

MEDIEVAL HISTORY OF CENTRAL EURASIA



№2 (4) 2023





MEDIEVAL HISTORY OF CENTRAL EURASIA

Has been published since 2020

No. 2 (4) 2023

Astana 2023

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E-mail: medieval-history@isca.kz

Medieval History of Central Eurasia

Owner: Astana International University

Periodicity: quarterly

Circulation: 500 copies

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HISTORIOGRAPHY, TASKS AND PROSPECTS OF RESEARCH ANCIENT, MEDIEVAL AND ETHNOGRAPHIC TIME MONUMENTS OF SHUBARAT AND MOLALY

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Abstract. The article analyzes and generalizes the published materials on one of the striking archaeological monuments of Zhetysay (Seven rivers region) – on the burial grounds of Shubarat and Molaly. The systematization of the main scientific works on these monuments has been carried out. Based on the materials considered, the priority tasks for research and preservation, as well as the relevance and prospects of studying these monuments are determined.

Keywords: Historiography, tasks, prospects, archaeological monuments, ancient time, Middle Ages, ethnoarchaeology, Shubarat and Molaly

INTRODUCTION

The monuments of historical and cultural heritage of Shubarat and Molaly are located 1-3 km west-southwest of the Shamalghan village, Karasai district, Almaty region, to the west and east of the highway Shamalghan-Ushkonyr plateau.

The burial grounds became known to science in 1985, when during the construction of the livestock complex "Shubarat" by the state farm "Chemolghansky", the burials of people were opened and archaeologists were called to the site, who identified the burials as the archaeological heritage of the Sakas and Saka-Wusuns.

THE MAIN PART

In the 1985-1986 seasons, scientists of the Alma-Ata expedition of the Institute of History, Archeology and Ethnography of the Kazakh SSR Academy of Sciences, together with other specialized institutions of the republic under the leadership of B.N. Nurmukhanbetov and Yu.I. Trifonov, carried out rescue excavations. Along with the Shubarat-I burial ground, the Molaly burial ground was investigated 0.6 km west of the first one (Nurmukhanbetov, Trifonov, 1989; 2016).

Shubarat-I burial Ground. It is located in the area of the homonymous farm (mainly to the south of it), along the highway on the Ushkonyr plateau, to the east of the highway (Fig. 1). At the Shubarat-I burial ground, urgent research was

concentrated in its northern part (Nurmukhanbetov, Trifonov, 1989, p. 60; 2016, p. 12), directly at the construction site of the farm, but as indicated in the article for 2016, in which previously unpublished materials of B.N. Nurmukhanbetov and Yu.I. Trifonov were introduced into scientific circulation, the works went beyond the territory outlined by the general plan of construction (Nurmukhanbetov, Trifonov, 2016, p. 12). Also in this latest work, it is noted that 48 objects have been studied within this burial ground, but counting by the numbers given has only 47 (possibly there is a skip of the number of one mound) objects – № 1, 2, 3, 5, 9, 13, 14, 15, 18, 19, 20, 21, 22, 24, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 60, 64, of these, 6 objects were not fully investigated – large mounds No. 1 and No. 5, small objects No. 24, 56 on the farm and No. 57, 60 outside, 3 objects turned out to be false – No. 30, 40, 64, two objects were scientifically unidentifiable – No. 47, 51 (Nurmukhanbetov, Trifonov, 2016, pp. 12-13). As a result, 36 objects are fully investigated. I would like to note that certain questions regarding the numbering and number of objects studied in the Shubarat-I burial ground are also raised by the numbers of burial mounds given in the article for 2016, from where ceramic dishes originate – № 76, 81/1, 84, 84/1, 87, 89, 101 (Nurmukhanbetov, Trifonov, 2016, p. 18: fig. 10). There is either a reduction of the original numbering, which was later corrected (a fairly common practice in field work), or 7 more objects were investigated.

The main number of burials of the Shubarat-I burial ground were made in the lining, in an elongated position on the back and with the head oriented to the west, and in one case to the east (Nurmukhanbetov, Trifonov, 2016, p. 18). Clothing material was obtained in the form of samples of ceramic tableware, weapons, and decorative and applied art (Nurmukhanbetov, Trifonov, 2016, p. 17-18), on the basis of which and other data, the Shubarat-I burial ground is dated V-III centuries BC (Nurmukhanbetov, Trifonov, 2016, p. 18).

To the west of the Shubarat-I burial ground, on a hillock is the Shubarat-II burial ground, the number of objects was not specified (Nurmukhanbetov, Trifonov, 2016, p. 12).

The Molaly burial ground is located 500 m west of the highway (the section of the entrance from the valley to the mountainous part) Shamalgan-Ushkonyr plateau, 0.7 km north of the tourist information center, south of the modern Kazakh cemetery of the genus "Koshek", in the north-western part of the P.P. Nemilostev peasant farm (Fig. 1).

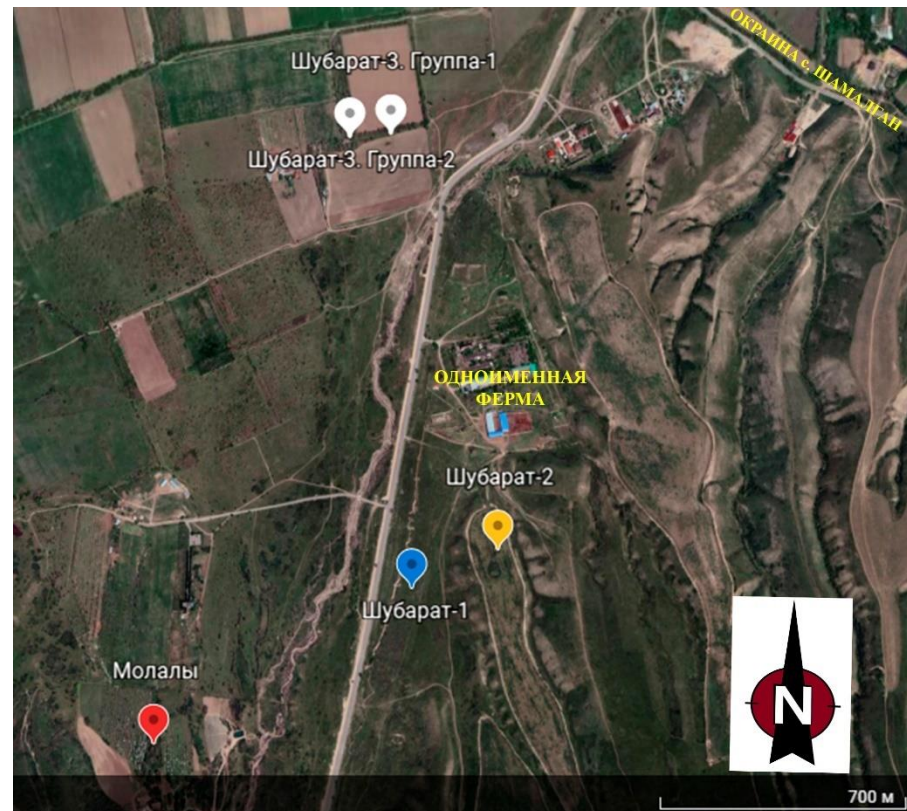


Figure 1 - Location of archaeological and ethnographic monuments of Shubarat and Molaly

In this burial ground, a scientific group led by B.N. Nurmukhanbetov and Yu.I. Trifonov counted 30 different-sized mounds, and the latter was designated as "archaeologically questionable" (Fig. 2). The main number of objects was located along the north-south axis with certain deviations, several isolated groups of small mounds were recorded to the west of the main line of the mounds. Numbering was carried out from south to north, all objects, including the main axis, were divided into several subgroups – northern, central, southern and local concentrations. According to the latest data, 20 objects were investigated within the burial ground (Nurmukhanbetov, Trifonov, 2016, p. 12), according to the situational plan-table of the Molaly burial ground (Fig. 2) (in the 2016 publication correlated to the Shubarat burial ground (Nurmukhanbetov, Trifonov, 2016, p. 13, 14), 16 objects were fully investigated - Nos. 7-12, 14-21, 24, 26, only ground structures at 4 objects were investigated – № 1, 2, 6, 27, 10 monuments are absolutely untouched – 3-5, 13, 22, 23, 26, 28-30. The main number of unexplored or partially investigated objects is located in the southern part of the burial ground – 9 units, of which one is doubtful (No. 30). In the central group, according to the situational plan, three objects have not been studied – two have not been touched, only the ground structure has been studied in one, but Yu.I. Trifonov indicates that only one object has not been excavated in the central group (Trifonov, 1989, p. 45). The northern part has been fully investigated according to the publications and according to the specified plan-scheme.

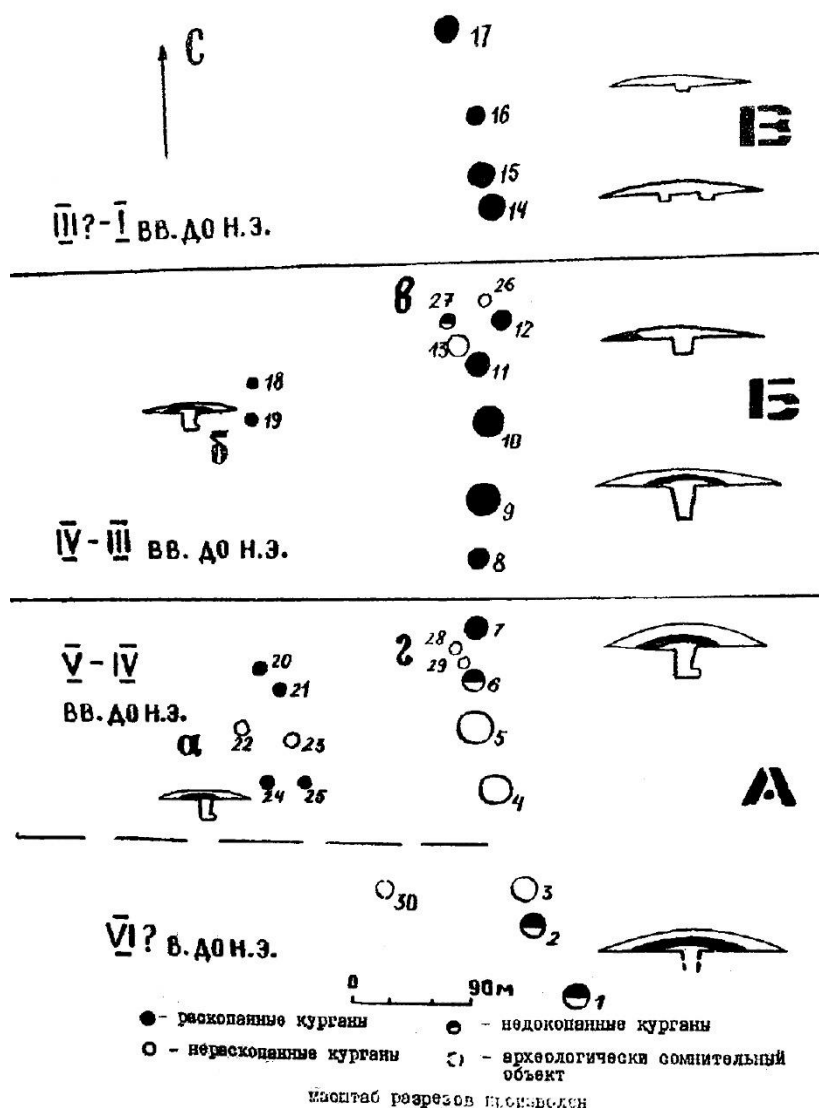


Figure 2 - Situational plan-summary table of the Molaly burial ground (according to B.N. Nurmukhanbetov, Yu.I. Trifonov)

The Molaly burial ground gave a very interesting and versatile inventory, data on the funeral rite and structures (Nurmukhanbetov, Trifonov, 2016, pp. 15-17; Trifonov, pp. 45-49), regarding the latter, it should be noted that the selected types and types of ground structures in the last expanded article by B.N. Nurmukhanbetov and Yu.I. Trifonov, due to a slight confusion, They are related to the Shubarat-I burial ground (Nurmukhanbetov, Trifonov, 2016, pp. 13-15). The southern group of the burial ground is recognized as early and assumed dating of the VI-V centuries BC, the central group is dated IV-III centuries. BC, northern II-I, possibly III centuries BC (Nurmukhanbetov, Trifonov, 2016, pp. 16-17).

Thus, according to available data in the period 1985-1986. in the burial grounds of Shubarat and Molaly of about 230 monuments (Nurmukhanbetov, Trifonov, 1989, pp. 57, 60; 2016, p. 12) 67 objects were investigated, of which 52

(53?) were fully investigated the object (if we admit that the numbering indicated in Fig. 10 of the publication for 2016 is primary and subsequently changed) is not fully 10, 5 turned out to be false and unidentifiable.

The materials of scientific works were partially introduced into scientific circulation in 1989 by two articles by B.N. Nurmukhanbetov and Yu.I. Trifonov – the first general article describes the process and results of research in a thesis (Nurmukhanbetov, Trifonov, 1989, pp. 57-61), the second article by Yu.I. Trifonov is devoted to the social stratification of the Saka of eastern Zhetysu based on the materials of the Molaly burial ground – the author on the basis of funerary constructions, ritual and inventory, he made an attempt to link these archaeological categories to aspects of social ranking (Trifonov, 1989, pp. 45-49). Here it is very interesting to correlate the bottom-up burials to potentially early objects (Trifonov, 1989, p. 47), whereas in Saka archaeology there is an opinion about the late nature of the bottom-up, and the early forms of this kind of burial structures are considered something out of the ordinary and is associated with individual episodes of early penetration of individuals and groups from the eastern area of nomadic cultures of Eurasia (Kariyev, Oralbai, 2013, p. 51).

In the subsequent time, the materials of the Shubarat and Molaly burial grounds mostly remain out of the attention of the scientific community, except for the above-mentioned republication, which introduces some new materials into scientific circulation, as well as the analysis of certain types of inventory, features of monuments in some scientific works, including generalizing and systematizing the materials of burial grounds in the context of the Saka Zhetysu culture, etc. (Ivanov, Tulegenov, 2016, p. 78; Dzhumabekova, Bazarbayeva, 2018, p. 475). Only literally in recent years, a number of articles have been published on certain key categories of inventory from these burial grounds – an article by B.N. Nurmukhanbetov, T.J. Tulegenov and S.S. Ivanov on items of weapons and military equipment from the considered burial grounds (Nurmukhanbetov, Tulegenov, Ivanov, 2019, pp. 99-108). The authors cite previously unpublished information on unambiguous and assumed places (kurgan numbers) of the discovery of weapons and military equipment, carry out a comparative analysis of finds with similar objects from other areas of the Scythian-Siberian world and very reasonably carry out corrections and verification of dates for both of these burial grounds, in particular, confirming the early period of the southern group of Molaly mounds (Nurmukhanbetov, Tulegenov, Ivanov, 2019, p. 103). One of the features of this article is that half of the kurgan numbers indicated in the article are in doubt – No. 14 in the Molaly burial ground and No. 12 in the Shubarat-I burial ground (Nurmukhanbetov, Tulegenov, Ivanov, 2019, pp. 101, 102), without a question mark, No. 21 in the Molaly burial ground and No. 5 in the Shubarat-I burial ground are indicated (Nurmukhanbetov, Tulegenov, Ivanov, 2019, pp. 100, 104), regarding the latter, we note that mound No. 5, according to the publication for 2016, was not excavated, only the ground structure was partially removed (Nurmukhanbetov,

Trifonov, 2016, p. 12), thus, for the burial ground of Shubarat-I, both mounds that gave military equipment are in doubt. In addition, the information about the looting of most of the objects of both burial grounds raises questions (Nurmukhanbetov, Tulegenov, Ivanov, 2019, p. 99), while B.N. Nurmukhanbetov and Yu.I. Trifonov indicate that almost all of the fully investigated 35 small objects of the Shubarat-I burial ground are undisturbed (Nurmukhanbetov, Trifonov, 1989, p. 60; 2016, p. 17), and only large mounds were robbed in the Molaly burial ground (Nurmukhanbetov, Trifonov, 1989, p. 59; 2016, p. 16). The situation is similar with the conclusions on the mound No. 21 of the Molaly burial ground – the object is presented as robbed, which is quite reasonable, since the authors rely on unpublished data, but Yu.I. Trifonov, who uses the materials of this mound in his socio-cultural analyses, does not indicate this (in the publications of 1989 and 2016, small objects of group A, k to which kurgan No. 21 also belongs are also designated as looted (Nurmukhanbetov, Trifonov, 1989, p. 59; 2016, p. 16) and without specifying the condition at the time of detection, notes the presence of a quiver-belt set and a gold plate-emblem with a repeatedly repeated image of a syncretic animal with a griffin's head and a feline predator's body (Trifonov, 1989, p. 48), the latter may refute the authors' opinion that the robbers took only valuables (Nurmukhanbetov, Tulegenov, Ivanov, 2019, p. 105), although appealing to the elementary omission or inattention of the robbers will be reasonable enough, if we do not take into account that such things of an emblematic nature are usually placed on the most prominent parts of the body or clothing of the buried. At the same time, according to the information in the article under consideration and in the publication of Yu.I. Trifonov, kurgan No. 21 contained bronze items and it is worth agreeing with Yu.I. Trifonov, who, referring to A.D. Grach, indicates the value of bronze products for people of that period (Trifonov, 1989, p. 49), but even here we can appeal to the fact that the robbery, if it took place as such, could have been committed at a later period, when the bronze was no longer so valuable. For its part, it could be assumed that, quite likely, there could have been not a robbery, but some kind of ritual desecration, rodent actions, collapse of the vault of the lining or mortgage, in a word, everything that could damage and mix up the elements of the burial, up to the loss of some things (carried away by rodents into burrows and passages?).

The following article by T.Zh. Tulegenov, A.G. Chekin and A.Zh. Sultaniyarova is devoted to collections of ceramics from the funds of the Issyk Museum, in which several samples from Shubarat and Molaly are considered in a comparative analysis with ceramic dishes from other districts of Zhetysu (Tulegenov, Chekin, Sultaniyarova, p. 134). The authors, based on a comparative analysis of the ceramic collection, come to a cautious conclusion "about the existence of ceramic workshops that provided dishes to the entire region" (Tulegenov, Chekin, Sultaniyarova, S. 136) and state the connection of ceramic dishes from the monuments of Shubarat, Molaly, Maybulak, Ornek and Rahat, which is greater than the typological similarity, not excluding the explanation of this

by the ethnocultural kinship of the population (Tulegenov, Chekin, Sultaniyarova, p. 137).

The latest scientific research at the Shubarat and Molaly burial grounds was conducted in 2021 by the first author of this article together with a colleague from the Al-Farabi Kazakh National University B.B. Besetaev and had the nature of monitoring the current state of the burial grounds.

In the process, the territories of the **Shubarat-I** burial ground were fully surveyed – a total of 77 objects were examined, most of them had a satisfactory degree of preservation, individual man-made and anthropogenic damages were recorded, for example, the ground structure of one of the large mounds was significantly damaged and a number of archaeological monuments were blocked by ethnographic objects, but traces of predatory invasions were not visible (Kariyev, Besetaev, 2022, pp. 248, 251, 254). A significant threat to the monuments is a ravine – a washout in the western part of the burial ground – stretches along the highway, cutting through the western part of the burial ground along the longitudinal line (Fig. 3). Apparently, the ravine was formed after the laying of the roadbed in the second half of the XX century, when the embankment of the roadbed blocked the way to natural runoff of seasonal meltwater and precipitation in the bed of the river, which has dried up at the moment, to the west of the highway and the streams have paved a new channel through the territory of the burial ground to the east of the highway. The ravine in 2021 eroded several mounds and threatened to wash away several objects of archeology and ethnography (Kariyev, Besetaev, 2022, p. 248).



Figure 3 - Orthophotoplan of the Shubarat-1 and Shubarat-2 burial grounds

During the work within the Shubarat-I burial ground, it was not possible to accurately track the conserved and unexplored burial mounds indicated in the publications of B.N. Nurmukhanbetov and Yu.I. Trifonov – in the northern part of the burial ground, several objects of medium and small diameter with deformed ground structures are visible outside the farm, but it is difficult to say whether these are the mounds.

In parallel, the Shubarat-II burial ground was examined, to the west of the first one on the top of the hillock – at the time of 2021, two objects of different sizes and degree of preservation were recorded (Kariyev, Besetaev, 2022, p. 251).

In addition, during the general inspection of the adjacent territory by volunteers and researchers, 600-700 m to the north-northwest from the Shubarat farm, 200-300 m northwest of the steep turn of the highway Shamalgan-Ushkonyr plateau, 300-400 m west of the modern Workout site near the highway, monuments of the Sako-Wusun type were recorded: two groups of mounds located on the territory of the forest belt – a kind of inter-field boundary and part within the arable land, the total number of more or less preserved mounds is 5, about 4 more objects are poorly visible. There is another object, apparently excavated by special equipment – studies not included in the report of 1985-1986 or robbery (Kariyev, Besetaev, 2022, p. 251). These mounds in 2021 are designated as Shubarat-III. However, judging by the name assigned by B.N. Nurmukhanbetov and Yu.I. Trifonov "the burial ground of Molaly-I" (Nurmukhanbetov, Trifonov, 1989, p. 57; 2016, p. 12; Trifonov, 1989, p. 45), they probably gave a continuing numbering to another monument of this area, perhaps just the same to this group, given the "research" of one object and the location to the west of the highway approximately on the same line with Molaly – the distance between the objects is about 1.5 km along the northeast-southwest axis, i.e., it would be possible to designate these mounds as Molaly-II, but given the sufficient distance from Molaly and the territorial proximity to the Shubarat groups (about 500 m), it was still advisable to give this group the designation Shubarat-III.



Figure 4 - Molaly burial ground. View from the southwest (according to B.N. Nurmukhanbetov, Yu.I. Trifonov)



Figure 5 - Molaly burial ground. View from the northeast

The territory of the Molaly burial ground in 2021 could not be directly inspected because there was no farm management, but aerial photography was carried out from a UAV and at that time only two mounds were clearly visible, according to the situation plan summary by B.N. Nurmukhanbetov and Yu.I. Trifonov - these are objects No. 4 and No. 5. However, a more thorough study of aerial photographs in comparison with the photopanorama of the burial ground and with the marked situational plan (Fig. 2, 4) showed that the remaining objects of the burial ground are mostly implicit from aerial surveys and, most likely, more mounds have been preserved, and trees and various household belongings prevented rapid visual detection (Fig. 5). So, apparently, objects No. 4 and No. 5, which by that time they were fenced off (Kariyev, Besetaev, 2022, p. 254), in addition, objects No. 2, No. 3 and No. 6 in place are heavily overgrown with trees and shrubs, and a dirt road of internal communications of the economy passes through the ground structure of object No. 3, kurgan No. 1, as it can be seen, has not been preserved – farm buildings and a vegetable garden are now located on the site of the proposed location (Fig. 5). In addition to the one marked to the northwest of mound No. 6, two small mounds can be seen - these are, in all probability, No. 28 and No. 29, two small objects are also recorded to the west of them, possibly No. 22 and No. 23 (Fig. 6).

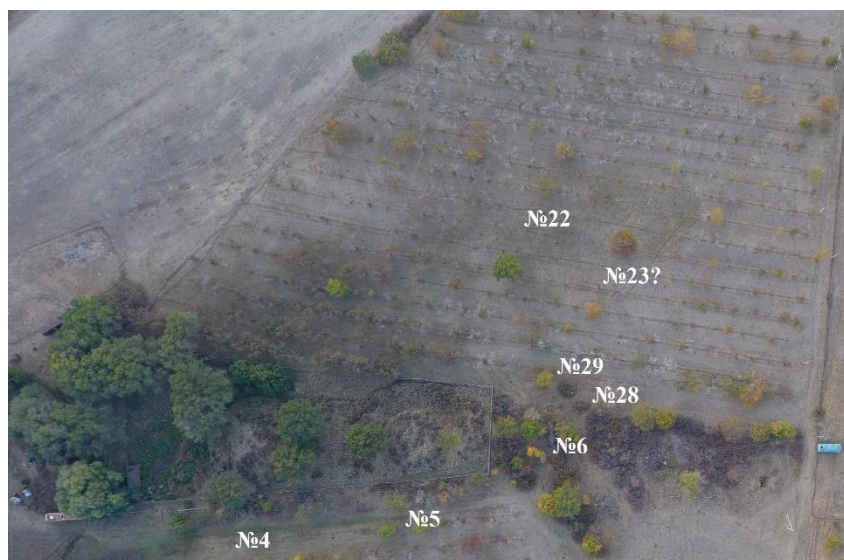


Figure 6 - Molaly burial ground. Preserved objects at the northern tip of the southern group

In addition to the described burial grounds, to the west and east of the marked highway on the Ushkonyr plateau, there are several monuments of ethnographic time, according to local residents – these are the ruins of housing and economic buildings of the first half of the XX century (Fig. 3, 7). The condition of these monuments of ethnography is satisfactory, no traces of destruction and invasions have been recorded, there is a certain threat to a number of monuments from the above-described ravine, etc. (Kariyev, Besetaev, 2022, p. 254).



Figure 7 - Ruins of housing and economic structures of ethnographic time within the Shubarat-1 burial ground

A significant part of the objects of all the described monuments need operational rescue excavations, especially for the burial mounds of the Shubarat-I burial ground, which are eroded by a ravine-washout and objects located in close proximity on both sides of it, in addition, emergency rescue excavations and mounds with damaged due to man-made and anthropogenic factors ground constructions. Two objects of Shubarat-II, located in the middle of the arable land and already with significantly deformed annual plowing ground structures, also need to be investigated urgently. This also applies to all objects of the Shubarat-III group of mounds and the Molaly burial ground – at any moment the arable land can be combined, and the banal economic need to expand the acreage can lead to the demolition of the mounds.

The above is the primary task of subsequent research work on these monuments. In addition, the following tasks can be designated:

- a detailed study of all archival materials of the excavations of 1985-1986 and introduction into scientific circulation is required, this is primarily important from the point of view of determining the specific places of origin of those or other above-described materials already circulating in scientific circulation, specifying the number of objects studied with a detailed description of the funeral rite that took place, structures and inventory, mutual spatial relationship barrows and much more;
- to carry out work on the search and documentation, including modern methods, of all artifacts from the burial grounds of Shubarat-I and Molaly, especially

those samples that are mentioned and described in publications, but there are no photographs or drawings;

- it is necessary to identify the mounds that were not explored in 1985-1986 within the Shubarat-I and Molaly burial grounds, for this purpose, given the fact that some of the objects were or could have been demolished, it is advisable to use the technique of deep sounding by georadars, electromagnetic profiling devices and other relevant geophysical equipment with subsequent verification excavations;

- to carry out a topographic survey of all burial grounds and groups of mounds with reference to the geomorphological features of the locations, with accurate fixation of the order of location and the real number of objects of archeology and ethnography. At the same time, it is desirable to fix the objects studied in 1985-1986, which are identified by the characteristic traces of the excavations carried out, and again it is necessary to turn to geophysics. When numbering the objects of the Shubarat-I burial ground during topography and other documentation work, it is necessary to take into account the numbers already known from publications, and which may be determined during work with archival materials.

When processing the materials of possible archaeological excavations, laboratory analyses should be carried out without fail, first of all, dating by methods of natural sciences of the southern, central and northern parts of the Shubarat-I and Molaly burial grounds, this will make a tangible contribution to the issues of chronological order, to the determination of specific dates of existence of bottom burials among the Sakas and the Saka-Wusuns of Zhetysu and will carry out significant adjustments to the provisions on such monuments in the vast territory of the existence of Scythian-Siberian cultures, to clarify the degree of correctness of the assumptions about the lining, as markers of social status. Comparative anthropological studies, paleogenetic analyses between individuals from large and small mounds of these necropolises can provide no less weighty answers to the questions of social ranking. It is also interesting from a scientific point of view to conduct comparative paleogenetic analyses between individuals from all these monuments and, moreover, with individuals of subsequent epochs, up to the modern local population.

The issue of museumification of the most notable objects of all these groups of monuments is relevant. First of all, it is necessary to carefully document the objects intended for museumification by traditional and innovative methods – photo/drawing and graphic fixation, 3D modeling and orthophotoplans at different scales with an emphasis on key and extraordinary elements, then it would be optimal to create museumification projects in the form of 3D models in two versions - complete restoration of the original appearance of underground and ground structures of a particular monument, based on the materials obtained and drawing analogies from culturally close territories. The second option is to preserve objects in situ in the extant state. Prior to the start of the museumification process, the selected objects must be properly preserved.

One of the urgent tasks of research in this area is the search and study of settlement monuments of the Sakas and Saka-Wusuns. To do this, it is necessary to conduct a full-scale reconnaissance in the foothill and mountainous parts of this microregion.

Along with all the above, the issue of protecting monuments from the above man-made and anthropogenic factors is quite acute, which, in turn, poses a number of urgent tasks:

- elimination of the threat in the form of a ravine-washout on the territory of the Shubarat-I burial ground, for this it is necessary to remove the drainage channel under the highway bed towards the dried riverbed at the southern end of the burial ground by means of culverts, thereby restoring the original natural flow. Next, you need to fill up the ravine. The above also applies to other smaller potholes and gullies on the territory of the burial ground (Kariev, Besetaev, 2022, p. 248) – other drainage paths should be carried out in the form of ditches, and the gullies and gullies themselves should be reinforced with soil;

- distribution of official notification letters and direct notification of landowners about archaeological and ethnographic monuments located on their lands, familiarization with their duties and responsibilities in accordance with the current legislative acts in the field of protection of historical and cultural monuments, indicating administrative and criminal responsibility for the destruction and destruction of monuments. It is also necessary to officially inform all local competent branches of government from the akimat to the police station;

- the establishment of security signs on all groups of monuments, now the tablet is available only in the Shubarat-III area (Kariev, Besetaev, 2022, p. 251);

- compilation of a list of monuments based on the results of the above scientific works with detailed data and accompanying appendices (registration cards, passports), with subsequent transfer to the regional authorized body for the protection of historical and cultural heritage for inclusion in the register of monuments of local significance;

- distribution to shepherds, agricultural workers, hunting inspectors and other representatives of field services of contacts of the inspection for the protection of monuments with a request to inform them and law enforcement agencies when fixing the facts of economic and industrial (demolition of mounds when expanding acreage, etc.) or archaeological work on monuments without permits established by law (visually familiarize with the list and with the original samples of documents);

- lectures to local historians, history teachers, representatives of executive authorities, law enforcement agencies and the general population about the monuments of this area, about legislation and measures of protection.

CONCLUSION

Summing up, we would like to say a few words about the prospects of research work on the monuments of Shubarat and Molaly. The results of the 1985-1986 surveys were the first to indicate high prospects for the study of these burial grounds.

Despite some confusion with the materials caused, of course, by the extreme urgency of the emergency rescue studies and difficult weather conditions, the data obtained served as an important basis for the development and understanding of a number of significant issues of social structure, cultural diffusion, worldview, military affairs, art, as well as the whole life and way of life of the Saka, Saka-Wusun population of Zhetysu, and as a review of available publications shows – adjacent and rather remote territories, it should be noted that this information is in fairly high demand among the scientific community. Subsequent scientific research will undoubtedly provide new materials that will also make a tangible contribution to solving many problems of the above-mentioned aspects of the material and spiritual life of the ancient population of the region. Of course, the fact that the main number of small burial mounds of Shubarat-I and Molaly are undisturbed significantly increases the prospects and relevance of their research due to the potentially high scientific informativeness and the need to save from the above-mentioned threat of destruction and damage. The conclusions of Yu.I. Trifonov are of genuine interest and even intriguing about the possibility of the performance of the grave's niche's as an indicator of changes in the social ranking as a result of the change of elites, which are absent in the late central and northern large objects of the Molaly burial ground, and in the southern group it is recorded only in mound No. 7, and to confirm or refute this assumption, a study of the remaining mounds of the southern group of the Molaly burial ground is required. At the same time, the archaeology of the Saka period will be very important to know for certain the fact of the use of grave's niche as a marker of the early stage.

No less promising and promising from a scientific point of view is the study of ethnographic monuments of the late XIX – first half of the XX centuries. In general, ethnoarchaeological research of the monuments of ethnography of Zhetysu at the moment, for the most part, remain outside the field of scientific interests, it should be noted that at one time a powerful layer of work in this direction was carried out by S.Zh. Zholdasbaev and K.A. Akishev, scientific research of scientists unequivocally speaks about the greater potential and prospects of studying the monuments of Kazakh ethnography of Zhetysu and Kazakhstan as a whole (Zholdasbayev, 1989; Zholdasbayev, 1998; Beisenov, 2019). Nowadays, fruitful ethnoarchaeological studies of objects of the ethnographic time of our country are conducted by the scientific groups of M.K. Khabdulina in the north (Khabdulina, 2022), A.Z. Beisenov in the central (Beisenov, 2022) and S.E. Azhigali in western Kazakhstan (Azhigali, 2014), and other researchers can also be noted (Eginbai, 2021). As for the target area, so far, according to available data, no ethnoarchaeological research has been carried out here and, undoubtedly, the implementation of scientific work in this direction will contribute to solving a number of important issues of the ethnographic culture of the Kazakhs of Zhetysu of the XIX-early XX centuries – architectural and construction canons, economy and everyday life, trade relations – import and export, and there is also much more in the

context of the political, economic and social processes of that period. The materials of ethnoarchaeological research should be widely correlated with ethnographic and historical written sources of that period. It is also relevant to conduct parallel research using classical methods of ethnography: interviewing and interviewing the older generation of local residents about the time of existence, about the nature and purpose of buildings, etc., familiarization with samples of products of ethnographic time in local museums and in personal collections of residents, comparative analysis of samples obtained from excavations with them.

In general, it is necessary to recognize the unambiguity of the prospects and relevance of the research of archaeological and ethnographic monuments of Shubarat and Molaly and once again emphasize the urgent need for archaeological research.

ACKNOWLEDGEMENT

The article was carried out within the framework of grant funding program of fundamental and applied scientific research of young scientists for 2023-2025 of the Ministry of Science and Higher Education of Kazakhstan IRN AP19579286 "Multidisciplinary research of polychronological cultures in the context of archaeological sources analysis and past heritage preservation: Shubarat-Molaly monuments example"

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ШҮБАРАТ ПЕН МОЛАЛЫ ЕЖЕЛГІ, ОРТАҒАСЫРЛЫҚ ЖӘНЕ ЭТНОГРАФИЯЛЫҚ КЕЗЕҢДЕГІ ЕСКЕРТКІШТЕРІНІҢ ТАРИХНАМАСЫ, ЗЕРТТЕУ МІНДЕТТЕРІ МЕН КЕЛЕШЕК КӨРІНІСІ

Аңдатпа. Мақалада Жетісу өңірінің жарқын ескерткіштерінің бірі – Шұбарат және Молалы қорымдары бойынша жарияланған материалдар талдануда және ортақтастырылуда. Осы ескерткіштер бойынша негізгі ғылыми жұмыстарды жүйелеу жүзеге асырылған. Иеліктегі мәліметтер негізінде зерттеу мен қорғау-сақтаудың басты міндеттері, сондай-ақ осы ескерткіштерді зерттеудің өзектілігі мен келешек көрінісі қарастырылуда.

Түйін сөздер: Тарихнама, міндеттер, келешек көрініс, археологиялық ескерткіштер, ежелгі заман, ортағасырлар, этноархеология, Шұбарат және Молалы.

ИСТОРИОГРАФИЯ, ЗАДАЧИ И ПЕРСПЕКТИВЫ ИССЛЕДОВАНИЯ ПАМЯТНИКОВ ДРЕВНОСТИ, СРЕДНЕВЕКОВЬЯ И ЭТНОГРАФИЧЕСКОГО ВРЕМЕНИ ШУБАРАТ И МОЛАЛЫ

Аннотация. В статье анализируются и обобщаются опубликованные материалы по одному из ярких памятников Жетысу (Семиречье) – могильникам Шубарат и Молалы. Проведена систематизация основных научных работ по этим памятникам. На основе рассмотренных материалов определяются приоритетные задачи по исследованию и сохранению, а также актуальность и перспективы изучения этих памятников.

Ключевые слова: Историография, задачи, перспективы, археологические памятники, древность, средневековье, этноархеология, Шубарат и Молалы.

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