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## THE SYSTEM OF PROVIDING HOUSEHOLD TRANSPORT OF THE KAZAKH PEOPLE (HISTORICAL ANALYSIS)

One of the traditional transports of the Kazakh people – the cart – is one of the most interesting and difficult topics. It can be used for lectures on ethnology, special courses, seminars, as well as for establishing interdisciplinary links in the field of ethnoarchaeology.

The history of the formation of Kazakh household and household vehicles, their types and areas of distribution, methods of construction, features of their functions are considered. This issue has not been studied as a special topic in domestic and foreign ethnology. Archaeological excavations in the ancient settlements and mounds of the Kazakh land, which make up the base of objects, found things related to economic and household relations, which were considered from a scientific point of view to determine the genesis of transport. A written database on the ancient type of transports has been collected, analyzed and systematized, their level of study and historiography has been analyzed. An internal typology has been developed depending on the functional features of the carts. In addition to the specifics of the type and scope of application of the cart, regional, seasonal use, documents related to physical statistics were differentiated, their use in the economy, types of activities in the cart and databases of the cart in the historical era were revealed. An overview of the history of one of the household cars – a wagon was made. Analyzing physical and written databases, the carts were divided by typology as, early carts and medieval carts (houses on a cart, luxury carts).

**Key words:** household, cart, wheel, transport, cart, household, means of transportation.

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### Қазақ халқының шаруашылық және тұрмыстық көлігін қамтамасыз ету жүйесі (тарихи талдау)

Қазақ халқының дәстүрлі көліктерінің бірі – арба, қызықты әрі күрделі тақырыптардың бірі. Этнология бағытындағы оқытылатын дәрістерге, арнаулы курстар, семинарлармен қатар, этноархеологиялық бағыттағы пәнаралық байланыстар жасауға пайдалануға болады.

Қазақтардың шаруашылық және тұрмыстық көліктерінің қалыптасу тарихы, олардың түрлері және таралу аймағы, жасалу әдістері, атқаратын қызметіндегі ерекшеліктер қарастырылды. Қарастырылып отырған мәселе отандық және шетелдік этнология ғылымында арнайы тақырып ретінде зерттелінбеген. Шаруашылық және тұрмыстық қатынас-құралдарына қатысты заттай деректер қорын құрайтын қазақ жеріндегі байырғы қоныстар мен оба-қорғандарда жүргізілген археологиялық қазба жұмыстарынан табылған заттарға көліктің генезисін анықтау мақсатында ғылыми зерделеу жасалды. Көне көліктерге қатысты жазба деректер қоры жинақталды, көне көліктердің зерттелу деңгейіне, тарихнамасына сарапталып, ғылыми жүйеленді. Арбалардың қолданыстық ерекшеліктеріне байланысты ішкі типологиясы жасалды. Арбаның түрлері мен қолданыс аясы, аймақтық, маусымдық қолданыстағы ерекшелігімен қатар, заттық статистикасына қатысты құжаттар қайта ерекшеленіп, олардың шаруашылықтағы қолданыстық мәні ашылды, күйменің тарихи дәуірлердегі түрлері мен қолданыстық қызметіне қатысты деректер мен мәліметтер қоры қарастырылды. Тұрмыстық көліктің бірі – күйменің шығу тарихына шолу жасалынды. Заттай және жазба деректер қорын талдай отырып, күйменің типологиясын ерте кезеңдегі күймелер және ортағасыр күймелері (арба үстіндегі үйлер, сән-салтанатты күймелер) деп екіге бөлді.

**Түйін сөздер:** шаруашылық, арба, дөңгелек, көлік, күйме, тұрмыс, қатынас-құрал.

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### Система обеспечения хозяйственно-бытового транспорта казахского народа (исторический анализ)

Тема, касающаяся традиционного транспорта казахского народа – телеги – является одной из самых интересных и сложных. Её можно использовать для лекций по этнологии, спецкурсов, семинаров, а также для установления междисциплинарных связей в области этноархеологии.

В статье рассмотрены история формирования казахских бытовых и хозяйственных транспортных средств, их виды и области распространения, способы построения, особенности их функций. Этот вопрос не изучался как специальная тема в отечественной и зарубежной этнологии. Археологические раскопки в городищах и курганах казахской земли, которые составляют базу объектов, найденных вещей, связанных с хозяйственными и бытовыми отношениями, были рассмотрены с научной точки зрения для определения генезиса транспорта. Собрана, проанализирована и систематизирована письменная база данных по старинному виду транспортов, проведён их анализ уровня изученности, историографии. Разработана внутренняя типология в зависимости от функциональных особенностей телег. Помимо специфики вида и сферы применения повозки, регионального, сезонного использования, были дифференцированы документы, относящиеся к физической статистике, выявлено их использование в хозяйстве, виды деятельности в повозке и базы данных повозки в историческую эпоху. Был сделан обзор истории одного из бытовых автомобилей – повозки. Анализируя физические и письменные базы данных, повозки были разделены по типологии, как ранние повозки и средневековые повозки (дома на телеге, роскошные повозки).

**Ключевые слова:** домашнее хозяйство, телега, колесо, транспорт, повозка, домашнее хозяйство, средство передвижения.

#### Introduction

Vehicles play a significant role in human civilization. According to the change of society, its share is gradually developing. In the nomadic environment, the yurt and all household and economic items together were transported by means of transport. In these cases, depending on the social situation, a family needed several cargo transportation and riding vehicles. In the Kazakh material culture, special attention is given to the cart – as a means of transport.

To cross the mountainous regions, hilly, single-track roads the cart was not used much due to the difficulties encountered, as it often sank on sand terrain. The cart was mainly utilized in settlements located close to rural areas and among The cart was mainly used in settlements located close to rural areas and among settled peoples. People moving to a short distance transported their cargo or household items by a cart.

Because the paths of those moving to long distance were sand, desert and they crossed rivers, the cart made “an extra problem”.

Wheeled vehicles began to spread Kokshetau, Petropavl, Omsk, Pavlodar, Semey regions which were locted near the Russian-Ukrainian peasants who had migrated to the northern and eastern regions of Kazakhstan towards the end of the XIX century.

During the forcible joint of other regions of Kazakhstan to the Russian Empire, analogues of East Slavic types of transport increased among the local population. In particular, the demand for livestock used for transport in agriculture began to decrease at the beginning of the XX century. Because the demand for wheeled vehicles has grown. Mostly, Russian four-wheeled carts were in use. Wheeled vehicles were utilized in Aktobe and Kokshetau districts, as well as they were used by Kazakh farms in the northern regions of Akmola and Atbasar districts. The rapid spread of carts was facilitated by the flat steppe, favorable nature and the convenience of the roadbed.

Special attention should be paid to the role of wheeled vehicles, which occupy an important place in the history of mankind.

#### Materials and methods

In the course of writing the article, archival documents, works of Russian scholars, field expedition materials were used as a basis. One of the main materials in the study of means of transportation is material monuments. Household and economic vehicles that have survived till these days are preserved in almost all museum collections of Kazakhstan. Types of transport are generally described in the works of domestic and Russian researchers.

As a result of detailed analysis of the facts related to the problem, objectivity, truthfulness, historicity, consistency were taken as the main basis which allows to achieve the truth. In the process of writing the research work, the methods were used that established in the science of ethnography as historical comparative analysis, statistical analysis, typological classification, field research, photographing, renovation-reconstruction, and question-and-answer data collection. As a result, it reached the increasement of the types of transport system, its distribution in the region, and to study the material culture of the people.

## Results and discussion

Direct research works on the traditional transport system of the Kazakh people, including the cart, have not been carried out until now. However, during the archaeological research, a collection of ethnographic materials was taken as a basis and analyzed.

A carriage – is a special luxury of the traditional transport system and a developed type of cart. The carriage allows a person to feel comfortable and relax while traveling. Since it was built on top of such a cart, it was called “*kuimeli arba*” (carriage with a cart). The ancient use of the carriage is evidenced by the version found in the Pazyryk mound dating back to the Saks Era, as well as drawings on petroglyphs. Scientist S. Kondybai pointed out that the word “Kuime” is identical with the word “kezbe” (kezbe < keime < kenme and kuime < kunme) or “kan” (kan > kung) (Kondybay, 2008: 154).

In connection with the appearance of the cart, in the works of famous Rashid Al-Din was said that: “Oghuz fought against his father, brothers and nephews, plundered and invaded his country. Together with some of their relatives who fell under the Oghuz rule, they loaded robbed things on the cart. The cart is caused by such a need. The cart in Turkish is called “*kanly*”. For this reason, the name kangli appeared, kangli came from the descendants of Oghuz Khan. But there is a legend that only God knows” (Rashid Al-Din, 1952: 84).

Yu.A. Zuev pointed out the word “kiglen” as the closest phonetic and semantic parallel of the word “*povozka*” (wagon), “*telega*” (cart) (Phrygian kiklen – is the ancient name of the region with the cities of Bursa, Balıkesir, Bandırma on the southern side of the Sea of Marmara in Turkey, located in the east of Troy (Zaev 2002). Yuri Alekseevich considers the word “kiglen” that is “cart” as one of the names of Big Dipper.

The constellation of Big Dipper is known by the name “Zhetigen” among the Turkic-speaking peoples. In the Indo-European and Chinese mythic tradition, the constellation of Big Dipper was considered as a cart (chariot, wagon, cartload) or a wheeled vehicle. And the ancient Greeks called it “Bear” (Arktos) and “Wagon” (Amaksa). Well-known researcher S. Kondybai made many analyzes regarding the constellation of Big Dipper in his multi-volume collections. Romans called “*Povozka*” or “*Povozochka*” (wagon), ancient Germans, Dutch “Wodan’s chariot”, “Wodan’s wife’s chariot”, Germans “Military chariot”, Swedes “Karl’s chariot”, French “*Povozka*”, Hungarians “St. Peter’s chariot”, Ukrainians “Voz” (cart), Moldavians called “*Volovy Voz*”, Russians of Orel, Tula regions called “The chariot on which the souls of the righteous are carried to paradise”. Citing these examples, Serikbol Kondybai referred that the name of the constellation Big Dipper in Turkish was related to a wheeled vehicle, that is, a cart (Kondybai, 2008: 154-155). S. Kondybay, looking at the universal nature of the image of a cart in mythology and its widespread distribution among Indo – Europeans, concluded that “it was the Indo-Europeans who were the first to tame a horse and create a mythical complex with the image of a horse”. The images of the cart are one of the oldest archetypes in the mythology and art of the Indo-European peoples. In some mythological interpretations of these Indo-Europeans, the wooden hub of a wheeled cart is associated with the sun. In the traditional religious rituals of Shakyamuni Buddha, a two – wheeled cart is given as Small, Large and Diamond images showing three cycles.

In the folklore of the Turkic peoples, the “cart” myth, which is prominent in the sky-starry quotations, is not available today. The time when the horse-drawn cart was invented and started to be used is – B.C. III-II millennia, and the formation of the real nomadic tradition was later than this event, it took place in the first millennium BC, so the non-preservation of the myth of the cart may be directly related to this. In the early Iron Age, images of carts were preserved to a lesser extent. And in settled civilizations, the cart was considered a high-class vehicle.

And in sedentary civilizations, the cart was considered a high-class vehicle.

According to speech data, a heavy pot (*taikazan*), which was too heavy for a human, was also carried on a cart. The Greek writer Antigone said that “when there was a drought and the grass began to wither, people used to travel around the villages

with a mounted pot on a cart, beating and making noise along the way” (Kondybay 2008:127).

In ancient times, wheeled carts were mainly used for military campaigns and for ritual purposes. Mostly, in the worldview of the ancient peoples, two-wheeled carts were associated with the other world, and cart wheels with the sun, which shows the cycles of eternal rotation. The transport which has its own symbolic meaning was understood as a bridge between two worlds. The history of this tradition begins with Sumerian and Egyptian iconography. For example, in the ancient pit and catacombs culture, which were common in the territory of northern Eurasia in the IV-III millennium BC, these wheeled cart complexes are found in archaeological sites. In the Middle East, in the third millennium BC, two-wheeled carts were used and buried in the Tomb of Ur III in the burial ground of the ancient Sumerian royal dynasty (Chechushkov, 2011: 57-64). Gordon child, who laid the foundation for the above-mentioned monocentric concept, understands that the Sumerian Earth is the center of the origin of the first carts (Cher, 1980: 197-201).

There were formed two concepts as monocentric and polycentric, in connection with the problem of determining the centers of the first appearance and distribution areas of wheeled vehicles, as well as their timing.

Vehicles are one of the most significant components of the material culture of any nation. It is known from scientific data, including archaeological excavations and petroglyphs, that the role of transport vehicles played a key role in the life and economy of the ancient tribes inhabiting the territory of Kazakhstan since ancient times. We rely on archeological materials to investigate the scope of use and genesis of wheeled vehicles in each historical period.

In general, the tradition of riding a two-wheeled cart on a horse is found in Egypt in the second millennium BC and in the era of the Shan Kingdom of China. This tradition occurs in the latene culture of the ancient iron age of the Celtic tribes of Western Europe. V.B. Kovalevskaya indicated the range of origin of two-wheeled carts as the range from Western Europe to China (Kovalevskaya 1977:28).

V. Novozhenov's monograph "The miracle of communication and the oldest wheeled transport of Eurasia" describes the period of the first use of the cart is divided into the IV-III millennium BC and the beginning of the 2<sup>nd</sup> millennium BC and the end of the 1<sup>st</sup> millennium BC (Novozhenov, 2012: 10). M.K. Kadyrbaev and A.N. Maryashev pointed out that the cart petroglyphs on the Karatu ridges are

approximately the end of the second millennium BC and the beginning of the first millennium BC (Kadyrbaev, 1977: 232).

According to the latest research, advanced types of four-wheeled cart – two-wheeled war carts can be dated by dendrochronology, radiocarbon dating and by other methods of dating, it is concluded that it is the end of the 3<sup>rd</sup> millennium BC and the beginning of the 2<sup>nd</sup> millennium BC (Novozhenov, 2011: 29).

The first archaeological finds of two-wheeled carts were found in the Sintas burial complex in Chelyabinsk region in the 70s of the XX century in Northern Eurasia. And archaeological researches in the last 40 years have expanded the area of distribution of two-wheeled carts in Ural and Kazakhstan. In the late 1970s, the leader of the Ural-Kazakhstan archaeological expedition G.B. Zdanovich's research, Birluk II, Ulybai cemeteries belonging to the Petrov culture were studied on the banks of the Ishim River (Zdanovich, 1988: 110).

The word *Araba or arba* (cart) first appeared in the dictionary of "Codex Cumanicus" and in the works of Ibn Battuta (Barthold, 1937: 406-408). Deshti Kipchak nomads used the word "telegen" in the Mongolian language, "gardune" in the Persian language, but often the word "arba" (araba) in the Turkish language. In the XIV century, Ibn Battuta wrote that the number of carts that formed long chained mobile "cities" reached from one hundred to five hundred. In his works, he writes about the luxurious decoration of the cart: "Each woman of the Kipchaks travels with a gold-plated silver tent or a decorated carriage. The equipment of the cart horses was also covered with gilded silk covers" (Margulan, 1950: 13).

Ibn Battuta fully depicted the riding of a cart during the Mongol period. It is said that four-wheeled carts were harnessed by horses, oxen and camels during the journey from Kerch city to Crimea city and the cart driver was sitting on one of those horses. During the trip from Sarai to Khorezm, a big cart with three camels was an indispensable vehicle for Ibn Battut's companions (Barthold, 1937: 407).

In Mahmud Kashkari's 3-volume "Dictionary of the Turkish Language: (Diwani lugat-at-turk)" collection of works, *kotek* cart utilized for transporting goods was called "kanly" (Kashkari, 1997: 506).

In Abu-al-Ghazi Bahadur Khan's chronicle of the Turkic peoples informs that the name of the Kanli tribe means a cart in the ancient Turkic language and comes from the sound of a cart, kanq-kanq (Abulghazy, 1906: 28). A. Kaidarov expresses his opinion in his works that Abu-al-Gazi Bahadur's

this assumption does not correspond to historical reality (Kaidarov, 2014: 280).

V.V. Radlov gave a complete explanation of the word “cart”. The word “transport” (kölyk) has two meanings, the first is livestock, means of transportation (horse, cart); the second is the breed of horses. The word “Arba” (cart) is shown as *araba*. *Juk araba* (in Ottoman language) is a cargo cart, *jyalak araba* is a two-wheeled cart, *äl araba* is a handcart, a cart intended for children, *nämsä araba* is a van, that is, a cart for transporting goods with a closed top, *kira araba* is a rented cart, *okız araba* is a cart harnessed ox were derived from Ottoman language. At the same time, the word *Arbakesh* was given in two meanings, one is coach and the other is coachman. And the word *arbashylyk* “carriage” was explained in two ways: craftsmen who make carts and coachman profession.

The word coachman is called as – *kira-käsh*, a big cart with wheels is *kotan*, the wheel hub of cart is *köpchök*, meaning wheeled, that is, a two-wheeled cart, a four-wheeled cart is called *köpchöklı* (Radlov, 1899: 64). In the Turkish dictionary, there was explained the word “kosh” (kosh) of the Turkic-speaking peoples in several meanings, one of which is: “Tokhtamys Khan sent him a povozka harnessed to horse” (Radlov, 1899: 637). In other words, it was given with the sample that the khan families used carts or carriages during the migration. There were also many wealthy Kazakhs who utilized to ride carts or carriages.

Two-wheeled carts have been used as military vehicles since ancient times, especially from the ancient Turkic era. In the XIX and XX centuries, two-wheeled carts became widespread among the Kazakh people.

According to some data, large six-wheeled carts existed in the ancient tribes of Kazakhstan. According to Kh.A. Argynbaev, at the end of the XIX century and the beginning of the XX century, it was also called “two-legged cart” and “four-legged cart” (Argynbaev, 1987: 54). Two-wheeled carts are more suitable for crossing rough terrains, ditches, mud and sand. In such regions, in many cases, two-wheeled carts were widely used.

According to the writer S. Mukanov: “the first cart called the Kazakh cart was appeared when in the village, semi-settled time, that is, when summer moved and winter in a time of immobility” (Mukanov, 1979: 129). According to the data, the wheels of the carts of the settled peoples of the southern region were larger. There was no significant difference while comparing with the two-wheeled carts of nomadic peoples. The amount of load is the same,

the wheels of the carts of the settled people are remarkably larger than those of the nomads. At the same time, it was said the “arba” (cart) joined the Kazakh roaming later.

There is also evidence that the main shelter of the nomads was the yurt, which was placed on a cart and transported without damage. The fact that the cart is wide enough to accommodate a yurt house, as well as being a special creation of the people’s heritage, gives information about the special aspect of nomadic life.

Mobile houses on carts mentioned in the works of the above-mentioned medieval travelers-scientists are the main element of material culture. Based on the mentioned data, there can be seen that mobile houses on carts have been in use in our Great steppe since ancient times.

Carts are made and named differently depending on the size. Although the names are different, the function is the same. The names of the two- and four-wheeled types of carts are reflected in linguistic regional peculiarities.

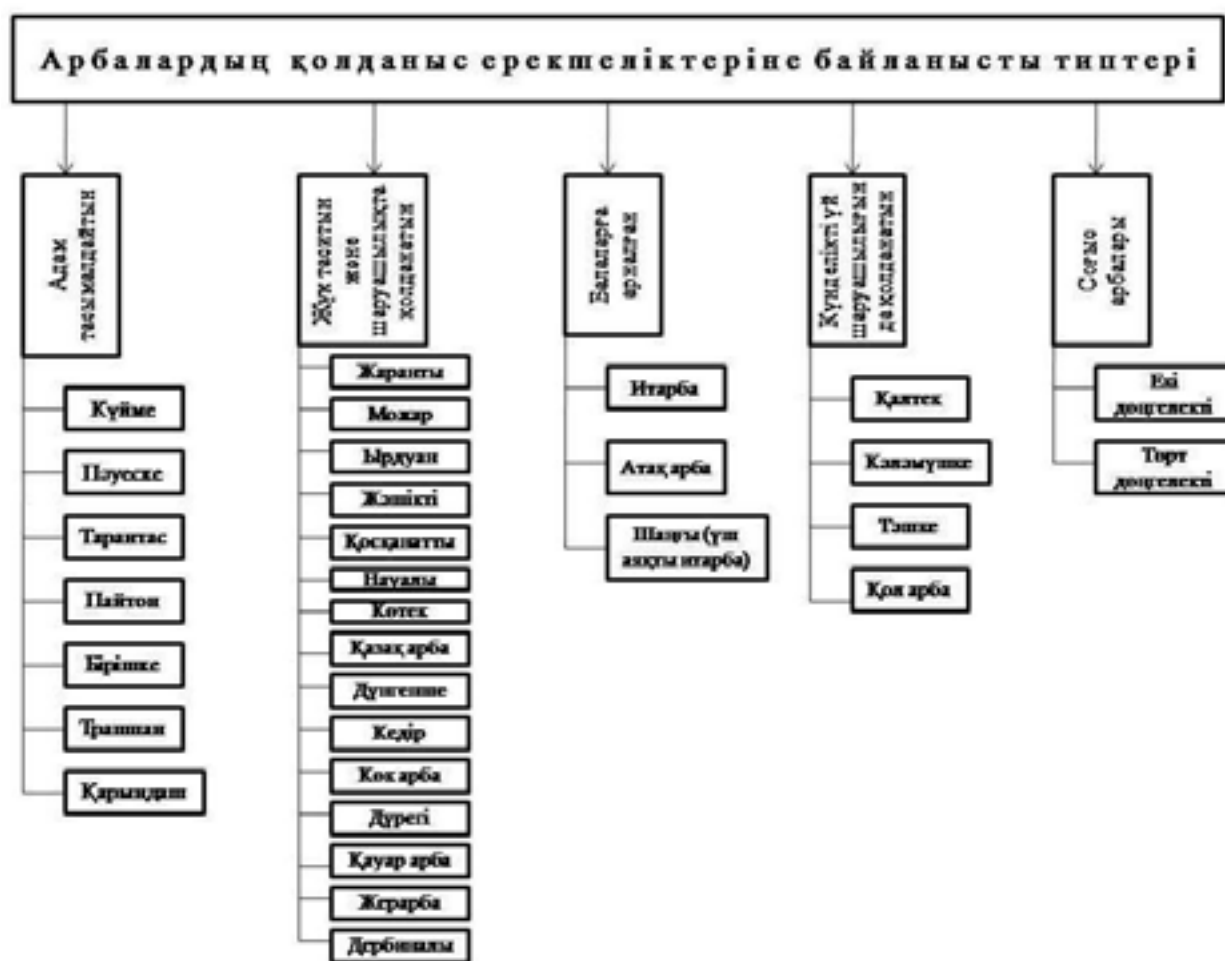
In any language, along with literary words that are understandable to everyone, which are used at the national level, that have become a traditional norm, there are many words and phrases that differ and pronounced differently in different regions. Dialects characteristic of the local population are also found in the names of the traditional Kazakh transport system. These names are reflected in the peculiarities of the language of Kazakhs, who due to various historical and political changes stayed in the states of Russia, Uzbekistan, Turkmenistan, and Tajikistan for different reasons. In particular, it is known that the influence of the language of the neighboring people also creates dialects.

In Kazakh linguistics, there is a phonetic version, that is, choice. One of the words to choose is – *dongelek* (wheel). The wheel is an important part of the harnessed cart. In general, the terms “round”, “circle”, “cart” originate from the word rotation. Eurasian peoples considered the wheel as a symbol of the sun. In ancient Indian, ancient Greek, Iranian and Slavic mythology, the wheel was equated with the sun. In the Slavic tradition, words were formed such as “the sun is as a wheel” and “the sun- is a big wheel” (Gamkrelidze, 1984: 721).

The word “wheel” is pronounced differently in different regions of Kazakhstan according to “choice”. For example, the second choice meaning of the word “wheel” is “*dongalak*”. Mongolian Kazakhs call “wheel” as “*dugu*”, “*tugu*”. It is the *dugu* of a cart, that is, wheel of the cart. For instance, *the front dugu of the cart is small and the back dugu*

is big. Furthermore, it is called in Shalkar, Oyil, Temir districts of Aktope region, in some districts of Kostanay region as “dogalak”, in Raiymbek, Panfilov districts of Almaty region the wheel as “chak”, in some districts of Kostanay region, in the city of Ural, people of the city of Saratov in Russia “tengershik”, Zhalagash district of Kyzylorda region, Zhetikol district of Kostanay region as “tegermesh”, Orynbor of Russia is called “tegirmesh”.

Carts according to their shape and some details are divided into: a) *satyly arba* (stepped cart); b) *zhashikti arba* (box cart); c) *kol arba* (handcart, pushcart); d) *zhaidak arba* (simple cart without sidewalls); e) *kanatty arba* (sheaf cart with high fences); f) *koskanatty arba* (sheaf cart with two high fences); g) *kalkandy arba* (shielded cart); h) *zharandykty arba* (simple cart); i) *zher arba* (land cart).



Picture 1 – Types of carts and their species related to the features of use

One of the sheaf cart with high fences and stepped carts are – *darbinaly cart*. The name of such a cart is found among Makanshi, Urzhar districts of East Kazakhstan region and Kazakhs of the People’s Republic of China.

Informants explain that the shielded, stepped, simple cart is convenient and productive for carrying hay. One of the hay carrying carts was called “zharandik” in Zaisan, Urzhar districts of Eastern Kazakhstan, “zharandykty, zharanty” in Tarbagatai,

Kokpek, Aksuat districts, and “zharandyk” in Ural. Although there is a letter change in the names, the meaning and function are the same. There are many types of stepped, high fence carts for transporting hay. Each region of Kazakhstan has its own name, but their structure is the same. For example, It is called “koskanatty” (sheaf cart with high fences) in Abai district of East Kazakhstan region, “zherarba” (land cart) in Urzhar, Makanshi and Kurchim districts, “raduan”, “radbay”, “rituan” in Zhambyl district

of Almaty region, in Saratov region of Russia, the four-wheeled, large fence cart in the district of East Kazakhstan is called “kedir”, in Valikhanov district of North Kazakhstan region, Kazaly district of Kyzylorda region, Zhanibek district of West Kazakhstan region, Pavlodar region as “mazhar”. Four-wheeled mazhar carts are also found among the Karachays, one of the Turkic-speaking peoples of the Caucasus.

Putting two shields on the top of the cart to carry straw, hay, side-stepped cart is called “Kalkandy” (kalkandy is called *ore* in Kurchum District of East Kazakhstan) by Kazakhs from Orenburg, Atyrau,

Mangistau regions, Alga and Temir districts of Aktobe region, Karakalpakstan.

Models of the above-mentioned types of carts are presented in the form of diagram in the House-Museum of E. Pugachev in the West Kazakhstan region. The diagram tells about the life of the Kazakh people of the XVIII century.

The diameter of the large-sized carts was 2.13 meters (3 arshin). They have a large wheel, and it is also convenient to cross any rough terrain, ditches and pass through unpaved areas. Local residents transport with the help of this cart soil, animal manure, grain, hay and other household items.



Picture 2 – Tarantas. State historical-cultural and literary-memorial reserve-museum of Abai in the city of Semey EK. 2018

In medieval times, *Yrduan* carts served in moving a lot, and in the XIX-XX centuries, the Kazakh people used them in everyday life. The cart yrduan with a high box is widely distributed among Kazakhs. Two, four oxen or two camels were harnessed to these carts, which were mainly applied for transporting cargo and grain, mining and salt production. Residents of Saryarka region, including Agadyr, Ulytau districts, Orenburg region of Russia, Ualikhanov, Enbekshi districts of North Kazakhstan regions called this ox cart as *yrduan cart*, and the people of Syrdarya, Zhalagash districts of Kyzylorda region named as *irdabandy cart*. The yrduan cart belongs to the group of stepped carts, as it has a large shield cart. It is an ideal transport

for heavy cargo, with a high frame, for transporting grain. The widespread distribution of Yrduan carts attributes to the arrival of the Russian “*birisha*” (brichka) cart (Mukanov, 1979: 131).

Four-wheeled carts are often used to transport heavy objects. For instance, “stonemasons” after preparation the tombstone, it was delivered to its destination using such strong carts. They carried up to 20-25 pounds of cargo during the moving.

Two types of carts were known in Central Asia, among the Uzbeks, Sarts, Kazakhs and neighboring Kazakhs, that is, in Turkestan. The first is the Khorezm and Kashkar cart, the second is the Kokan cart (Barthold, 1937: 407). Kazakhs of Bukhar and Khorezm regions call such a transport vehicle a

*kokan* cart. One of the advantages of the Kokan cart is that it is very convenient to cross rivers with a strong current in the mountainous region and to drive on rough roads. As for the disadvantages, it is usually difficult for a harnessed horse when carrying about 20 pounds of cargo, especially when going down the hill. And when it climbs up, the cart pulled back, and its driving rope went up. In such a situation, the cart driver does not dismount from the horse, but keeps the balance. When climbing or coming down from a mountain, a harnessed horse suffers a lot, items as (bridle, aglok) rubbed horse's back. When it is very hot, the wheels and tires of the cart start to squeal when traveling through rough and mountainous locations.

In the past centuries, the kokan cart was called kotek cart by the Kazakhs around Almaty, and the Kazakhs in the Shu district of Zhambyl region called a two-wheeled *dungenshe* cart (Kazakh language ..., 2005). *Kotek arba* – is a small cart with one horse harnessed, two-wheeled and higher. In Raimbek, Enbekshikazak districts of Almaty region, Tarbagatay, Zaysan districts in the east of the country, Atyrau and Mangystau regions this cart is called kotek cart. As this type of cart was suitable in the mountains, it was widely used in the south-eastern and eastern mountainous regions of Kazakhstan. At the same time, such a cart was broadly applied by fisherman.

## Conclusion

If we analyze the above data, there can be seen that two and four-wheeled carts are widely used in

daily life and economy of the Kazakh people and have a special function.

Certainly, the two-wheeled cart was widely utilized in the nomadic society. It was divided into several types according to the purpose of its usage. Types of two-wheeled vehicles intended for cargo and passenger transportation are – kotek arba and kokan arba, types of four-wheeled carts that have been broadly applied since the XIX century; only the type of carts intended for transporting people are – carriages, carriage houses.

According to the structure and function of the cart, the large number of names, the abundance of professional vocabulary, and the wide scope of its use indicate that it occupies all regions of the Kazakh land. Ethno-cultural connection with the representatives of other nationalities, that is, the linguistic influence of the representatives of other nationalities living in the neighborhood can be noticed in the names of types of carts. Certainly, with the passage of time, due to the introduction of technology, box carts, sheaf cart with high fences and stepped carts have gone out of use.

There were formed the traditional methods of making carts and carriages, and the use of nature related to their creation, and the data about their technology have been preserved to this day.

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