

already fully developed before the founding of the first settlement known to us at Anau.

In which part of the world did its traditions—its chain of cultural evolution originate? From what we know of prehistoric Europe we can now say without much fear of contradiction, that while Transcaspia contributed wheat and barley and the "turbary" domestic animals to neolithic Europe, it received nothing in return until a very much later time. We may, I think, safely say that Africa contributed none of those cultural elements that find their expression in the works of man found in the earlier cultures at Anau.

While it is possible that the ancestors of these Anau-li came from Africa, any such immigration must have entered Asia either before the glacial period, or during one of the earlier interglacial epochs; that is, before the development of the paleolithic flint-implement civilization, which has left the now desert wastes of northern Africa, as well as Europe, covered with stone weapons of war and the chase.

We have, then, to do with cultural traditions native to Asia. If now we search Asia for similarities of primitive cultures, we find only one point at which archeological research has been pursued with sufficient system and purpose to throw much light on the collective and comparative elements of civilizations. M. De Morgan at Susa, and his assistants, Messieurs Gautier and Lampre, in the neighboring Moussian district, have exposed several superimposed stages of cultures antedating the time of Sargon of Accad. At Tepe Mohamed Djaffar—a slight elevation in the Moussian district—they found an extensive flint-implement workshop which had not been occupied since the stone age. In this they found neither celts nor points of arrows or of lances, but immense quantities of flakes in the forms of scrapers (*racloirs*) and elements of sickles. Nor did they, in all their excavations in the Moussian district, find any points of arrows or of lances of stone. Awls and drills were rare; *percuteurs*, saws, scrapers, and the little blades to form the elements of sickles, like those of early Egypt, were everywhere in great abundance. At Mohamed Djaffar these were associated with a thick, hand-made, red, and often burnished pottery, some of which was decorated with simple designs, either scratched in with a point or painted in lines of dark red. The stage of transition from the stone age to the copper age is characterized by thin, wheel-made, yellow or light-green pottery, ornamented with designs in brilliant black with representations of human, animal, and vegetable forms. The pottery of the copper age was wheel-made and decorated also with representations of animals, painted in red and black. This successive order of similar cultures is repeated in the lower culture-strata of the citadel of Susa. According to De Morgan, all of these culture stages in Susiana preceded the "archaic" culture which ended about 4000 B. C. (dating Sargon of Accad at 3800 B. C.), and during which an Elamitic proto-cuneiform script appears for the first time in Susa.\*

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\*According to Scheil, one of these inscriptions is of the time of the Patesi, Karabu-sa-in-Susinak, who governed in Susa in the middle, or in the end, of the IV millennium B. C., according to the earlier or the later dating of Sargon of Accad; the others may be older and not younger.