

AMULETS OF THE SALTVOVO-MAYAK CULTURE IN RUSSIAN HISTORIOGRAPHY**Meleshenko Maria Andreevna**

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Abstract. In the course of research on the study of images and the formation of the typology of amulets of the Saltovo-Mayak culture in the domestic historiography of the second half of the XX century, we have considered, to a greater extent, the works of Pletneva S.A., Aksenov V.S. and Flerova V.E. The analysis and comparison of the studied works allow us to conclude about the stability of the opinions of experts in the matter of interpretation plots of images and a framework for typologizing sets of amulets of the Saltovo-Mayak culture.

Keywords: amulets, historiography, Saltovo-Mayak culture, typologization.

The most important aspect that attracted our attention was the question of studying the typologization and interpretation of the images of amulets of the Saltovo-Mayak culture. It is noted that archaeological finds of this type, as the main base for the study of material culture, have not been studied enough, therefore, the systematization of the main directions of the generalized opinions of researchers will be very significant for the further continuation of publications on this subject. The connection with modern research will be established due to the systematization of some fundamental works on the subject under consideration. Useful historical experience will help to include in the total volume of scientific research the data obtained during the work related to the research topic. Currently, the most relevant stage in the study of the topic under study is the appeal to the historiography of the issue, and, directly, the conduct of archaeological excavations, taking into account the specifics of the localization of culture. Systematic development of the study of various aspects of the Saltovo-Mayak culture, isolated this issue in a special direction of historiography. Domestic researchers have written a significant number of works on this issue, each of which deserves special attention and has the right to be recognized. The main backbone of research on this issue is contained in articles, monographs and dissertations of authors who have been most extensively and fully engaged in the study of various aspects of the existence of the Saltovo-Mayak culture. The conclusions of the work are based on the cumulative research material of the authors of works on this topic. The practical significance lies in the fact that the introduction into scientific circulation will allow to supplement the database on the problem of studying the amulets of the Saltovo-Mayak culture, and the methods used will consolidate the practice of the methodological foundations of the study. The purpose of this work is to consider the issue of studying the amulets of the Saltovo-Mayak culture from the point of view of Russian historiography.

It is necessary to indicate the fact that prior to the studies that were started before the 1940s, they do not contain data on the differentiation of monuments of material culture. This course of research takes on a different direction in the first most general works. During the period of studying the theoretical aspects and accumulation of the material component, a significant base of historiographical material was compiled. Among the variety of historiographical data, one can

single out the most useful works for the study of the issue of amulets of the Saltovo-Mayak culture. It is worth noting the works of V.S. Aksenov. [2], Albegova Z.H. [3], Pletneva S.A. [4], Flerova V.E. [5], and other authors who have made a significant contribution to the development of the theoretical and practical basis for the study of the question posed to the study.

It should be noted that all types of amulets allocated by Pletneva S.A., one way or another, embody the symbolic image of the god Tengri Khan, naturally, in their usual way - in the form of a horseman. Studies have shown that there are two stages of religious variability and kaganate: before the adoption of Judaism, after the adoption of Judaism [1, p. 15]. The level of social development achieved in the VIII century allowed us to develop and develop our own religious system. Thanks to the provable argument of Pletneva S.A. the typologization of amulets was clearly expressed, its conclusions were used by researchers in various works, which confirms the acceptance and correctness of the typologization.

After analyzing the conclusions of V.S. Aksenov, it can be concluded that, like S.A. Pletneva, he divides the affiliation of amulets by gender and age, as well as on the basis of the ratio of beliefs. Archaeological study and ethnographic materials allow us to conclude that the amulets correspond to a certain age group, especially the reproductive age [2]. Amulets of each category correspond to their own set of jewelry, for example, beads. These sets are different in their typology, shape, and size.

Flerova, in one of her publications, carried out work on the comparison of material on the symbolism of images and signs. Which are imprinted on metal and graphics of the Saltovo-Mayak culture of the VIII-X centuries [5]. Thus, the specified image of amulets: right-left, bottom-top, light-dark, and the like, is in accordance with the peculiarity of the Khazarian device, which is reported in written sources, according to Flerova's instructions.

For the most part, historiographical information on the study of amulets of the Saltovo-Mayak culture has unambiguity of possible opinions on any particular issue. But it is necessary to mention once again the work of a major specialist in this field of research, namely the work of S.A. Pletneva "From nomads to cities". We noted a special typologization of amulets, derived by Pletneva. In conclusion, it should be noted that it is assumed that the process of disappearance of these images in amulets is due not so much to the preservation of the traditions of funeral rites and the spread of monotheistic religion, but rather to a change in the state structure towards autocracy, in connection with this, the idea of interpretation in the images of the duality of the world disappears.

In general, the source base gives more than a complete picture of the problems of the issue of studying the amulets of the Saltovo-Mayak culture that interests us. According to the historiography of the issue, it is concluded that these statements are justified by a firmly entrenched mythological system throughout the territory of the Khazar Khaganate. According to historiography, it was traced that the fact of borrowing the basics of creating amulets from other cultures is not ignored. Consequently, we have noted, based on the analysis of the researchers' works, that this fact is explained by the intensive development and reinterpretation of plots, which is reflected in the revised mythological system.

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