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EGYPTIAN IMPORTS OF 6th CENTURY BC IN THE MATERIALS OF FOREST-STEPPE SCYTHIA

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For burial complexes of the 7th – 6th c. BC on the territory of Forest-Steppe Scythia some types of beads are quite common. These are usually referred to as being made of “Egyptian” faience. They are mainly represented by beads of various shapes, as well as less common conical-shaped “beads-rosettes”. The site of production of the former is difficult to establish, but for the latter, the territory of Transcaucasia is determined. Their appearance and wide distribution in the Northern Black Sea region is associated with the nomadic Scythians, who advanced in the late 7th c. BC – first half of the 6th c. BC to the Ukrainian Forest-Steppe through the Caucasus after the completion of the Asiatic campaigns. Exceptionally important finds for this period objects imported from Egypt of rare types for the territory of Scythia. They were found in Skorobir – in one of the biggest burial grounds of the Bilsk fortified settlement (Vorskla basin), as well as material excavated from of the Lyubotyń fortified settlement (Siversky Donets basin). Among them are Egyptian

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necklaces – amulets and a bead of the 6th c. BC. Some objects could have come to the Forest-Steppe from Greek centres, while others probably belonged to Scythian warriors who received them as a military trophy. At present, these are the only such early finds in the Northern Black Sea region, complementing the set of imported pieces that ended up in the Dnipro Left Bank during the Scythian Archaic Period. Discovered in female burials of the 6th c. BC, Egyptian amulets prove that already in this period they were perceived by the population of Scythia as sacred symbol – an attribute of priests, whose functions in barbarian society were most likely performed by women – representatives of the social elite.

Keywords: Northern Black Sea region, Dnipro Forest-Steppe Left Bank, Bilsk fortified settlement, Skorobir necropolis, Lyubotyn fortified settlement, Egyptian imports, “faience” amulets, pendants and beads, 6th century BC

1. Introduction

The territory of the Dnipro Forest-Steppe Left Bank at the beginning of the early Iron Age was unevenly populated. Until the third quarter of the 6th c. BC the settled population probably lived only in the middle reaches of the Vorskla and some tributaries of the Psel where the first settlements were founded by migrants from the Dnipro Forest-Steppe Right Bank in the second half – the end of the 8th c. BC. In the 7th c. BC the network of settlements expanded. However, the more eastern territories in the basin of the Siversky Donets, were mastered by the settled population only in the third quarter – the end of the 6th c. BC [Shramko I. 2021, 179]. The most fully explored settlement in this region is Lyubotinsky (**Fig. 1: 2**), which arose in the second half of the 6th c. BC. Among the material are imported objects [Shramko B. 1998, 122–125].

The Bilsk fortified settlement (**Fig. 1: 3**) is one of the few settlements in the Forest-Steppe Scythia where a large number of various imports were already found in the deposits of the second half of the 7th c. BC – the first half of the 6th c. BC. For the early Scythian time, several routes of arrival have been established and variants of the mechanism for getting imported items to a settlement quite remote from large cultural, industrial and trade centers have been proposed.

The Western *Hallstatt* vector of cultural influences for many decades determined the direction of certain types of metal products that came to the Left Bank Forest-Steppe, as well as the popularity of some Hallstatt traditions accepted by the local population [Fialko 2006, 72; Daragan 2011, 694; Shramko I. 2021, 180–191].



Fig. 1. Distribution map of Egyptian imports of the 6th – 4th c. BC in the Northern Black Sea region

1 – PISOCHYN; 2 – LYUBOTYN; 3 – BILSK; 4 – Hladkivshchyna; 5 – Repyahovata Mohyla; 6 – Novovasylyvka; 7 – Mamai-Hora; 8 – Velyka Znaminka; 9 – Verkhniy Rohachyk; 10 – Hyunivka; 11 – Pryvilne; 12 – Shevchenko; 13 – Elizavetinskaya; 14 – Olbia; 15 – Berezan; 16 – Trokhbratnii kurhan; 17 – Pantykapei; 18 – Germonassa; 19 – Volna 1; 20 – Velyka Bliznitsa; 21 – Ulyap

In layers and complexes of the second half – the end of the 7th c. BC – the first half of the 6th c. BC in the material culture of the local settled population, objects of the early Scythian material complex become common. Their appearance is associated with the advancement of the nomadic Scythians, participants in the Middle Asian campaigns, to the territory of the Dnipro Forest-Steppe Left Bank. The foreign cultural components are especially well seen in the horizon *Bilsk-B2*, which is associated with a representative collection of objects decorated in the Scythian animal style [Shramko B. 1976a, 198, fig. 3; Shramko I. 2017, 375–377; Shramko I. 2021, 180–191],

as well as separate faience decorations. The latter should apparently include conical rosette beads, the production of which cannot be associated with ancient centers [Ostroverkhov 2005, 177]. It is quite possible that they were made in the workshops of Transcaucasia [Ryabkova 2010, 186]. So, in the cultural layer of the ash mound (zolnik) of Western Bilsk, in the deposits of the second half of the 7th c. BC – the first half of the 6th c. BC. Conical rosette beads and cowrie (Cypria) shells were found [Shramko B., Shramko I., Zadnikov 2018, 213, *fig. 25:176, 178*; Shramko I., Snitko, Zadnikov, Malyarevskaya 2021, 376], as well as “faience” beads, which during this period were widely used in the territory of Forest-Steppe Scythia. The appearance of Kauri shells in the Forest-Steppe is rightly associated by researchers with the territory of the Caucasus [Bruyako 1999, 49–50], through which the decorations themselves and the tradition of their use in the funeral rite penetrate into the Forest-Steppe. Beads were either included in sets, alternating with beads made of semi-precious stones and amber, or placed in a separate low burial [Ilyinskaya 1968, 141; Kovpanenko 1981, 119; Kovpanenko 1984, 112; Skory 1990, 32–34; Daragan 2011, 610–611; Bilan, Soltis 2014, 22–24, *fig. 14–16; 70*]. It is difficult to establish the exact place of production. However, a workshop of the 8th c. BC was opened on the territory of Transcaucasia [Ryabkova 2010, 185–186] that allows us to consider this region as a possible place for the manufacture and distribution of “faience” beads in the Forest-Steppe Scythia and in a later period.

Beaded necklaces were also found in several mounds of the Skorobir burial ground (mounds nos. 2/1965, 1/2014, 1/2016, etc.) in the area of the Bilsk settlement [Shramko B. 1994, 122; Shramko I. 2017, 373–374, *fig. 6: 5–6*]. The number of beads in burial complexes is sometimes quite large, which indicates their popularity among the barbarian population, prestige and a certain role in cult practice. A rare case should be noted regarding the burial of a dog that had a necklace of faience beads around its neck, which was found at the bottom of a dwelling of the third quarter of the 7th c. BC [Shramko I. 2021, 190, *fig. 12*].

Thus, it was the Scythian presence in the region that determined the Caucasian route of cultural influences and imports on the territory of the Dnipro Forest-Steppe, including in the Bilsk region, excluding the possibility of “faience” beads and rosette beads or Kauri shells

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from the territories of the Hallstatt cultural circle coming to the Forest-Steppe, as well as from the ancient centres of the Northern Black Sea region, where, as it known, already in the 6th c. BC some types of products made from “Egyptian” faience arrived.

Dating from the last third of the 7th c. BC we can talk about the regular trade exchange between Bilsk and the ancient centres of the Northern Black Sea region [Zadnikov 2007, 46; Zadnikov 2008, 81; Zadnikov 2009, 20; Zadnikov 2014, 13; Zadnikov 2017]. This south-western *antique* route of cultural contacts and trade relations was quite stable over the centuries. Bilsk’s main contractors were Berezan and Olbia [Zadnikov 2014, 13; Zadnikov 2017, 65–73]. Antique products imported to Bilsk in the early Scythian period were limited to the supply of wines and tableware (*oinochoes*, cups, plates) from Eastern Greek centres (Miletus, Lesbos, Clazomenae) [Zadnikov 2009, 15–20; Zadnikov 2014, 5]. In burials of the second or third quarter of the 6th c. BC local imitations of antique mirrors appear, and in mound 2/2017 along with an amphora, an Olbian bowl and an Attic lid, *lekans* of the last third of the 6th c. BC a bronze mirror of Borisfen production was found [Zuev 2019, 88]. Dating from the first quarter of the 6th c. BC biconical beads made of transparent glass, probably made in the workshops of the Yagorlyk settlement, end up in the mounds and ash mound (*zolnik*) of Western Bilsk [Shramko I. 2017, 374–375; Shramko I., Snitko, Zadnikov, Malyarevskaya 2021, 375]. However, among the rather large number of different types of beads of the Archaic Period found in the territory of the Forest-Steppe Scythia¹, items produced by the ancient Egyptians were not previously known². Only recently, several such objects deserving special attention were found in the sites of the Dnipro-Donetsk Forest-Steppe.

¹ Finds of items made of “Egyptian” faience in Scythia have been recorded in women’s and children’s burial mounds in the Steppe part of the Northern Black Sea region, such as Nosaki, the Rogachik burial ground, Gyunovka, and others [Bidzilya 1977, 107–110; Boltrick, Fialko 2007, 51–93; Oštroverkhov 2014, 43–45]. All finds date back to earlier than the end of the 5th c. BC.

² For general information about Egyptian objects found on the territory of the Northern Black Sea region, see: [Touraïeff 1911; Korostovtsev 1957; Piotrovsky 1958; Hodjash 1992]. In the context of their penetration into the Zeppe zones of the Northern Black Sea region, see also: [Parmenter 2019; cf.: Vertienko, Tarasenko 2018].

2. Egyptian Antiquities in Forest-Steppe Scythia: Archaeological Context

2.1. Burial mound Skorobir, no. 1/2019

The mound is located in the southwestern part of one of the large burial grounds of the Bilsk settlement – Skorobir³. The mound was almost invisible at the level of the modern day surface and was faintly read on the horizon line. Initially, the diameter of the mound was about 15 m. The burial chamber was a rectangular wooden vault oriented along the north-south line with a slight deviation to the west. The crypt had dimensions of 4 × 5 m. The bottom was lined with wide boards that rested on logs inserted into pre-prepared grooves. The depth of the burial chamber is 1.25 m from the level of the ancient surface. The burial was not robbed in antiquity, so all the items left at the time of the burial remained in their places. Bone remains of a young woman were found in the burial, laid on her back with her head to the west. The bones of the skeleton have decayed and only the skull has survived, but this was crushed as a result of the collapse of the ceiling. On the skull were gold plaques that adorned the headdress and gold temple earrings. To the right of the skull in a wooden case was a bronze mirror with an iron handle. An iron pin was found near the left shoulder, and a bronze wire bracelet was worn on the wrist. An accumulation of beads made of rock crystal, amber, jet and carnelian was found in the chest area. Next to them lay a spherical bead made of “Egyptian” faience⁴ and a pierced amulet in the form of a scarab. To the right of the deceased was left a part of the goat’s carcass, an iron knife and a crushed vessel (*korchaga* type). On the left, along the northern wall of the crypt, there was a stone dish and a set of molded dishes. Items of military equipment were piled in the southeast corner of the crypt, but no traces of a second buried person were noticed. In general, the complex is a paired burial that can be tentatively dated to the second quarter – the middle of the 6th c. BC.

³ Investigated in 2019 by the Scythian expedition of V. N. Karazin Kharkiv National University (headed by I. B. Shramko) [Shramko I., Zadnikov 2020, 25–39].

⁴ For Egyptian faience and the technology of its production, see: [Kaczmarczyk, Hedges 1983].

2.1.1. Items of “Egyptian” faience found in the burial

1. *Ball-shaped bead (Fig. 2)*, 1 × 1 cm in size. Hole diameter 0.3 cm. Surface rough, light blue. The set is represented by a single bead. Found at a depth of 1.54 m, lying separately from the rest of the beads, in the chest area [Shramko I., Zadnikov 2020, 38].

2. *A pierced amulet in the form of a scarab (Fig. 3; 6)*. It has an oval shape in plan view with dimensions of 1.35 × 0.95 cm. The height of the pendant is 0.7 cm. The scarab is pierced longitudinally for suspension. (Fig. 3: c, e; 6: b, d). The diameter of the piercing is 0.25 mm. Traces of blue glaze are visible in the channel of the hole, which probably completely covered the object. On the obverse of the amulet is a scarab, on the reverse there are two Egyptian hieroglyphs: a scorpion and a cobra within an oval border (Fig. 3: a; 6: e). The thread was found at some distance from the cluster of beads in the area of the alleged location of the bones of the human chest [Shramko I., Zadnikov 2020, 38].

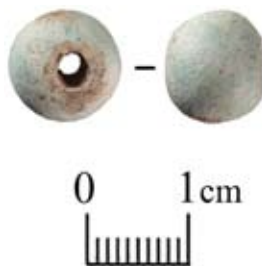


Fig. 2. Faience bead.
Mound no. 2/2019.
Burial ground Skorobir
(photo by I. B. Shramko)

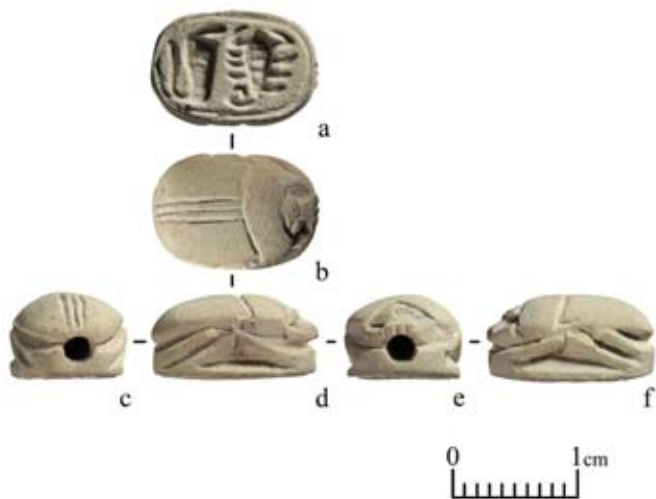


Fig. 3. Pierced amulet in the form of a scarab. Mound 2/2019.
Burial ground Skorobir (photo by I. B. Shramko)

2.2. Burial mound Skorobir, no. 24/1975⁵

In a burial mound 0.4 m high and 25 m in diameter, a chamber was found in the form of a simple rectangular pit (2.3 × 3.1 m) covered with a knurling, with its long axis oriented along the SW–NE line [Shramko B. 1976b, 35]. The burial was robbed in antiquity. A skull of an adult woman was found near the southeastern wall of the grave [Shramko B. 1994, 119]. Most of the grave goods also indicated that they belonged to a female burial. This group of finds included a clay pot ornamented with finger tucks and piercings along the edge of the rim, a lead biconical whorl, as well as beads from a necklace. Among the finds were: a paste cylindrical, striped, eyed, rosette (14 pcs.), 534 small beads and 15 fragments, a clay bowl, and a gold pendant – a temporal earring in the form of a double fungus [Shramko B. 1994, 121, fig. 12:1, 3, 5–9; 122]. At the same time, some surviving fragments of military equipment suggest that the burial was for a pair of individuals [Shramko B. 1976b, 36; Shramko B. 1994, 122]. On the basis of the archaic beads and the golden temporal ring, the author of the excavations dated the complex to the 6th c. BC [Shramko B. 1976b, 36]. It should be noted that the necklace contained conical rosette beads made of the so-called “Egyptian” faience typical for the burial complexes of the early Scythian time [Ryabkova 2010]. At the same time, a biconical lead whorl, common for Olbian workshops, as well as a gold temporal earring similar to those found in mound no. 2/2019, in our opinion, allow us to limit the time of burial in mound no. 24/1975 to the first half of the 6th c. BC. When examining fragments of the “faience” objects that were part of the burial group from mound no. 24/1975⁶, we found that they belong to two different amulets of the same type, depicting a *wedjat* or the so-called “Eye of Horus” (Fig. 4). All fragments were included in the field inventory under one number as an accumulation of fragments of beads⁷.

⁵ According to the general numbering of mounds studied by B. A. Shramko in the Skorobir burial ground, the mound is listed under No. 24 (see: [Shramko B. 1994, 122]). In the field documentation of archaeological excavations, this mound is No. 14 [Shramko B. 1976b, 36].

⁶ Objects are stored in the funds of the Museum of Archaeology of the V. N. Karazin Kharkiv National University.

⁷ Since the amulets are highly fragmentary, they were not identified during excavations and were included in the necklace set among 15 other fragments of beads noted in the report.

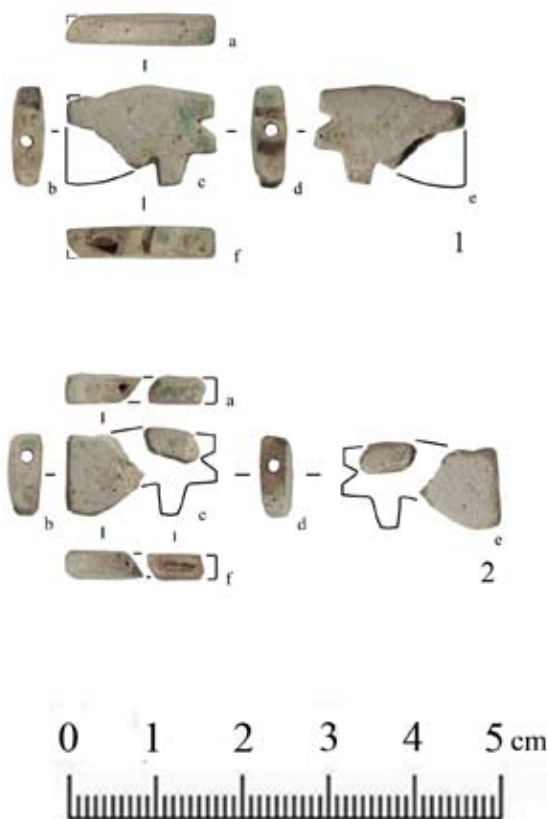


Fig 4. Amulets in the form of the “Eye of Horus”.

“Egyptian” faience. Mound no. 24/1975. Burial ground Skorobir (excavations by B. A. Shramko; photo by I. B. Shramko and S. A. Zadnikov)

2.2.1. Items of “Egyptian” faience found in the burial

1. Pierced “Eye of Horus” amulet (**Fig. 4: 1; 12: 1**). White faience, in places blue-green glaze has been preserved. The dimensions of the first (large fragment): length 1.7 cm, maximum height 1.1 cm, thickness 0.4 cm, piercing diameter 0.15 cm.

2. Pierced “Eye of Horus” amulet (**Fig. 4: 2; 12: 2**). The second (large fragment): the length of the preserved fragment 1 cm, height 0.9 cm, thickness 0.35 cm, piercing diameter 0.15 cm. Small fragment: length 0.65 cm, preserved height 0,4 cm, thickness 0.35 cm.

2.3. Lyubotyn fortified settlement. Excavation 22/1964

The settlement is located in the basin of the Siversky Donets. A faience amulet in the form of a cone was found in the cultural layer, in excavation 22, within which the remains of estate No. 11 were found [Shramko B. 1998, *fig. 12:14*]. Greek pottery (a fragment of a black-glazed Attic vessel, fragments of rims and amphorae stems) found in the investigated area of the settlement dates back to the end of the 6th c. BC – beginning of the 5th c. BC [Shramko B. 1998, 79–81], which allows the amulet to be dated to the same period. This dating is not contradicted by other finds.

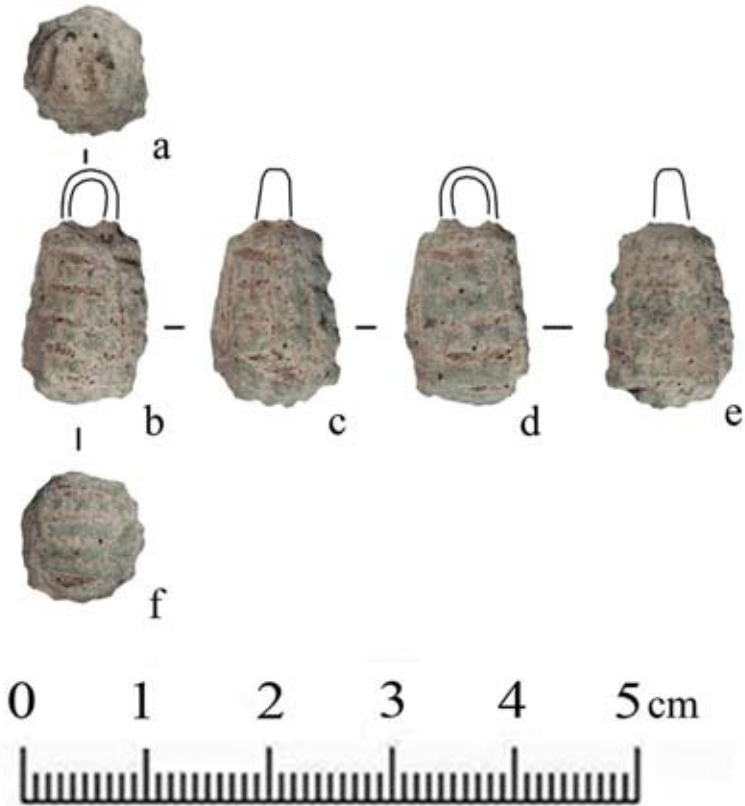


Fig. 5. Amulet in the form of a bunch of grapes. “Egyptian” faience.
Lyubotyn fortified settlement, 1964
(excavations by B. A. Shramko; photo by S. A. Zadnikov)

2.3.1. Items of “Egyptian” faience found during the excavation

1. *Amulet*⁸ *in the form of a bunch of grapes* (or a “bump”?) (**Fig. 5; 12: 3**). Represented by a single specimen, field number 36/22-64, square 6140, depth 0.40 m. A Kauri shell was also found in the same area [Shramko B. 1965, 16–17]. Product height 1.5 cm, lower diameter 1 × 0.9 cm, upper diameter 0.8 × 0.8 cm, hole diameter 0.2 cm, white faience, blue glaze on top. The loop for suspension is broken. The surface of the amulet is divided on each side by four transverse and three longitudinal incised grooves lines, forming rows of subrectangular bulges (**Fig. 5; 12: 3**). The lower part of the object has a rounded shape and is also decorated with incised grooves (**Fig. 5; 12: 3**).

3. Analysis of subjects

Where do the artifacts found stand among the antiquities of Scythia and the circle of famous ancient Egyptian artifacts?

3.1. Ball-shaped bead from mound no. 2/2019 of the Skorobir burial ground (Fig. 2)

Exact analogies to it have not yet been found, since in most publications there are no color photos that convey the texture of the object. It is difficult to get a complete picture from descriptions and graphic drawings. There are possibly beads that are similar in shape and external description among the necklaces found on the territory of the Dnipro Left Bank in burial mounds of the early Scythian period. So, as an analogy, we can note the discovery of a “faience” bead in barrow no. 3 near the village of Hladkovshchina, dated to the end of the 7th – the beginning of the 6th c. BC [Grigoriev, Skory 2012, 456]. However, the grave goods include several items⁹, which, in our opinion, allow us to draw a number of parallels with our burial complex and assume that the burial was carried out no earlier than the first half of the 6th c. BC, most likely at the beginning of the second quarter of this century. Similar “faience” beads that were part of a necklace were found in burial no. 1 of the Repyakhovata Mohyla burial mound [Ilyinskaya, Mozolevskii, Terenozhkin 1980, 37, *fig. 7*], dated to the end of the 7th or, most likely, in the first quarter of the 6th c. BC.

⁸ The object is stored in the funds of the Museum of Archaeology of the V. N. Karazin Kharkiv National University.

⁹ A biconical asymmetric ladle with notches along the edge, a stone dish, a bronze mirror with an iron handle, an earring, and a bronze arrowhead similar to the Tsukur-Liman type.

3.2. Pierced amulet in the form of a scarab from mound no. 2/2019 of the Skorobir burial ground (Fig. 3; 6)

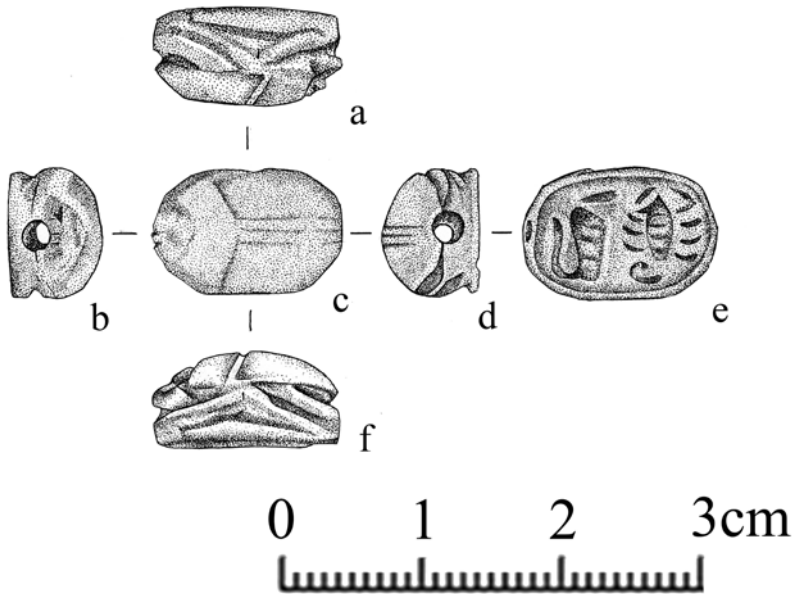







Fig. 6. Amulet in the form of a scarab. Mound no. 2/2019.
Burial ground Skorobir (drawing by K. I. Udovenko)

According to stylistic features, the scarab¹⁰ can be dated to the end of the 7th – early 6th c. BC. Lower Egypt can be considered as the place of its manufacture, but, apparently, not Naucratis¹¹, since the design and nature of the inscription indicate Egyptian, not Greek

¹⁰ The term scarab (lat. *Scarabeus sacer* or *Scarabeus harabas* (dung beetle)) comes from other Greek. insect names σκαραβος or σκαραβειος [Keller 1913, 409]. In ancient Egypt, the hieroglyph depicting this beetle expressed the phoneme *hpr* and had a wide range of lexical meanings [Wb. III, 260–265; Gardiner 1957, 477 (L1)]. It should be noted that scarabs should be attributed to the most abundant category of objects of material culture that have come down from the civilization of ancient Egypt. For details see: [Newberry 1906; Hall 1913, I–XXXVI; Bonnet 1952, 720–722; Ward 1968; Gorton 1996; LGG V, 968–982].

¹¹ We are grateful for advice on dating and attribution issues from Dr. Günther Hölbl (Vienna).

production¹² (see below). On the base of the scarab, the signs of a scorpion and a cobra are incised , which give a reading of the name of the Egyptian goddess *Srḳ.t* ‘Serket’ (‘Selket’) [Wb. IV, 203; LGG VI, 437–438]. A similar spelling can be seen in the text of the Spell 175 of the *Book of the Dead* in the papyrus of Ani (pLondon BM EA 10470, 19th Dynasty) [LGG VI, 437 (17), 439 (17)]. The scorpion sign  (classical spelling )¹³ is an ideogram for the name of the goddess Serket [Gardiner 1957, 478 (L7)], and the cobra sign  (classical spelling )¹⁴, which is an ideogram / determinative for the word *iṛ.t* “cobra-*uraeus*”, acts as a determinative added to the name of the goddess [Gardiner 1957, 476 (I12)].

The iconographic motif of the scorpion was widespread throughout the Middle East [Shuval 1990, 103–111; Stoof 2002, 49–70]. In Egyptian religious and mythological ideas, this image was extremely ambivalent¹⁴ [Hopfner 1913, 164–165; Bonnet 1952, 722–723; Kees 1977, 58–59; LÄ V, 987–989; Hornung, Staehelin 1976, 131–133; Stoof 2002; El-Hennawy 2011]. On the one hand, scorpions (Eg. *srḳ.t*, *whṛ.t*, *dṛ.t* [LÄ V, 988; Anselin 2006, 3–4]) were dangerous creatures capable of killing a person with their poison. Numerous magical spells have been directed against the scorpion sting¹⁵ [Borghouts 1978, 59–71 (90–94), 72 (96), 73–75 (101–102); 76–82 (105–120)], and on the so-called *cippi* of Horus the Younger (*Horus stelae*)¹⁶

¹² The same should be said about the scarab from Hyuniivka barrow [Os-troverkhov 2014, 44].

¹³ In the classical form, the scorpion is shown with two tails, which has a natural explanation (the phenomenon of the so-called double metasome) [El-Hennawy 2011, 11, fig. 17–18; 12].

¹⁴ The image of a snake had the same ambivalence [Bonnet 1952, 681–684; LÄ V, 644–652]. For *uraeus*-cobra, see: [LÄ VI, 864–868; Hornung, Staehelin 1976, 134–135; Johnson 1990; Wilkinson 1992, 108–109].

¹⁵ The most famous of them are two long, lengthy incantations, set out in the form of mythological stories “Isis and the seven scorpions” and “Isis and Horus in the swamps of the Delta” on the so-called. “Metternich Stele” (New York MMA 50.85, 4th c. BC) and a number of parallel sources [Golenischeff 1877; Sander-Hansen 1956; Borghouts 1978, 59–69 (90–91); Mathieu 1996, 245–252, 300–302; Panov 2017, 252–308 (№ 6.1)].

¹⁶ See in details: [Hodjash, Berlev 1982, 244–273; Sternberg-El Hotabi 1999].

this god is shown defeating these creatures [Sternberg-El Hotabi 1999; Stoof 2002, 141–148; *Abb.* 199–201; El-Hennawy 2011, 9, *fig.* 12–13] (**Fig. 7; 8**). On the other hand, the scorpion was a symbol of the goddess Serket (Selket), whose name is written on the Bilsk scarab. The first mention of her name occurs in the Pyramid Texts (Pyr. §§ 183a, 489, 1273a, 1469a, etc.) [Hannig 2003, 1608; LGG VI, 437–440]. This goddess did not have a separate cult center, but it is assumed that the place of origin of her worship was the Western Delta, since the 219th (Pyr. § 183a) and 571st (Pyr. § 1469a) sayings of the Pyramid Texts mention the existence here of a certain “House / Serket farmstead” (𓆎𓅓𓏏 *hwt-Srk.t*) (cf.: [Kees 1977, 58, 211, 402]). Serket played an important role in the funeral rituals of the Egyptians and, along with Isis, Nephthys and Neith, was considered the protector of the deceased in the afterlife. This is why she was often depicted in the tombs of kings and individuals, both separately and among the four



Fig. 7. Horus slaying dangerous creatures on *cippy* of Horus, New York MMA 50.59 (“Metternich Stele”), 30th Dynasty, 4th c. BC (© Metropolitan Museum of Art)



Fig. 8. Horus slaying dangerous creatures on *cippy* of Horus, Paris, Louvre E 10.902, Late – early Ptolemaic Period (after [Sternberg-El Hotabi 1999, I, 263, *Abb.* 59])

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guardian goddesses¹⁷ [Kees 1977, 168–169; 211–212; Stoof 2002, 105–125; *Abb.* 160–187]. Her images can be seen in such iconic royal tombs as the tombs of Tutankhamun in the Valley of the Kings (KV 62)¹⁸ (**Fig. 9**), and Nefertari, wife of Ramses II, in the Valley of the Queens (QV 66) (**Fig. 10**).



Fig. 9. Gilded sculpture of the goddess Serket guarding Tutankhamun's canopic box (Cairo J.E. 60686), 18th Dynasty (after [Desroches-Noblecourt 1966, *pl.* XXXI; Connor, Laboury 2019, 299])

Both hieroglyphic signs, the cobra and the scorpion, carved on the Bilsk artifact are well known on Egyptian scarabs [Newberry 1907, *pl.* XV; Motouk 1977, 150–154, 165–166, 351–354], but a complete parallel has not yet been found. A scarab, on which images

¹⁷ The guardian goddesses were associated with the four Sons of Horus and, accordingly, with the four cardinal points: Isis with Amseti, Nephthys with Hapi, Neith with Duamutef and Serket with Kebehsenuf. The Serket/Kebehsenuf pair was responsible for protecting the deceased from the Western side [Sourdive 1984, 396]. In addition, the paired group of Isis/Amseti and Nephthys/Hapi was identified with the ancient souls of Pe, and Neit/Duamutef and Serket/Kebehsenuf with the souls of Nekhen [Sethe 1934, 216–224].

¹⁸ Here she is represented as one of the four goddesses who, together with Neith, Isis and Nephthys, guard the royal coffin and canopic box [Stoof 2002, 116–117; 124–126; *Abb.* 171, 186].

of a *uraeus*-cobra and a scorpion are shown together¹⁹, is in the collection of the State Hermitage Museum (St. Petersburg), inv. no. 5781 (New Kingdom) [Hodjash 1999, 158, pl. 35 (1168)] although above the scorpion are four cobras with solar discs above their heads²⁰. The examples presented in **Appendix 1** show options for using the cobra sign in the design of scarabs. **Appendix 2** shows various options for depicting scorpions on the bases of scarabs.

Since a faience bead was found near the scarab in mound no. 2/2019 of the Skorobir burial ground (**Fig. 2**), this suggests that they were part of a necklace²¹. The fact that these items were located at a distance from other jewelry (beads) suggests that the scarab could be perceived as a special object with a distinguished semantic status as an apotropaic amulet.

For the early Scythian period, all finds of scarabs in the Northern Black Sea region are limited to ancient centres. The introduction of Egyptian objects, in particular, those made in Naucratis²², into the Northern Black Sea region begins in the 7th – 6th c. BC. They are known from finds in the archaic layers of Berezan and Olbia. At a later time (Classical Period), they are found in the material from Tyra, Germanassa, Chersonesus²³, as well as Panticapaeum on the Bosphorus²⁴. With a new intensity, the import of Egyptian things to the Northern

¹⁹ For a combination of images of a scorpion and a snake in the art of ancient Egypt, see: [Stoof 2002, 36–37; *Abb. 27*].

²⁰ See: **Appendix 2**, no. 12.

²¹ As an analogy, the use of typologically similar beads in pendants can be pointed to a gold pendant from the Issyk barrow [Stöllner, Samasev 2013, 175 (Kat. 470)].

²² I.e. Ναύκρατις. see: [Baines, Malek 1982, 168–169; LÄ IV, 360–361]. Here was a large Greek workshop for the production of objects from the “Egyptian” faience (amulets, threads, scarabs, etc.), focused on the export of their products. Faience wares from Naucratis spread throughout the Mediterranean region. See: [Scon-Jedele 1994; Masson 2018; Webb 2018, 312–340].

²³ See: [Touraëff 1911; Matthieu 1926; Bolshakov, Ilyina 1988; Boriskovskaya 1989; Hodjasch 1992; Okhotnikov and Oštroverkhov 1993; Hodjash 1999; Oštroverkhov, Nazarov 2013; Chištov, Ilyina 2017, 188, *fig. 10:6*].

²⁴ Finds of scarabs dating back to the 7th – 5th c. BC are known [Piotrovsky 1958, 23–24; Mimokhod, Sudarev, Uspensky 2018, 128–129, *fig. 15:2*]. Massively Egyptian objects appear here only in the Hellenistic period [Edakov 1990; Litvinenko 1991].

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Black Sea and Ciscaucasian centers resumed in the Roman Era²⁵. At this time, these products, initially amulets and scarabs made of so-called “Egyptian” faience, find new markets both among the Sarmatian tribes of the steppes of the Black Sea region and the inhabitants of more remote forest-steppe territories [Piotrovsky 1958, 24–25]. At the same time, necklaces made of “Egyptian” faience are found only in the burials of children (mainly girls) and women²⁶. The gender aspect of the inclusion of these items in the sphere of “women’s subculture” is quite clearly traced [Voronyatov 2011, 97], moreover, in the eschatological aspect. Unlike the Sarmatian period, finds of scarabs in the Scythian steppe complexes are very rare²⁷. As A. S. Ostroverkhov noted: “In contrast to Archaic and Roman times, in the Classical and Hellenistic times, “faience” scarab amulets were not popular” [Ostroverkhov 2014, 43]. All known cases of the discovery of scarabs in the Scythian steppe monuments date no earlier than the second half – the end of the 5th c. BC. Burials with these Egyptian amulets were discovered in the burial mounds near the villages of Shevchenko, Hyunivka, Velikaya Znamenka, and Verkhny Rogachik (**Fig. 1**). They were brought to the territory of the steppe Scythia from the Greek centres of the Northern Black Sea region. These include an amulet-seal in the form of a scarab made of dark green semi-precious stone with the image of a male figure wearing an Attic helmet on the base (**Fig. 10**). The item was found in a warrior burial (mound group no. 2, mound no. 1, burial np. 1) near the village Shevchenko in the Azov Sea region [Zaraiskaya, Privalov 1992, 136, fig. 6:2; 138, 140–141]. The time of construction of the mound is determined within the middle-third quarter of the 5th c. BC [Zaraiskaya, Privalov 1992, 153].

²⁵ See, for example: [Tarasenko, Vertiienko 2014, 170–188; Tarasenko, Khanutina 2021, 51–59 (with bibliography)].

²⁶ For the first time, B. A. Turaev drew attention to this [Touraieff 1911, 31–32].

²⁷ Let us note the scarab (without images on the base) from burial 2 of mound 21 near the village Hyunovka (Zaporizhye region) [Baltrik, Fialko 2007, 83, fig. 10.16; Ostroverkhov 2014, 52, fig. 6.1]. The object can be dated to the middle of the 1st millennium BC. Regarding this scarab, it is also noteworthy that it is pierced in eight places, indicating that the object was sewn onto fabric surface, and was not a pendant. According to A. S. Ostroverkhov, this scarab could be an adornment of a priestly headdress [Ostroverkhov 2014, 44].



Fig. 10. Amulet-seal in the form of a scarab from mound group 2, mound 1, burial 1 near the village of Shevchenko (after [Zaraiskaya, Privalov 1992, 136, fig. 6:2])


Early items in the form of Egyptian scarab beetles are known in Berezan [Bolshakov, Ilyina 1985; Chistov, Ilyina 2017, 188, fig. 10:6]. The market of that time was filled with these goods. Since Naukratis, like Berezan, was founded by Miletus, the scarab could get to Bilsk along with other Greek goods from Berezan or even Olbia. However, there are significant differences between the Berezan and Olbian scarabs, and the Bilsk object, which are noticeable when comparing the base of the object, where the hieroglyphs are incised. The Bilsk scarab clearly shows two hieroglyphs: “cobra” and “scorpion” (**Fig. 3; 6**).

On Berezan, the badges differ in

the style of writing and the combination of depicted images and probably do not have a common place of manufacture with our sample, which testifies in favor of a different version of its entry into Bilsk. The Olbian scarabs, like the Berezan ones, are the product of Naucratis, whose workshops produced objects from 600 to 525 BC [Masson 2018, 5], although such early items existed for quite a long time and could even end up in ancient burials of the Hellenistic period [Chacheva 2021, 100]. In the archaic necropolis of Olbia, together with a Rhodesian amphora of the second half of the 6th c. BC other items brought from Egypt were also found. For example, two arivals made of faience from Naucratis [Piotrovsky 1958, 23].

The last quarter of the 7th – first quarter of the 6th c. BC is the time of the return of the Scythians campaigns in Middle Asian, in the objects from the Bilsk settlement, as noted above, which are primarily represented by products made in the “Scythian animal style” – objects that have direct analogies in the famous Kuban burial grounds (Kelermes, Novozavedennoe, etc.) [Shramko I. 2017, 377–378] and imported products made in Transcaucasia [Shramko I., Snitko, Zadnikov, Malyarevskaya 2021, 376; Ryabkova 2010, 186].

3.3. Amulets in the form of a *wedjat* (“Eye of Horus”) (Fig. 11: 1–2)

Wedjat-eye amulets ( *wɛdʒt*) or so-called “Eye of Horus” were one of the most popular Egyptian amulets [Gardiner 1957, 451 (D10); Wilkinson 1992, 42–43]. It symbolized the solar eye of the god Re and was common both in Egypt and beyond²⁸. Along with scarabs, *wedjat* amulets were found in nomadic burials of the 6th – 4th c. BC.

Considering the well-known cases of the discovery of “Egyptian” faience in the Northern Black Sea region, A. S. Ostroverkhov notes three amulets in the form of the “Eye of Horus” that were found in the territory of Scythia [Ostroverkhov 2014, 45]. All of them come from the Steppes of the Northern Black Sea region (**Fig. 1**): mound 17/4 near the village Privolnoe (Kherson region), mound 131/1 of the Mamai-Hora burial ground (Zaporizhye region) [Andrukh 2001, 216–218, *fig. 89.13*]²⁹, and mound 17/1 near the village Novovasylievka on the Ingulets river (Mykolaiv region) [Grebennikov 2008, 170, *fig. 38.8*]. The core of the amulets is a white fine-grained mass, covered with glaze on top [Ostroverkhov 2014, 45].

Amulets made of Egyptian faience with a painted two-sided symmetrical image of the “Eye of Horus” were found in the burials of nomads in the Southern Urals. One item was found in burial no. 2 of mound no. 1 (dated to the 4th c. BC) of the Filippovsky burial ground. The amulet differs from the Skorobir’s specimens in its style of design and in its considerably larger dimensions. In addition, a suspension loop is added, on one of the side faces of the object. Presumably the amulet was made in 380–332 BC and placed in a women’s burial. It has been suggested that the amulet was brought from the territory of the Achaemenid state [Anikeeva 2017, 8, *fig. 9*; Anikeeva, Yablonsky 2018, 64–65, 67, 73, *fig. 1:2–3*].

²⁸ See: [Reisner 1907, *pl. V*; Andrews 1994, 39, *fig. 46*; Herrmann 2016, 391–411, *Taf. 42–57*].

²⁹ S. I. Andrukh mistook this object for a “pendant of a zoomorphic form” [Andrukh 2001, 219 (6); cf.: Babenko 2004, 150]. L. I. Babenko suggested that this could be an image of a camel [Babenko 2005, 118]. This pendant, made from a “light green stone”, was part of a very unusual necklace of 6 crab claws (!). It was found around the cervical vertebrae of the female skeleton, i.e. at the time of burial it was worn around the neck of the deceased [Andrukh 2001, 218–219].

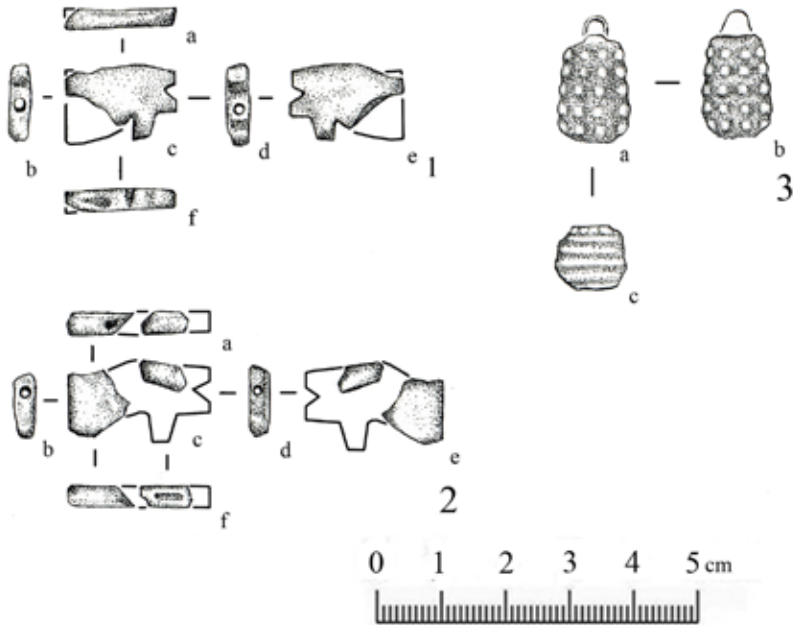


Fig. 11. Objects made of “Egyptian” faience: 1–2 – mound 24/1975, burial ground Skorobir; 3 – Lyubotyn fortified settlement, 1964 (excavations by B. A. Shramko; drawing by K. I. Udovenko)

Pendants of a different type were found in the Novy Kumak burial ground and dated to the end of the 6th c. BC – the first half of the 5th c. BC, however, these complexes were robbed and the context of the finds was not established [Anikeeva, Kolganova 2018, 64–65; Anikeeva, Yablonsky 2018, 73, *fig. 1, 3a, 3b*]. Outwardly, these amulets are similar to the Skorobir samples (**Fig. 11: 1–2**), pierced longitudinally, but somewhat different sizes. Thus, pendants from Novy Kumak mounds are 11.5 mm long, 8.5 mm high, 3 mm wide, and 1.5 mm in diameter [Anikeeva, Yablonsky 2018, 73, *fig. 1, 3a, 3b*]. In the territory of the Black Sea region, the authors are aware of only one find – the faience *wedjat*-amulet, found in a burial of the 6th c. BC on the territory of Romania, in Constanta, but they do not know any analogues of the amulets from the Novy Kumak burial ground [Anikeeva, Yablonsky 2018, 67].

3.4. Amulet in the form of a bunch of grapes from the cultural layer of the Lyubotyn fortified settlement. Excavation no. 22/1964 (Fig. 11: 3)

According to E. M. Alekseeva, this type of jewelry (pendant) is assigned to type 78 objects made of “Egyptian” faience [Alekseeva 1975, 46]. According to the researcher, only two similar pendants are known in the Northern Black Sea region [Alekseeva 1975, 82]. They were found in burial 67 of the Olbia necropolis, among the materials of excavations in 1911. The burial with such decorations is dated to the end of 6th – beginning of the 5th c. BC. However, V. M. Skudnova attributed this complex to 525–500 BC [Skudnova 1988, 9–10, *cat. 117*]. Consequently, this rare type of amulets, found in the cultural layer of a settlement in the Siversky Donets basin, can most likely be associated with items that came to the Forest-Steppe with other goods from ancient centres, in particular, from Olbia. For the Bilsk settlement, Olbia has been the main partner in trade for decades [Zadnikov 2014, 11–12]. From Bilsk, ancient imports could spread to other, smaller settlements and their districts, including in the Northern Donetsk region. In addition, from the end of the 6th c. BC, in the territory of the Dnipro Forest-Steppe Left Bank or the so-called Muravsky Way [Shramko B. 1987, 20–21, *fig. 1*], where imported objects could be sent to the settlements located in the Siversky Donets basin.

4. Discussion and conclusions

To sum up, we emphasize that all known complexes with Egyptian imports are located in the Steppe belt of the Scythian world. They were not previously known at the sites of Forest-Steppe Scythia. The amulets found in the burial mound Skorobir are not only the first finds of Egyptian imports in the necropolises of the Bilsk settlement, in the Forest-Steppe, but also in Eastern Europe as a whole. In addition, these are only few such objects related to the period of the Scythian Archaic.

The faience amulets from women’s graves described above played the role of not simply being women’s, but also that they were interred with the deceased giving them a utilitarian purpose. They had a special and high semantic status. We see here images of creatures and natural objects that are not typical for the environment of the Ukrainian Forest-Steppe where neither cobras nor scorpions are found

(note that these creatures pose a certain danger to humans in the real world). These menacing images were perceived as “fantastic”, coming from the other, dangerous, alien and chthonic world. This was facilitated by the fact that they were sent to the Northern Black Sea region from very remote lands of the *Oikumene*, in fact, from the “border of the worlds”. Such items, directly connected with the Otherworld, in the eyes of an ancient man, had a dual purpose and could serve as magical apotropaic amulets during life (according to the principle similar repels similar)³⁰ and facilitate the infernal journey after death. They can be attributed to the synonymous series of mediators between the worlds of the living and the dead³¹. It is unlikely that the Scythians or representatives of the Forest-Steppe tribes who possessed these objects had any clear idea of their original Egyptian meaning³² – their images were rethought in the context of local religious and magical ideas.

As for how the scarab and other objects made of “Egyptian” faience discussed in the article came to the inhabitants of the Bilsk settlement (and wider Forest-Steppe Scythia), one can only speculate, since there could be several ways of introducing such objects during the period when the burial was made (see **Introduction**). The most probable is the variant associated with the trade relations of the tribes of the Bilsk settlement with the city-states of the Northern Black Sea region, in particular, with Olbia, where finds of Egyptian scarabs are known [Matthieu 1926, 68–69; Parmenter 2019, 15, 16, 19]. However, one cannot exclude the possibility that the Bilsk scarab could have come to the Iranian-speaking nomads during the period of the Asiatic campaigns, when the Scythians came close to the borders of Egypt³³ (*Herod.*, *Hist.*, I, 103–105; *Diod.*, *Bibl. Hist.*, II, 43.4; *Just.* II, 3.14) [LÄ V, 990–991]. Perhaps one of the representatives of the nomadic

³⁰ In ancient Egyptian magic, for example, the scorpion goddess Serket was invoked to protect children from scorpion stings [Spieser 2001].


³¹ See: [Tulpe 2012, 54–55; Tulpe, Hrsharovskiy 2004].

³² A.V. Edakov, for example, notes: “The scarab that got into the Scythian world, being in itself a chthonic image and beginning in Egypt, to some extent began to serve a different, Aryan chthonic-fetishiistic religion. In another religion for Egypt and for himself, the scarab was supposed to represent the world beetle, close to the beginning of the world character” [Edakov 1993, 141].

³³ Cf. [Belozor, Tarasenko 2003, 45–52; Vertiienko 2019, 344–345].

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Scythians brought the amulet to Bilsk and some time after these events, it was placed in a woman's grave along with other sacred objects and jewelry.

Trade and political contacts of the tribes of the Eastern regions of the Scythian world, the Sakas, with the Persian Empire can be considered another way for the introduction of Egyptian objects into the environment of nomads. In 525 BC the Achaemenids, as a result of the successful campaign of Cambyses II, turned Egypt into a Persian province. This possibility is supported by the discovery of an Egyptian scarab with a cryptographic inscription  *Imn* "Amun" [Drionton 1957, 19]³⁴ in a Saka female burial no. 3, mound no. 2 (05) of the Kyryk-Oba-II burial ground in Western Kazakhstan [Eder 2012, 189–191, Tab. I, 125, 1–2], which dates from the 5th c. BC³⁵ (Fig. 12). This find is united with the Bilsk object by the presence of the cobra sign on the scarab that may indicate that Iranian-speaking nomads from different regions of the Scythian *Oikumene* made similar demands on the pictorial plot of Egyptian objects. Such properties of amulets were also perceived by the settled population of the Forest-Steppe Scythia because Egyptian amulets were found in settlements and, in the necropolis of one of the large settlements, where a diverse ethnic population lived.

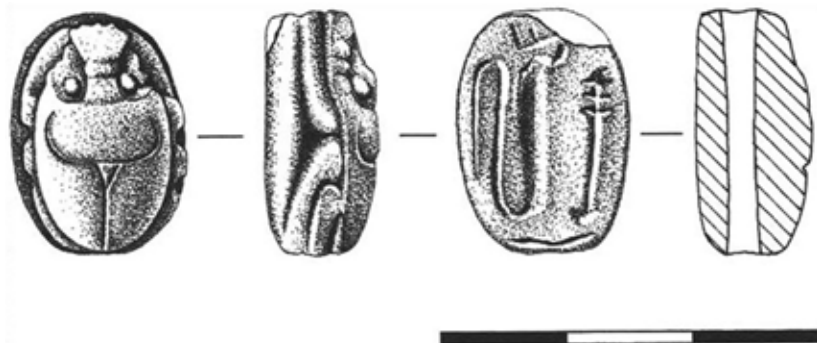


Fig. 12. Scarab from burial no. 3, mound no. 2 (05) of the Kyryk-Oba-II burial ground, Western Kazakhstan, 5th c. BC (after [Eder 2012, Tab. I, 125, 2])

³⁴ Cf. scarabs Cairo CG 79263, 79285, 79274.

³⁵ At the same time, the scarab itself is dated to the 7th – 6th c. BC [Eder 2012, 191].


As in most other similar cases of the Scythian and Sarmatian times, the Bilsk scarab was found in the contents of a female burial. This additionally confirms that the Egyptian objects among the barbarian tribes were associated primarily with the feminine principle, which is in good agreement with the notions characteristic of this society about the chthonicity of a woman and her connection with the Lower World³⁶. Due to the high sacred status of these objects, their owners could be women who performed priestly functions, which is indirectly confirmed by other items of their grave goods. In the field of Thanatological concepts of nomads, alien and fantastic images imprinted on Egyptian objects probably assigned them not only apotropaic and magical functions, but also the functions of a mediator between objects in the Worlds of the living and the dead. The latter, to a certain extent, can be said about the semantics of amulets and scarabs in the spiritual culture of the ancient Egyptians. This allows us to conclude that in the scarabs from Scythia there was an unintentional syncretic fusion³⁷ of Egyptian and autochthonous representations, and the latter clearly manifested themselves in a gender aspect unknown to Egypt where these objects were available to both sexes and all age groups.

Acknowledgments

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Appendix 1







Examples of the image of the *uraeus*-cobra sign (GSL I12) in combination with the name / image of the deity on scarabs






1.		<p><i>Uraeus</i>-cobra sign over <i>t</i>-sign, possibly spelling of the names of the goddesses <i>W3d.t</i> “Wadjit” or <i>Nsr.t</i> “Neseret”. early New Kingdom London, Institute of Archaeology After [Keel 2010, 65 (85)]</p>
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³⁶ See: [Bessonova 1991, 95].

³⁷ Cf. [Edakov 1993, 141–144].

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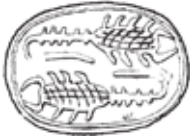
2.		<p>Uraeus-cobra sign, in front of it is a schematic spelling <i>ntr nfr nb t3(.wj)</i> “Beautiful God, Lord of Two Lands”, 19th Dynasty Jerusalem, Rockefeller Mus. IAA I.9811 After [Keel 2010, 339 (730)]</p>
3.		<p>Maat-feather and <i>uraeus</i>-cobra, possibly the spelling of the name of the goddess <i>M3^c.t</i> “Maat” 19th Dynasty Jerusalem, Rockefeller Mus. IAA I.9811 After [Keel 2010, 335 (719)]</p>
4.		<p>Goddess Maat, falcon and cobra 19th Dynasty Jerusalem, Rockefeller Mus. IAA I.9810 After [Keel 2010, 339 (731)]</p>
5.		<p>The sign of <i>uraeus</i>-cobra with a disc above the head and the figure of the goddess Maat above the <i>nb</i> sign 19th Dynasty London, Institute of Archaeology, E.XIII.99/10 After [Keel 2010, 297 (630)]</p>
6.		<p>Cobra behind the figure of Re, above the <i>nb</i> sign New Kingdom Cairo CG 36707 After [Newberry 1907, <i>pl. IX</i>]</p>
7.		<p>The sign of <i>uraeus</i>-cobra with a disc above the head and the figure of the god Seth 19–21st Dynasty Chicago OIM 14855 After [Teeter, Wilfong 2003, <i>pl. 29a</i> (no. 92), 68]</p>








8.		<p>Cobra (Udjat?) in front of a papyrus sign 18th Dynasty Cairo CG 36436 After [Newberry 1907, <i>pl. XV</i>]</p>
9.		<p>Cobra (Udjat?) in front of the obelisk New Kingdom OAM No. 52919 After [Ходжаш 1999, 184 (1478)]</p>
10.		<p>The spelling of the name of the goddess <i>N.t</i> “Neith” 26th Dynasty Norwich Castle, inv. no. 1921.37.252, After [Kalloniatis 2019, 165 (Cat. no. 158)]</p>
11.		<p>Cryptographic spelling of the name <i>Hnm</i> “Khnum” or <i>Imn</i> “Amon” (?) Graeco-Roman Period Mus. archeologico nazionale Cagliari, Inv. no. E 14 After [Hölbl 1986, I, 216, <i>Abb. 36</i>]</p>
12.		<p>The sign of the <i>uraeus</i>-cobra, followed by the sign <i>Hm</i> and the figure of the deity, below the <i>nb</i> sign Graeco-Roman Period Mus. archeologico nazionale Cagliari, Inv. no. F 4 After [Hölbl 1986, II, <i>Farbtaf. V, 3; Taf. 129, b</i>]</p>







13.		<p>The cryptographic spelling of the name <i>Imn</i> “Amon” (?) Graeco-Roman period Mus. archeologico nazionale Cagliari, Inv. no. E 29 After [Hölbl 1986, II, <i>Taf. 115, d</i>]</p>
14.		<p>The figure of a deity, followed by the sign of a <i>uraeus</i>-cobra on the <i>nb</i> sign Graeco-Roman period Mus. archeologico nazionale Cagliari After [Hölbl 1986, II, <i>Taf. 116, c</i>]</p>






Appendix 2

Examples of the image of the scorpion-sign (GSL L7) on scarabs

1.		<p>Two scorpions turned in opposite directions; in the middle between them is the sign of the goddess Neith. Tomb No. 146 at Deir el-Ballas 18th Dynasty Phoebe A. Hearst Mus. of Anthropology inv. no. 6-8780 After [Jensen 2019, 1227]</p>
2.		<p>Two scorpions turned in opposite directions 18th Dynasty (?) Chicago OIM 14949 After [Teeter, Wilfong 2003, <i>pl. 40b</i> (no. 136), 89]</p>
3.		<p>Two scorpions turned in opposite directions 19th Dynasty Jerusalem, Rockefeller Mus. IAA I.9812 After [Keel 2010, 339 (729)]</p>

4.		<p>Two scorpions turned in opposite directions After [Stoof 2002, <i>Abb.</i> 50]</p>
5.		<p>Two scorpions turned in opposite directions After [Stoof 2002, <i>Abb.</i> 51]</p>
6.		<p>Two scorpions turned in opposite directions 19th Dynasty Pushkin Museum of Fine Arts No. 378 After [Hodjash 1999, 157 (1165)]</p>
7.		<p>Two scorpions turned in opposite directions New Kingdom State Hermitage No. 5786 After [Hodjash 1999, 157 (1166)]</p>
8.		<p>Two scorpions turned in opposite directions Early 19th Dynasty Cairo CG 36384 After [Newberry 1907, <i>pl.</i> VII]</p>
9.		<p>Inscriptions: name of Thutmose III (<i>Mn-hpr-R^c</i>), below <i>nb t3.wj</i> “Lord of Two Lands” and four <i>uraei</i> surrounded by scorpions turned in opposite directions 18th Dynasty London BM EA 16790 After [Stoof 2002, <i>Abb.</i> 52; Hall 1913 92 (939)]</p>
10.		<p>Scorpion and sun disc After [Stoof 2002, <i>Abb.</i> 45]</p>

11.		<p>Scorpion and the sign <i>ib</i> “heart” After [Stoof 2002, <i>Abb. 10</i>]</p>
12.		<p>A scorpion above which are four cobras with discs of the sun above their heads New Kingdom State Hermitage No. 5781 After [Hodjash 1999, 157 (1168)]</p>
13.		<p>Three scorpions, between them two spellings <i>ʿ</i> “earth / land” 18th Dynasty Cairo CG 36349 After [Newberry 1907, <i>pl. XV</i>]</p>
14.		<p>Two scorpions turned in one direction, in the middle there is a fish 18th Dynasty Cairo CG 36453 After [Newberry 1907, <i>pl. XV</i>]</p>
15.		<p>Scorpion and fish After [Stoof 2002, <i>Abb. 19</i>]</p>
16.		<p>Scorpio and a lion over whose head is the sun disc After [Stoof 2002, <i>Abb. 17</i>]</p>

17.		<p>Scorpion and goat feeding a goat³⁸ New Kingdom Private collection (from Moab) After [Shuval 1990, 109, <i>Abb. 0100</i>]</p>
18.		<p>Scorpio, capricorn with the sign of life on the neck and snakes After [Stoof 2002, <i>Abb. 18</i>]</p>
19.		<p>Lizard and scorpion After [Stoof 2002, <i>Abb. 20</i>]</p>
20.		<p>Scorpion and hippopotamus After [Stoof 2002, <i>Abb. 21</i>]</p>
21.		<p>Scorpion Late Period London BM EA 66435 (Naukratis) After [Masson 2018, 24, <i>fig. 60</i>]</p>

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³⁸ About this motive see: [Shuval 1990, 105–110].

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ЕГИПЕТСЬКИЙ ІМПОРТ VI СТ. ДО Н. Е. У МАТЕРІАЛАХ ЛІСОСТЕПОВОЇ СКИФІЇ

Для поховальних комплексів VII–VI ст. до н. е. на території Лісостепої Скіфії досить звичайними є деякі види намистин, які прийнято зараховувати до “егіпетських фаянсів”. В основному вони представлені бісером різних відтінків, а також рідше зустрічаються конічними “намистини-розетки”. Місце виробництва перших встановити складно, для других визначено територію Закавказзя. Їхню появу та поширення в Північному Причорномор’ї пов’язують зі скіфами-кочівниками, що просунулися наприкінці VII – у першій половині VI ст. до н. е. до українського Лісостепу через Кавказ після завершення передньоазійських походів. Винятково важливими знахідками для цього періоду є єгипетські імпортні предмети рідкісних для території Скіфії типів, які були знайдені в Скороборі – одному з найбільших курганних могильників Більського городища (басейн Ворскли), а також у матеріалах розкопок Люботинського городища (басейн Сіверського Дінця). Серед них єгипетські пронизки-амулету та намистини VI ст. до н. е. Деякі предмети могли потрапити до Лісостепу з античних центрів, інші, ймовірно, належали скіфським воїнам, які отримали їх як військовий трофей. На

сьогодні це поки що єдині такі ранні знахідки в Північному Причорномор'ї, які доповнюють набір імпортованих виробів, що потрапили до Дніпровського Лівобережжя в період скіфської архаїки. Виявлені в жіночих похованнях VI ст. до н. е. єгипетські амулети доводять, що в цей період вони сприймалися населенням Скіфії як сакральний символ – атрибут жерців, функції яких у варварському суспільстві, найімовірніше, виконували жінки – представниці соціальної верхівки.

Ключові слова: Північне Причорномор'я, Дніпровське лісостепове Лівобережжя, Більське городище, некрополь Скоробір, Люботинське городище, єгипетський імпорт, “фаянсові” амулети, підвіски та намистини, VI ст. до н. е.

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