P. 5. Vertman E.G., Dubova N.A. RECONSTRUCTION OF THE CHEMICAL COMPOSITION OF THE METAL FROM THE BRONZE AGE SITE GONUR DEPE (TURKMENISTAN), ACCORDING TO THE ANALYSIS BY MASS SPECTROMETRY WITH INDUCTIVELY COUPLED PLASMA. The chemical composition of copper alloys from Bronze Age site of ancient Margiana (ancient delta of Murghab river, Turkmenistan) Gonur Depe were studied by mass spectrometric analysis (ICP-MS) for 63 elements. Four types of alloys are identified. Chemical composition of the parent metal of five fully oxidized items were completely reconstructed by developed techniques. This allowed to compare them with other metal artifacts of the area. It is shown that the typical Gonur copper alloys can also be differentiated by their micro-composition into smaller subgroups. Spectral analysis traditionally used to determine the chemical elemental composition of the products of copper alloys allows to determine mainly macro-composition of the alloy and only a few elements of micro-composition. The quantitative content of copper – alloy matrix is not defined by it.

ICP-MS multielemental analysis has much more possibilities in terms of accuracy, sensitivity, and the number of elements determined in comparison with spectral analysis. By our method it allows to quantify 63 elements: Li Be Na Mg Al Si P K Ca Ti Cr Mn Fe Co Cu Zn Ga Ge As Se Rb Sr Y Nb Mo Ru Pd Ag Cd In Sn Sb Te Cs La C Pr Nd Sm Eu Gd Tb Dy Ho Er Tm Yb Lu Hf Ta W Re Pt Au Hg Ti Pb Bi Th U. Chemical element composition of the copper alloys products from Gonur by ICP-MS was not studied yet.

We have studied 10 samples of artifacts from various places of Gonur Depe by ICP-MS: fragments of pins, seals, bracelets, mirrors, plates, unknown object and metallurgical slag, found by Margiana archaeological expedition (under the direction of V.I. Sarianidi) in 1988, 1994 and 2010. As some artifacts were completely oxidized a special technique of reconstruction of the chemical composition of the parent metal by the chemical composition of the oxidized copper alloys has been developed. The oxygen content in the oxides and the initial chemical composition of copper alloys of five artifacts were determined by calculation. The chemical composition on 63 elements which was determined by the ICP-MS analyses is presented for all the studied artifacts.

In this collection of copper-bronze artifacts of Gonur Depe we identified four types by macro-composition: copper (Cu), arsenic bronze (Cu-As), tin bronze (Cu-Sn), lead-bismuth-arsenic bronze (Cu-Pb-Bi-As). Criteria of similarity and difference by macro-composition allow additionally dividing these types of alloys into several subgroups and clarify the genesis of copper alloys of Margiana.

Keywords: Mass-Spectrometric Analysis (ICP-MS), metal, Bronze Age, Gonur Depe.

P. 10. Kiryushin K.Yu., Sital'yeva M.M., Sítinok S.M., Semibratov V.P., Solomon M.Y., Speranskaya N.Y. COMPLEX ARHEOBOTANICAL AND PHYTOLITH RESEARCH IN THE SETTLEMENT NOVOILINKA-3 (NORTH KULUNDA). The settlement Novoilinka-3 is situated in the Habarsk region of Altai Krai, 8 km to the west from the village Novoilinka in the southern part of a small hill, formed by the oxbow lake of the river Burla. The territory of archaeological works belongs to the province of the steppe of the West Siberian Plain, subprovinces of the Kulunda steppelike.

The bones of animals from the settlement Novoilinka-III provided a series of radiocarbon dates that allows the materials to be dated to the middle – the 2nd half of the third millennium BC. Calibration of these dates by nearly a thousand years increases the ancientness of the formation of the cultural layer of the significant site.

In 2011 soil samples were selected for biomorphic analysis. According to the phytolith analysis, it can be assumed that the settlement during its existence was situated on the edge of a pine forest. In all samples the coals of woody plants can be met, that indicates the anthropogenic character of the fires in the area. In most samples occur sponge spicules and rare diatoms. These are the indicators of the short time flooding in the settlement near the oxbow lake of the river Burla during the spring. The analysis of the distribution of phytoliths allows to reconstruct the landscape that was different from the modern one – pine or birch-pine forest. Such settlements were characteristic for the Eneolithic cultures of the Ural-Irtysh interfluve.

The materials from the settlement Novoilinka-3 have much in common with the collections of the «kiprin type» from the territory of the Upper-Ob region. The analogies to the ceramic complex settlement Novoilinka-3 can be traced in the materials of the Neolithic-Eneolithic settlements of the southwestern Altai, Baraba and the southern taiga area of Western Siberia. Very close parallels can be found in the eneolithic materials of the Ural-Irtysh interfluve. The highest similarity is observed in the materials of Botaya. The significant sites of Novoilinka-3 and Botaya are synchronous and very close in time and both refer to the same epoch – the Eneolithic Age. Most likely the people, who left these monuments, belong to different archaeological cultures, but to the one cultural-historical community of a higher order. V.F. Seibert noted that in the postbotaya time the economies crisis had begun, and as a result the botaya population migrated to the similar ecological areas in the Urals, near the river Irtysh and Altai keeping the traditional way of living. The disposable materials are not simply a consequence of the relocation of the botaya population on the territory of Altai, but the result of a complex processes, which involved the botaya-tersek population and the Neolithic population of the South of Western Siberia (the keepers of comb-patching ornamental tradition).

Keywords: archaeology, botany, mikrobiomorfnye study, phytoliths.
P. 15. Kirtyush K.Yu., Golysheva A.A., Semibratov V.P. ARHEobotanical AND PHYtolith RESEARCH IN THE SETTLEMENT OF BIRyuZOVAYA KATuN VII. In 2010 the employees of Altai State University continued the research of the settlement of Biryuzovaya Katun-7 (Altai Region, Altai Krai). The significant site is placed on the area of the valley of Katun river, in its bottomland the tallgrass pine forests with the relics of deciduous forests of Miocene-Pliocene are developed.

In 2010 the remains of two dwellings were looked into. In the «eastern» a bronze knife and an awl were found, as well as two whole ceramic spindle whorls and two fragments, two bony and one bronze arrowheads and the remains of five can typed patterned vessels. In the «western» housing two ceramic spindle whorls and the remains of several vessels ornamented on the rim with notches and pearls were found. Such ceramics are often discovered in the settlement complexes of Altai of the Early Iron Age of the 2nd half of the first millennium BC, as well as in the funerary monuments dating back up to the second and first millennium BC.

During the research of the year 2010 soil and microbiomorphic analyses were carried out in the area. The background of forest soils and cultural layer of the two dwellings were analyzed. The following physical and chemical analyses were conducted: determination of granulometric composition, determination of total phosphorus, determination of the acidity of soil solutions (pH), the definition of organic carbon (Tyurin’s method); microbiomorphic analysis.

In the eastern dwelling there is a typical for the cultural layer trend of accumulation of phosphorus. It can be suggested, that the floor was covered by some grass litter. In the western dwelling such a litter was not found. The presence of the equal amount of the pollen grains in all samples of the sections of cultural layer accumulation provides the suggestion, that that was an open house, perhaps in the form of a shed or with wide doorways.

All modern spore-pollen spectra contain grains of pine (this is natural in the modern landscape). The absence of pine pollen in the samples of cultural layers indicates a treelss landscape character of the period of the settlement.

The large amount of woody detritus in the series of samples of the cultural layer indicates a large deforestation in the settlement and around it, i.e. the occupying of the territory was accompanied by a significant rearrangement of the landscape. The results of the chemical analyses, including the value of total phosphorus, do not point to a long and intense habitation area. Probably, people lived here not so long or just seasonally.

In all three sections, there are signs of repeated fires with a certain interval. At the same time traces of the early fire are connected with the final stages of the settlement. It is possible that both phenomena – the fire and the subsequent neglect are related. A more recent fire, most likely, took place after a long time and burned the grown-up forest which means it was a natural, not natural-anthropogenic disaster.

Keywords: archaeology, botany, microbiomorphnye study, phytoliths.

P. 19. Koroussenko M.A., Rykun M.P. THE LATE MIDDLE AGES BURIAL GROUND TCHEPLYAROVO 27: THE PECULIARITIES OF FORMING, ANTHROPOLOGICAL CHARACTERISTIC. In the given article the peculiarities of forming of the planigraphic structure of the burial ground Tcheplyarovo 27 is considered and the preliminary analysis of the excavated material is given. The burial ground was left by the aboriginals of the lower Tara River, who are supposed to be the historical ancestors of the subgroup of the ayalu tarskikh Tatars. The main attention is concentrated on the confirmation of the hypothesis about the non-accidental character of the totality of the children’s burials in some parts of the burial ground. The authors come to a conclusion about the existence of specific places for children’s burials in the limits of the burial accumulations with ditches and groups of burials without ditches. The presence of the whole children’s skeletons speaks about the originality of the object not only for the reconstruction of sex and gender model of the population, but for the investigation of the age categories of postnatal human ontogenesis.

Keywords: late middle ages, burial grounds, planigraphy, peculiarities, anthropological materials, analysis.

P. 23. Rykun M.P., Savin P.N. INTERDISCIPLINARY APPROACHES IN TEACHING PHYSICAL ANTHROPOLOGY TO THE STUDENTS OF HUMANITARIAN DEPARTMENTS. It is almost impossible to develop the modern human sciences to the full extent without mastering the basic concepts of anthropology and the acquisition of applied related skills. Physical anthropology – is a classic area of anthropology, which became the foundation of national academic traditions in this field. The course «Anthropology» is defined as a link between the courses of humanities and natural sciences. Physical anthropology is a basic discipline. Subject «Anthropology», taught as the interdisciplinary approach, allow us to consider the human problem as an open system interacting with the systems of different levels of the organization in the same semantic continuum. Usually a paradigm of «biological-social» appears in teaching as a formidable dichotomy, which does not allow to see the man in the unity of his nature and historical development.

The proposed approach is an attempt to rectify the situation.

Students of humanities are able to see the problems of psychology, sociology, history, philosophy and sociology as they relate to biology, paleontology, geography. This facilitates the learning of the material and to deepen and broaden understanding of the studied disciplines. The students get the opportunity to discover the relationship of academic disciplines and their place in the sciences.

Back in 1958, N.S. Rozov pointed out the importance of anthropology for historians, he mentioned that it is a discipline, which might be invaluable in addressing the origin and formation of various ethnic groups, tribes, peoples and nations. But the fact is that today's students, archaeologists do not know the basic skills of working with anthropological findings, which often leads to a loss of unique material.

It would be very useful not only for historical students, bachelors and masters, but also for the students of other humanities departments to learn the basic terms of physical anthropology and the world, especially with the results of research of Siberian anthropologists. Psychology, as well as anthropology, located at the intersection of humanities and natural sciences, it is difficult to overestimate the role of this section, as ethnic psychology in solving humanitarian problems in countries with heterogeneous in ethnic, national, and racially population. One of these countries is Russia.

Even though the course of «Anthropology» is in the curriculum of the educational program, there is not enough practical training, or they are absent. The full acquisition of knowledge and creative application is only possible in the practical acquaintance with the subject.

Keywords: an interdisciplinary approach, teaching techniques, physical anthropology, ethnic psychology.

P. 27. Aksenova G.A. KETS AND THEIR HOMELAND: AN ANTHROPOLOGICAL RESPONSE. Kets are indigenous peoples, compactly living in the lower reaches of the Yenisei; the number of people in Russia is 1494 (2002). The Ket is now the only representative of the Yenisei language family. The article deals with the problem of Kets’ origin according to physical anthropological data. We consider
the historiography of the issue, including the theme of «Americanoïd» Kets. Racial characteristics is provided from the literature of early and mid-XX century (materials by V. Amuchin and Sineinikov; Debets, Gokhman); viewpoints are expressed in terms of the literature on the taxonomic status of the Yeniseisky anthropological type – specific to that people.

The results of three independent research episodes, made by the author are analyzed: 1) the development of archival materials on the racial morphology of male Kets of Podkamennaya Tunguska River in comparison with Evenks (expedition of 1921 by F. Dush), and 2) multivariate statistical comparison of the external appearance of the same group of the Ket (extract from Gokhman, 1982) with the peoples of Siberia, the Chinese, Tibetans, Viet, Dungan and Uighur, and 3) a discussion on a broad comparative background data on the dental morphology in the Ket’s cranial collection of XIX–XX centuries. (the size of the permanent molars and descriptive traits). All materials are presented in tables and graphs. For the dental system of Kets there are characteristic: mikrodonitya, shovel-shaped incisors (33.3 %, brahikefaliya, dark hair and eyes, poor development of the beard, medium-high frequency of epicantus, moderately flat face, prominent nose with a concave back, but there are also convex shape, sloping forehead and evolved frontal bone. This complex is a kind of European-Mongoloid variants present in the majority of aborigines of Western Siberia. In classifications it belongs mainly to the Ural group of types («race»), which in the south of its range goes to the South Siberian race complex.

There is an opinion about the independent status of the Yeniseisky type in this transition zone. Author of the article proposes to use the term «Ural-Altaic group of types (race)» for the entire set of intermediate complexes, localized in space from the Ural to the Yenisei River and the foothills of Altai to Yamal. The Kets ancestral home according to anthropological data is safely connected with the mountain taiga of South Siberia. The biological affinity with the Sino-Tibetan and Austronesian peoples in this study have not been identified except for dental parallels with Austronesian group Tuur from southern Vietnam.

**Keywords:** Kets, homeland, Yeniseisky physical type, Ural race, dental anthropology.

**II. ETHNOLOGY**

P. 32. Badmaev A.A. ABOUT CHANGES IN THE INTERNAL INTERIOR OF DWELLINGS OF THE BURYATS IN THE SECOND HALF OF THE XIX – BEGINNING OF XX CENTURY. The article is dedicated to the identification of the transformation processes in the internal interior of dwellings of the Buryats in the period of the second half of the XIX - beginning of XX century. Deals with the resource base of the work amounted to archival and literary materials of the time on various ethno-territorial groups of the Buryats.

In the second half of the XIX - beginning of XX century the development of the internal interior of the Buryat dwellings continued to exert influence such factors as: religious affiliation of the Buryats (Buddhism has become by this time the dominant religious system of the majority of Trans-Baikal Buryats, and Orthodox - Cis-Baikal and Sayan Buryats); trade development (cross-border trade with China, including with Mongolia, and internal trade, mainly regional in fair and petty forms); expansion of the natural exchange with the Russian village; the development of traditional crafts (manufacture of national furniture, utensils, horse accessories, metal products, etc.). To change the internal interior of dwelling influenced also that circumstance, as the proximity or remoteness of the places of residence of the Buryats to the cities (Irktusk, Verkhneudinsk, Chita, Kizhe, etc.); a value had economic activity. The division of the living space from the Buryats, as before, depend on type of dwelling. In list and log huts conditionally allocated three functional areas (northern, middle, southern which housed the members of the household). In the houses of the division remained followers of Buddhism and Shamanism, the Buryats sought not only to mechanically reproduce the inner space of the Yurt in the new for them the type of housing, and to adapt its segments, often adjusting for this strange confessional tradition. People, fully recognize the Christian doctrine, and they were, as a rule, settled the Buryats, in particular, those of them, who dwelt among the Russian peasants, perceived in many respects the situation of the Russian house.

Inherent in the earlier period the trend continued their development in the domestic interior of dwellings of the Buryats in the second half of the XIX - beginning of XX century. The need to talk about the strengthening of influence in the time of Russian urban and rural culture in this component of the culture of life-support, particularly in areas of intense inter-ethnic contact (in the Cis-Baikal, in some areas of Eastern Sayan and Western Trans-Baikal). Trade with China and included in its composition of Outer Mongolia, as well as the strengthening of Buddhism in a number of ethno-territorial groups, supported connections the Buryats with the Central Asian cultural community that was manifested and in the internal interior of dwellings. Mediators in the inclusion of other cultural items in the traditional setting of the Buryat dwellings, as in the past, were wealthy people.

**Keywords:** Baikal, the Buryats, the interior of the dwelling.

P. 36. Belozersova M.V. THE ACTIVITIES OF NATIONAL PUBLIC ORGANIZATIONS OF KEMEROVO REGION AND THE PROBLEMS OF PRESERVATION OF CULTURAL HERITAGE. The presentation of traditional heritage problem on the regional level on the territory of Russian Federation is raised in this article. Raised the question of the ethnic component of this process is raised also. The cultural heritage broadcast was in the field of museums, archives and other state cultural institutions activity during all Soviet period. The trend has changed with of the Soviet Union the collapse. This social function is included in the program of national associations. National associations have focused on political issues.

The activities of organizations in the first phase were limited by the current legislation. Second and third stages are marked by major function. Problems of preservation of cultural heritage present in the programs of national and cultural associations.

**Keywords:** Belozersova, Kemerovo Oblast Administra.
The National Organization of Indigenous Minorities (Shor, Teleuts) have specific features. They were oriented to social problems than cultural problem solution. Preservation of a cultural heritage was considered by them in interrelation with preservation of the ethnic territory and economy. The structure of these organizations was more dynamic.

It included the territorial associations and creative teams. The activities of these associations were determined by the support of regional authorities. The article provides a list of projects implemented in 1990-2010 with financial support from the oblast administration.

In this paper substantiated the thesis that the activities of national associations represent a segment of the current cultural policy field. This political course allows authorities to hold the line of civil society formation. Preservation of cultural heritage in the process is one of the central ideas.

**Keywords:** National Public organizations, cultural heritage.

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**P. 41. Volleykhina E.A. NOMADIC AND SEDENTARY HOUSEHOLDS OF THE YAMAL NENETSES IN THE LATE 20S – THE FIRST HALF OF THE 30-IES, XX CENTURY.** Today more than half of the nomadic population of the Russian Federation is the Nenetses of Yamal-Nenets autonomous district, residing mainly in three areas of tundra: Priural'ski, Taz and Yamal. The essential part of the All-Russian reindeer concentrates in their households. The issue of time referring the Nenetses to nomads closely connects with the development of the large reindeer herds among them. According to the general opinion of scientists, it was the leading form of Nenets economy at the beginning of 20 century, with the set of characteristic of concepts and methods of management. In this period of formation of new branch of economy appeared the traditional rule became as the axiom for the Nenetses that everyone «sedentary» tundra fishermen and hunter who can not be a nomad, strove to «get up» (podnyatsya na kaslanie), i.e. to increase the number of reindeer, become a reindeer herder and live a «real life».

This article discusses the cultural and socio-economic mechanisms caused choice of nomadic or sedentary lifestyle by the Nenetses. In this connection we have decided to use the sources of the late of 20th — first half of the 30s years of the 20 century which characterized traditional relationships within the Nenets community about reindeer and nomadism. They are the census of Yamal Regional Executive Committee 1932–1933, household census of Administration of People and Household Accounting of RSFSR 1934–1935, land-management expedition of 1934–1935 in the Yamal region, containing the characteristics of Nenets households on the eve of activities aimed at eliminating their cultural and economic backwardness (collectivization, transfer to a sedentary life, etc.).

After analyzing the size of the domestic herds, the traditional and new ways of increasing of head of livestock in this period, favored sedentary and semi-sedentary households to become nomadic, we conclude that the determining factor in the choice of lifestyle for the Nenetses was an economic benefit. In the late 20's — the first half of the 30-es years of the 20 century the existence of reindeer satisfied the needs of the family for food, clothing, dwelling, but also obtained a good profit from hunting and carrier's trade, which considerably increased the income of the reindeer family, compared to the fishing. Therefore, despite the reduction of the number of reindeer and a high percentage of small herds households which were in the Yamal region in this period, the expansion of the scope of using of reindeer and intensive use them provided the comfortable existence for family. Created favorable conditions for increasing the herd (credits and cash earnings) only stimulated the transition of semi-settled and sedentary farming to nomadic way of life in accordance with traditional cultural rule, responsive to the socio-economic changes. They show enterprise of Nenetses.

**Keywords:** Nenetses, Yamal, nomads.

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**P. 45. Góźeva K.Y. PRINCIPLES OF TYPOLOGY OF GRAVESIDE MONUMENTS IN THE CITY CEMETERIES.** The article is devoted to the principles of typology of graveside monuments in the city cemeteries. The very funeral rites were of great importance in the ethnography of Russian, but several material aspects haven’t been fully studied. Principles of typology of graveside monuments in the city cemeteries are also included in the list of little-studied problems, as there have not been developed a unified approach to study of principles of typology. Therefore, the author starts his research with analysing the literature devoted to architectural forms. Architectural objects reflect not just the aesthetic preferences of the people, well-being of the people and the social structure, but their own distinctive features. According to A.V. Opolovnikova, a specialist in ancient Russian wooden architecture, all graveside monuments can be divided into commemorative crosses and tombstones. Classification of stone crosses, written by I.A. Shlyapkin and A. A. Spitsyn are well-known and are used nowadays. The basis of Spitsyn’s typology is the principle of the functional purpose of the cross. I.A. Shlyapkin proposed semantic and religious meaning of the monument as the criteria to his classification. We can say, that the works of these scientists are the first works in typology and fixation of material components in the cemeteries. In our work we study graveside monuments, particularly. The archeological data give us the possibility to study graveside monuments in city cemeteries. According to the results of T.D. Panova, we can say that the basic type of monuments in mediaeval Russia was the tombstone. The author also makes the classification according to the form of the tombstones. He classifies them as rectangular, trapezoid, navicular and block. Rectangular monument were not widely used in funeral rites. The stone flags are more various in their ornaments. T.D. Panova states that starting from XIV–XV centuries stone crosses started to appear and become very popular (especially in Novgorod). But there is no enough scientific ground to talk about any classification or typology. That is why the author considers it reasonable to suggest his own variant of classification of graveside monuments in city cemeteries. The main criteria is the form of the monument: the cross, the stela, the obelisk, the commemoration stone, the monuments of difficult architecture forms, the head portraits, the bust, the monument and the memorial complexes. Then all these types of graveside monuments cab be classified according to different criteria as the material, the architectural peculiarities of the monument, chronological frame or fashion trends. The author concludes, that if we take as the main criteria the material of the monument, we can say that the monument is set up later, when the financial possibility and the wide range of material appear.

**Keywords:** principles of typology, graveside monument, monument, a criterion.

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**P. 49. Zharnikov Z.Yu., Myglan V.S. TO A QUESTION OF TIME OF THE CONSTRUCTION OF THE NEPOMELUYEV’S MANOR HOUSE FROM VILLAGE GARMANKA OF THE IRKUTSK REGION.** In this article carried the results of dendrochronological analysis of wood from Nepomiluyev's manor house. The investigated constructions were moved from the village Garmonka Bratsk district, Irkutsk region, restored by the architect G. G. Oranskaya and is now part of the complex of «village-malodvorka» architectural and ethnographic museum «Taltys». Currently no reliable historical sources reflecting time of construction of the Nepomiluyev's manor house. According to the architectural and planning assessment (based on the presence of archaic features such as a high basement, small window, etc.), study abroad monument dates back to XVIII–XIX centuries. In order to clarify the time of construction of the monument during the field works in...
2008 from the estate buildings have been selected 29 cores. After performing standard procedures for processing and measurement of them were built by the relative chronology. Generalized series of annual growth rings on each object Nepomiluev’s manor house were cross-dated using a network of tree-ring chronologies constructed from living trees to the north-western districts of the Irkutsk region. The analysis showed that 3 out of 4 generalized series of buildings showed the closest relationship with the tree-ring chronology, located in the Bratsk. Coefficient of correlation for $p \geq 0.95$ were as follows: for the house – 0.45 (on a period of overlap from 1694 to 1853), to the hayloft – 0.42 (for the period covering 1741 to 1899) for a bath – 0.44 (on a period of overlap from 1671 to 1866). Generalized chronology, based on samples from the barn showed the most significant association with a site located south of city Ust-Ilimsk, the coefficient of correlation between them was 0.28 with $p \geq 0.95$. As a result of the dendrochronological analysis all studied constructions of the of Nepomiluev’s manor house were dated. According to the dates, the wood used for the construction of the Nepomiluev’s manor house (lack of subcortical rings) was harvested no earlier than 1853; construction of the hayloft Nepomiluev’s manor house falls at the end of the ninetenth the XIX century. – The beginning of the first decade of the XX century; the construction of a bath was carried out not earlier than 1866 of the XIX century; time of construction of a barn coincides with bath construction – the beginning of the seventieth of the XIX century. Interesting there is fact that logs for these constructions were, probably felled in different territories. Thus, the received dates of wood showed that the complex of the Nepomiluev’s manor house was built up gradually, since the second half of the XIX century on the XIX century. In this case, the traditionally accepted dating of the architectural and planning study of the monument end of XVIII and beginning of the XIX centuries (based on the presence of archaic features such as a high basement, small window, etc) isn’t correct.

Keywords: wooden architecture, Siberia, history, architecture, dendrochronology.

P. 53. Zhiganova M.A. TRADITIONALLY-CONSUMER CULTURE OF RUSSIAN WESTERN SIBERIA IN MODERN TIMES AND THE PROBLEM OF ITS STUDY. In an article on the basis of ethnological, etnososiology, statistical and muzeevedëskih sources is considered contemporary Russian demographics of Western Siberia. Examines the specifics of its formation during the 400 years and identifies the main factors that led to the extraordinary diversity of cultural traditions. Among them are the following: 1) the history of settlement (originally moved here from almost all regions of European Russia and the Urals, exiles and convicts ferried up, repressed, migrants from various fields and the former republics of the Soviet Union, varying religious, ethnic and social origin); 2) accommodation in diverse natural and geographical conditions (from tundra and taiga in the North to steppes and mountains in the South); 3) diversity of economic activities (farming, hunting and fishing, beekeeping and gathering, various crafts); 4) colorful ethnic and religious composition of the Aboriginal population; 5) active inter-ethnic contacts.

Without dwelling on the specifics of existing local groups, identifies the most common features of the material and spiritual culture (housing, clothes, food, home and family rites), characteristic of the vast majority of modern Russian inhabitants of the region, identifies the principal be unsalable both conservation areas ethnic specificity. Of particular interest are marked with problems of national and religious identities, regional identity and a new nationality-siberians. Special attention is paid to basic steps and problems of ethnographic research in modern times Russian population in native and foreign historiography, outlining the prospects for their further study.

Modern consciousness of Russian can be described as a crisis, since often no coincides self-identification and the reality of the situation, and the origin of the ethnonym, linguistic, ethnic, ethno-cultural identity. With regard to traditional culture, some of its elements are preserved (fully or partially) others are transformed and adapted to the changing conditions of public life. It is a constant process of emergence and the traditional culture of new and foreign elements. In spite of the diversity of cultural processes, the presence of layered crusts and Syncretism of different cultural traditions, the Russian population of Western Siberia all are more clearly in common attitudes and traditional consumer culture. Research on regional traditions of Russian population in Western Siberia to move to writing a synthesis of historical and cultural research.

Keywords: Russian culture, Siberia, identity, tradition, modernity.

P. 57. Koroussenko M.A. THE WEST SIBERIAN TATARS’ TRADITIONAL IDEAS OF SOUL/VITALITY: THE PROBLEMS OF HISTORIC GENESIS. The research of the phenomenon of soul / vitality in the traditional world outlook of the Siberian Tatars began in the second half of the XX century. Up to the present moment plenty of ethnographic data has been gathered on different ethnic groups of West Siberian Tatars, this data has been published. Nevertheless, the issues of genesis and analyses of the phenomenon of soul have not been properly studied yet.

In the present paper the author considers the basic parts of the West Siberian Tatars’ phenomenon of soul / vitality – the images of jahn, roukh, ervakh, yuloh, rovan jahn, aurak. Analysing these images and relying on ethnographic materials and academic publications the author concludes that in XVI-XVIII centuries AD the Siberian Tatars had multiple ideas of soul / vitality.

Modern data allows for differentiating two forms of soul – the one which flies away (the bird-soul) and the bodily one (the shadow-soul). These forms are represented by the visible/invisible and the separable/inseparable incarnations of vitality.

In the diachronic aspect the author has found out several levels of modern ideas of soul / vitality – the relict (common Turkic) one and the early Muslim one. As a result of prolonged interaction (XVI-XX centuries AD) these elements created modern ideas of soul / vitality. The central place in them belongs to Muslim ideas and images. The relict ones are insignificant and occupy the periphery.

Keywords: Siberian Tatars, ethnographic data, traditional mindset, the ideas of the soul, analyses.

P. 63. Kocheva T.V. MONGOLIAN INTERLACING ORNAMENT: THE HISTORY AND MODERNITY. Different nations have got the traditions of the plaiting from the various materials (threads, braids, strings etc.) during many centuries starting from the Neolithic Period. The interlacing has an alternating quality: each string goes alternately over, then under other strings at right or oblique angles to each other for creating the manifold pictures. The correlation and two-way influence of the traditions and immemorial usages and at the same time the singularity of these methods are emphasizing. In our time the Islamic and Celtic knots are well known, they come to us from Dark Ages. The plaiting and interlacing ornament was use extensively in India, Tibet, China, Japan since olden times, these methods are employing in the modern fancy-work. The interlacing ornament was created as representation of the manual plaiting. The meaning of the interlacing ornament is protective function and expressing well desires.

Alike others nomadic people Buryat and Mongol every day needed with making a knots sine qua non it wasn’t possible to assemble yurta (nomad’s tent), to tether and hobble a horse, to tie luggage. Buryat netted and tied on fishhoeks. Interlacing ornament was used by them...
widely for decorated of a horse harness (embodied in embossing, embroidery, application), architectural details and sticks of furniture (by carving and painting), for caparison of the native costume - from a cap to boots, in the jewelry.

Underlying many of the Mongolian knot patterns is a double squares lattice. And these knots are possessed with mirror (m) symmetry or rotation axis (n) or their feasible combinations. The mirror symmetry is more common for the Mongolian interlacing ornaments (leave the difference in interlacing out of account).

For painting interlacing ornaments the geometrical calculations and constructions are required, manually constructions in the large fields are difficult, so a lot of the patterns fit into the fields from 6x6 to 8x8. Most common knot in Mongolian’s, Buryat’s, China’s, Tibet’s ornamentation is «Endless knot» of Buddhism, it fits into the field of 5x5 squares.

Traditions of embellishing interface motives and compositions of different genre articles, interior, native costume, trappings and jewelry are living at the present time and elaborated program will develop for keeping custom and will allow improving work with interlacing ornaments.

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P. 68. Malceva O.V. HOLIDAY NANAI CULTURE IN MODERN CONDITIONS: SOCIOCULTURAL ASPECT. Nanai - the indigenous people living in the lower valley of the Amur. They stay in search of alternative ways to preserve their cultural heritage. For ethnic Nanai by place of their preserving cultural heritage is a national holiday, the tradition of which date back to the beginning of the XX century, the time of establishment of the Soviet power on the Far East. At this time, Nanai society became acquainted with mass culture and its values in the form of amateur. Although the Soviet epoch the Nanai traditional culture was transformed, aura of personal freedom was created by idea of universal equality has led to creative research and the national art was expending. The peculiarity of the modern Nanai holiday culture is that its ideological orientation is due to the influence of administrative and cultural stereotypes. In the productions are widely used operating time 1960–70-years. Modern celebrations are being the form consolidation of ethnic Nanai. Big Nanai villages on the Amur, where the festivals are marked, retain the status of national cultural centers in the lower reaches of the Amur. The official ceremonies are held there. Some villages are still cut from other localities because the ecological balance in the region is upset (shallowing of the river). In such places the organization of the holiday had nature of people's initiative. At this stage, the mass-entertainment activities of Nanai is an indicator of social and cultural changes in their society. There is a tendency to reduce the number of the older generation, which is the transmitter of traditional knowledge to younger generations. Middle-aged people have accumulated from various sources of information on Nanai history, culture, language. They adopted the baton carriers of culture Nanai. Significant changes have occurred in the distribution of roles between male and female population in the preservation of ethnic traditions. With the decline in traditional male areas of employment has been lost the continuity of production traditions. Current status of Nanaian festive culture is an indicator of not only the degree of preservation of archaic elements in the background of global change, but the level of integration into modern society. Today, the ranks of the keepers of the Nanai cultural heritage remain representatives of the Russian population. Current status of Nanai festive culture is an indicator of not only the degree of preservation of archaic elements in the background of global change, but the level of integration into modern society.

Keywords: plaiting, interlacing ornament, design.

P. 72. Martynova E.P. «ALIENS» AT TASOVSK TUNDRA. The idea of dividing the surrounding population into «ours» and «aliens» (or «others») can be found in any culture. The concepts compared are definitely associated with the representatives of one or other cultures. It is possible to single out a great many various types and nuances among «ours» and «aliens». The article deals with the gradation of the category of «aliens» in the views of Tasovsk Nenets reindeer-breeders (nomads). The field data collected during the ethnological examination of Tasovsk region of Yamal-Nenets Autonomous Area in 2011 has formed the basis of this report. The main respondents were Nenets reindeer-breeders. The author tries to look at the «alien» through the culture glasses of «the peoples from tundra» and to reveal the features attributed to them by the shepherds.

1) «Aliens». This group includes the workmen from the oil and gas industrial enterprises, who arrived from the other parts of the country to the North to work in these branches of industry (in Russian they are called «vakhtoviki»). The reindeer-breeders contact them at the drill sites when they come to sell or exchange fish, meat and buy food and petrol. According to the view points of the nomads «Vakhtoviki» are the people who come from the other, alien and incomprehensible world, therefore they are impersonal i.e. they are not recognized by their names. Because they are considered «aliens» the real and potential danger comes from them: they pollute tundra and destroy pastures, and it is impossible to drive them from tundra. The «aliens» destroy the local land and give nothing in return. They can often deceive and can resort to force that’s why the Nenets don’t believe them and don’t trust them. The indigenous peoples painfully perceive any invasion on their lands.

2) «Other Aliens». This category consists of immigrants from the Caucasus and Central Asia, who are occupied in the spheres of commerce, service, housing and public utilities. The reindeer-breeders perceive this group as aliens and incomprehensible persons because they have a different lifestyle and different traditions. The Nenets have a negative attitude to the «other aliens», who are considered to be deceitful and therefore they cannot be trusted. The respondents believe that the immigrants don’t plan to go back to their homeland but want to stay in the North, and they are afraid that the immigrants would invade their tundra.

3) «Our Own Aliens». This group includes nomads from the neighbouring Gydan tundra, which is situated to the North from Tasovsk. The Gydan Nenets have recently begun using the pastures in Tasovsk tundra so they are perceived by the respondents as stranger-invaders. The rhetoric of migrantophobia based on the fear of the reindeer-breeders who own the herds of deer to be ousted from their pastures is spread on the Gydan Nenets. The Tasovsk Nenets use their pastures without any lawful grounds because according to the regional law only reindeer enterprises have legal rights to use the pastures.

4) «Other Others». This category consists of sedentary Nenets who constantly live in the villages and semi-nomad Nenets i.e. fishermen. The respondents consider them to belong to the group of «ours», but with the proviso. Their «peculiarity» is connected with their losing...
connections with tundra lifestyle and reindeer-breeding. They have lost their native language and have forgotten their traditional customs. The reindeer-breeders don’t consider them to be aliens because the latter don’t infringe on their land and resources. If the reindeer-breeders have negative attitude towards the abovementioned three categories of aliens, the <other ours> are spared of this xenophobic discourse. Keywords: Northern peoples, reindeer-breeders, attitude to the aliens.

P. 78. Matveev A.V., Tataurov S.F. TO A QUESTION OF EASTERN FRONTIERS OF THE SIBERIAN KHANATE. The specification of eastern frontiers of the Siberian khanate of Kuchum which according to preliminary data passed Tomsk Prioby was the purpose of work.

In the 1980th N.A.Tomilov found out that in the XVI century in Tomsk Prioby was lived by Tomsk Tatars (eushhtinets) and chats. The power of the Siberian khan carried in these territories, most likely formal character, local Turk peoples, probably, only were considered as his vassals. But on the other hand the Siberian khanate the authority and the army kept Kalmyks from attacks on eushtinsky and chatsby lands, thereby, acting as the guarantor of their safety. That khan Kuchum considered these lands as the, tells that fact what exactly here it moved after defeat on Irtysch-river, and the khan suffered the final defeat on lands of chats where it settled down near to the estuary of river of Irmeni.

Tomsk Tatars had certain social and economic contacts to Barabinsk, Tobolsk and Tyumen Tatars. That fact that after the first battles lost by Kuchum in 1582 a part of tobolo-Irtysch Tatars including separate families of the Tyumen Tatars, moved far away from a battlefield on the territory Priomya and even to Chaylim.

In search of materials which would allow to connect together the Turk groups living in the middle of II thousand AD in a forest-steppe zone of Western Siberia by us research of a number of settlements and burial grounds of the XVII–XVIII centuries in the bottom current of Tura-river, which appear in historical sources as Katur's. Research of monuments of this time allowed to allocate a complex of material culture which can be an archaeological marker of these people. It is ceramics with certain forms and an ornament which is fixed at excavation of archaeological monuments of Tomsk Prioby, Baraby, Priirtyshje and Pritobolya.

Mapping of known historical events, ethnographic data, monuments of archeology allows to concretize a question of eastern frontiers of the Siberian khanate of Kuchum at the moment of 1581. The khanate border in Prioby settled down in the area downstream the Tom' River where eushtinsky Tatars lived. Then it went on the southwest to Ob-river. Here the Chat on a meadow on Ormeni's river at Kuchum is higher arable lands settled down, and Kuchum's last battle with Andrey Voyeykov's group here took place. Further the border passed to the west almost in a straight line to Chan's lakes and further on the Irtysch River. Here the border was removed to the south in order that within the khanate there was the main latitudinal meridionalnay transport overland way of the state passing on the southern coast of river Karagat. The southern border from the Ob River to Irysh River was covered by the boundary townships which have been conveniently located in an average part of this distance – Chinyaikh, Tyumen, Novorozin's I sites of ancient settlement on islands of Chankoysky lakes, and also the site of ancient settlement of Chich I taken out to the south.

Keywords: Western Siberia history Siberian khanate.

P. 83. Moskvina M.V. TECHNICAL AND DECORATIVE CRAFTING OF WOMAN'S JEWELRY OF THE SAYAN-ALTAI TURKIC PEOPLES IN THE LATE XIX – EARLY XX CENTURY. Until the mid-twentieth century in the traditional Sayan-Altai Turks' culture, craftsmen in metalworking and textile decorations used stable technical and decorative techniques, which led to the stylistic similarity of their products and demonstrated the uniqueness of local tradition.

Despite the diversity of traditional woman's jewelry of the Sayan-Altai Turks one can trace common features of technical and artistic techniques of performance – typical form, composition, methods of ornamentation.

Technique and technology are the basis of various kinds of arts and crafts. They largely determine the artistic image of the object. Traditionally, woman's adornments complex of Sayan-Altai Turks was associated with the artistic metalworking. In the metalworking of Siberian Turks silver was the leading material, but bronze, copper, tin and silver alloy, lead, and later aluminum was also used.

Among the techniques the most common one was casting. Also used were techniques of forging, notches, inlay, appliqué, profiling, riveting, and coinage. For inlay use colored semi-precious stones and glass.

In the design of things the people of southern Siberia widely used ornaments that enclosed artistic, symbolic and magical meanings. The underlying variation of the ornament was, by researchers' definition, <Steppe>, where the primary means of expression were floral ornaments with a tendency toward geometrization and the subordinate role of zoomorphic and other images.

Identification of different layers in a complex of traditional woman's adornments of the Turkic peoples of the Sayan-Altai demonstrates the unity of the canonical and creative mobility. In the decorative variety of Turks Sayan-Altai women's jewelry lies enormous creativity and prospects for development of jewelry in general. Keywords: Sayan-Altai Turks, jewelry, crafting, decoration.

P. 87. Nasonov A.A. ETHNO-CONFESSIONAL INTERACTION ON THE ALTAI IN THE XIX-TH CENTURY – THE BEGINNING OF THE XX-TH CENTURY IN THE CONTEXT OF STEREOTYPING. In the article the religious interaction of the Altai indigenous and Slavic population in the XIX-th century – the beginning of the XX-th century from the point of view ethno-social stereotype is covered. The author observes the dynamic of the transformation of stereotypes: <missionary>, <inorodets> and others from the building of Altai Spiritual Mission to the socio-political and ethno-cultural changes at the frontier of XIX–XX-th centuries and the next wave of the North Buddhism (Lamaism) expansion. At the beginning of the article the author describes the definition of <stereotype> as a stable, regularly repeated shape of relations and behavior, which is determined by the «stamps», «templates», «models» and others taken in the particular social and cultural environment, and the «ethno-social stereotype» as standard of specific ethnic community in relation to itself (self-perception), to other peoples, to the social and political institutions, faiths and their religious institutions, ethnic events, and a national history. Based on archive sources, the author analyzes the activity of the Altai Spiritual Mission, and the reaction of the indigenous population to the Christianization, estimates what aspects of these relationships influence the folding of stereotypes. Hereafter, in this article changes in the stereotypes that had occurred during Burkanism movement in the beginning of the XX century, under the influence of the Russian-Japanese war of 1904–1905 and the first Russian revolution of 1905–1907 years are determined. As a consequence, the author concludes that the stereotype typical perception of the indigenous population changed that is to say: presentations of principled commitment to Burkanism movement religious tradition, the strictest observance of the moral and ethical standards become firmly established to replace the old prejudices of duplicitly, house-
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P. 92. Sadovoy A.N. THE ETHNOSOCIAL PROBLEMS OF OF HISTORICAL AND CULTURAL HERITAGE PRESERVATION ON THE NATURE PROTECTED AREAS. The thesis of universal and multipurpose character of the concept of nature and cultural heritage objects territorial protection is carried out in the article. It is noted, that the concept universality is shown in a global tendency of the nature protected areas (NPA) number increase in ecological and demographic crisis conditions. Multipurpose character is shown in a wide range of NPA categories, that determined the main functions.

In article is noted the interconditionality of problems of nature conservation and social and economic development. This tendency characterized for the majority of the countries creating an NPA network. The main function of the NPA are correlated with state national and ecological policy in national regions.

The argument of compliance of policy of the Russian Federation to world tendencies is provided. It is noted that the social problems, arising at regional level, are defined by ignoring of an ethnic factor as on the stages of ecology police concept formation, and in process of separate NPA design. As the result, ecological policy are included into a contradiction with ethnic interests of indigenous people. There is legal framework of natural and historian cultural heritage preservation on all territory of the Russian Federation. This problem narrows possibilities of ethnic business development and social problems solution in the territory of national parks and reserves. The functions of historical and cultural monuments, traditional life support systems and national culture preservation aren't characteristic for all NPA of the Russian Federation. In this regard the solution of this problem in regional level is considered in a context of development of civil society and activity of scientific centers.

The methodological bases of the analysis of domestic NPA, as social institutes, are given in system of the interethnic relations, a nature protection and national state policy. It is offered to use the approved algorithms of ethnological examinations and ethnosocial monitoring in the course of research. New problematic to the Russian historiography are offered: a place historical and cultural heritage objects in the system of social communications definition; analysis of ethnic business and NPA functions interrelation; the analysis of NPA (as social institutes) in system of territorial administration efficiency.

Keywords: nature protected areas, historical and cultural heritage.

P. 97. Tadina N.A. SYMBOLISM AND ETHICAL VALUES IN THE PRACTICES OF THE REVIVED BURKHANISM. In the early 2000s, in the Altai Republic becomes known the movement of «Ак-яар», which was inherited from the «old» Burkhanism. The tradition of setting sanctuaries «кыреа» on a hill on the east side of the village has revived. It is usually visited twice a year (at the New Moon in May and September) to perform a public prayer «мёнгел» under the name of «Altai köдёнген» (Rise of the deity of Altai). The intention is to worship the deity of the Altai as a sun «defender» of the past, present and future, on which people depend. Blurring the distinction between Burkhanism and shamanism led to a generalized belief named «Altai-яар» (Altai faith). Nevertheless, Burkhanist settings (worship of the hearth, the mountains, sprinkling milk, tying of ribbons etc.) continued to remain in Altai intraethnic life, curled up to etiquette requirements and values. New Burkhanism has the clergy, «Nemea Beeler Кизхи» (something knowledgeable) jarlykchy (preacher), kama (shamans). The «new» Burkhanism formed new religious practices, where the actor has become a man – the head of the sanctuary. This is usually a middle-aged, married man, who has acquired the reputation among his villagers. In modern conditions, the role of head of the sanctuary «кыреа» has acquired a more institutional sense, than ritual. One of the symbols is the new followers’ Burkhanism holiday «Jan-ar.» In the «new» Burkhanism publications of Content Works by clairvoyants (DC Erehonovoy, ZT Tyrysovoy), called «Sudur» is a common practice. Another character was formed in the 1990s – «къирас», which consists of two white bands (or a combination of a yellow and blue ones), and which can be seen throughout most of the Altai Republic. Revived Burkhanism is a mixture of «old» Burkhanism and shamanic beliefs, where the first position is occupied by Burkhanist veneration of «heavenly», the understanding of its priority. In the traditional view of the world an important place is taken by Altai Burkhanist symbolism of time and space, color (light color) and the number (even number). Among the Altai it is believed that he who lives by the Burkhanist canons and observes the ritual symbolism of approved Burkhanism is ethnically held and is one of the «true» Altai, called «су Altai.» If we compare the «old» Burkhanism with the «renewed», we will notice the lack of birches at the sanctuary tagylow «кыреа.» As if to replace them, a new symbol – the fourth color, green cloth «кабан», called «мааны», along with white, yellow and blue, collapsing on a pole «сыймя.» Green didn’t appear in the revival Burkhanism accidentally, it symbolises pressing environmental problems. It is necessary to save the Altai from space «ракетопад» (falls of space rockets) and under the condition of developing tourist industry in the region.

Keywords: Altaians, Burkhanism, revival, the republic.

P. 101. Tadisheva N.O. TRADITIONAL STANDARDS OF BEHAVIOR OF ALTAIANS IN A CONTEXT OF FAMILY CEREMONIALISM. During the modern period, many customs, ceremonies went out of use, but some traditional actions remain, having had further development in the transformed form. On the changing of the traditional outlook influenced the Christian doctrine and the atheistic period with materialistic attitude. That’s why some ceremonial actions were lost, and other ones were rethought.

Standard of behavior and communication, customs and ceremonies as a part of spiritual culture of the people and the main part of ethnic feature make strong impact on the traditional culture.

According to the outlook of Altaians, the reasons of diseases, misfortunes of the person and family in general could be caused by the violation of generally accepted standard norms and rules of behavior.

All important deals are appointed in a new moon: courtship, weddings, holidays are carried out strictly according to the lunar calendar. The biggest part in the traditional ceremonialism of Altaians is occupied by the sacralization of the fire and milk.

It’s observed the observance of the language of symbols and signs – the live – not live, «even – not even», «full – not full».

In the wedding ceremonialism of Altaians there are similar moments which are stated in other Turkic peoples.
It is possible to tell that the general layer of representations of the people of Sayano-Altai operates as a modification in each ethnic culture now.

There is the complex of beliefs, various bans, rules of behavior, possible wards are connected with traditional culture. They emphasize the special position of the pregnant woman in the modern Altai society.

The naming of a child still has a sacral value.

Non-observance of the customs connected with the funeral and funeral actions also leads to the accident.

In conversations informants used metaphors reflecting as well as spatial transference and high-quality changes of the dyed person.

The formation of the characteristic of traditional ceremonialism occurred as a result of influence of the different state formations, religious doctrines. The layer of the general worldview peculiar to the people of Sayano-Altai was modified. In a certain context they continue to operate now.

In some cases traditional ceremonies were transformed for simplification. Under the influence of Orthodoxy there were made serious changes in traditional ceremonialism of Altaians. Innovations have penetrated into the funeral ceremonies. In parallel, there is the process of desakralization of some elements of traditional ceremonialism.

On the one hand it is possible to speak about unification of ethnic culture, but at the same time occurs the identification and the reconstruction of the traditional ceremonial aspect of the life of Altaians. In this case ceremonies are not just a guide to required actions but also the culture of behavior of each Altaiian. They are regulating actions based on norms and values of the whole ethnic group.

**Keywords:** traditional culture, family ceremonialism, sacrality, updating.

P. 104. Uglyuzhekov S.A. ON THE HISTORY OF THE SOCIAL ORGANIZATION OF THE TURKIC PEOPLES OF SOUTHERN SIBERIA. In this paper we consider seek – a social term. In the sense of “a group of blood relatives,” it is found only among the Turkic peoples of Southern Siberia. The accumulated materials of ethnographic, historical and legal nature allow to speak about seeking of South Siberian Turks as a social institution formed under the influence of Mongol legislation in XIII-XVIII centuries. Mongolians have a similar term yasun bearing the same semantic load.

In other modern Turkic-speaking ethnic groups the term is absent in a similar sense, though it is able to illustrate some of the social categories (Kyrgyz, Kazakhs). But the Turks of Southern Siberia were under the legal systems of government and social organizations of Mongolian (Altyn-Khan, Ornat) states, so they perceived a then terminology.

If you continue with a retrospective look at the pre-Mongol period, the preliminary conclusion may also be in favor of the opinion of the absence of the peoples of the ancient circle of social organization based on “generic” or “tribal” relationships. Available sources on the worldview of the ancient Turks, Kirghiz, Uighurs and Kipchaks did not indicate the dominance of “tribal ideology.” The terms designating over family social structures, it is extremely vague and uncertain.

It is no accident that this circumstance contrasts Orkhon and Yenisei inscriptions, the richest vocabulary of social relationship. The most important connection of individuals are concentrated in the categories of family relationship and not a “tribal” interaction. It is obvious that the concept of consanguine kind is not suitable for the analysis of the social organization of the Turks of Southern Siberia. This leads to a archaization of the views of researchers about the communities that have a long historical period were familiar with more complex types of social order. Universalism principles of kinship allowed to use it in other forms of social structuring. Categories of relationship were a kind of matrix, which were imposed and the government, political institutions.

**Keywords:** Southern Siberia, Turks, Mongols, kinship, social organization.

P. 107. Chernova I.V. REFLECTION OF HISTORY AND CULTURE OF THE EAST SLAVIC POPULATION OF SREDNNEE PRIRTYSHYE IN PHOTOGRAPHIC MATERIALS OF ETHNOGRAPHIC EXPEDITIONS OF OMSK STATE UNIVERSITY OF 2006–2011. In article is analyzed the complex of the graphics sources, saved up during carrying out of ethnographic expeditions 2006–2011-th years During this period has been collected about 60 photos, made more than 400 photocopies with original pictures 1900–2000-th years and removed about 2000 shots reflecting many spheres of a life and culture of the population of investigated region. A research basis have made the photos given by respondents. It is the pictures having regional / ethnic specificity, i.e. clothes, footwear, hairdresses, toys, dwelling, economic employment and ceremonial sphere. To each photo the legend has been whenever possible made: who / that is represented on photos, the shooting place, what events are connected with a photo, all terminology connected with it is fixed. The part of photos has been placed in article without a retouch since it has allowed to keep color of an epoch.

Within the limits of work it has been spent decoding materials. Besides, the comparative analysis with attraction of various sources and specific techniques among which the important place was occupied with the culturological approach with a support on the local method offered by V.G.Ryzhenko has been used.

The research main objective consisted in revealing of «print» or «image» of history and culture of the East slavic population on photographic materials of expeditions 2006-2011th years For its achievement it was necessary to solve a number of problems: 1. To structure and classify photos on semantic fulness and chronology;

2. To carry out the comparative analysis and comparison of visual materials to other kinds of sources and the literature so that them to verify and add;

3. To designate features of reflection of history and culture in photos and the factors influencing their creation;

4. To reveal possibilities of photographic materials for translation of cultural norms and values.

During research the chronological periods have been allocated some: the end XIX – the beginning of 1930th (at this time the family for this reason family photos in the day off became popular was the center of country life, celebratory dry or uniform (military men and pupils sent such pictures native). Up to now similar photos has remained not so much); 1930 – 1940th – plots of photos are supplemented with the images of «collective-farm» life showing in basic economic the employment of the population. Popularity of family and portrait photos remains also. The increase in quantity of photos was feature of this period also; 1940-1950th appear a considerable quantity of pictures of participants of the Great Patriotic War, photos of collective-farm life, etc.; second half 1950 – 1990th – are traced 2 subject lines – life public and life of a family which go more often in parallel; The modern period – comes to a photo color, this time of the photos made on expeditions.

**Keywords:** photos, Western Siberia, East Slavic population, traditional culture.
The role of an all-village cult place was carried out by the sacral building of Great kuala. In some households there were sacral buildings of mudor kuala (mudor – family and patrimonial protector) worshipped by a certain patronymy or clan. The sacral center of such building was a stone mudor. Other kind of pre-Christian shrines were sacred groves lud for prayers to the patronymic’s deity. There were four sacred groves – Norel lud ‘Norel’s grove, Byzho lud ‘Byzho’s grove, Gurjan lud ‘Gurjan’s grove and Esymbaj lud ‘Esymbaj’s grove, worshipped by four clans (related associations) in the village of Staraja Ucha. In addition, Kukmor and Baltasy Udmurts also performed religious ceremonies at two large territorial shrines such as the Nyrya Kuriskon and Lake of Lyzy.

These data allow us to reconstruct the character (nature) of traditional ethno-social structure of the ethnus, each person of which was a member of a small family or patronymy, clan or tribal groups, and community. Each rural locality had its own religious center. In turn, all peoples lived on the Viatka River’s right bank were incorporated (combined) the ethno-territorial association Zaviatsk (Arsk) Udmurts. Large territorial sanctuaries Nyrya Kuriskon and Lake of Lyzy were unique sacral value of this ethnic division and carried out ethnosectarian functions for them. We have no data on all-Udmurt sanctuaries that is correspondence with the level of Udmurt ethnic consolidation in the 19th and early 20th century.

Keywords: shrine, ethno-territorial group, ethnosectarian structure.
which, according to social psychology, are a consequence of aprioristic expectations of the subject, stereotypic estimates, incorrect extrapolation of conclusions and other factors leading to an aberration of perception.

It is difficult to keep from a parallel of the called characteristics of SP with obvious in a context of post-nonclassical ideals of rationality and cultural legacy as a response to the Western challenge (A. J. Toynbee). Gandhi's hermeneutics of sacred texts is shown as an attempt to discover original spiritual meaning of the scripture, which was lost or distorted by multitude of interpretations. Gandhi denies the symbolical ground of human life vanity and offering paths to escape this limited empirical reality. Social and political development of country are comprehended by Gandhi in his comments on Bhagavadgita as both a condition and a natural result of society's movement to the main goal – realization of Divine. According to this approach to the Gandhi's philosophy, his social-philosophical conception is presented as anti-Utopian in its foundation and Gandhi himself as a realistic philosopher. Ideas in Gandhi's comments on Bhagavadgita are the organic part of his satyagraha conception. Its practical value are connected with his political and social-reformist activities. Gandhi treats to Bhagavadgita ideas for grounding his non-cooperation movement (in the beginning of 1920's) and struggle against social inequality, un-touchability and oppression of women.

Keywords: M. K. Gandhi's social philosophy, hermeneutics of «Bhagavadgita».

P. 135. Bykov R.A. EXTREMISM AND TOLERANCE IN THE DIFFERENT INTERPRETATIONS OF THE BHAGAVAD-GITA. The article is devoted to the analysis of different interpretations of the Bhagavad-Gita, the variety of which in the last decades forms some controversy in public and even scientific space. Under the interpretation the article refers to the description and explanation produced by different social groups. Assessment arising out of misunderstanding or narrowness of individual surveys, has the influence on the processes of society, affecting the underlying structure of the person. What is present in the mass consciousness? V.S. Stepniy interprets, how and depending
on what circumstances? What is contained in the Bhagavad-Gita and in the minds of this work followers (attitudes, values, etc.)? These questions are considered in the article and, in general, the proposed methodology explains how to deal with the phenomenon, process or situation if they formed a variety of conflicting interpretations.

The article considers the values that are contained in the verses and in the comments to him. In general, they can be reduced to the ethical and moral values which present in any religious work, secular ethics. On the other hand there is a strong set for universalism. This means the recognition of the common absolute beginning for all, what the author of a commentary to the Bhagavad-Gita as it is says in the introduction. Truth, norms and principles of behavior recounted in this work, are considered as universal for people of different nationalities and traditions. This setting allows us to talk about the «theoretical» tolerance inherent in the book. But in court of Tomsk this work was accused of the pressure in connection with this, it was also necessary to consider religious movement, the representatives of which follow the dogmatic content of the work. As is known, the structure of motivation, consisting of several elements, determines the behavior of the individual. Aims present in the minds of the followers of the Bhagavad-Gita were analyzed. Also the article describes the specifics of modern religiosity, which to some extent allows or does not allow making explicit judgments about the motivation of the movements representatives: secular orientation, the fragmentation of the practices and dogmas, orientation on the life harmonization, multilevel churching, the substitution of the motives of the exercise of religious practices, etc.

The cases of the extremism in any work followed by certain groups of Russians cause some tensions, the effects of which are negative both for the teachings followers, as well as for ordinary citizens of the Russian Federation. Without referring to scientific research and the long-proven facts, the public prosecutor’s office brings an action, involving the tension in the society, in the environment of their citizens. Such situations may lead to religious conflicts, which, as is known, destroy the informal norms, since religion as their producer, loses its confidence, and another source of maintenance of public order weakens.

Keywords: The Bhagavad-Gita, the motivation structure, informal norms.

P. 138. Glushkova I.P. WAYS OF EXISTENCE OF THE SACRAL HINDU TEXT, AND IMAGE OF RUSSIA IN INDIA. This paper shows the value of commentary traditions in Hinduism on the example of «Bhagavad-gita.» Interpretation of the «Bhagavad Gita» was a compulsory part of the «triple canon», along with the interpretation of the Upanishads and the «Brahma-sutras,» and this «triat» comment created shaft foundation of the philosophical school, which would incorporate one or another current. Especially the presence of a commentary can be an important indication of the existence of the theological discourse and methodology of modernization of the ancient religion preserved like this to the present. Numerous commentaries, translations, translations and imitations are an integral part of Hinduism, and culture in general. The paper is devoted to the two popular commentaries on the Bhagavad Gita: «Light of the true faith and the «Bhagavad Gita As It Is.»

«Luminary of the true faith (Bhavarthadipika) was created at the end of the XIII century by the poet-philosopher Jnaneswara, renowned for being a first to comment on «Gitas» not in the sacred Sanskrit, yet in the old Marathi, spoken language of the specific historical and cultural region of India – Maharashtra. «Luminary» incorporated the original lines from the «Bhagavad Gita» and became the holy book of the so-called tradition varkari – Marathi speaking Hindus. For seven centuries, since the work of «Luminary», Marathi has undergone significant change and the text became difficult to understand, so the 'Luminary' was commented by means of modern Marathi.

Another commentary on the Bhagavad-gita, most common in the West, is known as «Bhagavad-gita As It Is.» Written by the founder of the International Society for Krishna Consciousness Bhaktivedanta Swami Prabhupada, the text became community-forming for Prabhupada's followers, and for the Indians who were brought in line with other traditions overseas and in India. Being an integral part of the commentary tradition within Hinduism, «Bhagavad-gita As It Is» became the subject of judicial proceedings on charges of extremism in Russia. The paper describes the reaction of Indian governments and Indian public to Tomsk court over the book – demonstrations of protests, sharp newspaper articles in the papers, the accounting of the topic of «Russian ignorance,» etc.

If one examines the analogy between varkari and Hari Krishna followers, it can be noted for sure that both schools, representing the major branches of Western and Eastern Vaishnavism, formed in a similar manner.

In conclusion the author shares her thoughts on the specifics of Hinduism schools definitions and on the current «dialogue of religions» in India, which deals with friendly professional study of different religions of each other.

Keywords: Hinduism, Bhagavad-gita, Dnyaneshwar, Prabhupada, India, court, Tomsk.

P. 146. Karpitsky N.N. THE BHAGAVAD-GITA: EXISTENTIAL AND ANTHROPOLOGICAL BASES OF THE PATH OF LIBERATION. The article describes the existential, ontological and anthropological foundations of soteriology of the Bhagavad-Gita. The author reveals the existential localization of the life's sense of the ancient Aria in the epical period, reveals ontogenesis the nature of mental effort and explains the meaning of choice of the way of salvation in the Bhagavad-Gita.

Keywords: the Bhagavad-Gita, the Vedas, the Upanishads, the gunas, existence, anthropology.

P. 150. Karpitsky N.N., Filkin K.N., Khazanov O.V. OVERVIEW OF THE CONFERENCE «THE BHAGAVAD-GITA IN HISTORY AND IN MODERN SOCIETY». The article describes the existential, ontological and anthropological foundations of soteriology of the Bhagavad-Gita. The author reveals the existential localization of the life's sense of the ancient Aria in the epical period. Also he reveals the character of psychical processes and explains the choice of the salvation in the Bhagavad-Gita. The localization of the sense of life forms perception of the world. According to the ancient Indian tradition the emotional experience of the present time dissolves in the infinity. So the importance of current events loses its sense. It may lead to full loss of the meaning of life. Therefore the ancient Aryan race needed to find a new ontological basis in the reality, which was not connected with time. Such a reality was the Atman. According to the Vedic tradition the mental effort has the creative power.

The source of this force is the absolute inner spiritual reality – the Atman. The empirical reality is transsubjective. The human subject is understood as a manifestation of the absolute transcendent subject, which exists in every human mind.

According to the Vedic tradition the psychical efforts open the ontological force of the absolute beginning in the ontogenesis. A person realizes his internal self-determination through the actions. Therefore no memory but freedom of action, which accord to the internal self-determination, forms the personality.

The Bhagavad-Gita is unique because it gives the complete revelation not about one, but about three ways of salvation. The higher spiritual source opens in different ways in every such way of salvation.
The way of the salvation of suffering was much more important than the understanding of the divine for the ancient Aryan. So alternative religious views could be together in the case, if the spiritual practice helped to get salvation from suffering. The Bhagavad-Gita allows us to understand the individuality of the insight of the highest beginning depending on the inner nature of man and his psychological character. According to the Indian tradition this inner nature of man is determined by the actions in past lives. However in the context of modern European culture it can be interpreted quite differently, not as a karmic determination, but as a result of the transcendental self-determination of the free will of a man.

Therefore modern people can understand the Bhagavad-Gita as Revelation, which is not given to everyone equally, but opens uniquely. According to such understanding the opening depends on the man’s choice of the way in the result of his inner self-determination to God, to the world and himself. This allows to modern European people communicate with representatives of the Vedic tradition.

Keywords: Bhagavad-gita, Conference, Indology.

P. 153. Ostann O.V. «GITA IN GAUDIYA-VAISNAV TRADITION (SUMMA OF METHODOLOGIES)». This research is dedicated to analyze of the place of famous Vedic scripture «Bhagavad-gita» in gaudiya-vaishnava tradition. This tradition was established by famous Vaishnava scholar, saint and even avatar (incarnation of Supreme Lord) of Krishna – Sri Chaitanya Mahaprabhu (1486–1534).

So in this tradition there are three complete classical commentaries on the whole text of «Bhagavad-gita». First, we see explanations of famous gaudiya-vaishnava saint and scholar Srila Vishvanatha Chakravarti Thakura (XVII century) named as «Sarartha-varshini». This commentary was addressed to representatives of gaudiya-vaishnava tradition and full of technical details related to inner spiritual progress. So we named this commentary as «commentary for inners».

After that we find beautiful explanations written by another famous gaudiya-vaishnava saint and scholar Srila Baladeva Vidyabhushana (XVII-XVIII centuries) named as «Gita-bhushana». This commentary includes much more polemics with other Vedic and not Vedic schools of philosophy then commentary of Srila Vishwanatha Chakravarti Thakura. So we named this commentary as «commentary for others».

And in conclusion we have most famous commentary of gaudiya-vaishnava saint and scholar A.C Bhaktivedanta Swami Prabhupada (1896-1977) named as «Bhagavad-gita As It Is». These wonderful explanations addressed to every people of the world. So we named this commentary as «commentary for all».

So as we see gaudiya-vaishnava tradition of exegesis of «Bhagavad-gita» had long way to go. It started by commentary for inner using, continued by commentary for all Indian philosophers and scholars, and finished by commentary for all population of our planet.

Keywords: Hermeneutic, exegetic, vedanta, gaudiya-vaishnavism, Bhagavad-gita.

P. 160. Skorokhodova T.G. THE TREATMENT FOR «BHAGAVADGITA» BY THINKERS OF THE BENGAL RENAISSANCE: MOTIVES AND INTERPRETATION. The article are given up to study the original discovery of philosophical poem «Bhagavad-gita» (from epic «Mahabharata») by Modern Indian thinkers in the Bengal Renaissance XIX – early XX centuries. The breaking of brahmanic interpretive monopoly and affirmation of non-dogmatic explanation of scriptures in Bengal thought were motivated by thinkers’ aspiration to discover scriptures’ ideas and means for Indians. The general approach to «Bhagavad-gita» text is characterized as philosophical and creative, because the thinkers demonstrated both wide vision of ideas and generation of new meanings. Author of the article examines the main vectors of the treatment for «Bhagavadgita» by Bengal thinkers. First treatment for «Bhagavad-gita» had appeared in works be Rammohun Roy for confirmation his religious-reformist monotheistic and anti-ritualistic ideas. This motive of confirmation was main in treatment for this text by brahmoist (leaders and members of society «Brahmo Samaj») founded by Rammohun Roy in 1828 (k) thinkers, such as Devendranath Tagore, Rabindranath Tagore and others. This treatment for «Bhagavad-gita» characterized as instrumental: the text is means in motion to reformist ends. Second vector of treatment is functional, grounded on motive of studying the «Bhagavad-gita» meanings in Modern context. This motive had presented in the works of Neo-Hindu thinkers such as Bankimchandra Chatterjee and Swami Vivekananda. But traditional functions of «Bhagavadgita», both ritual ant translation of culture in times (V. S. Sementzov) are not used by Bengali Neo-Hindu thinkers. «Bhagavadgita» function is the explanation of essence and content of Hinduism, the grounding its values and ethics, the enlightening of Hindu, heterodoxies and foreigners about Indian culture. During the creative explanation of his ideas, Bengali philosophers had made new unorthodox tradition of the text interpretation, had widened spectrum of situation, in which must treat to «Bhagavadgita» and had proved paramount importance of man’s active work based on ethical value for development of India.

Keywords: the Bengal Renaissance, philosophical treatment of Bhagavadgita.

P. 165. Sokol V.B. BHAGAVAD-GITA IN GENESIS OF RUSSIAN MENTALITY. The article analyses two contradictory attitudes appropriate to the Russian philosophical thought, namely, attitudes towards the Vedic knowledge on the whole and the Bhagavad-Gita in particular. Such divergence of opinions is actually observed in the following question: to what extent can the Bhagavad-Gita concepts be valid for the Russian mentality and traditional culture? Upholding the priority of the national identity, one of these two views seems to be quite opposed to spreading extensively the Vedic conception, with the Bhagavad-Gita representing its philosophical peak. The other view, on the contrary, maintains the Vedic science universal values apparently common to all mankind and emphasises its relevance to the development of an integral Russian personality. Supporting the latter viewpoint, the author has carried out a comparative historical philosophical investigation to correlate the main concepts of the Old Indian Bhagavad-Gita with theories proposed by outstanding Russian philosophers of XVIII–XIX centuries.

First of all, the author focuses upon the ethical doctrine developed by L. Tolstoy, one of the most influential Russian thinkers, who summarised his ethical search by a thoroughly grounded conclusion about «an eternal and universal basis of all true philosophies and religions» (XVII-XVIII centuries) named as «Bhagavad-gita As It Is». These wonderful explanations addressed to every people of the world. So we named this commentary as «commentary for all».

Keywords: the Bengal Renaissance, philosophical treatment of Bhagavadgita.
fruitfully developed in philosophical works by A. Khomyakov and V. Solovyov, who put forward and grounded an integral metaphysical teaching about love as the determinative category of the universe, which, in fact, agrees with the Bhagavad-Gita conception.

The revealed onto-gnosceological parallels led the author to essential conclusions about the centuries-old genetic philosophical succession of the modern Russian mentality taking its roots in indivisible transcultural knowledge of the world’s absolute laws. This knowledge lies beyond the dependence upon national, religious and other external «bodily» identifications in socio-cultural context.

Keywords: the universal knowledge, two tendencies of Gitology, vedism by Tolstoy, «control illusion» by Chaadaev and Paramatma, reason by Homjakov and buddhyy.

P. 169. Subotyalov M.A., Drachinin V.Yu. PSYCHOSOMATIC DIRECTION IN TRADITIONAL AYURVEDIC MEDICINE. Ayurvedic medicine – one of three modern and traditional systems of healing – for thousands of years formed on the Hindustan subcontinent and today is widely used in the world. Among the many directions set out in the canonical texts of Ayurveda, discussed and psychosomatic direction, which is devoted to this work. In modern conditions, traditional Ayurvedic medicine can play an important role in understanding the trends in psychosomatic medicine and psychology. The article provides a brief historical analysis of psychosomatic aspects and various kinds of diseases is state in this paper. One of the key statement of the Indian philosophy – the concept of the three modes of material nature, a concept known as «Triguna», which features three platforms that correspond to the three levels of the psyche, is described. Deep analysis of Sanskrit terminology is given. The mental status of the individual, offered in Gitopanishad (Bhagavad Gita), is given. The characteristics of the three gunas (sattva, rajas and tamas), according to the understanding of the various commentators of this great treatise, is represented. The classification of types of mentality according to Charaka Samhita is described in detail. The statement that people under the influence of different modes of material nature (sattva, rajas and tamas) are acquiring certain qualities of the psyche, which can lead to physical illness is indicated. The different ways to treat mental doshas (Rajas and Tamas) according Ashtanga hrdayam Samhita and Charaka Samhita are described. The article focuses on the fact that the knowledge described in the medical sources, can be applicable today. Much attention is paid to the context of the psychological and physiological status. Thus, in the texts of traditional Ayurvedic medicine we find a description of the role of psychological factors in the development of somatic diseases, diagnostic methods and treatment of these diseases.

Keywords: Ayurvedic medicine, history of medicine, Sanskrit, psychosomatic medicine, Caraka-samhita.

P. 173. Tarnapolskaya G.M. ATTITUDE TOWARD DEATH AND THE PRACTICE OF SELF-REALIZATION IN THE MAHABHARATA FROM THE POSITION OF PSYCHOANALYSIS K.G. JUNG. The article is about the problem of personal self-realization. The author compares the practice of self-realization in the Bhagavad-Gita and in psychoanalysis K.G. Jung. The article revealed the meaning of death through the analysis of archetypal images in Mokshadharma. K.G. Jung believes that the main problem of the modern man soul is the loss of the psychical integrity. The psychical integrity is achieved in the process of individuation. The selfhood is the archetypic type of integrity.

According to the ancient Indian spiritual tradition the human suffering is caused by the forgetfulness of spiritual Foundation (the selfhood) as a result of attachment to the empirical things.

In the ancient Indian spiritual tradition the human suffering caused by the forgetfulness of spiritual Foundation (the selfhood) as a result of attachment to the empirical things. The path of liberation involves finding own true essence. Therefore the psychological self-realization of the modern person should be comparable with the ancient spiritual practices.

K. Estes interprets psychological self-realization of women as disclosure of feminine archetype. One of the methods of disclosure of this archetype is «the creative act». It means any action coming from the depths of the soul. Creative action may be any doings, such as arts, crafts, needlework, daily activities, social activities, etc. In some aspects the method of creative acts correlate with a special spiritual practice – karma-yoga, about which the Bhagavad-Gita tells.

Karma-yoga is the act which is not directed to the result. Renunciation from the outcome is the common sign of «the creative act» and karma yoga. The main result of karma-yoga and women's creative activity is a «finding of essence», «enlightenment» and «merging with the divine».

Another common feature of this two practices is their spiritual background. This knowledge is given as the revelation of Krishna his disciple, Arjuna in the Bhagavad-Gita. Krishna calls this knowledge secret yoga. K. Estes says that a woman has this knowledge intuitively from the birth. Also this knowledge goes from the soul and belongs to the natural selfhood – primeval woman.

There are some differences between these two practices despite the similarity. A man, who practice karma yoga seeks a new spiritual state – freedom from the daily hustle and bustle, coercive circumstances and firk to the transcendent. Therefore karma yoga is understood as a way of special spiritual achievements. In the understanding of the women this practice (which can also be interpreted as karma yoga) is not by achievement of specific and new spiritual state, but it is returning to himself as the primary obvious, true being, how it should be. That is why a woman understands the karma-yoga is not as distinctive spiritual practice, but rather as their natural state, while she understands the vital bustle with all the problems and the worries of how to care of himself in the not the true being and as a deviation from the natural condition of life.

Keywords: the Bhagavad-Gita, Mokshadharma, psychoanalysis, death, archetype.

P. 178. Timoschuk A.S., Filkin K.N. INCIDENT OF TRIAL OVER SWAMI PRABHUADA'S BHAGAVAD-GITA: GENESIS, ANALYSIS, REACTION OF THE PUBLIC AND MEDIA. The article is dedicated to the 2011-2012. Tomsk trial against the book «Bhagavad-gita As It Is» (authorship A.C. Bhaktivedanta Swami Prabhupada) as an extremist material. This event, which was estimated as unprecedented for Tomsk, attracted attention not only in Russia, but also abroad, prompting a lively reaction from the public and the media. The observed event requires a thorough analysis. The article provides a chronology of the trial, beginning with a description of the subject application to the court, experts opinions on the matter, legal judgments.

Many analyses expected as a result of court case «bad» Tomsk fame around the world. These fears have come true, as the news of the trial over the Holy Scripture has not gone unnoticed in India, and in North Atlantic. Russian and international media record growth of indig-
nation among the world community. The most striking example is the fact that the news of the trial caused a storm of discontent in the Indian parliament, which was forced to interrupt its work twice a day.

From the review of the media sphere one can allot the following reasons for the subsequent reaction of the public. For the Russian media, analysts and bloggers, the general reaction was the realization of the obvious absurdity and artificiality of the charges in conjunction with inappropriate application of the law on extremism. A response from the Indian public is caused by the understanding that the accusation is an insult to what is dear and sacred for them – Bhagavad-Gita, and the people whose worldview is based on it.

Based on the analysis of the work one can conclude the need of a secular religious studies that inform on other faiths experiences of different denominations, which will overcome mythmaking in respect of certain beliefs. You can also note the obvious difficulties in the work of the Federal Law «On countering extremist activities» and Article 282 of the Criminal Code in the recognition of a particular extremist literature. One-sided and unsound application of these laws have already caused a huge amount of criticism. Russian public points to the need of revision of the law or limit its scope by means of better fixation of the subject area.

Keywords: Bhagavad-gita, India, media, court, extremism.

P. 185. Khozanov O.V. THE MYSTICAL ALGORITHMS OF TRANSFORMATION OF INDIAN TRADITION IN THE LIGHT OF THE «GAMING» PARADIGM OF CULTURE. The article is an experience of the reconstruction of transformation mechanisms of Indian cultural tradition in the light of the «game conception of culture» which is termed by the eminent Dutch scientist J. Huizinga. Many examples show the primary meaning of the «game» concept for the better understanding of the fundamental basics of Indian culture and both the mechanisms of its transformation and adaptation to the new historical conditions. The idea of the «game» firstly was formed in the Upanishads, where it finds its reflection in the Lila’s image. It is a divine game which furthers the creation of the world. However, to be well approved in the Indian thinking the divine game idea had to be fixed in the prevailing cultural paradigm according to which the man existence has the sacred meaning. This idea gets the most vivid expression in the Bhagavad-Gita text – the philosophy poem, which is the most honorable part of the ancient Indian epics and which laid down the foundations of Indian system of values. Since the Gita was created the count of history of the Hinduism spread in the India starts, which refracted many already developed principles of the ancient Indian culture in the light of the epic vision of the world. Hinduism became the culmination of all its preceding spiritual tradition. The application of that phenomenon of the Hinduism culture to avoid misunderstanding. Bhagavad-gita is the part of the larger religious and philosophical book, which is the admonition of the God-avatara Krishna to Arjuna – one of Pandavas, fighting with his relatives – Kauravas. The talks had taken place before the battle. From the review of the media sphere one can allot the following reasons for the subsequent reaction of the public. For the Russian media, analysts and bloggers, the general reaction was the realization of the obvious absurdity and artificiality of the charges in conjunction with inappropriate application of the law on extremism. A response from the Indian public is caused by the understanding that the accusation is an insult to what is dear and sacred for them – Bhagavad-Gita, and the people whose worldview is based on it. Based on the analysis of the work one can conclude the need of a secular religious studies that inform on other faiths experiences of different denominations, which will overcome mythmaking in respect of certain beliefs. You can also note the obvious difficulties in the work of the Federal Law «On countering extremist activities» and Article 282 of the Criminal Code in the recognition of a particular extremist literature. One-sided and unsound application of these laws have already caused a huge amount of criticism. Russian public points to the need of revision of the law or limit its scope by means of better fixation of the subject area. Keywords: Bhagavad-gita, India, media, court, extremism.

Abstracts

P. 194. Shevchuk M.A. THE PLACE «BHAGAVAD-GITA AS IT IS» SRI SHRIMAD A.C. BHAKTIVEDANTA SVAMI PRABHUPADADIM SYSTEM OF VALUES OF TRADITIONAL HINDUISM. The given article contains the characteristics of an episode of the ancient Indian epos «Mahabharata» – Bhagavad-Gita. The contents and the structure of historical source are analyzed, a comment tradition of Indian school’s evolution is seen through. Also the article pays attention to the difference in text interpretation. According to increasable interest to the text it is important to remember about the comment tradition and translation tradition in Hinduism culture to avoid misunderstanding. Bhagavad-gita is the part of the larger religious and philosophical book, which is the admonition of the God-avatara Krishna to Arjuna – one of Pandavas, fighting with his relatives – Kauravas. The talks had taken place before the battle. From Yamunacharya (10th century) the text is divided into three parts: about action, respect, knowledge. The text of Bhaktivedanta is framed according to comment tradition, but is states on European terms. Bhaktivedanta raises Hinduism to Universalism like Ramakrishna, Vivekananda, Sri Aurobindo, J. Nehru. The religious love (bhakti-marga) is the main idea because the author follows the sampradaya of Sri Chaitanya. Beginning from 9th century was written 50 comments on the poem. Over the centuries, Indian commentary tradition undergoes a number of changes relating to understanding the inner essence of the Gita. The quoting of authoritative texts within the gita-bhasya (excerpts from the text of the Gita or the Upanishads, the selection a specific meaning of the ambiguous words) is an integral part of the internal logic of the Indian commentary tradition. All authoritative texts set out a single doctrine, complementing each other, they are equally authoritative. The tradition estimates these texts without any thinking about their historic conditions, continuity and explanation of the early text through the later texts. Gita-bhasya of Bhaktivedanta is not an exception. Thought the times Bhaktivedanta revalues traditional Hinduism according to the messianic tasks: he comes from the invariance of the way of salvation to the idea «the only one ways» – Krishna-bhakti-marga. This concept is defined as the style and the presentation of the book «Bhagavad-Gita as it is».

And then the source text is saturated with new meanings. The understanding of the function of Gita is undergoing some transformation – from a tool for reproduction and retransmission mechanisms of traditional culture to the issues of the epistemological and ontological proof of bhakti-doctrine. Bhaktivedanta’s gita-bhasya designed to prove the universality of the teachings of Krishna, but do not prevent the author firmly occupy their niche within the Hindu commentary tradition.

Keywords: Bhagavad-gita, Vaishnavism, Bhaktivedanta Swami Prabhupada, Commentary Traditions.