

LIST OF PARTICIPANTS

***Not available abstracts**

- 1. Alemany, Agusti (Barcelona) - Arzhantseva, Irina (Moscow) *Alanica Bilingua: Sources vs. Archaeology. The Case of East and West Alania***

24. *Karasulas, Antony (Armidale) *Technology Transfer among the Ancient Peoples of the Eurasian Steppe*
25. Kazanski, Michel - Mastykova, Anna (Paris) *La culture princiere barbare de l' époque hunnique et les Alains*
26. Khrapunov, Igor (Simferopol) *New Archaeological Data Regarding the Sarmatian Presence in the Crimea*
27. Kidd, Fiona (Sydney) *Steppe Elements in the Art of Chorasmia: the Kazakl' iyatkan Wall Paintings*
28. Korobov, Dmitrij (Moscow) *On the Areas of the North Caucasus Settled by Alanic Tribes According to Archaeological Data and Written Sources*
29. *Kovalevskaja, Vera (Moscow) *Early Iranian Migrations in Eurasia* (opening lecture)
30. Kullanda, Sergej (Moscow) *Scythian Wordstock in Cuneiform Sources*
31. Kusainova, Mejramgul'-Vural, Haldun (Almaty) *Sarmatians and Alans in the Territory of Kazakh*

50. Pogrebova, Marija [- Dmitrij Raevskij †] (Moscow) *The Origins of Scythian Culture: Animal Style*
51. Polidovich, Jurij (Donetsk) *Art Objects as a Source of Identification of Ancient Iranian Peoples' Ethnic Belonging (on an Example of the Scythian "Animal Style")*
52. Pstrusi ska, Jadwiga (Krakow) *Remarks on the Origin of the Iranian-Speaking Nomads of the Eurasian Steppes in the Light of Human Population Genetics*
53. Ramírez, Laureano tPr

1. AI

3. Balakhvantsev, Archil (Moscow) *The D*

Alains, alliés et compagnons des Vandales dans leurs voyages à travers l'Europe, pouvaient être les porteurs

Turan (i.e. nomadic Iranians of the Steppes) that stitch together the reign of successive Kayanid kings. Interestingly, the arch-hero of Iran in these wars is a Scythian: Rostam the Sagzi (Saka), who is adopted from a cycle of historical traditions from Sakastan.

7. Bzarov, Ruslan (Vladikavkaz) *The Scytho-Alanic Model of Social Organization*

foror

What escapes the attention of the colleagues is the

Meotian feature. The same can be said about the Ulsky kurgans, which, it w

12. Fidarov, Rustem (Vladikavkaz) *Horse Burials in the Zmeysky Catacomb Burial Place*

Burial sites contain only parts of saddles or scattered fragments of smashed saddles, which brings to mind smashed hearses and harness parts found in Scythian kings' mounds.

13. Gabuev, Tamerlan (Moscow) *The Centre of Alanic Power in North Ossetia in the 5th c. A.D.*

In 1989, 1990 and 2004 fourteen burial mounds were excavated near the village of Brut in Northern Ossetia (Northern Caucasus). It contained a catacomb of the times of the "Great Migration" in

During the first centuries A.D., the central South Caucasus –of which South Ossetia is a part– got actively involved in the life of the international community.

The comparative analysis of the funeral customs and of the related inventory in the late-antique burial grounds found in South Ossetia (1st-4th c. A.D.) revealed a number of coincidences with North Caucasian antiquities and with materials found in the Northern Black Sea Coastal area, of Rome, Parthia, the Mediterranean coastal area and Near East. Besides, this same analysis helps to identify the production centres of some artifacts, as well as the time of their production and the ways they might have reached the territory of South Ossetia.

In the initial ages A.D. the set of objects culturally characteristic of the people that inhabited the present territory of South Ossetia (called Dvaletia or Twalta in the Middle Ages and preserved in the geographic name Twalgom meaning ‘the Twal Gorge’, underwent some changes. Silver and (rarely) golden Roman and Parthian coins came into wide use bearing the names of Alexander of Macedonia, Octavius Augustus, Tiberius, Marcus Aurelius, Antoninus Pius and others.

This is explained not only by the local population’s links with the rest of the world, but also by the advance of some tribes, Sarmatians in particular and later of the Alans from the North to the South Caucasus.

This is proved by the number of objects of funeral inventory, very interesting in our opinion, referring to the early middle period of antiquity customs that are their relatives and neighbours. They practiced farming as well, though.

In the case of danger, the latter were capable of supplying dozens of thousands of warriors from their communities as well as from the Scythians and the Sarmatians (A.A

ancestral lands organization, character of peasants

Sarmatians early enough. But whether it happened in the first half of the 1

coffins. We especially have to note a wooden vessel imposed by silver and gold sheets in the form of dual ornamented bowls with handles, performed in the form of

later authors. Information preserved in geographical works is contradictory: the treatises place *Sví'jó(in mikla* either in Europe, or in Africa, or in both Europe and Asia.

As far as *Sví'jó(in mikla* is concerned, the earliest record of this place name can be found in the *Skjöldunga saga* (ca. 1180–1200). The preserved Latin fragment of this saga (ca. 1590) includes the story of ÓHinn who, on arrival from Asia, gave his sons, Scioldus and Ingo, large territories in Europe, i.e. Denmark and Sweden. Since then the Danes have been called *Skjöldungar* and the Swedes

this or that s

B. The interpretation of Tzetzes' Alanic phrases was hitherto limited by the studies of separate words or their combinations. We suggest the interpretations of these phrases correlated with modern Ossetian language.

FIRST PHRASE

1. Tzetzes' Alanic phrase: C" / "YZ"2 μ[A\ .5. ZA.:6 =4@F. =" :B6
2. The meaning of this Alanic phrase by Tzetzes: "Good afternoon, my Lord, Mistress, where are you from?"
3. The modern Ossetian (Digor) equivalent: *Dæ bon xwarz, me'flini 'x!inæ. Kurdigæj dæ*

23. Kantorovich, Anatolij (Moscow) *On the Problem of the Genesis of the Scythian Animal Style*

The Scythian or Scytho-Siberian animal style, as a special art tendency,

traditions initially

27. Kidd, Fiona (Sydney) *Steppe Elements in the Art of Chorasmia: the Kazakl'i-yatkan Wall Paintings*

Remarkable discoveries by the Karakalpak-Australian Expedition to Chorasmia of wall paintings in the monumental building/temple at Kazakl'i-yatkan are re-focusing attention on the indigenous art of this challenging region. Figurative scenes, such as the procession and now the unique "portrait gallery" exposed during the 2006 field season, in addition to apparently ornamental patterns, provide crucial new material to assess external influences on the art of ancient Chorasmia. Chorasmi

Cherkessia; the tribe of the A_-Tigor correlates with the territory of the Kislovodsk basin (group 3); the Digor are associated with the territory of Kabardino-Balkaria and western part of Ossetia (groups 4 and 6). More complicated is to localize the tribe of the Awsurk' that could be associated with the population buried in the cemeteries of groups 7, 8 and 9 (Eastern Ossetia and Ingushetia, Western and Eastern Chechnja).

As a whole the analysis of the distribution of Early Medieval catacomb burial rite in comparison with the data of the written sources give us a possibility to line out the hypothetical areas of habitation of several Alanic tribes named in the "Armenian Geography".

30. Kullanda, Sergej (Moscow) *Scythian Wordstock in Cuneiform Sources*

Attempts at identifying Scythian borrowings in Western Iranian languages have always been

31. Kusainova, Mejramgul'-Vural, Haldun (Almaty) *Sarmatians in Kazakhstan: Archaeological Monuments*

Sarmatian culture on the territory of Kazakhstan. Spread of Sarmatians on the territory of Kazakhstan. Hydrographical and natural and climate peculiarities of Aral Sea region in that period. Written resources on the spread of Sarmatians. Social and economic conditions of Sauromatae-Sarmatian tribes on the territory of Kazakhstan.

Sarmatian monuments. Archaeological complexes of Sarmatians in Kazakhstan.

2.7-2.9 meters below zero level. All the burials, save # 76, contained stone and earth piles on top which in most cases were damaged by burials of successive periods. In the burials of this level, the borders of which are difficult to establish due to similarity of layers, the corpses are placed towards different directions. It shall be noted that all of them are placed on one side in embryonic posture, in each burial. Exception is the burial # 67, where two dead persons were buried on the right and left sides, with their heads towards different directions (east and south). The burial contained two bronze spiral-head pins, two bronze bracelets, beads and two clay vessels.

The second burial (# 69) turned out to be i

The burials of successive period are arranged in a pit

during the ve

and “Scytho-Sarmatian” languages were genetically closely related, so it is

these objective differences as they do not deny but sooner emphasize the presence of a single genetic-cultural complex in Sarma

For the analysis there were chosen some categories of Animal Style objects (torques, armrings, earrings, vessels, ritual baons) spread on the territory between the Dniester and the Volga from the 3rd c. B.C. to the 2nd c. A.D.

The maps show interesting tendencies in distribution of the material (Maps 1-14).

In the Late Hellenistic period the Animal Style objects were spread mainly on the territory of the Kuban valley –on the boundary with the Bosporan kingdom as well. At the same time there was another region with some concentration of such objects – the Volga-Don steppes. One region differs from the other after the categories of objects and after the subjects represented on them.

The picture is changed in the first centuries A.D. The Kuban valley produces now paucity of Animal Style objects despite of quite a good deal of precious objects without zoomorphic images. The main centr

bronze cult baton tip with a deer protoma (8) near his head, a bronze box-like plaque in the left shoulder area. In front of the skeleton two daggers (4, 5) with zoomorphic bronze caps and a quiver set: 6 arrow heads (6) and a strap ornament (7), as well as two bronze plates (9, 10) were found. Behind the back of the man's head laid a bridle which included the bronze bit (11) and cheek-pieces (12), 4 bronze pendants in the form of lion head (13) and 17 small bronze pendants in the form of gryphon head (14) as well as two big bronze bells (15). The *in situ* extant artifacts allow reconstructing both the horse bridle and, to a great extent, the horseman's suit and armament.

One can note an extraordinary fact: the bridle set includes bells. Very likely the bells (of the Caucasus type) were fastened to the bridle, which had been purchased from the nomads, by 50 318 0 Tm (y) Tj 5092t

All the sculptures of the Bayte type are frontal representations. Apparently, the frontality was regarded by the Ustyurt nomads as the canonic attitude in presenting warriors. The same principle applies to Parthian art in which frontality is the foremost novelty. The available data show that it was already popular in the 1st c. A.D. and predominates in the well attested art of Hatra, Elymais, and Dura Europos.

In the case of Isakovka and Prokhorovka finds, the appearance of nomadic, Chorasmian and Parthian relics together is striking. Chorasmia was traditionally a country tightly connect

archaeologist does not compl

name *Rus'* in the Russian Primary chroni

the Chronicle. The P

The aforementioned golden artefacts, together with old-known further Hispanic evidence (the finds fr

47. Pirtskhalava, Marina (Tbilisi) *The So-Called Scythian Presence in Georgia*

The regions of Transcaucasia always feature in modern Scythian studies when the early history of the Scythians is being discussed. It is accepted almost for certain that Iranian nomadic tribes from the northern steppes invaded the countries of the Near East via the Caucasus and took an active part in the political life of these countries for almost one and a half centuries. The view on the presence of these tribes in the southern regions of Transcaucasia has become firmly established in specialized

48. P'jankov, Igor (Novgorod) *Scythians, Cimmerians and the Appearance of Animal Style in Eastern Europe*

The main mi

49. Podosinov, Aleksandr (Moscow) *Greeks and Iranians in the Olbia Region in the First Centuries A.D.*⁸

One of the most important literary sources to the Olbian history in the first century A.D. is the evidence of Dio Chrysostom (ca. A.D. 45-115) who visited Olbia probably in A.D. 97. His so-called *Oratio Borysthenitica* (XXXVI) is considered to be the most important account of the situation in the northern Black Sea region and particularly of the barbarisation of the Greeks and the Greek city in Roman times. In the paper it will be analysed, how this problem was seen by an eyewitness, and what the archaeological and epigraphic sources say about it.

In Dio's description of life in Olbia we find no mention of any Barbarian inside the city. The whole context of Dio's narrative testifies to the purity of the ethnic, social and cultural appearance of Olbia and the consolidation of the Borysthenites within Greek traditions of language, literature, cults, architecture and political institutions. The Barbarians play no part in the internal life of Olbia, apart from the permanent threat of their invasion. Who where these outside Barbarians? From the various parts of Dio' account we learn that they can be the Getae, the Scythians or the Sauromatians. The analysis of these mentions and of the data of the other ancient sources shows that the real Barbarians near Olbia were the Sarmatians (Dio uses the archaic name *Sauromatians*, known from the times of Herodotus). The Getae were active more than 150 years earlier, and the name *Scythians* is used by Dio as a general indication for the Barbarians of the Northern Black Sea littoral.

And what about Barbarians inside the city? While Dio, as said, did not see here Barbarians, the Olbian epigraphy attests a drastic increase in the number of non-Greek (mostly Iranian) personal names in the first centuries (beginning of the middle of the 1st c. A.D.), and the bearers of these names were members of the most rich and influential group of Olbian citizens belonging to archons, *strategoï* and priests. The contradiction between the epigraphic data, archaeological material and Dio'

Seemingly, the way of

connected with such historical peoples as Scythians, Sauromatians or Sakas. It is established that all these peoples wer

over the c

Ossetian cultural tradition roof is often treated as a sky itself, as “the vault of heaven”. Now we can assume that the first evidence of Herodotus was an attempt to rationally explain the reason why the braying of the asses produced such an effect upon the Scythians who used to retreat in bewilderment when they heard it [4.129, 134-5]. For them it was an animal carrying the heaven on its back and participating in the mystery of the stormy weather, beliefs probably unknown to the Greeks.

55. Savenko, Sergej (Kislovodsk) *Alan Horsemen in Written Sources and*

is possible t

comprehensive geographical account prove to be based on simple combinations of few 'hodological' e

It i

wordsr

construction is not so clear. According to one version the “niche”-construction appeared in the Crimea already in the 3rd-2nd c. B.C. and spread then widely in the necropoleis of the peninsula. This could be connected not nece