The Cassiopeia constellation appears in the sky forming the “M” mark and the “W” mark, and this fact has certainly provoked the attention of the ancient shamans. In the rocky picture of Rocca Cavour (3500 B.C. – Piedmont, Northern Italy) (Fig.1) the constellation at M size which is above the head of the shaman woman has been identified by archaeologists as “antropomorfo con cappello” that is anthropomorphic with a hat (Barale, 2001). In the euro-asiatic shamanism there is a sky zone in which spirits grow and after they descend from heaven to the earth, as it is said in the “Caldean Oracles”–fragment 115: “...from there it has been sent the soul, covered with intense feeling...” (Tonelli, 1995). This Trascendence concept appears in the two specular images of Cassiopeia under the breasts of the shaman statuette of Passo di Corvo (Fig.2). This concept is completed by the two butterflies below, which are symbols of the psycho-pump animal (Bellatalla & De Toffol, 1999) which, after death, takes back spirits to the constellation of provenance. Marija Gimbutas defines it as “the embodiment of the principle of Transformation” (Streep, 1994). This same interpretation is also to apply to the feminine face of the vase of Porto Badisco, which has three W marks, one under each eye and one under the noise, and which has been presented in the show titled “Antichi segni dell’uomo” (Ancient Signs of Men, Istituto Italiano di Preistoria e Protostoria (2005) (Fig. 3).

**Fig.1 – The Rocca Cavour painting**

**Fig.2 - The shaman statuette of Passo di Corvo**

**Fig.3 - The feminine face of the vase of Porto Badisco**

Another image of three marks of Cassiopeia is in the “Grotta dei Cervi” (Porto Badisco – Neoevoolithic Age) (Maraschini, 1999) (Fig.4) and also into the engravings of the Vinkovci vase, identified by prof. Aleksandar Durman of the Zagreb University (Vucedol Culture, 2 600 B.C.) in which the Cassiopeia constellation is shown in the Summer mark (as M size) and in Winter mark (as vertical size) (Gironi, 2001) (Figg. 5 - 6).

**Fig.4 - The Cassiopeia’s marks in the Grotta dei Cervi**

**Fig.5 - The Cassiopeia’s constellation of the Vinkovci vase**

In the cap of the funerary vase of Grotta Barche (Etruria, Central Italy, Late Bronze Age) there are two both opposite sizes (M and W marks) (Negroni Catacchio, 1995) (Fig.7). In Sas Concas (Sardinia, 2 700 B.C.) (U.I.S.P.P., 1996) the Cassiopeia constellation is represented like M, either in the hemicycle of the hypogeum, or out the hypogeum (Figg. 8 - 9).

**Fig.7 - The funerary vase of Grotta Barche**

**Fig.8 - Inside the Sas Concas hypogeum**

**Fig.9 - Outside the Sas Concas hypogeum**

In the engraving of Dos Dulif (Val Camonica) (Fig.10) Cassiopeia is placed side by side to the Rosa Camuna (Iron Age) (Fossati et alii, 1991). Some vases with both marks (M and W sizes) have been studied in Rumania by prof. Lazarovici Gheorghe Cornelui (Blaga University, Sibiu) and he writes that the marks M and W which appears on the caps of the vases are to explain as astral motives (“La Parta semnul W sau M apare pe crestet de capace de va...de astra data sigur ca semn astral motive”) (Lazarovici, 2002) (Fig.11). Another mark of Cassiopeia is in the “Grotta Scritta” of Olmeta (Cape Corse) (2 000/1 500 B.C.) studied by Roger Grosjean, in which are some images similar to the uptured anthropomorphic of Sas Concas (Acquaviva & Cesari, 1990) (Fig.12).

**Fig.10 - The engravings of Dos Dulif**

**Fig.11 - The Cassiopeia’s constellation in the vase of Bucovat**

**Fig.12 - The engravings of Grotta Scritta del’Olmeta**

---

**BIBLIOGRAPHY**

ACQUAVIVA A. L. & CESARI J. D. 1990, Lamierós de granito, La Corte a l’arche de son Notate, Edicorse, Filisola

ANTONIO SEGNI DE L’UOMO – 2005, Guida alla mostra, Istituto Italiano di Preistoria e Protostoria, Firenze

BARALE P. 2001, La Rocca di Cassiopea, articolo su “Valados Usitanos” n.69, pagg. 60-74, Torino

BARALE P. 2003, Il reale del popolo del faggio, Sole Luna e Stelle del Liguro Ragusino, Editora Pro-loco La Torre di Pallanza, Bra

BELLATALLA D. & DE TOFFOL D. 1999, Sciamanesimo e sacro fra i Buriati della Mongolia, Natura Trekking Servizi, La Spezia

BONITATI A. et allii 1993, Antropologia del tempo, Coop. Le Orme dell’Uomo, Correra (Bosota)

CIMBUTAS M. 1994, Il linguaggio della Doo, Longman, Milano

CIRCEF 2013, 20a sua per calendario, articolo su “Quadro” n. 7-settembre, Milano


MARASCHINI V. 1999, La vita dell’uomo preistorico attraverso le immagini del suo habitat, 7th Valcamonica Symposium “Decorare le immagini”, Centro Camuno di Studi preistorici, Capo di Porte (BS)

NEGRONI CATACCHIO N. 1995, Preistoria e Protostoria in Etruria, Cantini Editore, Firenze


TONEILLI A. 1995, Orooki Calciato, Bussol, Milano

U.I.S.P.P. 1996, XIII Congresso Internazionale, Guida Archeologica n°2, Sardegna, Forlì

**European Society for Astronomy in Culture – Isili (Sardinia) – June 28/July 3, 2005**

**The Archaeological Symbols “M” and “W” and the Symbolic Link with the Cassiopeia Constellation**

Enrico Calzolari* - Davide Gori**