PART TWO
THE MIGRATION OF TRIBES AND THEIR CULTURES IN CENTRAL ASIA
A number of economic and cultural zones formed in Central Asia during the 4th–3rd millennia BC. In the south, in Turkestan (the future Parthia), the lowland territory and the lower reaches of the Tedjen river saw the development of the farming culture of Anau brought about by migration from Iran (Pumpelly 1908), or Namazga (Masson 1966, 1982; Masson and Sarianidi 1972; Kohl 1981).

According to the chronologies of B. Kuftin and V. Masson, stages I to III date to the Eneolithic. In the Namazga III period a new wave of migration from Elam into the oasis of Geoksyur is presumed which is documented by the similarity of ceramic ornament. The Eneolithic culture is represented by multi-layer settlements—tepes made up of blocks of multi-room houses and sanctuaries (Masson 1962, 1982: 58-60; Sarianidi 1962)—Anau (the northern hill), Namazga, Kara-depe, the Geoksyur oasis on the Tedjen. The economy was based on irrigation farming supplemented by the breeding of sheep, goats, Bactrian camels, and a southern breed of zebu-like cows (Tsalkin 1970; Ermolova 1976). Ceramics were hand-made and painted. Metal articles were made of imported forged copper (Kuz’mina 1966; Terekhova 1975). The dead were buried in the settlements under the house floors, and in the Namazga III epoch—in round burial-vaults or tholoi. The clay figurines reflect the cult of a mother-goddess.

The Bronze Age, the stages of Namazga IV and V, is marked by the appearance of large fortified towns: Namazga at 50ha, Altyndupe at 26ha, Ulug-depe at 20ha, and by the development of full craft specialization. The potter’s wheel was employed for making pottery (Masimov 1976). Special furnaces were used for firing pottery and casting metalwork. Four-wheeled wagons drawn by a pair of oxen or camels became common (Kuz’mina 1980b, 1983; Fig. 94).

The Anau culture reached its florescence in the Namazga V period (Masson 1964, 1966, 1976, 1981, 1982; Masson and Sarianidi 1972). Social stratification occurred. At the capital settlement of Altyndupe one can distinguish blocks with large houses for the nobility and those of craftsmen engaged in making unornamented standardized ceramics and various articles of arsenical bronze, not forged but cast according to the lost-wax method. Rich burials came into being. Ideological concepts became more complicated, as evidenced by a four-tiered cultic construction at Altyndupe, clay figurines of goddesses, and crosslike metal objects and zoomorphic seals. Imports from Tepe-Hissar and Harappa reflect wide cultural relations.

Simultaneously with the development of the farming culture of Anau, the settlement of Sarazm emerged in the fertile valley of the Zeravshan, 45km east of Samarkand (Isakov 1991; Lyonnet 1996). It was founded by the former occupants of the Geoksyur oasis in the lower reaches of the Tedjen with a view to