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## UNITY AND DIVERSITY TURKO-MONGOL WORLD: KULTOBE SETTLEMENT AS A CROSSROADS OF RELIGIONS AND CULTURES

### *Abstract*

The work was prepared under the state assignment of the Altai State University, project №748715Ф.99.1.ББ97АА00002 “The Turkic-Mongolian world of the “Greater Altai”: unity and diversity in history and modernity.”

The culture and art of the Turkic-Mongolian world is one of the deepest subjects of the humanities, which again and again take the attention of researchers. The historical vicissitudes, which was formed over many centuries, contributed to spread Zoroastrianism, Manichaeism, Buddhism, Christianity and Islam in the Great Steppe. We can see it in unique art artifacts and architectural structures. This article is devoted to unity and diversity study of the Turkic-Mongolian world, based on the example of the Kultobe settlement, which is presented by the authors as the oldest peculiar crossroads of religions and cultures. The Kultobe settlement, during scientific years and archaeological research by the Kazakh Research Institute of Culture, truly unique material evidence (architectural objects and artifacts) was discovered, which allows us to speak of this unique monument of archeology as one of the “crossroads” of religions and cultures in the Turkic-Mongolian world. As additional material, these studies can be included in the disciplines «History of Culture and» History of Art « for the specialities of art education.

*Keywords:* unity and diversity, the Turkic-Mongol world, culture and art, the Kultobe settlement, the crossroads of religions and cultures.

**Introduction.** The Kultobe settlement is located on the eastern outskirts of the modern Turkistan, 300 meters from the Mausoleum of Khoja Ahmed Yasawi, which is the most visited historical monument in Kazakhstan. At the moment, it is scientifically proved that the history of Turkistan begins from the Kultobe hill. In general, the first archaeological research on the territory of Kultobe began in 2010 under the leadership of the candidate of historical sciences, archaeologist Y.A.Smagulov (1952-2019).

Now Turkistan is rapidly growing, developing and big work is carried out on its territory to regenerate its historical center – the

Yasi-Kultobe settlement, and special scientific research reveals the historical strata of centuries.

The aim of this research is to study the unity and diversity of the Turkic-Mongolian world on the example of the Kultobe settlement as the most ancient crossroads of religions and cultures. The archaeological objects and discovered artifacts are the “materialized memory” of the city’s history, being an integral part of the cultural heritage not only of Kazakhstan, but also of the entire Turkic ale.

**Main body.** The ancient capital of Kazakhstan – Turkistan, the abode of Turkic Sufism and a sacred place with a long history, stands on the layers of eternity – the most

ancient archaeological cultural layers, dating back to the I-V centuries and continued up to the Kazakh Khanate.

The earliest written mention of Yasi city (Kultobe) is found only in the XIII century. Information about Iasi (Yasi) – a city in the middle of the Syr Darya, we find in the description of the return journey of the Cilician-Armenian king Getum I from Mongolia, where he went to the court of the great Khan Mengu in the middle of the XIII century, and placed in a separate chapter in the History of Kirakos Gandzaketsi. "... Then, turning from west to north, we drove to Khutukhchin ... and Skhnak, ie to the Kharchuk mountains (where the Seljuks originate), which originate in the Taurus Mountains, reach Parchin and end here. From there they went to Sartakh, Batu's son, who was going to Mangu-khan. From there they went to Sgnah and Savran, which is very large, [then] to Kharchuk and Ason, to Savri and Otrar...". The name of the city, apparently, is in an ancient form – Ason, than in later eastern sources [1, P.224].

In the first half of the XIV century, Persian historian and poet Sharaf ad-din Ali Yazidi calls Yas city a small village (karma) [2], and already in the XVI century, Central Asian historian Ruzbihan Isfakhai in his essay "Mikhman-name-yi Bukhara", describing the city: "The city of Yasi, which is the tomb of His Holiness Khoja, is a vast and fertile possession, the capital of the Turkistan region [3].

Yasi was first mentioned in Timurid historiography due to the war between Amir Timur and Tokhtamysh Khan (1376-1395). Both sides fought a long war for the possession of the cities located in the basin of the Middle Syr Darya. In the last quarter of the XIV century, Timur established his control over the Syr Darya lands. At the end of the XIV – beginning of the XV century in Yasi was built a grand mausoleum-khanaka K.A.Yasawi. Timur's governors were located in Otrar, which was the capital city of the region. At the same time, Otrar by the middle of the XV century, stopped minting coins and playing the role of the administrative center of the Turkistan region.

At the same time, Yasi was flourished and fortified: the walls of the citadel were built, the mint began to function. Thus, against the background of the beginning in the XV century, the decline of the Middle Syr Darya's cities, the importance of Yasi as a political, administrative and economic center of the historical region of Turkistan grew. With the construction of the Mausoleum, the city gained even more popularity, and the population gradually grew. As a result, a large influx of population influenced the layout of the city: new residential and public buildings.

The growth of the city was certainly result of the Great Silk Road. Yasi was a major trading point for local, interregional and international trade. For defensive purposes, a fortress was built and the city began to be called "fortress", which is confirmed by the following sources. So, in the Materials on the history of the Kazakh khanates of the XV-XVIII centuries (Extracts from Persian and Turkic writings), it is noted about the "fortress of Yasi" [4, P.118-120]. In "Shaibani-name" [5, P.95] it is stated: "Sultan Mahmud Khan ... sent to the Vilayet of Turkistan, primarily to Yassi, the Mogul army ... They came (and) Chipmunk Khan consulted with the emirs and Moguls: "The fortress of Yassi is fortified and the Khazrat is the governor of the all-merciful (Mohammed Shaybani-khan) is also there ... It would be advisable for us to go from the beginning and take the Otrar fortress, and then return to the Yassi fortress" [5, P.120].

As a result, scientists believe that most likely, during this period, Yasi, like other cities on the Syr Darya [6, P.16-18] turned into a strong fortress, capable of withstanding long sieges, due to the strong fortification, food and water supplies. The city included shahrastan and rabad, walled with towers. They constituted the main urban core-hisar [7, P.204].

K.M. Baipakov, analyzing the history of the development of Yasi-Turkistan, or rather a schematic axonometric plan of Turkistan (sketch of the early XVIII century) writes: "It can be seen that the city has a fortress wall, on the outside – ditches with water were dug in places. Six city gates are fortified with entry towers with loopholes. Zigzag streets cut the urban area into

several parts. The houses are adjacent to each other, forming dense residential areas along the streets. The plan shows wells, the locations of the bazaar and the caravan-sarai are indicated. The urban area had an elongated oval layout. The houses were built of mud bricks with reed flat roofs coated with clay. The city territory was cut by streets, squares, bazaars. Public buildings are represented by mosques, baths” [8, P.79]. This means that by the XVIII century, Turkistan had a fairly developed urban landscape with all the attributes that characterize it.

At the same time, an analysis of the literature shows that the urbonim Yasi is also found in the sources of the XVIII century inclusive. Turkistan, as P.I. Rychkov wrote in the middle of the XVIII century, “and another title has – Yassii, which is supposedly older than Turkestant” [9].

At the same time, scientists note the extreme scarcity of information about the ancient Yasi-Turkistan available in written sources. The great importance for modern science is materials of travels of Russian and foreign officials and merchants from the border cities of Russia to the Kazakh steppe and Central Asia with diplomatic and trade assignments, which were systematically conducted since the XVII century.

Bibliographic analysis of data for the historical reconstruction of architectural (archaeological) objects of the Kultobe settlement was based on a wide range of scientific works by specialists in history, archeology, ethnography, cultural studies and art history. Among the researchers, in whose works there is information on the ethnic composition, economy, culture and life of the population of Central Asia and Kazakhstan, one should name V.V. Radlov. [10], N.A. Aristova [11], A.I. Maksheyeva [12], A.V. Bunyakovskyi [13] and many others.

The big importance in our research are works on the interpretation of archaeological materials for South Kazakhstan, begun in 1947. One of the first expeditions organized by the Institute of History, Archeology and Ethnography of the Academy of Sciences of the Kazakh SSR together with the Leningrad branch of the

Institute for the History of Material Culture is the South Kazakhstan Archaeological Expedition (SKAE). The results of these excavations, their study and understanding of the monuments are of great interest, since they allow tracing the historical processes and continuity in the genesis of the urban culture of ancient Kazakhstan.

In this aspect, the works of architects V.L.Voronina [14-16], V.A. Nielsen [17], art critics G.D. Pugachenkova [18-19], L.I. Rempel [20] and many others are of great interest.

The cities of the Turkistan oasis, including their topography and the structure of civil and public buildings based on archaeological materials, are presented in the works of Y.A.Smagulov, A.A.Yerzhigitova [21-23 and others], G.A.Ternova. [24], B.A. Baitanayev [25] and many others. This is a brief bibliographic review of works reflecting certain aspects of urban culture and, which seem to be the methodological main graphic reconstruction of historical sites of the Kultobe settlement.

The most ancient architectural structure of the Kultobe settlement is a unique complex of archaeological objects of the Kangju era, which consists of a citadel, a fortress wall and a cruciform temple built of rammed clay and mud bricks.

The citadel includes defensive, household and cult premises, presumably dating from the I-V centuries. In terms of style, the citadel of Kultobe has a small number of analogs in other regions of South Kazakhstan and Central Asia, and its individual premises have been repeatedly completed and rebuilt.

The citadel has a hexagonal plan with corners of 120 and is surrounded by a strong wall with inter-wall rooms at the corners-bastions. The central corridor of the citadel divides the room into left and right wings. The base of the citadel is cruciform, and the citadel itself probably consisted of several levels, as evidenced by the ceiling cornices and air vents that served as ventilation of the structure. The building consisted mainly of offices and annexes, which were connected by arched aperture.

The central element of the layout is a cruciform structure, the ends of the sides of the “cross” are decorated with semicircles, which in structure acquires a four-petal shape.

The cruciform structure is located in the southern part of the citadel, and the dimensions of the “cross” are 18x18 m with a width of “rays” of 7 m. The walls of the structure are up to three meters high. The «cross» is almost exactly oriented in the direction of the cardinal points with an offset of no more than 8 ° clockwise. The structure has three rooms: a central long room (13.7x2.9 m) and one room each, connected by arched passages and located on both sides of the central one (2.35x2.9 m). Experts say that the building has a purely cult purpose and is an ancient sanctuary of the I-II centuries ancient fire worshippers.

In the building of the inner part of the citadel, in addition to the cross-shaped castle, extensive open courtyards were opened, in which frame buildings were installed, probably in the form of wooden tents with overlappings made of cloth or felt. These were temporary ritual structures that support the cult/sacral role of the original citadel. The ancient castle-palace building is an important archaeological discovery, which makes it possible to show the important role and significance of Kultobe-Yasi in the ancient and early medieval period.

A fragment of the wall and tower of the citadel, approximately 65 m long, was discovered by archaeologists in 2019. The most archaic fragments of this wall are known as the “east wall”. The walls of the fortified temple and the citadel are the most ancient part of the architectural complex of the Kultobe settlement and one of the oldest urban buildings discovered in Kazakhstan.

This object has been thoroughly studied in numerous works by Y.A. Smagulov, who believed that direct analogies to the complex of cruciform and cruciform buildings are the ones that were opened by M.S. Mershiyev in the 60s of the last century, buildings on the settlements of Shol-tobe and Kzyl-Kainar-tobe in the Zhambyl region. The cross-shaped building on Kultobe matches them: in parameters and in layout. The device of the “outer shirt” of the cross is similar [26, P.104].

Similar buildings according to S.P. Tolstov, recorded on the right bank of Khorezm, called in science as Afrigid castles. The most striking and

direct analogy to such a layout in Khorezm is the estate No. 66 in the Berkut-Kala oasis, attributed to the IV-V centuries. G.A. Ternovaya notes that the buildings Aktobe-2 and Aktobe-1 in the middle Syr Darya, which are associated with the Kangju and Sarmatians, had a cruciform layout. The monuments of Chol-Tobe, Kzyl-Kainar-Tobe, Aktobe and Kultobe have a similarity in layout with the cruciform monuments close in time: Setalak-I in the Bukhara oasis; with cross-shaped buildings in the Tashkent region – on Shashtepa and Mingurik; with the Fergana building in Kerkidon. The origins of the structures of the cruciform layout lie at the basis of the monuments of the Bronze Age on the territory of Bactria and Margiana. In the cruciform structures of the early Middle Ages, the model of the cosmogram was embodied, which goes back to a common source represented by the burial structures of the Saka type tribes of the Aral Sea region and the Scythians of the Black Sea region [27, P.120]. There is also a cruciform layout on a large fortified building near the ancient settlement of Kindiklitepa (Kindiktepa) of the IV-V centuries AD identified in Nakhshab.

Another analogue, in the world architecture history, close to the era of construction and typology of purpose, is the sacred fence (temenos), dedicated to a certain deity in Ancient Greece.

Some scholars (Y.A. Smagulov, A.A. Yerzhigitova, G.A. Ternovaya and others) believe that the cult architecture of South Kazakhstan in the I-IV centuries AD (in the form of cruciform structures) was formed on the basis of chronologically preceding burial monuments with a cruciform layout, correlated with the cult of the Sun or called in science the “Temple of Fire”. According to the architect V.I. Artemyev, the «cross» of the temple has the direction of its central axis to the east, to the vernal equinox. This is the main purpose of the temple - to determine the day of the beginning of the new year, a new field season, a new cycle of growing and harvesting - the future abundance of this community, which settled around Kultobe. The main room of the «cross» is a long narrow sanctuary, in the center of which there was an

altar with an «eternal flame». And every year at exactly the calculated time, on March 21, a ray of the sun broke through a narrow hole in the eastern wall of the sanctuary and illuminated the altar for several minutes. The priest and his retinue were waiting for this moment to proclaim a general holiday and announce the beginning of field work.

A similar building found near the Kerkidon village in Fergana has a cult character. According to N.G. Gorbunova [28], the building is a cross-shaped structure with protruding eight «petals» – semicircular protrusions vaguely reminiscent of a Buddhist stupa and is clearly uninhabited. The monument has not been unambiguously interpreted. Similar layout buildings were opened near Taraz and in the Bukhara oasis, and now they are already in Kultobe.

During the excavation of the ancient citadel of the Kultobe settlement, unique artifacts were discovered. Among them is a treasure of jewelry dating from the Kangju era. The gold of Kultobe are earrings, details of jewelry of various shapes, stripes in the «flattened bells» form, as well as items of unknown purpose in the form of narrow thin plates bent into a ring.

Of particular interest is a bronze product of a small bell form with an iron tongue. Experts believe that such bronze bells are a common part of amulet sets, consisting of various large beads, seeds, and other means, so effective items designed to lapel all kinds of misfortunes and misfortunes.

10 miniature bronze pendants made in the form of seeds or fruits of plants are also original, apparently embodying the idea of fertility. They have a convex-triangular shape. The presence of miniature rings indicates that they were included in the necklace set.

Along with jewelry in the early cultural layers of Kultobe, archaeologists have found anthropomorphic alabaster idols. These are small figures made in an extremely simplified form. They are perfectly preserved, but initially they were apparently painted, as traces of paint can be traced on them. These idols have well-modeled eyes, nose and mouth, hairstyles stand out. Such idols are interpreted by specialists as a manifestation of the cult of ancestors and

are found on early monuments of the entire Syr Darya region.

Another architectural object of the Kultobe settlement, demonstrating the diversity of religions and cultures, is a complex of premises with altars from the X-XI centuries. It is a high-density building of the early Middle Ages, part of which is 570 sq.m. was discovered by archaeologists at the site of Kultobe in 2019. On this territory, several round rooms with altars located related to the pre-Muslim beliefs of the transitional period were discovered, conditionally and called the Complex of rooms with altars of the X-XI centuries and is offered for conservation and partial restoration, as a representative of a characteristic historical era. Archaeological research has revealed only the foundations and basements of a number of rooms to a height of 0.3 to 0.7 m, which are grouped around circular rooms identified as part of the cult buildings of the X-XI centuries with altars on which the sacred fire was kindled, as well as interior elements of some rooms (sufas, niches) that determined their functional purpose, as well as household attributes (hearths, fireplaces, wells and garbage pits).

A feature of these structures is their catacomb nature, due to the hidden lifestyle of its inhabitants. In architecture, it should be emphasized that the round shape of the premises facilitated the simple organization of the roof structure in the form of a dome without an intermediate tier of sails, which greatly facilitated the task of ancient architects.

Similar rooms with altars were found in Otrar. So, in the center of one room, a ceramic altar is set in level with the floor. It looks like a rectangular trough measuring 1.0x0.66 m, 10 cm deep. Walls 3 cm thick are slightly pressed inward, on the eastern (narrow) side there is a protrusion resembling a head, measuring 0.45x0.15 m. The surface of the altar, decorated with red engobe, covered with a thin layer of white ash. In another room, the altar was 0.52 m. The inner surface is covered with a red engobe; in the remaining areas, the remains of a stamped ornament in the form

of round multi-petal rosettes are visible. The eastern part of the altar is highlighted by two symmetrical semicircular projections.

Researcher A.K.Mirbabayev, exploring the temple structures of the V-VIII centuries, subdivides into several types: citywide temples dedicated to individual gods; temples of representatives of certain urban estates; roadside temples; house sanctuaries of fire [29, P.201].

It is possible that the premises of Kultobe with the altars represent home fire sanctuaries (or the house of fire), as evidenced by the catacomb nature of these structures, due to the hidden lifestyle of its inhabitants. N.A.Kislyakov in detail tells about such communal «houses of fire» that existed among the Tajiks – *aloukhana* [30]. In such houses, as a rule, a fire was lit in the center, and the smoke from it went into the hole at the top. At the same time, *alokhona* could be called *chahlak*, *khujra* or *mehmonkhona* in different areas, which were a gathering place for exclusively male groups.

In general, this period is characterized as the flourishing medieval urban culture and corresponds to the period of the Karakhanid rule of the X-XII centuries. The most important economic factor of that time was world trade, the rapid development of various crafts and agriculture. By the XII centuries, the settlement of Kultobe becomes a large cultural, religious and economic center and is referred to as the city of Yasi. According to some reports, Yasi was a suburb, according to others, it is considered a satellite city of ancient Shavgar. The city gained particular popularity thanks to the Sufi preacher Khoja Ahmed Yasawi, who after the death of the poet became known as a holy place.

Among the archaeological artifacts, ritual objects - ceramic incense burners and attributes of the floor altar are especially attractive. One of the censers of Kultobe has a cylindrical volume expanded towards the top. The height of the vessel is 11-11.5 cm, the diameter of the base is 7.2 cm, the diameter of the rim is 8.5 cm, and the diameter of the hole is 1.1 cm. The technique of drawing on the incense burner is characteristic of the “Kangar ceramics” dating from VII-IX centuries. The censer depicts unknown animals, which are compositionally raised to the top to

the limit. This composition is made in the little-studied traditional graphic art style of Central Asia, and the “decoding” of its main idea is waiting for its researcher.

Another censer of Kultobe, dating from the X-XI centuries made in a “boot” form and is a massive cone-shaped product covered with a dense red-brown engobe and polished. The shape of the incense burner is associated by experts with the most ancient religious ideas about the “cult of the leg/foot”.

Also, very interesting is the ceramic attribute of the home floor altar dating from the X-XI centuries. The find is a ceramic hearth stand made of dense clay mass. The form is a plate standing on the side face as a circle that is not closed in diameter. Along the edges and center, there are three pointed projections – tops. A small complex of glazed ceramics with an exquisite ornamental structure and harmonious coloring belongs to the same era. The products are ceramic bowls of various sizes on disc-shaped trays, glazed over white engobe.

Another complex structure discovered in 2020 at the Kultobe settlement is a cult-ritual structure of the Turkistan Sufis – a *khanaka* dating from the XVII-XVIII centuries. During the study of the cultural layer at the site, a large rectangular mausoleum was excavated, in the center – two columns made of adobe bricks were installed at the floor level, and 7 burials were located at all walls. All skeletons lie stretched out on their backs, with their heads oriented northward towards the mausoleum of Khoja Ahmed Yasawi. In the southwestern corner of the mausoleum there was an entrance. The western wall of the mausoleum in the late period was partially destroyed due to reconstruction. The mausoleum on the eastern, northern and southern sides is surrounded by a fence of powerful walls made of adobe bricks; on the eastern side, a later second wall was revealed.

In a later period, a rectangular platform, stretching from north to south, was added to the mausoleum and the northern wall of the fence from the west and northwest sides. A long meridian wall was installed on top of the platform.

Thus, the very structure of the *khanaka*,

apparently, functioned for 300 years, from the XVII to the end of the XIX centuries. At the earliest stage, at the site of the mausoleum there was a necropolis, over which a mausoleum was built along the perimeter surrounded by a wall. However, the builders of the mausoleum did not know the exact location of the graves, which is why some of the burials ended up under the walls. The time of the construction of the mausoleum can be determined by a coin found at floor level, belonging to the Kazakh Khanate, dating from the second half of the XVII century.

The premises-khujras and aivan were added to the mausoleum in the period from the XVIII to the XIX centuries, also clearly dated by the numismatic materials found in the premises, mostly related to the Bukhara Emirate, the Kokand and Russian empires dating back to the XIX century.

Among the finds of this cultural layer, the children's whistle is especially attractive. A bird-shaped whistle made of clay is a rare type of archaeological find. The length and height of the figurine is about 5.0 cm. The whistle is a bird figurine, its surface is painted with a red engobe. The toy has three holes: a mouthpiece is located in the tail part, then the blowing channel passes along the body to its front part. Under the tail there is a peep, a hole with a diameter of 6 mm, which connects to the blowing channel.

The most interesting thing is that the toy, after lying in the ground for hundreds of years, makes an amazing sound. The find belongs to the group of toy whistles and could be used as a musical instrument. Similar whistles were found in large numbers from archaeological excavations in Russia and date back to the XVII-XVIII centuries.

It is known that in ancient times, sounding clay products served as a means of communication with spirits and were objects of cults, participating in religious rituals. In pagan times, a clay toy was a magical tool capable of causing the wind and rain with it, scaring away evil spirits. However, there is no direct evidence for this.

Another interesting find of the same cultural layer is a bronze sculpture of a bird depicted in

flight. The dimensions of the sculpture are 3.7 cm high, 5.9 cm long and 4 cm wide, weight 91.6g. Archaeologists date the find to the XVI-XVIII centuries.

The ancient artist managed to realistically depict a bird, where its round eyes are indicated by deepened rings, a massive beak is worked out in detail, and the wings are spread on the sides and slightly lowered down. The bird's tail is long and rectangular in shape, slightly widening towards the bottom, consisting of five feathers. On the chest and head, the plumage is transferred in a small bracket form, and on the back and wings entirely.

The bird's legs are not depicted, only a detail of an iron fastening is preserved in the lower part. Apparently, the figurine stood without extra support on a high rod-shaped stand. On the exterior, the bird is obviously predatory, resembling a peregrine falcon in flight. It is possible that this find in Kultobe is one of the manifestations of the ancient cult of birds of prey, including hunting birds. Their echoes are still present among the peoples of Central Asia and Kazakhstan. More details about the zoomorphic code in the Turkic-Mongolian world can be found in the article [31].

**Conclusion.** The study of the unity and diversity of the Turkic-Mongolian world on the example of archaeological objects and artifacts of the Kultobe settlement showed that it appears to researchers as a kind of crossroads of religions and cultures.

You can see how one epoch to another replaced one ideological and religious system – initially the cult of the Sun was followed by another, and it was marked by the development and prosperity of truly one of the mystical currents of Islam – the Turkic branch of Sufism. The founder of the Yasawi order, the great mystic and spiritual mentor of all the Turks - Khoja Ahmed Yasawi, lived and later next to it was buried in this city.

In our opinion, the object contributes to the “crystallization” of the historical collective memory, the connection of the “ends” of a very ancient link of our identity, because this place is associated with special moments in the worldview and history of the Turkic-Mongolian

world. Even the name of this archaeological site – Kultobe, which is translated from the Kazakh language as a hill of ash, or a hill of cinders, is very symbolic. As if under a heap of ashes, ash - originally sacred for Kazakhs, our ancestors preserved, protected such a treasure for better times.

Of course, the city attracted for the economic and political interests of various states, a trade and cultural center at the junction of the steppe

expanses of ancient agricultural cultures of Central Asia, the political center of the Kazakh Khanate and the “second Mecca” of the Muslim East. It embodied all the general and specific features of the symbiosis of urban and nomadic culture, where cultural traditions, different in their origins, were intertwined, expressing itself in a peculiar palette of mixing Islam with pre-Islamic beliefs. Thus, presenting the unity and diversity of the great Turkic ale.

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### **Түркі-моңғол әлемінің бірлігі мен әр түрлілігі: Күлтөбе қалажұрты діндер мен мәдениеттер тоғысқан жер**

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#### *Аңдатпа*

Жұмыс Алтай мемлекеттік университетінің №748715Ф.99.1.ББ97АА00002 мемлекеттік тапсырмасы, «Үлкен Алтайдын» түркі-моңғол әлемі: тарих пен қазіргі замандағы бірлік пен әртүрлілік» жобасы аясында дайындалған.

Түркі-моңғол әлемінің мәдениеті мен өнері – зерттеушілердің назарында көп болатын гуманитарлық ғылымдардың сарқылмас тақырыптарының бірі. Көптеген ғасырлар бойындағы тарихи бел-белестер арқасында қалыптаса отырып, ерекше өнер жәдігерлері мен архитектуралық құрылымдар дәлел болғандай Ұлы далада зороастризм, манихейлік дін, буддизм, христиан және исламның таралуына ықпал етті. Бұл мақала авторлар діндер мен мәдениеттердің ежелгі айрықша қиылысқан жері – Күлтөбе қалажұртының мысалында түркі-моңғол әлемінің біртұтастығы мен алуан түрлілігін зерттеуге арналған. Мұнда, Күлтөбе қалажұртында, Қазақ ғылыми-зерттеу мәдениет институты жүргізген көпжылдық ғылыми-археологиялық зерттеулер барысында археологияның бірегей ескерткіші кең түркі-моңғол әлеміндегі мәдениеттер мен діндердің «тоғысқан жері» ретінде айтуға мүмкіндік беретін шын мәнінде теңдесі жоқ заттай дәлелдер (архитектуралық нысандар мен артефактілер) табылды. Қосымша материал ретінде бұл зерттеулерді көркемдік білім беру мамандықтарына арналған «Мәдениет тарихы» және «Өнер тарихы» пәндеріне қосуға болады.

*Түйін сөздер:* біртұтастық пен әртүрлілік, түркі-моңғол әлемі, мәдениет пен өнер, Күлтөбе қалажұрты, діндер мен мәдениеттер тоғысы.

**Единство и многообразие  
тюрко-монгольского мира: городище Культобе как перекресток религий и культур**

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*Аннотация*

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Культура и искусство тюрко-монгольского мира – одна из неисчерпаемых тем гуманитарной науки, которая вновь и вновь привлекает к себе внимание исследователей. Исторические перипетии, благодаря которым он в сущности и формировался на протяжении многих веков способствовали широкому распространению в Великой степи зороастризма, манихейства, буддизма, христианства и ислама, что запечатлено в уникальных артефактах искусства и архитектурных сооружениях. Настоящая статья посвящена исследованию единства и многообразия тюрко-монгольского мира на примере городища Культобе, которое представляется авторами как древнейший своеобразный перекресток религий и культур. Здесь, на городище Культобе в процессе многолетних научных и археологических исследований, проводимых Казахским научно-исследовательским институтом культуры, были обнаружены действительно уникальные материальные свидетельства (архитектурные объекты и артефакты), которые позволяют говорить об этом уникальном памятнике археологии как об одном из «перекрестков» религий и культур на просторах огромного тюрко-монгольского мира. В качестве дополнительного материала данные исследования могут быть включены в дисциплины «История культуры» и «История искусств» для специальностей художественного образования.

*Ключевые слова:* единство и многообразие, тюрко-монгольский мир, культура и искусство, городище Культобе, перекресток религий и культур.

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**KAZAKH ORNAMENT: FROM TRADITIONS TO THE NEW COMBINATIONS OF SHAPES IN CONTEMPORARY ART**

*Abstract*

In the training of specialists in the art education field, it is essential to know the continuity in the evolution of national art. In Kazakh folk art, the semantic content and structuring of ornamental forms and compositions are the result of a long historical development and spiritual experience of the nomadic people. In the decorative and applied art of the people, the mental processes of society are represented. The artist-nomad is a spokesman of the Kazakh nomadic mentality, which is characterized by the originality of spiritual experience and traditions and is formed as a result of the long development of historical eras and periods under the influence of geographical, social, cultural conditions of life. In the Kazakh arts and crafts, a system of expressive means and images has been formed, which reveal the specifics of the nomadic way of life. The ornaments are a historical source that sheds the light on the peculiarities of the beliefs, the way of life of the nomads. The artistic vision of the Kazakh people is manifested both in the forms and in the decorative decoration of the dwelling household items, military equipment, jewelry. In the products of decorative and applied creativity, the artistic picture of the world of their creators is reflected: