

Linguistic Data on Old Armenian and Norse Intercultural Communication and the House of Being¹

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Being is the authentic existence... Thought does not form or develop this relation. It simply refers to being what is given by being itself. Thought gives the word to being. Language is the house of being. Man inhabits the home of language. Thinkers and poets are the inhabitants in this dwelling. Their sphere is ensuring the openness of being, as a word is given in speech, thereby preserving it in a language (Martin Heidegger).²

With the development of linguistic movements at the end of the 20th and the beginning of the 21st century, is predetermined the change in scientific paradigms. Language is presented as a global poly-paradigm system, its study and description undergoes its every demonstration. The comparative analysis of historical, mythological, religious, linguistic, archeological and art history data allows the authors to identify the range of related persistent cognitive keywords and notions (more than 100) in Swedish and Armenian languages; the most intensive units are presented in Table 1.

These words and notions are of diverse thematic range, which reflect cognitive abilities, experience and knowledge, skills and abilities, power and wisdom of the **Aesir** and the **Vanir**. It convincingly implies the accuracy of some historical data (provided in Norse Sagas) describing the Aesir and the Vanir and can be factual and cognitive-linguistic illustration of the common character of Old Armenian and Norse cultural values, when those, formed at an earlier period, are the factor of influence and the source to origin the others.

In “Yngling Saga” Snorri Sturluson refers to the ancient leaders and kings – the Aesir and the Vanir. According to the Edda³, the autochthonous population thought the Aesir and the Vanir – heroes and “gods”, who resettled throughout the country of the Saxons and brought their language and cultural traditions from Asia. The study of the data provided by ancient Armenian historians in a novel cluster of understanding their content allows the authors to substantiate the hypothesis that the Aesir and the Vanir are the descendants of the two sons of Tiras – the father of **Askanaz** [Ashkenaz], Riphath, **Torgom** [Togarmah] and Javan. The **Aesir** are the descendants of **Askanaz**; the **Vanir** are the descendants of **Torgom**. The land of **Vanaheimr/Vanaland** is located on the **Old Armenian Kingdom of Van** near **Lake Van** (present-day Turkey). **Asaland** was located on the territory of **Sarmatia** ruled by Askanaz⁴ after his resettlement.

¹Logical continuation of the article entitled “The Impact of Ancient Armenian Traditions and Worldview on the Cognitive Core of the Culture of the Nordic Countries”. online available from: <http://www.iatp.am/vahanyan-articles/scandinavia-ru.pdf>

² Heidegger Martin. “Language is the house of Being”, online available from: <http://omiliya.org/article/martin-haydegger-yazyk-est-dom-bytiya>

³Sturluson S. Prose Edda. Editor: Steblin-Kamenskiy M. I. Leningrad: “Nauka” Publisher, 1970.

⁴ Before his resettlement to Sarmatia, Askanaz had passed over his house (Askanazi Tun) to his brother Torgom, who later renamed it into the house of Torgom (Torgomi Tun).

Table 1. Keywords and notions

BASIC KEY WORDS AND NOTIONS			
N	Swedish	Meaning in Swedish	Meaning in Armenian
1	älv	river	*ali (wave, oscillation), *al(q) (deep)
2	Asaland	country of the Aesir	*as (god) + *land (country)
3	asar	Aesir	*as (god) + *sar (mountain, peak)
4	Asgardr (Asgard) (Heim der Asen)	enclosure of the Aesir; the country of Aesir gods; the habitat of the Aesir	*as (god) + qar (stone) + dir (found); city founded by the Aesir, cf. dr/dur (door), art (plain, field)
5	åsna	donkey	*esh (donkey)
6	berg	mountain, rock	*burg (pyramid, tower, peak)
7	Bohuslän	the historical area in Sweden	*boh (bah, vah, Vahagn) (divine) + *us (shoulder, support) + *lain (wide), cf. Armenian cities Bahavan, Bagarat
8	brasa	fire (fire brought by the Aesir)	*b(e)r (bring) + *as (god, cf. Askanaz), cf. bur (handful, fistful)
9	budskap	news	*putal (haste, rush, hurry) *kap (link)
10	borg	castle	*burg (pyramid, tower, peak)
11	dörr	door	*dur (door), cf. “depi ur” (leading to, direction of an action)
12	du	you	*du (you)
13	dumbom	fool, stupid	*dmbo (fool, stupid, silly)
14	ek	oak tree (Ygdrasil, tree)	*eg (female, feminine)
15	gå (old Norse)	walk, go	*ga(l) (come)
16	gravhög	kurgan/tumulus	*grav (sign, confirmation) + *hogh (ground)
17	häckar	nest	*kar (stone, cave, home), cf. Askanaz
18	hakkors	swastika	*hak (oblique, opposite) + *kor (crooked, bent)
19	hår	hair	*her (hair)
20	häst	1. horse; 2. rush, hurry	*has (arrive, reach), cf. *hast (enduring, stable)
21	havet	sea	*havet (everlasting, eternal)
22	hat	hatred	*at(el) (hate)
23	helvete	hell	*hel (rise, come up) + *vet (cleft, gap, crack, hole)
24	herre	man, owner, master	*her (hayr) (father)
25	hjärta	heart	*jar (beloved)
26	hjort	deer	*hort (calf)
27	hövding	ataman, chieftain, leader	*hoviv (shepherd, leader, pastor) + *inqn (self, identity)
28	hustru	wife, spouse	*dustr (daughter)
29	hem/hus/	home	*himk (base, ground)
30	Iggdrasil	tree of life	*ig(eg) (feminine) + *dir (found, put) + *as (life-giving)
31	jord	land, ground	*hord (trampled, straight /way/)

32	kar	container	*kar (1. stone, rock, cave; 2. might, ability, possibility)
33	klok	smart, clever	*xeloq (clever, intelligent)
34	ko	cow	*kov (cow)
35	kod, caudex	1. stem, core, tree trunk, stump, ash tree; 2. code, sequence, queue, line (runic code – cryptography)	*Kadm (Cadmus) ⁵ ; *hatsi (ash tree, cf. *hatsut – ash forest, *hatsabekor – slice of bread)
36	kokpunkt	boiling point	*kok (root)
37	konung	king	*k(i)n (living, life-giving) + *ung (inq) (self, identity), cf. unq (brow), akunq (source)
38	kruux	stumbling block	*kr (stone) + *us (shoulder, support)
39	kyrka	church	*kerel (scrape, rasp, scratch [rock])
40	kust	coast, shore	*ust/est(i) (place, here, near)
41	lär	teach	*larel (tune, adjust)
42	lära	teach	*larel (tune, adjust)
43	lava	lava	*lav (good, high-quality, fine, useful)
44	lera	clay	*lerd (thick, dense, clot)
45	lerkruka	clay pot	*lerd (thick, dense, clot) + *kr (stone)
46	ljus	light	*luys (light)
47	lur	news	*lur (news, information, rumor)
48	lustgård	paradise	*luys (light) + *art (plain, field)
49	lycka	happiness, bliss	*lich (lake) + *ka (be, exist), life-giving water
50	måne	moon	*man (crooked, bent)
51	modig	masculine	*martik (fighter, warrior), cf. *motik (near, adjacent)
52	mor	mother	*mer/mor (mother)
53	mot	near, nearby	*mot (near, nearby, close)
54	Njord	leader, chief, leading, going ahead	*nord (leading, prevailing, superior, predominant)
55	Noatun	ship enclosure	*nav (ship) + *tun (home)
56	norr	north	*nor (new)
57	Norge	Norway	*nor (new) + *get (river), cf. Armenian *gegh (village, population)
58	nyår	New Year	*nor (new), *navasard/nor tari (New Year)
59	Odin	supreme diety	*v(w)an (trans. form *odin – first, one, unified)
60	öga	eye	*ak/achq (eye, source, water spring, wheel)
61	ord/glosa	word	*vordi (son)
62	öst	east	*ast (god, light)

⁵ Grandson of Hayk and the creator of the Phoenician and Greek alphabets.

63	runes (runor)	runes (bloody, colored in red)	* arun (<i>blood</i>)
64	Scandinavia (Skandinavien)	huge ship	* hska (<i>huge, giant</i>) + * nav (<i>ship</i>)
65	Skadi	giantesse/goddess	* hska (<i>huge, giant</i>)
66	slag	fight/battle	* slaq (<i>arrow</i>)
67	spjut	spear	* spyut (<i>scar</i>), cf. * spi (<i>scar</i>)
68	svärd	sword	* svin (<i>bayonet</i>) + * hart (<i>plain</i>), cf. * sur (<i>sharp</i>)
69	Sveigdir (Sveigder)	founder of Sweden from Yngling dynasty (ruler, leader)	* shve + * dir (<i>found, put</i>)
70	tal	speech	* tal (<i>give</i>)
71	tänder	light/burn	* tonir (<i>oven, built in the ground, hearth</i>)
72	Tanum	commune in Sweden	* tun (<i>home, country</i>), cf. * tanel (<i>lead</i>)
73	tar ¹	touch	* tar (<i>letter</i>)
74	tar ²	take away, bring	* tar' (<i>take away/carry</i>)
75	target	target	* tar/tanel (<i>lead, carry</i>) + * get (<i>river</i>), cf. * targel (<i>quit</i>)
76	teckning	picture, drawing	* kniq (<i>seal, imprint</i>)
77	Teyvaz	rune	* tir (<i>god of writing</i>) + * as (<i>word, narration</i>), cf. tev (<i>wing</i>)
78	Tor (Thor)	god of thunder	* tor (<i>grandchild</i>), cf. Tir (<i>god of writing, wisdom, knowledge and prophecy in the Armenian pantheon</i>), cf. Thorgom
79	torg	square	* tor (<i>flow, stream</i>), * tur (<i>give, sell</i>)
80	utvandrarnland	homeland of an emigrant	* ut (<i>vot - leg</i>) + * van (<i>country of the Vanir</i>) + * d(i)r (<i>found, put</i>) + * land (<i>country</i>)
81	våg	1. road, 2. traveling wave	* nvag (1. <i>music, motif</i> , 2. <i>time, turn</i>), cf. * vaz (<i>run</i>)
82	vagn	cart	* vahagn (<i>bringing light</i>)
83	Vanadis (Freja)	daughter of Vanir	* van/a (<i>from Van</i>) + * dis (* dustr – <i>daughter</i>), cf. * dits (<i>divine</i>)
84	Vanaheimr (исл.)	country of the Vanir	* van/a (<i>from Van</i>) + * him(q) (<i>base, foundation</i>)
85	Vanakvisl/Tanakvisl	river name	* van/a (<i>from Van</i>) + * visl (<i>river, leading to home – Van</i>)
86	Vanlandi	konung from Van	* van (<i>inhabitant of Van</i>) + * land (<i>country</i>)
87	vår	spring	* var (<i>lighted, burning, inflamed, bright</i>), cf. varel (<i>plow</i>), artun (<i>awake, aware, cautious</i>), zvalt (<i>joyous, merry, bright, lighted</i>)
88	vård	householder	* vard(apet) (<i>teacher, leader, master</i>)
89	värld	life	* var (<i>lighted, burning, inflamed, bright</i>)

90	varg	wolf	* vargil/vagel (<i>run, skip, leap, invade</i>), cf. vagr (<i>tiger</i>)
91	vorts (HEM.)	continuation	* vordz (<i>male, masculine</i>)
92	Yngling (Ynglingaätten)	race/dynasty of konungs	* inqn (<i>self, identity</i>)

The comparative analysis of cognitive meanings of related Armenian-Swedish keywords and notions, presented in Table 1, allows identifying and modeling the semantic core of intercultural communication and the stages of transformation of cognitive abilities of the Nordic people towards knowledge perception, transferred by the Aesir and the Vanir.

Moreover, the contrastive semantic analysis of the mentioned words and notions in the Armenian and Swedish languages allows revealing the main lexical-semantic and thematic groups, characterizing the concept of cultural-historical and religious relations between the Aesir and the Vanir and the local population. The authors present lexical structure of the identified lexemes as an integer system, complex of elements, connected with intralingual and interlingual relations, which can be considered as the so-called **house of being – the dwelling of language**⁶.

The classification of words into lexical categories (Table 2) is carried out according to the following two principles: part of speech and factors of component analysis.

1. Part of speech:

- a) **nouns** – 79; 87,8 % of the considered units,
- b) **verbs** – 7; 7,8 % of the considered units,
- c) **adjectives** – 2; 2,2 % of the considered units,
- d) **pronouns** – 1; 1,1 % of the considered units,
- e) **prepositions** – 1; 1,1 % of the considered units.

The majority of the considered units are nouns, which acquire the marker of primacy in a language. Among them are conceptual rows denoting *genetic relations, parts of body, celestial bodies, animals, territories, abstract notions*, as well as main notions and phenomena, connected with *thinking, speech and writing system, time, the four forces of nature and the four parts of the world* (Table 2).

2. Factors of component analysis:

- a) geographic zone – 23, of which:
 - waterbodies – 3,
 - land – 9,
- б) proper nouns – 9,
- в) animals – 5,
- г) vegetation – 2.

It should be mentioned that most of the lexemes (Table 2) with their archiseme, differential seme or semantic parameters are related to the cognitive notion “position/arrangement” – the concept “**home**”⁷. Most of the verbs denote direction leading to **home**. The component analysis of the lexical units reveals certain lexical-semantic groups as well as their category features. Thus, nominative lexical meaning is considered as a complex of certain semes. The characteristics of the studied lexemes reflect the features of historical,

⁶ Term introduced by Heidegger M.

⁷ Heidegger M. Studies language as “the house of being”.

cultural, mythological phenomena and worldview characteristics of the Nordic and Old Armenian native speakers, referring to their outer-linguistic nature.

The comprehensive approach to the study reflects not only the individual linguo-cognitive characteristics of the studied concept, but also general linguistic representation – the so-called “**common home**”. The concept “**home**” is studied within the conceptual frames of “**house/dwelling**”, as well as “**homeland**”, “**district/place**”, “**family**”, etc. It is a core and systematically important unit in a language system, reflecting the structure of a house, dwelling, country, city, district, kingdom and their variety.

The purpose of the research is to study not a particular national linguistic worldview, but its impact, influence and their future transformations in inner and outer forms. During the study all lexemes and the identified common concept “home” acquired the form of not a fixed linguistic fact, but a bearer and phenomenon of intercultural relations, worldview formation and culture development. The concept “home” from the paradigm of the old Armenian language transformed into the concept “home” in the Nordic languages and became their basis. It is presented in the form of a bearer of the main information-intensive and informative archetypal knowledge, which stem to the source – the ideological culture of the ancient concept of the house of Askanaz and the house of Torgom⁸.

The construction of lexical-semantic field, using interdisciplinary data, the analysis of the characteristic features of the identified archisemes, differential semes and semantic parameters, outline the full picture of ideological features of native speakers and its figurative implementation in the main motifs of the studied cultures. Thus, the identified lexical-semantic field, represented by the lexeme “home”, possesses intensive cultural and ideological value in studying the features of knowledge, which possessed the “inhabitants” of the house of Askanaz, the house of Torgom and the house of the Nordic people. It should be mentioned, that this concept “home” is represented in the common Armenian-Swedish words, which are marked with a particular invariant cognitive insensitivity, peculiar to the concept “home”.

Another characteristics of this concept is that the lexemes denoting “house/alien” do not imply the features of conscious opposition/contradiction, which is peculiar to the category of “us-them” (“friend or foe”, typical-foreignness), but are represented through the prism of the group of people holding this knowledge and the group of people perceiving this knowledge. Generally, a particular semantic marker is implemented in one of the rows: archiseme – differential seme – semantic parameter, but in this very case it is identified in all the three layers in the majority of lexemes. Another characteristic feature is its occurrence in both central and peripheral parts of the concept.

Thus, a unit occurs combining the data in the paradigm of particular scientific fields simultaneously: history, mythology, linguistics, archeology, cultural studies, art, ethnopsychology, etc. Speech objectification of worldview is represented here not only as a process – an abstract representation in the collective consciousness, but also as a result, presented in a number of tangible forms of culture – architectural monuments and artifacts of rock decorative-applied and ornamental arts.

Table 2. Component analysis

N	Lexeme	Archiseme (generic seme)	Differential seme	Semantic parameter
1	älv	geographic zone	waterbody	liquid
2	Asaland	geographic zone	country name	disposition

⁸ Hayastan (Armenian “home to all the Armenians/speaking Armenian”) is the old name of the country of the Armenians. The house of Askanaz was renamed into the house of Torgom (Khorenatsi M. History of Armenia).

3	asar	group of gods, nation	old knowledge holders	race/alive
4	Asgardr (Asgard) (Heim der Asen)	geographic zone	country name	disposition
5	ásna	animal	mammal	alive
6	berg	geographic zone	stone object	relief form
7	Bohuslän	geographic zone	country name	disposition
8	brasa	a classical element	of burning character	temperature
9	dörr	building element	portal/conducting element	open/closed
10	du	pronoun	demonstrative	-
11	dumbom	human type	lack of literacy	negative marker
12	ek	compound of vegetation	tree genus	vegetation
13	gå (old Norse)	movement	action direction	direction/ change of location
14	gravhög	a type of a monument	funeral	cult marker
15	häckar	occupy a particular territory	acquiring home	acquired room/place
16	hakkors	ideological marker	symbol	form
17	hår	body part	-	form
18	häst	animal	mammal	alive
19	havet	geographic zone	waterbody	liquid
20	hat	sense	disgust, hostile marker	perception
21	helvete	territorial zone	territory name	disposition
22	herre	human	father	race
23	hjärta	body part	figurative marker	function
24	hjort	animal	mammal	alive
25	hövding	human	leading, regulating	function
26	hustru	human	woman	race/function
27	hem/hus/	territorial zone	abode/dwelling	room/place
28	Iggdrasil	universe model	world tree	cult marker
29	jord	part of the earth	layer of the Earth crust	-
30	kar	vessel/container	for keeping/transportation	repository
31	klok	human type	literate	positive marker
32	ko	animal	mammal	alive
33	kod	type of a writing system	cipher	information substitution
34	kokpunkt	state	boiling	finite/ completeness
35	konung	ruler	man of royal origin	race
36	krux	type of a barrier	-	figurative
37	kyrka	architectural structure/space	Christianity marker	cultic
38	kust	territorial zone	located at the shore	-
39	lär/lära	mode of knowledge transfer	-	bilateral direction
40	lava	alloy	rocks	fluidity/viscosity
41	lera	material	rocks	viscosity
42	lerkruka	vessel/container	for keeping/transportation	repository
43	ljus	optical radiation	electromagnetic wave	-
44	budskap	information/ message	-	urgent

45	lustgård	territorial zone	territory name	extraterrestrial disposition
46	lycka	human state	joy	positive marker
47	måne	celestial body	satellite	form
48	modig	virtue/ feature	overcoming fear	positive marker
49	mor	a parent	woman	gender
50	mot	pointing at location	not far/adjacent	location
51	Njord	proper name	leader	leading
52	Noatun	territorial zone	territory name	position
53	norr	a cardinal direction	-	disposition
54	Norge	territorial zone	territory name	disposition
55	nyår	holiday	new start	time marker
56	Odin	proper name	supreme deity	start/ first
57	öga	body part	-	function
58	ord/glosa	language unit	-	particular meaning
59	öst	a cardinal direction	-	disposition
60	runes (runor)	a writing system	cipher	information substitution
61	Scandinavia (Skandinavien)	territorial zone	territory name	ship
62	Skadi	proper name	giantess/goddess	size
63	slag	collision	armed	location restriction
64	spjut	weapon	-	sharp
65	svärd	weapon	-	sharp
66	Sveigdir (Sveigder)	proper name	founder	-
67	tal	form of communication	information transfer	oral/ written
68	tänder	directed action	burning	-
69	Tanum	territorial zone	territory name	disposition
70	tar ¹	directed action	-	contact
71	tar ²	action	movement	direction/ change of location
72	target	object	target, aim	-
73	teckning	depiction	-	imprint
74	Teyvaz	rune	-	-
75	Tor (Thor)	proper name	god of thunder	-
76	torg	space	-	purposefulness
77	utvandarland	territorial zone	territory name	disposition
78	våg	way	leading	movement
79	vagn	mode of transport	-	movement
80	Vanadis (Freja)	proper name	woman	-
81	Vanaheimr (исл.)	territorial zone	territory name	disposition
82	Vanakvisl/ Tanakvisl	territorial zone	territory water zone	liquid
83	Vanlandi	proper noun	konung	disposition of the homeland
84	vår	season	-	bright
85	värd	leader	man	-
86	värld	form of existence	-	life

87	varg	animal	mammal	living
88	vorts (HEM.)	action	-	continuity
89	Yngling (Ynglingaätten)	generation/race	-	identity

Table 3 shows verbal representation of the notion “**home**”, which was formed on the basis of semantic study of this concept in some related (Indo-European) and unrelated languages, which implies sustainability and invariance of the paradigm identified in the concept “**home**”.

Table 3. Verbal representation of the concept “home”

N	Language	Nomination
Indo-European Languages		
1.	English	home
2.	Armenian	տնիւն ⁹ (tun)
3.	Belorussian	дом
4.	Bengali	ghôr ¹⁰
5.	Bulgarian	къща
6.	Greek	σπίτι (spíti), οίκος (oïkos,) διαμονή (diamoní)
7.	Dutch	bo, eijendom, hjem, hus
8.	Hindi	गхар, имāрат, макāн, стхāн, hāус
9.	Icelandic	hús, heimili
10.	Spanish	casa; inmueble
11.	Italian	casa, edificio, stabile, palazzo
12.	Latin	domus, nidus, tectum, aedes, lar, penates
13.	Macedonian	дом, куќа
14.	German	haus, heim, gebäude
15.	Netherlandish	huis
16.	Norwegian	hus, hjem
17.	Ossetian	агъуыст, бæстыхай, хæдзар
18.	Persian	ха:ne-ye
19.	Polish	dom, budynek
20.	Portuguese	casa, lar
21.	Russian	дом (dom)
22.	Serbian	кућа, дом
23.	Ukranian	будинок, дім, хата, оселя
24.	French	maison
25.	Czech	dům
26.	Swedish	hem
Finno-Ugric Languages		
27.	Finnish	talo
Kartvelian Languages		
28.	Georgian	sakhli
Japonic Languages		
29.	Japanese	家 (translitteration ie)
Afroasiatic Languages		
30.	Accadian	abūsu, arahḫu, arû
31.	Arabic	манзиль, альбэйт

⁹ Hayastan – home to all the Hays (the Aesir and the Vanir).

¹⁰ From Sanskrit *gṛha* or *gārha*. Compare to Hindustani *ghar/ghar*.

32.	Hebrew	байит, биняйн ¹¹ , корат гар
Sino-Tibetan languages		
33.	Chinese	fángzi, fángwū, lófáng, jiāwù, jiāshì
Isolated Languages		
34.	Korean	집 (transliteration <i>jib</i>)
35.	Sumerian	e, ĝa, e, ekas ¹² (road house), eš ¹³ (home-sanctuary)
Turkic Languages		
36.	Kazakh	үй
37.	Tatar	йорт, өй, уст. йорт, нәсел
38.	Turkish	ev
Nakho-Dagestanian Languages		
39.	Avar	мина, рукъ
40.	Dargin	хъали
41.	Lak	къатта
42.	Chechen	цла (transliteration <i>cla</i>)
Ethiopian Semitic Languages		
43.	Amharic	(transliteration <i>bēti</i>)

Formation of the linguistic picture of the world predetermines a particular vector of thinking of a tribe, race or a nation. Still, some features of national worldview are identified in a cultural space of other nations (close and distant), implying the so-called early of first “intercultural communications” among old races and transition of linguistic, cultural and worldview values, preserved in archetypal form.

Language as a system functioning in a particular group of people undergoes a scope of “subordinate reality” (historical, cultural, worldview, artistic). As a result, a concept is formed, which is “material” but not abstract – it is materialized in its diverse manifestations of national consciousness. These external manifestations (historical, worldview, cultural, artistic) allow to model evolution of a particular concept and identify its features. As a result, a **conceptual integer worldview** is modeled.

In scientific literature there are diverse approaches to studying concept¹⁴. It is not reality but particular representations that are absorbed in a concept. It is not an abstract entity. Concept is always concrete and specific, social and historical; though perceived as a universal truth by the contemporaries, it is transitive and fixed in time.

¹¹ Cf. Urartian Biainili (the Kingdom of Van); Armenian “*buyn*” (nest, cradle, home).

¹² In Armenian reading - ***ek** (come) + ***as** .

¹³ Cf. Tushpa (Urartu).

¹⁴ Marr N. Identified a specific regularity (“functional semantics”), which implies that the meanings of a word are changed depending on a transition of a name from one object (or action) to another one – its substitute in an identical or similar function (Marr N. Modes of transport, defense and production weapons in pre-history. On linking linguistics to history of material culture // Marr N. Language and society. L., 1934; “Origin of the terms “book” and “writing”). Observations of Marr N. are confirmed by archeological data and data on rituals. Stepanov Y. determines concept as a “clot of culture” (Stepanov Y. Constants: Dictionary of Russian Culture: 3th Edition) - M.: Academic project, 2004, p. 42-67). According to Karaulov, concepts are presented as groups of super-notions, which are “constants of consciousness” (Karaulov Y. Role of human factor in language. Language and worldview. M.: Nauka, 1987. p. 247).

Concept “home”

The identified concept “**home**” is of particular cognitive value as a mental unit and complex of corresponding frames, as it is an element of not a semantic pattern of a particular nation, but an archetypal frame which represents the basic, universal concept in a language. Undergoing a particular cultural-ideological prism of ethno-thinking of a particular tribe, race or nation, the concept “**home**” acquires a specific marking. Still particular profound layers are represented within it, which are peculiar to both related and unrelated languages. Lexical-semantic representation of archetypal form of “home” absorbs worldview, culture and thinking characteristics of both ancient and new inhabitants of this “house”.

A specific expression form of the concept “**home**” in the Armenian language should be mentioned: the distinctive character of verbalization of the concept **tun**” (Armenian *home*) is its preserved transitional forms **wan** → **ban**¹⁵ → **bun**¹⁶ → **tun**¹⁷. The notion “**home**” is represented as an initial point of space exploration: thus, home is opposed to the outer world. Bilateral capacity and nature of this concept should be stated, developing it to the notion “**world**” and narrowing to the notion “**man**” or a particular social unit – **family**. As a result, a contradiction “us-them” is formed within the conceptual system: home as “self, human” is opposed to the “outer” home.

Cosmogonic representation of the concept “home” initially acquires geometric shape and later – ornamental form in Armenian rock art. With formation of the notion “**home**”, the previously unlimited macrocosm and microcosm acquire certain limits of “enclosed, protected habitats” (self and strange)¹⁸. Still, the feature of this concept form and its early forms in the Armenian language is not only the convergence of semantic components of the expression plane, but also in terms of their semantic content, which alternates with related concepts as the initial word (**ban**), the original abode (**bun**¹⁹) and the original area of settlement of homo sapiens (**avan**, **wan**²⁰). Interdisciplinary analysis of this concept identifies intersystem cognitive relations between the concept “**home**” (in its archetypal representation) in the Armenian language and the notions “**family**”, “**homeland**”, “**language**”, “**reason**”, “**soul**”, “**labor**”, etc. **Tun** (home) is a verbalization of not only a home as an abode/dwelling of a man, but also a knowledge repository. Thus, the concept “**home**” exceeds the limit of denoting macrocosm and microcosm (material), expressing “spiritual” aspect of the notion “abode/dwelling”, thus, correlating to the notion “soul”. Home of this knowledge is the dwelling of God built by Hayk (cf. Armenian **vank** [*temple*]).

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¹⁵ Armenian ***ban** (բան) – word, deed, action, labor, thing.

¹⁶ Armenian ***bun** (բուն)¹ – genuine, authentic, real; bun² – trunk, stem; bun³ – nest, cradle, hearth.

¹⁷ Armenian ***tun** (տուն) – home, dynasty, race.

¹⁸ In religious representation – “heavenly home”, “earthly home”, etc.

¹⁹ Cf. Armenian *bnutyun* (nature), *bnakan* (natural).

²⁰ Cf. names of Armenian houses, old settlements, city-avans: Ijevan, Nakhijevan, Vanadzor, Yerevan (Erebuni), Van, Tatvan, Bagavan, etc.

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