ЗАРУБЕЖНАЯ АРХЕОЛОГИЯ

УДК 903.5«638»(574.51)

Arman Z. Beisenov[1], Lorenzo Kreshioli[2],
Gulnara S. Jumabekova[1], Galiya A. Bazarbayeva[1], Elena Barinova[3]
[1]A.Kh. Margulan Archaeology Institute, Almaty, Kazakhstan;
[2]Ca' Foscari University of Venice, Venice, Italy;
[3]Ligabue Study and Research Center, Venice, Italy

THE EARLY IRON AGE BURIAL GROUND KASPAN-6 IN JETUSY*

The article presents results of the research work on the kurgans of the Saka time in Jetysu. Based on the analysis of burial construction elements it is assumed that socially important people were buried in the Kaspan kurgans. Some elements of complex funeral and commemorative events were revealed. A number of elements such as parameters of grave construction, presence of earthwork, clay filling, dromos, skull trepanation allow speaking about elite features of such burials.

In 2013–2015 the expedition of the A.Kh. Margulan Institute of Archaeology with the Legabue Study and Research Centre (Venice, Italy) conducted research of a large burial ground Kaspan (Kerbulak District, the Almaty region). Besides the authors, on the Kazakh side such researchers as K.A. Jambulatov, T.M. Duisenov, D.B. Duisenbay took an active part in field works and Massimo Kazarin (Legabue Study and Research Center) and Nicolò Fiore (University Ca 'Foscari) participated in the work on the Italian side.

The studied area is a part of south-east Jetysu (From Kazakh "jety" – seven, "su" – river. The Land of Seven Rivers). The region includes different natural landscape zones: mountains with eternal snow, vast piedmont plains, sandy deserts, numerous rivers. In the north it is bounded by the Lake Balkhash. The geographic region, called the Ile-Balkhash basin, is identified with the names of the Jetysu seven major rivers. The largest river is the Ile. The rest of the rivers are Karatal, Bien, Aksu, Lepsy, Baskan, Sarkand originate in Jetysu Alatau. A large number of these mountain rivers flow into the Lake Balkhash.

Monuments near the village Kaspan are confined to the towering points on the ground, they are located in the valley of the Bizhe (Byzhy) river. The valley is surrounded by the Jetysu Alatau mountains. It is known that treasure was found in the Bizhe valley, in an area of modern Algabas village. It belongs to the early Saka time.

Key words: Jetysu, Saka time, early nomads, kurgan, funeral rites, ritual, grave constructions, migration.
DOI: 10.14258/tpai(2017)2(18).-09

Introduction

In 2013–2015 the expedition of the A.Kh. Margulan Institute of Archaeology and the Legabue Study and Research Centre (Venice, Italy) conducted studies of a large burial ground Kaspan (Kerbulak District, Almaty region). Besides the authors, K.A. Jambulatov, T.M. Duisenov, D.B. Duisenbay took active part in field works from Kazakhstan and Massimo Kazarin (Legabue Study and Research Center) and Nicolò Fiore (University Ca 'Foscari) on the Italian side.

The studied area is a part of south-east Jetysu (From Kazakh "jety" – seven, "su" – river. The Land of Seven Rivers). The region includes different natural landscape zones: mountains with eternal snow, vast piedmont plains, sandy deserts, numerous rivers. In the north it is bounded by the Lake Balkhash. The geographic region, called the Ile-Balkhash basin, is identified with the names of the Jetysu seven major rivers. The largest river is Ile. The rest of the rivers are Karatal, Bien, Aksu, Lepsy, Baskan, Sarkand originate in Jetysu Alatau. A large number of these mountain rivers flow into the Lake Balkhash (Fig. 1; 2).

* Работа выполнена при финансовой поддержке МОН РК, проект №2982/ГФ4 «Сарыарка в системе культур раннего железного века Степной Евразии».

Fig. 1. The location of the Kaspan

Fig. 2. The burial ground Kaspan-6 (Photo from the mound 1)

Monuments near the village Kaspan are confined to the towering points on the ground, they are located in the valley of the river Bizhe (Byzhy). The valley is surrounded by Jetysu Alatau mountains. It is known that treasure was found in the valley Bizhe, in an area of modern village Algabas. It belongs to the early Saka time [Akishev K.A., Akishev A.K., 1978].

The Burial Ground Kaspan-6, kurgan №1

The burial ground Kaspan-6 kurgan №1 is south in the chain and the largest one. Its height is 3 m, and diameter is 36 m (Fig. 3). The top of the kurgan is flattened, the sink diameter is about 3 m, the western slope of the kurgan is flatter. The section features: the profile of the kurgan through the east-west has shown the following construction elements: under the turf a loose layer of aeolian sediment is fixed. Above the grave clay fill in the depth of 1,40 m from the top is fixed, over the top there is a layer of small stones. The fill is dense, solid, from well washed homogeneous clay. There is very loose, uniform brown, soft and light soil around it.

Fig. 3. The burial ground Kaspan-6, mound 1, the profile

Along the edges of the clay fill the earthwork is fixed, it is built around the grave. It is on the platform underlying all the layers of the mound – dense clay or compacted clay fill (?). The depth of the platform from the top of the kurgan is 2,9 m. The height of the earthwork was 1,6–1,9 m above the platform. It can be assumed that it was built before the final backfill of the grave (?).

Between the layer of the turf and the earthwork the mound consists of light gray-brown rather loose soil, apparently, put on top of the earthwork. It is fortified in the hill beside the small and medium-sized stones – crepidoma. Finally, on the surface and behind the crepidoma rather loose darker gray-brown soil is fixed which is probably an aeolian deposit (?).

In the deepening of the center of the grave there was a round pit which appeared due to the robbery. Very hard ground in the clay fill is traced in the grave. The earthwork is at the depth of 0,78 m. The sink smoothly passes into predatory hole, which has rounded contours.

Some human bones can be found in the part which was robbed. It is shifted to the southwest part of the grave and is fixed in its southern wall.

After sampling a layer of stones in the robbed part the burial of the animal probably of a dog [The arhaeozoologist P.A. Kosintsev thinks] was found (Fig. 4). The animal is in situ, lying compactly, and is possibly transferred in running posture. The top of the animal was covered with liquid clay (?).

About 30 poles, originating at the edge of the grave were revealed in the south-western wall of the grave. The exact number is difficult to calculate due to the very poor state of preservation. Poles are laid closely together. Their diameter is 3–13 cm, length was 3 m, at the east – 4 m. The tree on the south-west wall of the chamber part is absent. This suggests that the robbery took place after the pole overlapping the chamber fell down (Fig. 5).

The burial chamber is subrectangular with rounded corners, measuring 4,1 × 4,7 m, oriented in the general angle of the compass. Its depth is 2,2 m.

The grave itself, into which originally the dead were put is oval, relatively deepened to the chamber bottom on 0,30 m. It is located along the north-eastern wall of the grave. In the east wall there is a small niche with fragments of human bones. At the bottom of the grave

Fig. 4. The burial ground Kaspan-6, mound 1. The burial of the dog in the robbed part

many pieces of wood and human bones were found. Among them there were skull fragments of three people, including one child. Skulls, as well as many bones are broken and scattered. Their positions suggest that the dead were laid with their heads in the east-west-south direction. The pit is elongated along the line west-north-west to east-south-east.

The bottom part of the grave has pits from back posts. In total, there are six of the pits which were filled by clay and later a post was put there.

On the east-south side of the grave there was dromos (Fig. 6), covered with poles across the length. The number of poles is 19. Their diameter was – 5–15 cm. Dromos dimensions: 1 × 2,5 m length 4,45 m and depth – 0,3–1,8 m.

During excavations the crepidoma construction was identified: it is based on a large plate and boulders, which are oriented along a circle line by a long axis. They are close to each other, flat and are on the edge. There are 5–6 of such rows, and the layer is one. From above they are sprinkled with smaller stones. Crepidoma width was 3,2–4,8 m.

In the west part of the kurgan a fallen stelae was discovered. Perhaps it was originally dug, or put among the rocks by narrow ends of crepidoma (?). Dimensions: 1,2 × 0,2 m.

Fig. 5. Kaspan-6, mound 1, the chamber

Fig. 6. Kaspan-6, mound 1, the chamber

The Burial Ground Kaspan-6, kurgan №4

Kaspan-6, kurgan №4. The height of the kurgan is over 3 m, the diameter is 30 m. At the top of the kurgan under the sod the stelae was found. Stelae dimensions are: 83 × 45 (36) × 22 cm.

The top of the kurgan is flattened; in the center the earthwork is fixed. In terms of the kurgan the earthwork is fixed around the grave. The boundaries of the earthwork are marked by several lenses – thin layers of dense clay. The earthwork fill is loose soil of a light brown colour. In touchline four earthwork layers are traced. Perhaps, they suggest that the earthwork was poured into four stages, and each time the earthwork slopes were compacted. This results in a thin layer of dense gray-yellow clay, poured in the liquid state (or compacted wet clay) on the top of the mound of loose structure. In certain places this crust is 6 cm thick.

The stratigraphic section shows the barrow platform – rammed or poured dense clay of light gray colour. Its capacity is up to 8 cm. Under it the mainland is fixed (Fig. 7).

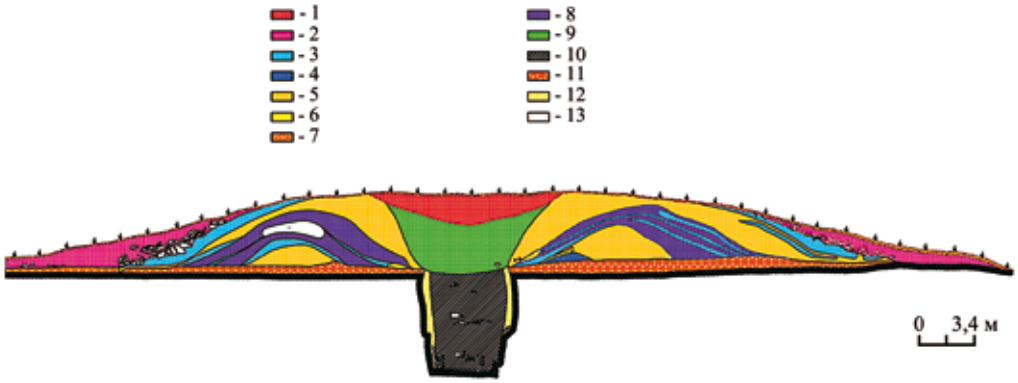

Fig. 7. Kaspan-6, mound 4, the profile. Legend: *1* – the loose brown soil; *2* – the loose brown soil; *3* – the white dense clay; *4* – the light gray dense clay; *5* – the loose light brown soil; *6* – the loose red-brown soil; *7* – the turf; *8* – the dense light loam; *9* – the dense light loam; *10* – the dense gray-yellow clay; *11* – the light gray very dense clay; *12* – the sand; *13* – the hole

As a result of the excavation works it can be assumed that the kurgan was erected on a pre-aligned and filled slurry or compacted (?) platform. In the center of the site the grave was dug. Later, when a person was buried there, the grave was filled with slurry. Over the grave a clay structure, which initially, had the shape of a dome was revealed. Its top is revealed below the top of the kurgan to 1 m. The dome diameter is 1,5–2 m above and 3,8 × 4 m at the base, its height – 2 m. The top of the dome was reinforced by a layer of small and medium-sized stones.

In general, the clay conglomerate over the grave is very hard and dense (or moistened with compacted clay) with two layers of stones. They were likely used as packers and a layer of small stones was on the top structure. White thin dense layer of soil in the conglomerate may reflect a certain state of clay fill – sedimentation, hardening. As a result, the dome was very dense and hard. It stands on the clay fill, which marks the contours of the grave. In general, the grave was covered with the dome.

The whole complex consists of two components, a large grave with the conglomerate in the form of a dome and a small pit on the south side of it.

The grave had clay fill. According to the identified edges of the grave two boundaries were recorded different in color and density. This may reflect two stages of the pit fill or its drying. Around the grave two rows of pits on vertical poles installed on the level below the kurgan platform were fixed. Some pits are doubled. In addition to round pits square ones were identified as well. The outer circle of the grave was formed by larger pits. In general, pits from the poles apparently were in some circles – around each fill.

Several layers of stones were found in the fill of the main grave. At the depth of -0,14 to -0,82 m a stone structure in the form of an oval was fixed. It is based on large rocks in a single layer, over which smaller stones were put. At the southernmost point of the stone structure a phalanx of human foot was fixed.

Some vertical crack were identified in the pit (2). Perhaps they were formed as a result of the shrinkage of the clay fill. According to one of the cracks along the bottom pole some rounded pits were identified.

When extracting the grave fill its shape was identified: oval and elongated along the west-east line. At the point 0,98 m in the south part of the pit wall an animal skeleton – perhaps of a fox (?) was found. The limbs of the animal are under the body, it is in relaxed posture, its head is turned to the east.

At the depth of 1,7 m in the layer of very dense clay another layer of small stones, pieces of the two poles were revealed. On the walls of the pit a layer of sand was identified. Its capacity increases to the bottom as the "run-off" down to 30 cm. At the depth of -1,8 m a third layer of stones is fixed.

At the depth of 1,83 to 2,49 m a pile of stones, elongated along the west-east line, mostly tiled were revealed in the pit. Stones from the grave construction are recorded lower – at the depth of -3,23 m. At the heart of it the fence facing slabs along the west wall of the pit is viewed. Inside the fence, in the western half the type of construction resembling the box is determined which is elongated along the northwest-southeast line. In the corners of the pit the remnants of a tree with the diameter of 3–4 cm were found. At the depth of -2,88 to -3,19 m after the removal of small stones construction plates were revealed, made in the form of a box installed along the western wall of the grave. In the bottom part, especially in the west end, cluster bronze/copper beads, wood fragments, the

Fig. 9. Kaspan-6, mound 4, the chamber. The fragment of the occipital bone of the skull at the *east end*

remains of poles were found. In the southwest corner of the pit seven plates, standing in an inclined position in three rows close to each other, the height of which is 15–20 cm above the floor, they are at different heights. In the other parts there are scattered plates, stones and human bones (Fig. 8). Only one fragment of the occipital bone of the skull at the east end of the pit was apparently preserved in situ (Fig. 9). Among the other findings a comb made of horn or bone can also be called. Pit on the bottom has subrectangular form and is focused on the east-west line.

In the south towards the grave there are stones at the mouth of the pit. They were in clay fill of gray-yellow color. It is a shallow pit with sharp edges in the form of a rectangle with rounded corners, elongated along the west-east line.

At the distance of about 3 m from the edge of the kurgan mound the ring of stones on the average width of 3,5 m crepidoma was found. Stones are of medium and small size. They lie in a single layer on a slope embankment, at least – in 2–3 layers (small). Larger ones are at the bottom

Fig. 8. Kaspan-6, mound 4, the chamber

layer, small were put on top. Large stones are put in order, close to each other. Crepidoma goes down on floors of the kurgan under the sod on a slope embankment, resting on the platform. Its total capacity reaches 0,7 m.

In addition three more stelae were found on top of the kurgan during the excavations. Fallen stelae was found on the east side of the grave, on the inside edge of the earthwork. The difference in height between the stelae 1 and 3 is 0,80 m.

In the laboratory of radiocarbon dating in Belfast (United Kingdom, project curator S. Svyatko) and in the laboratory of the Russian State Pedagogical University named after A.I. Herzen (performer – M.A. Kulkova) calibrated dates were obtained which are defined with the interval from the end of the 8 to the middle of 5 cc. BC. e., that coincides with the peak of the Saka culture.

AMS ^{14}C dates of the analysed samples from the burial ground Kaspan-6, kurgans №1, 4

Lab number	Monument	^{14}C BP	Calibrating date (1σ)	Calibrating date (2σ)
UBA-24075	Kaspan-6, kurgan №4	2466±33	68,3% Cal BC 751–682 (0,384) 669–634 (0,189) 628–613 (0,066) 592–516 (0,361)	95,4% Cal BC 765–471 (0,946) 466–430 (0,054)
SPb-1445	Kaspan-6, kurgan №1	2500±45	68,2% Cal BC 772–731 (15,2%) 691–660 (11,8%) 651–544 (41,3%)	95,4% Cal BC 794–477 (94,3%) 444–432 (1,1%)

Discussion

Thus, the excavations revealed some constructions belonging to the Saka time, which demonstrate new features of funeral rites for Jetysu. These include: the use of liquid clay, the construction of grave structures in the form of a dome from sterile clay, construction of the earthwork around the grave pit, mix of clay, wood and collective burial of people and dogs.

Some of the identified features allow speaking about complex funeral rites and when they took place the grave pit was open for a while. The construction of burial and memorial structures is a gradual long-term process. The question about the ritual character of the robbery arises.

The idea that the grave pit was open for some time can be proved by such facts as broken and scattered plates of stone construction at the bottom of the kurgan №4, and the number of plates is at higher level than on the east and west walls; there is very firm ground – fill of the grave with layers of stones and over a pit in the kurgan mound (?). The kurgan №1 has obvious traces of the robbery, not only predatory one with a dog burial, but also with scattered bones of people over the grave. At the same time such facts as fallen ceiling of the burial chamber of the poles possibly indicate phasing of burial and funeral rites.

The fact that the graves in Kaspan could be open for some time, and after a series of stages of burial and funeral actions were filled with clay and covered can be proved by analogies identified in Tuva [Kilunovskaya, 2014]. According to archaeological materials many facts proving the presence of dromos tombs in the early Iron Age burial grounds in various regions of the Eurasian steppe are known. Dromos is common for the monuments of the Saka time in the Aral Sea region [Itina, Yablonsky, 1997], they are present in the monuments of the

South Ural Sarmatians [Ochir-Goryaeva, 2012]. The reason for existence in the South Ural kurgans in the 6th–5th cc. BC. of the Saka cultural parallels allowed the researchers to suggest that at the end of the 6th c. BC. a large group of nomads of the Aral Sea region was included into the South Ural Union. The elitist nature of these kurgans is worth paying attention to [Gutsalov, 2007]. Specialists on funerary monuments of the South Ural generalized materials on dromos structures in the region, taking into account the results of K.F. Smirnov's research [Moshkova, Malashev, Meshcheryakov, 2011, p. 302]. The earliest burial refers to the 7th – the middle of the 6th cc. BC – to the 4th BC. According to new data, among kurgans of Tasmola culture of Central Kazakhstan over 20 tombs with dromos graves were recorded (Bakybulak, Karashoky, Nurken-2, Sherubay, Taldy-2, etc.). Dromos is quite heterogeneous. A.Z. Beisenov suggested that dromos is a common feature of the funeral rite of the early Saka population of the east of the Eurasian steppe, which originated from the late Bronze Age. He believes that for the Saka era of Kazakhstan dromos should be considered a local tradition [Beisenov and etc., 2015, p. 18].

On the people's skulls from the elite Tasmola burials traces of trepanation were revealed. Facts of posthumous trepanation in burials of Pazyryk, Sagly and other archaeological cultures are also associated with high social status of the dead. These findings of posthumous trepanation indicate the existence of the complex traditions of farewell and burial of representatives of the tribal nobility of the population of Central Kazakhstan and Central Asia [Beisenov et al., 2015, p. 129, 133].

The analysis of the Saka funerary monuments in Saryarka in the context of the formation of the early Saka cultural complex allowed A.Z. Beisenov to include monuments of Biyken and Mayemer cultures of Altay, Tasmola culture of North and Central Kazakhstan, South Ural, Tagar kurgans of Podgornov stage, monuments of Besshatyr culture of Jetysu, which are genetically related to Begazy-Dandybay culture. Mausoleums of the pre-Saka time of North Tagisken are close to them [Beisenov, 2014].

Stelae in kurgan construction is one of the characteristic features of the early Saka kurgans of Altai and East Kazakhstan. Researchers interpret them as symbols of the hearth, home, certificate on the territory of the universe axis (the World Tree). Such elements as the dromos, stelaes and animal burials are common for the burials of the early Saka Mayemer culture [Jumabekova, Bazarbayeva, 2011]. Graves of dromos type are widespread in Jetysu [Ismagil, 1996]. New data suggests that the Jetysu mountain valleys are zones of active contacts in the Saka time, as well as the starting point for the migration of some tribes to the west and north-west. Comparative analysis of the funerary monuments of the end of the 2nd – first half of the 1st millennium BC of Ural-Kazakhstan steppes leads to the conclusion about the possibility of removing crop of the early nomads from the preceding cultures of the Late Bronze Age.

Dog's burial is another unusual tradition. This element of the funerary tradition can be found in the wider area of the Scythian/Saka world. It is proposed to consider these facts as a reflection of the cult of the dog guarding this place and serving as a guide to the underworld [Gutsalov, 2005, p. 442]. As for dog burials in the kurgan №9 of the burial ground Karagai-Bulak of the Usun time A.K. Abetekov reconstructs the situation as follows. This tomb was robbed long after the burial, then the tomb was closed by stones and the dog was buried there. Then, at a higher horizon at slab of rock the second dog was burned and buried [Abetekov, 1978].

Based on the analysis of dog graves on the territory of Olbia it has been suggested that the dogs played a role of sacrificial animals and apotropaion. Dogs buried directly in the graves can be seen as guardians of the underworld, conductors, taking the dead souls to another world. In one of the burials the presence of the dogs is explained by the fear of persecution of the executed [Papanova, 2004]. Dog graves on the territory of the Northern Black Sea have been divided into three areas by V.S. Sinika. However, the purpose of the dog burial is reconstructed by the researcher, as a symbolic protection and accompanying of the buried into another world [Sinica, 2006, p. 59]. It has also been concluded based on the graves of horse and dog that they had special status in the funeral and memorial rites. Perhaps this is the status of mediators – translators from one world to the other [Hrshanovsky, 2000]. The overview of dogs and other animals' burials (pigs, horses) in Novosibirsk Ob is provided in a joint article of T.N. Troitskaya and A. Shishkin [Troitskaya, Shishkin, 2004]. The ritual meant implementation of the bloody sacrifices and took place after breaking the grave. The purpose of the ritual was to create a barrier that protects the living from the adverse effect of the lower world.

As for the dog burial in Jetysu, we believe that in this case we deal with a similar ritual of grave robbery and dog sacrifice.

Conclusion

Thus, we can assume that in Kaspan kurgans socially important persons were buried. In addition to the stated above features of elitism, the craniotomy can be named as well as one of the facts, which was revealed on the preserved skull fragment from the kurgan №4 by the anthropologist Ye. Kitov.

References

Abetekov A.K. O pogrebenii sobaki v usun'skom kurgane v Chujskoj doline [About Dog Burials in Usun Kurgan in the Chui Valley]. BRAI (Brief Reports of Arcjaeology Institute). 1978. №154. Pp. 59–65.

Akishev K.A., Akishev A.K. Problema hronologii rannego jetapa sakskoj kul'tury [The Problem of the Early Stages Chronology of the Saka Culture]. Archaeological Monuments of Kazakhstan. Alma-Ata : Nauka, 1978. Pp. 8–63.

Beisenov A.Z. Drevnie sokrovishha Saryarki [Ancient Treasures of Saryarka]. Almaty, 2014. 196 p.

Beisenov A.Z., Ismagulova A.O., Kitov Ye.P., Kitova A.O. Naselenie Central'nogo Kazahstana v I tysjacheletii do n.je [The Population of Central Kazakhstan in the Ist Millennium BC]. A.Kh. Margulan Institute of Archaeology. Almaty. 2015. 188 p.

Gutsalov S.Y. Volch'e plemja (k semantike obraza volka v iskusstve drevnih kochevnikov Juzhnogo Urala) [Wolf Clans (to the Semantics of the Image of the Wolf in the Art of Ancient Nomads of the South Ural)]. Antiquities of Eurasia: from the Early Bronze Age to the Early Middle Ages. In Memory of Olkhovskyi V.S. Collective Articles. Moscow, 2005. Pp. 37–447.

Gutsalov S.Y. Pogrebal'nye pamjatniki kochevoj jelity Juzhnogo Priural'ja serediny I tys. do n.je. [Funerary Monuments of the South Ural Nomadic Elite in the Middle of the Ist Millennium BC]. Archaeology, Ethnology and Anthropology of Eurasia. 2007. №2 (30). Pp. 75–92.

Jumabekova G.S., Bazarbayeva G.A. V poiskah sledov svernuvshejsja pantery: k izucheniju pamjatnikov Majemerskoj stepi [In Search of Traces of a Coiled Panther: Studies of the Monuments of the Mayemer Steppe]. History and Archaeology of Semirechye Collective Articles. Almaty, 2011. Pp. 67–88.

Ismagil R. Sarmatskoe okno v Evropu [Sarmatian Window to Europe]. Questions of Archaeology of Western Kazakhstan. Collective articles. Vol. 1. Samara, 1996. Pp. 176–211.

Itina M.A., Yablonsky L.T. Saki Nizhnej Syrdar'i (po materialam mogil'nika Juzhnyj Tagisken) [Lower Syr-Darya Saka (Based on the Materials of the Burial Ground South Tagisken)]. Moscow : "Russian Political Encyclopedia", 1997. 187 p. with illustrations.

Kilunovskaya M.E. Zakonomernosti “razgrablenij” kurganov skifskogo vremeni v Tuve [Patterns of “Looting” Kurgans of the Scythian Period in Tuva]. Abstracts. Proceedings of the IV (XX) All-Russia Archeological Congress in Kazan. Kazan, 2014. Vol. II. Pp. 110–112.

Moshkova M.G., Malashev V.Y., Meshcheryakov D.V. Dromosnye i katakombnye pogrebenija Juzhnogo Priural’ja savromatskogo i rannesarmatskogo vremeni [Dromos and Catacomb Burials of South Ural of Savromat and Early Sarmatian Time]. Funeral Rite of the Early Eurasian Nomads: Materials and Research on the Archaeology of the South of Russia. Vol. III. Collective articles. Rostov-on-Don: Publishing House of the Southern Scientific Center RAS, 2011. Pp. 302–317.

Ochir-Goryaeva M.A. Drevnie vsadniki stepej Evrazii [Ancient Horsemen of Eurasian Steppes]. Moscow : Taus, 2012. P. 472.

Papanova V.A. Pominal’no-pogrebal’nye obrjady nekropolja Ol’vii, svjazannye s kul’tom htonicheskih bogov i geroev [Memorial-Funeral Rites of Olbia Necropolis Associated with the Cult of Chthonic Gods and Heroes]. Proceedings of the Faculty of History of Zaporizhzhya State University. Zaporozhye, 2004. Vol. 18. Pp. 296–299.

Sinika B.C. O kul’te sobaki u skifskogo naselenija Severnogo Prichernomor’ja v VI–II vv. do n.je [The cult of Dos in the Scythian Cult of the Northern Black Sea Coast Population in the 6th–2nd cc. BC]. International Relations in the Black Sea Basin in the Scythian and Ancient times: Collective Articles of XI International Scientific. Conference. Rostov-on-Don, 2006. Pp. 58–60.

Troitskaya T.N., Shishkin A.S. O nekotoryh pogrebenijah zhivotnyh v Novosibirskom Priob’e [Some Burials of Animals in Novosibirsk Ob]. Herald of Archaeology, Anthropology and Ethnography. 2004. №4. Pp. 114–118.

Hrshanovsky V.A. Zhertvoprinoshenie v pogrebal’no-pominal’noj obrjadnosti evropejskogo Bospora II v. do n.je. – IV v. n.je. (po materialam arheologicheskih raskopok nekropolej Ilurata i Kiteja) [Sacrifice in the Funeral and Memorial Rites in European Bosporus in the 2nd BC – 4th BC (Based on Archaeological Excavations and Ilurat and Kitei Necropolis). Sacrifice: Ritual in Culture and Art from Ancient Times to the Present Day. Moscow, 2000. Pp. 241–252.

А.З. Бейсенов, Л. Крешиоли, Г.С. Джумабекова, Г.А. Базарбаева, Е. Баринова

МОГИЛЬНИК РАННЕГО ЖЕЛЕЗНОГО ВЕКА КАСПАН-6 В ЖЕТЫСУ

Изложены результаты исследования курганов сакского времени в Жетысу. На основе анализа элементов погребальной конструкции высказано предположение о том, что в курганах Каспана захоронены социально значимые лица. Выявлены элементы сложного и продолжительного цикла погребально-поминальных действий. Ряд элементов (параметры погребального сооружения, наличие вала и глиняной заливки, дромоса, трепанация черепа) позволяет говорить об элитарном характере таких погребений.

В 2013–2015 гг. экспедицией Института археологии им. А.Х. Маргулана совместно с Центром научных исследований Легабуе (Венеция, Италия) проводились исследования большого могильника Каспан (Кербулакский район, Алматинская область). Помимо авторов, с казахстанской стороны активное участие в полевых исследованиях принимали К.А. Жамбулатов, Т.М. Дюсенов, Д.Б. Дуйсенбай, с итальянской стороны – Массимо Казарин (Центр научных исследований Легабуе) и Николо Фиор (Ка’Фоскари университет).

Рассматриваемый участок относится к юго-восточной части Жетысу (в переводе с казахского «жеты» – семь, «су» – вода; другими словами: «Страна семи вод/рек»). Данный регион включает разные природно-ландшафтные пояса: горы с вечными снегами, обширные предгорные равнины, песчаные пустыни, многочисленные реки. На севере он ограничен озером Балхаш. Географический регион, называемый Иле-Балхашским бассейном, отождествляется с названиями семи главных рек Жетысу. Самая крупная река – Иле. Остальные реки – Каратал, Биен, Аксу, Лепсы, Баскан, Сарканд – берут свое начало в Жетысу Алатау. Большое количество этих горных рек впадают в озеро Балхаш.

Памятники в районе с. Каспан приурочены к возвышающимся точкам на местности, находятся в долине р. Биже (Быжы). Долину окружают горы Жетысу Алатау. Известно, что ранее в долине Биже, в районе современного с. Алгабас, был найден клад, датируемый раннесакским временем.

Ключевые слова: Жетысу, сакский период, ранние кочевники, курганы, погребальный обряд, ритуал, погребальные конструкции, миграции.