

## **Berel — cult of objects**

The symbol of the power is attributed to griffin sculpture and bronze figures of the golden eagles (vultures).

5 pairs of horse mask, crowned with horns of mountain goats from the burial mound № 4, № 10 and № 11, which do not have a pragmatic function, and probably used in religious and ceremonial events, can be attributed to this category.

A special category of objects of religious and purposes is a bronze vessel with two cylindrical spouts from the burial mound № 9.

The massive wooden sculpture of a mythical syncretic creature the griffin is “Shtandard – a symbolic sign – attribute of the leader or king, guarding gold barbells, known in ancient sources.

The sculpture “tiger gryphon” originally looked, probably as polychrome product beak and claws paws were entirely covered with gold and oblique alternation of narrow gold, and tin plates on the body of the striped simulated tiger skins. Leather horns and thick mane is evenly clipped horse hair in the same way, tail, appears to have been painted red. Complete analogue of this sculpture is still unknown.

Gilt bronze sculptures of eagles and vultures installed in four corners of the roof deck, yet only known in two elite burials of the cemetery Berel and there is no other monuments Pazyryk Altai. They do not have the basic feature of a griffin – animal body, tail and feet, so they should qualify as sculptures of birds of prey – eagles.

One of them which are well preserved is depicted in a pose-off, and another sculpture of an eagle is shown in a pose of landing. Thus it is no accident, according to ancient beliefs. The bird is the embodiment of the left of the human soul, which later, from time to time visits the burial place in the form of the same bird.

Thus, it is possible that the image of birds associated in the minds of the ancient mythological mediation function between the world of the dead and the supreme deities of heaven and living world on earth.

The horns of one of the largest in size and elegant pair have curved shape, the upper ends of their strongly curved inward and slightly sharp; bottom edge – smooth, the outer one – in the form of semicircles, contoured plate of gold. From outside the semicircles on the horns the pieces of skin are glued. The inner side is flat, outer side is convex, cross-section is part of the circle. Horns are made of 4 parts. One of these horns is bandaged with leather laces in two places. To the second one, in the same cord, the rod is attached of the treated wood through a hole in a thickened end, rectangular in section.

The largest sculpture of a mountain goat horns, found in the barrow № 11 capped a mask (one out of five) that covered the horse’s head “of his own seat” Berel king, liberated from all the others not only the most luxurious furnishings but fiery-red suit.

The crowning of ceremonial masks of the leader’s horses by wooden sculptures in the form of a mountain goat horns marks a very complex and deep semantic

phenomenon whose significance goes far beyond mere decorative purposes such products.

Mountain goat is the inhabitant of the heavenly peaks, a special sphere of space, accessible only to selected, interpreted as an attribute of the leader and symbol of the sky.

Horns of mountain goats on the head mask emphasized the divine nature and exclusivity world ruler, likening it to the heavenly heights - the highest sphere of the universe inhabited by ancestral spirits. We can note that the horns of mountain goats, as well as the horns of a deer, moose, ox, argali, etc. have an independent semantic content, occupying a special place in religion and mythology of various peoples. Horns themselves, as noted above, have the maximum degree of semiotics, and link them with the head mask and a general "visual text" front (or ritual) horse décor (he did not "sacrifice" and not "on", as some believed) imparts them an even greater conceptual mythological essence.

In Berel burial mounds there is no sample of suit preserved in full. In the log cabin № 11 of the mound were found fragments of colored fabric of woolen yarns from clothing, carpet, leather, felt and expensive fur, among of which there is a fragment of clothing with mosaic patterns of turquoise.

The remnants of clothing and fur prints were discovered on the leader's body. It was proved that during his lifetime he wore a beard and mustache.

However, the most important elements of a costume come down to us in a less complete type which is the wig (or hair). "Wig" includes several types of harnesses. For the manufacture of a wig or strengthen of hair were applied a special train turned in a black mass. Conditional height is approximately 49-50 cm. There are not so complicated, but basically just twisted braids. The constitute of the basic elements of any hair, recorded at Ak-Alakhinskik and Xinjiang mummies.

In some cases elements of the suit were preserved in a variety of jewelry. For example, a wooden three-dimensional sculpture ungulate, probably a deer with false leather horns (not preserved) on the shoulder and thigh, which the image of the head of argali was cut out, a two-dimensional composition lying ungulate and large gilded statue argali with long legs, adapted for insert into some basis found among discarded items are certainly decorated helmet of felt.

To the elements of ceremonial dress ornaments rather women's apparently gold-plated miniature the log cabin, mainly in the space between the sarcophagus and the western wall inside the cemetery burial structure, as well as to cover the sarcophagus of the mound № 11.

Berel sphinxes are more concise, compact and mobile. They seem to reflect the state of internal tension of the mysterious character.

There are flattened (from the front rounded convex) processes on top. They hang in the opposite sides of each other – on the sides. With the general principle of modeling the image, each individual figure is endowed with distinctive features, facial expressions.

To these sphinxes are functionally and graphically-semantically close miniature wooden figures, from the barrow №9, covered with gold foil. They are shown

standing on straight legs, with crescent horns and curled tails. Interesting fact that the date items as clothing decoration associated with the presence of female burials.

As the items of clothing it belongs to wooden buttons on the front of the whole of which cut the twisted shape of mountain sheep.

Gold earrings, a necklace of precious stones, suspension of cowry shells and bronze mirrors, including a mirror with a handle in the form of a rooster were found in Berel except the shown in the different mounds. Among the few metal wares, related to the category of jewelry is a ring.

**Zainolla Samashev, Berel, Almaty, “Taimas” publishing house, 2011.**