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**Excavations of the site of Usharal –
the city of Ilanbalyk in 2018**

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Introduction

One of the major discoveries of Kazakhstani archeologists in 2014 was the discovery and localization of the city of Ilnabalyk in the Ili Valley, 7 km east of the modern city of Zharkent, located 250 km from Almaty.

A key find here was the Nestorian Kairak with a cross and a Syrian inscription in the Turkic language. It dates from the 12th century, as well as a collection of Karakhanid and Jagataid coins from the 11th-14th centuries.

In 2018, in the settlement of Usharal, in the city of Ilnabalyk, archaeological work under the direction of Academician K.M. Baipakov discovered and investigated a bath hamam from the XIII century. The excavations were carried out with funds from the EurAsia Society (Switzerland). The bathhouse consisted of 4 rooms: the first room in the central part of the excavation was “with warm floors and sufa-beds, the second room was for hot - “washing” was located in the western part of the complex, the third room was probably a dressing room (anteroom) and the fourth was for massage.

The remnants of the underfloor heating system were cleaned and included cans, a firebox, a water pipe made from clay pipes supplying clean water, as well as a drainage system from the bath of sewage. In the section of the part of the fortress wall that fell into the excavation, a treasure trove of jewelry was found hidden in a secret compartment in the inner wall face. It was in a wooden box covered in brown leather. The box fragments were wooden parts, nails and two pieces of leather. The treasure consisted of three silver twisted bracelets, three necklaces of silver beads; two copper earrings with pearls; a coral necklace; two necklaces of dark red carnelian; one string of turquoise beads; some made of agate beads; a set of pearl earrings(were they earrings??); individual lapis lazuli beads; rock crystal and jade pendants. The treasure dates from the 13th century. Analogies can be found in the jewelry collections of the cities of Otrar, Buduhkhet and Talkhir of the 13th century.

Keywords: town of Usharal, town of Ilnabalyk, Nestorian Kairak, hamam bath, treasure, jewelry, coin finds.

Site of ancient settlement Usharal – Ilanbalyk town

Topography of the settlement. The site of the ancient settlement of Usharal is geographically connected with the region in the foothills ??? of the Dzungarian-Alatau Mountains and between the Ili, Uzek and Borokhudzir rivers. The foothills of the Toksanbay, Itshoky, Altyn-Emel and Koyandytau ranges, located to the north and north-west of the settlement, form local watersheds with run-off zones dissected by modern valleys. From the south-east side there are natural boundaries - the desert sands of Muyunkum and Karakum, and to the south - marshlands formed by the waters of the Uzek. The modern village of Usharal is located 30 kilometers north of the Ili riverbed. The described area covers about 500 square kilometers, replete with water sources, which can be clearly seen in satellite images. The site of Usharal borders fertile lands, intensively saturated with river water. Groundwater is located close to the surface, so it is possible to use wells here.

The settlement structure is complex, which is primarily associated with the active diversified economic development of the territory. The settlement was formed on two terraces above the floodplain, stretching in the meridional direction. The terraces are cut out of the branches of the Usek hill ridges down to the floodplains. The eastern floodplain terrace (an ???) rises above the river floodplains to a height of 9 meters, and has overall dimensions of 1800 m (in the latitudinal direction) x 400-250 m (in the meridional direction), the western terrace measures more than 4000 m (latitudinal direction) x 1000 m (meridional direction).

The eastern terrace stands out: it is divided into three main parts. The central part has a size of 380 x 350 m and dominates with its height. The absolute height of this territory is 620 m above sea level. The northern part is 1400 x 400-250 m in size and the southern part is 1300 x 350 m. The absolute height varies from 630 m in the northern to 620 m in the southern part of the terraces. The total length of the terrace in the meridional direction is 3,000 meters.

Taking into account the analysis of the topography of the described area, the location of the walls and channels, the commonality of the surface material, it can be determined that the central part of the medieval city (citadel and shahristan) was located in the center of the eastern terrace, using it as a natural platform. The size of the shahristan is 380 x 350 m. Currently, the analysis of external factors does not allow determining the exact space of the citadel in the outlines of the walls of the shakhristan, but taking into account the significant reduction in the relief of the shahristan in the western part, the citadel can be assumed to be located on the eastern, raised half of the area. The shahristan has an area of 10,500 square meters. The eastern side of the shkhristan

is cut by the winding floodplain of one of the channels of the Usek, dominated by the Chulukai depression, which was also formed by the previous activity of this river. A topographic base scale of 1:100,000 was used to create a map. This map provides an opportunity to view the entire territory surrounding the object of study. This base also serves as a good reference for smaller scale maps. With the help of this map it was possible to perform a geographical adjustment of data collected by aerial and GPS means.

The use of a topographical basis scale of 1:25,000 allowed a more detailed examination of the object of study, the territory adjacent to it and the introduction of such elements as roads, rivers, canals, and settlements into the GIS. This allowed for more detailed corrections of the aerial photo, GPS and elevation isolation data; digitizing topographic contour lines and, accordingly, moving the documented area into three dimensions..

Research methodology. Using the integration into archeology of state-of-the-art research and development technologies, modern engineering equipment, such as laser total stations, 3D scanners, ultra-precise GPS, geo-radars, is used to document monuments. All this equipment allows performing highly accurate measurements in a short time.

Satellite images. Working with satellite images that are geo-referenced and having a resolution of up to 1 m provides researchers with information on a topographical scale used when producing the maps such as data relating to the landscape, water sources and all other sorts of details. At the same time, satellite images show the current situation in the desired area of research.

Localization of the city of Ilanbalik. The Mongol Empire was formed in the XIII century. The extremely complex historical situation created in Eurasia in the 13th – early 14th centuries contributed to the strengthening of diplomatic ties. The partners and allies were the papal curia; the Russian princes; the Ilkhans of Mongolian Iran; the kings of France; the Genoese merchants; the monks of the Franciscan and Dominican orders; the rulers of Cilician Armenia and the courtiers of the great Mongol khan in Karakorum. During this period, one traveler after another went to the Great Khan Horde in Mongolia.

Ancient explorers left us diaries or dictated their impressions to historians. Among the great travelers of this time are the famous Venetian Marco Polo; the ambassadors of Pope Innocent IV; the Franciscan monk Plano Carpini; the Frenchman Andre de Longjumeau; the Italian Ascellin; the ambassador of the French king Louis IX — the monk Guillaume de Rubruk; the great Arab Traveler ibn Battuta etc. Among these well-known names, it is impossible not to mention the name of the king of Minor Armenia, Hetum I.

When in the 1230s, the Mongols invaded Great Armenia, the rulers of Cilicia Armenia sat behind the high ridges of the Taurus. In the 1240s, King Hetum I, by recognizing vassal

dependence on the Mongols, secured his small country from their invasions and acquired strong allies against the Mongols.

Hetum I, as the head of the embassy in 1253, went to Möngke-Kaan. He left secretly to ask for help against the oppression of Arghun, the deputy of the Mongols in Transcaucasia. Going on this journey, Hetum I, dressed as a driver of mules and with a small number of people traveled to Karakorum by a route about which very little is known. Only the Volga, the Yaik, the lands of the Naimans and Karakaites are mentioned. This embassy, well received at the court of Möngke, concluded an agreement with the Mongols and received a promise to reduce taxes. In 1254, Hetum I went home and “on the path that he (previously) walked in secret, returned, like a lion ...”. The reverse route, described in detail, is of great interest.

So, on November 1, 1254, Hetum I left Karakorum on the way back. “He arrived in Gumsgur, [from there] he went to Peralekh, [then] to Peshpalek ... From there they traveled through Arlek, Kulluk, Yenkah, Tchanpalekh, Khutaua and Ankipelekh. Then they entered Turkestan: from there to Ekoprük, Dinkapeleh and Pulat, passing through Sut-Gol and the Sea of Milk, arrived in Alauleh (Almalyk) and **Ilanbaleh (Ilanbalyk)**, then crossed over the river called Ilansu, having crossed the spurs of the Taurus Mountains, arrived in Dalas (Taraz), and from there through Otrar, Dzhizak, Bukhara, Tabriz returned to the Motherland” [Gandzaketsi, 1976, p. 222-224]. There are well-localized towns in this list - these are Almalyk and Taraz, which correspond to the towns of Alaulekh - Almalyk and Dalas - Taraz.

Thanks to this route, the location of the town of Ilanbaleh can be determined (Ili-Bali - according to Chinese or Ilanbalyk - according to Muslim sources of 1329-1331). However, for a long time, archaeologists could not find the site of the ancient settlement which could be confidently identified with this town.

At one time the orientalist V.V. Bartold, who made a scientific trip in 1893-1894 on the route Tashkent-Chimkent-Pishpek - Kegen-Zharkent-Verny identified a number of medieval towns with specific archaeological monuments. The scientist believed that Ilanbalyk corresponds to the town, which had the name Iki-Oguz, known from the reports of Makhmud of Kashgari (XII century), and Equivius Guillaume de Rubruk (XIII century). V.V. Bartold proposed to identify it with the settlement of Shingildy, which was located on the right bank of the Ili on the section of the road Verny - Zharkent, 35 kilometers east of the crossing of the river Ili [Barthold, 1966, p. 85].

Interestingly, the first to write about the settlement of Shingildy was Ch. Valikhanov in connection with the findings of water pipes there [Valikhanov, 1958, p. 281].

A.N. Bernshtam agreed with the identity of Ilanbalyk and Ikioguz/Equivius and placed it also at the site of the ancient settlement of Shingildy [Bernshtam, 1948, p. 89, fig. 1, map].

Later, archaeological research on the territory of the Ili Valley (Northeast Zhetysu) made it possible to discover dozens of new settlements here and convincingly prove that the town of Iki-Oguz and Equvius should be identified with the settlement of Dungene, located 20 km west of Taldykorgan in the village of Balpyk-bi [Baipakov, 1986. P. 37].

The identity of the town of Iki-Oguz - Equius and the settlement of Shingildy was questioned, since the latter, as it turned out later due to excavations, is the remains of a caravan-serai.

It was suggested that the city of Ilanbalyk was located between the villages of Kok-Tal and Panfilov (the present city of Zharkent) and, possibly, corresponds to the ancient settlement Usharal.

In 2014, new materials appeared that allow us to speak with confidence in favor of the identity of the settlement of Usharal and the town of Ilanbalyk.

Firstly, a rich collection of coins was collected at the site of this ancient settlement, which in itself testifies to the significance of the city that stood on this spot. It was possible to identify/place at this location?? three coin hoards/treasures??? and 123 single coin finds. All three hoards/clades??? consist mainly of dirhams of the period of the XIII-XIV centuries.

- Treasure 1. Silver-plated copper dirham Almalyk [656-660 / 1258-1262] consisting of 8 pieces. Concealment - first half of 660/1262;

- Treasure 2. Consists of 7 silver dirhams of the Chagataid state. The treasure was hidden at the turn of the XIII-XIV centuries.;

- Treasure 3. It consists of 40 silver dinars of the XIV century. The treasure was hidden no earlier than 740/1340. It was possible to identify 37 pieces, of which 36 were coins of the Chagataid state and one coin of Il-khan Abu Said.

The complex of single finds can be divided into three groups:

- the first - coins minted before the Mongol conquest;
- the second - coins of the Great Mongolian Empire;
- the third - coins of the Chagataid state. Not a single coin, minted later than the middle of the XIV century, has yet been discovered.

The coins of the first early group include seven dirhams of the Karakhanids of the 11th-12th centuries. One of them is the Bograrakar Khan dirham, minted in Tunket, in 444 / 1052-1053. Two coins of the Chinese dynasty of the Northern Sung — Tian-Sheng yuan-bao (the issuer's motto was used in 1023-1032) were recorded, the oldest of which dates from the beginning of the 11th century. Coins of the early 13th century belong to this group. - one silver dinar and a fragment of a large copper silver-plated Karakhanid dirham or Khorezmshah Anushteginid. Analysis of

numismatic data shows that the greatest activity of commodity-money relations in retail trade in this locality is observed precisely in the period from 630/1232 to 666/1268.

In the composition of the coins of the Mongolian empire there is a fragment of a gold dinar (perhaps the dinar itself was minted before the Mongol conquest) and 12 silver dirhams. Nevertheless, the bulk of the coins consist of silver-plated Almalyk dirhams and copper *fels* minted during the reign of Möngke Khan and soon after his death. It is impossible not to draw attention to the fact that the vast majority of the imperial coins found at the site of the ancient settlement Usharal were minted at the Almalyk mint. That is, the town of Ilanbalyk in the XIII century entered the sphere of economic influence of the town of Almalyk - the capital of the center of the Chagatay Ulus, located no more than two days' journey away (now in the territory of the PRC). Even the small amount of silver coin finds from the first half of the thirteenth century indicates the continuity of dirhams entering the markets of the town being studied from 630/1233 to 662/1264. It is the silver plated dirhams that made it possible to trace this chronological chain to 666/1268.

In addition to the Almalyk coins in the complex, there are products of the neighboring mint of the town of Kayalyk and the mints of Pulad and Imil, as well as the mint not yet established.

In the third group of silver coins there are Almalyk fels with a Uigur legend and the date of 742/1341-1342.

Both coin hoards/treasures?? and single finds from this monument point to the most active commodity-money relations in the town in the 13th and first half of the 14th centuries. [Baipakov, Savelyeva, Petrov, 2015, p. 94-97].

Thanks to these numismatic finds it can be argued that at the beginning of the XI century, this town already existed.

The first Kairak find in the settlement of Usharal, was a gravestone with a Nestorian cross and a Turkic inscription in the Syrian alphabet.

This is important because the Nestorian Kairaks were also found in Almalyk.

Almalyk in Muslim sources, according to V.V. Barthold, was mentioned shortly before Mongol rule. It was the capital of the ruler Ozar (Buzar), who went from being a robber and horse thief to the ruler of Almalyk and a number of neighboring cities. He later voluntarily submitted to Genghis Khan.

It is also known that it was 45 day-journey from Otrar to Almalyk along the Great Silk Road, and from Almalyk to Bishbalyk 2 weeks.

As the main city of the Chagatay possessions, Almalyk was one of the centers of activity of medieval European missionaries, who spread Catholicism in the Mongol possessions. In the 1330s, under Khan Jenkshy, the Catholics had a bishop and a church in Almalyk. The end of the activity

of Catholics was due to the bloody persecution against Christians, begun in 1339 (or 1340) by Ali Sultan [Barthold, 1966, p.79].

Direct ties between the West and the East were interrupted in the 1340-1360s, when the Mongol Empire finally collapsed as a result of being a cumbersome and unstable political system which had developed during the conquests of Genghis Khan and his closest successors.

In due time V.V. Barthold most likely visited the ruins of Almalyk, where the mausoleum of Tukluk-Timur, who died in 1362-1363, the first of the lords of the eastern part of the Chagataid Ulus, who converted to Islam. V.V., was preserved. Barthold described the Almalyk mausoleum and noted that it repeats the style of similar structures in Central Asia. Nearby was another mausoleum, which apparently belonged to Shir-Ilkhan - the son of Tukluk-Timur [Barthold, 1966, p. 80-81].

In 1902, Almalyk was visited by an orientalist, a graduate of St.-Petersburg University N.N. Pantusov, who held high positions in the administration of the town of Verny. In Kuldzha, he was shown finds from Almalyk - two Kairak finds with crosses on them and inscriptions in Turkic language with the Syrian alphabet. N.N. Pantusov investigated and published them [Pantusov, 1902, p. 52-54].

These two time separated finds belonging to the Nestorians, made by N.N. Pantusov in 1902 and K.M. Baipakov in 2014 became another argument in favor of the identity of the ancient settlement of Usharal as the town of Ilanbalyk.

Thus, the finds of the Nestorian Kairaks both in the site of Usharal and in the site of the settlement of Almalyk are also an argument in favor of the fact that Usharal is the ruins of Ilanbalyk, named after the Hetum I after???? Almalyk.

Excavations of the site of Usharal - the city of Ilnabalyk¹

The town of Ilnabalyk is located in the Panfilov district on the territory of the modern village of Usharal, Almaty region. Most of the monument site is built on with residential buildings.

The town consists of a citadel, a shahristan and a rabad (Photo 1-2). The citadel is 800 x 800 m in size and occupies the southern part of the city (Photo 3), to the north of the citadel there is the shahristan measuring 2000 x 1000 m (stretching from north to south). To the west of the shahristan is the rabad - the rural part of the suburb. To its northwest is the necropolis.

The walls of the citadel were partially preserved and in the southeastern part is a shaft 3-4 m high, 8 m thick at the base, 2 m in the upper part. The western half of the citadel is built up with residential houses of the modern village Usharal. In 2018, excavations were carried out in the south-eastern part of the citadel of the town of Ilnabalyk. The excavation was 13 x 16 m (416 sq. m) (Photo 4-5).

Description of excavation #1. Bath

Before the start of the excavation, the site was a flat area covered with vegetation, on the surface of which fragments of burnt bricks and several fragments of ceramics were found.

According to the method for excavation with large areas, the ground surface was removed to a depth of 20 cm over the entire area of the excavation, after which a thorough horizontal cleaning of the surface was carried out in order to identify building structures. During the removal of the layer, a small number of fragments of burnt bricks, ceramics and animal bones (kitchen debris) were encountered. The cultural layer consisted of black earth interspersed with organic matter, ash, ash spots and coal. The total depth of the excavation was 1.8-2 m.

After removing the top layer of earth with vegetation and leveling the surface over the entire area, in the northern part of the excavation an oval ash spot oval of 80 x 50 cm in size and 6-8 cm thick was dug out and at a depth of 20 cm. vessels – khums (large jars), boilers, jugs were found. At a depth of 40 cm, pieces of white plaster with traces of burgundy-colored paint were encountered.

In the middle part of the excavation, closer to the northern border, a layer of ash with a thickness of 20 cm was noticed, an ash spot 1.2 m wide stretched along the north-west-south-east line and continues beyond the boundary of the excavation. After removing the ash layer with a

¹ The work was carried out with the financial support of the «Society for the Study of Eurasia» (Switzerland). Taking this opportunity, we express our gratitude to its President, Dr. Christophe Baumer, for his contribution to the study and preservation of the cultural heritage of Kazakhstan.

depth of 100 cm from the current surface, a floor was found with a white coating remaining in some places, and a raw layer 3-4 cm thick made of a mixture of clay and sand with straw included was under it. Under the raw lies a layer of small gravel. In the course of clearing out the filling and on the surface of the floor, fragments of non-woven ceramics were found: jugs, pots, khum and khumchi, and a ceramic chirag-lamp with a broken handle. The lamp was covered with green glaze.

Along the perimeter of the floor, the remains of walls made of burnt brick were cleared. The walls were demolished by local residents as a building material, and only one row of six bricks was preserved at the northern wall. The brick size is 26 x 15 x 5 cm. The thickness of the northern (outer) wall of the room is 0.75 m, the remaining walls are 0.65 m. The location of the walls was determined by tracks????, so the doorways are indicated based on their probable location.

To the south was another room, or rather, its southeast corner, and the floor in the room was paved with baked bricks. Most of the floor is made of brick-halves. The size of the whole brick is 40 x 40 x 5 cm, and the halves are 40 x 20 x 5 cm. In the eastern and southern parts of the paved floor there are the remains of a wall up to 10 cm high. The bricks of the floor were laid on ganch??? mortar. Since the pavement of the floor went beyond the boundary of the excavation, the excavation was extended an additional three meters in a southerly direction.

Room # 1 of 5.6 x 4.9 m in size, occupies a central position in the bath, with heated floors and sufa-beds, intended to warm the body. The floor of the room was paved with burnt bricks, heated by a special heating system with heat-conducting channels/canals???. These structures were found at a depth of 1.1 m from the surface. The system is partially destroyed.

Initially, three vertical wells (chimneys) were cleared, which, most likely, were built into the northern wall of the room underfloor heating system canoes??? (Photo 6-7). The wells are made of baked bricks with a size of 40 x 20 x 5 cm. The chimney wells have a size of 55 x 37 cm and the remaining height is 84 cm. The distance between the wells is 55 cm. The wells are the same size and are made up of 9 rows of brickwork. The inner walls of the wells are covered with a thick layer of black soot and gray ash. When clearing the chimney wells fragments of ceramics — bowls, plates and pots, were found. To the south of the wells, a chimney wall was revealed, oriented along the east-west line with a slight displacement. The bottom and walls of the canals??? are made of burnt bricks. The length of the canal is 190 cm and width is 16 cm. A 50 cm wide opening (chimney) was located in the middle of the canal wall. The eastern side of the canal wall was preserved to a height of 6 rows of masonry and the western side to 4 rows of masonry. Smoke was led through this wall to three vertical wells, which were then passed outside.

The second canal, parallel to the first, is located 23 cm to the south. Its length is 3.1 m; the middle part is partially destroyed. The walls of the canal are made with two rows of brick and the distance between two adjacent rows of bricks is 8 cm and it is filled with construction debris and

mortar. In the southern direction, 7 dividing walls were found parallel to each other - a total of 5 cans???. The width of the air ducts between the walls is 25–35 cm. In the middle there is a central air duct with a width of 31–55 cm. The canals were under the floor of room # 3.

Room # 2, size 4.2 x 3.7 m (Photo 8). A functional area has a floor paved with burnt bricks (brick size 25 x 25 x 5 cm). A sufa 0.4 m wide and 0.4 m high was attached to the western wall. On the wall and on the sufa there was a covering with chip, a waterproof solution. Outside the wall was a curbstone built of rectangular baked bricks.

To the western wall of room # 2 was attached a pebble-shaped structure (Photo 11), moulded from a burnt brick. The size of the curbstone is 2.4 x 2.8 m and its height is 1.1 m. This functional area is presumably a stand for a large boiler.

In the southeast corner of the room was a drain for used water, which is a ceramic vessel in the shape of a pot dug into the floor of the room up to the level of its neck (Photo 9). Vessel size: corolla diameter – 25 cm, height – 35 cm. On the south side, a drain consisting of ceramic pipes adjoins the vessel. The overflow pipe extends from the room outwards and southwards beyond the excavation site (Photo 10). The length of the drain within the excavation is 4.1 m and the number of pipes is 9 with a length of 50 cm and a diameter of 18 cm each.

On the south-west side, a small 100 x 80 cm brick extension adjoins the room, most likely a water tank, and its top was rounded. The size of the neck of the tank is 40 x 50 cm. During the clearing of the filling in the tank, fragments of non-irrigated vessels were found. An interesting find is fragments of thin ceramic water pipes with a diameter of 8-10 cm however their length is not definable due to the small size of the fragments. Clean water was most likely supplied to the reservoir through this thin water pipe.

The foundation (base) is preserved in the southern, western and northern walls of the room.

Unlike the others, in room 2, the walls of the north-western corner are preserved up to a height of 0.7 m. There are two rows of brickwork at the north wall and five at the west one.

Room # 3 is located in the northwestern part of the complex. This is a room measuring 2.2 x 2.4 m, and judging by the location, served as a “dressing room or a waiting room”. The floor of the room was smeared with waterproof chip. The walls of the room are fixed??in the tracks???

Room # 4 is 2.3 x 3.3 m in size and adjoins the bathhouse on the southeast side. The floor was paved with small pebbles and a brown coating of clay was partially preserved on top of the stones. The floor is on the same level as the floors of rooms # 1 and # 2.

The functional purpose of the interior is not clearly defined however it may have been for massage.

It can be noted that the bat, located below the level of the current surface, is of a traditional rectangular shape with a size of 7.7 x 14.5 m which is typical of hammam-type oriental baths.. In

the bath there are rooms which are characteristic of the baths of this time: one of them is “hot”, the other is “wash”, a waiting room or dressing room and “massage”. In the bath a convenient heating system was placed under the floor; smoke and heat were brought out of the burnt brick through a system of wells into the horizontal distribution channels of the cans???. The bath was built entirely of baked bricks.

The closest analogy to the Ilanbalyk bath is the palace bath, excavated in the settlement of Antonovskoe – the town of Kayalyk which dates to the XIII c.

Ceramics. The bulk of the finds during the excavations and cleaning of the bath complex is represented by thick-walled non-woven vessels - khums and khumchi, which were most often decorated with drips of engobe. Among the ceramics, fragments of large aquifer-jugs with crank?? handles were found and a small number of fragments of unpowered??? bowls and pots, the upper part of which were decorated with stamped ornaments.

Two ceramic lamp-chirags, covered with green glaze, were found among the glazed ceramics.

An interesting find is the zoomorphic neck on the handle of a jug in the form of an animal's head (Fig. 1).

According to the ceramic material obtained from the excavations of the bathhouse of the town of Ilanbalyk the layer dates from the 13th century. This is correlated with information from written sources.

Description of excavation # 2 (section of the fortress wall).

The purpose of the excavations at this site was to identify the parameters of the fortress wall; to establish the technology of erection and building materials and to identify the thickness of the fortress wall and its preserved height. For this, an excavation was made of 5 x 20 m in size in the southeastern part of the citadel on the highest and well-preserved section of the ramparts wall (Photo 12-14).

First, the fortress wall was cleared. During the clearing of the external face of the fortress wall, an oil stain was detected (Photo 15), which was most likely formed during the storming of the fortress walls and the defenses of the city. When clearing the outer face of the wall, in addition to the oil stain, there were often found spherical pebble stones with a diameter of 0.15 to 0.25 m.

The plastering of the fortress wall has been preserved only on the inner face of the wall and consists of a clay mortar of yellow color with the inclusion of straw.

The fortress wall was erected on a foundation 1.7 m high from the current surface and at its base it is 14 m thick and in the upper part 5-6 m. The foundation is a densely rammed reddish soil.

The wall was preserved to a height of 1.8 m (from the top of the basement/foundations?? And its

thickness at the base was 5 m. The wall was erected by the method of pouring monolith, in the section??? three parallel layers (0.6 m thick tape) were traced from the clay solution. This technology provides for the complete drying of the layer, before the next bay???

The angle of the fortress walls of the outer facade are 65° and the inner walls are 75°.

The preserved height of the fortress walls from the outside together with its foundation is 3.5 m from the level of the current surface and the height from the inner side from the level of the current surface is 1.8 m.

When clearing the wall from the inner side, at the depth of 1 m, the mouths of three garbage pits were discovered (Photo 16, 18). The pits were rounded in plan and were filled with loose soil mixed with ashes containing fragments of ceramics and animal bones (Photo 19). Pit #1 has a diameter of 0.7 m and depth of 0.3 m.; pit # 2 has a diameter of 0.85 m and depth of 0.1 m and pit # 3 has a diameter of 1 m and depth of 0.8 m. The filling of the pits is with loose soil and heated organic matter containing bones of domestic animals and small fragments of ceramics.

The technique of construction and use of building material used for the fortress walls of the town of Ilanbalyk are analogous to other towns of the Zhetysu region (Semirechie) - Talkhir and Kayalyk.

Ceramic material obtained during the excavation of the section of the fortress wall of the town of Ilanbalyk allows dating of this site to the second half of the 12th - 13th centuries.

Treasure jewelry

On the inner side of the fortress wall, at a level of 1.6 m from the floor, a niche measuring 20 x 25 cm was found (Photo 20). In the niche was a treasure in a wooden box, covered with brown leather, covered with an ornament of red paint. Two pieces of leather, remnants of wooden parts and iron studs are preserved from the box. In the box was jewelry (Photo 21).

The treasure consists of three silver bracelets, two copper earrings, three necklaces of hollow silver beads; a pink coral necklace; two necklaces of many-sided cornelian beads and rectangular plates; a necklace made of turquoise beads; an agate rosary; a freshwater pearl; individual beads of lapis lazuli and rock crystal and several jade pendants.

Twisted bracelets are one of the types of jewelry. And 3 items are present in the hoard (Photo 22-23). The bracelets of this type are massive, open-ended, thickening towards the middle and tapering towards the ends, and made of a semicircular cross section of a silver drot. They are made out of smooth wire and filigree thread and contain a string of retinues?? of one or more jerks/turns/twists??. Such bracelets are known from the excavations of the settlement Talgar, the treasure of silver items from Otrar, and the settlement of the Red River in Kyrgyzstan.

A clear image of the head of a snake can be traced in the design of the open ends of the bracelets. The craftsmen in this case used only silver for the manufacture of the bracelets and showed exquisite workmanship of monochrome solutions.

1. The bracelet is twisted, semicircular in cross section and made of silver wire, 3 mm thick. The maximum thickness of the bracelet is 5 mm, the minimum at the ends is 1 mm, and in the end hemispheres it is 4 mm. The bracelet dimensions are: length 72 mm, width 52 mm. The ends of the bracelet and hemisphere are tightened with a dart.

2. The twisted bracelet is made of a semicircular silver droplet 3 mm wide. The maximum width is 8 mm and the minimum at the ends is 4 mm. The bracelet dimensions are: length 63 mm, width 56 mm. The ends of the bracelet are tightened with flat rectangular plates 5 x 6 mm.

3. The bracelet is made of two twisted parts of a semicircular silver wire. Draft thickness is 2 mm. One part of the bracelet is retinue from right to left, the other mirror. These two parts are folded together and soldered. On the front side, the joint is decorated with a flat filigree ribbon of two twisted and one straight fine thread. The maximum thickness of the bracelet is 14 mm (5 mm each - the twisted part of the wire, 4 mm - flat tape). Its dimensions are: length 68 mm, width 53 mm. The ends are pulled together by three rows of 3 mm thick twisted filigree.

All silver bracelets of the northern and northeastern regions of Central Asia, Kazakhstan and the Volga region have a close resemblance [Varkhotova, 1963, p. 116-119; Kozhemyako, 1959, p. 58; Baypakov, Nastich, 1981, p. 20-62; Baypakov, Savelieva, Chang, 2005, tab. XIII, fig. 169; Smirnov, 1951, tab. 5, fig. 78].

The original form of bracelets is presented in the form of a composition of a pair of stylized coiled serpents with heads. A pair of snakes, like other creatures in art, was determined not only by the principle of decorative symmetry, but also had its own meaning. A pair of snakes expressed the presence of male and female and the idea of life and fertility.

The cult of the snake is known since ancient times in Central Asia. Here the totem of the snake appeared in two guises, personifying the good and evil beginning. As Mahmud Kashgari wrote in the XI century “the day and year of the snake existed” [Ancient Turkic Dictionary, 1969, p. 266]. For many nations, the snake was a symbol of health, intelligence, knowledge and wisdom. It is not by chance that the image of a snake these days has become the emblem of medicine — the emblem of the protection of people's health. In Kazakhstan and Central Asia, the snake was assigned many positive functions.

Silver necklaces, there are three of them (Photo 24).

The first necklace is made of rounded, slightly elongated beads measuring 18 x 30 mm. Along the poles are holes with a diameter of 3 mm with a protrusion. A body with convex wavy lines 3–4 mm thick divides the surface into strips 8–9 mm wide. The total of 115 beads in the

necklace are 27 x 20 mm in size. There are many-sided beads (12 faces) as well as ones that are hexagonal and tetrahedral with convex poles.

The second necklace consists of 115 round hollow silver beads of elongated shape. Their sizes vary: 13 x 8; 10 x 8; 8 x 3 mm. Some beads are well preserved but some have dents and corrosion.

The third necklace consists of 536 spherical hollow silver beads with a diameter of 5 mm. Some of the beads are well preserved but some have dents and are corroded. In the holes there are remains of white cotton thread.

Silverware is mentioned in the Quran, specifically in such words of the Most High as "Silver Necklaces". Abu Rayhan Biruni wrote about silver: "Said Abu-l-Fadl al-Arudi al-Saffar:

"Because of the value of silver, the beneficent

Allah placed it in the heart of the rocks ..." [Biruni, 1963, p. 228].

The most common technique in the manufacture of silver jewelry is Basma with blackening. Basma is the embossing of the thinnest sheet of silver in a special form with a particular plot??. For blackening, the deepened ornament is filled with sulfurous silver. The product is then heated so that there is a fusion of the silver with the filler and becomes beautiful.

Copper earrings (Photo 25).

Another interesting piece of female jewelry from the treasure were copper earrings with pearls. They are made of a curved copper rounded wire with a thickness of 3 mm, decorated on both sides with pearl threads. The pearls are of a round shape with a diameter of 3.2-5 mm.

The ethnic?? preference of the Kazakhs for silver coincided with the religious ethics/beliefs??? of Islam as copper was also endowed with magical properties.

The pearls with through holes were fastened together by a thread and fastened onto a copper wire with cotton threads, the remains of which are preserved on a copper base. The total size of the whole earring is 40 x 20 mm.

The second earring is identical. In general, their safety??? allows you to reconstruct the original appearance of the product.

Coral necklace (Photo 26).

Coral jewelry has been widely used since ancient times. Rings, bracelets, beads, pendants for earrings and other jewelry were made from them, and for example, the surfaces of valuable things were encrusted with them. The color range of corals is wide - from rich red to pink and white. They made from it pendants for earrings, bracelets, inserts of rings and necklaces.

The treasure has a beautiful necklace made of coral stumps of twigs and twigs processed and having drilled holes for the thread. The pieces are different: from large ones 5-6 cm long and 2 cm thick, to very small ones 1.5-2 cm long.

Products made from corals were highly valued, since corals were attributed with various qualities and possibilities for influencing a person's fate.

Corals spread along the Silk Road from the west and southeast from the Mediterranean regions and from the islands of the Pacific Ocean.

Chinese sources describe the "Roman" method of extracting precious coral: "There is a coral island in the middle of the sea. People of the sea sit on large ships; from which they descend iron nets into the depths of the waters. When the coral begins to grow on the tops of the stone slabs, it is white as a mushroom; but a year later it is already yellow, and after three years it is an entangled interweaving of red branches three or four times tall. Now its shoots themselves cling to the net, from where the iron sticks out; and people from the ship choose a network. And if they miss the right time and do not collect it, then it will rot" [Mets, 1966, p. 373]. Here we are talking about the precious red coral of the Mediterranean Sea, famous throughout the world. Coral, as the inhabitants of China knew about it, also grows in the South Seas, brought from Persia and from Ceylon.

Treelike specimens of coral had the strongest effect on the imagination of the Chinese, as they looked like real thickets from a magical fairyland and trees of treasures from the abode of immortal gods. Penglai - the island of immortal celestials in the Eastern Seas, whose vain searches were conducted by the Chinese in antiquity, in the times of Qin and Han; in the Tang era, this island was already a dream. But the coral tree in the garden pool could cause vivid ideas about the vegetation of this imaginary world [Schaefer, 1971, p. 325].

Siyuji's essay "Notes on the Western Territory of the Taoist Monk Chan-Chun," which describes his trip in 1221-1224, includes noteworthy places and cities for an episode about the meeting of Ch'an Chun with "men" (Mongols) returning from the war. They brought with them a lot of coral. Some of the officers who accompanied us bought up to fifty coral branches, paying two silver ???and merchants from China at Genghis Khan's headquarters in Badakhshan. The largest tree was over a foot tall. Traveling on horseback, it was impossible to take them without breaking them" [Akishev, 2008, p. 25].

Necklaces of carnelian (chalcedony). There are two cherry-colored carnelian necklaces in the hoard. They differ from each other in the size of beads and plates, which alternate in a necklace. Most often, beads of a flattened and elongated shape of a six or octahedral prism were made from carnelian.

The first necklace consists of 41 beads, of which 19 are multi-faceted disc-shaped. The bead sizes are: 30 x 20 mm; 30 x 14 mm; 26 x 15 mm; 22 x 7 mm; 20 x 10 mm. All of them have through holes with a diameter of 2 mm. 22 beads were flattened in the form of multifaceted prisms

and their sizes vary: 37 x 17 x 10 mm; 34 x 14 x 7 mm; 27 x 12 x 6 mm; 22 x 7 x 5 mm. Many beads are chipped (Photo 27).

The second necklace consists of 28 beads: 7 of them are multi-faceted disc-shaped with dimensions of 38 x 23 mm; 37 x 15 mm; 34 x 14 mm; 30 x 15 mm; 14 x 4 mm; 16 x 8 mm. Through holes with a diameter of 2 mm are located at the poles of the disk.

In this necklace, 16 beads have a multifaceted flat elongated shape of different sizes: 35 x 20 x 10 mm; 39 x 20 x 13 mm; 35 x 22 x 10 mm; 33 x 25 x 16 mm; 20 x 10 x 7 mm; 29 x 19 x 10 mm. Through round holes with a diameter of 2 mm are located on the long side. Five beads in a necklace have flattened rounded pendants with dimensions of: 50 x 20 x 12 x 13 mm; 35 x 20 x 10 x 10 mm; 28 x 20 x 10 x 8 mm. Through holes for piercing thread with a diameter of 2 mm are located in the narrow part. Many beads are chipped (Photo 28).

The popularity of carnelian was contributed to by its wide distribution in nature. Even Abu Rayhan Biruni in the XI century reported that carnelian mines exist in India and Yemen [Biruni, 1963, p. 160]. Cornelian is a form of chalcedony. From ancient antiquity it attracted people's attention with its bright color with a multitude of shades. Cornelian was the most common semi-precious stone used for making jewelry.

Carnelian has always been attributed with various healing properties - it was believed that it helps to cure tumors and wounds from the sword. To do this, the Georgian source of the 10th century, containing a translation of the treatise of Epiphanius of Cyprus, advises rubbing carnelian in water and rubbing the area it with this water. Cornelian, like other stones, was also given magical properties. According to legend, Muhammad uttered the words: "Who wears a carnelian in a ring; he is constantly in prosperity" and "Wear a ring with a carnelian, because, truly, he expels poverty" [Papus Enkoss, 1912, p. 83-84].

Turquoise necklace This has 7 beads: 2 blue and 5 greenish-blue. All beads are natural forms from rounded pebbles. There are traces of grinding. The beads are of different sizes: 13 x 7 x 5 mm; 10 x 8 x 3 mm; 5 x 5 x 2 mm; 5 x 7 x 3 mm (Photo 29). Abu Rayhan Biruni at one time noticed that noble people like to wear turquoise [Biruni, 1963, p. 162]. According to Armenian sources, turquoise has other properties: "Whoever wears turquoise on his finger, he does not feel a lack of money, his words are met with attention. But he should not rely too much on the fact that he has turquoise and should not utter indecent speeches" [Biruni, 1963, p. 158]. Biruni also reports on the favorite forms of turquoise inserts (for rings): the people of Iraq prefer flat stones, and the people of India love round, "grape-like" cabochon. Biruni also conveys the author's opinion about the talismans that turquoise is a stone of victory, and a stone against the evil eye [Biruni, 1963, p. 158].

Rosary agate This has 17 beads made of dark brown banded agate: there are 14 beads with a diameter of 13 mm, 2 beads with a diameter of 10 mm and one round bead is broken. The multifaceted bead has 14 faces, each 14 ??? and 14 mm in size. Through holes with a diameter of 2-3 mm are located along the poles. Processing the beads of agate used grinding and turning. Presumably the functional purpose was to use as a rosary. (Photo 30).

This stone has is widely distributed and is easy to process. Al-Biruni argued that a man struck by the "evil eye" would get rid of it if he had an agate in his possession. Therefore, necklaces for children were made of it [Biruni, 1963, p. 158].

Agate was ground to a powder and added to pure water, from which healing extracts were obtained for wound healing. Stones were considered to have an excellent antiseptic effect and help cure inflammations, cuts and burns. Beads or pendant from agate would help get rid of diseases of the throat, bronchi and lungs, toothache and a ring, put on the ring finger of the left hand, will calm heartache. It is considered necessary to wear a ring on the middle finger of the right hand for people suffering from insomnia, unreasonable fears, bouts of anger, hysterics.

Agate is a symbol of health, long life and harmony. The talisman is considered to have a beneficial effect on the state of its owner, protects him from the dangers and negative influences of the surrounding world, and gives confidence.

A set of pearls. In the hoard there are 439 pieces. and their size varies from 3 to 6 mm. The pearls are of different shapes: regular round, slightly oval or oval-elongated. The color of the pearl beads have a cool grayish tint. All beads are drilled through holes, possibly designed for use in a necklace, either for weaving into braids or for "pearl sewing" of clothing (Photo 31).

Pearls were one of the most beloved jewelry. All poetic literature of the Middle Ages is permeated with metaphorical references to them. Comparison with a pearl is the highest praise for a man, his mind, thoughts, words, beauty. It is synonymous with excellence.

Medicinal properties were also attributed to pearls and they made a "heart-strengthening mixture" out of them [Biruni, 1963, p. 113]. Sources confirm that it was often decided to make a necklace from pearls. Mahmud Kashgari has a mention: "tizig" - "pearl necklace"; "Tizim" - "string of pearls" [Ancient Turkic Dictionary, 1969, p. 288]. But it was also often decided to combine pearls with colored stones, metal. Biruni writes about this: "He was stringing, alternating between pearls and turquoise. Also, small beads separating pearls in a necklace can be from jet, turquoise or lapis lazuli, although in most cases they come from gold, and then a reflection of gold gives a yellow tint to the pearls" [Biruni, 1963, p. 114]. Thus, it was often decided to make necklaces not only from one pearl, but also to find subtle, refined and catchy combinations with bright stones and gold, creating alternating different color rhythms and shades which were colorful and picturesque.

Jade pendants They are present in two pieces (Photo 32-33).

Pendant №1 - pendant made of gray jade (jadeite). Naturally shaped pebbles were ground. The size of the prismatic suspension is 33 x 20 x 16 mm. The through-hole for hanging is drilled in the upper part with a diameter of 2 mm.

Pendant number 2 - pendant made of gray jade (jadeite). The nugget of a prismatic natural form is a pebble which was ground, 50 x 27 x 22 mm in size. The through-hole for hanging is drilled in the upper part with a diameter of 2 mm. On one of the sides there are bore mark traces of incomplete drilling of 4 holes of 2 mm each.

Jade is of particular interest: it is one of the most beloved stones of the peoples of Central Asia, which has been a subject of worship since ancient times. It has exceptional strength and toughness with relatively low hardness, the ability to take polishing and, finally, the peculiarity of stone coloring with soft calm tones — all this provided jade with a special place in the history of the material culture of many peoples [Vakhrushev, 1988, p. 59-62]. “Jade is a stone of eternity” - aptly identified the outstanding expert on colored stone A.E. Fersman. He cites the characteristics of jade, made by the ancient Chinese philosopher Confucius: “Five colors he has are white, like lamb fat or cream; yellow like chestnuts boiled in boiling water; black as wax or lacquer; red, like a rooster's comb or lipstick; but the most diverse is green, and the most expensive is gray” [Fersman, 1957, p. 108].

An important role was played by jade in the representations??? of the Turks, who called it “jada”, “jed”, “tash”, “poison”, “suu-tash”, which meant “rain stone”. In addition to jade, jasper, jade???, serpentine were credited/included?? in this category. With the help of this stone, the Turkic shamans could allegedly cause rain [Akishev, 1980, p. 203-209].

Ibn al-Faqih cites in his essay *Kitab Akhbar Al-Buldan* the story of the “rain stone” on behalf of the Oguz prince Balkik. An ancestor of Balkik?? with a group of comrades was sent to the east of the country. He reached the area where the magic mountain stood. When the sun came out because of it, it burned everything alive with scorching rays. Local inhabitants and all living things were hiding in caves and dungeons. In the mountains, however, there were “rain stones”, with the help of which wild animals escaped from the burning rays. They took these stones into their mouths and lifted their heads to the sky — rain clouds immediately appeared and covered the sun. The grandfather of Balkik managed to get this stone and return to his homeland.

Certainly, jewelry made of silver, copper, colored stones, found during excavations of the city of Ilanbalyk (Usharal site) near the modern Zharkent and dated from the XIII century, is one of the links in the development of jewelry from the Kazakhs.

CONCLUSION

In the field season of 2018, a bathhouse consisting of 4 rooms was excavated in the central part of the citadel of the medieval city of Ilanbalyk with an area of 416 m²: a dressing room (hot locker room), a hot room, a washing room, and possibly a massage room. The bath was heated by the characteristic canal type of hamam type bath. In the bath there was a water supply and a system for waste-water. The bath was built with burnt bricks, the floors in the bath were paved with square burnt bricks. The bath complex is dated to the XIII century. The closest analogies of the bath is with the one in the town of Antonovskoe (Kayalyk town).

Another excavation was dug on the fortress wall. As a result of this research, the parameters and structure, building materials from which the wall was erected and the erection technology were identified.

During the study of the wall, a treasure of jewelry was discovered.

The studies of Ilanbalyk characterize it as a sacred city, and a space of two world religions coexist - Islam and Christianity.

The finds and objects studied of the medieval city of Ilanbalyk indicate that the culture of the city was Islamic - these are remnants of a bath-hamam, ceramics with Arabic inscriptions, and coins with inscriptions in Arabic. At the same time, the presence of Kayrak - tombstones with Turkic inscriptions in the Syrian alphabet, confirms the presence of residents of another religion - Christian Nestorian. Today, most of the old city is under the constructions of the modern village of Usharal. This means that most of the monument is already destroyed and the rest requires further careful study.

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APPENDIX A
Photo illustrations

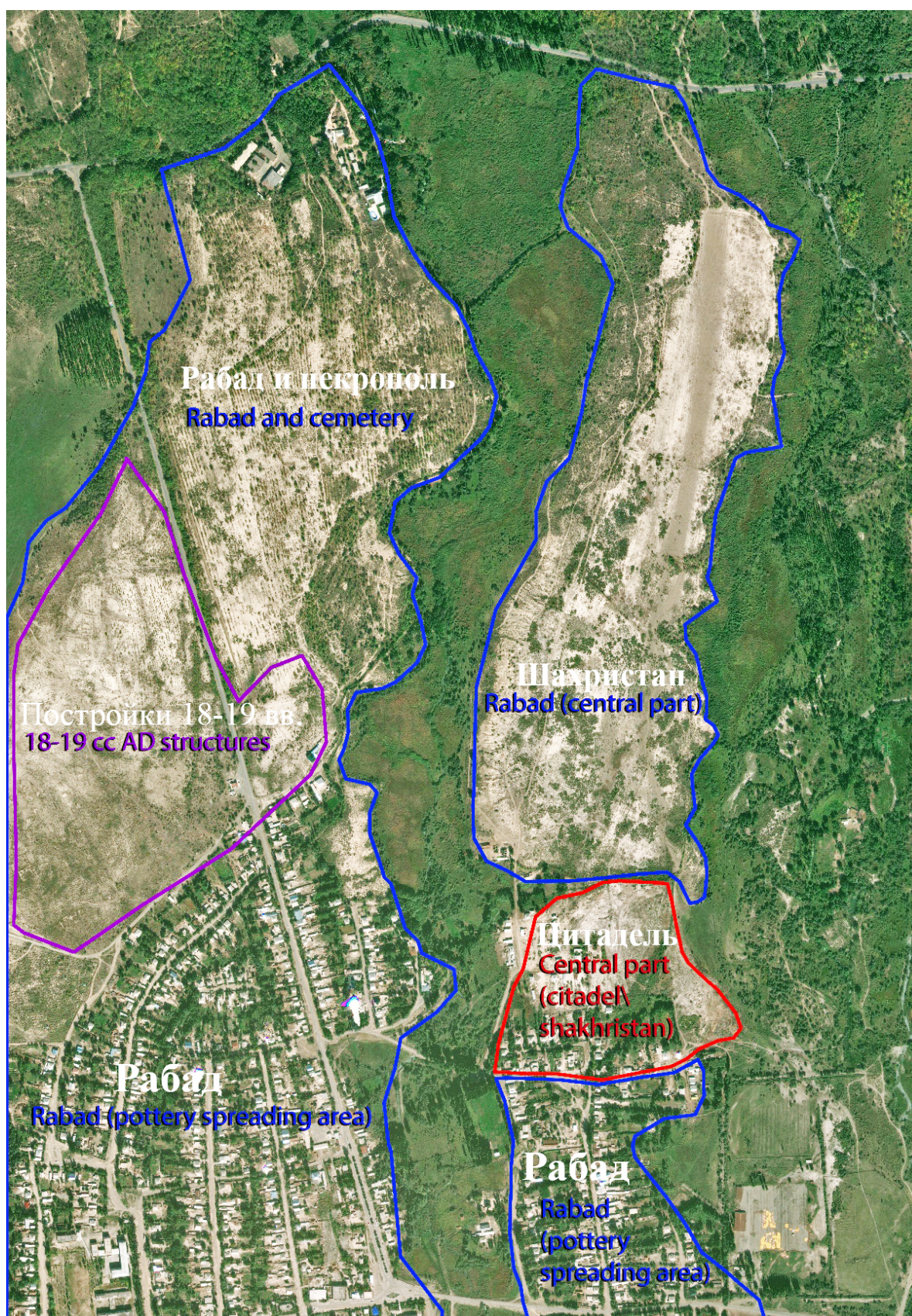


Photo 1. The settlement of Usharal – the town of Ilanbalyk. Aero photo.



Photo 2. The settlement of Usharal - the town of Ilnabalyk. Aero photo. North view



Photo 3. Town Ilnabalyk. The eastern half of the citadel. Aero photo. South view



Photo 4. The settlement of Usharal - the town of Ilanbalyk. Excavation # 2. After rain.



Photo 5. The settlement of Usharal. Excavation # 2 - bath. View from above



Photo 6. The settlement of Usharal. Excavation #2. The remains of chimneys.
Northeast view



Photo 7. The settlement of Usharal. Excavation # 2. Remains of the heating system. Northwest
view



Photo 8. The settlement of Usharal. Excavation # 2. Room 2. Tiled floor



Photo 9. The settlement of Usharal. Excavation # 2. Room 2. Drainage of waste water



Photo 10. The settlement of Usharal. Excavation # 2. Sewage system



Photo 11. The settlement of Usharal. The construction of baked bricks in a cold room



Photo 12. Site of Usharal. The fortress walls in the south-eastern part of the citadel.
Aero photo. West View



Photo 13. Site of Usharal. The fortress walls in the south-eastern part of the citadel.
Northwest view



Photo 14. Site of Usharal. The fortress wall. Excavation # 3. Work moment



Photo 15. Site of Usharal. Oily stain on the outside of the fortress wall



Photo 16. The settlement of Usharal. Excavation # 2. The fortress wall.
Aerophoto. South view



Photo 17. The settlement of Usharal. Excavation # 2. The fortress wall.
Aerophoto. View from above.



Photo 18. The settlement of Usharal. Excavation # 2. The fortress wall. Garbage pit



Photo 19. The settlement of Usharal. Excavation # 2. The fortress wall. Garbage pit.
Fragments of ceramics and animal bones from filling the pit



Photo 20. The settlement of Usharal. Excavation # 2. The fortress wall.
The niche where the treasure was found



Photo 21. The settlement of Usharal. Excavation # 2. The fortress wall.
Silver beads



Photo 22. The settlement of Usharal. Excavation # 2. Wooden details of silver jewelry and
bracelets



Photo 23. The settlement of Usharal. Excavation # 2. The fortress wall.
Silver bracelets



Photo 24. The settlement of Usharal. Excavation # 2. Silver beads



Photo 25. The settlement of Usharal. Silver earring with turquoise pendant and pearls



Photo 26. The settlement of Usharal. Excavation # 2. Large coral necklace



Photo 27. The settlement of Usharal. Excavation # 2. Carnelian Beads



Photo 28. The settlement of Usharal. Excavation # 2. Carnelian necklace

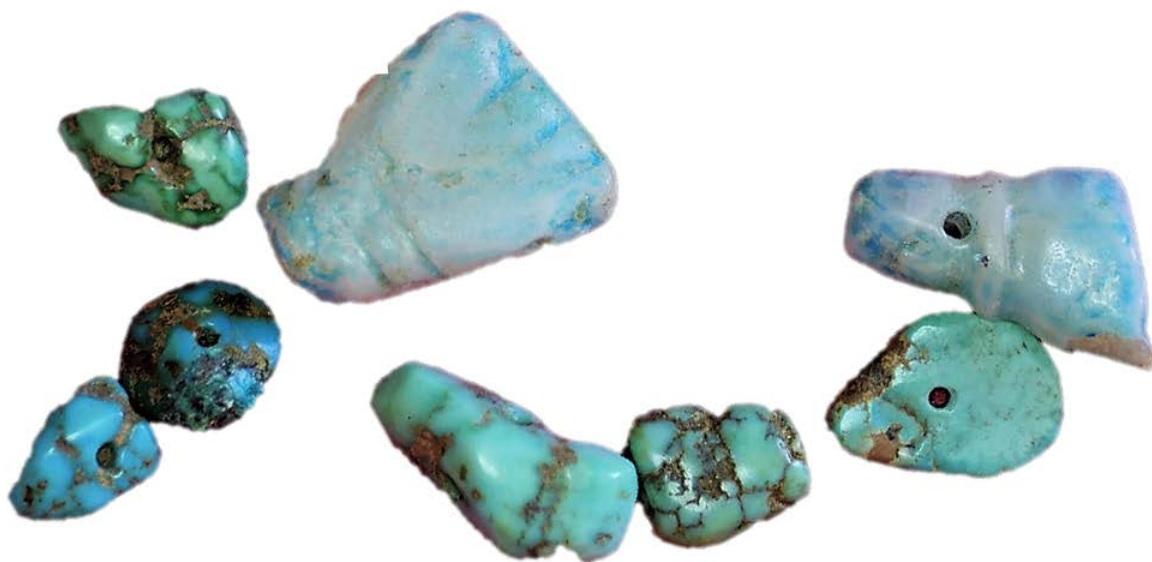


Photo 29. The settlement of Usharal. Excavation # 2. Turquoise Beads and Pendants



Photo 30. The settlement of Usharal. Excavation # 2. Agate beads



Photo 31. The settlement of Usharal. Excavation # 2. Pearls

Photo 32. The settlement of Usharal. Excavation # 2. Pendant # 1 of jade



Photo 33. The settlement of Usharal. Excavation # 2.
Blank for pendant #2 of jade

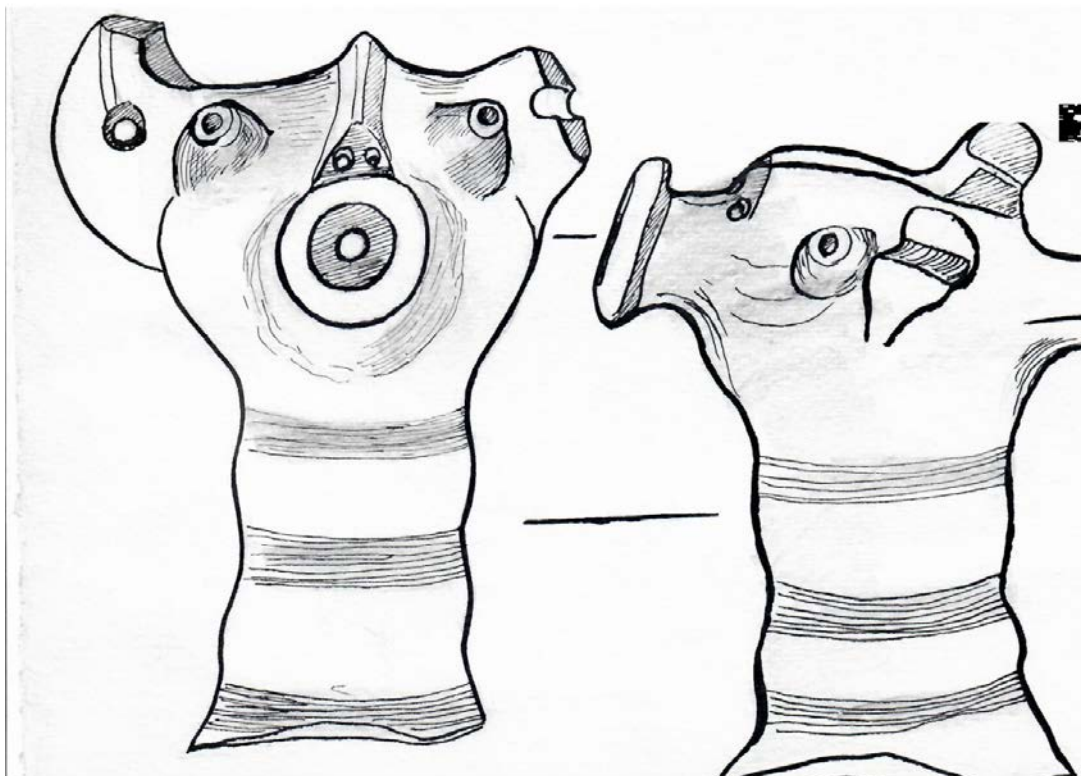
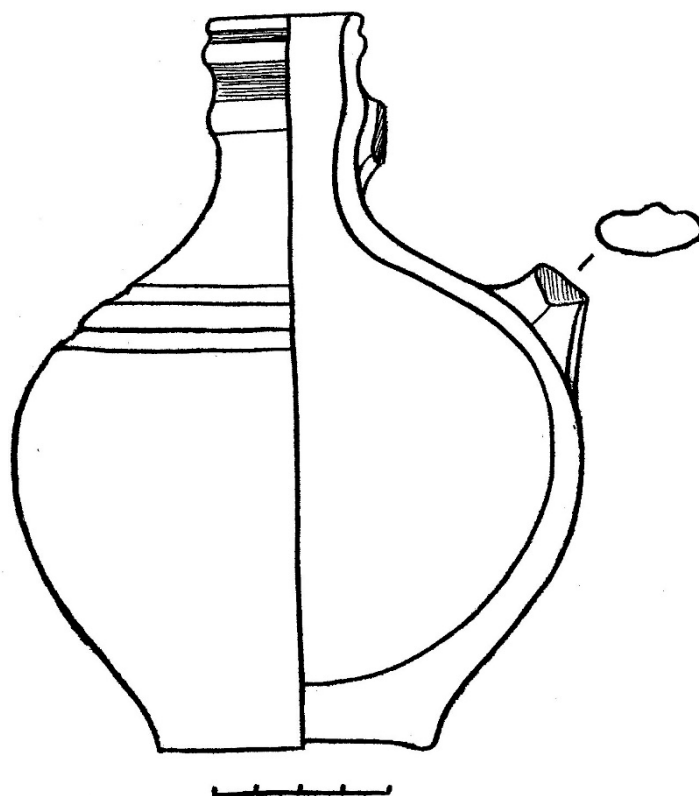


Figure 1. The settlement of Usharal. Excavation # 2. Zoomorphic design nozzle-drain jug in the form of an animal's head



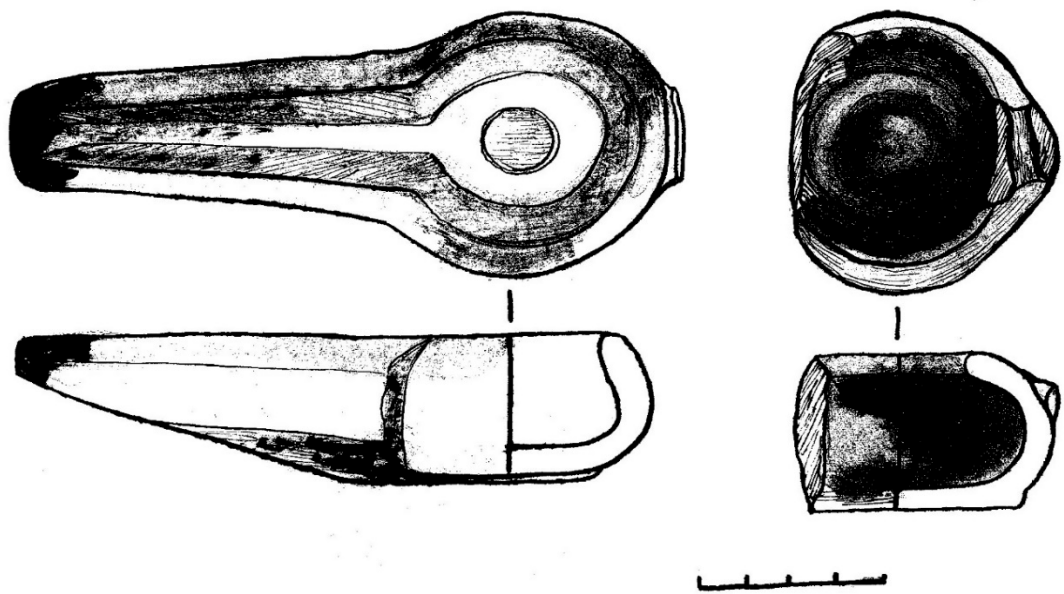


Figure 3. The settlement of Usharal. Excavation # 2. Ceramic lamp-chirag

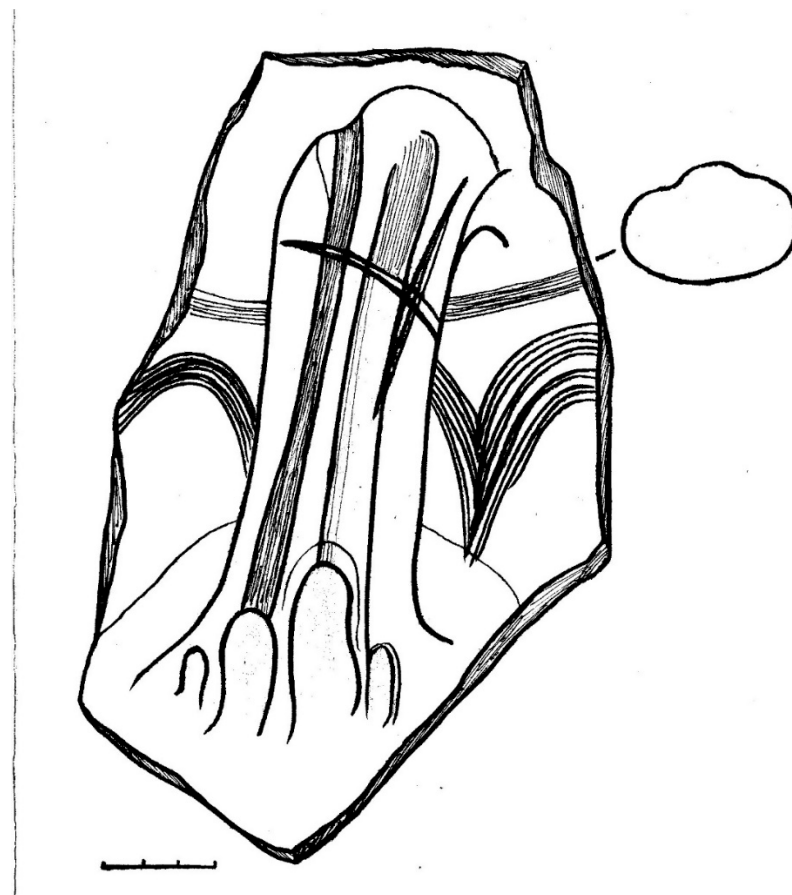


Figure 4. The settlement of Usharal. Fragment of a vessel sidewall with a handle. The body is decorated with a drawn geometric pattern.

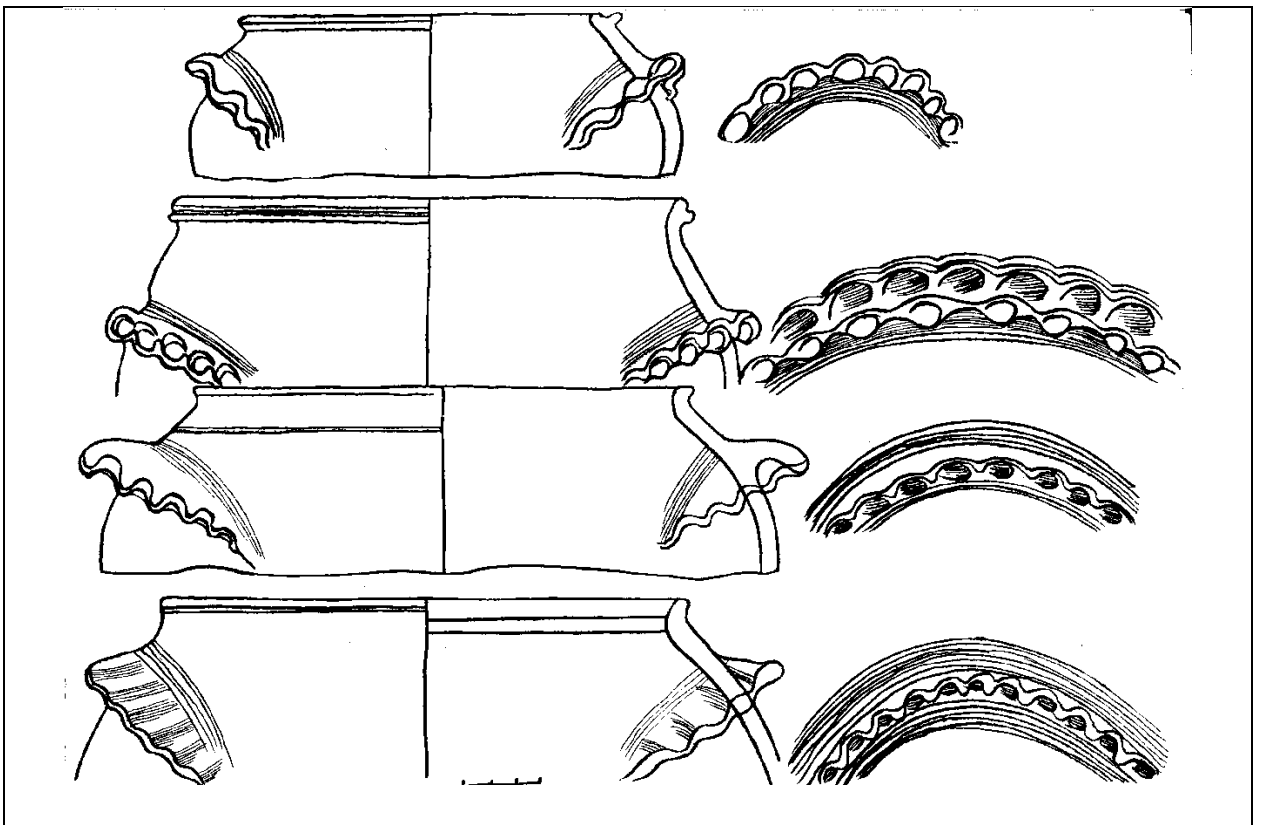


Figure 5. The settlement of Usharal. Excavation # 2. Undersized kitchenware with horizontal arcuate handles

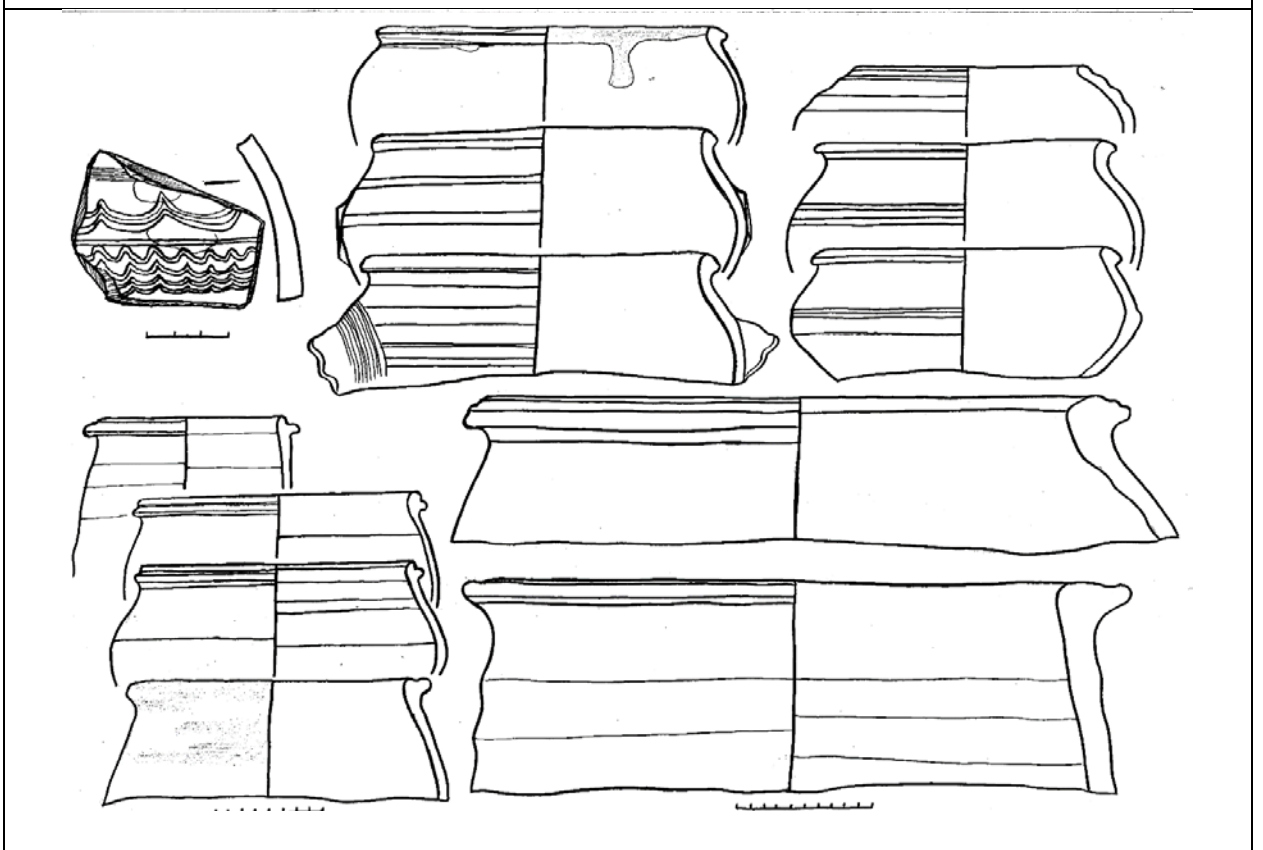


Figure 6. The settlement of Usharal. Excavation # 2. Fragments of non-glazed kitchen and household utensils

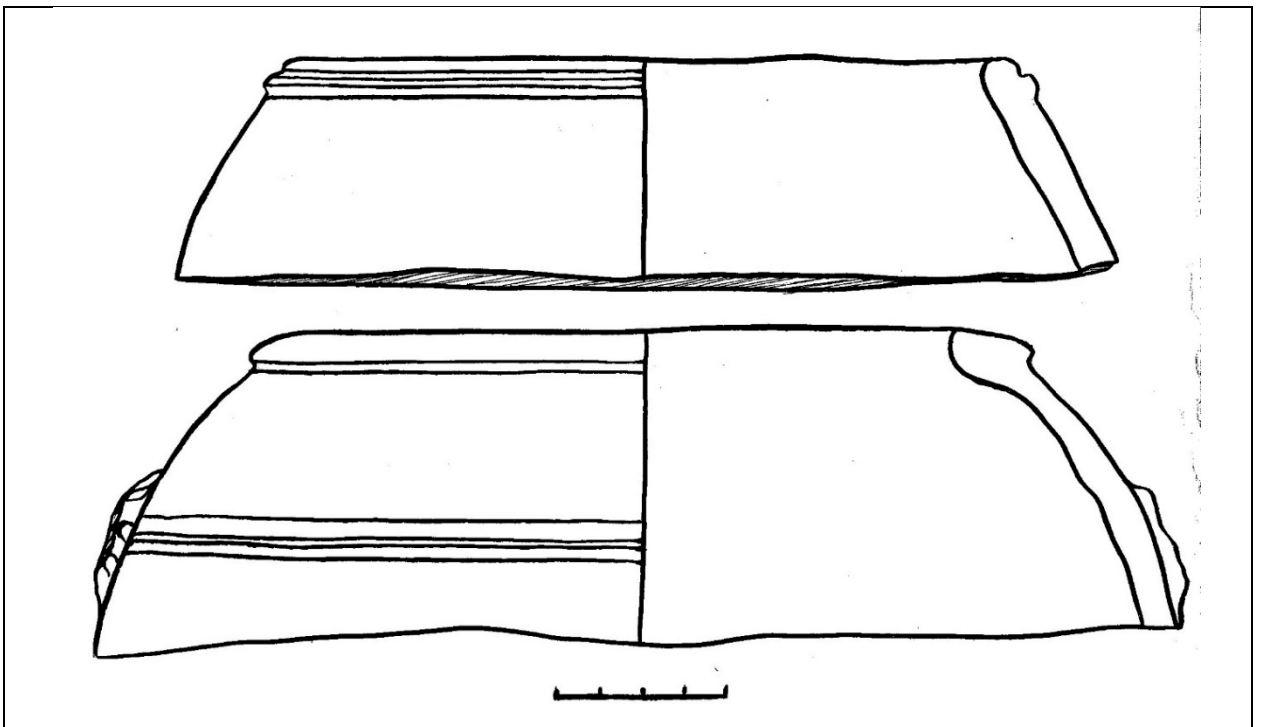


Figure 7. The settlement of Usharal. Excavation # 2.
Fragments of non-glazed household utensils

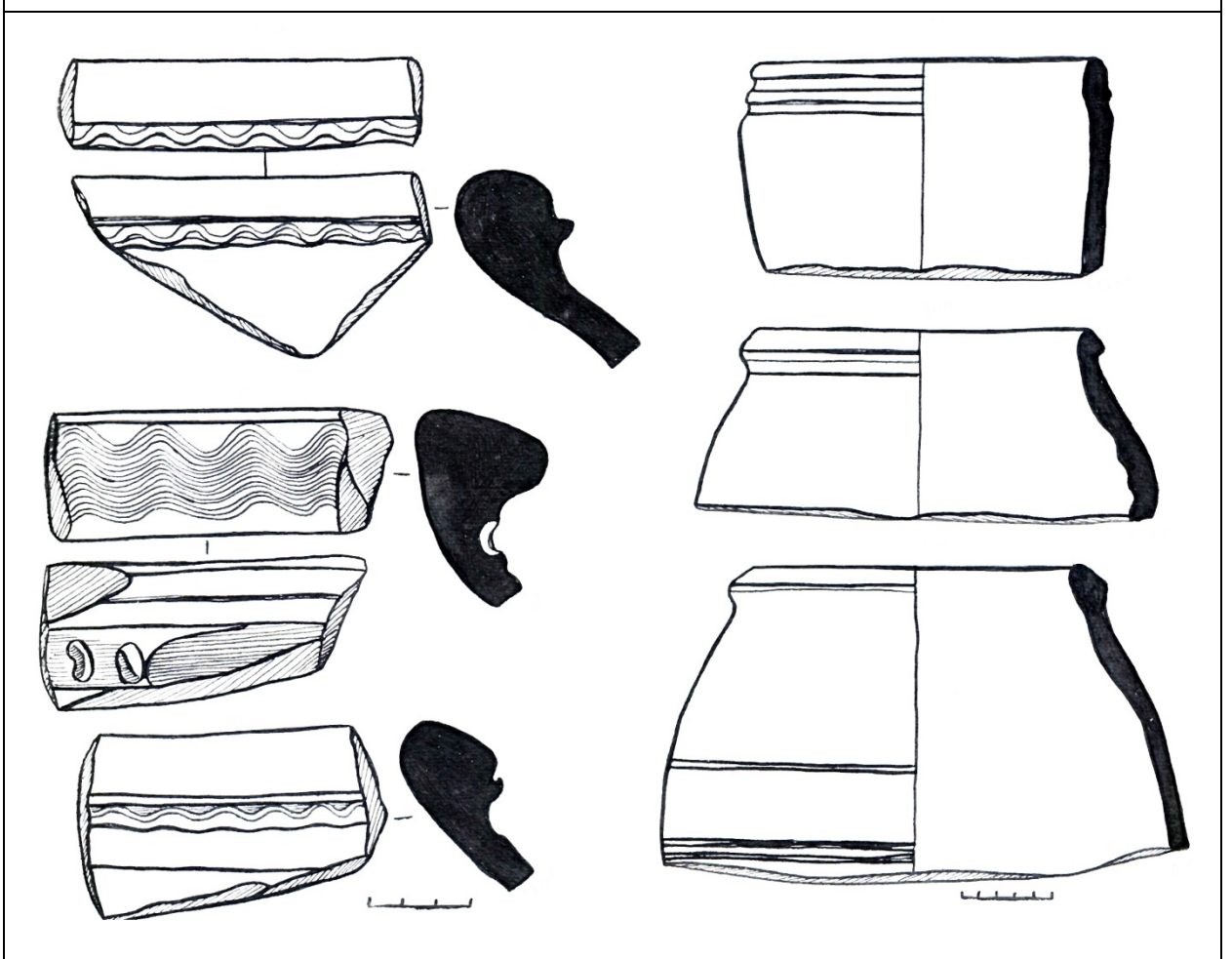


Figure 8. The settlement of Usharal. Excavation # 2.
Unpainted fragments of dish for food storage

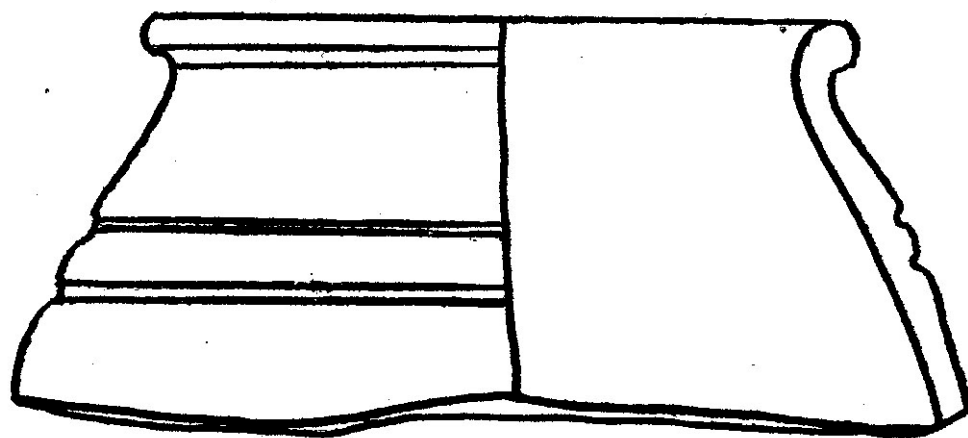


Figure 9. The settlement of Usharal. Excavation # 2. Fragment of a ceramic vessel

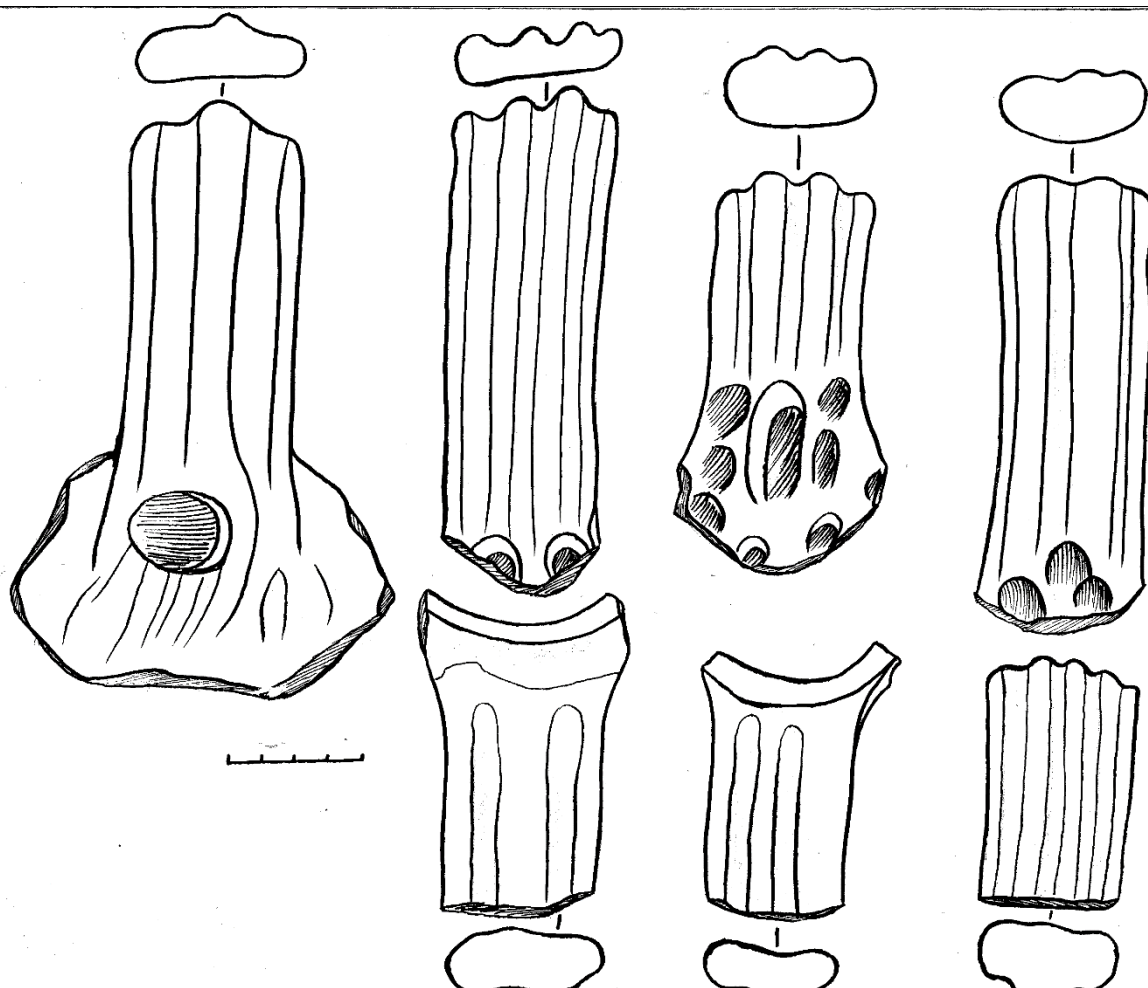


Figure 10. The settlement of Usharal. Excavation # 2.
Fragments of the cranks??? of the water-bearing jugs

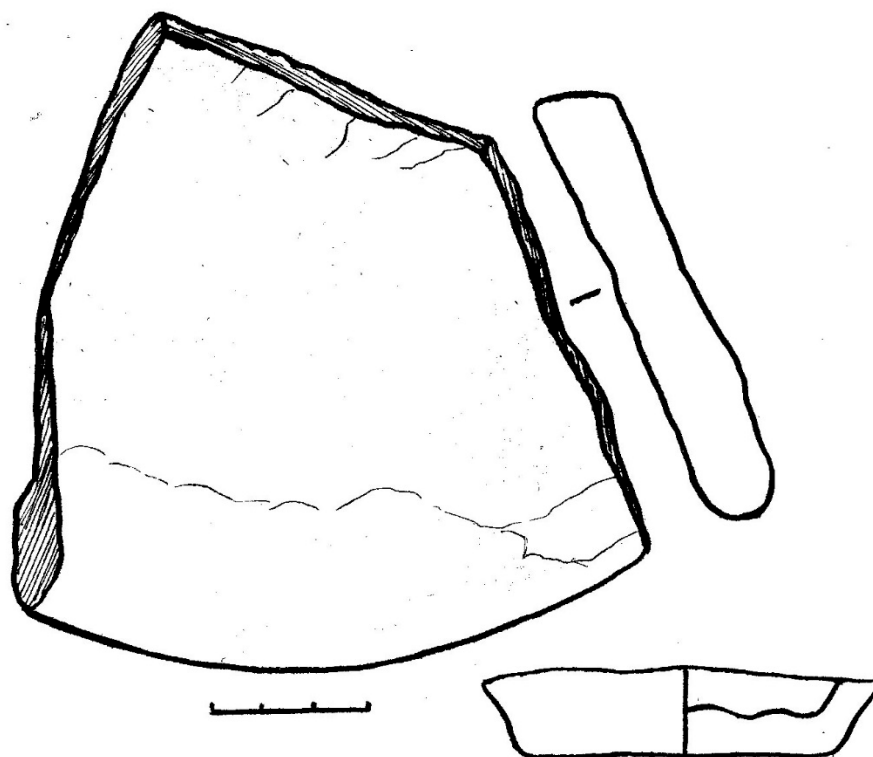


Figure 11. The settlement of Usharal. Excavation # 2. Ceramic bowl

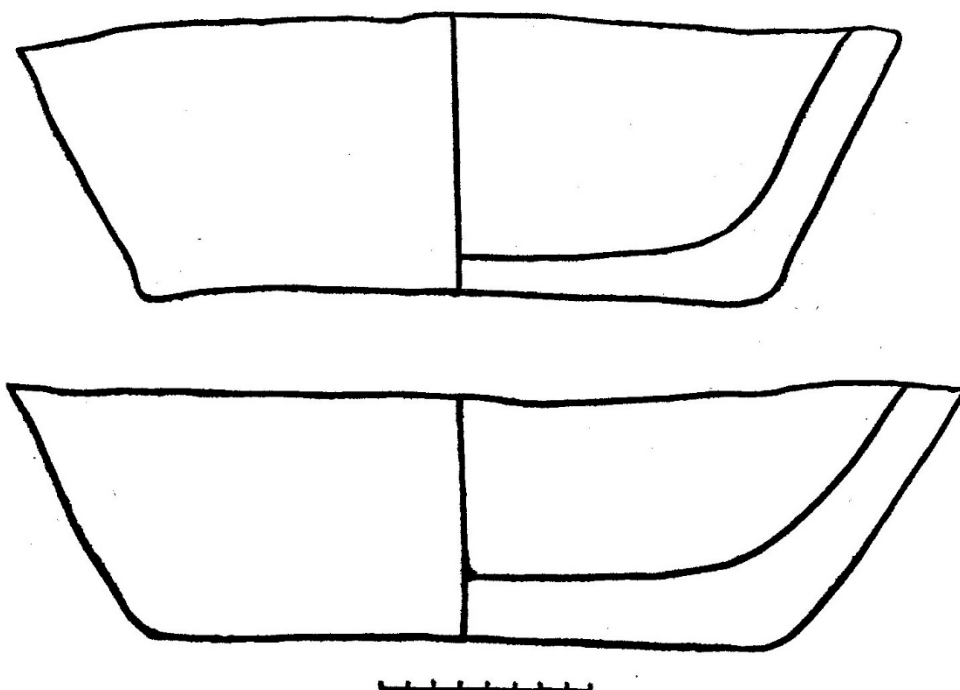


Figure 12. The settlement of Usharal. Excavation # 2.
Bottoms of large non-glazed ceramic vessels

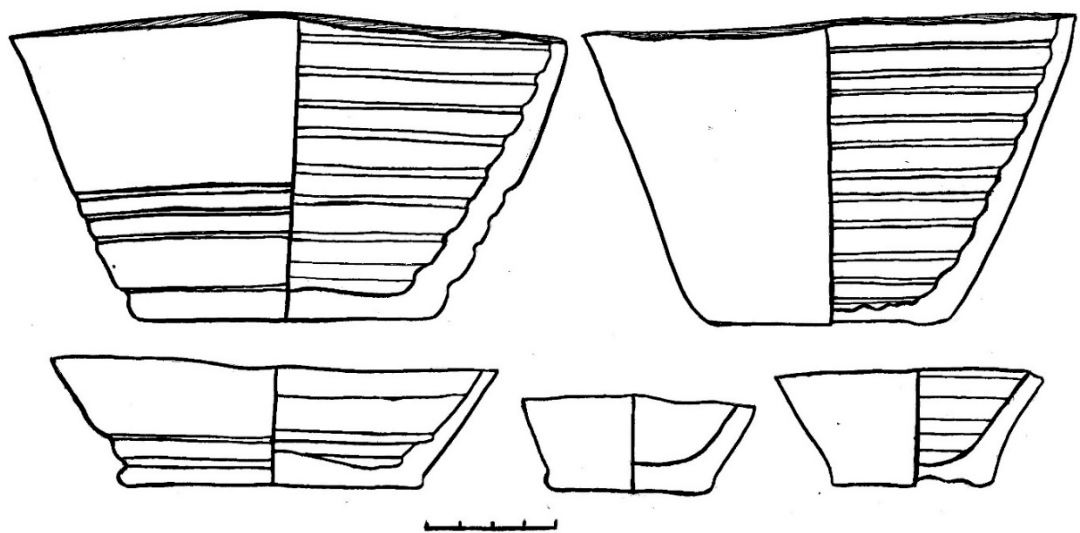


Figure 13. The settlement of Usharal. Excavation # 2. Bottom of ceramic vessels

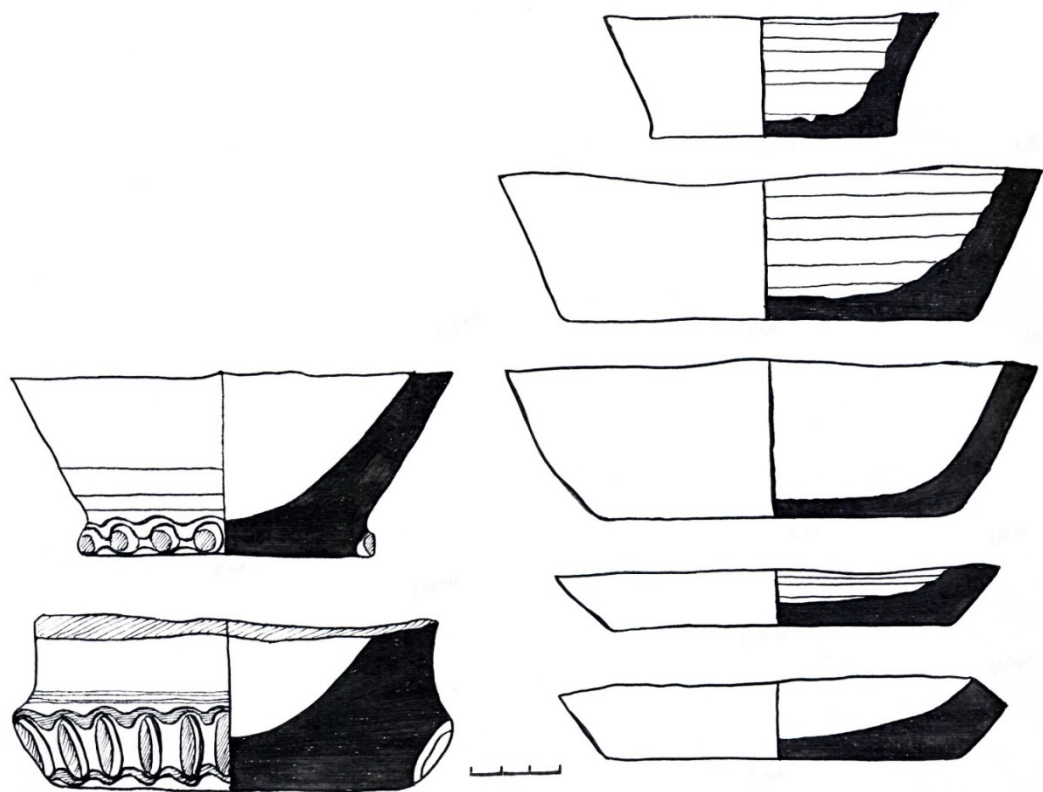
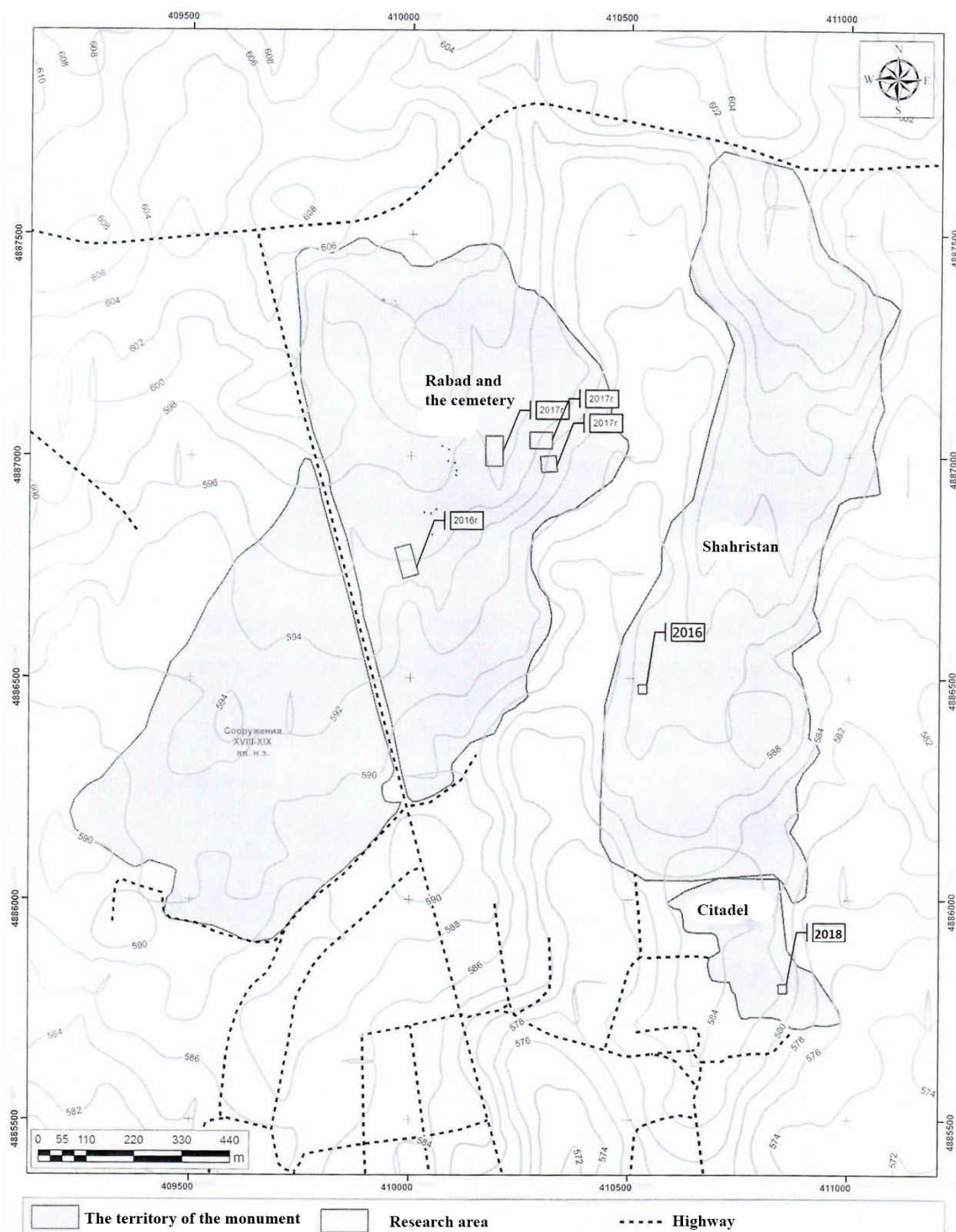


Figure 14. The settlement of Usharal. Excavation # 2.
Fragments of the bottom of non-glazed ceramic tableware

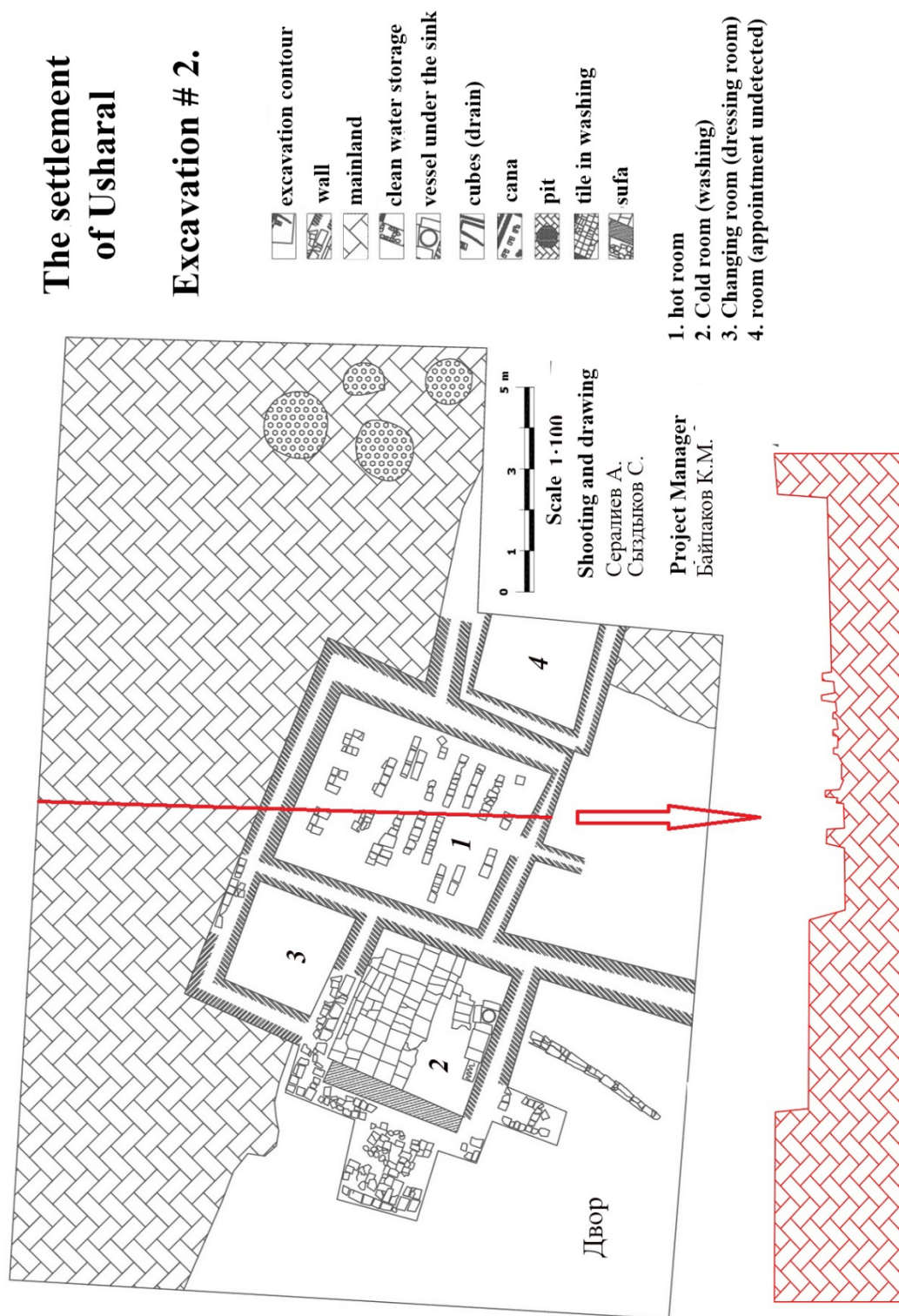
APPENDIX C **Drawing documentation**



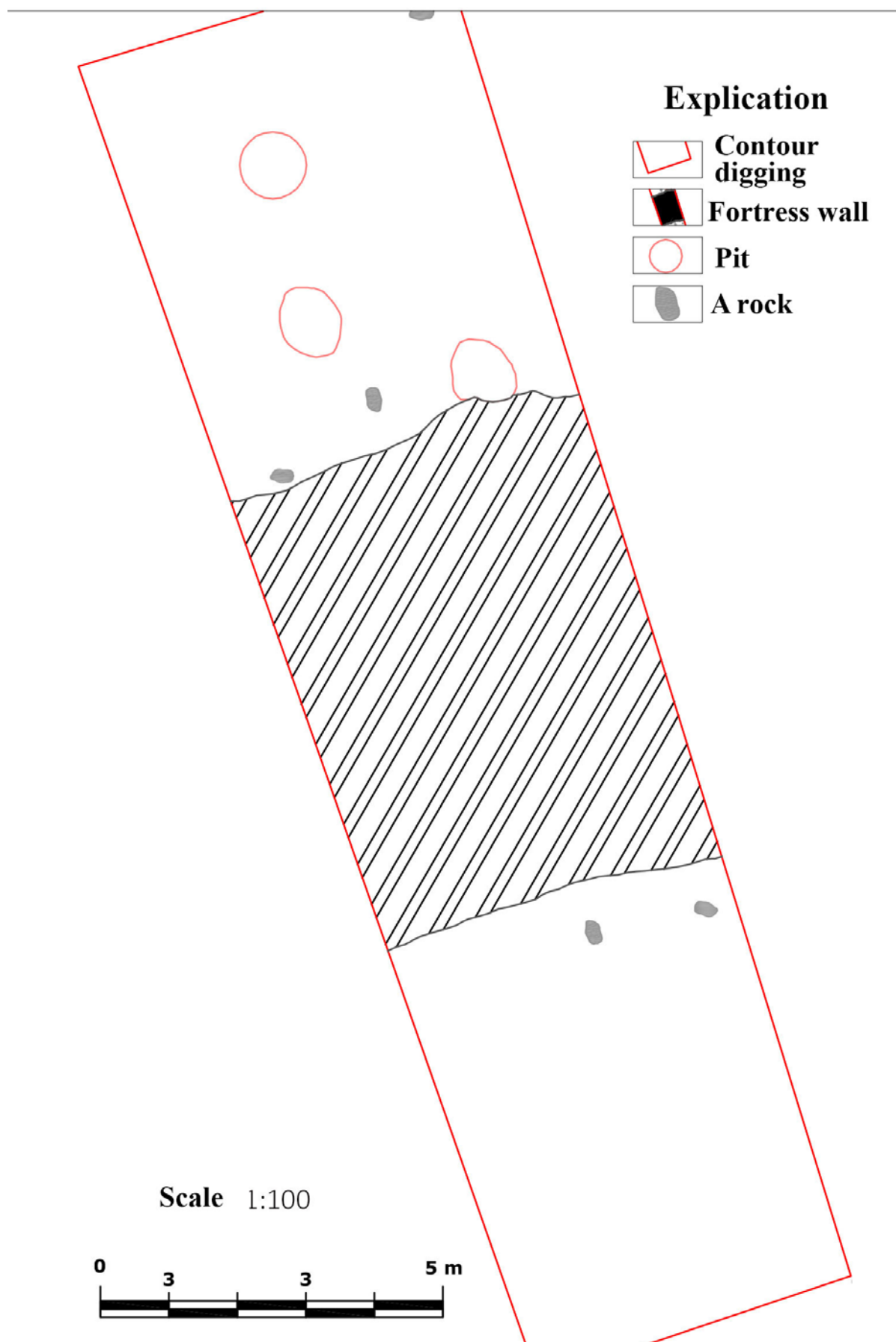
Drawing 1. The settlement of Usharal. Excavation #.
Topographic plan

The settlement of Usharal

Excavation # 2.



Drawing 2. The settlement of Usharal. Excavation # 1.
Bathhouse Plan



Drawing 3. The settlement of Usharal. Excavation # 2. Section of the fortress wall. Plan