



UDC 94 (574.1)
IRSTI 03.20.00
DOI 10.37238/1680-0761.2023.92(4).80

Sdykov M.N.

M.Utemisov West Kazakhstan University, Uralsk, Kazakhstan

E-mail: msdykov@mail.ru

THE SARMATS OF THE WESTERN KAZAKHSTAN

Annotation. *This article is devoted to the study of the history and culture of the early nomads of Western Kazakhstan - the Sarmatian tribes, who inhabited this region for a long time – from the middle of the I millennium BC to the III century AD.*

The article describes all the archaeological expeditions conducted here from the XIX century to our time. The results and achievements of scientists in the study of Sarmatian subjects are revealed. The main topical issues that have been the focus of attention of historians and archaeologists are shown. As a result, the article examines the process of formation of dentistry as a scientific direction in the archaeology of nomadism. The article has theoretical and applied significance in the history and archeology of not only Kazakhstan, but also the entire steppe Eurasia.

Keywords: *Kazakhstan; history; Sarmatians; culture, political associations; tribal unions; women; men.*

Introduction

The Western Kazakhstan takes a special place in the history of Kazakhstan. The geographical peculiarities of the region, special natural and ecological habitat of a man defined the character and direction of the historical and cultural processes. At the beginning of the first millennium B. C. the main type of agricultural activity became the nomadic cattle-farming, which was the main characteristic of the historical development of the given region. This land was on the territory of the main steppe empires of the proud and warlike nomads who conquered many peoples and countries.

They entered the history through the written sources of the ancient authors and also through the numerous monuments of the material and spiritual culture which became the heritage for descendants after archaeological excavations as the arms, household goods and decorations reflecting the customs, traditions, religious beliefs and culture.

The consecutive picture of changing ethnic groups was restored on the basis of the known information and it depended on both the outer invasion and difficult inner processes of development. The formation and existence of every commonality is a rather long period of time, from the beginning of development and evolution to the change of new cultural and military quality. The nomads didn't live in the isolated world; they interacted with outer neighbours taking or giving something actively, i. e. changing their culture, life and beliefs. There was a constant war between tribes and clans for lands and pastures in the nomadic world and it was the power of the new military and political union. The basis of such a union was a new ethnic commonality, the culture and characteristics of which were formed and worked out in the course of active processes of assimilation in the nomadic habitat.

Materials and methods

Moving to the nomadic cattle-breeding was at the beginning of the first millennium B. C. Andronic culture with settled cattle-breeding and land-farming as the main kind of activity was



followed by the culture of the early nomads. During this epoch the formation of new relations began, and of course, changing of the whole ethnical and political map of the region.

To our opinion, the first large association of the nomads in the Western Kazakhstan in the seventh - fourth centuries B. C. were Savromats, then Sarmats prevailed in the steppes till the fourth century A. D.

Their appearing and forming as the independent ethnic group was connected with the early history of Scythians, Scythian front-Asian invasions and Midian Kingdom, judging by the messages of Roman and Greek authors. As the written documents told us, at this time in the Southern part of Ural there were settlements of such tribes as Massages, Issedons, Aorses, Roksolans, Dakhs. Their culture began from the culture of the Iranic language tribes, which inhabited Middle Asia at that time. The closeness of Ural nomads with Volga ones is defined. This fact reflected archaeological monuments, which were united into the whole Savromatian archaeological culture by specialists.

Since the fifth-fourth centuries B. C. Sarmatian commonality began to form in the steppes between the Volga and the Ural. The common ethnonym is Sarmats, it signed the mass of the tribes who lived to the Tanais-river. The centre of forming a new political and cultural unity of nomads was in the Eastern districts of south Ural steppes from there they went to the west, first on the banks of the Volga then to the Dnieper. The culture of these tribes was named Early Sarmatian because it was formed out of Savromatian commonality at the same time, many researchers prove the existence of the united Savromat-Sarmatian world in that time without dividing these political unions. Later, ancient authors in the crowd of nomads began to define the separate large tribes: Yazygs, Roksolans, Aorses, Siraks. This period is the time of existence middle Sarmatian culture (the second century B. C. - second century A. D. In the second half of the first century A. D., Alans began to appear on the historical stage and they could unite all the nomadic Sarmatian tribes and give them their name. A bit later (on the border of the first-second centuries A. D.), Late Sarmatian culture began to form and then lasted till the last quarter of the fourth century.

It is important to tell that their genetic interrelationship is traced down at changing the nomadic cultures. I. e., it is possible to propose if they are not identical, their considerable likeness (similarity) of religious and mythological ideas of Savromat - Sarmatian tribes in the course of the whole history of theirs. In the early Prokhorov period the steppes became the territory which was inhabited by the tribes of Ural origin. The large political unites of Sarmats went out of tribal unions of Savromats and they played a significant role in the ancient history of both Kazakhstan and Middle Asia, North Caucasus and the shore of the Black Sea where Sarmats in the second - first centuries B. C. conquered the largest part of Scythia.

The successors of nomadic culture became the Turks, whose military and political union under the name of the Western Turkic Kaganat, will go out to the historical stage in the middle of the first millennium A. D.

Research results and discussion

So, for more than a thousand years a new commonality of nomadic tribes which took the culture of nomadic cattle-farming, traditions of handicraft in making arms, clothes, harness for horses; social organization based on a dominant role of a clan; beliefs based on the nature power, sky and Earth as the base of cultural and religious values, will replace the existing commonality. Therefore, for the given period Western Kazakhstan steppes became the area of inhabitation of nomadic tribes, many customs, jobs and traditions of which came to Kazakhs as inherits of nomadic culture, which has its beginning in the world of Savromats and Sarmats.

Archeological excavations on the territory of the Western Kazakhstan have been held since the nineteenth century - firstly by Russian researchers, then by the representatives of Soviet archaeology. The excavations by Kazakhstani scientists began to be held since the sixties of the twentieth century, at first occasionally, then systematically and according to scientific plans of the Academy of Sciences of the Kazakh Soviet Socialist Republic and Uralsk Pedagogical Institute. Since the beginning of the new twenty first century all the investigations in the history and culture



of the early nomads are held by the Western Kazakhstan regional Centre of History and Archaeology within the limits of the state Programme “Cultural heritage” (M. N. Sdykov).

The History of Savromats and early Sarmats

The History of Savromats and early Sarmats doesn't have distinct understanding in the circle of researchers till now. In the first instance it concerns such problems as the origin of the early nomads, the region of their forming and the territory of their settling.

Gerodot tells an interesting legend of the origin of Savromats. Judging by his words, the legendary Amazons were defeated in the battle with Greeks at the Termodont - river (the river in Kappadoky is the place where Cimmerians lived), and they were forced to sail to the seaside of Meotida (the Asov Sea), where the Scythians lived later they married to Scythian youths. It happened on the northern shore of Meotida, at the place of Kremna, not far from the Tanais - river (the Don). After their marriages the young couples of the Savromats' ancestors left Scythia not willing to stay on the territory of Scythians. Then Gerodot informs: "Crossing over the Tanais, they went to the east three days later from the Tanais and the same three days from the lake of Meotida to the north. When they came to the place where they live now, they settled there. From of old Savromatian women had their own way of life: they rode horseback with their husbands without them to hunt, they waged war and wore the same clothes as their men did." Here is Gerodot's version of the origin of Savromats. Taking into account of tradition of the Greek authors to unite myths and realities together, and also their ideas about the world, it is rather possible that this legend of the origin of Savromats has the formation of a new union of the related nomadic tribes. In any case, the legend consolidated the fact that Savromats came to the Ural steppes from the west. In the history of early nomads there are still many questions disputed and little examined. Thus, the questions of origin, habitat and also periodization and chronology of some stages of Savromats and Sarmats' history stay actual till now. Modern archaeologists work hard over studying archaeological complexes or cultures, defining the time borders of periods and explaining the mechanism of going from one Sarmatian culture to the other, especially in Asian part of Sarmatia.

On the basis of the known archaeological material you can suppose that on the border of Bronze epoch and early Iron Age in the steppes of the Volga and Southern Ural there were the main features of the material culture of Savromats, their ethnic originality, especially expressed in the funeral ceremony. So, we think, the development of Savromats tribes is observed for nearly half millennium from the time of their forming to the beginning of their moving off their first territory. In the seventh -fifth centuries B. C. the nomadic tribes with their own material and spiritual culture came to the territory of the Western Kazakhstan. Autochthonous population was partially forced out or assimilated, that reflected on some peculiarities of Savromatian culture of the banks of the Ural. Coming of Savromats brought to establishing the long mastery of the new way of life in the Western Kazakhstan steppes - nomadic cattle-farming and it meant the radical turning in the history of Kazakhstan.

The epoch of the early nomads began; the largest of them were savromats. They left their own rich trace as numerous burial mounds which are situated on the whole territory of western Kazakhstan oblast. On the lands of neighboring oblasts of Russia, such as Orenburgskaya, Saratovskaya, Samarskaya, Astrakhanskaya, Volgogradskaya and Chelyabinskaya there are many burial mounds which are also situated from the east to the west drawing the borders of expansion of Savromatian, and then Sarmatian tribes on the common Eurasian territory. But it is necessary to clarify the idea of Savromats known in our literature. It is acceptable as the common name for the whole group of early Sarmatian tribes united by the single archaeological culture and, probably, by the relation of the language, as far as Savromats of Gerodot formed the considerable western part of the early Sarmatian world and were genetically connected with Ural tribes and later Sarmatian unions Ancient literary tradition didn't know the other common name for the eastern neighbours of Scythians till the third - second centuries B. C. Many of the ancient authors of the late ellinism and Roman time took the old name of this western part of Sarmatian tribes on all Sarmats, because they



imagined indissoluble connection with other Sarmatian tribes and unions of tribes. Modern excavations in the Western Kazakhstan and in neighbouring Russian territories allowed to discover the row of new bright monuments that widened our understanding of historical processes of that far time.

Origin.

The historians call settled and nomadic nationalities as Savromats close to Scythians and Saks, who lived in the seventh - fourth centuries B. C. in the steppes of the Volga and the Ural. The traces of their residence were four only in the Western Kazakhstan oblast on the territory of modern Kazakhstan it became later a place for living of Sarmatian tribes.

The word itself "Savromats" is translated from Greek into English as "the eyes of lizard." This ethnonym later took the same indefinite character, as the word "Scythians" had before. I. Marquart connects the origin of the ethnonym "Savromat" with an avestian name of the people as "sairima or sarima, as the variant of the name "Savromats". He analyzes the text "Avests" in which the men of the righteous sairima, but doesn't point to their location. That is, the scientist went into ages, supposing the opportunity of existence of savromats in Europe and Asia since the fourth century B. C.

The first explorers didn't differ Savromats from Sarmats. The formation of Sarmatian tribes was related to the deep antiquities as the origin of Scythians. Modern historians connect the first stage of the historical development of Sarmats with Savromats, neighbours of Scythians in the east, and by time this process coincides with flourishing of Scythian culture on the Northern shore of the Black Sea. The archaeological shore monuments of Savromats are close to Scythian ones. That is why they can't manage to pick them out of the large group of monuments, which were united for a long time under the common conception of antiquities of Scythian culture. Grakov B. N. considered that Iranian speaking Savromats were formed as a result of assimilation of Scythians, who had broken away their basic world, some group of Asov Meoths. This version was close to Mishchenko F. G., but he saw Meoths as Cimmerians who had been conquered by Scythians. The same ideas has Rostovtsev M.I. who considers Savromats as the concrete tribe connected with the ancient Asov population by origin and they mixed with Scythians partially and took their language and culture.

That is why the material culture of Savromats is in that sort as it is shown to us was formed on the basis of the known archaeological material, very close to the Scythian one so, for instance, the daggers and swords of the sixth - fourth centuries B. C. are very like Scythian ones by their type. The same can be said about the horse set and the objects made in the animal style and so on. But on the territory of Savromats there were many things of the foreign - Iranian and Greek - origin. It is quite accorded with the information given by some ancient writers. In the seventh - fourth centuries B. C. Savromats represented a large group of tribes related by the language and close by the culture. It was divided into some tribes of different of different origin, with their own peculiarities of the material culture and probably with their tribal dialects. The many - tribe peculiarity was told by many Greek and Latin authors beginning with Plinium (Natural History, VI, p. 19). They kept the only name "Savromats", under which they means both a separate tribe and a large group of tribes. It is unknown till now if the term "Savromats" was the self-naming or it was known by all tribes. The form itself seems to find its explanation from the Iranian language.

There were two main versions of the origin of Savromats in the Soviet archaeology. The first group where Rostovtsev M.I. is believes that savromats formed the separate tribes which located near the Asov Sea and disappeared from the historical stage as the results of the attack of new Sarmatian tribes from the east.

The followers of the second version confirm that Savromats are the group of different tribes, mainly nomadic ones, formed out of the descendants of the Steppe Bronze Age tribes during the VIIIth - VIIth centuries B.C. in the eastern steppes near the Don, in Trans Volga and the southern Ural steppes. As the scientists thought, that in the west the history of Savromats was closely linked with the Scythians and other tribes of the Northern Caucasus, and in the east Savromats had genetic and cultural connections with Saks and Massagets.



Some funeral customs tell us about the fact that Savromats - Sarmats are the direct descendants of Andronic and felling tribes of the Southern Urals who inhabited in the second century B. C. Some elements of the burial, which were characteristics of felling and Andronic funeral two thousand years B.C., got their development and in Savromats -Sarmatian time. For example, using the paint, ochre, lime and coal at covering the bottom of the grave; on the sides there are earthenware pots with swastika.

The origin of Savromats from the Volga and nomads from the Southern Urals, and also the sources of their culture and the processes of its forming is a problem, causing a discussion and undiscovered completely till now. There is a hypothesis about the nomadic culture of the seventh - fourth centuries B. C. the Volga - Ural valley. It says, that this nomadic culture was founded on the basis of previous cultures in the Bronze Age - felling in the Volga steppes and andronic - in the steppes of the Ural. Savromats were the direct descendants of these tribes of the Bronze Age (Smirnov K. F., 1964, p. 182 -188). But now this conception causes some definite objections. Recent exploration of the monument of the Late Bronze Age in the Middle and Lower Volga don't give us necessary grounds for the dating later than fifteenth century B. C. (Agapov S. A., Vassiliyev I. B., Kuzmina O. V., Semyonova A. P., 1983; Malov M. M., 1987). Moreover, lately on this territory there was a row of cultures which demonstrated distinctive development of culture traditions which is different from the felling monuments. They appeared in the period from the thirteenth - twelfth centuries B. C. to the ninth-eighth centuries B.C. (Chernykh . N., 1983, p. 81-89; Kolev Yu. I., 1988, p. 103, 110; Kolev Yu. I., 1991, p. 162-206).

Ethnogenetic connection of the culture of the final Bronze Age and Savromatian culture is rather problematic (Zhelezchikov B.F., 1997, p.12). The monuments of Cimmerian time appeared not long before Savromatian culture. (Dvornichenko V.V., Korenyako V.A., 1989, p. 148-152) In whole, the culture of the population of the Volga steppes in Cimmerian time deeply differs from the nomadic culture of Savromatian period. That is why only trivial groups, formed this population, took part in the formation of ethnopolitical union of Savromats. (Zhelezchikov B.F., Sergatskov I.V., Skripkin A.S., 1995, p.57 - 57). Alternative hypothesis about migration of nomads with the formed culture leaves the question about the motherland of migrants open (Zhelezchikov B.F., Pshenichnyuk A.Kh., 1994, p. 5 - 6) or initial territory is defined hypothetically. It is supposed that the sources of Ural nomads should be looked for in the east or in the south, Volga and Don nomads in the Caucasus or in protoscythian world (Zhelezchikov B.F., 1997 a, p. 12, 13). But there are no monuments identical to the most of Savromatian complexes by the character of the burial and things of material culture in the given regions.

Identification of the Volga nomads of the VI - IVth centuries B.C. or some part with Savromats of the ancient authors is considered to be recognized universally. It is much more difficult to define the ethnic membership of cattle breeders of Samara and Uralsk region some explorers supposed there were Issedons (Shilov V.P., 1975, p. 134; Machinsky D.A., 1971, p. 30 - 37). There is an idea of that fact that the first inhabitants of the southern Urals were Massagets, then Dakhs. (Pyankov I.V., 1975, p. 46 - 70). K.F. Smirnov, explored the monuments of the southern Ural of Savromatian time for many years, thought that the eastern group of monuments in the southern Ural can have been left by Issedons, and the southern and south - western groups formation of ethnopolitical union of Savromats. (Zhelezchikov B.F., Sergatskov I.V., Skripkin A.S., 1995, p.57 - 57).

Alternative hypothesis about migration of nomads with the formed culture leaves the question about the motherland of migrants open (Zhelezchikov B.F., Pshenichnyuk A.Kh., 1994, p. 5 - 6) or initial territory is defined hypothetically. It is supposed that the sources of Ural nomads should be looked for in the east or in the south, Volga and Don nomads in the Caucasus or in protoscythian world (Zhelezchikov B.F., 1997 a, p. 12, 13). But there are no monuments identical to the most of Savromatian complexes by the character of the burial and things of material culture in the given regions.



Identification of the Volga nomads of the VI - IVth centuries B.C. or some part with Savromats of the ancient authors is considered to be recognized universally. It is much more difficult to define the ethnic membership of cattle breeders of Samara and Uralsk region some explorers supposed there were Issedons (Shilov V.P., 1975, p. 134; Machinsky D.A., 1971, p. 30 - 37). There is an idea of that fact that the first inhabitants of the southern Urals were Massagets, then Dakhs. (Pyankov I.V., 1975, p. 46 - 70). K.F. Smirnov, explored the monuments of the southern Ural of Savromatian time for many years, thought that the eastern group of monuments in the southern Ural can have been left by Issedons, and the southern and south - western groups were left by Dakhs and Massagets' tribes (Smirnov K.F., 1984, p. 14 - 17). According to the third version (Tairov A.D., 1991, p. 15, 25), the nomads of the Southern Ural belonged to Saksess' world.

The last finds don't allow to explain the given question, that is why new approaches to understanding the problem of origin of Savromats and their connections with Sarmats. That's why the results of excavations of the complexes Kyryk - Oba and Taksai in the Western Kazakhstan oblast give an opportunity to widen our understanding the historical processes of Savromats - Sarmatian time.

The woman's role in Savromats and Sarmats' society. The high position of a woman in the family and society was typical for the social system of Savromats and early Sarmats. They were not only the keepers of hearth and teachers of the children, but they took part in the wars. The noble women carried out the priestly functions. By the information of the ancient authors, men in their society were bent to women's will who took parts in the battles with their husbands or without them. The similar data were mentioned in the works of the most ancient authors. This fact was confirmed by the archaeological materials. The decorations, arms, attributes, which pointed to the social role of hers, were often put into the grave of the dead woman. They were expressed by the solemnity of the burial custom. Together with the ordinary equipment, there were arms and stone dishes of religious purpose, the traces of men's and horses' sacrifices which were evidence of the fact the dead woman were not only ancestors and warriors, but their priestesses. Such women's graves were typical for early Savromats. Gradually in Savromatian burial custom the men - warriors stood in one row with the women to press them back to the background in future.

Thus, the written and archaeological sources prepared the ground for appearing fixed opinions, according to which the Savromats picked out from the expanse of nomadic tribes thanks to the status of women who took part in wars, religious sphere, and sometimes they had much higher status than men did. Such scientists as Smirnov K. F., Khazanov A. M., Grakov B. ., Melyukova A. I. and others told about that fact in their explorations. Not all historians agree with this position.

On our point of view, the presence of noble women's graves of Savromatian period is the evidence of the social stratification and the "special" role of women in every concrete case was defined by the high status of her husband or participation in the religious sphere, but it couldn't spread on all women of the tribe. The Savromatian women had arms, but they didn't play any important meaning in the army, they had the auxiliary role, but the arms were necessary for participation in battles. The analysis of the materials which were found in the burials showed that not in all of them women had arms. It is confirmed by the finds from the complexes Taxai, Kyryk - Oba and Lebedyovka, in which the women had no arms at all.

Besides, their armament was represented mainly by bows and arrows, that means their active participation in hunting, which was one of the main ways of earning their living. You mustn't forget about the high level of militarization of nomadic society, life in which was full of constant skirmishes and clashes for pastures and cattle between clans and tribes, especially in the period of moving. Of course, during the open threat to the life of the clan or the tribe the women defended and took part in the battles with enemies. But such practice was in many people - in Cimmerians, Scythians, ancient Germans, Turks and Mongols.



So, Savromatian women warriors were not different, they were mainly a natural and necessary condition of existence in severe way of life of early nomads. And this reason couldn't influence much on the woman's status. The woman's participation in the religious sphere couldn't influence on her position in the tribe because the priestesses were a few of them. That is why the position of the main part of women was much lower than men and it was shown in the materials of the burials.

Thus, to tell about the special position of women in Savromatian society is not the right. Moreover, in this society the woman was more equal with men both in rights and in duties. That was explained not by "special" position, but the natural state of development of the early nomadic world.

Territory.

In the time of heyday Savromats took an enormous territory - steppes of lower Volga and Ural.

Relying on the written sources, and on the materials of archeological excavations, one can try to clarify the borders of the region of setting of early nomads. Moreover, considerable excavations of burials of the VII-IX th centuries B.C. in the Volga and Ural steppes allowed to pick out the whole complex of special features of funeral and material culture, mainly ceramics which should admit to be ethnic signs of savromats.

In the south-west the territory, occupied by the Savromatian tribes, borders on the Terek-river, the Manych-river and Kalmyk Steppes. In the west the border of setting can be drawn on the Don. In the north it borders on the territory of southern districts of modern Bashkiria and to the Ural mountains. As specialists say, the least examined question is about the eastern and south-eastern border of setting of Savromats where they adjoined with related Sako-Massaget world. While the most eastern burials of Savromatian type are famous to be to the east from Orsk, along the Ural-river (Novo-Kumaksky burial), along the whole basin of the Ilek-river, along the Emba-river and then on the steppes near the North shore of the Aral Sea. The fact that there is little information about Savromatian burials in Kazakhstan does not allow to draw more distinct borders.

In Herodotus's time already the nomadic population of Savromats occupied the territory to the east and to the north-east from the Tanais-Don and, of course, couldn't consist of only one tribe. B.N. Grakov, after him and more definitely - P.D. Rau picked out 2 local regions of Savromatian culture - Lower Volga, and Samara-Uralsk ones. The differences between them were observed on some signs of material culture and burial.

The setting of Savromatian tribes was described by Smirnov K.F. who considered that these two related regions of early nomadic culture of the VI-IV centuries B.C. corresponded with two closely linked tribe expanses. He took the eastern border of Lower Volga group to the lower reaches of the Ural in the region of Uralsk conditionally. This territory is a bit wider than that one which Herodotus gave Savromats. But you can't wait for the full coincidence, meaning both incompleteness of the given coordinates in written sources, and instability of borders of nomadic union of Savromats during several centuries.

The Samara and Uralsk group of Savromats in archaeological relation is less solid than the Volga and Don one. Many of its the burial monuments (especially monuments of the VI-Vth centuries B.C.) are very close to the Volga ones and, as many explores say, it can be explained by the fact about the united roots of the population's origin of both regions, which went into depth of the Bronze Age. Besides there were no barriers for close and long links between tribes of both regions. These links probably were rather peaceful before the IVth century B.C. till forming the new union of tribes in the southern Ural steppe and it became the real threat for the Volga population.

The analysis of archaeological material showed that the Volga and Don tribes were connected with Scythia, the delta of the Don and the Northern Caucasus more closely by material culture, and the Southern Ural tribes - with the Ural, Kazakhstan and the Aral Sea (especially with the delta of the Syr-darya river), not only by material culture but by peculiarities of the burial. By the time of Herodotus and a little later Savromats represented the whole group of the closely



connected tribes. Herodot confirms it through the data about extent of their territory: they occupied the area for 15 days of way to the north from the corner of the Meota lake. No one separate Scythian tribe occupied such a large territory and on this territory the largest authors testified some names of the tribes in the habitat of the Savromatian group. First of all, it concerns the tribe of Yaksamats or Iazabats of Ephor, which he referred to Savromats. The Yaksamats as the Savromats probably represented Meots. In such relation to the Savromats as to the group of related tribes were the Sirmats. It is one of the first Savromatian tribes which lived in Europe between the Scythians and the Tanais-river, whereas the Savromats - Transtanais in Asia and more exactly - on the territory of the modern Western Kazakhstan and the Southern Ural.

One of the tribal names - Savromats was probably transferred on the group of the tribes related by origin and by language. They composed one united in the ethnic and political relation not later than the sixth century B. C. On the basis of the known information we can suppose that the territory of the modern Western Kazakhstan was inhabited by the tribes of the Samara and Uralsk group of Savromats in the middle of the first millennium B. C.

The known opinion about the fact that they could be Massagets and Issedons, isn't considered to be true by the most of sources. According to the ancient authors, from the east at dawn of the Scythian history Massagets and Issedons attacked the Scythians or their direct ancestors and made them settle on the Northern coast of the Black Sea. But the main number of Saksas and Massagets lived to the east from the Caspian Sea and Transyaksart - Araks (Syrdarya), judging by Herodot and Strabon. Nobody of ancient authors settled them to the Northern part of the Caspian Sea. At the same time it can be possible that some part of these clans of the given tribal unions could move on the land of the Ural basin.

Greek and Roman writers wrote about setting and ethnic possession of the Southern Ural Savromats more definitely. First of all, they told about aorses and roksolans rather confidently. The centre of aorses in the second century B. C. was located in the Northern part of the Caspian coast. They are supposed to be the upper aorses of Strabon. The features of the common Sarmatian Prokhorov culture of the fourth - second centuries B. C. became shown very early only in the Southern Ural habitat of Savromats. It moved since the second half of the fourth century B. C. and in the Steppe of the Volga, the southern region of which was inhabited by aorses in the end of the first millennium B. C.

If you want to define the most of the diagonal burials as the burials of roksolans, then the ancestors of the roksolan union should be looked for somewhere on the Ural or even a bit to east, because the most ancient diagonal burials of the fifth - third centuries B. C. became famous in the basins of the Ural - river and the Ilek - river and in the lower reaches of the Syr Darya - river.

This supposition is based by us on the peculiarities of nomadic farming in the given region. In the end of the eighteenth century, by data of Russian explorers, the routs of moving of Kazakhs were over hundreds of kilometres of seasonal pastures from the south - the Aral Sea steppes and the eastern part of the Caspian Sea - to the north to the banks of the rivers Or and Ilek. Such a scheme of routes was formed from the earliest times and it took both the natural and climatic and soil-and vegetative peculiarities of the western Kazakhstan lands into account. They were formed in the 1st millennium B.C., having fixed the system of nomadic cattle-farming diagonal location of the burials of the roksolans and sarinats as a whole.

The ancient historians differed Sarmats especially picking out the Asian Sarmats among them. It was described by Strabon and he mentioned the place of their settling from the Don to the Caspian Sea. On the Ptolemei's map Sarmatia took place where the eastern borders of this country extended from the Ural mountains in the north to the Caspian Sea, Caucasus, the Asov Sea and the Black Sea, in the South and to the Carpats and the Visla-river in the West.

The Sarmats worked the land and grew wheat and barley which the Greek merchants exported on their ships from the Crimea to the continental Greece. Besides the cereals and cultures, Sarmats grew flax, lentils, onion, garlic, carrots and cabbage.



After Savromatian culture there was Prokhorov or early Sarmatian culture to the 4th century B.C. In the Southern Ural and the Western Kazakhstan. The tribes of the Aral Sea took part in its forming. In Savromatian time the main character features of following it Prokhorov culture was formed. It was named after the village of Prokhorovka of Sharlyksky district of Orenburg gubernia where the burial mounds were found. The genetic continuity between Savromatian and early Sarmatian Prokhorov cultures of the Southern Ural was represented on the basis of material of the south-eastern Bashkortostan especially clearly. It was found on the complexes of the 6th-5th centuries B.C., in which the deceased kept all the features of the Savromatian custom with help of the early Sarmatian Prokhorov equipment. The same situation is in the burials of Savromats of the Southern Ural from Novo-Kumaksky burial ground under Orsk. The peculiarity of the culture of both Savromats and their ancestors Andronic and felling tribes of about two thousand years B. C. in the southern Ural is their working out and smelting the copper ore reserves, smelting metal from the ore, manufacturing guns and household goods. The Sarmats were good warriors and everywhere in both men's and women's graves near skeletons many kinds of arms can be found. In the burials of the fifth - third centuries about three hundred arrows were in the quivers.

The Southern Trans Ural and Ural side in Sarmatian time entered the sphere of economic connections and political interests of Middle Eastern and Middle Asian states. This is confirmed by the fact that in the burial mounds in the Southern Ural and Ural side the goods of import production were found. For instance, such as: the ahemenidian rithons, grivnas and seals. As rithons were used as ceremonial vessels on the feasts, religious customs, and grivnas were the symbols of high social status, so, the scientist concluded that these things couldn't be the goods of commercial operations. Most likely, these goods were caught by the Sarmats in the period of their military expansion to the Middle East, may be, were received by the Sarmatian commanders as the gifts for service of their military brigades in Ahamedian Army.

Conclusion

It is enough to mention about the fact the Sarmats as Saksas and Massagets wore the pointed caps. The cavalry brigades were considered to be the best ones in the Persian army. In Marathon battle the Saksian riders, whose least part came a bit late to the place of the fight, saved the Persian army under commanding of Datis and Daria's nephew - Artaphark from the defeat. The Sarmats under their name became famous in the Southern Ural from the fourth century B. C. to the fourth century A. D., or for more than eight hundred years.

REFERENCES

- [1] Grakov B.N. –Kamenskoye gorodishche na Dnepre. –MIA, №36, 1954, S.14 [Grakov B.N. -Kamenskoye settlement on the Dnieper. –MIA, No. 36, 1954, P. 14].
- [2] Grakov B.N. „Milyukova A.I- Ob etnicheskikh i kul'turnykh razlichiyakh ... - S.49 [Grakov B.N. „Milyukova A.I. About ethnic and cultural differences... - P.49].
- [3] Rostovtsev M. I. – Ellinstvo i iranstvo na yuge Rossii.- Pg., 1918, S.33,34 [Rostovtsev M.I. – Hellenism and Iranianism in the south of Russia.- Pg., 1918, P.33,34].
- [4] Smirnov K.F. – Sarmatskiye plemena Severnogo Prikaspiya. – KSIIMK, XXXIV, 1950, S.97 i sl [Smirnov K.F. – Sarmatian tribes of the Northern Caspian region. – KSIIMK, XXXIV, 1950, P.97 et seq.].
- [5] Sdykov M.N., Zhusupkaliyev T.T, Mergaliyev R.S., Maryksin D.V., Lukpanova YA.A., Utepbayev U.A. Otchet o razvedkakh v Akzhaikskom, Bokeyordinskom, Zhanibekskom i Kaztalovskom rayonakh v 2007 godu // Arkhiv ZKO TSIA 2007 g. Ural'sk – 21 s. [Sdykov M.N., Zhusupkaliyev T.T., Mergaliyev R.S., Maryksin D.V., Lukpanova Ya.A., Utepbayev U.A. Report on exploration in the Akzhaik, Bokeyordinsky, Zhanibek and Kaztalovsky districts in 2007 // Archive of the West Kazakhstan region CIA 2007. Uralsk - 21 p.].



[6] Sdykov M.N., Zhusupkaliyev T.T., Maryksin D.V., Mergaliyev R.S., Utepbayev U.A. Otchet ob arkheologicheskikh razvedkakh na territorii Taskalinskogo, Te-rektinskogo, Dzhangalinskogo i Akzhaikskogo rayonov v 2006 g. // Arkhiv ZKO TSIA 2007 g. Ural'sk [Sdykov M.N., Zhusupkaliyev T.T., Maryksin D.V., Mergaliyev R.S., Utepbayev U.A. Report on archaeological exploration in the territory of Taskalinsky, Terektinsky, Dzhangalinsky and Akzhaiksky districts in 2006 // Archive of the West Kazakhstan region CIA 2007 Uralsk].

[7] Sdykov M.N., Mergaliyev R.S., Maryksin D.V., Lukpanova YA.A., Dzhubanov A.A. Otchet ob arkheologicheskikh raskopkakh Burlinskogo, Akzhaikskogo, Zele-novskogo rayonakh. (na kurgannykh mogil'nikakh Aksay III, Dostyk, Karaul-tobe) // Arkhiv ZKO TSIA 2006., g. Ural'sk – 21 s. [Sdykov M.N., Mergaliyev R.S., Maryksin D.V., Lukpanova Ya.A., Dzhubanov A.A. Report on archaeological excavations in the Burlinsky, Akzhaiksky, Zelenovsky districts. (at the burial mounds of Aksai III, Dostyk, Karaul-tobe) // Archives of the West Kazakhstan region CIA 2006., Uralsk - 21 p.].

[8] Otchet ob arkheologicheskikh raskopkakh i razvedkakh v Ural'skoy gubernii (Kazakhstan) letom 1927 g. (24 ost). F2, 1927 g. D 187. Ural'skaya guberniya 296.[Report on archaeological excavations and exploration in the Ural province (Kazakhstan) in the summer of 1927 (24 ost). F2, 1927 D 187. Ural province 296.].

Сдыков М.Н.

САРМАТЫ ЗАПАДНОГО КАЗАХСТАНА

Аннотация. Данная статья посвящена исследованию вопросов изучения истории и культуры ранних кочевников Западного Казахстана- сарматских племен, которые длительное время – с середины I тысячелетия до нашей эры и до III века нашей эры - населяли данный регион.

В статье описываются все археологические экспедиции, проводившиеся здесь с XIX века по наше время. Раскрыты результаты и достижения ученых в изучении сарматской тематики. Показаны основные актуальные вопросы, которые были в центре внимания историков и археологов. В результате в статье исследован процесс становления сарматологии как научного направления в археологии номадизма. Статья имеет теоретическое и прикладное значение по истории и археологии не только Казахстана, но и всей степной Евразии.

Ключевые слова: Казахстан; история; Сарматы; культура, политические объединения; племенные союзы; женщины; мужчины.

Сдыков М.Н.

БАТЫС ҚАЗАҚСТАН САРМАТТАРЫ

Аннотация. Бұл мақала Батыс Қазақстанның ерте көшпенділерінің - біздің дәуірімізге дейінгі I мыңжылдықтың ортасынан бастап III ғасырға дейін ұзақ уақыт бойы осы аймақты мекендеген сармат тайпаларының тарихы мен мәдениетін зерттеу мәселелерін зерттеуге арналған.

Мақалада XIX ғасырдан бастап біздің уақытқа дейінгі барлық археологиялық экспедициялар сипатталған. Сармат тақырыбын зерттеудегі ғалымдардың нәтижелері мен жетістіктері ашылды. Тарихшылар мен археологтардың назарында болған негізгі өзекті мәселелер көрсетілген. Нәтижесінде мақалада сарматологияның номадизм археологиясындағы ғылыми бағыт ретінде қалыптасу процесі зерттелді. Мақала тек Қазақстанның ғана емес, бүкіл дала Еуразиясының тарихы мен археологиясы бойынша теориялық және қолданбалы маңызға ие.

Кілт сөздер: Қазақстан; тарих; сарматтар; мәдениет, саяси бірлестіктер; тайпалық одақтар; әйелдер; ерлер.