

Statistic analysis on the Neolithic and Eneolithic shrine hearths from south-eastern Europe

Cuvinte cheie: vatră, tipologie, neolitic, sud-estul Europei, analiza statistică

Key words: hearth, typology, Neolithic, south-eastern Europe, statistic analysis

Rezumat

Vatra reprezintă unul dintre cele mai importante elemente din cadrul sanctuarelor, dar și din cadrul locuințelor. Conceptul de vatră cultică este dificil de definit, deoarece trebuie să cuprindă anumite elemente care să scoată în evidență faptul că o anumită vatră era folosită doar în anumite activități sau că nu era folosită doar pentru gătit. Vatra este un element de mare importanță pentru toate comunitățile indiferent de spațiu și de timp. Unele clădiri neolitice prezintă în jurul vetrei obiecte de cult, fără a fi sanctuare sau locuri comunitare. Pentru analiza vetrelor din sanctuare am folosit tipologia vetrelor alcătuită de către aceiași cercetători, adăugând câteva tipuri noi, care nu au fost observate până în prezent în locuințe, respectiv A15 – A20, precum și tipul B8 (fig. II/1, 2).

Am introdus vetrele din sanctuare, conform tipologiei, în baza de date, realizată în Access, făcând ulterior corelații între diverse elemente descoperite în clădirile comunitare. Remarcăm prezența unor vetre cu forme interesante, pe care nu le găsim în locuințe, precum vatra cruciformă sau în formă de potcoavă. Articolul se referă și la anumite vetre cu amenajări cultice care ar fi putut avea rolul unui altar. Analiza statistică a vetrelor din clădirile obișnuite sau din sanctuare poate dezvălui o serie de aspecte legate de modalitatea în care cei din perioadele neolitică și eneolitică își concep spațiul de locuit sau de cult. Urmărirea unor anumite tipare de aranjament ar putea dezvălui tipare comportamentale care țin de obiceiuri, credințe sau modă.

The hearth is one of the most important elements of the sanctuaries and homes. This is defined with several meanings. The primary meaning refers to the basic function: *"A kind of raised platform, built in the entrance of the houses, in which there is a fire to prepare food; the flat part of the oven (for bread) or of the stove or kiln, a heated platform where one can sit or sleep"*¹.

The concept of "hearth" in Romanian language contains, in addition to its purposes of food preparation, several other meanings: housing, stable foundation, home, house, place of native origin. The term "hearth of the village" is used in two ways: the perimeter of the village or the central area of the rural community. *"The first hearth"* is the first house where the family was settled founding a village (the first hearth that burned in a village). All these meanings are included today in the global expression *"parental hearth"* or *"ancient hearth"*². Moreover, it seems that the word "hearth" must have been behind the original term for house and not walls or enclosed space³, an obvious fact if we consider the second definition given by the dictionary meaning: *"the main place, the central area of a settlement, of an installation etc., the place on what something was built or where something is placed"*⁴.

The concept of cultic hearth is difficult to define, because the hearth must contain cer-

tain elements to highlight the fact that a fire-place was used only for certain activities or that it was not only used for cooking. The hearth is an important element for all communities regardless of space and time. Some Neolithic buildings present around the hearth objects of worship, without them being shrines and/or community places. In most sanctuaries, we find cultic elements in the hearth's area, probably because it was the most protected place in the building⁵. The repeated rebuildings of the hearth by successive layers of clay demonstrate that it has not been located by accident, but instead the place was searched and kept for a long time as a *"family centre"*⁶. The general significance of the fire-hearth is linked to the sexuality and fecundity⁷. In addition, the hearth is one of the ways of manifestation of the Great Mother; by the heat (combustion chamber) her womb exudes the life and maintains it⁸. The idea can be carried forward from the analogy of the wood, placed in the hearth as a suggestion of the sexual act⁹.

To specify a particular building plan, we used the buildings typology proposed by Prof. Dr. Gheorghe Lazarovici and researcher Dr. Cornelia Magda Lazarovici, in the work *The Architecture of Neolithic and Copper Age in Romania*, Trinitas Publishing House, Iași, 2006. We used the codes for the house types¹⁰ and, in some circumstances, it was necessary to

add some new codes. The need arose because certain structural forms are used only for houses. For the analysis of the hearths from the sanctuaries, we used the hearths typology made by the same researchers, adding some new types that have not been observed so far in the dwellings, like A15 - A20 and B8 type (Fig. I /1, 2).

We introduced shrine hearths, according to the typology, in the database made in Microsoft Access and then we made correlations between the various elements found in community buildings. First, we wanted to see the correlation between the types of buildings and types of hearths used.

The greatest variety of fireplace types arise in A1a type of building, respectively rectangular building, with approximately equal sides, with the entrance through the roof, type of building widespread in Çatal Höyük site¹¹. In the buildings with annex or porch, E1 or B8 types of buildings, type A17 fireplaces have been used, of circular shape, closed and with a raised edge (Fig. II/1). The fireplace type A13 is used in almost all types of buildings. The rarest occurring types are B1 and B2, which are used but are not generalized. As geometric shapes the circular hearths are preferred, followed by the rectangular ones (Fig. II/2). In terms of frequency of the fireplaces in the sanctuaries, we followed which is the type most extensively used. We correlated the types of hearths used with the discovery sites. In general, we see that a certain type of fireplace is preferred in a given area or in a particular settlement (Fig. II/3).

We note that A10 type, rectangular shape with a raised edge, is used extensively, but not as frequently as type A13 circular. The circular type is often met with open furnace mouth, or with a raised edge (type A6) or without (type A5). Type A15 is used only in the Danube Gorge sites, like Lepenski Vir and Padina, being a special category between the hearths (Fig. II/3). Certainly, in the anthropomorphic type of hearths, made of stone, like the ones from the Danube Gorge (Fig. IV/3, 4), one can distinguish a number of types and subtypes. A typology of this kind of hearths was made by our colleague Dr. Ioan Cojocaru¹². From the statistical graphs, we observe a large variety of fireplaces used in cult buildings (Fig. II/1, 3). On the dimen-

sional perspective, the overwhelming majority of the sanctuaries have monumental fireplaces. It is somewhat natural, given the particular function they have inside the cult buildings¹³.

For an accurate idea concerning the positioning perspective, we introduced in the databases the different possible location, depending on the building's general shape. Rectangular type - D and DD; trapezoidal - T; square - P; and circular - C; for the rectangular type of building, we made a difference, for the location of the entry criteria: the short side - building D and DD for entry into the long side (Fig. III/1). In the case of the rectangular type of buildings, with the entrance on the short side, the type of building A2, the hearth is located behind the building in most cases, which is the position D18, a place somewhat away from the entrance. As a similar frequency, but more rarely, the places near the entrance are used, like D13, D20 and D17 spots. The corners and the most distant place considering the entrance are extremely rarely used (Fig. III/2).

Square structures, in general, have not been used for arrangements of places of worship. There are rare cases in which they appear as perfectly square buildings, mostly being of various rectangular types. For the sample that was available, we have identified three preferred spots for the location of the fireplace in the square buildings. The preferred place is the one in the middle part of the building, in front of the entrance door, the evacuation of smoke being necessary. The building corners are used in equally rare cases, as opposite the entry, while those on the same side of the door are not used at all (Fig. III/3).

The hearth is one of the interior elements of the buildings with a large persistence in time and space. The first hearths are found in caves, dating from the Upper Palaeolithic Age. One of the earliest hearths discovered was at Tarnet-Garonne, in Bruniquel cave in south-western France¹⁴.

In the cave, two structures of broken stalactites and stalagmites with a fireplace inside were arranged (Fig. IV/1). The analyzed hearth, resulting 47 600 years old, was placed in the Mousterian Age¹⁵. In the oriental area, for the Aceramic Neolithic Age were discovered hearths in the sanctuary, often bordered with stones (A20 type). One example comes

from 'Ain Ghazal¹⁶, where the central hearth of the square sanctuary was painted with red and bordered by seven large stones¹⁷. In fact, the hearth was kept in place and restored in all four phases of development and building renovation¹⁸. In general, in the oriental area, during the Aceramic Neolithic the circular hearth is used in the shrines, as in Qermez Dere¹⁹ but also in other Eastern and Levantine sites²⁰.

In the eastern area, the hearth of Beer-Sheba is worth mentioning. This was embedded in the plastered floor and consisted of a special arrangement, made of small square stones (Fig. IV/2). The discoverers named it as "*magic square*", because every stone wore a red drawing made on a surface. After analyzing the hearth's arrangement, the assumption that it was used by a priest, or a magician, to "*guess*" or "*predict*" in the Copper Age period has been issued²¹.

For the same area, in the Early Bronze Age, we mention the sanctuary from Beycesultan, Turkey. The hearth discovered here is one of monumental type, with a possible bucrania placed inside a box behind it, probably used to deposit offerings. Of course that the building has many defining elements within the sanctuaries, such as columns and special vessels²² (Fig. IV/5).

For the Mesolithic Age, the fireplace is one of the main elements of worship. The special shape of the hearths from the Danube Gorge area determined a special analysis in these specific sites, such as Lepenski Vir and Padina. The sites in this area present a special type of anthropomorphic fireplace that dominates the room, being centrally located (Fig. IV/3, 4). Around the hearths the famous men-fish statues were discovered²³. In all these structures, the hearth is in the central position. In the same time, it has funeral purposes, because of the several cases of deceased with inventory, deposited beneath the hearth stones²⁴. The dead deposited in the buildings, often around the fireplaces, are touching with their hands the stone-slab of hearth²⁵. The significance of the anthropomorphic hearth (Fig. IV/4) is probably related to fertility or the heat of the fire²⁶.

The researchers Gh. Lazarovici and C.-M. Lazarovici believe that Lepenski Vir could have been a place of learning about the main crafts, catching, cooking and storage of fish. They also believe that the large number of

sanctuaries and shrines, present in every level, as well as the ritual deposits, lead us to think of a site with special role of worship, sacred initiation, to all communities of the Mesolithic Danube Gorge, perhaps on both sides of it²⁷.

One of the largest buildings in the central area of the site investigated in Lepenski Vir is building L 54 (Fig. IV/3). Particular inventory found here provides arguments for its classification in the category of shrines²⁸. In this structure, among other elements, a ceramic bowl decorated with two spirals²⁹ located on two opposite sides was discovered³⁰. The vessel appeared in the same context as a tomb of a newborn and a hearth containing a secondary burial of a mature woman's jaw (inside the hearth). Two stone sculptures were placed in front of the fireplace, and beyond the sculptures were placed the graves of two children³¹. Both sculptures of oval stone are decorated with meanders, possibly a representation of the water of life, as a primordial element³². Taking a close look at the carved stone, found in connection with the hearth (Fig. IV/3), it could be a small-scale representation of the column, an element connecting heaven with earth³³.

Funerary practices involving the fireplace use are not very extensive. We mention here several other examples of funerary practices involving the use of the hearth, besides the cases in Lepenski Vir. An interesting situation is the one documented at Cârcea, where the skeleton of a child has been deposited on the hearth; in addition, it had traces of burning on the bones³⁴. A discovery of this type is mentioned at Tărtăria-"*Gura Luncii*" in C/1943, at a depth of 0.40 m. Here a child skeleton was found, probably deposited on the hearth³⁵. Gh. Lazarovici, however, does not believe that the skeleton was on the hearth, but on the floor of the dwelling, being possible that in this case there was a suspended floor³⁶.

The Balkan region is a particularly important area on what it concerns the cultic constructions. In the Early Neolithic we find here buildings resembling the shelters for fireplaces. A famous example comes from Sesklo. Building 37 is located peripherally in the settlement and has three access doors. All the interior space is occupied by a large fireplace, so that the building gives the impression that it would actually be a protector of the hearth³⁷. Teocharis³⁸ noted the

similarity of building 37 with the Cranon house model.

At Achilleion site, next to Farsala, in southern Thessalia, the Neolithic layer is framed in Sesklo culture. Here a sanctuary consisting of two rooms was found. The largest room has inside an altar and it is a sanctuary itself. The small room was probably a modest workshop for the preparation of rituals³⁹. We notice here that this sanctuary's courtyard was equipped with a series of elements that highlight the offering and sacrifice. One can see an (bread?) oven, a stone table-altar, probably for displaying statues, inclined clay platform (for submission of offerings), and in front of it, the hearth is enclosed with stones (type A20)⁴⁰.

In Parța (Timiș County) site, the large amount of ashes from Sanctuary 1 (Temple 1) and Sanctuary 2 (Temple 2), or the ones from both, with locations for burning and ash depositing in special places, shows that there were several burnt grain offerings. We note the wide presence of portable hearths in both temples⁴¹. One of the altars within Temple 1, altar C, was intended for burning and *fumigatio* (smoking) activity. For the specific purpose of this altar, the hearth was embedded in a frame of clay (type B8). Traces of ash and charcoal from the pit next to the fireplace concluded that the pit was used for storage of ashes resulting from burning the grain or straw⁴². In Temple 2, burning activities related to grain were held, in several places inside the building⁴³.

A similar situation, with a large fireplace located near the monumental altar and the column, was found in the second sanctuary from Kormadin (Serbia). In front of the altar a huge hearth and an oven were placed⁴⁴. In the Vinča site, the hearth dominates the interior of the sanctuary, and from it seven columns were extending towards the exit⁴⁵.

The Sanctuary building from Scânteia had inside the remains of a hearth (1.10 x 0.75 m) that was found near a large tile of sandstone⁴⁶. We do not dwell here on the very rich inventory of this special room⁴⁷, but we mention that this sanctuary can be linked with the cult of fertility and fecundity⁴⁸.

A sanctuary linked with the hearth's furnace cult was uncovered at Mărgineni-*"Cetățuia"*. Near the furnace of the building an anthropomorphic head was found. This

had a circular support, triangular face and visible nose (Fig. V/3). The alveolar crown was in the form of a cup. This particular piece was originally installed on the furnace cupola⁴⁹.

Facilities for outdoor fire hearths, near the shrines, are often encountered. At Parța, Timiș County, near the second Temple, we note the presence of a *"vigilance hearth"*, located about 3–4 m west from the temple's building⁵⁰. The hearth, of circular shape, was in a free space, in the centre of the settlement. The purpose of the outdoor hearth was likely to oversee and guard the sacred area of the settlement, but also to maintain the *"watch fire"*⁵¹. Other outdoor fireplaces, located in the courtyard of the shrines, have been researched at Achilleion, Greece⁵², and in Romania, at Poduri-*"Dealul Ghindaru"* (Bacău County), near Dwelling L1⁵³. It is important to mention that in building L2, Block C, there were seven fireplaces, including a cross-shaped one (Fig. V/1) and two clay stellas, of *bucrania* type⁵⁴. A cult outdoor space, which consists of four bovine heads placed in a cross next to a pavement and a hearth, from Cucuteni B, could suggest the presence of an outdoor shrine⁵⁵.

We see some hearths with interesting shapes that do not appear in the dwellings: cross-shaped or horseshoe-shaped hearths. These sometimes attract attention by their decoration, being painted. A single case of ovoid hearth discovered so far, appears at Buznea sanctuary, particularly in connection with its inventory (Fig. V/4)⁵⁶. The inventory consists of two vessels with bird-shape decor, a fireplace and a cultic context. The shrine consists of a large vessel surrounded by other smaller vessels and a group of four anthropomorphic statuettes⁵⁷.

Cross-shaped fireplaces certainly attract attention, given the fact that they do not appear too often. These were documented so far only in Cucuteni B. Two of them were discovered at Poduri-*"Dealul Ghindaru"* (Bacău County), Dwelling 14⁵⁸ and recently in House 2, C cassette. The general shape is Greek cross type, with equal arms, and a central circular cell (Fig. V/1). It is possible to suggest the presence of a cup⁵⁹. Another example of the cross-shaped fireplace was discovered at *Stânca Doamnei*, Ștefănești. There were four buildings investigated, of which house L3 had the hearth of this particular type (Fig. V/2). Its dimensions were approx. 1.20 x 1.35 m

and it was raised from the floor by 7-8 cm⁶⁰. The same type was found at Cucuteni-*"Cetățuia"*, in the level Cucuteni B⁶¹. Another settlement where this particular type of hearth was discovered is at Volodymyrivtsi, Phase VII. The building had two rooms, each equipped with one cross-shaped hearth. The hearths were made of clay lying on the floor, but always slightly raised above it. Sometimes it was seen that their surface was decorated with concentric circles⁶².

The unusual shape and the fact that this type of fireplace is more common for models of buildings (Fig. VI)⁶³, triggers the ritual role of the hearth fireplaces⁶⁴. The house models in which this particular type of fireplace was observed are found in the Ukrainian area at Popudnja⁶⁵, two pieces (Fig. VI/1, 2), Čerkasov Sad (Fig. VI/5)⁶⁶, Šušková (Fig. VI/4)⁶⁷ and two pieces from Platar collection (Fig. VI/3)⁶⁸. Sometimes domestic activities are also observed in these models, such as cultic grinding⁶⁹.

The "8" shaped hearth, single or associated with an oven, is an indication for a cult arrangement. It appears in room C of the *"Deer House"* from Parța, Timiș County⁷⁰; however, it is not an isolated case. This type of fireplace has been documented in several circumstances in the same settlement⁷¹ P 136B⁷², as well as in Moldova Veche site, in the Late Neolithic⁷³. One of similar shape has been discovered at Vinča⁷⁴, also in the 1st sanctuary of Kormadin⁷⁵ and in Bulgaria, in the levels belonging to the Middle Neolithic⁷⁶. As it regards the anthropomorphic hearth (type A15), it often dominates the room and is found only in a trapezoidal-type building, often encountered in Lepenski Vir⁷⁷, Padina⁷⁸, and later on, in the Balkan area, at Dolnoslav⁷⁹ and in a single case at Rakitovo⁸⁰.

Another interesting feature is the "U"-shaped hearth. This was identified at Truşești, in L60 sanctuary and L24 sanctuary, in front of the double monumental statue⁸².

Sometimes, the hearts are painted. The purpose of depositing layers of red paint is hard to guess, probably a combination between different beliefs: fireplace, as a source of light and heat, blood and life. The first examples of painted hearths were found at 'Ain Ghazal, related with standing stones, placed vertically, probably columns⁸³. Another case of red paint was found at the hearth from Bordușani, building L9. The fifth level of

rebuilding the hearth was painted red.

The plastered columns placed near the hearth could suggest a household shrine⁸⁴. In the Voroshylovka settlement, in building 8, S.O. Gusev found traces of red painting on a clay platform, of approx. 1 sqm, located directly on the floor, a possible hearth, which the discoverer considers an altar⁸⁵. It is also possible, given the numerous blades and flint tools, that the altar was used for ritual slaughter and sacrifice of blood⁸⁶. Another example of fireplaces decorated with paintings can be found at Kolomischina, phase II. In the first room was a circular hearth. In the second room was a red painted fireplace, along which were nine vessels, one of them containing animal bones⁸⁷. A spectacular case is the hearth from dwelling 8 from Scânteia. The hearth had circular shape, surrounded by a frame decorated with a circular grooved edge. On the inner surface were some imprints of thin branches⁸⁸.

Concerning the foundation rituals of the fireplaces, it appears that they were directly connected with the building-foundation rituals. We mention just a few examples: at Malnaș site (Covasna County) in the vicinity of L2 was hearth no. 8, which had burned bones and pieces of vessels under it and in its structure; two female anthropomorphic idols were near the hearth⁸⁹. This type of deposit is encountered also in other sites from the Ariuşd-Cucuteni-Tripillya cultural complex.

For example in building L28 from Hăbăşești, the fireplace had underneath a pit (pit no. 58) and the hearth was as a *"real cap"*⁹⁰. The situation is not singular, being often observed in Târgu Frumos site – *"Baza Pătule"* (Iasi County)⁹¹. Near the fireplace in the L16, at Păuleni-Ciuc-*"Dâmbul Cetății"* (Harghita County) was a small altar, used in some religious type practices⁹². At Luka Vrublevetskaya, in building L5, a bull's skull was found near the fireplace. In the site of Jura, in L3, near the hearth was a bowl of flint artefacts⁹³. In addition, a noteworthy case is that of Vesely Kut, where in a furnace wall structure 7 clay cones were found⁹⁴.

As a possible abandonment ritual of a certain building, is indicated the destruction of the hearth, so the building is *"killed"*⁹⁵.

If the porch and the hallway of the house represents the transitional space between inside and outside, between the community and family, between secular and sacred, the

domestic hearth is supposed to be the central place of dwelling, mythical space of the family⁹⁶.

Certain symbolic functions of the hearth were preserved in many Romanian expressions, some of which are still in use. The lack of fireplace ash is a sign of poverty (*"to take (or sell) even the ashes from the hearth"*: to get everything, not to leave anything), and *"catch the hearth"* means material wealth (*"to hold with the hands the fireplace"*: to reach a very good material condition, to become rich). Other expressions such as *"the guest who falls in the fireplace"* means an uninvited and unwanted guest; *"to sit on the hearth"* (or *"to move from the hearth to the furnace"*) means to spend time without any point, to lounge. Also *"aging on the hearth"* means to remain unmarried woman, not to marry. There are some obsolete terms, like *"to leave (a soldier) to the hearth"*: to release (a soldier) after completing military service, to be demobilized; and *"To remain with the ugly women in the hearth"*: the women remained unmarried⁹⁷.

A statistical analysis of the hearths from the ordinary buildings or shrines can reveal some aspects related to the way the people from Neolithic and Copper Age designed their living or worship space. Pursuing some arrangement patterns could reveal behaviour patterns that usually take in account faith, habits, customs or even fashion.

The hearth is one of the most important features of buildings and houses in all times and in all spaces. Precisely because it is the element of keeping and using the fire, it has connotations related to earth gods. The hearth is the centre of worship and daily expressions of piety. Thus, the fire is sacred and functions as an altar⁹⁸. At the same time, it may even become an altar itself, depending on the items placed in proximity to or by way of achievement. Fireplaces along with monumental statues such as those in Beycesultan can form shrines.

In the next age, the oven will be an especially important cultic element, directly related to the metallurgic activities⁹⁹.

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Notes / Note

1. **DEX 1998**
2. **Lazarovici C.-M., Lazarovici Gh. 2007**, p. 124
3. **Bánffy 1990-1991**, p. 202
4. **DEX 1998**
5. **Ursulescu et alii 2002**, p. 36; **Lazarovici C.-M. 2004**
6. **Ursulescu et alii 2002**, p. 36
7. **Lazarovici C.-M., Lazarovici Gh. 2006**, p. 54
8. **Gimbutas 1989**
9. **Lazarovici C.-M., Lazarovici Gh. 2006**, p. 55
10. **Lazarovici C.-M., Lazarovici Gh. 2006**, p. 223, fig. IIIb.16
11. **Mellaart 1962; Mellaart 1967**
12. friendly information from prof. Univ. Dr. Gh. Lazarovici
13. **Ursulescu et alii 2002**, p. 36
14. **Rouzaud et alii 1996**, p. 30
15. **Clottes, Lewis-Williams 2007**
16. **Rollefson, Kafafi 1997**
17. **Rollefson 2002**, p. 177
18. **Rollefson 2002**, p. 175
19. **Nashef 1990**, p. 286; **Hayden 2003**, p. 208; **Watkins 2000; Özdoğan 2007**, p. 60
20. **Mellaart 1975**, p. 171
21. **Larue 1997**, p. 88
22. **Lloyd 1958**
23. **Srejović 1969**, p. 165 și urm.; **Lazarovici C.-M., Lazarovici Gh. 2006**, p. 30, p. 38
24. **Bánffy 1990-1991**, p. 36
25. **Hayden 2003**, p. 158
26. **Lazarovici C.-M., Lazarovici Gh. 2006**, p. 59
27. **Păunescu 1970; 1972; 1976; Lazarovici C.-M., Lazarovici Gh. 2006**, p. 42, p. 50; **Petrescu 2000**, p. 39-44
28. **Srejović 1971**, p. 8-9
29. Cf. the M. Gimbutas opinion, the spiral is an important sign of energy, associated with the regenerative function of the mother womb, after **Gimbutas 1989**, p. 80
30. **Garasanin, Radovanović 2001**
31. **Budja 2006**, p. 191
32. **Gimbutas 1989**, p. 79
33. **Eliade 2005**, p. 381
34. **Lazarovici, Maxim 1995**, p. 190
35. **Gligor 2007**, 215; **Suciu 2009**, p. 150
36. Friendly information from Gh. Lazarovici
37. **Nanoglou 2001**, p. 308
38. **Teocharis 1973**, p. 322, n. 72
39. **Gimbutas 1997**, p. 52
40. **Gimbutas 1997**, p. 152
41. **Lazarovici et alii 2001**, I.2, pl. 65/2-3; **Lazarovici C.-M., Lazarovici Gh. 2006**, p. 284
42. **Lazarovici 2003**, p. 68; **Lazarovici et alii 2001**, fig. 170, I.2, pl. 40/3-4, pl. 41/3
43. **Lazarovici et alii 2001**, I.2, pl. 82, 89/1, 91
44. **Jovanović 1991**, p. 122
45. **Milojčić 1955**, p. 153; **Lazarovici C.-M., Lazarovici Gh. 2006**, p. 195
46. **Lazarovici C.-M., Lazarovici Gh. 2007**, p. 229, fig. Vd.87
47. **Mantu, Țurcanu 1999**, p. 13
48. **Lazarovici C.-M., Lazarovici Gh. 2007**, p. 229
49. **Monah 1997**, p. 36; **Tsvek 2001**, p. 24; **Lazarovici C.-M., Lazarovici Gh. 2007**, p. 229
50. **Lazarovici et alii 2001**, I.2, fig. 28.4, 55.2; 95.6
51. **Lazarovici et alii 2001**, p. 207
52. **Gimbutas 1997**, p. 152
53. **Dumitroaia et alii 2009**, p. 38
54. **Preoteasa et alii 2007**
55. **Monah 2001**, p. 181
56. **Boghian, Mihai 1987**, fig. 2-8; **Mihai, Boghian 1985**
57. **Boghian, Mihai 1987**, p. 311-324
58. **Monah et alii 1982**, p. 9
59. **Dumitroaia et alii 2009**, p. 20
60. **Nițu, Șadurschi 1994**, p. 182, fig. 4
61. **Petrescu-Dîmbovița, Văleanu 2004**, fig. 42
62. **Burda 2005**, p. 59
63. **Lazarovici C.-M. 2004**
64. **Dumitroaia et alii 2009**, p. 21
65. **Lazarovici C.-M. 2004**
66. **Lazarovici C.-M. 2004**, p. 56
67. **Gusev 1995b**, cat 42, fig. 5/2; **Monah 1997**, p. 46; **Lazarovici C.-M. 2004**, fig. 20
68. **Burda 2005**, p. 136
69. **Lazarovici et alii 2001**, p. 206; **Lazarovici 2003**, p. 68; **Lazarovici C.-M., Lazarovici Gh. 2009**, p. 257
70. **Lazarovici C.-M., Lazarovici Gh. 2006**, p. 258
71. **Lazarovici et alii 2001**, p. 151, fig. 122
72. **Lazarovici et alii 2001**, p. 151, fig. 123
73. **Lazarovici 1979**, pl. IB; **Lazarovici, Rus 1991**, p. 92, fig. 9
74. **Staljo 1984**, p. 39, fig. 29-30
75. **Jovanović 1991**
76. **Todorova, Vaisov 1993**, p. 163, fig. 134/135; **Petrascu 1986**, fig. 3-4
77. **Srejovic 1972; Gimbutas 1989a**, pl. 19; **Budja 2006**, p. 192; **Radovanović 2000**, p. 334; **Lazarovici C.-M., Lazarovici Gh. 2006**
78. **Budja 2006**, p. 192, fig. 7
79. **Radunčeva 2004**, p. 326
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92. **Buzea, Lazarovici 2005**, p. 43; Pl. III/4; Pl. XX/4; Pl. XXX/1; **Buzea 2006**, p. 126
93. **Tsvek 2005**, p. 151
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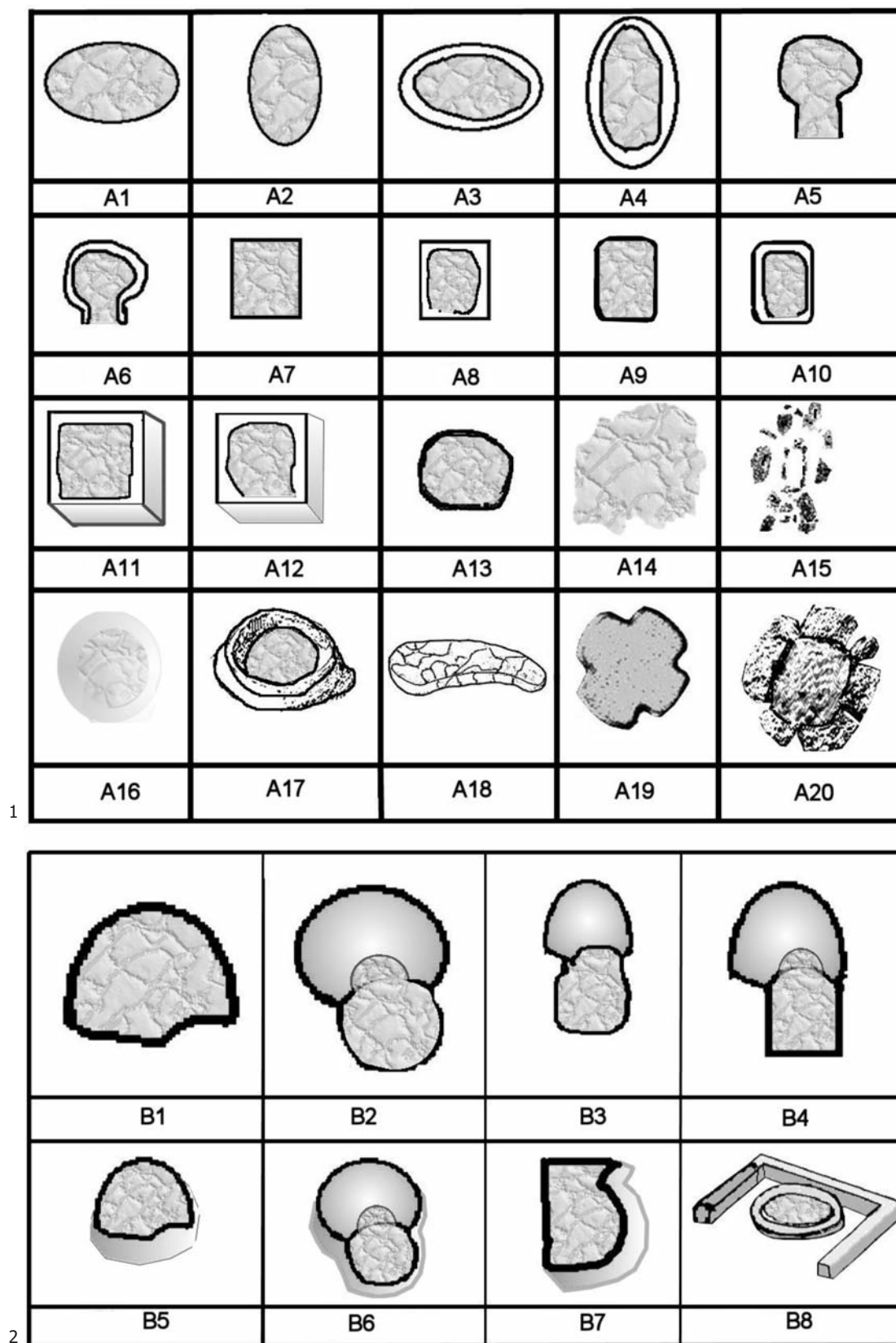



















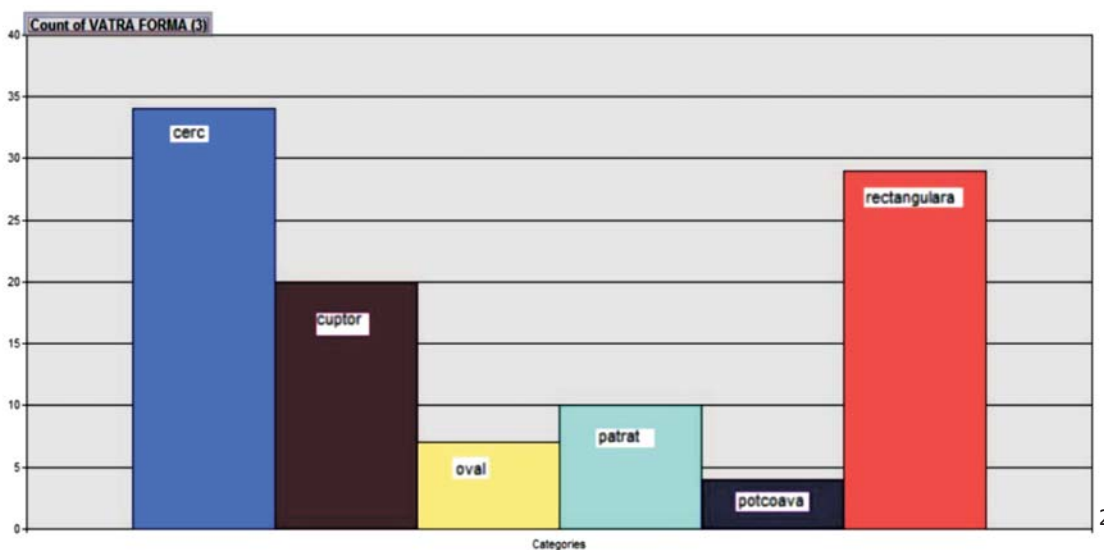
Figure I / Figura I
The hearth typology / Tipologia vetrelor

1. Type A hearths (open hearths); 2. Type B hearths (oven hearths, podium hearths and kilns)
1. Tipurile de vetre din categoria A (vetre deschise); 2. Tipurile de vetre din categoria B (cuptoare, vetre de cuptor, cuptoare și vetre cu podium)

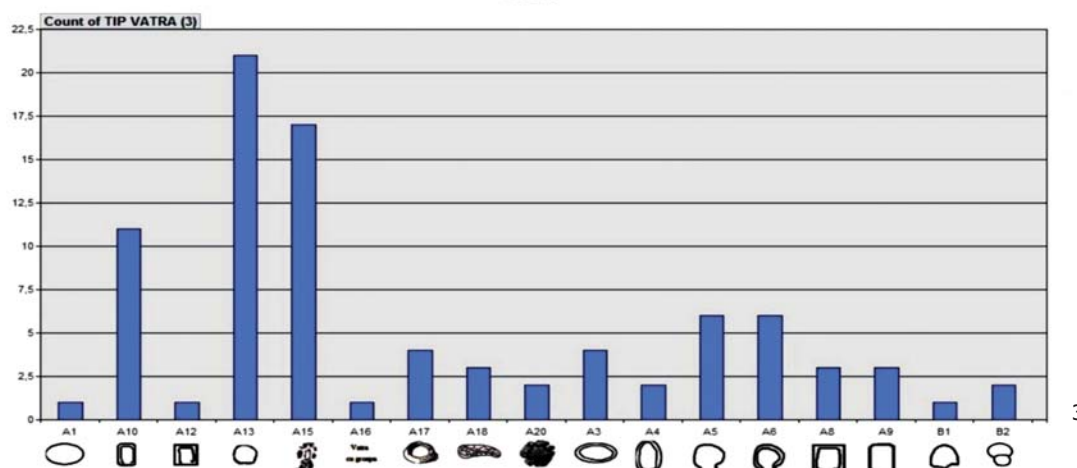
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2



3

Figure II / Figura II
Quantitative and qualitative graphs about the different types of hearths /
Grafice cantitative și calitative ale diferitelor tipuri de vetre

1. The correlation between the building types and the used hearth types; 2. Geometric shapes preferred for hearths; 3. The use frequency of different hearth types
1. Corelația dintre tipurile de clădiri și tipurile de vetre folosite; 2. Forme geometrice preferate de vetre; 3. Frecvența de folosire a tipurilor de vetre

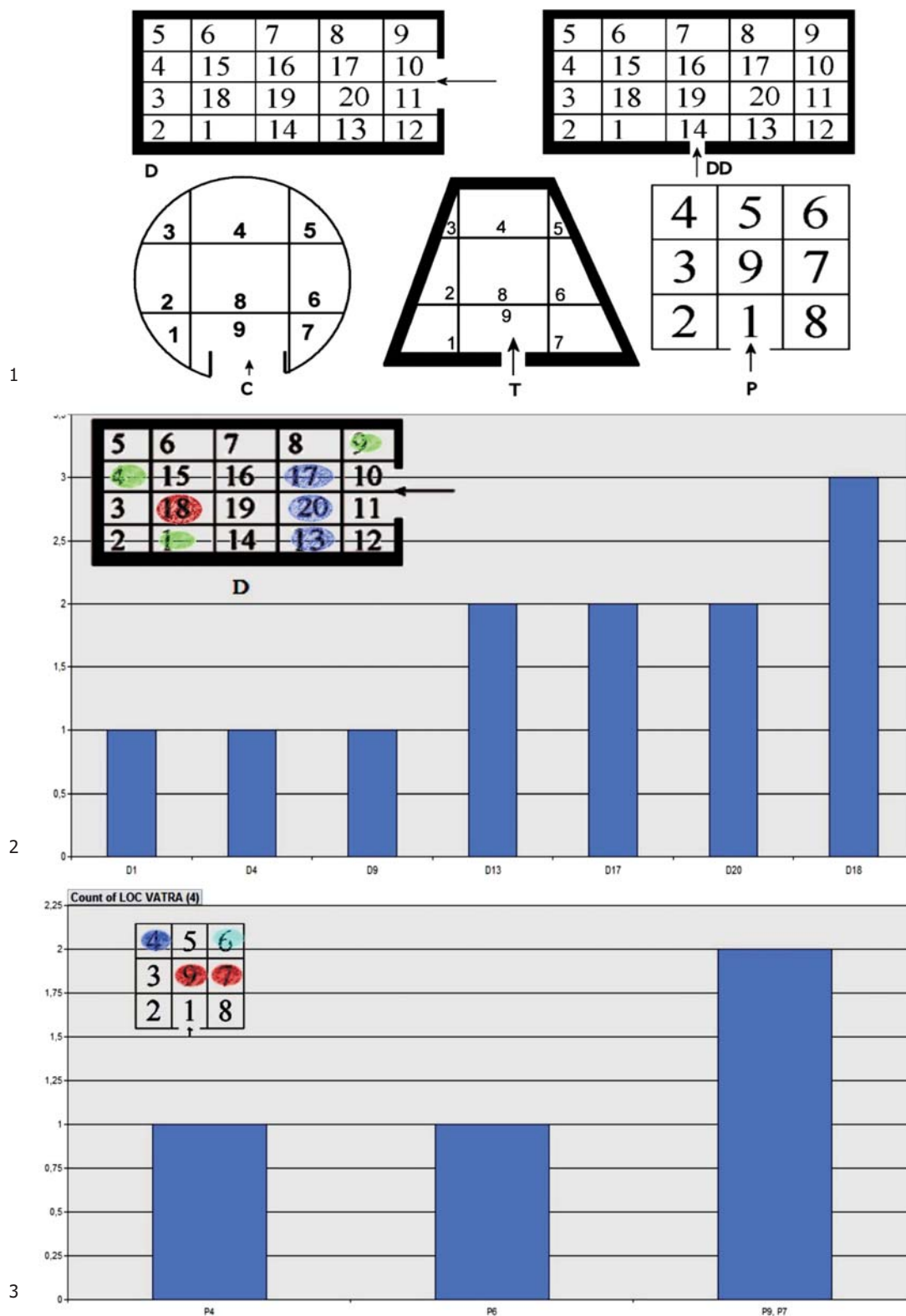


Figure III / Figura III

Hearth locations within the buildings / Localizarea vetrelor în interiorul construcțiilor

- The different places for hearths in the buildings, considering the building shape (rectangular D and DD; trapezoidal – T; square – P; circular – C);
 - The hearth location in the rectangular building, with the entrance on the short side, D type;
 - The hearth location in the square buildings
1. Diferențierea locului de amplasare, în funcție de forma clădirii (dreptunghiular – D și DD; trapezoidal – T; pătrat – P și circular – C); 2. Amplasarea vetrei în clădirile dreptunghiulare cu intrarea pe latura scurtă, tip D; 3. Amplasarea vetrei în clădirile pătrate

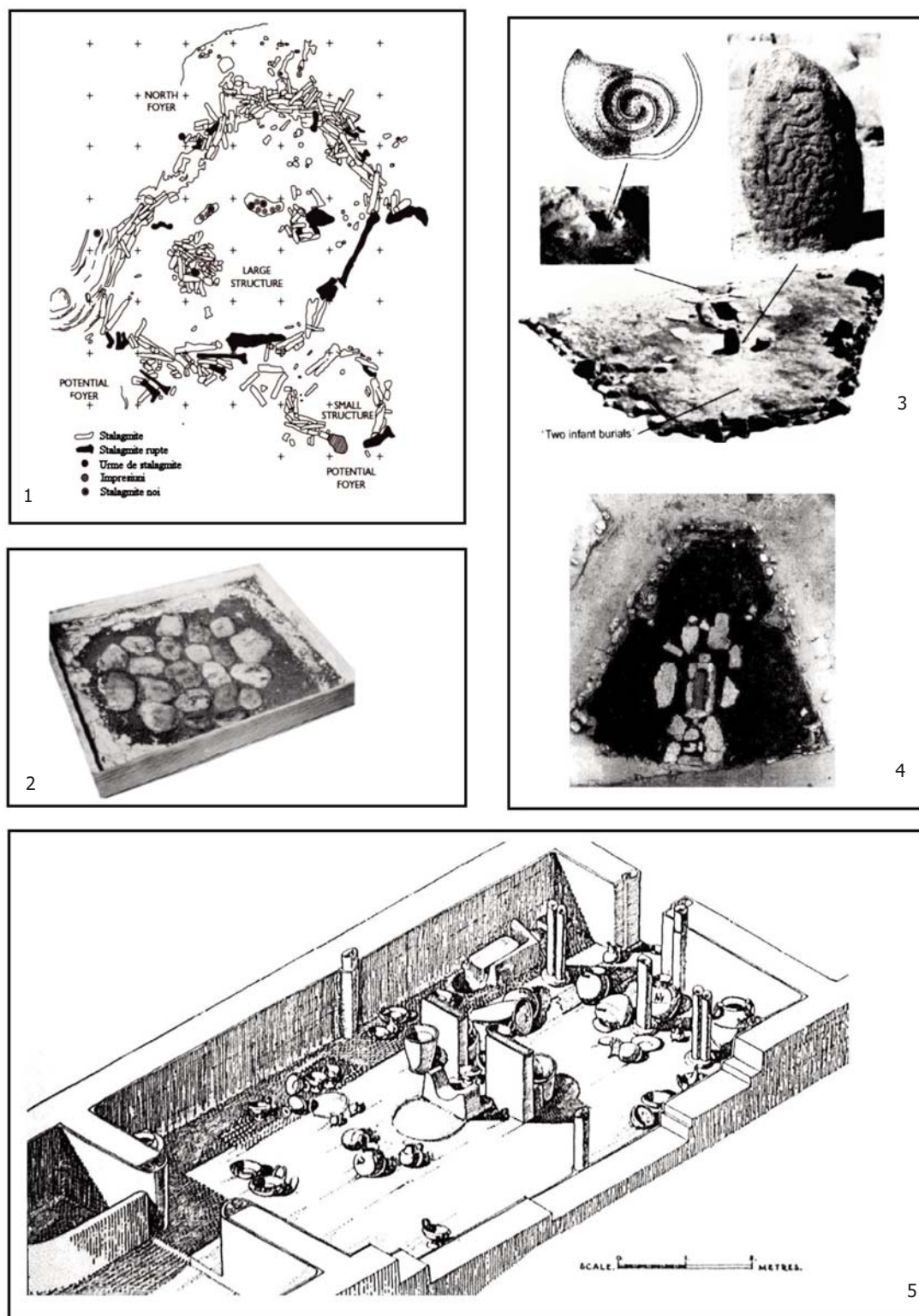


Figure IV / Figura IV

Different cult arrangements and sanctuaries / Diferite amenajări cultice și sanctuare

1. Stalagmite and stalagmite arrangement in the Bruniquel cave, France, Mousterian Age (after **Clottes, Lewis-Williams 2007**); 2. The cultic hearth from Beer – Sheba (after **Larue 1997**); 3. Sanctuary L 54 from Lepenski Vir: the inner arrangement (after **Budja 2006**); 4. Sanctuary L 54 from Lepenski Vir: vertical photo; 5. Isometric reconstruction of the level Xva Sanctuary from Beycesultan, Turkey (after **Lloyd 1958**, 105, fig. 4)

1. Amenajare din stalagmite și stalagmite în peștera Bruniquel (Franța) din perioada Mousteriană (după **Clottes, Lewis-Williams 2007**); 2. Vatra cultică de la Beer – Sheba (după **Larue 1997**); 3. Sanctuarul L 54 de la Lepenski Vir: aranjamentul interior (după **Budja 2006**); 4. Sanctuarul L 54 de la Lepenski Vir: fotografie verticală; 5. Reconstrucția izometrică a Sanctuarului în nivelul Xva de la Beycesultan, Turcia (după **Lloyd 1958**, 105, fig. 4)

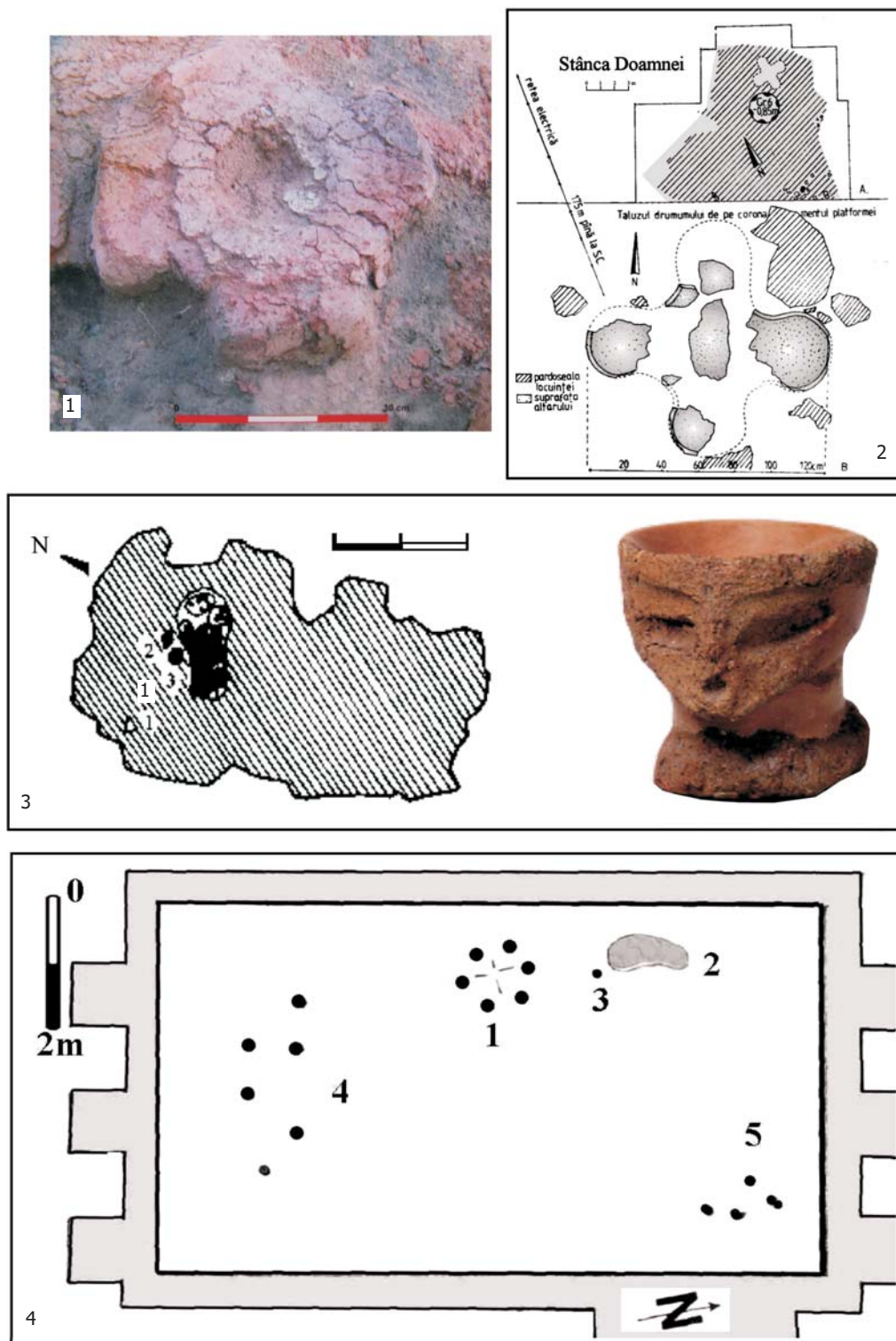


Figure V / Figura V

**Cross-shaped hearths and other special hearths inside the cult buildings /
Vetre cruciforme și alte vetre speciale din clădirile de cult**

1. Cross-shaped hearth from Dwelling L2 from Poduri – Dealu Ghindaru (after Dumitroaia et alii 2009); 2. Cross-shaped hearth from Stâncă Doamnei, Ștefănești (after Lazarovici C.-M., Lazarovici Gh. 2007, 213, fig. Vd. 66); 3. The sanctuary plan from Mărgineni – Cetățuia and the antropomorphic statue (after Monah 2001); 4. The sanctuary plan from Buznea (after Boghian, Mihai 1987)

1. Vatra cruciformă din Locuința 2 de la Poduri – Dealu Ghindaru (după Dumitroaia et alii 2009); 2. Vatra cruciformă de la Stâncă Doamnei, Ștefănești (după Lazarovici C.-M., Lazarovici Gh. 2007, 213, fig. Vd. 66); 3. Planul sanctuarului de la Mărgineni-Cetățuia și statuia antropomorfă (după Monah 2001); 4. Planul sanctuarului de la Buznea (după Boghian, Mihai 1987)

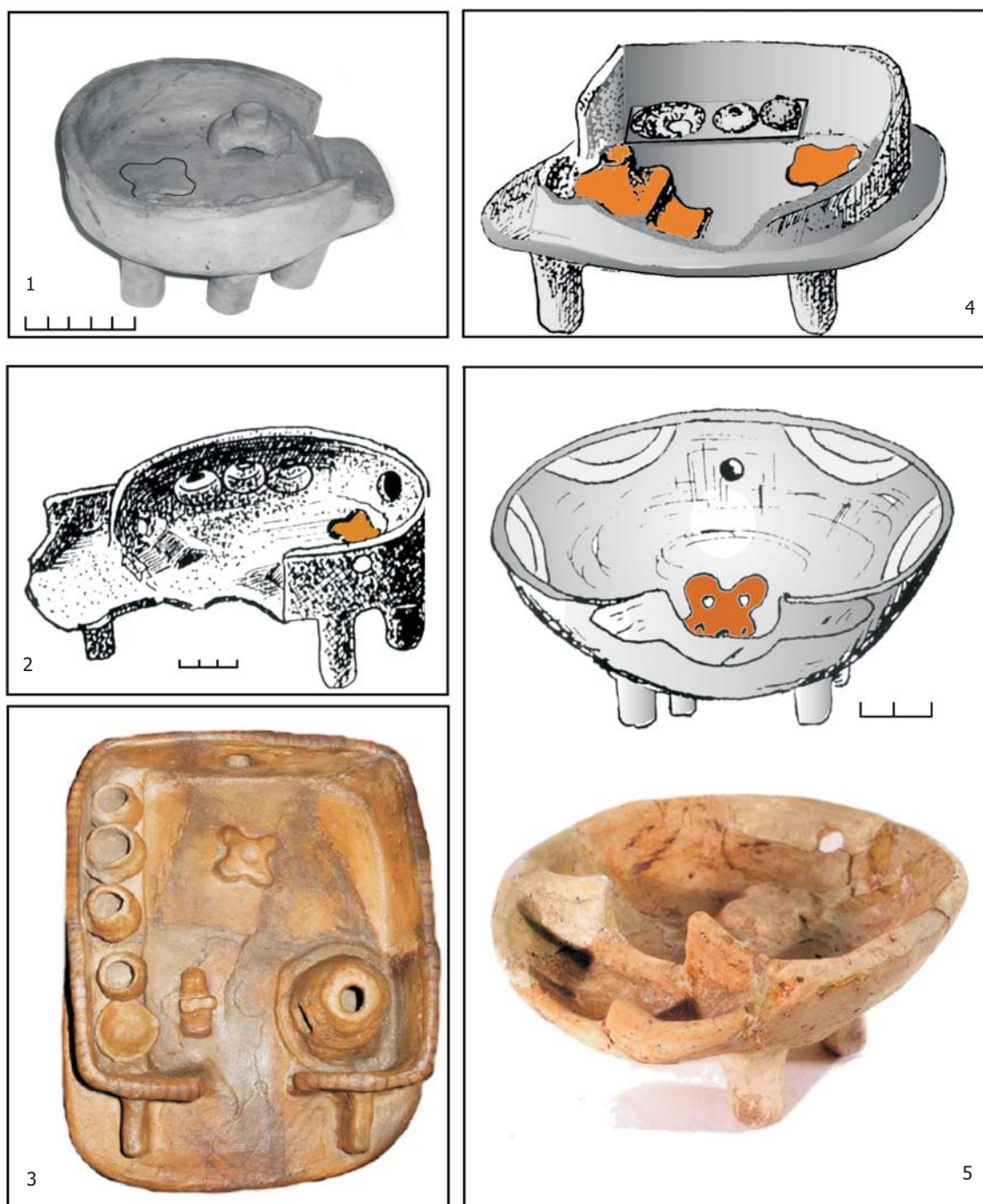


Figure VI / Figura VI

House models with cross-shaped hearth inside / Machete de case conținând vetre cruciforme

1, 2 The two house models from Popudnja, Ukraine (after **Lazarovici C.-M. 2004**, fig. 13, 14); 3. House model from Platar collection (after **Burda 2005**, p. 136); 4. The house model from Šušková (after **Gusev 1995**); 5. The house model from Čerkassov Sad (after **Burda 2005**, p. 141)

1, 2. Cele două machete de la Popudnja, Ucraina (după **Lazarovici C.-M. 2004**, fig. 13, 14); 3. Machetă din colecția Platar (după **Burda 2005**, p. 136); 4. Macheta de la Šušková (după **Gusev 1995**); 5. Macheta de la Čerkassov Sad (după **Burda 2005**, p. 141)