

## **Archaeological monuments of Dzhetyasar culture**

There are a lot of kinds of cultures in the world. Each of them expresses the specificity of the lifestyle, behavior of certain people, their ways of world perception in myths, legends, system of religious beliefs and values that gives meaning to human existence.

Andronovo, Begazy-Dandybayev and Dzhetyasar cultures are well known on the territory of Kazakhstan. Dzhetyasar culture is little known, compared to Andronovo and Begazy-Dandybayev.

The tribes of so-called Andronovo culture inhabited the territory of Kazakhstan in early and middle Bronze Age covering II millennium BC. The vast expanses of Siberia, Kazakhstan and the Altai were inhabited by tribes who had a bright, distinctive culture. It is evidenced by archaeological excavations near the city Achinsk, near the village Andronovo. This original culture was named Andronovo. In 1927, a similar archaeological find was discovered on the territory of Western Kazakhstan. Archaeologist M.P.Gryaznov discovered the resemblance of archaeological monuments (VII-II centuries BC) with scenes and images of the heroic epos "Shora Batyr" and lyric-epic poem "Kozy-Korpesh and Bayan-sulu".

People of Andronovo culture lived in a particular space and at a specific time. They had clearly formed view about four sides of the world in search of pastures. Lifestyle of the man of Andronovo culture was determined by survival in the struggle with natural elements. Subsequently, the locality of Andronovo culture has been significantly expanded and its traces were found in Siberia, Kazakhstan and Central Asia too.

After the Great Patriotic War 1941-1945, A.Kh.Margulan headed Kazakhstan's archaeological expedition to Central Kazakhstan. Archaeologists surveyed more than 30 settlements and more than 150 burial grounds of Andronovo and Begazy-Dandybayev cultures. Thanks to detailed research of academician A.Kh.Margulan, Begazy-Dandybayev culture became priceless heritage of modern archaeological

science and national culture. According to the academician, “contrary to the opinion of some scholars, Begazy-Dandybayev culture developed completely independently and its origins must not be sought in South Siberia, but here, in the ancient centers of metallurgy”.

People of Begazy-Dandybayev culture preserved traditions of nature forces embodiment and were filled up with new ideas. The consciousness of Begazy-Dandybayev man was more closely associated with his industrial activity, characterized by great diversity than industrial activity of Andronov culture’s man. Dzhetyasar culture was developed on the banks of the Syrdarya, in the Aral-Caspian steppes. The economy of Dzhetyasar culture was complex, where herding and farming went together with hunting and fishing, natural resources were maximally used. At a certain stage of the development, people of Dzhetyasar culture began to engage in artificial irrigation.

Altyn-asar was the largest in the city complex of Dzhetyasar culture. “The largest of the monuments of the complex”, - writes S.P.Tolstov, - the ancient settlement Altyn-asar has an irregular trapezoidal shape. The inner area of the settlement has preserved the traces of buildings. There are four main structures above the settlement here. The first of them is “The big house” – a huge residential area, now transformed in collapsed downhill, the second is “The small house” – apparently a burial structure...”.

The materials of archaeological research of L.M.Levina in the lower reaches of the Syrdarya, excavations of the necropolis carried out mostly during preservation works in 1988 and 1990 and excavations of burial mounds in the suburbs of Badaik-asar and 34 burial mounds near the settlement Tompak-asar conducted until the mid-80s deserve considerable attention.

The presence of settled lifestyle, which resulted in the discovery of numerous ruins of the peasant farmsteads is common to all the tribes of Dzhetyasar culture. There were living quarters and fruit trees in the courtyard of the manor and the outer court was a farmyard. By research of L.M.Levina and Z.S.Galiyeva, all Dzhetyasar fortresses located in groups of up to 70 settlements in each of them. In each group

one of the settlement, as a rule central, was notable for its size, the distance between fortresses in the group did not exceed 2-8 km. The distance between separate groups of the settlement was much greater, however, even the height of the small fortresses with their powerful fortification enabled to transmit light signals from one tower to another both inside of each group and entire tract.

Based on archaeological research, L.M.Levina and Z.S.Galiyeva came to conclusion that huge, well-fortified Dzhety-asar settlements were located directly on the banks of the ancient streams, near natural and artificial ponds and were always surrounded by mounds and necropolis. “At the moment,-concluded researchers,-there are about fifty Dzhety-asar fortresses and ten thousand burial mounds. The period of existence of Dzhety-asar monuments covers the period from the beginning of the Iron Age (possibly from the end of the Bronze Age) to VIII century of our era, when water flow stopped in the ancient northern Syrdarya rivers – Kuvandarya, Eskidaryalyk due to some environmental catastrophe and population of Dzhetyasar tract was obliged to leave their settlements”.

Dzhetyasar culture is different from all neighboring Central Asian and Kazakhstani cultures. The distribution area of Dzhetyasar monuments extends far to the north, east and south-east from Dzhetyasar tract. The first characteristic of culture and typology of the monuments were proposed by S.P.Tolstov in 1948. In the mid-60s, he gave a specified characteristic and periodization: Dzhetyasar I – until the end of III-IV centuries AD; Dzhetyasar II – IV-VI centuries AD; Dzhetyasar III – IX centuries AD.

All Dzhetyasar settlements represent fortresses with developed solid fortification and residential buildings inside the walls. All internal residential construction is a system consisting of many similar one and two bedroom residential units, consisting of functionally different areas. The main living room always kept the same interior: low wide benches along the walls, central hearth for grain bruiser, and kind of “fireplace stand”.

Dzhetyasar mounds were located on the banks of the mainstream. There was the same funeral rite in all these crypts. Dead men in rich robes, wrapped in reed mats

were placed inside the stove-bench, sometimes with a felt cushion under the head. After a long time, the remains of earlier burials were removed and a chamber was prepared for new burials. Weapons, clothes and tools were also placed near the buried man in addition to the funeral food.

Excavations of Dzhetyasar monuments preserved more than 600 bronze, silver, gold pocket and shoe buckles and plaques. A significant number of embellishments: buttons, bracelets, rings, earrings and chains (gold, silver, bronze, iron) as well as different necklaces were preserved in the studied complexes. The collection of bronze mirrors from Dzhetyasar monuments has 125 copies.

In connection with environmental disasters and under the influence of nomad wave, the movement of Dzhetyasar population group to the regions of North Aral, in-parallel movement by the right banks of the Syrdarya to the south and south-east to Fergana is observed. With the extinction of water flow to the ancient northern channels of the Syrdarya – Eskidaryalyk and Kuvandarya (VIII century AD), the live on eastern plains of the Aral Sea has not completely frozen. Inhabitants of so-called “marshy settlements” S.P.Tolstov connected with Oghuz and Yangikent with the residence of the “King of the Oghuz”.

Researchers come to the conclusion that conditions for sustainable implementation were formed over the centuries, representatives of different ethnic groups, contributing to the specificity and consistency of active ethno-genetic processes in the Aral Sea (S.P.Tolstov in the 40s, L.M.Levina in the 80s).

A series of sculptural and graphic portraits from the burial Tompak-asar is made in the laboratory of the Institute of Ethnology and Anthropology of RAS, in particular, it describes the anthropological reconstruction of a young, adult male. Headwear and clothes are made by materials provided by L.M.Levina.

E.V.Veselovskaya describing the methods for the face reconstruction on the skull, developed by M.M.Gerasimov in details, came to conclusion that his methodology is enriched with new research. In general, describing the face by a sculptural portrait, S.V.Veselovskaya came to the conclusion about the presence of the individual anthropological features characteristic for a large Mongoloid race:

“these large latitudinal dimensions of the head and face, the flatness of cheekbones, Mongoloid scaffold of the eyes, a slight protrusion of the nose, prominent prognathism. The remains of hair preserved in this burial. The hair was straight and black, which is also characteristic to the representatives of the Mongoloid race”.

Researchers M.V.Mednikova and A.P.Buzhilova presented anthropological material from the burial Kos-asar-2 the remains of 59 individuals. As they claim, predominance of male population over female population for 1,3 times is recorded. There are practically no individuals aged 20-29 years in the series. There is no age category older than 50 in the male sample, while in the female one it is almost 8%. The number of death occurs between the age of 30-39, men's limit is extended due to the interval of 40-44 years.

*Used materials:*

*A.Kh.Aidosov “Khorezm expedition: history and modernity”*