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## THE OSSUARY FROM TEMIRLAN

**Abstract.** The site of the accidental discovery of the ossuary is located 40 km from Shymkent, on the western outskirts of the village of Temirlan, in the erosion of Naimanaryk, cutting a field north of the river. Arysi.

The history of studying ossuaries in Kazakhstan and Central Asia totals more than 115 and 145 years respectively. Their number (several hundred) and a rather wide variety, typology and chronology of existence, has been the subject of many studies, including dissertations.

The ossuaries published here, the subjects of the humid burial, from the necropolis to the ancient settlement of Shymkent expand the geography of such finds (from Chui Valley to Turkmenistan and further ... Iran, Palestine). In addition, the shape of a ceramic funerary vessel, apparently reproducing local structures of primary (temporary) burial, is also unique. The presence of the legs of the ossuary supports it with the Khorezmian.

**Keywords:** Ossuary funeral rite, Zoroastrians, pre-Islamic traditions, Southern Kazakhstan, the valley of the river. Arys, culture.

The unknown before for the wide area of Southern Kazakhstan the ossuary burial was revealed: bone remains, more than ten fragments of ossuary and accompanying jug Kaptabekov Altai the local inhabitant of the village of Temirlan in the break washout of Naymanaryk located 3 km to the West from the highway road Shymkent-Turkestan in 2016. About unique find it has been reported to the employee of museum of local lore of Temirlan Alimbekova Madina who has told to academician of NAS RK Baitanayev B.A. He made surveying and inspection of the place of a find, situated 40 km from Chimkent. After the carried-out qualified archaeological restoration by the archeologist A. Donets the initial forms to the ossuary have been restored and can be presented in the publication.

Funeral ceremony – one of the main markers of spiritual culture of all historical societies. Wonderfully many lines of ceremonies of burial have something in common through various times, continents and cultures not only on appearance, but also an internal essence of conditionality of a ceremony. Tradition of burial (cleaned) bone remains in ceramic (stone, alabaster) the vessels which are specially made if opportunities allowed, or were carried out by more "budgetary" options of burials in the form of khoums (big ceramic vessels), in particular with loops or holes through which it was possible to tie up of a cover of a bone storage, about which will be write lower in article. Also were carried out in burials – holes, in specially allotted places it is very characteristic of a certain stage of development of spiritual and also material culture and the wide region of Eurasia.

The ossuary ceremony could be correlated with a certain level of development not only the pagan culture, but also social structure of society in general. Forms of this manifestation are known not only in Central Asia and Iran before the spreading of Islam. Burials of previously cleaned bones are known also in other cultures, including, in Christian, especially in Catholic in any possible form. The Judaic ceremony of times of Jesus Christ also provided primary burial in special stone construction or the cave cut in the rock – a tomb. Only in a year, after assignment of a body (in Palestine processes of decomposition of bodies proceed quickly) when flesh decays, collected bones and put them in an ossuary or even in a pole in the tomb. But also at the time of Christ in the Middle East not all families were able to afford to bury finally died relative in an ossuary. Still S.P. Tolstov spoke about communications between ancient

Khwarezm and Sumer. To the connection established including thanks to the profound astral knowledge which is traced on the recorded sacral orientations of cult objects, for example Koi-Krylgan-Kala. On the other hand, there is an opinion, that at a Fedorovsky stage of the Bronze Age in Khakassia there were the Mazdayasna dakhmas [Larichev V.E., et al., 2016, s.147-149].

As it was established by long-term researches approximately from the 4-th century AD the similar burial ceremony began to practice steadily and in the wide territory of Central Asia, few certain regions of Iran though in Khwarezm he is known long before this time. At the same time, features of archaeological studying of ossuaries, often casual character of finds, can demonstrate that the main part of artifacts connected with mass burials of that period preserved "in situ". The pre-monotheist of ceremonial rituals the anthropomorphous statues or sculptures known all over the Ancient world and in early medieval societies can be other example of general prevalence.

Data about the ossuaries and similar ceremony of burial, since the Neolithic, proceed from in all enough developed civilizations of the Ancient World and is related to the most different eras and cultures. It is possible that the ceremony and the mythology causing it are connected with certain pre-knowledge, with perception of the earth as living being who has lived up to distribution of Muslim culture. Many lines of these views remain and, practically, up to now (for example, Chapter VIII of the monograph M.B. Mejtarchiyan: Ethnographic sources about remnants of Zoroastrian ideas of a funeral ceremony in and religious beliefs of the people of Central Asia and Kazakhstan) [ Mejtarchiyan M.B., 2001, ]. Despite so obvious facts of existing of the similar funeral ceremonies, artifacts from Kazakhstan serving as the proof of their distribution there was slightly.

**Short data about the ossuaries of Kazakhstan.** Until recently the ancient settlement of the Early Medieval Taraz and its necropolis was the only place in Kazakhstan where in large quantities there were ossuaries of the most different forms, their fragments. In funds of the regional local history museum Taraz a number of ossuaries was collected, mainly, it is casual finds. Walls of these ceramic vessels are richly ornamented; covers of ossuary, some of them have sculptural modeled heads. A full variety of registration and forms of vessels attracts attention: present interest yurt shaped ossuary, another on walls has sculptures of aged men with a paliform beard, superficial paths instead of eyes. And in other ossuary two figures standing on corners reminding Turkic stone sculptures are placed. These burials are dated with the 5-7-th centuries AD.

The first find of an ossuary in the center of Taraz city has happened in 1904 and has been recorded by the chief of the Auliye-Ata County, the member of the Turkestan circle of fans of archeology V.A. Kallaur. M.E. Mason who has found several Zoroastrian and the Nestorian of burials made excavation in Auliye-Ata in 1927 [Senigova T.N., 1972, S. 114].

Great interest for reconstruction of various ceremonies which can be connected with options of Zoroastrian rituals is represented by the burials found and partially investigated in the Mountain massif of Tekturmas that in translation means "the uneasy place" located in 1 kilometer from the city of Taraz, on the right bank of Talas River. On the most top point of the ridge the remains of the fundament of the mausoleum of Tekturmas which has been constructed in the 10-12 th centuries were recorded. This ruins have been sorted in 1933 and mausoleum been reconstructed in recent years. The Zhambyl Archaeological point worked since the 1946 as a filial of the Institute of History, Archaeology and Ethnography of the AS of Kaz.SSR, headed by G.I. Patsevich have carried out excavation of several hollows. Workers of archaeological point have opened two more ancient cemeteries. One is situated on the east slope near the modern Christian cemetery burials belonged to followers of a cult of Zoroastr are found ("fire worshippers"). This cemetery it, judging by results of excavation, existed from 7-th to the 12-th centuries G.I. Patsevich writes that "according to requirements of this cult, corpses of the dead were exposed on the sublime place where bones of a corpse were cleaned from meat, exposed for birds and even for this purpose they hold dogs" [Patsevich G. I., 1948, S. 100]. As we believe, most likely, soon after mass acceptance of Islam at a boundary of the 9-10-th centuries the main part of the population, carrying out open mass ceremonies on necropolises has soon stopped. V.A. Kol'chenko concerning dating of Chuy Valley ossuary noted an obvious tendency to rejuvenation of their age from researchers of these artifacts of the 5-7-th centuries by 8-10-th centuries on the whole complex / set of sources for the Chuy Valley in this regard [Kol'chenko V.A., 1999, S. 93].

T.N. Senigova in the works in detail stops on all known types ossuary from Taraz, provides descriptions of the brightest of them and also reports that "keepers of traditions" of this ceremony I remained till last decades (according to G.A. Kushayev about very elderly inhabitant of Sergeevka village (Besmoynak, Zhambyl district of Almaty region), being considered as "Saint" as soon as being himself cleaned bones of the dead people) [Senigova T.N., 1968, S. 55-56]. T.N. Senigova stops on features the khoum's burials of bones and on the small jugs containing the remains 8,5-12 cm high of the sacrifices accompanying burials in particular [Senigova T.N., 1968, S. 59-60]. Common forms of ossuary were pottery which reproduced a form of yurt; their surfaces are ornamented by the geometrical or vegetable ornament reproducing the real koshma (felts) and also reproduced furniture: kerege, uk, shanyrak (details of yurt). In some cases the centers of a facade the ossuary was a door, and her border was the relief plait decorated with tucks of fingers. Data on reconstruction of a ceremony on new finds, in particular about a huge frying pan, for clarification of bones are provided [Senigova T.N., 1968, S. 54-55].

Probably, it will be more logical to assume the connection of a funeral ceremony of Taraz (Southwest Zhetysu) and the Chuy Valley (Southern Zhetysu) with influence of "Sogdien people", it is indicated by both dating and community of fate of regions on the route of the Great Silk road.

The ossuaries from the Krasnorechensky ancient city site (more widely from sites of the Chuy Valley of Kyrgyzstan where a little more than 30 units were collected early medieval ossuary are considered) [Kol'chenko V.A., 1999, S. 51]. . Some of them on external furniture, symbolics not just repeat became widely known, but surpass ossuary of elite burials of bone remains from the Middle East, sometimes finding the considerable similarity in a twiddle and stylistics of external furniture and also in their typology, design features. It is obvious that there are many parallels between mainly of the sun admirers and admirers of the one God.

Considering questions of chronology V.A. Kolchenko gives several boundaries which types of ossuary from necropolises and casual finds from the Chuy Valley, since the 6-th century (presumably by author directly from Khwarezm can be dated separate (all their four in a mountain part of the Chuy Valley)) till already directly period of Islamization of the region [Kol'chenko V.A., 1999, S. 53-54].

Much more finds connected with funeral ceremonies of Zoroastrians, it is collected by regions of Sughd, Khwarezm, to other cultural historic areas of Central Asia where before strengthening of Islam and Muslim culture there was this ceremony has been widespread in his various local options of Mazdeism/Zoroastrianism. Researches last for several decades longer, finds more mass here, and the typology which was more worked comparisons to the reached sources are carried out. Religious attitudes concerning a ceremony of Zoroastrians contain in particular in the "Videvdat" and being guided by these data similar artifacts and semantic interpretation.

**Studying of an ossuary funeral ceremony in Central Asia.** For the first time in Central Asia the ossuary have been found in 1871 during the facility works in Tashkent in a garden of the colonel of Rajevski,. In 1885 professor of the St. Petersburg University N.I. Veselovsky at excavation on Afrasiab site had found a large number of clay crocks with images of people and animals [Bartol'd V.V., 1966, S. 155-156], fragments ossuary. Till this time messages about finds ossuary become regular, and publications are filled with the content of reconstruction of a funeral ceremony.

In the Sughd manuscript document originated from the fortress on the mountain Mug it is spoken about sale of a half of a funeral construction with the platform adjoining to him for mourning, besides, V.G. Shkoda with illustrations compares ossuary from Kattasay (Northern Tajikistan) and a section on a facade of the main building of the Temple I in Panjekent [Shkoda V.G., 2009, ]. As the recognized researcher of funeral ceremonies of Zoroastrians Yu.A. Rapoport wrote about the main conclusions published in 1907-1909 by K.A. Inostrantsev concern the researches of ossuary they passed into the Soviet and foreign literature and only the very few have demanded revision. Yu.A. Rapoport in detail stops for classifications of ossuary of Khwarezm, history of their origin, differences in ceremonies of Central Asia and Iran, many other questions [Rapoport Yu.A., 1971, S. 11].

Khwarezmi ossuaries finds the biggest variety of types: statuary, in the form of houses-dwellings, temples, funeral constructions and others. Besides, they the most ancient (from known for today in Central Asia): from the 4-th - the beginning of the 3-rd centuries BC till the 750-775 AD as it managed to distinguish it A.V. Gudkova and V.A. Livshchits about inscriptions on ossuary from Tok-Kala [Rapoport Yu.A., 1971, S. 104]. Yu.A. Rapoport traces the most different cults by ossuaries: ancestors, dynastic and

agrarian and also the reviving deity, perhaps key in the ceremony connected with an ossuary ceremony [Rapoport Yu.A., 1971, S. 118]. All of them were brought in the Annex to the monograph of Yu.A. Rapoport at that time available data on the known ossuaries collected investigated in Khwarezm during the period between the 1928-1969 [Rapoport Yu.A., 1971, S. 123-125]. By L.V. Pavchinskaya it has been counted and documented 272 ossuaries from Sughd till 1990-th year [Pavchinskaya L.V., 1990, S. 5]. Few ossuaries in the Tashauz region of Turkmenistan adjacent to Khwarizmi also were found [Vyazigin S.A., 1948, S. 150].

An ossuary ceremony got rather late in one of the closest in cultural and geographical relation historical areas for the Southern Kazakhstan Chach and Sughd as it recorded by science. Types of bone storage in Sughd – household vessels, khoums and ossuaries which were located inside of naus or dug into the soil. Lyavandak, Kuyu Mazar, Turgai-Mazar, Afrasiab and others sites is the earliest sites from it relates to the 4-6-th centuries AD [Pugachenkova G.A., 1950, S. 3-4]. The main ossuary necropolises in Sughd is Bia Naiman, Ishty-Khan, Panjekent as well as separate finds of ossuaries, made Miankala and Kashkadarya, are dated within the 6-8-th centuries AD [Masson V.A., 1953, S. 30]. The earliest and very rare funeral monuments connected with secondary burials belong to the 4-5-th centuries AD, the its majority is dated with the 6-8-th centuries AD in Chach, Ustrushana, Fergana. The majority of finds of ossuaries are connected with casual finds here. In Khwarezm opening of naus happened within the researches, in particular of necropolis of Tokkala site, and other monuments. Between other finds inside the naus ossuaries were the most interesting [Gudkova A.V., 1968, S. 219]. In the typology given by M.B. Meytarchiyan the Khwarizmi ossuaries a Kushan and Sasanid Era it is visible that legs of ossuary and, on the contrary, in the Sughd ossuaries have the vast majority, legs absolutely are absent. Thereby, in the region of Central Asia the most ancient ossuaries were recorded in Khwarezm and, probably from there they have extended in the close ideological environment, during rather long period, more, than in five hundred years. At the same time, hundreds only a small part of these funeral artifacts found ossuaries, presumably, respectively, so far early to do the final conclusions.

Comparisons of the Kazakhstan and Central Asian materials on peculiarities ossuaries have interesting parallels. Yurts with crosses from Taraz which are often compared with burials of local Christian Turks (Karluk) which have accepted Nestorianism are well-known. Also ossuaries in forms of yurts are known from the district of Tashkent with imitation of ropes and others constructive realities synchronous to dwellings [Vajnshtejn S.I., 1974, S. 48]. They are well compared with recent data on Christianity of the Southern Uzbekistan (Nakhshab) which have in turn something in common with materials of the Christian cemetery near Medieval Marv. With only that difference that in Marv ceramic cylinders were burned and found in an underground part of the monastery of Koshtepa Nakhshabian were not burned. According to the author, monks haven't managed to burn and have been forced to leave the monastery. Cylinders with a diameter up to 55 cm and high up to 60 cm [Raimkulov A.A., 2001, S. 148] O.V. Obelchenko are rather in detail described by a burial ceremony in similar ceramic cylinders of Christians of Marv dated with the second half of the 7-th century [Obel'chenko O.V., 1955, S. 97]. Obviously that Christians could go to such type of a ceremony in the conditions of deficiency of a timber and also considering locations of the region in the South of the Middle East where requirements of the doctrine merged with local traditions and realities. These certificates are important for us the fact that "divergences" with a classical ossuary ceremony, weren't casual and fully characterize ceremonial and cult content of pre-Islamic Central Asia, along with yurt – shaped ossuary from Taraz. A preliminary typologization of Christian burials of Marv which genesis is traced from the inhumation till the 4-th century to the ossuary in the 5-6-th centuries was defined [Obel'chenko O.V., 1955, S. 97].

The above-stated short digression to history of studying of distribution of an ossuary ceremony in Central Asia can be finished with the conclusion, that he widely extends among the population sharing the general world view, but so far finds of ossuaries were recorded in Khwarezm, Sughd, Chach and other neighboring lands, for example Fergana [Baratov S.R., 1990, S. 12] and also South Zhetysu where the ceremony got with Sughdiens along the trade ways. Apparently, this ceremony extends from Khwarezm where the earliest (statuary) ossuaries found in the region in Koi-Krylgan-Kala site according to Yu.A. Rapoport's conclusion is dated with the 4-3-rd centuries BC [Rapoport Yu.A., 1971, S. 128]. Besides already mentioned areas where ossuaries have been found, speaking about the distribution of an



ossuary ceremony recorded by then V.V. Bartold gives also the present territory of Turkmenistan (Anau and Ashgabat) [Bartol'd V.V., 1966, S. 156].

To the meaning of the term of ossuary its etymology in different languages and the major compound a funeral ceremony addressed V.G. Shkoda. One of the largest researchers of pre-Islamic religion of Sughd and beliefs of all region, addressing a Zoroastrian funeral ceremony, researchers operate with terms of written sources: Avestian: daxma-, usda-na-, kata-, Mid. Persian: daxmag, aspa-nu-r, asto-da-n, Arab.: naus. The analysis of available to studying ossuaries, for example an Kattasay ossuary from Panjekent demonstrates that he represented not abstract model of the temple, and is directly characteristic of temples of Panjekent. But there are also ossuary which represented "a part instead of whole", usually represented repeat top of a temple construction, scenes of "paradise life" or a scene of a Zoroastrian liturgy were often represented: priests with the burning altars, were sometimes represented also scenes of mourning. Also the Chinese sources remained about funeral ceremonies with ossuaries where bones of the governor were stored have [Gudkova A.V., 1968, S. 223].

Similar finds of ossuaries didn't happen in **Southern Kazakhstan** until recent times in spite of the fact that they have been recorded in the neighboring regions of Central Asia they are known on an extent more than century. Despite of rather large-scale researches of pre-Islamic necropolises with huge number of the nauses destroyed by time, at least become swollen: Borizhary, Shaga and others no one ossuary was founded. Apparently (ossuaries, bones storages) to the period of the first Arab military campaign treated inevitable defilement of graves extremely seriously and ossuaries have been taken out from easy reachable nauses and buried in hidden places.

Thereby, the published artifact is the first example specially made ceramic ossuary originated from the region of Middle Arys River, below of it current from the aul Temirlanovka (Southern Kazakhstan), obviously, also characterizes traditional local funeral and ritual memorial architecture of naus on the one hand. In this sense we see a wide arch aperture entrance where bones and the top subrectangular opening for continuous ventilation which, probably was also in a naus his integral attribute invested. Besides, on mythological ideas it is obvious this aperture a certain spiritual bond of bones with a certain heavenly world was provided. On the other hand, we see four legs here provided-symbolized sterility of the earth and also a possibility of carrying of bones and their participation in ceremonies. Engobe which has covered the ceramist's product, apparently, symbolizes adobe architecture of naus of the pre-Islamic period of the region. The ovate-extended product form perhaps distorted architectural forms of naus a little, but was convenient for containment in it the cleaned bones of the dead together with a skull. Thereby it is possible from experience of a research of a wide set ossuaries the wide region to conclude that production and use of the vessels which are specially made for this purpose the ossuary was in the region of Middle Arys River at rather high level, it was characterized by deep local pre-Islamic tradition.

**Description.** Ossuary according to standard adopted by researchers in recent years classification has box type, an oval form in a horizontal section. Sizes: length - 56 cm, width - 35 cm, height - 48 cm, from them height of legs is about 10 cm (figures 1-3). It is rather large and massive pottery of a manual molding, a tape way of formation. It has the ovaly extended form on four cylindrical legs. All surface of an ossuary is covered with light brown engobe. It has two openings the large located from a narrow from the front side for an investment there of bones except skull (which can't enter the sizes of this "entrance" and in itself ossuary). There is also a side flush door by which this opening was closed, adjusted to the opening sizes. Besides, the opening has a corrugated ledge, for an investment "covers" and also coinciding openings on a side cover and at an ossuary there. Second opening: top – it is rather, ritual, arranged in "a vaulted roof" (the top vaulted part) an ossuary which wasn't closed and it is obvious, served for invisible communication ("soul and bone remains"). In this regard there are data on the doctrine, on revival of the person assimilated to god in Zoroastrianism. At an opposite end face, narrow from "entrance", there are vertical "plaits" more than 20 cm long, peculiar stiffening ribs.

The ossuary, judging by its fragments has been crushed by layers of soil under which it has been buried in the Early Middle Ages. And has been reconstruct from 12 fragments, one fragment hasn't been found. One of ceramic fragments is an overlay for an entrance opening. It is known that nauses closed with the ceramic doors or made of other material. Thereby, it is possible to conclude that regions of the Southern Kazakhstan and Khwarezm have been more closely connected, than Khwarezm and Sughd and regions in the East and the South from the last. It is quite possible to assume that the ossuary ceremony



Figures 1-2 – Ossuary from Temirlan, general views. Photo A. Donets



Figure 3 – Scaled photo documentation of the ossuary from all sides, by A. Donets

nestles close to the region of Arys River earlier, than in Sughd. At the same time, it is difficult to speak about dating of an ossuary as direct analogies to it isn't found yet, especially well dated artifacts.

The ceramic jug is very typical by form, the engobe surface coating and the sizes has been found together with fragments of an ossuary. The vessel has been made on a circle, covered with light brown engobe and also dark brown drips of "abundance", traditional for that spiritual culture. It height is 23,5 cm, width – 18,5 cm, nimbus width – 8 cm. A vessel with a wide trunk, the small vertical looplike handle departing from a shoulder to implicitly expressed roller under a nimbus. Previously, the jug can be dated the end of the first half – the beginning the second I millennium AD, at the same time, it is necessary to tell that the tradition in pottery considerably prevailed over innovation till 7-8-th centuries AD, practically since the beginning of a new era, thereby, determination of chronology of burial in an ossuary on typology of the vessel accompanying ossuary is complicated.

It is not the only one find of bone storage (in the general understanding) from the Southern Kazakhstan. The find of the ceramic khoum (figures 4, 5) which is specially made for the customer for the last rest of bones of died relatives in close proximity of the Medieval city of Shymkent on the next height which, apparently and was used as a city necropolis in the pre-Islamic time is known. This khoum is an exhibit of museum of local lore. Sizes: height - 56 cm, the maximum width – 42 cm. In the top part of it trunk mouths were lower at once three holes were made to tie up the cup covering from top the khoum which exceeds width of an outer edge of a nimbus with a diameter of 27 cm a little. The khoum bottom – wide 34 cm, is obvious to the capacity and stability. The cup cover which covered khoum, the bone





Figures 4, 5 – Photo of the khoum – bone storage and the cover with hole.

storage from the top has been specially made for this purpose: in the middle there is an opening with a diameter less than 1 cm, but it didn't allow using in on economic requirements and also has been made for the "communication" of bones with the invisible world.

About rather frequent casual finds burials of bones in khoums (big vessels) in the center or necropolis of Taraz which were carried out during the economic works in the 30-th of the 20-th century G.I. Patsevich carefully collected data, at the same time describing circumstances of finds: in a stone the niche in which there were vessels with covers opened, and near a vessel there was a skull [Patsevich G. I., 1948, S. 98-100]. V.V. Bartold speaking about typology of ossuary writes that mainly oval (basket shaped) are from Tashkent to Taraz, and rectangular (box), in Samarkand though there are also finds oval in the last. Besides, all ossuaries or with covers or had to be with covers initially [Bartol'd V.V., 1966, S. 169-170]. Ossuary from Temirlan of an oval form, but at the same time it is constructive without cover and, also on legs. Apparently, it is absolutely separate look ossuaries.

As we see, both finds published in this work, found in extremely limited number so far, but nevertheless, can confirm the developed condition of a funeral ceremony in the Southern Kazakhstan in pre-Islamic time, implementation of the main requirements imposed to funeral vessels. However, so far judging by single finds. The subject connected with ossuary and bone storage of Central Asia has been well investigated even more than 100 years ago. Since then data on about one hundred ossuaries of Khwarezm, dated, practically for the millennium of earlier Sughd were added. It is possible that from this area with ancient culture the ossuary ceremony has extended across all Central Asia. Apparently, ossuary from Tamerlanovka, his type (with high legs) can demonstrate that the ceremony gets into the region of the Southern Kazakhstan from Khwarezm. To this fact there are much more bases, than to the assumption that the ceremony gets into the Chuy Valley directly from Khwarezm. It is obvious that stands at ossuary served for the certain ceremonies connected with calendar cycles, ashes carrying out, participation in processions about strict regulations and the bans, for example.

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## ТЕМІРЛАННАН ТАБЫЛҒАН ОССУАРИЙ

**Аннотация.** Шымкент қаласынан 40 км қашықтықта, Темірлан ауылының батыс бөлігінде, Арыс өзенінің солтүстігіндегі даланы кесіп өтетін Найманарықтан оссуарийлердің кездейсоқ олжалары табылған болатын.

Қазақстан мен Орталық Азияда табылған оссуарий олжаларының зерттелу тарихы тиісінше 115 және 145 жылдан асады. Олардың санына (бірнеше жүз), әр алуандығына, типологиясына және хронологиясына байланысты диссертациялар жазылып, көптеген зерттеулер жүргізілді.

Осында жарияланып отырған оссуарийлік хумдық жерлеу заттары көне Шымкент қалашығының мазарынан табылған, бұл осындай олжалардың географиялық орналасуы өте үлкен аумақты алып отырғанын көрсетеді (Шу аңғарынан бастап Түрікменстанға және одан әрі қарай... Иран, Палестинаға дейін).

Сонымен қатар, керамикалық ыдыс бірегей пішінді, шамасы бастапқы (уақытша) жерлеудің жергілікті құрылымдарының орнатылу болған. Оссуарийлерде тірек аяқтарының болуы оны хорезмдік оссуарийлермен жақындастырады.

**Түйін сөздер:** оссуарий жерлеу ғұрыптары, зороастрийліктер, исламға дейінгі дәстүр, Оңтүстік Қазақстан, Арыс өзенінің аңғары, мәдениет.

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### **ОССУАРИЙ ИЗ ТЕМИРЛАНА**

**Аннотация.** Место случайной находки оссуария локализуется в 40 км от г. Шымкента, на западной окраине села Темирлана, в размыве Найманарыка прорезавшего поле к северу от р. Арыси.

История изучения оссуариев в Казахстане и Средней Азии насчитывает более 115 и 145 лет соответственно. Выявленное их количество (несколько сотен) и достаточно большое разнообразие, типология и хронология бытования, явилось предметом многих исследований, в том числе и диссертационных.

Публикуемые здесь оссуарий, предметы хумного захоронения, из некрополя на городище Шымкент расширяют географию подобных находок (от Чуйской долины до Туркменистана и далее... Ирана, Палестины). Кроме того, уникальна и форма керамического погребального сосуда, по-видимому, воспроизводившего местные сооружения первичного (временного) захоронения. Наличие у оссуария ножек-стоек роднит его с хорезмийскими.

**Ключевые слова:** оссуарный погребальный обряд, зороастрийцы, доисламские традиции, Южный Казахстан, долина р. Арысь, культура.

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