

Goddess Tabiti in Scythian-Sarmatian beliefs

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On the internet-unique Scythian antiquities appear at auctions-Sarmatian world, which may be irretrievably lost to science. We are forced to publish the corresponding photographs in order to introduce these samples into scientific circulation. The loss of these objects could significantly narrow our understanding of the original culture of the Scythians, Sarmatians and Ossetians.

I

This Sarmatian bronze mirror was apparently discovered where-then near Voronezh, see Fig. 1.



Fig. 1.

Between two concentric circles (the larger circle is the outer contour of the mirror) we see several small circles. Each of them is a Skythio-Sarmatian sign "circle". Their number can be estimated at twelve. It turns out that before us is a unique Skythio-Sarmatian calendar.

The "circle" sign in the Skythio-Sarmatian writing has a set of meanings: "Sun; fire; light, etc." In our case, this sign uniquely conveys the first value from this list. It turns out that the mirror showed the movement of the Sun across the sky for twelve months, i.e. during a year. In this form, this artifact glorified the supreme goddess of the Sun and fire, Tabiti (Ma, Rada or Rata, Aga or Yaga, Argimpasa, etc.).

1

In the central part of the surviving fragment of the mirror we see a similar circle, i.e. again still a sign of the Sun. The skyphos is represented inside the solar disk-Sarmatian sign **76 ra**, i.e. scypho Sarmatian *ra* -

“Sun”, cf. Russians *early* and *rainbow*, as well as ancient Indian *soon* – “night” < **ra tri*.

Next to this symbol of the Sun there is another symbol - an arc with several teeth protruding towards the first sign. It can be assumed that this is Scytho-Sarmatian sign "Moon". According to the Lexicon of Hesychius of Alexandria, Scythian *mesple* means "Moon". In fact, the phrase has been preserved *month ple*, which, according to O.N. Trubachev (1977: 21), means “full moon”. Therefore, Scytho-Sarmatian *months*-means "Moon".

Below the Sun sign, which opposes the Moon sign, we can discern another arc with teeth, i.e. another symbol of the Moon. In other words, before us is lunar-solar calendar. We know Skythio-Sarmatian (Sarmato-Meotian, Meotian) inscription on a rock in Karachaevo Circassia, where the Sun and Moon are depicted and the solar eclipse of December 27, 83 AD is described. (Ryabchikov 2002: Fig. 3).

Now it's clear that in Skythio-Sarmatian-In the Meotian world, priestesses observed the heavenly bodies and were probably able to calculate the dates of solar and lunar eclipses. There is no doubt that they kept the calendar very carefully, in accordance with the economic activities of their people.

II

This Scythian gold plaque was apparently discovered where-then in Ukraine, see. Fig. 2.



Fig. 2.

In front of us in a circle is shown a goddess, from whose head five lights extend upward and to the sides. There is no doubt that this was the goddess Tabiti, who in the everyday life of the Scythians was perceived as the goddess of the hearth and their queen (“History” of Herodotus, IV: 59, 68, 127).

In this image, it is important to determine the semantics of the number five: it is an integral symbol of power and strength (a hand clenched into a fist has five fingers).

Here it is appropriate to recall the queen of the Amazons Penthesilea, whose name was preserved in ancient sources. A historical thinking is widespread not only today, but was also characteristic of many people in ancient times. Therefore, some ancient authors quite seriously report that the Amazon Penthesilea arrived with her troops to help the inhabitants of Troy (Tahoe

Godey 1994). In reality, the Amazons were priestesses-warriors who lived in the foothills

Caucasus and Scythia during classical Ancient Greece. They correspond to female burials containing weapons and sometimes religious objects. So, according to apparently *Pente sileia* (*Penthesilea*) - this is one of the names of the supreme goddess of the Sun and fire, Tabiti, and the queen of the Amazons was named

after her. Name *Pente sileia* means "Five Forces", cf. ancient Indian *pañca* - "five", *sea* – “brave”, as well as ancient Iranian *chapter* - "strong; domineering; brave", Russians *five* and *strength*. The very name of the Amazons comes, in our opinion, from Scythian-Sarmatian *a-maz-* (*a-mas-*) - “made of stone” (living in the mountains and near the mountains). Thus, in Fig. 2 depicts the goddess Tabiti, who had the epithet *Pente Silea* - “Having five powers.” It must be borne in mind that in the Indo-Aryan hymns (Rig-Veda X, 45: 6) it is reported that five nations paid homage to the fire god Agni. Here this number conveys the meaning of abundance and power.

III

This Sarmatian (or Meotian) bronze mirror was apparently discovered where-then near the city of Nazran, see Fig. 3.



Fig. 3.

Between two concentric circles (bo, the larger circle is the outer contour of the mirror) we see several skyphos-Sarmatian signs **12** *with*, sr. skiff-Sarmatian *with* - "shine". There are eight or nine of these signs. Consequently, the main period of the year was eight or nine months, so that winter is like-would not be included in some calendar records.

Other sections of this mirror also feature Skythio-Sarmatian signs **12** *with*. It must be borne in mind that the number eight is the double number four (the number of cardinal directions), and the number nine is the triple number of the three states of the goddess of the Sun and fire, where she could, according to ancient beliefs,

1; X, 45: 2), the god of fire Agni has three heads, he has a three-fold dwelling.

IV

It is interesting to note that in the Lexicon of Hesychius of Alexandria Scythian *aww* - "brilliant; light" and *clap your hands* - "flammable (wood)". They are directly related to Scytho Sarmatian *ag-* (fire), *To her/Him* (goddess of the Sun and fire) and *Appetite* (goddess of the Sun and fire), cf. also Russians *fire*, *warm* and *drown*.

Literature

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