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Saryarka in the system of economic and ethnocultural relations of the early nomads of the southern Trans-Urals

In the early Saka and Sauromatian–Sarmatian times, the population of the modern Kustanai region, including Turgai, was part of the Trans-Ural horde of the ethnopoethestic association of the early nomads of the Southern Urals. The natural landscape features of the steppes of Central Eurasia determined the boundaries of the association. The Southern Trans-Urals, which include modern Kustanai and Turgai, are the eastern subregions of the vast Ural–Aral cultural and historical region. The nomads of this subregion bordered the nomadic tribes of Saryarka in the east, which is an independent cultural and historical region. The proximity of the populations of two cultural and historical regions contributed to the establishment and maintenance of various kinds of contacts between them. The need for copper and tin in the Trans-Ural steppes determined the economic and ethnocultural ties of the nomads of the Southern Trans-Urals and Saryarka. We can divide these connections into two periods: Early Saka (the VIII — the first half of the VI century BC) and Sauromato–Sarmatian (the second half of the VI — mid of the II century BC). The early Saka period had the closest connections, as evidenced by the proximity of material culture objects and the chemical composition of non-ferrous metals. In the Sauromatian–Sarmatian period, the intensity of connections sharply decreased due to changes in the ethno-political situation in the steppes of Central Eurasia. The needs of the nomads of the Southern Trans-Urals for copper and products made from it are now satisfied by the products of the Itkul center of metallurgy and metalworking. The supply routes for tin are also evolving, with Central Asian sources joining the previously established Altai sources.

Keywords: Southern Trans-Urals, Saryarka, Ural–Aral cultural and historical region, early nomads, economic connections.

Introduction

While investigating the culture of the first nomads who lived where the Zhaiyk and Irtysh rivers met in the VIII and VI centuries BC, we saw that the Turgai valley, with its lakes Sarykop, Aksuat, Zharman, and Kushmurun, marked the border between the Southern Trans-Urals and Northern and Central Kazakhstan [1; 14]. Recent research conducted over the past twenty years has focused on archaeological sites in the Kostanay region of the Republic of Kazakhstan. This research has provided valuable insights into the eastern border of the nomadic association of the Southern Trans-Urals during the Savromato–Sarmatian period, which occurred between the second half of the VI — the middle of the II century BC. Simultaneously, a thorough examination of the burial artifacts belonging to the early nomadic tribes residing in the Southern Trans-Urals region, utilizing natural scientific methodologies, enables us to broaden and specify our understanding of their ethnic, cultural, and economic connections. The objective of this study is to ascertain the eastern boundary of the nomadic groups in the Southern Trans-Urals during the VIII–II centuries BC. The following text discusses the overall features of the economic and ethnocultural connections among the nomadic communities in the Southern Trans-Urals and Saryarka regions.

Materials and methods

Researchers have currently studied over two dozen monuments from the VI–II centuries BC in the Kostanay region, spanning from its western borders to the eastern slopes of the Turgai hollow [2; 182–206], [3; 316–327], [4; 264–273], [5; 49–65], [6; 103–116]. When Kazakh researchers try to describe them, they correctly find the most similar funeral rituals and lists of these complexes in the monuments of the early nomads of the Southern Urals. They also say that these people were “Savromatic” and Early Sarmatian (Prokhorov) [7; 155–156, 159], [3], [4; 272], [8; 142–143], [9; 186–187], [2], [10; 175], [5; 61–62], [11; 43].

In the Chelyabinsk region, researchers have identified ritual complexes (geoglyphs) in the form of a ring and a straight line of several mound-like mounds, which appear to be very specific objects for the

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Turgai people. Thus, almost 40 round soil embankments, each with a diameter of 5 to 10 m, form the Uysky geoglyph, an open oval measuring 145x175 m, oriented along the NW–SE line, either end to end or at a short distance from each other. Nine small earthen mounds, each with a diameter of approximately 9 m, form the Alekseevsky geoglyph, stretching into a chain 140 m long and oriented along the NNE–SSW line. Note that early publications on monuments of this type suggested a comparison between the Turgai swastika geoglyph and the three-beam layout design on Cherkasinskaya Sopka Mountain in the Arkaim Museum–Reserve in the Chelyabinsk Region [12; 62-63].

Researchers have discovered a close link between the last stage of the Early Sarmatian culture in the Southern Urals and the Kara-Turgai Ring (Kyzyl Zhuldyz 1) geoglyphs in the southern part of the Turgai trough and Kharkov in the Southern Trans-Urals [13], [14]. This enabled the inclusion of a monument from the Savromato-Sarmatian period, dating from the second half of the VI to the middle of the II centuries BC, among the monuments left by the nomads of the Trans-Urals region in the modern Kostanay region, including the Turgai and Southern Ural Nomadic settlements [15; 251-252], whose eastern boundary is likely to run along the Turgai hollow's eastern slope. Therefore, during the early Iron Age, the nomads in the Southern Trans-Urals region lived alongside nomads who had extensive knowledge of the Saryarka region, stretching from Turgai in the west to Saur-Tarbagatay in the east, and from the North Kazakh Plain in the north to Semirechye and the Turan Lowland in the south [16]. Researchers have primarily studied the northern, central, and eastern regions of Saryarka (Central Kazakhstan), where most Early Iron Age monuments are located. Only a few isolated complexes in the western part of Saryarka, specifically in Ulytau, have received examination [17; 26-27]; [18; 133-134]; [19], [20], [21].

In contemporary archaeology, X-ray fluorescence analysis (XRF) has gained significant popularity as a non-destructive research approach for assessing the metal content of burial artifacts. Although there are certain drawbacks, the main benefit of this technology is its mobility and its capacity to identify a broad spectrum of components. We used this approach to identify the metal composition of various items, including swords, horse harnesses, belt sets, mirrors, jewelry, and tools, found in the tombs of early Iron Age nomads in the Southern Trans-Urals region from the VII to the III centuries BC. The approach also facilitated the analysis of random finds.

Studies have demonstrated the presence of a significant number of bronze artifacts, with tin serving as one of their constituents. Furthermore, monuments from various historical eras frequently contain bronzes with a tin alloy among their non-military durable objects. This situation amply illustrates the exorbitant cost of both the metal and tin, which serve as its constituent materials. Moreover, the existence of tin bronzes in the Southern Trans-Urals, despite the absence of tin deposits in the Urals, implies direct or indirect connections with tin-extraction regions like Pamir, Central Kazakhstan, or Altai. It is important to emphasize that many arrowheads, which are considered “consumable material”, are from tombs dating from the second half of the VI to the IV centuries BC. The makers of these arrowheads used pure copper, arsenic, or arsenic-antimony bronze. They most likely used local metal from the trans-Ural region in their creation. Typically, it refers to the metal makeup of the monuments from the Itkul civilization. The nomads either fashioned the tips themselves using metal from Itkul metallurgists or requested them from Itkul artisans [22], [23], [24], [25].

Results and discussion

The Southern Trans-Urals is the eastern subregion of the Ural-Aral cultural-historical region, known as the Trans-Urals. Cultural-historical areas (CHA) are places where the population shares common historical experiences, socioeconomic progress, and mutual influence, resulting in the development of comparable cultural and daily traits. Tangible material culture and traditional spiritual culture both reflect cultural and historical aspects. Cultural-historical regions are historical classifications that emerge, evolve, and vanish with the progression of certain ethnic groups and their associations within a given geographical region. The Ural-Aral CHA possesses distinct and easily identifiable natural borders. Located in the eastern region, there is the Turgai hollow, which includes the Turgai and Ubagan rivers, as well as a series of lakes such as Sarykopa, Aksuat, Zharman, and Kushmurun. The Ural-Aral CHA is next to the cultural and historical district of Saryarka, located on the eastern slopes of the Turgai valley. In the western and northwestern regions, the Ural (Zhaiyk) river serves as a boundary between the Ural-Aral CHA and the Volga-Ural. The area's northern boundary primarily aligns with the line between the northern and southern forest-steppe regions of the Urals and Trans-Urals. The southern borders include the lower sections of the Syrdarya and Amudarya rivers, the Sarykamysh basin, and the Uzboy valley. Throughout many historical epochs, the geographical

boundaries of the area underwent alterations, either expanding towards the south or contracting. Temperature oscillations and distinct ethnic and political dynamics in both the northern and southern parts of the area, particularly throughout the Middle Ages and current times, primarily influence these shifts. Historical and geographical factors can divide the Ural-Aral CHA into two subregions. Western Kazakhstan is part of the western subregion, known as Cis-Ural. The central ridges of the Urals and Mugodzhar separate the eastern subregion, known as Trans-Ural, from the western subregion. In the archaeological literature, the term “Southern Trans-Urals” refers to the western subregion, while “Southern Trans-Urals” refers to the eastern subregion [26; 79].

The earliest traces of this cultural heritage area date back to the Mesolithic period. The presence of this object throughout the Neolithic era is indisputable, supported by the striking resemblance in both the stone craftsmanship and the decorative patterns seen on pottery. By the end of the Chalcolithic era, during the transition from the III to the II millennium BC, the Ural-Aral cultural-historical area, which was a unified system, ceased to exist owing to climate change. Climate change split it into two largely isolated north-south regions. The migration of the diverse Andronovo (Petrovka) population from the steppe region of the Southern Urals to Central Asia during the transition from the Middle to Late Bronze Ages is primarily responsible for the restoration of the region. The early Iron Age recognized the Ural-Aral cultural and historical area as a well-established system with distinct characteristics that distinguished it from other regions, including the Volga-Ural region. The Ural-Aral CHA emerged about the I millennium BC and lasted until the early XX century. Its operation and long-term survival depended on the pasture-nomadic system, specifically the Aral-Ural cycle of nomadism, which involved giving out pastures and water supplies at different times of the year [27]; [28; 278–280]; [26; 79–81]; [1; 63–96].

Different areas in Central Eurasia's steppes — Southern Urals, Saryarka, Semirechye, and Eastern Kazakhstan — had different landscapes that affected the economy, migration routes, and seasonal pastures for the local people. These landscapes also shaped the main direction of economic, cultural, and political connections, as well as the unique historical context. The distinctiveness of burial rituals, artistic expressions, and material culture, which are ethnic attributes, demonstrated this and shaped the unique historical progression of the people in each region. According to Nurbulat E. Masanov, when examining the origins of the Kazakhs, it is important to recognize that environmental development led to the formation of a community with both economic and non-economic interests. This community served as the foundation for the ethnogenetic processes. The accumulation of ethnocultural communities in Kazakhstan occurred because of similar habitats, economic activities, and levels of productive forces. These communities shared homogeneous ethnic characteristics in their everyday, material, and spiritual cultures. In Kazakhstan, this phenomenon manifested itself in the formation of various types of ethnocultural communities at different times [29; 85]. Therefore, it was the primary region of development throughout the transition from the XV to the XVI centuries. The Middle Zhuz referred to Kazakhstan's central region, specifically during the latter part of the XVII century. The empire controlled extensive regions in Central, Northern, and Eastern Kazakhstan, stretching from the Aral Sea to the Irgiz River and the Turgai River in the west, and from the Irtysh valley to the Altai and Tarbagatai mountains in the east. In the southern region, the Middle Zhuz area was next to the Syr Darya valley, Chu, and Lake Balkhash. It expanded northwards, reaching the boundaries of the Tomsk and Tyumen provinces. In western Kazakhstan, within the Nogai Horde, the Junior Zhuz established itself. During the XVIII century, it controlled lands extending from the Turgai River basin in the east to the lower levels of the Syrdarya in the south, and from the Ural River (Zhayyk) in the west [1; 92-93].

Throughout history, the proximity of the Southern Trans-Urals and Saryarka has played a significant role in the development of ethnic culture, political power, economic activity, and several other forms of relationships. Our research divides the economic and cultural ties between the early nomads in the Southern Trans-Urals and Saryarka regions into two separate time periods. These are the early Saka period, which lasted from the first half of the VII century BC to the VI centuries BC, and the Sauromat-Sarmatian period, which lasted from the second half of the VI century BC to the middle of the II century BC. During the first Saka period, the nomadic tribes residing in the southern Trans-Ural and Saryarka regions were part of the Tasmola historical-ethnographic group. The fact that they came from the same ancestors and the rise of a pasture-nomadic system at this time affected their historical, cultural, and political interactions [1; 34–96]. The inhabitants of the steppe zone in the Southern Trans-Urals had a strong motivation to preserve and enhance commercial ties with the Saryarka tribe due to their requirement for non-ferrous metals, namely copper and tin. The early nomadic settlements in the Southern Trans-Urals during the VII and VI centuries BC found many metal items made of bronze, with tin being one of its main components [22; 25; 243-244].

Nevertheless, from the early VIII to VI centuries BC, the center of Itkul metallurgy and metalworking in the Trans-Urals was still in the process of development [30; 98], [31; 19-20]. This center was unable to adequately meet the demand for copper and copper products in the nomadic Trans-Ural steppe. Given the lack of tin resources in the Urals, it became imperative to create connections with locations where such deposits were present and well-developed. As a result, Saryarka has significant copper stocks and tin deposits [32; 32–65], [33], [34], [35; 30–32], which served as the primary source of raw materials for the Transuranic nomads and perhaps for their finished goods as well. Furthermore, it is evident that the Saryarka tribe played a crucial role in facilitating the transportation of tin from the Altai mines to the Southern Urals. It is worth noting that metallurgical goods trade between the Ural and Kazakhstan regions, which were both important centers of metal production, dates to the Bronze Age [35; 33]. Evidently, the Saryarka tribes played a significant role as middlemen in facilitating the transportation of tin from the Altai mines to the Southern Urals. A collection of artifacts discovered at burial sites dating back to the VII–VI centuries BC substantiate the linkages between the nomadic communities of Saryarka and Sayan-Altai. Northern Kazakhstan has a distinctive metal formula [36; 73].

Numerous findings in the region support the strong economic and ethnocultural connections between the inhabitants of the Southern Trans-Urals and Saryarka. These discoveries include weapons, horse ammo, jewelry, tools, and religious artifacts (for instance, [1; 98–134], [37], [38]). The second period of cultural and economic connections between the nomads of the Southern Trans-Urals and Saryarka began at the same time as major changes occurred in Central Eurasia during the mid-late VI century BC. The decline of earlier ethnocultural groups from the early Saka period and the emergence of new ones linked these changes. The early Sarmatian (Prokhorovkay) archeological culture emerges in the Southern Trans-Urals, exerting a substantial influence on the history of Steppe Eurasia. The development was the result of an intricate interplay of at least four primary components. One of the groups is indigenous, consisting of the bearers of the Bobrovsko-Tasmolian civilization during the early Saka period, whereas the remaining groups are immigrants. The latter group included the Saka people from the South-Eastern Aral area, the “Scythians” from the Eastern European steppe and forest steppe, and the nomadic communities from Inner Asia, based on the already accessible materials. A variety of factors likely contributed to their presence in the Southern Trans-Urals region, which was not simultaneous [39; 228–230].

These changes led to the establishment of a new and swiftly expanding nomadic alliance in the Southern Urals, which significantly altered the distribution of authority in the grasslands of Central Eurasia. The nomadic population of the Southern Urals is progressively assuming a prominent position in this region. Over time, the people, excepting the “Tasmolines” from Central Kazakhstan, emerge as influential figures in both material and, to some extent, spiritual culture. An example of this was the gradual assimilation of the nomadic culture in Saryarka, known as “Sarmatization”. This process likely started in the early V century BC but became particularly evident around the VI–III centuries BC.

An important aspect contributing to the increased influence of the South Ural nomads on the steppes of Central Eurasia was the self-reliance of the South Ural people, particularly the tribes of the South Trans-Urals, in acquiring copper from the Saryarka nomads. The Itkul tribes, living in the forest-steppe region of the Trans-Urals, now fulfilled their need for copper. The military actions carried out by the Trans-Ural nomads along the southern frontiers of the Itkul civilization resulted in the Itkul people being dependent on their steppe neighbors, most likely in the form of tribute, by the end of the VI century BC. The rise in demand for non-ferrous metals within the Southern Trans-Ural nomadic communities, along with the influence of international commerce, clearly fueled the expansion of metal production in Trans-Ural settlements and the prosperity of the Itkul metallurgy and metalworking hub. During the V–IV centuries BC, the “Itkul people” emerged as the primary metal providers to the nomads residing in the Southern Urals [24; 104-105], [39; 191–198], [25; 244-245].

A notable surge in population occurred in the Southern Urals region as a result of the establishment of a swiftly expanding nomadic association with an ethnothetic focus on the steppes. This situation likely led to conflicts over the winter grazing lands highly prized by nomads, situated in the region of contemporary deserts in Central Asia and Kazakhstan. A territorial dispute arose between the nomadic tribes residing in the Southern Trans-Urals and those in Central and Northern Kazakhstan over the regions around the Lower and Middle Syrdarya rivers, namely the Aral Karakum and Kyzylkum areas. The significance of these lands has particularly risen in relation to the establishment of craft and agricultural hubs in the Lower and Middle Syr Darya. Presumably, during this conflict, the tribes of South Trans-Ural had already displaced the “tasmolians” to the lower parts of Sarysu and the Moyynkum dunes by the early V century BC. As a result,

the nomadic groups in the Southern Trans-Urals not only greatly reduced the size of the Tasmolians' winter grazing lands, but they also prevented the Saryarka tribes from establishing direct connections with the nomadic and semi-nomadic tribes of Central Asia, as well as with the craft and agricultural centers along the Syrdarya river.

The depletion of the most valuable winter grazing lands undoubtedly led to a population catastrophe in the steppes of northern and central Kazakhstan. The prolonged good weather conditions of the preceding period likely contributed to the problem's exacerbation. The increase in livestock and population growth may lead to the depletion of natural resources in the developed territory. To resolve this dilemma, the solution was to enlarge the territory occupied by the Tasmolin and Tasmolin-Ulubaevsk cultures. The manifestation occurred through the migration of a portion of the Saryarka people towards the northern, northeastern, and eastern regions, namely the Ishim forest-steppe, the steppe and forest-steppe Ob-Irtysh area, as well as the northwestern and northern foothills of Altai and the Upper Ob region. The Sargat culture was developed by the nomads who migrated to the Ishim and Barabinsk forest-steppe regions played a role in the development of the Sargat culture. Meanwhile, those who settled in the Ob-Irtysh interfluvium and the Upper Ob region participated in or had a significant impact on the construction of the Kamensk, Staroaleisk, and Bystryansk cultures [40], [41]. The emigration of people resulted in a noticeable decline in the population of Saryarka, as indicated by the significant decrease in archeological sites during the period from the VI to the IV centuries BC.

During that time frame, it is probable that most of the copper ore reserves in Saryarka ceased to be utilized, resulting in a scarcity of metal. Considering these conditions, the inhabitants of Northern Kazakhstan commence the importation of copper from the forest-steppe area in the Southern Trans-Urals [36; 73]. Consequently, the Southern Urals are undergoing a steady shift from being recipients to being suppliers of copper and copper products to specific Saryarka nomads. Presently, the Saryarka nomads no longer serve as the principal intermediaries in supplying Altai tin to the nomads residing in the Southern Trans-Urals. Currently, trade predominantly takes place through Semirechye, resulting in the creation of a major northern route of the Great Silk Road [42; 15]; [43; 136-137]. Furthermore, it's possible that the population living in the agricultural oasis of Bactria and Sogdiana contributed to the enrichment of Altai's previous tin sources from Central Asia. Subsequently, the nomadic people of the Southern Trans-Urals redirected their economic, ethnocultural, and political connections towards the state forms in Central Asia.

Conclusions

Most academics widely recognize the cultural identification of the monuments from the 6th–2nd century BC in the current Kustanai area, including Turgay, as “Sauromatian” and early Sarmatian (Prokhorovskaya). This enables us to classify them as part of the monuments left by the nomads of the Trans-Ural Horde, which belonged to the ethnopoethetic association of nomads of the Southern Urals. It is likely that this association's eastern boundary extended along the eastern slopes of the Turgai valley. The Southern Trans-Urals is the eastern subregion of the Ural-Aral cultural-historical region, known as the Trans-Urals. We can identify the initial boundaries of this region from the Mesolithic period; it was ultimately formed by the mid-1st millennium BC and persisted until the early XX century. The Ural-Aral CHA relied on the pasture-nomadic system, which involved the seasonal allocation of pastures and water supplies, as the foundation for its operation and long-term viability.

This territory shared a boundary with the cultural and historical region of Saryarka to the east. The proximity of the Southern Trans-Urals and Saryarka facilitated the development of many connections among their inhabitants, such as ethnocultural, cultural-political, economic, and others. We can categorize the economic and ethnocultural connections between the early nomads of the Southern Trans-Urals and Saryarka into two major time periods: the Early Saka era (the VII to the first half of the VI centuries BC) and the Sauromato-Sarmatian period (second half of the VI to the middle of the II centuries BC). The primary motivation for establishing and expanding commercial relations with the tribes of Saryarka during the first, early Saka period was the necessity for non-ferrous metals, namely copper and tin, among the population residing in the steppe region of the Southern Trans-Urals. During the early Saka period, Saryarka served as the primary supplier of raw materials and perhaps completed goods for the nomadic groups in the Trans-Ural region. During the Sauromatian-Sarmatian period, there was a noticeable decline in the connections between the inhabitants of the Southern Trans-Urals and Saryarka due to changes in the ethnocultural landscape on the steppes of Central Eurasia.

This occurred because the nomads residing in the Southern Urals, particularly the tribes inhabiting the steppe Trans-Urals, gained autonomy in obtaining copper from the nomads of Saryarka. The Itkul tribes in the forest-steppe region of the Trans-Urals now fulfilled their need for copper. The competition for winter grazing lands, as well as the opportunity to reach the Syrdarya craft and agricultural hubs, resulted in a significant decrease in population and the abandonment of Saryarka. This is evident from the notable decline in archaeological sites in this region over the period from the VIth to the IInd century BC. Most likely, the exploitation of most of the copper ore reserves in Saryarka has ceased. Under the changed circumstances, it is evident that the nomads from Northern and Central Kazakhstan are no longer the primary middlemen in transporting Altai tin to the manufacturing hubs of the Southern Trans-Urals. The establishment of routes to the craft and agricultural districts of Central Asia provided the nomads of the Southern Urals, particularly the Southern Trans-Urals, with access to Central Asian tin supplies. Since then, the people of the Southern Urals steppes have primarily focused on developing economic, cultural, and political connections in the southern direction for many centuries.

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А.Д. Таиров

Сарыарқа Оңтүстік Оралдың ерте көшпенділерінің шаруашылық және этномәдени байланыстар жүйесінде

Ерте сақ және савромат–сармат дәуірінде қазіргі Қостанай облысының халқы, оның ішінде Торғай, Оңтүстік Оралдың ерте көшпенділерінің этнопотестарлық бірлестігінің Орал Ордасының құрамына кірді. Бірлестіктің шекаралары Орталық Еуразия далаларының табиғи-ландшафттық ерекшеліктеріне байланысты болды. Оңтүстік Орал, қазіргі Қостанай облысы мен Торғайды қоса алғанда, кең Жайық–Арал мәдени–тарихи облысының шығыс қосалқы облысы. Көшпенділердің шығысында бұл қосалқы облыстар тәуелсіз мәдени–тарихи аймақ негізінен Сарыарқаның көшпелі тайпаларымен көршілес болған. Екі мәдени–тарихи аймақ тұрғындарының көршілестігі олардың арасында әртүрлі байланыстар орнатуға және сақтауға ықпал етті. Оңтүстік Орал мен Сарыарқа көшпенділерінің шаруашылық және этномәдени байланыстары Орал даласы халқының мыс пен қалайыға деген қажеттілігіне байланысты еді. Бұл байланыстарды екі кезеңге бөлуге болады — ерте сақ (VIII — б.з. д. VI ғасырдың бірінші жартысы) және савромат–сармат (VI ғасырдың екінші жартысы — б. з. д. II ғасырдың ортасы). Ең жақын байланыстар ерте сақ кезеңінде болды, бұл материалдық мәдениет объектілері мен түсті металдың химиялық құрамының жақындығынан көрінді. Савромат–сармат дәуірінде Орталық Еуразия даласындағы этносаяси жағдайдың өзгеруіне байланысты байланыстардың қарқындылығы күрт төмендейді. Оңтүстік Орал көшпенділерінің мыс пен одан жасалған бұйымдарға деген қажеттілігі қазір иткөздік металлургия және металл өңдеу ошағының өнімдері есебінен қанағаттандырылуда. Қалайы қабылдау жолдары да өзгеруде, бұрынғы Алтай, оның көздеріне Орталық Азия қосылады.

Кілт сөздер: Оңтүстік Орал, Сарыарқа, Орал–Арал мәдени–тарихи облысы, ерте көшпенділер, шаруашылық байланыстар.

А.Д. Таиров

Сарыарқа в системе хозяйственных и этнокультурных связей ранних кочевников Южного Зауралья

В раннесакское и савромато–сарматское время население современной Кустанайской области, в том числе и Тургая, входило в состав зауральской орды этнопотестарного объединения ранних кочевников Южного Урала. Границы объединения были обусловлены природно-ландшафтными особенностями степей Центральной Евразии. Южное Зауралье, включая современную Кустанайскую область и Тургай, является восточной подобластью обширной Урало–Аральской культурно-исторической области. На востоке номады этой подобласти соседствовали с кочевыми племенами Сарыарки, являющейся самостоятельной культурно-исторической областью. Соседство населения двух культурно-исторических областей способствовало установлению и поддержанию различного рода контактов между ними. Хозяйственные и этнокультурные связи кочевников Южного Зауралья и Сарыарки были обусловлены потребностями населения зауральских степей в меди и олове. Эти связи можно разде-

лить на два периода — раннесакский (VIII–первая половина VI в. до н.э.) и савромато-сарматский (вторая половина VI–середина II в. до н.э.). Наиболее тесными связи были в раннесакский период, что нашло отражение в близости предметов материальной культуры и химического состава цветного металла. В савромато-сарматское время интенсивность связей резко сокращается вследствие изменения этнополитической ситуации в степях Центральной Евразии. Потребности кочевников Южного Зауралья в меди и изделиях из неё удовлетворяются теперь за счет продукции иткульского очага металлургии и металлообработки. Меняются и пути поступления олова, к прежним, алтайским, его источникам добавляются центрально-азиатские.

Ключевые слова: Южное Зауралье, Сарыарка, Урало-Аральская культурно-историческая область, ранние кочевники, хозяйственные связи.

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