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The study of monuments of the Ulus Jochi era on the territory of Aktobe region

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Түйін сөздер: археология, Жошы
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исламизация

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Abstract. The article is devoted to the latest studies of the monuments of the Ulus Jochi era in the Aktobe region. The study of the monuments throughout the Middle Ages was carried out in three main areas – processing and analyzing available materials obtained from the research on the territory from the second half of the 19th century to the present, conducting exploration measures to identify the most promising areas for the location of Golden Horde monuments, and reconnaissance excavations. Examination on the Uil-Kobdinsky local microdistrict was associated with the study of a large necropolis and settlement of Koptam, the vicinity of the cult mausoleum of Abat Baitak. Located on the banks of the Kargaly reservoir, the Kyzyltam mausoleum is also the center of a large nomadic group during the Middle Ages. Ulus Jochi clearly traced the stages of gradual Islamization of the population on the monuments, when the funeral rite undergoes “standardization”, and in sets of inventory there is a spread of a general fashion, the so-called “imperial” style. On funerary monuments there are traces of resettlement policies of Mongol khans, including objects that are associated with the South Siberian population.

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**2022 ж. Ақтөбе облысы аумағындағы Жошы Ұлысы
дәуірі ескерткіштерін зерттеу**

Аннотация. Мақала Ақтөбе облысы аумағындағы Жошы Ұлысы дәуірі ескерткіштерінде жүргізілген соңғы зерттеу жұмыстарына арналған. Дамыған және кейінгі ортағасырлар кезеңіне жататын ескерткіштерді зерттеу жұмыстары үш негізгі бағыт бойынша жүзеге асырылды. XIX ғ. екінші жартысынан бастап қазіргі күнге дейін анықталған материалдар өңделіп, сараланды. Одан кейін Алтын Орда дәуіріне жататын ескерткіштерді анықтау мақсатында археологиялық барлау және қазба жұмыстары жүргізілді. Ойыл Қобда жергілікті шағын ауданы бойынша тексерулер Көптам қонысы мен ірі қорымын және Абат Байтақ кесенесін зерттеумен байланысты болды. Қарғалы су қоймасының жағалауында орналасқан Қызылтам кесенесі де ортағасырлық кезеңде ірі көшпелі бірлестік орталығының маркері болған. Жошы Ұлысы ескерткіштерінен тұрғындардың бірте бірте исламдану кезеңі байқалады. Яғни бұл кезеңде жерлеу салты бірізділікке ұшырап, жалпы ортақ сипатқа ие бола бастайды. Жерлеу ескерткіштерінен моңғол хандарының мәжбүрлеп қоныстандыру саясаты жөнінде мәлімет алуға болады. Сонымен қатар, Оңтүстік Сібір тұрғындарымен байланысты нысандар да кездеседі.

Алғыс: Жұмыс ҚР БҒМ Ғылым комитетінің 2022–2023 жж., мақсатты қаржыландыру бағдарламасы аясында орындалды, жобаның ЖТН BR11765630.

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**Исследование памятников эпохи Улуса Джучи
на территории Актюбинской области в 2022 г.**

Аннотация. Статья посвящена последним исследованиям памятников эпохи Улуса Джучи на территории Актюбинской области. Изучение памятников развитого и позднего средневековья проводилось по трем основным направлениям – обработка и анализ имеющихся материалов, полученных в результате исследований по территории области со 2-й пол. XIX в. по настоящее время; проведение разведочных мероприятий по выявлению наиболее перспективных районов расположения золотоордынских памятников и рекогносцировочные раскопки. Обследование по Уило-Кобдинскому локальному микрорайону было связано с исследованием крупного некрополя и поселения Коптам, окрестностей культового мавзолея Абат Байтак. Расположенный на берегу Каргалинского вдхр. мавзолей Кызылтам так же в позднем средневековье был маркером центра крупной кочевой группы. На памятниках Улуса Джучи отчетливо прослеживаются этапы постепенной исламизации населения, когда погребальный обряд проходит «стандартизацию», а в комплексах инвентаря наблюдается распространение общей моды, т. н. «имперского» стиля. По погребальным памятникам прослеживается принудительная переселенческая политика монгольских ханов, присутствуют объекты, связанные с южносибирским населением.

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1 Introduction (*Bissembaev A., Akhatov G.*)

Significant period of time of archaeological research at the stage of sovereignty requires summing up certain results not only for various chronological stages in the development of the archeology of our country, but also in certain regions where these studies are practically continuous, despite different economic situations during the past period.

Among such regions with unique monuments of the Middle Ages, there is Aktobe region, which represents a significant part of a larger region – Western Kazakhstan. The width of the region is about 800 km and is represented by several natural and geographical zones – forest-steppe, steppe, desert and semi-desert. The presence of these zones, the condition of the hydraulic network, temperature regime, the richness of flora and fauna, everything in the complex, determines the comfort of the ecological niche for human collectives, and ultimately has an impact on the number, the nature, and location of archeological monuments of various eras.

Aktobe region, delineated from the north by a large main river – Ural, and dissected from south to north by the largest left-bank tributary, the Ilek, during the Middle Ages was a well-developed area. The vast territory between the Caspian lowland in the west, Turan in the southeast, Ustyurt in south and the valley of the Ural River from north to south has the entire set of geographic zones above it. The desert zone in the form of the sands of the Big and Small Badgers, is observed on the Northern Aral Sea. Small in area without a clearly defined southern border protruding into steppe in separate islands, the northern part of the region is occupied by forest-steppe. The relict tract, with the concentration of forest outliers - Urkach (Orkash), goes deep into the steppe, near the junction of Ilek, Emba and Ori [Чибилев 1987: 86–103].

The concept is applicable to the Aktobe region in the geographical aspect «Aral-Mugalzhar region», with an extensive hydro-network, mountain system Mugalzhar, relict sands of Orkash, Barkyn, massifs of Big and Small Badgers, Nura spills. The richness and variability of geographic niches suggests a wide range of monuments, which is confirmed by both existing, discovered and studied, and little-studied, information about which comes with random finds and collections. There is a clear division of four geographic microdistricts with reference to the hydro network – the main aspect of life support in all periods of human history. River directions were also factors of delimitation of nomads, to some extent delineating the boundaries of ethnic and political associations.

The main river of the Northern Aral Sea (Aktobe region) – Ilek with its tributaries, passes in a northerly direction, gradually shifting to the west, to the place confluence with the Urals. The Ilek water territory with tributaries is the first microdistrict. Most numerous sites of the early Iron Age are confined to the Ilek basin, which is understandable from the standpoint of a natural-geographical nature. Ilek - primary, left-bank tributary of the Urals, carrying its waters along the meridian, and thus, most comfortable for nomadism from north to south along its banks. It is full-flowing and itself has rich tributaries capable of ensuring the vital activity of large cattle breeding collectives.

The second microdistrict – Uil-Kobdinsky, western, covering two administrative districts of the Aktobe region, Kobdinsky and Uilsky and the northern part of Bayganinsky district. The Bolshaya Kobda River flows in the meridional direction, Uil for the most part in latitudinal, but in general they represent a single geographical complex, which is confirmed by ethnographic data.

The third microdistrict, Temirsko-Embensky, is located in the central part of Aktobe region, in its southern half. Difficulties are created by the presence of contract territories of oil companies. The territory is rich in monuments of various eras, covering the areas of Mugalzhar, Temir and the northern part of Shalkar districts. The microdistrict is cut by the Mugalzhar mountains, stretching from north to south. This



continuation of the Ural Mountains in the modern geographical tradition is designated as a conditional border between Europe and Asia. Although the mountains themselves are not obstacles, both on monuments and on natural aspects, certain differences can be traced in eastern and western parts of the district. This moment can cause the selection in the group of studied monuments of local variants.

The fourth microdistrict is designated as Or-Irgizsky and covers the southeastern part of the Aktobe region, passing through the territory of modern Irgiz, Khromtau and Aitekebi districts. The microdistrict is characterized as Uil-Kobdinsky transition from the steppe to the semi-desert, but also represents the Eastern Mugalzhar, with access to the Nura spills [Ахатов, Бисембаев 2015: 503–505].

An additional illustration of the events that took place was the natural geographical characteristics of the steppe zone, as they had a significant impact on the placement of historical facts of past human traces and lives. Natural geographic data represent the historical background against which the events of the past took place. The study of the ecological habitat of human communities is an important condition for highlighting problems and constructing historical reconstructions. For development society as a whole, environmental factors, determining both the economic and cultural areas of activity and the pace development. The entire proposed range of methods for studying archaeological material is traditional and proven.

2 Materials and methods

2.1 Methods (*Bissembaev A., Zhanuzak R.*)

In this study, traditional methods of analyzing mass archaeological material are used. When working with the dating of complexes of the early Middle Ages, the method of dating by analogy is used, with the involvement of materials throughout the steppe zone. Work with burials of the developed and late Middle Ages allows the use of statistical-combinatorial methods, identifying the most characteristic features inherent in this period, both in matters of funeral rites and common categories of inventory.

The methods of cartographic analysis allow us to draw conclusions about the prevalence of certain burial complexes throughout the region, taking into account changes in natural and geographical conditions. And the comparative-historical method allows us to determine the place of the studied complexes in the chain of historical events, and link them with specific political moments reflected in narrative sources. It is used in most of the works of domestic researchers

2.2 Materials (*Bissembaev A., Khavansky A., Zhanuzak R., Maitekov D.*)

Study of the monuments of the developed and late Middle Ages on the territory Aktobe region was carried out in three main areas – processing and analysis available materials obtained as a result of research on the territory of the region with the second half of the 19th century to the present, carrying out exploration activities, identifying the most promising areas for the location of the Golden Horde monuments and reconnaissance excavations.

Archaeological monuments of the period of Ulus Jochi or the Golden Horde –13th–14th centuries, on the territory of Kazakhstan quantitatively exceed the monuments of the previous period, pre-Mongol, Kypchak, covering the middle of the 11th – early 13th century. With an even earlier period on the territory of the steppe, the Oghuz-Pecheneg, dating back to the 8th – early 11th centuries, the situation is understandable, since it is associated with confrontation between the Pechenegs and the Oghuz, participation in these events of large ancient Hungarian groups, as well as the Khazar Khaganate, Volga Bulgaria and Kievan Rus, which is well studied by researchers [Артамонов 1962: 352–419; Плетьева 1958]. Archaeological monuments of the Kypchak, pre-Mongol period – the middle of the 11th – beginning of the 13th centuries, are well reflected in the literature, for the most part are present on territories of the Northern Black Sea region. Their



origin is connected with the western grouping of Kypchaks, known in Russian chronicles as Polovtsy. On the territory of Kazakhstan monuments of this time are very few in number, their discovery is somewhat accidental, since the vast majority of burials are placed in large barrows during the periods of the Bronze Age or the Early Iron Age [Бисембаевидр. 2006:409–413]. The scarcity of monuments, which often do not have their own burial mound, and mounds of earlier eras “let in” into the mound, probably associate with a certain «depopulation» of the steppe in the 1st centuries of the 2nd millennium and the general unstable situation, forcing the population to “hide” the burials. This aspect, most likely, was associated with a set of reasons, of which the main ones are environmental and political, interconnected. Periodically alternating phases of aridity (drying) and humidity (humidification) of the steppe had a significant impact on such a fine tuned economic mechanism, like nomadic pastoralism. The vast belt of steppes from The Danube to Ordos, stretching for more than ten thousand kilometers, has various conditions throughout. In the western part, it covers the blessed in natural relation of the steppe of the south of Ukraine, the territory of the steppe part of the Crimea, Northern Ciscaucasia. In the central part, these are the Southern Urals and Western Kazakhstan, in eastward from Saryarka to the borders of Southern Siberia and Transbaikalia and Western Mongolia cultural and historical unity of the population of the nomadic world, repeated from early Iron Age, further into the Hunnic and Turkic eras. The development of the steppes, which began in economic relations back in the Bronze Age, was actively continued by the nomadic population in the Middle Ages. By the end of the 10th – the beginning of the 11th centuries in Central Kazakhstan begins to accumulate strength and formation of a new association of nomads separated from the Kimak confederation tribes traditionally localized by researchers in the Irtysh region [Кумекон 1972: 43–47]. As a result of large migration of tribes in the 30s of the 11th century, fundamental changes have taken place in the map of the steppe zone of Eurasia. The wave of movements of nomadic associations and groupings reached Eastern Europe and the borders of the Byzantine Empire. These movements led to the fact that the power of the Syrdarya Yabgu ceased to exist, the Seljuk movement to Asia Minor began, and the steppes of Kazakhstan received a new name - Desht-i Kypchak [Ахинжанов 1980: 46–53]. It is the research of S. Akhinzhanov that gave an answer to the question about some «desolation» of the steppe zone in pre-Mongolian period. Most likely the most numerous associations of Kypchaks, under the name Polovtsy, moved close to the borders of Kievan Rus, leaving about themselves numerous messages in Russian chronicles [ПСРЛ 1962]. And their eastern group in foreign policy, began to focus on the state of Khorezmshahs, having settled along its borders, and supplied a military contingent. And here the Kypchaks get into the field Eastern authors' point of view [Ахинжанов 1973: 60–62; 1995]. Mass resettlement tribes in the 11th century marked the beginning of a new period in the history of medieval nomads. In the vast expanses of the steppe strip of Eurasia from the Dnieper to Altai, the dominant position is occupied by the union of Kypchak tribes. Exit to wide political arena and into the zone of active contacts with settled agricultural centers led to the fact that in the narrative sources of that period, in European chronicles, writings of Arabic, Persian authors, Chinese chroniclers increasingly begin to report of nomadic peoples inhabiting the Great Belt of the Steppes.

Archaeological monuments of the Golden Horde time in the steppe zone are presented in two main areas – funerary monuments and settlement monuments. This fact was noted by an outstanding researcher of nomadic antiquities, G. Fedorov-Davydov, emphasizing that it was an artificial the coexistence of the nomadic steppe and the city, based on the unifying force of despotism khan power [Федоров-Давыдов 1976: 114].

Speaking about the systematization of funerary monuments of the 13th–14th centuries, the most was carried out thoroughly on the territory of Western Kazakhstan, where in recent systematic research has been carried out for 30 years and the results of the work of previous years have been summed up



[Бисембаев 2010: 121–180; Марыксин 2012: 243–248]. Recent studies in other regions, in particular, in Central Kazakhstan, show the presence of monuments of the period of the Ulus Jochi of a non-ordinary nature [Кукушкин и др. 2019: 19–31; Сакенов и др. 2021: 134–147].

In general, on the territory of the Eurasian steppe belt from Gorny Altai to the lower reaches of Danube, we can talk about 3000 burials of the era of the Golden Horde, of which more than half are Golden Horde Muslim [Иванов 2015: 17]. Maximum their number falls on the administrative center of the Golden Horde – Middle and Lower Volga region. Next come the neighboring regions of the Southern Urals and Southern Trans-Urals.

Monuments of the second half of the 11th to 14th centuries, were mostly studied in archaeological literature. This phenomenon is explained by the mass nature of the material of this period, the presence of a significant number of striking monuments with a wide range of analogies, appearances of large series of similar monuments in large cemeteries. There are far less robbed graves. All this indicates a significant stabilization of the situation in the steppe in the period under review. In a number of cemeteries operated for a long time, common, characteristic features are developed to testify the burial of this object of people close to the relationship. The presence of cemeteries containing several sites of the same type, makes it possible to compare such kurgan groups between themselves in a number of ways, revealing certain differences.

The side of the world which the burial is oriented towards is an important part of the funeral ritual. It carries aspects of a canonical nature – for Muslim graves must be southwest oriented buried. For the pagan period, the orientation contains information about ethnocultural character. So, in particular, the Western orientation is inherent pre-Mongolian Kypchak groups. The advent of north-facing burials is a marker of Mongolian groups. This situation can clearly be traced back to the first centuries of our era, indicating the penetration of the Hunnic groups into Alanian environment. In general, the orientation of the skeletons is different – western, southern with deviations to the east or west, northeast, in a small amount presented in northwestern, eastern. Northern orientation of the buried presented in a tenth of the total number, which in principle does not contradict the general picture. Moreover, the latest research in Ulytau, the sacred center Middle Ages, showed the difference in the location of burials with a northern orientation, which are located in completely different topographical niches than the monuments the previous period of the Kazakh steppes [Усманова и др. 2020: 184–217].

3 Results (Bissembaev A., Khavansky A., Zhanuzak R., Maitekov D.)

Speaking of promising areas for further research, it should be noted the presence on the territory of the Aktobe region of large mausoleums of the Golden Horde time – Abat Baitak, Kyzyltam, Bolgasyn, which at the end of the 14th century were markers of the location of large nomadic groups. The construction of such great monuments is not possible without a significant concentration of human resources, the presence settled agricultural groups, knowledgeable in architectural techniques and methods, capable of making large quantities of fired bricks, and so on.

Purposeful exploration activities along the tributaries of the Uila and Kobda led to discovery of a large necropolis of Koptam, located on the former settlement of the era Ulus Jochi. The necropolis and settlement of Koptam is located 12.5 km to the southwest from the village of Taskopa, Temir district, Aktobe region, on both banks of the large tributary of the Ashchi Uil. A topographic survey was carried out on the main group of mausoleums and a detailed plan for the location of facilities and irrigation facilities was drawn up (fig. 1). A dense arrangement of mausoleums, built from both raw and fired brick of the Golden Horde format 25×25×5 cm, suggests the discovery in future brick-burning complex. These bricks



were used on the mausoleum. It often has tamga signs in the form of various lines, spiral patterns, made on wet brick with fingers (fig. 2). Reconnaissance excavations have shown original architectural techniques in the construction of these structures (fig. 3). The necropolis, covering the former residential buildings, is located on both banks of the AshchiUil and its small tributaries. In addition, the whole area is indented with artificial canals, watersheds and drainage systems, a dense system of irrigation facilities, erected during the active functioning of the settlement. Primary research showed the prospects of the study of this settlement and its environs.

Exploration activities on the territory of the Temiro-Embensky local microdistrict, in the basin of the middle course of the Temir river and reconnaissance excavations allowed to receive the original burial of the Golden Horde warrior in a small burial mound Taskuduk I, which is located 4.8 km south-west of the settlement point Temir Aktobe region. The burial ground is located on top of a plateau-like, latitude-oriented hill, in the middle of the river. Temir and its right tributary, Taskuduk.

A small mound No. 2 is located on a cape-shaped ledge in the western part of the plateau. Its diameter is 7 m, height – 0.45 m, and the shape of a small stone. The mainland is light gray clay. A grave pit was found in the northern part of the barrow. Oriented along the meridian, with a slight deviation to the east, pit-shape sub rectangular, widening to the north. Pit length 210 cm, width in the southern part 74 cm, in the north – 86 cm. At a depth of -90 cm from the level of the mainland, a wooden ceiling made of processed boards with hollowed out grooves along the edges and panels in the middle part. A step was carved along the perimeter of the pit, forming a kind of ground coffin. After removing the ceiling, it turned out that processed boards, were parts of the double door of the yurt, with baked hinges in slotted grooves, etc.

At the bottom of the pit (-125 cm from the level of the mainland), an elderly man rested back head to the north with a deviation to the east (fig. 4). The left arm is slightly bent at the elbow, brushed on the pelvic bones. The head rests on a wooden structure such as a table (remains of legs are present). To the left of the skull, the scapula and ribbed bones of the small horned livestock. Below them, to the left of the skeleton, is a birch bark quiver with baked iron arrowheads (fig. 5). Under the quiver was a long “T”-shaped object with a hat. Below the ribs (solar plexus area) – the remains of an iron knife in a wooden case. In the region of the occipital part of the skull – bronze cone-shaped pendants (hat decorations).

The location of the iconic, sacred mausoleum of Abat Baytak in the Uly Kobda basin is directly related to the habitation of a large nomadic group that was important in the Jochi Ulus system. In this case, there is a transfer of the hydronym – the Kobdo River flows in Western Mongolia. Traces of settlements of the late Middle Ages are found along the bed of the Uly Kobda River. A large number of fragments of chigirny (water-lifting) vessels were found. The area around the mausoleum of Abat Baytak is filled with small funerary structures of the Golden Horde period (fig. 6). The survey of the territory adjacent to the mausoleum is complicated by the fact that there is an intensive expansion of the modern cemetery, which overlaps ancient burials with its structures.

In this regard, the absence of a large settlement (as near Abat Baytak village Taldysai) not far from the heavily destroyed Kyzyltam mausoleum in the Kargaly district of Aktobe region, allowed to preserve the space adjacent to the mausoleum in the form in which it was formed at the time of the mausoleum's construction. Unfortunately, the mausoleum, located on the northwestern shore of the large Kargaly reservoir, 14 km southwest of the village of Kos-Estek, has been severely destroyed today. Its initial state can only be assumed (fig. 7). The adjacent territory, as well as that of Abat Baytak, is filled with small burial structures of the medieval period. The natural and geographical factor plays a role here – Kyzyltam is located on a blackened rocky elevation, the entire soil is filled with small rubble, which makes it difficult to construct burial structures and dig grave pits, unlike the location of Abat Baytak, on the loose sandy soils of the left bank of the Uly Kobda.

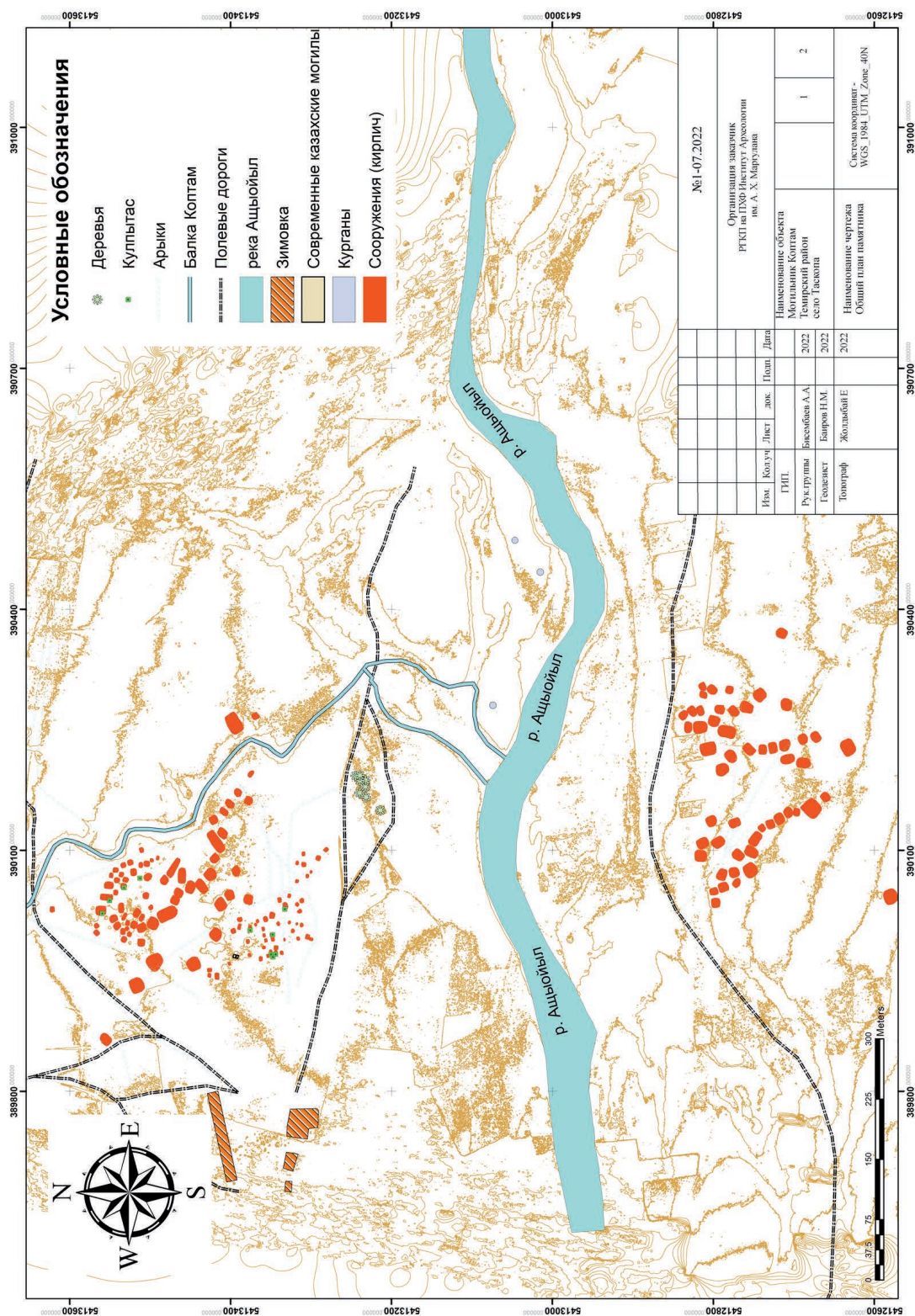


Fig. 1. Topographic plan of the necropolis and settlement of Koptam. Photo by N. Bairov
1-сур. Көптам қонысы мен қорымының топографиялық жоспары. Н.М. Баиров түсірген фото
Рис. 1. Топоплан некрополя и поселения Коптам. Фото Н.М. Баирова



Fig. 2. Koptam. Bricks with tamga signs. Photo by A. Bissembaev
2-сур. Көптам. Тамғалардың суреттері салынған кірпіштер.
А.А. Бисембаев түсірген фото

Рис. 2. Коптам. Кирпичи с тамгами. Фото А.А. Бисембаева

Actually, on the territory of Western Kazakhstan at the moment, it is possible to operate with the data of almost two hundred burial complexes belonging to the period of the developed and late Middle Ages, which are combined into a schematic and largely conditional division into three groups: 1) burials in simple pits, without horse bones; 2) burials in pits of a complicated type (with ledges, pads) with or without horse bones; and 3) burials with features of a new ideology – raw fences on buried soil and brick laying in the backfills of grave pits, as well as committed in mausoleums from burnt brick.

Archaeological research of the monuments of the nomadic population of the developed and late Middle Ages of the territory of Kazakhstan has been conducted for about 150 years, since the middle of the 19th century. Until today, the work in this direction has been unclear. After 1991, the modern (third, after the pre-revolutionary and Soviet) stage in the history of the study of archaeological monuments of medieval nomads began, coinciding with the separation of the Margulan Institute of

Archaeology into an independent scientific structure. But, even at the same time, the volume of purposeful research of monuments of the era of the Ulus of Jochi has not increased significantly. Unfortunately, the research is still episodic and fragmentary. Although in recent years, specialized studies have been devoted to the iconic monuments of this time – the mausoleum of Jochi, the Kalbasun Tower, Bolgan ana [Усманова и др. 2022: 74–80].

The chronological group of monuments of the developed and late Middle Ages is very representative. The total volume of materials is quite sufficient for cartographic and other analysis. A number of burial grounds located very close and having one common name, but with different numerical definitions – I, II, III, IV, etc. on the map have one designation, since in most cases they represent one complex divided into parts by the authors of the research. The general placement of burial grounds on the map shows their uniform distribution over the area of the studied region. Some accumulation is observed in the western part beyond the Ural River, in the basins of the Bolshoy and Maly Uzen. The eastern zone is slightly inferior in the number of monuments. These monuments are completely absent in the southern part in the desert zone. However, this does not mean their absolute absence. This moment is explained by the weak knowledge of



Fig. 3. The mausoleum Koptam after the removal of the embankment. View from the quadrocopter.
Photo by A. Bissembaev

3-сур. Көптам кесенесі тазарту жұмыстарынан соң. Жоғарыдан түсірілген көрініс.
А.А. Бисембаев түсірген фото

Рис.3. Мавзолей Коптам после снятия насыпи. Вид с квадрокоптера. Фото А.А. Бисембаева

the southern part of Western Kazakhstan. Mapping of monuments of the pre-Mongol and Golden Horde times, united in the chronological group of the 11th–14th centuries, shows that the existing distribution of mounds with various ceremonial features in the literature into two local groups – mounds with earth mounds of the western group and mounds with stone mounds of the eastern group, with the boundary between the groups along the meridional line near Aktobe, has not been confirmed [Иванов, Кригер 1988: 43; Иванов, Яминов 1993: 154–160]. In addition, the number of intake burials is significantly reduced.

The most important element characterizing the culture of the medieval population is the inventory complex inherent in the period of the 13th–14th centuries. A number of items have a narrow chronological



Fig. 4. Taskuduk I. Grave pit. Photo by A. Bissembaev
4-сур. Тасқұдық I. Қабір шұңқыры. А.А. Бисембаев түсірген фото
Рис. 4 Тасқудук I. Могильная яма. Фото А.А. Бисембаева



Fig. 5. Taskuduk I. Detail of the burial. Birch quiver. Photo by A. Bissembaev
5-сур. Тасқұдық I. Жерлеу бөлшегі. Қайың ағашының қабығынан жасалған қорамсақ.
А.А. Бисембаев түсірген фото
Рис. 5. Тасқудук I. Деталь погребения. Берестяной колчан. Фото А.А. Бисембаева



Fig. 6. The necropolis of Abat Baytak. Work on the identification of related burials. Photo by A. Bissembaev
6-сур. Абат-Байтақ қорымы. Жерлеу орындарын анықтау жұмыстары. А.А. Бисембаев түсірген фото
Рис. 6. Некрополь Абат Байтак. Работы по выявлению сопутствующих захоронений. Фото А.А. Бисембаева

framework of existence, which affects the accuracy of determining the date of the monument. Some categories have very wide boundaries of existence, they can be used as a chronological reference point auxiliary. All objects have a pronounced nomadic character, their number and composition in the graves reflect the gender of the deceased, to some extent show moments of social differentiation in society.

4 Analysis and discussion of the material (*Bissembaev A., Khavansky A., Zhanuzak R., Maitekov D.*)

The turbulent political events that took place in the 11th–14th centuries were also reflected in the archaeological material, which allowed researchers to divide the monuments into three chronological groups: 1) pre–Mongol (11th– the beginning of the 13th centuries); 2) Golden Horde, pagan (mid-13th – first third of the 14th centuries); 3) Golden Horde Muslim (mid-14th– the beginning of the 15th century). This chronological division is based on the dating system developed by G. Fedorov-Davydov. The reliability of the dating complement the burial with coins. There is a developed nomenclature in the literature, with a traditional scheme of division into types according to the available classification schemes, which has justified itself by many years of verification. Therefore, the development of a new classification is not necessary [Федоров-Давыдов 1966; Иванов, Кригер 1988].



Fig. 7. The Kyzyltam necropolis. Inspection of the mausoleum and the surrounding area. Photo by A. Bissembaev
7-сур. Қызылтам қорымы. Кесенені және оның маңындағы аумақты зерттеу сәті.
А.А. Бисембаев түсірген фото

Рис. 7. Некрополь Кызылтам. Обследование мавзолея и прилегающей территории. Фото А.А. Бисембаева

The similarity in the features of the funeral rite is complemented by the fact that the composition of the inventory being placed in the grave and its individual categories, such as stirrups, bits, arrowheads, mirrors, scissors, earrings, are undergoing a «standardization» stage. There is some unification: a certain set of things made in typological similarity fits into graves with a similar rite. Based on the chronological developments on clothing complexes existing in the literature, taking into account the geographical localization of the West Kazakhstan monuments proper, it seems possible to interpret them chronologically and, to some extent, and entocultural.

The rapid movement of the Mongols, who reached the borders of Western Europe, to some extent resembled the Hunnic multiethnic invasion of the 4th–5th centuries, which took place along the same routes. The similarity in this case was also expressed in the fact that the Mongols, during their movement to the west, involved into the orbit of the invasion the defeated and conquered nomadic tribes. The year 1243, in which Batu settled on the Lower Volga, became the initial milestone in the 150-year history of the state called the Golden Horde. The same period – the middle of the 13th century was the time of the greatest territorial coverage of the lands that were part of the Golden Horde, from the Pruto-Dniester interfluvium, inclusive, to the Irtysh and Balkhash. The natural boundary in this case was transitional landscapes. In fact, the Golden Horde has completely absorbed the territories on which the Polovtsy-Kipchaks had previously



settled [Еропов 1985: 31–47]. Further in time, geographical trends went in the direction of reducing territories.

In the literature, there is a thesis from the message of a medieval author, given by V. Tiesenhhausen, that Genghis Khan allocated the population to the eldest son of Jochi, capable of exposing 4000 soldiers in case of military necessity [Тизенгаузен 1884: 33]. This fact, perhaps, can serve as an explanation for the fact that in archaeological term, the Mongols do not stand out in any specific group, it is impossible to identify any monument with a sufficient degree of certainty and link it directly with the Mongols. Although the changes associated with the Mongol invasion can be traced in the monuments. The number of burials with the northern orientation sector is sharply increasing, which probably recalls the advance of tribes from the east. The shift in orientation bears the imprint of ethnic and religious changes, expressed in the fact that the south was the cult side of the world for the Mongols. As part of the inventory, birch bark tubes and figurines of men – ongons, cut from a sheet of metal (silver, bronze, copper, etc.) appear. If the figures of little men are spread insignificantly and compactly, mainly in the Volga region [Федоров-Давыдов 1965: 275], then «bokka» is a very, very characteristic object for women's burials of the 13th–14th centuries. To some extent, this prevalence can be explained with a high degree of conditionality as the influence of “fashion” in nomadic society, as well as the spread during the 13th–14th centuries of ornamented bone overlays on quivers that do not carry significant functions other than aesthetic.

Another feature in the funeral rite is highlighted by G. Fedorov-Davydov, as brought from the east – the construction of podboi. They summarize and highlight the features that became much more frequent and appeared in the Golden Horde period, namely, the northern orientation of the buried, without horse bones, stone layouts over graves and lining [Федоров-Давыдов 1966: 160].

The Golden Horde period was marked by migrations going not only in the western, but also in the eastern direction, caused, most likely, not by the reasons of the natural-geographical order, but by the forced resettlement of tribes conducted by the Mongols. This point is confirmed by the reappearance in the Volga region of early types of burials characteristic of the Oguzo-Pecheneg period. But at the same time, the number of such monuments in the areas of the Ros, the Lower Don, and the Azov Sea is decreasing. That is, a mixture of different types of burials and categories of inventory, different chronological and geographical affiliation is recorded [Шнайдштейн 1985: 78–81].

The end of the 13th and the beginning of the 14th centuries were marked by a short-term economic upsurge in the conquered territory, which is associated with the activities of a separate group of Mongolian feudal lords, who understood that permanent robbery leads to impoverishment of the population and is a source of enrichment for «one day». For permanent economic exploitation, it is necessary to recreate the previously existing economic infrastructure. Therefore, in the period from the end of the 13th to the 60s of the 14th centuries, the restoration of old economic ties takes place and the restoration period is especially pronounced in urban planning over the vast territory of the Golden Horde. But the construction of urban centers in a short time and with the maximum use of the driven human resources was carried out without taking into account historical, geographical and economic aspects, which was the main reason that after the desolation there were no attempts to restore the destroyed Golden Horde cities and the population did not develop them again. The cities of the Golden Horde for the most part existed for a short time, compared with the urban centers Zhetysay and Southern Kazakhstan. It was during the 13th–14th centuries, that is, during the existence of the Golden Horde, the largest number of burials occurred. According to the main and most obvious signs, they can be divided into two groups: 1) burials performed according to a pagan rite and 2) burials bearing the imprint of Islam. The first group has a wide chronological range from the beginning of the 13th to the beginning of the 14th centuries and has a significant “spread” in the features of the funeral rite.



5 Conclusion (*Bissembaev A., Akhatov G.*)

The Golden Horde period is marked by changes in the rite, which can be traced in the change of eastern orientation to western and northern. Kurgan mounds, as in the previous period, are constructed with the use of stones, as well as before, traces of trizna are traced. The shape of grave pits is simplified. The custom of placing a horse in the grave is disappearing. Instead, his «symbolization» is observed, expressed in the accompaniment of the deceased with objects of horse harness. Part of the population, of Oguz-Pecheneg origin, resettled by the Mongols from Eastern Europe continues the funerary tradition of placing horse bones in graves, but this ritual is undergoing degradation, expressed in placing only horse hooves near the deceased or in the legs. The degradation and disappearance of the ceremony of placing a horse in the grave may be a direct consequence of the Mongol invasion, which significantly undermined the economic base of the local population.

In addition, during the Golden Horde period, burials appear in various regions, evolutionarily dating back to a slightly earlier time from Southern Siberia. However, they are still known a little [Боталов 1992: 230–239]. The categories of inventory found in the graves of this chronological period go through the unification stage both in configuration and in typology. Among the features should be attributed the birch bark pipe, common at this time in women's burials. Moreover, the «standardization» of inventory can be traced over a significant territory – from the South Russian steppes to Eastern Kazakhstan.

Starting from the middle of the 14th century, the results of the Islamization of nomadic society begin to appear clearly in the funeral rites. A part of the population, especially localized near urban centers, begins to bury their dead in maximum compliance with established canons: constructing brick crypts, placing bodies in graves wrapped in a shroud, facing Mecca, without accompanying equipment.

At the same time, there is a gender-age differentiation in burials – women's and children's burials are performed according to a simplified ritual. Another part of the population, most susceptible to nomadic traditions, continues to bury tribesmen for a long time, formally observing the rituals of Islam, orienting in the same directions and continuing to put inventory in graves.

Thus, it should be emphasized that major events in the political life of the nomads of the steppe zone of Eurasia, reflected in the permutations of the dominant tribal groups, also led to changes in ethno-cultural processes, which in turn affected the archaeological material. With all the changes, the general trends of funeral rites are amenable to reconstruction and allow us to trace the change of ritual moments by chronological periods. The territory of the Aktobe region during the developed and late Middle Ages was one of the centers of nomadic associations. Evidence of this is the large cult architectural structures – the mausoleums of Bolgasyn, Abat Baytak, Kyzyltam, for the construction of which the necessary conditions had to exist: the presence of a settled population familiar with architectural techniques and able to produce a significant mass of baked bricks, a high concentration of human resources, significant financial and economic opportunities of the tribal grouping that erected similar structures to its revered kinsman etc.

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