UDC 902.904 (574)
MRNTI 03.41.91
https://doi.org/10.52967/3007-6528.2024.2.320.330

Museumification of a medieval mosque in the ancient city of Taraz

© 2024 Kazmadiyarova I.

Keywords: *museumification, mosque, conservation, Karakhanids, Taraz, Islam, cultural heritage, Middle Ages, historical*
Түйін сөздер: *музеефикация, мешіт, консервация, Қарахандықтар, Тараз, ислам, мәдени мұра, орта ғасыр, тарихи*
Ключевые слова: *музеефикация, мечеть, консервация, Караханиды, Тараз, ислам, культурное наследие, Средневековье, исторический*

I. Kazmadiyarova[1]
[1]*Margulan Institute of Archaeology, Almaty, Kazakhstan*

Museumification of a medieval mosque in the ancient city of Taraz

The article discusses the museumification of an early Islamic mosque and a caravanserai discovered during archaeological excavations in 2006–2008. These structures are located in the center of the city of Taraz, near the Mausoleum of Karakhan, and are part of the historical site of Ancient Taraz. The goal of the museumification efforts was to study these sites as part of the historical and cultural heritage of the Republic of Kazakhstan, to reveal their historical appearance, and to include them in tourist routes. The work was carried out based on the study of historical materials, employing conservation and restoration techniques, while also considering all requirements for the long-term preservation of the sites. As a result of the completed work, one of the first open-air museums in Kazakhstan, featuring artifacts, is now operational in the center of Taraz. Most importantly, the preservation of these historical and cultural heritage sites has been ensured.
Source of funding: The work was carried out within the framework of the program of fundamental scientific research of the Committee of Science of the Ministry of Science and Higher Education of the Republic of Kazakhstan for 2023–2025, IRN BR20280993.
Citation: Kazmadiyarova, I. 2024. Museumification of a medieval mosque in the ancient city of Taraz. *Margulan readings–2024.* In 2 vol. Vol. 2. Pp. 320–330.

І.Т. Қазмадиярова[1]
[1]*Ә.Х. Марғұлан атындағы Археология институты, Алматы қ., Қазақстан*

Тараз қаласындағы ортағасырлық мешіттің музеефикациясы

Мақалада 2006–2008 жж. археологиялық қазба жұмыстары барысында ашылған ерте ислам мешіті мен керуен сарайдың музеефикациясы қарастырылған. Нысандар Жамбыл облысы Тараз қаласының орталығында, Қарахан кесенесінің жанында орналасқан әрі Ежелгі Тараз қаласының тарихи бөлігі болып табылады. Музеефикация жұмыстарын жүргізудегі мақсат жоғарыда аталған ескерткіштерді ҚР тарихи-мәдени мұрасы ретінде зерттеу, тарихи бейнесін ашу, сондай-ақ нысанды туристік бағыттарға енгізу болды. Жұмыстар тарихи материалдарды зерделеу негізінде орындалды, консервациялау және реставрациялау әдістері қолданылды, сондай-ақ ескерткіштерді әрі қарай сақтау үшін барлық талаптар ескерілді. Орындалған жұмыстардың нәтижесінде Тараз қаласының орталығында бүгінгі күні Қазақстан аумағында артефактілері бар алғашқы ашық аспан астындағы музейлердің бірі жұмыс істеп тұр, ең бастысы тарихи-мәдени мұра нысандарын сақтау қамтамасыз етілген.

Қаржыландыру көзі: Мақала ҚР ҒЖБМ Ғылым комитетінің 2023–2025 жж. іргелі ғылыми зерттеулерді қаржыландыру шеңберінде, ЖТН BR20280993 жобасы аясында даярланды.
Сілтеме: Қазмадиярова І.Т. 2024. Тараз қаласындағы ортағасырлық мешіттің музеефикациясы. *Марғұлан оқулары–2024.* 2 том. 2-т. 320–330-бб. (Ағылшынша).

***И.Т. Казмадиярова*[1]**
[1]Институт археологии имени А.Х. Маргулана, г. Алматы, Казахстан

Музеефикация средневековой мечети городища Тараз

В статье рассматривается музеефикация раннеисламской мечети и караван-сарая, открытых в ходе археологических раскопок в 2006–2008 гг. Объекты расположены в центре города Тараз, рядом с мавзолеем Карахана и являются исторической частью городища Древний Тараз. Целью проведения музеефикационных работ являлось изучение названных памятников как историко-культурного наследия РК, раскрытие исторического облика, а также включение объектов в туристические маршруты. Работы выполнялись на основе изучения исторических материалов, применены консервационные и реставрационные приемы, а также учтены все требования для дальнейшего сохранения памятника. В итоге всех выполненных работ в центре города Тараз на сегодняшний день действует один из первых на территории Казахстана музеев под открытым небом с артефактами, а главное обеспечена сохранность объектов историко-культурного наследия.
Источник финансирования: Статья выполнена в рамках проекта фундаментальных научных исследований Комитета науки МНВО РК на 2023–2025гг., ИРН BR20280993.
Цитирование: Казмадиярова И.Т. 2024. Музеефикация средневековой мечети городища Тараз. *Маргулановские чтения–2024.* В 2-х т. Т. 2. С. 320–330 (на англ. яз.).

Introduction

Ancient Taraz is one of the main medieval political and economic centers in the Talas Valley. The periods of its functioning as a capital city are being reconstructed for the Middle Ages, as it was a kind of “bridge” between urban culture and nomadic civilization. Taraz was a hub for caravans from various countries, as evidenced by the finds discovered during archaeological research. Today, Ancient Taraz is the regional center of Zhambyl Region – the city of Taraz.

The history of Ancient Taraz has always attracted the attention of scholars. Since the early 20th century, the Taraz settlement has been studied and excavations have been conducted by A.N. Bernshtam [Бернштам 1941: 45], E.I. Ageeva [Агеева, Пацевич 1958: 7], G.I. Patsevich [Агеева, Пацевич 1958: 7], T.N. Senigova [Сенигова 1972], K.M. Baipakov [Байпаков 2012: 223], K. Baibosynov [Байбосынов 2002] and other specialists. The works of the aforementioned authors highlight the study of three main components of medieval Taraz – the citadel, the shahristan, and the rabat. This article focuses on the objects of the Rabat III of the Ancient Taraz settlement – an early Islamic mosque and a caravanserai (fig. 1). The objects are located 300 meters south of Tole Bi Avenue, with the “Dynamo” stadium adjacent to the western side. To the east, 5 meters away, flows the Tuyte canal, parallel to Bayzak Batyr Street, and to the south, 10 meters away, is the Mausoleum of Davudbek, with the Mausoleum of Karakhan situated 100 meters further.

In the Zhambyl region, archaeological excavations have been conducted systematically over the past 20 years. Since 2011, the Akimat of Zhambyl Region has actively worked on the study of Ancient Taraz, resulting in the discovery of medieval city roads. Thousands of unique finds have been uncovered, including items made of ceramics, metal, glass, bone, and numismatic materials. All archaeological artifacts

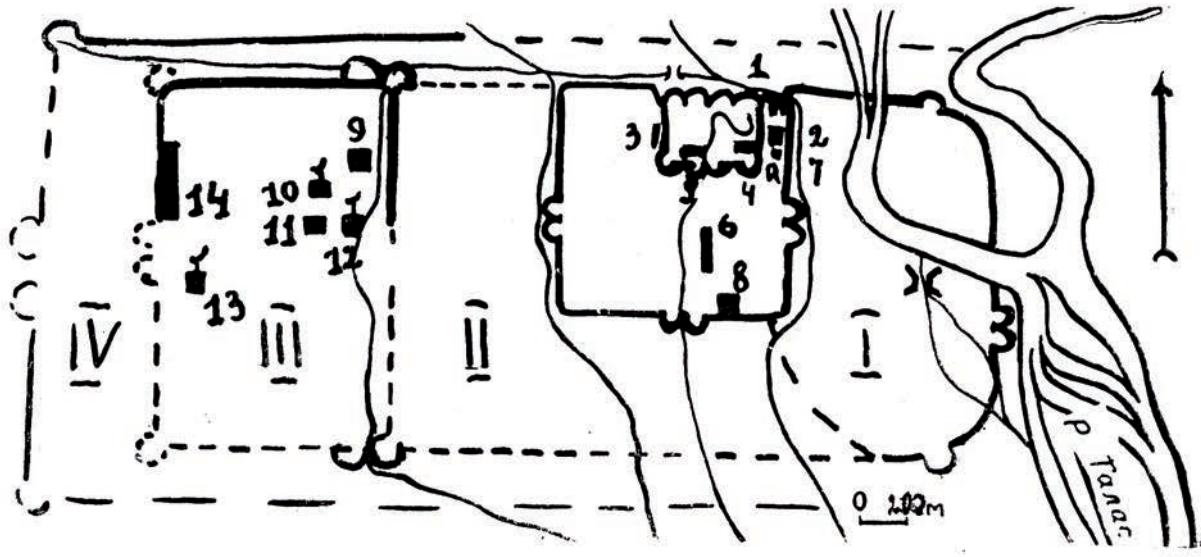


Fig. 1. Taraz plan with the excavation pits on it: ***1*** – excavation 1, bath; ***2*** – stratigraphic excavation pit 2 (L. Rogozina, N. Kiparisova, 1936, 1938); ***3–4*** – excavation pits 3 and 4 (A. Bernshtam, 1936–1938); ***4a*** – excavation pit a (G. Patsevich, 1940); ***5*** – excavation pit 5 (M. Mershchiyev, 1962); ***6*** – excavation pit 6 (A. Ageeva, 1961–1962); ***7*** – citadel (excavation pit 1, T. Senigova, 1963); ***8*** – shahristan (excavation pit 1, T. Senigova, 1961); ***9*** – rabad III, caravanserai (excavation pit 3, T. Senigova, 1962); ***10*** – rabad III , church (excavation pit 4, T. Senigova, 1962); *11* – rabad III, feudal lord's house (excavation pit 11, T. Senigova, 1962); *12* – Davudbek mausoleum, 13th century; *13* – Karakhan mausoleum, 11th century; *14* – residential complex of citizens (excavation pit 1, T. Senigova, 1962) – after – Senigova 1972: fig. 1

1-сур. Қазба жұмыстары жүргізілген Тараз қаласының жоспары: ***1*** – №*1* қазба, монша; ***2*** – стратиграфиялық №2 қазба (Л.Г. Розина, Н. Кипарисова, 1936, 1938); ***3–4*** – №3 және 4 қазбалар (А.Н. Бернштам, 1936–1938); ***4а*** – а қазбасы (Г.И. Пацевич, 1940); ***5*** – №5 қазба (М.С. Мерщиев, 1962); ***6*** – №6 қазба (А.И. Агеева, 1961–1962); ***7*** – цитадель (№1 қазба, Т.Н. Сенигова, 1963); ***8*** – шахристан (№1 қазба, Т.Н. Сенигова, 1961); ***9*** – III рабад , керуен сарай (№3 қазба, Т.Н. Сенигова, 1962); ***10*** – III рабад , шіркеу (№4 қазба, Т.Н. Сенигова, 1962); ***11*** – III рабад, феодал үйі (№11 қазба, Т.Н. Сенигова, 1962); ***12*** – Давуд-бек кесенесі, XIII ғ.; ***13*** – Қарахан кесенесі, XI ғ.; ***14*** – қалалық тұрғын үй кешені (№1 қазба, Т.Н. Сенигова, 1962) ([Сенигова 1972: рис. 1] бойынша)

Рис. 1. План городища Тараз с заложенными на нём раскопами: ***1*** – раскоп 1, баня; ***2*** – раскоп 2 стратиграфический (Л.Г. Розина, Н. Кипарисова, 1936, 1938); ***3–4*** – раскопы *3* и *4* (А.Н. Бернштам, 1936–1938); ***4а*** – раскоп а (Г.И. Пацевич, 1940); ***5*** – раскоп 5 (М.С. Мерщиев, 1962); ***6*** – раскоп 6 (А.И. Агеева, 1961–1962); ***7*** – цитадель (раскоп 1, Т.Н. Сенигова, 1963); ***8*** – шахристан (раскоп 1, Т.Н. Сенигова, 1961); ***9*** – рабад III, караван-сарай (раскоп 3, Т.Н. Сенигова, 1962); ***10*** – рабад III , церковь (раскоп 4, Т.Н. Сенигова, 1962); ***11*** – рабад III, дом феодала (раскоп 11, Т.Н. Сенигова, 1962); ***12*** – мавзолей Давуд-бека, XIII в.; ***13*** – мавзолей Карахана, XI в.; ***14*** – жилой комплекс горожан (раскоп 1, Т.Н. Сенигова, 1962) (по: [Сенигова 1972: рис. 1])

are stored in museums, and the objects have been restored and preserved as open-air museums. In such cases, the full historical context of archaeological sites can be disrupted, which is why today, worldwide, the museumification of monuments is rapidly developing. The goal of this approach is to preserve and reveal the historical, cultural, scientific, and artistic value of objects. One such object for museumification is the early Islamic mosque and caravanserai, discovered in 2006–2008 during the archaeological excavations of the Taraz Archaeological Expedition (TAE) of the Margulan Institute of Archaeology [Ілияс 2006: 11].

Description of the material

The early Islamic mosque and caravanserai are located opposite each other, with a stone-paved roadway between them. The mosque is square-shaped with sides measuring 20×20 meters, and an interior hall of 14.6×14.15 meters, oriented north–south, with walls preserved to a height of 0.8–1.0 meter. Inside the mosque, four rows of stone bases for columns have been found, with four bases in each row. The walls of the mosque are constructed from blocks of adobe and unbaked bricks. A mihrab niche is installed at the base of the western wall. Brick protrusions in the form of corner double pilasters are attached to the interior walls, located at equal distances from the corners. These pilasters are symmetrically arranged relative to the opposing sides. The entrance is not centered but is shifted to the northwest. The width of the entrance is 1.77 meters. The entrance is emphasized by two projecting pilasters from the side of the stone-paved street, which is 2 meters wide (fig. 2). The mosque is dated to the 9th–12th centuries.

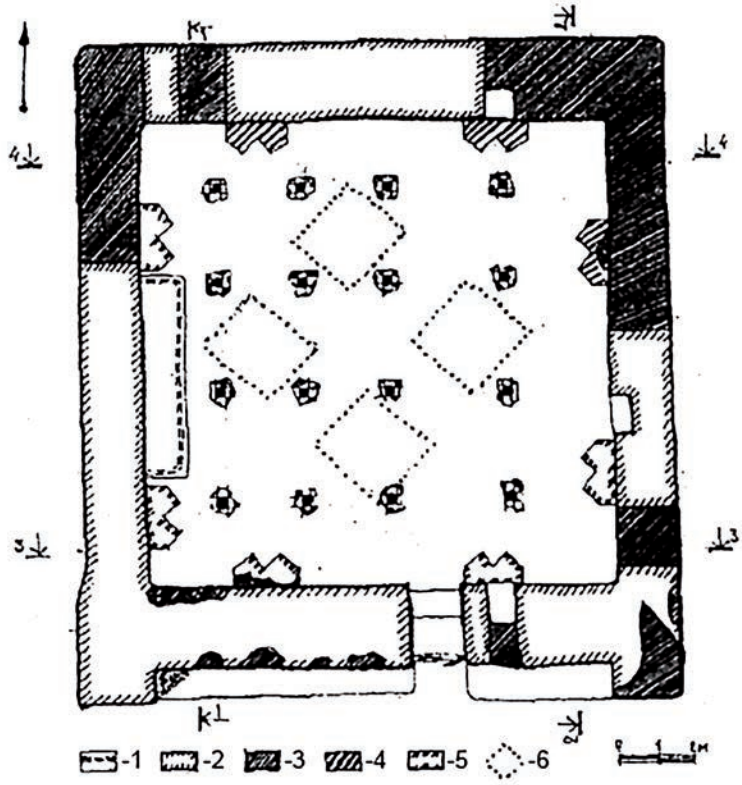


Fig. 2. Taraz city-site. Mosque plan – after – Doshchanova, Egorkina 2008: 149
2-сур. Тараз қаласы. Мешіт жоспары ([Дощанова, Егоркина 2008: 149] бойынша)
Рис. 2. Городище Тараз. План мечети (по: [Дощанова, Егоркина 2008: 149])

The caravanserai is rectangular in shape, measuring 25×21 meters, oriented north–south, with walls preserved to a height of 1–2 meters. The walls of the caravanserai, 1.8–2.0 meters thick, are made of unbaked bricks. The caravanserai consists of nine rooms, one of which has been reconstructed to resemble the opposite room based on field documentation. In the second room, remnants of a staircase leading upwards were found. The layout of the caravanserai differs from the classical design: there is no central room with adjacent hujras (small residential rooms). The structure's layout resembles more of a guesthouse (fig. 3).

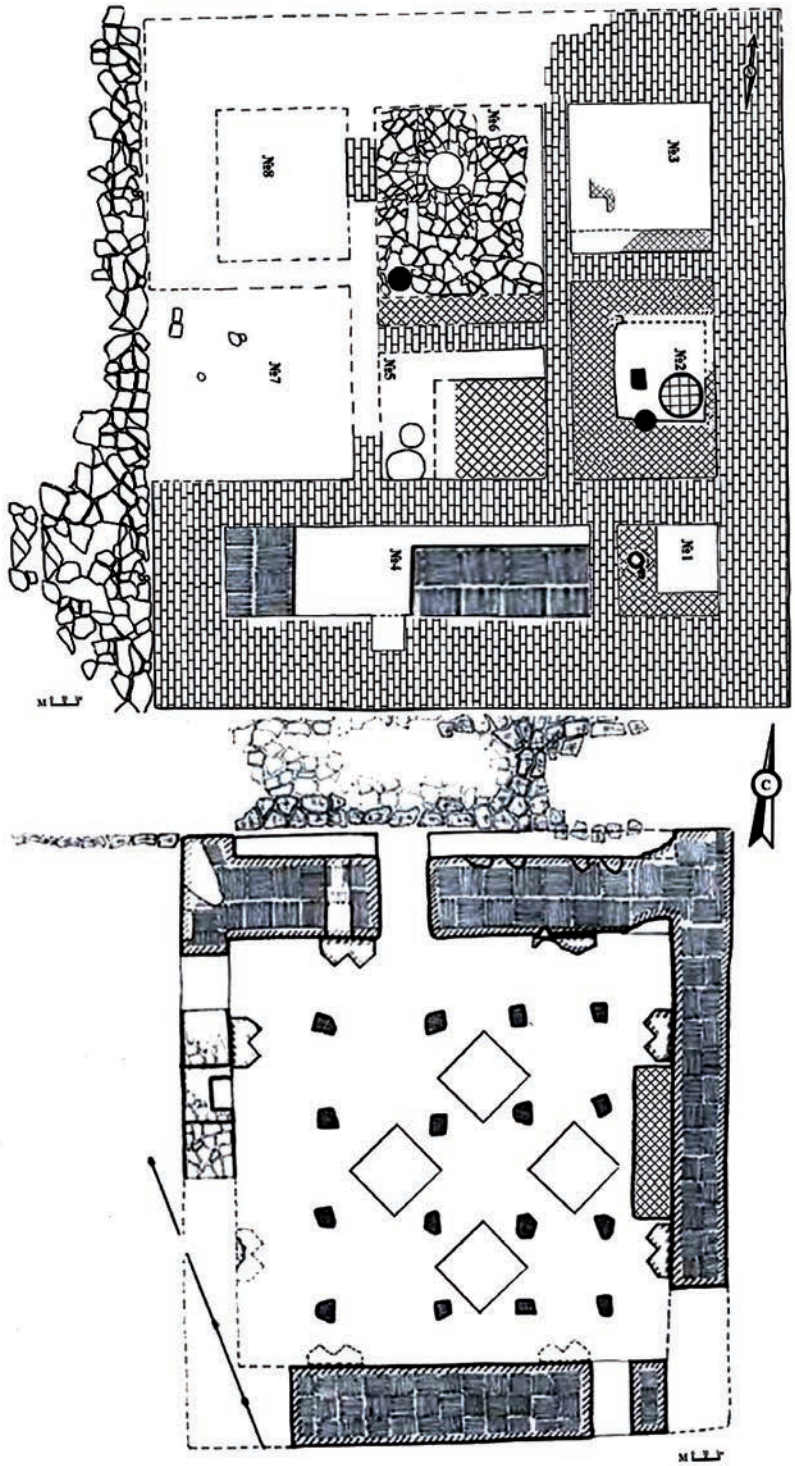


Fig.3. Taraz city-site. Plan of the mosque and caravanserai – after – Iliyas 2006: 212
3-сур. Тараз қаласы. Мешіт пен керуен сарайдың жоспары ([Ілияс 2006: 212] бойынша)
Рис. 3. Городище Тараз. План мечети и караван-сарая (по: [Ілияс 2006:212])

It should be noted that between the mosque (northern part of the settlement) and the caravanserai (southern part of the settlement), a paved roadway made of red stones has been preserved, dating back to the 10th–12th centuries. According to the results of archaeological excavations in 2014, it was revealed that the pavement is part of the main road of the city of Taraz, as confirmed by satellite map images (fig. 4) [Смаилов 2014: 41].



Fig. 4. Satellite map showing the main road: *1* – an early Islamic mosque; *2* –Taraz city-site; *3* – a main road. ©Google Earth maps

4-сур. Магистральдық жол белгіленген спутниктік карта: *1* – ерте ислам дәуірі мешіті; *2* – Тараз қаласы; *3* – магистральдық жол. ©Google Earth карталары

Рис. 4. Спутниковая карта с обозначением магистральной дороги: *1* – раннеисламская мечеть; *2* – городище Тараз; *3* – магистральная дорога. ©карты GoogleEarth

History of study

The history of the study of the site begins with the research conducted by T. Senigova, who carried out archaeological excavations on the territory of Ancient Taraz. She created a plan of the settlement of Taraz based on excavations, exploratory trenches, and sections, where the citadel, shahristan, and rabad are marked, with the rabad consisting of three parts. Rabad III is the farthest western part of the city [Сенигова 1972: 25]. According to the plan created by T. Senigova, excavations were carried out in Rabad III of several caravanserai buildings, a church, and a feudal house. Based on the author's research, we identify the feudal house as the caravanserai and the church as the early Islamic mosque (fig. 1). T. Senigova also suggests that the church was transformed into a mosque [Сенигова 1972: 140].

In 2006–2008, archaeological excavations were conducted by the Taraz Archaeological Expedition of the Margulan Institute of Archaeology, led by S. Ilyas, with sponsorship from the Olketanu Foundation. As a result of the excavations, the remains of a mosque and a caravanserai were discovered. Based on the conducted archaeological research, S. Ilyas concluded that the mosque had been transformed from a church [Ілияс 2008: 157]. Both researchers make this conclusion based on the preserved reconstructed building structures and confirm it with data from written sources.

According to the account of Narshakhi, in 893, Ismail ibn Ahmad, in order to strengthen the northeastern borders of his state and capture the silver mine of Shelzhi, conducted a raid on Taraz

[Ан-Наршахи: 80]. The Karluk kagan, in order to maintain his political independence, accepted Islam along with numerous dihkans. Taraz was captured, and the large church was turned into a cathedral mosque. S. Iliyas notes that the early Islamic mosque originally functioned as a Christian church of the Nestorian type [Ілияс 2008: 158–159]. A. Torgoev holds a different view, asserting that the early Islamic mosque is the earliest of the Muslim religious buildings in Zhetysu, and not a converted Christian church [Торгоев 2013: 131].

Methodology of the research

As previously noted, the early Islamic mosque and caravanserai are located in the center of the modern city and are an integral historical part of ancient Taraz. The museumification of these objects was relevant for the development of tourism, both in the region and the country as a whole. The goal of museumification was to incorporate these sites into the tourism route of the Zhambyl region. One of the main tasks was to preserve the historical appearance of the area, considering the proximity of the mausoleums of Karakhan and Davudbek, as well as the ancient settlement of Taraz itself, which serves as a model of medieval urban culture. After the completion of the archaeological excavations from 2006 to 2008, restoration work on the mosque and caravanserai was carried out under the guidance of T. Doshchanova. In 2012, the condition of the sites was deemed to be in an emergency state, and the objects were closed to the public [Дощанова, Егоркина 2008: 148].

In 2016, under the leadership of S. Iliyas, Director of the Directorate for the Protection and Restoration of Historical and Cultural Heritage of the Department of Culture of the Zhambyl Region, and with financing from the Zhambyl Regional Akimat, restoration and conservation work began, carried out in two stages. The first stage involved conservation work, while the second included both restoration and museumification activities. The author of the conservation, restoration, and museumification work was I. Kazmadiyarova, with the participation of staff from the Directorate for the Protection and Restoration of Historical and Cultural Heritage of the Department of Culture of the Zhambyl Region, including E. Slanov, Zh. Baytimbetov, and A. Kazikeev.

There are two methods for presenting archaeological monuments: a closed type (where the monument is fully enclosed and housed indoors) and an open type. For the mosque and caravanserai, a traditional fully open presentation type was chosen. Conservation work began with the installation of an iron canopy, which, after a year of operation and addressing some shortcomings, was extended on all four sides to ensure that no precipitation affected the sites. Conservation-restoration work in 2017 began with clearing the walls to their original state. Simultaneously, waterproofing was done around each monument to protect them from moisture from the nearby Tuyte canal.

Before the start of restoration work, it was decided not to fully restore the walls of the mosque and caravanserai. During the secondary restoration, the walls of the mosque were raised by 1.5–2.0 meters, and the interior and facade parts of the mosque were reconstructed as indicated in the plan. Niches were also recreated in the southern and western walls of the mosque, based on analogies. The condition of the pavement after the first restoration work was good, so parts along the southern wall of the caravanserai and the northern wall of the mosque were restored.

One of the main tasks was the restoration of the caravanserai and the reconstruction of its architectural structure based on the plan developed during the archaeological excavations. The first task was to restore the walls made of adobe bricks. We did not aim for a full restoration of the walls, so there was no fixed uniform height. The walls of room No. 7 were also restored. Since cultural layers were destroyed in the trench near the “Dynamo” stadium, which passed directly through the northwestern part of the caravanserai, room No. 7 was restored based on room No. 3, while room No. 8 was left as the entrance area. Along with the restoration of walls, work was also carried out on the reconstruction of

the sufas inside the rooms. During the archaeological excavations, a room was discovered with a stone-paved floor, suggesting that the room may have served as a sanitary zone (taharatkhana) for the building, evidenced by a drain hole in the center. In addition, during the conservation of the southern wall, the remains of a staircase were restored. This suggests that there may have once been a second floor in the caravanserai.

For the restoration of the mosque and caravanserai walls, adobe bricks were used, and the walls were coated with a mixture of horse manure and yellow clay. Thus, after the completion of conservation and restoration work, the site was ready for further museumification. The early Islamic mosque and caravanserai are fully excavated archaeological monuments that can be presented as objects of museumification. These archaeological monuments are located in the center of the city, in its historical part. There is a visible historical and cultural connection between the mausoleums of Karakhan and Shamansur and the early Islamic mosque and caravanserai, making them ideal candidates for museumification. As they are well-known tourist attractions with a large flow of visitors, there is no shortage of tourists. Furthermore, organizational measures for museumification were taken during the restoration and conservation of the objects. Stone pathways were laid, informational signs were installed, annotations were made in three languages, and lighting was provided. These activities were conducted with the goal of fully revealing the informational value of the monuments and presenting them as museum objects.

The museumification of the mosque did not require any large-scale changes to the theme. The mosque is a cultic structure intended for religious ceremonies, so no alterations to the interior were necessary. In the niches of the mosque, artifacts reflecting the attributes of medieval cultic buildings were placed. For the museumification of the caravanserai, we based our approach on the location of the uncovered elements of the monument. Thus, the foundation for the caravanserai exhibition was the aim to reveal and showcase the layout of medieval public and residential buildings. First, archaeological



Fig. 5. Taraz city-site. General view of the museumification objects. Photo: Y. Akymbek
5-сур. Тараз қаласы. Музеефикацияланған нысандардың жалпы көрінісі. Фотосурет: Е.Ш. Ақымбектікі
Рис. 5. Городище Тараз. Общий вид на объекты музеефикации. Фото: Е.Ш. Акымбек

finds were arranged on the sufas inside the caravanserai rooms. Second, room No. 7 was presented as a storage room, and various types of hums (storage vessels) were displayed to illustrate this. Third, in the taharatkhana, to fully reveal the functional purpose of the room, sufas were installed, and artifacts matching the chronology of the object were arranged. In other words, the exhibition work aimed to demonstrate how each room functioned. We applied a method that involved exhibiting items at the place where they were discovered, effectively preserving the cultural and historical connection between the monument and the exhibits, presenting them as a unified whole (fig. 5).

To avoid anthropogenic and natural factors, the territory of the sites is fully fenced, video cameras are installed, and round-the-clock security is in place. Temperature fluctuations can negatively affect archaeological exhibits; however, it has been established that the stationary placement of the exhibits outdoors during the winter period has not affected their condition. It is worth noting that the restored parts of the restored exhibits are deteriorating, while the condition of the original, preserved parts remains unchanged. After seven years (since 2017), the objects are in good condition. The artifacts are displayed during the spring, summer, and autumn seasons when the flow of tourists increases, as confirmed by the Zhambyl Regional Museum of Local History.

Results

Thus, the early Islamic mosque and caravanserai are an integral part of the Taraz settlement, a site of material culture in Kazakhstan, representing scientific and cultural value. Since seven years have passed since the completion of the museumification work in 2017, the requirements for conducting restoration work in our country have changed, and the concept of museumification of objects has come into use: according to the new trend, after the completion of excavations, the museumification of the object is carried out. In recent years, the results of such work can be seen at the Otrar settlement, the Botai settlement, and other archaeological sites in Kazakhstan.

Discussion

The archaeological heritage of Ancient Taraz captivates with its diversity and uniqueness. The uncovered remains of religious buildings of different faiths, madrasas, residential quarters, baths, and other public buildings are housed under a canopy, and most of them have been restored.

We believe that the result of large-scale scientific research work should be the museumified objects. Since archaeological excavations are focused on scientific research, the museumification of the studied objects will contribute to their inclusion in the tourism sector and, consequently, to their popularization. Given the active museumification of archaeological objects, it is necessary to develop a methodology for carrying out museumification work. This methodology should include conservation and restoration with maximum preservation of the external appearance, designing an exhibition for a holistic perception of the monument's environment, and, most importantly, preserving the site.

Conclusion

The long-term and large-scale scientific research conducted at the Taraz settlement has revealed the richness of the medieval city. As a city on the Silk Road, where representatives of different faiths and religions lived and gathered, it left a vast legacy of religious attributes: Zoroastrian ossuaries found in the suburbs of Taraz, buildings of congregational mosques, and evidence of the practice of other religions. Therefore, both state and private organizations have made attempts to recreate urban elements of the Taraz settlement – such as the opening of the Ancient Taraz Archaeological Park, the restoration of the mausoleums of Karakhan, Davudbek, the bathhouse of Kali Yunus, the early Islamic mosque, and the caravanserai.

In close collaboration with archaeologists, museum staff, restorers, and other interested experts, the infrastructure of the early Islamic mosque and caravanserai has been established. Conservation and restoration work has been carried out with maximum preservation of the external appearance of the objects, and an exhibition has been designed without disrupting the overall integrity of the site environment. These objects recreate the medieval urban system, harmonizing with the modern urban setting.

Today, the early Islamic mosque and caravanserai, as an integral part of Ancient Taraz, attract public interest as monuments of ancient urban architecture, helping to understand the history of the city and the country. The convenient infrastructure of the objects has enabled their inclusion in tourist routes both in the city of Taraz and in the Zhambyl region.

Thus, as a result of the work done, we can conclude that the museumification of objects of historical and cultural heritage is the best method for preserving monuments for future generations. It is also significant that museumified objects play a role not only as subjects of scientific research but increasingly as educational, developmental, and cognitive tools.

Acknowledgment

We express our gratitude to all the state and private organizations, as well as to the staff of the Directorate for the Protection and Restoration of Historical and Cultural Heritage of the Department of Culture of the Zhambyl Region, who were involved in the museumification of the Early Islamic Mosque and Caravanserai in Taraz.

ЛИТЕРАТУРА

1 *Агеева Е.И., Пацевич Г.И.* Из истории оседлых поселений и городов Южного Казахстана // Труды ИИАЭ АН КазССР. 1958. Т. V. Археология. С. 3–215.

2 *Ан-Наршахи Абу Бакр Мухаммад ибн Джа'фар.* Та'рих-и Бухара. История Бухары / Перевод, комментарии и примечания Ш.С. Камолиддина. Археолого-топографический комментарий Е.Г. Некрасовой. Ташкент: SMIA-SIA, 2011. 600 с.

3 *Байбосынов К.Б.* Тараз қаласындағы археологиялық қазба жұмысы // «Тараз: мыңжылдықтар және өркениеттер сұхбаты»: Тараз қаласының 2000 жылдығына арналған халықаралық ғылыми-теориялық коференцияның материалдары. Тараз, 2002. 61–65-бб.

4 *Байпаков К.М.* Древняя и средневековая урбанизация Казахстана (по материалам исследований ЮККАЭ). Кн. I. Урбанизация Казахстана в эпоху бронзы – раннем средневековье. Алматы: ИА КН МОН РК, 2012. 390 с., илл.

5 *Бернштам А.Н.* Памятники старины Таласской долины. Алма-Аты: КазОГИЗ, 1941. 66 с.

6 *Дощанова Т.С., Егоркина Н.Д.* Раскопки мечети X–XI вв. в городе Таразе и ее реставрация // Известия НАН РК. 2008. Сер. обществ. наук. № 1. С. 147–152.

7 *Ілияс С.Р.* Ортағасырлық Тараз қаласындағы соңғы жылдардағы археологиялық ғылыми-зерттеу жұмыстарының нәтижелері // Известия НАН РК. 2007. Сер. обществ. и гум. наук. № 1. С. 156–159.

8 *Ілияс С.Р.* Ортағасырлық Тараз қаласындағы ғұрыптық ғимараттар кешені // Известия НАН РК. 2009. Сер. обществ. и гум. наук. № 1. С. 210–214.

9 *Смаилов Ж.Е.* Научный отчет о проведенных научно-исследовательских работах на городище «Древний Тараз», участок «Шахристан» // Архив КГУ «Дирекция по охране и восстановлению историко-культурных памятников». Тараз, 2014. 150 с.

10 *Сенигова Т.Н.* Средневековый Тараз. Алма-Ата: Наука, 1972. 228 с.

11 *Торгоев А.И.* К датировке мечети в Таразе // Известия НАН РК. 2003. Сер. обществ. и гум. наук. № 1. С. 127–132.

REFERENCES

1 Ageeva, Ye. I., Patsevich, G. I. 1958. In *Trudy Instituta istorii, arheologii i etnografii AN KazSSR (Proceedings of the Institute of History, Archaeology and Ethnography of the Kazakh SSR Academy of Sciences)* 5, 3–215 (in Russian).

2 An-Narshahi, Abu Bakr Muhammad ibn Dja'far, 2011. *Ta'rih-i Buhara. Istoriya Buhary (The history of Bukhara)*. Tashkent: "SMIA-SIA" Publ. (in Russian).

3 Baibosynov, K. B. 2002. In: "*Taraz: myŋjyldyqtar jäne örkenietter sūhbaty» Taraz qalasynyŋ 2000 jyldyğyna arnalğan halyqaralyq ğylymi-teoriyalyq konferentsiyanyŋ materialdary (Materials of the international scientific and theoretical conference "Taraz: dialogue of millennia and civilizations" dedicated to the 2000th anniversary of Taraz.).* Taraz, 61–65 (in Kazakh).

4 Baipakov, K. M. 2012. *Drevnyaya i srednevekovaya urbanizatsiya Kazahstana (po materialam issledovanii Yuzhno-Kazahstanskoy kompleksnoy arheologicheskoy ekspeditsii) (Modern and medieval urbanization of Kazakhstan (based on the material of the South Kazakhstan integrated archaeological expedition). Kniga I. UrbanizaciyaKazahstanavepohu bronzy – rannemsrednevekov'e,*Almaty, 390, ill (in Russian).

5 Bernshtam, A. N. 1941. *PamyatnikistarinyTalasskoidoliny (Ancient monuments of the Talas Valley)*. Alma-Aty: KazOGIZ (in Russian).

6 Doschanova, T. S., Egorkina, N. D. 2008. In: *IzvestiyaNacionalnoiAkademiinauk RK (Proceedings of the National Academy of Sciences of the Republic of Kazakhstan).*Seriyaobschestvennyhnauk, 1,147–152 (in Russian).

7 Iliyas, S. R.,2007.In: *IzvestiyaNacionalnoiAkademiinauk RK (Proceedings of the National Academy of Sciences of the Republic of Kazakhstan)*.eriyaobschestvennyhnauk, 1, 156–159 (in Kazakh).

8 Iliyas, S. R. 2009. In: *IzvestiyaNacionalnoiAkademiinauk RK (Proceedings of the National Academy of Sciences of the Republic of Kazakhstan).*Seriyaobschestvennyhnauk, 1, 210–214 (in Kazakh).

9 Smailov, J. E. 2014. In: *Archive of the municipal state institution «Directorate for the protection and restoration of historical and cultural monuments».* Taraz (in Russian).

10 Senigova, T .N. 1972. *SrednevekovyiTaraz (Medieval Taraz).* Alma-Ata: «Nauka» (in Russian).

11 Torgoev, A. I.2013.In: *IzvestiyaNacionalnoiAkademiinauk RK (Proceedings of the National Academy of Sciences of the Republic of Kazakhstan).*Seriyaobschestvennyh I gumanitarnyhnauk, 1, 127–132 (in Russian).

About the Author

Kazmadiyarova Inkar – Researcher, Margulan Institute of Archaeology, Almaty, Kazakhstan.
ORCID: 0000-0002-0319-0108 E-mail: inkarkaz@gmail.com

Автор туралы мәліметтер

Қазмадиярова Іңкәр Тұрсынғалиқызы – ғылыми қызметкер, Ә.Х. Марғұлан атындағы Археология институты, Алматы қ., Қазақстан

Сведения об авторе

Казмадиярова Инкар Турсунгалиевна – научный сотрудник, Институт археологии имени А.Х. Маргулана, г. Алматы, Казахстан

Мүдделер қақтығысы туралы ақпаратты ашу. Автор мүдделер қақтығысының жоқтығын мәлімдейді. /
Раскрытие информации о конфликте интересов. Автор заявляет об отсутствии конфликта интересов. /
Disclosure of conflict of interest information. The author claims no conflict of interest.
Мақала туралы ақпарат / Информация о статье / Information about the article.
Редакцияға түсті / Поступила в редакцию / Entered the editorial office: 31.03.2024.
Жариялауға қабылданды / Принята к публикации / Accepted for publication: 31.04.2024.