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**FUNERAL ARCHITECTURE
OF ARCHEOLOGICAL MONUMENTS OF «KULAZHORGA» TYPE**
(On the materials of S.S. Chernikov)

The burial rite is one of the key elements of the culture of any ethnos. In recent decades, the grave facilities of nomadic peoples and stone ritual-cult objects have become the subject of close study in this context. From a rather little-known and exotic subject of study, they have turned into objects of interest of a wide range of researchers, they are paid close attention to specialists in the field of architecture.

Archaeological monuments of the “Kulazhorga” type in the first were singled out by S.Chernikov as a special stage of the Early Iron Age of East Kazakhstan. To date, a huge amount of material has been accumulated on these monuments. But the architectural features have not been fully explored.

Therefore, the purpose of this paper is to determine the structure of the location and funeral rites of kurgans of the Kulazhorga type.

The task of the study is to determine the specifics of the manifestation of the burial rite, as well as the dynamics of the development of structural features of land and intramobile structures.

Key words: Archeology, Kulajorga, burial architecture, burial mound, horse

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**«Құлажорға» типіндегі
археологиялық ескерткіштердің жерлеу архитектурасы**
(С.С. Черников материалдары бойынша)

Жерлеу ғұрпы кез келген этнос мәдениетінің негізгі элементі болып табылады. Соңғы он жылдықта осы мәтіндегі зерттеулерде басты бағыт көшпелі халықтардың оба құрылыстары мн тастан тұрғызылған ғұрыптық нысандары алып отыр. Олар зерттеудегі ешкімге беймәлім және экзотикалық заттан зерттеушілердің кең ауқымдағы нысанына айналды, оларға архитектура саласындағы мамандардың назары ауып отыр.

«Құлажорға» типіндегі археологиялық ескерткіштер алғаш рет С.Черников тарапынан Шығыс Қазақстан ерте темір дәуірінің ерекше сатысы ретінде бөлінді. Бүгінгі күнге дейін аталған ескерткіштер бойынша ауқымды материал жинақталды. Алайда архитектуралық ерекшеліктері толығымен зерделенген жоқ.

Сондықтанда, бұл жұмыстың мақсаты құлажорға типіндегі обалардың орналасу құрылымдары мен жерлеу ғұрпын анықтау болып табылады.

Зерттеудің міндеті жерлеу ғұрпының көрініс табу ерекшеліктерін, жәнеде қабір іші ерекшеліктері және оба үсті құрылыстарының даму динамикасын анықтау.

Түйін сөздер: Археология, құлажорға, жерлеу архитектурасы, оба, жылқы

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**Погребальная архитектура
археологических памятников «кулажоргинского» типа**
(по материалам С.С. Черникова)

Погребальный обряд является одним из ключевых элементов культуры любого этноса. В последние десятилетия предметом пристального изучения в этом контексте стали курганные сооружения кочевых народов и каменные ритуально-культовые объекты. Из довольно малоизвестного и экзотического предмета изучения они превратились в объекты интереса широкого круга исследователей, к ним обращено пристальное внимание специалистов в области архитектуры. Археологические памятники «кулажоргинского» типа в первые были выделены С.Черниковым как особый этап раннежелезного века Восточного Казахстана. До сегодняшнего дня накоплен огромный материал по данным памятникам. Но архитектурные особенности полностью не были изучены. Поэтому целью данной работы является определение структуры расположения и погребального обряда курганов кулажоргинского типа.

Задача исследования определение специфики проявления обряда захоронения, а также динамику развития конструктивных особенностей наземных и внутримогильных сооружений.

Ключевые слова: Археология, кулажорга, погребальная архитектура, курган, конь

Introduction

The obsequies are the key elements in culture of any ethnos. In this context, in recent decades the nomads' barrows and stony ritual and cult objects were the target for the intent studying. They turned from little-known and exotic issue of studying into the objects of interest of wide range of the researchers. The architecture experts pay the close attention to them.

The purpose of this work, therefore, is to define an arrangement structure and obsequies applied in the barrows of Kulazhorga type.

The analyzing and dating of the monuments of the said type allowed defining the main differences between the funeral architecture.

The Kulazhorga period was the last one, i.e. the third period of culture of the early nomads of the East Kazakhstan. For the first time the monuments of this period were registered in 1948 by S.S. Chernikov during researches of barrows grounds of the the early iron period to be in close proximity to Kulazhorga and Baty Kokpekty district of the East Kazakhstan.

Singularity of intra-tomb architecture and obsequies in the studied objects, unsimilarity to monuments located in this territory referred to this period were basis for the researcher to represent those monuments as the separate cultural period.

Thus, in 1940-1950 S.S. Chernikov, who carried out the archeological excavations in several burial mounds referred to this period, had drawn a conclusion concerning cultural attribution, obsequies, the period of life of the people which constructed those

monuments. Scientific inquiry of the said researcher in respect of the above period was continued by F.Kh. Arslanova, Z.S. Samashev in 1960-80, and by A.A. Tkachov in the early 1990. There are about 80 barrows of the Kulazhorga period dug out and researched up to the present moment.

Some questions of research of monuments

Studies of monuments of Kulazhorga culture were started in 1948 by the East Kazakhstan expedition under the leadership of S.S. Chernikov. The expedition had the task of studying the monuments of the Bronze Age and early nomads according to the materials of the burial mounds. As a result of archaeological research it became clear that in the IV – III centuries. BC. In the midst of the early nomads of the East Kazakhstan region, major changes are taking place. In particular, in the Irtysh valley, burial grounds consisting of the same burial mounds appear. The boundaries of the cover (the upper reaches of the Irtysh) were determined by excavations and a clearly defined complex of features characteristic for this culture. In the place of the first excavations, it was named – Kulazhorginskaya (Chernikov, 1975: 135).

The investigated S.S. Chernikov's monuments of Kulazhorga culture were divided into early and late (Chernikov, 1948: 5-6). Thus, the Kulazhorga burial ground is dated IV-III cc. BC, monuments of the burial ground of Baty II-I centuries. BC (1st picture). These cemeteries have a number of similarities in the materials:

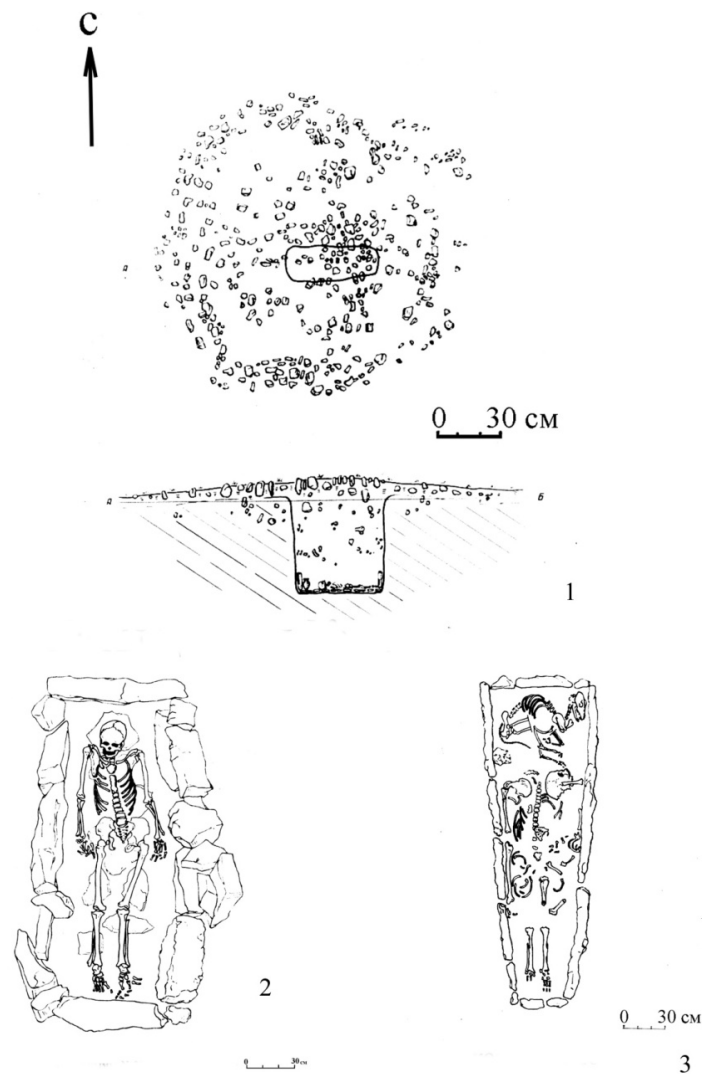
- The same shape and composition of the burial mound;
- Stone boxes;
- Forms of vessels;
- Anthropological type of the deceased;
- The elongated position of the skeletons and a number of other features.

But there are also a number of differences, namely: if bronze objects are found in Kulazhgor, then there is no bronze in Bata, the tail parts of the ram in Kulazhgor are found only in one case, and in Bata almost in all graves. The deceased in Baty are oriented head to the west and northwest, and in earlier monuments to the east. According to preliminary data of 1948 (Chernikov, 1948: 6), the

material culture of the Kulazhorga burial ground is characterized as Saki, and the Baty burial ground has a similarity (in ceramics) with the culture of the Usuns of Northern Kyrgyzstan.

In question, on the ethnicity of monuments, written sources were drawn, which provided information for identification with a particular tribe (uger) known for the campaigns of the Hun Shanuyu Chih-chi in the 1st century AD (Taskin, 1973: 35-37).

Thus, the entire array of accumulated data allowed the researcher to date the culture within the framework of the III century. BC. – I century AD, with the upper chronological boundary established conditional.



1st picture – mound Baty

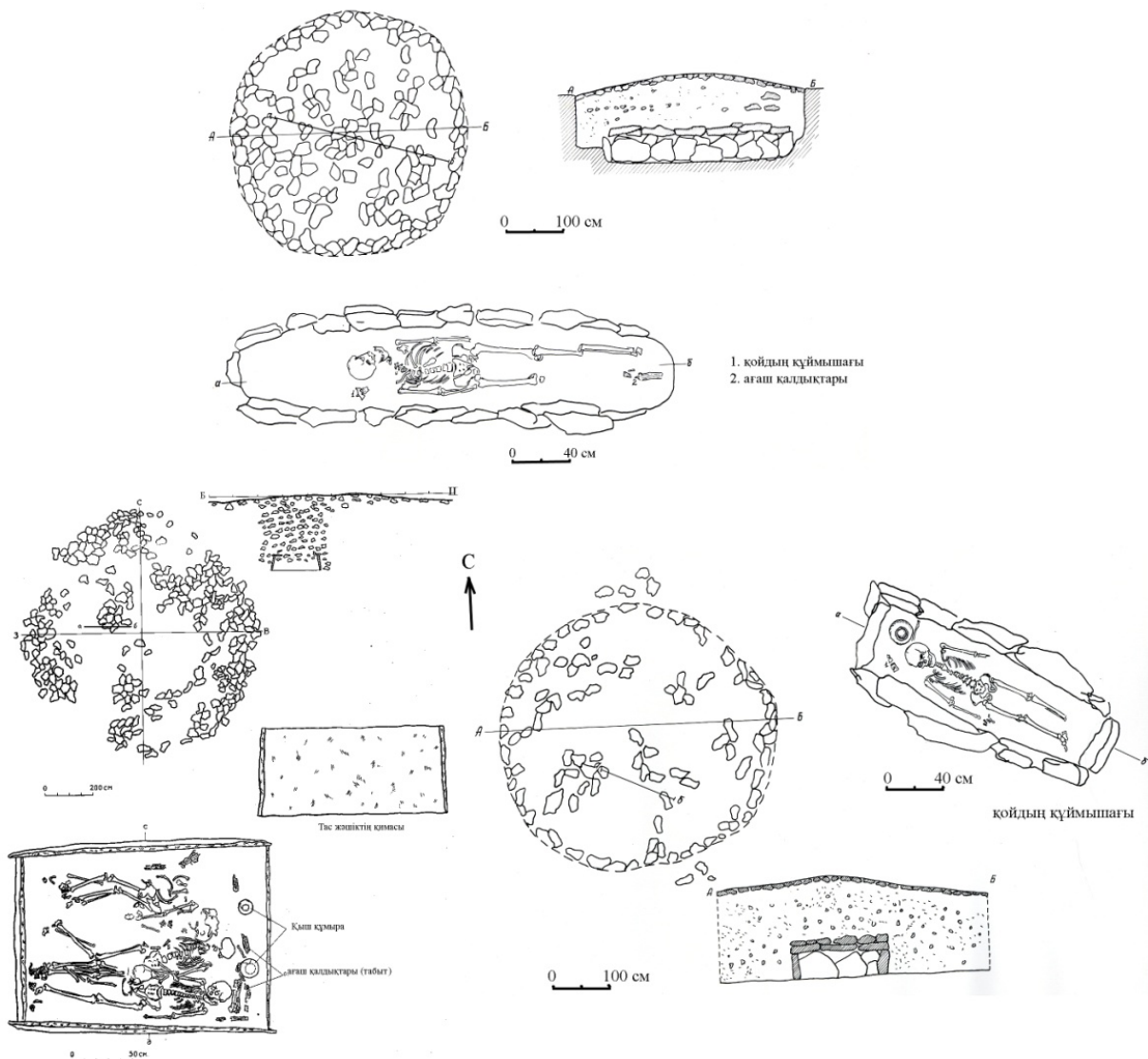
1. Barrow # 29; 2. Barrow # 27; 3. Barrow # 28

In 1960-1970, archaeological research in the East Kazakhstan region was resumed by the expedition of the Ust-Kamenogorsk Pedagogical Institute under the guidance of F.Kh. Arslanova. In this period of time, the expedition studied various monuments, with a view to outline the continuity of archaeological cultures and make up a relative chronological classification. To solve the set tasks, archaeological excavations were carried out in three northern regions of the region. Especially it is necessary to note excavations on the cemetery near the village. Zevakino Shemonaikha district, since, here for several years, were identified monuments directly related to the Kulazhorga. As a result, an analysis of all categories of extracted materials

confirmed the proximity of the community of funeral rite and inventory with monuments of Kulazhorgin type (Arslanova, 1968-1969: 18). All these facts allowed to expand the boundaries of the spread of culture.

Inner-grave constructions of monuments

Burial mounds of Kulazhorga type were in detail exposed during research of monuments of Kulazhorga, Kyzyltu, Zhartas, Baty, Jupiter, Slavyanka, Ubaredmet, Karashat; their diameter was about 5-15 m, height was 0,6 m. In burial mounds Baty and Pchela (2st picture) there were registered two graves with diameter of 30 m.



2st picture – mound Pchela

Based on their structure and obsequies S.S. Chernikov divided the burial mounds by two time periods [Chernikov, 1975]. Following the statements of the said researcher, we can note the following regularities inherent in the Kulazhorga type. The monuments referred to BC IV-III involved the circular embankments consisting of a mix of stones and soil and having the diameter of 4,5-7,5 m. and height of 0,3-0,5 m. As far as it went deep into, the bone

chamber widened and got bell-shaped. In a grave, in a stony box, a deceased was buried in a lateral position with legs bent. A horse was buried on a flooring of the grave or alongside of the deceased in the face-down position (3st picture). Funeral items were richer in comparison with the items of the second period. In the grave there were items of gold, bronze, and bone, jewelries, tools, and, basically, various clay products covered with red paint with rare patterns.



3st picture – Intra-tomb structure of the monuments of “Kulazhorga” type

The funeral tradition and land structure of the last period to cover BC II – AD I of the Kulazhorga period, demonstrated some similarity to Uysun monuments of Zhetysu lands; that was the reason for some researchers to suggest that some southern-east people moved to the East Kazakhstan by the action of Huns (Arslanova, 1985). During the above period the deceased were buried with their backs, heads oriented to the west or the northwest, in an oval bone chamber that was narrowed to its bottom. A custom to bury the deceased in a stony box, as well as a custom to bury a horse together with the deceased disappeared. In comparison with monuments of the early period the items put into a grave were leaner; the pottery was made in the form of a jug with thin walls, but they were quite qualitative. The barrow’s foot necessarily had a fence.

At the end of BC IV– AD I, on the northern slopes of Altay and Tarbagatay Mountains, the cultural traditions replaced each other and the ethnic structure of the population changed. Obviously, it took place in connection with “the Great Camping Ground of the People”, i.e. as a result of their capture by the Huns. The said fact might be confirmed by the monuments of Kulazhorga culture.

In general, S.S. Chernikov stated that the Kulazhorga culture was left by Uge tribes, which became known at the time of crusade of Gunn Shanyuya Chzhichzhi to the west. As judged by remains of ceramics and millet found in the graves, they moved at no distance at all (Chernikov, 1951: 64-81).

A.A.Tishkin and V.V.Gorbunov agreed with the opinion of the said researcher noting that in BC II

the Huns completely mastered the western lands of the Central Asia (Tishkin, Gorbunov, 2006: 38).

The researches, conducted in recent years in the regions adjacent to a zone studied, expanded the area of Kulzhorga monuments a little.

The monuments of “Kulzhorga” type grouped in the small area by age and external architectural structure were divided in two types. In an initial stage, the custom to bury the deceased in stony box, which was cancelled in the bronze period, renewed in the graves architectural structure. Along side with that, the custom to bury the deceased with horse, that ascended to “Pazyryk” culture of Mountain Altay, rose. And in connection with that fact that new ethnic customs appeared in the last period, the custom of burial and graves’ external and internal structure changed.

Conclusion

In the monuments of Kulzhorga culture in the III century BC-I century AD there are some changes that have occurred on the vast expanses of the Eurasian steppes. Judging from the materials, at the first stage of the development of culture, the contacts of the population of East Kazakhstan with Altai were very close. Monuments of the second period, find the closest proximity to the Usun burials and some items with the products of the Tesin stage of the Tagar-Tashtyk transition period. Researchers, based on an analysis of the studied complexes of Kulzhorga culture, ethnocultural changes at the final stage of the era of the early nomads are associated with the Hun influence. Most likely, the influence on the part of the Hun was mediated, since there are no facts of ethnic burial

detection. In the materials of Altai monuments traces of the influence of the Hun culture are traced (Savinov, 1978: 48-54). First and foremost, it affected the spread of iron – a clear tendency to reduce the size of bronze products, and as a result in the appearance of some new forms of clothing inventory.

Similar, essentially similar changes occur in the monuments of Kulzhorga culture. Found in the early complexes of the Bulan-Kobin culture of Altai, materials of the early stage of the Kulzhorga culture, according to some researchers, appeared as a result of migrations of its carriers under the pressure of the Hun tribes (Tishkin, 2009: 198-199). In burials of the late group (II century BC – I century AD), a short dagger with a straight crosshair was found, ringed and looped knives similar to Tesin’s knives (Chernikov, 1975: 135-136).

By the same time, such stage phenomena as rearmament, borrowing of prestigious elements of military and equestrian decoration, displacement of animal style by geometric ornamentation and use of elements of polychrome style are included (Khudyakov, 1998: 94). In the barrows of the Kulzhorga culture in the late group of burials, iron displaces bronze, which is relatively abundant in the early group (Chernikov, 1975: 135-136).

Thus, the described similar changes in the communal territories, and in particular in East Kazakhstan, testify to the general level of tribal development in the Hunno-Sarmatian epoch. For the final solution of all problems, chronology and ethnic attribution of monuments and ascertaining the socio-political situation in the region, in the Hunno-Sarmatian era, it is necessary to expand the source study base.

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