By reason of their occurrence among the Kindiga and the Sandawe, one might perhaps feel tempted to take into consideration the possibility of the harpoon arrow originally having formed part of a primitive hunter stage ("Urkultur"). If this be correct, it would no doubt make it easier for us to understand their appearance in Africa, where in such case it might well be regarded as a surviving cultural form. W. Schmidt does in fact look upon the principle of the harpoon arrow (or spear) as an independent invention among the pygmy peoples, and as examples he adduces its occurrence among the Andamanese, the Semang, the Negritos in the Phillipines, and the "Bapoto of Central Africa". To this, I can only remark that harpoon arrows are not known to me from the Congo Pygmies excepting the above-mentioned pygmyoid Batwa of the neighbourhood of Coquilhatville, with regard to whom it is however stated by Schebesta that they no doubt have borrowed these arrows from the Kundu.

From the data I have brought together above I have, as already said, unfortunately been unable to draw any conclusions, but I nevertheless publish them in the hope that further instances might thereby come to light. In case some brother scientists or other readers of this little article be able to assist me in adding to the material, I shall be greatly indebted to them.
During my stay in Afghanistan in 1935 I used a 32 year old Uzbek from the town of Andkhui in Northern Afghanistan as my informant (cf. my "Uzbek texts from Afghan Turkestan", 1938, Introduction, p. III). His name was Osman, and he was at that time a pupil at the Afghan State School of motordrivers at Kabul. Originally he came from a peasant family of Andkhui and had for a long time worked as a farmer, but later he became a shop-keeper in his native town. Now in 1935 he had entered the motor-driver school (maktab-i­draiveri) at Kabul, which meant a considerable advance in career to him. Osman had the usual education of a Muhammadan school (maktab) and could read and write. He knew Persian very well too. As a matter of fact most of the Uzbeks of Northern Afghanistan are bi-lingual, knowing both Uzbek and Persian (or Tajik). Osman had made a short visit to Tashkent in Russian Turkestan at the time of Amanullah (about 1926), when there was close friendship between Soviet-Russia and Afghanistan, and later he had sometimes visited Peshawar and the North West Frontier Province of British India. These journeys of course added much to his education, and to his intelligent views on the social features at his home and in the neighbouring countries, which I discussed with him many times and of which one gets a good conception in the description of Andkhui given here below by him.

When using him for linguistic information at Kabul I once asked him to write down an explanation (bejan) in his native Uzbek language about his home-town, about the population, its manners and customs and so on. I had already got some information of that type from him (cf. Uzbek texts from Afghan Turkestan, p. 156 et seq.:
marriage-customs, dancing-boys, magicians and their doings, how to procure rain). After returning home, however, I got the "explanation" he had promised me, and I now give it in English translation. Uzbek words put in brackets are always transcribed according to the rules of the Association phonétique internationale, used by me also in my Uzbek texts quoted above.

But first some words about the town of Andkhui. It is well-known by the early geographers who spell it variously Andakhud, Addakhūd and An-Nakhud. The Arab geographer Ibn Hawkal speaks of it as a small town out in the desert, with seven villages lying round it, and, in the 4th (10th) century, for the most part inhabited by Kurds, who possessed many sheep and camels. Yaḥūt mentions it, but adds no details; the name also occurs frequently in the accounts of Timur's campaigns.¹ When inhabited by Turks it at one time formed a Khanate of its own and was a quite wealthy town, situated as it was on the caravan-road between Bukhara and Afghanistan (and India). Several European travellers and Russian and English political agents have visited the town and given an unfortunately scanty description of it and the district. Among those who have particulars about Andkhui I mention Ferrier, Caravan journeys (1856), vol. 1, p. 385, Vámbéry, Travels in Central Asia (1864), p. 240 et seq., Yate, Northern Afghanistan (1887), p. 334 et seq. and in modern times Sykes, Some notes on a recent journey in Afghanistan, Geographical journal, 1934:2 p. 331. Osman's description will add valuable details to our geographical knowledge of the town and district of Andkhui.

A description of Andkhui.

Andkhui is a village (qiṣlaq) in the western part of Afghan Turkestan. There are more than 10,000 inhabitants in it, of whom about 1,000 are Turkmans, about 1,000 are Afghans, Hazaras, Tajiks, Arabs, Persians (Irani), Qirghizes, Qazaqs, Jews and others.² The rest are

¹ Le Strange, The lands of the Eastern Caliphate, p. 426.
² for the general features of the mixed population of Afghan Turkestan v. my paper "On the distribution of Turk tribes in Afghanistan" (1939).
Uzbeks. Of the mentioned number of inhabitants about 2,000 are peasants and gardeners, 2,000 are merchants and shop-keepers and about 2,000 have minor occupations. About 1,000 are mullahs, eshans, sayyids, khojas, falbins, talaiabins, bakhshis, rammals, imams and muazzins. There are also peoples called Lolis and Chugis. The remaining people are cattle-breeders, that is, they live by guarding their cattle. There is a little citadel (quryan) in this village. There are six gates in it. They are called Alhandi-, Baitaq-, Namazgah-, Maimana, Balkh- and the Shibirghan-gate. There are no mountains

3 mullah, eshan, sayyid, khoja are all titles for persons belonging to the Muhammadan clergy, cf. my Uzbek texts from Afghanistan, p. 19, n. 1.

4 falbin, talaiabin, bakhshi and rammal mean magicians and fortune-tellers, cf. my Uzbek texts from Afghanistan, p. 161—63.

5 muazzin who publicly calls Muslims to divine worship.

6 Loli is a name for "Kurd" among the Turks of Afghanistan, but also 'vagabond', cf. my Uzbek texts, p. 19. I was not able to ascertain the origin of the Chugis.
round this village. But from the south to the east there are vast deserts. There is much land in this kishlak, but there is no water, that is, there is not water enough.

As beasts of burden the people of Andkhui use camels, donkeys, horses, oxen and mules. But two years ago (= 1933) motorcars also became common. From this village Karakuli and carpets are exported.

Andkhui is very backward in cultural aspects. Though there are so many inhabitants, there is only one school of the Government in the whole village. The average number of all who can read and write can be estimated at 200.

In the surroundings of Andkhui Turkmans live in their tents (otau, qara oj) but in the village itself they live in cupola-buildings (gunbas) made of clay and earth, resembling the above-mentioned tents. But now, beginning with the year 1935, they are building houses in accordance to our new mode. Yet the streets in the bazaars are crooked roads of earth and sand.

In the middle of this village there is a big mazar. The name of this mazar is Baba-yi-Khudi. At this mazar there is a mosque with a big cupola and also a madrasa. There is also a qari-khana. Inside this mazar there is a big pond (hauz). The four sides of this pond are equal. Each side is 25 metres in length. Every fifteenth day this pond is filled with water. In the summer the water of the pond becomes green and stinking. As there is no other water, all the inhabitants of the village fetch their water from this pond and drink of it. As there is no water they dig wells, but even if they dig 50 metres water will not appear. If water will appear it is salt and will not do for drinking.

There are about fifty rich people (bai) in this village. In the house of every bai there are more or less than hundred people as servants, farmlabourers, darughas, stablemen (atbaqar), dastarkhancheis.

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7 Muhammadan high-school. 8 'house for professional readers of the Quran'. 9 darugha approximately 'housmaster'; cf. further Michell-Vatikanov, The Russians in Central Asia, p. 36. 10 dastarkhanche, a special subordinate of a bai, who has to see that the dastarkhan, a plentiful meal consisting of several dishes, is properly served (cf. Oulfsen, The Emir of Bokhara and his country, (1911), p. 456).
mirzas, gardeners, shepherds, saray-keepers, brokers (dalal), watchmen (qaraul), wood-men (otunči) and female slaves. These are the servants of the bais. They eat the bread of the bais and work for them. The bais have the right to beat, to tie and to imprison these people, and in certain cases also to kill them. If one of these people should commit some fault, the bais will tie them and beat them and imprison them without telling the Government about it.

Every bais teaches his own sons to read. No other person than the bais himself can do this. Therefore no other persons than the bais and their sons can read and write.

Outside the kishlak, that is about two kilometres to the east, there is again a big shrine (mazar). This shrine is called Hazrat-i-Shah-i-Mardan. Many people of the kishlak like this shrine. They always go to the shrine and prostrate themselves there. If they are ill, they go there in the nights, taking gifts with them.

At these two shrines, i.e. Baba-yi-Khudi and Shah-i-Mardan, there always sit ten to fifteen mullahs, eshans and shaykhs. Whenever people bring gifts (nazr) there, these people take them and recite prayers for the people offering the gifts. They say, "Come here very often (with your gifts) and the shrine will tend you!" Thus they order the people. The people of this Kishlak like eshans and khalifas. Therefore there are about ten sorts of eshans and khalifas. The people gather in the house of a certain eshan at the eleventh day of the month, in the house of some one else every week every day for conversations and recitals. There can gather from one hundred to a thousand people at these occasions.

The people of this kishlak tie very big turbans around their heads and dress in long coats, and on their feet they put boots. They do not use stockings under them. The women of this kishlak do not go out

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11 mirza is according to Olufsen, op. cit. p. 270, a man who is capable of reading and writing his own language.

12 nazr also a distribution of food to the poor in order to get release from some evil.
Fig. 2. Inhabitants of Afghan Turkestan: Tajiks. Photo: G. Jarring.

in the streets. If they do so, they dress themselves in a cover called *ferendzi*, with a thing called *nimend* for their eyes and faces.

The bais of this kishlak do not give their daughters in marriage to

\[13\] i. e. a kind of veil.
anyone until a bai like themselves will take her. Thus the daughters live till they are forty, forty-five or fifty without seeing a man.

I have seen women who have become old without having married. They have become up to seventy and eighty years old and not married. I have also seen some poor men of this village who do not marry until they are forty or fifty years old. I have also seen men pass their lives without having married a woman in their whole life. And therefore after ten years there will not be forty men to fifty-two now.

Every bai has about ten fighting-camels (urusaduryan tuja). Having fed these camels well during ten or twelve months they let them fight, usually in the beginning of April. All the rich people, the chief men of the Government and the mullahs and all the people of the village gather to see the spectacle and enjoy themselves. Another custom of this village is this: if a man is rich, he is considered a man (adom). If he is a poor wretch, he is not considered a man. In some cases they consider him equal with dogs, donkeys or other animals.

Another custom of this village is, that if they prepare a wedding, they only call for the bais and give them fine dishes to eat. But for the poor there is nothing to eat at these occasions.

Some words about the death and burial customs of this village. If a poor man dies, some four or five men will take him away and bury him. They say that no one knew that this man died. But if a rich man should die, many people gather and read prayers over the corpse. But before them the mullahs have gathered at the corpse and perform the ceremonial which is customary at this occasion. For this they give them many things from the belongings of the dead bai. Then a crowd of people assemble and carry away the dead bai and bury him. Then in the night they prepare a big kettle of pillaw and bring it to the house of the dead bai and give it to them. During that night the mullahs gather at the house and read the quran the whole night. They also eat the food that has been brought to the house. Then after three days they prepare one or two big kettles of pillaw and eat it together with the mullahs and the great people of the village. Forty days later they repeat this custom. This is also the custom on the night
of the *hait*. On the last day of the year they also prepare some kettles of pillaw and give it to the mullahs and great people to eat.

Another custom of this village is the following: In the last days of the month of Hut and in the first of Hamal we play the *oylaq*, that is the horse-gallop-game (*at-capmaq ojuni*). It will last for ten or fifteen days. For this game the bais prepare ten to fifteen horses every year. When the game begins all the notables of the Government first go out to see it. Secondly the bais come with their horses. Thirdly the mullahs, khojas, sayyids, eshans and khalifas come. And then the poor wretched people will come after them, but they have their pleasure on foot (*pia:de*).

Another custom is this: when a bai has a wedding he will gather musicians and clowns from everywhere, and they (the clowns) will do their buffoonery day and night. During these festivals they also dress young children in women’s dress and let them dance. During these festivals there also a special kind of horse-races (*paige*). They are always performed at the weddings of the bais. All that the bais possess in racing-horses is gathered. They let them race from a place about 10 km. away. They let very young boys mount these horses. Sometimes the boys fall from the horses. Sometimes also the horses will fall ill from these races and die. Further, they let animals fight for pleasure — camels, horses, oxen, rams, dogs, cats, cocks, hens, pidgeons, parrots, hares and others. Thus they make the time pass during these festivals.

The people of this village are nearly all addicted to the use of tobacco and snuff. About half of the population use the *chilim*. Many of them are, however, also addicted to the use of hashish, opium and poppy-seed. This is the case both with men and women.

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14 a religious festival.
15 *Hut* is the last month in the Solar-year and *Hamal* the first, beginning the 22nd of March, cf. *Raquette*, Eastern Turki grammar, I, (1912). According to him the Solar year is employed only for agricultural purposes and for calculation of age. Raquette’s statement refers to Eastern Turkestan. Whether it is the same among the Uzbeks of Afghan Turkestan can be ascertained only by new field investigations. 16 for dancing-boys, cf. *my Uzbek texts from Afghan Turkestan*, p. 159—160. 17 *hookah*, water-pipe.
Mongolian chess and chess-men

G. MONTELL

Games and sports of every kind are culture elements that most readily spread from people to people. Novelties in these realms are always eagerly received, and it is surely not only in our times that their dissemination has attained an almost epidemic character.

The study of the history of games is of very real importance even to ethnographical research in general. Its earliest manifestations have probably passed beyond the reach of our knowledge, but among most primitive peoples, games of some sort or other however exist. Even in this department, the high civilizations of Asia have been of exceeding importance. Cards, backgammon, dominoes, ma chiang (ma jong) and chess have all been evolved and given shape among the teeming populations of the countries of the Orient. The migration routes of the various games from the different centres provide an interesting study, and the results of such investigations have even proved of the greatest importance for the solving of other cultural history problems.¹

Among all games of skill, chess naturally occupies the highest position on account of the exceptional demands it makes on the acumen, powers of combination, and memory, of the skilful player. In all countries where European civilization prevails, chess is well known, and it also occurs among nearly all the peoples of Asia. Naturally, in the course of centuries many variations have arisen as regards rules, method of playing, the shape of the pieces, and their names. These variations to a certain extent enable us to trace its wanderings from tribe to tribe. The extensive literature on chess includes a large number of works that specialize on its history. In H. J. R. Murray's "A History of Chess" we have before us a really exhaustive account founded on deep learning and many years' studies, comprising everything that is essential in the origin and develop-