

ABSTRACTS

I. METHODOLOGY AND METHODS OF RECONSTRUCTION IN ARCHAEOLOGICAL AND ETHNOGRAPHICAL RESEARCH

P.7. *Anikeeva S.O.* RECONSTRUCTION OF THE LOST MONUMENTS OF HISTORY AND ARCHITECTURE BY MEANS OF THE BIM TECHNOLOGY (ON THE EXAMPLE OF THE HOUSE WITH AN OVEN, PAGE OF PANOVO, KRASNOYARSK KRAI). Nowadays the problem of a reconstruction of the lost monuments of history and architecture gains more and more global character. For the purpose of virtual preservation of the lost monuments the complex of the objects being in a zone of flooding of Boguchansky hydroelectric power station can be a striking example of need of creation of information model. The new hydroelectric power station settles down on the Angara River, at the city of Kodinsk of the Kezhemsky region of Krasnoyarsk Krai. When flooding a reservoir of Boguchansky hydroelectric power station under water leave not only tens villages, hectares of the wood and arable lands, but also part of the Siberian culture. For the purpose of studying of the archaeological objects getting to a zone of flooding, in 2008-2012 large-scale archeological excavations were carried out. In particular, only in 2011 as a part of Boguchansky archaeological expedition about 1200 people as a part of 39 groups worked, excavation on the area more than 40 thousand m² was made, 130 objects from 142, consisting on the account are completely investigated. Besides archaeological works, ethnographic researches were conducted also. Archaeological works were complete in 2012, in five years of researches was made about one million finds. Together with Novosibirsk office of Institute of archeology of the Russian Academy of Sciences and the ministry of Krasnoyarsk Krai there was a development the concept of creation of a museum open-air — the Angarsk village on the bank of future reservoir. Unique houses, the farmstead constructions of villages getting under flooding on the bed of the Angara River have to make a basis of a museum. The main task of such museum - preservation of material and spiritual culture of the population of Angarski Krai. At present the planned task isn't realized, in this regard special value gets creation of a virtual museum of the most valuable objects from a zone of flooding of Boguchansky hydroelectric power station. The virtual reconstruction by means of technology of information modeling represents creation of information model which will allow not only to receive representation about lost object as a whole and its elements in particular, but also to be a basis for its physical reconstruction. Process of modeling of the building by means of information technology is connected with information database in which each element of model can appropriate additional parameters. Feature of such approach is that the model of studied object works as a unit - change any one of its parameters involves automatic change of other related parameters and objects, up to drawings, visualization, specifications, etc. Application of technology of information modeling of architectural constructions for the purpose of a muzeefikation not only opens new opportunities of virtual experiment, but also demands development of new techniques of the computer modeling specific to monuments stories and architecture.

Key words: BIM (building information modeling), history and architecture monument, wooden architecture, Boguchansky hydroelectric power station.

P. 10. *Berlina S.V.* SOME PROBLEMS OF METHOD FOR RECONSTRUCTION OF THE BRONZE AGE AND EARLY IRON AGE DWELLINGS IN THE SOUTHERN PART OF WEST SIBERIA. This article suggests a method for reconstruction of the Bronze Age and Early Iron Age dwellings in forest-steppe zone of the southern part of West Siberia. With a respectable experience in dwellings reconstruction, there are still no universal methods in archeology, only separate achievements and groundwork in different regions. We assume that the optimal approach is the research of house-building traditions in different large geographical regions in historical retrospective, with their further studying and comparison. This algorithm of buildings reconstruction was suggested for West Siberian forest-steppe. It involves five stages: 1 - singling out the dwellings in a cultural layer (deepened objects, above ground buildings, annexes, inner porches ("senee")); 2 - buildings are grouped according to their characteristics (description with the further grouping according to the main morphological characteristics: size, number of chambers, shape, traces of the constructions: the presence of dimples from the pillars, their position, presence of the trenches from timber, carbonaceous strips, remains of arboreal decay); 3 - reconstruction of certain groups' buildings; the experience of the reconstructions held indicates that there were buildings with pole frame construction walls, wooden fence walls, framework walls, the existence of light conic buildings is not ruled out; the most difficult task in buildings reconstruction is defining the type of roof (with four, two one sloping surfaces?); 4) - restoration of the possible types of building frame elements heat insulation: it is conducted on basis of fixed traces of materials used for heat insulation (soil, grass, birch bark), ethnographical analogues, burial grounds building materials; 5 - identifying of the structure of the specific buildings, and the technical methods in their construction. While carrying out the reconstruction traces of repair works and rebuilding were registered, and also cases of labour and natural resources saving, the presence of various building techniques in construction of one of the buildings. Such rarities give evidence of forming and use of some construction methods, skills, and ways of adaptation of the ancient architects to the conditions which existed at that time. Reconstruction of the number of buildings in archeological cultures allows to mark out a model of the dwellings which existed in that period based on the common characteristics - a common image and type. The research of house building traditions of a certain archeological culture or region in a certain age gives us a chance to put a question about the types of dwellings existed in the ancient times, about cultural peculiarities, evolution of the living environment, detecting of household, economical and migratory reasons for changes in habitation.

Key words: Archeology, methods, dwellings reconstruction, West Siberia.

P. 14. *Bobrov V.V.* SOME METHODOLOGICAL ASPECTS OF THE HISTORICAL RECONSTRUCTION IN THE SIBERIAN ARCHAEOLOGY. The ideological crisis of the 1990s lasted for two decades caused the methodological crisis in the Humanities and social Sciences. To a lesser extent it was reflected in the archaeological science. One thing is clear, that not all abandoned the principles of dialectical and historical materialism. By the second decade of the XXI century the ranks of specialists of archaeologists, historians, philologists were significantly filled up by young shots, whose humanitarian and scientific thinking was formed in the years of methodological crisis. Their methodological approach is demonstrated in the abstracts of dissertations. In most of the works it boils down to a set of methods. Is it legitimate to restrict the methodology to a set of methods and whether or not is there philosophical nihilism for this trend? The answer to this question depends on the position of the researcher to the subject of archaeological science. Not touching the reasoning and debate on the subject of archeology, it can be argued that this science has an independent and auxiliary character depending on the historical and chrono-

logical period it studies – preliterate or exploring complexes of the period of written history (antiquity, the Middle Ages, new and even modern times). In the framework of the narrow specialization a special attitude to the subject of archaeology can be formed. It should also be borne in mind that the methodological position of the researcher depends on the levels of knowledge in archaeological science, which are universally recognized. Thus, the methodological position of the researcher is mediated by the attitude to the subject of science, the objectives of the level of knowledge and, finally, the general historical and theoretical vocational training. No doubt, that when the examination of archaeological complexes is conducted, as a part of which there are only things, fewer objects (housing, settlement, burial, etc.), the main objective is the analysis of their morphology, elements, properties. This analysis of the knowledge of the archaeological source is based on a complex of methods, among which there is a wide range of natural science. Respectively, when studying properties of archaeological subjects the methodology represents a complex of methods. But the explanation of objects of material culture in general, reconstruction of events contain a scientific methodological position of the researcher. The concepts "diffusion", "diffusive processes" borrowed from foreign archeology do not explain an origin of the items, as well as their distribution is not mechanically, but as a result of the conscious and selective actions of the person. Another aspect, which is a critical relationship, is paleogeographic reconstruction. In modern Western Siberian archeology it has become practically independent nature. But, in opinion of some experts, the natural-climate change is the cause of the ancient historical processes and peculiarities of the development of material culture. We have to move away from this determinism and use the experience of the East Siberian archeology, restoring the environment of the ancient populations in chronological sequence.

Key words: methodology, method, theory, restoration, archeological source

P. 18. *Borisov A.A.* TURKS OF SIBERIA IN LATE MIDDLE AGES AND MODERN TIMES: CURRENT PROBLEMS OF HISTORICAL AND COMPARATIVE STUDY. Russia as a poly-ethnic country has its own specificity in the study of the history of peoples, at different times included in its composition. In Siberia, there is a group of people with a common cultural background and ethnogenetical - Turks of Siberia: Altais, Dolgans, Siberian Tatars, Sojots, Tofalars, Tuva, Khakass, Shors, Yakuts. In this paper, we will focus on the largest of them. They played an important role in history. Their ancestors were combined at different times of the ancient Turkic political entities. Then, as a consequence of the Mongolian and Chinese expansion is their separation. Starting from the 16 century again there is the union of these people at Moscow (Russian) state. Russian state came to Siberia by skillful policy on "nomadic natives", which were classified according to the people called "Charter on the management of Siberian foreigners" in 1822, for centuries been able to gain a foothold in the Siberian region. Appeal to the history of the Turks of Siberia has large research perspective. They are connected with the search for new methodological approaches. Former Marxist methodology explained, for example, the laws of historical development and self-government through the prism of class relations. Consideration of this aspect in terms of typological features power structures of Siberian Turks has deserved more attention. Also of interest is the study of the integration of government institutions peoples of the Sayan-Altai, and Minusinsk, Baraba steppes, forest-steppe zone in the Middle Lena into administration by "nomadic foreigners." In the depths of these processes emerging social movement studied people also having a lot of common points. They require no less attention of historians. Common origin, economy and way of life allows for a comparative analysis of historical demography, a relatively poorly studied aspect. On population dynamics reflect any changes in the political, economic, cultural processes. This is illustrated by the study of the historical demography of Khakass and Yakuts, involving materials Buryats in 17-19 centuries undertaken by the author in recent years. The most favorable was the first half of 19 century, when had observed in eastern Siberia liberalization policies for "nomadic foreigners": for example, the political (activities of steppe *dumas*-councils) and economic activity (including in market relations) of these people. There are other promising aspects of a given problem. It is the study of regional economic policy and cultural processes, when there is the integration of Turks in Siberia in the Russian society.

Key words: Turks of Siberia, historical comparative study, management, self-management, historical demography.

P. 24. *Borodovsky A.P.* ISSUES RELATED TO RECONSTRUCTION OF SPECIALIZATION OF ORGANIC MATERIALS PROCESSING INDUSTRIES IN THE SOUTH PART OF WESTERN SIBERIA. The issues related to reconstruction of specialization of the most ancient industries are regarded as topical by archeological materials correct interpretation. It is considered especially significant within the final Paleometal period when the foundations of the complex manufacturing economy were being established. Recently, the Siberian archeological literature has been demonstrating a vivid interest in this topic, which is reflected in a whole series of monographs, textbooks and articles by various authors. The authors of these publications pay special attention to the issue of reconstruction of structural elements representing the processing arrangement of such organic materials as timber, bone, horn and leather. This literature detailed analysis allows concluding that the West-Siberian archeology has not reached a research consensus concerning the issues of ancient industries specialization, including certain industrial branches. It is noteworthy that on the whole the Paleoeconomy issues are elaborated for the Siberian territory on a rather low level, which promotes various developments in this area that are frequently implemented without any consideration of the world experience in this sphere. It is also related to several recently published articles lacking a satisfactory study of research methodology and application of certain epochal analogues of ancient economic processes. Such publications include only declarative statements relating to the character of structural and organizational processes in the transitional Paleoeconomy, from the Late Bronze Age till the Early Iron Age. In this case the term "industry specialization" is substituted by the expression "industrial specific", which is regarded as a grave methodological error. Another essential problem implies the incorrect data application in respect of planigraphy and the type of certain settled monuments (Zavyalovo-5) by their industrial destination reconstruction. Besides, it is necessary to admit different dynamics of specialization establishment as far as various ancient industries of organic materials (leather, bone, timber) processing are concerned. The controversial character of those issues related to specialization of organic materials processing industries in the Paleometal era (including the transitional period from the Late Bronze Age till the Early Iron Age) is regarded as a large discussion incentive not only for the West-Siberian but also for the Russian archeological science. Within the framework of this direction, it is necessary not only to conduct topic-related seminars but also arrange quite representative scientific events (conferences and symposiums).

Key words: specialization, ancient industries, Paleometal

P. 28. *Zimina O.Y.* TO THE QUESTION OF THE REFLECTION OF THE SOCIAL ORGANIZATION IN THE MATERIAL CULTURE OF THE ANCIENT PEOPLE. The article is devoted to the problems of manifestations in the structure of archaeological sources of the Ural-Siberian region social organization of the ancient people. Archaeological sources focused on the study of material culture, whereas the issues of social organization are solved in archaeology at reconstructive level. Researchers, seeking an explanation of certain phenomena in the archaeological cultures, turn to ethnographic data about the peculiarities of everyday life and the social structure of the Ob-

Ugrs and Samodians, which is associated the idea of going deep in antiquity the origins of the formation of these peoples. In the social structure highlights the dualistic organization – marriage organisation of two genera/phratries; in a broad sense, this binary organization of society and its reflection in the spiritual culture. Ornamental traditions play a significant role in the allocation of archaeological cultures. Often a combination of the two ornamental traditions in ceramic complexes of archeological cultures is viewed as a reflection of dual-phratric structure represented by these cultures societies. In some cases, the layout of the settlement (for example, Tashkovo II, Chicha I, Karagay Aul I) and burial ground (for example, Chepkul 9) allows to make conclusions about the dual structure of the ancient society. Materials of the Middle Ob region of the middle ages VI - IX centuries Relkinskaya culture led to L.A. Chindina provide a hierarchical model of social relations: the family (large and small in accordance with the size of the ancient dwelling); the family community in the period of segmentation («...a large settlements, type Malget 7, with several housekeeping «nests»); group of family communities - like the genus. The similarity in the material culture and anthropology Relkinskaya culture with selkups allow researchers to draw conclusions in respect of the social structure. However, such examples are rare, when a genetic link between archaeological culture and specific ethnic group is established. This is due to the fact that a part of the territory of the Ural-Siberian region is not sufficiently investigated, the settlement and the burial complexes of many cultures are not sufficiently researched, and often burial is unknown. In general, the conclusions on the social structure of the ancient societies of different chronological periods are rather fragmentary and need to be further accumulation of facts for possible archeological-ethnographic comparison.

Key words: archaeology, ethnography, social organization.

P. 33. *Kozlova T.I.* THE INFORMATION MODEL OF A REAL OBJECT OF CULTURAL HERITAGE AS A NEW TOOL TO WORK MUZEEFIKATION PRACTICE. Building information modeling (BIM) offers great perspective in open-air museums. In software products, working on this technology, create a model of the exhibit - real object of cultural heritage - which is becoming a museum research product. With it is possible to monitor the physical condition of the monument of architecture, design work on its museumification and restoration. Information modeling in this case must be made by a special method, which differs from a more common practice in the museum at the moment virtual historical reconstructions. In particular, it should be: a) correctly identified the stages of work on information modeling with the history of the monument; b) observed units for which it was built; c) rationally chosen instruments in BIM-modeling program of various structural elements, in order to continue to make a computer model calculations; d) included accurate information about the physical characteristics of existing structures, etc. The required level of skills of technology and provision of instructions for museum professionals will take action on the prediction of the degree of destruction of structures of the monument, object state management, the work on the content, the mainstreaming of natural, physical and other impacts. That will reduce time and cost to produce works for the preservation of historical and cultural heritage.

Key words: Information Model of the real cultural heritage, monitoring the physical condition of a museum exhibit, museumification and restoration, monument, historical and architectural museum in the open air, the Church of Zashiversk.

P. 38. *Kravchenko G.G., Rykun M.P., Fuks A.L.* RECONSTRUCTION OF PALEOCLIMATIC CONDITIONS IN THE EARLY IRON AGE FOR THE UPPER OB BASIN (ON THE SPREADING TERRITORY OF KAMENSKAYA CULTURE). It is considered that the sorts of economical activity of the ancient societies were closely connected to the characteristics of the physiographic zones these societies lived in. The boundaries of zones were changing with the changes of climate which led to either migrations of the population or to the changes in sorts of its economical activity. The examination of the paleoclimatic condition changes on the territory of Upper Ob basin in the Early Iron Age is performed in regard to the Kamenskaya culture. This culture comes as a convenient object for the interdisciplinary researches because it's fully enough represented by both archaeological and anthropological materials. For paleoclimatic conditions the integral index of humidity and heat supply is used, which is defined as a ratio between a sum of precipitations from May to September and a sum of temperatures for the same period. The calculation of this index is performed on the basis of the present-day weather data and the temperature and humidity curves for the past periods, reconstructed by methods of natural science. In this case the palynology-based reconstructions were used. The geographic distribution of the index on the reviewed territory for the requisite historical time is computed by the special means of geoinformation technologies. The peculiar spatial distribution of this index caused by mountain framing of the territory is emphasized. On the early stage (VI–IV century BC) Kamenskaya culture was in conditions close to the subtaiga and taiga zones by the heat supply and humidity indexes, and on the late stage (III–I century BC) it was in the conditions similar to the present-day ones. The most part of the distribution range of the Kamenskaya culture was always in conditions which allowed having a sufficiently stable economics: mostly appropriative on the early stage and a combination of productive and appropriative on the late stage.

Key words: Upper Ob basin, Kamenskaya culture, paleoanthropology, archeology, hydrothermic indexes, palynological data, present-day weather data, paleoreconstructions, geoinformatics.

P. 43. *Martynov A.I.* ARCHAEOLOGICAL FACTS AND HISTORICAL PROCESS IN STEPPE EURASIA. Numerous archaeological materials on the Neolithic period, the Bronze Age, and the Early Iron Age were gathered in the Eurasian Russia over the 20th century. They enable us to proceed from stating archaeological facts to reconstructing historical processes on their basis. Though, it is not being done, as modern archaeology lacks new methodological approaches to analyzing the accumulated data on the Eurasian Steppes and Highlands. Archaeology in Russia is dominated by two major tendencies: accumulating material archaeological sources and explanation of archaeological cultures. Thus, archaeology turns into a science of facts and examples, while the historical process in archaeology is represented as a number of epochs and archaeological cultures replacing one another. At the same time, archaeology becomes more and more distant from history. The accumulated archaeological data are not used for reconstructing historical processes. The influence of natural factors, peculiarities and laws of civilizational development, the role of leaders and ethnical groups in the historical process is not taken into consideration. Sticking to the formal approach to history interferes with our understanding of the civilizational processes in the Eurasian Steppes and Highlands in the Eneolithic period and the Bronze Age as certain stages of civilizational development. When studying the formation of the Eurasian historical and cultural unity in the 7th–3rd centuries B.C. and the novelties dissemination at the edge of the Bronze and the Early Iron Ages, special attention should be given to: different forms of cattle breeding that are in close connection with the natural processes of the steppe, highland and lowland landscapes; the development of transportation means: horse riding; building socially important burial mounds that demanded a lot of workforce; the emergence of informative and signs-oriented art; the role of natural sanctuaries, and many others. At the same time, it is important to understand the historical significance of the change of leading nations over history, as this phenomenon can help explain the

changes in the material and spiritual culture of the transition periods. Archaeology has traced the changes in the Eurasian steppes cultures that have taken place since the 2nd century B.C.: economic and cultural instability that was characteristic of the Saka world. The changes influence the inventory of archaeological cultures. These facts are reflected in the archaeology of the Eurasian steppes and the mountainous territories of the Sayan, the Altai, the Tian Shan. At that time, the role of the leading nation went from Indo-Iranians to the Huns, and later to the Turkic people who established the first nomadic empires in Eurasia. The mission of archaeology as a historical science is to only to accumulate archaeological facts, but to use its potential for reconstructing the historical process.

Key words: artifacts, geoenvironment, the historical process, the leading nations in history, rock art, possibilities of reconstruction of historical process by archaeological data.

P. 48. *Semenova V.I.* ARCHEOLOGY AND CARTOGRAPHY OF CITY OF TYUMEN (ABOUT A PARITY OF RUSSIAN AND LOCAL TRADITIONS IN A CITY LANDSCAPE). Researches of Russian wooden fort architecture in Siberia were spent during more one and a half centuries. It was considered as a finishing stage of evolution of fort architecture of Russia, since old Russian fortresses. One of the obvious old Russian traditions, in Siberia, optimum use of a natural lay of land, a choice of the most protected and convenient places to which bends of the rivers concerned, high manes, islands is kept and so on. Landscape accommodation of Tyumen quite corresponds to this approach. The initial fort has borrowed high cape in a mouth of the river Tyumenka running into river Toura round. A bend Toura river did here possible the wide review of all territory adjoining to city. Prominent feature of Tyumen is the whole system of deep broad gullies in a mouth of the river Tyumenka. The first who in detail understood features of a landscape of Tyumen, was historian G.-F. Miller. It has described their arrangement and has fixed names Dedilov, Vishnev. G.-F. Miller had noted, that Russian Tyumen and Tatar Chimga-Toura had different localization. The Tatar city, unlike Russian Tyumen, was placed on capes in depth of a mouth of the river Tyumenka, divided by deep broad gullies. One after another there are three sites of ancient settlement - 2 on the left coast Tyumenka (Ring's and Big) and 1 on right protect (Small). Behind a cherry broad gully one more site of ancient settlement borrowing cape, surpassing on the sizes all three previous settles down. On its surface two lines of strengthenings are tracked, each of which consists of a shaft and ditch. Probably, it also is a place of localization Chimga-Toura. Other sites of ancient settlement can concern to earlier Ugrian period. Names «Tyumen» and «Chimga-Toura», most likely, are connected with Golden Horde. The first name was kept with Russian as it was known for it even before destruction of Tyumen in the first decade of XVI century as a result of the Tatar intestine wars. The name Chimga-Toura it was kept in the environment of local Tatars and can be connected with memory of Chingis-khan or mean in a literal translation «city above breakage». In a landscape of city Russian logic of development of space from a fortress to development to a suburb and a city wall, monasteries (upstream man's, downwards – female), together with more ancient local tradition connected with Ugrian and Tatar small towns which as the strung beads go on coast of the river Tyumenka was reflected.

Key words: Tyumen, Chimgi Toura, fort, city landscape.

P. 52. *Tikhonov S.S.* THE MAPS BY S.U. REMESOV AND ARCHAEOLOGICAL-ETHNOGRAPHIC RESEARCHES. The range of ethnoarchaeological researches is extraordinary wide and puts into itself methodological and theoretical works, field researches of a technique, studying of concrete phenomena of material and spiritual culture, the analysis of new sources. We will consider possibility of maps by S.U. Remezov for identification of perspective territories for studying. The area, which is potentially perspective for researches, settles down on midwaters of river Tom in northeast part of the Krapivinsky region of Kemerovo region. At the end of XVII and the beginning of the XVIII centuries when S.U. Remezov made the maps, this territory wasn't populated. It is clearly visible from the maps that in the territory between rivers Upper Ters of Iskitimka at the end of XVII also the beginning of the XVIII century there was only settlement – Tyulyubersky volost. Russian peasants moved onto this almost free land. Mungatsky ostrog (fort) was built to protect new villages. There was no military threat for this area judging by that the fort had no walls. The conclusion is obvious. At the beginning of XVIII century on free lands between across Tom approximately equally spaced from Tomsk and Kuznetsk appeared Russian complex, including a fort, villages, ostrog's and rural cemeteries, a chapel in the ostrog, in the XIX century and church. In a taiga a net of bottom lands was formed, some of them outgrow into villages. In one settlement Russians gradually assimilated tyulyuber. So, in rather limited territory there are archeological complexes of yearly XVIII century, ethnographic objects of XIX–XX centuries, the old residents remain, there are written and cartographical sources about this region. The area is interesting by the possibility to define accurately the bottom date of complexes, to consider process of settling and territory development, and the subsequent withdrawal of the population from it. The complex has to be pure, without foreign particulates, because even in XIX century this area was on remote from a straight road Kuznetsk–Tomsk. Archaeological works on studying of Russian sites weren't carried, except the search of a location of Mungatsky ostrog by archeologist Yu.V. Shirin and ethnographer V.M. Kimeev. Excavations can be carried out on the areas of villages of Lachinovo, Beryozovka, Berezovoyarka (Russians) and to Saltymakovo (tyulber and Russians). Besides, the Kemerovo archeologists worked in a zone of flooding of the Zelenogorsk hydroelectric power station discovered and investigated sites around Lachinovo and Lachinovskiy Kurya, Saltymakovo. Thus the area, chosen since studying of the maps by S.U. Remezov, is perspective for ethnographic and archaeological researchers.

Key words: ethnographical-archaeological researches, system of dissemination, Remezov's maps

P. 57. *Chochorowski Yan.* THE SCYTHIANS AND CENTRAL EUROPE – A HISTORICAL INTERPRETATION OF THE ARCHAEOLOGICAL REALITY. The fact that the Scythians installed themselves in the forest-steppe and steppe areas of Eastern Europe at the transition between the 8th and 7th centuries BC brought about changes in the ethnic, geopolitical and cultural situation in the region. It also created a new, important factor influencing the history of the central part of the continent. This was the opening moment for a long period of confrontation, which continued until historical times, between the settled Central-European societies and herding groups originating from the Great Steppe, distinguished by a specific lifestyle and economy as well as by a different model of other socio-cultural behaviour. This confrontation most often took a violent course, which in historical times was reflected by a whole list of expansionist peoples (the Mongols, the Magyars, the Avars, the Huns, the Sarmatians/lazyges) who all chose the Carpathian Basin as their destination. For the proto-historical period, however, given the lack of a written record that would shed light on the discussed region and its history, the interpretation of the above processes has provoked a lot of controversy and posed a methodological dilemma. Some scholars regard them as symptoms of the population movements and physical presence of the nomads, while others prefer to speak of a cultural transfer, still within the limits of dialogue between cultures representing different civilization models. As early as in the beginnings of the 7th century BC, there appear cemeteries with skeleton burials in Transylvania, furnished with sets of weaponry typical of Scythian warriors. The appearance of the Transylvanian group

was most likely connected with the formation of Scythian groups in the forest-steppe zone on the middle Dnieper River in the 7th century BC. It was the westward continuation of the same processes that were the effect of the search for new ecological niches in circum-steppe areas by Scythian nomads. Slightly later than the Transylvanian group, but still in the 7th century BC, in the middle and upper Dniester basin another group with Scythian cultural traits started to develop, namely the so-called Western Podolia group. However, this grouping had a clearly syncretic character. The Scythian ethnos probably played the role of a predominant social superstratum, although the newcomers were mainly men – warriors. The formation of groups with a Scythian component in the Carpathian Basin was crowned with the development of the Vekezug culture in the Great Hungarian Plain. Its oldest assemblages appeared in the north-eastern part of this region around the transition between the 7th/6th centuries BC. The Vekezug culture is represented by large biritual cemeteries, with the predominance of skeleton burials over cremations. Its unique trait is the presence of separate horse burials, and, exceptionally, the burials of horses with wagons. These burials reflect the important economic role played in this environment by horse breeding (the breeds which were descended from Tarpan). Generally, Scythian-type elements were not particularly numerous here, and they were typically discovered in richer assemblages (the graves of the elite). However, the most striking manifestation of Scythian expansion directed towards Central Europe is a wave of nomadic military infiltration, referred to in the literature as the ‘Scythian invasions’. Archaeological finds that provided the basis for the concept of military incursions by invaders equipped with Scythian weaponry were recorded in the zone stretching from Transdanubia, through Moravia towards the Moravian Gate and further, along the Oder River, as far as to Lower Lusatia, and to central Poland in the north. These are primarily arrowheads of the Scythian type, discovered in defensive settlements and the rock shelters used by the local population as refugia. Among other places, the arrowheads were found lodged in the embankments or walls of fortified settlements that bore traces of conquest and destruction (by fire). In the so-called ‘acropolis’ of the Hallstatt-era fortified settlement at Smolenice, with strong defenses in the form of stone walls, the concentrations of arrowheads were found close to the gates and around the most easily approachable part of the fortifications. Sometimes, human skeletons are also discovered in such settlements, and their context suggests they belonged to victims of a surprise attack. The best evidenced cases of the destruction of such defensive settlements date within a period spanning more or less 100 years, between the transition from the 7th/6th centuries BC and the late 6th century BC. The driving force behind these looting raids were no doubt the elites whose mentality was typical of the Scythian (nomadic) set of cultural behaviours. The character of the archaeological record clearly indicates that these raids were not aimed at gaining control of new lands, but rather on gaining booty that would offer economic profits. The lack of written records confirming the western direction of the Scythian expansion, raised from time to time as an argument in the context of the issues discussed in this paper, does not fully take into account the historical context and objective circumstances in which such written sources were created. Central Europe remained beyond the limits of the world known to the ancient authors, which obviously made the identification of particular episodes impossible. At the same time, we cannot ignore the fact that the picture emerging from the archaeological evidence is virtually the same as that recorded over the Caucasus and in Asia Minor, i.e. in the territories affected by the historically confirmed expansion of the Scythians. In light of the above, we cannot regard Central Europe as a zone ‘beyond history’ in that period, if only because of the effects of the expansion that bore all the traits of a nomadic war strategy. Thus, a ‘historical’ diagnosis requires a detailed and comprehensive assessment of the archaeological context. The lack or paucity of written sources cannot be an obstacle to building an historical vision of socio-cultural processes.

Key words: nomads, the Scythians, Middle Europe, raids.

P. 74. *Tsetlin Y.B.* RECENT NOTIONS ON THE ORIGIN OF POTTERY PRODUCTION. Investigations of the origins of pottery production are based first of all on ethnographic, linguistic, and archaeological data. There is a lot of ethnographic evidence that some potters used to make wooden vessels or baskets covered with a thick layer of clay. One of the most interesting stories was reported by captain Paulmier de Gonneville from Honfleur (France). On its basis Abbot Antoine-Yves Goguet created a theory on the origins of pottery, which became quite popular. Many scientists thought that the first potters could only make baskets coated with clay, because until a certain point in history they were unable to make vessels of pure clay. The theory was confirmed by linguistic data because the words “wattle fence”, “clay”, and “clay vessel” in Slavic languages come from a common substratum. Many archaeologists adhere to the above theory, yet some think the theory makes no sense. Another theory on the origins of pottery production was elaborated in Russia. The topic is considered in three aspects: 1 – origin of pottery technology, 2 – origin of vessels’ shape, and 3 – origin of pottery decoration. Only the first question is discussed in the paper. The new theory is based on the facts of gradual evolution of potters’ notions regarding raw materials, proportions of tempers and ways of hardening the clay vessels. The history of the origin and development of pottery production consists of several successive stages which are reflected in various kinds of production: *pre-pottery*, *proto-pottery*, *archaeo-pottery*, and *neo-pottery*. It is impossible to quote absolute chronological limits for these stages because their development varied in time from one region to another, but we can note that pre-pottery and proto-pottery were connected first of all with the Neolithic period, archaeo-pottery belongs to the Bronze Age, Iron Age and Middle Ages, neo-pottery mostly to the Middle Ages. Thus, the origin of pottery production was a *polycentric process* which evolved in permanent connection with other areas of ancient human culture.

Key words: pottery production, technology, origin, polycentrism.

P. 81. *Chernaya M.P.* METHODOICAL AND SOURCE-STUDYING APPROACHES TO A SOLUTION OF THE PROBLEM OF HISTORICAL OBJECTS’ LOCALIZATION. A solution of the problem of attachment of historical objects on locality depends on sources spatial information, and methodology of its reading by means of cross walkthrough of writing, iconography and archaeological data. The special case of problem of localization and authentication of objects is question about the primary site of Tomsk, but his analysis from the point of view of source-methodical validity of the pulled out versions has a theoretical value for a problem on the whole. In the article three versions are considered about the possible site of Tomsk in 1604 from the point of view of their source-methodical validity. Insolvency of hypotheses is analyzed about localization of primary Tomsk on the south cape of Voskresenskaya mount (by G.-F. Miller) and on the south-east offspur of this cape (by A.I. Popov, G.V. Volkov, N.M. Dmitrienko). Principal attention is spared to the critical analysis walkthrough of the third version in its disparity to both the archaeological context of a site and historical context of the real events. The authorial version about the credible placing of earlier Tomsk in 1601 in the very mouth on high bank of Ushaika river is first published. The obvious deficit of sources does not allow today to answer exactly, where Tomsk took place in 1604 or 1601. At expansion of source base it is necessary to take into account the specific of spatial reflection in different sources. Correlative synthesis of sources and insertion of any scientific reconstruction in the “living” context of the past give a right methodical approach in the search of a place of a certain city and in solving of general problem of localization of sites.

Key words: localization of historical objects, sources, methodology

P. 91. *Chindina L.A.* "PEGAYA ORDA" IS "STRONG PEOPLE OF THE BIG/GREAT ELK". In the article the problems of etymology of the name "Pegaya Orda" known from Russian documents of the XV century are considered. The name belongs to one of large military and political Selkups' unions of the period of Siberian colonization. The union was headed by chieftain Vonya, who refused to owe allegiance to Russia. The XV–XVI centuries for the Selkups of Middle Priobye (the Ob river area) were the time of inner and outer struggle. This foreordained a necessity to strengthen of military might. Archaeological sources eloquently witness that. They allow to reconstructing an ideology, which educated fighting spirit and skills, glorified martial valor. A historiographic analysis of the problem is given. Weak validity and methodical unfoundedness of the approaches are shown. The matter of the issue is in the initial breach of one of the most important etymologic rules: a search of a word meaning shall be started with the native language of culture bearers, but not of foreign ones, i.e. not from the Russian word "pegiy", but with a translation of the documented term from Selkup language. The lexeme "Pegaya" is firmly translated from all the Selkup dialects as "an elk", "he-elk". Over ten dictionaries, lists of names of Narym and Taz dialects and of some local groups of the Selkups were observed. The root base is common: "päqy", "pekk", "pängy", "pekk", "pekk". An elk was the most important game animal and had a great importance for Selkups vital activity. He personified strength, might, agility, momentary reaction on danger. An elk image in Selkup culture has an ancient and steady mythology. The Elk was patronized by Num, the god of sky. Changes of seasons and of day and night (he carries moon on his horns) were associated with the Elk. His cosmogonic role is reflected to the fullest in a myth about the sky hunt for the Sacred (Big/Great) Elk, who become a winner in it. The outcome of the hunt begot a myth about a formation of Sacred (Big/Great) Elk constellation (the Great Bear). The Sacred Elk image is organically in heroic mythology and is leading one. The Elk is a helper of the epic hero Iche (Ite), providing success in a battle. This theme is connected in agreement with the second part of the phrase: "Orda". In Selkup language there are words, which are consonant to a foreign perception: "ora", "oralyagda", "orfel" (mean 'strength, a fist', 'to catch'), "orfel-kup", "orpeyo-kup" (mean 'a strong man, hero'). According to Selkup historical and cultural, ethno-linguistic specificity a new version of meaning and translation of the name "Pegaya Orda" is offered; it is "Strong People of the Big/Great Elk" or "Strong Men (Heroes) of the Sacred Elk".

Key word: Middle Priobye (the Ob river area), Pegaya Orda, onomastics, ethnonimics, mythology, traditions.

P. 97. *Chugunov K.V.* PROBLEMS OF ARCHAEOLOGICAL DATA CHRONOLOGY OF EARLY NOMADS OF CENTRAL ASIA AND SIBERIA. Traditional archaeological chronology of Siberia is being in variance with the new data nowadays. This problem is reviewed on an example of chronology of *tagarskaya* culture. Non archaeological dating methods combined with comparison of its artifacts with archaeological data derived from Early Iron Age sites from other territories shows that current concept of its development should be revised. Author assumes that two traditions in Early-Scythian period of Middle Yenisei zone, *podgornovsky* and *saragashensky* stages, that are traditionally seen as successive stages where synchronous for some time. Archaeological comparison, chemical analysis of metals and radiocarbon dating suggest that *podgornovsky* sites of *tagarskaya* culture derive from *arzhan* period of early nomad age. The end of *podgornovsky* tradition was the time when *aldi-belskaya* culture penetrated Tuva. This culture developed simultaneously with *saragashenskaya* tradition on Middle Yenisei, that may have existed on this territory up to the change of era. The origin of *tagarskaya* culture in the very beginning of the first millennium BC may be explained by optimal climate of this territory in comparison with others. The *podgornovsky* complex may derive from Central Asia and *saragashensky* – from Kazakhstan. Well dated complexes of «sar's» kurgans of Tuva that gave some artifacts that have analogies in distant regions with written tradition can provide scholars with chronological frames for Central Asia and South Siberia.

Key words: archaeological chronology, *tagarskaya* culture

II. TRADITIONAL WORLD VIEW: RECONSTRUCTION AND INTERPRETATION

P. 103. *Antonova Yu. E., D.A. Miyagashev.* SHAMHAG-BAISAN AS A SACRAL OBJECT OF ANTIQUITY IN THE OKA RIVER VALLEY (WESTERN BURYATIA). In the course of the archeological surveys in 2012 on the territory of western Buryatiya a new site called Shamhag-Baisan was revealed. The object represents the conjoining of two elements: rock painting and stone setting in the form of an arrow, situated in such a way that the "point" directs approximately the position on the rock where petroglyph is located. Local population have been aware of the "arrow" even before the field works of 2012 year and named "Geser's Arrow", but the petroglyph remains unknown till this time. The painting is made by ochre; it is unshaded picture of a side-drawn big animal (bull or bison or elk). The stone setting is solid, well-backfilled and well-grass-covered. By reference to the analogies with petroglyphs of Western Transbaikalia and Central Asia, the painting from Shamhag-Baisan site can be dated by the wide chronological diapason from the bronze age till the Middle age. Judging by the extent of the setting's grass-covering it is hardly referred to the ethnographic modernity. More over the local population doesn't perceive it as a construction of the recent time, and associates it with the name of the epic hero. Besides this on the territory of the Sayany village and near it (Shamhag-baisan complex is in a one kilometer from this village) a burial ground of the Bronze Age consisted of several kherekurs (burial mounds) have been revealed. Sacrificial settings in the form of circles – rosaces or, sometimes, oblong stone "paths" are often recorded near such mounds. In the ancient time the arrow-shaped stone setting could be related with the burial ground in the Sayany village, which is destroyed partly by the village in present. Generally the rock painting and stone setting could be created and functioned in different chronological periods, being used jointly on the certain stage. The association between these two elements traces on the well-defined correspondence of the positions of the petroglyph and the "arrow's head". In the article the authors pay attention to the ordinary form of the setting and suggest the direct relationship between the arrow-shaped form of the construction and the fact that arrows' heads are often reported as sacrificial gifts on sanctuaries. The setting of this form in Shamhag-Baisan complex is regarded as symbolic reflection of such using arrows' heads and, from this point of view, takes over the semantic meaning which point is endowed. Generally it is supposed a ritual-cultic character of this complex.

Key words: petroglyphs, Bronze age, Middle age, sacral objects.

P. 108. *Belchekova M.S.* PERSONAL NAME AS THE CHARACTERISTIC PROFILE IN THE LIVING CONCEPTION OF THE SOUTHERN ALTAIANS. According to the mythological and religious outlook of the Altaians an individual is closely connected with the nature. Such ecological and cultural behaviour is distinguished by this concept. The personal name binds the individual and nature into single community. The name plays a role of binding element in the cross correlation "man – nature". Through the personal name the man has received a certain wishes for long and happy life, eventually parents endeavour to choose the only proper name for their children which should

give them the fortune. The Altaians believe that such descriptors like as the temper, the state of health, success in business and life interval depend on the individual name. There are a common usage (official and private) and the custom of the names' avoidance in the practice of the Altaians' names. The custom of the names' avoidance is a consequence of the colloquial interdiction addressed to the names. The colloquial interdiction addressed to the names is connected with the practice of the forbidden names of living relatives and the sacralization of an essence and memory of the departed relatives. The forbidden names and secret but true names in private life are usually replaced by the substituted names. The colloquial interdiction comes into force with the crossing the liminal space by the woman (as a rule it is a door at paternal home). In the contemporary living conception of the Altaians the practice of the colloquial interdiction addressed to the male names leads to refusal from direct mentioning of male relatives' names by the woman. In the pre-revolutionary period the practice of interdiction addressed to the names in the area of husband's relatives was more regulated than in its contemporary status. This interdiction was also applied to the female dress and behaviour which differed on modesty, easy step in presence of husband's relatives. Another type of the custom of the names' avoidance is connected with popular believe in the ability of ghosts and spirits to take away man's soul. But man's true name is replaced by alternative name. At the present time from juridical point of view the Altaians' names represent social authorization of the individuals. The personal name is represented by combination of three nominal words. They are private name, patronymic (name) and family name (after father's or mother's name). The personal name is written in the birth-certificate in accordance with the unified form of official designation which adopted at the Family Code of Russia. Associative line of the contemporary names of the Altaians' is represented by the different names as rare names, old-fashioned names, names which are considered to be no longer in use as well as recently contrived and so called fashionable names.

Key words: the Altaians, name, socialization, interdiction.

P. 112. *Vrtanesian G.S.* CALENDAR SYMBOLS IN GLAZKOVO (SIBERIA) CULTURE. Oldest «tools» for time counting – Moon and Sun, so it has formal possibilities to include of that semantic field all, which have any connections with this luminaries. One may include too some constellations or stars, which have special configuration – «moose», «bowman» et al., or special time of visibilities on the sky. There are many Siberian calendars with a months, named zoomorphic, - such as eagle, burbot and others. The oldest type of calendar symbols of Glazkovo culture was models of stone fish. They were discovered near lake Baikal, rivers Angara and Lena (upper part). The most of them are figures of burbot, models of white fish occur less. Generally their length changed from 16 to 21 cm, some of them were polished, and had one or more drilled holes. Very particularly they were described by Okladnikov A.P., Studzickaya S.V., Gorunova O.I., Novikov A.G. a.o. Okladnikov A.P. proposed that some of stone fish were baits for big fish catching. However, exist more than one reason think about sacral function only. At first all types of real known baits was made from fang or ivory, but not stone, with the length no more than 12 – 14 cm. Second reason, they never polished. Thirdly, majority of stone fish models were made from soft limestone rock, with low mechanical strength. Very big and bilateral examples of stone fish (with two head, called Janus liked) all of explorers named sacral. There are very important motives to choose all of them as a calendar symbols. This applies to biological behavior of burbot and white fish (baikalian omul). Burbot biological activity began rises as cold snap. Spawning period of him beginning in October, and coincide with the advent of the «belt» of Orion on the Sky. In the second half of December maximal intensity of spawning reaches, it matches with data of winter solstice and the culmination of Betelgeize, the most bright star of Orion. The end of burbot spawning coincide with vernal equinox and meeting Orion belt from heaven. Omul spawning began in the second half of September with an autumn equinox, thus marking the beginning of winter season. On the petroglyphs attributable to Early Bronze we know bears image, with an opening mouth. Tchernetsov V.N. thought of them Ural – Siberian feature of bear images. Added stick up wool on the back, and they are the features of male bear during mating time, which finished with summer solstice (the end of June). Some of the above – mentioned images «bears» had a disk, which he try to swallow. Some time it was vertically divided. In some Siberian calendar second part of March and September named as «month half of the glow», and this is just a synonym of equinox. So the bears images which have opening mouth and sticking wool on the back probably denote summer time before solstice, and autumn equinox on the images with a divided Sun disk. This is due to the fact that the time of bear hibernation matches with an autumn equinox, - bear (in figurative sense) «carries» the sun with him. Coming out of hibernation in the spring, bear «returns» the sun, becomes a symbol of summer time. On the other hand elk do not lose his activity, and starting mating games in the beginning of winter season, becomes of winter season symbol. But we have no blended image bear – moose in glazkovo materials. The earliest artifact this kind of is known from okunevo culture, and later becomes to fantastic predator, with features of bear, moose, eagle, snake. Thus the calendar symbols of Glazkovo culture had solar - astral semantic and zoomorphic view.

Key words: calendar myth, symbols, stone fish, Glazkovo

P. 116. *German P.V.* SIBERIAN PERIOD OF SCIENTIFIC ACTIVITY G.O. OSSOVSKY. Gottfried Osipovich Ossovsky, a famous geologist and archaeologist, worked from 1893 to 1897 in Siberia. For this short period of time he discovered and investigated several burial grounds and barrows and carried out hydro-geological investigations in Tomsk province. G.O. Ossovsky (1835–1897) was born in Kozarovka village (Kiev county, the Russian Empire (now Cherkasy region, Ukraine) The first period of his scientific activity (1862–1874) was connected with the geological study of Volyn. He prepared and published the first geological map of the area, opened new mineral «volynit». The second period (the Prussian-Galitsky (1874–1893)) was associated with the work in Torun and Krakow. Being the member of Krakow's archaeological Museum G.O. Ossovsky earned his recognition in the European archaeological community. The greatest popularity was got by his researches of upperpalaeolithic cave parking areas in vicinities of Krakow and excavation of the Great Ryzhanovsky barrow. G.O. Ossovsky moved to Tomsk in March, 1893. Hydro-geological researches became a mainstream of his scientific activity in Siberia. During 1893–1896, he directed the work and took part in the commissions for the study of sources of water supply of migrant sites in Kainsky, Mariinsky and Tomsk regions, as well as the city of Tomsk. Hydrogeological studies were published in separate books. In the summer of 1893 G.O. Ossovsky started the archaeological researches in Siberia. In the beginning there was a trip to the Altai mountains in search of the caves. The area between Barnaul and Solonovka along the rivers Barnaulka, Kasmaly and Kulundy was investigated and also the trial excavation in the caves on the river Charysh was made. The same year G.O. Ossovsky researched several medieval burial mounds near the village of Shigarka on the river Yaya. The main archaeological work in Siberia was conducted by G.O. Ossovsky in the autumn, after the completion of the hydrogeological studies. In September, 1894, he excavated burial mounds of the early Iron Age (bolsherechenskaya culture) and the Middle Ages (vengerovskaya culture) of Baraba. The research materials were published in the Reports of the Imperial archaeological Commission. In the autumn of 1895 and 1896 respectively G.O. Ossovsky conducted the reconnaissance and excavations in Mariinsky forest-steppe. He marked with areas of barrow groups in the area of forest- steppe from Mariinsky to Achinsk. In the area G.O. Ossovsky un-

earthed 7 burial mounds of the early Iron Age (tagarskaya culture). In Siberia G.O. Ossovsky continued to work with archaeological materials from Eastern Galicia. He finished his major five-volume archaeological work "Prehistoric monuments of Poland", and also a monograph on the study of the caves of the South-Western edge of European Russia and adjacent areas of Galicia. G.O. Ossovsky didn't have the time to publish the results of the Siberian excavations. The Tomsk period of his biography and the scientific contribution to the study of Siberia require further study.

Key words: Tomsk province, Ossovsky, hydrogeology, archeology.

P. 120. *Dyrtyk-ool A.O.* A COLLECTION OF STONE SCULPTURES AT THE NATIONAL MUSEUM OF THE REPUBLIC OF TYVA. Treated stone sculptures from the collections of the National Museum of the Republic of Tyva. Shows the history of the study of these archaeological sites by domestic scientists. In Tuva People's Republic of external examination was started researcher at the State Museum, which revealed the stone statues in central and western Tuva. A great contribution to the classification of stone sculptures made archaeologist AD Rook. SI Weinstein studied them as an object of art of the ancient masters. The main source of funds is an archaeological expedition, random findings with local residents. Joined the Museum's these unique archaeological monuments LR Kyzlasov, MH Mannai-ool, VT Mongush. Tuva linguist BK Ondar researched the names of areas in Tuva associated with the word "kozhee." The main types of promotion of historical and cultural heritage are the exhibitions, permanent exhibitions and publishing booklets, scientific and popular publications. The main problem further attribution of all archaeological monuments, including statues, is the absence of the National Museum of the Republic of Tyva a specialist - a museum archaeologist. You can solve this problem, if a positive solution by introducing a personnel issue in the curriculum of the Tuva State University, a new specialization "archeology" or achieve target locations in Russian universities.

Key words: stone sculptures, collecting funds.

P. 125. *Egorova L.I.* INTERPRETATION OF SOME PETROGLYPHS IN WESTERN SIBERIA AND IMAGES FROM THE SIBERIAN COLLECTION OF PETER THE GREAT IN THE CONTEXT OF SAKHA MYTHOLOGY. Impetus to the work were materials on the mythology of Sakha where favorite sons of *Uluu Tojon* are Wolf and Raven, and shamans' belief that "Wolf was born by a snake". The study identified the etymological connection of Dragon, serpent symbols *bukè* and Wolf *bèrù* based upon lexical material of the Turkic languages. Certainly, the image of the Dragon is not just a mixing, but a mythological rethinking of natural phenomena that are personification of human qualities. The twins motif is important to us, which is very evident in the connection of the Wolf's image. The twoness of images of the Wolf and the Serpent can be seen in the myth about *Volhe Vseslavoviče* among the Slavs, as well as in the folklore of the Finns. In addition, duality of the Wolf's image is found also in the connection with Raven. This twoness is observed in North American Indian mythology, ancient Germans' myths (where they accompany Odin), legends of the Xiongnu. In the petroglyphs of *Žaltyryk-Tasha* Wolf is depicted with Snake's tail instead of the hind feet and with horns instead of ears. This contradicts the assumption about the Iranian origin of these pictures, because the *sēnmurv* – as opposed to those images – has a snake-shape body and dog's paws. *Kalbak-Tash* petroglyphs' Wolf is depicted not only with horns, but a forked snake's tongue. The image is "made in the technique of engraving, and the nearby rocky plateau has a series of images, which techniques, stories and style refers to the Ancient Turkic period (runic inscriptions, tamga-like signs)". Developing his hypothesis of the Iranian origin of the petroglyphs, *Cheremisin D.V.* suggested that the images could be left by the Sogdian merchants. It is quite controversial, since the images of Dragon and *sēnmurv* are sacred images and could not be pictured without participation of priests or shamans. We can therefore assume that these images are of Sibiryan origin. Moreover, the same author, taking into account the context, noted that "it seems more probable that the image is attributed to Turkic origins". Thus, the petroglyphs of Kyrgyzstan and Gorny Altai can be interpreted as an image of the Dragon, whose formation was influenced by images of the Wolf, Raven and Snake associated with a mediative function. Apparently, images in the aforementioned petroglyphs bear the idea of omnipresence of shaman's spirit or spirit of an ancestor, his ability to visit all the three worlds of the Universe – a mediative force, which due to certain historical events and contacts in the Sakha tradition could have been driven out by Paleo-Asiatic image of a shamanic Raven-Mediator. The Wolf, as judged by the image of wings, is able to fly and reach the Upper World, and – having morphed into a Serpent as a representative of the Water element – could descend to the Lower World.

Key words: petroglyphs of Kyrgyzstan and the Altai, Sakha mythology.

P. 130. *Yekeyeva N.M.* CULTURE AND RELIGIOUS BELIEFS OF THE PEOPLES OF THE ALTAI REPUBLIC. Gorny Altai traditionally characterized by a unique ethno-cultural, ethnic and religious diversity. Here we observe a bizarre form of synthesis Orthodox, Buddhist, Muslim and pagan religious and cultural traditions. Russian population is mostly Orthodox, Muslim Kazakhs, Altaians is not homogeneous in their religion. Some still adhere to shamanism - traditional national religion of Siberia, the Far East and the North. It originated in ancient times as a form of social consciousness of the primitive era and it is based on the embodiment of nature and its forces. Part of the Altaians consider themselves followers Burkhanism (Tibetan branch of Buddhism). A significant part of the Altai population, beginning with the first quarter of the XIX century, became Orthodox. Is the focus of religious denominations became possible because the Altaians is at the crossroads of civilizations, and each left their mark on the neighborhood of or influential in the philosophical foundations of the indigenous people of this land. The end of XX - XXI centuries marked by a revival of religious communities - Orthodox, traditional Altai (shaman, Burkhanist, Buddhist), Muslim and non-traditional - the spiritual and environmental (Roerich movement, "Tengriism"), Protestant, etc. However, in the revival and development of certain religious denominations, covering different national groups of the Altai Republic, there are differences. First of all, we should note the relatively rapid recovery and development of the Orthodox Christian and Muslim communities. The first is predominantly Russians and partly Altaians (old and new "baptism"). For the Soviet and post-Soviet orthodoxy, like other religions, although it has undergone some changes, but has kept the church organization (including at the regional level), religious education (Theological Academy, seminars) and religious sites (temples). A Burkhanism ("ak jang") and shamanism, in the same period, have undergone serious transformation. In the years of repression (1930.) Formed part Burkhanist priests (*sudurchi*, *yarlykchi*) was nearly destroyed along with their sutras and other religious objects. Only a tiny fraction of religious objects preserved in a family heirloom and museum stores (Gorno-Altai, St. Petersburg, etc.). Therefore followers Burkhanism have to revive their religion on the basis of the knowledge preserved in the oral form of the older generation, the modern media of sacred spiritual knowledge, as well as in the published scientific and popular literature. In general, at this stage we are seeing a resurgence of religious and cultural traditions. However, in general religiosity (religious faith) in the majority of the population believing occurs mainly at the elementary (literal) level, which is a synthesis of religious images,

disparate ideas and concepts expressed in the traditions and customs. Hence the perception of most of its believers Altai traditional religion as "Altai (the white) faith." Religious experience (ideals, values and norms) of the believer, regardless of religious affiliation, is largely determined by its relation to society, including the family and marriage. However, the forms of expression of religious experience, in turn, are strongly influenced by social factors, particularly local ethnic traditions, norms and customs. And, of course, a variety of modern interreligious interactions in the Altai Republic requires further study.

Key words: traditional national religion, Altai.

P. 134. *Zaytseva O.V., Vodyasov E.V.* FEATURES OF MUSLIM BURIAL RITE IN OB TOMSK RIVER REGION. In article on the basis of the statistical analysis of a funeral ceremony of medieval necropolises Ob-Tomsk River region is made attempt of allocation of group of burials with elements of a Muslim funeral ceremony. Two major signs of a Muslim funeral ceremony can be authentically archaeological testified: lack of stock in a grave and observance qiblah, that is the address of the face of the dead towards Mecca. Considering a geographical position of Ob-Tomsk region, placement of a body of the dead with observance qiblah has to be the following: orientation of the dead by the head to southeast sector, thus the head has to be surely turned on the left side. At such pose the dead will be turned facing the Kaaba. Groups of burials with signs of Islamic funeral ceremonialism managed to be allocated in two necropolises. The first - the Astrakhansevsky burial ground cemetery – is located on Ob and is dated the developed Middle Ages. The second - cemetery Toyanov Gorodok – is located on Tom and is dated the late Middle Ages. On the Astrakhansevsky burial ground 44 burials with Muslim lines of a funeral ceremony that makes 44,8% from all studied burials are allocated. Thus every sixth is buried strictly on a canon: without stock and with observance qiblah. For a burial ground Toyanov Gorodok wasn't succeeded to carry out the full statistical analysis in connection with a condition of data base. Nevertheless, on a burial ground burials without stock are allocated and burial in which orientation is observed qiblah. Burial ground dating Toyanov Gorodok isn't beyond the late Middle Ages, and is defined by different researchers within the XV-XVI centuries, XV century, the XVI-XVII centuries, XVII century. Noted above line of a funeral ceremony speak about penetration at this time Islam around Tatars-eushtintsev. Existence of burials with signs of Muslim ceremonialism in the Astrakhansevsky burial ground cemetery dated on the XIII-XV centuries and the Islamic world located, in fact, on the most remote periphery, in a taiga zone of Priobya that does this burial ground by a unique and basic monument in a context of further research of stages of Islamization of local population looks even more interesting.

Key words: Ob Tomsk river region, muslim burial rite.

P. 138. *Kovtun I.V.* THEMES OF HORSES SNAKE FIGHTERS FROM ELUNINO I, UST-MUTA AND NIZHNYAYA KRASAVKA II. The article deals with some visual interpretations of the main Indo-European myth: horses-snakefighters of Elunino and Pokrovka cultures. The comparison of Vedic, Avestan and Nart texts allowed to recreate the mythological "prototext" of Elunino, Ust-Meuta and Nizhnyaya Krasavka representations of horse headed characters. The key symbol of all three compositions seems to be the divine hero snakefighter embodied in his horse. Snakelike form or serpentomorphic ornamentation associated with non representable (taboo) snakefighter, symbolise the snakelike enemy of the solar hero or the god defeating the World Snake. The representation of the defeated snakelike enemy are similar to "semi-wheel" form on the Elunino I and Ust-Muta knives. The snakelike figure of the solar hero or god's defeated enemy is embodied in the radial form of Elunino horse covered the "broken wheel". The semantic meaning of snakelike three headed horse's neck-heads in form of radial triquetra on Pokrovka psalium dated XVII - XVI centuries BC, from the settlement Nizhyaya Krasavka II, reminds about Avestan three headed "Fire Snake" - Dahhak. Three headed Snake faces three headed horse-snakefighter, whose snakelike configurations symbolise the defeated enemy. The same idea is found in Avesta: the name of the three headed Snake defeater is *Θraētaona* which means "third". His prototype, Vedic Trita, with Indra's help also kills three headed Visvarupa, the prototype of the three headed Snake. The names of Trita and *Θraētaona* are associated with the third kingdom - underworld where they go to fight with the monster and overcome death connected with this fight. It explains the visual assimilation of Nizhnyaya Krasavka horse-snakefighter with the form of his defeated enemy from the underworld - three headed Snake. It is also proved by Nizhnyaya Krasavka triquetra orientation: three heads of snake-horses are left oriented representing the circle movement counterclockwise or against the sun. The movement against the sun of Nizhnyaya Krasavka "troika" is associated with the *third* - Lower World, World of the Dead, where the Vedic and Avestan heroes with "tridic" names go to fight with *three* headed monster that lives there.

Key words: Nizhnyaya Krasavka II, horse-snakefighter, Trita, *Θraētaona*.

P. 142. *Korneva V.Y.* POLY-SYMBOLISM OF THE CROP CODE SIGNS IN THE CALENDAR RUSSIAN RITUALISM. In this article several kinds of culinary and botanical variety of the code functioned in the frame of ritual space of the Russian national calendar from the point of view of the phenomenon of poly-symbolism (such as kutya, pancakes and "beard") are reviewed. In the national historiography the researches has an opinion about the symbolism of these signs of the code. Therefore the thesis about poly-symbolism of pancakes (or their ability to be a realization of several symbolic senses) becomes a well-known fact. On the one hand, they can be the signs of the solar symbolism depending on the ritual. On the other hand, they could be connected with the ancestor worship. The last researchers' reconstructions testified that in the spring ritual "k teshe na blini" (to go to the mother-in-law for eating pancakes) they became the symbolic embodiment of the settlement of the property relationships. From the point of the poly-symbolism thesis, the phenomenon of the field of senses existence in the historiography, characterized the semantics of the "beard" and kutya, are reviewed. The taken reconstructions allowed to enlarge the field of senses of the pointed signs. From the methodological view, functional and interpretative approaches became significant, and Ferdinand de Saussure's synonym and homonym state as well. From the point of the synonym phenomenon, the ritual kutya and pancakes functioning in the frames of commemoration rituals, where the semantics relied to the expression of the only central idea of the commemoration – the gift bringing to the dead ancestors – is analyzed. The gift had a creational function, providing a human being with life goods in every important sphere, such as family wealth, prosperity, harvest of the bread, etc. From the homonymy point of view, the kutya symbolism in the rite of winter cycle "to feed the cold" (where the meaning of its usage has a protective sense, which was realized by means of the gift and was caused by the wish to protect winter crops from the cold) is represented. Kutya in summer rituals of the girlhood, on the one hand, served as a sign of social initiation, when girls joined in unions ritually, announcing about their adulthood. On the other hand, by eating kutya, they prepared themselves to the future gender and age status of wife and mother, which was realized by means of eating such well-known symbol of the fertility as a crop included in kutya. Homonymy phenomenon represents the functioning of such kind of botanical crop code as the "beard" in the reaping hook rites. In one cases, the "beard" could be connected with the gift semantics, which resulted in the whole power and quantity of the gotten harvest possessing by the master of fields. In other cases, the "beard" became the magic way to cure

diseases. Thereby in different forms of their development, crops are the culture "texts" serving multitude worldview themes. On one hand, the group of signs in the frames of rituals of the single functional nature, becomes the realization of the only sense field. On the other hand, one kind of the sign can differentiate in senses depending on the rituals aims.

Key words: Crop code signs, poly-symbolism.

P. 146. *Mongush B.B.* ORIGIN OF AZ AND AZ'S COMPONENT IN ETHNOGENESIS OF TUVANS (ACCORDING TO EASTERN NARRATIVE SOURCES). According to data of Turkic orkhon runic inscriptions Az lived in southeast Altai and Sayan Mountains. As in Tonyukuk's inscription there are data about «steppe Az» living in the territory of modern Khakassia, near by Yenisei kirghiz. The mention about of «steppe Az», says that «there were still mountain and taiga (forest) Azs». According to many turkologist «mountain and taiga Azs» lived in mountain steppes of southwest Tuva about the lake Kara-Khol and South East Altai and partly in Sayan ridge. About what Azs nomadized in Altai near by Karluks it is possible to draw a conclusion from lines of an inscription of Kuli-chor. From data of the Terkhin inscription it is clear that in the Uighur time (750-840) Azs continued to live in Tuva in the same territories. Also from lines of an inscription, we know that the Azs living in Tuva and were included in a military administrative system of the Uighur khaganate. The mention in a runic monument of the ancient kirghiz period of Hemchik-Chyrgaky (E 41) about tribe Az, probably, indirectly indicates resettlement of part them to the region of a valley of the river Chyrgaky. At the same time, there are data on six-compound Az (*alty-Az*) which lived in the Central Tuva. So from the considered data it is possible to come to a conclusion that during revolt of chiqs in 750-751 living in Tuva Az people, sided with the Uighurs. Therefore after leaving of part of chiq tribes to the west, on their freed lands moved Az's clan *kabay* and six tribes of Azs. Besides, Turkic runic monuments prove that at the beginning of the VIII century «Kara-Khol Azs», owing to geographical proximity of the territory Kara-Khol to Mountain Altai, together with the «Altai Azs» were a part of the turgesh state where their main leader – an *elteber* operated, as the vicegerent (*tutug*) turgesh khaghan. The majority of researchers consider that «... elements in general were one of turgesh tribes». So, according to the Arab-Persian authors in the middle of the VIII century «turgeshes (consist from) tukhsian and azian» (if in the Persian sources of Azs call *azian*, in Arab – *azkishi*), i.e. Azs together with a tribe *tukhsi* (*toghus*) were the core of the tribal alliance of the *turgesh*. Such interpretation will be coordinated with the statement of that turgesh earlier lived in the territory of Altai. As the proof that at northern Altaians remained ethnonym *turgesh* in shape *tirgesh*, as well as *toghus* corresponds *tukhsi*. So it is possible to tell that till 711-715 the territory of Altai and western part of modern Tuva together with lakes Kara-Khol were included into east wing of the turgesh state. To find out ethnogenesis of Azs, it is necessary to sort etymology of word «kyrgyz». All versions of etymology of the name «kyrgyz» are connected with sacred kirghiz number forty. Therefore, we consider that this ethnonym traditionally readable in the orkhon-Yenisei runic inscriptions as *qırqız*, is possible, to read as *qırq-az* or *qırqı-az* 'forty Azs' (forty tribes or clan of Azs) that L. Bold made Mongolian turcologists when reading the text of the Suudzi inscription. This reading is confirmed by data from the composition «*Rauzat as Sayfa*» («*A purity garden*») the Persian author Mirkhond in whom it is said that «*kyrkhyz call the As*» and «... the explanation (words) 'kyrkhyz's known. 'Kyrkyz' in language of Mongols (the Turkic peoples being under the power of Mongols and accepted ethnonym 'Mongol' – B.M.) means 'forty men'». Offered «explanation» coincides with the second name kirghiz appearing in the Arab-Persian and Chinese sources *kyrkhyr* or *kyrkhar* from which it is possible to isolate two components of its ethnonym: *qyrq* 'forty'; *är* 'man'. Considering the above etymology, we make the following hypothesis of an origin kirghiz: on territories of Khakassia from the ancient tribal alliance of Az seceded forty clan of Azs which having mixed up with local tribes were allocated formed the separate people. Ethnonym *kyrkhar*, i.e. forty clans, was known to neighbors kirghiz since ancient times. Probably, so they were called by Iran-speaking neighbors, and through them it reached Chinese. Chinese, apparently, learned own Turkic ethnonymics at the time of the Tan empire therefore in early Chinese chronicles kirghiz called *kyrkhar*, since the Tan period began to reflect given ethnonym as *kyrkhu*. It is also possible to assume that an assimilated Turks fractions of large tribal alliance of Azs were a part of such Turkic tribal alliance as kirghiz (*qyrq-Az*), turgesh (*Altai-Tuvan Azs*). Gradually the name «*qyrq-Az*» eventually turned in «*kyrkhyz*». The name «*kyrgyz*» initially wasn't the self-name of the allocated forty Azs as in the Yenisei inscriptions of Tuva and Khakassia, as we know, are created in ancient kirghiz time (the IX-XI centuries), it is never mentioned. Thus, relation of Azs with kirghiz is undoubted and it is possible that steppe Azs could be *qyrq-Azs*. Studying Az it should be noted similarity them ethnonym with the name of an Iran-speaking tribe of the as-Alan, come to Caspian littoral region and the Caucasus from the East. So some scientists consider that wusun there is the Chinese transfer of the name of Asian. Probably, Alan often call experts because in their ethnogenesis participated Asian-wusun. According to the Chinese sources they lived in Zhetyssu, in the same place where and in later times one of tribes of the turgesh – Asian from the Persian narrative works. Apparently, Persian name of Az conformably ethnonym Asian. This fact suggests an idea that elements are assimilated Turks descendants Asian-wusun. Among tribal groups of Southern Siberia descendants of Azs today is the Altai clans are the following: *tört-as* – (Altai: four Az), *dyeti-as* (Altai: seven Az) and *baylaghas* (Altai: numerous Azs). In our opinion descendants of ancient Az are representatives of tribal division *küzhüget* (Tuvan: *күжүгет*) as their ethnonym occurs from the Turkic word *kichüg*, *küchük* 'small' + the Mongolian suffix of plural – (*ut*) which is widespread among Tuvan ethnonyms. Apparently, the «*Tuvan Azs*» were only small part of all Az tribal alliance that was reflected in their self-name meeting in a runic inscription from Hemchik-Chyrgaky (E 41) – *az Az* 'not numerous Az' (in a counterbalance to the «*Altai Azs*» which called itself *numerous Azs* – *baylaghas*). We believe that subsequently in the self-name *az Az* word *az* (small) replaced the word with a synonym *küchüg* (small), and the «*Tuvan Azs*» began to be called as *kuchug-Az* which during the Mongolian era, probably, began to call with the Mongolian suffix of plural *küchügüt*, i.e. *kuzhuget*.

Key words: Tuva, Southern Siberia, ethnogenesis, ethnonym, the Az, the ancient Kyrghyz, narrative sources.

P. 152. *Nesterov E.A.* ARCHAEOLOGICAL DIRECTION OF THE WORK OF HISTORICAL AND LOCAL LORE MUSEUM OF THE ALTAI STATE PEDAGOGICAL ACADEMY (1951-2011). The article considers the questions of formation, storage, exhibition, educational use of archaeological foundations of Historical and local lore Museum of the Altai state pedagogical Academy. The formation of the archaeological collection of the Museum is based on the research interests of the Academy. In the basis of the allocated period of formation of archaeological collections of the academic Museum is the personal approach, reflecting the development of archaeology at the Academy. For 1950–1980 years, the characteristic of conducting expeditions in Chapter one archaeologist pedagogical Institute. In these years were studied monuments of the Bronze and early Iron Ages, the early Middle Ages on the territory of the forest-steppe Altai. In 1990–2000 years, guided by their scientific interests the archeologists of the pedagogical University continue to study sites of the Bronze and early Iron Ages on wider territory. The organization of storage of archaeological objects great importance is attached to an electronic means, which increase the historical significance of the findings. Registrations of archaeological subjects are taught in the book of the revenues of the Fund. The requirement of the transfer to the Museum of the scientific report on the excavations promotes the increase of the historical significance of

the findings. Inventory cards connect to the system monument of archeology, collection and archaeologist. The representativeness of the archaeological collection of the Museum is characterized by the presence of the collections of all archeological epochs. Exhibition of archaeological materials is made on the basis of a thematic approach. Thematic complexes in the exhibition can fully imagine the culture of the ancient population of Altai. Selection of exhibits allows you to see the economy and life of the ancient population of Altai. Scientific support materials complement a number of exhibits and represent the whole of the objects of historical reality and the ancient technology. Authentic findings provide the reliability of the exposure to the ancient history of Altai. The educational work of the Museum staff is targeted at students, which is determined by the public purpose of the Museum. Educational activities of the Museum are different interactivity and are focused on students. For a broad audience are created interactive programs, which allow to actualize the archaeological heritage of the Altai.

Key words: museum, expedition, archaeological collection, exposition.

P. 156. *Nikolaev V.V.* RECONSTRUCTION IN ETHNOSOCIAL RESEARCHES ACROSS NORTHERN ALTAI (19TH - THE BEGINNINGS OF THE XXTH CC.). Article is devoted to reconstruction of a role and a place of missionary schools in proselytical practitioners of the Altai spiritual mission in the relation of the autochthonic population of the Northern Altai foothills. Research is written on the basis of archival documents of the State archive of Altai Krai. Documents contain data on pupils and teachers, educational programs and problems of school construction on Altai, dynamics of development of school business in the region etc. Accession of Siberia to the Russian Empire and, as a result, expansion of an area of moving of Russian people led to ethnocultural and ethnoconfessional interactions between indigenous people of the region and indigenous, first of all, Russian population. In 1828 the opening of the Altai spiritual mission became an important step on a way of a proselytism of indigenous people of the foothills of Northern Altai. Opening and the maintenance of schools were carried out in most cases by mission from the means. Expansion of a network of school establishments demanded before the mission management the solution of a personnel problem. For these tasks it was created the Ulalinsky Missionary central school transformed to Katekhizatorsky school and transferred to Biisk in 1883. As a whole initially school construction in the considered region meant the solution of two tasks: missionary and pedagogical. The missionary field of activity of teachers assumed some components: education of true Christians, involvement of school students to proselytical practitioners, Christian influence on the surrounding population. Late the third task was issued: education of own shots, including from among indigenous people of the region. The contribution of missionary schools to a proselytism of the autochthonic population of the foothills of Northern Altai is doubtless. During the period the mission existence on Altai the quantity of the accepted Orthodoxy increased with 300 to several tens of thousands. The considerable part of the accepted Orthodoxy of the region was made by natives of the foothills of Northern Altai. If in 1886 number of the accepted Orthodoxy on Makaryevsky and Kebezensky offices made 2654, in 1913 in 6 offices of the mission covering the same territory, lived 7331. The pedagogical task interfaced to the solution of personnel problems of mission wasn't less successfully realized.

Key words: Altai spiritual mission, reconstruction, missionary school, indigenous people.

P. 160. *Ozheredov Yu. I.* SEL'KUP BURIAL MASKS (TO STATE THE QUESTION). The work is devoted to under-investigated problem of the use of face masks or metal onlays, including coins, for sealing the apertures of the deceased by Southern or Naryn Sel'kups. It was already noted by the researchers in the 19th century but it still remains relevant due to the accumulation of new material sources in archaeology and ethnography and with the emerging of new points of view on these rituals and their meaning. In the burial ritualism of the Sel'kups and other taiga peoples, there are traces of several tendencies of face mask ritual development. One can fit here not only masks and their imitations as separate splints but coins put in the mouth, coffin or grave. Besides, there was a tradition of placing of a stone into the mouth of the dead. As a preliminary data assay shows, all the above mentioned rituals have, perhaps, a common source, based on the fear of the soul of the dead.

P. 165. *Tadina N.A., Yabyshtaev T.S.* PAZYRYK STYLE OF CHARACTER ATTRIBUTES OF THE ALTAI REPUBLIC IN THE CONTEXT OF THE ALTAI. The symbols of the past archaeological link ancient and modern society. Mass consciousness built an image of Altai as a unique place with unique Pazyryk culture. It is no coincidence Pazyryk images are not just decoration, but also a symbol of ethno-political region. One of the consequences of the revival of the generic structure of Altai in 1990. was the development of a whole system of marker-seek kind - family mountain, sacred animals or birds, tamgas. Another striking example is the prototype image of the griffin Pazyryk on the arms of the Altai Republic, adopted in 1993. The main reason for creating the character attributes is associated with the desire of the ruling elite in the region to enter the world community, where Pazyryk style is considered presentable. Its canonical images are characterized by a particular style of presenting images of ungulates, predators and birds, they show a dual condition of the animals, movement, expression on the one hand, and on the other, the harmony and balance. Acquiring popularity in modern life, Pazyryk style is associated with the ancient burial mounds. The image of signs in the Pazyryk "animal" style is attractive in a decorative sense and ethnically is perceived as the "Altai", as a symbol of the Altai-level inter-ethnic communication. Despite all its attractiveness the usage of Pazyryk style is limited: they make out stage outfits, stylized folk costume, the facade of government office buildings, but not everyday clothes or houses. In this respect one can see the boundary between the earth and the other world, the violation of which is seen as a bad sign. Studying the picture of the world in Altai, its continuity with the world-view of the population of previous eras is obvious. In the the submission of nomadic herders unlimited physical world is not relevant, it is narrowed down to the developed limits. Limited life-world is filled with special content and benchmarks in it is ritual symbolism. In daily life, true compliance of language characters and symbols is actual: so vital things are started on the new moon, besides, an even number, the east side, light colors are preserved. The custom to keep the boundary between the earth and the underworld was last updated at the beginning of the last century Burkhanism. Under its influence, ethnic consciousness of the Altai has formed the idea that, alongside with the knowledge of the native language the observance of ritual practices as a standard "Altai" based on traditional world serves as an important marker.

Key words: Altai, outlook, Pazyryk images Republic.

P. 169. *Tadisheva N.O.* CULT OF JAYK IN TRADITIONAL REPRESENTATIONS OF THE ALTAIANS. The cult of jayk takes a large place in the religious and ritual traditions of the altaians. It reflects the ancient animistic, totemic, shamanistic and burkhanistic representations. Conservation of jayk in the religious practices of the altaians to modern times has played a role of burkhanism. We believe that with the emergence of burkhanism value jayk date and time it was transformed into an independent family deity. Burkhanism followers, called their faith of ak jan, milk jan (white faith, dairy faith), they do not contact with the lower world. Since ak jayk is linked with the upper

world, it preserved and developed further in the regions of the largest distribution of burkhanism – Ust-Kan, Ongudaisky. Today, during an illness jayk is set up when there is a disaster in the family – protector of the family, which protects places obstacles, it is a kind of protection. In comparison with the description of the early twentieth century, today we can see some simplification. Jayk is not attached to the birch trees, or hang on the ropes. Most of it is stuck for ail poles or attached with wooden sticks. It is not established a separate altar in front of it for kindling of archyn. If previously, ak jayk was dedicated white and blue ribbons, now sometimes there are yellow ribbons. Apparently, the latter is connected by the fact that yellow jayk is not represented in the current religious practice of the altains, and in fact blue and yellow ribbons were hung with him. Traditional culture in the field of family rituals has considerable resistance. Sacralization of jayk cult determined its place in the altains family rites. As the field materials show, many people do not establish jayk because they cannot master the practice of ritual, "this procedure is not difficult for many families, as it is necessary to carry out all right." Much attention is given to the "correctness" of worship. Worship to jayk includes different components: the symbolic rituals, magical nature of the sacrifice of food (kundu-kuree), verbal folklore (alkyshi). However, despite the multiplicity of parts rite is clearly regulated and is subjected to a strict set of rules, that is, there is a tendency to conservatism, stability. At the same time, the above material shows that the image of jayk has been transformed and changed the content of certain rituals. The study of representations of the cult jayk of the altaians provides rich material for the important ethnographic problems like stability and continuity of traditions in the spiritual life. The mechanisms of transmission of ethnic and cultural traditions, the degree of preservation and evolution of religion are appeared. The available field data allowed to reveal the sacredness of worship to jayk in understanding of the altai population.

Key words: traditional culture, transformation, continuity, stability.

P. 172. *Tashak V.I.* SPATIAL ORGANIZATION OF THE ANCIENT SANCTUARY BARUN-ALAN-1 IN WESTERN TRANSBAIKAL. At this time some hundreds of petroglyphs painted or embossed on the rock are known on the territory of Buryatia Republic. According to some researcher's opinion all ancient petroglyphs were applied on the rocks in the places of performing cult ceremonies. But considering rocks with paintings as sacral places of antiquity researchers haven't concerned the question about spatial organization of them. As a rule the rock itself with the paintings and a local plot of land beneath it have been referred with a sacral object. Sequential solution of the problems concerned spatial organization of ancient sacral objects of Transbaikial is carried out by works of the Buryat Complex Palaeolithic expedition of the Institute of Mongolian, Buddhist and Tibetan studies SB RAS beginning with 2000 year. In the course of the expedition's works earlier unknown cult objects of Bronze and Iron ages have been revealed. The investigation of this objects let proceed to elaborating questions of ancient sacral objects' spatial organization. The Barun-Alan-1 site is one of such objects and is located on the spurs of Hengerecte Mountain in Khorinsk Region of Buryat Republic (Western Transbaikial). This site represents a complex of archeological objects: multilayer settlement started functioning in the Middle Paleolithic period; rock paintings; stone mounds less than two meters in diameter; stone circle-shaped settings. All archeological elements of the site are associated with landscape's elements – rocky walls. The rocky wall faced to the south is covered petroglyphs painted with the red ochre. The ground under the rock is enclosed by small stone mounds which are situated in sets through a circular arc. Carried out investigations show that petroglyphs on the rock, ground beneath it, stone mounds bounding the ground compile the unified sacral complex. One more construction of stones put in a circle has been revealed in 120 m to south-east from the rock. Four stones are laid down pair-wise around this setting. The line between one pair of the stones passes through the centre of the setting and indicates the point of the Sunset behind the rock in 22 June – in the day of summer solstice. Further research works at the territory in vicinity of the rock with paintings show that separated stone mounds have been placed on flat knolls towards to south and west from the rock. So, ritual complex of Barun-Alan-1 covers the territory of 400 by 150 m. At present it is should be considered as ascertained fact that the performance of religious rites on Barun-Alan-1 and the organization this sanctuary itself were related with those time cycles which can be observed by the Sun.

Key words: archeology, ancient sanctuaries, bronze age, iron age, Western Transbaikial.

P. 177. *Cheremisina K.P.* THE SEMANTICS OF CLOTHES IN THE CULTURE OF THE OB-UGRIANS. National costume is a polysemantic element of a traditional culture and its components such as ornament, decoration, tailoring can tell about the social status of the owner, his life period and where the craftswoman, who has made it, comes from. In culture costume is a thing and a sign at the same time. It performs the whole range of functions – ethnic, aesthetic, practical, magic, erotic, age, professional, religious, etc. Ritual doll, container of the soul of the deceased, was earlier replaced by the clothes of the dead person. Belt and scarf play an important role in sex and age distinction. In sacred myths transformation is performed through these items of clothing, they act as mediators between the sacred guest and the audience at the Bear's Feast. During the whole life of a person its different periods require specific attitude towards the clothes and have different restrictions. The newborn baby wears nappies, made from his parents' worn clothes, which had soaked their vital force – the greatest protection from the evil. Also, to serve the aim of protection, children's clothes was the most decorated. Maiden's clothes were the brightest and made from the best materials and had a lot of decorations. There are certain regulations for wearing clothes and requirements during the realization of sacred rituals such as birth, wedding, funeral, mourning, etc. It concerns colour of cloth, decoration, ornament. Old, worn-out clothes were also exposed to certain regulations. Clothes are the closest to a human body and evil spirits can penetrate into the soul through them. As an exception clothes could replace the human body if a person was considered dead but body was not found. In this case they were put into the coffin and buried. Another important item of clothes is footwear. It also wrapped by legends, restrictions, beliefs. Thus clothes reflect the rich evolutionary history of religious beliefs of the Ob-Ugrians, the development of the art of clothes making and changes in technologies.

Key words: national clothes, function, tradition, decoration, colour.

P. 181. *Sherstova L.I.* EARLY BURKHANISM ESCHATOLOGY: EXPERIENCE IN RECONSTRUCTION OF TRADITIONAL ETHNIC IDENTITY. Eschatological storylines and sentiments are common for ethnicities at the state of not only social instability, but also at the state of ethnic transformations near the completion of ethnogenesis. Stipulated by the universal connection of Human, Society and Nature, the changing of one of these elements brings about the "renovation" of the whole triad. That is why at such periods of time people await cosmic and social disasters; refuse their values, common way of life and beliefs. Anxious expectations arise and sub-conscious fears come to life. Because of that the need to find some religious or mythic explanation for the upcoming changes becomes obvious. At the same time some dogmas of previously foreign religions may become the "building material" for a "new" religion, the main aim of which would be "to mark" not only the ethnic identity in the form of religion, but also the ability if not to prevent the "end of the world", but to overcome it as quickly as possible. So eschatological aspect was usually complemented by messianic ideas. Burkhanism is one of such called "new" relig-

ions: while being a religious expression of Altai-Kizhi's ethnic identity, it developed a system of world catastrophe's "acceleration" and suggested the ways of overcoming it. These ways in general are: to refuse everything "old" – shamanism, lifestyle and habitual values; to start collective prayers and wait for the whole-nation's messiah Oirot-khan; to change ethnonym and get new proper names; and finally to create a new calendar, that marked the completion of "transitional" period and emergence of a "new" ethnicity in Altai mountains, called Altai-Kizhi.

Key words: ethnic identity, eschatology, messiah, Burkhanism.

III. ETHNOGENETIC PROCESSES IN ANCIENT AND MODERN TIMES

P. 186. *Borina L.S.* MECHANISMS FOR THE FORMATION OF ETHNIC IDENTITY OF THE PEOPLES OF SAYANO-ALTAI IN THE 20-30'S OF THE XX CENTURY: PROBLEMS OF RECONSTRUCTION. The formation of ethnic groups in the Soviet period took place under the active and multi-channel influence of the state. The main mechanism of the construction of Soviet nationalities (ethnic groups) from ethnically indeterminate tribal groups of Sayano-Altai was assigning to them ethnonyms. The existence of one common ethnonym, meaning a single ethnic identity, was considered not only necessary, but also ample indication of the ethnic group. The boundaries of the naturally consolidating ethnic communities to the early twentieth century, and ethnic boundaries created in 1920 did not coincide, and out of three ethnonyms assigned to new formations, only one - the Altai-Kizhi - was avtoethnonym. Two other ethnonyms - Khakassia and Shors - were alloethnonyms and the population included into ethnic groups were well aware of their foreignness. New ethnic groups were not homogeneous and consolidated entities: they maintained a real diversity of languages and cultures, there was no single ethnic identity, and ethnonyms were the only unifying feature. The State in the first phase had no intention about cultural and linguistic unification of the population, focusing only on the formation of a new - ethnic - identity. Identity formation went through such channels as the written culture, national school, the policy of indigenization, the passport system. The identity of the population included into ethnic groups was formed through the creation of a set of ideas about the common history and culture. Fully formed components-ideas in the ethnic identity of each particular ethnic group were defined by features of the formation of the ethnic group, the struggle of ethnic elites for the right to fix "their" ethnonym as the ethnic community, by the degree of preservation of traditional culture, and other objective, subjective, and sometimes random factors. However, the impact of mechanisms used by the State to form ethnic identity of each ethnic group and often conflicting results of this impact have been studied insufficiently.

Key words: ethnos, ethnic identity, ethnonym.

P. 190. *Makarov N.P., Batashev M.S.* THEORETICAL AND PRACTICAL ISSUES OF ARCHEOLOGICAL AND ETHNOGRAPHIC RECONSTRUCTIONS IN THE ETHNOGENESIS OF NATIVE PEOPLES OF THE KRASNOYARSKII NORTH. The publication authors noticed that archaeological and ethnographic reconstructions of Krasnoyarsk North native people ethnogeny process are the most difficult in theory as well as in practice. The newest archaeological materials from the Low Yenisei and the North Angara region let add some corrections into existing hypothesizes. At the beginning of the late Stone Age the Angara region and Krasnoyarsk-Kansk forest steppe was under the influence of east Siberian cultures. The prevalence in this region of vessels with plaiting technical ornament and original legate ceramics shows it. It is possible that such ceramics tradition bearers belonged to the early Yukagir community. On the territory of the modern Evenkia and the Angara region in III century BC influence of west Siberian cultures and ceramics bearers with linear and annular ornament considerably increases. Here we can see representatives of early Samoyedic community. There are south Siberian cultural impulses coming from Minusinsk hollow in the early Bronze Age in Krasnoyarsk forest steppe. At the same time here and in the Kansk hollow the influence of west Siberian cultures continues. The Low Angara region monuments are attracted to Glazkov culture of Baikal region. Archaeological materials from the northeast Karasuk burials bring to conclusion about insufficient argumentation of suppliers of the Yenisei heathen of Karasuk archaeological culture bearers. In the early Iron Age there are findings of bronze Kulaysk things in the Low Yenisei and the North Angara region. That says about connection between native tribes and west Siberian population. There is the particular interest for ethnic genetic constructions about existing and developing of different ceramics types with thin moulded rolls at the end of 1st millennium BC till the beginning of 2nd millennium AD which involve areas from the south of Siberia to Taimyr. Bearers of this tradition can be Yenisei heathen people ancestors and representatives of other closed people carrying along by them to the North. X–XII centuries buries made by cremation rites found at the last time in the North and the Yenisei Angara region say about entering of people connected by culture and genetic with cultures of south Siberia steppe from Kuznetsk hollow to Baikal region. And Tungus populate the Baikal region and the right bank of the Yenisei later, in XII–XV centuries. Inhabitants of steppe region onrush in the second half of 1st and the beginning of the 2nd millennium AD came to considerable migrations of the South Siberia Samoyedic people. The part of them came to north until the Arctic Ocean and became the catalyst of the Low Yenisei and Taimyr aborigines by Samoyedic people. Overall we can state that accumulation of new sources will provide opportunities for recreation of the North of Middle Siberia aborigines' ancient history.

Key words: archeology, ethnography, ethnogenesis, Krasnoyarskii North.

P. 194. *Maloletko A.M.* UGRIC, SAMOYEDIC AND KET PEOPLE. PREHISTORY. Ugrić people and European people genetically had a common ancestor. The split of Finno-Ugrić people from the common with Europeans ancestor appeared earlier than the division of Paleolithic tribes into ethnic groups. Eastern and Western sites built a big European Willendorf-Kostenkovo group (28000–18000 years ago). This was a starting time of one-way migration of the population from Europe to Siberia that had finished with their arrival to the area near Baikal (Malta and Buret, 22000–18000 years ago). The migration process was accompanied by the increase of mongoloid features as the result of the adaptation to the harsh Siberian conditions and of the genetic drift. There are lexical and cultural parallels with the Itelmen people of Kamchatka. Old Ugrić population built the basis for the population of Neolithic Siberia: research in Altai and in the southern part of West Siberia revealed males' burials with the features of the Uralic race, close to the Khanty people. Samoyedic people. Their original homeland could be reconstructed through the toponymic data. In the languages of some groups of the population Iran and Afghanistan area, there are geographic terms *takh/tag* 'river' that became a part of hydronyms *Taglakar*, *Takh-Khauzak*, *Takhi-Chemshain-Shorak*, and *Takhi-Shishgor*. These correlate with the Samoyedic ones: Enets *d'aga*, *t'akha*, Nenets *ya'aga(l'akha)*, Kamassin *ch'aga*. The Gilyans of the South Caspy Sea have the dialect word *biya* 'water' that is phonetically similar Samoyed (Kulai) terms: Enets *bi*, Tawgi *be*, Taigi, Matars, Karagas *bu*, Koibal *by*. In the languages of Dari and Pushtu, there is a term *dzhaba* 'swamp, meadow', in Selkup *chaba* 'swamp channel covered with moss.' Before their march to Siberia, the Samoyed ancestors concentrated in Southern Turkmen to where they came from the Iranian plateau. Between the 3rd and the 2nd centuries before present, a strong movement back started from Turkmen to the east along the mountain systems of

Central Asia. The ancestors of the Samoyed people penetrated the territory of the forests of West Siberia through the valleys of Irtysh and Ob. Ket people. In the language of Wasyugan Khanty, there are words that are not related to Finno-Ugric ones. For example, *ink* 'water', but Hungarian *viz*, Mansi *vit*, Komi *va*, Udmurt *vu*, Mari *vud*, Mordva *vyad*, Karelian *vezi*, Finnic, Estonian *vesi*. This lexical anomaly might be explained from Dagestan dialects. Khanty *ink* 'water' has equivalents in Dagestan dialect *inkhe*, *enkhu*; Khanty *ugai* 'river' – Dagestan *ugyu*, *ekhu*, *ekhu*, *ikhu*. The homeland of the Dagestan people is the Middle East while its ancient dwellers Hatts, Hurrits and Urartu are the direct ancestors of Nakho-Dagestan and Adygo-Abkhaz. The Imbat Ket *alup/alal*, Arin *elep*, Kott *alub* 'tong' could be compared with the Hatt *alip/alep*.

Key words: Central Ob, early peopling.

P. 199. Rykun M.P., Vasilyeva T.V. THE RESULTS OF THE STUDY OF ANTHROPOLOGICAL MATERIAL FROM THE EXCAVATION OF BOGORODITSKO-ALEKSEEVKY FRIARY OF TOMSK (END OF XVIII AND XIX CENTURIES). This paper analyzes the new anthropological materials from the emergency excavations in Bogoroditsk-Alexis friary. The bone materials (skull and postcranial skeleton) are a unique historical source for the reconstruction of life of the population of Siberian cities in XVII–XIX centuries, which is relevant to such scientific trend as urban archeology. Comprehensive study of anthropological materials according to different systems of indications provides information on the demography, social status, anthropological composition, paleopathological characteristics, health status, life-style, nutrition, economic activity of first townsmen. The first experience of the anthropological study of the Tomsk population based on the Orthodox cemetery data was the paper of S.M. Chugunov who analyzed the data by means of the craniometric technique. The accumulated data on the close to the present population one require special methods of studying involving assistance of medical faculties' staff. The remains of those buried in the above mentioned cemetery (BAM-2012) were the object of the study. There were carried out the sex-age identifications of the 60 individuals, including 37 men, 22 women and one child. Most bones are adequately preserved and presented as relatively complete skeletons. After the osteoscopic analysis the skulls and post-cranial skeletons with most marked pathological indications (30 male and 13 female) were selected. The report is devoted to the analysis of the pathological changes fixed on the osteologic material. The degenerative-dystrophic diseases of a spine and joints, trauma and post-traumatic changes and abnormalities were identified. These lesions show frequent microtraumas, sometimes acute spinal injuries from heavy physical exertion, random injuries, falling from a horse, a brawl (costal and tubular bones fractures), and daily monotonous exercise stress on certain parts of a musculoskeletal system. The latter fact provides information about a person's career (a carpenter, loader, and rider). Such information together with the epidemiological situation in Tomsk at the end of XVIII and XIX century allows reconstructing of historical moments in Tomsk life.

Key words: paleopathology, degenerative-dystrophic diseases, anthropological composition, historic reconstruction, urban archeology.

P. 202. Terentyev V.I. THE OIRATS: ETHNOCULTURAL COMPONENT OF POLITONYM AND MODERN ETHNOHISTORICAL COMMUNITY OUTLINE. Last one and a half century there assembled a total combination of unsolved problems connected to the Oirat ethnonym origin and attribution. It is mentioned for the first time in Rashid-al-Din's «Compendium of Chronicles». Historians determined «Vosmirechye» (the Oirat settlement region) in different ways comparing it with the Enisey uppers and the Angara territory uniting these regions in one. There are four versions of the Oirat ethnonym origin. The first one says that the word «oirat» having Mongolian *oir* («nearby») as base means «a near one», «an ally» (N.Ya. Bichurin, A. Remyuza, and I.Ya. Shmidt). A second version (D. Banzarov) tells about *oirat* origin not from *oir* but from formation of two words *oi-arat*, that corresponds with Rashid-al-Din's *oin irgen* («forestdwellers»). A third version (G.I. Ramstedt) supposes *oirat* and *oguz* ethnyonyms coming out from a general form *ogizan/ogiz*, so ethnonym itself is not translatable. A last version belongs to N.N. Ubushaev, who considers *oirat* ethnonym to have totem origin in the sense of «wolf». S.K. Hoit puts into Oirat group not only Mongolian speaking descendants of a medieval ethnopolitical consolidation but also some modern Turkic speaking ethnic communities (the Tuvians, the Khotons, the Altai people). The last ones named itself the Oirats at certain stages of development. N.V. Ekeev includes only Mongolian speaking ethnic communities into Oirat cultural and linguistic formation. Modern ethnohistorical Oirat consolidation consists of Western Mongolian ethnic groups subjected to assimilation least of all. Common historical memory was a source of united Oirat state revival idea in the conditions of centralized state power absence in the beginning of the 20th century. Ethnopolitonym *oirat* was inherited by national elite and became ethno-uniting for various Turkic speaking groups of Sayano-Altai Russian part. This time Altai ethnopolitical environment shows establishing contacts with Oirat descendants living in China. N.A. Tadina reports that *oirat* is still an ethnopolitical symbol of medieval power in Altai everyday life. Thus ethnonym «oirat» can be useful to medieval consolidation exclusively, any attempt undertaken by national elite to unite all Turkic and Mongolian communities whose ancestors were members of «Derben Oirat» are completely constructivistic. Nowadays ethnonym «oirat» has become a historical fact extensively used in literature and ignored in state national political discourse of Mongolia. As a result of presented cogitations «the Oirat traditions» conception outlines appear. We understand it as different aspects of ethnocultural heritage of the Oirat medieval ethnopolitical consolidation and meet them among modern Turkic people and Mongolians of Sayano-Altai.

Key words: the Oirats, ethnocultural transformations, traditions, heritage.

IV. SPACE-TIME INTERPRETATIONS OF PHENOMENON OF CULTURE

P. 206. Altynbekov K.. ANCIENT NOMADS OF EURASIA: GENERALIZED IMAGES OF NOMADS IN HISTORICAL RECONSTRUCTIONS OF COSTUME. The article covers works by scientific-restoration laboratory "Ostrov Krym" on creating generalized images of ancient nomads of Eurasia - Sakae warrior-leader and Sarmatian leader, created within the bounds of Strategic National project of the Republic of Kazakhstan "Cultural heritage". The works are based on materials of investigations of burial mounds on territory of Kazakhstan with using of synchronous archaeological monuments from other regions, so-called "mountain belt". It is reviewed in detail the reconstruction of warrior costume of Sakae leader, main attributes of him are taken from Baigetobe burial mounds of Shilikty burial ground (Kazakhstan) and Arzhan- 2 (Tuva), which have typological similarity of decorations. Shape of separate items of clothes correlates with analogies from several burial mounds. It is elaborated in the laboratory the possible variant of decoration of caftan, based on graphical analysis of photo fixation of finds in Arzhan-2 burial mound. It is revealed the system of decor in the shape of tiger fell, imitating the armour of rider-warrior. In decoration of belts (gala and waist) there are used elements from Arzhan-2 and Baigetobe burial mounds. Using the method of archaeological experiment the reconstruction of pair buckle of belt is made and its functional perfection is proved. The Scythian asymmetrical-sigma-shaped bow is reconstructed according to bad preserved find from Arzhan-2 burial mound, its proportions are repro-

duced according to analogy of bow from Subeshi necropolis, the correctness of computation is proved by accurate placement of existing overlay-applications. Basing on long-term practical experience of the author on conservation and reconstruction of metallic items from archaeological excavations, there are reviewed some points on technologies of metal-working. The most important phase of reproduction of castings – preparation of wax models, as direct copying of originals is unacceptable for following reasons: 1) often the condition of original decorations doesn't allow to make a contact copies in order to avoid their damage; 2) casting with mould doesn't reproduce accurately the sizes of the original because of shrinkage of the mould itself, wax and metal, therefore wax models should be bigger by the shrinkage size; 3) the mould would reproduce all defects of an item, aroused in the process of archaeologisation; 4) there is not always an opportunity to use the original, more often only the photos of artifacts are available. Reconstructions created in method of generalized images of nomads have a summarizing, to some extent a hypothetical character, but they give pictorial presentation about historical costume of ancient nomads of Eurasia.

Key words: Historical reconstruction, nomads, warrior costume, generalized image.

P. 211. *Bobrov V.V., Marochkin A.G.* BOBORIKINSKY COMPLEX OF BARABA: THE PROBLEM OF HISTORICAL INTERPRETATION. Avtodrom 2 is the largest in the forest-steppe zone of Western Siberia settlement Site of the Neolithic age, located in the North-West Barabinsky forest-steppe. In the framework of the Site two large multi-temporal Neolithic complexes, connected with Artinsky culture (Avtodrom 2/1) and with Boborikinsky culture (Avtodrom 2/2) are located. Boborikinsky complex according to the thermoluminescent analysis and stratigraphy dates from the first half of the V century BC, which allows to take it to the period of the developed Neolithic age. The comparative-typological analysis of dwellings and subject-gun complex certifies the identity of the motor-racing track 2/2 with Boborikinsky settlements of the Middle Ural, and Tobol-Ishim. The number of dwellings in the settlement of Avtodrom 2/2 greater than in the times of all known examples, leads to the conclusion that the concentration of population was in one area, which is poorly explained from the point of view of rational use of nature in the assigning type of agriculture. The preservation of typologically-morphological Canon, characteristic of the basic area of culture, does not allow to talk about the cultural borrowing by the local population. The logical explanation of the aggregate of the nuances of this phenomenon is the hypothesis on the Autonomous isolated existence of Boborikinsky exclave in the environment of the other culture. Having taken note of the two cultural lines in the developed-the Neolithic age of the Baraba – allachthonous (Boborikinsky) and autochthonous (Kokuysko-artinsky), the authors propose a hypothetical development scenarios in historical terms, requiring the confirmation of a qualitatively new sources: the assimilation or liquidation of Boborikinsky region, the cultural interaction with indigenous groups, historically long parallel coexistence of the two cultural traditions. The authors see historical reasons for this phenomenon in the momentous specifics of nature management, in which an increasing number and density of the population led to a disruption of the balance of food and raw material resources. It was the reason of the development of new territories, taking the form of mosaic dispersal at the junction of ethno-cultural complexes, large-scale or local migrations. One of the areas, connected with migration pulses in the Neolithic era was TRANS-Urals. Boborikinsky penetration in Barabinsky forest-steppe should be designated as a «Leapfrog colonization» - «leaping», and selective colonization of the region in small groups, aimed at the search of the optimal areas and forming of settlement enclaves among the local population (on the classification of Zvelebil M.). All this once again confirms the conclusion that the ambiguity of the historical-cultural processes in the Baraba steppe, which was outlined by V.I. Molodin for Early and Pre-Andronov Bronze Ages, arises from Neolithic times.

Key words: the Neolithic, Boborikinsky culture, Barabinsky forest-steppe, Western Siberia, historical reconstruction

P. 216. *Bobrov L.A.* THE TECHNIQUES OF CAVALRY SPEAR BATTLES OF KAZAKHS NOMADS OF THE 17TH – MID-19TH CENTURIES. Complex analysis of archaeological, graphic, written and folkloric records helped the author to reconstruct the main techniques used in cavalry spear battles by Central Asian nomads of the 17th – mid-19th centuries. Earlier only heavy-armoured warriors were supplied with pikes. As it was clarified, during this period Oirat and Mongolian military leaders started to deliver pikes to light-armoured archers. Later Kazakh and Kirghiz leaders did the same. This resulted in the appearance of the new type of cavalry – light-armoured pike men. As the significance of close combats increased, the design of traditional spears changed. Long pikes (up to 3–5 m) with a narrow faceted blade became the most popular variety. They could be efficiently used to fight with both light and heavy armoured warriors. The Kazakhs preserved the most advanced techniques of spear battles used by steppe warriors of earlier times, but they also introduced a number of significant changes. Wide use of armour by Central Asian nomads in the 17th – early 18th centuries resulted in the popularity of ram attacks. Such attacks were performed by holding a pike with one or two hands and keeping its pole under the armpit. The second part of the 18th century witnessed the gradual exclusion of armours from nomadic military practice, thus resulting in the spread of free technique of holding a pike with one hand and the development of fencing with a pole. Spear battles of nomads in the 17th – 18th centuries significantly influenced on the evolution of military science of Russian Kazakhs who continued to use and improve pike techniques throughout the whole 19th century.

Key words: Central Asia, Kazakhstan, nomad weapons, spears, pikes, techniques of cavalry spear battles.

P. 222. *Gordienko A.V.* TO THE QUESTION OF CULTURAL GENESIS OF WESTERN SIBERIAN CULTURES IN EARLY MIDDLE AGES. The purpose of this work is designation of one of the directions of the cultural influence which has had impact on cultural Genesis of the Western Siberian cultures of a South taiga and forest-steppe strip in the second or third quarter of I millennium AD. In our opinion, since the beginning of the I millennium AD regular infiltration here the northern population become one of the factors defining cultural-genetic development of these territories. The beginning of this process 39,5 km to In from Tyumen are recorded by us on materials of the settlement Ayginsky VIII, located in the Tyumen region of the Tyumen region. The monument is dated III century AD and Pritobolye of Yarsalinsky type of ceramics is connected with penetration of carriers of ceramics of Sarovsky of type and formation on its basis in Nizhny. Population basis on Ayginsky VIII made carriers of Yarsalinsky ceramics, other traditions connected with local or other cultures, isn't recorded. The second stage falls on the IV–V centuries when in the south of the Western Siberian woods and the forest-steppe there are carriers of ceramics of Karymsky type that is noted by researchers and which evidence of presence (judging by publications) in Nizhny Pritobolye are Kozlowski's burials of a burial ground, materials of the ancient settlement of Andryushin the small town, Small Bayryk-I, Ust-Utyak-I, etc. In Omsk Priirtyshye is allocated a burial ground Ust-Tara VII and materials of the Krasnoyarsky archaeological complex. This thesis also needs careful analysis, but, unfortunately, on it we while have no materials. In this work we will designate the third stage connected with an infiltration in the VI–VII centuries of carriers of ceramics of the Zelenogorsk type. The main influence of the Zelenogorsk culture on South taiga and forest-steppe Western Siberian territories is traced at the level of ceramic production (An ornamentation and technology). (It

is possible that innovations got and into other spheres of cultures, but it is already separate subject of research). By consideration of materials of ancient settlements of the VI–IX centuries. The flame of Siberia-6, 7 and Antonovo-1 (30 km to In from Tyumen, the lake of Antonovo, grows old the Tura River) was succeeded to track considerable influence alien, northern by origin, the Zelenogorsky type of ceramics on культурогенез Molchanovsko-Andryushinskaya culture. Influence of the Zelenogorsk groups of the population in the southeast direction is considered by us in the separate work devoted to cultural ties of Surgutskoe and Tomsko-Narymskoe Priobye. Here only we will note that on the basis of the comparative analysis of Ryolkinsky and Zelenogorsk materials, the conclusion is drawn on interaction at several levels – ethnocultural contacts and the trade and exchange relations. Nature of interaction of the Zelenogorsky and also Potchevashsky population, most likely, had nature of ethnocultural contacts and the trade and exchange relations. In our opinion, considerable influence of carriers of the Zelenogorskaya ceramics affected ethnogenesis and Kushnarenkovskaya culture, the small which collection of ceramics is found at ancient settlement Antonovo-1 excavation.

Key words: Western Siberia, early Middle Ages, cultural genesis, ceramics of Zelenogorsky type.

P. 227. *Dossymbayeva A.M.* ARCHAEOLOGICAL SOURCES TO THE ETHNOGRAPHICAL RECONSTRUCTIONS OF THE TURKS HISTORY. There are many types of monuments: kurgans, ritual enclosures with stone statues, petroglyphs and Turkic tamgas/signs have been researching to the sanctuary Zhaysan. It monuments are the sources to the ethnographical reconstruction of the Turkic history when we complexly studying sites with connecting each other and analyzing with using comparative methods. There are many images of camels, tamgas of Turgeshs to the form of rhomb with the two oval hungering lines to the stone statues, rocks and Turkic coins have been researching to the Eurasia territory. To the coins with the image of camel and tamga with rhomb with the two oval lines leader by to understanding it mean as sign of Turgeshs. To the reconstruction of world outlook of Turks have been helping of complex researching all materials from Turkic sanctuary: cult monuments with stone statues, petroglyphs, tamgas, runic and Turkic coins. It is very important to Turkological science have been seeing different sources to with coexisting each other to the historical context and looking it to traditional cultures of the modern Turkic peoples. To the tradition of the having tamga with rhomb from Turkic epoch preserved to Kazakh tribe Oshakty/master of home fire (transl. from Kazakh lang.). The means of different signs and symbols that we researching to archaeological and ethnographical sources to help understanding the main values of traditional cultures of the Turkic peoples. The results of comparative analyzing the tribe's sign/tamgas of the Turgeshes to the type rhomb with oval lines of hanger's together image of camel to the petroglyphs, Turkic coins, and Kazakh traditional tumar from oshakty tribes going to understanding mains values to the Turks and modern Kazakh peoples. To the East development of image of camel together with the Turgeshes tamga have been researching to Minusa region. To the West Tamgas of Turgeshes are located to the walls of the first capital of Great Bulgaiya – Pliska and on the walls of temples/caravan sarays to the Anadolu territory. To these articles, we cannot writing about other types of the Turgeshes tamgas, that was researching to the different territory of Eurasia and studying the questions it connections with world outlook of Turks.

Key words: tamga, Turgeshes, petroglyphs, archaeology, ethnography.

P. 231. *Zinyakov N.M.* METALLURGY AND METALWORKING IN THE CITIES OF KAZAKHSTAN IN THE MIDDLE AGES: SOCIAL CONDITIONS AND THE LEVEL OF PRODUCTION DEVELOPMENT. The era of the Middle Ages in the agricultural regions of southern Kazakhstan characterized by the formation and development of cities. The city was, above all, a center of petty commodity production. It has dozens of craft industries. The main figure was a craftsmanships master, the craft workshop owner. Dynamic of the craftsmanships contributed to the emergence of craft unions, known by the terms "Sinf", "ahi", "Kasaba", "ulpagar" which were the simplest form of association of urban artisans, incompatible with the organizational forms of shop structures of Western Europe. Among urban crafts leading metallurgy and metalworking which produced a wide range of products and define the technical structure of the economy. Metallurgical production developed in three directions: 1) crude blow production of iron, 2) blast furnace pig iron, 3) hyper carbon crucible production of bulat steel. Metalworking Production consisted of two subspecies - foundry and blacksmith. Iron and blacksmith had a powerful impact on economic growth in the region in the pre-Mongol period.

Key words: Medieval cities of Kazakhstan, crafts, craft organizations.

P. 235. *Koksharov S.F.* KNIFE MOULD FORM FROM THE CEMETERY SATYGA XVI. The paper presents an analyse of two-sided ceramic moulding form of a knife, which has been found on the cemetery Satyga XVI. The site is located in the Cis-Uralian part of the Western Siberia in taiga of the middle basin of Konda river – tributary of the Irtysh (Kondinsky district of the Khanty-Mansiisk autonomous region – Ugra). The necropolis yielded pottery of the Varpaulsky type, and according to the author reflects material culture and traditions of the taiga population during Seima period of the Bronze Age. The studied mould has been found on the cemetery inside the sole interment of a foundry man. The author focuses on a construction of the artefact as well as on a possible shape of a tool, which was made in this mould. The artifact has broaden lipped rim, which has been formed on the rear side of the item. Its negative duplicates on the one side of the folding, the other side has been formed as a flat cover. The studied artifact is not unique as S. V. Kuzminykh suggests. There are known few similar items found eastward of Konda – on the territory of the Ob' river basin near Surgut. According to its basic characteristic (a broaden lipped rim and a mould on one side) the artifact is analogous to the materials of the cultic complex at Saigatino VI and Savkinskaya Rechka settlement). The mould founded at Saigatino VI is made of ceramic, two-sided and has funnel-shaped lipped rim. It has been used for producing fine items as a ring with placed inside anthropomorphic image. Such artifacts have been attributed as "a man in a circle" and are well-known from the Chernoozersky type sites in Irtysh river basin, which have been dated to Andronovo period of the Bronze Age (cemeteries Borovlyanka XVII and Chernoozerie I). Varpaulsky type ceramics, which has been found on Saigatino VI, coincides with Andronovsky (Seima) chronology of the site. The artifact founded at Savkinskaya Rechka settlement has been also made of ceramic, and has funnel-shaped lipped rim at the superposition. Due to negative one may presume that the mould has been used for producing long flat work piece bars, which later has been undergone smithing. The mould has been found inside the complex, which yielded pottery of Kuljegansky type. The latter – according to some scholars hypothesis – is might be regarded as the most archaic beside Varpaulsky pottery. Based on this as well as the similarity of the Kuljegansky type with late Polymyatsky pottery one may date the site to pre-Seima period. The knife produced in the mould founded at Satyga XVI has not only broaden lipped rim as it was pointed by S. V. Kuzminykh. The analyzed artifact has unusual shape of a rim. This feature makes it analogous to the tools of the type HK-18, 20, 28 dated to the Seima-Turbino period, which are known from the Kaninskaya cave, cemetery Seima and cultic complex Shaitanskoje Ozero II. The similarities for the mould form from Satyga XVI viewed on the sites of pre-Seima and Seima periods of the Bronze Age point to metallurgical traditions of the hunters and fishermen of the northern part of Western

Siberia. The formation and functioning process of the metallurgical centers over the region have occurred without Seima-Turbino migrants. The interment of a foundry man discovered at Satyga XVI cemetery evidence professional specialization of the dead, which was reflected in funeral rituals of the taiga population.

Key words: mould of a knife, ceramics of Varpaulsky type, ceramics of Kuljegansky type, metallurgy of the taiga population.

P. 240. *Kosinskaya L.L.* NEOLITHIC OF NADYM-PUROVSKY WATERSHED: SOURCES AND PERSPECTIVES. The paper describes preliminary results of investigation in 2012 at the Et-to I settlement (Tyumen region, Yamal-Nenets autonomous district), the only known early Neolithic settlement outside of the lower Ob river basin. The site is located at the foot of the Uvyr-Pai Hill – remains of glacial Pleistocene plain, in the middle of the tundra, away from sources of water. In the southern part of the settlement, the semi-pit dwelling No 5 with rectangular pit, 6.4 x 3.5 m in size and a depth of 0.9-1.0 m was excavated. The pit is divided into two chambers by earthen partition wide of 1 m and a height of 0.5 m from the floor. Grooves for base of wooden panels around the perimeter of the chambers at their bottom were traced. Entrance in the form of in-depth corridor ran off from the partition. Not far from the dwelling a storage bean-shaped pit with vertical walls and rounded bottom (sizes 2 x 3 m, depth 1.5 m) and a knapping ground were located. Pottery from the dwelling presents fragments of 4 egg-shaped vessels with comb pattern. Stone assemblage found inside and around the dwelling is related mainly to primary processing of raw material: pebbles with flake negatives, chipped pebbles, debitage and few cores. Bipolar technique and direct flaking of pebbles of siliceous rocks, quartzite and quartz were in use. Implements include some retouched flakes and worn pieces with natural edges. The assemblage of dwelling 5 is identical to those of previously studied dwellings No 3 and 4, relating to the ettovsky cultural type. Dwellings 5 and 3 were simultaneous (fragments of the same vessel have been found in both of them). The new data confirm the interpretation of three dwellings as lithic-knapping site for percussion of raw material which is abundant in soil and natural sediments at the settlement area. Dwelling No 2 differs from the latter; it is determined as a seasonal habitat of hunting group in the cold season. The new data put questions about the settlement area of ettovsky cultural type in the Pyakupur river basin, on its relationship with the sites of amninsky type at Kazym river (the upper basin of Ob river), the system of natural resource use by holders of ettovsky type. Stone raw material procured at the Et-to I lithic-knapping site probably was intended for settlements located in lowland areas where it is absent. Quartzite species from Uvyr-pai can become determining raw material since it is more rare than quartz rock. The most important component of the food resources for the inhabitants of the Et-to I site was allegedly hunting for ungulates, namely reindeer. The existence of hunting for wild ungulates by means of special monumental structures presents the Vora-yakha I pitfall dated back about 6600 BP in the lower reaches of Pyakupur river, as well as possibly two structures studied in 2012, at the Et-to II site, 1.3 km from the Et-to I settlement.

Key words: Western Siberia, Neolithic, environmental management.

P. 246. *Makarov L.D.* ON THE RECONSTRUCTION OF THE SLAVONIC-RUSSIAN CULT STRUCTURES OF THE VYATKA RIVER BASIN. Cult structures are rare to be found when researching Slavonic-Russian monuments. The basin of the Middle Vyatka started to be populated in the second half of the XII – beginning of the XIII centuries by newcomers from Ancient Rus. Artifacts prove that among them there were both pagans and the Orthodox. Two cases have traces of the cult structures connected with cemeteries on the Pizhma River. An oval 14x7m ground of the Emanaevo cemetery had no burials but have traces of a structure correlated with a pagan temple of the XII-XIII centuries. The supposed structure was surrounded by graves with a varied orientation and a fan-shape location. The graves feature bicerebral rites, i.e. full or partial cremation and inhumation. A similar layout is known for the Novgorod cemeteries of the X-XIII centuries, eg. the Fyodovo cemetery. In the centre of such necropolises there was an early mound or any other, usually sacral object, eg. an Orthodox chapel or a church built on the place of a pagan temple. The middle of the ground had a 105x77cm pit of a rectangular shape and 59cm deep. The pit probably left from an embedded wooden idol that stood in the temple (traces of the wood did not preserve). Sacral structures similar by the layout and idols inside are researched in the Slavonic ancient fortified sanctuaries. We do not know whether this pagan structure was replaced with an Orthodox temple. However, a clear change in the ceremonial rites (final transition to the underground burial) and a partial use of the ground eastern part to locate later graves (XIII-XIV centuries) though fan-like oriented seem to prove it. More solid signs of an Orthodox structure were found during the excavations of Poksta, an ancient Russian complex of the XIII-XV centuries (the II ancient settlement and a cemetery). A 7x4m ground clear of graves contained a cellar pit and a clay stove fallen into the pit; to the north and south of the ground there were three small trenches left from fences and not destroyed by graves. To all appearances these are remains of a heated cemetery church. It was built on the place of an ancient Russian settlement of the XIII – first half of the XIV centuries and functioned together with the cemetery in the second half of the XIV-XV centuries. It seems that one and the same population first established the Emanaevo cemetery and then went on burying their people in the Poksta cemetery. Therefore, the reconstruction of both structures reflects one tradition. Specialists point out that absolute majority of types and modifications of Russian Orthodox wooden churches till the end of the XVII century were built on a local pagan basis; temples with tented or lantern-shape roofs were widespread especially. The lantern-shape roofs are more common in the eastern regions of Rus, and it let us use them as a basis for the reconstruction of the structures under study.

Key words: Middle Vyatka, ancient Russian cult structures, reconstruction.

P. 249. *Melynychuk A.F., Pereskokov M.L.* MEDIEVAL POTTERY OF NIZHNEOBKSKAYA TYPES ON SITES OF NORTHERN KAMA REGION. The presence of foreign ceramic complexes in the area of a culture most clearly reflects the direct contact between the ancient population of the neighboring regions, which were shown as a result of either short-term relationships (exchange transactions, marital ties), or a longer relationship (migrations). The nature and quantity of ceramic complexes in the Upper Kama region can set the direction and intensity of ethnic and cultural ties ancient communities in the region with the trans-Ural population. Pottery of Zelenogorsky (Orontursky) stage of Nizhneobskaya culture is present in the s Chirwa II (50 vessels), Vasyukovo II (3 vessels), and Karymsky stage of Nizhneobskaya culture in settlement Lisya Kuria (2 vessels). In all monuments to the ceramic complex accompanied pottery fragments of Vanvzdinskaya culture and types like Topyd-Nyur. Outside Berezovsky archaeological district identified single-sculptured fragments of medieval pottery stamped on the banks of Vishera river in North Kama region. Isolated fragments Zelenogorsky dishes marked on the mound Redikor. Thus, we should recognize that the North Kama in the early Middle Ages (V-VII centuries) infiltrated small groups of medieval Karymsky and Zelenogorsky population of the Lower Ob, which interacted with the hunters Vanvzdino and Pechora cultural circles.

Key words: Middle Ages, North Kama region, Nizhneobskaya culture, Vanvzdinskaya culture, Karymsky and Zelenogorsky stages.

P. 254. *Murygin A.M.* MIGRATIONS AS THE WAY OF REALIZATION OF THE POPULATION OF THE EXTREME NORTHEAST OF THE EUROPEAN PART OF RUSSIA IN THE EARLY MIDDLE AGES. The paper deals with the problems of interaction of the population of the extreme northeast of Europe in I millennium AD. On the basis of archaeological sources an attempt is made to determine the

essence and character of processes of interaction, their reasons and peculiarities at different stages and possible consequences for the population of the European northeast. It is established that migratory processes in I millennium A.D. resulted in radical changes in ethnocultural conditions in the northeast of Europe. One of the results of the deep changes that occurred in cultures of local population on the boundary of the Early Iron Age – the Middle Ages, was the expressed originality of the Early Middle Ages ethnocultural formations which can be defined as syncretic, representing unity of non-uniform components. The available data shows that ethnocultural relations and contacts between the population of Vychevga and Pechora basins and the surrounding world (in relation to territory of the extreme northeast of Europe) in the Early Middle Ages had mainly unidirectional character, being carried out by unilateral cultural transmission. For local population they more had the character of borrowing and were manifested as distribution of objects of material culture from areas with producing economy (trade, exchange, etc.) or as cultural innovations in the field of economy, technologies etc., or development of new territories by the newly-come (related or unrelated) population and their mixture with local collectives. The conclusion is drawn that one of the factors that seriously influenced the peculiarities of formation and development of local cultures of the Early Middle Ages population in the basins of Vychevga and Pechora were interactions and relations of collectives proceeding as permanently occurring polytypic migrations. They can be considered as a constant not changing its importance in territorial frames of the European northeast since the Eneolithic to the Middle Ages and that can be referred to one of the key elements of life-support system of collectives in areas of northern, extreme-northern taiga and tundra zone.

Key words: the northeast of Europe; the Early Middle Ages; interaction; migrations.

P. 259. *Pankratova L.V.* ICONOGRAPHY OF BIRDLIKE IMAGES WITH SPREAD WINGS IN KULAI REPOUSSE. The article presents the classification of birdlike bronze images with spread wings, upon the consideration of characters and their location in the compositional space, in Kulai cultural and historic community in the Early Iron Age in Western Siberia. Depending on the combination of images the following groups of images were singled out: the bird; the bird-anthropoid; the bear-bird; the bird-anthropoid-bear. According to the number of heads of a syncretic character, the groups further subdivide into images with one and three heads. Based on the posture of heads, the images are differentiated between one-headed and three-headed characters. One-headed characters are represented by profile, full-face images and headless casts. Three-headed characters, in their turn, are also subdivided into profile, full-face images and images whose central head is full-face, and the flanking ones are profiles. It has been established that images involved in the creation of a syncretic winged character, as well as heraldic structure of compositions, point to the semantic connection of handicrafts with the mythologem of the world tree. It is suggested that a composition was constructed by Kulai people with the use of such form-building means as "blending" of two mirrored images into one, reduction, metonymy. The latter one – substitution of one image for another, giving it a new, deeper meaning – indicates semantic correspondence between images of men and birds in the mythological world view of creators of casts. Metonymical substitution of these characters for images of the bear in Late Kulai time show the development and rethinking of ancient mythological subject matter by the Taiga inhabitants. Preserving wings in compositions with the bear might mean not complete substitution of characters but supplementing subject matter with a new image and meaning. At the same time, a limited number of graphic portrayal of compositions with the bear can be explained by the specialized use of items with this character. Since the culture of primitive society has undifferentiated, integral nature based on mythological mindset, we suggest that the variety of heraldic compositions and instability of ornithomorphic images in repousse of Early Kulai people reflect the level of readiness of the mythologem they are based on. Being the plastic implementation of narrative motifs, they are likely to characterize the stage of formation of mythological subject matter. In Late Kulai time, particular motifs referring to the mythologem of the world tree took the shape of a complex generalized character with wings. The popularity of the character with spread wings not only with Kulai people but also with Medieval population of Western Siberia shows stability of traditions and formation of an iconographic canon reconstructing significant and perhaps even the main mythological subject matter.

Key words: Kulai cultural and historic community, repousse, classification, Iconography, world tree.

P. 266. *Rudkovsky S.I.* REGIONAL AND CHRONOLOGICAL CHARACTERISTICS OF THE ATLYM CULTURE CERAMIC COMPLEXES. The absence during the long time the discoveries that could dramatically affect to the formed ideas about the Atlym culture of the Late Bronze Age in the north of Western Siberia, has led to the extinction of the interest in this subject. In order to resume the scientific discussion, the article shows a hypothetical model of the transformation of ornamental traditions over time, created on the basis of a comparison of ceramic complexes with different Atlym monuments. The main directions of movement of northern populations of the Late Bronze Age are traced. Currently Atlym culture is associated primarily with the second type of Atlym ceramic vessels which are characterized by an arcuate curved neck cross-pothole ornamentation. In the article two options of the structure of ornamental composition on the Atlym dishes of the second type are sorted out for the first time. Spatial and chronological distribution of ceramic with these types of ornamental composition are not uniform. "Lower Ob" and "Surgut" local options may be conditionally divided in the Atlym culture. Regional features are not the result of variation of the Atlym traditions in different territories. The allocated local versions of the Atlym culture have a common territorial core and are in fact more likely chronological stages. "Surgut" version of the Atlym ceramics formed in the territory of the Lower Ob River at the turn of the II and I millennium BC on the base of the early Atlym ceramic tradition. At the beginning of the I millennium BC one part of the Atlym population moved to Surgut Ob' district. Relationship with the mother country was lost by the migrated population, that led to the preservation of the Surgut Ob' district of Atlym ceramic tradition in invariable form. The further development of the ornamental tradition in the Lower Ob led to the transformation of "Surgut" option in the "Lower Ob." From this time there were two options of Atlym ceramics of the second type in different areas together: the early "Surgut" - in Surgut Ob', Vasyugan and Urals districts; later, "Lower Ob", throughout the Lower Ob' district, including tributaries up to the Yamal Peninsula, in the Lower Irtysh. At the end of existence of the Atlym culture "Lower Ob" and "Surgut" Atlym population restored the lost connections, which is reflected in the materials of some monuments in Irtysh and Surgut Ob' district. Thus, the recorded changes in the structure of ornamental compositions of Atlym dishes are quite clear markers of the movements of various groups of Atlym population in the time and in the space. New structural elements reflect both the processes, which were specific to the evolution of many ornamental traditions of bronze final period, and the processes, which determined their development at the beginning of the Iron Age.

Key words: The Late Bronze Age, ceramic of Atlym culture, migration processes, Western Siberia.

P. 271. *Rybakov D.Y., Loginova A.E., Tsurikova A.Y.* THE FORTIFICATION OF KULAYSKY ANCIENT SETTLEMENTS OF TOMSK PRIOBYE REGION - RESULTS OF FIELD RESEARCHES 2010 - 2012. There are 14 well-known kulaysky ancient settlements in Tomsk Priobyie region. Until recently as a rule the analysis of systems of fortification had to rely on their external visually fixed architec-

tural features. As a result of carried out field researches in 2010 – 2012 were partially investigated the fortification systems on 4 ancient settlements as Ryuzakovo (Duchovoe), Ryuzakovo II, Murashka, Nagorny Ishtan II.

As a whole considering a structure of fortification systems of kulaysky ancient settlements in Tomsk Priobye region shows certain specific structural features:

1. The basis of the system of fortification was made by an internal swell and ditch. An external swell is fixed only on Ryuzakovo's ancient settlement (Duchovoe) and obviously it had no fortification destination.
2. For construction of the swell was taken soil from the ditch building process. In two cases swells were poured directly on the old daily surface (Ryuzakovo's ancient settlement (Duchovoe), Ryuzakovo's II ancient settlement). There was the top layer removed before a construction of the internal shaft on the ancient settlement Nagorny Ishtan II owing to what its embankment was made directly on the mainland. The exception is the internal swell of the ancient settlement Murashka. At its construction the top humus soil or turf was used.
3. Traces of additional strengthening timbered-columnar construction are recorded only in one case – Ryuzakovo's ancient settlement (Duchovoe).
4. The ditch as usual had a trapezoid profile. Triangular profile is fixed only in one case. The steepness of slope of scarp and counterscarp is varies considerably. In three cases on a bottom of a ditch was built a narrow channel – a ditch was.

As on majority of ancient settlements there were no remains of wooden structures, achievement of defensive effect was possible only at creation of a significant height difference which would complicate enemy penetration on the territory of an internal platform. At the moment, most part of defenses is not very expressive in the landscape that caused some doubts about efficiency of fortification systems during their functioning. However it is a subjective moment because of external architectural data defenses changing during archaeologization process. In this case it is worth addressing to materials of the carried-out excavation. The offered reconstruction of a height difference of a bottom of a ditch and ridge of a swell makes from 2,9 m to 3,5 m (Ryuzakovo's ancient settlement (Duchovoe), Ryuzakovo II). On the ancient settlement Mountain Ishtan II and Murashka the embankment of an internal swell didn't remain. However in both cases the depth of a ditch had quite considerable sizes – Mountain Ishtan II: 2 – 2,3 m, Murashka – 1,8 m which already in itself created a considerable obstacle. Considering the possible height of a swell which, as a rule, not less than depth of a ditch is there were quite functional systems of fortification

Key words: kulaysky ancient settlements, system of fortification, structural features of fortifications.

P. 275. *Savenkova T.M., Reys E.S., Strelkovich N.N., Medvedeva N.N.* THE POSSIBILITY OF USING OF THE PALEOANTHROPOLOGICAL MATERIALS IN BIOARCHEOLOGICAL RECONSTRUCTIONS ON THE EXAMPLE OF THE POKROVSKY NECROPOLIS OF KRASNOYARSK XVII-XVIII CENTURIES. The results of this work are complex paleodemographical, craniological, osteological, histological research of Pokrovskiy necropolis of Krasnoyarsk city XVIIth – XVIIIth centuries. The paleoanthropological series consists of 346 skeletons: 63 - male, 70 - female, 211 - children, two of them are fetus, two individuals sex undetermined. The average life expectancy according paleodemographical research was 32.4 years for men and for women - 33.2 years. The highest mortality was observed among men in the age range 31-35 years, women - 26-30 years. The peak of child deaths was in the first year of life. Preliminary craniological analysis showed that the first population of the city belonged to the european type with a touch of local Mongoloid component, which share much more in women than in men. The source of european component was groups of northern, western and central regions of Russia and Ukrainians. Mongoloid component in the male and female populations had different origins. Men had traced the greatest affinity with Khakass groups, especially sagaytsi and kachintsi. Women's group on a range of Mongoloid traits was moving closer to a local group Chulym basin of rivers Yaya and Kiya. The physical appearance of men and women of Krasnoyarsk city was constructed by osteological research of adult skeletons of Pokrovskiy necropolis. Males had a body length of $165,14 \pm 0,70$ cm, weight - $64,33 \pm 0,30$ kg, shoulder width - $35,06 \pm 0,34$ cm and the width of the pelvis - $28,75 \pm 0,42$ cm, and the average body length of females was $153,41 \pm 0,31$ cm, weight - $55,08 \pm 0,70$ kg, shoulder width - $30,79 \pm 0,43$ cm and the width of the pelvis - $25,98 \pm 0,27$ cm. The comparative analysis of the size of the pelvic cavity of women XVII-XVIII centuries, with the female population of XVIII-XIX centuries and the XX-XXI centuries showed that women of Pokrovskiy necropolis had more narrow form of the pelvis, which could be a reason for adverse birth outcomes and high mortality of infants. Research of microelement composition of the tibia in the adult population of the city of Krasnoyarsk XVII - XVIII centuries suggested that the diet of male consisted mainly of animal products and fish while women used more plant foods. The diseases of first settlements of Krasnoyarsk city was identified by paleopathological research, such as: rickets, syphilis, tuberculosis, and all sorts of injuries, degenerative joint disease, stress markers, dentoalveolar pathologies.

P. 279. *Savinov D.G.* HISTORICAL AND CULTURAL SIGNIFICANCE OF ANCIENT TURKIC RUNE INSCRIPTIONS (EPI-TAPHS). Ancient Turkic epitaphs, rune inscriptions on memorial stones, are a major source to study history and culture of medieval nomads of Central Asia and South Siberia. They were already used to extract mythological and epic plots, ancient Turkics conceptions of space and time, data for reconstruction of ancient Turkic religion etc. Thus paleoethnographic information practically remained out of eyeshot of the researchers. In hired the system analysis of these data distributed on three semantic blocks is first given. Block 1 is "Biography and lifetime activity of a hero". It contains materials of biographic character, his "heroic deeds" and number of killed enemies, social status and measure of lifetime public importance of a hero. Block 2 is "Realities and values of the environment". It contains data about the amount of hero's fellow-fighters, enumerated different valuables got as a contribution and spoils of war, the significance of a banner and belt is emphasized as markers of imperious function of a hero-leader of Ancient Turkic military. In the inscriptions are also domestic economic data about an amount and pasture methods of cattle, locations of stands, construction of yurtas, as well about value secondary occupations (such as battues as a rehearsal of a real battle), mining, and building of fortifications. Block 3 is "Subjects of transition and symbolical denotation of the culture". It presents various information about causes of hero's death, the system of values, he possessed and did not "enjoy" in his lifetime, also talked about some customs, related to worship of the dead and about "mourning" that is expressed on behalf of hero by his next kinsfolk there are three basic symbolical denotations of the culture, those are a war-horse, oblatinal stones called balbals and a vessel on a breast of all Ancient Turkic stone monuments, as a symbol of further revival. All of them have immediate correspondence in archaeological materials. The notions about the other world are some kind hazy, and the best expressed in the idiom "Woe to me, I have gone to the Golden Steppe". The culture of the ancient Turkics as reconstructed by Ancient Turkic Rune inscriptions-epitaphs was bright and original, and in its main features is drawn together with the ethnographic culture of contemporary cattle breeding people of the Sayan-Altay region, but it looks more hard, saturated and archaic. The Ancient Turkic epitaphs set on conspicuous places supposed well literacy of those, whom they were addressed to. The monuments passes to its and future generations the certain vision of the world, required way of life, all system of public

(state) values. Quite obviously, that such kind of memory assisted maintenance of many, including heroic, traditions in the culture of Turkic nomads of later time.

Key words: Ancient Turkic time, culture, society, burials, heroic deeds, epitaphs.

P. 285. *Senotrusova P.O.* EARRINGS FROM THE MEDIEVAL BURIAL SITE PROSPIHINSKAYA SHIVERA-IV. This article provides the earrings found in medieval cemetery Prospihinskaya Shiver-IV, located in the lower reaches of the River. For the period 2009–2011 on the monument were found 88 medieval burials performed according to the rite of cremation on the side. Total on the monument was found 35 different safety earrings in 22 burials. In production material, they are divided into groups, according to the form collection into types, variants are distinguished by detail designs. It was identified three main types: earrings in the form of a question mark (11 copies), the form of spiral twisted wire (8 copies.), segmented rings (16 copies). Earrings in the form of a question mark are widespread among the nomads in the XIII–XIV centuries. In Siberia they are present in the Tomsk Ob area, Altai, East Transbaikalia area, Olkhon island. The earliest record about spiral earrings were found in a Relka burial mounds (VI–VII centuries.), as well as in the materials of Saratovka cemetery, located in the Kuznetsk Basin (V–VIII centuries). Similar earrings were found in burial of X–XII centuries. Berezovy Island 1 in Novosibirsk Ob area in materials of medieval burials cemetery Kibalino of Western Transbaikalia (XI–XIV centuries.). Simple ringed earrings appear in Siberia since the end I millennium AD and continue to prevail until the late Middle Ages. The materials of the early II millennium AD are known in the Novosibirsk and Tomsk Ob area, in the Chulym area, in the Kuznetsk basin. In the North Angara were not found evidence of local bronze casting or jewelry to the Middle Ages. Apparently, the earrings came here ready-made, being a kind of "import" items. In particular, this is confirmed by the X-ray fluorescence analysis of metal pair of spiral earrings from the burial № 90. According to its results there were found that both rings are made of one alloy, or more precisely from the complex brass (zinc, 7–9 %), with the addition of tin (5–6 %) and lead (1–1.5 %). Manufacturing of brass is quite complicated in terms of technology process, which could hardly be implemented in the lower stream of Angara river. Earrings, which were found at the cemetery Prospihinskaya Shivera-IV, are widely similar in materials of adjacent territories gated complexes. Earrings in the form of the question mark were found in the most recent burial tombs belonging to the Mongolian time. Spiral earrings accompany complexes, arranged by the end of XII – the beginning of XIII century, and ringed earrings found among materials XI–XIV centuries.

Key words: Northern Angara, Middle Ages, jewelry, earrings.

P. 289. *Starkov V.F.* OLENYEKSKOYE WINTERING PLACE AS A HISTORICAL SITE OF EASTERN SIBERIA. Settlement of Ust-Olenyok is one of the most interesting historical sites in the North East Siberia. It is associated with the names of famous polar explorers: S. Dezhnev, I. Rebrov, A. Buza. The remains of the buildings of the settlement have survived to the present day. In 1999 and 2001. There was expedition of the club "Adventure", which was engaged in excavation graves of Basil and Tatiana Pronchishchev, members of the Bering's expedition of 1736. At 1.5 km from the place of burial Pronchishchev the remains of wooden houses, were part of the Olenyok winter quarters were found. This settlement played an important role in development of the western part of Eastern Siberian Arctic coast. Cabin was built in 1633 by Ivan Rebrov, team leader of one of the polar expeditions. In 1667–1670 famous polar explorer Semyon Dezhnev served there, who discovered of the strait in the Pacific Ocean. In Olenyok with him his wife Kantemina was there. Life with Cossacks on Olenka was difficult because of food shortages and constant ordering of affairs with the local indigenous population. Olenyok cabin is located on the right bank of the river Olenyok 10 km from its outlet to the Laptev Sea. On the surface of the terrace, where the dwellings were located settlements are clearly visible to a relatively well-preserved remains. Relatively safe is the building number 2, located in the middle part of the settlement. Its length is 7.6 m, width of 5.1 m. On the soil surface the remains of the walls construction are quite well seen. Two walls of the entrance hall are flooded by water currents and shifted to the slope of the terrace. Inside are the remains of the dwelling furnace. Despite the erosion, the cultural layer is relatively well preserved. There are about a hundred finds. They include household objects (bark utensils, pieces of fabric, buttons, metal needles, fragments of dishes, fishing gear). Items served as elements ornaments are quite numerous and represent diverse range of articles, such as parts belt sets, male and female rings and pendants. Four items of one type from belt sets are made of silver. They consist of a flat disk-shaped base, outer mushroom-shaped head and a connecting rod. Head ornaments complex filigree ornament. Two of them are gilding, and the rest are with remaining of red enamel. The collection has two men's rings, one of which is preserved in full. Another two-ring seals functioned as office supplies, as the seals. Special and important category of finds is female jewelry, such as rings and a pendant. Also fragments of two bronze body crosses in the excavation were found.

Key words: Olenyokskoye wintering place, complex of things, a building, interpretation.

P. 299. *Terekhin S.A.* NONFERROUS CASTING AS A SOCIO-ECONOMIC DEVELOPMENT FACTOR OF KULAY CULTURE. Kulay archeological culture with developed bronze casting manufacture was formed at the beginning of the Early Iron Age in the forest territory of West Siberia. Its cultural identity was expressed in specific forms of religious metal casting, armament supplies and ceramics. The socio-economic structure of the society bore insular nature at the Early Vasyugan stage of Kulay culture. The main focus of foreign economic relations was bronze import. The homogeneity of the industrial organization of Early Kulay society was determined by its cultural isolation, not receptive to foreign innovations. The low level of development of productive forces and production relations, narrow technical base, traditional character of Early Kulay metalworking techniques were typical for simplest forms of work organization – home production. Requirements in metal products were met within the patriarchal family. Mastering of nonferrous metalworking skills by the community masters occurred gradually, through trials and errors, upon receipt of metal in the environment of the forest population. Therefore, casting defects can often be found among the Early Kulay casting products. For example, out of 67 recorded bronze items originated from the Sarovsk cult place, only 16 can be considered successful. In varying degrees casting defects are inherent for Stepanovsk, Kulay, Murlinsk and other artifacts. Usually casting defects are caused by procedural violations, due to careless preparation of the alloys, non-compliance with temperature regulations in the process of casting and also due to the poor condition of molds. Kulay culture reached its fullest flower at the Sarovsk stage. The process of total reorganization of the material and technical base is coming to an end – iron becomes the main industrial raw material for the production of leading implements and weapons. An increase in labor productivity, regulation of division of labor in a community leads to wealth disparity in its population. Castings become a part of clothing and harness. Castings with volume elements equipped with loops for attaching to any basis are becoming popular. The socio-economic system of the Kulay society acquires open nature. The exchanging and cultural ties with neighboring cultures are growing. Domestic metal production for internal requirements becomes secondary, ceases to be mass. Due to specialization of labor in metalworking and metallurgy the resulting product is realized not only within the family community, but also beyond.

Key words: Kulay culture, socio-economic development of society, nonferrous casting.

P. 302. *Tulush D.K.* CURRENT STATE OF ANCIENT MONGOLIAN SETTLEMENTS IN THE TERRITORY OF THE REPUBLIC OF TUVA. By the beginning of the XIII century the territory of modern Tuva appeared under the power of the amplifying Mongolian empire. During this period in the territory of the modern Tandy district of Tuva there were some cities of administrative and craft character. In the middle of the XX century archaeological researches of ancient Mongolian settlements were conducted by expedition of the Moscow state university under the leadership of L.R. Kyzlasov. On river Eleget coast expedition found and investigated four monuments: Don-Terek, Mogoytsky, Mezhegeysky and Elegetsy. In the spring of 2011 the author took part in work of the Russian-Mongolian joint archaeological expedition in the territory of Tuva. The main emphasis of expedition was laid on studying of ancient Mongolian settlements as one of the least studied monuments of Middle Ages. The ancient settlement Don-Terek is located on three ancient islands of the river Eleget and surrounded with numerous dry and operating courses. In 1957 Don-Terek occupied the territory about 30 hectares and was surrounded with natural barriers: the small ridge from the North, courses Eleget and a wide marshy strip. Expedition recorded that in connection with irrigational works which were carried out to the Soviet period, marshiness round the ancient settlement increased. Ancient settlement territory now no more than 10 hectares. The Mezhegeysky ancient settlement with 20 hectares territory is located on the left coast of the river Eleget, opposite to the mouth of river Mezhegey, the right inflow of the river Eleget. Excavation of 1960 showed that buildings are built in architectural traditions of the XI–XIII centuries. A significant amount of fragments of a clay tile, characteristic for the Chinese architecture of an era Tan (the VII–X centuries) and Yuan (1280–1368) is revealed. Near the central building of the ancient settlement two Ancient Chinese coins, allegedly the beginnings of the XIV century were lifted. The ancient settlement Mogay is located on the right coast of the river Eleget. From the ancient settlement the small site on the river about 2–3 hectares bend, representing 3 uncertain forms of the height connected among themselves in northern part remained. On a surface numerous fragments of irrigation ceramics, the Chinese porcelain, glassware are found. Thus, the condition of the studied monuments can be considered unsatisfactory. Under the influence of natural and anthropogenous factors there is a destruction of ancient Mongolian settlements. Serious threat for safety of these monuments hung in communication by active industrial development of mineral deposits and railroad construction to the republic. All this causes fear for destiny of unique historical and cultural heritage for future generations.

Key words: Tuva, ancient Mongolian settlements, Mogay, Mezhegeysky, Don-Terek, Eleget, destruction of monuments, natural and anthropogenous factor.

P. 305. *Fodor I.* WESTERN-SIBERIAN ARCHAEOLOGY IN THE WORKS OF HUNGARIAN RESEARCHERS. Hungarian linguists and ethnographers were the first, who interested in antiquities of Ugrian people in the XIXth century. They collected folklore and ethnographical materials of the next Hungarian kin peoples. However, in the ethnographical collections are the ancient items, analogous to archaeological ones. Two figures of bears in the K. Papai's collection are dated of the Middle Ages and the Early Iron Age, bronze jewelry from J. Jankó's collection belongs to the Middle Ages. Since 1970s the Hungarian researchers use Western-Siberian archaeological data in their works about ancient history of the Hungarians. In the Hungarian papers about ancient history of Finno-Ugric peoples and the Hungarians the Russian researches' results together with illustrations of the most important finds are used for a convincing reconstruction of ethnogenetic processes. Nowadays the theory of Western-Siberian urheimat of the Hungarians is becoming more and more generally accepted.

P. 310. *Fursova E. F.* NORTHERN RUSSIAN COMPONENTS IN THE TRADITIONAL CULTURE OF THE OLD-TIMERS PEASANTS IN WESTERN SIBERIA IN LATE XIX – EARLY XX CENTURY. Lack of ethnographic study of old residents in Siberia, and the lack of detailed descriptions of the contemporaries, low information content of a museum's collections and archives today makes it impossible to trace the continuity in the historical ethnographic groups of Siberians and that part, which named itself "Chaldon". The question of whether, on what basis has been a separation of the old-communities, decided in ethnocultural plane: and Siberians and Chaldon, and Russian settlers late XIX – early XX century viewed each other in ethnocultural terms. In this regard, the most impressive cultural unity of Chaldon in the territories of West Siberia, with a population that clearly identifies himself with that group (Ob Novosibirsk and Tomsk region, Omsk Irtysh, Yenisei Region, etc.). The prevalence of common ethnographic features on a wide expanse of Asiatic Russia indicates long time of formation of the community, although, paradoxically, the ethnographic reality has not kept us archaic artifacts of the culture, the main types of which are known to the European materials as "urban peasant tradition". In the 1989–1990's. in Kolyvanskoe area of the Novosibirsk region was conducted ethnographic expedition, organized by the Institute of Archaeology and Ethnography of Siberian Branch of Russian Academy of Sciences (by the author). The works were carried out in Chaus, Greater and Small Oeshi, Amba, Podgornaya, Vorobyovo, Skala, Vakhrushevo, Tyryshkino, Small and Big Cheremshanka, Pautova, Kandaurova etc. For the period of the early twentieth century these settlements were in Chaussy area Tomsk district and province. Siberian stage of development of Russian culture in the south of Western Siberia shows not only and not so much about its components adapt to the changing conditions as the preservation of key features, which can be recognized by Russian and draw conclusions about the ethnic and cultural composition of the population. Ethnographic material of the first quarter of the twentieth century allow us to see in the traditional culture of kolyvantsev clearly marked stratum traditions of the Russian North, even though some of their number are marked ambiguously. As an entrenched traditional costume with a skirt and jacket - well known in both the North and South of European Russia. Among old residents it existed as everyday and as a holiday. The wedding ceremony was common with North Russian version with verbal activity of the bride, bachelorette party, bath ritual, rites of the groom's house (common meal, testing young, etc.). The above materials, we believe, is strong evidence in favor of preserving a calendar rites of East Slavic peoples in Siberia in sufficiently complete form (the Christmas masks, Carnival riding, etc.) despite the fact that the individual components can be regional, for example, Christmas storms of "snow town" in villages near the Moscow's Siberian tract.

Key words: old-timers people, Chauski area of Tomsk province, Northern Russian traditions.

P. 314. *Chemyakin Y.P.* ABOUT YARSALINSKY STAGE IN THE ANCIENT HISTORY OF TAIGA OB REGION. Yarsalinsky stage, dated as II–III AD, was pointed out by V.N. Chernetsov as the first stage of the Nizhneobsky archaeological culture. Chernetsov associated this culture with the "already formed tribes of Khanty people". This period was characterized by few and poorly documented materials mainly from the North of the Tyumen region. Today, sources from ancient history of the region have multiplied in numbers. Among the new sites, where Yarsalinsky ceramics have been found, are sites Yarte II, Ur-Yaha I on Yamal and Ust-Vasegan fortified settlement. But none of these monuments have been excavated, and ceramic findings from these site are very few. Hearth and parts of one ceramic vessel of Yar-

salinsky type were found on the site Komatyse 2 in Bolshezemelskaya tundra. The largest collection of Yarsalinsky ceramics came from the excavation of the Evra 25 fortified settlement (river Konda basin), where it was mixed with Karimsky ceramics. Currently Yarsalinsky stage is recognized only by the authentic ceramics, that has been found in the multilayer monuments. We don't know separate Yarsalinsky settlements, buildings or burial sites. We do not have any idea about other elements of Yarsalinsky material culture, except for the ceramic tableware. And even its characteristics needs to be clarified. In this context, the question is what is a Yarsalinsky stage – myth or reality? In today's view this is the final stage of the Kulai cultural-historical community existence in the Lower Ob region, as well in Konda basin, where it was initially identified. Its characterization lies in the future, as long as single layered and stratified monuments from this period are discovered and excavated. It would make sense to leave the historical name of «Yarsalinsky» despite the fact that the actual findings on Yarsal (Yamal) are dated from a later period of time. Blind spot in history between the antiquities like Ust-Poluj and Us-Tolt (Karymsky antiquities) shows the reality of the existence of this period, which corresponds in time to the late Kulai monuments. Another argument in favor of the Yarsalinsky stage is the look of the Karymsky ceramic table-ware, which shows a clear genetic link to Yarsalinsky ceramics.

Key words: Western Siberia, Yarsalinsky stage, the Kulai culture, Early Iron Age.

P. 319. *Shulga P.I.* SPECIAL FEATURES OF DECLINE AND TRANSFORMATION OF THE EARLY SCYTHIAN CULTURES IN THE SIXTH CENTURY B.C. IN THE EAST OF EURASIA (DEFINING THE PROBLEM). In the 1950s–1960s most archaeologists viewed all the monuments of the 7th–3rd centuries B.C. in Kazakhstan, the Upper Ob, Altai and Tuva within the framework of separate, gradually transforming cultures of the early nomads. After accumulating materials and specifying the sites' chronology the sites were divided in the Early Scythian (the 8–7th centuries B.C.) and the Scythian (second half of the 6–3rd centuries B.C.) periods. Early Scythian cultures disappeared “suddenly” at a height their development left no transitional sites. The drastic change of cultures in the 6th century B.C. in the Mountain Altai was supposed to have happened during several decades as a result of arriving new population from Turkey or China that drove out or assimilated the local tribes. That supposition cannot be applied to such a vast territory from Kazakhstan to Tuva. In those regions one can find only differently-directed migrations of small groups of population which was not able to oust the local peoples, wipe out the traces of developed culture, settle on the territory and during several decades create a large number of original outstanding cultures, such as the Kamenskaya on the Upper Ob, Pazyryk in the Mountain Altai, Uyuksko-Saglynskaya in Tuva. Most of them are thought to have been formed in the late 6th century B.C. on the local basis but a number of questions arises of the reasons of “sudden” appearance of numerous innovations among local population and of “sudden” disappearance of characteristic features of the Early Scythian culture. A solution of the problem is complicated by lack of knowledge about a form (gradually or abruptly) of transformation of the Early Scythian complex and by absence of reliable absolute chronology for the sites of 6th century B.C. An ideal field for solving all those interconnected problems would be large one-culture burial grounds functioning continuously from the 7th to 5th centuries B.C., their materials showing all the special features of the changes in burial rituals, arts and thing complexes. However, the ones of the kind haven't been found on the territory of Kazakhstan, Altai and Tuva. Xinjiang is of greatest interest in this respect. In its northern part, including Tien Shan, there are one-culture Scythian-like burial grounds (Chauhu culture) which had been functioning from the 8th–7th to 5th centuries B.C. Unfortunately, in the 6th century B.C. population was sharply reduced there as well, and even on the fully studied burial ground Chauhugou-4 out of 248 studied tombs less than ten are dated the 6th–5th centuries B.C. An opportunity to follow in detail the changes of the Early Scythian inventory complex of the 6th century B.C. has appeared quite recently after publication of the materials on nomadic burial grounds of Yuhuangmiao located near Beijing. On the largest of them, the Yuhuangmiao burial ground, 400 burials were studied dating within late 7th–6th centuries B.C. A large number of inventory was found including around 18 thousand of bronze items, such as Chinese vessels, weapons from the middle of the Huang He, a large number of horse equipment details (Fig. 1) and belt accessories. A considerable part of the inventory has analogues on the territory from the Urals and Kazakhstan to the Minusinsk Basin and Transbaikalia. But the main characteristic of the Yuhuangmiao burial ground is different - according to the stratigraphy of loessial soil the Chinese scientists have proved that the burials were conducted successively in one direction. It's difficult to overestimate the importance of these materials as they allow for the first time to follow the inventory evolution during the whole 6th century B.C. as well as synchronize nomadic monuments with the dated Chinese ones. The following observation is paramount for this research: in Yuhuangmiao numerous transitional changes in inventory, arts and burial ritual were likely to happen gradually during the whole century (Fig. 1/ A). Proceeding from the assumption of synchronous changes in Scythian-like cultures of the steppe zone in Eurasia one can suppose that in Kazakhstan, the Upper Ob, Altai and Tuva the time gap between the monuments of the Early Scythian and Scythian periods was also around a hundred years. Fig. 1: A – evolution of bronze bridle bits from the Yuhuangmiao burial grounds from around the late 7th to the late 6th centuries B.C. B – evolution of bronze bridle bits in the Minusinsk Basin since the Late Bronze Age up to the 5th century B.C. (acc. to [3])

Key words: Early Scythian time, nomadic cultures, synchronization, chronology, Yuhuangmiao culture.