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# **ОТАН ТАРИХЫ**

## **ҒЫЛЫМИ ЖУРНАЛ**

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## BRONZE AGE TRANSEURASIAN COMMUNICATIONS

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**Abstract:** More and more researchers, who draw their conclusions on the basis of new materials, considers that the Great Silk Roads start to function long before it. Steppe cattle breeders of Yamnaya (Pit’s grave) culture has formed in Eurasia during the period of palaeometal. This early culture of III mill. B.C. has generated a series of progressive innovations that have contributed to the migration process in the period of “Battle carts and vans”. Of particular note is the migrations in the “Era of chariots» (II – beg. I mill. B.C.). New data of population genetics confirm the possibility of further migrations to the steppe regions in China, the Balkans, Iran, India and the Sumerians – east, west, north, Elam submission, involved in the sphere of their interests Bactria, Margiana, the Indus Valley; promotion of the Hyksos, perhaps from Margiana to the west and the conquest of Egypt. These data suggest the presence of a transcontinental transport corridor in Eurasia as early as the Bronze Age, long before the Great Silk Road started.

**Key-words:** communication channels, migrations, globalization, Bronze Age, Silk Road, identity, Pit’s Grave (Yamnaya), Afanasievo, Andronovo, Karasuk cultures, wheeled transport, wagons, vans, carts, chariots.

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## ТРАНСЕВРАЗИЙСКИЕ КОММУНИКАЦИИ В ЭПОХУ БРОНЗЫ

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**Аннотация:** Все больше исследователей, делающих свои выводы на основе новых материалов, считают, что Великий Шелковый путь начинает функционировать гораздо раньше, чем считалось ранее. В эпоху палеометалла в Евразии сформировались степные скотоводческие хозяйства ямной и синхронных ей культур. В эпоху боевых телег и фургонов (III тыс. до нашей эры), был изобретён ряд прогрессивных инноваций, внесших свой вклад в процессы миграций по всей степной полосе Евразии. Особо авторы отмечают всплеск миграций в «Эпоху колесниц» (II – начало I тыс. до н.э.). Новые данные популяционной генетики подтверждают возможность дальнейшей миграции из степных районов в Китай, на Балканы, в Иран, Индию и Шумер, подчинение Элама, вовлечение в сферу своих интересов Бактрии, Маргианы, населения долины Инда; продвижение гиксосов,

возможно, из Маргианы, на запад и завоевание Египта. Эти данные предполагают наличие транс-континентального транспортного коридора в Евразии, еще в бронзовом веке, задолго до возникновения Великого Шелкового пути.

**Ключевые слова:** коммуникационные каналы, миграция, глобализация, бронзовый век, Шелковый путь, идентичность, ямная, афанасьевская, андроновская, карасукская культуры, колесный транспорт, двуколки, фургоны, телеги, колесницы.

ҒТАХР 03.41.01

## КОЛА ДӘУІРІНДЕГІ ТРАНСЕУРАЗИЯЛЫҚ КОММУНИКАЦИЯЛАР

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**Түйіндеме:** Көптеген зерттеушілер өз тұжырымдарын жаңа материалдар негізінде жасай отырып, Ұлы Жібек жолы бұрын ойлағаннан да әлдеқайда ертерек жұмыс істей бастады деп санайды. Евразиядағы темір дәуірінде синхронды мәдениеттердің далалық мал өсіретін фермалары құрылды. Соғыс арбалары мен доңғалақты көліктер дәуірінде (б.з.д. III мыңжылдық) Еуразияның далалық аймағында көші-қон процестеріне ықпал ететін бірқатар прогрессивті жаңалықтар жасалды. Авторлар әсіресе «Арбалар дәуірінде» (б.з.д. II - I мыңжылдықтың басы) қоныс аударудың өсуін атап өтеді. Популяция генетикасынан алынған жаңа деректер далалық аймақтардан Қытайға, Балқанға, Иранға, Үндістанға және Шумерге көшу, Эламды бағындыру, Бактрия, Маргиан, Индия алқабының тұрғындарын өздерінің қызығушылық шеңберіне тарту мүмкіндігін растайды; гиксосты пайдалана отырып, мүмкін Маргианадан бастап, батысқа және Египетті жаулап алуы. Бұл мәліметтер Ұлы Жібек жолынан бұрын қола дәуірінде Еуразияда трансконтинентальдық көлік дәлізінің болуын болжайды.

**Кілт сөздер:** байланыс арналары, көші-қон, жаһандану, қола дәуірі, Жібек жолы, сәйкестік, шұңқыр, афанасьев, андрондық, қарасұқ мәдениеттері, доңғалақты көліктер, көлік, фургондар, арбалар.

**Introduction.** New data of archeology, linguistics, population genetics allow the somewhat differently today considered earlier – «pre-silk» communication channels established on the continent starting from the III mill. B.C., and which can not be described as «traditional» or «diffusionist» explanatory models: evolution, migration, and other imports (Childe, 1957; Olkhovskiy 1992: 30-33; Podolsky, 2007: 113-128; Chase-Dunn, 2007; Klein, 2012; 2013). It is difficult to explain such change as a consequence of global climate change and disasters only (Muller, 2015: 651-670). Most likely there was a set of multiple factors that are simultaneously working on the historical progress and the degree of influence, which in each case must be determined individually and can be counted on the appropriate computer's models.

**Methods.** The term «ancient communication» means here:

- Internal communication channels, which are formed within numerous of ancient societies and ensuring their own identity on the basis of principle «friend or foe». These include the iconic, decorative, musical, verbal tradition, the «dress code» in clothing, funerary rituals, customs and traditions. In addition to their own identity, their

function was to transfer the knowledge accumulated by society, learning and entertainment, as well as – in the management of public (collective) consciousness.

- External communication channels – the territorial spread of societies in space and time, expressed in the migration and trade exchanges of these societies. And, for the sedentary, agricultural communities to fix these channels it is much simpler than for mobile (nomadic) one, constantly changing its disposition in search of new pastures for their cattle.

Of fundamental importance in the reconstruction of ancient channels of communication it is the analysis of innovation present in the material and spiritual culture of these communities, and on the other hand – the lack of others: because the basis of any new channel of communication is always a kind of progressive invention or previously inaccessible thing (goods). With respect to the most ancient of society Eurasia such innovations are:

- Advanced skills of pets breeding – sheeps first, and then – equids, bulls, camels and horses, who were in turn draught animals for the first wheeled carts will allow for the first significant territorial movement;

- Use of the skills and manufacturing of wheeled carts as such, with all the advances related to the process industries;

- Secrets of metallurgy and casting bronze socketed items in special forms, and above all – weapons and his “movement” among ancient societies throughout the continent;

- Ancient workings of copper ore and additives (tin) and related process transcontinental shipments of tin over long distances;

- Distribution of the individual seeds of cultivated plants, including for dyeing.

Among the internal communication channels of course should include writing, as the most universal and most common method for transmitting information formed very early in the agricultural, sedentary societies. The tribes that settled in the steppe zone of Eurasia, due to the specifics of its economy, developed no less informative – verbal and pictorial internal communication channel, which allows to fix the most ancient pictorial sources and numerous ancient images on the rocks – petroglyphs, found in different parts of the Eurasian continent. These messages of ancient, monumental fixed on the rocks of the original open-air sanctuaries, preserved in a more holistic way, in terms of narrative structures – “pictorial series” – original text of these messages. Mapping of similar fragments and entire “graphic (pictorial) series” allows us to reconstruct not only internal but also external communication have left their societies because they could move only carriers of this tradition, but do not the rocks.

**Discussion.** In the era of paleometall in the Eurasian steppe in the latitudinal direction from west to east, from the Danube to the Altai steppe culture formed by breeders, which is fixed by monuments of Pit’s graves cultural and historical area (Merpert 1977: 68-79; 1988: 7-36), with its many variants, which correspond to specific ecological niches in the wilderness, and are probably due to the cyclic nature of the animal.

Contact zones are distinguished relationships with these shepherds aboriginal population. Among them in the western part of Eurasia are: intermingled co-existence Pit’s graves and other Eneolithic groups in Central and Eastern Europe, marked by V.A. Safronov (1989: 203-204), a group of monuments in the steppe – Novotitorovka culture, The Black Sea group of monuments, Staroselskaya, the Ural and other (Gay, 2000). Published a large series of calibrated radiocarbon dates from Caucasian steppe sites (Korenevsky 2011: 21-40), which is the key to understanding the origin of many of the steppe cultures of Eurasia, it allows us to refine the dating of themselves as actually Maikop-Novosvobodnaya monuments and Mesopotamian and Anatolian antiquities, arguing with this chronological priority of the latters.

The question of the territorial origin of a two-horses chariots still remains controversial, despite the fact that the serial radiocarbon dating of local materials, point to a very

early time of their appearance in comparison to a chariot's remains from Anatolia or the Near East. In the beginning of the II mill. B.C. societies in the steppe of Eurasia developed all the necessary conditions for the use of light, fast and maneuverable two horses crews – chariots. They have been developed, with the undoubted military and ritual functions also as a means to control the huge herds of domestic animals, especially – are very mobile and lightly managed herds of horses and hunting as well, which served as an important source of replenishment of these societies. Intelligence function – search for new fertile pastures and examination of new steppe areas was also relevant. Furthermore, harnessing steam room itself was already the most efficient and effective way stage of domestication of the horse.

Significant progress in the study of the chariot complexes made by Ural researchers A.V.Epimakhov and I.V. Chechushkov (2006: 168-182; Horses, chariots ... 2010: 182-229). The author's concept of «chariots complex» include: the actual remains of chariots and their parts in the graves; remains of a horse bridle – psalii findings; weapons complex of charioteer, as well as written and pictorial sources – pictures on the Srubnaya and Andronovo vessels and corresponding petroglyphs as well as details of the ancient Chinese, the ancient Indian texts.

**Results: *Era of battle wagons and carts.*** In the eastern part of the Eurasian steppe zone contact are fixed finds of Afanasievo, Okunevo cultures in South Siberia and Mongolia, Karakol culture in the Altai, the Tarim mummies in the Taklamakan desert, Zamanbaba group of monuments in the south of the Central Asia. Origin of Afanasievo culture directly associated with the relocation of the Pit's grave tribes in Siberia and the Altai (Sher, 1980: 215-220; Alekseev et al, 1987. 380-384; Vadetskaya 1986: 22; Semenov, 2008; Lazaretov, 1997; 2011: 59-63; Klein, 2012; Kovalev, 2012), the northern and western Mongolia (Novgorodova 1989: 78-89). A striking proof of promoting steppe societies towards the east is finding a large series of mummies, Caucasoid appearance in the Tarim Basin and synchronous archaeological materials, petroglyphs as well, which confirming this migration (Qi Xiaoshan, Wang Bo, 2008).

The necessary evidence that allows us to link the western, eastern and southern sites are now found in the Saryarka, where in recent years a series of excavated burials of Pit's graves culture was found (Evdokimov, Lohman, 1989, 34-46; Mertz, 2005; 2006; 2007). The most demonstrative graves – burial mound in Karagash in Central Kazakhstan, East Kazakhstan – Chernovaya II and in the Irtysh – Grigorievka II. Along with well-known in the north of the region Tersek, Surtandy, Atbasar's monuments, the Pit's grave relics – coexist in Saryarka simultaneously and similarly «intermingled» their existence, recorded for the western area of distribution of Yamnaya cultural and historical area.

Promote from west to east throughout the III-d mill. B.C. clans of early breeders had a number of progressive innovations for the time that is obvious and allowed to provide both a continuous migration of itself, as well as their competitive advantage in comparison with the native population.

Such innovations include, in addition to cutting-edge achievements in cattle breeding (Motuzaitė Matuzevičiūtė et al, 2012; 2015; 2016), providing a guaranteed surplus product, compared with the risk in agriculture, developed skills of construction of various types of wheeled vehicles, and especially – mobile dwellings – houses on wheels (four-wheel-covered vans) (Gay, 2000; Izbittser, 1993; 2010); advanced metallurgical skills, megalithic and pictorial traditions.

There is no doubt that the communicative function of the latter was essential for the identity of Pit's graves societies torn apart by a considerable distance in the steppe. Known iconic monuments in Saryarka confirm this assumption. With the advancement of Pit's grave (Yamnaya or Afanasievo) population likely to relate the location of petroglyphs in the Akbidaik near Ekibastuz, Olenty petroglyphs in the valley of the river of the same name (Merz, 2002), their number should also include the newly discovered petroglyphs



in the area of the southern spurs of the Ural Mountains – in Mugodzhary. Drawn petroglyphs found in the picturesque caves (Dravert) and in the niches on the lake Zhasybay, in the grotto Tesiktas (in the vicinity of the village of Aksu Ayuly in the Central Kazakhstan) and in the adjacent geographically to the region in the east, in the foothills of the Kazakh Altai – Tarbagatai, where grotto Akbaur opened, the walls and the ceiling is dark red ochre applied more than 80 different characters and images, including light portable shelters such as shelter and unharnessed cart (gig) (Samashev, 1992). It seems that all these monuments can be dated to the first half of the III-d mill. B.C..

Origins of Pit's grave (Yamnaya-Afanasiovo) pictorial traditions are ancient monuments in the western area, including in the most revealing and important graves with carts. Indispensable attribute the graves of this type – covered with felt. Mats and wooden parts lying on the ceilings of the tombs, painted in a zigzag pattern, coated with red paint (Lebedy I, mound. 2, pit 119), and the plot was found painted in red paint on the ceiling in such grave 11, mound. 3, Baturinskii II (Gay 1991: 59-60; 2000; Sharafutdinova, 1983).

One of the most striking monuments of Southern Siberia are numerous anthropomorphic steles, which usually combines sculptures of female of the person on the end parts and a variety of petroglyphs on the sides. Sometimes it's just a stone slab with different images, but almost always stamped with masks diverging from the head rays, «antennas», obscure processes. The earliest in Central Asia image of wagons is van on Znamenskaya stele, carts on the Ust-Byur and gigs at Askiz stele (Esin 2012), as well as in the cave Akbaur dated by Afanasievo time. A similar image of a covered wagon with sitting drivers found in the mountains Kulzhabasy and comparable carts, entrenched on Gonur Depe (Sarianidi Dubova, 2010).

Clarify the chronological position of the wheel's innovation and related historical and communication processes, including the spread of pictorial tradition in the era of vans and battle carts (up to the chariot of the invention) allows synchronization of dating in a considerable distance from each other geographic regions on the basis of large batches of calibrated radiocarbon dates for the northern and eastern sites of Saryarka in the era of the Chalcolithic and bronze Age (Merz, Svyatko, 2016: 126-150). This long period covers the limits 29-18 cent. B.C., begins from Eneolithic monuments to Andronovo era.

Chalcolithic and Early Bronze Age in the Saryarka, its northern and eastern regions, are presented monuments of Botay, Syrtandy, Pit's-Afanasiovo, Elunino, Chemurcheks, as well as other cultural types. Anthropological appearance of the population of Saryarka in this period exclusively is Caucasoids, which imposed various substrates with most western steppe origin (Khokhlov, Kitov, 2015:437-445; Khokhlov, Kitov, Rykushina, 2015:131-135; Kozintsev 2009). The earliest date obtained from human bones from the Pit's graves burial in mound 2 of Karagash in the foothills of Kent (Evdokimov, Lohman, 1989, pp. 34-46) and charcoal on new settlement Shulba IX, they belong to the first part of III-d mill. B.C.. These dates are synchronized with Late Botay settlement Sergeevka (30-26 cent. B.C.). In northern Kazakhstan and Afanasievo few monuments in the Kazakh Altai (Chernovaya II), synchronous to Afanasievo antiquities, the final stage of this culture in Gorny Altai, Mongolia and Middle Yenisei, dated within the 38- 25 cent. B.C., as in Mongolia – 29-26 cent. B.C.. In the Baraba steppe while there were later complexes Ust-Tartassk culture and monuments of the early stage of Odinovsk culture, dating back to 29-27 cent. B.C. (Mertz, Svyatko, 2016: 128).

During this period, in the northern and eastern parts of Saryarka co-existing populations of different cultural types: Afanasievo and, apparently, other autochthonous (perhaps descendants Eneolithic groups who have left the settlements Borly IV and Novoilinka III and VI; we can not exclude the possibility of existence here at that time, the population, close to Odinovsk), as well as numerically small groups from the West, have left monuments that are close to Pit's grave type. While the autochthonous component is only an early settlement of the complex of Shulba IX. It should be noted that, apparently,

do the migration of carriers of Pit's grave cultural traditions of the Volga-Ural, and other steppe regions of Eurasia to the east took place no later than the first qtr. of III-d mill. B.C.; later these movements took part people have different cultural type – Catacomb (ibid: 130-131).

Next step in the history of the population of the Early Bronze Age of Saryarka associated with Elunino and Chemurchek monuments. It is established Elunino culture from the middle region 25 B.C. for the first quarter of the XVIIIth cent. B.C.. New radiocarbon dates of Elunino monuments suggest that the formation and promotion of this Elunino population went from west to east (ibid: 132).

Almost simultaneously with Elunino complexes in East Kazakhstan there were monuments related by A. A. Kovalev to Chemurchek's cultural phenomenon. Despite the similarities, they differ significantly from Chemurchek's mounds in Mongolia and Xinjiang (Alkabeksk group of monuments – 18-19 cent. B.C.). In this regard, possible to speak only about their belonging to a common range of monuments, which also includes Okunev, Elunino and close to them the West Siberian and South Siberian complexes (ibid: 133). According to most researchers on the edge of III-d and II-nd mill. B.C., we have the appearance of Andronovo sites in the Saryarka, in the Zhetysu (Semirechie), Western Siberia and in the Minusinsk Basin.

In the 20-18 cent. B.C. came the final stage of formation of the Early Bronze complexes in the Kazakh steppe. By this time, Elunino community has embraced Barabinsk steppe, middle Irtysh and North Kazakhstan (ibid: 135), which allows to establish the relative synchronicity of Vishnevskaya, Krotovo, Elunino (late stage), Seima-Turbino, Petrovo and Sintashta complexes within the first quarter of II-nd mill. B.C. (ibid: 138-139).

With the advent of the first quarter of the III-d mill. B.C. Pit's grave (Yamnaya) and Afanasievo people who came from the western steppes of Eurasia in Saryarka global changes occur that lead not only to the appearance is developed bronze casting metallurgy and development of ore and tin-containing sources, but also to a change in the anthropological type of the population, religious beliefs, the nature of the stone industry. The basis of the livestock sector, in contrast to the preceding period, it is not only the horse, but also cattle, sheep and goats imported from Near East. Migrated from the west groups of Pit's grave and Catacomb population include its orbit of influence the locals. In time to come, with the advent of the new western component, new waves of migration and trans-global "movement" of the metal and tin (Chernykh, 2009), the complexes of Elunino and other cultural types are formed. In Saryarka begins a new stage of the Bronze Age – Andronovo period, during which (the Middle Bronze Age) here obviously was invented an easy and fast, two horses chariot, which opens a new stage in the history of the steppe communications.

***The Era of the chariots.*** In the Asian part of the Eurasian steppe investigated now a large series (about 60) of chariot's graves. Sites with the remains of the wooden chariots: in the Southern Trans-Urals – Sintashta, Nikolaevka II, in the North – Kenes, Ulubay, Berlik II, Novonikolsk, in the West – Tanabergen 2 and in Central Kazakhstan – Satan, Ashchisu, Nurtai, Ayapbergen, Bozingen etc. (Zdanowicz, 1988: 71-76, 138-140; Gening et al, 1992; Evdokimov 1981: 434; Tkachev A.A. 2002: 161-165; Tkachev V.V., 2007; Epimakhov, Chechushkov, 2006; 2008; Kukushkin, 2007; 2011; 2015). All known finds of chariots come from Sintashta, Petrovo, Alakul cultures monuments in the Southern Trans-Urals, Western, Northern and Central Kazakhstan.

The earliest chariot complexes crew chariots had protective armor, shield, helmet, goad, mace, club, spear, knife, dagger, ax throwing weapon remote battle – a complex bow and arrow with a large flint. Imitation of chariot burials in the cemetery Ashchisu (Kazakh steppe) demonstrates excellent examples of bronze weapons – a spear of Seima-Turbino type – knife, gaff hook and flint arrowheads. Of the items allocated chariot complex bone and bone ornamented psalii clutch ornamented with bronze-tipped goads.

Among the rare and unique finds concerns found in this burial the copper vessel on a circular tray. Radiocarbon dating of the finds of the bones of the buried horses defined within the end of III-d – beg. of II-nd mill. B.C. (Kukushkin, 2007: 40-65; 2011: 110-116).

Similar goads found in Sintashta Bolshekaragansky monuments and Kamenny Ambar 5 in the Southern Urals (Epimakhov 2005: 114, Fig. 85: 9), in the cemeteries Tanabergen 2 in West Kazakhstan (Tkachev V.V., 2007: 30, 193-194 Fig. 11:8,9) and Bozengen in Saryarka (Tkachev A.A. 2002: 230, Fig. 96:9,12). Bronze hooks of this type are also known in Sintashta settlements and cemeteries (Kukushkin, 2007: 46), and earlier – in the grave 32 with a cart, in the Catacomb Ipatovsk mound dated by radiocarbon second half of the III-d mill. B.C. (Belinskij, Kalmykov, 2004: 201-220, abb. 14). Apparently, these hooks have become a model for the later-axes minted from a hook on a long handle, well-known for the Chinese findings from the “north complex.”

The remains of a protective shell, armor, possibly – charioteer, found in the Seima-Turbino Rostovka cemetery where cleared bone plates up to 40 cm and are covered with the armor (Matyushchenko, Sinitsyna, 1988: 11-12. Fig. 9-10). The cemetery Kamenny Ambar 5, 2 mound, pit 1, also found a similar bone plate from the protective shell (Epimakhov 2005:13, photo 9).

Another important conclusion drawn from the analysis of the burial rite of the entire series of burials with chariots, is that apparently there is a group of 7 of their graves, “imitation”, when «setting the chariot in the burial chamber of a simulated, was designated the most striking features (wheel pits, psalii, horses), or the chariot was in the grave only at the time of the funeral rite, and then pulled, and at the bottom there were only wheel pit. In some cases, when the dimensions of the burial pit obviously larger and complex comprises cheek-pieces and the horses, the chariot could be established without going wheel to the bottom, or in parts, as it is supposed to of Don-Volga tradition» (Horses, chariots, 2010: 191-192; Vinogradov: 2001).

Refine design of steppe chariots allow finds in “chemakynahs” – graves with chariots periods of Shang and early and late Zhou. The most complete and detailed summary and analysis of all burials, with chariots of China, published by the Taiwanese researcher Wu Hsiao-Yun. In that paper, the analyzes more than 230 samples of real chariots of burials from the Shang to the chariots of Emperor Qin Shihuang (di), and also features a funeral ceremony and burial topography in which they are found. The author also highlights the significant series of tombs, which recorded “imitation” or the installation of chariots exploded (Hsiao-yun Wu, 2009: 49-59; 2011). The author examines in detail the typology of carts based on the evolution of some of their manufacturing techniques and practical applications (Hsiao-yun Wu, 2009, p. 22-42).

Zhou chariots of early period came from “chemakyns” in northern and less – in central Chinese provinces, such monuments as the Baytsyaopo, Chzhanzyaopo, Lyulihe, Chzhaogu, Chantayguan, Shantsunlin, Fenshuylin, Yunindun, Tsaytszyagan, Nanshangan, Bayotszy and other (Kuchera, 1977; Komissarov, 1980: 156-163; 1988: 54-56; Varenov 1984; Hsiao-yun Wu, 2009: 211-231; 2011; 2013). There are about 30 monuments of this period. In total, in the territory of modern China are more than 60 monuments of earlier periods, with chariots.

In the manifold “chemakyns” two traditions can be traced very clearly: the installation of a real chariot in the grave and the “imitation” of its installation. If the Shang time is characterized by a single grave with the chariot (or imitation), a pair of horses, one or two buried charioteers, later, the number of different variants and combinations thereof increases substantially.

Many scholars of ancient Chinese chariots assume their borrowing from the steppe regions of Eurasia, as clearly evidenced by the similarity of technical parameters, funeral rites and written sources – inscriptions on oracle bones and ancient Chinese chronicles

(Sima Qian, 1972; 1975; Kozhin, 1977; 1990; 2015; Vasiliev 1976, Watson, 1978: 1-32; Piggott, 1978: 32-52; von Dewall, 1986: 168-186; Varenov, 1980: 164-169; Komissarov, 1980: 156-163; 1988: 54-56; Novozhenov 2012; 2014). From the steppe environment was borrowed some Chinese myths associated with the concept of chariot (Evsiykov, Komissarov 1984: 52-67; 1985; Yuan Ke, 1987).

In the steppe and Chinese chariot complexes found significant overlap fragments of funerary rite: special grooves for the wheels; religious burial dogs; the cult of the fish; individual sacrifices of horses; manufacturing iconic bronze vessels; a pair of horses fit together with parts of the chariot equipment - cheek-pieces; mounds with chariots have a special arrangement, in which only men were buried, suggesting that there is a special elite class – horsemen-charioteers, there is recorded in the steppe tradition analogy “simulate” burial chariot. There is a similarity of the main technical parameters of Yin and Zhou chariots with steppes one, with the first exceeds the second in size of the wheels and the wheel base width (Novozhenov 1989: 110-122; 2012: app.).

In China, the tradition of making wheeled carts in synchronous and earlier monuments is not fixed: does not happen and evolution at the level of innovation or invention, four-wheel carts at a later time, except for the appearance of threatening battle chariots and representation crews – elegant, light carts for the Han nobility with an umbrella from the sun, and even the seat, pulled by one horse with the help of the shafts, as well as on the evolution of the ways to increase the body the chariot and its transformation into a cargo or cargo-passenger two-wheeled covered carts, drawn by a pair of oxen and dated by the end of I-st mill. B.C..

There are numerous daggers and knives of Seima-Turbino and Karasuk type with zoomorphic pommels in the Ordos. These items are typical of the chariot weapons complex, have pronounced the northern steppe features that indicates the existence of a developed channel communication and receipt of a large number of weapons from the northern regions, the diversity of these contacts expressed including in attracting Chinese rulers of the steppe as allies or mercenaries.

Relationships of steppe tribes and early Chinese states traditionally viewed as a confrontation between two worlds – the “barbarian” world of the steppes and the “developed” Chinese civilization. Studies in recent years allow to reconsider this traditional view and highlight some of the elements of material and spiritual culture of livestock that have been taken by the Chinese civilization and develop it according to their own traditions and representations (Jasobson 1988: 201-240). Such borrowing is fully applicable of chariot, it’s management skills, some of the images, myths and steppe pictorial tradition of bronze casting (technology in the forms), horses and many mythological ideas, beliefs and cults.

Based on the foregoing, it is appropriate to consider the Ural-Kazakhstan and ancient Chinese chariot complexes as a single – Asian chariots complex and the existing differences regarded as chronological. Chariots complex focused obviously on horses from other centers of domestication of the horse – Dereivka-Repin khutor, developed in the European part of the Eurasian steppe, on the basis of the Don-Volga tradition (Kosintsev 2008; 2010; Anthony, Vinogradov, 1995; Vinogradov, 2001; 2003) suggests that it was originally two separate, permanently interacted horsemen’s cultural areas (Tkachev 2007: 290-291).

**Conclusions.** New data suggest the existence of a transcontinental communication channel earliest livestock communities in the Bronze Age, formed in the latitudinal direction, across the continental zone of the steppes. Roam on their vans-homes after their numerous herds, in search of new pastures, they brought with them many unusual skills, namely pictorial tradition – ornament ocher walls of their homes – the vans; tradition to build megaliths – stela-menhirs; stone statues and tombs of their boxes – housing in a different world; their idols known in plastic; their production skills, including carpentry

and metal and their own communication system. Caught in a comfortable and quite extensive ecological niches, which are the numerous small steppe river floodplain, they began to actively engage in various types of relations with rare indigenous population, seeing their traditions and customs, some through their local wives. Further promotion of these groups was only possible in a southerly direction, the vector of this movement aimed at steppe areas of East Turkestan, through the mountain valleys of the Altai and Tuva.

These population genetics today confirmed the assumptions of archaeologists about the possibilities of a very long-distance migration, in particular – carriers of Pit's Graves traditions within the Eurasian steppes during this period, and in contrast to the not always convincing in this sense is very rare archaeological materials to objectively prove the fact of such long-distance migration (Allentoft et al, 2015: 167-172; see also: Haak et al, 2015: 207-211; anthropology: Kozintsev, 2008; 2009; 2013: 34-36; Khokhlov, Whales, Rykushina, 2015: 131- 135; Khokhlov, Kitov, 2013: 277-282; 2015: 437-445).

One of the possible alternatives in this rather complicated and uncertain situation is to use the concept of globalization, which has become a world trend, since the 70s of the last century (Wallerstein, 1974; 1976). The world-system in the classic sense is characterized by the presence of boundaries, the structure and rules of legitimization. It focuses on self-reproduction and self-sufficient development, the basis of which is the wide division of labor and cultural diversity or multiculturalism, but in our understanding – a stable cultural traditions in society. A variety of synchronous and co-existing numerous and various archaeological cultures (or rather – cultural traditions) in the Great Steppe in this period there is a vivid manifestation of multiculturalism in the steppe societies, derived from a natural requirement for a healthy offspring and expanding the power of his clan. If the founder of the concept, I. Wallerstein, formulated its basic position in relation to the events of the world history of the last 500 years, his followers quickly tried to extend the chronological framework into the past (Kradin, 2007; Grinin, 2009; 2011: 80-81; Kristiansen, 1998; 2007; 2012: 165-181; Epimakhov 2014; Novozhenov 2014, etc.).

It is a life support system, which for III-II-nd mill. B.C. based almost exclusively on livestock complex (Massanov 2011; Kradin, 2007; Merpert, 1974; Merz V.K., Merz I.V., 2010: 134-144; Bochkarev, 2010; 2012; alternative point of view: Evdokimov, Varfolomeyev, 2002). It is for this time diverse of distant communication, reconstructed migration flows (Grinin 2011: 86; Epimakhov 2010: 17-18; 2014; Klein, 2012; Kovalev, 2012).

Our understanding of the dominant role of livestock in the steppe societies of the Bronze Age does not deny ability to employment in agriculture in the ecological niches, where it was possible – in the valleys and flood plains of the steppe rivers in the foothills, where was settled the question of water availability and guaranteed water – regular watering plants. Found seeds and cereal crops in recent years, in the settlements of the Middle and Late Bronze Age in Kazakhstan convincingly confirm this thesis (Doumani et al, 2015: 17-32; Franchetti, 2008; 2012: 2-21). Orientation sessions on animal gave freedom of choice and movement from one convenient ecological niche – the other (most of one of the floodplain of the river – in the other), it is always important in arid and sharply continental climate. If climatic conditions allow to be engaged in farming in new places, there is no doubt it was practiced in daily life, but always remained a risk yield loss due to early frost, drought or soil salinity. In steppe conditions livestock activity has always been more simple and secure employment in obtaining essential goods, in contrast to experiments with agriculture. Breeding of livestock as a pragmatic idea, has become a kind of “insurance” against possible failures in the development of agriculture.

The mineral wealth of the Ural-Kazakhstan and Altai regions, Saryarka as a whole, naturally identified them one of the main copper ore production centers, tin and other ligatures and smelting of bronze objects of complex shapes to include the widest

network of cultural relations and migrations of Trans-Eurasian scale from China to the Balkans (Chernykh, 2009). The role of emerging at the time of communication systems in the formation and development of mankind can not be overestimated, even if diffusionist reject the extreme approach.

A necessary condition for the emergence and maintenance of such communications began the domestication of camels and horses, as well as the development of land transport means (Littauer, Crouwel, 1979, 1996; Littauer et al, 2002; Piggott, 1983; Kozhin, 1985; 2015; Anthony, 2007; Esin 2012; Novozhenov 2012; Chechushkov 2013). In fact, during the Bronze Age gradually formed world-system, gained its present planetary scale. At the material time it formed the core of the global Eurasian-African system (Epimakhov 2010; 2012: 5-9; 2014).

At the beginning of this period, at the dawn of the Bronze Age, and as a result of a successful “Neolithic revolution” in Eurasia dominated most creative processes of global development of new steppe virgin expanses of the east of the continent, the formation of communication and channel search of new power sources, the most militant, but rather more likely ready for such expansion, elite clans in the steppe. This explains the long-term migrations of Chemurchek, Pit’s-Afanasievo and Catacomb production teams (clans) to the east, up to the Minusinsk Basin and Tarim Basin and the development of new ecological niches. In the same series of events – the expansion of the southern Sumerian cities to the east and to the north, the conquest of Elam, the involvement in the sphere of interests of Bactria, Margiana until Meluhha (Indus Valley civilization – see: Lamberg-Karlovsky, 1990; Frankfor, 2006); promotion of the Hyksos, perhaps from Gonur (Abu Bakr, 2012), to the west around 1805 B.C. and the conquest of Egypt (Ryholt, 1997). Echoes of these and other global events is obviously also reflected in the synchronous pictorial monuments, as well as stimulate the accelerated development of the earliest vehicles types using the wheel and animal traction.

An indirect confirmation of the above should be considered as a series of global events subsequent final period of the Bronze Age, known as the “Dark Ages” or “the catastrophe of the Bronze Age,” when the mysterious “Sea Peoples” (Luvians) destroyed the thriving southern civilization, Mycenaean, Hittite, Egyptian; the largest shopping cities, which included Ugarit (Ras Shamra), Babylon (1157 B.C. Kassites looted), Hattussa – the capital of the Hittite, and many others. In this series of events and the famous Trojan War, which took place, believed to be about 1184 B.C.. Many ancient states fell in this period, the trade routes desolated, rich cities of the Eastern Mediterranean were destroyed. Similar changes are found in the central part of Europe, which declined Funeral Baker culture. In the Asian part of Eurasia steppe and in this time there are similar processes: the dominance of Srubnaya and Andronovo clans ends, east of Ordos, Inner Mongolia, southern Siberia advancing a new threat – the militant Karasuk and related Turkic tribes.

In this system, the relationship soon dominated the marriage and family relations, natural exchanges, joint ritual (religious) ceremonies, like the bear festival in the northern peoples, or the Indian Bacchus fertility festivals, which took place in sanctuaries with petroglyphs, in the open air sort of temple, in the most meaningful and convenient locations on the routes to new pastures and fertile valleys. In later historical periods, these channels of communication have been actively developing on the basis of new technologies and innovations, naturally led to the formation of the famous Silk Road.

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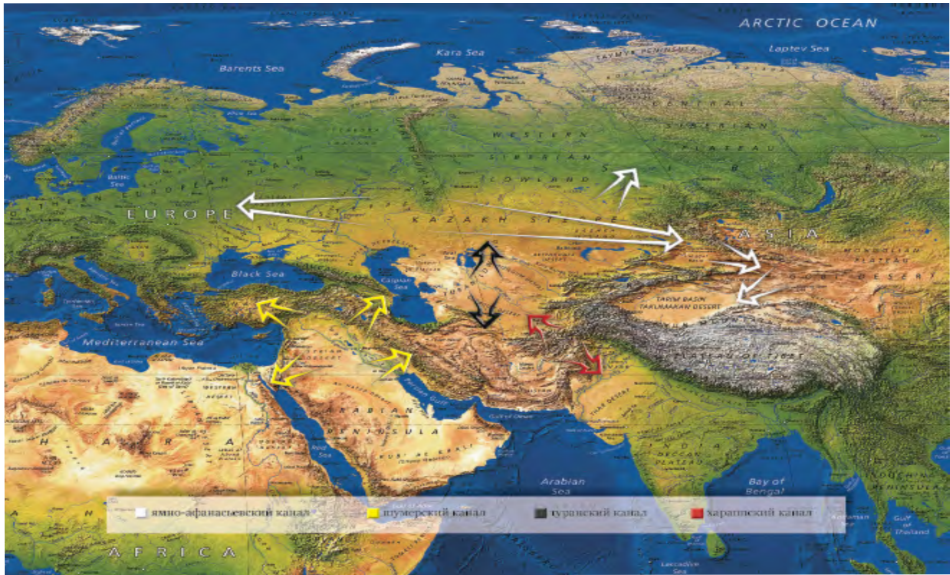


Fig. 1. Map of the estimated migration in Eurasia in the III mill. B.C..

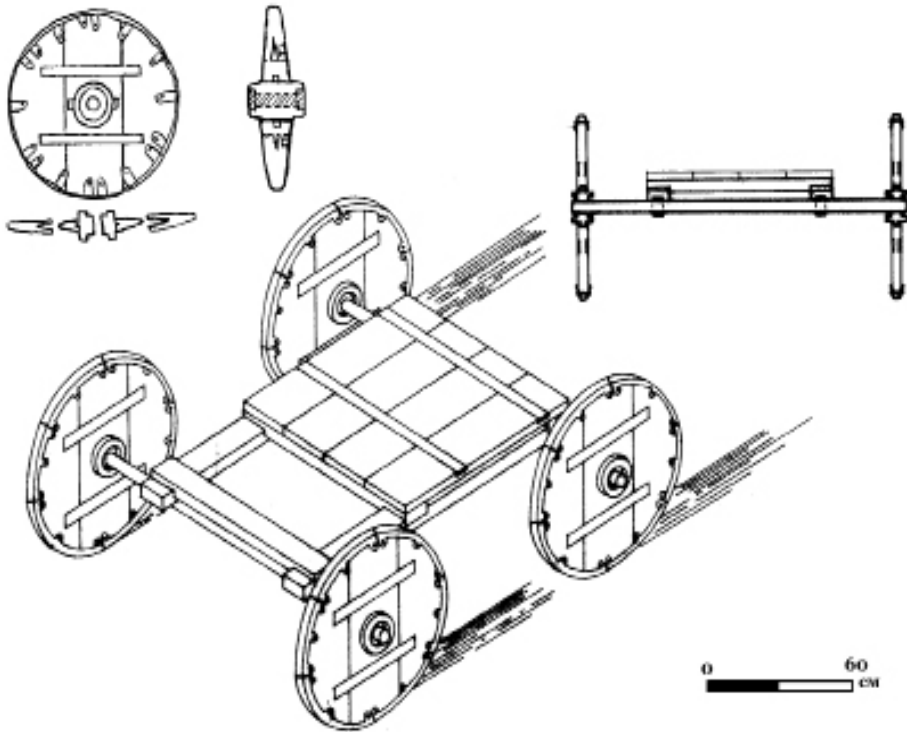


Fig. 2. BMAK. Reconstruction of “battle” four-wheels carts (wagons) of the Royal necropolis of Gonur Depe (Sarianidi & Dubova 2010).

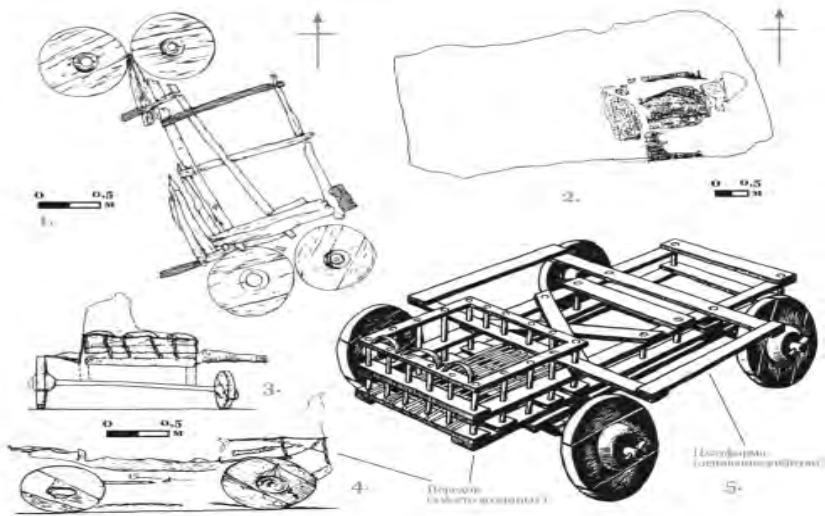


Fig. 3. Reconstruction of Novotitorovo four-wheels covered wagon (van) in Northern Caucasia (Gay 2000).

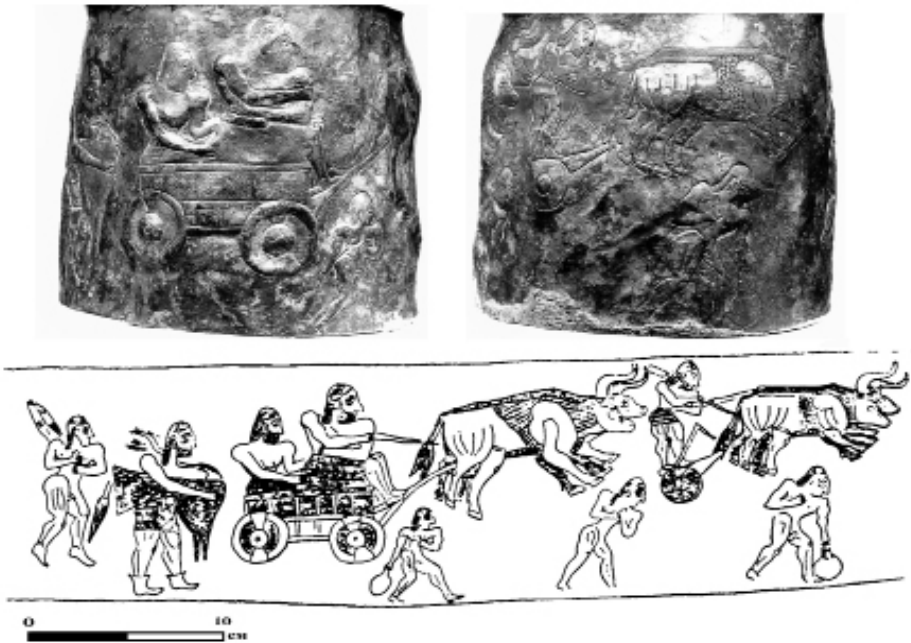


Fig. 4. Bactria. Silver jar with the image of «battle carts and gigs». Photo of Louvre Museum.





*Fig. 5. Eastern Kazakhstan. Akbaur. Red color (okhre) painting on the walls of grotto (Samashev et al 2011).*



*Fig. 6. Southern Kazakhstan. Petroglyphs of Kuldzhabasy. Image of a covered four-wheel wagon (Sala & Deom 2005).*

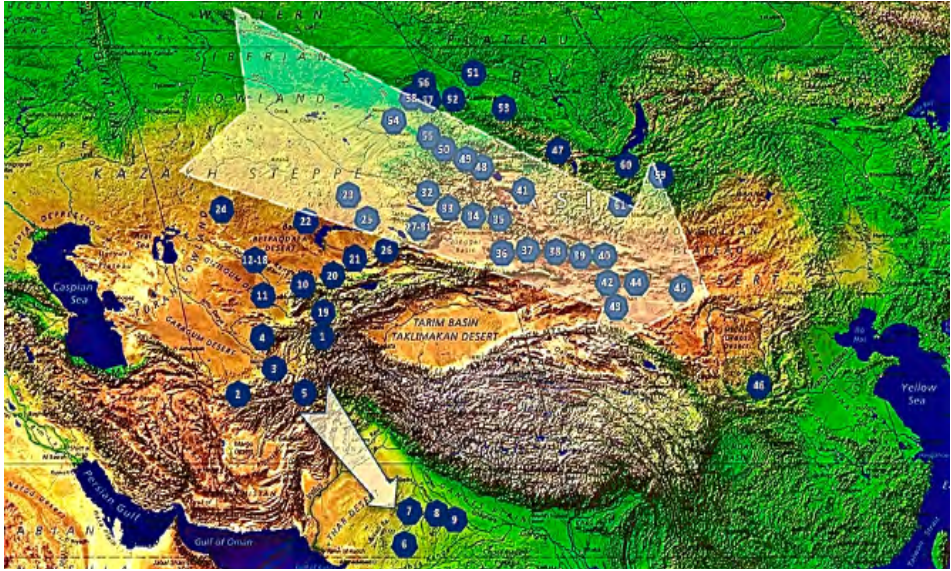


Fig. 7. Central Asia. Map of «chariot's petroglyphs» and the possible directions of migration in the «Era of the chariots».



Fig. 8. Andronovo chariot. Reconstruction by Krym Altynbekov and Viktor Novozhenov.



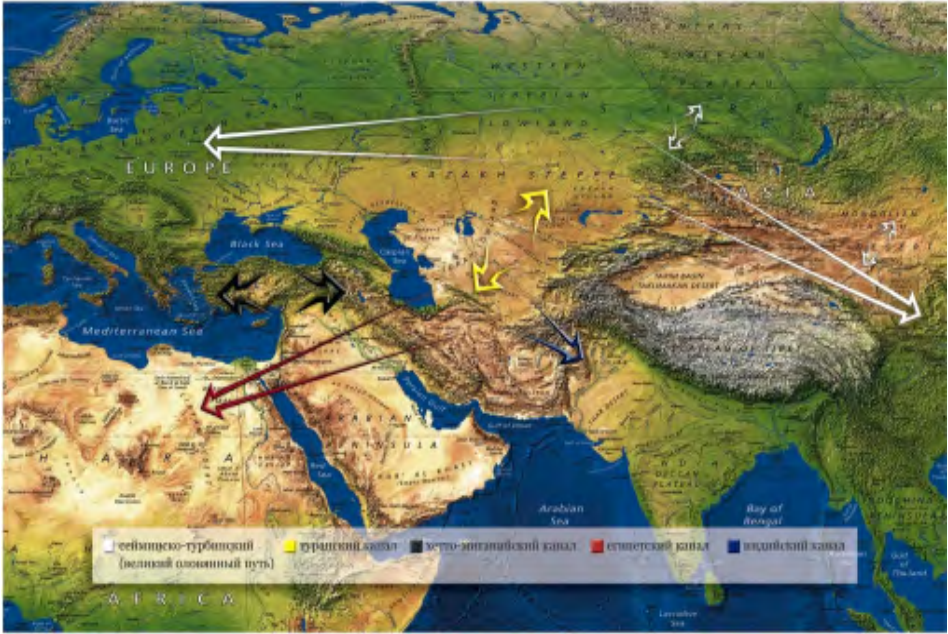


Fig. 9. Map of possible communication in the «Era of the chariots» in the II mill. B.C..

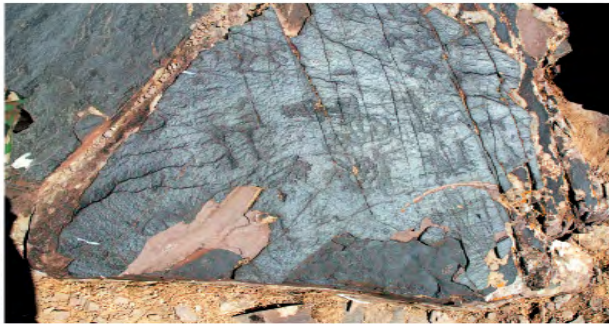


Fig. 10. Petroglyphs of Karatau. Arpauzen. Hunting on chariots (Samashev et al 2011).

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