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## **Pars II**

# **Summaria acroasium in sectionibus et symposiis factarum**

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peculiarities of subcutaneous fat topography and somatotype (Heath-Carter scheme) the Urals population group is opposed both to the Continental ecotype (Buriats and East Siberian Russians) and to the Temperate Climate zone ecotype representatives (Russians of the Urals and West Siberia). The greater relative content of muscular tissue among Europeoids (Komi, Russians) as compared with Mongoloids (Mansi, Khanty, Buriats) has been confirmed.

Representatives of the Ural populations are also close in functional characteristics: torso dynamometry, spirometry, static endurance. No interpopulation differences in psycho-physiological characteristics and figures of systolic and diastolic arterial pressure have been observed. As for X-ray data Mansi have shorter and wider chest than Russians and, accordingly, a wider, more round and more horizontally oriented heart. These characteristics are more vivid among the male samples.

Thus we have observed close somatological and functional characteristics among Ural populations. These peculiarities are independent of great racial group characteristics, either Mongoloid (Khanty, Mansi) or Europeoid (Komi-Izhems, Komi-Permyaks). We consider this similarity to be the result of originating under rather severe climate circumstances. Eventually representatives of the Ural race migrated to the regions with similar climate or to somewhat milder climate zones. In the latter case they might have preserved the characteristics of Subarctic ecotype.

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#### **DYNAMICS OF THE DEVELOPMENT OF THE VJATKA BASIN BURIAL TRADITIONS**

The Vjatka burial ground materials of the 1st millennium A.D. present the development of three archaeological cultures: hudjakovski (III c. B.C. – V c. A.D.), jemanevsky (VI–IV centuries A.D.). All the materials show the process of the east ancient udmurt people formation.

The dynamics of main element burials traditions of that population group was studied on the chronological working out basis. All the burial grounds are natural soil without any traces on the surface. Row grave location is common in I–VIII centuries A.D. and the group location element formation in IX–XI centuries. Rare cases of grave interbreaks speak about the above grave constructions on the surface (perhaps something of a little fence).

Solitary burials prevail, there are seldom couple or group ones of a family type vault. Inner grave buildings are reconstructed as soft wrapping, a coffin or a log. The inhumation rite prevails. Its elements are: a skeleton stretched pose, north orientation, things disposition in the order of the use in a dress, sacrifice complexes. The cremation rite appeared in the III–IV centuries A.D. and is again fixed since the IX century A.D. Cremation was being carried aside without things. The remnants were poured down together either with the filling up or as accumulation on the grave bottom. Fire cult is stated as well as the traces of mourning feast. A great deal of instruments and rare utensils are characteristic.

The correlation of main rite features and the material culture originality reflect the stability of culture kernel development without other strong cultural influence.

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#### **A FRAGMENT OF BRONZE BREAST ORNAMENTS IN VYATKA REGION IN THE MIDDLE AGES**

The treatment of ancient representation motives each of which presents a meaningful sign is an extremely difficult task for researchers. The symbolism of bronze articles namely breast ornaments as the brightest display of Finno-Ugric peoples culture is only conceivable for us. On the basis of archeological finds it's possible to form only relatively the people's way of life, their perception of the world. Which they shaped not so much by reason as by feelings and

mind i.e. it was that of imagery mythology and each image had some meaning.

Medieval bronze breast ornaments of the Vyatka region are vivid displays of myth imagery perception of the world by the people on the territory. Under our examination there is only a part of various ornaments serving as a unified link of both, meaning and technique. These are monolithic filigree archy badges with rustling pendants fastened to overwear, they are the so-called bronze "aprons" protecting the lower breast part. The badge representations are distinctly horizontally divided into the upper fragment and lower ornamental halves. The former presents a horse motive against the background of a tree with interlacing boughs, the latter – clearly differentiated ornament of spirals and winding twists.

When examining them we should proceed from the fact that all existing symbols as well as the form of a thing correlated with the known phenomena of the surroundings, and one of the aims of decorating things was to impart them a peculiar power. The inability to account for the symbol does not destify to its chance nature and the availability of motive discloses the surface meaning while the deep meaning is forthcoming for the researcher to bring to light.

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#### **BENUTZEN UND BESITZEN – ZUSAMMENSTOß VON INTERESSEN IM BEREICH DES NUTZUNGS- RECHTES IN DEN GEBIETEN DER SÜDSAMEN**

Es wird oft übersehen, daß die Samen (Lappen) auch in Mittelnorwegen und Mittelschweden leben. Sie werden Südsamen genannt und unterscheiden sich in Sprache und Kultur, materiell wie geistig, von den nördlichen Samen. In den Diskussionen über die Rechte der Samen verdunkelt die Situation weiter nördlich oft die Verhältnisse in diesen südlichen Gebieten.

Wie in so vielen anderen Bereichen haben

sich unter den Südsamen auch im Rechtswesen besondere Verhältnisse entwickelt. Der Grund ist, daß die Samen hier – wenigstens 1000 Jahre lang – Seite an Seite mit den Skandiaviern gelebt haben. Die immer größeren Bedürfnisse der Skandinavier, eine Folge des kräftigen Zuwachses der Ackerbauern im 18. und 19. Jahrhundert, haben im Laufe der Zeit den Südsamen immer mehr die früher benutzten Gebiete entzogen.

Die Probleme der Reduktion des alten Territoriums wurden durch die Politik der Verwaltung verstärkt. Die Autoritäten unterstützten im allgemeinen die seßhaften Ackerbauern, nicht diejenigen, die noch völlig als Nomaden lebten. Wenn Streitigkeiten vor Gericht gebracht wurden, war es für die Südsamen schwierig, die eigenen Rechte zu verteidigen. Gering war auch das Verständnis für die Bedürfnisse der Renntierwirtschaft in marginalen Gebieten, die nicht jährlich benutzt wurden, wie auch für die bestehenden Beziehungen zwischen dem Samen und den Gebieten, die er als Individuum benutzte.

Für die Samen ist es auch unmöglich, nach Anforderungen der schwedischen und norwegischen Gerichte, Beweise für ehemalige Benutzung umstrittener Gebiete anzuführen. Neue Streitigkeiten werden auch in unserer Zeit vor Gericht gebracht. Die Situation ist die, daß die Samen, wegen der Nötigung der Verwaltung und des ökonomischen Druckes der umherlebenden Skandinavier zu allen Zeiten, schrittweise von alten Benutzungsgebieten verdrängt worden sind. Die traditionelle Benutzung ist auf diese Art unmöglich geworden.

Im Vortrage (auf Englisch) werden diese Prozesse innerhalb eines Teiles des süd-samischen Wohngebietes über eine längere Zeitperiode geschildert.

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#### **RUSSIAN COLONISATION OF THE KAMA-VJATKA REGION**

The first contacts between the Slavs and the Permian Finns of the Kama region took place