

В качестве итогового вывода можно добавить, что с позиций сегодняшнего дня Геракл не просто задумал и осуществил свой план, но и выступил сразу в нескольких ролях: автора проекта, инженера-строителя, технического исполнителя на этапах строительства и эксплуатации... И хотя первая роль является основной (именно осознание реально осуществимого плана действий позволяет Гераклу вести разговор об оплате), ясно, что мифологический сюжет, пусть пунктирно, но намечает основные моменты содержания будущей профессии проектанга.

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THE MULTIETHNICAL STRUCTURE OF THE PROTOPOLIS CAFFA AFTER 10-TH CENTURY*

Toponym of the Caffa for the first time there are in the Greek geographical treatise of the end 4 A. D. So was designated the district between a mountain Tepe-Oba and Theodosias by a gulf. This Toponym occurred or from Iranian kaofa, what means mountain ridge, or from lakonias Каца, that does it mean a reservoir, source. In 5-6 A.D. in district Caffa, superior border of the ancient policy, lived the Christian Greek population engaging in agriculture and fish crafts. Were kept the rests Christian Basilics of that time. In 7-8 A.D. in this district have appeared Khazaren, to what testify Khazar stock of the burial. At 9-10 A.D. were formed new Protopolis nucleus in result of Turkic invasions, of Armenian and Hebrew migrations in considered district. The Greeks, Khazaren and Turks were placed on akropolis and in a valley between a Quarantine hill and mountain Tepe-Oba. Are known the fragments of architectural details and Epithaphs of the 9 A.D. in the Greek language with Turkic names. Near to them have put up the Armenians possessing temples in the top and bottom city, for example, church of S. Sarkis. On the Mitridatovs hill have located Hebrew and Karaime, which cult construction ascend by 10 A.D.

Named nucleus were not still densely populated with the professionally differentiated population. They acted in function «of cult forums», which pulled together the village population from enough extensive territory. The rhythm of activity of these forums submitted to religious calendars of the Christians and Hebrew. By virtue of distribution of custom of the church world these «the cult forums» became also places of a regular exchange, to what the finds of foreign coins and import things testify.

Thus the flourishing of urban life in Caffa in the Middle Ages had long background.

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