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MAUSOLEUMS IN THE MEDIEVAL CITY OF SYGANAK¹

© 2023 B.S. Sizdikov, B.A. Baitanayev, S.S. Murgabayev,
M.M. Bakhtybayev, K.S. Arynov, M. Gursoy, A.A. Seraliyev

The city of Syganak was recognized as one of the major political centers in the middle reaches of Syrdarya in the 11th and 16th centuries. The city was one of the main centers of the Kypchak Khanate, the White Horde, the Abulkhair Khanate and the Kazakh Khanate. For this reason, the rulers of the above-mentioned khanates, famous personalities were buried near the city. The huge mausoleums were built for demand the city became one of the sacred and spiritual centers. The mausoleum – a monument of architecture, built on a grave or cemetery. The mausoleums were considered as the afterlife home of the deceased. According to the constructions of the mausoleum it is possible to determine the social level of people, buried in the mausoleum or to which class they belong. The identified burial grounds and the found objects allow to determine the status, level of social development, worldview, lifestyle, traditions, religious beliefs, funeral rite and social relations of ancient people. The authors set the goal to study, analyze and introduce into scientific discourse the mausoleums №6 and №7, discovered during archaeological excavations in the medieval city of Syganak in 2022. In addition, the authors consider it is important to determine the history of the creation and development of mausoleums. Basing on the results of archaeological research, conducted in the city of Syganak in 2022, the absolute chronology of the mausoleums was determined using the analysis C14, similarities and differences with the same type of mausoleums in neighboring regions were discussed, scientific observations were carried out.

Keywords: archaeology, Syganak, medieval cities, holy places, mausoleum, architectural monument, funeral tradition, ceramic claddings.

Introduction

The medieval city of Syganak is located 2 km west of the village of Sunakata, Zhanakorgan district, Kyzylorda region, on the right side of the highway Turkestan–Kyzylorda (Murgabayev et al., 2022, p. 206). The city of Syganak, recognized as one of the major medieval centers on the Great Silk Road, was one of the important cities of the middle Syrdarya region, where culture and economy, crafts and trade, agriculture and animal husbandry were developed simultaneously. The city was the center of the Kypchak Khanate in the 11th–13th centuries: White Horde in the 14th–15th centuries, the Abulhair Khanate in the middle of the 15th century, the capital of the Kazakh Khanate in the last quarter of the 15th century – the beginning of the 16th century. The city was one of the important centers in the middle

reaches of Syrdarya, where the khans and sultans who ruled the region in the 13th and 17th centuries, famous scientists and figures were buried in the burial places near the city (Kozha, Nurzhanov, Krupko, 2021, p. 900–901). In the 14th–17th centuries, many khans and sultans were buried in the city of Syganak and the city was recognized as “the city of mausoleums”. There are reports that the descendants of Orys Khan fought with the Shaybanite clan for the cemetery of their ancestors buried in the city until the late 15th century and took the city under their authority (Nagamine, 2020, p. 533–551). According to many khans and sultans, buried near the city in the 14th–17th centuries, we can say that the city was one of the sacral and spiritual centers in the middle reaches of Syrdarya. This is confirmed by archaeological research. This is due to the fact that during the

¹ The work was carried out within the framework of the project of the Ministry of Science and Higher Education of the Republic of Kazakhstan No. BR10965310 "Comprehensive archaeological research of the object of historical and cultural heritage, the medieval settlement of Syganak".

archaeological excavations carried out in the city, 8 places of the mausoleum have been identified and studied in the cemetery near the city.

Mausoleum – a historical monument with a dome, built over a grave or cemetery. Turkic peoples built mausoleums over the graves of their relatives for centuries. The mausoleums are considered the afterlife home of the deceased. According to the constructions of the mausoleum, it is possible to determine the social level of people, buried in the mausoleum or to which class they belong. After all, it is known that large mausoleums, consisting of several rooms, with internal and external walls, lined with decorative ceramic cladding were built for famous people.

If we refer to the etymology of the words of the mausoleum, it is known that medieval Kipchaks called it “Kezene”, the Karachais called it “Keshene”, the Kyrgyz people called it “Kasana”, the Ingush and Chechens called it “Kashi”, equating the word to the word «mausoleum» that means «mound» or «burial ground» (Radlov, 1899, p. 1174). Barthold V.V. analyzed the word «Kasana», t.e. «mausoleum» and noted that this word means «home of the deceased» and this word is still used among the Kazakhs. The confirmation of this fact is «Blue mausoleum», located 4–5 km from Tomen Arak station near the city of Syganak. That is, it says that the word «grave» is still in use among the Kazakhs. At the same time, the conclusion is made that the word «Kezene» in the Kypchak language may have undergone a change and become used as «Kesene» in the Kazakh language (Barthold, 1947, p. 519). On the basis of the researches of the aforementioned scientists it has been established that the word «kesene (mausoleum)» became used in 13th–14th centuries and is used without changes until now.

A number of scientists conducted research on the mausoleums in the Kazakh

steppe, including the Syrdarya valley. The research of scientists focused more on the architecture of the mausoleums, the period of their construction and the legends about them. Little attention was paid to the history and stages of development of mausoleums. For these reasons, in this article, studying the history of the mausoleum, which is an important part of architectural monuments, it was determined that the roots of this type of monuments can be traced to the Early Iron Age in Central Asia. In addition, the uniqueness, technology of construction and the period of mausoleums №6 and №7, discovered in the medieval city of Syganak in 2022, have been studied and their similarities and differences was identified by comparing with the same type of mausoleums in neighbouring regions.

History of mausoleum creation

In the burial tradition of nomadic and sedentary peoples living in Central Asia in antiquity, the tradition of building mound putting heaps of land or stones over the grave of the deceased, changed in the 10th–11th centuries and monumental architectural monuments were called “mausoleum” (Glaudinov, 2012, p. 41). If we look at the history of architectural monuments in the regions of the spread of the Islam religion, we see that mausoleums were rare in periods before the 10th century and after the 10th century, this type of monuments began to appear in large numbers in the areas of Khorasan and Turkestan. In general, the Islamic religion did not approve the erection of large architectural monuments over the grave (Ragheb, 1996, p. 17-23; Koshenova, 2016, p. 184). However, from the 9th century the peoples of Central Asia erected this type of monument. Pugachenkova G.A. also mentions in her research that in the early days of Islam it was strictly forbidden to erect dome-shaped or mound-type constructions over the grave of the deceased (Glaudinov, 2012, p. 41). Over time, this pro-

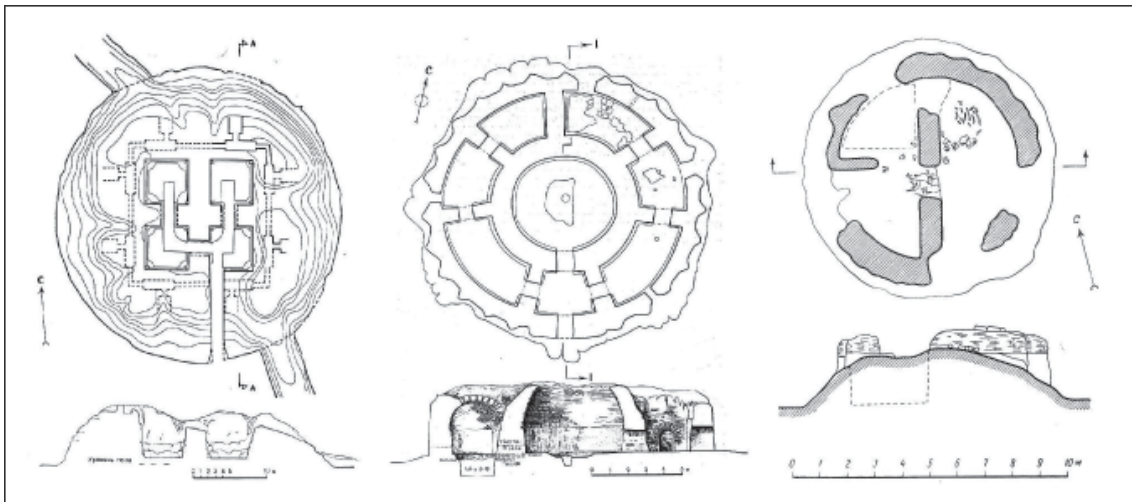


Fig. 1. Mausoleums belonging to Shirik-Rabat culture (Tolstov, 1962, p. 145–180).

Рис. 1. Мавзолеи, относящиеся к культуре Ширик – Рабат (Толстов, 1962, с. 145–180).

hibition was eliminated for the sake of caliphate status and it is known that in the 9th century mausoleums were built over the graves of Khalifa al-Muntasir and Kubba al-Sulabii (Baypakov, 2012, p. 57; Çoruhlu, 2000, p. 15).

In the early 10th century, the mausoleums were massively built in the districts of Turkestan and Khorasan. Evidence of this are the mausoleum of Ismail Samani, built in Bukhara in 907 (Arik, 1967, p. 57–100; Cezar, 1977, p. 114–115), mausoleum of Al-Hakim al-Tirmizi, built in the late 10th century, an Arab Ata tomb, built in Tim near Samarkand in 977–978 (Aslanapa, 1972, p. 24), mausoleum of Gombede-Kavus in Golestan, built in 1007 (Kuban, 2009, p. 170–171), mausoleum of Nasr ibn Ali, built in Ozgent in 1012, mausoleum of Aslan Gazip, built in the city of Sang of Iran in 170–171 and etc. (Tahaoglu, 1988, p. 13–16). These mausoleums are square-shaped with domes on top. Arik M.O., who has been studying mausoleums for many years, noted that the constructions, built on graves of this type existed in the territory of Mesopotamia and Central Asia in the pre-Islamic period (Arik, 1967, p. 57–100).

The mausoleums of the Saka tribes, belonging to the 4th–2nd centuries BC, which were widespread in the southeast

of the Aral Sea, confirm the above conclusion of Arik M.O. These mausoleums, belonging to the Shirik-Rabat culture, are round or quadrangular and crowned with domes (Fig. 1) (Tolstov, 1962, p. 145–180; Vainberg, Levina, 1993, p. 37–56; Kurmankulov, 2011, p. 360–361). The doors are stretched to south or southeast. In the construction of most of the mausoleums were used blocks of pacha and rectangular raw bricks (sizes 40x30x10 – 50x40x12 cm) (Utubayev et al., 2022, p. 33–34). In these mausoleums one or more people are buried according to various traditions. The cremation was made in the mausoleum itself and there was a tradition of burying bodies in wooden coffins and special stretchers (Baypakov, Taymagambetov, 2009, p. 227–247). These mausoleums were built as the afterlife home of the deceased. At the same time, it can be said that the ancient nomadic peoples built such monuments in order to forever remember their dead ancestors, visit their ancestors' graves and pray for their spirits.

The mausoleums (crypt, naus) dating back to the 4th–8th centuries, found in large numbers in the middle and lower reaches of the Syrdarya, are the continuation of the mausoleum belonging to the mentioned Saka mausoleum. Comparing the mausoleums belonging to the Saka

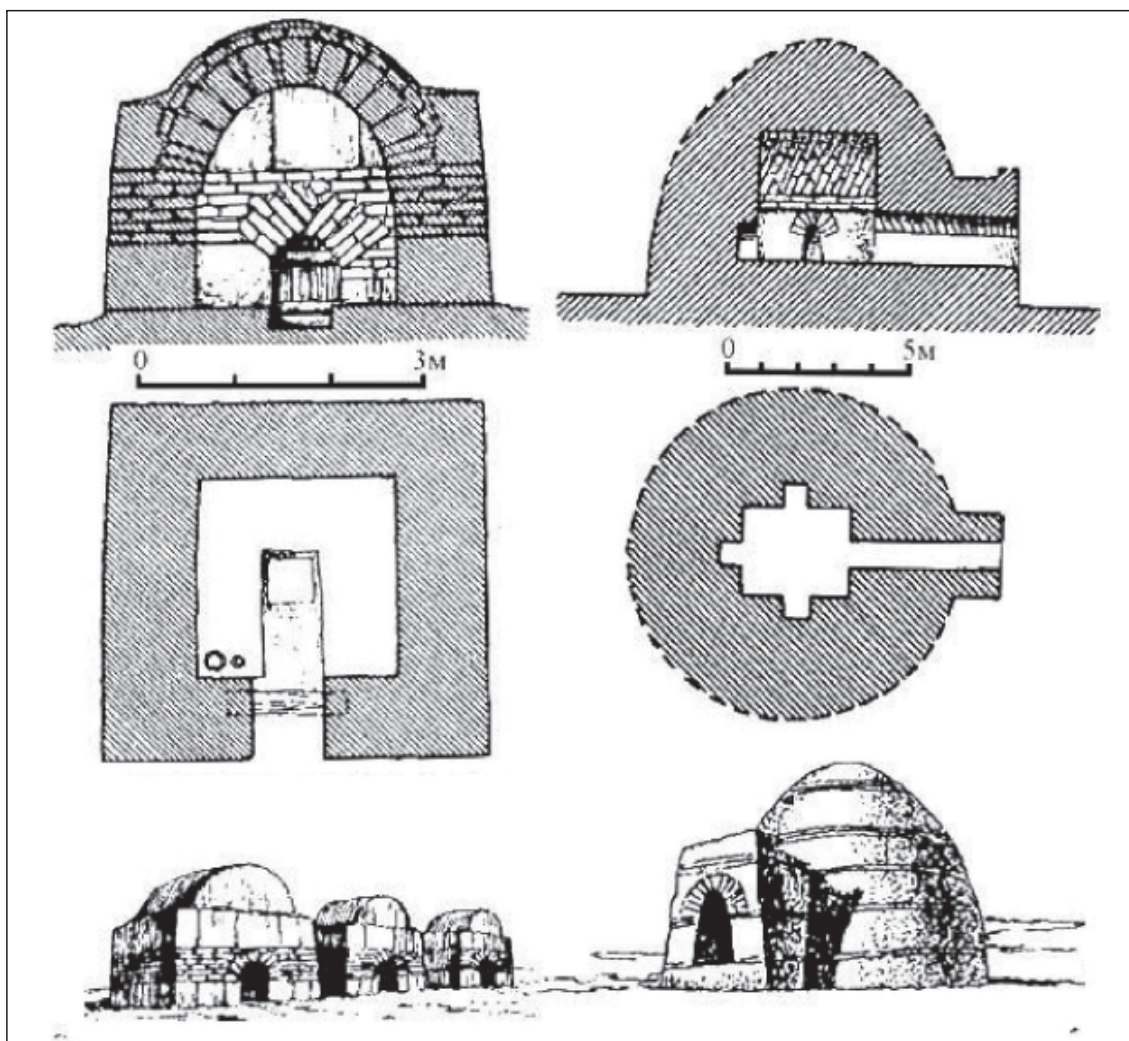


Fig. 2. Naus belonging to the Kangju and Turkic periods (Smagulov, 2018, p. 246).

Рис. 2. Склепы, относящиеся к кангюйскому и тюркскому периодам (Смагулов, 2018, с. 246).

mausoleum with the naus of the Kangju and Turkic periods, the naus, built on the ground, are completely covered with soil. And mausoleums belonging to the Saka tribes were left open for the purpose of burying their relatives. Both the mausoleums mentioned in the early period and the tombs of the later period were erected as the afterlife home of the deceased. The naus, built of raw brick or bakhsa (pahsa), are round or quadrangular with dromos or door, directing to the south, south-east or south-west and burials with one or two chambers in the center (Fig. 2). The upper part of the crypt is crowned with a dome and lined with masonry (Baypakov, Taymagambetov, 2009, p. 227–247). After burying the

deceased, the crypt was entirely covered by soil.

Pugachenkova G. A. who studied architectural monuments, including architecture of mausoleums, concludes that burials with naus underground can be the first samples of mausoleums (Pugachenkova, 1983, p. 23–24). Smagulov E.A., who has been studying the naus in the middle reaches of Syrdarya for many years, agrees with the opinion of Pugachenkova G.A. (Smagulov, 2011, p. 123). It can be understood that it comes from the mausoleums of the Saka tribes belonging to the 4th–2nd centuries and mausoleums appeared in the 9th–10th centuries AD on the basis of the mausoleum constructions, which were built in



Fig. 3. General view of the mausoleum №6.

Рис. 3. Общий вид мавзолея №6.

a large number in the 4th –8th centuries. Thanks to the acceptance of Islam by the Turkic peoples, the mausoleums were built with rooms where the pilgrims read the Koran and prayed. During the adoption of Islam as the state religion under the Karakhan state, the mausoleums acquired special significance and began to be built in large numbers (Glaudinov, 2012, p. 45). Thus, the tradition of erecting one or two-room square mausoleums crowned with a dome on the graves of famous personalities, state and religious figures, has become a tradition and continues to this day.

Gabriel A., Stshigowski Zh., Diez E., Künel E., Otto-Dorn C., Erdman C. and etc. conducted research on the history of

mausoleum creation. In their research, the scientists connect the roots of the mausoleums with the material culture of the Turkic peoples inhabited Central Asia (Önkal, 2009, p. 126). From the research of these scientists it can be understood that the mausoleums the Turkic peoples had a monumental character. In addition, Wilhelm de Rubruk, who described the funerary tradition of the Kipchaks in the 12th and 13th centuries, noted “Kipchaks build large constructions over the graves of their relatives. There are square brick or stone towers with a domed roof in their burials» (Wilhelm de Rubruk, 1911, p. 79; Risch, 1934, p. 73; Ögel, 1984, p. 296). According to the data of Wilhelm de Rubruk the tow-

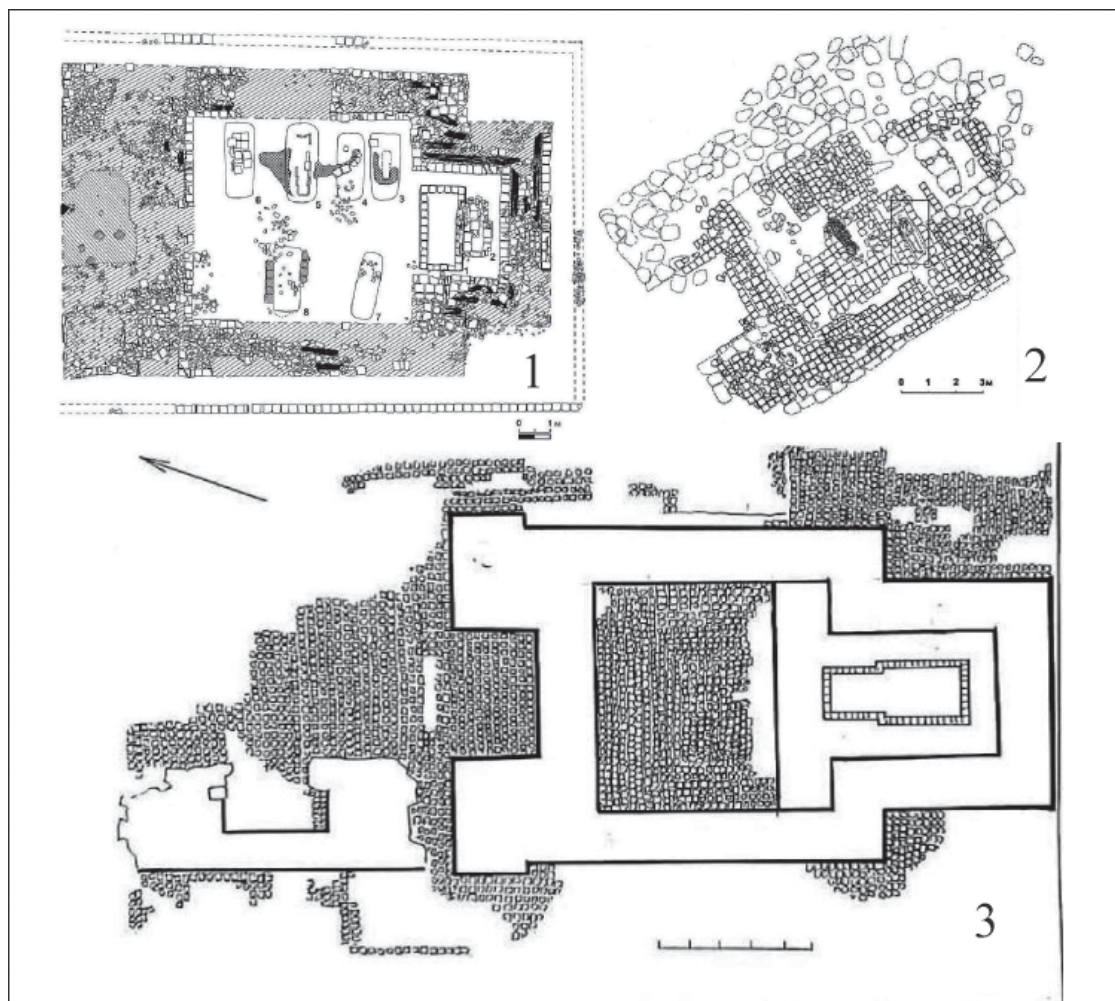


Fig. 4. 1 – Mausoleum Kerderi II (Baypakov, 2012, p. 233),
 2 – Mausoleum of Auliekol (Petrov, Smagulov, 2018, p. 167-184),
 3 – Mausoleum of Kyshkala №1 (Eleuov et al. 2021, p. 91).

Рис. 4. 1 – мавзолей Кердери II (Байпаков, 2012, с. 233), 2 – мавзолей Аулиеколь (Петров, Смагулов, 2018, с. 167-184), 3- мавзолей Кышкала №1 (Елеуов и др., 2021, с. 91).

er-like buildings made of brick or stone were mausoleums.

In the 13th and 14th centuries, new developed models of architecture began to appear. In particular, the portal and domes of the mausoleums were improved and the external and internal walls of most mausoleums began to be covered with glazed and unglazed ceramic claddings. As an example of the beautiful architectural work of this period can be mentioned mausoleums in the ancient cemetery of the medieval city of Syganak. In 2022, the graves in the ancient cemetery near the medieval city of Syganak were investigated and two mausoleums identified. The identified

mausoleums were conventionally defined as mausoleums №6 and №7.

Mausoleum №6 in the medieval city of Syganak

The mausoleum is preserved as a small hill at a distance of 230 m in the south-west of the medieval city of Syganak. The above-mentioned hill is a smooth round-shaped, its dimensions are 20x10 m and the height is 1 m. As a result of archaeological excavations, the mausoleum measuring 16,5x8,6 m was discovered. The mausoleum has a portal and two rooms (Fig. 3). The portal entrance to the mausoleum is directed to northwest. The mausoleum is very poorly preserved. According to the villagers,

under Soviet rule, the ceramic claddings of historical monuments near the city of Syganak were destroyed and used in the buildings of neighboring state farms. For this reason, the south-eastern part of the mausoleum was completely destroyed. However, the design of the mausoleum was determined on the basis of ceramics claddings in the last row, preserved in the original form.

During the archaeological research, it was established that the width of the mausoleum entrance portal is 3 m, the thickness of the walls on the right and left side of the portal is 2 m and the remaining height is 0,5x0,5 m. 05 m. The mausoleum entrance room is 5,3x4,1 m; the floor is covered with light orange clay of 20 cm thick. The width of right and left stone walls is 1,35 m. 1,3 m wide brick wall separates the first and second rooms of the mausoleum. The entrance door to the second room is located in the middle of the above-mentioned wall, its width is 1 m, the remaining height is 0.4 m. The size of the second room is 4,3x2,65 m, 1,7 m thick clay wall. Unfortunately, as we mentioned above, the plaster wall in this part was completely destroyed. However, we have determined the dimensions and architectural structure of this part due to well-preserved ceramic claddings. The human bones were found in the north-western corner of the second room of the mausoleum. In addition, it was established that the floor of the above-mentioned room was completely covered with clay and its surface and walls were plastered with gypsum.

As a result of our analysis, based on the architectural design of the mausoleum, floor level of the first and second rooms, we suppose that the second room may have served as a funeral hall. This is due to the fact that a human body was laid on the floor of the room, which was completely covered with ceramic claddings and plastered with gypsum of 2-3 cm thick and the walls on all four sides

were plastered. Unfortunately, during the demolition of ceramic claddings on the walls of the mausoleum, the crypt part of the mausoleum was completely destroyed. However, there are the preserved remains of ceramic cladding and traces of the wall of 1,7 m thick burial (crypt) room in the southwestern corner of the mausoleum. That is, in a large room of the mausoleum, the door of which opens to the north-west, the pilgrims read the Koran and pray and a man is buried in the second smaller room. As we mentioned above, thanks to the adoption of Islam by the Turkic peoples of Central Asia, a large number of mausoleums with rooms where pilgrims read the Koran and prayed, were built.

As for the structure of the mausoleum, the construction of the mausoleum was built on a platform with a flat clay surface. In the construction of the mausoleum ceramics made of high-quality light orange clay measuring 25x25x5 – 26x26x5 cm were used. The outer and inner edges of the wall of the mausoleum were covered with whole or half ceramic claddings and the center was filled with broken ceramics mixed with clay. At the beginning of the excavation work it was established that the adobe bricks was used in the mausoleum. We consider that the mausoleum had two domes. That is, if the entrance part of the front portal is crowned with a large dome, the top of the second room can be crowned with a small dome because the walls of the mausoleum are made of ceramics.

Portal, two-room mausoleums of this type are found in the medieval Aral-Asar (Mausoleum of Kerderi II) (Fig. 4, 1) (Baypakov, 2012, p. 65–68; Kurmankulov, 2011, p. 85–86), Kyshkala (Fig. 4, 3) (Eleuov et al. 2021, p. 26–31; Eleuov et al. 2021, p. 122), Auliekol (Fig. 4, 2) (Petrov, Smagulov, 2018, p. 167–184) during the archaeological excavations, conducted in Turkestan cities. It turned out that people were buried in the second rooms of these mausoleums.

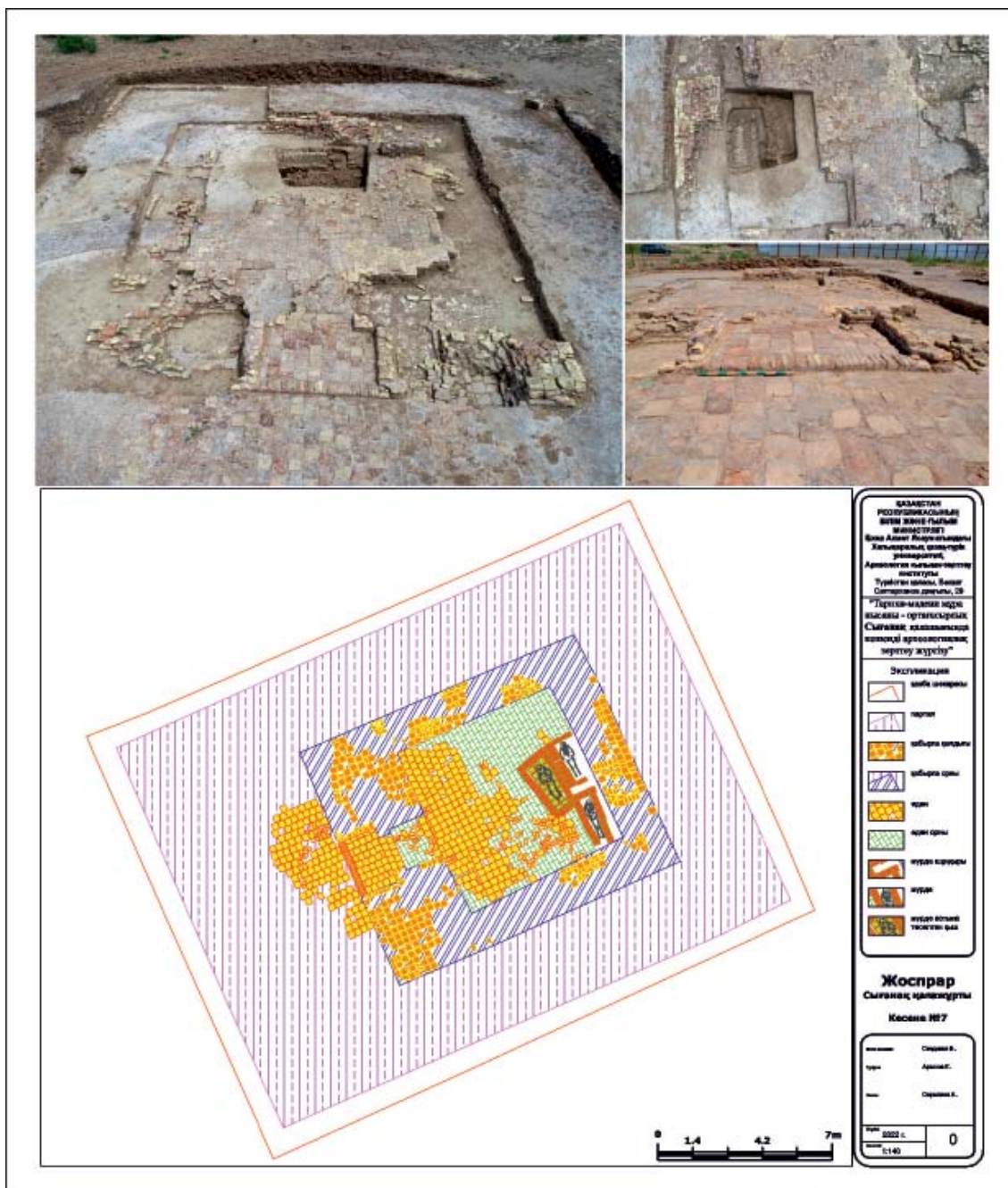


Fig. 5. General view of mausoleum №7.

Рис. 5. Общий вид мавзолея №7.

If we compare the mausoleum 6 in the medieval city of Syganak with the above-mentioned mausoleums, the mausoleum has a close resemblance to the mausoleum №1 identified at the city of Kyshkala. The portal doors of both mausoleums are directed to northwest. The mausoleums have spacious halls for pilgrims and a large tomb. The mentioned mausoleums differ from each other in

that the bottom part of crypt of mausoleum №6 in the city of Syganak is completely plastered with clay and its surface is covered with gypsum to form a mausoleum (crypt) and in the mausoleum №1 in the city of Kyshkala, the grave pit was dug in the ground. The ends of the grave were covered with clay. As for the mausoleum of Kerderi II and the mausoleum of Auliekol, the portals of these

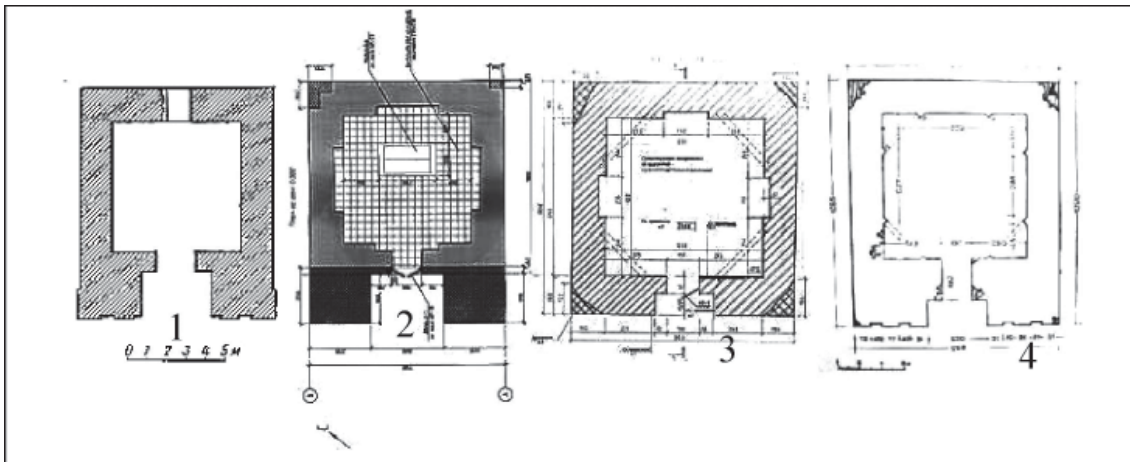


Fig. 6. 1 – Mausoleum of Syrlytam, 2 – Mausoleum of Asanas, 3 – Mausoleum of Syrlytam, 4 – Mausoleum of Bolgan Ana (Koshenova, 2016, p. 273–508).

Рис. 6. 1 – Мавзолей Сырлытам, 2 – мавзолей Асанас, 3 – мавзолей Сырлытам, 4 – мавзолей Болган Ана (Koshenova, 2016, p. 273–508).

mausoleums are oriented to the south-west; the burial rooms are short and narrow. People were buried in special pits, dug on the floor of large rooms of both mausoleums for pilgrims.

When clearing empty soil on the floor of the mausoleum №6 in the medieval city of Syganak, several ceramic claddings of different sizes and 6 pieces of coins were discovered. Two of these coins were made of silver, the other four were made of copper and the inscriptions are preserved on the obverse and the reverse. As for the ceramic claddings, all of them were made of high-quality light orange clay. Well mixed clay was mixed with fireclay (crushed clay), sometimes with a concrete mixture consisting of a mixture of crushed stone. By bentonite we mean yellowish grey clay, which locals call «a holiday lump». The surface of ceramic claddings with braided chain and geometric patterns, casted in a special mould, was cut using engraving method and the extra part was cut with a sharp tool. Ceramic claddings were burnt in the furnace at temperatures up to 900°. In the mentioned mausoleum, ceramic claddings, similar to window sills, were also found. This type of cladding was produced by moulding in the form.

According to the results of examination C14, carried out to determine the absolute chronology of the mausoleum, it was established that the mausoleum was built 588 ± 25 years ago, that is, in the first half of the 15th c. (Table 1). The conclusions of the C14 examination are confirmed by the objects, found in the mausoleum. According to the results of examination C14, it was established that the portal, two-room mausoleums belong to the 15th century.

Mausoleum №7 in the medieval city of Syganak

The mausoleum is preserved as a small hill at a distance of 1400 m south-east of the medieval city of Syganak. The hill is a smooth round-shaped. Its size is 26 m, height is 1,5 m. During the excavation works, a rectangular mausoleum with dimensions of 12,2x10,1 m was discovered. The portal of the mausoleum is directed to the south-west. It is placed the front side of the portal is covered with burnt clay. Three burials have been identified in the north-eastern part of the mausoleum (Fig. 5). In our opinion, the outer part of the mausoleum was covered with a dyed ceramic cladding because during the excavation in the outer part of the mausoleum was found many dyed ceramic claddings.

The length of the mausoleum is 22,2 m, width 16,7 m, height 0,3–0,4 m. It was built on the platform. The edge of the platform was made in four rows of burnt clay and the center is filled with a mixture of black adobe and clay. The north-western part of the western wall of the platform is damaged at a distance of 3 m. Apparently, the villagers destroyed it by heavy machinery. This particular platform area was filled with black clay, the surface was leveled and a mausoleum was built in the middle. The length of the open mausoleum is 12,2 m, the width is 10,1 m, the height of the walls is 0,1–0,6 m. The portal of the mausoleum is directed to the south-west. The site in front of the portal is covered with a burnt clay, its length is 10,1 m, width is 3,15 m. The identified portal has a length of 2,3 m and width of 1,6 m. The thickness of the common portal, that is the south-west wall – 3,7 m. On the doorway, the ceramics were cut vertically and in the rest of the inner part of the ceramic claddings were laid flat. The width of the mausoleum door is 1,45 m. The thickness of the western, northern and eastern walls of the mausoleum is 1,55 m. The size of burnt ceramics placed on the walls of the identified mausoleum is 24x24x5, 25x25x5 cm. Also on the base and edges of the wall the whole ceramic claddings were cut and put broken claddings were put in the middle. The reed was laid under the wall, because the rotten reed is well preserved. The ceramic claddings have been removed from some parts of the wall till the rotten reed. In addition, the inner size of the open mausoleum is 7x7 m., the floor is covered with burnt ceramic. Mainly this flooring was preserved only in the southern part of the mausoleum and the ceramics of the northern part was completely destroyed and removed. Three burials were identified at the depth of 0,3 m above the floor level in the north-eastern part of the mausoleum. The burial sites were designated as burial sites №1, №2 and №3

from south to north. All burial sites are located in the north-west-south-east direction. Length of grave pits is 2,65–2 m, width is 10,4 m, depth is 0,5 m. On the bottom of the tombstones are set burnt ceramic cladding measuring 24x24x5 cm, four sides are lined with burnt ceramic claddings with a height of 0,5 m, the surface is covered with a vertically laid ceramic claddings. So the surface of the grave pit is laid like arch. The identified skeletons were anatomically laid, the head was directed to northwest, the face was directed to southwest, two arms and two legs were vertically laid together.

The anthropological examination established that the bone found at the burial site 1 belonged to a man who died around age of 44–47 years. The bone found at the burial site №2 was found to belong to a woman who died between the ages of 34 and 36. The bone found at burial site 3, belongs to a man who died around at the age of 27–30 years. During the clearing of loose soil, an iron knife, iron stone, bone ornament, T-shaped bronze, iron nails, bronze mirror and bone comb were found on the graves. In the course of cleaning the mausoleum from ceramics fragments were found painted and unpainted ceramic claddings of various patterns. 22 types of ceramic claddings have been identified. In addition, blue-coloured ceramic claddings were found interwoven into a dome of various sizes. It was found the fragments of the dome, placed in the middle of the mausoleum.

Among such portal, quadrangular, one-room mausoleums can be mentioned the mausoleum of Syrlytam (Fig. 6: 1), mausoleum Asanas (Fig. 6: 2), mausoleum Syrlytam in the south-east of the Aral Sea (Fig. 6: 3), mausoleum Bolgan Ana (Fig. 6: 4) and etc. These mausoleums were attributed by researchers to the 13th–15th centuries (Tolstov, 1962, p. 278–294; Koshenova, 2016, p. 273–508). According to the results of exam-

Table 1 – C14 analysis results

№	Laboratory inventory №	Expedition inventory №	¹⁴ C age	Sample type	Date of measurement
1	TÜBİTAK-2553	KKT6-K1	588±25	bone	16.01.2023
2	TÜBİTAK-2554	KKT7-A1	786±24	carbon material	16.01.2023

This table shows the results of a C14 examination made in the TUBITAK Marmara Laboratory in the Republic of Turkey on bone and carbon materials from mausoleums No. 6 and No. 7 discovered during excavations in the medieval city of Syganak in 2022 (Doğan, Ilkmen, Kulak, 2021, p. 48–54).

ination C14, designed to determine the absolute chronology of the mausoleum №6, it was established that the mausoleum was erected 786± 24 years ago, that is, in the first half of the 13th century (Table 1). Based on the results of the examination of C14, it can be concluded that in the first half of the 13th century, the inhabitants of this city have not yet fully accepted Islam or yet have preserved local traditions, even converted to Islam.

Conclusion

Summing up, the city of Syganak, recognized as one of the largest medieval centers in the middle reaches of Syrdarya, was one of the sacred and spiritual centers of the region in the 18th and 15th centuries. This is because there are many mausoleums near the city, which are considered an important part of architectural monuments, built on the graves of khans and sultans, famous scholars and personalities. These mausoleums are lined and decorated with finishing ceramic claddings that inferior to each other. In medieval sources the city was also known as “the city of mausoleums”. The mentioned above scientific conclusion is supported by both written and archaeological data. In the course of archaeological excavations on the ancient necropolis №8 the mausoleums were identified and examined in the suburbs of city. The genetic study is currently under way to collect new data on the ethnic composition of those buried in the mausoleums using natural history methods.

As for the history of the origin of the mausoleums, it becomes clear that the

mausoleums have their roots in the Early Iron Age. On the basis of the mausoleums belonging to the Saka tribes of the 4th–2nd centuries BC in the southeast of the Aral Sea, the mausoleum belonging to the 4th–8th centuries in the middle and lower reaches of Syrdarya, it can be said that the mausoleums appeared in the 9th–10th centuries. Thanks to the acceptance of Islam by the Turkic peoples in the state of Karakhan, the mausoleums with rooms are being built for reading the Koran and prayer for pilgrims. Thus, the tradition of erection over the graves of famous personalities, state and religious figures of one or two-room mausoleum of a square or round shape, crowned with a dome, becomes a tradition and continues to this day. This opinion is supported by studies of Smagulov E. A. and Pugachenkova G.A.

Based on the results of the C14 analysis obtained from the mausoleums, discovered in the medieval city of Syganak in 2022, it was determined that mausoleum No.6 was built 588±25 years ago, that is, in the first half of the 15th century and mausoleum No.7 was built 786±24 years ago, that is, in the first half of the 13th century. This opinion is strengthened by the architectural structure of the mausoleums, the burial tradition, decorative ceramic claddings and artefacts, found in the mausoleums. In addition, as a result of our research work, it was determined that portal, two-room and quadrangular, portal, one-room mausoleums with a dome are found in large numbers in the middle and lower reaches of Syrdarya.

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МАВЗОЛЕИ В СРЕДНЕВЕКОВОМ ГОРОДЕ СЫГНАК

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Город Сыганак считался одним из крупных политических центров в среднем течении реки Сырдарьи в XI–XVI вв. Сыганак был одним из главных центров Кыпчакского ханства, Белой Орды, ханства Абулхаира и Казахского ханства. В связи с этим рядом с городом хоронили правителей вышеупомянутых ханств, известных личностей, для них строили огромные мавзолеи, а город стал одним из сакральных и духовных центров. Мавзолей – памятник архитектуры, построенный на могиле или кладбище. Мавзолеи считались загробным домом умерших. По строениям мавзолея можно определить социальный уровень погребенных там людей или к какому сословию они принадлежат. Выявленные захоронения и найденные материальные данные позволяют определить статус, уровень общественного развития, мировоззрение, образ жизни, традиции, ре-

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лигиозные верования, погребальный обряд и социальные отношения древнего населения. Цель данной статьи – проанализировать и ввести в научный оборот мавзолеи № 6 и №7, обнаруженные при археологических раскопках в средневековом городе Сыганак в 2022 году. Кроме того, авторы посчитали целесообразным определить историю возникновения и развития мавзолеев. На основе результатов археологических исследований, проведенных в городе Сыганак в 2022 г., определена абсолютная хронология мавзолеев с помощью анализа С14, рассмотрены сходства и различия с однотипными мавзолеями в соседних регионах, приведены научные наблюдения.

Ключевые слова: археология, Сыганак, средневековые города, святые места, мавзолеев, памятник архитектуры, погребальная традиция, керамические облицовки.

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