

from the Volga. The syncretic monuments were formed in Transcaspians and the Zeravshan and Tazabagyab culture developed near the Aral. Andronovan newcomers established the contacts with the land-tillers of Bactria-Margiana Culture. Some types of migrations can be distinguished: in Uzbekistan (Dzharkutan, Bustan) the Andronovans suppressed the BMAC aborigines (Elite dominance migration); in Tajikistan mixed Bishkent-Vakhsh culture was formed (assimilation type of migration) and Andronovo Culture was influenced by Bishkent (Acculturation).

The IIIrd stage — 13-9 centuries BC — the unified Culture of applied roller pottery formed on Srubna and Andronovo basis in the vast steppe zone from the Danube to the Altaj. The big wave of the bearers of this culture moved to the South of Central Asia. Their huts are constructed above the sites of a fire of destroyed aboriginal settlements (Elite dominance migration).

The applied roller pottery are found in the upper layers of agricultural settlements in Afghanistan (Tillya-tepe and oth.), in Iran (necropolis Giyan), in west Pakistan (Pirak, Mundigak).

Saka and Scythians are the direct descendants of the Roller culture' creators. That gives the grounds to assume that the bearers of the steppe culture of the Final Bronze Age where the West Iranians and their migration to the South to consider as the distribution of West Iranians to the lands where they are inhabited today.

## **THE GONUR CEMETERY: A STATISTICAL APPROACH TO SOCIAL ORGANIZATION**

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The publication of Viktor Sarianidi's report of the cemetery at Gonur provides critical data concerning the social organization of the BMAC.

Excavations at Gonur uncovered a cemetery with the remains of c. 2500 people although 80% of the tombs had been plundered. The remaining 20% of the graves were preserved in situ and have been published in summary form to, as the excavator, suggests, "provide an opportunity to have the factual basis for the data and to progress to a deeper level of interpretation". The purpose of this brief study is to take up the excavator's invitation to attempt a deeper level of understanding by taking a much more quantitative approach to the data in order to:

- 1) review the assessment of the social organization of Gonur presented by the excavator in the light of a closer statistical analysis of the in situ graves;
- 2) attempt to expand out knowledge of the social organization at Gonur by examining some aspects not treated in detail by the excavator;
- 3) consider the reconstruction of the social organization of Gonur in general comparative terms with other societies and the problems of deriving social data from mortuary practice.

In his excavation report, the excavator makes a number of interesting observations:

1) the occurrence of 29% of the finds do not distinguish between male or female although females may have 2x or 3x the quantity of such goods.

2) there is a set of goods specifically associated with females, e.g., silver vessels, gold beads, cosmetic sticks, etc.

3) there is also a set of goods associated with males, e.g., stone vessels, weapons, columnis, etc.

4) Gonur society was organized into three social groups (elite-5%, wealthy (75%), poor (20%) who were each interred within a different mortuary structure (chamber, shaft, pit-grave):

Preliminary results

At present analysis is still ongoing and only several preliminary results can be suggested:

1. Some of the correlations between artifact and gender suggested by the excavator cannot be statistically demonstrated to exist due to the small number of finds from the in situ sample

2. Although a series of goods have been identified by the excavator as not distinguished between males and females, many of these goods are actually not randomly distributed but correlate significantly with one gender (usually female) or the other.

3. Goods that are actually "neutral" between males and females are quite rare. The data from Gonur highlights one of the more significant problems in employing statistical techniques to reconstruct social organization from mortuary evidence.

4. In terms of gender and age, one may propose that Gonur society recognized at least three, possibly four, age grades that coincided with different stages of social gendering. These stages are: I (0-7rs), II (13 yrs), III (19-21 yrs) and (if not identical with III) a IV (23-33 yrs).

## **ARCHITECTURE OF ANCIENT MARGIANA**

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1. While comparing remains of the Bronze epoch architectural structures, which have been found during archaeological excavations in the Murgab delta in Margiana and in the territory of Bactria neighboring thereto with a similar architecture of the ancient oriental world other regions, we may put forward and scientifically justify a supposition on a specific Bactrian-Margianian architectural school, which has existed in the second millennium B.C., and trace a further development thereof.

Having studied a great number of the Bronze epoch Central-Asian objects, we may conclude that the architectural-lay out principles, which exerted a great influence on the architectural concept development in this region within the next historical