

**MATERIAŁY  
X MIĘDZYNARODOWEJ  
NAUKOWI-PRAKTYCZNEJ  
KONFERENCJI**

**PERSPEKTYWICZNE OPRACOWANIA  
SĄ NAUKĄ I TECHNIKAMI - 2014**

**07 - 15 listopada 2014 roku**

**Volume 8**

**Historia  
Filozofia**

**Przemyśl  
Nauka i studia  
2014**

**Wydawca:** Sp. z o.o. «Nauka i studia»

**Redaktor naczelna:** Prof. dr hab. Sławomir Górniak.

**Zespół redakcyjny:** dr hab. Jerzy Ciborowski (redaktor prowadzący), mgr inż. Piotr Jędrzejczyk, mgr inż. Zofia Przybylski, mgr inż. Dorota Michałowska, mgr inż. Elżbieta Zawadzki, Andrzej Smoluk, Mieczysław Luty, mgr inż. Andrzej Leśniak, Katarzyna Szuszkiewicz.

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**Druk i oprawa:**

Sp. z o.o. «Nauka i studia»

Cena 54,90 zł (w tym VAT 22%)

**Materiały X Międzynarodowej naukowo-praktycznej konferencji  
«Perspektywiczne opracowania są nauką i technikami - 2014»  
Volume 8. Historia. Filozofia.: Przemyśl. Nauka i studia - 72 str.**

W zbiorze ztrzymają się materiały X Międzynarodowej naukowo-praktycznej konferencji «Perspektywiczne opracowania są nauką i technikami - 2014». 07 - 15 listopada 2014 roku po sekcjach: Historia. Filozofia.

Wszelkie prawa zastrzeżone.

Żadna część ani całość tej publikacji nie może być bez zgody Wydawcy – Wydawnictwa Sp. z o.o. «Nauka i studia» – reprodukowana, Użyta do innej publikacji.

ISBN 978-966-8736-05-6

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## OGÓLNA HISTORIA

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### **SOME PROBLEMS OF WORLDVIEW OF ANCIENT NOMADIC KAZAKH ALTAY (BY BEREL THE BURIAL GROUND MATERIALS)**

Each historical era has certain specific features, which finds its expression in different types of material, social and spiritual culture. As is well known, the study of ancient periods of history, especially when we do not have the written information is based mainly on a comprehensive analysis of archaeological sources, that allows you to restore important moments in the development of the people in specific cultural and historical conditions.

To date, the Kazakh Altay territory investigated a significant number of archaeological monuments of early nomads, especially Berel burial, materials which we refer in our work. Accumulated materials allow a closer look at the problem of religious and mythological worldviews and people of that time.

Berel burial site is located in the administrative territory Katonkaragayskogo district of East Kazakhstan region, 7 km south-west of the village of the same name, on the terrace of the third. Bukhtarma. On the east and west sides closed terrace mountains slopes are covered with mixed forest. The absolute height above sea level – 1120 m (Fig. 1).



**Fig. 1. Location of main group Berel barrows on the terrace  
of the river Bukhtarma**

Berel burial was known in the XIX century. In 1865 V.Radloff unearthed the largest repository of calling it the «Big Berel barrow» [1, p.9]. On the ground and in the construction of this monument tombstone designs – no precise details and drawings and graphic documentation. Prior studies S.Sorokin in 1959 did not found an overall picture of the architectural appearance and design features of the monument, as they only task was opening the burial pit with the remains of a log house and the deck, and not a detailed analysis of the construction of ground facilities. Meaning V.Radloff excavations lies in the fact that the Altai was first made the discovery of the phenomenon of barrows permafrost, which has long remained unnoticed.

Since 1998, research on the burial of the conductive members of the Institute of Archaeology named of A.Margulan led by Z.Samashev. During this time there have studied more than 20 sites, the vast majority of which belongs to the era of ancient nomads, and some part of the period of the ancient Turks and obtained very valuable materials. Preliminary results of some scientific issues relating to the monument were presented in the book Z.Samashev [1].

The study of philosophy of ancient societies in many cases is conducted on the basis of analysis of the funeral rite. Type of burial structure is largely determined by the dominant religious and mythological concept and the influence of the environment [2, P.16].

For example, to create a place Berel «kingly» necropolis, probably chosen priests and the elders of the congregation. The burial ground, as was noted in a valley bordered by mountains, limited Buhtarma tributaries, which, combined with the amazing beauty of nature contributed to the sacralization of space. According to the beliefs of the ancient people, the mountains were endowed with special meaning, since their vertices inhabited by gods in the upper world of the soul departed ancestors [1, p.9].

Based on the above theoretical propositions acceptable to make the assumption that the funeral rites can act as a definite philosophical system of actions. In some elements of this system, in particular in the funerary monuments are some religious beliefs of the ancient tribes.

To bury their tribesmen ancient bereltsy erected, as well as their neighbors in other parts of the Altai, stone mounds with elaborate wood and stone graves.

According to preliminary observations Z.Samashev common to most Berel burial barrows is that laid buried at the bottom of a deep hole in the sarcophagi-deck, enclosed in houses or in wooden frames. Dead are laid back, heads were oriented to the east, and they were accompanied by 1 to 17 horses, funeral food, arms and household.

Orientation and position of dead people is an important feature of the funeral rite any archaeological culture. In many cases, the characteristics of the orientation of the deceased are used as one of the main indicators in the allocation of individual cultural and historical units.

In ancient times, people orientation entombed many people attached great importance, because it has been associated with the idea of death as a transition a person from one state to another, from the earthly realities of the afterlife. To do this, to understand the body in a certain direction, the deceased pointed the way to an

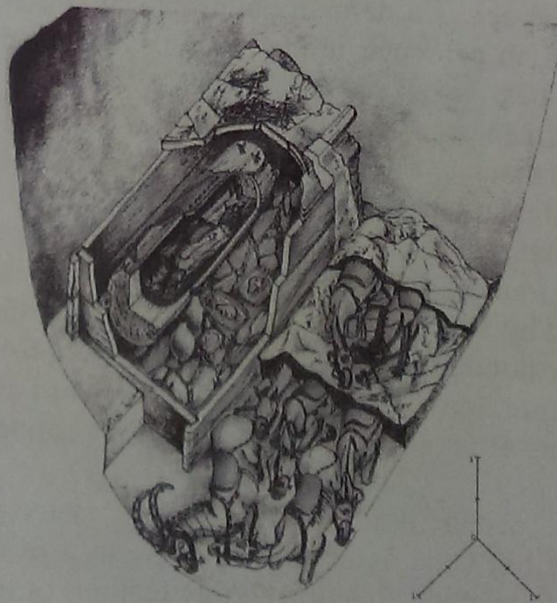
otherworldly space. Orientation buried people could also be associated with many specific indicators or targets [3].

The analysis of the observations showed that the orientation of the buried in barrows Berel burial ground was mostly based in the horizon at sunrise. The most common, not only in Berel burial, but throughout the Altai Mountains in Pazyryk, the situation of the dead head to the east, possibly reflecting the outlook of ancient people that the soul of man after death should go to the top of the world for life. With the same idea, probably due to cover the burial of horses on the north side log, which also guided the skull to the east [4, P.118].

One of the most significant and distinctive features characterizing the funeral ceremony and culture of the population of the Altai, including the ancient tribes have left Berel barrows a burial of a man with a horse in a burial pit. This rite, which was formed under the influence of socio-economic relations in the society of ancient nomads, is reflected in the systems of religious and mythological representations of the ancient nomads of the Early Iron Age.

As previously noted in Berel burial found from 1 to 17 horses buried in the northern part of the burial pit. The total number of horses found in the cemetery until today has more than 70 For full information about the horses buried in barrows is a brief description of their location in the burial chambers mostly from tribal leaders.

Buried under the Big Berel barrow accompanied by a noble man, according to reports, dumping 17 horses. Beyond the northern wall of the burial chamber, in 4 rows of 4 horses in each row was laid 16 animals. One horse was buried in a log house near the deck. Horses were saddled and bridled. In mound №11 well as the northern wall of the log house, under the floor of birch panels, was buried on 13 horses. Animals were placed in two layers: the lower are 7 horses in the top – 6; on the belly, with bent legs, heads NNE (Fig. 2).



**Fig.2. The burial chamber barrow №11. Upgrade to Z.Samashev**

And in a barrow under the wall №10 log were stacked ten horses in three rows with bent under the belly down, head to the northeast. All the horses were saddled and bridled. Straps of a harness, saddles decorated in the traditions of the Scythian-Siberian animal style. Animalistic images are presented as real-life animals: deer, feline predators, fish, and fictional, fantastical creatures – griffins. Horse harness is made of wood, using different techniques, combining technique and bas-relief sculptures. All of these products: badges, Psalm, pendants, belt separators – decorated on the front side, covered with gold foil and tin. [1]

In one of the small barrows under №36, which was considered as a private burial was found buried in a special stone box. The decoration of a riding horse consisted of more than 60 pieces made from the horn of red deer and representing outstanding works bone carving art of the early nomads of the Great Steppe zone. Such a number of samples of highly carving horn, made in the Scythian-Siberian animal style, met for the first time in the funerary complexes of the early nomads of Altai not only, but also in Eurasia. [1]

Some of the horses buried in large burial mounds were ceremonial masks in the form of horns of a mountain goat. The image of a mountain goat is interconnected with the rest of the front decoration horse supreme leader. This may be linked with the idea of chosenness deceased person. Mountain goat – inhabitant of the heavenly peaks, special sphere of space, accessible only to the elite, interpreted as an attribute of a leader.

Factor in the presence of various animalistic images in the decoration of horse equipment can be explained in different ways, for example, just as a man of his day to day, ceremonial vestments with images of strong, agile, and other sacred animal was meant to provide eternal prosperity, passing through the magical properties of these positive animals and his horses must have fantastic properties of transformation in order to overcome possible obstacles on the way to another kingdom, beginning with the date of the «rites of passage».

On assumptions made by many scientists burial structures «Pazyryk», including the ancient population Berel reflect on the semantic level dwelling type, probably, a certain kind of wagon [5, p.262]. Thus, the presence of horse burial together with the classic design of the burial evidence of the implementation of the idea of the ancient population of Berel burial carts to move to a distant world beyond the grave of the dead. The room is on the north side of the horse inside the burial structure with orientation head to the east (in the same direction and is focused deceased person) indicates probably that man after death is sent to the upper world, which is the attribute of the eastern side of the horizon. Thus, having a plurality of sources, the ancient tribes of the Kazakh Altai time considered the origins of human burial with a horse (or a few animals) in a burial chamber, and the formation of world outlook due to the role of the horse's social and economic life of society.

Characteristics of the latest discoveries in the territory of the Kazakh Altai shows the brightness and variety of monuments that characterize the high culture of the ancient nomads, to determine the contribution and importance of the cultural achievements of the ancient peoples of the Kazakh steppes who lived in the I millennium BC.

Location in Berel burial of several large barrows, the ratio of its other cemeteries Altai containing «royal» burial suggest Berel as one of the political and cultural centers of society, to create a local version of the so-called Pazyryk culture, which can be called Berel.

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## **МОДЕРНИЗАЦИЯ И УСИЛЕНИЕ ВОЕННО-МОРСКОГО ФЛОТА, КАК ФАКТОР СТАБИЛИЗАЦИИ ЭКОНОМИКИ ЯПОНИИ В 1933–1941 ГГ.**

Судостроение традиционно занимало особое место в экономике Японии. Для страны Восходящего солнца – островного государства – наличие многочисленного коммерческого и военного флотов было вопросом жизни и смерти. Коммерческий флот обеспечивал бесперебойное обеспечение японской экономики необходимым сырьем и энергоносителями, а также поддерживал устойчивые связи с торговыми партнерами в Азиатско-Тихоокеанском регионе. Современный и боеспособный ВМФ был не только гарантом безопасности метрополии, но также являлся мощным орудием, как обороны, так и агрессии на Дальнем Востоке.

Мировой экономический кризис 1929–1933 гг. стал тяжелым испытанием для Японии. Так же как и в других ведущих капиталистических государствах были закрыты сотни промышленных предприятий, несколько миллионов человек оказались безработными. В сложившихся обстоятельствах единственным

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