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## **Analysis of the Motives and Symbols of the Khatun's Pendant from the Hermitage Museum's Golden Hun Treasure Collection\***

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### **Abstract**

As the famous historian Zeki Velidi Togan asserts, concrete materials are of great importance in history for their role in determining and endorsing written sources. These tangible materials are for the most part appear to be archeological artifacts or monumental buildings. Cognitive anthropology and cognitive psychology enables us to analyze the metaphysical background of these archeological artifacts through examination of motifs and symbols of the period along with the culture they belong to. In this article, as an example of "Gender Studies Archive", we will examine the pendant (колл) (Hermitage State Museum inventory record:1948/1), which is a part of Golden Hunnic Khatun's treasure coincidentally found in a necropolis in Verkhne-Yablchnoe near Verhne- Kurmoyars in Volgograd (Oblast) region in 1902. The analysis of the metaphysical background of the symbols on this treasure through cognitive anthropology and cognitive psychology and has brought about the such important results. One of them is this object proves that women were valued highly in the 5<sup>th</sup>- and 6<sup>th</sup> centuries by the Huns.

### **Keywords**

Hun Khatun Temple • Hermitage Museum • Cognitive Archaeology • Motif and symbols analysis

### **Ermitaj Müzesi Koleksiyonundaki Altın Hun Hazinesinden Hatun Şakak Süslemesi Motif ve Sembol Analizi**

### **Öz**

Tarih yazıcılığında ünlü bilgin Zeki Velidi Togan'ın da öne sürdüğü gibi, somut malzemeler çoğu zaman belirleyici ve yazılı kaynakları tamamlayıcı, büyük öneme sahiptir. Bu somut malzemeler çoğunlukla arkeolojik buluntular veya anıtsal eserlerdir. Arkeolojik buluntuların

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ıkarıldıkları dnem, ait oldukları kltr ve buluntular zerindeki motif ve semboller; o kltrn sanatsal czmlemesini yapmakla beraber idrak antropoloji ve idrak psikoloji bilim dalları ile arka planlarını analiz etmemizi saęlamaktadır. Bu makalede; “Cinsiyet alıřmaları Arřivi” ne bir rnek olarak, 1902 yılında Volgograd Blgesi (Oblast) Verhne-Kurmoyarsk kasabası yakınlarında Verhne-Yablono kynde bir mezarlıkta (necropol) tesadfen bulunmuř olan Altın Hun Hatun hazinesi parası, pandandifi (klpt) (Ermitaj Devlet Mzesi envanter kayıt no:1948/1) idrak antropolojisi ve idrak psikolojisinin ıřığı altında ele alınacaktır. Bu analizler sonunda elde edilen nemli sonulardan biri 5-6. yzyıllarda Hatunun Hun kltrnde ne kadar yksek deęer sahip olduęudur.

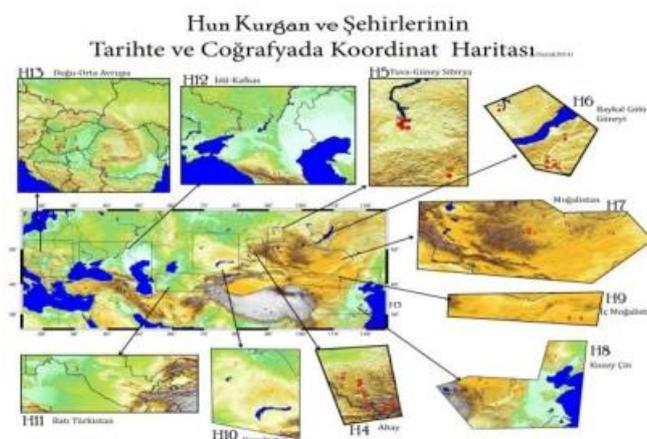
#### **Anahtar Kelimeler**

Hun Hatun Kurganı • Ermitaj Mzesi • İdrak Arkeolojisi • Motif ve sembol analizi

## The State Hermitage Museum St. Petersburg, Russia

The State Hermitage Museum, located in St. Petersburg, Russia is the world's first and the third most important museum in the world with its collections of archeological artifacts<sup>1</sup>. The history of Hermitage Museum stands alongside major museums such as the Louvre or British Museum in terms it's of significance. A great majority of the works found in the archaeological excavations and field works carried out in the geography of Turkistan since the Tsarist period, which is of great importance for pre-Islamic Turkish culture and art, is preserved, exhibited or stored in The Hermitage Museum.

The Hermitage Museum has more than 30 exhibition halls where pre-Islamic Turkish cultural artifacts are exhibited. The artifacts in these exhibition halls were extracted from a wide geography extending from the coasts of Manchuria to the Danube River, where the ancient Turkish state and tribes lived in the Turkish state and along its borders. The historical periods to which the finds belong, began as early as 1200 B.C. And continued uninterrupted until 1400-1500 A.D. These finds are exhibited in Hermitage distributed in various exhibition halls and departments.



**F.1-**Coordinate map of Hun Burial Mound and city in history and geography (Sazak Achieve, 2014)

There are two treasury rooms in Hermitage: first one is Golden Treasury Room and second one is Diamond Room. *The St. Petersburg State Hermitage Museum's Golden Hun Treasures and Blessed Meanings Project (2015-2017) was held in Golden Treasury Room and the Project determined, investigated and published of these artifacts.*

<sup>1</sup> **The Hermitage : The History of The Buildings and Collections**, Eds, Mikhail Piotrovsky, St. Petersburg, Alfa-Colour Art Publishers, 2001, pp.3-10; “Эрмитаж” (Ermitaj: Ermitaj Maddesi) // **Энциклопедический словарь Эрдан-ййценешение** (Entsiklopediceskiy slovar) Eds. К. К. Арсенева Е. Петрушевокова (К. К. Arseneva. E.E. Petruşevokova), Том XLI, Санкт-Петербург, Санкт-Петербург 1904.

The team led by Dr. Sazak and Dr. Zasetkaya examined the historical, archeological and cultural aspects of The Golden Hun Treasures through ninety six artifacts of the collection.

As the famous historian Z.V Togan asserts<sup>2</sup>, concrete materials are of great importance in history for their role in determining and endorsing written sources. These tangible materials for the most part appear to be archeological artifacts or monumental buildings. Cognitive anthropology and cognitive psychology enables us to analyze the metaphysical background of these archeological artifacts through examination of motifs and symbols of the time period along with the culture they belong to. In this article, as an example of “Gender Studies Archive”, we will examine the pendant (копѣ) (Hermitage State Museum inventory record:1948/1) <sup>3</sup> (Picture 1), which is a part of Golden Hunnic Khatun’s treasure coincidentally found in a necropolis in Verkhne-Yablchnoe near Verhne- Kurmoyars in Volgograd (Oblast) region in 1902. Prior to that, emphasis should be made regarding Civilization in terms of Cognitive Antropology in order to better understand both the traditions and metaphysical background of Turkish motives and symbols.

## **Civilization**

Civilization: Political, economic, social, faithful and intellectual institutionalization of the safety paradigms of social unity -constituenting the individual’s consciousness and subconscious and expressed through all figures, same symbols and motifs<sup>4</sup>.

From the earliest times, the Turkish civilization has succeeded in taking power from a metaphysical unity based on its own power circle. The symbolic narrative of this metaphysical union lies in the motifs and symbols of the treasure we have studied in this work.

There are three main elements that determine the identity of every civilization:

1. At the heart of every civilization is a belief system. This belief system has a sense of social justice. There are some unfulfilled social rules brought by this understanding of social justice. The integrity of these three constitutes the identity of this civilization. For example; In Turks, throughout history and even today, military service has been recognized as a national

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<sup>2</sup> Zeki Velidi Togan, **Tarihte Usûl**, Enderun Kitabevi, İstanbul, 1985.

<sup>3</sup> OAK: OtçetiArheologičeskoyKomissii (Data from Archeology Comission) za 1902 g., Spb., 1903. pp.126-127. İbrahim Kafesoğlu, **Türk Milli Kültürü**, İstanbul, 2010, p.16.

<sup>4</sup> İbrahim Kafesoğlu, **Türk Milli Kültürü**, İstanbul, 2010, p.10.

debt. This is a non-written but very solid reflection of character. The fact that no girl is given to young people who do not attend is a social indicator of this character.

2. The personality of a civilization is dominated by the outsider, the clothes he wears, the motifs and symbols he uses. All the motifs and symbols in the treasury of this book are examples. The Kut-Power section of our book has been examined in more detail.

3. The past sensation, which arises from the spirituality of a civilization and is embodied in its action, reveals the identity of ink from the actions of that future civilization. For example; The protection and care of the individuals of other oppressed nations (such as the Syrians) without regard to self interests are the most feminine features of Turkish civilization. This feature is seen in Western civilization, but only when they have interests and protect individuals of their choice.

It has been found that three of the Kurgan Area we focus on during the Turkish cultural studies were surprisingly embroidered with the same motif and symbolic array in archaeological finds, although they were selected at different times in different geographical regions. The Turkish civilization has carried the safety paradigm that it had made hundreds of years ago and the spiritual basis of this paradigm almost as a main item of its identity to today's Republic of Turkey.

We can understand that the Kut-Power concept sanctifies similar social abstract concepts that today also remain such as the saying 'kutlu olsun which translates to 'be blessed'. Today we can match almost all of the social phenomena we celebrate with happiness to the motifs and symbols we used in the past.

In short, we can define Kut-Power as such: Kut, by penetrating the abstract concepts in the mind - renews and immortalizes the individual in the direction of his endeavor, and makes it possible for that person to be blessed in every setting and reach the highest level of evolutions

This level is a "blessed" individual civilization (being a civilized human being) that is reached by the identification of one's own individual safety paradigms and fixed in his identity. There are many blessed people that we can give an example in Turkish history. Attila is the blessed person of the time in the subject our book.

So what type of wife did a Turkish Hakan have?

How did the Turkish feminine character find its place in this civilization?

We can easily say that the core family structure takes the first order if we need to rank among the abstract values which enable the people who have individual civilization to

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5 For more information please look at chapter 3: Gözde Sazak, **Türk Sembolleri**, İlgili Kültür Sanat Yayınları, İstanbul, 2014.

establish civilizations in the process of the development of the Turkish Common National Memories for thousands of years.

The Turks have a paternal family structure; There is only a democratic custody of your father's wife and children. The mother's siblings and father's siblings equally prevail. Nobility can only be complete if it comes from two societies. *Women have a share of arms, heroism as much as men. Women can take the role of ruler, governor, manager.*

The fact that women have equalities not seen in other civilizations of the same period is one of the solidarity qualities of the Turkish nuclear family and it is an indispensable element. In this way, the holy Turk family is the founding element of social support as one of the basic security paradigms of Hun civilization. In this situation, it is necessary to examine the family situation more deeply in Turks.

### **The Treasure's Anthropological Analysis**

According to Zasetzkaya, this ornament- pendant, is an object uniquely belonging to the Hunnic period. Six golden **pendants** were excavated with other treasures in the steps in Southern Russia and one was found in Central Asia. They have an ecliptic shape with a flat surface and framed with height up to 2mm on back side. Except the top part, the entire object is embowered by pendulums (18-26). The body of these pendulums is groomed and pyramid-shaped granules form triangles to complete its round tips. The front face of the pendant is completed with amber that are soldered and placed inside 10 nests on each pear. The gaps between the nests and the sides of the oval are decorated and encircled with triangles that are formed by granules. It is also ornamented with a filigreed gold. On the back side of the *pendant* there appears to be animal figures which are also soldered by granulation technique<sup>6</sup>

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<sup>6</sup>И.П. Засецкой, **Золотые украшения гуннской эпохи**, Санкт-Петербург 1975, pp.14



**F.1-2-Front and back sides of Golden Hun Khatun's pendant**  
(Sazak-Zasestkaya Archiev, 2017)

Cognitive Anthropology is a new and developing discipline of cognitive psychology. We can list the common issues of cognitive anthropology and cognitive psychology because it is an interdisciplinary science fiction.

## **Perception**

How individuals perceive the world, more precisely the world in our minds

## **Classification**

How we shape and use it after we have absorbed the information.

## **Logic**

How perception and logic are separated from each other during the formation of ideas.  
How our thoughts form, our minds organize and classify the thought (organize)

## **Memory**

How we store our knowledge and use it when we need it

## **Language**

How did this skill, which belongs only to humans, develop and what got us into it. Culture:  
People are social entities. What is at the core of the common behaviors we have developed  
and how these behaviors shape us.



**F.3- Pendant**  
(Made by Sazak as experimental Archaeology)

## **Back Side of the Pendant**

### **Cognitive analysis**

The "life continuity protocol", which is an extension of the safety paradigms of the Turkish (Hun) civilization, combines all layers of meaning in the motifs and symbols embodied in this object. That is to say, two meanings can be drawn inside the number and number of stones seen on the front face.

The number '10' symbolizes a Khatun, and a woman who is faithfully married to her husband. So the figure 10 shows that loyalty and commitment are imperfect<sup>7</sup>.

Here in the second example we have the garnet stones and the granular triangles between them are arranged in four directions forming the motif

It is not. The total of 10 garnet stones in the front side represent the hierarchical management unity over the geography of the state as it depicts the four directional motifs that both symbolize Khatun's loyalty and the second blessing.

These two meanings are symbolized inside; The emphasis is on the importance of the Turkish family structure based on reciprocal loyalty as a core element in the integrity and continuity of the state.

On the back side of the temple ornament is a tree of life, birds / eagles, deer, goat and wolf motifs made of granules. The fact that the rear surface is enclosed in a concave frame is the representation of the sky dome or dormitory. If we consider the shape of this picture as a dome, the spiritual roof that preserved the state; As a homeland, depicts the spiritual roof that protects the core families.

Hence the rear face; The concave dome / resemblance of the dormitory and the reason it is a hiding party and reflects the spiritual dimension of the state continuity protocol. It is portrayed in the motif of the tree of life, in which the life of the world is beneath the sky dome (in the form of a concave), that it is born under the auspices of the Sky God, and is also connected to the Sky God. In the "Family" section of our book, the dome-dormitory and state-family relationship are explained in detail.

In other words, the mind structure that can grasp all abstract concepts is symbolized by the tree of life motif. While the concept of loyalty, which is the secret of life and the state of the state, is depicted by deer-goat motives, it is symbolized by the wolf motif which is the ability

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<sup>7</sup>A. K. Malayev, **ОЮ И О И**, Алматы 2004, pp.38,85,87,205, pp.418.

<sup>8</sup>The relation between dome&yurt and state&family is detailed in the "Family" chapter of our book, *Zasetskaya-Sazak, St. Petersburg Ermitaj Devlet Müzesindeki Altın Hun Hazinesi ve Kutlu Manalar*, İstanbul 2017.

to practice practical facts by analyzing the abstract concepts that are perceived. The eagle that we see at the top of the tree of life symbolizes the fairness and dominance of the person (who may be the chick) who has endured the difficulties with his loyalty and who has the ability to reach high cognition, and that the state is the eye that holds the sword.

As a result; In addition to the above analyzes, we can specify in this temple ornament, which is the most important part of the Huns Treasury, that this object, which completes a whole with its front and back faces, is itself a symbol in itself. It depicts the family as *a large family under the roof of the state* with a figure of ten on the front and four directional motifs, while the dynasty depicts the family as a core family on the back.

Hakan symbolizes the eagle, the lady is the tree of life, the girls are deer-goat, and the boys are wolves. They represent the mutual loyalty of the front and back faces in a row, the dynastic family and the people giving back their backs, and this integrity represents the blessing of the blessing with the pendulums that symbolize the sun's rays (hun / gun / day) around the whole. In other words, this object alone is celebrated by the blessed Turkish State and the blessed Turkish Dynasty family.

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