

# A MINIATURE CHARIOT WHEEL FROM BALTA SĂRATĂ. A STUDY OF ETHNO-RELIGION –ARCHAEOLOGY

BY

GHEORGHE CORNELIU LAZAROVICI\*, CORNELIA-MAGDA LAZAROVICI\*\*

## Abstract:

*Starting from a miniature chariot wheel discovered at Balta Sărată, we made a foray into the world of models representing cult wagon models, showing their meanings and the myths they transmit. We made a grouping of them based on several characteristics (type of wagon models, materials from which they were made, number of wheels), but also other symbolic elements that are accompanied (birds, snakes, horses, swastika, spiral, square etc.). Their symbolism is eloquent, most of the rendered elements being found on other cult objects, from PPN and until late in the historical era. From a chronological point of view, such wagon models appear since the end of the Copper Age and we find them back to antiquity. We did not avoid the models rendered on different vessels or those discovered in the cave representations (the latter more difficult to attribute to a certain era).*

**Keywords:** wagon model; types of worship wagon models; the meaning of the signs and symbols.

## HISTORY OF DISCOVERIES

Among the materials discovered at Balta Sărată, Liviu Groza (he played an important role along with others in supporting the excavations led by Gheorghe Lazarovici in this site) also published a chariot wheel, along with other Vinčian ceramic fragments went unnoticed (Fig. 1.2).

After the recent publication of the monograph on Balta Sărată, we found that among the materials discovered there, in the documentation were some ceramic fragments, which according to the paste seemed identical to the Vinčian ones but, reanalyzing them recently, we were convinced that they belonged to the Balta Sărată group (according to style, motifs, etc.<sup>1</sup>, Fig. 2).

## DEFINITIONS OF THE WAGON

**Dexonline:** Spacious, four-wheeled land vehicle with animal traction, used in the country for transport. wheel, wheels, miniature wheel, grave

## THE IMPORTANCE OF WAGONS AND WAGON WHEELS

The wagon is still used today as a means of transport, especially where roads are not practicable, it is more efficient and economical. In large modern cities, urban centers, natural parks wagons are used by tourists and for nature tours. In prehistory and protohistory, the wagon was an invention, a novelty: news, myths and legends circulated, toys, clay models, and maybe others, made of perishable materials, were created. The clay ones have sometimes been preserved (or parts of them), making it easier for archaeologists to analyze them. Ethnology and other disciplines, such as archeozoology, have brought new data, information, and arguments, especially, in interdisciplinary collaborations.

In a study on the association of wagon wheels with askos vessels we found that their presence in our areas begins early, in the classic Baden – Coțofeni II (Budakalász, Grave 158, carbon dated (C<sup>14</sup> VERA-3544 4170 ± 40 BP, < 2877–2679, > 2679 BC)<sup>2</sup>.

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\* “Lucian Blaga” University, Sibiu; lazarovici.gheorghe.corneliu@gmail.com.

\*\* Institute of Archaeology, Romanian Academy-Iași Branch; magdamantu@yahoo.com.

<sup>1</sup> Often features from the Balta Sărată group perforate Neolithic levels, some fragments can hardly be distinguished being made from the same clays as the Vinčian ones: LAZAROVICI 2020: Pl. 52.11, see also Stratigraphy: 33, 41.

<sup>2</sup> MISCHKA 2010; 2011; BONDÁR 2018: 279.

*MEANINGS: CULTIC, ETHNO-ARCHAEOLOGICAL, RELIGIOUS*

Clay chariots and wheels are important for archaeologists because they allow, due to the large number of artifacts, to define a period from the last part of the Copper Age (named so after copper metallurgy, evidenced by large axes of types Banjabic, Faisz and others with transverse hole, copper chisels and others, all made of almost pure copper, but also analyzes on gold and gold sources<sup>3</sup>) and the beginnings of the Bronze Age.

Let us give some examples of the significance of the chariot, starting from those mentioned by J. Chevalier, A. Gheerbrant (1995):

- for Plato the chariot symbolizes the personalized soul;
- in Greek mythology the chariot symbolizes the whims of power;
- in Romanian mythology, the rear wheels from the Great Wagon (Ursa Major) indicated the distance (5 x dist.), and the pole of the Small Wagon (Ursa Minor) shows the direction to the North Star. Others relate to St. Elijah.

The problem is much broader, however, including cultic significance or meaning<sup>4</sup>, for which reason we present some examples in the appendices to save us from countless footnotes. We know from ethnology many representations of animal-drawn wagons that are symbols of ancient deities (see Annex I with 18-19 records).

In several sanctuaries from Anatolia to Europe, from Paleolithic to Antiquity there are various representations of deities with animals or animal symbols (horns, bucranium, etc.). See Annex II with 18 records. We also mention the wagons drawn by birds, belonging to some deities, which can be found from prehistory to Antiquity (Fig. 4).

Birds, but especially the eagle, as a messenger of the gods, appear frequently in sanctuaries since the early Neolithic civilizations (PPN), as well as in rock art. Sometimes birds and their flight suggest the passing between worlds, an idea preserved in myths and legends (see Annex III with 44 records).

All this shows us the great antiquity of some of the myths and symbols, even if there are different interpretations of them.

*THE WAGON AND THE WHEEL (LAT. CARRUS)*

***The wheel (see Annex IV)***

Its importance in Romanian expressions and not only, shows the role in comparisons to define literally or figuratively certain states. All are part of a popular wisdom that goes back in time.

**Definitions and expressions**

Metal or wooden circle, with spokes or solid, which, revolving around an axle, moves a vehicle.

According to Dexonline, it has many meanings related to: movement, action.

- To put on wheels = to organize (a work, an action) so that it will be accomplished without hindrance;
- To roll as if on wheels = to be achieved without hindrance;
- To be on wheels = to be active;
- To take (someone's) wheels off the sleigh = about a very poor debtor, from whom one has nothing to take;
- To turn the wheel = to change the situation (for the worse);
- To be on the wheel = to be changeable;
- To push (someone) on the wheel = to help (someone);
- To pull/to push on the wheel = to bear the burden;
- As fast as the wheel turns = in the blink of the eye; very fast.
- To be as big as the wagon's wheel = to be very big.

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<sup>3</sup> Physico-chemical, metallographic and copper and gold source analyzes in our country on large copper axes and gold objects: **methodology**: BEȘLIU *et al.* 1988; BEȘLIU 1990; 2001; **copper**: BEȘLIU, LAZAROVICI 1990; 1995; BEȘLIU *et al.* 1988; CIORTEA, LAZAROVICI 1996; LAZAROVICI *et al.* 1992; **sources**: HAUPTMANN *et al.* 1995; DIACONESCU 2009; CONSTANTINESCU *et al.* 2013; **workshops**: LAZAROVICI, LAZAROVICI 2007; LAZAROVICI, LAZAROVICI 2016; LAZAROVICI, LAZAROVICI 2016; LAZAROVICI *et al.* 2012a; 2015; **metallurgy**: TOPAN *et al.* 1996; MAREȘ 2012 (also Pdf.); and others.

<sup>4</sup> Extracts from the database *Sanctuaries 10300 November 2020* in several annexes.

Next to the chariot wheel from Balta Sărată (Fig. 1.2) there was also a clay disc (Fig. 1.3). Usually, such objects were defined as twisters, starting from an item similar to a spindle that had an iron hook on which 2-3 threads were hung and which, by rotation, were braided to obtain a rope (twisted string). Such items are found in all ethnographic museums, and our goal is to attract the attention of colleagues to carefully study such objects, which sometimes have marks on them<sup>5</sup>, sometimes alveolar decoration, incisions, meanders<sup>6</sup> with or without symbolic meanings<sup>7</sup>. The chariot and the wheel together have some associations, the master of the chariot, the driver, those who pull (the pullers), the content, the place where it was discovered, or the conditions of discovery allow us to decipher other meanings and symbols. A cultural series referring to **cattle, wagons, wheels**, presented in **Annex VI**, shows two clusters, an older one from the Cucuteni culture, and another after the Corded Ware ceramics.

### **The master of the chariot**

Most often he defines or allows guessing the role, the purpose of the chariot. St. Elijah in the Romanian religious iconography and not only, is taken to Heaven, and the chariot driver is an angel (Fig. 5.a), the horses are white symbolizing Heaven, the chariot of fire<sup>8</sup>. As a prophet he also appears as the forerunner of the second coming of Christ (Fig. 5.b) or the miracles he performs by blessing the rains or the aviators (Fig. 5c-d) and many others<sup>9</sup>.

### **The chariot driver**

In two of the above examples the driver is the angel on white horses, he suggests the sky, the solar chariot, the command of the Lord. The red, winged, fantastic horses suggest the Day of Judgment, at the second coming of Christ (Fig. 5.b).

We gave these examples to look at the chariots, their content, the symbols on them, the color.

Let us also remember the sacred chariot from Budakalász, which is painted red and has symbols engraved on the chariot and on the wheel.

### ***Traction animals, yoking (see also Annexes II-III)***

The models presented from the Cucuteni-Trypillia culture push the dating of chariots and means of transport a little earlier.

Since the time of the Cucuteni-Trypillia culture we have the first evidence of the use of cattle for traction. Drawings appear on a series of figurines that have been interpreted as cattle-harnessing systems. Among the earliest systems is that of Chanu-daro, Pakistan, presenting a two-wheeled chariot with yoked oxen, on which there is a human character and a vessel (Fig. 6.a10). According to some information, it is considered that this chariot came from a child's grave, being of course a toy<sup>10</sup>. Next are those belonging to the Cucuteni-Trypillia culture (Fig. 8). The chariots are estimated to have appeared in Mesopotamia and in the tombs with catacombs in the north of the Black Sea, in the catacomb tombs of the Majakop culture, from where it spread to Europe and Asia.

## *TWO-WHEELED CHARIOTS*

*Dexonline*: In Antiquity: A two-wheeled vehicle, pulled by two or four horses, used in fighting, games, and ceremonies. From the second half of the third millennium BC we have a model of a chariot made of clay, pulled by an animal.

The chariot had a protection with two evil eyes to impress the enemy (Fig. 9.a), behind which the fighter's chest was protected, but the space was narrow, just enough to give the fighter the opportunity to use the weapon (spear, lance and others). Also, from the series of two-wheeled chariots we have some toys (Fig. 6.a10, 7.b1).

Some of the representations suggest divine chariots, drawn by various animals and representing some deities: it is perhaps the chariot of the goddess Ceres/Demeter, the daughter of Chronos and Rhea, who was given the task of guarding people's crops, becoming the protector of their food (see also Annex 1).

<sup>5</sup> ROSKA 1941, Pl. CXXVII.9,11,15,13-20; CXXVII.1,6-8,12,16,18-22; CXXIX.11,13,16,18.

<sup>6</sup> ROSKA 1941, Pl. CXXVIII.8,10; CXXVII.2-5,9-11,14-15, CXXIX.1-10,12,14,18.

<sup>7</sup> For example Black loom, Black disk, the loomweight from Turdaş had a series of signs and symbols: \*\*\* *The Danube Script 2009*: 24-25, Fig. 3-4, cat. 20, 138-139; constellations: SZÜCS-CSILLIK *et al.* 2020.

<sup>8</sup> Source [ziaristionline.ro](http://ziaristionline.ro).

<sup>9</sup> Source [ziaristionline.ro](http://ziaristionline.ro).

<sup>10</sup> WEB Wikipedia see Chanu-daro.

In the image selected by us (Fig. 9.c2) the goddess appears on a chariot with two wheels pulled by royal cobras, and her back is protected by another snake<sup>11</sup>. The snake in different mythologies is the protector of the house or treasures (the white snake), of the sanctuary model<sup>12</sup>, it appears on the celestial vault marking the agricultural calendar<sup>13</sup> and there are many other representations from PPNB (PPNB, i.e. 9<sup>th</sup> mil. BC) in most Neolithic and Copper Age civilizations, from China to Europe<sup>14</sup>, to stop at what we know best<sup>15</sup>. The horse-drawn carriages (see Annex I.5,17-18), most of the time heavenly chariots (from Dupljaja, Middle-Late Bronze Age, Dubovăț – Zuto Brdo – Gârla Mare culture, Fig. 9.b), represent the chariot that carries a female deity, a variant of the Great Mother. The symbols on this artifact represent a widespread theme, the swastika: on the right side appears the left-facing swastika representing the good side. In Christian religion the righteous ones stand to the right of the Lord. The good predictions or news fulfilling them are considered to come from the right side<sup>16</sup>. Guillaume de Saint-Thierry interprets the right side as expressing the sharpness of reason. The right side is opposed to the left side, the side of the heart, the contemplative side, symbol of the woman<sup>17</sup>. The bell-shaped figure, as most from this civilization, also has on its belly the good swastika, foretelling the good news (genesis, birth, continuity of life).

In Fig. 9.d is symbolically represented another celestial chariot, with two wheels, pulled by horses suggested on the pole (it is dated in the 14<sup>th</sup> century BC) from Canaan, with religious symbols on the chest of the two characters<sup>18</sup>.

### THREE-WHEELED CHARIOTS

The specimen from Dupljaja (Fig. 10)<sup>19</sup>, also represents a deity almost identical to the one from Belgrade (Fig. 9.b) with a bird's beak, in a chariot pulled by swans, driver being another swan, from the same period and civilization. This, too, is a heavenly chariot. In ancient times the swan chariot was that of Aphrodite<sup>20</sup>. Like the other artifact, it has eyes rendered by concentric circles, which are also rendered on the chest, neck, belly, but also on the chariot and wheels, representing solar symbols. The driver-bird has chevron-shaped incisions on its wings and beak. A parasol appears above the figure.

From the series with three wheels, we mention a chariot from Germany (Fig. 10.c), where two birds drive the chariot, and the third one is on the pole; in another situation (Fig. 10.d) on the chariot from Sweden (ca. 1000 BC)<sup>21</sup>, there are also three wheels on a cult chariot, and the praying woman invokes the sun-wheel, the master.

### FOUR-WHEELED CHARIOTS/WAGONS

The number 4 was connected to the names of gods in most religions<sup>22</sup>. Most of the four-wheeled chariots in prehistory are cult items. Of course, there are mortuary and transport vehicles, but these are linked to protohistoric times, starting from the end of the Bronze Age<sup>23</sup> in our areas, but also in the empires and kingdoms of Egypt, the Near East and the Middle East.

These wagons carry many mythological loads, in many of them we find myths that are then perpetuated until late. Of course, the different evolution in some areas of Europe causes the terminology of the epochs to be different, as well as between Europe and Asia Minor, but we find their myths in these areas.

<sup>11</sup> CHEVALIER, GHEERBRANT 1995: see car (chariot/wagon); <https://www.astrotex.ro/>.

<sup>12</sup> CHEVALIER, GHEERBRANT 1995: see șarpe (snake); GOLAN 2003: 164, 192-207, 230; Fig. 156, 158; GIMBUTAS 1984: 96, Fig. 41, 50, 55-66 etc.; OVCINNIKOV 1996: 115-119, Fig. 2, *apud* LAZAROVICI, LAZAROVICI 2015.

<sup>13</sup> SZÜCS-CSILLIK, MAXIM 2016.

<sup>14</sup> CC 2018: 66-67, 69, *apud* LAZAROVICI, LAZAROVICI 2020: Chapter I, Fig. 2.1, 3, 4, 5, 6, 3.1.

<sup>15</sup> *apud* LAZAROVICI, LAZAROVICI 2015.

<sup>16</sup> CHEVALIER, GHEERBRANT 1969/1973: *apud* GRIA.

<sup>17</sup> CHEVALIER, GHEERBRANT 1995: *apud* Saint/Thierry, OGAC, GRIA.

<sup>18</sup> GOLAN 2003: 115, Bayal temple from Ugarit.

<sup>19</sup> VASIĆ 2004: 155-162 and old bibliography.

<sup>20</sup> CHEVALIER, GHEERBRANT 1995: see car (chariot/wagon).

<sup>21</sup> GOLAN 2003: Fig. 103.4, cat. 333.

<sup>22</sup> WYNN WESTCOTT 2013 *apud* 2011: 53: IHVE, IHIIH, AHIIH, ADAD, AMUN, SIRE, SYRE, DEUS.

<sup>23</sup> PARE 1992.

In some situations, we also have heavy transport wagons, such as in the Near East, where on a four-wheeled bronze chariot one can see an ox, a dog and a character (Fig. 11.a). It reminds us of our fairs in different regions of the country, where farmers take to the fair (weekly, seasonal) cattle, animals, some drawn by the cart, others on the cart.

Miniature clay wagons, whole or fragmented, were also discovered in tombs. All these are symbolic, cultic wagons.

Rare are the wooden ones, preserved in tombs, as well as the large wagons found in the mounds from the end of the Bronze Age (Urnenfelder) and the Iron Age. The chariot from Săndulești - *La Stână* has chevron motifs on the bottom of the box (Fig. 12.e).

The chariots have zigzag lines on the sides (Fig. 11.b,s,f; Fig. 12.a-b) or a sideways “Z”, in some places they were painted red (Fig. 11b), and on the back of the cart in Fig. 11.c there are two circles with signs reinforced by us, difficult to interpret, but they might be solar and Christian symbols (like the octagon inscribed in the circle).

Among the models of chariots with four wheels we mention one found in a tomb without skeleton, considered votive, from Budakalász M177, from the classical phase of the Baden culture (>2679 BC)<sup>24</sup>.

They remind us of another model on the back of a Russian mortuary chariot, with an eight-spoke wheel, which also represents later a Christian symbol (Fig. 11.d)<sup>25</sup>. The decoration on the bottom resembles the one from Săndulești - *La Stână* (Fig. 12.e). In the case of the Hochdorf wagon, the stallions pull the wagon. Horses are the symbols of the deities Apollo, Attis, Aurora, and Mithras.

The chariot models (Fig. 11.b-f, Fig. 12.a-b) from Hungary are from the Copper Age (Fig. 11.b-c) and the Bronze Age (Fig. 12.a-b)<sup>26</sup>, just like those from Romania: the end of the Copper Age (Fig. 12.e-f); Bronze Age (Fig. 12.d)<sup>27</sup>. On the front of the chariot model from Altyn Depe, from Turkmenistan, the head, neck, and part of a horse's chest are shown (Fig. 12.c); on one side of the chariot there are traces of a painted decoration. The artifact is from around 2000 BC, and most discoveries of this kind are cult items or toys<sup>28</sup>.

The chariot in Fig. 13.a, rendered on a vessel, carries a stele, a pyramid, sacred object, often associated with other symbols or figures: daggers, axes (7 each) in our examples (Fig. 13.d)<sup>29</sup>, associated with eagles, messengers of the gods<sup>30</sup>; many steles are made of stone suggesting the Great Mother<sup>31</sup>, sometimes they have the shape of a pyramid<sup>32</sup> as in the example above, or even human form such as those from the PPN in Anatolia<sup>33</sup>, as well as the later ones, from the Cretan civilization<sup>34</sup>.

The most interesting allegorical chariot (Fig. 13.c) has in the center a great goddess (perhaps synonymous with Aphrodite), who wears a shield above her head (the symbol of the heroes who died on the battlefield or perhaps the vessel with holy water<sup>35</sup>); on the chariot there are also fighters on horseback with weapons, squires, dogs, and others. On the edges of the chariot are horses' heads, the divinity could have attributes similar to those of Aurora (sunrise, resurrection).

<sup>24</sup> MISCHKA 2011: tab. 3.24: \*\*\**Bronzezeit in Ungarn* 1992, BONA: 73ff, kat. 330 Berettyószentmárton; kat. 424 = Herpály; kat. 425 = abb. 38 Vésztő-Mágó, KOVÁCS T. Fig. 11e; kat. 426-Abb. 34 Pocsaj-Leányvár; Fig. 11b; **general**: BONDÁR 2018; T. KOVÁCS 1994: LXIX.9 Füzesabony.

<sup>25</sup> GOLAN 2003: 117, Fig. 103.8.

<sup>26</sup> \*\*\* *Bronzezeit in Ungarn* 1992, kat. 422-426 *apud* BONA, KOVÁCS *et al.*: kat. 424, *Herpály*, kat. 425 = Abb. 38, kat. 426 = Abb. 34 *Pocsaj-Leányvár*; *Budakalász M177*; MISCHKA 2011: tab. 3.24, dated >2679 calBC.

<sup>27</sup> GOLAN 2003: 119, Fig. 101.

<sup>28</sup> GOLAN 2003: 119, Fig. 101.4.

<sup>29</sup> Lagundo museum.

<sup>30</sup> KRAMMER 1962, Fig. 9-10, 1.88 m tall; MÜLLER-KARPE 1974, III, Kat. 91, 305C3; \*\*\* *Anatolian. Civilisation* 1983: 230, Fig. 612, cat. 612.

<sup>31</sup> Gura Baciului dwelling 24: LAZAROVICI, MAXIM 1995: Fig. 21.7, a feature dating from Starčevo-Criș IIIB-IVA: 111.

<sup>32</sup> \*\*\* *I cigni del sole* 2004: 22-23, photo 5.

<sup>33</sup> \*\*\**Die Ältesten* 2007; HAUPTMANN 2007: 86; ÖZDOĞAN 2007: 61; LAZAROVICI, LAZAROVICI 2006: 29, Fig. I.17; KOVÁCS 2010; de.encarta.msn.com/encyclopedia\_761563062;

<sup>34</sup> Lepenski Vir: SREJOVIĆ 1969: Fig. 75-76; PICARD 1948: 61; or from the Cucuteni culture: LAZAROVICI, LAZAROVICI 2007: 229, Fig. Vd.87.

<sup>35</sup> CHEVALIER, GHEERBRANT 1995: see car (chariot/wagon).

Among the sacred chariots (Fig. 14.a, Mongolia, Bronze Age<sup>36</sup>) one carries a solar wheel with four spokes, and the chariot has four stallions. The cross is marked with black lines to result in the white color of the spokes of the cross. The theme of the solar disk reappears at another sacred chariot (Fig. 14.b). The stallions pulling the chariot (Fig. 13.b)<sup>37</sup> are related to the solar deities<sup>38</sup>.

#### SIX-WHEELED CHARIOTS

All these are cult chariots. The figures they carry mark a cultic allegory<sup>39</sup>. In both cases they carry a solar symbol: a four-spoke wheel (Fig. 14.a) and a solar disk that has 8 circles with 4 circumferences inside. In the first situation, four stallions are harnessed, in the second one, the horse is on the chariot, next to the solar disk. In this situation the chariot, the horse and the disk would suggest one of the deities associated with light, Apollo, Mithras, Attis, Aphrodite and Aurora through the horse symbols<sup>40</sup>. In the case of the tumulus from Sopron (Fig. 13.a) it would refer to the future resurrection, perhaps related to metempsychosis, present in our opinion since the first Neolithic civilizations in the shrines of Çatal Höyük<sup>41</sup>. In many of the rituals related to the burial of the dead, the head is oriented to the east<sup>42</sup> or to the west, and at Gura Baciului, the stone head located above a special tomb, of a cremated body, is oriented E-W. The eyes of the sculpture are looking towards west<sup>43</sup>, suggesting the end of life, the last time it sees the sun. At dawn, during sunrise, the sun shone on the face of the sculpture, and its eyes and mouth could be seen, suggesting rebirth<sup>44</sup>.

In the rock art of northern Italy there are numerous representations of cult chariots (Fig. 14). In some situations, the wheel has 7 spokes (Fig. 13.a). 7 being a sacred number, the chariot becomes a sacred chariot with 4 stallions.

In the rock art of northern Italy, the four-wheeled chariot is pulled by four galloping stallions (Fig. 14.c,f). That it is the sacred chariot is suggested by the characters in the back with their arms raised as an invocation (Fig. 14.b) or maybe waving goodbye<sup>45</sup>. Elsewhere in the back there are double legs incised (Fig. 14.e)<sup>46</sup>. There are also chariots drawn by oxen or symbols (Fig. 14.e-f). The cultic chariots pulled by black oxen are said to take the dead to the other world<sup>47</sup>.

#### CHARIOTS WITH SACRED LIQUID

We often have the sacred liquid represented as being transported on chariots (Fig. 15-16). Its transport appears represented on four-wheeled cultic chariots (Fig. 15-16). In almost all situations, the chariot appears with the representation of waterfowl heads, and by the long neck one can sometimes guess the swans (Fig. 15.a), other times the peacock appears (representation on a coin, Fig. 15.b). The peacock appears in mythology as the one who pulls Juno's chariot<sup>48</sup>.

To suggest the flying chariot, birds were added to the wheels, as is the case at Bujoru (Fig. 16.a<sup>49</sup>). The birds from Bujoru have a very wide beak.

<sup>36</sup> GOLAN 2003: 117, Fig. 103.7.

<sup>37</sup> \*\*\**Anatolian Civilization* 1983, cat. 735 color.

<sup>38</sup> CHEVALIER, GHEERBRANT 1995: see car (chariot/wagon).

<sup>39</sup> CHEVALIER, GHEERBRANT 1995: see car (chariot/wagon).

<sup>40</sup> CHEVALIER, GHEERBRANT 1995: see car (chariot/wagon); Pare 1992, fig. 16.6, Sopron Tumulus 140.

<sup>41</sup> Our references to MELLAART 1965: Çatal Höyük VII, 26; LAZAROVICI 2001a: 59, Fig. 4-5; LAZAROVICI 2009: 239 and references to KRAMMER 1962: 144: metempsychosis at the Pythagoreans; MALLINGER 2013: 154.

<sup>42</sup> LICHTER 1981: 62, 94, 102, 122, 321, 277, 345-346 etc.

<sup>43</sup> VLASSA 1972: 22; VLASSA 1972a: 191; VLASSA 1976: 255, Fig. 52, 13/3; LAZAROVICI, MAXIM 1995: 185; Pl. IV.1-2, V.4; LAZAROVICI, MAXIM 1995: 179-181, see also grave M7; LAZAROVICI, LAZAROVICI 2006a: sanctuary.

<sup>44</sup> LAZAROVICI 2000: Ethnoreligion, *passim*.

<sup>45</sup> ANATI 1960; \*\*\**Valcamonica Symposium* 1970; \*\*\**Valcamonica Symposium* 1975.

<sup>46</sup> ANATI 1960: 209; POHRIBNÝ 2007: 242; according to some myths the legs of Atlanteans; in Banat the foot of God on the limestones from Caraşova-Cetate, in the light area; the foot of the devil in the dark forest from Cheile Caraşului – Prolas.

<sup>47</sup> GOLAN 2003: 124, Fig. 118.4; funerary cult KARAGEORGHIS 1977: 38-39 appears associated sometimes with the cross; the heavenly bull KRAMMER 1962: 136-137, Fig. 30.

<sup>48</sup> CHEVALIER, GHEERBRANT 1995: see car (chariot/wagon).

<sup>49</sup> PARE 1992: 126; \*\*\* DEAVR 1980: see, car (chariot/wagon) and bibl.

Waterfowl are also on the chariot from Orăștie (Fig. 16.b<sup>50</sup>), as well as on the chariot from Crannonn, Thessaly<sup>51</sup>, Dupljaja<sup>52</sup>.

The bird suggests the flight, and figuratively it most often refers to the flight between worlds: of the living and the dead, with myths and legends in all times, from prehistory to the present day<sup>53</sup> or to the flight between Earth and Heaven. The second aspect of these chariots is the sacred liquid or the liquid of life.

Already in the oldest sources, in the ancient Sumerian civilization, when the chariot also appears, there are mentions of the liquid of life<sup>54</sup>. We do not know what was transported in those vessels, the sacred liquid has many aspects: blood, semen, living water, dead water, and others<sup>55</sup>. In Fig. 15.c there is a real procession transporting the sacred liquid, also loaded with sacred symbols: 7 people, all with necklaces around their necks, the priest who holds the vessel also has earrings. The necklace suggests a function, a dignity. Let's not forget that next to the chariot from Orăștie in the deposit there were a series of necklaces and others<sup>56</sup>.

Related to the cult chariots is the myth of Medea, the daughter of King Aeëtes of Colchis, a niece of Circe and the granddaughter of the sun god Helios, and a witch. Her chariot is pulled by snakes, is followed by snakes (Fig. 9.c, 17.a-b), she carries torches in her hands (symbol of Helios), and she appears in several myths and legends (the legend of the Golden Fleece). In some reproductions the chariot is made of gold, like that of the daughter of the god Helios, gold-azure, yellow being the color of the sun<sup>57</sup> symbol of love, understanding (if we think of the legend of the Golden Fleece and the love for Jason).

Other images with mortuary chariots are from the mounds from Sopron (Fig. 13.a, 18.a). One of the mortuary chariots here has forerunner, a horseman (Fig. 18a.1). In the second tumulus there is a true allegory, we see the ritual funeral dances in which figures with bell-shaped dresses appear, as we saw above in the Zuto Brdo – Gârla Mare culture (Fig. 9.b, 10.a-b).

In another representation on a large vessel is stylized a four-wheeled chariot or a human figure<sup>58</sup> (Fig. 18.b1). The dotted rhombus often marks the womb, pregnancy. The hourglass also appears on the vessel, the symbol of the passing time, symbolizing the end or a new beginning.

One last situation that we will analyze is a cave from Cheile Runcului-Sohodolului, between Oltenia and Transylvania, where there are several rock signs, published by C. S. Nicolăescu-Plopșor, M. Cărciumaru and others<sup>59</sup>.

Regarding our themes, we highlight a drawing published by Romulus Vulcănescu in his *Romanian Mythology*, from Sohodol-Runcuri. He also makes some assessments related to the votive chariots from Orăștie, Bujoru, Cuciuat, Vârșand and Vădastra<sup>60</sup>.

Judging by the general aspect of the image, it seems to be a celestial chariot fallen from above (Fig. 19). The right front wheel and the left rear wheel are displaced, they seem to have 5 spokes; but for the left front and right rear wheels, it is not clear how many spokes they have. A stylized figure is in front of the chariot, it looks like a man. Other signs in that area could mark dead cattle. A semicircular figure appears near the place of the right rear wheel. It is true that sometimes in cave art the cattle are shown with their legs up or only their horns are represented, we do not know if this suggests their death (Fig. 14.a,e).

<sup>50</sup> PARE 1992: 125; \*\*\* DEAVR 1980: see, car (chariot/wagon).

<sup>51</sup> PARE 1992: 127.

<sup>52</sup> PARE 1992: chariot Dupljaja, Fig. 4, IGNAT Mihai, WEB facebook.

<sup>53</sup> VULCĂNESCU 1987: the magic or shamanic flight: HAYDEN 2003: 149, Fig. 5.20 apud *Antiquity*, 62: 559; ELIADE 1991: 22.

<sup>54</sup> KRAMMER 1962: 219, 222.

<sup>55</sup> ELIADE 1981: 41; SANDARS 1985: 246-247, Fig. 159; RUTKOVSKI 1972: 199; LAZAROVICI *et al.* 2001: I.1: 289, Fig. 263; LAZAROVICI 2004: Fig. 42; LAZAROVICI, LAZAROVICI 2014: 203, Fig. 15-19.

<sup>56</sup> BERCIU 1939-1942: royal symbol necklace of lapislazuli, in Sumer: KRAMMER 1962: 221, 224; in Cucuteni culture: MONAH 2012: Fig. 203.S, 121.11; 126.7, 164.1 175.5, 201.9, 210.6, 221.9; URSULESCU 2001: 53-54, Fig. 5; MONAH 1982: 11: Fig. 12; MONAH *et al.* 1983: 15; MANTU, DUMITROAIA 1997.

<sup>57</sup> CHEVALIER, GHEERBRANT 1995: see galben (yellow).

<sup>58</sup> PARE 1992: Fig. 143.

<sup>59</sup> NICOLĂESCU-PLOPȘOR 1928; NICOLĂESCU-PLOPȘOR 1929; CĂRCIUMARU 1988/1989: see on WEB Cheile Sohodolului.

<sup>60</sup> VULCANESCU 1987: 56-57, 431-432.

On the chariot and behind it there are three hatched squares of different sizes. The latter are quite frequently present in rock art, but also as symbols (network, net, grating, structure, etc.). In ancient popular beliefs, the square represented protection against evil spirits<sup>61</sup>.

The square shape and the square are the symbol of the god and goddesses, the synthesis of the elements of the world, especially the earth; the figurative net suggests existential spiritual weapon (people catch God, God catches people), nets in hunting scenes<sup>62</sup>. For Abbé Breuil the Paleolithic net signs are tribal signs, and for Leroi-Gourhan they are the female generative organ<sup>63</sup>. They range from the rock art of the north<sup>64</sup> to the pictorial art of Yangshao<sup>65</sup>.

The representation of the nets (also named hatched squares or gratings) at Runcu-Sohodol (Fig. 19.a) have correspondences in the European rock art of Macao in Portugal (Fig. 19.b). Some of these nets were used for hunting by chasing herds (Fig. 19.c, Fig. 20.b)<sup>66</sup>.

On the territory of Romania, we also know such situations in the Buzău area, in Brăești – *Policiori*, a natural cave with two levels, on which are engraved signs and symbols<sup>67</sup>, next to which there are also Christian symbols (crosses, icons ... Fig. 20.a), but similar situations occur in La Niche des Cabanes, where there is an association of old and recent symbols (Fig. 20.b), hence the difficulty of determining their age.

We also notice at Niche des Cabanes the presence of the star with 8 arms, a symbol that we also noticed in the Someș Gorge at Rus-Holoame (Fig. 20d). As in other situations (see Fig. 20.b), at *Policiori* there are signs from several historical periods, hence the difficulty to establish their age (Fig. 20.c-e). In addition to those who wrote their name and a year, there are many other signs and symbols (squares, X, models of huts). The hut model (Fig. 21.c) reminds us of those from Valca Monica (Fig. 21.d). We could recognize the same psi, overturned in our country. We still have to reflect on all these.

\* \* \*

In conclusion, returning to the main theme, the chariot, the wheel, the animals, the stallions, the drivers, all these are ancient symbols, which have left traces in almost all ancient religions, perpetuated by myths, legends, initiation rituals, at birth, funeral, marriage, in all thresholds<sup>68</sup>.

Many of these are found in myths, legends, fairy tales that still circulate today as customs that no one knows the source of, but they exist.

Most of the examples are related to the spiritual life, to the divine chariot, to the chariot of fire, but there also are numerous examples related to everyday life, especially those related to cattle. The horse is connected to speed, to its symbolism. Birds are connected to flight, the flight between worlds: Heaven - Earth – Underworld. The sleigh, the boat, the chariot includes the same great themes.

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<sup>61</sup> GOLAN 2003: 223-225.

<sup>62</sup> CHEVALIER, GHEERBRANT 1995: see plasa (net).

<sup>63</sup> GOLAN 2003: 225.

<sup>64</sup> GOLAN 2003: 225.

<sup>65</sup> CC 2018, China: 133.3.

<sup>66</sup> Nowadays, nets have been used to catch wild rabbits for export to Italy: [https://www.dcnews.ro/romania-exporta-iepuri-de-camp-in-italia\\_26717.html](https://www.dcnews.ro/romania-exporta-iepuri-de-camp-in-italia_26717.html).

<sup>67</sup> LAZAROVICI *et al.* 2018.

<sup>68</sup> CHEVALIER, GHEERBRANT 1995: see, prag (threshold).



## ANNEXES

**Annex I. Figurative**

Sanctuaries 10300 November 2020, REFERENCE	NAME	CHARACTERS
CHEVALIER, GHEERBRANT 1995: sub vocem (s.v.) car/cart	chariot Artemis pulled by stags	Artemis
CHEVALIER, GHEERBRANT 1995: s.v. car	chariot of Athena pulled by unicorn	Athena
CHEVALIER, GHEERBRANT 1995: s.v. car	chariot as attribute of Apollo, Mithras, Attis	Apollo, Mithras, Attis
CHEVALIER, GHEERBRANT 1995: s.v. car, <i>apud</i> TERS, 71-89	chariot of Aurora pulled by winged horses, figurative	Aurora
CHEVALIER, GHEERBRANT 1995, s.v. car Bible 4 Kings, 23, 11	chariot Bible St. Elijah after incineration	taken to heaven
CHEVALIER, GHEERBRANT 1995, s.v. car	chariot of Ceres pulled by dragons	Ceres
CHEVALIER, GHEERBRANT 1995, s.v. car	chariot with horses replaced by sleigh fast stallion	Apolo, Mithras, Attis
CHEVALIER, GHEERBRANT 1995, s.v.	chariot of greed pulled by hawks	hawks
CHEVALIER, GHEERBRANT 1995, s.v. car	chariot of Cybele pulled by lions	Cybele
GHINOIU 2013, s.v., <i>santilie</i>	chariot of fire 2-4 winged horses	St. Elijah
CHEVALIER, GHEERBRANT 1995, s.v. car; Bible 4 Kings, 2 11	chariot taking to heaven	Apolo, Mithras, Attis
CHEVALIER, GHEERBRANT 1995, s.v. car	chariot pulled by dogs	Hephaistos
CHEVALIER, GHEERBRANT 1995, s.v. car	chariot of Hermes pulled by storks	Hermes
CHEVALIER, GHEERBRANT 1995, s.v. car <i>apud</i> TERS, 71-89	chariot of death pulled by black oxen, figurative	Apolo, Mithras, Attis Hermes
CHEVALIER, GHEERBRANT 1995, s.v. car <i>apud</i> TERS, 71-89	chariot of spring pulled by calf	Apolo, Mithras, Attis
CHEVALIER, GHEERBRANT 1995, s.v. car <i>apud</i> TERS, 71-89	chariot of poverty pulled by mules	Apolo, Mithras, Attis
CHEVALIER, GHEERBRANT 1995, s.v. car	solar chariot regular curve	Apolo, Mithras, Attis
CHEVALIER, GHEERBRANT 1995, s.v. car	noisy chariot Zeus or of the Sun loud noise	Apolo, Mithras, Attis St. Elijah
CHEVALIER, GHEERBRANT 1995, s.v. car <i>apud</i> TERS, 71-89	chariot of rumors pulled by elephants, figurative	Apolo, Mithras, Attis
CHEVALIER, GHEERBRANT 1995, s.v. car <i>apud</i> TERS, 71-89	chariot of rumors pulled by elephants, figurative	Apolo, Mithras, Attis

**Annex II. Animals**

Annex II Sanctuaries 10300 May 2020 REFERENCE	LOCALITY	NAME
ROLLEFSON 2002: 176	'Ain Ghazal sanctuary 4 Yamukian	1 figurine sheep
ROLLEFSON 2002: 176	'Ain Ghazal sanctuary 4 Yamukian	1 figurine goat
ROLLEFSON 2002: 176	'Ain Ghazal sanctuary 4 Yamukian	1 figurine cow
SANDARS 1985: 246	in general	zoomorphic gods
SANDARS 1985: 246	in general	zoomorphic gods
SANDARS 1985: 164, 246	in general	zoomorphic gods
SANDARS 1968/1985, p. 246	in general	zoomorphic gods
RÖDER <i>et alii</i> 1996, p. 354, fig. 32; Röder, in RÖDER <i>et al.</i> 1996, chapters 1, 2, 9; Hummel, in RÖDER <i>et al.</i> 1996, chapters 3, 5, 7+8; Kunz, in RÖDER <i>et al.</i> 1996, chapters 4, 6	Knossos	goddess on mountain, with two lions
CĂRCIUMARU 2006: 172, Fig. 97	Lascaux – the well	bull
CĂRCIUMARU 2006: 172, Fig. 96	Lascaux hall of bulls	bulls
HAYDEN 2003, p. 197, fig. 6.18	Pața	gods with horns
LAZAROVICI <i>et al.</i> 2001, l.1: 232, 240, 247	Pața B26	bull trophy + ash
GERMANN 1996: 121, Pl. 5/1, inv. A 108, Agotha collection	Pața-A 127	tablet with animals
MONAH 1997: 109, cat. 14d	Poduri L36 hearth 2	throne with horns
PREOTEASA 2012: 91, fig. 17.7, 21	Vésző- Mágor	vessel with 2 bucrania

**Annex III. Sanctuaries and birds**

Annex III REFERENCE	NAME	LOCALITY	CHARACTERS	Criterion 2
GIMBUTAS 1984: 74, 25; MAKAREVIĆ 1960: 282; MAKKAY 1971:138; MONAH 1997: 255, pl. 3-1; LAZAROVICI <i>et al.</i> 2001: 290, Fig. 265; ZBENOVICI 1996: 33; LAZAROVICI2004: 48, Fig. 2	throne, inventory, horns	Sabatinovka II	priestess	sanctuary
MELLAART 1965; GIMBUTAS ... LAZAROVICI 2001, Fig. 1, 2	eagle brings on the altar schematic body with head	Çatal Höyük Vl. VII Sanctuary 26		sanctuary
MELLAART 1965; GIMBUTAS ... LAZAROVICI 2001: Fig. 1, 2	eagle brings on the altar schematic body with head human pair comes out	Çatal Höyük Vl. VII Sanctuary 26		sanctuary
MÜLLER-KARPE 1968, II, Taf. 268A3	eagle like at the Someş gorge	Cantos de la Visera		cave
GAVRILĂ 2012: 137	eagle with dots	Pietrele Mirăului		cave
GAVRILĂ 2012: 137	eagle with dots and feathers	Pietrele Mirăului	decoration with dots on the eagle	cave
MELLAART 1964: 10 VII B	eagle right double arrow	Çatal Höyük		sanctuary
MELLAART 1964: VII, 21	eagle with human legs carries 1 headless figure	Çatal Höyük VII, 21		sanctuary
SHULTS 2010: 91, fig. 3.1	eagle and 2 headless human figures	Çatal Höyük		sanctuary
MÜLLER-KARPE 1968, II, Taf. 302.59	eagle	Tepe Sialk III Iran		sanctuary
MELLAART 1964, 10 VII B	eagles 2 carry headless p. eagle 3 and 4	Çatal Höyük VII.b		sanctuary
MÜLLER-KARPE 1968, II, Taf. 303.6, 305B.7	eagles with many feathers	Tell-i-Gap Iran		sanctuary
MELLAART 1965	eagles carry schematic body without head	Çatal Höyük Sanctuary 21		sanctuary
GIMBUTAS 1989: 188, Fig. 285	eagles colored in red	Çatal Höyük VII.8, 8 <sup>th</sup> -7 <sup>th</sup> mill.		sanctuary
MELLAART 1964, 10 VII B	eagle left double axe	Çatal Höyük		sanctuary
HAUPTMANN 2007: 87; HAUPTMANN, SCHMIDT 2007: 67	eagle world from above [or heavenly]	Nevalı Çori sanctuary 2 Building 13		sanctuary

**Annex IIIb. Birds and meanings**

Anatolian Civilization 1983: 196-197, cat. 512	chariot	Kultepe	bull	
Anatolian Civilization 1983:196-197, cat. 512	chariot	Kultepe	dog	
Anatolian Civilization 1983: 196-197, cat. 512	chariot	Kultepe	priest ?	
PARE 1992: Fig. 16.5	chariot with eagles Zeus	Pomerania, urn	Zeus	
CHEVALIER, GEERBRANT 1995: s.v. <i>car apud TERS</i> , 71-89	chariot of greed pulled by hawks	Greece	hawks	
GLIGOR 2009: 2, Pl. CLV.1-2,8	bird protome	Lumea Nouă		
LAZAROVICI inventory 160, 655, 941, 199... A..2 or A..43 deleted	cult vessels, with birds	Parța-Bird		
LAZAROVICI 1973: Fig. 27.8	linear vessel with 2 birds	Parța		
ROSKA 1941: Pl. 34.5; WINN 1981: 283, Fig. 203; KALMAR <i>et al.</i> 2009: 154, cat. 107	eagle	Turdaș	eagle	cave
DENSUȘIANU 1986: 426-427, Fig. 226-227	eagle - phoenix		Phoenix resurrected	
GLIGOR 2009: 2, Pl. CLV.3-4	eagle - snake drain	Lumea Nouă	eagle	
LUCA 2016: 161, photo 121 loc. XII, 122 13 <sup>th</sup> c. ditch	eagle 2 birds one male, one female	Tărtăria – house L. XII	eagle	
VLASSA 1976 (reprinted 1970, 1971): 182, Fig. 20.1-2; KALMAR <i>et al.</i> 2009, cat. 114 LAZAROVICI, LAZAROVICI 2014: 221, Fig. 60b	eagle predatory bird beak	Ronaț	eagle	
LAZAROVICI, GAVRILĂ 2016, Fig. 4c, <i>apud SÎRBU, MATEI</i> 2012: 362 Fig. 5h; *** <i>Aurul și Argintul</i> 2014: 209	eagle beak on head of loop ring	Colț - Vârul Bâi	eagle	tumulus
MÜLLER-KARPE 1968, II: Taf. 303.6, 305A.276	eagle with many feathers	Tell-i-Bakun Iran	eagle	
LAZAROVICI, LAZAROVICI 2014: 221, Fig. 60b	eagle with lion's head Indugudu	Ronaț	eagle	
LUCA 2016: 161, photo 122 13 <sup>th</sup> c. ditch.	eagle bird holding in claws a goat, lamb	Tărtăria - loc. XII	eagle	
LUCA 2016: 161, photo 122 13 <sup>th</sup> c. ditch.	eagle predator holding in claws a goat, lamb	Tărtăria – house L. XII	eagle	
LUCA 2016: 161, photo 121 loc. XII, 122 13 <sup>th</sup> c. ditch.	eagle, sacred bird, bird of soul	Tărtăria	eagle	
GIMBUTAS 1989: 47, Fig. 82	eagle	Turdaș	eagle	
MÜLLER-KARPE 1968, II, Taf. 268A3	eagle	Cantos de la Visera	eagle	cave
LAZAROVICI, LAZAROVICI 2014: 210-211	eagle	in general	eagle	
MÜLLER-KARPE 1974, III: Kat. 91, 305C3; <i>Anatolian Civilization</i> 1983: 230, Fig. 612, cat. 612; ÖZDOĞAN 2007: 61; ROSENBERG 2007: 56; KOVÁCS 2010	eagle	Anatolia and Near East	eagle dominating	
<i>Anatolian Civilization</i> 1983:196-197, cat. 512	eagle	Kultepe	eagle	
GOLAN 2003: 254, 294, 420, 438, 464	eagle		eagle	

**Annex IV. Animals**

Annex IV animals REFERENCE	NAME	Criteria	LOCALITY	C14 DATING
ȚURCANU, BEJENARU 2015: Fig. 12.3 <i>apud</i> Boroffka	chariot animal 2 wheels	animal Sa	Chanu-daro Pakistan	
ȚURCANU, BEJENARU 2015: Fig. 12.1 <i>apud</i> Videiko	chariot animal on wheels	animal Sa	Cerkasc'ka region	
ȚURCANU, BEJENARU 2015: Fig. 12.10=12, <i>apud</i> Rassamakin	chariot animal on wheels	animal Sa	Karolina	
ȚURCANU, BEJENARU 2015: Fig. 12.13=14 <i>apud</i> Balabina	chariot animal on wheels	animal Sa	Koszylowce	
ȚURCANU, BEJENARU 2015: Fig. 12.11 <i>apud</i> Videiko	chariot animal on wheels	animal Sa	Vladimirovka	
ȚURCANU, BEJENARU 2015: Fig. 12.2	chariot animal on wheels	animal Sa	Vorosilovka	
ȚURCANU, BEJENARU 2015: Fig. 5.6-7	chariot animal pole behind	animal Sa	Târpești	
ȚURCANU, BEJENARU 2015: Fig. 5.3	chariot animal pole behind	animal Sa	Hăbășești	4334-4040BC, 1σ
ȚURCANU, BEJENARU 2015: Fig. 5.5	chariot animal pole behind	animal Sa	Drăgușeni	4222-3827BC, 1σ 4360-4158BC, 1σ
ȚURCANU, BEJENARU 2015	chariot animals on wheels	animal Sa	Cerkas'ka zona	
ȚURCANU, BEJENARU 2015: Fig. 9.2	chariot oxen harnessed	animal Sa	Camonica Valley	
ȚURCANU, BEJENARU 2015: Fig. 9.1-2	chariot oxen harnessed	animal Sa	in general	
ȚURCANU, BEJENARU 2015: Fig. 6	chariot oxen harnessed	animal Sa	in general	
ȚURCANU, BEJENARU 2015: Fig. 2-3	chariot harness - yoke	animal Sa	in general	
ȚURCANU, BEJENARU 2015: Fig. 7.1 <i>apud</i> Boghian	chariot harness	animal Sa	Tg. Frumos	4940 = 4470BC, 2σ
ȚURCANU, BEJENARU 2015: fig. 6.7	chariot harness	animal Sa	Horodnica=Gorodnica	3491-3349Bc, 1σ 4165 ± 35BP
ȚURCANU, BEJENARU 2015: Fig. 4.1	chariot yoke	animal Sa	Biłce Złote	3800-3640BC, 1σ 3670-3380BC, 1σ
ȚURCANU, BEJENARU 2015: Fig. 5.4	chariot yoke	animal Sa	Gura Căinarului	
ȚURCANU, BEJENARU 2015: Fig. 4.6 Balabina	chariot yoke	animal Sa	Čičirkovizka	
ȚURCANU, BEJENARU 2015: Fig. 4.6	chariot yoke	animal Sa	Costești	
ȚURCANU, BEJENARU 2015: Fig. 4.2-3, 5	chariot yoke	animal Sa	Kosilowce	
ȚURCANU, BEJENARU 2015: Fig. 4.4	chariot yoke	animal Sa	Liskova	
ȚURCANU, BEJENARU 2015: Fig. 6.3; Videiko 2004	chariot box, basket	animal Sa	Maidanetsakoe	3775-3641BC, 1σ
ȚURCANU, BEJENARU 2015: Fig. 6.9	chariot box, basket	animal Sa	Talianki = Cucuteni B2	3565 ± 81BP
ȚURCANU, BEJENARU 2015: Fig. 9.2	chariot, threshing plow tribulum	animal Sa	Arslantepe, Turcia	recent
ȚURCANU, BEJENARU 2015: Fig. 9.2	chariot, threshing plow tribulum	animal Sa	Bulgaria	recent
ȚURCANU, BEJENARU 2015: Fig. 9.2	chariot, threshing plow tribulum	animal Sa	Muz. Ethogr. Iasi	recent
ȚURCANU, BEJENARU 2015: Fig. 6, 7.4 Taljanki	chariot sleighs with cattle heads 1-2	animal Sa	in general	Cucuteni
ȚURCANU, BEJENARU 2015: Fig. 10.6	chariot vessels with 2 animal heads	animal Sa	Kameln'itska region	Trypillia
ȚURCANU, BEJENARU 2015: Fig. 2.5	chariot cattle harnessed	animal Sa	Bogonos	Trypillia
ȚURCANU, BEJENARU 2015: Fig. 4	chariot cattle harnessed	animal Sa	Cicirskovik	Trypillia
ȚURCANU, BEJENARU 2015: Fig. 4.6	chariot cattle harnessed	animal Sa	Costești	Cucuteni

**Annex IVb**

Annex IVb. REFERENCE	NAME	Criteria	LOCALITY	C14 DATING
ȚURCANU, BEJENARU 2015: Fig. 5.1	chariot 2 wheels, animal pole behind	j animal	Mesopotamia	
ȚURCANU, BEJENARU 2015: Fig. 5.2	chariot animal pole behind	js	Ariușd	
ȚURCANU, BEJENARU 2015: Fig. 9.1	chariot oxen in yoke	j animal	Mont Buge cave	
ȚURCANU, BEJENARU 2015: Fig. 6.4-5	chariot sleigh	js animal	Talianki	3475±76 BP
ȚURCANU, BEJENARU 2015: Fig. 7.6, 8-9	chariot sleighs	js	chariot box, basket	
ȚURCANU, BEJENARU 2015: Fig. 7.3, <i>apud</i> Ryzhov 2004	chariot sleighs	js	Maidanetskoe	
ȚURCANU, BEJENARU 2015: Fig. 7.1-5, 7; 6; 8; <i>apud</i> Krutz	chariot sleighs	js	Taljanki	
ȚURCANU, BEJENARU 2015: Fig. 7.2, <i>apud</i> Monah	chariot, sleigh, boat	js	Poduri	4500-4351

**Annex V. Wheels, Romania**

REFERENCE	NAME	LOCALITY	C14 DATING
** <i>Enciclopedia AIVR 2000</i> , s.v. car, fig. 78.1 and bibl.	chariot	Gherla	Middle Bronze
BICHIR 1964; *** <i>Enciclopedia AIVR 2000</i> , s.v. car, Fig. 78.1	chariot	Cuciulata	Early Bronze
MISKA 2011, tab. 3.27	chariot	Brad -Tebea	>2800
MISKA 2011, tab. 3.2	chariot wheel, wood	Flintbeck	3423-3390 >3390 Dolmen
ȚURCANU, BEJENARU 2015: Fig. 12.8	chariot wheels	Malnaș - Băi	4460-4220BC 2σ, 4445-4255 BC1σ
ȚURCANU, BEJENARU 2015: Fig. 12.4 <i>apud</i> Rassamakin	chariot wheels	Konstantinovka	Cucuteni-Trypillia
ȚURCANU, BEJENARU 2015: Fig. 12.6	chariot wheels	Doroșcani	Cucuteni A
ȚURCANU, BEJENARU 2015: Fig. 12.7, 9	chariot wheels	Cucuteni-Cetățuia	3951-3814BC, 1σ
ȚURCANU, BEJENARU 2015: Fig. 12.5	chariot wheels	Bonțești	Cucuteni A
FRÎNCULEASA 2016: 138; VLASSA <i>et al.</i> 1995	chariot wheels from Bernadea, Rotbav	Bernadea	3157±28 BP, the second 3181±32 BP, > 1390
WINKLER, TAKÁCS 1981: 336	chariot wheels 2	Cicău - Săliște	Coțofeni IIIc
LAZĂR 1978: 53, Pl. XVIII.5	chariot wheels	Șincai – Cetatea Păgânilor	Coțofeni IIIc
POPA 2005: 111, Pl. 21.1 <i>apud</i> Cavruc	chariot wheels	Zoltan	Early Bronze
NEMETH 2012: cat. 1-9, 23	chariot wheels	Tg. Mureș - <i>Cetate</i>	Middle Bronze
GOGĂLTAN, APAI 2005: Pl. VIII.2	chariot wheels	Temeșești	Early Bronze
POPA 2005: 98, Pl. 12.6	chariot wheels	Sebeș - Valea Janusui	Early Bronze
NEMETH 2012: cat. 14	chariot wheels	Sângiorgiu de Mureș	Early Bronze
NEMETH 2012: cat. 12	chariot wheels	Petrilaca	Early Bronze
NEMETH 2012: cat. 1-3, 5, 6, 7, 8, 9, 13	chariot wheels	unknown	Bronze
NEMETH 2012: cat. 4, 10, 12, 14, 18, 23	chariot wheels	in general	
NEMETH 2012: cat. 11	chariot wheels	Crăciunești	Bronze
Berecki 2005: 435, Pl. 5. 3-4 I fr.; NEMETH 2012: cat.	chariot wheels	Chiheru de Jos	Bronze





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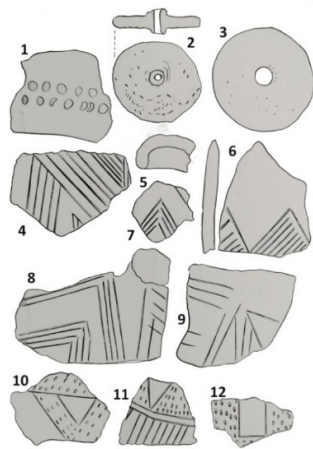


Fig. 1. Balta Sărată, processing *apud* Liviu GROZA.

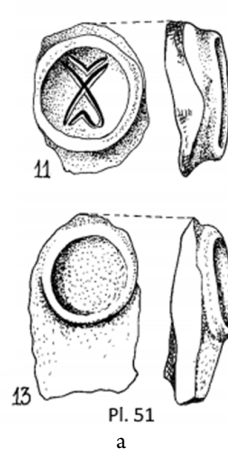
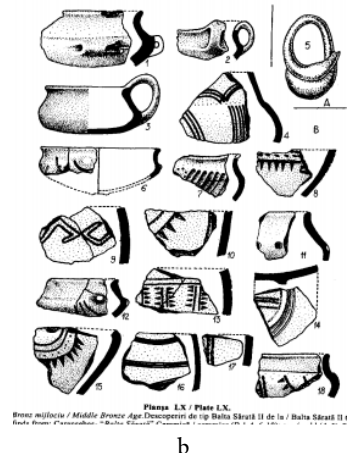


Fig. 2. Ceramics from the Balta Sărată group, Bronze Age: a. *apud* Lazarovici 2020: Pl. 51.11, 13; b. Balta Sărată group, phase II, *apud* Marian GUMĂ.



Plana LX / Plate LX.  
Bronze millstone / Middle Bronze Age Development of the Balta Sărată II de la / Balta Sărată II type  
Budea from "Petroșani - Balta Sărată" Excavation 1971-1972, p. 10, fig. 10.

Fig. 3	Askos IVA2b	ASKOS IIIC4	ASKOS IVb3b	ASKOS IVa4	B8	ASKOS IVa5	Roman Ic	ASKOS IVa2a	ASKOS IVb1	B9	Askos	Wagon wheels, wagon	Ca I
Boita	1												
Petroșani	1												
Archiud	1												
Basarabi				1	1								
Uroi		1						1					
Moldova V. Hu Vuce.					1								
Comu					1								
Crăciunesti					1								
Coțofeni J					1								
Cozia					1		1						
Deva			1		1			1	1				
88 Vălișoara Rămeț					1		1		1				
Câlnic	1				1		1		1	1			
Baia Fier					1					1			
Craiova					1					1			
Bănița P. Boli					1					1			
Capud								1					
Românești					1		1				1		
O. Corbului						1				1	1		
Oradea Salca									1				
Tăuți									1				
31 Geoagiu de Sus									1				
40 Livezi D. Sîrbului									1				
Sebeș				1					1	1	1		
Sângiorgiu Mureș									1	1			
Câmpenii Sus					1							1	
Baden-Coșifeni II												1	
Șincai Bz Cot III									1		7		
Colțani											2		
Sânzieni											2		
Foltești											1		
Aldești											1		
Lelicieni											1		
Ezero											10		
Boarta							1	1	1	1	4		
Bretea Mureșană										1	7		

49 Meteş										5		
Sănduleşti-La Stâna								1	5	3		
18Cetea						1	1					
62 Poiana Ampoi L1								2	2	1	1	
Sănduleşti-La Stâna IV.38												
Sănduleşti-La Stâna IV.39				1						3		
Nandru									1			
Alba												
42a Baia								1				
	Coţofeni II-III – Copper III				Copper IIIb	Copper IVa			Copper IVb			

Fig. 4. NAME	BIBLIOGRAPHY	LOCALITY
chariot with eagles, Zeus	PARE 1992: Fig. 16.5	Pomerania, um
chariot pulled by eagles, Zeus	CHEVALIER, GHEERBRANT 1995 : s.v. car	Greece
chariot with swans	PARE 1992; VASIĆ 2004, chariot Dupljaja, Fig. 4	Dupljaja, western Banat
chariot pulled by swans or doves, Aphrodite	CHEVALIER, GHEERBRANT 1995: see car (chariot)	Greece
chariot of greed pulled by hawks	CHEVALIER, GHEERBRANT 1995: see car (chariot), <i>apud</i> TERS, 71-89	Greece
chariot pulled by storks, Hermes	CHEVALIER, GHEERBRANT 1995: see car (chariot)	Greece
chariot pulled by peacocks, Juno	CHEVALIER, GHEERBRANT 1995: see car (chariot)	Greece



Fig. 5. St. Elijah, representations (in Romanian mythology identified as Helios, the Sun) (*apud* GHINOIU 1994: 175).



Fig. 6. a: a.10 Chanu-daro, Pakistan and other yoke systems (apud ȚURCANU, BEJENARU 2015: Fig. 2, 4); c: Catacomb culture; d: ox with yoke pulling a chariot (China, Sui dynasty, 581-618 A.D.).





Fig. 6. Miniature sledges // Săniile miniaturale. 1: Khmel'nitska region; 2: Maidanetskoe; 3: Talianki (1-2: apud VIDEIKO 2004; 3: apud KRUTS et alii 2013).

Data regarding the usage of animal traction

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Fig. 5. 1, 3-7: Zoomorphic statuettes whose morphology suggests the connection to a drawn device; 2: miniature quadrilateral vessel, with perforation // 1, 3-7: Statuete zoomorfe a căror morfologie sugerează legarea la un dispozitiv de tracțiune; 2: vas miniatural patrulateră, cu perforație. 1: Mesopotamia; 2: Ariuşd; 3: Hăbăşeşti; 4: Gura Cainarului; 5: Drăguşeni; 6-7: Târpeşti (1: photo L. Solcan; 2: apud LASZLÓ 1924; 3: apud DUMITRESCU et alii 1954; 4: apud BALABINA 2008; 5-7: photo R. Furnică).

Fig. 7. Toys: systems of using animals to pull sleighs or toy chariots.

Fig. 8. BIBLIOGRAPHY	LOCALITY	C14 DATING	NAME	CULTURE PHASE
ȚURCANU, BEJENARU 2015: Fig. 12.3, apud Boroffka	Chanu-daro Pakistan	6 <sup>th</sup> millenium	chariot 2 wheels man vessel animal	
ȚURCANU, BEJENARU 2015: Fig. 7.1, apud Boghian	Tg. Frumos	4940=4470 2σ	chariot harness	
ȚURCANU, BEJENARU 2015: Fig. 7.2 apud Monah	Poduri	4500-4351	chariot sleigh boat	
ȚURCANU, BEJENARU 2015: Fig. 12.8	Malnaș - Băi	4460-4220 2σ, 4445-4255 1σ	chariot wheels	Cucuteni A2, A2-A3
ȚURCANU, BEJENARU 2015: Fig. 9.2	Arslantepe, Turcia	4380 +/-80 3264-3901 >2901	threshing plow pulled by cattle	tribulum
ȚURCANU, BEJENARU 2015: Fig. 5.3	Hăbăşeşti	4334-4040 1σ	chariot animal pole behind	Cucuteni A3
ȚURCANU, BEJENARU 2015: Fig. 5.5	Drăguşeni	4222-3827 1σ 4360-4158 1σ	animal pole behind	Cucuteni A4
ȚURCANU, BEJENARU 2015: Fig. 12.7,9	Cucuteni -Cetățuia	3951-3814 1σ	wheels	Cucuteni
ȚURCANU, BEJENARU 2015: Fig. 4.1	Bilce Zlote	3800-3640 1σ 3670-3380 1σ	yoke cattle with holes, la înjugat	
ȚURCANU, BEJENARU 2015: Fig. 6.3; Videiko 2004	Maidanetskoe	3775-3641 1σ	chariot, basket	basket69
KRUK, MILISAUSKAS 1999: 166-168	Bronocice	3380-3631	chariot with oxen	Bronocice III

<sup>69</sup> LAZAROVICI 2013.

Fig. 8. BIBLIOGRAPHY	LOCALITY	C14 DATING	NAME	CULTURE PHASE
MISKA 2011: tab. 3.2	Flintbeck	>3390	chariot and wooden wheel	Dolmeni
MISKA 2011: tab. 3.11	Uruk	>3381...3370	chariot, tablets	on tablets
MISKA 2011: tab. 3.19	Starokorsunskaya M18	>3370		c. Majakop
MISKA 2011: tab. 3.4	Stare gmaine	> 3116 3098	wooden wheel	



Fig. 9: a. chariot, Syria, millenium III-2, *apud* \*\*\*Idole, Pl. 27, kat. 400; b. *apud* ȚURCANU, BEJENARU 2015: Fig. 5.1; c. Medeia, Roma *apud* GOLAN 2003: 116, Fig. 102.2, cat. 418, p. 612; d. Bayal temple from Ugarit, Canaan 14<sup>th</sup> c. BC, *apud* GOLAN 2003: 116, cat. 82, Pl. 27.

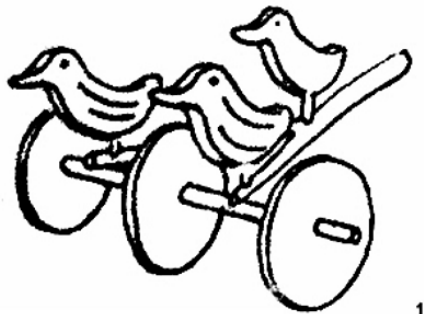


Fig. 1. Dupljaja model (after Bošković 1959.Pl. 24.13).

a



b



Germania cat. 389

c



d

Fig. 10: a-b. Dupljaja, Dubovac – Zuto Brdo – Gârla Mare culture, chariot with three wheels and parasol (*apud* VASIĆ, PARE, IGNEA WEB); c. chariot with three wheels and birds, Germany (*apud* GOLAN 2003: Cat. 389); d. Sweden (*apud* GOLAN 2003: Fig. 103.4 sacred chariot carrying the sun, and the praying woman invokes, figurative, cat. 333).

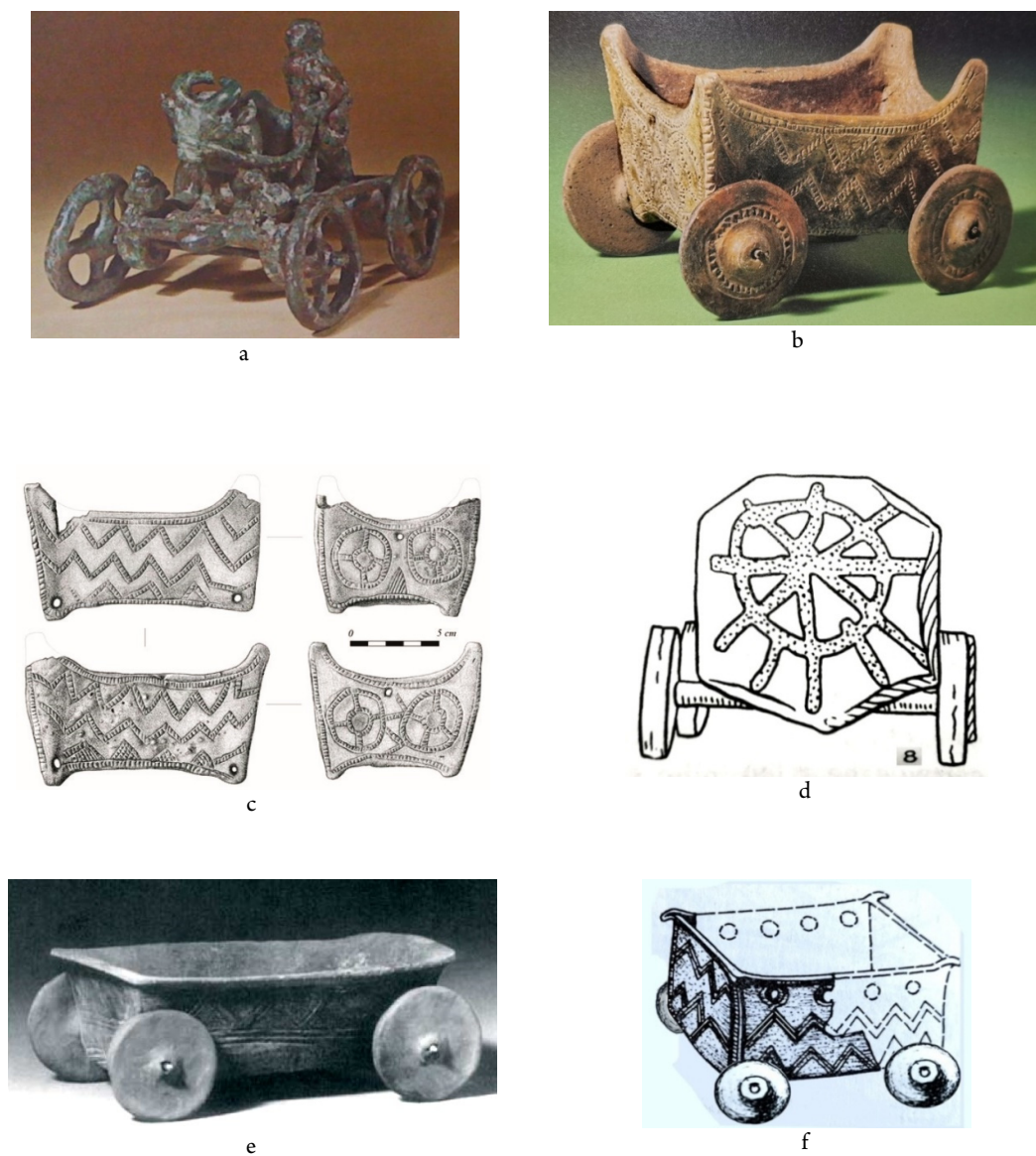
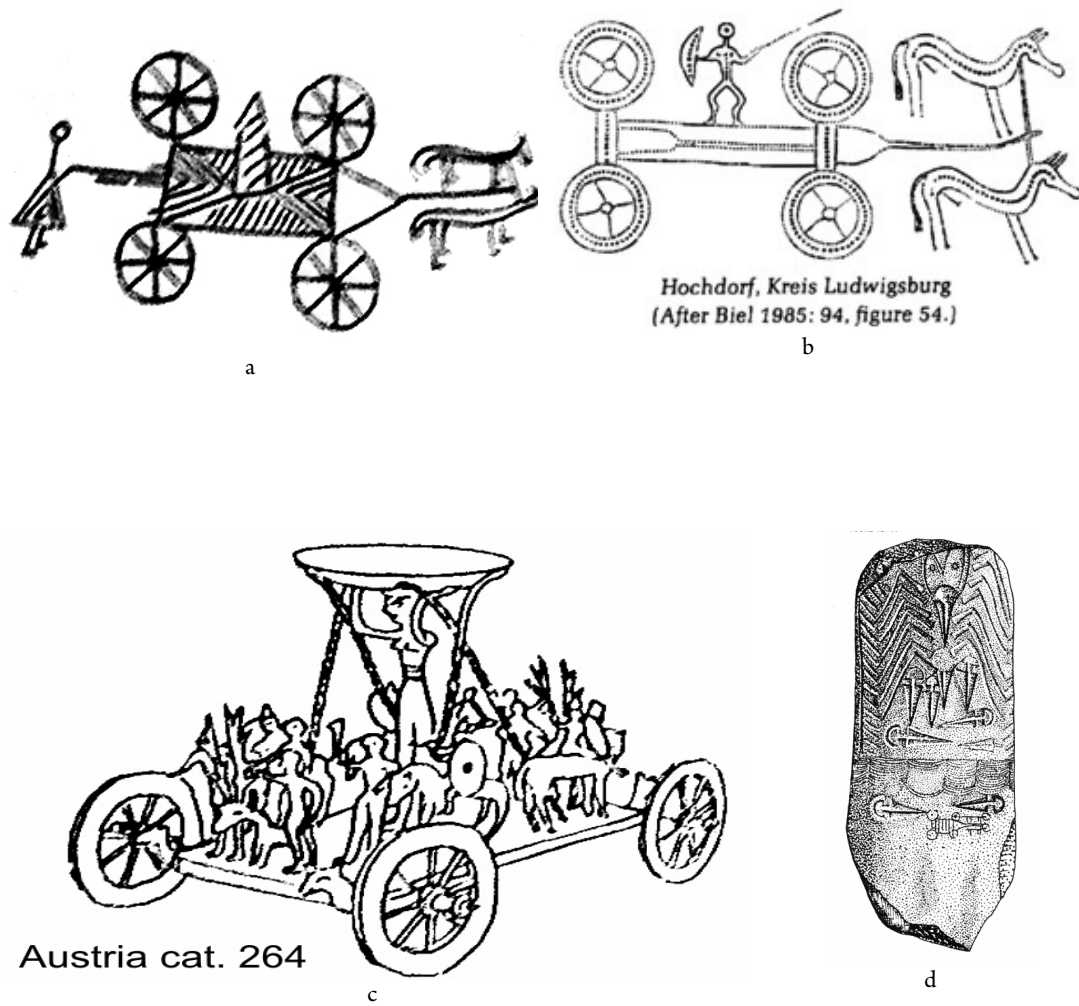


Fig. 11. Four-wheeled chariots: a. *\*\*\*Anatolian Civilization 1983, cat. 735*; b-c. Pocsaj-Leányvár: b. *apud \*\*\*Bronzezeit in Ungarn 1992, kat. 426 = Abb. 34* (bibl. see also note 28); c. *apud BONDÁR 2012: Fig. 22/2*; d. Russia, mortuary chariot, 19<sup>th</sup> c. AD; e. Vésztő, *apud Kovács 1994: Fig. 38*; f. Alsóvadász, *apud KALICZ 1968: Taf. CXIII.2*.



Fig. 12. Models of cult chariots from the Bronze Age: a-b. Hungary (a. *apud* GOLAN 2003: Fig. 101.2; b. *apud* KOVÁCS 1994: Pl. LXIX.9 Füzesabony); c. Altyn Depe, Turkmenistan (*apud* BONDÁR 2012: Fig. 2.3); d. Gherla; e. Săndulești – La Stână (LAZAROVICI, LAZAROVICI 2020a.); f. Cuciulata (bibl., see note 28); g. Baraolt; h. Cuciulata and Tiream (*apud* <https://www.news.ro/cultura-media/carele-miniaturale-din-lut-de-la-cuciulata-si-tiream-datand-din-epoca-bronzului-sunt-exponatele-lunii-la-mnir-1922404203122018071618212658>).



Hochdorf, Kreis Ludwigsburg  
(After Biel 1985: 94, figure 54.)

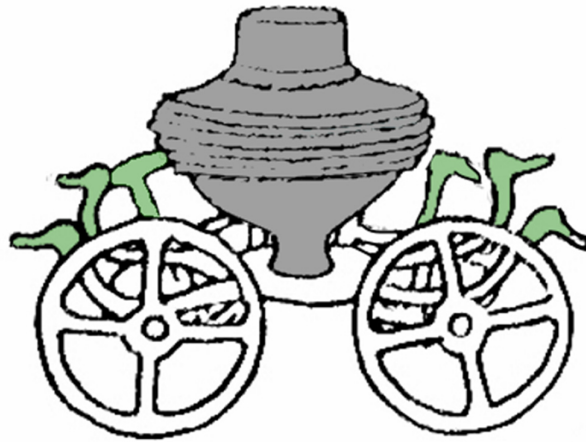
Austria cat. 264

Fig. 13. Cult wagons: a. Sopron, Hungary<sup>70</sup> (*apud* GOLAN 2003: 117, Fig. 103, cca. 1200 BC); b. Hochdorf (*apud* PARE 1992); c. Austria (*apud* GOLAN 2003: 119, Fig. 104.5); d. Italy – stele Camonica Valley, Lagundo museum.

<sup>70</sup> PARE 1992: Fig. 1, the horses carry the pyramid or pyramid-shaped obelisk.



Fig. 14. Cult chariots: a. Mongolia (Bronze Age); b. Denmark, cca. 1200 BC (*apud* Golan 2003: Fig. 103); c-d. *apud* ANATI 1960; d, f. Naquane; e. *apud* ANATI 1960; period IV Naquane, c-d. period IV; f. period IIIA-B, Laguno Museum: ANATI 1960.

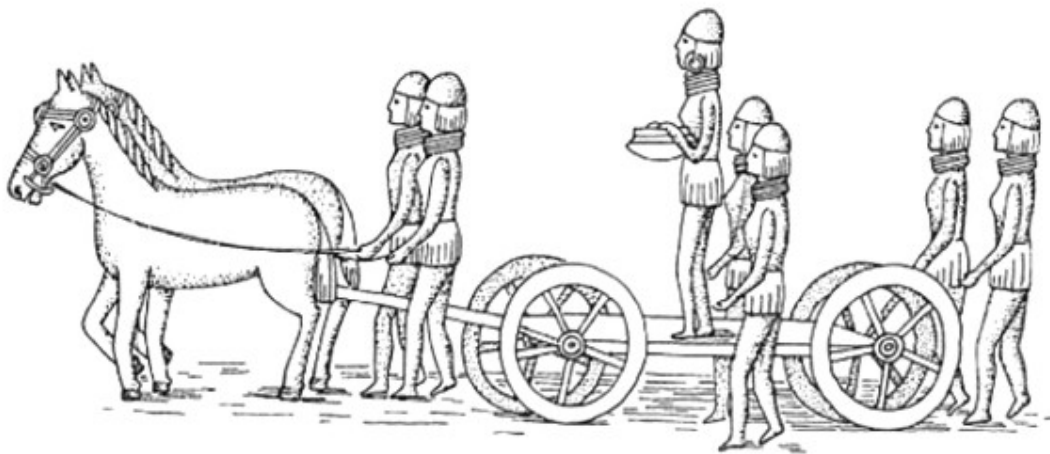


Germania cat. 380

a



b



*Fig. 128 Cult activities suggested by the hoard from Morgenitz (after von Brunn 1980).*

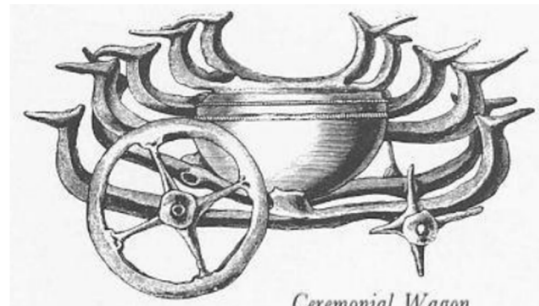
c

Fig. 15. Chariots and representations of chariots that transported the sacred liquid.





a



Ceremonial Wagon

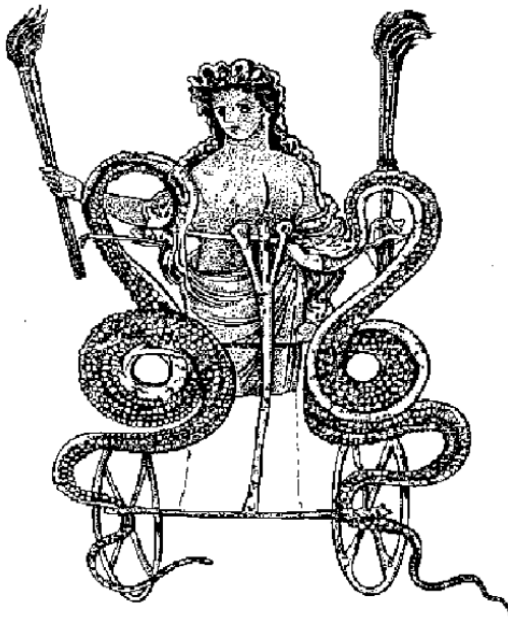
Fig. 125 Bronze wagon model from Orăștie, Transylvania (after Hampel 1887).

b

Fig. 16. Chariots transporting the sacred liquid with the indispensable vessel, covered (Fig. 16.a) or uncovered (Fig. 15; 16.b): a. Bujoru; b. Orăștie.

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Jan Bouzek



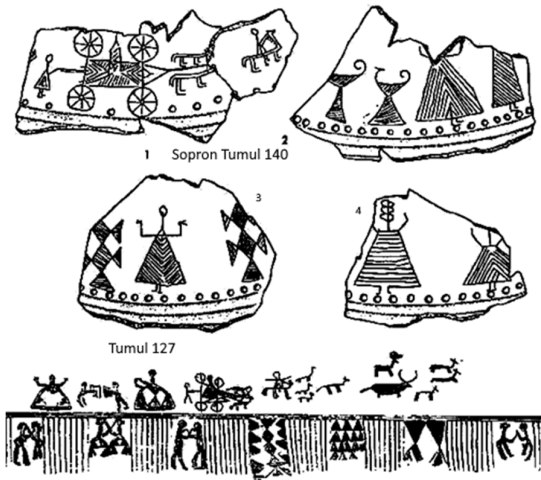
a

Abb. 5. Medea auf dem Drachenwagen auf einer apulischen Vase des 4. Jh. v. Chr. Nach Bouzek 2002a



b

Fig. 17: a. Medea on a chariot pulled by snakes, vessel from Apulia, Italy, 4<sup>th</sup> c. BC; b. Medea (*apud* Wikipedia).



a

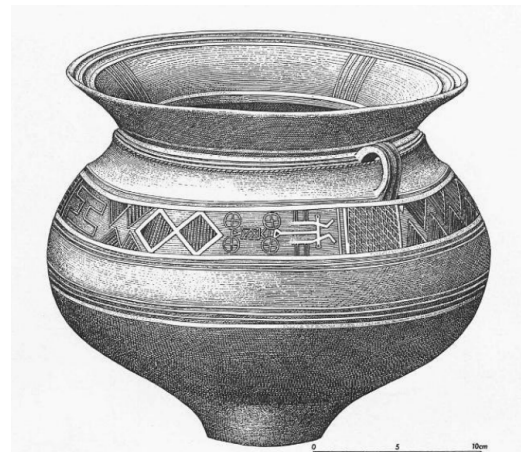


Fig. 149 Sublaines, dép. Indre-et-Loire: pottery vessel with wagon depiction (after Cordier 1975).

b1



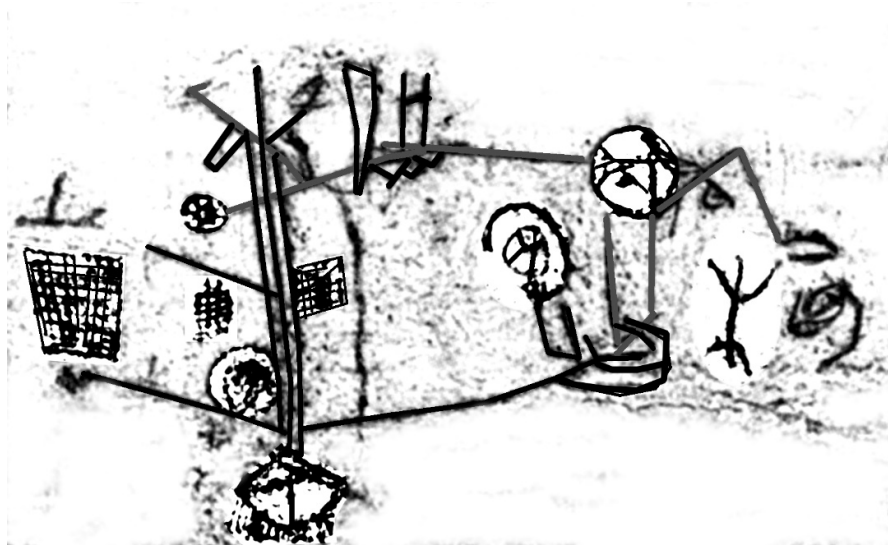
b2



Fig. 143 Fischbach-Schirndorf, tumulus 87: wagon representation on a conical-necked vessel (after Dannheimer et al. 1982).

c

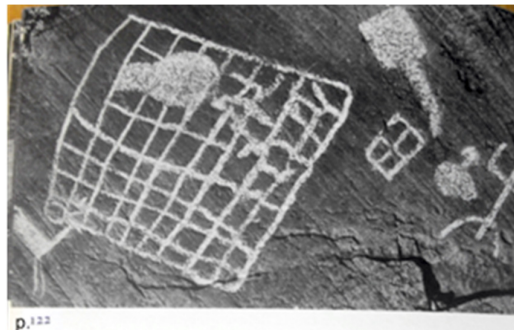
Fig. 18: a. Sopron Tumulus 140; 127; b1-b2, Sublaines, Indre-et-Loire; b2. photo Gh. Lazarovici; b1, c. *apud* PARE 1992, Fig. 143, 144.



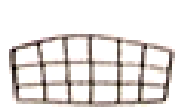
a



b



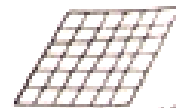
c



11



12



13

d

Fig. 19: a. Chariot from Runcuri, processing *apud* VULCĂNESCU 1987: 56; b. Macao Museum, photo Lazarovici Gh.; c. Valcamonica, *apud* ANATI 1961: 122; d. *apud* GOLAN 2003: 224, Fig. 243.11-130.



a

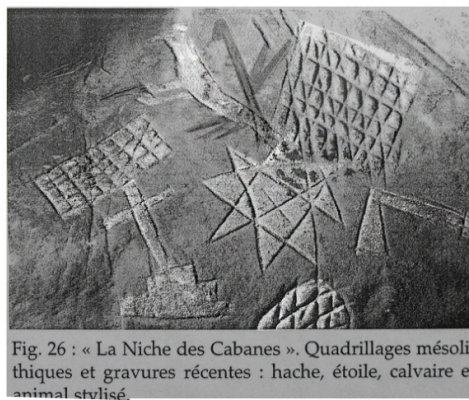


Fig. 26 : « La Niche des Cabanes ». Quadrillages mésolithiques et gravures récentes : hache, étoile, calvaire et animal stylisé.

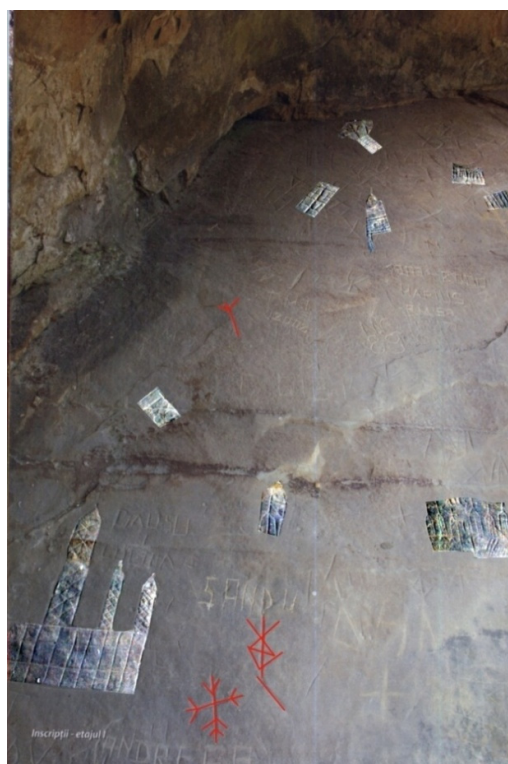
b



c



d

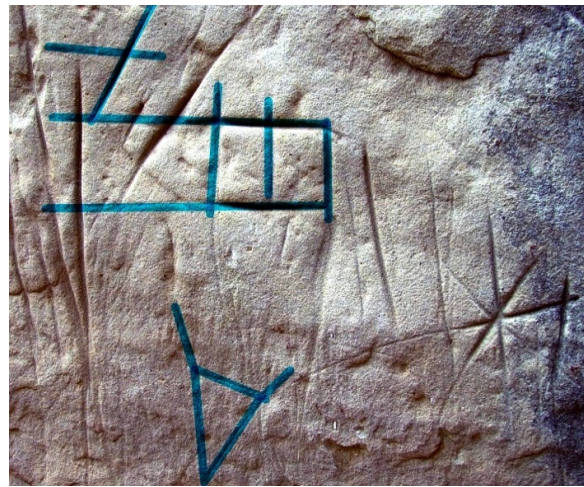


e

Fig. 20: a, d-e. Brăești-Policiori (photo Gh. Lazarovici); b. France - La Niche des Cabanes (*apud* KÖNING 1970); c. Rus-La Holoame (photo Gh. Lazarovici, Pop).



a



b



c



d

Fig. 21. a-c. Brăești-Policiori (photo Gh. Lazarovici; d. Valcamonica, Capo din Ponte, ANATI 1970: 243).