

Items of horse harness found in Berel mound

The term «harness» we use in the sense that it is horse harnesses, for horse riding. It consists of headband, a saddle and its periphery – the breast belt and the girth with the buckle (or without).

Berel bridles horse is traditional and includes side, forehead and muzzle straps, abundantly decorated with a variety of pendants, made in the form zoomorphic images, complemented by floral motifs. Bits are mostly wrought with simple iron, little bronze.

Today more than ten residues saddle are discovered in the two mounds (№ 10 and 11) in Berel. However, most of them are at the stage of processing and restoration, so it is too early to talk about their differences. Features of design of Berel specimens certainly belong to the saddles of the classical Pazyryk type. It had the periphery as the breast and breech straps, felt a tire with variety pendants, often decorated with gorgeous appliques depicting scenes of anguish, or the procession of fantastic creatures. They were fastened with a single girth, which was fastened a bone (or horn), a buckle or a simple knot. Bone buckle of girths are vary in shape and arrangement of fractional parts-appendage-nose or curved hook, which determined the way fasteners.

Some saddles from Berel have wooden (sometimes, horn) of the are-frame. In the area of Pazyryk culture, the fundamental and structural differences in the saddles are not seen differ from each other, mainly in decoration of the individual components of composite parts and components. Saddle, which is similar in design (but not identical) to Pazyryk, comes from a burial in Subashi in Xinjiang. This allows in the context of numerous discoveries of «Pazyryk appearance» with the mummified remains of people in the deserts of the Tarim and Turpan, to raise the question about a significant expansion of the eastern area Pazyryk.

Exactly the same as from Subashi, saddles of nomadic type (to be precise Pazyryk) type, according to the terracotta figures were used in the cavalry Qin Shi Huang (Portal. 2007, pp. 76-77). At the same time it is possible that these clay models could depict, in summary from and body of soldiers, mercenaries from the nomadic environment, who served during the wars of unification 210- 228 ссымгіся BC in the Tsin army with his horse, with weapons and ammunition.

Apparently, there is a reason, to believe that the original form of soft seat is invented in die environment of the creators of Pazyryk archeological culture in Altai no later than 5th century BC and spread across the steppes of Eurasia, being exposed, of course, modified. That is why the source type soft seat could be called Pazyryk (not at all Scythian), white highlighting the cast – “Suhashi” and Western –“Chertomlyks” options.

A further modification of the saddle, the appearance of the rigid structure samples may occurred in the Sannatian ethnic and cultural environment in a broad understanding of the content of this ethnonym, in connection with changes in the tactics of cavalry fighting, the formation of a heavily armed cavalry and interacting with settled peoples, in the end 1st millennium BC, or at the turn of the eras, as evidenced by some of the graphic materials. Analyzing the question of the appearance of the “horned” seats Parthians, V. P. Nikonorov believes that they may have been invented in the environment of the Central Asian nomads, and got into Parthia with aparnami-dahami (Nikonorov, 2001,p.115-116).

The remains of whip, which includes the early heads of fantastic animals and wrapped in gold foil originated from different mounds of Berel. They are known in Altai Pazyryk monuments.

Based on the exceptional importance of the various functions of whip (kamschy, lash, and knout) and a special significance, they were placed mostly in elite burials as a thing-an indicator symbol (supreme) power. Formally, the whips are applied, to the supporting elements of horse harness, used to control these animals, when riding, bait have increased the semiotic value and, therefore, occupy a special place in the classification number of items of material culture of nomads. The military function of whip as a weapon of defense or attack is well known. We leave for the future analysis of typological issues and classification of whips (md belts) which are found in the mounds. Because of the universality of the function whip, in many situations, it is updated it a landmark.

In a famous Scythian legend about the conquest of the Scythian descendants of their former slaves from their -awn wives, the flirt thing is not so much the power of the whip as a weapon, but its importance as a symbol of their former power, social superiority, which is classified above the force of arms (with conventional weapons - Scythians arc slaves, and with the sacred whip in hand - the lord of slaves).

As the most important attribute of the Scythian king's whip is shows in silver vessels from Gaymanov Graves and Voronezh. Whip is recorded In Kazakhstan's nomadic monuments, except Issyk, in Uygarak. If we turn to ethnography there are many examples associated with sacred meaning kamschy-whips, for example, in a nomadic society of Kazakhs, which will help reveal the meaning of social, military, ethical, legal, religious, philosophical and other aspects.

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