

The Map of the Manichean Routes in Central Asia: South-North

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The Yenisei iconography of the South of Siberia was discovered by the Finnish expedition led by I.R. Aspelin (1887) and the monuments of the expeditions of 2000-2010 in the same area along the rivers Black and White Iyusy (Northern Khakassia) are taken into consideration. On the basis of the new iconography in the period of military expansion of medieval Kyrgyz in the northern Mongolian steppes (840), the Kyrgyz administration came in contact with the representatives of other syncretic religious groups on the Yenisei. The complex image is embodied in one person who was a Buddhist monk, a Manichaean envoy and a Central Asian spiritual leader. The Uighur Manichaean factor (8th century) was, to some extent, a cultural and historical impulse in the advancement of the syncretism on the Yenisei. Symbolic epigraphy: Buddhist stupas, swastika, endless crosses, cosmic signs accompany figurative reproduction of alien elements. Moreover, these reproductions are conjugated with a similar kind of epigraphy witnessed by researchers of the 20th century in the Chiglit area (Northern Ladakh). The crossroads of the Sogdian trade routes in Southern Turkestan and the northern end of trade routes on the Yenisei indicate a Manichaean route unknown earlier.

In the last decades of the 20th century, Sogdian graffiti that were found in the upper reaches of the Indus in northern Ladakh captured the interest of many researchers. They have in fact indicated trade routes between Sogdiana, Tibet and India since the 4th century. Numerous inscriptions and images on boulders in Tangste, Harong (Gilgit) river valley which is 25 km west of the lake Pangkong illustrate missionary contacts among representatives of world religions – Buddhism, Christianity and Manichaeism (7th–9th centuries).¹ It is not

¹ N. Sims-Williams, "Travellers to Tibet: the Sogdian inscriptions of Ladakh", *Messenger of Ancient History* 2 (1995), 66; R. Vohra, "Tamgas and Inscriptions from Tangts in Ladakh," In: *Studia Tibetica et Mongolica [Indica et Tibetica.34]*, ed. H. Eimer et al., Swisttal-Odendorf 1999, 279-307; G. E. Hutchinson, *The Clear Mirror*. Connecticut 1936 (reprint 1978).; G. Uray, "Tibet's Connections with Nestorianism and Manichaeism in the 8th-10th Centuries," In: *Contributions on Tibetan Language, History and Culture. Proceedings of the Csoma de Kőrös Symposium Held at Velm-Vienna, Austria, 13-19 September, 1981*. Vol.1. ed. E. Steinkeller, Wien 1983.

surprising that relics of foreign emissaries and traders are found here. They have left engravings in the form of inscriptions and symbolic figures. Routes were available not only on the ring road of Karakoram, but had also passed through Baltistan, along Mustagh Pass to Giglit. The central location of Chilas (Giglit) was a crossroad of trade routes from Bactria, Pamir and the western Tarim Basin to India and Central Tibet. Additionally, these commercial communications contributed to the exchange of religious ideas.²

Petroglyphic reproductions have been known since 1906; however, scientific publications have only appeared since 1925.³

Buddhist stupa cult designations, versions of swastika, images of tamgas and Greek crosses were indicated among the engraved petroglyphs (Fig. 1.-1,2: Buddhist stupas in the form of schematic rectangles with the bell in the upper part).⁴ In addition, see images of swastika versions and tamga signs in Fig.5.⁵

The Turkestan expeditions of the early 20th century registered Greek crosses along the southern branches of the Silk Road (Fig. 1.-3: The Greek cross from Le Coq's collection (MH4b) is placed on the top of the Manichaean miniature. Gaochang, 8th-9th centuries, Fig. 1.-4).⁶ The petroglyphic Greek cross originates from the Drangtse area (Gilgit, Ladakh). In the same location, on the west of the Hunza river in Shayok valley, the following petroglyphs were found: crosses, axes, Buddhist stupas, swastika images and inscriptions in different languages (Fig. 1.-5: The Greek cross from the Tibetan materials).⁷

Extensive debates concerning the findings on the periphery of Tibet occurred in the late 20th century.⁸ Scientists did not come to a common consensus

² Vohra, *Tamgas and Inscriptions*, 279, 280; R. Vohra, "An Old Route across the Karakoram Mountains from Khapalu in Baltistan to Yarkand," In: *Wissenschaftsgeschichte und gegenwärtige Forschungen in Nord-west-Indien, Internationales Kolloquium vom 9. Bis 13. März 1987 in Herrnhut*. ed. L. Icke-Schwalbe, G. Meier, Dresden 1990, 125-128.

³ A. N. Franke, "Felseninschriften in Ladakh," In: *Sitzungsberichte der Preussischen Akademie der Wissenschaften (SPAW)* 30 (1925), 336-370; F. W. K. Müller, "Eine soghdische Inschrift in Ladakh," *SPAW*, 31 (1925), 371-372; J. Dauvillier, "Les Provinces Chaldeennes 'de l'Extérieur' au Moyen Age," In: *Melanges offerts au R.P. Ferdinand Cavallera a l'occasion de la quarantième année de son professorat*. Toulouse 1948, 261-316.

⁴ Uray, *Tibet's Connections*, 440.

⁵ Vohra, *Tamgas and Inscriptions*, 285.

⁶ H. J. Klimkeit, *Die Begegnung von Christentum, Gnosis und Buddhismus an der Seidenstraße*. Wiesbaden 1986, 37, abb. 6.

⁷ Uray, *Tibet's Connections*, plate XVII.

⁸ Uray, *Tibet's Connections*, 404; H. J. Klimkeit, "Das Kreuzessymbol in der zentralasiatischen Religionsbegegnung," *Zeitschrift für Religions- und Geistesgeschichte*, 31:1 (1979), 99-115, Taf. 8; H. J. Klimkeit, "Vairocana und das Lichtreus Manichäische Elemente in der Kunst von Alchi (West-Tibet)." *Zentralasiatische Studien*, 13:2 (1979), 384; A. N. Francke, "Felseninschriften in Ladakh," 366-370, Plate II; E. Benveniste, "Notes sogdiennes (IV)," *Bulletin of the School of Oriental Studies* 9:3 (1938), 503-504; Dauvillier, *Les Provinces Chaldeennes*, 148, 294.

regarding if the crosses are Buddhist, Christian or Manichean. In addition to the collection of newly discovered antiquities, the crosses were documented by Klimkeit, Braker in the location *gSumbrtsegs*, Gilgit, in Upper Ladakh. Klimkeit interprets them as “Manichaeen crosses of light that replaced the Vajra and the moon”.⁹ As opposed to this judgment, the crosses in the wall painting (Bazaklik, Turfan) are supposed to represent the Buddhist *cintamanisymbol*.¹⁰

The famous article of Géza Uray (1983) summarised the research materials concerning the expansion of Manichaeism in Central Asia. In relation to Tibet, it is admitted now that the imperial court was familiar with the Manichaeen teachings from the Indian guru, Padmasambhava, who came from Uduana.

There are remarkable new discoveries of religious iconography. They were documented in the headwaters of the Yenisei in the historical territory of the Yenisei Kyrgyz.¹¹ These petroglyphic reproductions on the tombstones and outcrops in the landscape of the modern republic of Khakassia (Russia) are situated in the Iyus steppe which is 270 km north from Abakan city (Fig. 2. – The knockouts and engravings dated by the end of the 8th to the first half of the 9th centuries).

In Fig. 3.-1, a group of sun-moon combinations are depicted on the left and two Greek crosses on the right. In Fig. 3.-2, there are three Greek crosses above the bars. Fig. 3.-3 depicts a cosmic sign and a cross above the bar. All the crosses have a horizontal line (a cross above the bar) below them.

Sun-moon variations are especially typical for the Eastern Manichaeen church, which is confirmed by Uighur-Manichaeen texts and examples of Turfan iconography.

Cosmology and cosmogony of pre-shamanistic and shamanistic cults of the early medieval period in Central Asia and astral objects of the sun and the moon influenced the Manichaeen iconic complex. A large group of the “sun-moon” cosmic signs in the Yenisei area (up to 50 items) determines the iconological aspect of preference to three prototypes of “celestial hierarchy” that are moon, crescent moon and sun-moon as universal objects that have divine sanction in matters of soul salvation. However, the Manichean cosmogony involved and deified only the sun and the moon in the sphere of astronomical

⁹ Klimkeit, *Das Kreuzesymbol* 70–109.

¹⁰ Uray, *Tibet's Connections*, 420.

¹¹ N. I. Rybakov, “Procession – a monument of Sogdian-Yenisei cultural-historical interrelations,” In: *World outlook of the population of Southern Siberia and the Central Asia in historical retrospective*. Issue 3, Barnaul 2009, 135–159; N. I. Rybakov, “Bodhisattva Maudgal'iaiana v Iusskih petroglyphah,” In: *Ancient Monuments of Siberia and Central Asia*, 5 (17), ed. V. I. Sosnoev, Gorno-Altai 2013.; N. I. Rybakov, “Oshkol'skoe derevo i koren' zla,” In: *Religion in the History of People of Russia and Central Asia, Proceedings of the II International Conference*, ed. P. K. Dashkovskiy, Barnaul 2014, 166–170; N. I. Rybakov, “Mirovoe derevo i ego variant v Iusskih petroglyphah,” In: *Ancient Cultures of Mongolia and Baikalian Siberian. V. International conference Kyzyl, 15-19 of September*, Vol. 2, Kyzyl 2014, 70–74; N. I. Rybakov, “Kyrgyzsko-manikheiskii krest” *Epigraphy of the East XXXI* (2015), 121–128.

objects.

No graphic analogues of a new model of the Greek cross with an additional grapheme beneath have yet been found, but the study of the specific heraldry showed that the Greek cross belongs to the Nestorian Christian circle in the epigraphic complex of Central Asia. It is marked as the *cintamani* sign in Buddhism. It is known that the Manichaeans adopted the Greek cross.

The crossbar is a symbol that is rife in the Siberian shamanistic beliefs; in the surroundings of the nomadic tribes of Central Asia, the crossbar is natural reality of the natural landscape barriers, roads and paths. In the first case, it has a wide range of meanings. These are beam-threshold, crossbar as an overlap (tie-beam, rafters), bedding, pillow, place bearing the gods, and a crossbar as an element of the world tree. The horizontal crossbar is a common element in the tamga heraldry of nomadic Kazakh tribes such as Argyn, Kerei, Kanly, Kypchak, Nogai and Turkmen tribes such as Salyr, Yomut, and Saryk. Structural shaping of cruciate signs of tamgas has a horizontal line as the component and relates to the early medieval period of the tamga complexes (6th-7th centuries) of "Turkic ethnic basis".¹² In the catalogue of the Mongolian tamgas, "a cross above the bar" has a meaning of "pin, fastener".¹³ Additionally, the Keraite sign of the cross-pin *chatgan* is semantically identical to the *Nogaihos tamga*, which is called transport "pair-horse vehicular" tamga. In the same line, there are the following tamgas: *kup-khuw* (Naiman), *zagalmai* (Kara-Kalpak), *kyiiskan* (KaraNogai).¹⁴ This type of tamgas as a straight line was common in the tribes of Minor Horde in several historical periods, from the Genghis Khan era.¹⁵

In this case, the crossbar is indirectly associated with the notion of "earth" in the magic religious concepts of the Turks, which explains the veneration of the sacred secret force of the earth and natural obstacles for the nomadic horse-drawn transport and riding. In this regard, for example, the crossing is an element of deep religious and mythological traditions, a factor of inseparable understanding of the local deities, respect for ancestral lands, their spirits of mountains, land and water.

The cross above the bar as part of the Yenisei iconography is a universal symbol and it is extrapolated from the circle of the Central Asian epigraphic complex. According to the author's theory, the incomers in long robes are the carriers of the cross, and they are the Manichaeans.

The Manichean two-act structure of the universe with the "demonic bottom" and "celestial top" theoretically gives the initial impulse to the under-

¹² K. M. Baipakov–A. N. Podushkin, *Pamiatniki zemledel'chesko-skotovodcheskoi kul'tury Iuzhnogo Kazakhstana*. Almaty 1989, 150.

¹³ H. Perlee, *Izuchenie etnogeneza mongol'skikh narodnostei po rodovym znakam*. Ulan-Ude 1975, 192, 209, 224.

¹⁴ H. Perlee, *Izuchenie etnogeneza* 194, 195; *Mongol'sko-russkij slovar'*, ed. A. Lavsandende, Moscow 1957, 560.

¹⁵ N. A. Aristov, *Opyt vyiasneniia etnicheskogo sostava kirgiz-kazakov Bolshoi ordy i karakirgizov*. St. Petersburg 1895, 27.

standing of the Yenisei cross above the bar as a new Manichean “Cross of light” that was reproduced by place and time.

A brief comment should be made on the Buddhist Yenisei epigraphy documented by the author in the interfluvium of Iyuses (2003-2010). According to the new materials related to medieval monuments of the Oshkolsk steppe,¹⁶ one of the characters depicted on the plate (Fig. 4.-4), holds three-tier staff under his arm (the plate was exported to the store of Hermitage by L.R. Kyzlasov in 1979). He is identified with the image (Figure 4.-3,5) of Bodhisattva Maudgalyayana.¹⁷ Maudgalyayana (Mulian in the early Chinese tradition, cf. Mongolian Molon-Toin in the 17th century) was the second disciple of Shakyamuni. In China, he has been known in the folklore since the 4th century B. C. (“Baotuanaboutthree incarnations of Mulian”). The writing began to gain popularity in the 8th-10th centuries.¹⁸

We do not know how he was called in the Yenisei area in the period of religious contacts between newcomers and the Yenisei Kyrgyz. On the plate below (Fig. 4.-1,2), which depicts the saint, a schematic Buddhist stupa is stamped. According to its outlines, it is identical to graphic examples from the case of Gilgit (Southern Turkestan).

Fig. 5.-1 depicts a Swastika and stupa among tamga signs and other images of the Hurtuyag monument (the area is adjacent to the right bank of the White Iyus, 27 km). Buddhist images are dated back to the Middle Ages. Schematic images of stupas from Giglit-Podkamen-Khurtuyakh have identical outlines: a rectangle with an open, up-directed neck (it is suggested that this identity has signs of structural images of Buddhist mandalas).

Fig. 5.-2 depicts a Swastika as a part of other iconographic images (Sulek, the late Middle Ages). In the first two cases, among the accompanying images, there are Buddhist (?) signs of the “female principle” *yoni* in the form of a diamond with wings.¹⁹

The history of religious contacts between the representatives of Buddhism and Manichaeism in the Sogdian routes of Central Asia is rich in couplings of these confessions in the same region or state. As a rule, these confessions were at war, but there are many facts of their rapprochement. After getting to the Yenisei Kyrgyz, where shamanism had flourished since ancient times, they probably found new acceptable forms of preaching practices adapting to the historical circumstances and the factor of “survival”.

The study concerning the cults of religious art on the Yenisei, which are of

¹⁶ N. Podkamen-H. Appelgren-Kivalo, *Alt-Altäische Kunstdenkmäler*. Helsingfors 1931, abb. 100, 20.

¹⁷ P. Demieville, *Iconography and History // The twin pagodas of zayton. A study of later Buddhist sculpture in China*. Cambridge 1935, 75, 14 E; Rybakov, *Bodhisattva Maudgal'iaiana*, 148, fig. 1.

¹⁸ P. V. Berezkin, *Dragotsennyevitki (baotszyiuian') v dukhovnoi kul'ture Kitaia: naprimere «Baotszuan' o trekh voploshcheniakh Muliania»*. Petersburg 2012, 60, 103.

¹⁹ N. I. Rybakov, (epigraphic materials with a diamond are in the state of the author's research).

foreign origin, provides the possibility of expanding the Manichaean route map within Central Asia: the extreme northern vector points to one of the regions of the Yenisei Basin (Fig. 6.). It is necessary to emphasise that the movement of foreigners to the north through the ridges of Tannu-Ola and the Western Sayan Mountains in the Iyus steppe through the place of Kyrgyz administration was possible due to the Uyghur-Manichean religious bridgehead (763-840). At the same time, there are no chronicles providing evidence of Manichaean groups migrating to the medieval Yenisei Kyrgyz. However, the author has discovered iconographic documents confirming the religious and diplomatic contacts between the Kyrgyz and the Karluks from the Seven Rivers in the beginning of the 9th century.

Fig. 6. "Procession" (Chulskaya carving, the materials of the author) shows the religious and historical mission in the Yenisei within the Kyrgyz administration.²⁰ The embassy representatives came from the areas of the Seven Rivers, Talas. The graphic motif of the costume parade consists of ten figures. Seven of them are in long robes: the leading and closing ones are guards in Phrygian caps, four are in the rank of the "electi" in the appropriate attire. Among the latter, there are two young ladies (princesses or diplomatic brides?) and two males. The latter is an astrologist, with two cosmic emblems on the flaps of the mantle. The maid follows the princesses. The procession is accompanied by a comic company of two dwarfs and a jester. It should be noted that a *tiara*, a twisted braid at the nape and a mantle with a trailing train are marked signs of the Yenisei Manichaean.

As a phenomenon, the monument is exceptional. There are no known sources related to the Manichaean missionary history and fragmentary stories of the Central Manichaean communities that mention a mixture of mundane and religious type, which is observed in this graphic motif. Concurrently, we have information regarding women and the troupe of folk theatre in the place and time; this is mainly from the messages of Chinese chronicles. Dwarfs, dancers, musicians and diplomatic brides were transferred along Turkestan roads as gifts of trade and diplomatic embassies. We read the following in the reports by N. Y. Bichurin: "At the beginning of the reign of Khai-yuan in 713, a chain mail, a cup of oriental crystal, an agate jar, eggs of camel-bird, Yuenis dwarf and Turkestan dancers were sent to the Court." "In the same period, "...a lion-dancer and Turkestan dancers were presented (to the Court)."; "The ruler Guymi (comes from the Tukyues house) sent Turkestan dancers". Or: "in 733 the ruler Gudo (?) sent singers to the Court". The same sources indicate that noble families of ancient Turks sent their brides to marry the princes on the Yenisei Kyrgyz: "The Tukyues house gave their daughters to their elders". Turkic Khan Mochuo (692-716) married his daughter off to Bars-beg, the Khan of the Kyrgyz.²¹ In 716, after the death of Mochuo (Khan of the Western Turks),

²⁰ Rybakov, *Procession*, 135-159.

²¹ P. Melioranskii, "Po povodu novoi arkheologicheskoi nakhodki v Aulieatinskom uezde," In: *Zapiski Vostochnogo otdeleniya Rossiyskogo arheologicheskogo obschestva*,

Khan Sulu (716-738) took the power in the country of Turgesh. Mogilian married his own daughter off to him and married his son off to Sulu's daughter.²²

We believe that two young princesses – participants of the procession – are diplomatic brides. They may have visited the headquarters of the Kyrgyz administration on the Iyuses within the Oshkolsk steppe. There is a message in the Chinese chronicles regarding the practice of sending diplomatic brides to the Yenisei area during the reign of the Kyrgyz Khagan Ajo: "When the Uighurs grew gradually weak, Ajo (Inal) declared himself as *khagan*. His mother was the daughter of Turgesh Khagan; he made her a (widow) *khatun*. His wife was the daughter of the Karluk *yabgu*; he made her a *khatun*."²³ To make this fact complete, there is a translation of the chronicles of the Tang Dynasty by N. Ya. Bichurin: "As Huihu started to decline, then Ajo declared himself a *khan*, and he declared the mother, native of Tutsishi the *khan's* dowager, and he declared Gela-Shehu the *khan's* wife, daughter".²⁴

The Karluks became stronger after the 760s; they owned the territory to the Ob and Irtysh in the north and also moved to the mountains of Pamir and Hindu Kush in the south. The extreme point of their expansion is documented in the border area of India (Ayedhya area).²⁵ The Karluks controlled the trade routes of the Western Tibetan kingdoms. The Karluk Khaganate came to the historical turn between 812 and 818. After their nomadic settlements were defeated by the Turks and Uighurs in the Chu River in these years, their rule lasted until the 40's of the 9th century. At the beginning of the 9th century, the dynastic union between the Kyrgyz and Karluk families was concluded. The Kyrgyz made an agreement of international trade with the Karluks, Tibetans and Arabs. Their contacts with China ceased before 842. As always, the trade was connected with missionary activity.²⁶

According to these historical data, we can conclude that the diplomatic mission of the Karluks to the Yenisei, to the headquarters of the Kyrgyz Khagan Ajo, occurred in the 20s of the 9th century. However, the brides, as mentioned above, were accompanied by the Manichaeans. The way of the mission apparently ran along the known route, the so-called "western Kyrgyz road": Tarbagatai– Issyk-Kul – Altai – Kuznetsk Basin – Abakan River – Iyus steppe. Studies of modern times support the scientific thought concerning the presence of Manichaeism in Talas among the Turgesh and Karluk tribes in the period of

vol. XI, ed. V. R. Rozen Sanktpetersburg 1899, 70.; N. Ya. Bichurin, *Sobranie svedenii o narodakh, obitavshikh v SredneiAzii v drevnie vremena*. Vol. 1-2, Moscow-Leningrad 1950-1953, 309, 321, 325, 353.

²² Bichurin, *Sobranie svedenii o narodakh*, Vol. 1, 1950, 368-370.

²³ Yu. A. Zuyev, *Early Turks essays of History and Ideology*. Almaty 2002, 237; *Ouyang Xiu Xin Tang Shu*. [History of the Tang Dynasty. The new edition] Beijing 1958.

²⁴ Bichurin, *Sobranie svedenii o narodakh*, Vol. I, 355.

²⁵ H. Hoffmann, "Die Qarluq in der Tibetischen Literatur," *ORIENTS*, V:3 (1950) 190-208.

²⁶ V. V. Bartold, *Raboty po istorii i philologii tiurkskikh i mongol'skikh narodov*. Moscow 2002, 45, 55, 108, 310.

their active history in the 7th-9th centuries.²⁷

The "Procession" monument raises the question of the "exclusivity of the phenomenon". One can ponder the exact reason as to why the brides are dressed in specific costumes of Manichaean priests. This phenomenon contradicts the rules regarding acceptable standards of austerity and inner regulations of the Manichaean community of the orthodox tradition. The motif of the secular and religious convergences in the face of electae-brides in the spectacular forms of parading figures is a phenomenon, which is not supported by any historiographic facts. Thus, this scene shows the event of the arrival of the diplomatic embassies accompanied by renegades of an unknown Manichaean sect with obvious signs of social deviations to the Yenisei.

The Yenisei figurative art is mainly influenced by three religious components: the monastic Buddhism that had already been influenced by indigenous religions of Tibet and Central Asia, degraded hybrid of Manichaeism in the fading period and a wide variety of shamanism. The latter contains the infiltrations of Tibetan beliefs, ancient beliefs of Central Asian nomadic tribes and spiritistic ritual practices of Southern Siberia. The Manichean component provides an indication of the Manicheans who had lost their identity: they had repeatedly "changed their clothes" to such an extent moving along trade routes, until they were at the place of administration of the Yenisei Kyrgyz. They are the representatives of the last stage of their religious activity, lost their cults, took hidden forms of syncretic additional connotations as mystical rites, sacralised events, magic, metaphysical activities, including epigraphic art forms.

The above material does not approve the priorities of direct religious communications of carriers of proselytizing teachings from South Turkestan trade routes (Gilgit) to the north to the Yenisei Kyrgyz. However, the evidence of certain religious groups' promotion to the Yenisei area with Sogdian and Arab trade caravans and diplomatic marriage embassies from the south to the north is confirmed by historical facts and materials of the set of petrographic monuments of the Iyus steppe.

²⁷ J. P. Asmussen, "Xuastuanift," In: *Studies in Manichaeism*. Copenhagen, 1965, 219; Sir G. Clauson-E. Tyjarski, "The inscription at Ikhe Khushotu." *Rocznik Orientalistyczny*. 34 (1971), 19; A. K. Kamalov, *Drevnieuigury VII-IX vv.* Almaty 2001, 195; K. M. Baipakov-K. M. Ternovaya, "Svedeniia o manikheiskom khrame Kaialyka," In: *The cultural heritage of southern Kazakhstan*, ed. K. A. Akishev, Shymkent 2002, 33-35; V. V. Bartold, *Raboty*, 51; K. U. Torlanbaeva, "Manikheistvo v srednevekovom Talase." In: *Uighur Studies in Kazakhstan: traditions and innovations. Conference proceedings, 30. 09. 2005, Almaty*. Ed. A. K. Kamalov Almaty 2006, 55-67.

THE MAP OF THE MANICHEAN ROUTES...

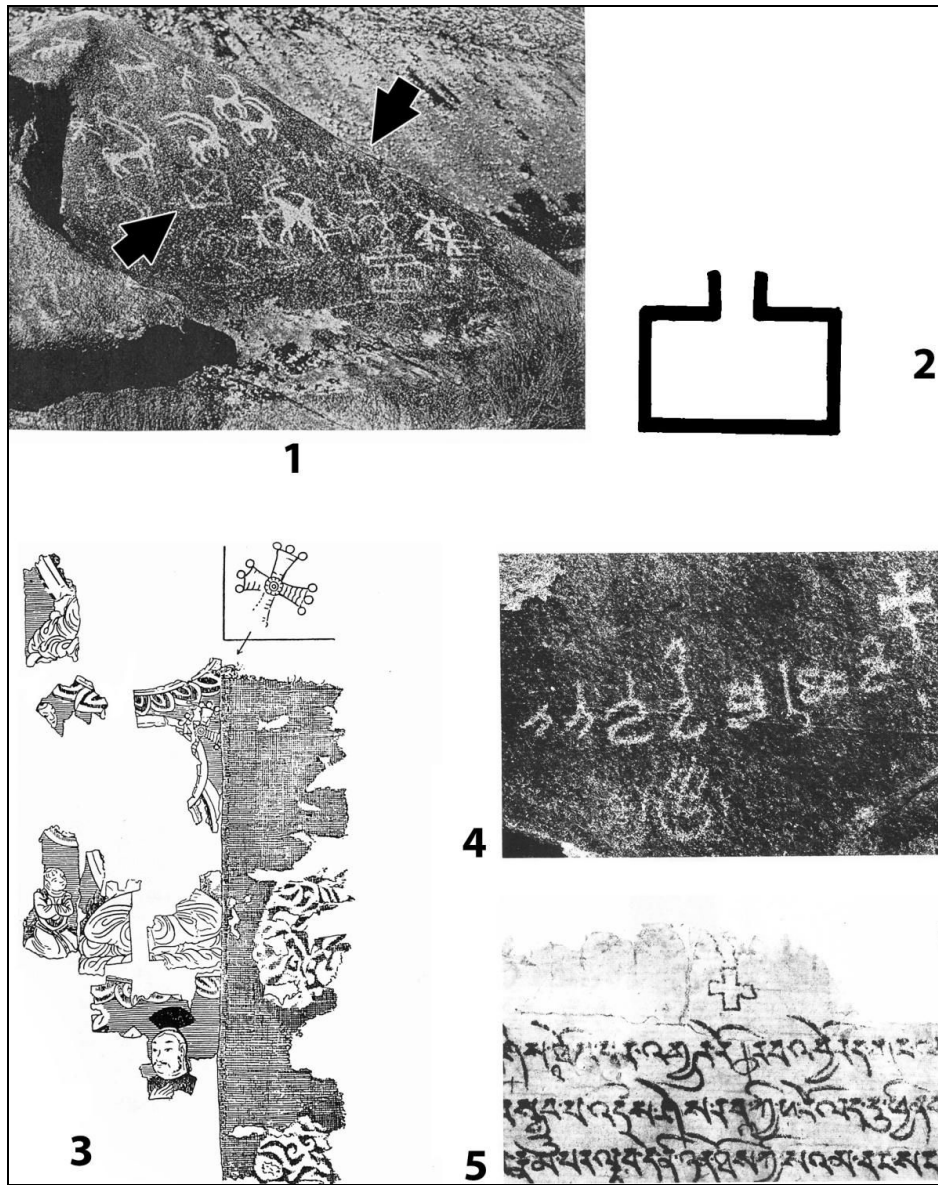


Figure 1. -1,2,3,4,5 - Greek crosses and schematic Buddhist stupas: Ladakh, South Turkestan.

Fig. 1. -1,2 - Images of Buddhist stupas, Drangtse, by: (G.E., Hutchinson, 1936).

Fig. 1. -3 - Image of the Greek cross in the Manichean miniature by: (MH4b, Le Coq materials).

Fig. 1. -4 - Greek cross, Drangtse, by: (courtesy Prof. Hutchinson; G., Uray, 1983, Plate XVIIa).

Fig. 1. -5 - Greek cross from the Tibetan manuscripts, Pelliot materials, Bibl. Nat. Paris, on: (G., Uray, 1983, Plate XVIIb).

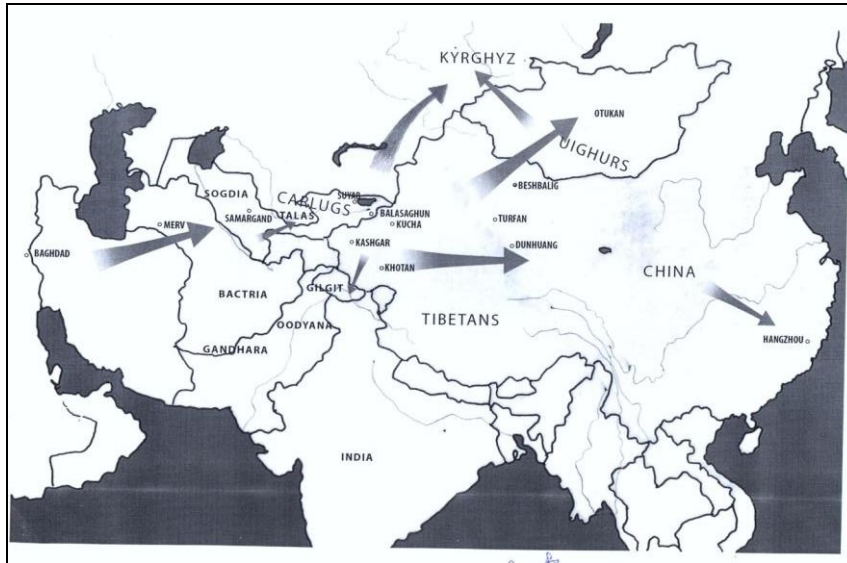


Figure 2. -Map of expansion of Manichaeism in Central Asia. Additional evidence: Southern Turkestan (of Ladakh), Southern Siberia, 270 kilometres north from the city of Abakan (Russia).

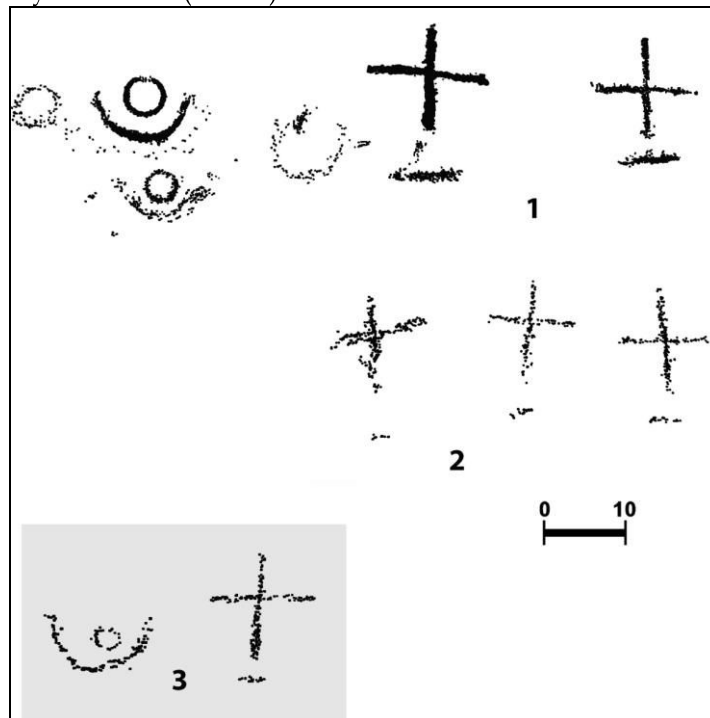


Figure 3. -1,2,3 - Religious iconography in three versions: the sign of the sun-moon and Greek cross above the bar, the left bank of the White Iyus (the author's materials).

THE MAP OF THE MANICHEAN ROUTES...

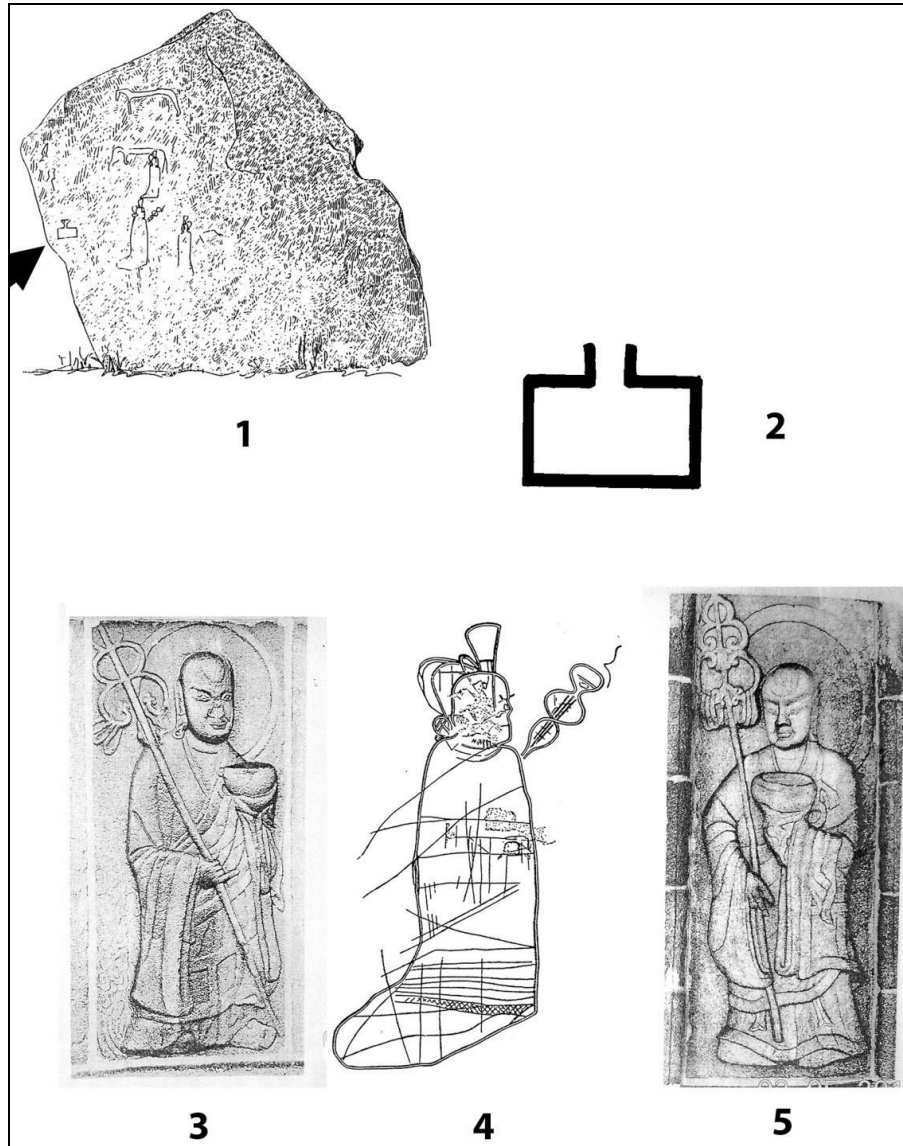


Figure 4. -1,2,3,4,5 -Maudgalyayana image in petroglyphs of the Yenisei (Podkamen: H., Appelgren-Kivalo, 1931, abb 100, 20) and Chinese compliance, (P., Demieville, 1935, 75, 14E).

Fig. 4. -1,2 - Plate with the image of priests and schematic Buddhist stupa underneath (Podkamen), Hermitage (materials of Finnish expedition in 1878, R., Aspelin).

Fig. 4. -3,5 -Carving images: China, Pagoda Zayton: (materials of P. Demieville, 1935).

Fig. 4.-4 - Character with a three-blade staff under his arm, Podkamen: (materials of Finnish expedition 1878, R., Aspelin).

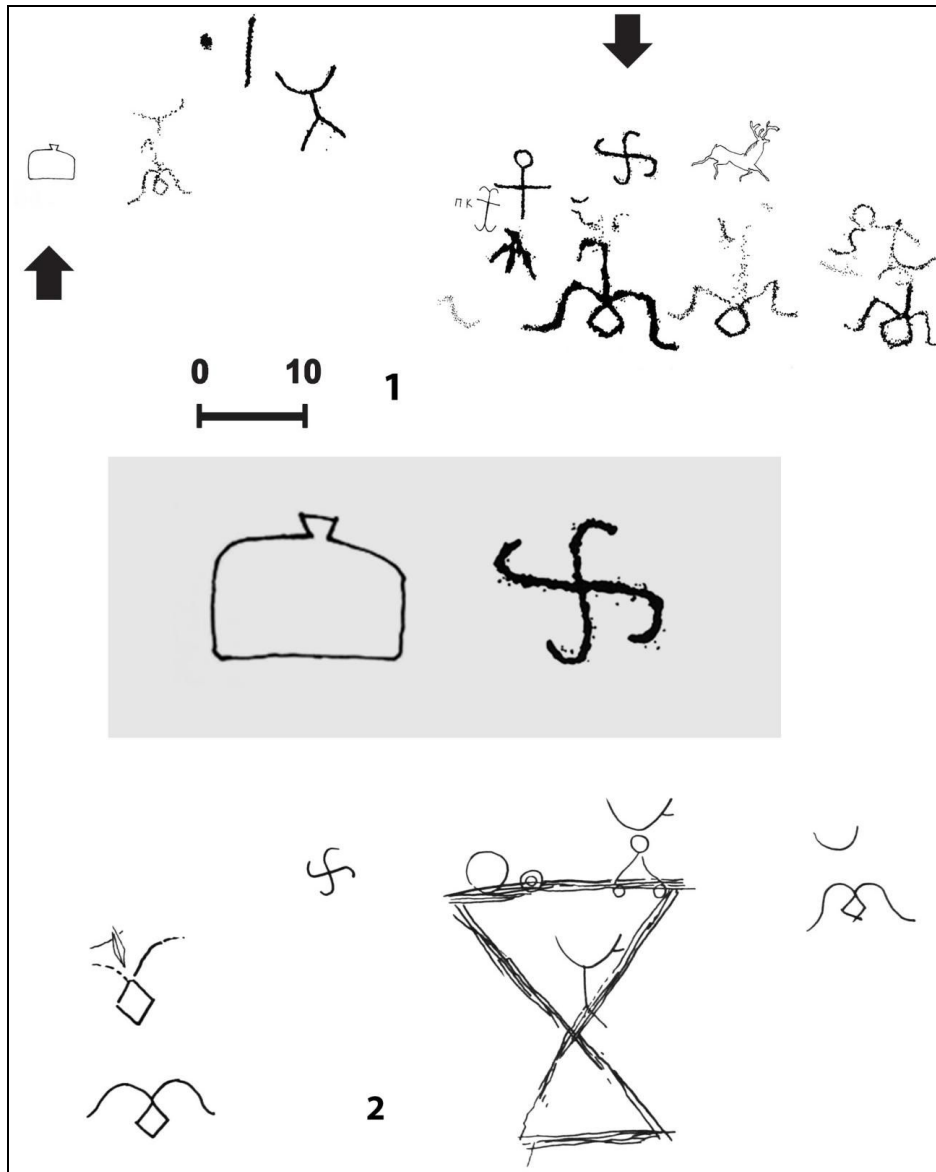


Figure 5-1,2 - Petrographic images of a Buddhist stupa and swastika at the monuments of Iyus steppe (the author's materials).

Fig. 5-1 - Swastika and stupa among tamga signs and other images of Hurtuyag monument (the area is adjacent to the right bank of the White Iyus, 27km).

Fig. 5-2 - Swastika and other Buddhist designations, Sulek, the late Middle Ages (the author's materials).

THE MAP OF THE MANICHEAN ROUTES...

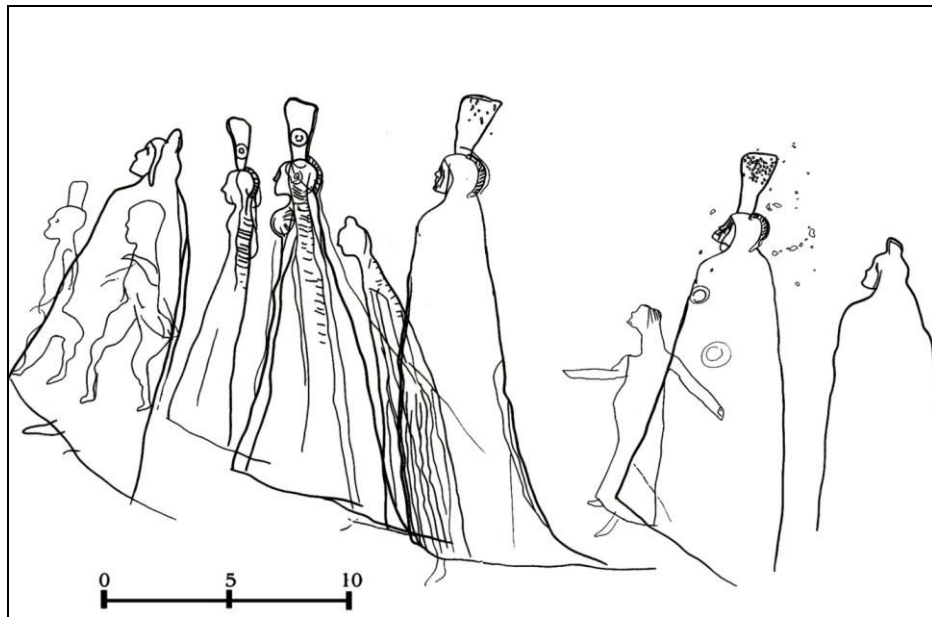


Figure 6. - Religious and historical monument "Procession", Kigik-Chul (beginning of the 9th century), interfluvium of the Iyuses (author's materials).