

ANNOTATION
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Doctoral dissertation «Religions of the Medieval Kazakhstan according
to archaeological sources» prepared to earn the degree of Doctor of
Philosophy in 6D020800-archaeology and ethnology

GENERAL DESCRIPTION OF WORK

The dissertation examines the problems of religions by studying of the medieval urban population of South and Southeast Kazakhstan based on archaeological sources. Particular attention was paid to three religions: Muslims, Christianity and Manichaeism. Reconstruction of historical processes associated with the spread of medieval religions in the territory of Southern Kazakhstan and Zhetysu in the overwhelming majority of cases is carried out according to archaeological sources, which have been significantly replenished recently, thanks to the implementation of the State programs "Cultural Heritage," "Ruhani Zhanyru" and others. So new archaeological data were obtained on the spiritual culture of the population of Southern Kazakhstan and Zhetysu, wherein in the 9-10 centuries there was a transition in the public consciousness to a monotheistic worldview.

Relevance. The topic of reconstruction of the religious worldview of the population of Kazakhstan of the medieval period, extremely weak or very fragmentary reflected in historical sources, is of extreme interest to researchers on the archaeological sources of the past region of Southern Kazakhstan and Zhetysu. The work was written on the basis of the author's own field studies, resulting in new materials on religious medieval Manichaeism and Islam constructions. New artifacts with Christian symbols have also been discovered. Thanks to this, the work clarified: chronology and periodization, the nature of the processes of penetration, dissemination and strengthening of these religions on certain monuments of the large region. Thanks to the variety of religions and cults, we have a variety of architectural buildings, their artistic and other elements and solutions: layouts, orientations, samples of interior and exterior decoration, objects, lamps, individual indicative design features of structures, types of funeral rites and structures, mixing forms and styles located very close, "on the neighboring street," which often experts do not dare to clearly determine one or another affiliation.

Premises that belonged to Muslim culture were identified earlier and recently, including those researched by the author as a result of archaeological excavations: a cathedral mosque and a complex of mausoleums, and a khanqah (tekke) in the Kayalyk site. A significant number of individual finds: on-tomb stones (kairaks), Buddhist steles, and many small objects bearing traces of a particular cult affiliation.

The object of the study is archaeological sources of the early and developed Middle Ages, originating mainly from Southern Kazakhstan and Zhetysu. Artifacts found throughout the Republic of Kazakhstan related to the topic of research are also important. Lively cultural connections took place along the Great Silk Road

highway. An analog is involved for the Kayalyk city mosque is a mosque on the Vodyansky settlement (the city of Beljamen) in the Volgograd region of the Russian Federation.

The subject of the study is from the whole variety of artifacts that had a cultic or dual include purpose, data on structures, for the population of the early and developed Middle Ages, it is those that are "issued" that are best "highlighted" by its cult essence. The main parameters of religious buildings are orientation, bright layout features; the most characteristic features of artifacts. This is what is the main subject of research.

Sources. For the study, materials obtained as a result of archaeological research on the medieval; sites of Southern Kazakhstan and Zhetysu were selected: cult objects, temple and palace-temple complexes, art monuments and individual religious objects, for example, images of crosses, epigraphic inscriptions, including sites and monuments related to the burials of Nestorians with inscriptions containing: names, dates, position, other details. Some of the established views are partially revised, but the author is mainly based on the sources identified by him as a result of his own research. Of particular interest are studies on the dating of Islamization processes and the nature of this religion and culture penetration into South Kazakhstan and Zhetysu.

The purpose of the work is the reconstruction of individual processes and the interpretation of archaeological sites and finds characterizing the spread and existence of such religions as Christianity, Manichaeism, and Islam in the territory of Zhetysu and Southern Kazakhstan in the period of 6 – beginning of 14 centuries their syncretization (mixing) with a traditional worldview. The transition to the monotheism of the medieval urban population is being investigated. The uniqueness of the phenomenon of culture on the Great Silk Road segment is emphasized.

The following tasks are set in the work:

1. Explore traditional cults, spiritual traditions, and syncretization processes with world religions. Trace the features of the preservation of tradition through symbols on mass archaeological sources identified on the sites related to the Great Silk Road.

2. Demonstrate the current state of the study of spiritual culture, and religious representations of the urban population of Southern and Southeastern Kazakhstan in the period 6 (7) - 14 centuries on the basis of a study of architectural monuments and art, objects related to the cult.

3. Gradually trace the spread of the monotheistic religious worldview, the cult and functional purpose of archaeological sites reflecting these processes.

4. Systematize and communicate the obtained scientific data taking into account historical sources; introducing the results of the study of new monuments of Islam, Christianity and Manichaeism into scientific circulation.

The following results of scientific activities on the analysis of archaeological sources are submitted for protection:

1) A variety of archaeological sources on the religions of Kazakhstan was revealed (a huge interest in the archaeological study of the region in the 19th century. broke out due to unique archaeological finds that characterized the unique phenomenon of the pre-Muslim and early Muslim culture of the Middle East);

2) characterized the originality of the religious situation on the eve of the strengthening of Islam in the region (840-960), it was a "fusion" of the local tradition, with Christianity and Manichaeism;

3) listed the main sites and monuments of Christianity, individual burials and significant necropolises, examined the cave complex (monastery), iconic and most striking artifacts related to the cult or with symbols; the chronological stages of the spread of Nestorianism, Melkitism, Catholicism, the Armenian Church, the penetration of Christians from Baghdad into the Taraz region in the 760s, as part of the Khitan in the 1140s, Christians from the East in the 13th century are highlighted;

4) studied the fact testifying to the presence of Manichaeism on the site of medieval urban culture in Kazakhstan; the Manichaean affiliation of the excavated religious structure on the Koylyk hillfort (Kayalyk city), according to orientation objects was interpreted;

5) the stages of Islamic penetration into the territory of Southern Kazakhstan, Talas, Shu, Ile and Zhetysu were determined, starting from the 730s. - punitive campaigns of the Arabs on Syr Darya, until 1200, when the ruler of Kayalyk city and the Karluk Khanate of the Arslanid dynasty converted to Islam. Based on the author's findings, as well as the results of research by leading archaeologists: a periodization of these processes were made, an interpretation of the essence (driving forces) of these processes was proposed;

6) the main results of studies conducted by this dissertation author of the Kayalyk Cathedral Mosque are formulated; revealed several features of Islam, culture, and architecture during the period of its construction in the 1230-the 1240s, when Islam adopted the ruler of the local Chagatai ulus; changes compared to the Karakhanid period were traced;

7) analysis of the stages of chronology was carried out; processes of strengthening ("flourishes") of Islamic culture, based on archaeological sources. Explored: a new structure of cities, huge agricultural slaves surrounded by "long walls," irrigation canals. Analyzed: large-scale construction of new religious buildings, changing the orientation of new city centers, changing priorities, for example, khanqah (tekke) - madrasah;

8) bright features of the culture of the Karakhanid stage of Islam in the territory of Southern and Southeastern Kazakhstan were revealed, including from the complex nature of ornaments: on mausoleums, ceramics and foci of the Karakhanid time, taking into account the revealed chronology of sources;

9) the obtained data were systematized and refined taking into account the historical and cultural processes that took place on the territory of Southern Kazakhstan and Zhetysu during the VIII-XIII centuries.

The chronological framework of the study covers the era of the early Middle Ages and the partially developed Middle Ages until the cessation of urban culture in the territory of the legendary country of "Argu" - Zhetysu: from the Karatau mountains to Lake Alakul. This was the era of multiculturalism and competition in preaching, education, and scholarship of religions such as Zoroastrianism, Buddhism, Nestorianism, and Manichaeism, reliably recorded from archaeological finds from the 6-7 centuries. The presentation and analysis of the material is completed by the beginning of the XIV century, when the death of the urban culture of Zhetysu occurs, at the same time, the many religious picture in spiritual life is also curtailed, as well as the phenomenon

The territorial framework of the study. The immediate borders of the geographical region, on the materials on which the study was carried out (including the archaeological sites on which the author conducted the research), are the territory of Southern and Southeastern Kazakhstan.

Research methodology and methods. Methodological basis work is a set of historical and archaeological methods studies, the choice of which is determined by the nature of the sources studied. The principle of objectivity and historicism was observed when writing the work, which allows us to consider processes and phenomena in all their diversity and dynamic development. The work uses a historical and comparative method. Structural-semiotic method contributes to the identification of patterns of the internal organization of plot compositions. Methods such as description, classification, and dating are also used.

The work provides a number of new methods for interpreting religious buildings, for example, according to the religious orientations of structures and temples. This technique is widely used in Western studies, especially of the Muslim period.

The scientific novelty of the work. This work is the first special comprehensive study devoted to studying the religions of the urban population of Southern Kazakhstan and Zhetysu based on archaeological research materials throughout the early and developed Middle Ages. On the Great Silk Road until the X-XI centuries, (in Kayalyk until the XIII-XIV centuries), a complete variety of religions and cultures was noted, but in general, the process was logical and due to historical processes. The Renaissance of the culture of the East was "involved," on this cultural phenomenon.

The main conclusions in the study on Islam and Manichaeism are made based on the author's field archaeological research materials, "inscribed" in the history of this period, significantly filling it with details. The history of Christianity of the VI-XIV centuries. reconstructed from individual finds, as well as evidence from historical sources. Studies were carried out on the medieval settlement of Lepsy,

according to the results of which academician K.M. Baipakov compared it with the Christian settlement which V. Rubruk visited. Investigated by the author as the head of the detachment as part of the South Kazakhstan Complex Archaeological Expedition SKCAE Manichaean temple on the Kayalik settlement in 2004-2005. was interpreted according to the finds: a 13-horn lamp, with characteristic plant ornamentation on it. Architectural analogs from East Turkestan (Kocho): size, rectangular (ascetic) layouts, the orientation of Manichaean temples, and the entire complex of finds. The exploration of the Karaspan detachment in the region of Middle Arys, of the South Kazakhstan Complex Archaeological Expedition, under the guidance of the author, conducted research and documentation of the "longwall" - the outer defensive wall of the Karaspan settlement in 2006, more than 4 m high, the southern segment more than 4 km, the estimated total length of the wall is about 14 km. An irrigation canal was investigated, supplying water from Arys, over 9 km long, up to 4 m wide. A complex of khanqah and mausoleums of the turn of the XII-XIII centuries was studied at the Kayalik settlement, which was related to the Order of the Yassavites and the local Arslanid dynasty. Cathedral mosque of the mid-XIII century. - a typical layout for citywide structures, in the time of the Mongol Empire. This made it possible to distinguish the early stages of the penetration of Islam into the region: around 1200 and in the 1240s. Relatively with the previously accepted date: 1365, the adoption of Islam by Tughluk-Timur, the ruler of Mogulistan.

The practical significance of the work. When writing books, scientific articles, publications in the media, museum expositions, and so on, materials of this work will be in demand. The topic of medieval Eastern Christianity is extremely relevant in the circles of foreign scholars of the corresponding circle. Even more relevant are studies based on specific materials on the spread of Islam, Muslim culture, and the political influence of the Samanid and Karakhanid dynasties. The results are published by the author in leading peer-reviewed collections.

Testing of study results. The main provisions and conclusions of the dissertation are contained in 55 scientific publications on the topic of dissertation research, published in 2002. During the period of study in doctoral studies, they were prepared and published: in the journals, Scopus - 1, recommended by KOKSON - 4, monographs (co-authored) - 2, tested in conference materials - 5. They were reported at 20 scientific conferences at the international, regional and republican levels: the international conference "Margulan Readings" - in 2003.

The dissertation structure is organized by generally accepted principles and logic of scientific analysis of archaeological sources and consists of two parts. The first part includes structured text material, which presents the results of, to a large extent, own studies - introduction, three sections, conclusion, and a list of sources used. The second part consists of an application where the basic illustrative material arranged according to the sequence of presentation of the material is included.

