

6-8 Mart 2015

Şanlıurfa

Türkiye Yazarlar Birliği Yayınları - 56
Toplantı Metinleri -13
ISBN: 978-975-7382-81-2

Ankara, Ağustos 2015

Yayın Hakkı: **Türkiye Yazarlar Birliği**

3. Milletlerarası Şehir Tarihi Yazarları Kongresi
Tertip Heyeti
D. Mehmet Doğan
Hicabi Kırlangıç (Prof. Dr.)
İbrahim Ulvi Yavuz
Ferhat Koç
Vedat Güneş

İlim Heyeti
Şükrü Karatepe (Prof. Dr.)
Köksal Alver (Prof. Dr.)
Abdullah Ekinci (Prof. Dr.)
Mehmet Narlı (Prof. Dr.)
Fazıl Gökçek (Prof. Dr.)
Salih Yılmaz (Doç. Dr.)

Yayına Hazırlık
Merve Aksakal

Faaliyet Asistanı
Dilara Çoskun
Merve Aksakal

Editör: D. Mehmet Doğan
Tasarım: mtr tanıtım görsel hizmetler
Baskı: Özel Ofset - Sertifika No: 29514

Islamic Archaeology of Kazakhstan and Problem of Dzhend Localization

D. Voyakin*

* *Institute of Archaeology*

1. Medieval Dzhend and Problem of its localization

Problem of localization of medieval Dzhend, - a big city being mentioned in all written sources describing the Seldzhuk period in the history of Oguz tribes and the first period of the Mongolian conquest, - is included into a range of issues united by one the most eminent researcher of the history of Turkmen and Oguz, S.G. Agadzhanov, into a so-called "Oguz Issue".

Many historically significant events are connected with Dzhend. Among them is migration of a part of Oguz tribes and Turkmen in the 10 century led by Seldhukids, to the territory of Dzhend area and Dzhend itself, a struggle of Seldzhukids with the governor of Dzhankent, Ali and his son Shah-Melik, vicar of Dzhend, struggle of Seldzhukids and Khoresmshahs for the possession of lower reaches of Syr-Darya and Dzhend, and a capture of the city of Dzhuchi in 1220 who, by the way, organized his site in this city. The struggle of emir of Hodzhend, Temur-Melik, who has shown a heroic repulse to Mongols, is connected with the city name. The name of this famous city was used to identify the area; Aral Sea was called as the lake of Dzhend, and the Kyzyl Kum desert was called as the desert of Dzhend. The city produced such famous names as, for example, Fakhr ad-Din Ali ibn Abu-l-Kasim al-Dzhendi (Vizier of sultan Dzhalal ad-Din Mankburna) who was mentioned by an-Nasavi: "The destiny has favored him and he remained in power and has reached such achievements that many notable people occupying important positions couldn't manage to. Those obtained achievements were available only for few people and their fame traveled through [the various] countries and they were recognized by outstanding men of Khorasan and Iraq"; one of the famous poets during the period of ruling of Khoresmshahs was Giyas ad-Din Abu-l-Madzhd Muhammad ibn al-Hasan ibn Ibrahim al-Dzhendi. According to data of Ibn al-Fuvati, "he was one of the finest poets and his poetry was wonderful".

The head of Seldzhukids, Sedzhuk, has been buried in Dzhend. In addition, there was a tomb of famous Kamaliddin al-Kharezmi also called as Sheikh Baba (1273). At last, Dzhend was "the main area of the world and the greatest borderline suburb of Islam" for Khoresmshahs (as it can be found in decrees) (ummahat-i buk'a-i dunia va mu'azzamat-i sugur-i Islam) and also it can be noticed that Dzhend is "the basis and the beginning of our victorious state", Khoresmshah gives to Dzhend the same level of significance as to Khoresm itself.

The city of Dzhend became widely known during the Premongolian time. Thus, in writings of Mohammed ibn Nadzhib Bekran of XII-XIII centuries called "Dzhahan Namhee" the Aral

Sea is called as the lake of Dzhend or the sea of Dzhend. Geographer Yakut (XII century) mentions Dzhend in connection with the description of a route from Khoresm down the Syr-Darya and in connection to mentioning of Bugaidid or Bagdadeh settlement - a small Bagdad located between Khoresm and Dzhend. In 20 pharsakhs from Dzhend there was a Sag-dere settlement, and in vicinities of Dzhend there was a Hairabad city according to the sources.

From the scarce data about Dzhend it is known that there were connection of Dzhend and Oguzes with Bulgaria of Volga. This fact is established on the basis of a finding of tombstones with epigraphy on the territory of Bulgaria of Volga. Among inscriptions with various context there are "takhalusses" (pseudonyms or nicknames), formed from toponyms. Mainly, there are names of middle-Asian and Trans-Caucasian origin, such as Sadreddin Shirvani, Hasan Samarkandi, and Mohammed al-Dzhendi.

V.V. Bartold mentions that Dzhend was located in the same district as Dzhankent, i.e., on a distance of 20 days of traveling from Farab, ten days of traveling from Khoresm, two days from Aral sea and one pharsakh from the river and localizes it in the Tumar-utkul hole, 30 km from Kyzylorda[2]. However, the orientalist V.F. Minorsky also joined this point of view.

While continuing to discuss the issue of localization of Dzhend, V.V. Bartold pays attention to the fact that Mongols conquered three cities between Sygnak and Dzhend: Uzgend, Barchynlygkent (or Barchkend) and Ashnas (or Ashanas)[2]. Unfortunately, the sources do not specify the distance between these cities.

An interesting result can be obtained during detailed consideration of the description of capture of territory of Farab up to the lake of Dzhend, Khoresm and Hodzhend by Mongols.

"… Chingiz-khan ordered to Chagatay and Ugedey with their army to besiege a city, Dzhochi was assigned to go to Dzhend and Yangikent with several army groups, and the group of emirs was supposed to go towards Hodzhend and Benaket. In the same way he has sent one army to each direction; as for himself, he went to Bukhara with Tului-khan…

Here is the story about a campaign of a king Dzhochi against Dzhend and Jangikent and about conquering of these cities.

According to command of the conqueror of the Universe, the Chingiz-khan, during the mentioned period of time king Dzhochi with Ulus-idi went to Dzhend. First of all he reached a Sugnak city [kasabe] belonging to districts of Dzhend (*it is remarkable that Rashid ad-Din relates the city to Dzhend district, while other sources of 12 century mark out Dzhend and Sygnak possessions and, mentioning the capture of three cities between Sygnak and Dzhend - Uzgend, Barchkent and Ashnas by Mongols, they relate the two of them to Dzhend possession*[1] *– D.V.*) and located on the bank of Seikhun [Syr-Darya].

Preliminary, he has sent [to Sugnak] the embassy led by Hussein-hadzhi who has been working for Chingiz-khan as a merchant for a long time being among his confidants [khasham], – so that he, after sending of his embassy, owing to his acquaintance and affinity [with the population], has advised to inhabitants of those vicinities [not to resist] and would call them for submission [to Mongols] so that their blood and property remained safe. *(The passage about capture of Sygnak follows further – D.V.)*

… They have conquered Uzgend and Barchanlygkent and then moved to Ashnas; the overwhelming majority of the local army consisted of all possible rabble [runud va avbash],

they were overzealous in this war, and the majority of them was killed. This news has reached Dzhend. The Kutlug-khan, the Supreme emir [amir-i amiran] who was assigned by Sultan to protect [from the enemies] those borders, during night time crossed the Seikhun [Syr-Darya] and went to Khoresm through the desert. When the Dzhochi-khan received the news that this person has left Dzhend, he has sent Chin-Timur with embassy to Dzhend, inclining the inhabitants to his will and suggesting them to refrain from hostile actions [against Mongols].

As there was no sovereign head or the governor in Dzhend, each person behaved at his own discretion, argued and reasoned for himself the best solution he could … *(Here we shall omit the description of capture of Dzhend – D.V.)*

Then they have appointed Ali-Hodzha for management [of Dzhend] who was from the lower strata [?] of Bukhara and even before setting out of [Chingiz-khan] he was employed to serve him, and have left to Yangikent… ".

According to the cited information, mentally moving ahead from the East to the West down the current of Syr-Darya, we find out that after capture of Sygnak the falling of Uzgend and Barchanlygkent has followed and only after that the turn of Ashnas has come. The hearing about falling of these cities reaches inhabitants of Dzhend the emir of which, leaving all to the mercy of fate, starting to cross, and here it is necessary to underline – crosses the Syr-Darya and, having passed the Kyzyl Kum desert, reaches Khoresm. Based on this information, it is possible to draw a conclusion that Dzhend was located on the right (northern) river bank, to the south of which there are Kyzylkums, and then the Khoresm.

In the story of Rashid ad-Din about the conquering of Benaket and Hodzhend and about heroic circumstances of Timur-Melik we find the information about the location of cities on Syr-Darya and territorial affinity of Barchylygkent and Dzhend:

When Chingiz-khan has arrived in Otrar and has appointed [his] sons and emirs for conduction of the military operations in this area, he sent Alak-noyon, Sakt and Buk to Benaket, each of them with five thousand people … *(after the capture of Benaket – D.V.)* … they went to Hodzhend. When they arrived there, the townsmen took cover in a fortress. Timur-melik, the person-hero [bakhadur] was their emir; he was very courageous and brave. … During the hard times, at night time, Timur-melik equipped seventy vessels prepared by him in advance for the day of escape, and, after loading these with equipment and other cargo, put the military people to these, as for himself, he with several brave men sat down to the launch. Then they lit the torches and started their trip by water as fast as the lightning. When [202] the Mongolian army has learned about it, it started its way along the river banks. Everywhere where Timur-melik noticed their gathering he quickly drove his launches this place and drove them away with the blows of his arrows which, due to destiny, didn't miss the target. He drove his vessels by water like a wind, until he reached Benaket. There he cut the chain with one blow which was serving as a barrier for vessels and has fearlessly passed [further]. Armies from both river banks fought with him all the time until he has reached the limits of Dzhend and Barchanlygkent. The Dzhochi-khan, having received the data on location of Timur-melik, has arranged his armies in several places on both sides of Seikhun. They have organized the pontoon bridge, established the projectiles and equipped the arbalests.

Timur-melik, having learned about an ambush of the [Mongolian] army, has landed the

coast of Barchanlygkent and has moved with his group on a horseback and Mongols went after him. Having sent forward a string of carts he went behind it and fought until the string of carts left [far] ahead; then he went after it again.

For several days he struggled, thus, the majority of his people were killed, as for Mongolian army, it increased every minute. Eventually Mongols have taken away his string of carts and he was left with a small number of people. Still he continued to show his firmness and didn't surrender. When these people of him have been killed also he was left with no weapon except three arrows one of which has been broken and had no tip. He was pursued by three Mongols; he has blinded one of them with an arrow without a tip launched by him, and he told to other two: "I have two arrows which equals the number of you. I grudge these arrows. It would be better for you to come back and save your lives". Mongols have turned back and he has reached Khoresm and prepared for a new fight.".

Abu Reikhan Biruni echoing Idrisi, notices that the New settlement (Dzhankent), Dzhend and Khora were located in a mouth of Syr-Darya (lower reaches of Shash) falling into the lake of Dzhend[1].

The indirect information on closeness of Dzhend and Khora (Kesken-Kuyuk kala)[1] can be seen in a finding of coins minted in Bukhara relating to 9-10 centuries, in Kesken-Kuyuk kala site. The found out numismatical material is connected, in our opinion, with the military-political union of seldzhukids of Dzhend and samanids: in a struggle between karakhanids and samanids the seldzhuk tribes of Dzhend have rendered military assistance to samanid Nuhu ibn Mansur thanks to which he has returned Bukhara after its capture by the Bograkhan.

In 1145 Khoresmshah Atsyz, having made a prompt rush from Gurgandzh through the desert and after a siege without bloodshed, conquers Dzhend and lower reaches of Syr-Darya. Referring to Sabiti, Z.M. Buniyatov cites the contents of the letter of victory (fatkhnamhe): "… Dzhend is an important area of the world and is a great border of Islam: the glorious and supreme Lord has made its clearing possible for you and has thrown it with a lasso of submission and obedience to us … [This situation proceeded] until … it resulted in the beginning of rabi of II of 540 (October, 1145) to our setting out from Khoresm - the center of greatness and a residence of our happiness also has brought to us the intention to go to the area of Dzhend. Accompanied by safe destiny and a lucky star, we have desired to move. [Our] state is strong; we expected a great victory and the destiny obeyed us. By means of the Allah and with support of heavens we have crossed the desert of Dzhend known as one of terrible and dangerous ways during one week and on the 8th day of this month (October 27) we have stopped on a seacoast, in a famous place which call Dzhenag-dara, in 20 pharsakhs (120 - 140 km) from Dzhend *(the fact of an location of Dzhend in 20 pharsakhs from the Aral Sea should be taken into account during localization of Dzhenda – D.V.)*. As soon as pack animals of a victorious army - let Allah grants them a victory! - had some rest, within one night we have come to Dzhend and on Friday morning, on 9th (October 28) we have reached the gate of Dzhend …".

From P.I. Lerkh's expedition in 1867 to articles of V.A. Kallaur in Protocols of Turkestan's Circle of Amateurs of Archaeology there were several attempts to determine the location of the cities mentioned in the story about the Mongolian campaign, but the issue until now remains unresolved. Thus, for example, P.I.Lerkh located Dzhend around a cemetery

of Horhut-ata, and V.A. Kallaur considered ruins of Kys-kaly or Gysh kaly located in 25-30 versts from Perovsk as the location of Dzhend. V.V. Bartold shared the opinion of V.A. Kallaur concerning the localization of Dzhend.

However, V.A. Kallaur didn't realize the archaeological researches, and therefore the determination of location of Dzhend had no due evidential base.

Archaeological works on the large Dzhan-kala ancient settlement of Zhanadarya located 115 km to the West-southwest of Kyzylordf in 1946, 1958, 1961 have been conducted by the Khorezm archeological-ethnographic expedition under scientific management of S.P. Tolstov. As a result of these works the identity of this monument with the medieval Dzhend was established.

According to the opinion of S.P.Tolstov, all big cities in the basin of Average and Bottom Syr-Darya have kept their names till now or, at least, until recent times in an easily recognized form, almost unchanged: Yangikent - Dzhankent-kala, Sauran - Sauran, Sygnak - Sunak-kurgan; Ashnas - Asanas. According to him, there is weak possibility that a name of such considerable center of the Middle Ages as Dzhend has been completely forgotten. And the only monument of the Bottom Syr-Darya till now having a name consonant with Dzhend is Dzhan-kala ancient settlement.

According to S.P. Tolstov, the point Sagdere mentioned in the collection of documents of XII century ("Insha") located on the river on the route from Khoresm to Dzhend, 20 pharsakhs (i.e., 120 km) from Dzhend could be an important reference point if it was possible to define its location. If to cover this distance to the West from Dzhan-kala in the line of Takhta-Kupyr – Kzyl-orda modern road, along a channel of Zhanydarya it will appear coinciding with Chirik-rabat ancient settlement (down the straight line of 110 km from Dzhan-kala).

Sag-dere — is the Turkic-Iranian combination of words with a meaning of "the right valley", "the right channel". Just behind Chirik-rabat Zhanydarya divides into two branches, on right of them, close to its source, there are ruins. All arguments mentioned above allow considering the identification as the final one. Chirik-rabat is Sag-dere - an early-medieval natural hole, Dzhankala is an early-medieval Dzhend city.

Further airborne and ground explorations have shown that Dzhan-kala was a center of the important area densely populated in XII—XIII centuries. 12 kilometers to the southeast there is a Kum-kala, which is also a large city settlement of XII—XIII centuriesFurther to the south there is a complex of medieval ruins of Kum-kala № 2, the big castle and an extensive rust stone adjoining to it. Traces of medieval irrigation, manors, and ruins of considerable fortifications can be seen along the southern coast of Zhana-darya almost till the edge of a modern cultural region, at least, along 40—50 kilometers to the east from Dzhan-kala. Dzhan-kala is, undoubtedly, the most considerable among all monuments of this complex.

After the publication of the results of researches of expedition by S.P. Tolstov all scientists who are engaged in development of issues which are expressly or indirectly connected with the history of this well-known city, identify Dzhend with Dzhan kala ancient settlement.

Based on the data from historical sources, it is possible to conclude that Dzhend is the city which has reached its flourishing in 10-12 centuries, was conquered by Mongols but was not destroyed (as it has been mentioned above, after capture of the city Dzhuchi organized his state there and stayed there for a long term). In after-Mongolian period city is under

stagnation which is evidenced in the notes of Dzhamal al-Karshi dated by 1273 who testifies the "decline of this previously very rich city which has become, as he said, "despicable". However, "there was still a boisterous market in Dzhend during that time and merchants continued to go there expecting to gain the profit"[1]. He also mentions his meeting with Sheikh Kamaliddin al-Sygnaki also known as Sheikh Baba. "Anonym of Iskander" which was written in the beginning of 15 century describing the events of the first half of 14 century, informs about khan Erzen, the son of Sasy-Buka and fsays that "he was a clever, just, excellent, God-fearing tsar. Most of madrasahs, tekke, mosques and other charitable institutions, which are located in Otrar, Sauran, Dzhend and Barchkend were organized by him". Looking at the numismatic material it can be said that the city continues to mint the coins even during the first decades of 16 century.

So, now we can see a city the chronological frameworks of existing of which should include, at least, the stratums of 9-10 centuries and also, most likely, based on the numismatics data, the stratums of 16 century.

Unfortunately, descriptions of Dzhan kala ancient settlement stated in the works of S.P. Tolstov are fragmentary, and the dating based on an excavated material give a possibility for wide reasoning; for example, S.P. Tolstov writes: "Ceramics of the ancient settlement relates to several historical periods. The big group is made by products typologically close to the shapes existing in Khoresm during 13-14 centuries … Finally, the samples of famous luster vessels of 16-17 centuries, celadonite and porcelain bowls (of cobalt type) of 16-17 centuries were found in the ancient settlement" and these words evidence the absence of material which can be dated by the period before 13-14 centuries.

There is a reasonable question – whether the medieval Dzhend can be localized in a place of Dzhan kala ancient settlement?

2. Field research

In 2009 employees of the "Archaeological expertise" company, under scientific management of K.M.Baipakov, the chief of expedition Voyakin D.A., with financial support from regional akimat of Kyzylorda conducted complex explorations of Dzhan kala ancient settlement.

The territory on which Dzhan kala ancient settlement is located represents a plain with insignificant difference of heights of 0,4 m, with a fall in the western direction. The ancient settlement is located 6 km to the West of a channel of Zhanadarya carrying its waters in a southwest direction. The former riverboards of Zhanadarya can be seen in the satellite pictures, the wide strips of meanders of which in former times approached the place where city ruins are nowadays localized. During the certain period these riverboards have dried up and the channel which is still filled with water became the main one. At present it is not obviously possible to talk about what channel existed or was dominating in the period of construction of Dzhan kala, but it is obvious that the site of ancient settlement was erected on the western up-plain terrace of one of such meandered riverbeds. The irrigational channels leading to direction to Dzhan kala are arranged the on riverboards of Zhanadarya exactly repeating their contours. Probably, initially the irrigational system wasn't planned to be presented in such considerable sizes but after the change of a mode of a drain for maintenance of a city organism the inhabitants of Dzhan kala have been compelled

to start the building of the main channel bringing the water to a city. Zhanadarya is not mentioned in the medieval sources, but it is known that in 19 century it was filled up with water. This fact is coordinated with the events of the beginning of 19 century when Khivan khans undertook several campaigns against karakalpaks living on Yany-Darya. Moreover, the waters of Zhanadarya reached the Aral Sea and the place of their flowing was called Karabayli. In 1812 khivins forced Zhanadarya by ice.

With its structure, Dzhan kala ancient settlement has three-private division: a citadel, shakhristan and rabad. The citadel of the ancient settlement is presented by several elements - this is the so-called palace, its external wall surrounding it and an angular northeast tower. The external wall of a citadel with a width of 1 m surrounds a palace and shapes the internal space of a citadel equal to 75x75 m. The central construction, conditionally named as a palace, is 37x28 m. And, finally, the octagonal tower has a diameter of 8 m and is located in a northeast external corner of a citadel. The external wall is bordered by a ditch with a width varying from 20 m in the western part where the there is a reservoir with the width of 4 m well fixed from the North side. Lines of walls of a citadel with displacement of 15 degrees are directed in cardinal points. From the southern and western sides of a citadel the hollows of a ditch on a surface are almost invisible. Entrance to the citadel territory is fixed in the center of a southern wall. Taking into account the shape of destructions of a wall and its remained parts, it is possible to assert that the entrance had a width of about 5 m and was flanked from two sides with pylons projecting to the external side and having the same width as the wall. From northern and southern sides of a citadel, on the east-west line there are two channels the width of which reaches 8 m, depth of a bed is 3-5 m.

Shakhristan of the ancient settlement is surrounded by a wall the width of which reaches 5 m, including the earthflows. The wall in all of its parts is largely destroyed, though its height fluctuates from 0,2 to 3 m. of Shakhristan occupies the area of 236370 sq.m.. Directions of the walls of Shakhristan repeat the directions of the walls of a citadel. From the southern, western and east side the walls of Shakhristan are straight and the shape as a whole reminds a rectangle. Northern part of the wall has the irregular shape and is considerably put forward to the outer side. There are several large objects located some on the territory of Shakhristan. Among them there are two objects that can be interpreted as caravanserais (object 2 and 9). Caravanserai (the object # 2) is arranged on an eminence of the citadel outer side, from its southwest corner. The sizes of caravanserai are 19x19 m. The second object – tortkul (9) – as sub-square construction of 17x17 m. mostly destroyed. Entrance with width of 3 m can be seen from the East side. It is located on an eminence, on northern board of the main channel of the ancient settlement, in one line with the object 2, in distance of 40 m. Excavation # 3 has been put on one of the objects the contours of the walls of which weren't traced, but it was obvious that this construction is constructed in a distance of 40-50 m from tortkul (9) in one line with it, from the South side marked by the main channel. According to the data of excavations, the eminences on which the buildings are constructed represent an artificial stylobate the basis of which is a ground from channels, building and household garbage.

On the territory of Shakhristan, in its southern part, two more large constructions were revealed and they are made of burnt brick. Low preservation of constructions doesn't allow speaking about their functional purpose.

In the same part of the ancient settlement a large construction of 38x38 m with a sub-square

shape made of burnt brick (object 7) has been erected. It is connected with a southern part of an external wall of Shakhristan and arranged in its center. Probably, the construction is functionally connected with the city fortification, but it is evidenced only by the fact of its organization in the suite of an external wall.

Rabad of the ancient settlement is extensive. On a West-east line its territory is extended to 1800 m, and on the north-West line it is about 1500 m. Building of rabid is not regular. Here there are some large (in area) fields and channels with numerous branches, cult constructions, inhabited manors, constructions of public purpose and small mud huts. Many constructions can be fixed on a surface only due to the small eminences and ceramics congestions.

Among considerable in their sizes and well enough remained constructions in rabid of the ancient settlement it is possible to mark out the country caravanserai (3) the central construction of which has the size of 30x25 m. The long axis of caravanserai corresponds to a direction of an axis of a citadel. Caravanserai is in the east part of a city, in a distance of more than half kilometer from external walls Shakhristan.

In a southwest part of the ancient settlement there is a country residence (object 8). Its functional purpose was summarized based on the presence of the central construction of 37x26 the m made of a combination of mud and burnt brick; sada-chorbak representing an extensive territory – 48000 sq. m, surrounded by a wall and having a local irrigational system; numerous constructions of the second order. The whole territory of a country residence was surrounded by a wall with a width of 1m, in the east part there is a massive (3 m in width) entrance made in the shape of a portal of "peshtak".

The similar landscape zone (object 10) surrounded with a wall (width - 0,7-0,8), but without internal constructions, with the area of 45000 sq.m., has been constructed in northern part of rabad. The territory enclosed with a wall is adjoined by a square of 124x128 m bordered with channels. Inside this territory there are two channels with a curve shape which is most likely reasoned exclusively by the esthetic orientation of a complex.

From the East side of the ancient settlement, in immediate vicinity from an external wall of Shakhristan the mosque ruins (object 4) with sizes of 9,7x9,7 m with remained mihrab wall and a niche are fixed. Mosque walls are made of mud-brick. The mosque, most likely, is a funeral one. This conclusion was caused by the fact of close location of ruins of two mausoleums made of burnt brick and decorated with a glazed tile with a pressed ornament of vegetative type. From the south side of the ancient settlement, as on the territory of rabid, the ruins of one more mosque (object 11) were found which is made of burnt brick. The sizes of a mosque are 12,3x7,3 m. This construction also can be related to the type of funeral ones, but based on the other sign, unlike the one described above. The mosque has two halls. External one – "gurkhana" and internal, which is the mosque itself. Numerous manors, mausoleums, fields are scattered long the whole territory of rabad.

Building of rabid of the ancient settlement wasn't dense. It was alternated with open spaces, fields and channels with various orders.

The irrigation system of the ancient settlement was based on a massive channel taken away from Zhanadarya. The channel line lasts in the western direction and without reaching the borders of the ancient settlement breaks up into three-four big channels of the second

order. One of them breaks up to some channels of the third order with the fan-distributor and these channels have the same sizes as the channels of the first and second order. One of channels cuts the shakhristan in its center dividing it thus into two parts - northern and southern. On the territory of shakhristan, in its western part, on the same channel there is a constructed distributor providing a branching to three more channels supplying the western part of rabad with water and further dumping the surpluses of water. Small channels used to deliver water to defensive ditches, fields and gardens. Numerous constructions with such set of channels were located on raised sites.

During carrying out of explorations on the ancient settlement the extensive excavating material was collected. Mainly these are ceramics, coins, crafts made of glass and metal.

3. Pottery

The ceramic material obtained in the course of implementation of archaeological works in Dzhan-Kala ancient settlement basically is presented by fragments of *unglazed grey-clay ware*.

The overwhelming majority of unglazed ceramics is presented by vessels of circular forming. The biggest of them were extended on a wheel by parts. Except circular ones there are the vessels made with application of pressing, in a special form leaving a composite relief pattern on face sheet of them. Only a small amount of the found fragments related to vessels made in the manual way.

The gray unglazed ceramics is revetted with dark gray or black engobe. Vessels made of special thin sedumentary clay paste have bluish-gray coloring in fracture.

In most cases this is fragments of jugs which can be related to water-bearing jugs with a vertical mouth, spherical body and a flat bottom. The vertical massive handle, oval or roundish in its section connected the mouth edge towering over it with the body of a vessel in its middle part. The whole surface of jugs was covered with horizontal grooving. Besides, there were rows of vertical, slanting and concentric lines on the body which were made with a gear stamp; these lines probably started from a mouth downwards and ended around the middle of the body. Similar jugs are well-known from materials of Khoresm, they can be met in collections of Saraychik[2] and cities of Golden Horde of the Volga region.

The quantity of red-clay unglazed ceramics considerably concedes this quantity in a collection of grey-clay ceramics.

All explored crafts were made on a potter's wheel. During forming masters often used wooden knifes and rags of a soft leather. Finished vessels were removed from a wheel by "cutting" with a thread or a knife. The most part of products engobe coated. Light engobes with a greenish shade, light brown, red, dark red shades, dark brown and black.

Red-clay ware mostly has a drawn-pressed ornament and the stamped ornament is less popular.

Shapes of red-clay ceramics repeated the shapes of grey-clay ceramics; these are jugs, bowls and pot-shaped vessels.

Red-clay ceramics was covered with lead transparent glaze (glazes of this kind prevail) and

with a deaf glaze, and also lead-alkaline and alkaline variants of glazing.

Among the pottery covered with green and brown transparent glaze there are some ornamented with enough deep drawn line on a light engobe. The engraving under the glaze created an effect of dark ornamental lines. Drawing on ware was also created with engobe the thick layer of formed a low relief under a thin layer of glaze. If the transparent green glaze was covering the red paste it got a brown color, if it covered a light engobe it became green, sometimes almost grassy.

Many crafts were covered with transparent colorless glaze, and with yellow glaze and underglaze painting with brown and green paints from the external and internal sides.

The red-clay ceramics covered with glaze of green, yellow, brown colors and with colorless glaze is presented basically by such crafts as bowls with a ring or conic pallet, with spherical body, roundish crown slightly bent inside or unbent outside; plates with a ring or conic pallet.

The fragments available in a collection have such patterns as four -, five-, and six-petal rosettes; concentric lines served for decoration of a bottom of bowls and plates.

There is a high percentage of "kashinnaya" ceramics with transparent glaze.

The studied ceramic complex of the ancient settlement provides a relative date within the middle of 14 – up to 16-17 centuries.

4. Coins

Coins collection in Dzhan kala ancient settlement is of particular interest.

V.V. Bartold exclaims that he is surprised by that fact that coins that were minted in Dzhend "still has not been found"[1]. In the work devoted to minting of coins in Dzhend B.D. Kochnev, having collected all materials available on this issue, has come to a conclusion that the fact of existence of a mint in Dzhend before and after the Mongolian conquering can be considered an established fact[2]. For example, the after-Mongolian period of life of Dzhend is presented by materials from the treasure of 13 century studied by V.N. Nastich, and by the treasure of 16 century studied by R.Z. Burnasheva (both treasures were excavated from Otrar). Pre-Mongolian "fels" with an accurate "Dzhend" inscription was found in a collection of the State Hermitage. Also the "fels" was found in a treasure of coins of 9-11 centuries from the Koichelitep ancient settlement. One of the "felses" with the bilateral rosette and a name of governor of Dzhankent Ali (11 century) was presented by collector D.A. Artamonov. A considerable quantity of an-epigraphic "felses" with bilateral rosettes can be related to minting of Dzhend, 11 – 12 centuries. So, as it can be concluded from the analysis made by B.D.Kochnev, minting of coins of Dzhend of pre-Mongolian and Mongolian period should take place.

In a considerable in volume numismatic material of Dzhan kala ancient settlement presented by land collections (108 copper and 15 silver coins), by definition of the Moscow numismatist, expert on Dzhuchid coins, A.Pachkalov the coins of mint of Dzhend have not been revealed.

Among the silver coins presented for estimation the following mints can be seen: 1. Uzbek:

Khoresm 733. (1332-1333); Berdibek: Khoresm 760. (1358-1359); Uzbek: Khoresm 719. (1319-1320); the Uzbek: Khoresm 732 or 733. (1331-1332 or 1332-1333); Dzhanibek: Khoresm 744. ; Tokty: Khoresm (?) (by type of 706-709, by type of 1306-1310); Dzhanibek: Khoresm 742. (1341-1342); Dzhanibek: Khoresm 743. (1342-1343), probably, the minting was done by Chingizids. 13 century. Was not determined precisely (anonymous, without a place and without dating). According to the indirect data, (image of "tamga") it can be connected with kaan Guyuk (presumably, the period of 644-647, 1246-1249). The place of mint isn't clear (earlier was related to Khoresm); Uzbek: Khoresm (?); anonymous with "tamga" of Dzhuchids: Khoresm (?) (by type of 686-688, 690, by type of 1287-1291).

Apparently (taking into account the information published by this time), in the monetary reference of this monument the coins of Khoresm of 14 century prevailed.

All copper coins which are possible to define relate to the time of governing of Uzbek and Dzhanibek (1330-1350). Among them are following mints: Khoresm; anonymous: 737. (1336-1337) (type with the sun caught in cancer claws); Dzhanibek or Berdibek: by type of 1350 (mom-epigraphic, coins with dates 751, 756, 757, 759 are known, 21); Yangikent (?): anonymous: by type of 738 (?) (Mono-epigraphic?, there is no confidence in identification - very poor preservation); Saray: anonymous: by type of 726. (?) (Type with the image of a falcon?, there is no confidence in identification - very poor preservation; by type of 1330 (type with a lion and the sun); Saray al-Dzhedid: anonymous: by type of 1340 (type with a two-headed eagle); by type of 1340(?) (type with a two-headed eagle?); by type of 1350th (type with a flower ornament), not clear type of a pool of Saray al-Dzhedid.

It is important to note the following: there are no pre-Mongolian coins. The share of silver coins in a complex is very high. So, it was determined that here about 10 copper coins falls on 1 silver coin. For comparison: at Selitren ancient settlement this ratio is about 50 copper on 1 silver. Even less silver coins are in Kunya-Urgench, Shaherlik and other monuments of Khoresm. All coins relate to the time of prospering of Dzhuchi Ulus (period of khans Uzbek and Dzhanibek), thus, the coins which have been minted in 1340 considerably prevail. This is amazing. The Bottom Volga where similar coins were minted, there are also many coins of 1330 and 1350. And here the coins with a two-headed eagle considerably prevail! (1340). A similar situation is with collections from Uigarak (the pools of 1340 with a two-headed eagle also prevail there).

Coins with a designation of Lower Volga places of mint prevail in the complex (Saray and Saray al-Dzhedid / Novyi Saray). Most likely these are the local coins minted on behalf of the capitals (recently a theory appeared that coins were minted with designation of Saray al-Dzhedid in many regions of Dzhuchi Ulus). Here these coins could have be minted both in Sygnak and on the monument itself – for now it is difficult to come to a final conclusion. Obviously, there was not many coins from Khoresm[1].

5. Conclusion

On the basis of the obtained results of the analysis of a numismatic material, of the ceramic complex, architecture, with a certain share of confidence now it is possible to declare an inconsistency of opinion of an identification of Dzhankala ancient settlement with Dzhend medieval city.

Thus, the new archaeological materials of Dzhankala don't give a possibility to localize Dzhend on a place of Dzhankala and, first of all, because of absence of materials of pre-Mongolian period. Here neither ceramics, nor coins of time before XIV century were found, so, the searches of Dzhend should be continued. We believe that in this case the situation similar to the one with Sauran and Yangikent cities is possible during which in post-Mongolian time these cities changed their location "moving" to other place. For example, Sauran in post-Mongolian time (Karatobe ancient settlement) has been built anew in 5 km to the west and Sauran ancient settlement of XIII-XVIII centuries corresponds to it. The similar situation and with Yangikent (Zhankent ancient settlement) dated by the first centuries – beginning of XIII century, close to which, nearby, 2 km north-west the new Yangikent was constructed and to which corresponds Myntobe ancient settlement.

If it so then Kumkala ancient settlement located in 10 m to the east can correspond to Dzhend of pre-Mongolian period. It is the place where it is necessary to conduct the archaeological researches.

The situation is slightly better when talking about the identification of Asanas city which has been crushed in 1219 by group of Dzhuchi. It has remained its name till now in the name of Asanas ancient settlement.

In 1960 and 1961 the Khorezm expedition working under the direction of S.P. Tolstov was engaged in study of Asanas ancient settlement. Using the archaeological materials obtained at these works, S.P. Tolstov has convincingly proved that inhabitants of Ashanas the culture of which was homogeneous with the culture of native Oguz population of lower reaches Syr-Darya were local Oguzes.

Till now the city of Barchkent has not been localized precisely. There is an opinion that Kysh-kala or Kys-kala ancient settlement located in 30 km north-west of ruins of Asanas corresponds to it. Works on this ancient settlement are necessary as well as research of a huge massive of settlements, sites of ancient settlement, irrigational systems in valleys of old sources of Syr-Darya and, first of all, Zhanadarya and Inkardarya, and interfluve of Syr-Darya and Amu-Darya connected among themselves with a section of the Great Silk Road connecting Urgench and Otrar. The remains of such large ancient settlements as Myrzaly, Bestam, Uygarak, Sarlytam-kala, Zangar-kala during their studying will provide important materials relating to the history of a civilization of Priaralye and Eurasia.

Islamic Archaeology of Kazakhstan and Problem of Dzhend Localization

D. Voyakin

Abstract

Recent archaeological researches conducted on several archaeological sites give possibility to collect vivid data related with such an important fields as penetration, strengthening, dissemination of Islam on the wide territory of Kazakhstan. Among these sites such as first Arabic fortress of 8 c. – kasr Bas; Otrar – first city on the way of Mongol invasion (well known as famous Otrar Catastrophy of 1219) as well as other sites of Otear oasis, where evidences of Arab raids are clear traceable; capital of Karluk dzhabgu – Kayalyk – where according with archaeological investigations and narrative sources several religions, such as Islam, Christianity, Buddhism, Manichean existed in tolerance. Within the border of this site Friday mosque, Buddhist and Manichean temple where excavated. Interesting results were achieved during investigations of capital and main cities of Oguz tribes – Dzhankent, Dzhuvara and Dzhend.

Dzhend city was very famous. Aral Sea was named as Dhend Sea, Kyzylkum Desert as Dzhend Desert, ancestor of Seldzhuk was buried in Dzhend. Important of this city was very high, it easily could be find in words of Khorezm ruler - khorezmshah Atsyz who named Dzhend as "Last stronghold of Islam in blustery sea of nomads"…

Location of Dzhend – a large city which was mentioned in all written sources describing the Seldzhuk period in the history of Oguz tribes (IX-XI centuries) and the first period of the Mongolian conquering (XII-XIII centuries), - has been searched for a long time.

Various hypotheses about its location were suggested and only in 1946 the Soviet archeologist Tolstov S.P. has identified the Dzhan-kala ancient settlement with Dzhend. After publication of results of his research all the scientists who were engaged in processing of issues which are directly or indirectly connected with history of this well-known city even nowadays identify Dzhend with Dzhan-kala ancient settlement.

Dzhan-kala is located 115 km to the West-Southwest from a Kyzyl-orda, on the right coast of Zhanadarya, 4 km from the basic channel, on its ancient lateral channel. The area of the ancient settlement is about 40 hectares.

In 2009 by the initiative of Kyzylorda regional State Administration of protection of monuments of history and culture the exploration of the ancient settlement has been resumed. Works on a monument were conducted by the Archaeological Expertise Company.

Creation of a base package of the archaeological documentation of the site was the main objective of researches. According to the results of the conducted researches of 2009 the main conclusion can be done - there is no materials of pre-Mongolian period (9-12 centuries) at the ancient settlement which are invariable for Dzhend, a city which existed and actively participated in political and cultural life of the state of Oguz, Seldzhuks and Karakhanids long before occurrence of Mongols; there are no constructions of this period, there are no ceramic and metal wares which could be dated by 9-12 centuries. The lower date of existence of the site can be dated by not earlier than 14 century.

Therefore the following question is quite obvious - whether the explored site represents the remains of Dzhend as it is considered to be, or this city should be identified with other monument?

The conducted complex researches of 2009 demonstrate that on the basis of the obtained results of the analysis of a numismatic material, of ceramic complex, architecture, stratigraphy of the ancient settlement it can be said with a definite grain of confidence that the theory of identification of the ancient settlement of Dzhan-kala with the famous medieval city Dzhend is inconsistent.

Keywords: Kazakhstan, Islamic Archaeology, Recent archaeological achievements, Medieval Dzhend, Oguz tribes, Dzan-kala site