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## **Pars II**

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

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Change of colour in the earlier and later phases of life complicates also genetic analysis. Variation in lightness and darkness due to melanin content probably depends on several genes which control the rate and extent of darkening.

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**FINNO-PERM WORLD AND  
ITS NEIGHBOURS IN ANCIENT  
AND MIDDLE AGES  
(ON ARCHEOLOGICAL MATERIAL)**

Since the epoch of neolithic times up till now Finno-Perm peoples occupied the PreUrals in the river-basin of the Kama with its streams: the Vimja, the Vichегда, the Pechora, the Izhm.

In different historical periods of finno-perm direct and indirect contacts with other people played a great role. Indo-European both eastern Indo-Iranian and northern Baltic-Slavs, Slavs greatly influenced the material and spiriyual life of ancient Perms. Besides there was an influence of people who spoke the Ugro languages, the people living in the Volga river basin, western finns and different turkic groups.

Finno-Ugric of the PreUrals learnt agriculture and cattlebreeking as well as the iron production at the end of the III century and the first half of the II century as a result of the PreUrals people contacts with fatjano-balanovitz (northern Indo-European) coming from thye West and jamnonoltavkinsky community (east branch of Indo-European – ancient Indo-Iranian) from the South-West. In the XVI–IX centuries B.C. an intensive influence of ancient Iranians the PreUrals finno-ugric continued and contacts with ancient Ugrics began.

In the VIII century B.C. – the III century A.D. the influence of Iranian on finno-ugric lasted. The IV–IX centuries A.D. are characterized by the weakening and then the ending of iranian influence on finno-ugric, by penetration into finno-perm of different ugric groups, chance influence of slavs, Balts and

finns of the Volga region, and then turkic early bulgarians.

In the X–XIII centuries one can see a strong influence of the Volga Bulgaria and Russ and the finno-perm. On the northwest perms were influenced by werps, on the north-east – by turkics. The XIII–XVI centuries are characterized by strengthening influence of Russian state on finno-perm while the southern part of finno-perm was undergoing the turkic influence.

**Andre Golovnev**

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**THE ENTRY INTO  
NENETS PANTHEON**

Every person opens the ethereal world in his/her own manner. Shamans dwell in that world during life and after death (their burials are located on the sanctuaries), laymen penetrate into that world owing to participation in the rites or/and the scenes of mythological narration.

Shaman's might is corresponded with the spiritual space used to be accessed by him or her: *ngacheky tadebya* (infant shaman finding and giving the name for child) is well in with only the realms of *nuw-khasovo* (upper people-souls) and goddess *Ya-Myumya* (Earthen-Womb); *mal'yuderta* (dream-seer) taking a trip within the country of earthen spirits *hahe* and *syaday*; shamans *sambana* (following the dead souls) and *yanangy* (conjuring up "to the earth") communicate with the ghosts of Nether world (*Nga* and his numerous offspring), strange people living inside the mounds (*sihirtya*) and souls of the deceased (*khal'mer*); *seyndana* – *muvinan tarana tadebya* – (conjuring up "to the sky") appeals to the spirits of all the universe, primarily to those of the Heaven.

In the sacred song *samb'dabts* by shaman *seyndana* the addresses to seven spirits are sounded: *Ngeva-Tarka-Ngayatarme* (Shaggy Spirit with the Head of Two-Ends), *Yawmal Irikeve* (Old Man of Water Edge), *Pongarme Irikov* (Old Man Fishing with Net), *Yes'toto Pavarev* (Loon with Iron Wings), *Pae-mal*