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Summaria acroasium in sectionibus et symposiis factarum

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peculiarities of subcutaneous fat topography and somatotype (Heath-Carter scheme) the Urals population group is opposed both to the Continental ecotype (Buriats and East Siberian Russians) and to the Temperate Climate zone ecotype representatives (Russians of the Urals and West Siberia). The greater relative content of muscular tissue among Europeoids (Komi, Russians) as compared with Mongoloids (Mansi, Khanty, Buriats) has been confirmed.

Representatives of the Ural populations are also close in functional characteristics: torso dynamometry, spirometry, static endurance. No interpopulation differences in psycho-physiological characteristics and figures of systolic and diastolic arterial pressure have been observed. As for X-ray data Mansi have shorter and wider chest than Russians and, accordingly, a wider, more round and more horizontally oriented heart. These characteristics are more vivid among the male samples.

Thus we have observed close somatological and functional characteristics among Ural populations. These peculiarities are independent of great racial group characteristics, either Mongoloid (Khanty, Mansi) or Europeoid (Komi-Izhems, Komi-Permyaks). We consider this similarity to be the result of originating under rather severe climate circumstances. Eventually representatives of the Ural race migrated to the regions with similar climate or to somewhat milder climate zones. In the latter case they might have preserved the characteristics of Subarctic ecotype.

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DYNAMICS OF THE DEVELOPMENT OF THE VJATKA BASIN BURIAL TRADITIONS

The Vjatka burial ground materials of the 1st millennium A.D. present the development of three archaeological cultures: hudjakovski (III c. B.C. – V c. A.D.), jemanevsky (VI–IV centuries A.D.). All the materials show the process of the east ancient udmurt people formation.

The dynamics of main element burials traditions of that population group was studied on the chronological working out basis. All the burial grounds are natural soil without any traces on the surface. Row grave location is common in I–VIII centuries A.D. and the group location element formation in IX–XI centuries. Rare cases of grave interbreaks speak about the above grave constructions on the surface (perhaps something of a little fence).

Solitary burials prevail, there are seldom couple or group ones of a family type vault. Inner grave buildings are reconstructed as soft wrapping, a coffin or a log. The inhumation rite prevails. Its elements are: a skeleton stretched pose, north orientation, things disposition in the order of the use in a dress, sacrifice complexes. The cremation rite appeared in the III–IV centuries A.D. and is again fixed since the IX century A.D. Cremation was being carried aside without things. The remnants were poured down together either with the filling up or as accumulation on the grave bottom. Fire cult is stated as well as the traces of mourning feast. A great deal of instruments and rare utensils are characteristic.

The correlation of main rite features and the material culture originality reflect the stability of culture kernel development without other strong cultural influence.

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A FRAGMENT OF BRONZE BREAST ORNAMENTS IN VYATKA REGION IN THE MIDDLE AGES

The treatment of ancient representation motives each of which presents a meaningful sign is an extremely difficult task for researchers. The symbolism of bronze articles namely breast ornaments as the brightest display of Finno-Ugric peoples culture is only conceivable for us. On the basis of archeological finds it's possible to form only relatively the people's way of life, their perception of the world. Which they shaped not so much by reason as by feelings and