

Ancient Ritual Construction of Saryarka and its Interrelation with Kazakh Ideology

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ABSTRACT This paper shows a close interrelation between the main ritual traditions of burying human beings with a horse in the Kazakh period. The main point of this paper are the burial mounds with “mustache” and its functions in the ritual traditions. There are real examples of researchers’ works which followed from the Bronze Age, Early Iron Age, monuments of Huns and Turkish periods, and other archeological excavations which became the results of analyses and facts. There were researches on the cults of sun, fire and burials. Gathering all the results and examples, the researchers were able to present the similarity in the system of faith, further in the history Kazakh period. For example, in the tradition of sacrifice, there are also some ritual traditions combined with the Kazakh period. According to the authors’ opinions, this goes back to about tens of centuries. The results of this fully developed and selected the one system of ideology. Saryarka is a historical and geographical area that is rich of monuments since the ancient times. This article is focused on the ritual function of the ritual monuments of different times. The research of complex burial mounds with “mustache” and its functions remain important. Ancient traditional constructions associated with the ritual ceremonies of the cults of horses in close cooperation with the era of post-Kazakh relations. Horse has been regarded as the main driving force of the procedures since ancient times. Ideological concepts of the people who lived in Saryarka in ancient times has changed only a little mature, the basic idea is to continue for many centuries.

INTRODUCTION

One of the modern directions in the areas of Historical Sciences is the research which is linking archeology and ethnography. In the science of ethnography is important to use archeology in the historical point of view. Thus, these two sciences are adding each other and also disclosing the idea and meaning of facts. In this context, the researchers in this article are focused on some of the ethnographic materials and monuments of Saryarka’s ancient culture. The centuries old history of the Kazakh people requires research and study. Such periods in history, as stages in the development of traditional culture, the birth of civilization, the period of nomadic economy, shifts in favor of sedentary culture, the culture and the outlook of nomadic tribes settled culture in the need of fundamental scientific research (Omarbekov et al. 2016).

Focus of research was the Saryarka region, the main centers of Atbassar, Botai, Tersek, Begazy-Dandybay and Tasmola cultures (Akatai 2001). This, in turn, is a center of development

for processes of the medieval Turkic and ethnographic periods of Kazakh of the current era. The attempt to conduct research on linkages between ancient monuments and Kazakh ideology is based on providing evidences of one existing ideology between Kazakh and the other nomad tribes that lived on the area of Kazakh steppe during many times. As is well know, the main idea of tradition’s function on the ancient monuments is learning the rituals of life, environment and religious denomination. There is a term “ancient ritual construction” or area for the rituals” when it comes to the language of archeology the ancient monuments of BC, but after AD there is a “worship area” (Aldazhumanov et al. 2004). During many times in the system of religious denomination the holy animal was played by the horse and today it’s one of the cult animals.

The purpose of the research is to provide evidence that maintains the ancient ritual tradition that was used many times, despite of the modified changes. All necessary materials were gathered during three years. The research was made in frameworks for indicating the theme of

this article. Objects for the research are methods of analysis and expertise. Analysis method was made for indicating the main function of ancient areas of rituals. Expertise method was made in order to determine the links between monuments of different periods and Kazakh ideology.

One of the focus of the present research is to study the two branches of the historical sciences: archeology and ethnography, as one. But, from a historical point of view, there are differences between ethnography as the science and archeology as the meaning. It is worthy of note that these sciences are closely related. Therefore, this paper will dwell on the analysis of some ethnographical materials and ancient monuments of Saryarka.

The steppe region, Saryarka consists of Shyngystau, Bayanauyyl, Karkaraly, Kokshetau, Ulytau and Kyzylarai mountains, the Turan plain and the Betbakdala clay desert. Ever since the historical place developed; different types of cultures have been formed, such as: Makhanzhar, Atbasar, Botai, Tersek, Nurtai, Atasu and Nura. Along with that, the Begazy-Dandybai and the Tasmola cultures were the main centers of Saryarka, which developed separately (Beisenov 2015). In its turn, Saryarka was the center of development during the Turkic medieval period and the next Kazakh ethnographical period.

The interrelation between Kazakh ideology and ancient ritual traditions of monuments which are analyzed in this paper are based on having strong evidences of ideology continuity between Kazakh and the ancient nomadic people who lived for many centuries in Kazakh steppe. It is known that the main functions of the ancient ritual traditions of monuments depended on Kazakh tradition of living and the meaning of the terms “environment”, and “religious confession”. In archeology, the monuments of BC used the terms “ritual constructions” or “ritual tradition places”, but in Kazakh period, these were renamed as a cult place (Beisenov 2015).

The horse played the main role in the meaning of religious faith during many centuries. And, nowadays, it is also in the center of common life and one of the cults.

This research studied the existence of social civilizations and cultures which have not lost its importance in nomadism because of the strong interrelationships, which also maintain the main ideal values in times of change.

Necessary materials for writing this paper have been collected during the last three years. Studies on this theme have been conducted over this period of time. The objects of the research served as methods of analysis and clarification. The purpose was to find the main functions of ritual places. The clarification methods were used to determine the interrelation of different time's monuments with Kazakh ideology.

OBSERVATIONS AND DISCUSSION

Archaeological monuments indicate that the Saryarka region is a special place. The peculiarity of this region lies in the fact that there are many monuments and a huge number of these are researched monuments and objects. It should be noted that the Kazakhstan great plain is full of ritual places. Also, the first academic archeological expedition of Central Kazakhstan took place there.

According to modern scientists, expedition practically played a role of the science school producing subject-oriented Kazakhstan archeologists and ethnographers. For example, scientists- archeologists KA Akyshev and AM Orazbaev participate in every year's expeditions along with famous persons of ethnography sphere, such as KhA Argyubaev, E Massanov, MS Mukanov, S Akataev who also contributed to the research works (Aldazhumanov et al. 2004).

However, because of the works of some ethnographer-specialists in archeology, researches have played a significant role. For example, from the investigations of ethnographer, scientist N Alimbai (1998), the researchers gathered a lot of information about the ancient life of the Kazakhs using methodical devices, about the cycles of Kazakh's coexistence and semantic relation, in application to the researches of the archeological monuments.

But, it is worth mentioning that because of ethnographical information and consideration the facts that can be derived about one monument. It is known that the significant power in the consideration of the genesis of monuments provides practice in the wide usage of migration traditions, resident uses, etc. (Azhigali 2011).

All rituals, traditions in any social formations are aligned with the cycle of coexistence, and the ideology, which is formed in this sphere, is one of the concept's types (Alimbai 1995). With time, such fully-formed traditions and rituals get

developed by days, improving in consequence while going through time. Purchases that exist in the historical commemoration, nowadays occur in the real world by means of some elements. All these are cultured through many centuries by the influence of religion and cults. The religious worldview is based on cults of fire, sun and moon, stars and totem of animals. All the above-mentioned information is found in special ritual constructions and on the places of ritual grave.

One of the biggest place of ritual graves are burial mounds with “mustache” that can be found all around Saryarka. 60 years have passed from the beginning of a planned research of this type of monument around Central Kazakhstan. Research and introduction to scientific use of all the information of Tasmola culture, firstly, is immediately interconnected with professional archeologists, such as A Margulan, A Orazbaev, M Kadyrbaev (Beisenov 1996).

Researchers of the Iron Age focused on researches of burial mounds with “mustache” after introduction to the scientific use. The first scientific discovery was made by LPh Semenov, who found out the arc mounds going eastward in Karaganda district, Zhanaarka area, in Karatal near river Akkol.

In 1932 the expedition of State Academy of history of material culture was headed by PS Rykov in Karaganda district. Rykov deduced an inference of the facts, but he noted that from the archeological point of view, this research was not fully completed and burial mounds with “mustache” warrant more research. After this expedition, many researchers, such as MP Gryaznov, IV Sinitcyn, AA Kosyrev and many other famous scientists observed some materials about these mounds. In 1940, Kisselev with a group of staff of Karaganda district museum went to research the mounds “Besoba”.

For the best systematical research of mounds with “mustache” in 1946, the Central Kazakhstan’s archeological expedition was carried out by AKh Margulan. From that time until 1955, excavations of mounds of early nomads and mounds with “mustache” which were among these were carried out (Kadyrbaev 1959). These indexes can be the argument of ritual constructions’ and mounds’ existence.

Margulan discovered the first scientific conclusions about particular places of the mounds with “mustache” on the territory of Central Kazakhstan, and also mentioned the nonexistent of such mounds in other regions. Many scientist

agreed with this, among them was the archeologist of the Iron Age of the Central Kazakhstan (Beisenov 2011).

Consequently, scientists collected materials on the territory of Kazakhstan from 500 burial mounds with “mustache”. Many monuments as mentioned are situated in the Central Kazakhstan and its Northern parts. Along with that, the burial mounds with “mustache” are also found in South Ural, East Kazakhstan, South Kazakhstan and so on.

Great ethno-cultural impact of expansion of burial mounds with “mustache” out of the previous places of Kazakhstan and its neighbors was firstly, explained by the period of Tasmola culture and its further nomadism (Beisenov 2011).

SG Botalov, AD Tairov, UYu Lyubchanskiy and many other scientists in the researches of the burial mound with “mustache” noticed the following: «Monuments of this type are found in the vast territory of Eurasia steppes from East Turkestan to Dnieper. However, the largest number of burial mounds with “mustache” are concentrated in four compact groups: the first – saryarka, including the most part of Central Kazakhstan and Irtysh; the second – ulutau; the third – mugodzhars and joined with the forth – behind urals». As a result, it meant that the burial mounds with “mustache” are often found on the territory of Central Kazakhstan (Botalov 2006).

One can say that researches of the burial mounds with “mustache” were organized in a wide format. Many researchers divided these mounds into two categories: 1) burial mounds (grave) for people; 2) burial mounds with “mustache”. The first category refers to the graves, and the second is based on the ritual constructions (Botalov et al. 2006). Great contribution to the study in architectural construction was made by Abdimanap Medeuly Orazbaev in the 60’s. One of the old architectural construction in Kazakhstan is the burial mound with “mustache” – Zhanaidar that was discovered and researched by AM Orazbaev. The first architectural discovery is based on the researches of burial mounds with “mustache” that was made in the restored works in this complex by Orazbayev (1969). Archeologist, MK Kadyrbaev (1966) played a major role in the development of a new cycle of research of the burial mounds with “mustache”. He noted some characteristics of the above-mentioned ritual construction which was that “the one big mound or groups of mounds were situated at short dis-

tances from each other on the east where the width was 1.5-2 m and the length of “mustache” ranged from 20 to 200 of double stone chains. Stone chains were formed as a horseshoe construction and from the beginning to the end they were rounded by stone mounds. These burial mounds with “mustache” were divided into three categories: a big burial mound for a human, a small burial mound for a horse and the last was made for brown wares and stone chains. There is a meaning, that the complex of mounds consisting of stone chains which included the elements of solemnizations, this point of view supports evidences where the entrance of the burial mounds was in the east and the stone chains were directed to the orient sun which was the result of the sun cult. It is obvious that the fire smudging in the round stone constructions at the head of stone chains were influenced by the cult.

Religious faiths and cults of tribes of Central Kazakhstan, who ranched, were different from each other. One of the ritual cults synonymous with the region is the horse or sheep sacrifice. Kadyrbaev was one of the famous researchers in the sacrifice cult and discoverer of the Tasmola culture. He thought that the cult of horse sacrifice consisted the head of the horse, sometimes in excavations out all part of horse’s individual bones were found including the ritual and magic meanings.

A famous scientist, AM Orazbayev researched the ritual mounds with “mustache” of Zhanaidar and made a proposition about this ritual. He thought that this ritual of horse sacrifice near the burial mounds with “mustache” is correlated to the Sun cult (Botalov et al. 2006). Also, in the opinion of another researcher and scientist of the burial mounds with “mustache”, SS Sorokin – the bigger burial mounds were made earlier than other mounds with the horse’s bones, other constructions and stone chains. Generally, the burial construction played the function of the memory cult of Kazakh people, it also correlated to commemoration cults and devotions (Toktabai 2010).

Further researches of Tasmola culture were headed by archeologist, AZ Beisenov. He suggested that the bones from the burial mounds were the result of the existing connection between burial mounds with “mustache” and the horse cult. The fire fumigation of the stone chains held the ritual of fumigation which was the guide

of the departed soul going high up to the deity, sun. It is believed that the horse performed the function, which could also move the departed soul at “horse speed” (Botalov et al. 2006). Beisenov supposed that the ritual mounds with “mustache” were the ritual worship places during the ritual commemoration of the dead. It was thought that the ritual mounds with “mustache” performed the function of the soul’s guide to the other world. But scientist thought that existing semantic relation between ritual stone chains and the ritual commemoration cult is not fully substantiated (Toktabai 2010). The Kazakh rite “tul at” (horse burial rite of the dead or orphaned horse) was formed from the commemoration ceremony. For a long time, this rite of cult was inviolable. The tail and mane of horses were nourished and cherished as the apple of one’s eye. No one dared to touch the cut tail and mane, not even the horse stealers. The reason for this is that the horse was a ritual animal.

During the movement, all horse equipments were moved, holding the harness and covering with the black cloth (Akatai 2001). Ethnographer and Scientist, KhA Argynbaev (1973) suggested that this was the ritual of the dead. It, however, elaborated on the specifics of the ceremonies held after the death of the person, the scientist of the origin of the rite says the following: the ritual commemoration of the dead wandering in another world was held as a sign of honor by a sacrifice, favoring the spirit of ancestors, supporting in the difficult times of consequence was the deep belief of the people. The scientist came to the conclusion that it was developed before the religion of Islam, the ancient religion was formed through belief in the memory of the spirit of the ancestors.

The scientific works of Alimbay (1990) in the studies of various aspects of ethnography played the main role from the scientific and theoretical point of view in determining the use of the necessary tasks receptions. Scientist concluded in the following notes that “the Kazakh “as” (from Kazakh means “sacrifice”) does not belong to the category of ordinary folk festivals. First of all, “as” is conceived as a ritual called upon to maintain the spirit of ethnic traditions. Basically, it is the great ritual of self-purification. In this sense, “as” is a preventive measure for the society, which aims to prevent nurturing inside of adverse events”. For example, the researchers can say the Herodotus’s argument

about the horses which was written in Scientist's and Ethnographer, SE Azhigali's (2002) book calling "Architecture of the Nomads – the phenomenon of the history and culture of Eurasia" is correct. "They (Massagets) believe that the only deity that exists is the celestial sun. They view the horse as a sacrificial animal to perform the worship ritual of the sun. The meaning of sacrificing the horse at those times was the fact that this animal can quickly rise to the spirits of ancestors".

These are Strabo notes: "Massagets worshipped only the Sun and bring to the horse sacrifice" as in the doctoral dissertation of Toktabaev (2010) describing "the Horse phenomenon in the culture of Kazakh people". But, there is another point of view that the aristocrats Scythians bury the dead and the orphaned horse together. This is confirmed through archeological excavations. For example, in a complex Bakybulak in the Karaganda region, while carrying out archeological excavations, not only burial mounds but also stone ridges were found around him. As a result, only two of the seven harnesses were found. Thus, it indicates the presence of the horse relation between people and the worship of the horse. In addition to these ritual places and things were animal bones (in Akbeit complex). As a result of the radiocarbon dating of bones found the bones belonged to the late 16th - early 17th century AD. It should be recalled that the radiocarbon analysis was conducted in the laboratory at the Queen's University Belfast in UK, but in the opinion of Beisenov (2015), there is a possibility that the bones were from the shepherds who were taking food and shelter from the wind or in the place Kazakh people conducted rituals. Scientist proposed important judgments, saying that in these places, the Muslim Kazakh people conducted worship ceremonies (Aulietas, Auliebulak, Auliekol).

On this occasion, Akataev (2001) gave his opinion that the whole syncretic worldview of Kazakh people is stuck and not formed by philosophical or religious canons, systems, dogmas. On the contrary, it was developed as a result of real or "natural" actions. And it does not require any religious books, or principles, or the need to build temples. Necessity was only in customs, used in the everyday life. Thinking in this direction, the researchers could show that the execution of these ancient rituals, including ritual commemoration of the dead, in such ritual places

appeared and formed lately in the semantic relation of the traditions and customs of the Kazakh people. All of these were the ancient traditions that held after the ritual rites. Of course, the question arises as to why all this is done? On the whole, because of these traditions, people can communicate with the other world, save the whole tribes of natural phenomena, calm the spirits of ancestors, facilitate life in the other world and form religious concepts (Evdokimov 2004). And it is a collection of practices in the performance of their traditional form, as well as, conditionally specifies and strengthens the social bonds (Melnik 1993). In general, respect for ancestral worship rites appeared at the time of various religious concepts, associations and cultural traits. Revered deity pronunciation prayers, rituals, holidays and so on served as the key to combining human and sacred things, nominating the first place of worship traditions. Cult (lat. Kultus-worship, respect) from the religious side is an important act, worship's power of the people's faiths. But such acts were committed only at certain times, in certain places and in a strict compliance (Babinov 2005). The number of such cults is the animal - horse, which is considered in this work. However, they are found not only in the burial mounds with "mustache". The consideration of the cult of the horse goes back into history. The veneration of the horse and the cult worship was described in the notes of Avesta. Adoration of the Divine Sun Mithras comes from the horse worship. Because it is believed that compared to the other animals, sacrificing a horse, prayer will ascend to heaven (Belenitski 1978). The collection of Rigveda, the horse is also considered as animal for the sacrifice. Only in Avesta, there are some differences, so they offer a sacrificial horse tied to a pole. Abyzy followed this tradition: after the ritual of sacrificed horse, they burned it at the stake. Through this rite, it mostly believed that the horse can quickly ascend to heaven (deity) (Elizarenkova 1999).

In the field of monument, Botai, the burial of three people were found stacked in two rows on each other's horses head. Such burial customs among the residents of the settlement Botai first came into the light - the cult of reverence horse. The burial monument, Koishoky of Begazy-Dandybay culture were founded on mengirs (standing stone) with the image of a horse's head. Ancient periodic regularity was the presence of the totem sign and the image of the animal bringing

a sacrifice to the menhirs belonging to the ritual places of Central Kazakhstan.

In the burial monument Akmustafa 96b, belt buckles, bronze bit dated 8-7th century AD were found. To the east of the burial mound was a boulder of the period, Begazy. Near the burial ground in a specially dug pit for the rite, a horse head was found, which once again proves the existence of interrelation (Beisenov 2015).

Since the beginning of the nomadic formation of the Eurasian steppe cult of "Heavenly Horse" this belief has been securely entrenched in the religious and mythological creed of the people. This shows the importance of the economy and everyday life of the nomadic people (Azhigali 2002). Over time, this would occur in the burial rites of the famous personalities.

Also in the field of remembrance, nomads found the stones with the images of traces of the movement of people and animals. The above mentioned images are stored in the river Sarysu, near Terekty Aulie, on Ulytau, on Sary-Arka Steppe and in other places (Margulan 2003).

During the reign of the tribe of the Huns, the importance of the horse was paramount. The main feature of Korgantas monument is the similarity to a monument - a burial ritual and the individual performance of the horse cult. In some cases the monuments in excavations found the horse burial with riding bits (Shulga 2011). Evidence of this can serve as a ritual ceremony conducted in the field.

Turkic time - is the period of vague raids, the main advantage is the horse. The burial ground in the Turkic period was the cult of the horse. In 1957, Kadyrbaev researched the burial complex, Egizkoitas which related to the Turkic period. The bones of persons were found in the Northern part and the bones of the horses were found out in the Southern part. In the 6-8th century AD, in the burial ground of the Turkic period, the bones of a boy buried with a horse was found. This demonstrated the important role of the horse cult in the ritual burial rite of the nomadic Kazakh people.

Al-Zhakhiz was one of the published authors, who lived in 9th century AD, he wrote about the life of the Turkic people, you would see their nomadic life on horses, than just walking. The meaning of the burial rite with the horse of Turkic aristocrats meant that the life continued in another world with its horse (Kadyrbaev 1959).

Even if you didn't see the places of burial rite with horse in the monuments of Kipchack period in the 9-13th century AD, you would find the horse's bones in the ritual places. As a result of excavation, the sign of fire and horse's bones were discovered, this related to the Kipchack period in the place of sacrifice situated at the coast of river Zhinishke of Aktogai region, is the acknowledgement for this (Ermolenko 2004).

Commemoration of the horse, adoration as totem plays an essential role in Kazakh people as well. It is described in legends, tales and epos and stories of heroes as the horse is a trusted companion and inseparable friend of the hero.

As mentioned by researcher of Kazakh steppe Levshin, the horse is not only a holy and the fastest animal but also a sacrificial animal of Bronze, early Iron Ages.

Horses are used not only as a holy and fast animal among Kazakh people, but also in ritual sacrifices rites since the Bronze and Early Iron Age. The commemoration rite is one of the ritual burial element and an integral part from ancient times, Kazakh people tried not to damage this ceremony. Because, in case of damage, it is considered that the soul of the dead wouldn't be satisfied, damned, bring unhappiness, and if everything was good, relatives and generations would be favored and saved from bad things (Levshin 1996). Nowadays it can be seen in some cases.

There are some rituals in Arka Kazakh's burial ceremony concerning the horse. Horse with its equipment of the departed is carried to the grave with the dead body. After finishing the burial ceremony, the horse is tied to the grave. A person that comes to this grave reads the Koran, then he takes the horse (Toktabay 2004). It is no doubt that this ceremony is a remainder of the ritual since ancient times in Saryarka.

CONCLUSION

Special types of rituals were brought to the first place in consequence of the different ideological view. As a result of these necessities, the mounds with "mustache" appeared which served as a worship along with the functions of the burial rites of the ancient period. This in turn led to the formation of cults. Among them, in the early iron age, the horse is ranked the main cult and was the primacy. The importance of the horse in real life with mythological and religious point of view

has caused a major factor in the introduction of widespread use. Horses, affect the formation of a full-fledged nomadism, which went beyond the limits of the worship ceremony. Nowadays, only the basic idea of the horse cult has been saved that serves in ritual constructions and is subjected to many changes. Thus, the researchers can see how it is transmitted through the ritual of remembrance in the ethnographic period of Kazakh era only after the selection of the basic ideas and rituals.

RECOMMENDATIONS

This paper is prepared for researchers of archeology, ethnography and philosophy branches, and also for the teachers of higher educational establishments, Ph. D. Master's Degree and University Students.

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