done by Andreev and his fellow researchers along with being incredibly valuable to historical and ethnographical sciences has also enabled present-day Tajiks in Central Asia in fighting for restoration of their national statehood.

It should be noted that after the conquest of Central Asia, which was followed by the period of tense competition between England and Russia, formal research of the Pamir expanded significantly, especially after the annexation of the region to Russia. Venturing into the valleys of Pamir, English and Russian researchers, often motivated by their respective state agendas, collected great volumes of cultural material, which was later used in many publications on history and ethnography of Tajik people. This legacy of monographs, articles and unpublished works is a vital resource for studies of the history, culture and life of the Tajik people and those of neighboring nations in Central Asia.

Among them M. S. Andreev's research is particularly valuable for the studies of Tajik ethnography. Unlike most of his contemporaries in the field, Andreev was born in Central Asia and was fluent in Tajik (Farsi) (at that time the official language of ruling parties in the Central and Indian subcontinents), as well as familiar with its dialects and cultures, rituals, ceremonies and traditions of Tajiks and other peoples in Asia. We will delve in deeper into how ethnographical material collected by M. S. Andreev enriched the scientific world with new facts, but for now let us learn about the man himself.

Who was M. S. Andreev? His life can be summarized as follows: Mikhail Stepanovich Andreev was born on September 24, 1873, in Tashkent and died on November 10, 1948 in Dushanbe. In 1883 he graduated from Tashkent Teacher's Seminary, where he studied the Persian-Tajik and Uzbek languages. He also simultaneously attended Ishankuli Dodho madrasah, which provided him with a good knowledge of Islam religion and Arabic language. After graduating from the seminary Andreev taught in Hudjand parochial school and Tashkent Teacher's Seminary. At the same time, he turned attention to the regional studies publishing his first articles in the 1890s.

Andreev's diplomatic career began in 1896. He served as the Secretary for Special Assignments under A. A. Polovtsov in the Ministry of the Interior of the Russian Empire. His job required a great deal of travel throughout Central Asia and the Caucasus, as well as to Saint-Petersburg, where he met scholars S. F. Oldenburg, V. V. Bartold, K. G. Zaleman and V. V. Radlov. Andreev also studied French, when



M. S. Andreev, 1915.
(Photo archive of L. Dodkhudoeva).

he and Polovtsov were also stationed in France in winter of 1898-1899. In 1905 Andreev moved to India, where he learned Urdu and Pashto. In 1911 he was made the acting head of Russian consulate in the French colonies in India and Indochina. While there, Andreev also on behalf of his government purchased thousands of artifacts of Indian life, culture and art, which upon his final departure in 1914 were transferred into the possession of the Imperial Academy of Sciences in Russia. After his return to Turkestan governorate, Andreev worked as a public-school inspector in Hudjand and Djizak counties until 1918.

In 1918 he became a member of an initiative group for creation of Turkestan's Eastern Institute, where he later taught a number of Eastern languages and geography of Afghanistan. He was appointed rector of the institute and held this position until 1920. In 1918-1920 Andreev served as acting scientific consultant under the special office of PCFA of the RF on delineation with Afghanistan. In the following years, he took part in a number of scientific expeditions in Central Asia.

After the above-mentioned institute was transformed into the Eastern Faculty of the Central Asian State University (CASU), Andreev continued his teaching career there. Simultaneously from 1933 to 1940 he worked at the Uzbekistan Museum of Art. In 1940-1941 was a consultant at Uzbekistan Institute of Arts, and from 1944 to 1947 headed the group of ethnographers at the Institute of History and Archaeology under the Academy of Sciences of the Uzbek SSR. During the same period Andreev also worked at academic institutions in Tajikistan. In 1947 he moved to Dushanbe permanently, teaching at the Institute of History, Language and Literature under the Tajik Branch of the Academy of Sciences of the USSR¹.



Khujand. M.S. Andreev among his students at the Prikhod vocational school. 1914-1918.
(Photo archive of L. Dodkhudoeva).

1 Pisarchik A.K. *Ethnographical Science in Tajikistan (1920–1990)*. Dushanbe, 2002. P. 55-57.

Thus, in the first half of the 20th century famous Russian, Soviet orientalist, linguist and ethnographer M. S. Andreev made unprecedented in value contributions to ethnographical and linguistic studies of Pamir. In recognition of his achievements Andreev was elected member-correspondent of the Academy of Sciences of the USSR (1929), academician at the Academy of Sciences of the Uzbek SSR (1943), Honored Scientist of Tajikistan (1944) and Uzbekistan (1945). He founded the ethnographical office (later sector) and the Museum of Archaeology and Ethnography of Ahmad Donish Institute of History, Archaeology and Ethnography under the Academy of Sciences of the Republic of Tajikistan in 1947².

In the pre-revolutionary period M. S. Andreev visited the Pamir region three times (1902, 1903, 1907) conducting field research in Wakhan, Ishkashim, the Huf valley in Rushan, Yazgulem and Khorog. During the first expedition he became interested in the Yazgulemi language and recorded samples of it.

During the first expedition he also noted that the Caucasus as a region is very diverse in its ethnographical characteristics; every valley has its own variety of dialects, customs and traditions, which can vary even between neighboring villages. In 1907 Andreev was the first European ever to visit the Huf valley. In a single day there he managed to collect substantial material on the Huf dialect of Rushani language. Andreev's interest in the Huf dialect was sparked from meeting a Huf valley native Gulyam-sha (Gulomsho. – S.S.) in 1901 in Tashkent. Here is what Andreev writes about it: "occasionally at my request mountain Tajiks arrive from Kokand – Karategins, Matchins and Darvazs, who all have their own philological and custom peculiarities. One day a mountain Tajik man approached me and introduced himself as Rushani. I did not have enough material in my collection on Rushani language, and from our conversation I learnt that he was from the Huf valley of Rushani district, which was unknown to me at that time and had not been put on a map"³. Andreev's observation that residents of said valley spoke with their own distinct dialect was accurate. Thus, he commenced his research on the Rushani language, and the life and customs of the Huf valley Tajiks. He published his findings on the ethnography of the residents of Wakhan and Ishkashim in 1911 in collaboration with A. A. Polovtsov under the title of "Materials on ethnography of Iranian tribes of Central Asia. Ishkashim and Wakhan"⁴.

During the Soviet period M. S. Andreev visited the region several times. In 1929 the Academy of Sciences of the USSR organized an ethnographical expedition into the headwaters of Panj (the Huf valley, Rushan) headed by M. S. Andreev, who had been elected member-correspondent previously that year. Along with the collected material on customs and linguistics in Huf, M. S. Andreev brought back with him to Tashkent two residents of the valley – Payshanbe and Kurbonali, with whom he worked during the winter of 1929-1930. Kurbonali then attended the Tajik Institute of Education in Tashkent and became Andreev's main consultant in additional treatment ethnographical data on Pamir⁵.

2 Dodhudoeva Larisa. *Scientific Heritage of A. A. Semyonov and M. S. Andreev (archival documents)*. – Dushanbe, 2013. P. 17.

3 Andreev M.S. "Tajiks of the Headwaters of Oksus (Amu-Darya). The Huf valley, customs and language". The second preface, the intended follow-up to the first one, written in 1931. Taken from the archive of the Academy of Sciences of the Republic of Tajikistan. VA – VE. Fund – 1. Inventory 2. Ligament 8. № 332 – 337. L. 13.

4 Andreev M.S., Polovtsov A. A. *Ishkashim and Wakhan. Materials on the ethnography of Iranian tribes in Central Asia*. St-Petersburg, 1911. 41 p.

5 Andreev M.S. "Tajiks of the Headwaters of Oksus (Amu-Darya). The Huf valley, customs and language". The second preface, the intended follow-up to the first one, written in 1931. Taken from the archive of the Academy of Sciences of the Republic of Tajikistan. VA – VE. Fund – 1. Inventory 2. Ligament 8. № 332 – 337. L. 14.



The Huf Valley. (Photo by Kurbon Alamshoev).

As a result of the expedition 19 of the 126 ethnographical materials collected were handed over to the Grand Central Asian Museum in Tashkent. Andreev's research work culminated in "Tajiks of the Huf valley", a scientific monument that to this day has no parallel in the field of Pamirian ethnography.

In 1943 despite complications caused by the Second World War, Andreev led an expedition into the headwaters of Panj at the request of the Council of People's Commissars and the Central Committee of the Communist Party of the Tajik SSR to the Institute of History, Language and Literature of the Tajik branch of the Academy of Sciences of the USSR. The goal of the expedition was to study the language and customs of Tajiks in Pamir. Among the members of the expedition were A. K. Pisarchik, laboratory assistant E. A. Monchanskaya, artist T. V. Saglina, two Shughni Tajiks – famous poet Tillo Pulodi and party official S. Hudoberdyev – who served as informant on Shughnan.

The expedition lasted four months, half of which was spent in the Huf valley of Rushani district. In addition to the materials previously collected in 1901-1929, Andreev and Pisarchik gathered new information on life and economic activities of locals such as agriculture, animal production, crafts, family rituals, ceremonies, religion and much more. At the same time, Andreev continued studying the Huf dialect of the Rushani language. Apart from the Huf valley the expedition also visited Barrushan village in Rushani district and Khorog city to collect and compare materials gathered in Huf. Additionally, special invitations were issued to informants in Yazgulem and the upper Bartang. The 80-year-old resident of Djamak village Mahmaddillo and 90-year-old resident of Barrushan village Yor-Mahmad provided important information on Yazgulem. The expedition also received data from Wakhan and Goron people in Khorog⁶.

⁶ Pisarchik A. K. *Ethnographical Science in Tajikistan (1920-1990)*. Dushanbe, 2002. P. 23 – 24.

M.S.Andreev used his extensive experience as an ethnographer and scientist to carefully and meticulously study the ethnography of Pamir. According to A.K.Pisarchik, Andreev sought to gather from accounts of representatives from various valleys in Pamir a comprehensive description of traditions like celebrations of Navruz, the ritual of the first spring plowing and so on, so that he can compare them and find new details or differences. All materials accumulated in the expedition of 1943, as well as Andreev’s findings, are preserved in the archives of the Ahmad Donish Institute of History, Archaeology and Ethnography at the Academy of Sciences of the Republic of Tajikistan.

In addition to ethnographical and linguistic data the expedition collected over 350 ethnographical items, such as tools, local crafts, jewelry, etc. Today you can find some of it in the Museum of Ethnography of Ahmad Donish Institute of History, Archaeology and Ethnography.

It should be noted that Andreev sent his first draft of “Tajiks of the Huf valley” for publication to the Academy of Sciences of the USSR in 1931, but the text of his monograph was lost there.

After the expedition to Huf in 1943, on the initiative of the Central Committee of the Communist Party of the Tajik SSR, the Tajik branch of the Academy of Sciences of the USSR and Babadjan Gafurov personally, the Institute of History, Language and Literature of the Tajik branch of the Academy of Sciences of the USSR allocated funds to process the materials collected from Andreev’s expedition into Huf in 1929.



Women’s embroidery and other artifacts.
The Huf collection of M. S. Andreev at A. Donish Institute of History,
Archeology and Ethnography in Dushanbe.
(Photo by Kurbon Alamshoev).



Academician A. A. Semyonov with Tajik ethnographers. A. K. Pisarchik (on the right) and M. Hamidjanova (on the left). 1952. (Photo archive of L. Dodkhudoeva).

Thus, for the second time the first edition of “Tajiks of the Huf valley” monograph was prepared for publication. M.S. Andreev writes about that: “I’d like to express my gratitude to B.G. Gafurov for his care and assistance in compiling this work”⁷. In 1947 with the help from orientalist B. Gafurov, Andreev successfully completed the new version of the monograph, which included some of the materials collected in the expedition of 1943. Unfortunately, Andreev passed away before he could publish it. After his death, this task fell to his widow Antonina Konstantinovna Pisarchik.

It is important to highlight the environment, in which M.S. Andreev’s research and subsequent publications, took place. It can be divided into the pre-revolutionary and the Soviet periods. In the pre-revolutionary period there were a number of reasons why Pamir drew the attention of Western and Russian scholars. Firstly, after German orientalist Max Muller proclaimed mountains in Central Asia to be the cradle of humanity in 1940-s, scientists from various developed nations followed this theory and began their search for the ancestral land of Aryan people⁸. In the Russian Empire, for instance, P. Chihachev wrote the following on the matter: “Where is this single tightly packed community that, possessing ancient wisdom, has slowly developed on its own over the course of thousands of years and to this day is untouched by the outside world?”⁹ The same question, i.e. search for the cradle of humanity, later became the basis of Russian philosopher N. Fedorov’s work.

During the 1970s and early 1980s Russian scientists conducted their first integrated expeditions into the territory of modern Tajikistan reaching GBAO. From this process began their direct involvement in research of the region’s ethnography. Notably, Russian military experts concluded that it was

7 Andreev M.S. “Tajiks of the Headwaters of Oksus (Amu-Darya). The Huf valley, customs and language”. The second preface, the intended follow-up to the first one, written in 1931. Taken from the archive of the Academy of Sciences of the Republic of Tajikistan. VA – VE. Fund – 1. Inventory 2. Ligament 8. № 332 – 337. L. 1.

8 Saynakov S. P. First ethnographical data on Pamir in the Russian historiography // Pedagogical University Newspaper. № 1(50). Dushanbe, 2013. P. 143.

9 Chihachev P. O. On research of the headwaters of Syr and Amu-Darya and the highland area of Pamir // Notes of the Russian geographical society. Book III. St. Petersburg, 1849. P. 24.

paramount for their mission in the Pamir region to study the psychology, religions and traditions of the populations that had fallen under the jurisdiction of the Russian Empire, making ethnographic research of the region an important strategic goal not only in military, but also in diplomatic and scientific circles in Russia.

To solve the “issue of Pamir”, the Russian government ordered its military to collect primary information on the geography, life and customs, employment of Pamirian people, paying special attention to their traditions, rituals and ceremonies. Military experts and natural scientists were deployed first as a counterpoint to the colonial ambitions of the British Empire in the region. Accordingly, relevant material of intelligence and political nature was gathered, which then opened a broad spectrum of research opportunities for specialists in other fields. Collected historical and ethnographic data is particularly valuable today, though it came as a result of pre-revolutionary researchers studying Pamir, which at that time was a “blind spot” on maps of the world, to counter the British expansion in the region.

In regard to the Soviet period, M.S. Andreev himself wrote that Central Asia, compared to other places on the earth, was remarkably understudied, especially when it came to the life and customs of local ethnicities. There were very few written studies conducted on communities in Central Asia. Most consolidated reports, which summarized facts about development of human society, its levels and forms, contained examples of life in all parts of the world, but Central Asia. Existing ethnological findings in this area, with very few exceptions, were accidental, usually coming from notes of a traveler, who happened to pass through the region. But no systematic study was ever conducted. Surprisingly, to this day scant work has been conducted in order to study the Iranian peoples living in Central Asia, despite the significant interest for science that Tajiks in the remote mountainous areas of the Hindu Kush and Pamirian countries provide, having preserved many ancient traditions. While the scientific world continues to expand its interest in other regions of Asia, life of many peoples in Central Asia remains ethnologically understudied.

There is also another factor, which speaks to the urgency of research in this field. Central Asia at this moment stands at a unique position in its history – it is at the threshold between two eras. Old customs that have shaped life in Central Asia for centuries are disappearing at an alarming rate without being properly documented in historical records or preserved in museum collections. Quietly and unnoticeably to the public, precious monuments of our past are vanishing. When the scientific world realizes what it is at risk of losing, it may be too late. Matters which remain present in the memories of elders, the younger generation often has only a vague understanding of¹⁰. “These are the circumstances”, writes M. S. Andreev, “which urge us to not waste another minute and record what has been remains today, as it might not be here tomorrow¹¹. In 1945 Andreev published his work “Tajiks of the Headwaters of Oksus (Amu-Darya). Study materials on history of culture, customs and language. part 1, issue 1”¹².

10 Andreev M.S. "Tajiks of the Headwaters of Oksus (Amu-Darya). The Huf valley, customs and language". The second preface, the intended follow-up to the first one, written in 1931. Taken from the archive of the Academy of Sciences of the Republic of Tajikistan. VA – VE. Fund – 1. Inventory 2. Ligament 8. № 332 – 337. L. 9 – 11.

11 Andreev M.S. "Tajiks of the Headwaters of Oksus (Amu-Darya). The Huf valley, customs and language". The second preface, the intended follow-up to the first one, written in 1931. Taken from the archive of the Academy of Sciences of the Republic of Tajikistan. VA – VE. Fund – 1. Inventory 2. Ligament 8. № 332 – 337. L. 11.

12 Akramova H. F. *Akramov N. M. Orientalist Mikhail Stepanovich Andreev (Scientific-biographical essay)*. – Dushanbe: Irfon, 1973. P. 160.

As previously stated, M. S. Andreev's work to this day remains the single most comprehensive Tajik work of ethnographic research on the Pamir region. In it Andreev concluded, after careful study of linguistics and ethnography of people in the Pamir region, that the culture and language of the modern Tajik population originate at the headwaters of the Amudarya.

The publication of M. S. Andreev's ethnographical and linguistic materials would not be possible without the efforts of his life partner Antonina Konstantinovna Pisarchik's. She played a crucial role in the process of preparation of two editions of "Tajiks of the Huf valley". Antonina Konstantinovna Pisarchik was born on March 23, 1907, in Kokand, Fergana region of the Turkestan General Government of the Russian Empire. In 1924 she was admitted to the ethnological-linguistic department (Iranian studies) of the Eastern faculty of Central Asian State University (CASU) in Tashkent city. During that period many famous scientists, historians and cultural scholars of Central Asia taught at the university. Among them were Iranologist and the first Soviet Islamic scholar A. A. Semyonov, Arab scholar A. E. Schmidt, Turkologist K. K. Yudahin, linguist E. D. Polivanov, anthropologist L. V. Oshanin, as well as ethnographer and linguist M. S. Andreev. Andreev, in particular, played a major role in shaping A. K. Pisarchik as a scientist. They married in 1940. Pisarchik studied the history, linguistics, archaeology and ethnography of the various peoples of Central Asia.

Her independent career in science began at the Samarkand Museum and Institute of History and Archaeology, where she curated collections for the Samarkand and Leningrad museums. At the same time, she conducted field research, gathering materials on ethnography and culture of the Tajiks in Samarkand, specifically, materials on architecture and the Tajiks of Nurat and Pamir. She also participated in Andreev's expedition to the Huf valley, Rushani district, to collect ethnographic material about the Pamirian Tajiks.

In 1945 A. K. Pisarchik defends PhD dissertation "Samarkand houses and mosques of 19th – 20th centuries" in CASU. Folk architecture and ethnography of the Fergana valley remained in the focus of A. K. Pisarchik's interest her entire life. Analyzing her scientific legacy, it is evident that her interests were broad, encompassing crafts, fashion, food, calendar and time measurement, agriculture and livestock, faith and related ceremonies, etc.

In 1948 after M. S. Andreev's death, A. K. Pisarchik headed the Ethnographical Cabinet of the Institute of History, Language and Literature under the Tajik branch of the Academy of Sciences of the USSR and organized a number of ethnographic expeditions, particularly, to the Kulyab region. From 1951 to 1965 she was in charge of the ethnographic department of Ahmad Donish Institute of History, Archaeology and Ethnography under the Academy of Sciences of the Republic of Tajikistan. It should be noted that during the same period, and in large part due to Pisarchik's efforts, a comprehensive ethnographic study of Tajikistan took place. Expeditions were sent out to almost all regions of the country. One such ethnographic expedition in Karategin (Rashta) and Darvaz gave rise to the three-volume publication of "Tajiks of Karategin and Darvaz" (1966-1976) co-authored and edited by N. A. Kislyakov and Pisarchik herself. She also played a major role in the creation of the funds of Ahmad Donish Institute of History, Archaeology and Ethnography under the Academy of Sciences of the Republic of Tajikistan. She trained a great number of Tajik ethnographers. The period of Pisarchik's leadership at the Department of Ethnography was considered among employees of the institute "the golden age" of Tajik ethnography and Pisarchik herself was christened "the institute's

conscience”¹³. M.S.Andreev’s work was fully supported by the institute director A. Semyonov, whose successor academic B. I. Isakandarov then went on to assist A. K. Pisarchik in highlighting the region’s rich history.

After her husband’s death Pisarchik sorted and analyzed his field materials on ethnography and linguistics of Pamir and Yagnob. As a result, Andreev’s “Tajiks of the Huf valley”, “Materials on Yagnob’s ethnography” and a number of articles were published.

In 1967 for her enormous contributions in the fields of ethnography, history, linguistics and culture of Tajik culture A.K.Pisarchik was awarded the title of “Honored Worker of the Tajik SSR”. She wrote over 60 books and articles and was the editor of a number of fundamental works on Tajik ethnography. Honored Worker of the Tajik SSR, Distinguished Fellow of the Polish Ethnographical Society Antonina Konstantinovna Pisarchik passed away on the night of January 5-6 in the city of Milanovsk, Poland¹⁴.

Writing about the significance and uniqueness of Andreev’s “Tajiks of the Huf valley”, Academic A. A. Semyonov and A. K. Pisarchik noted in the preface that “the material he collected is the richest source of knowledge we have about old Tajik customs. It is an encyclopedia of sorts for Tajiks and other Central Asian people with shared history. The scientific value of these records is undisputed”¹⁵.

The first edition of “Tajiks of the Huf valley” Andreev prepared for publishing himself. It was devoted to the family life of the Huf people and in some parts presented materials on traditional life of other Tajik groups in Pamir.

The edition of the book begins with an introduction from the editor, which explains transcription signs and provides a preface from the author. The first volume is divided into 11 chapters. The first chapter “Huf and its autonym” describes self-identification of Huf people. M. S. Andreev writes that when he first met a Huf valley native and during his expeditions into the region in 1907 and 1929, without hesitation these people introduced themselves as “the real Tajiks”, more “pure” than those living downstream of the Panj river, who spoke modern Tajik.

For the sake of comparative analysis during his last expedition into Pamir in 1943 the scientist once more researched the self-identification of communities populating the headwaters of Amudarya. He collected self-identification and autonym records in Huf, and for comparison from the mentioned above elders in Yazgulem and Barrushan. The unpublished article on the matter containing conversations with the informants was published by A. S. Davydov as an appendix to his book. Notably, in this article Andreev noted that the attitudes of the subjects towards identity did not change from his first meeting with a Huf valley native in 1901 to his journey into the region 1943, everyone in the community claimed to be “the real Tajiks”. “Asli tolik mo nastem” – “We are the real Tajiks”¹⁶. They called Tajik people in other valleys *porsigu*, i.e. Persian speakers. One of the oldest residents of Barrushan 90-year-old Yor-Mahmad succinctly described attitudes of residents of the Panj headwaters toward the term “Tajik”. He said to Andreev: “For many centuries we called our language Tajik, from times

13 Boboeva N. S. From the editor // Pisarchik A. K. Ethnographical science in Tajikistan (1920 – 1990). Dushanbe, 2002. P 6.

14 Lansker O. L., Reshetov A. M., Shirokova Z. A. Pisarchik A. K. // Ethnographical overview № 14. M., 1995. P. 174 – 175.

15 Andreev M.S. *Tajiks of the Huf valley (The headwaters of Amudarya)*. 1st Edition. Stalinabad: AS of the Tajik SSR, 1953. P. 5.

16 Andreev M. S. Self-identification of Huf people // Davydov A. S. Ethnicity of the aboriginal population in Gorniy Badakhshan (Pamir). Dushanbe, 2005. P. 120.

preceding Desius (equivalent of the Russian expression “before king Goroh”)¹⁷. The information on self-identification of Shughni people, which professor Andreev collected during the same trip to Khorog, was put into his unpublished at that time work titled “Pors” – “Persians” in the headwaters of Panj (from Andreev’s travel records. Khorog, August 6, 1943, where he writes that “Shughni people only considered themselves and their neighboring communities (Rushani, Yazgulem, Bartang people), who did not speak the modern (new) Tajik language to be “real Tajiks”¹⁸.

An important note here is that almost all Russian researchers’ findings gathered as a result of their service and field work in the region from Tajik Pamirians irrefutably proves their racial and ethnical identity. M. S. Andreev’s materials on self-identification of the highlanders particularly hold special significance.

In “some historical information, legends and tales of the old way of life” part of the paper Andreev shines light on issues of history and politics in the region based on accounts of Huf people. Particularly notable is the legend of the origin of the Sarykol community. According to it their ancestors arrived from Sarykol to the Gund valley first, and from there they moved to the Lower Huf (Pasthuf) and eventually to Huf. The informant, who recounted the story, stated that his ancestors arrived several centuries ago in Huf from Sarykol. However, it is likely not the case for the majority of the population, as it contradicts the research by candidate of historical sciences Kurboniddin Alamshoev, who surveyed elders in Huf and was informed by every one of them that they are aboriginal to the region and have been living there for centuries¹⁹. One should bear in mind, however, that Sarykol along with the entire Tashkurgan valley was once under the influence of Shughni and Wakhan shahs.



Hereditary *Pir* Yor-bayk from Banay village. Pamir, Huf, 1929. (Photo archive of L. Dodkhudoeva).

In the same part Andreev give examples of other legends of the highlanders about Kafirs (likely, the aboriginal population of Pamir, who followed Mithraism), the Mongolian conquest, the Kyrgyz incursion, Rushani and Shughni rulers, their bloodlines, the period of Afghan rule and Buhar influence in the region, building of fortresses, division into estates by the population in the headwaters of Panj, tributes and taxes, etc.

Especially important is the information on the local “shah” (kings). According to Juf people, that period saw 4 kingdoms: 1) Wakhan; 2) Shahdarin; 3) Shughni; 4) Rushani. Every one of them was divided into administrative units called “sada” or in some places, like in Rushan, “pandja”.

The following part of the book titled “Birth, childhood and related ceremonies and beliefs” is devoted to birth, childhood and related ceremonies and beliefs common in the region. The book contains a full range of

17 Andreev M. S. Self-identification of Huf people // Davydov A. S. Ethnicity of the aboriginal population in Gorniy Badakhshan (Pamir). Dushanbe, 2005. P. 122.

18 Andreev M. S. “Pors” – “Persians” at the headwaters of Panj (from Andreev’s travelling notes, Khorog August 6, 1943) // Typography. From A. A. Semenov Library of Ahmad Donish Institute of History, Archaeology and Ethnography under the AC of the Republic of Tajikistan. L. 1.

19 Alamshoev K. Pamirian houses of a Russian academic // <http://qurbonalamshoev.tilda.ws/>. 28.11.2019.

ceremonies and rituals associated with the birth of a child. The next part “Dictionary of names” contains an appendix, which provides the most common male and female Huf names.

The fifth chapter “Childhood (some traditions)” draws readers’ attention toward certain ceremonies that accompany major milestones of a child, such as the first haircut and circumcision. The sixth chapter titled “Games” describes popular entertainment activities among the population and childhood games. The seventh chapter “Wedding” shines light on rituals involving marriage, such as the ceremony of formal matchmaking, the size of wreath, wedding ceremony, songs and dances and other related rituals in their original form, most of which are still present in the traditional culture of Pamir.

In the eighth chapter “Married woman” M.S.Andreev describes traditional family life in the headwaters of Amudarya, including household work women do, women’s place in family, behavior, fidelity, divorce, lack of polygamy and other issues and related ceremonies, rituals and traditions.

In chapter number nine “Death. Funeral. Memorial service” M.S.Andreev presents a significant volume of materials on death accompanying rituals and ceremonies, in particular, burning a lamp (*charogravshan*), grief and its period, as well as Tajik beliefs regarding life after death. The author describes funeral and memorial services of Pamirians, noting that the first thing they do in the event of a death is to send people away to notify the deceased’s relatives and friends, even if they live far away.

Traditionally, relatives and fellow villagers gather together in the house of the deceased. Andreev notes that the body is never left unburied for long: if a person dies before afternoon – the funeral is held the same day, if he/she dies in the evening – the funeral is held the next morning. The body is washed in accordance with Islamic traditions. In the valleys of Central Asia this task was undertaken by specially trained people. According to Andreev’s materials there were no such professional washers. This part of the ceremony was usually performed by close relatives of the deceased – a man was washed by men, and a woman by women. Additionally, the author describes more known rituals and ceremonies, such as mourning, its period and clothes of grieving people, especially of women.

The tenth and eleventh chapters examine issues related to the afterlife and the attitudes of the older generation toward the past. The book contains a detailed index, a glossary, abbreviations list, illustrations and notes from the author and the editor.



Kurbon begim, a woman from Huf.
(Photo archive of L. Dodkhudoeva).

The second issue of “Tajiks of the Huf valley” was prepared for publication by A.K. Pisarchik, who took extra care in ensuring the accuracy of Andreev’s records. The materials suffered little treatment from her, apart from being systematically sorted, divided into chapters and lightly edited. A.K. Pisarchik also added photos and illustrations to the book.

The second edition included some of Andreev’s unfinished and unpublished field materials, which were connected to the first edition.

The second edition of the book starts from a preface from the editors. The work itself is divided into nine chapters. The first one “Some common information on the Huf valley” provides an overview of the region²⁰. The author provides a brief summary of Huf and Psthuf settlements, household numbers, employment rate, the Hufindz river and its tributaries, the process of icecaps lowering and retreat, and Huf climate.

A cycle of agricultural work and ceremonies is also included in the second chapter of the book titled “Agriculture” (annex “Fertilization of fields as a factor in the size and shape of village”). The author details the agricultural process, its environment and significance for the population. Huf residents, like all Tajiks, are natural farmers, who divide the valley into two zones according to their climatic conditions: 1) the Huf valley, which has cool short summer and no fruit trees growing there; 2) the Lower Huf, where the vegetation period is longer and more fruit trees grow, which is why the majority of households there have their own garden and land plots for cereals cultivation.

Andreev writes about agricultural rituals, traditions and ceremonies, land measurement, fields fertilization, agricultural tools, types of land for cultivation, various crops, the process of plowing and sowing, irrigation methods, harvest and its periods, threshing, grain removal and its preservation method, types of mills and provides many other examples from the traditional life of people in the Huf valley and other mountainous regions of Tajikistan. The chapter also contains the information on the herbarium, which was collected by E. A. Monchskaya, member of the expedition of 1943 to Huf and Barrushan. In the footnotes to the second edition readers can find the information on cotton cultivation in the headwaters of Panj. In the pre-revolutionary period *ghuza* variety was cultivated in many places of the Panj valley, but Rushan was considered to be the capital of cotton production, which is reflected in expression “piltai Rushon” – “Rushani fuse” used, for example, in a wedding song to point out the whiteness of groom’s fingers.

The third part of the second edition titled “Farming” is devoted to traditional animal production in Huf. M. S. Andreev writes that along with agriculture, farming plays a special role in the life of Pamirians. In his opinion long winters, which are common in this part of the region, is the main obstacle to the sector’s development. The author proceeds to describe common livestock, terminology, forage cultivation for winter periods, ancient footprints in cattle farming and related traditions, regulation of calf birth, milk-related prohibitions, methods of milking a cow, dairy foods, livestock care and feeding in winter periods, ranching of sheep and goats and their common breeds, salt feeding, cattle summer grazing, animal-related myths, ceremonies and traditions, butter production and so on.

20 Andreev M.S. *Tajiks of the Huf valley (The headwaters of Amudarya)*. 2nd Edition. Stalinabad: AS of the Tajik SSR Andreev, 1958. 522 p.



The ancient summer calendar of the Huf people described in the *Tajiks of Huf Valley*.
(Photo by Kurbon Alamshoev).

The fourth chapter “Folk calendar and time measurement” details methods of calendar calculations, counted by human body parts, weekdays and the saints associated with each one of them, New Year, holidays, terms for parts of a day in Huf, Rushani, Shughni, Badju and Yazgulem. According to Andreev, in Badakhshan the time is calculated by two systems: the solar calendar (*shamsi*) and the lunar one (*kamari*). The solar calendar originated from Hazrat Ali, popularization of which is credited to Nosir Husrav. In addition to Gorno-Badakhshan calendar and time count, the author provides similar examples in Karategin, Obi Garm and other neighboring places. These are unique scientific materials, which had not been previously documented.

In the separate chapter titled “Measurements” Andreev provides the information on common among the highlanders’ measurement systems of length, weight, values, etc. Examples are taken from Huf and other places in Rushan, as well as from the population in Gund in Shughnan. For comparison measurements common among Tajiks in other regions and Central Asian peoples are also provided, which speaks to Andreev’s meticulous approach to ethnography.

With regard to production, craft and trade development in the region, Andreev in chapters “Industry”, “Hunting”, “Trade” provides information on common Huf crafts, their salaries, blacksmith trade and methods of metal mining in Rushan, the process of iron smelting, related ceremonies and prohibitions, ore locations in Rushan, and a list of common iron products made in Huf.

According to Andreev, Huf residents received metal from villages situated at lower elevations in Rushan²¹. He shares an account of a Huf blacksmith, who details the process of iron smelting in Rushan and says that there were forges in five villages – Derzud, Barzud, Vamar, Shdjand on the right bank of Panj, and on the left bank in Podjvar (Pagor) village. Andreev provides a comparative analysis of the craft between Darvaz and Vandj.

Another popular trade in the region was cookware production from clay and other materials. According to Andreev, there is a certain type of clay that women in Huf make cookware from. He shines light

21 Andreev M.S. *Tajiks of the Huf valley (the headwaters of Amudarya)*. 1st Edition. Stalinabad: AS of the Tajik SSR, 1953. P. 233.

on the process of molding and roasting clay, types of cookware and their classification, cutting and sculpting methods of wooden kitchenware, wooden spoons, locks, trough, cradle and other common household items. Rushan and Shughnan residents produced mostly ceramic and wooden crockery. The book also contains information on use of clay and cast-iron cauldrons in the region. The highlanders produced a number of containers from sheep dropping and sticky plants. Andreev details the process of potash preparation and soap production in Huf and other regions of Pamir.

Of particular interest are materials relating to employment of the population, such as weaving. The author describes various types of looms woolen and cotton textile, lists names of finished fabrics, use of sheep and goat wool in Huf, types of spindles common among Tajiks and Turkish people, wool shearing process, and features of Huf type of loom called 'charkh'.

Andreev writes that in the region goat wool was usually processed by men, and sheep wool – by women. He describes production of robes (*gilim*) made from sheep wool in Rushan. Goat wool carpets were made exclusively by men on a special vertical loom. Andreev provides information on weaving methods of various straps and bands. There is also a detailed explanation of use of tanning plants and methods of wool coloring, as well as issues of matters relating to the provision of raw materials in Pamir and candles production methods.

Andreev also dedicates a chapter to hunting in the region. He notes that the activity serves not only food needs, but also recreational purposes. The book details Huf hunting gear, methods and related ceremonies, as well as legends about various animals. For instance, the highlanders believe the mountain goats (*nakhchir*) to be symbols of purity, patronized by angels and God.

Of particular importance is Andreev's research on trade development in the region. According to the scientist, the trade in Huf is mostly done through bartering and is exclusively internal. For instance, Huf people sold peas and meat in Rushan in exchange for mulberries and apricots, and also traded sheep with Sarykol residents and Pamirian Kyrgyz.

The ninth chapter titled "Food" is devoted to highlanders' diet. Due to the environmental, economic and religious conditions Pamirian cuisine is different from that of neighboring countries, as it preserved ancient traditions of Eastern Iranian peoples. To this day Pamirian Tajiks along with many innovations in cooking, use traditional recipes of their ancestors. The most common food is bread, pasta (*osh*, *mahosh*), liquid flour pottage (*hahna*), flour pottage with apricot (*nushhahna*), pottage made out of wheat flour and butter (*hahna*, *ruhanhurvo*), as well as milk and milk-based dishes, meat soups, etc. M. S. Andreev notes that due to Islamic beliefs pork, carrion and blood are strictly prohibited. Among Ismaili Muslims it is also forbidden to consume horse meat, a fact that was previously stated by number of Russian pre-revolutionary researchers of the region²².

In the tenth chapter titled "Clothes" M.S. Andreev describes traditional Huf garments, clothing pieces, materials and decorations. Often people's fashion not only represents their material culture, but also their spiritual values, as it reflects traditions and elements of their primary worldview. It is an important resource in studying the history and culture of any ethnic group.

In the book M. S. Andreev describes a traditional male garment, which consists of: a shirt and a robe (*gilim*), pants, boots (*neh*), wooden shoes, socks, a man's headpiece. Female costumes include: a

22 Semyonov A. A. From the sphere of religious faith of the Shughni Ismaili // The world of Islam. – V. – I. – № 4. – St. Petersburg., 1912. – P. 543.

dress, headpiece, hairstyle and makeup. In the pre-revolutionary Pamir both men and women wore clothes made almost exclusively out of wool. On rare occasions a bride would wear a cotton dress to her wedding.

The appendix to the second edition of the book contains additional research papers by Andreev, including “Countries at the headwaters of ancient Oksus (Amudarya) and their significance in understanding the old customs of settlements in Central Asia”. In it the author shines light on matters of traditional life in the valleys at the headwaters of Amudarya (Wakhan, Ishkashim, Rushan, Yazgulem, Shugnan) and their significance in understanding the old customs of settlements in Central Asia. Based on the collected field materials it is concluded that Tajiks populating these valleys are unique, having preserved their ancient Eastern-Iranian languages and dialects, as well as ancient beliefs, traditions and archaic customs. The formal religion is Ismailism, which was quite tolerant toward the old beliefs of its adherents. This aspect has played a major part in preservation of ancient Tajik, i.e. Eastern-Iranian traditions in the region.

The second edition appendix also presents previously unpublished work of Andreev, such as “Tree climbing”, “Ceiling in Prigindukush countries and Ceiling of “darbazi” in Transcaucasia”. In regard to the material culture of Pamirian Tajiks, Andreev provided an insight into their traditional architecture, in particular, the ceiling design – “chorhona”. It was widely popular throughout the Central Asian region for some time, but then disappeared. Now it can only be found in remote mountainous valleys of Pamir. Andreev made an interesting observation that the ceiling form of a traditional house is similar in Transcaucasia, Bactria, Bamiyan monuments, Pendjikent, the headwaters of Panj, Chitral and Eastern Turkestan. This similarity clearly indicates a common ancient culture.

The book also contains a toponymic index, glossary, 132 illustrations and a list of abbreviations.

M. S. Andreev states that the region presents a remarkable source of knowledge on ancient customs of the entire Central Asia. In researching the communities populating the headwaters of Panj, he notes that many remnants of the past that are still present there, cannot be found in other mountainous countries or remote areas. Thanks to its geographical isolation, the Huf valley communities managed to preserve their culture like no other place. It is evident and conclusive in nature, not needing any additional decoding. This region is a natural cultural sanctuary containing ancient traditions, ceremonies, customs and linguistic data, which in the outside world have long disappeared.

As we can see from this overview of “Tajiks of the Huf valley”, among all the researchers of Tajik ethnography, present and past, no one has ever accomplished anything close to Mikhail Stepanovich Andreev’s work in scope or diligence. From 1901 to his death in 1948 Andreev devoted his time to studying customs of Pamirian Tajiks. He was fluent in Tajik and its many dialects; he studied all mountain regions populated by Tajiks, who managed to preserve their Eastern-Iranian languages. So why did he choose Huf? In our opinion M. S. Andreev knew that residents of the Huf valley, isolated by mountains, kept archaic elements of their traditional life in their pure form, the way ancient Tajik people, i.e. Aryans, lived.

So, from Andreev’s work we learned that Huf people is a community of Rushani Tajiks in Pamir, who live at the altitude of 2700 – 3000 meters above the sea level and have preserved their unique culture. Huf and its toponymy is present in other parts of modern Tajikistan too. For instance, in Khorog there is a place called Hufak, located in Rasht district, in Derzud-Barzud village, Rushan district – Roshhuf.

Linguists believe that the word “huf” originates from ancient Iranian “kaufa” – highland, mountain. Our informant, retired teacher and Huf valley native 72-year-old Odina Mavlodov, stated that the word “huf” means “up high, high well-protected ground” (*balandi hilvatgokh, panogokh, choi az havfu hatar emin*). It should be noted that when we first met, he introduced himself as Rushani, but spoke with the Huf dialect, which confused our researcher. However, it turns out that Huf residents belong to the Rushani group, but have their own distinct dialect. Despite this confusion Andreev’s first informant Gulomsho was the one to convince the scientist to research the language and customs of Tajiks in the Huf valley.

Remarkably, even today among residents of the valley there are people, who personally knew and remember M.S. Andreev, the outstanding cultural researcher. Some of them spoke with previously mentioned candidate of historical sciences, journalist K. Alamshoev. For instance, Nazarmavlo, who met Andreev, when he stayed at his father’s house in 1929, remembers the scientist fondly: “Andreev was a very kind, educated man, interesting to talk to and at the same time very down to earth... He was always surrounded by locals; he lived with them, constantly asked them questions and wrote the answers in his notebook. Sometimes he would invite elders to talk to them for hours. At night he would write down everything he heard under the light of a kerosene lamp he brought with him to the village...”²³.

The house, which hosted Andreev during his expedition in 1943, belonged to Huf native Muradali, whose son Rimak was a teenager at that time. Rimak, unfortunately, passed away in the summer of 2019, but before that he shared with us his memories of Mikhail Stepanovich Andreev. According to him, Andreev and his team worked day and night on their research. Every day Andreev met with local elders, and sometimes he would go to lower villages to collect ethnographic data. The house of Huf blacksmith Mamadnazar, who was Andreev’s friend and main informant, still stands in the village.

The 84-year-old retired teacher Odinabek Kadamov, who during his time at Dushanbe State Pedagogical Institute helped A. K. Pisarchik in publication of the second edition of Andreev’s book with clarifying translations, names, dates and facts, said:

“In my house the second holy book after Quran is “Tajiks of the Huf valley”. I read it almost every day, because it contains centuries-old knowledge of our ancestors. This book provides life advice on almost everything: farming, health care, architecture and so much more”²⁴.

Modern residents of the Huf valley among other communities in the Pamirs have also preserved traditional ceremonies and rituals of their ancestors. For instance, every visitor of the region speaks of the kindness and hospitality they were shown, as well as other character traits common among locals such as work ethic, honesty, dignity, etc. Here many pilgrim monuments – *ostony*, related rituals, ceremonies and traditions were preserved for centuries, and every family clan knows its legends. For instance, mentioned above modern cultural researcher Kurbon Alamshoev during his field trip heard many legends from elders of the Huf valley. One of them claims that their ancestors were in contact with mystical creatures²⁵. But that is a subject for another conversation.

Odina Mavlodov also told us that there are a few Huf craftsmen, who, despite popularization of manufactured goods, still produce their original carpets, djurabs, gilems. There are even traditional

23 Alamshoev K. Pamirian houses of a Russian academic // <http://qurbonalamshoev.tilda.ws/>. 28.11.2019.

24 Ibid.

25 Ibid.

blacksmith and jewelry shops. Traditional folk calendar and time measurement are still present among the population. However, many of the traditions and crafts Andreev depicted in his book have since then disappeared. Another informant, candidate of philosophical sciences Sunatullo Djonboboev, Senior Research Fellow at the University of Central Asia, told us that even in the Soviet times, in 1960-s, collective farms managers (for instance, in Sohcharv village, Shugnan district) would invite craftsmen from Huf to assist in setting up their forges. One of these craftsmen, he remembers, was *usto* (master) Ofarida from the Upper Huf.

Few of those who met Andreev in Huf remain alive. However, it is heartening to see that the houses, where the scientist stayed and worked during his expeditions in 1929 and 1943, have been preserved. Modern residents, according to K. Alamshoev, treasure and care for them, like they are *holy places*, because the scientist, who lived there, made their region known to the whole world and wrote an entire encyclopedia on Tajik ethnography based on the life and customs of the Huf Tajiks. Some of these houses are 300 years old, keeping alive their most of their ancient interior and remnants of the past²⁶.

Thus, in the end we would like to underline once again how impressive Mikhail Stepanovich Andreev's scientific legacy is in its scope. No other researcher, from Russia or any other country, has depicted the life and customs of Tajik people living in remote mountainous regions so fully and in such detail. That is especially true regarding his work "Tajiks of the Huf valley". At the same time, there are still many materials, collected by the scientist, which are stored in various archives and have yet to be analyzed.

In today's environment of rapid globalization, there is a real threat of losing parts of our unique national culture, including many traditions, ceremonies and rituals of Pamirian Tajiks, some of which are currently on the verge of extinction. According to Andreev himself, in 1943 things he had witnessed growing up were already disappearing. The Huf valley residents we spoke to stated that many of their cultural aspects Andreev recorded in his work are absent in their communities today. Accordingly, his book, which provides comprehensive information on ethnography of traditional Tajik culture, is valuable like never before. It is safe to say that the author, Mikhail Stepanovich Andreev, deserves the title of a polymath of the ethnographical science.

M. S. Andreev's scientific legacy is widely recognized as a rich and priceless source, a key to studying life of ancient Tajiks. It can also serve as a tool in researching the ethnography of neighboring nations, as many traditions, ceremonies and rituals are common among peoples in Central Asia. It is especially evident when looking at the traditional life of Uzbek, Kyrgyz, Kazakh, Turkmen, Afghan, Kashmiri and other ethnic groups. As Nikolai Iosifovich Konrad fairly noted, the history of people is always tied up to their neighbors. And so, people in Central Asia are bound together by common factors, which arose from their shared history²⁷. Many of the traditions, ceremonies and rituals depicted in Andreev's book can also be found in neighboring nations. For instance, the ritual of jumping over fire during certain holiday celebrations is common among all peoples in Central Asia, and its roots can be traced to the ancient Iranian hundred-day period, which precedes Navruz. The expression "Mountains are always apart, but people can come together" is used by all Turkic ethnicities. Such examples are abundant in Andreev's work.

²⁶ Ibid.

²⁷ Konrad N. I. *West and East. Articles*. 2nd edition. M., 1972. P. 17.



M. S. Andreev and his doctoral students N. Nurdjanov and R. Amonov.
Dushanbe, 1948. (Photo archive of L. Dodkhudoeva).

Andreev's comprehensive materials on Tajik ethnography show us fascinating aspects of the highlanders' culture, the way they adapted their life to the harsh, but beautiful natural environment. Surrounded by mountains, people lived, worked and died with dignity. This book describes the unique methods and features of agriculture, farming, trade, hunting, mining, textile production, cooking, architecture of Pamirian Tajik houses, their cookware, garments, traditional calendar and time measurement, games, life on summer pastures, holidays, legends and tales, as well as monuments of material and spiritual culture of Tajik people. Numerous illustrations, photos from the author and team members of his expedition help to convey the importance of the research that went into the book. In other words, along with the material culture, M.S. Andreev preserved the spiritual life of mountain Tajiks from oblivion. The book also contains ethnographical and anthropological glossary, which answer many questions in Eastern Studies as a whole.

In conclusion, in honor of Mikhail Stepanovich Andreev's memory we would like to suggest a number of recommendations:

1. Erect a monument to the scientist and his book in the administrative center of Rushan district, in the Upper Huf village, where he lived and worked, as well as near the Huf gates in the Lower Huf; rename after him a school in Huf;
2. Put the old houses in Huf, where M. S. Andreev lived and worked under the state protection as cultural monuments;
3. Establish an M. S. Andreev museum in the Upper Huf;
4. Translate and publish M. S. Andreev's work (including previously unpublished papers) into the Tajik and English languages;
5. Organize an annual Andreev's meeting dedicated to relevant issues of Tajik ethnography at University of Central Asia and Khorog State University;
6. Organize an annual conference of ethnographers at Ahmad Donish Institute of History, Archeology and Ethnography (in Dushanbe) and at B. I. Iskandarov Institute of Humanitarian Sciences under the Academy of Science of the Republic of Tajikistan in Khorog;
7. To promote tourism in the region, organize touristic and scientific-ethnographical trips there called "Following Andreev's footsteps".

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