

## THE EYE-SYMBOL, GESTURE, EXPRESSION

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From our wish, declared *ab initio*, to find structures of spiritual life and from the communities psychology, which should have longer length, to traverse more historical eras, to allow us to materialise structures for data and information bases, more general structures, which can not be carried out only by analyses and debates in interdisciplinary and multidisciplinary communities- sets the steps of debating the theme of etno-archaeology etno-history IDEAS, BELIEFS, SYMBOLS ABOUT REGENERATION- RESURECTION and POTTERY, FIRE, GESTURE AND SOUND, etno-archaeology from Iclod.

The eye, in our analysis, points out such an archetype. Even if we can not define all its aspects in this communication and discern, especially the symbolic senses, we would like to debate the theme later on, in our seminar as a subject for one, two years.

The eye, part of human body, which contains one of the basic sense of the human being, **the sight**, from long ancient historical times earned, also other senses concerning the spiritual life on those times, the religious life or the communities psychology. The eye is, almost universally, the symbol of intellectual perception included in different philosophies, in different mythologies (Chevalier- Gheebant 1995, p.362-363; Eliade 1959/1995; 1981,1981a; Dumitrescu 1974; Frazer 1980; Lazarovici 1988; 1990-1991; Lazarovici - Draşovean - Maxim 2000; Mellaart 1965a).

Did these things happen more recently?

**The eye functions:**

-The physical eye, of light perception;

**The sense of sight, the clarvision:**

-In the Bambara tribe the sense of sight replaces all the others.

- The *frontal eye*- the third eye of Siva, the third eye shows the suprahuman condition in which the **clarvision** achieves perfection.

-the king Eochaid, in the north of Europe traditions, gives his own eye to the druid from Ulster, and God gives him both eye as a reward; the generosity and avowal bring after all the *clarvision*;

**The eye, soul, spiritual light, divine light:**

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- from all the senses organs only the eye allows integral perception;
- to peep the eye, gesture and language;
- *the eye of heart* notices the spiritual light;

**Expressions:** the eye is the mirror of the soul,

*The one who has eyes* draws the saman, **the clarvisioner**, at eschimos,.

**The wisdom** the eye of wisdom: *That who has eyes for seeing to see, that who has ears for hearing to hear.*

Ming, Chinese = character **light** is the synthesis of characters which symbolise the sun and the moon.

**The solar nature** in the Egyptian and ignic mythology: source of light, knowledge, and fecundity:

**The soul** has two eyes, one sees **the time**, the other is turned to **eternity** (Silenius).

At the Victorins one means **love**, the other means the **intellectual** function;

At Platon and Saint Clement from Alexandria **the eye of the soul** is unique and without mobility.

In the Ideas and Archetypes of Platon the Spirit of God they are like some eyes.

The symbol of **Essence and divine Knowledge** is the unique eye, without eyelids;

*The eye of comprehension*= Prajna – chakshus;

*The eye Dhrarma-lahakshus* of budists is set at the boundary between unity and multiplicity, between vacuum and unvacuum; is the organ of the inner vision; an exteriorisation of the eye of the heart.

**The eye of heart and spirit** appears at :

- Plotin, Saint Augustin, Saint Pavel, Saint Grigore from Nazianz;
- Muslims, sufits;

- sioux Indians. This is the eye which sees God and from it God sees the human being. It is the way of unification of God with the soul. Or of the *principle* with the *manifestation*.

**The idea of Sun- spirit, supreme spirit**, appears at Plotin, alexandrine neoplatonician philosophy and in sanctuary.

**The divine eye** appear in the old neolithic sanctuary and altar or shrine. *În cele mai vechi sanctuare neolitice de la Çatal Hüyük, în the Sanctuary from level VII, (milenium VI) apare ochiul divin în diferite scene de cult asociat bucraniului, simbol al dininității, al puterii acesteia, căruia i se aduceau ofrandele (fig. 1). Semnificația ochiului credem că este aceea de a supraveghea și a observa desfășurarea ritualurilor, de respectarea regulilor privind aceste ritualuri. În fig. 2 apare în scena în care doi vulturi duc trupul unui decedat (simbol al morții,) fără cap iar pe altare sunt depuse ritualic trei cranii umane, ambele simbol al pierderii simțurilor văz, auz, miros, gust, vorbire, viață.*

### The eye of love and affection:

**The eyes signification:** The two eyes in Upanisade and Bhagvad Gita, the eyes are identified with the two lighters the **sun** and the **moon**;

In Irish eye= sul; *sul* means sun at Britons.

**The traditional signification** of the eyes:

-*The right eye*, the Sun corresponds to the activity and future,

-*The left eye*, the Moon corresponds to passivity and past;

**The weight from Parța, closed the left one, opened the right one;**

**The malefic eye;** bad signs (fig. 4):

- the malefic eye from the inferior species, at fomoire, is malefic;

- The eye of Balor makes to turn to stone an army;

-*The symbol of stone*= the eye of stag, which transforms in stone what he sees (Harap Alb);

- *the eye of Siva* turns all in ashes, the solar participation in a solar perspective;

- *the eye of the Cyclop* symbolises a subhuman condition;

- *The eye of Ochilă* (Romanian mythology) - by the physical function *opened* and the intellectual one, telephatical *closed*);

- the witches from *the Irish legends* have one-eyed with the left eye (this one is good, the right one is malefic);

- *the Druids* or the soothsayers are blind;

- *the eye of the mother-in-law*, a bad intended eye, or the one from the back, which oversees;

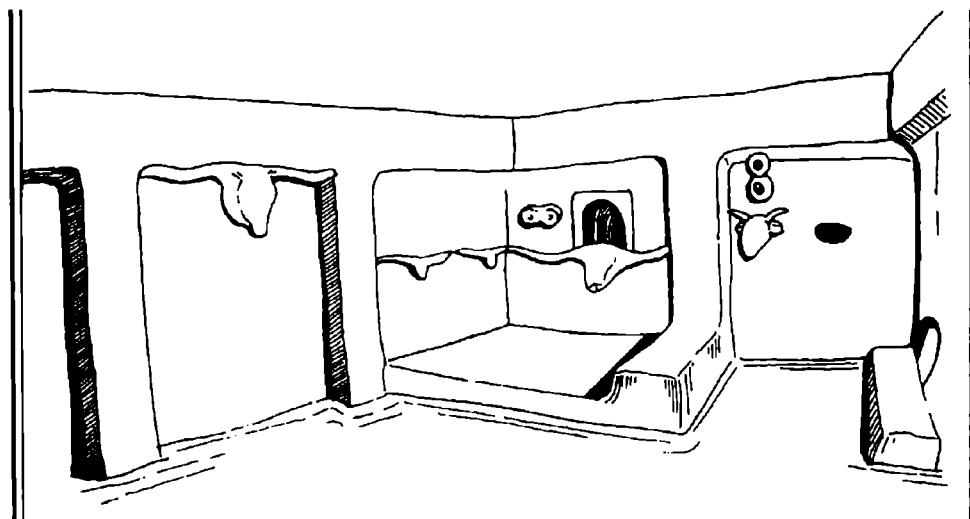


Fig. 1 h Çatal Hüyük Sanctuary, level VII.

- the inner vision has as condition the renunciation of the exterior, passing things sight;
- *the cecity* (=blindness) is a symbol of clarvision, visioner, has the occasion of knowing the secret, profound reality of the world;
- when the *eye strikes*, each means: the right one means goodness or money, the left one means evil;
- The most *dangerous* eyes are possessed by the old women and young married girls, the most vulnerable are the children, young mothers, young married girls, horses, dogs, milk, wheat.

### Eye source of magic fluid:

- The eye purifying light;*
- The eye of the Falcon*, the eye which sees everything (at Egyptians), has a spot, from where the make-up;

### The eyes in the first archaeological discoveries:

In the most ancient Neolithic sanctuaries, in one of the numerous sanctuaries from Çatal Hüyük (fig. 1), sanctuary in which it is noticeable a narrative bound on the cult of dead people and the skull (Mellaart 1963; 1964; 1965; 1965a).

In that sanctuary we notice how an eagle brought a styled human figure without head, as basic scenes on the lateral wall. In the neighbourhood it is an opening, maybe that window of soul.

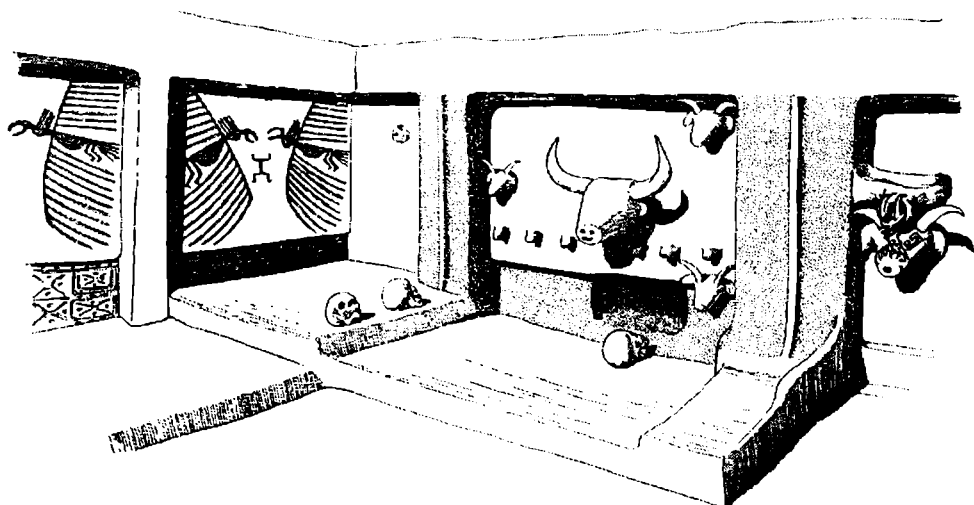


Fig. 22. Restored view of east and part of north wall of Shrine VII. 21.

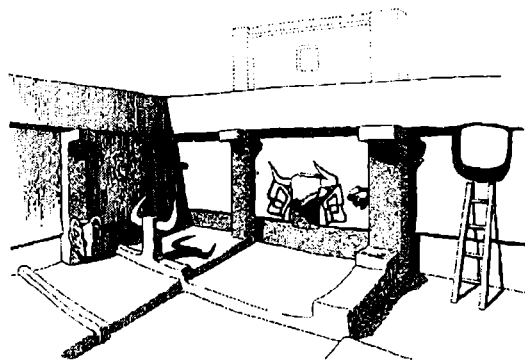


Fig. 3. Drawing of the interior of the Sanctuary at Çatal Hüyük, level 6.

**Fig. 3** Çatal Hüyük , level 6, Sanctuary with bucraniu and eye.

this symbolises the divine eye which assists at the practicals and ceremonies which took place in the sanctuary.

In the inferior part of the walls it is a symbolic decoration formed from triangles and a circle, often empty, decoration often met in sanctuaries or on cult objects.

In other situation, in the same station (fig. 1-3 (Mellaart 1963; 1964; 1965; Gimbutas 1991, p. 255, fig. 7-52). In another sanctuary appears on the wall, on two different altars, the double eye once near some buskulls of bull of clay in an orizontal position, in other altar above a head in vertical position, altar on which was set a bank (fig. 1-3). Often met in sanctuaries on which were deposited cult objects on the bank (Sabatinovka, culture Cucuteni -Tripolie: Makkay 1971, 138; Gimbutas 1984, 74, 25; 1991, 261, 7-59;).



**Fig. 4** Idols with eye, bad eye, malefic eye (beyondGimbutas)  
The eye in the Starčevo – Criș Culture

examples only for the Vinča culture (see dawn fig. \*\*).

The earliest appearances of some eye representations as stagnant objects, without their association with a human or animal head, in anatomical positions, [www.cimec.ro](http://www.cimec.ro) / [www.muzeul-caransebes.ro](http://www.muzeul-caransebes.ro)

On the front wall appears on a column with a bucraniu of bull with corneas, with restored nostrils and with a decoration in zigzag on the snout, and in front of this it is a human skull with the face pointing to the bull. In the left of the column it is a niche with an aperture for different rituals of cult. In another Sanctuary it is the same situation (fig. 2-3).

Above the scene with the bucraniu and skull it is a prominent hole suggesting an eye. We believe

are those from the cult altars (Kurtzian 1944; Garašanin, D. 1954; Garašanin 1979; Nandriș 1969; Lazarovici 1969; 1971; 1977; 1979; 1983; 1984; Nica 1976; 1977; 1984).

The cult altars were defined in this way by the archaeologists community, even if in that time, when they were defined, were not too many arguments that they had this functionality only on a base of some ethnologic analogies.

Their frequency in stations and complexes, the association with cult

objects, and recently the discovery of such altars, at monumental dimensions in sanctuaries or cult buildings- community sanctuaries, domestic shrine (Mađiare in Macedonia, Parta in Banat; Kormadin in Serbia, Hodmezövásarhely and Vestő in the west of Crișana : *The Late Neolithic...*) – confirms not only the cultic character but also the existence of well defined rituals tight on offering bringing (prim mactatio, fumigatio (Lazarovici - Drașovean - Maxim 2000 aici și bibliografia sanctuarelor).

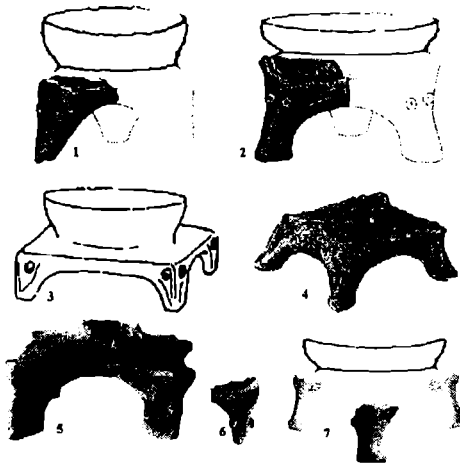


Fig. 5 Altars from the Starčevo-Criș Culture

The little cult altars had a double functionality that of the ritual burning and functional of fats and the maintaining the fire by flame like the candle. These

altars have tree or four legs, which confer a stability. They have a cup (fig. 5) or a cassette in which were deposited the fats or oils. They have Fig. Altars, the culture of the culture Starčevo-Criș a series of symbols and specific drawings: eyes, breast, meandering line (maybe snake), animals heads, bound on the practice and symbols of cult or maybe on the family totems.

The earliest appearances are in the Starčevo – Criș culture, in the phase of IC - IIA, in the station from Donja Branjevina II, in Vojvodina (Karmanski 1968a, p. 8/9, pl. Ia.5, p. 43, IV/1; 1979, pl. XXXIV/1, in hole 1), discovered in layer or holes of cult. The altar form from Donja Branjevina is similar to the one from Magiare (inedit, information from M. Garašanin).

From the same era exists a fragment from Cârcea, in Oltenia, similar form, with four legs also and with two eyes on these legs (Nica 1975; 1976; 1977; 1981).

The altars with 3 or 4 legs but with higher cup appear also later in the Starčevo – Criș culture, in the phases III and IV at: Leț (Zaharia 1962, p. 17, fig. 5,7); Buziaș - Silagiu (Lazarovici - Sfetcu 1990), Beșenova (fig. 5/1.2)(Kurtzian 1944; Lazarovici 1968, fig. 8/1; 1975, 3/8-9), Starčevo (fig. 5/3,6-7) and at

Donja Branjevina Ia, Ib, so in latest times (Karmanski 1975). At the same level are the discoveries from Hungary from Tiszaug, Soveniháza, Szenetes, Kpoancs, Kotocpart and Sovenihaza (fig. 5/4-5) (beyond Kutzian 1944, 6/1-3,6; 2/5, 5/4, 35/1-2,4), Starčevo, Starčevo - Criș, Vinča (vei bibl. sus și mai jos).

### *The eye in the Banat Culture*

În cultura Banatului sunt numeroase situații în care apare ochiul cel mai adesea ca triunghi, romb (cea mai răspândită modelare Lazarovici - Drașovean - Maxim 2000), dar și sâmbure de migdală, sau sferă (soare) (fig. 6 Sanctuarul2, deschiderea de est, deasupra bucraniului, ca la Çatal Hüyük fig. 1-2).

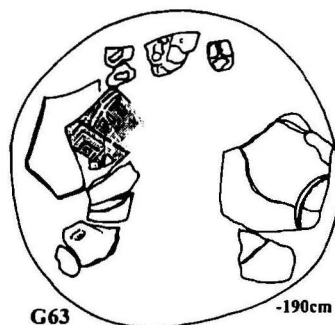


Fig. 6 Parța, Sanctuary 1, pit 63.

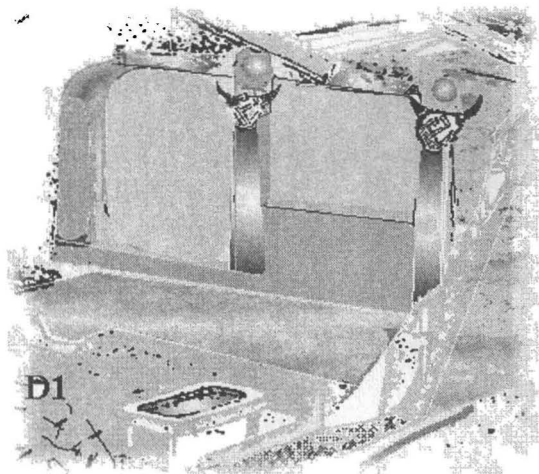


Fig. 7 Parța, Sanctuary 2, East door.

The cult altars have a double functionality to light, to maintain the light and to maintain the fire and its significations, which adds as decoration, with a certain regularity (the triangle, the rhombus, plastical applications) are symbols which appear also in sanctuaries, on idols or cult vessels.

• *Parța Sanctuary 1 pit 63*. In the pit were deposited cult objects from Sanctuary 1 from which fragments from and amphorae the part with human face, painted and crusted, with the eyes made through a cut and under them a tattoo, from 3 cuts crusted in white. Besides were unused objects from unburned clay (fragments of vessels, fusaiole).

The eyes of bucraniu from the Eastern entrance. In the neighbourhood of the entrance was an opening. This had 2 columns on which were buskulls of bull from clay with original cornices. These were decorated with incisions crusted in white and the eyes were shown by angler incisions. On the snout and front were meandric incisions crusted in white and the space between them painted in red. It is possible that also the entrance from the northern part to have such a column.

• **Parța, the eyes of the stag.** At Parța, in the Banat culture (millennium V), in the dwelling P167, were discovered adosat to a wall a head of a stag from clay. The original cornices were fixed with clay on a column or pillar. The stag had the face made from incised line, crusted in white and the space between incisions painted in white and yellow.

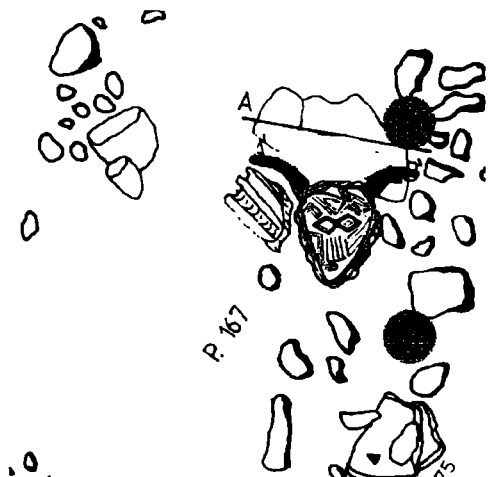
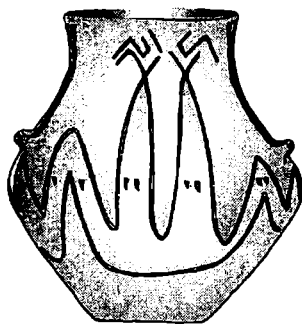


Fig. 8 Parța level 7c, Stag House

The eyes were rhombic painted in red. The meandric motives surround the face and front in the same way such as on the bullheads from Sanctuary 2, the room from sunrise.

On the amforae from Parța, Banater Culture are decorated with incisions and bubble points in eye form. There are incisions in the form of two birds and M or W (fig. 9).

### *The eye in the Vinča culture.*

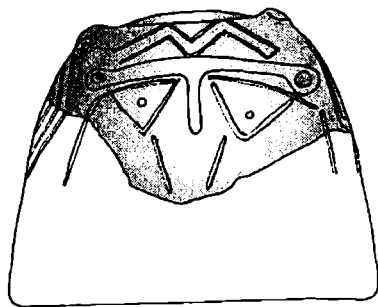


Fig. 9 Parța, amphorae with M, W and bird symbols

*The eyes of the owl, from Zorlențu Mare.* At Zorlențu Mare, in phase B1 of the Vinča culture, was discovered a lid of a anthropomorphic vase. This had two cornices on the head and apotropaic eyes (Lazarovici 1979).

The form of owl, the cornices, the hooked nose and eyes were suggested by anyone who watched the piece. The cultic character of these objects was underlined by each generation of archaeologists. To show the



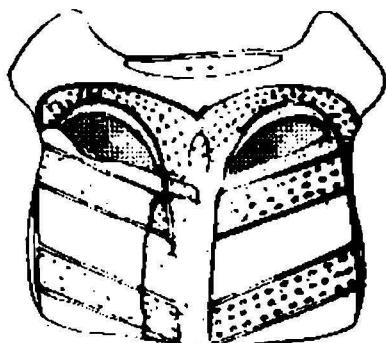


Fig. 10 Bucovăț, The lid with eye and symbolic incisions.

eyes of owl, tight on the circulation in this part during nighttime and the rituals bound on this vessels are undubious. The apotropaic eyes appear under different shapes.

*The eyes of the lid*, from Bucovăț, Banat, group Bucovăț, Banat cultures (fig. 10). This had two triangle eye and M incisions at the forehead.

**The Amphorae from Parța** on the head of the amphorae the eyes are shown like a stylish figure of an animal. A lid alike was discovered under the altar tables D, in the sanctuary 2, broken and thrown their (fig. 11).

**The apotropaic eyes.** These appear under different shapes (fig. 9). The

cold eye or hypnotic eye, reckoned the eye of snake, appears on altars (fig. 10; 12/2-4), but most on idols with snake symbols or snakes representations.

- **The eye of Horus** around it developed a symbolic of the **universal fecundity**.

- **Ra**, the god of the sun, had a shiny eye, symbol of the ignic nature (what is ignic), it is presented like a raised *cobra* with the eye large opened called *uraeus*.

**The Egyptian sarcophagi** had a drawing, which presented an eye reckoned to allow the dead man to follow the exterior world without moving.

**The eye in the toponomy.** *The eye of the Devil* or *the lake of the Devil* in the Sasca mountains, in Nerei Keys is the name of an underground lake with blue waters which goes down to the entrails of the ground.

**The eye of the Bei** (*legate, gov, prince*

*turkis*) toponim at Ilidia, Banat in the same zone with blue water, deep, cold that takes your breath.

**The eye or the lake of the Devil**, fallen underground cave in the Vale of Nera, myths and legends tight on its eye, the malefic eye (blue dark like the obscurities of the Carstic Lake);

- The image received by the eye is not virtual, it represents a double, material on which the eye records and keeps it.

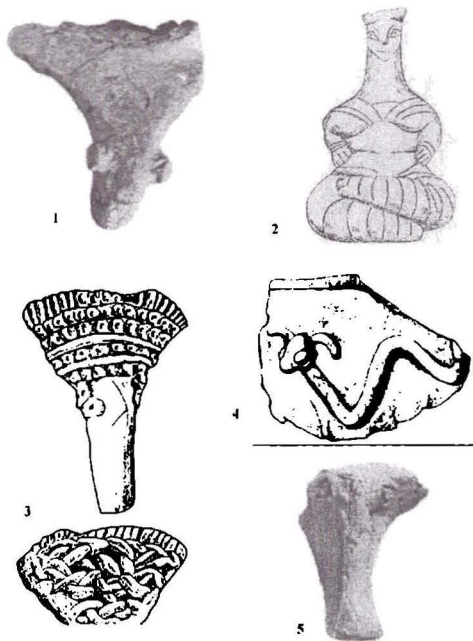


Fig. 12 1 Kőrös Culture, 2-4 Snake idol, 6 Starčevo-culture (beyond Gimbutas)

wizards use the eyes and the snout of a dog, to put on the face of a wizard accused by a suspect death, which is his victim. In Gabon the members of the men-panthers society took off the eyes of their victims.

### Metaphors and proverbs about eyes:

• Metaphoric the eye can cover the beauty notions, light, world, universe, and life.

• The *elegiac Arabian and Persian poetry* in its numerous metaphors joins the eye to notions about magic, danger, drunkenness, Ex. *The lover eye* = drunk or half drunk but not from wine; it is the one which follows or catches the lions; it is greed of blood, killer; it is a cup of daffodil, a gazelle or shell;

• Its symbols metaphorically express a series of learnings, advice.

• The eyes which do not see, forgive,

• Eye for eye, tooth for tooth,

• The eye sees, the heart asks,

• The eyes are closed, he is dead,

• The eye the mirror of the physical and mental health

• Mourned.... Open the eyes to see....

### Expressions:

• Good price of exceptional value: Take care of... like the **light of the eyes**.

• The eye of God

• In the masonic tradition, the eye symbolises the visible Sun on physical plan, from which emanate the Life and Light; on intermediate plan or astral plan means the Word, the Logos, the creating Principle; on spiritual plan or divine plan represents the Big architect of the Universe.

### The eye and sex:

• During sexual act the woman unites by sex like by eyes.

• The sight means wish, the eye means lust and man world means his eye;

### Exorcism, magic about the eyes:

• In Central Africa the sight importance is certified by using animal eyes or men to prepare some magical mixtures, prepared for soothsayers or for ordals.

• In Kasai, the baluba and luluwa

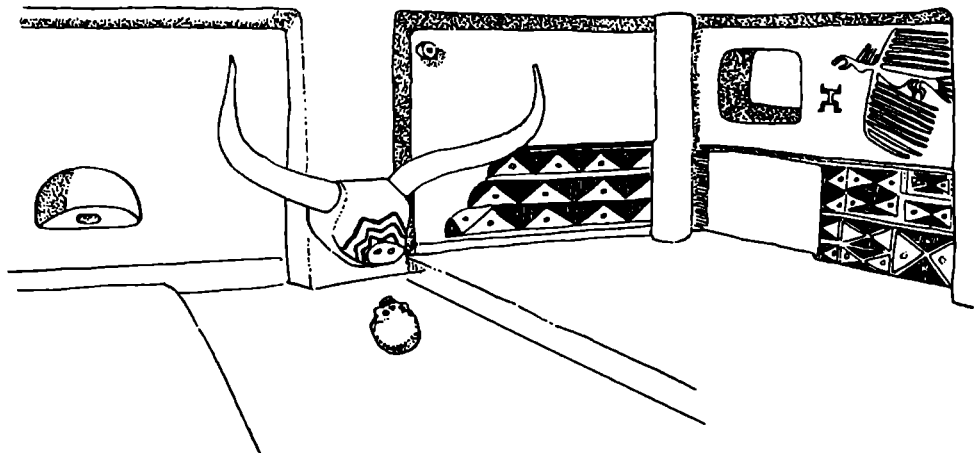


Fig. 13 Sanctuary 21 from Çatal Hüyük (after Mellaart).

Expressions of love:

- I would eat your eyes, kiss your eyes
- Bound on eyes: not to see the death; in love, spelled, fooled. The colour of the eyes: green eyes do not believe them.

**Opened eye, closed eye:**

- The one who has eyes;
- The eye sees, the heart asks-

**The goddess with eyes** which mean sun, moon at Vaishvanara:

- in *Taoism* the eyes of Pangu or Laojun the eye has square pupil, appears at the immortal Taoists;
- in *şintoism* the eyes of Izanaghi;

**The symbol of the matter transformation:**

- *The symbol of fire*= the third eye of Şiva, his sight turns all in ashes; the contemplative function of Amitabha. His throne supports a peacock, which has the feathers with eyes.

*The eye in triangle* is the **Masonic or Christian symbol**. Appears in the Armenian trinacria, it was taken in the Vietnamese Caodaism being the seal which seals the heavenly investiture of those Chosen. In the Neolithic period a triangle eye with point pupile (see fig. 10).

These symbols (triangle and eyes with point appear in the Sanctuary from Çatal Hüyük, early neolithic see dawn (fig. 13, after Mellaart).

*The eyes of Argus* (two, for, a hundred) which do not close suddenly, situated all over the body, symbolise the human being absorption by the exterior world, watchfulness to exterior (*Legendele Olimpului*, 1969, sub vocem Argus).

**The symbol of totality of the exterior perception** appears in BENA, CADZ, COEA, COOH, CORT, DANA, ELIM, GOVM, GRIF, GUEV, MAST, MUTT, PHIL, SCHC, SUSZ.

At the Feigns the eye comes out of the body without being separated from it and it is destine to the *perception*.

Opening the eyes is an initiation ritual, straighten to the *knowledge*.

At Indians the eyes of sacred statues open to *animate* them.

The eyes opening of the masks to *animate* them.

The leontocefal goddess Indugudu has the eye *like*.

In Vietnam painting 2 eyes on new jonc symbolises to *open its light*.

**The eye of the world is:**

- The eye which sees everything;

- You can not step aside from the eye of the world; the expression corresponds to Budha or Agni;

- Is the opening from the top of the dome;

- Is the door of the sun;

- Is the passing to escape from cosmos;

- The divine look which embraces the cosmos;

**The made-up eye** at the *Udjat* Egyptians is the sacred symbol which appears on all the art works and it is consider:

**Sacred word** about the eyes:

The word **ayn** means *eyes*, in the Islamic tradition represents a particular entity a spring or essence; the universal character, the word renders this sense in mystic and theology. It is used for **real** and **spring**; The prophet said Ayn is a reality).

**Ayn el-yaquin** *the certentity watching* is one of the steps of knowledge, with the double accept of pre-rational (intuitive understanding the first philosophical principles) and post rationally of intuitive understanding of the mystical suprarational truth.

**Avicena** Those who penetrate till ayn (at the spring, to watch the intimate nature of God),

The vessel with trickling pipe to poor the sacred liquid in opait

**The evil eye.** Is a term very spreaded in the Islamic world :

- Is the cause of the death of half humanity;

- The evil eye empties the houses and fills the graves;

The man who makes an evil eye is called **ma'ian**.

The eyes which blows off fear: of the viper, the gecko lizards; are the cold eyes, without lids, always opened, hypnotised;

**The defence** against the evil eye:

- The vale, geometrical drawings, shiny objects,

the smokes which exhale smells, the red iron, the salt, the alaun, the

corneas,

- The half moon, the hand of Fatma;
- Spiting three times;
- Talismans against the evil eye the **horseshoe**, they have in their power the metal, the form, the corneal, the half moon, the hand, the horse domestic and sacred animal;
- The tail of the black snake to get in your eyes (Hungarian exorcism from Seini).

I finish this papers with verse from Eminescu, ***The third Letter:***

*The eye closed outside, inside arouses...*

*What it is nicer in your valley*

*The forests with glades, the eyes with eyebrows...,*

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