

РАЗДЕЛ III

МЕЖКУЛЬТУРНЫЕ КОММУНИКАЦИИ В ПОЛИЭТНИЧНОМ РЕГИОНЕ

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ALTAI – HIMALAYAS PROJECT: CONFIRMATION OF NIKOLAS ROERICH'S IDEA³

Abstract. The article reveals the deep essence of Nikolas Roerich's idea on the kinship of the cultures of the peoples of Altai and the Himalayas, their common roots, the unity of their historical development paths. The statement of the outstanding scientist, philosopher, traveler and artist that Altai and the Himalayas are “two poles, two magnets” of Eurasian cultural genesis is confirmed today by studies of archaeologists, culturologists, geographers, biologists. The “host landscape” of both mountain systems have much in common, which could not but affect the development of the peoples living in them (following the concept of ethnogenesis of Lev Gumilyov). N.K. Roerich began to realize his idea of the unity of the “two poles” of Eurasian cultural genesis by opening the “*Urusvati*” Research Institute in the Kulu Valley (India) and determining that the second magnet should be laid in Altai. One of the authors of this article is the organizer and leader of the long-term international project “*Altai – Himalayas*”, designed to confirm the Roerich's concept in the light of modern scientific discoveries in the field of natural sciences and humanities⁴.

Key words: *Altai, Nikolas Roerich, Himalayas, petroglyphs, the Eurasian culture, “host landscapes”, Trans Himalayan expedition*⁵. Modern processes of consolidation of Eurasian peoples acquire not only a political and economic meaning, but also a cultural one, Eurasian culture is generated by “containing landscapes” (Lev N. Gumilyov), which set the algorithm of development of Eurasian society.

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³ Рус.: Проект «Алтай – Гималаи»: подтверждение идеи Н. К. Рериха.

⁴ Рус.: Аннотация. В статье раскрывается глубинная суть идеи Н. К. Рериха о родстве культур народов Алтая и Гималаев, их общих корнях, единстве их исторических путей развития. Утверждение выдающегося ученого, философа, путешественника и художника о том, что Алтай и Гималаи являются «двумя полюсами, двумя магнитами» евразийского культурогенеза, сегодня подтверждаются исследованиями археологов, культурологов, географов, биологов. Вмещающие ландшафты обеих горных систем имеют много общего, что не могло не оказать сходные влияния на развитие проживающих в них народов (следуя концепции этногенеза Л. Н. Гумилёва). Н. К. Рерих начал воплощать в жизнь свою идею единства «двух полюсов» евразийского культурогенеза, открыв Исследовательский институт «Урусвати» в долине Кулу (Индия), и, определив, что второй магнит должен быть заложен на Алтае. Один из авторов данной статьи является организатором и руководителем многолетнего международного проекта «Алтай-Гималаи», призванного подтвердить названный рериховский концепт в свете современных научных открытий в области естественных и гуманитарных наук.

⁵ Рус.: Ключевые слова: Алтай, Гималаи, Н. К. Рерих, петроглифы, евразийская культура, «вмещающий ландшафт», Транс-Гималайская экспедиция.

During the Trans Himalayan expedition N. K. Roerich specified this message with the definition: *“True, Altai – Himalayas – two magnets, two balances, two foundations”* [1, p. 199], and we will add: Eurasian culturogenesis. The unity of historical ways of development, the kinship of cultures of the peoples of Altai and Himalayas is much said by him in the expeditionary diary, the great researcher of Central Asia, also called Altai – Himalayas. In 1925 N. K. Roerich reflects on Altai while still in Ladak: *“White Burhan demands to burn idols and promises fertility of common land and pastures. And here the common good will reach the Altai formations. This is how the long-standing legend about the arrival of the Buddha on Altai is realized.”* *“And even further – the great Altai, where the Blessed Buddha reached.”* *“And strange and wonderful – everywhere all over the edge praise Altai. And the mountains are beautiful, and the cedars are mighty, and the rivers are fast, and the flowers are invisible. And they say, on the Katun River, there should be the world 's last war. And after there will be a peaceful work.”* [2, p. 239] N. K. Roerich wrote about his father: *“For Nikolai Konstantinovich Altai in the north and Himalayas in the south were sort of poles of a single grand mountain world. For no reason the diaries of the expedition, where he brought his thoughts, born during the wandering, were called to him “Altai – Himalayas.” His thought view covered all the vast expanse of Inner Asia, from the peaks of Altai (Beluha, the Tabun-Bogdo massif in Mongolian Altai) to the peaks of the Himalayas. It is characteristic that the snow peak of Gapang, rising above the chosen Nicholas Konstantinovich for many years of life by the valley of Kulu in the Western Himalayas, by its outline is vividly similar to the distant northern Belukha”* [3, p. 57] (Figure 1).

N. K. Roerich began to implement his idea of the unity of two poles of tension between which Eurasian culture was carried out by opening the Uruswati Research Institute in the Kulu Valley (India), determining that the second magnet should be laid in Altai. The Uruswati Institute was created as a new type of institution based on the synthesis of knowledge of the science of East and West.



Fig. 1. a) View of Mount Belukha on the side of the Yarluk Valley

b) Svetoslav Roerich. Mount Gepang. Valley of Kulu

Today, the Scientific and Educational Ethno-Cultural Center on the basis of the specially protected natural territory *“Karakol (ethno) natural park”* Uch Enmek, *“which develops this idea, is successfully operating in Altai in the Karakol Valley. Scientific research in geophysics, geology, cultural studies, archeology, conducted with 2003 on the territory of the park “Uch Enmek”* allow to reveal the meaning of the idea. Let us specify that the first archaeological excavations in this territory were carried out in the 1950s by S.I. Rudenko and M.P. Glodnova, in Bashadar, where the richest clades of the *“Tsar mounds”* of the Pazyryk culture, now forming a significant part of the Hermitage collection of Siberian Skifs, were discovered.

Since 2013, on the eve of the 90th anniversary of the Trans Himalayan Expedition (1924 – 1928) of the Roerich family, a scientific and creative team of scientists and cultural figures of Altai and India has been formed with the aim of implementing the research project Altai – Himalayas (2013 – 2018), designed to confirm the named Roerich concept in the light of modern scientific discoveries in the field of natural and human sciences (project manager – I. A. Zhernosenko).

The participants of the project:

1. 1. The research Laboratory of Ethnoculturological and Ecological Research of KGU DPO AKIPKRO/IVEP SO RAS (Barnaul, Altai, Russia),

2. BARA “*Karakol (ethno) Natural Park*” Uch Enmek (Republic of Altai, Russia),

3. Himalayan Centre for Scientific Research and Culture (Delhi, India).

The present project assumes that N.K. Roerich 's intuitive ideas today have a real basis: two “*magnets*” of scientific attraction are laid – in Himalayas (Kulu Valley) and Altai (Karakol Valley), where research is carried out, synthesizing the achievements of the sciences of the East and the West. Within the framework of the project, expeditions are carried out annually in the territories of Altai and Himalayas, during which “*reference points*” of Eurasian scientific and cultural interaction are identified in the conditions of related “*containing landscapes*.”

Despite different altitude (2 000 – 4 500 meters above sea level – Altai; 5 000 – over 8 000 meters above sea level – Himalayas), but thanks to different latitude (48 ° sh. – Altai; 28 ° sh. – Himalayas), where the southern latitude of the Himalayas softens the sharpness of the climate of its high-mountain plateaus, accommodating the landscapes of these mountain systems of Asia formed such similar climatic conditions that the flora and fauna of both regions are almost identical (Figure 2). Consequently, it is logical to expect similar conditions of culturogenesis of these territories, based on the theory of the “*containing landscape*” of L. N. Gumilyov, who argued “*that each ethnos is an original form of human adaptation in the biocenosis of the landscape.*” [4, p. 53–54]



Fig. 2. 1 row: capricorn, irbis, sarlyk – Altai; 2 row: capricorn, snow bar, yak – Himalayas; 3 row: red brush, ivan-tea, edelweiss – everywhere found in the inter-mountain valleys of Altai and Himalayas

In 2013 two Russian-Indian expeditions were carried out to places of the valley of Karakol to the foot of Mount Uch Enmek. According to the Altayans this place is an “*umbilical cord*” of the Earth, feeding it with energy of space. The information about it was published in the Almanac of Himalayan and Central Asian Studies [5].

In 2015 and 2016 two expeditions were carried out to Himalayas, Ladakh regions, Jammu and Kashmir state, Lahul, Himachal Pradesh state. The purpose of these expeditions was the following: to collect a database confirming the cultural kinship of archaeological monuments of Siberia and India.

The tasks were:

1) To identify a complex of archaeological sites of Little Tibet (Ladakh region, Lahul) and some adjacent territories of Jammu and Kashmir, (the hypothesis of the project).

2) To map them.

3) To take photos and videos of objects.

During the expeditions more than 48 points were discovered and mapped with archaeological sites and complexes of sites (petroglyphs of bronze era, Skiph and Turkic time, mounds, steles of bronze era with later bas-reliefs of Buddhist and Hindu iconography). These objects resembled similar Siberian artifacts on iconography (petroglyphs), structure of complexes and their architecture.

Thus, we found a huge mound field between Dras and Kargil in the small village of Bimbat. There are mounds with a diameter of about 10 m in diameter. Krepida is well visible. There are memorial ring posts nearby. It is very similar to the mound fields of Scythians in the territory of Altai. But the most revered for the local population is the ancient oval megalite, covered with stone laying (probably of the recent past). According to the legend it was raised by Bin, the brother of Arjuna, the hero of Mahabharata.

The true discovery of the Burzahom megalithic complex (the locals also call it Burzhama, Burzhuma) located in the north-western part of the Kashmir Valley, about 27 km from Shrinagar. These are the ruins of an ancient settlement in which archeologists (excavations were carried out in 1961–1971) identify four periods, starting from the Neolithic and determine that: “housing-earths, bone processing, lack of plates, use of pointed rectangular knives and escort of human burials with dog skeletons indicate links with Mongolia rather than with the rest of Indostan. The basis of the farm seems to be hunting. Radiocarbon dating covers the period 2375–1400 BC.” [8] Archeologists found several “rooms” of a dwelling located on different levels. Next to the excavated “house” there is a unique megalithic structure – most likely, a temple complex consisting of megalites, partially bent, partially fallen, height from 3 to 5 m, width of the largest about 3 meters (Figure 3).



Fig. 3. a) Burzuma. Shrinagar. India



b) Altai .Bashadar. Karakol valley.

The hill where the megalites stand, on the one side of the bathing, or the excavation – the masonry is visible, very similar to the mound structure. Even the stones of the crepid are visible. Now the com-

plex seems to be in an emergency condition. The naked part of the hill (or mound) crepe is showered. The locals graze cattle here, and young people set up a cricket ground. It probably makes sense here to carry out emergency excavations and recultivation of the complex. This could become a joint Russian-Indian project in the future.

On two horizontally located slabs of the complex we found cup-shaped recesses of correct shape, diameter of about 10 cm, clearly drilled: it is not clear. This question is in the process of studying. These cup depressions resemble similar ones found in Siberia and Mongolia, which V.D. Kubarev and V.E. Larichev considered as artifacts of calendar purpose.

The confirmation of this is the petroglyph applied on one of the plates, depicting the scene of deer hunting with two suns, it is connected with the Eurasian cosmogonic myth about the Heavenly Hunter shooting at Deer (Figure 4). Thus, T.G. Skrynnikova mentions the celebration of the New Year, surharban, at Western burrows, the name of which comes from the most important moment of ritual – archery in sole [6, p. 41].



Fig. 4. Petroglyphs a) Burzum. Shrinagar. India b) Irbistu, Elangash. Altai

The most important points of Himalayan expeditions were the valleys of the Suru and Zanskar rivers. Until, this region is one of the most difficult places of Himalayas, that allowed to preserve artifacts and traditions of the people living there (the Arias, appeared in the 8-th century).

N. K. Roerich, an archeologist, attached great importance to the archaeological research of the southern orogs of the Himalayas, considering their inter-mountain and river valleys (Ind, Beas, Suru, Zanskar) as centers of origin of ancient civilizations and ways of migration of ancient peoples, as Ladakh is considered the “*nucleus*” of the Great Silk Road. From 1931 to 1933, the Uruswati Institute carried out five expeditions to the southern and south-western regions of the Himalayas, including Ladakh and Zanskar, the places where ethnographic and archaeological exhibits were collected. The scholar and artist pointed that these historically important places were little explored.

During our expedition to the valleys of the Suru and Zanskar rivers, a large number of ancient monuments were discovered:

1) On the section of the road from Kargil to Rangdum there are a large number of stone posts and mounds on which no excavations were carried out. But now these monuments are being destroyed as a result of the construction and improvement of roads, as well as the economic activities of local residents, who make stones to arrange various kinds of fences and cattle bins.

2) Similar statements are found on the segment Rangdum – Padum, especially in the area of Khameling village, but it is visible that local residents honor the graves of ancestors, hanging ritual flags. Stone fences with vertically placed stones resembling medieval Turkic fences in Altai were discovered there.

3) In the valleys of the Suru and Zanskar rivers there are a large number of stels and mengirs, resembling Altai monuments of the bronze era (near Khaltse – a stele with a beveled top). But, practically, they all have later images of the Buddha or other saints of the Buddhist pantheon, sometimes there are images of Hindu deities: especially many such stelas are found in and around Paduma (in Khonchet, Sani, on the half-way between Regin and Kazar).

It is not uncommon for these ancient stones to be embedded in later ritual complexes, as in Sani, or

stored by locals who, by setting up their sites, do not carry ancient stones, but line their houses and fences near or around them (Khonchet) (Figure 5).



Fig. 5. Menhirs of Ladakh (Khalse, Padum, Sani, Khonchet)

4) This region is also rich in petroglyphs. But they are scattered almost all over the area from Rangdum to Padum (c. 100 km), have no clusters in the form of ritual centers, as is typical of the complexes of the valleys of the Lower and Upper Ind, Alchi, Damkhar, etc... Most of them are images of capricorn, analogical to the numerous similar images found on the stones of the Russian and Mongol Altai. At the same time, images of palms, sun-wheel, images in bitreangular style, ornament-mandala, rider on a horse are interesting. Often Tibetan inscriptions are found near petroglyphs of conditional Skiph and Turkic type.

During Himalayan expeditions much attention was paid to the study of the petroglyphic complexes of Ladakh. This area is a colossal park of petroglyphic monuments: within a radius of 60-80 km around Leh there is a huge number of petroglyphs both “spread” and in the form of complexes. The map of Ladakh 's petroglyphs, compiled by the Lekh’s regional editor Tashi-Dawa, demonstrates the iconographic, story and chronological diversity of the rock art of Small Tibet, but does not give exhaustive information about all known (and even more unknown) places of petroglyphs accumulation.

The most interesting complexes are Achina (Lower Indus Valley) and Damkhar (Middle Indus Valley). In general, the Inda Valley itself is full of petroglyphic monuments for 150 km – it is believed to be the longest petroglyphic supercomplex. The rock of Achina (Achinathang) is interesting for its variety of stories: not only widespread capricorn and horsemen, but wonderfully preserved anthropomorphic cruciate figures with hypertrophic palms (probably a variation of the pose of “*orant*” – “*praying*”) and parturient woman next to point compositions similar to ancient calendars. This composition requires careful semiotic analysis and cultural interpretations. There is a suggestion that it might have been an altar dedicated to the Mother Goddess (Figure 6).



Fig. 6. *Petroglyphs of Achinatkhang*

The Damkhar complex was struck by the colossal size and large accumulation of virtuous images close to the iconography of the Skifo-Siberian beast style. In view of time limitations, we were unable to capture the whole complex on photos and videos, but the collected materials are impressive with the high artistic nature of the monument. There are also a large number of images of capricorn, horsemen, orant, etc. (Figure 7).

Ladakh is seen as a very promising area for exploring rock painting in terms of their originality and historical and cultural ties between India and Siberia. For the purpose of building plans of further international historical and cultural and archaeological researches the contact was come and the agreement on further cooperation with the local historian in Lech – the state item is reached. Tashi-Dawa, who has been studying Ladakh petroglyphs for more than 15 years.



Fig. 7. a) *Petroglyphs of Damkhar complex. Ladakh*

b) *Petroglyph Irbistu. Altai*

The rich historical and cultural results were given by a visit to Lahul region of Himachal Pradesh state. In 1931, N.K. Roerich organized an expedition from Kulu to Lahul through the Rotang Pass, exploring traces of ancient cultures communicating through the Trans Himalayan. In particular, he was interested in the ties between India and Siberia: “*Ladak, Dartistan, Baltistan, Lahul, Trans Himalayan, part of Persia, South Siberia (Irtysh, Minusinsk) are full of various technically similar images, unwittingly resembling the rocks of Boguslan and images of ostgots and other great settlers*” [7, p. 116] Y. N. Roerich in Lahul region produced excavations and discovered three types of ancient burials, which, according to the local population, belonged to aliens from the north.

We found masonry, that resemble tile graves. They can only be dated and attributed apparently as a result of excavations. They are located in complexes and between them there are still stone lines in the form of rings, squares, vertically set small stones (balbals) built in a chain.

Of great interest were modern positions located not far from the field of “tile graves,” which are a two-chamber room with specially built-in “stone boxes.” What their purpose: economic or ritual – it was not possible to find out in view of absolute deserted in this high-mountain area. One such complex with additional external positions and vertically installed stones on the sides of the world, as well as with a “clumba” arranged in a plastic can with green grass, located in the front (one might think “altar”) part of the position (with an absolute absence of grass in the surrounding landscape), suggests that after all it is a ritual structure (Figure 8).



Fig. 8. Lakhul. Modern tiled complex

The Himalayan expeditions of 2016, promising directions were revealed in the research of Ladakh petroglyphs, as well as mounds, mound fields, kerexurs, ancient and medieval tabs, not excavated and little learned (as far as it was possible to find out during the expedition).

The participants of the project shot a large number of videos and photographic materials for the creation of films, scientific and popular publications in order to popularize the cultural and historical ties of Indoarian and Turkic peoples, who left artifacts in huge Central Asian spaces from Altai to Himalayas, which confirms the ideas of N. K. Roerich and allows to introduce them into a scientific activity.



Fig. 9. Participants of the project Altai – Himalayas in Upper Uymon (the Altai Republic, Russia), in the house of Vakhramei Atamanov, where participants of the Trans Himalayan expedition stayed in 1926

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ПРЕДПОСЫЛКИ ФОРМИРОВАНИЯ КУЛЬТУРНОЙ СРЕДЫ НА СЛОБОЖАНЩИНЕ С ДРЕВНЕЙШИХ ВРЕМЕН ДО НАЧАЛА XVII В.

Аннотация. Рассмотрен комплекс этнокультурных, этнополитических, этнодемографических и этнохозяйственных факторов, оказавших влияние на формирование региональной специфики Слобожанщины – приграничной историко-географической области Русского государства (ныне – северо-восточные территории Республики Украины и юго-западная часть Центрально-Чернозёмного экономического района Российской Федерации), – в период с конца IX в. до начала XVII в. С опорой на дошедшие до современных исследователей славянские литературные источники разных лет автор приводит малоизвестные факты, проливающие свет на исторический контекст становления Слобожанщины как полиэтничного и поликонфессионального ареала с особым внутригосударственным политико-административным и социально-экономическим статусом, в значительной степени определившим культурный облик территории.

Ключевые слова: Слобожанщина, Слободская Украина, северо-восток Украины, Юго-Запад Черноземья России, этнический состав населения Слобожанщины, культура, конфессиональная принадлежность населения Слобожанщины, геокультурное пространство, история, славянское население.

Невозможно понять становления самобытной культуры Слобожанщины¹ вне контекста её

¹ Рус.: Список литературы.