



Pazyryk-type burial and petroglyphs of the Tausamaly archaeological complex ¹

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ARTICLE INFO

ABSTRACT

Keywords:
Zhetysu, barrow, burials, tamga, sign, petroglyphs of the Pazyryk burial, Tausamaly, symbols.

IRSTI 03.41.00

DOI: <http://doi.org/10.32523/2664-5157-2022-4-131-148>

The article presents the results of a research work carried out at the archaeological complex of Tausamaly. The complex consists of a large burial ground and accumulations of petroglyphs. The monuments are in the Aksu district of the Zhetysu region of the Republic of Kazakhstan. In barrow No. 1, a paired burial of the Pazyryk culture, accompanied by three horses, was found in a tiered stone box. A large number of petroglyphs, tamgas and signs were found near the burial ground. A few petroglyphs have pictorial analogies in Southern Siberia and the eastern regions of Central Asia. Graphic symbols are divided into several groups. The first group is represented by symbols that differ from each other by various additional elements in the form of dots and lines, as well as being in composition with the figure of an animal. The second group is tamga-shaped signs in the form of a dumbbell-shaped figure. Signs have different sizes, and various additional elements, in the form of dotted and linear knockouts located side by side. The materials of the burial ground and petroglyphs date back to the 4th-2nd centuries BC.

Received 07 September 2022. Revised 10 September 2022. Accepted 17 October 2022. Available online 30 December 2022.



For citation:

S.A. Yarygin Pazyryk-type burial and petroglyphs of the Tausamaly archaeological complex // Turkic Studies Journal. – 2022. – Vol. 4. – №4. – P. 131-148. DOI: <http://doi.org/10.32523/2664-5157-2022-4-131-148>

¹ The article was prepared under the AP14869290 project «Research of the archaeological complex of the Hunno-Sarmatian era of Tausamaly in East Zhetysu»

Introduction

In 2019, on the eastern outskirts of the village of Tausamaly, Aksu district of the Almaty region of the Republic of Kazakhstan, a burial complex was discovered and explored, which has pronounced features of the Pazyryk archaeological culture. According to the nearest settlement, it received the name Tausamaly. In 2020, during the process of exploration of the archaeological sites, it was revealed that the previously explored barrow was part of a large burial ground located on the alluvial fan of the Aksu River in the gorge of the Kairakkol ridge, at its exit from the Kapal-Arasan basin. The length of the burial ground along the northeast-southwest axis is 1.4 km, the width is 0.9 km. The cemetery is fenced on three sides by relief features – on the western and southern sides it is the spurs of the Kairakkol ridge (812.8 m) with a sharp rise and rocky outcrops on the surface, on the western side of the Aksu channel and spurs of the Karakungei ridge (up to 705.1 m). As a result of the research, about 122 barrows were recorded at the burial ground. Numerous rock carvings have been recorded on the slopes of the Kairakkol and Karakungei ridges. The main set of identified drawings includes scenes of hunting and fighting, chariots, various animals – tau-teke, deer, roe deer, bulls, horses, dogs, as well as anthropomorphic figures (Yarygin, 2020: 1034-1047; Yarygin, Ilderyakov, 2021: 23-39) (Fig. 1).

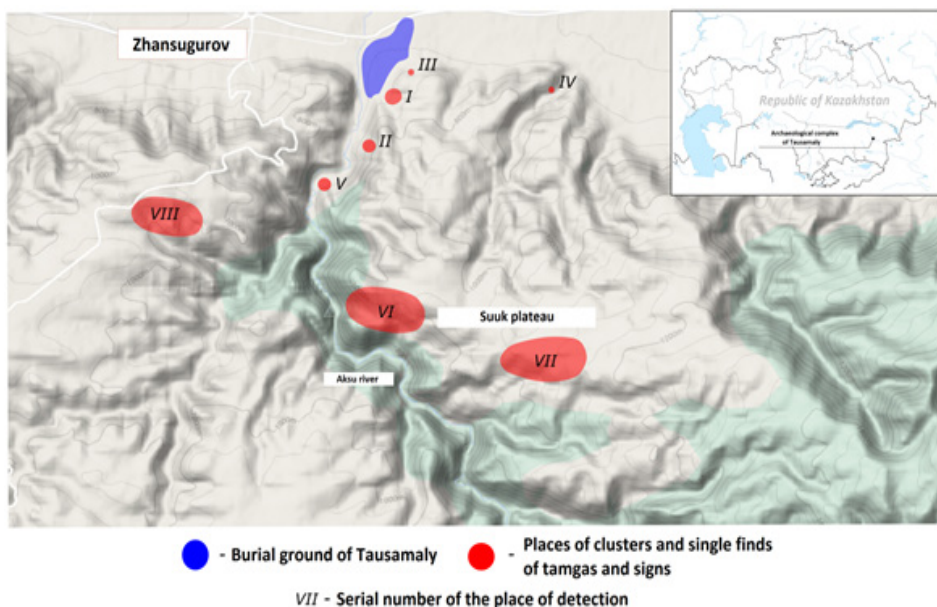


Fig. 1. Location of monuments

Materials and Research Methods

A barrow with a Pazyryk-type burial occupied the northernmost position in the burial ground. It had a flattened hemispherical shape of an embankment with a diameter of 16.5×18 m, a height of 1 m, built of large pebbles. The stones were placed on the discharge from the grave pit, which was apportioned in an even layer up to 0.25 m thick over the ancient

surface. In the central part of the space under the barrow, at a depth of 0.7 m from the level of the buried surface, a spot of a grave pit was found. Clearing showed that the grave pit had the shape of a hexagon. One of the corners was oriented to the north, and the opposite corner to the south. The filling of the grave pit is represented by pebble boulders and dark brown humus sandy loam. At a depth of 1.7 m from the level of the buried surface, the grave pit was divided into two parts – the northwestern one, in which the accompanying burials of three horses were located, and the southeastern one, containing the burial construction.

The horses were placed in a special structure 3 m long and 0.8 m wide. The northwestern half of the grave pit was divided in length into three equal compartments for laying horses. The compartments were formed by installing vertical stone slabs up to $0.6 \times 0.4 \times 0.15$ m in size. The skeletons of the horses are oriented along the NE – SW line with their heads to the NE. Between the incisal and chewing teeth of the horse closest to the stone box, a well-preserved vertical half of an annular two-piece iron bit was found.

The burial structure consisted of two rectangular stone cists of different sizes, placed one on top of the other and oriented along the NE – SW line. In cross section, the construction of two boxes had a pyramidal shape. The lower drawer is longer, the upper one is short in the center above it. The upper box is 1.6×0.8 m in size, the lower one is 2.2×0.7 m. The chamber of the lower box was filled with water in the spring-autumn period, as evidenced by traces on the narrow northeastern wall of the box. In its lower part, a light strip is fixed, remaining from stagnant water. This is confirmed by the location of two pear-shaped ceramic vessels in the central part of the lower stone box, on the surface of the washed sandy soil. The walls of the vessels, located down to the ground, also have characteristic destruction caused by prolonged exposure to moisture. Two skeletons were found inside the box. The buried were laid in a slightly crouched position on their right side, their heads oriented to the northeast (Fig. 2, 3).

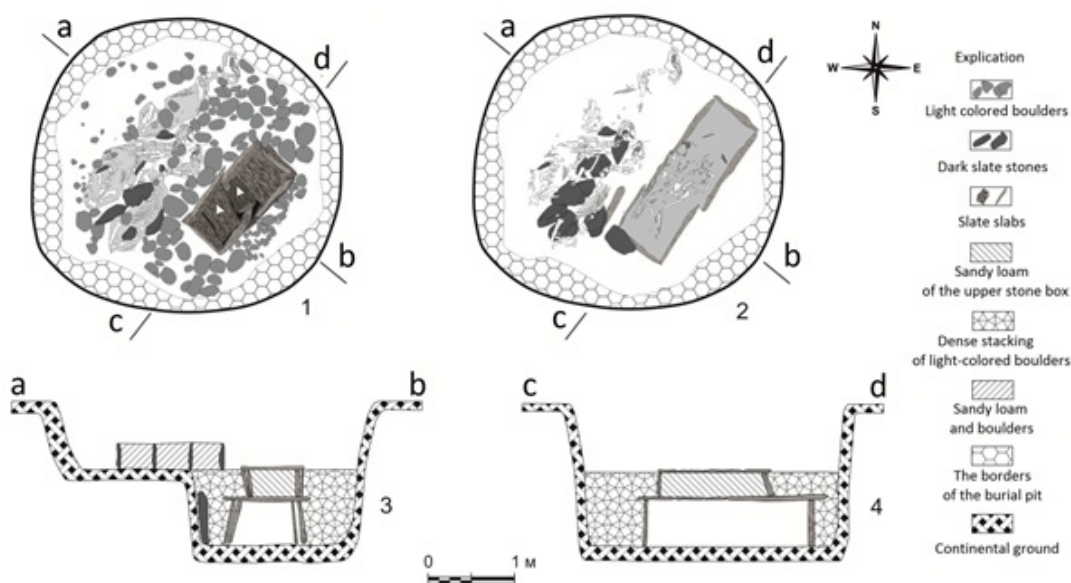


Fig. 2. Burial in mound 1 of the Tausamaly burial ground

Above the head of the northwestern skeleton, organic decay was recorded, which had a trapezoidal outline and was traced from the skull to the northeast. The stain is 45 cm long and 11-15 cm wide. In the center of the decay, an iron rod was found, broken in the middle part, round in section 1.5 cm, 27 cm long. The lower part of the rod was inserted into a wooden washer 11 cm in diameter, no more than 3 cm high. During clearing, small torn fragments of gold foil were detected above the decay. Above the head of the southeastern skeleton, a similar rod was found with one flattened end and one narrowed end, 25 cm long, 1 cm in diameter. It was located almost horizontally to the skull, 0.15 cm from the edge of the cranium, with the tip towards the southeastern wall of the box. Next to the rod and above the skull, faintly visible remnants of decay, mixed with the sandy loam of the bottom of the grave pit appeared. In the region of the pelvic bones, a bronze hairpin with a gold rounded pommel was found, on the surface of which there is an extruded floral ornament in the form of a rosette (Fig. 4.)



Fig. 3. Ceramic vessels. Mound 1. Tausamaly burial ground

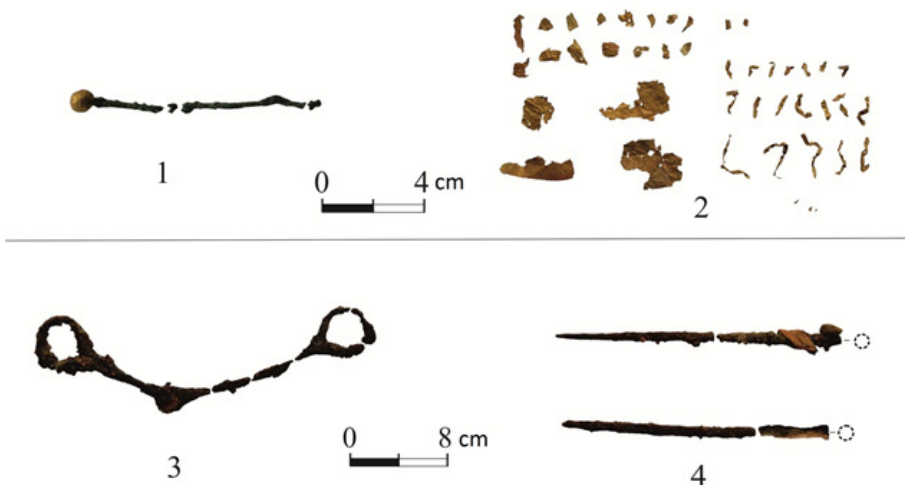


Fig. 4. Grave goods

Research degree of the subject

The combination of the shape of the grave pit and the funeral rite made it possible to pay attention to the monuments of Altai. Burials in stone cists were found at the burial grounds of Berel (barrow 23), Barbugazy I (barrows 4, 6, 9, 23, 25), Jolin (burial 8), Kyzyl-Dzhar VIII (barrow 2), Taldur I (barrow 4), Yustyd I (barrow 16), XII (barrow 17). According to Kubarev – type III, belonging to the Kara-Koba culture and appearing in the last centuries of the 1st millennium BC. Thus, barrow 17 of the Yustyd XII burial ground, according to the accompanying inventory, dates back to the 3rd-2nd centuries BC. (Samashev, 2011: 20, 95; Kubarev, 1991: 32, 133, Table XV, XLI, LXX, Fig. 7; Kubarev, 1992: 16, 114-117, 130-131, Table VI, VIII, XXVI, XXVIII, XXV, XXVIII-XXX). Burials in barrows 23 and 25 of the Barbugazy I burial ground can be cited as the closest analogies. The structure of the grave pit in barrows 5 and 9 of the Ulandryk II burial ground is similar in type (Kubarev, 1987: 161-162, 170, 220, 242, Table XLI, XIX; Kubarev, 1991: 21; Kubarev, 1992: 130-131, 171-172, Table XXVI, XXVIII, XXV, XXVIII-XXX). Obviously, this group of monuments includes the burial in barrow 23 of the Berel burial ground. The barrow was robbed and a later burial was let into it. The original grave pit contained a burial of a man in a stone box in the southern part and a burial of a horse near the northern wall. The device of a special bed for horses in the form of stone slabs laid flat was found in barrow 36 of the Berel burial ground (Samashev, 2011: 23, 87, 99).

The closest analogies to ceramic vessels discovered in barrow No. 1 of the Tausamaly burial ground are found in the Pazyryk and Sagly cultures (Mironov, 2000: Fig. 27; Kubarev, 1991: 57, Fig. 12). A vessel similar in shape and ornamentation was recorded in barrow No. 23 of the Berel burial ground (Samashev, 2011: 99; Fig. 260).

The closest analogies of a bronze hairpin with a gold pommel are found in the necropolises of the Kamensk archaeological culture of the Upper Ob region: Novotroitskoye-1 and 2, located in the basin of the Chumysh River of the Altai Territory (5-3 centuries BC or 4-3 centuries BC) (Shulga and etc., 2009: 323; Fig. 123. 7, 18, 26).

The fact that the woman's head was decorated with a high headdress or a wig was evidenced by the findings of a wooden base near the skull, traces of decay. 42 fragments of gold foil were found above the head of the buried. An iron pointed rod lying in the center of decay was the basis of the structure, its length is 27 cm, the diameter in the section is 1 cm, and the structure itself could be a headdress of the type found in barrow 5 of the Pazyryk burial ground (Gryaznov, 1961: 27-29; Fig. 11-12).

In the jaws of one of the horses, iron ringed bits were found identical to the iron bits of the late Pazyryk stage in the barrows of the burial grounds of Ulandryk, Yustyd, Sailyugem, burial grounds in the valley of the Chui River and Ursula (Kubarev, 1987: Tab. XXXVII.1, XLVI.2, LIII.1, LXXVI.3-4; Kubarev, Shulga, 2007: Fig. 75. 14-15, 18).

According to the signs of burial in barrow No. 1, it belongs to the Pazyryk culture and can be dated to the 4th-3rd centuries BC

Analysis

Several individual signs and drawings discovered in 2020-2021, arranged in a panel, are similar to the pictorial tradition of the Sayan-Altai, Mongolia and China. Among others, this is an anthropomorphic figure with arcuate branches on the head (Fig. 5), a dragon or a fantastic serpent (Fig. 6), as well as a group of ideogrammatic drawings (Fig. 7).

Two images similar to the anthropomorphic figure from Kairakkol were found in the accumulations of Tsagaan-Salaa II and III petroglyphs in the Mongolian Altai. The figures have round heads. The range of such drawings extends to the territory of Tuva and Khakassia. The image of an anthropomorphic figure with two processes on the head and a prominent phallus was found on Mount Ssyn-Chyurek (Tuva). Another example is a series of petroglyphs on the Podkuninskaya Petroglyphs (Khakassia). Figures with two and three processes opposing in different directions are known from images on the second tier (face 6) of the Khyzyl-Khaya mountains cluster. Similar images in Khakassia were found on the Boyarskaya Petroglyphs, the Askiz Plateau, the Oglakhty Ridge and in Kizik-Takh (Kubarev and etc., 2005: 187, 207, 293, App. 153, 250, 626; Weinstein, 1974: 49 -53; Fig. 33-39; Bokovenko, 2004: 389-395; Fig. 2).



Fig. 5. Anthropomorphic image. Kairakkol mountains



Fig. 6. Image of a dragon. Suuk Plateau. Kairakkol mountains

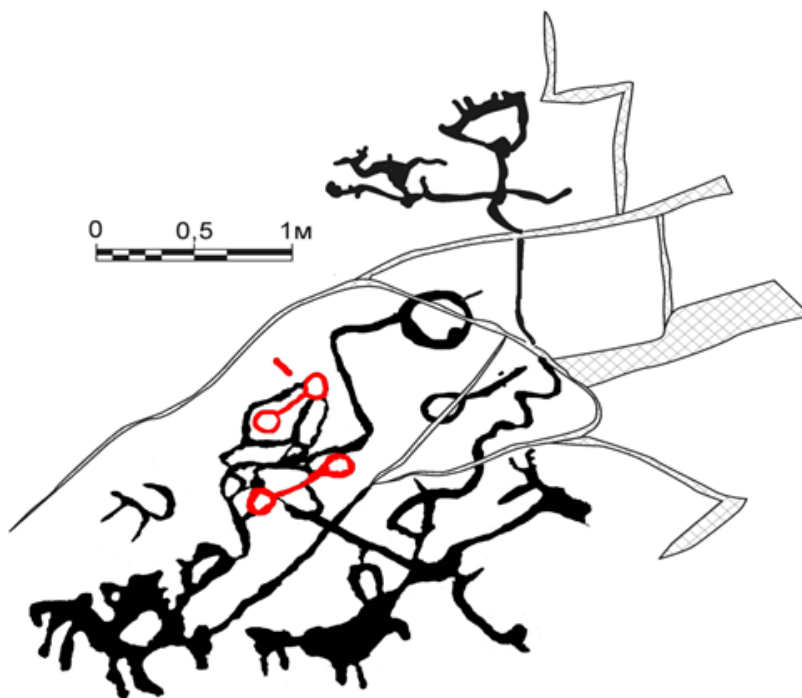


Fig. 7. Ideogrammatic sign. Aksu river valley

Analyzing the images of horsemen on the L'nischenskaya Petroglyphs, similar in manner to the horsemen from Khyzyl-Khai, E. Miklashevich proposes to date them within a wider period – the Tagar culture - the Tesinsky culture, not excluding the Early Ashtyk time (Miklashevich, 2012: 28-56). M. Bayberdina comes to close conclusions when considering the image with paired branches on the head, found in the Abakano-Perevoz-III petroglyphs (Baiberdina, 2019: 20-34).

Oriental analogies are found in the image of a dragon. The beast is depicted with a long curved wavy body. The body length is about 12 cm, width is from 0.5 to 1 cm. The head and tail start and end the meander, being in the upper part of the picture, they are separated by the central bend of the body. The head is well developed, 3.5 cm long. Ears, horns or a mane are visible in its upper part. It shows the closest resemblance to images of Chinese moon dragons, which became widespread in the 2nd-1st centuries BC. Similar beasts are depicted in a heraldic manner on a silk tomb banner found in the tomb of Lady Dai (Western Han Dynasty), dated around 168 BC (Funeral banner...). Quite often, they were depicted on belt plaques dating back to the end of the 1st millennium BC – at the turn of the eras from finds in Northern China and Xinjiang (Yan Liu, 2002: 177 ; Fig. 1b). At the same time, a close image of the dragon spread among the Xiongnu. This is evidenced by the finds of silver plaques depicting a dragon in barrow No. 20 in the Suzukte valley (Polosmak and etc., 2011: 46-54; fig. 6). These analogies made it possible to date the image of a dragon in the Kairakkol mountains not earlier than the 2nd – 1st centuries BC.

The block of images with Altaic-Minusinsk analogies include three ideogrammatic images. The drawings were found on rounded rocks and on the remnant of a cape formed by the bend of the Aksu River before its outlet into the reservoir.

The first drawing, the largest, is a complex labyrinth-like image, consisting of interlaced lines, circular signs, a rider, several animals and unknown figures. Overall dimensions are 3×3.5 m (Fig. 7). The second drawing has a planigraphic character. It includes several straight and curved lines, holes, dot and line punches, a circular figure and zoomorphic images. The total dimensions of the drawing area occupied on the stone are 1.5×1.8 m. The third drawing also has a planigraphic character. It consists of a curved line with two embossings on the line itself, four separate embossings and a circular sign adjoining them to the right. The overall dimensions of the drawing with all the details are 40×56 cm.

The closest analogies to labyrinth-like and planigraphic drawings and their constituent elements can be found in Pazyryk and Tesinsky art. Serpentine, loop-shaped, volute-shaped figures, similarities of labyrinths and other images are known on Pazyryk vessels from barrows No. 12, 13, 43 of the Tytkesken-VI burial grounds (Kiryushin and etc., 2003: 179, 192; fig. 11, 1, 2, 24.8). A planigraphic drawing was found in the accumulation of petroglyphs of the Khar-Salaa III in the Mongolian Altai (Kubarev, 2009: 135; App. 331). More significant analogies are observed in the art of the Tesinsky culture. Geometric drawings on stone tiles in the artistic style of «ideograms» were found in large numbers during the study of the Esino III burial ground (Savinov, 2009: 89-101; Tab. L, 5-9, fig. 11, 2).

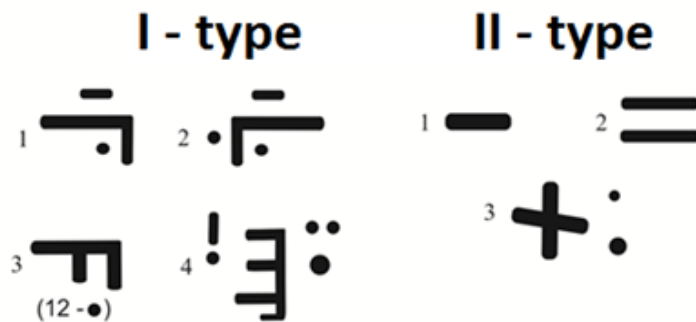


Fig. 8. Typology of tamg

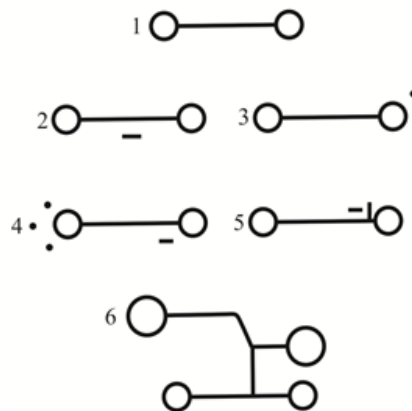


Fig. 9. Typology of dumbbell signs

Seventeen graphic symbols – nine tamgas and eight specific tamga-like signs – were placed in a separate category (Fig. 8, 9). Seven signs and eight tamgas are located quite compactly on the southwestern slopes of the Kairakkol ridge, 100 m east of the burial ground. Five tamga-shaped signs are located on a horizontal panel, which in the form of a flat wide slab that is located horizontally in the center of the slope. One sign is carved on a small horizontal plane below the panel, and another one is applied to the vertical plane of a rocky outcrop at the foot of the ridge. Four tamgas are located on the upper narrow edges of rock slabs. Two tamgas are carved among the main group of tamga-shaped signs on the plane of a horizontal panel. One tamga was applied on a wide vertical plane of a large exit oriented to the south and in a rocky niche on a vertical plane oriented to the west. The largest tamga-shaped sign is located quite isolated from the main group, 500 m to the south, on the top of the ridge. The sign is placed on the upper horizontal plane of a large rock slab among other Bronze Age petroglyphs. A single tamga was carved on the northwestern slope of the same ridge as the main group, opposite a separate small group of barrows from the Tausamaly burial ground. All images are made in the technique of dot punching. The tool with which this was carried out had a large impact part, the borders of the lines are not even, chips and blows are visible outside the borders of the drawings.

The first group is actually tamgas. It is represented by «Г», «F», «E», «D» - figurative symbols that differ from each other by various additional elements in the form of dots and lines, as well as being in composition with the figure of an animal. Some are formed by a combination of simple short lines (Fig. 8).

The first discovered tamga is included in the composition with the figure of a deer. Its overall dimensions are 18.4 × 27 cm. The tamga (on the right) and the deer (on the left) are oriented in different directions, the deer faces east, the tamga faces west with a slight deviation to the north. Both figures are located at a slight inclination to each other, 2.7 cm. The tamga in the form of the “Г” symbol with additional elements is depicted horizontally. The length of the horizontal line is 9 cm, the short vertical line, narrowed to the bottom, is 3.8 cm. The average width of the lines is 0.6-1.5 cm. Below the tamga, 1.7 cm from the horizontal line and 1.7 cm from the vertical line, there is a dotted engraving measuring 0.6 × 1.4 cm. Above the tamga, 2.5 cm, there is a line 3.5 cm long and 0.6 cm wide. The dimensions of the composition of the tamga and additional elements are 8.4 × 8.7 cm.

The deer is shown in a static pose in profile, with only two legs visible. Its height is 18.4 cm, length is 11.5 cm. The length of the horns is 10.5 cm. The horns are disproportionately long, depicted as a vertical line with a wide base and three branches extending to the east. The average width of the horn and branches is about 1 cm. The lower branch is 2.5 long and bent upwards. The two upper ones, 4 and 5.5 cm long, are bent to the bottom. The head is 1.3 × 2.5 cm and has a rectangular outline. The ear is well defined, almond-shaped, maximum width is 1.3 cm, length is 1.6 cm. The average length of the two depicted legs is about 5 cm. The width of the deer's body at the withers is 3 cm, in the croup area is 1.5 cm. The tail is small, slightly raised to the top, 7 × 7 mm (Fig. 10).

The second tamga was found higher up the slope on a narrow vertical edge. It has an almost identical shape and position to the previous one but is oriented in the opposite direction. The next tamga is located to the north of this group in a small rocky niche. It has an «F» – shaped

outline. Positioned horizontally. 13 cm below the sign there are 12 dots with an average diameter of 1.5-2 cm. Ten dots form an independent group, the eleventh dot is 4 cm to the west of the group, and the twelfth dot is 10.5 cm to the east. On a small rocky ledge below the panel, there is a tamga of a complex “E” - shaped with several additional elements. The upper part of the tamga is superimposed on the petroglyph of a mountain goat. There is a tamga at the heel to the east of the panel, down the slope on the upper narrow plane of the rock slab. It is represented by a composition of an engraving of a goat and two embossings in the form of short lines. Only the lower part of the goat has been preserved, four legs and a narrow horizontal line of the body are fixed. A similar composition was found at the foot of the ridge on the vertical plane of the rock. It is a composition of a drawing of a goat and two lines. The image of a goat is oriented with its muzzle to the north. «D» - shaped sign is fixed directly on the panel (Fig. 11).



Fig. 10. Tamga in composition with a petroglyph of a deer. Mountains Kayrakkol

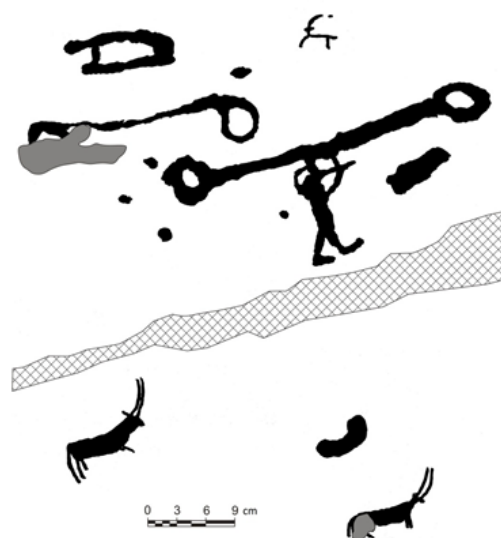


Fig. 11. Tamga in composition with a petroglyph of a deer. Mountains Kayrakkol

On the northern slope of the Kairakkol ridge, in a group with images of mountain goats, horses, roe deer, a sign consisting of two lines was found. One is vertical, the other is embossed at an angle. The lines are about 5 cm long and 1.5 cm thick. There are two embossings 2 cm north of the sign.

The second group is tamga-like signs. These are dumbbell-shaped figures, which are paired ring-shaped images connected by a line. Signs have different sizes, and various additional elements, in the form of dotted and linear embossings located side by side. At the same time, they are united by a common technique of execution - a rough, inaccurate embossing, in which some of the blows fell outside the border of the main line. The length of the signs varies from 10 cm to 123 cm. The width of the lines is 1-2 cm. The depth of the embossment is from 1 to 2 mm (Fig. 9).

The first sign is located at the top of the main panel. Oriented by ring-shaped ends along the NW-SE line. The length of the sign is 24 cm. 2 cm to the south there is a drop-shaped embossment. The second sign is carved 2 cm below and 4.5 cm to the north of the previous one. Length 34.5 cm, thickness of the line from 1 to 2 cm. The diameter of the NW ring is 4×6 cm, SE ring's is 4.5 cm. The central part of the connecting line crosses the archer's head. The height of the archer is 12 cm. A short line is shown above the sign. The composition includes four more embossings in the form of dots. One of them is carved 2.5 cm from the archer's back. The other three are around the SE of the annular end of the sign.

On the same panel, below the crack in the split of the slab, 3 more dumbbell-shaped signs are carved. One of them is located above a crack in the rock outcrop that separates it from the next sign. The fourth and fifth signs are two paired dumbbells. It is located 12 cm below the previous sign. The first "dumbbell" is about 62 cm long. The diameter of the SE ring is 9.5×12.5 cm. The diameter of the preserved part of the NW ring is 12.5 cm. The width of the lines is from 0.5 to 2 cm. Above the bend there is a drawing of a horse. From the point where the connecting line crosses the image of a goat, a line is lowered vertically down, which connects with a paired dumbbell-shaped sign. The second "dumbbell" is 41 cm long. The diameter of the SE and NW ring-shaped endings is 6×7 cm. The thickness of the lines is about 1.5 cm (Fig. 11).

Below the panel, to the west, on a separate plane, there is a dumbbell-shaped sign 28 cm long. Below the connecting line 3 cm, in the center between the annular ends, a short line 5 cm long and 2 cm thick is carved. The seventh sign was found at the foot of the ridge on a vertical plane oriented to the SW. The sign is located vertically and crosses the image of a goat destroyed by a chip. To the north of the sign, a complex pattern is engraved, which is a curved line with processes extending to both sides 12 on the south side and 14 on the north, which form a kind of comb or herringbone. The sign is curved in the center, the angle of the bend is directed towards the dumbbell-shaped sign.

The largest of the dumbbell-shaped signs was found 500 m south of the Tausamaly burial ground and the main group of signs and tamgas. It is carved on the top of the Kairakkol ridge opposite the dam on the Aksu River. The sign is placed on top of the images of previous periods on a narrow horizontal plane of the rock outcrop. The length of the sign is 123 cm, the width of the lines is from 1 to 1.5 cm. The diameter of the NW ring is 10 cm, the diameter of the SE ring is 11 cm. At the junction of the connecting line and the NW ring, there is a short vertical line 8.5 cm high and 1 cm thick. A horizontal line is embossed on the side of it;

compositionally, it is located between the muzzle of a deer and a vertical line. The length of the short horizontal short line is 8.5 cm, the thickness is 1.2 cm. The height of the figure is 10.5 cm, the diamond-shaped head is 3.5×4.5 cm. The width of the lower part of the body, inscribed in the back of the deer croup, is 3 cm. The drawing is made in such a way that the anthropomorphic character, applied later than the deer drawing, looks like a rider. The right hand enters the middle part of the animal's spine. The left one is bent to the top and holds an indefinite object. Two short, paired lines are drawn on the right hand in the elbow part. The thickness of the lines forming the head, arms and body contours is 0.5 cm. The deer is oriented with its muzzle to the NW. The height of the horns is 10.5 cm. The neck is 5 cm long, the croup is 10 cm. The total size of the deer image from tail to muzzle is 16.5 cm. In addition, drawings of goats, a geometric figure in the form of an elongated trapezoid, 7×12 cm in size, dogs, and a drawing of a chariot drawn by two horses were recorded in this area.

Results and discussion

All tamgas and signs are made in the technique of dot punching. The average line width is identical. The tool with which this was carried out had a large striking part, the borders of the lines are not even, chips and blows are visible outside the borders of the drawings. Almost all tamgas and dumbbell-shaped signs have additional elements in the form of dots or lines. The main element that serves as a tool for giving individuality is dot embossings. For tamgas, their number can be determined by the following numerical series – 1, 2, 2, 4, 12. Dumbbell-shaped signs have 1 and 4 points each. Another element is the lines, which also serve as the basis for the formation of one of the types of tamgas. The observations made allow us to say that tamgas and signs differ from other rock carvings of Kairakkol, the Bronze Age and Saka time, in the manner of execution, significantly inferior to them in quality. This makes it possible to attribute tamgas and signs to the same period. It is important to note that some signs are palimpsests with petroglyphs from previous eras, which allows them to be attributed at least to the end of the Early Iron Age or the turn of the eras. This is confirmed by the presence of a tamga in the central sanctuary included in the composition with the figure of a deer. A similar combination of tamga and the image of an animal (deer, mountain goat) has analogies in the recently discovered group of Late Saka petroglyphs and tamgas on the western border of Semirechye (in the center of the Chu-Ili mountains). The discovered images are represented by a small series of signs, which are accompanied by a complex of very expressive rock engravings - images of people, wild fauna and fantastic creatures, which have exact analogies in the art of nomads of the 4th-3rd centuries BC eastern regions of Central Asia. Together with the tamgas, a series of highly artistic engravings (images of a tiger, wolves, fantastic zoomorphic characters, etc.) was revealed, identical to the samples of applied art known in the monuments of the Pazyryk culture (Ak-Alakha 1, 3, Pazyryk 4, 5, Tashanta I), dating from the end of 4th – the middle of the 3rd century BC. A small group of drawings reveals stylistic analogies in art objects from Tuva (Sagly-Bazhi VI, Suglug-Khem II), as well as from Ordos and Gansu in China. As scientists note, most of the tamgas of this series in the Chu-Ili mountains are associated with images of a mountain sheep or Siberian goat. Researchers attribute the appearance of petroglyphs of the Sayan-Altai type and tamgas

to the migration of groups of nomads from the area of the Pazyryk and Sagly cultures because of the expansion of the Xiongnu. Recorded by A. Rogozhinsky, tamgas-petroglyphs, according to the discoverer, are in the context of small “sanctuaries” with rock paintings as a kind of status signs of individual aristocratic families that led different groups of Central Asian nomads during their regrouping and resettlement through the lands of Kazakhstan in the period of late antiquity (Rogozhinskiy 2016: 527-550; Rogozhinskiy and Yacenko 2019: 141-158; Pic. 4. 2, 4).

An attention should be paid to a remarkable sign consisting of four «Г» – shaped figures found on the rocks of the Baga-Oigur IV cluster in the Mongolian Altai (Kubarev 2009: 187, 200; Pic. 543, 600) (Figure 4.2). Not direct analogies of tamgas are found both in adjacent and in fairly separated territories. “Т” – a figurative tamga in the composition with the figure of a goat is among the petroglyphs of Saimaly-Tash (Petroglify Saymaluu-Tash 2020).

In the upper layers of the Sidak sanctuary (5th-8th centuries), “F” and “E” figurative tamgas, in the form of an inclined cross and a horizontal line, were recorded (Smagulov, Yacenko 2019: 166, 193; Pic. 2. II. 60, 109; III; 5. 33; 6). Signs in the form of one or paired lines, an inclined cross are found at the site of Shaushukumtobe. In the collection of signs on bricks from the site of Kanka, simple linear signs and tamgas in the form of an inverted letter “Т” are attested. In one case, it is accompanied by a small parallel line (Yacenko, Smagulov 2019: 198-228, Pic. 2. 1. 12, 27; 3. I.3). In the Sarmatian sanctuary Bayte III (beginning of the 1st – middle of the 3rd century AD). On site 1, “Т” – shaped (No. 29) and “F” – shaped (No. 114) signs were fixed. On site 2 there are signs «E» – shaped (No. 119, 117) and «F» – shaped type (No. 116). On the lining, an “F” – figurative sign (No. 114) was found (Yacenko 2019: 82; pic. 6).

In the east in Mongolia, some analogies can be found among the tamgas of the ancient Turks. «G» – a figurative sign with an upper underline was found on the rocks of Del uul and Taihar chuluu. The last cluster has a symbol similar to an inverted “F” with an additional dot (Samachev 2010: 31, 60; Pic. 36, 72).

The closest analogues to dumbbell-shaped signs were found in the Bayan-Zhurek petroglyphs, located 33 km southwest of the Kairakkol rock carvings (Samashev 2012: 94-96; Pic. 80, 81, 83). Somewhat to the west, four dumbbell-shaped signs are recorded among the petroglyphs of Kaishi. The signs are dated by researchers quite widely from the Bronze Age to the Early Iron Age (Potapov et al 2012: 25-30; Tabl. 2. 4-9). Similar symbols with several variants were found on a flat boulder at the Merke 9 sanctuary (Dosymbaeva 2013: 222). A typologically and semantically close monument was found in South Kazakhstan, this is the Beskepe sanctuary. Small dumbbell-shaped signs with numerous variations are marked on this monument. The monument dates back to the period of existence of the Kangyui nation (Smagulov, Yacenko 2019: 166, 193; Pic. 2. II. 60, 109; III; Pic. 5. 33). In the early Middle Ages, tamgas with a central circular element are found among the Turkic-Sogdian elite of Samarkand (Babayarov, 2019: 12-24; Fig. V.5).

Dumbbell-shaped signs were also found in the petroglyphs of Sausyndyk, Tamgaly, Terekty Aulie, Karatau (Rogozhinskiy 2011: 182, Pic. 146; Karatauskie petroglify 2005: 155; Samashev 2014: 71, 74, 86, 94; Pic. 85, 91, 114, 134; Samashev et al 2013: 145, Pic. 50) (Figure 5.1-4). The most representative group of such signs is recorded among the Saimaly-Tash petroglyphs already mentioned above (Petroglify Saymaluu-Tash 2020).

In the region of the Pazyryk culture, three dumbbell-shaped figures with completely retouched ends were found in the Khar-Salaa V and VI accumulations in the Mongolian Altai (Kubarev 2005: 451; Pic. 1238). There are analogies in one of the types of similar signs recorded in Karatau. Such signs could serve as the basis for the formation of a group of tamgas that became widespread in the ancient Turkic time, such as signs on the rocks of Taikhar Chuluu (Samashev et al 2010: 31, 60; Pic. 36, 72).

Conclusion

In the context of the abstract, barrow No. 1 of the Tausamaly burial ground is associated with the migration of a group of nomads from the area of the Pazyryk culture of Altai. The planigraphy of the burial ground makes it possible to preliminarily correlate the main part of the barrows with two other cultures – the Kulazhorga culture of East Kazakhstan and the Uyuk-Sagly Tuva. Probably in the valley of the Aksu River, judging by the number of barrows in the burial ground, a local center of nomads new to the region, related by origin to the Late Saka population of the Sayano-Altai and Mongolia, was formed. Two petroglyphs and three ideograms have stable stylistic connections with the tradition of rock art and the figurative art of the Sayan-Altai. Analogues are found in the Pazyryk and Tesinsky cultures. The image of the dragon finds analogies in the culture of the Xiongnu and Han China in the 2nd century BC. The general chronology of the complex is tentatively limited to the 4th-2nd centuries BC, it is possible that part of the burial barrows and petroglyphs can be dated to a later time.

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Таусамал археологиялық кешенінің пазырық типті қорымы мен петроглифтері

Аннотация. Мақалада Таусамалы археологиялық кешенінде жүргізілген зерттеу жұмыстарының нәтижелері берілген. Кешен 122 қорғаннан және петроглифтердің жинақтарын қамтитын үлкен қорымнан тұрады. Ескерткіштер Қазақстан Республикасы Жетісу облысы Ақсу ауданында орналасқан. № 1 қорғаннан қатарлы тас жәшікке жерленген екі адамның және үш аттың сүйегі табылды. Жерлеу ғұрпы мен заттардың анализіне сүйене отырып, ескерткішті Пазырық археологиялық мәдениетіне жатқызу мүмкіндігі пайда болды. Сонымен бірге, зерттеу жұмыстар аймағына археологиялық барлау жүргізілді. Барлау барысында қорым маңында қола дәуірінен этнографиялық уақытқа дейінгі көптеген петроглифтер тіркелді. Петроглифтердің едәуір бөлігі ерте темір дәуірі мен орта ғасырларға жатады. Бірқатар петроглифтердің Оңтүстік Сібір мен Орталық Азияның шығыс аймақтарында бейнелік ұқсастықтары анықталды. Қорымның дәл жанынан таңба, таңба тәрізді және идеограммалық белгілердің үлкен тобы табылды. Жалпы ғылыми жұмыста он жеті графикалық таңбаға анализ жасалды, оның ішінде тоғыз таңба және сегіз таңба тәрізді белгілер талданды. Графикалық белгілер бірнеше топқа бөлінеді: бірінші топ – бір-бірінен нүктелер мен сызықтар түріндегі әртүрлі қосымша элементтермен ерекшеленетін, сондай-ақ жануар фигурасы бар композициялар; екінші топ – сызықпен жалғанған жұптас сақина тәрізді бейнелер, гантель тәрізді фигура түріндегі таңбалар. Белгілердің өлшемдері әртүрлі және қатар орналасқан нүктелер мен сызықтар түріндегі әртүрлі қосымша элементтері бар. Қорым материалдары мен петроглифтерге сүйене отырып, авторлар хронологиялық мерзімін б.з.б. 4-2 ғасырлар шеңберінде қарастырды.

Кілт сөздер: Жетісу, қорымдар, қорған, таңба, белгілер, Пазырық археологиялық мәдениеті, петроглифтер, Таусамалы, белгілер.

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Погребение пазырыкского типа и петроглифы археологического комплекса Таусамалы

Аннотация. В статье представлены результаты научно-исследовательских работ, осуществленных на археологическом комплексе Таусамалы. Комплекс состоит из крупного могильника, включающего более 120 курганов и скоплений петроглифов. Памятники расположены в Аксуском районе Жетысуской области Республики Казахстан. В кургане № 1 в ярусном каменном ящике выявлено парное погребение пазырыкской культуры в сопровождении трех коней. Одновременно с археологическими раскопками была осуществлена разведка местности, в ходе которой рядом с могильником удалось зафиксировать большое количество петроглифов, датирующихся от эпохи бронзы до этнографического времени. Ряд петроглифов имеет изобразительные аналогии в Южной Сибири и восточных областях Центральной Азии. Рядом с могильником выявлена большая группа тамг, тамгообразных и идеограмматических знаков. Графические символы подразделены на несколько групп: первая группа представлена образными символами, которые отличаются друг от друга различными дополнительными элементами в виде точек и линий, а также нахождением в композиции с фигурой животного; вторая группа – тамгообразные знаки в виде фигуры гантелевидной формы, представляющие собой парные кольцеобразные изображения, соединенные линией. Знаки имеют разные размеры и различные дополнительные элементы в виде точечных и линейных выбивок, расположенных рядом. Материалы могильника и петроглифы предварительно датируются в хронологических рамках с IV по II вв. до н. э.

Ключевые слова: Жетісу, могильник, курган, тамги, знаки, Пазырыкская археологическая культура, петроглифы, Таусамалы, символы.

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