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THE BRONZE SICKLE-SCYTHE – A FIND FROM THE VICINITY OF BURABAY

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Abstract. *Introduction.* The article is dedicated to the analysis of one category of archaeological artifact – a bronze sickle-scythe. The sickle-scythe was found during archaeological exploration in the field season of 2022 in the Burabay district of the Akmola region. The article gives a complete description and discusses the functional purpose of the sickle-scythe. The tool is considered as an item used in the post-burial ritual performed on the territory of the burial ground, and is interpreted as one of the items intended for offering to deities. *Goals and Objectives.* What traditions were used when burying the bronze sickle-scythe from the Burabay region? What religious and social ideas of the inhabitants of these regions were embodied in the performance of such a ceremony? These and other questions are the focus of this research. *Results.* The cultural and historical affiliation of the monument is attributed to the Nura archaeological culture. This work also remarks the change of tradition in burial practice. *Conclusions.* The authors propose a hypothesis about the spread of the cremation process, in connection with which the number of metal objects in the set of grave goods decreases. They are replaced by offerings in the form of vessels with food and the use of metal objects in post-burial practice. Special sacrificial places on the territory of the burial ground, where ritual offerings were made, emphasize the originality of the Nura archaeological culture.


Keywords: Burabay, Bronze Age, Nura archaeological culture, burial ground, burial, cremation, sickle-scythe

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ҚОЛА ОРАҚ-ШАЛҒЫ – БУРАБАЙ МАҢЫНАН ТАБЫЛҒАН ЗАТ*Сергазы Сакенов^{1*}, Николаус Бороффка²*¹Ә.Х. Марғұлан атындағы Археология институтының Астана қаласындағы Филиалы (Бибітшілік көш., 25-үй. 010000. Астана. Қазақстан Республикасы)


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Аңдатпа. *Kіріспе.* Мақала археологиялық артефактінің бір категориясы болып табылатын қоладан жасалған орақ-шалғыны сараптауға арналған. Орақ-шалғы Ақмола облысы Бурабай ауданының аумағында 2022 жылғы далалық маусымда археологиялық барлау жүргізу барысында табылды. *Зерттеудің мақсаты және міндеттері.* Жұмыста орақ-шалғының толық сипаттамасы мен функционалды мақсаты берілген. Орақ-шалғы қорым аумағында жасалған жерлеуден кейінгі рәсімде қолданылатын зат ретінде қарастырылады және құдайларға құрбандық шалуға арналған заттардың бірі ретінде түсіндіріледі. *Нәтижелер.* Ескерткіштің мәдени-тарихи қатыстылығы нұра археологиялық мәдениетіне жатқызылды. Жұмыста жерлеу тәжірибесіндегі дәстүрдің өзгеруіне баса назар аударылады. Автор кремация үдерісінің таралуы жайлы болжамын ұсынды, өйткені жерлеу құралдарының жиынтығында металл заттардың саны азаяды. Олар тағам салынған қыш ыдыстары түріндегі құрбандықтармен және жерлеуден кейінгі тәжірибеде металл заттарды қолданумен ауыстырылады. *Қорытынды.* Ғұрыптық тартулар жасалған қорым аумағындағы арнайы құрбандық орындары нұра археологиялық мәдениетінің ерекшелігін көрсетеді.

Түйін сөздер: Бурабай, қола дәуірі, нұра археологиялық мәдениеті, қорым, жерлеу, кремация, орақ-шалғы


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БРОНЗОВЫЙ СЕРП-КОСА – НАХОДКА ИЗ ОКРЕСТНОСТИ БУРАБАЯ*Сергазы Сакенов^{1*}, Николаус Бороффка²*¹Филиал Института археологии имени А.Х. Маргулана в городе Астана (ул. Бейбітшілік, д. 25. 010000. Астана, Казахстан)


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Аннотация. *Введение.* Статья посвящена анализу одной категории археологического артефакта — бронзового серпа-косы. Серп-коса был найден в ходе проведения археологической разведки в полевом сезоне 2022 года на территории Бурабайского района Акмолинской области. В работе даны полное описание и функциональное предназначение серпа-косы. Серп-коса рассматривается как предмет, используемый в постпогребальном ритуале, совершаемом на территории могильника, и интерпретируется как один из предметов, предназначенных для подношения божествам. *Цель и задачи исследования.* Какие традиции использовались при захоронении бронзовой серповидной косы из Бурабайского района? Какие религиозные и социальные представления жителей этих регионов воплощались в совершении такого обряда? Эти и другие вопросы находятся в центре внимания настоящего исследования. *Результаты.* Культурно-историческая принадлежность памятника отнесена к нуринской археологической культуре. В работе акцентируется внимание на изменении традиции в погребальной практике. Автором выдвинута гипотеза о распространении процесса кремации, в связи, чем в наборе погребального инвентаря уменьшается количество металлических предметов. Они заменяются подношениями в виде сосудов с пищей и использованием металлических предметов в постпогребальной практике. *Выводы.* Специальные жертвенные места на территории могильника, где совершались ритуальные подношения, подчеркивают своеобразие нуринской археологической культуры.

Ключевые слова: Бурабай, бронзовый век, нуринская археологическая культура, могильник, погребение, кремация, серп-коса

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Introduction

Monuments of the 2nd millennium BC are well represented on the territory of Kazakhstan, and this is primarily due to physical and geographical features and landscape. In archaeological science, the monuments of the Bronze Age as a subject of study have a fairly rich history (Kukushkin, 2019). The vast territory of Kazakhstan can be conditionally divided into three regions: Saryarka (broadly the northern Steppe and Lake landscape), the Kazakh Altai mountains and Zhetysu (Semirechye/Seven Rivers of south-eastern Kazakhstan), where a set of material immovable structures of the Bronze Age is recorded, which includes the following types of monuments: settlements, burial grounds, the location of ancient mines, quarries, petroglyphs and sanctuaries. The concentration, location density and number of these monuments are associated with rich metal deposits and with the development of mining and metallurgy. The evolution of mining and metallurgy in Bronze Age Kazakhstan is an important part within the framework of the general production system of the Eurasian metallurgical province and is assigned to the Asian zone (Grigoriyev, 2017: 30). The functioning of the Eurasian metallurgical province covers the entire Late Bronze Age and dates from the 2nd millennium BC to the

turn of the 2nd/1st millennium BC (Chernykh, 2014). The rich material culture revealed in the layers of the settlement complexes of the Bronze Age of Kazakhstan is the primary source for studying the economic and cultural types of the ancient society. In their turn, household items, weapons and jewelry were deposited in burial features, which indicate the standard of living and social differentiation in these regions. The source of information about ancient technologies can be the workings of paleo-metal deposits, pyrotechnical facilities, foundry molds and final products — especially those of metal. The development of the construction activity can be judged by the architecture of residential and burial complexes. The religious beliefs of the ancient population are well illustrated in sanctuaries, rock paintings, as well as in the ritual practice associated with burials or special depositions (hoards).

This study discusses a reaping tool, which was found during archaeological exploration in the administrative territory of the Burabay district of the Akmola region in the field season of 2022. According to the classification of metal tools by Avanesova, this find belongs to type D — sickles-scythes (Avanesova, 1991: 22). The purpose of this article is to introduce this category of artifact into scientific circulation with a full description, clarification of the functional purpose and cultural and chronological affiliation.

Metal products are one of the main sources in the study of the history of the leading branches of ancient industries that ensured the general cultural and socio-economic progress of ancient societies (Dergachev, Bochkarev 2002; Hundt, 1955). Metal objects allow tracing the development of cultural and trade-exchange relations of the ancient population and are a reliable indicator of relative and absolute dating. At the same time, specifically metal objects, whether tools, weapons or jewelry, have a high value/weight coefficient at the same time being visually remarkable, so that they fulfill the most important criteria of status symbols (for example Clark, 1986; Hayden, 1998). In archaeological science, several directions and concepts have developed in the study of the collection of metal objects and treasures or hoards. The followers of the economic concept believe that metal and products made from it were of considerable value and played a significant role in the economy of the Bronze Age. In turn, within the framework of this concept, treasures and depositions of metal objects are clearly classified. Each category was associated with a specialized activity, for example, treasure hoards, founders' hoards, merchants' hoards, and personal hoards were singled out (Bochkarev, 2002: 45–47). Followers of the votive origin of the hoards and collections of metal objects interpret them as initiatory offerings. In some cases, they noted a certain pattern: in areas where burials with rich grave goods in the form of metal objects were discovered, treasures are rarely found, and vice versa.

The same rite had two differences: in some cases, metal objects accompanied their owner to the grave, while in others they were buried separately (Hundt, 1955: 95–138). According to the concept of new archeology, they are considered as one of the demonstrations of a complex social and cultural system (Levy, 1982). Metal in this historical period was a value and was associated with the main spheres of society, it represented wealth, power and had sacred meaning (Eliade, 1959). The value of the metal was widely used by the nobility to demonstrate their high social status, to consolidate and enhance it (Bochkarev, 2002: 49). In the cultures of the Bronze Age, bronze sickle-shaped tools had a high semiotic status, that is, they were part of a certain sign system and were used in various rituals (Podobed et al., 2011: 303). Among these there is also a lunar symbolism, fertility (connected to harvesting and the lunar calendar) and economically as symbolic money (a comprehensive overview in Sommerfeld 1994, especially 3–18).

What traditions were used when burying a bronze sickle-scythe from the Burabay region? What religious and social ideas of the inhabitants of these regions were embodied in the performance of such a ceremony? These and other questions are the focus of this research.

Materials and methods

The article is based on archeological material (bronze sickle-scythe from the Burabay region),

as well as the relevant maps and satellite images of the the Burabay district. The methodological basis of the research was the collection and analysis of available archival and bibliographic materials. A new category of artifacts was obtained in the course of archaeological exploration on the territory of the Burabay district of the Akmola region. Methods for analyzing topographic maps using satellite images made it possible to determine the localization of monuments, and how they fit into the surrounding landscape organically. The comparative-historical method and the historical-dialectical approach were used in the work. The method of analogy was applied to establish the chronology of a particular subject. The search for analogies, the circle of which helps to establish the existence of certain traditions and customs associated with sickle-shaped tools, allow determining the historical chronology and historical and cultural affiliation of the artifacts.

Discussion

It is reliably known that in the second half of the 2nd millennium BC, the Kazakh Steppe experienced a number of cultural transformations associated with the movement and development of new lands by the Nura (Fedorovo) communities, who moved into the northern and central part of Kazakhstan from the east. These transformations have led to significant changes. For example, in the production of ceramics, vessels with emerging rollers appear, in the metal industry, forged metal objects are replaced by solid cast ones, and clay molds are replaced by stone ones. Tin bronze became widely used.

The Burabay bronze scythe demonstrates an improved form of a reaping tool that has gone through an evolutionary path of development from primitive bladed knives to sickles with a straightening blade and an improved method of attaching it to a handle. According to their functions, scythes with a slightly curved blade are not intended for harvesting cereal plants; most likely, such scythes were used to mow grass, preparing feed for livestock. This is evidenced by the design feature of the tool, the massiveness and large size, symmetry and simple fastening of the long handle, which made it possible to perform oscillatory movements. The landscape of the Burabay forest is advantageous for intensive pastoralism, and the natural and climatic conditions forced the population that lived here in the Bronze Age to procure large stocks of fodder for livestock. On the farm, the preparation of fodder for the winter could only be more efficiently carried out with the invention of the scythe. The evidence base regarding the use of bronze scythes for mowing grass has been repeatedly cited in archaeological literature. In particular, in the joint work of Boroffka and Mantu-Lazarovich, economic, statistical and experimental data on several positions are presented. The analysis of these data allowed scientists to discuss the existence and development of haymaking in the Bronze Age (Boroffka, Mantu-Lazarovich, 2012: 172–193).

Additional arguments in favor of the functional purpose of the Burabay bronze scythe can be materials found among the stationary settlement complexes in the region under study. As noted above, several permanent settlements of the Bronze Age were excavated in the study area, the materials of which indicate the dominance of cattle breeding in the economy. Analysis of the osteological material indicates the predominance of large and small cattle in the composition of the herd (Sakenov, 2020: 159–160; Makarova, 1970: 269–279). In the climatic conditions of Northern Kazakhstan, on severe winter days, an additional amount of nutrition is required to maintain livestock. The stable keeping of livestock is evidenced by the presence of wells in housing and utility complexes, which were investigated in settlements located nearby; these are such settlements as Chaglinka (Shagalaly I), Shagalaly II and Vasilkovka I. It is necessary to note the feature of cattle breeding in the northern regions of Kazakhstan, in particular in the forest-steppe zone. In the topography of the settlement complexes of the Bronze Age special premises intended for keeping livestock were not recorded, since livestock could graze around the village in winter. In the summer they were driven away several tens of kilometers from the village. Given the paleoclimatic data that shows the existence of a temperate

climate, the ancient inhabitants were more rational and prepared food for both young animals and in case of bad weather in the spring, during the summer and autumn periods.

The question of the use of the sickle in religious practice remains unclear. It is important to pay attention to the location of the subject and the context. A bronze sickle-scythe was found on the territory of the burial ground; it could be used as one of the items in the funeral rite or as a grave goods. It is well known that the communities who inhabited this territory practiced cremation during the funeral rite. Only human remains were cremated, and the accompanying grave goods were not burned. This is evidenced by a large number of well-preserved grave goods found during the study of burial complexes. Separate items, in this case a sickle-scythe, found at the site of the burial ground, can be interpreted as sacrificial items. Most likely, the ancient population, who left this monument on the territory of the burial ground, had special places for sacrifices - altars, where deities were worshiped during funeral procedures; these worships included the sacrifice of animals, vessels with food and metal objects.

Out of all the numerous archaeological facts, let us focus on two examples. First: in 2014, the Ormandybulak burial ground was explored on the territory of the Zerenda district of the Akmola region; inside of the enclosure No. 4, in the western part, a sickle-shaped tool was found over the grave. The authors of the excavations remarked the similarity of the bronze sickle from the Ormandybulak burial ground to the hooked sickles of the Kabakov type, which were common in the Volga region (Kairmagambetov, 2014: 146). Second: during the re-examination of the Begazy burial site of mausoleum No. 1, one whole vessel was found on the outer side of the western wall, and another one was found outside the southern wall (Beisenov et al., 2014: 33). In both cases, the bronze sickle and complete ceramic vessels were not included in the classical set of grave goods, but were deposited nearby, performing other religious functions; in these cases they can be interpreted as offerings. Religious rituals could also be performed on other events not related to the funeral rite, for example, offerings could be made at the beginning of any social or agricultural activity.

Results

During the archaeological exploration in the Burabay district of the Akmola region in the field season of 2022, a remarkable artifact was found — a bronze scythe. Found on the territory of the burial ground of the Fedorovo culture, which has about ten mounds. The burial ground is located 14 km southwest of the city of Shchuchinsk, between the villages of Zlatopolye and Sotnikovka, 1.5 km east of Lake Kumdykol, on the left bank of the small steppe river Sotnikovka. The place is surrounded by birch groves from the southeast, and a modern dam was built on the Sotnikovka river in the west. A flat steppe opens from the northern and southwestern parts, which is now cultivated and is a wheat field (Fig. 1). The landscape is represented by forest-steppe with many water resources in the form of small steppe rivers and springs. The topography of the area is very well suited for human life, the marginal areas are rich in meadows, and the flat steppe is suitable for cultivating crops. Currently, haymaking is carried out in these territories, wheat is cultivated in the fields, and fishing is developing on an artificial dam.



Fig. 1. Map of the location of the bronze scythe

For a complete description of the bronze scythe, we use the following terminology, which was developed for metal tools of such a category of artifacts as sickle-scythes by Avanesova. According to morphological characteristics, this type of tool is divided into the following parts: wedge — working part; butt — back; blade — the cutting part of the knife; heel — the fastening part of the blade and handle; point — the end of the blade; base length — the length in a straight line from the beginning of the blade to the end; profile — side view (Avanesova, 1991: 19).

Morphological and typological characteristics of the product. The length of the working part of the bronze scythe is 22.5 cm, the minimum width is 2.5 cm, the maximum is 5 cm. The thickness of the butt is 0.5 cm, it is sharpened to the blade. On the working sharpened part of the blade, traces of hammering are clearly visible. The blade is slightly curved, sharpened on one side. The end of the blade ends in a triangle; the heel is massive, presented in the form of an open sleeve. The heel fixing the handle (sleeve) is 5.5 cm wide, 2.5 cm high, in this part of the sickle-scythe the thickness of the metal sheet is 0.6 cm (Fig. 2).

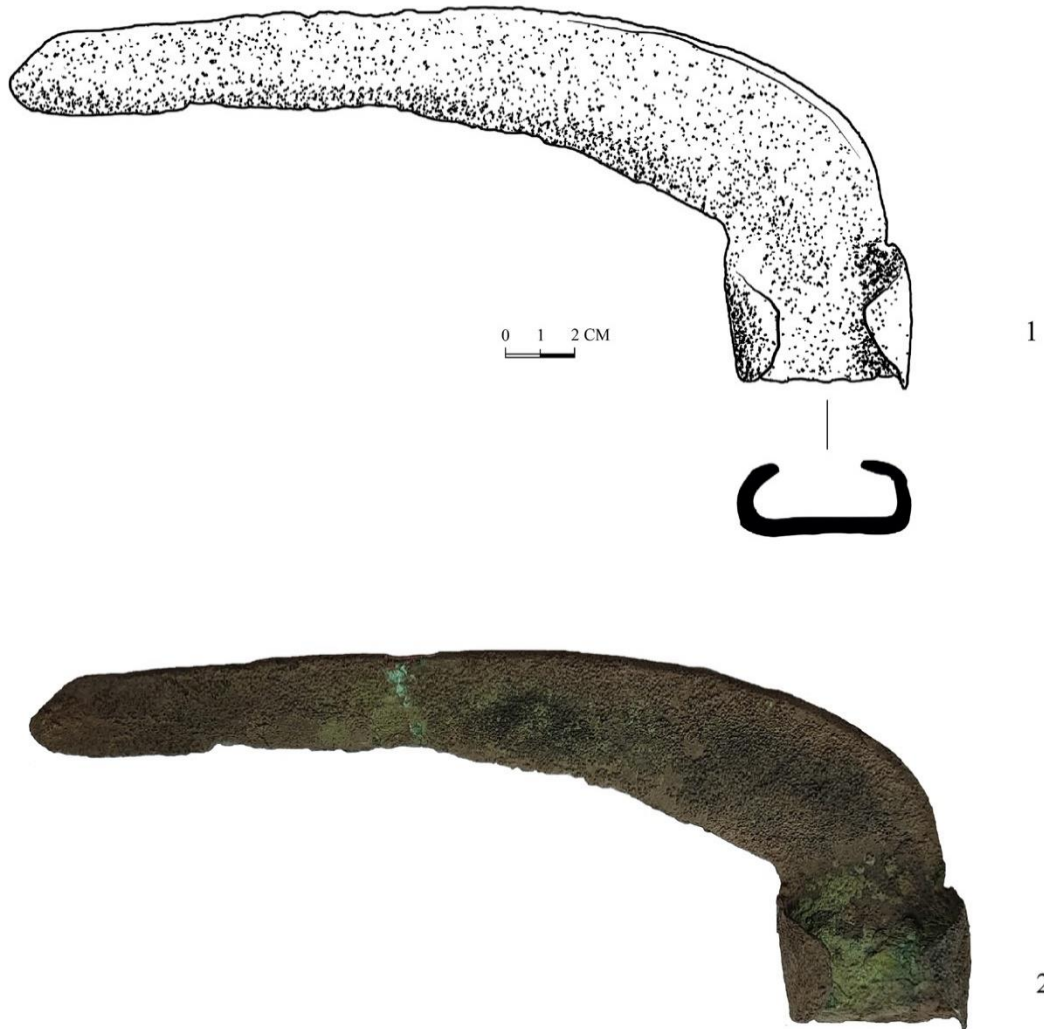


Fig 2. Bronze scythe
1 – drawing of an object; 2 – photograph

The closest analogies of this scythe in the region were found in the cultural layer of the Chaglinka settlement, in dwelling No. 14 (Orazbaev, 1970: 41). A fragment of a sickle was found in dwelling No. 1 (Excavation I) of the Shagalaly II settlement (Sakenov, 2020: 315). Similar sickle-scythes were found in a burial near the village of Predgornoye (Glubokovsky district of the East Kazakhstan region). The burial complex near the village of Predgornoye consisted of an enclosure lined with vertically placed stone slabs, 8 m in diameter; a burial in a slab cist was found in the central part. At a depth of 1.7 m, a human burial was uncovered, five sickle-scythes were found at the level of the right hand, a spearhead was found near the left hand, and a figured pommel of a knife or dagger was found near the head. Three sickles have a slightly curved blade and a thickened back, and the heel is massive, presenting the form of an open sleeve. The sickle-scythes are of following sizes: blade length of the first one is 22.5 cm, width is 5 cm, sleeve size is 6.5×2 cm; the length of the blade of the second one is 27 cm, the width is 4.8 cm, the sleeve size is 6×1.8 cm; the length of the blade of the third sickle is 27.5 cm, the width is 4.8 cm, the sleeve size is 6×1.5 cm (Arslanova, 1974: 221). Two of the sickles have sharpened blade ends, there are holes in the handle formed during casting, one of them

has a hole right on the blade. The size of the fourth sickle-scythe: blade length is 26 cm, width is 4.5 cm, sleeve size is 6.7×1.7 cm; the length of the fifth blade is 27 cm, the width is 4.5 cm, the sleeve size is 5.8×1.3 cm (Kuzmina, 1967: 216).

The sickle-scythes found in dwellings together with other materials contained in the cultural layers in the settlement of Shagalaly II (Pavlovka) are dated to the second half of the 2nd millennium BC and attributed to the Fedorovo archaeological culture (Malyutina, 1990: 116). Materials from dwelling No. 14 of the Chaglinka (Shagalaly) settlement are dated to the Late Bronze Age (Orazbaev, 1970: 141). The burials investigated near the village of Predgornoye, based on the architectural design of the enclosures and the shape of the cists, as well as on the burial rite and the sickle-scythes found there, attributed to the late stage of the Fedorovo culture by Arslanova (Arslanova, 1974: 222). Kuzmina was considering in total all metal objects with roller ceramics based on the synchronization of discoveries from the villages of Predgornoye and Issyk-Kul and she attributed them to the turn of the 2nd-1st millennium BC. A unified typology and morphological characteristics of metal objects allowed her to single out a special metallurgical province within the Eurasian steppes, which included Zhetysu (Semirechye) and East Kazakhstan (Kuzmina, 1967: 216).

In the light of new results of radiocarbon analysis of the Shagalaly II settlement, the second building horizon associated with the tribes of the Nura (Fedorovo) culture covers the chronological period of the 17th–15th centuries BC (Sakenov, 2022). The calibrated dates of the Late Bronze Age monuments of Central Kazakhstan are already considered to date within the framework of the 15th–14th centuries BC (Beisenov et al., 2014: 170). Similar materials and processes are observed in the study of the Bronze Age sites of the Altai Steppe, radiocarbon dates showed the initial stage of the Late Bronze Age belongs to the 16th–15th centuries BC (Fedoruk et al., 2015: 284). There are series of radiocarbon dates obtained from the materials of the Koken settlement and burial ground in the territory of East Kazakhstan, which showed the Middle Bronze Age is placed in the 18th–15th centuries BC, and the Late Bronze Age is considered in the chronological framework of the 13th–10th centuries BC (Doumani Dupuy et al., 2016: 4).

The bronze scythe, found near the village of Sotnikova in the Burabay region, on the territory of the burial ground of the Nura (Fedorovo) culture, may be dated, by numerous analogies, to the chronological framework of the 14th–13th centuries BC and attributed to the late Nura time.

Conclusion

If we start from the place where the sickle-scythe was found on the territory of the burial ground, we can assume that there may have been a special kind of sacrificial altar. Sacrificial places were organized on the territory of the burial ground, where deities or ancestors could be worshiped, secretly hidden or brought offerings in the form of vessels with food, and deposited metal objects. However, the functional purpose of the bronze sickle is also very clear - it was used for mowing grass.

Considered during the research, one such category of an object as a bronze scythe is a reliable indicator: it illustrates very well the cultural continuity or, conversely, a gap; clearly shows the change in the direction of the economy of the population; standard sickle-shaped tools could only be produced by a society with a highly developed metal industry. The production, distribution and evolution of sickle-shaped tools are subject to the processes of cultural genesis. The cultural and historical affiliation of the monument is attributed to the Nura archaeological culture. For the Nura archaeological culture, such a funeral rite as cremation became a common standard practice. With this rite, metal objects as grave goods lost their symbolism, they could be replaced with offerings after burial. To the well-known criteria of the Nura archaeological culture, such as cremation, cists, richly ornamented vessels on high pallets, altars are added — special places on the territory of the burial ground intended for making offerings to deities or for honoring the cult of the dead and/or ancestors. The beginning of such religious traditions was laid in the second half of the 2nd millennium, and their continuation and continuity are expressed in the monuments of the Begazy-Dandybay culture.

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