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## THE HORNED (NON-)HORSES OF INDO-EUROPEANS AND THE PROBLEM OF CELTS' AND GERMANS' ORIGIN

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### Abstract

The paper focuses on the study of Indo-European cults of the horned 'horse' i.e. the horse transformed ritually into another horned animal (either a bull or a goat or a deer) using a special mask with horns. It combines the exploration of the data on the horned (non-)horses of Asian Indo-Europeans of Iran, India and Middle and Central Asia (Pamir, Kazakhstan and Russian and Mongolian Altai regions) and European Indo-Europeans of the Atlantic, Northern and Central Europe. The cult of the bull-horned horse of the Greeko-Iranian rulers (the first two Seleucid tzars and several Bactrian kings) is derived from the archaic cult of the horned 'horse' of Indo-Europeans of Middle Asia and India. Celtic and German cults of the horned (non-)horses originate from Middle or Central Asian ones thus pointing at the Middle or Central Asian, Afghanistan or South Asian homeland of Celts and Germans.

The archaeological evidence analyzed in this paper corroborates the author's observation that the Rigvedic term 'ashva' of Indo-Aryans of South Asia originally (around 3300–2600 BCE) denoted any swift animal used for riding or drawing the chariots and that for the Rigvedic Aryans there were different kinds of Ashvas such as 'Deer Ashva', 'Goat Ashva', 'Bull Ashva' or '(unknown) Equid Ashva'.

**Keywords:** horned 'horse', Indo-Europeans, Indo-Aryans, Iranians, Celts, Germans, Rigveda.

### I. INTRODUCTION

The earliest Indo-European text Rigveda (3300–2600 BCE) composed in the north western part of Hindustan uses the term 'ashva' i.e. 'the swift one' to designate different natural phenomena (such as the rays of the sun (V.62.1; compare VIII.1.24) and the dawn (I.92.15; I.113.14) or the winds (V.58.7) or the flames of the fire (I.45.2; I.141.12; II.4.2; III.6.9; III.7.2; VI.6.3–4; VI.16.43; VIII.23.11; VIII.43.16; VIII.75.1; X.3.7; X.8.3; X.70.2, 3; X.79.7; X.98.9) or just some force (X.73.10)) and animals (such as some Equidae representatives — either the true horse or most probably the khur or the kiang or the onager — also goats, spotted or horned deer, lions and birds). The Rigveda also has some special definitions like Vrishan-Ashva i.e. 'Bull-Ashva' (I.51.13; VIII.20.10), Aja-Ashva i.e. 'Goat-Ashva' (I.138.4 — two times; VI.55.3, 4; VI.58.2; IX.67.10), Prishad-Ashva i.e. 'Spotty Ashva' (I.87.4; I.89.7; I.186.8; II.34.4; III.26.6; VII.40.3; either a horse or Chital deer etc.), Vaya-Ashva or 'Bird-Ashva' (VI.63.7; see also I.118.5; IV.43.5–6; V.75.5–6) and Hari-Ashva i.e. 'Ashva being a creature having the lion skin colour' (great many times; it could be translated either as 'Lion-Ashva' or as 'Bull-Ashva' or as 'Equid-Ashva' because all three species are known for their light brown to yellowish hue). Thus it appears that for the Rigvedic Indo-Aryans 'ashva' was the broad group term to describe various kinds of swift creatures or



energies which is further proved by the constant word-play with the word 'ashva' in expressions characterizing its swiftness (I.117.9; V.6.10; V.41.4; V.55.1; V.58.1; VII.71.5; VIII.5.7; VIII.6.24; VIII.13.11; VIII.31.18; X.78.5; X.107.10; X.119.3).

The idea proposed by the author of this paper is that originally the term 'ashva' was coined by the early Indo-Europeans to denote also any fast-moving horned animals like Chital deer or the goat or the (humped) bull running or attacking fiercely which were exploited for riding and drawing vehicles (either in a real life or in a myth) even before the domestication of the true horses. It gave rise to the archaic Indo-European concept of the Horned 'Horse' which persisted at least from around the 4200 BCE in the region surrounding the Himalayas, the Pamir and the Altai mountains in Asia and up to the 650 AD in Gallia, Great Britain and Northern and Central Europe. The fact that the most ancient visual appearances of the horned 'horse' is to be found at the junction of India, Afghanistan and Middle Asia (the Pamir) speaks in favour of the necessity to localize Celtic and German homelands in one of these regions.

## II. METHODOLOGY

The study combines the exploration of the archaeological and museum data on horned 'horses' of Indo-Europeans of different regions of Asia and Europe from the Chalcolithic to the Early Iron Ages and the most archaic Indo-European text — the Rigveda (3300–2600 BCE). Thus the article has an interdisciplinary character.

## III. DISCUSSION AND RESULTS

Numerous petroglyphs of Saimaluu Tash site in Jalal-Abad province of Kyrgyzstan south of Kazarman dated 4200–1500 BCE depict horned bulls yoked into the two-wheeled chariots (Photographic Applications, Plate 1).

Similar drawings of (horned) zebu bulls yoked into the two-wheeled chariots dated starting from 2500 BCE were found in mountainous shelters of Madhya Pradesh state of India to the north of the Vindhya mountains (Photographic Applications, Plate 2).

A silver vessel dated around 2000 BCE from Bactria (Louvre AO28518) has a relief depiction of a long-horned bull team yoked into the two-wheeled chariot with a charioteer (Photographic Applications, Plate 3).

Two horned zebu bulls are yoked into the two-wheeled chariot with a charioteer in the bronze composition which is a part of the Daimabad Hoard from the site on the left bank of the Pravara River, a tributary of the Godavari River in Shirampur taluka in Ahmednagar district of Maharashtra state in India (2200–1400 BCE) (Photographic Applications, Plate 4).

Several petroglyphs of Saimaluu Tash site dated 4200–1500 BCE depict a horned bull and an equid (a horse or a (half-)ass) yoked into one chariot team (Figure 1) which seems unrealistic to some scholars. Nevertheless, in fact there are many videos uploaded onto the Utube site reporting on traditional races of India with the participation of a horse and a zebu bull in one chariot or cart team. There are also some archaeologists who state that bulls are too slow to be used as chariot-drawing animals. However, the aforementioned videos on the Utube site demonstrate undoubtedly that a young zebu bull is able to run quite fast for a long time to be yoked into one chariot or cart team with a horse. Moreover, there are numerous videos on the Utube site reporting on traditional (humped) bull cart races in Italy and India where bovines rush at a speed of 40–45 km per hour for a distance of several km. Thus the petroglyphs of Saimaluu Tash site dated 4200–1500 BCE depicting a horned bull and an equid (a horse or a (half)ass) yoked into one chariot team are not unrealistic and reflect the earliest chariot practice of Indo-Europeans which has survived up to the present days in traditional mixed horse-zebu team races of India.

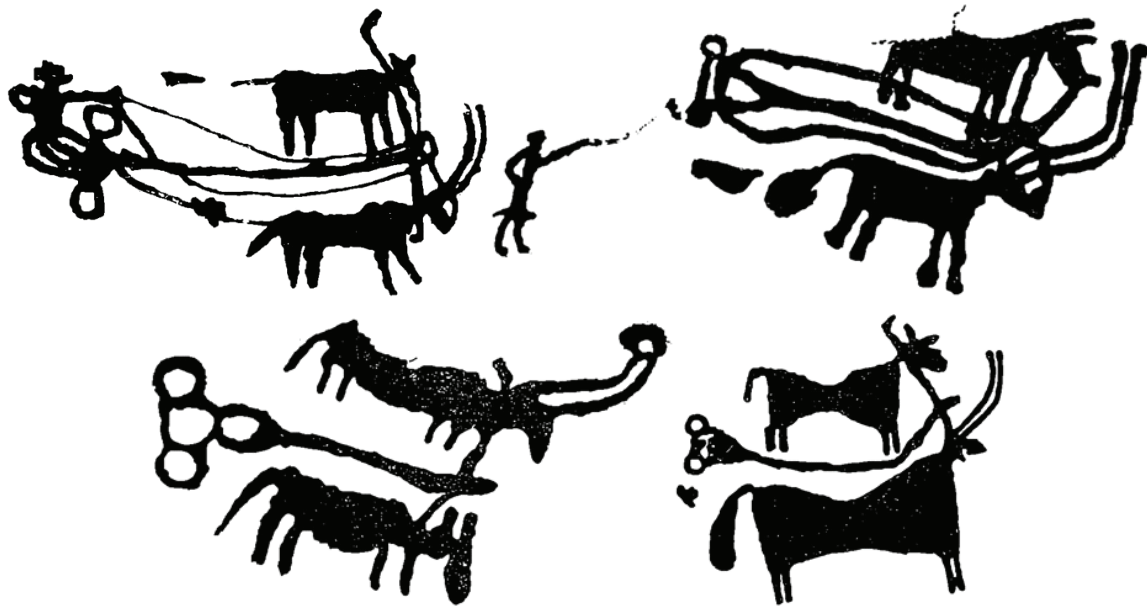


Figure 1

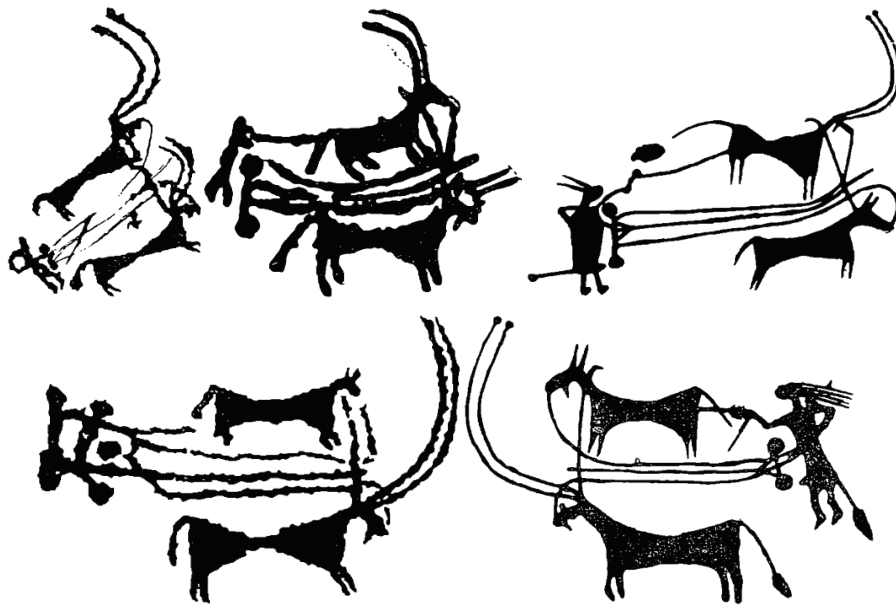


Figure 2

Two petroglyphs of Saimaluu Tash site dated 4200–3800 BCE depict long-tailed goats yoked into the chariot while three more rock images of the same site have a bearded goat with a long tail drawing a chariot or a cart side by side with a horse or an equid (once the latter has a goat beard) (Figure 2). Goats as chariot animals of the gods act in the Rigveda, in Greek (for example, Minoan, see Figure 3), Roman (Photographic Applications, Plate 6) and German Scandinavian (see the Edda, Hymiskviða, Þrymskviða, Gylfaginning) cultures. We consider these facts as the reflection of the earliest phase of chariotry development among the Indo-European tribes when large goats alongside with bovines and different Equidae were experimented as chariot drawing animals. Thus from approximately 4200 BCE the practice of early Indo-Europeans of the Pamir region of yoking different non-equid horned animals such as bovines and goats into the first invented chariots became one of the sources of the horned 'horse' cult development.



Horned (zebu) bulls and goats were widely used as chariot animals in North-Western South Asia by the Rigvedic Aryans around 3300–2600 BCE (humped bulls — I.46.3; IV.44.2; X.102.1–2, 6–7, 11; bulls — I.116.18; V.80.2–3; VI.67.11; VI.27.8; cows — VIII.94.1; goats — VI.55.6; X.26.8) and after 2500 BCE this practice on the part of the humped bovines penetrated Maharashtra state and Madhya Pradesh state territory. The yoking of the horned bulls into the two-wheeled chariots was also known by the Iranian Aryans of Bactria around 2000 BCE (see above). The use of the bulls as chariot animals was introduced from the junction region on the borders of South Asia, Middle Asia and Iran by the early Nesito-Luwian Indo-Europeans to Syria and Asia Minor (Photographic Applications, Plate 5) and by the early Greek Indo-Europeans into the Aegean region (Figure 4).



Figure 3

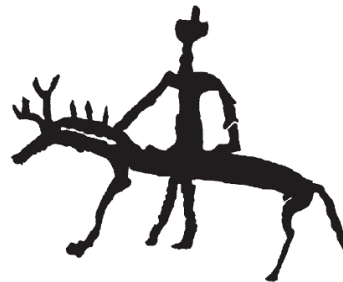


Figure 4

Figure 5

Figure 6

The Rigvedic Aryans (3300–2600 BCE) also experimented with horned deer as the chariot animals (see the hymns to Maruts) and as the riding (I.163.1–5, 8–9, 11–12) animals. This practice in its ritual and religious-mythological form was later on carried from the Iran – South Asia border region to Syria – Anatolia by the early Nesito-Luwian Indo-Europeans (Photographic Applications, Plates 7–9) and by the early Greek (Photographic Applications, Plates 10–11) and Italic Indo-Europeans into Europe (Photographic Applications, Plate 12).

The second source of the development of Indo-European cult of the Horned ‘Horse’ was the Central and South Asian practice of riding horned animals other than Equidae before using the true horses as riding animals. Numerous data speak in favour of this conclusion.

Thus, petroglyphs from the Mongolian Altai river valleys Tsagaan Salaa and Baga Oygur (Photographic Applications, Plates 13–14) and Khar Salaa (Photographic Applications, Plate 15) and around the Shivoot Khairkhan Mountain (Photographic Applications, Plate 16) dated 3000–800 BCE depict people riding bulls. These rock paintings are located in special cultic places and are characterized by their discoverers as ‘ritual art objects’. We have here also the depiction of a riding horse with deer horns (Figure 5).



People riding (humped) bulls are depicted in the rock paintings of Madhya Pradesh state dated between 2600 and 1500 BCE (Photographic Applications, Plate 17).

Petroglyphs of Kalbak-Tash or Kyalbak-Tash in Altai Republic dated 2000–1400 BCE depict a bovine with a bull's body and a deer head with a load and a man on its back and several bulls (among them some with deer horns) ridden by people (Photographic Applications, Plates 18–19).

A gold cup from Marlik royal cemetery near Roudbar in Gilan, in northern Iran in the valley of Gohar Rud dated 1500–1000 BCE (inv. num. 9, Tomb 45, Trench XXII H) depicts two rows of one-horned 'horses' with the horse manes, bull tails and locks of hair on their back, chest and legs (Photographic Applications, Plate 20).

Tamgaly in the Zhetysu of Kazakhstan 170 km (by road) northwest of Almaty has a petroglyph depicting a sun-headed humanoid standing on a long-horned bull (Figure 6) and another petroglyph with a partial picture of a sun-headed humanoid 'growing' out of a bull (Figure 7) (both are dated 1400–1200 BCE). One more petroglyph of Tamgaly dated 1200–800 BCE is a picture of a man riding a long-horned 'horse' (Figure 8). The fourth petroglyph of Tamgaly depicts a man standing on a long-horned 'horse' (Figure 9).

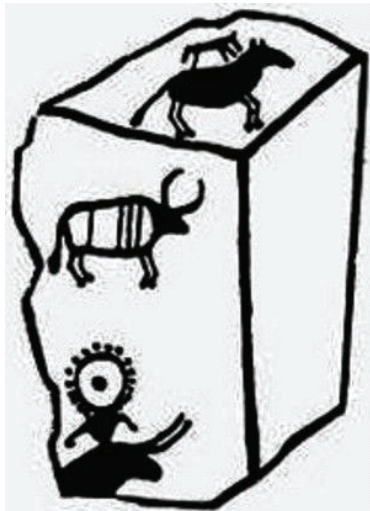


Figure 7



Figure 8

A petroglyph from Ust'-Tuba II site on the southern slope of the Tepsei mountain on the right bank of the Yenisey River in the Minusinsk Hollow dated around 1100–900 BCE depicts an archer riding a bull (Figure 10). A petroglyph from the Shivoot Khaikhan Mountain in the Mongolian Altai dated around 1100–900 BCE depicts a rider on a horse with the mountainous goat's horns (Figure 11).



Figure 9



Figure 10



Figure 11

The Russian Altai and Kazakhstan Scythians of Pazyryk(-related) culture(s) (600–200 BCE) deliberately disguised their sacred burial horses leading the procession of the non-horned horses using special masks and



covers to make them look like horned animals with the deer or the goat (*Capra sibirica*) or the ram (*Ovis ammon*) horns; they made also wooden and gold depictions of the horned horses (Photographic Applications, Plates 21–27). In the Minusinsk Hollow at Abakano-Perevoz site they also left some rock depictions of horned 'horses' and their riding dated around 300 BCE (Figure 12).



Figure 12

Bull-horned horses are abundantly represented on the coins of the founder of the Seleucid Empire Seleukos Nikator (305–281 BCE) whose high queen was a Bactrian or a Sogdian — anyway an Iranian — princess Apama and their son — i.e. a half-Iranian ruler — Antiochus Soter (281–261 BCE) (Photographic Applications, Plates 28–29). It is worth noting that the coinage with the depiction of the bull-horned horse ceased after the Seleucids lost Bactria – Sogdiana – Margiana but was immediately taken over by the local Greco-Iranian petty kings of these territories, for example, Euthydemus I (c. 230–200/195 BCE) (Figure 13). Thus there is enough evidence to state that the bull-horned horse on the Seleucid and Greco-Bactrian coins was inherited from the earliest Indo-European cult of the Horned 'Horse' spread in this region of Asia. The first two Seleucid monarchs and the kings of Greco-Bactria practiced the cult of the Horned 'Horse'.



Figure 13

No less numerous data on the practice of the Horned 'Horse' cult on the part of European Indo-Europeans come from the Celtic and North German cultures. Being much younger than the respective evidence of the Horned 'Horse' cult of the aforementioned regions of Asia they definitely speak in favour of the Middle or Central Asian or South Asian homeland(s) of the Celts and the (Northern) Germans.

An iron sheath for a sword of La Tène Celtic culture from the La Tène site in Switzerland (La Tène commune, canton de Neuchâtel, région Littoral) dated around 200 BCE has a decoration in the form of the three one-horned 'horses' — two of them short-horned and having goat beards and double-ended tails (Figure 14). Next is a bronze mask for a pony dated around 300–100 BCE from Torrs, Kelton, Kirkcudbrightshire, Scotland (National Museum of Scotland, inv. num. X.FA 72) used to make a little horse look like a horned creature (Figure 15).

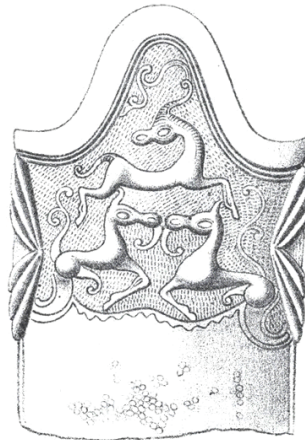


Figure 14



Figure 15

Then we have three Celtic silver coins kept in the British Museum and dated 200–1 BCE from Veszprém, Hungary (inv. num. 1919,0213.1360), Győr-Sopron, Raab, Hungary (inv. num. 1919,0213.1363) and Gaul (inv. num. 1853,0714.2) depicting long-horned horses (Figure 16).



Figure 16

The Gundestrup cauldron of the late La Tène Celtic culture from a peat bog near the hamlet of Gundestrup in the Aars parish of Himmerland, Denmark (on display in the National Museum of Denmark in Copenhagen) made of silver and dated between 150 and 1 BCE has a relief decoration depicting three one-horned bull-horses — two of them having horse manes (Figure 17).



Figure 17



A Celtic tribe of Parisii dwelling on the banks of the river Seine in Gaul minted gold coins dated around 100–1 BCE with the depiction of a long-horned horse (Photographic Applications, Plate 30). A mixed Celtic-German (Belgic) tribe of Ambiani dwelling in the modern Picardy, France issued gold coins dated circa 100–1 BCE depicting either a chariot horse with the long twisting horns of a ram or a goat or a one-horned horse (Photographic Applications, Plate 31). A number of silver coins from Gaul dated around 100–1 BCE depict a kind of a bull–horse with bull’s body and head with a mighty neck and strong legs but having a horse mane and a tail neither that of a bovine not that of a horse (Photographic Applications, Plate 32). A gold coin from Basse-Loire, Western France dated circa 100–1 BCE from Bibliothèque nationale de France, département Monnaies, médailles et antiques, inv. num. BnF 6430 (GAU-6729) depicts a chariot horse with a horn on the head (Figure 18). A gold coin from Gaul dated around 100–1 BCE from Bibliothèque nationale de France, département Monnaies, médailles et antiques, inv. num. BnF 10303A (GAU-10983) is decorated with a relief depiction of two riding horses running side by side and the horse closer to the viewer carries a naked woman and has two roe deer horns on his head (Figure 19). A bronze coin from Gaul dated circa 100–1 BCE from the British Museum, inv. num. 1920,0725.4 depicts a horse with a long horn (Figure 20).



Figure 18



Figure 19



Figure 20

A bronze coin of Trinovantes or Trinobantes — a Celtic tribe inhabiting the territory on the north side of the Thames estuary in current Essex, Hertfordshire and Suffolk — or of Catuvellauni — a Belgic (mixed Celtic-German) tribe of the modern areas of Hertfordshire, Bedfordshire and southern Cambridgeshire — dated approximately 50–20 BCE from the British Museum, inv. num. 1919,0213.732 depicts a winged and horned horse (Figure 21). Some gold coins of Tincomarus — a king of the Belgic (mixed Celtic-German) tribe of the Atrebates inhabiting southern central Britain — dated circa 25/20 BCE – 8/10 AD have a depiction of a horse with a branchy deer horn (Photographic Applications, Plate 33).



Figure 21



Figure 22



Figure 23

A fragmented bronze belt with a silver relief dated around 90–110 AD from the Grave 9/1995, Gräberfeld von Hagenow, Landkreis Ludwigslust, Mecklenburg-Vorpommern depicts a bull with a horsetail (Figure 22).





Two opposing horned horses are carved on the stone from Hägeby, Uppland, Uppsala Län on the eastern coast of Sweden dated around 490–510 AD (now on display in the Swedish History Museum in Stockholm) (Figure 23).

Numerous gold bracteates (medal-like pieces of jewelry) of the Type C of the North Germans from the Northern and Central Europe and Pomerania (Pomorze–Pommern) dated 400–650 AD depict Odin riding a horned bull–horse or (less often) Thor riding on a horned and bearded goat–horse (Photographic Applications, Plates 34–35). There are also gold bracteates depicting a riding deer (DR IK99 from Kølby, Farstrup, Ålborg, Slet, Nørrejylland, Nationalmuseet i København, inv. num. Danefæ 3/57) (Figure 24), a riding horned animal without any tail (DR IK140 from Over-Hornbæk, Sønderlyng, Midtjylland, Danmark, Nationalmuseet i København, inv. num. 9878) (Figure 25) and a riding horned creature with a feline tail (IK50 from Esrum (Esrom), Hovedstaden, Sjælland, Danmark) (Figure 26). The very style of the animals' depiction in their fast movement of Type C gold bracteates of the North Germans connects them directly to the much earlier Scythian zoomorphic art giving us one more reason to trace the Germans' origin from the valleys and plains around the Pamir, the Tian Shan and the Altai mountains.



Figure 24



Figure 25



Figure 26

#### IV. CONCLUSION

Indo-European cults of the horned 'horse' i.e. the horse transformed ritually into another horned animal (either a bull or a goat or a deer) using a special mask with horns were practiced by the Asian Indo-Europeans of Iran, India and Middle and Central Asia (Pamir, Kazakhstan and Russian and Mongolian Altai regions) in 4200–200 BCE and by the European Indo-Europeans of the Atlantic, Northern and Central Europe (the Celts and the (Northern) Germans) in 300 BCE – 650 AD. Around 4200 BCE the practice of the early Indo-Europeans of the Pamir region of yoking different non-equid horned animals such as bovines and goats into the first invented chariots became one of the sources of the horned 'horse' cult development. The second source of the development of Indo-European cult of the Horned 'Horse' was the Middle–Central –South Asian practice of riding horned animals other than Equidae before using the true horses as riding animals. The cult of the bull-horned horse of the Greeco-Iranian rulers (the first two Seleucid tzars and several Greeco-Bactrian kings) is derived from the archaic cult of the horned 'horse' of Indo-Europeans of Middle and Central Asia and India. Celtic and (North) German cults of the horned (non-)horses originate from the Middle–Central–South Asian ones thus pointing at the Central Asian, Bactrian, Afghanistan or South Asian homeland(s) of the Celts and the (North) Germans. The archaeological evidence analyzed in this paper corroborates the author's conclusion that the Rigvedic term 'ashva' of the Indo-Aryans of South Asia originally (around 3300–2600 BCE) denoted any swift animal used for riding or drawing the chariots and that for the Rigvedic Aryans there were different kinds of Ashvas such as 'Deer Ashva', 'Goat Ashva' 'Bull Ashva' and '(unknown) Equid Ashva'.



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## PHOTOGRAPHIC APPLICATIONS

Plate 1. Petroglyphs of Saimaluu Tash dated 4200–1500 BCE





Plate 2. Petroglyphs of Madhya Pradesh state dated starting from 2500 BCE

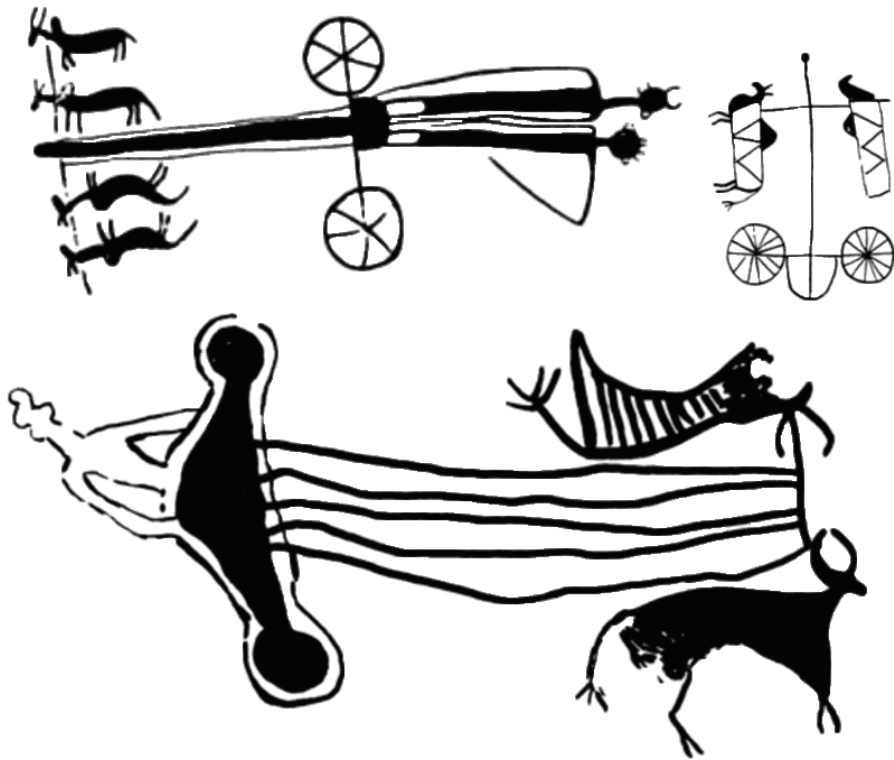


Plate 3. A silver vessel dated around 2000 BCE from Bactria (Louvre AO28518)

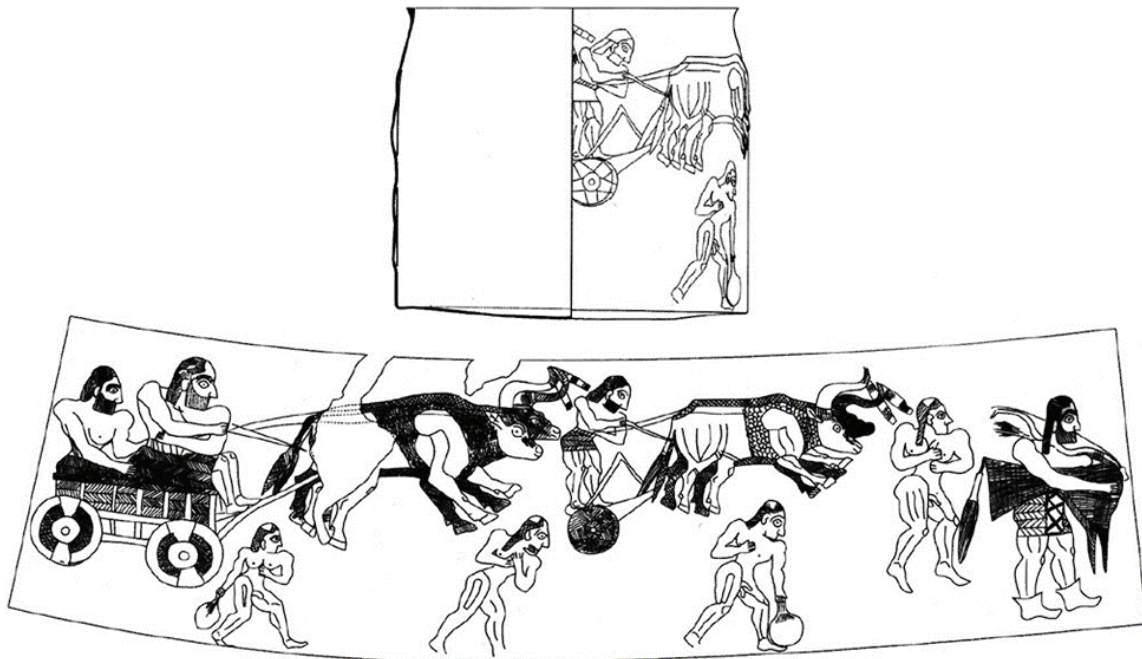






Plate 4. Daimabad Hoard bronze chariot model (2200–1400 BCE)



Plate 5. Nesito-Luwian bull chariots of Syria and Asia Minor

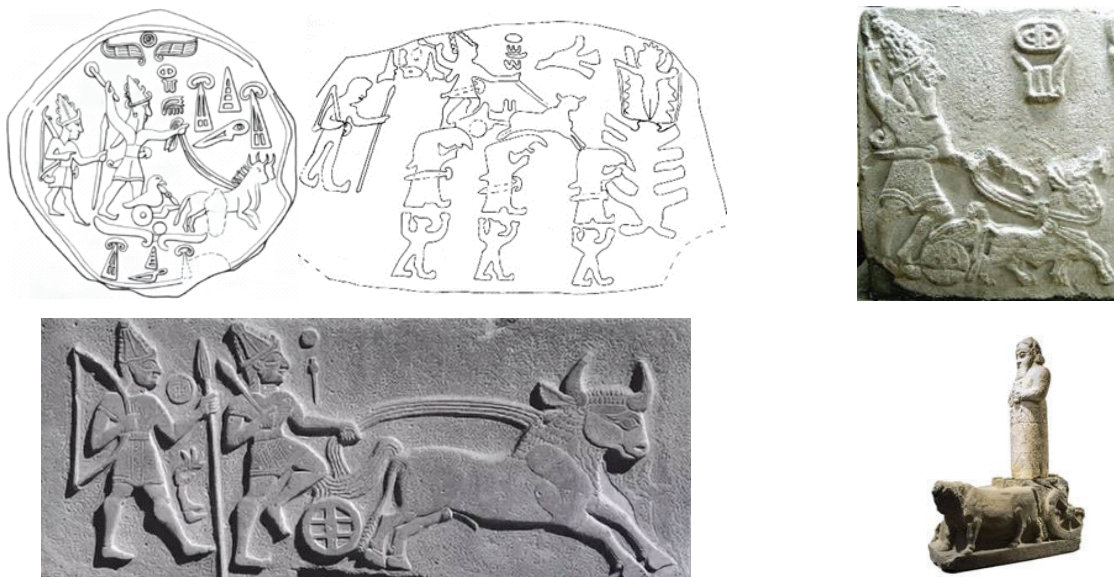




Plate 6. Roman silver coins from Bibliothèque nationale de France, 138 BCE





Plate 7. Nesito-Luwian riding deer and bulls of Syria and Asia Minor

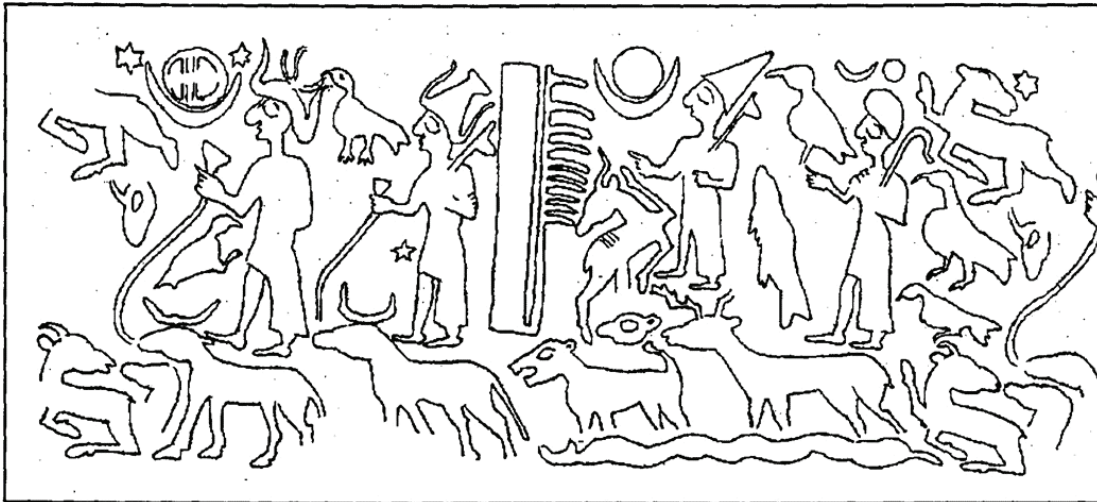
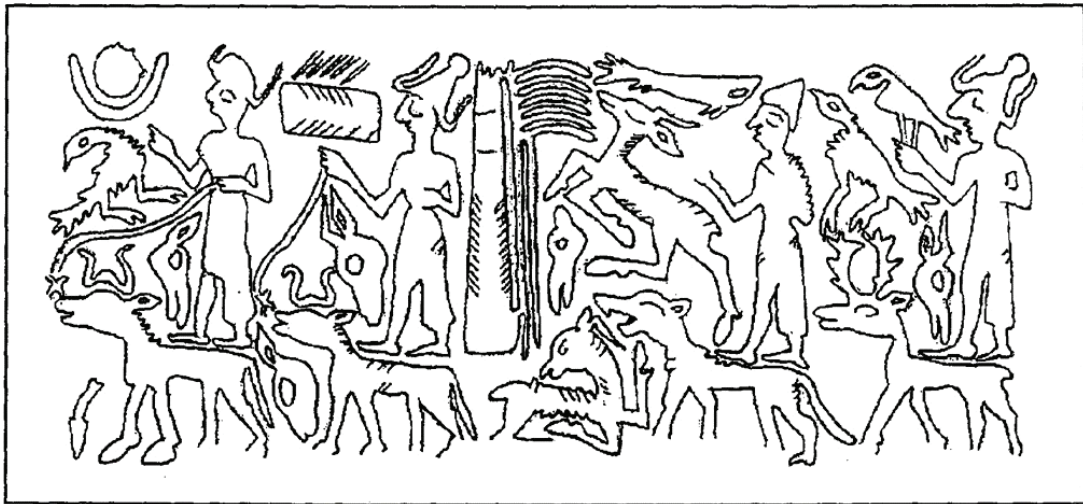




Plate 8. Nesito-Luwian riding deer and bulls of Syria and Asia Minor

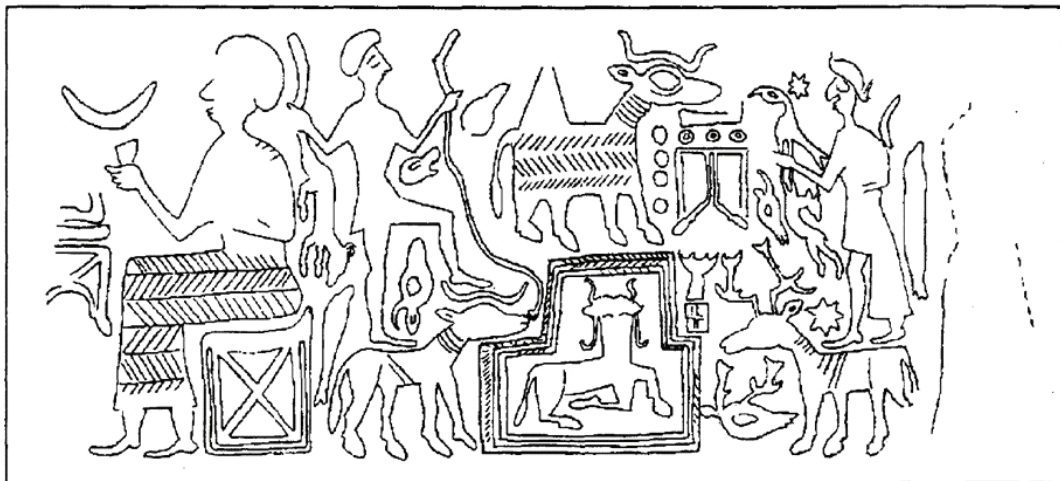




Plate 9. Nesito-Luwian riding deer of Syria and Asia Minor





Plate 10. Greek depictions of chariot deer

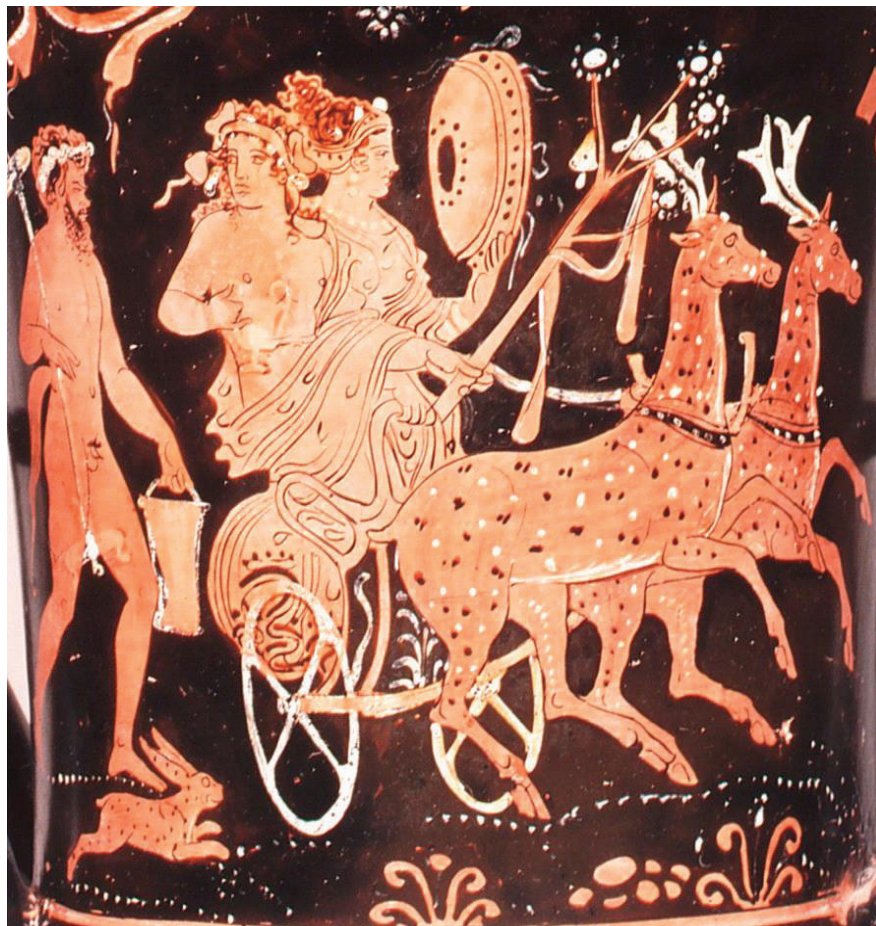
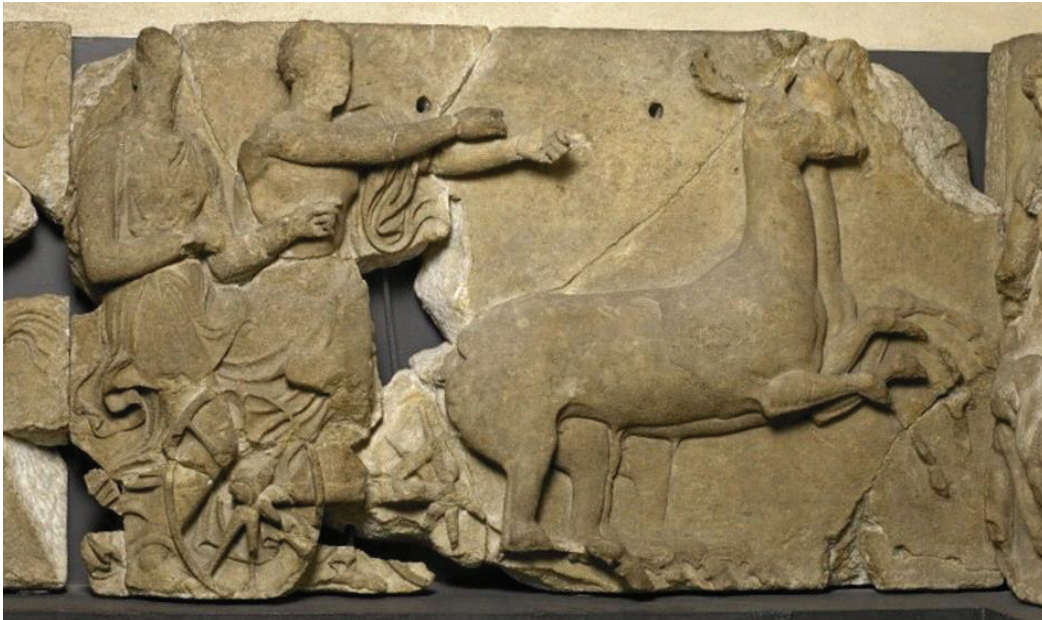




Plate 11. Greek depictions of chariot deer





Plate 12. Roman silver coins from Bibliothèque nationale de France



143 BCE



92 BCE



71 BCE





Plate 13. Petroglyphs from the Mongolian Altai river valleys Tsagaan Salaa and Baga Oyгур





Plate 14. Petroglyphs from the Mongolian Altai river valleys Tsagaan Salaa and Baga Oygur





Plate 15. Petroglyphs from the Mongolian Altai river valley Khar Salaa

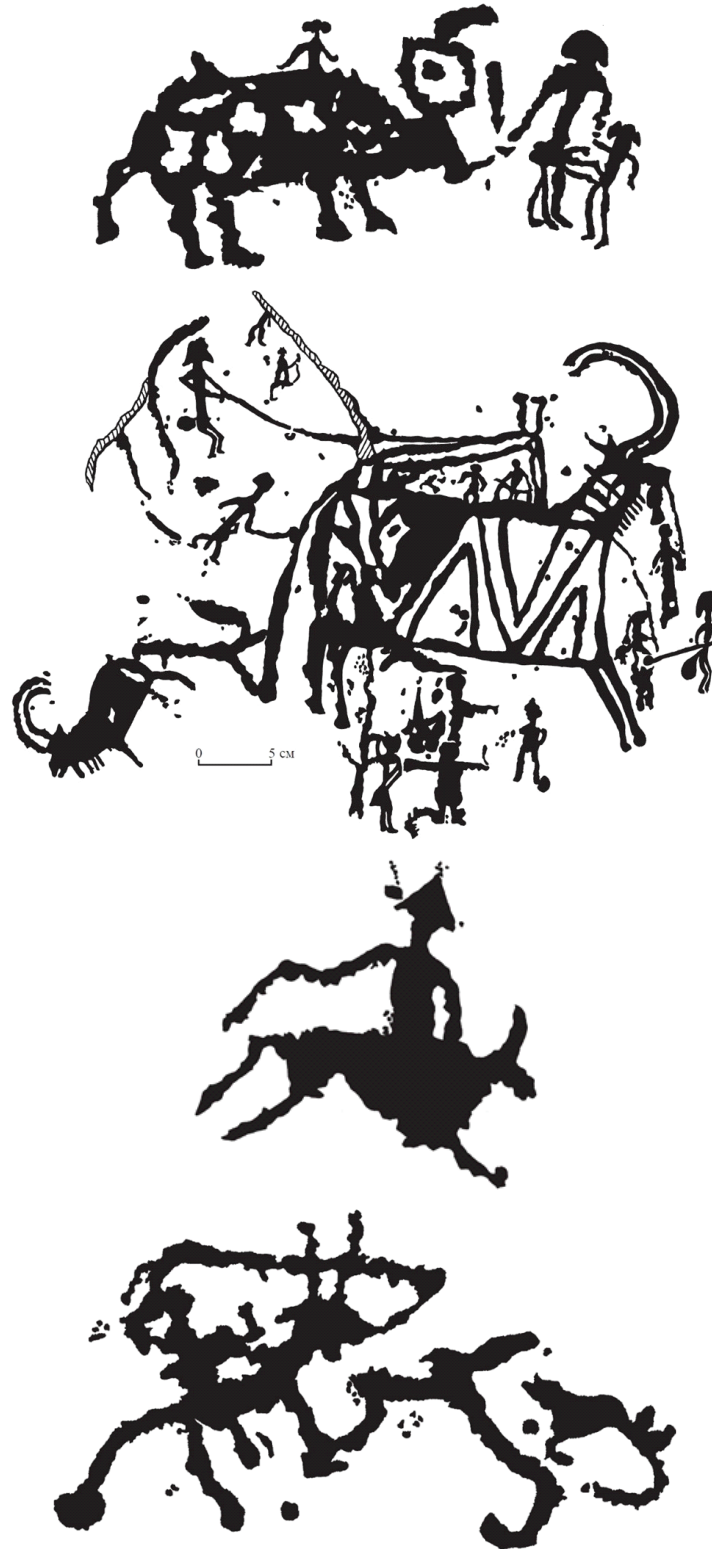
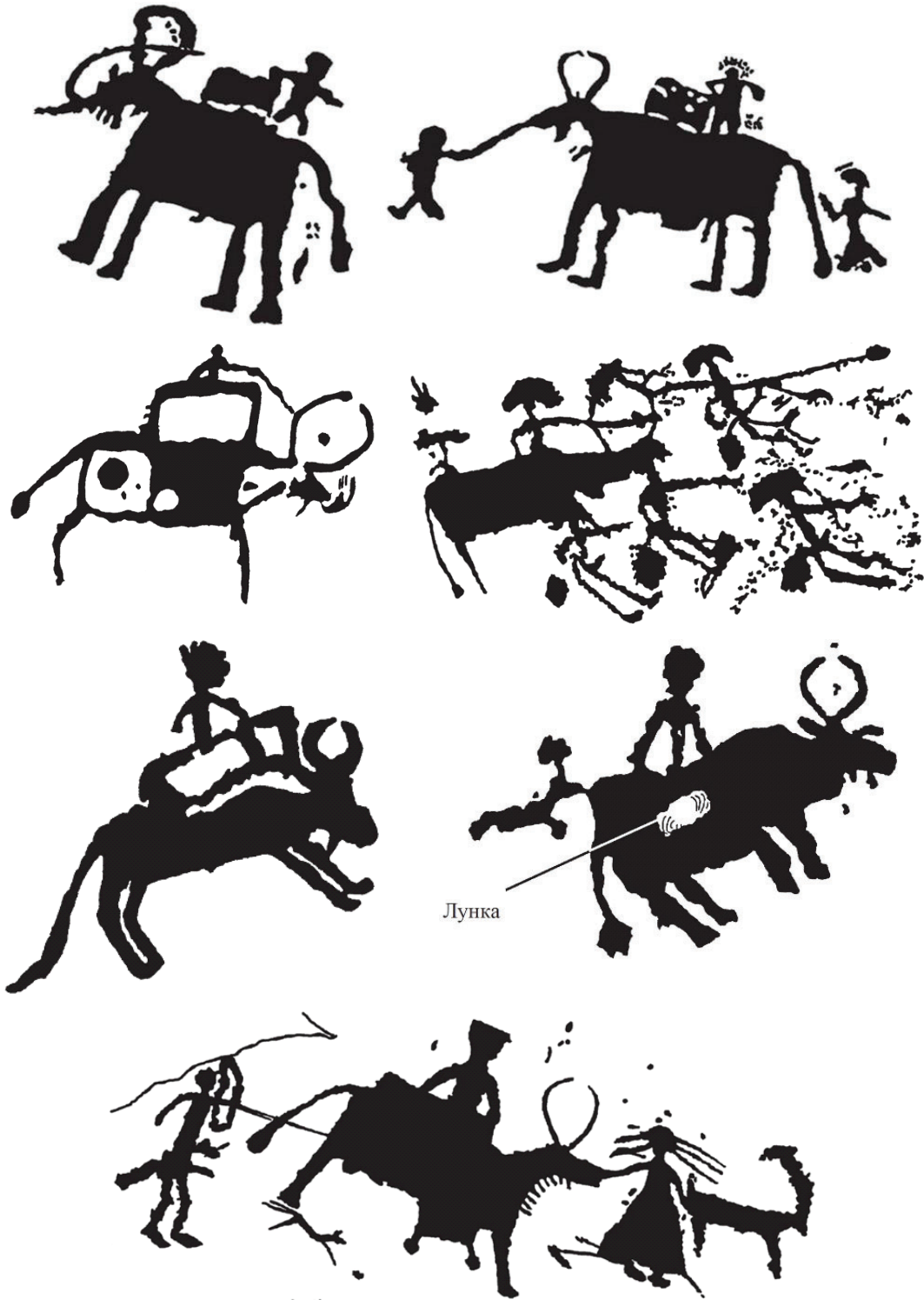




Plate 16. Petroglyphs from the Mongolian Altai around the Shivoot Khairkhan Mountain



Лунка



Plate 17. Rock paintings of Madhya Pradesh state

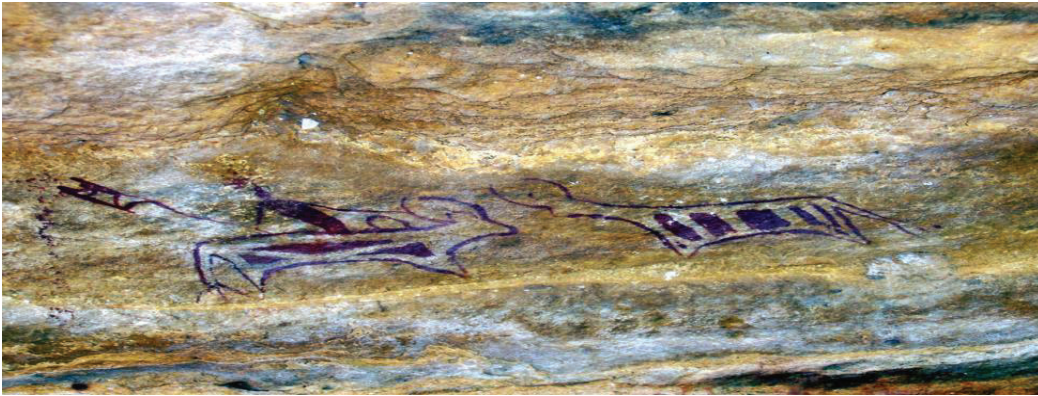




Plate 18. Petroglyphs of Kalbak-Tash or Kyalbak-Tash in Altai Republic dated 2000–1400 BCE





Plate 19. Petroglyphs of Kalbak-Tash or Kyalbak-Tash in Altai Republic dated 2000–1400 BCE



Plate 20. A gold cup from Marlik royal cemetery dated 1500–1000 BCE





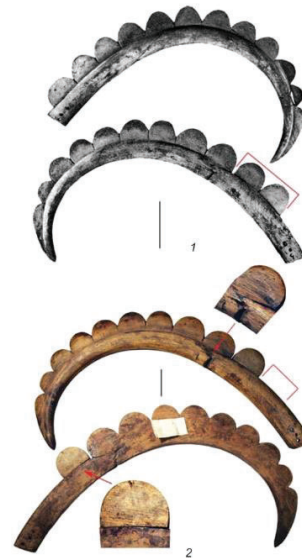
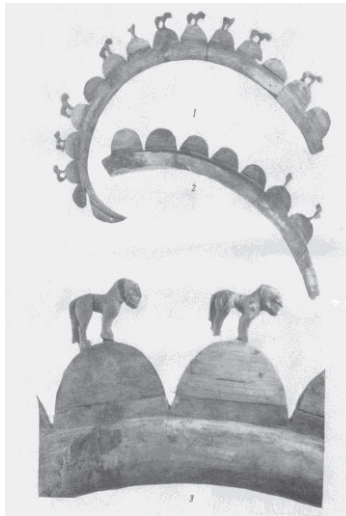
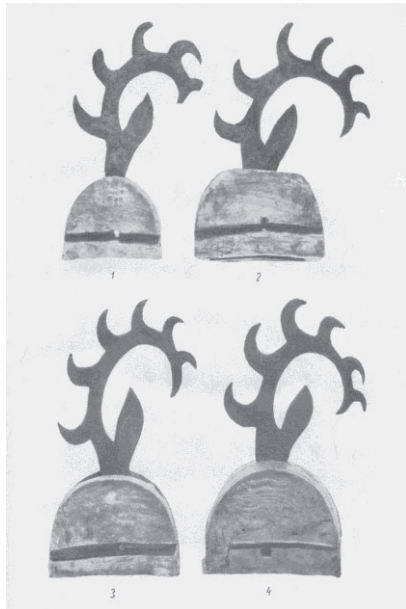
Plate 21. Pazyryk Scythian culture horned 'horses' and their horns



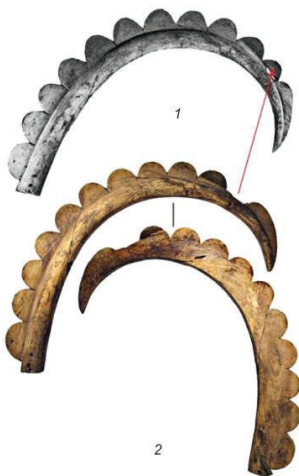
Bashadar Barrow 2



Tuekta Barrow 1



Tuekta Barrow 1



Tuekta Barrow 1





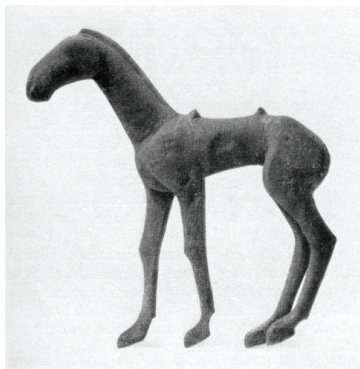
Plate 22. Pazyryk Scythian culture horned 'horses' and their horns



Pazyryk Barrow 1



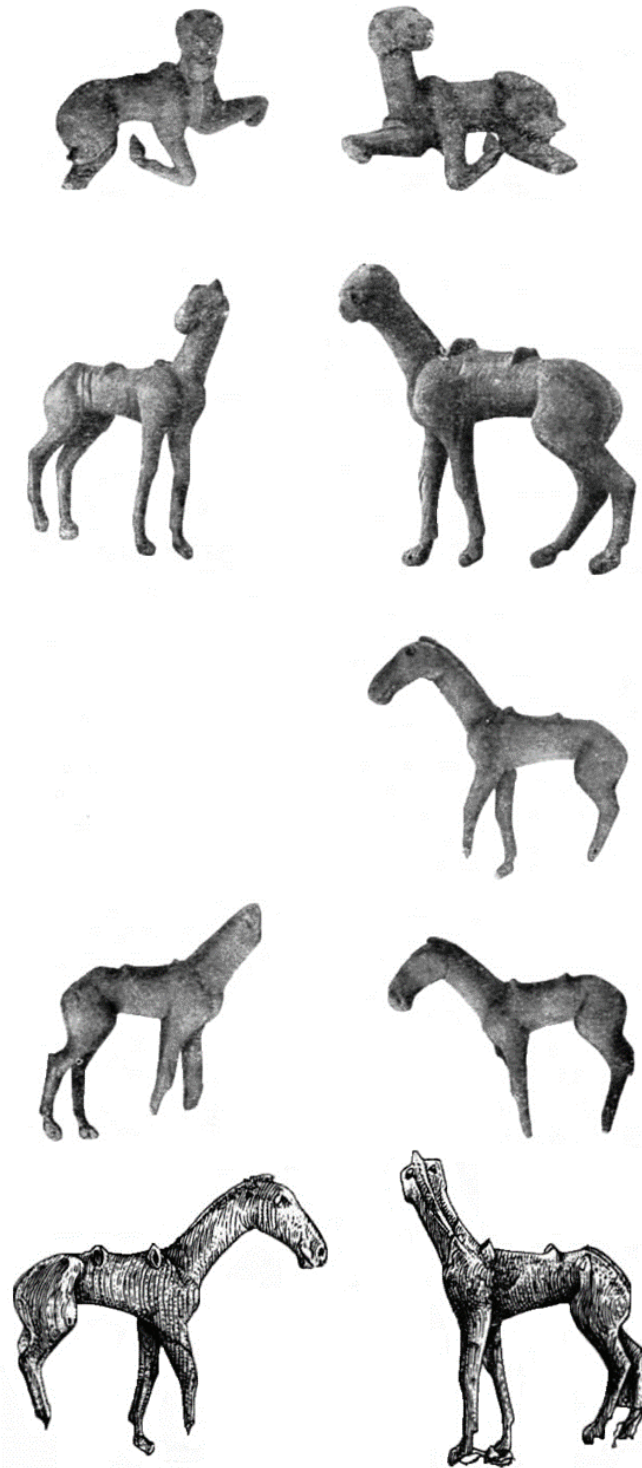
Pazyryk Barrow 5



Great Katanda Barrow horse figurines with the holes to fix the horns on the head



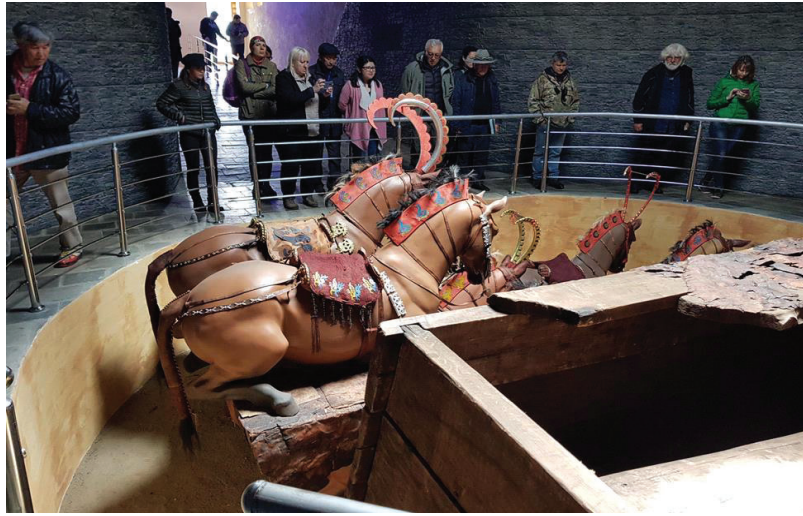
Plate 23. Pazyryk Scythian culture horned 'horses' and their horns



Great Katanda Barrow horse figurines with the holes to fix the horns on the head



Plate 24. Pazyryk(-related) Scythian culture horned 'horses' and their horns



Berel Barrow 2, Eastern Kazakhstan



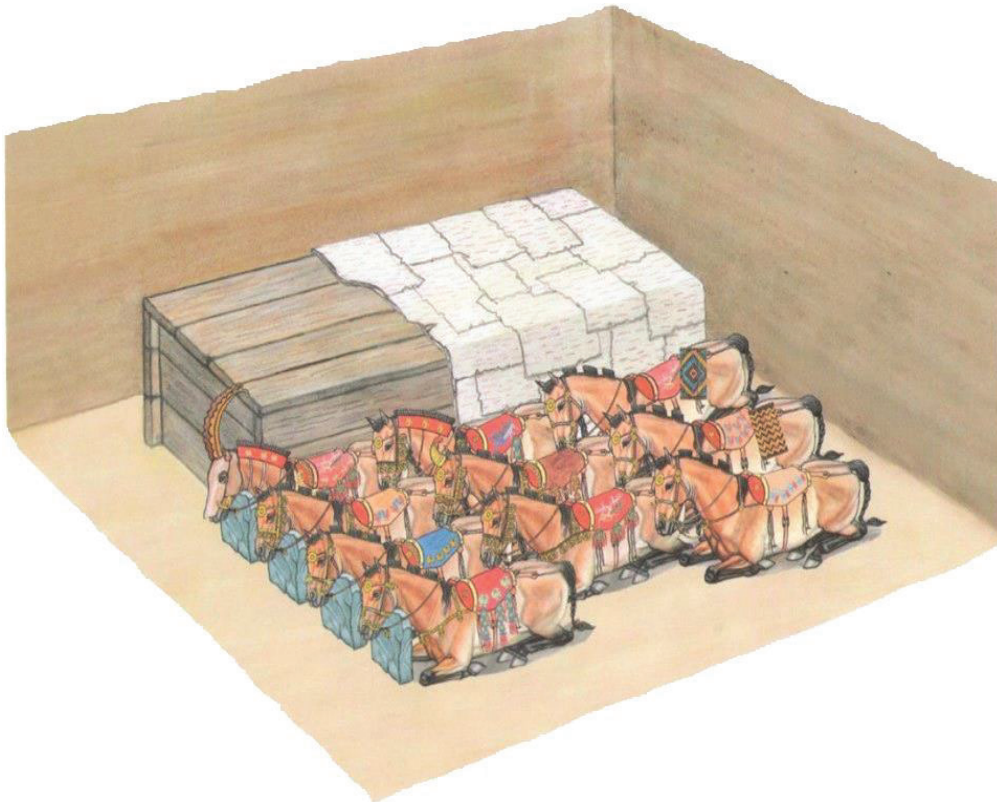
Plate 25. Pazyryk(-related) Scythian culture horned 'horses' and their horns



Berel Barrow 4, Eastern Kazakhstan



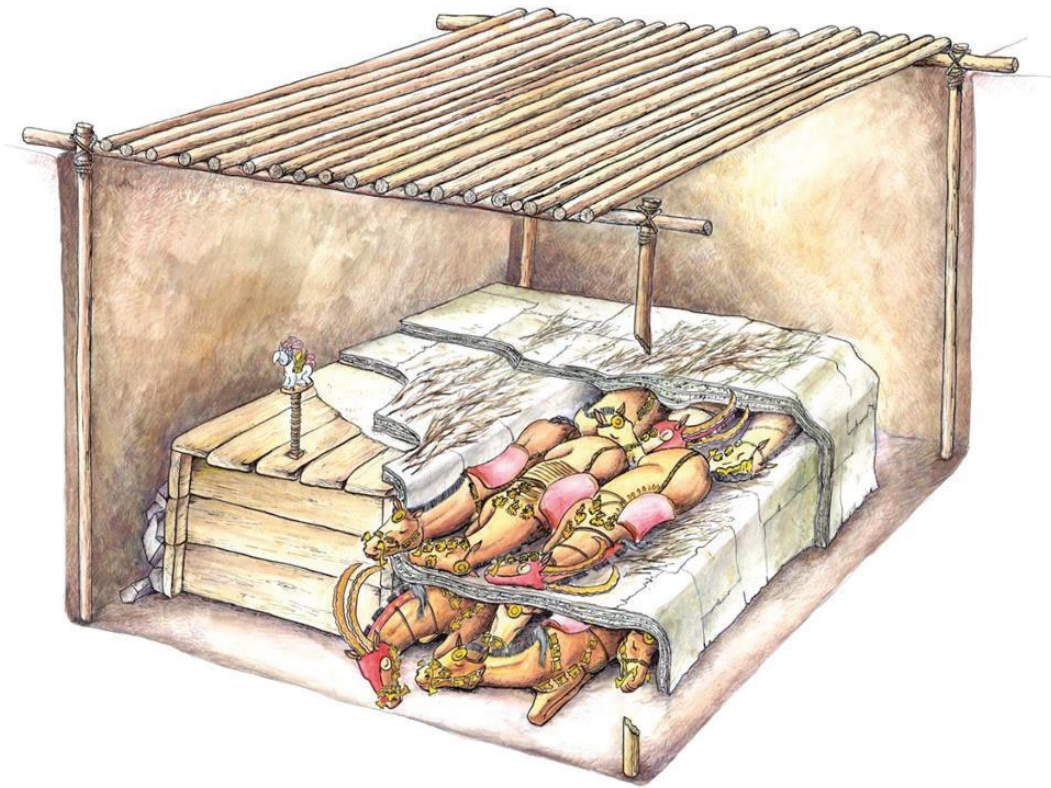
Berel Barrow 11, Eastern Kazakhstan



Berel Barrow 10, Eastern Kazakhstan



Plate 26. Pazyryk(-related) Scythian culture horned 'horses' and their horns



Berel Barrow 11, Eastern Kazakhstan



Plate 27. Pazyryk(-related) Scythian culture horned 'horses' and their horns



Berel Barrow 11, Eastern Kazakhstan



Issyk Saka Barrow, South-Eastern Kazakhstan



Plate 28. Coins of Seleukos Nikator (305–281 BCE)



From the British Museum



From the Bibliothèque nationale de France



Plate 29. Coins of Antiochus Soter (281–261 BCE) from the British Museum







Plate 30. Coins of Parisii tribe dated around 100–1 BCE from Bibliothèque nationale de France





Plate 31. Coins of Ambiani tribe dated around 100–1 BCE from Bibliothèque nationale de France



Plate 32. Silver coins from Gaul dated around 100–1 BCE from the British Museum





Plate 33. Gold coins of Tincomarus (c. 25/20 BCE – 8/10 AD) from the British Museum





Plate 34. Type C gold bracteates dated 400–650 AD from Statens historiska museet i Stockholm





Plate 35. Type C gold bracteates dated 400–650 AD from Nationalmuseet i København





## РОГАТЫЕ «КОНИ» ИНДОЕВРОПЕЙЦЕВ И ПРОБЛЕМА ПРОИСХОЖДЕНИЯ КЕЛЬТОВ И ГЕРМАНЦЕВ

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### Аннотация

Данная работа посвящена изучению культа рогатого «коня», т.е. коня, преображённого ритуально в другое, рогатое животное (быка либо козла либо оленя) с помощью специальной маски с рогами. Исследование совмещает анализ данных о рогатых «лошадях» азиатских индоевропейцев Ирана, Индии и Средней и Центральной Азии (Памира, Казахстана, Российского и Монгольского Алтая) и европейских индоевропейцев Атлантической, Северной и Центральной Европы. Культ быкорогого коня греко-иранских правителей (двух первых царей династии Селевкидов и нескольких царей Бактрии) произведен от архаического культа рогатого «коня» индоевропейцев Средней Азии и Индии. Кельтские и германские культы рогатых «коней» происходят от культов рогатых «коней» Средней и Центральной Азии, указывая тем самым на средне- или центрально-азиатскую, афганскую или южно-азиатскую прародину (прародины) кельтов и германцев.

Изученные в данной работе археологические данные подтверждают наблюдение автора о том, что термин Ригведы 'ashva', использовавшийся индоариями Индостана, изначально (ок. 3300–2600 гг. до н.э.) обозначал любое быстрое животное, применявшееся для верховой езды и поездок на колеснице, и что для ригведийских ариев существовали разные разряды Ашв, такие как «Ашва–Козёл», «Ашва–Олень», «Ашва–Бык» или «Ашва–(неизвестный) Эквид».

**Ключевые слова:** рогатый «конь», индоевропейцы, индоарии, иранцы, кельты, германцы, Ригведа.