NEW CONTENT OF UNDERSTANDING THE INDO-EUROPEAN ORIGINAL HOMELAND (URHEIMAT)

(COMPARATIVE ANALYSIS OF COGNITIVE, HISTORICAL, LINGUISTIC, MYTHOLOGICAL, PHILOSOPHICAL, ARCHEOLOGICAL AND RELIGIOUS DATA)

"He who does not love his Homeland does not know God, for God is love for Homeland".

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Introduction

The volume of new data in various fields of science has currently grown to the extent that it takes efforts to assimilate them in new content based on the system of well-established and occasionally contradictory ideas and conceptions. The researchers face a multicriteria issue which hardly undergoes formalization.

The authors propose a new conception of knowledge or a new content regarding the data of Proto-Indo-European homeland or prehistoric urheimat of Homo sapiens (cultivated), the origin of the common human culture (traditions, knowledge, languages, art and science) as a phenomenon of the genesis of sociobiological paradigm of civilization based on cognitive comparative analysis of universal fundamental factors and concepts. Figure 1 illustrates the map of the location of the Proto-Indo-European homeland corresponding the hypotheses proposed by different authors (source: Etymological website of I. Garshin, http://www.proto-indo-european.ru/).
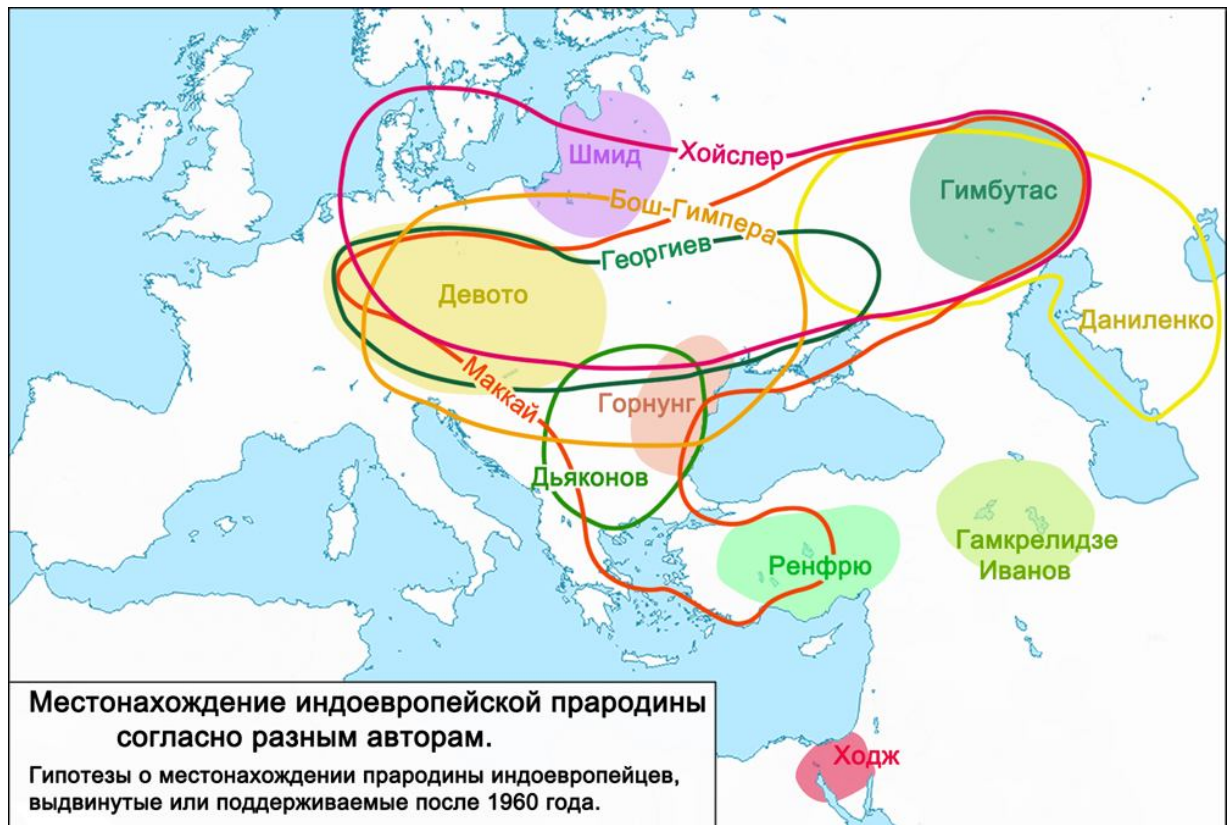

Fig. 1. Location of the Proto-Indo-European homeland (urheimat), http://www.proto-indo-european.ru/ie-cradle/_images/ie-home-hypothesis.png

In modern geographic scope of dialect division of Proto-Indo-European common languages (cultural phenomenon) are distinguished: *Anatolian, Armenian, Baltic, German, Greek-Macedonian, Indo-Iranian, Italic (Romance), Celtic, Paleo-Balkan, Slavic, Tocharian branches*. The biblical version of the single common language is exalted, which dates back to Noah's Ark, the teachings, preserved due to mythical character Noah; after the flood his Ark came to rest on the mountains of Ararat. There are also the following mythical original homelands of the Indo-Europeans: Arctic homeland of the Aryans and their resettlement; Asgard of the ancient Germans and Scandinavians – the country of the Aesir and the Vanir; journeys to distant lands in Gothic sagas; journeys to distant lands in Greek mythology (source: Wikipedia).

Basic terms and notions

Understanding [Intellection] (Latin *Intellectus*) is a universal thinking process related to perceiving new content by including it in the sustained notions and representations/concepts. Understanding as a method of Humanities was contrasted to explaining as a method of Natural science. In the frame of modern philosophy, **hermeneutics** studies understanding. The authors distinguish (using ideas of A. Brudniy) *three fields of understanding* in understanding the geographic scope of dialect division of Proto-Indo-European common languages of the urheimat, which imply realization of three diverse modes of understanding the answer to the question.

In the first field "what exists is proved". The mentioned geographical areas are still densely populated by representatives of the Armenian diaspora, which exceeds the population of Armenia. In fact, the map (Fig. 1) reflects the geography of settlement and cluster residence of the Armenian native speakers. No other language in the Indo-European language family has similar settlement geography. "**What exists is proved**".

The second field is the system of facts featured by immediate reality and affirmative propositions; it is the world of rock paintings, petroglyphs, stone culture artifacts: the art of vishapakars and cross-stones with their original homeland on the Araratian Mountains, the place where Noah's Ark and the teachings came to rest, becoming the basis of Christianity. Due to the fact that reality is given fragmentary to a man and is variable, *understanding* requires constant completion of the "visible" world in mind through implementing the data in explicit knowledge extracted from tacit knowledge. For example, through interpretation of basic pictorial motifs, ideograms and hieroglyphs, identified in the Armenian rock art artifacts in comparison with the archetypes of the main motifs of Armenian and common Indo-European mythology with linguistic data and symbols presented in the signs of Old Europe, universal symbols or ornamentation. As a result, *the first field of understanding* intersects *the second field*, which implies "what exists is proved".

The third field does not imply isolated cognitive meanings, the frames of understanding, but their complex entanglements: texts, historical facts, written records and documents. The Latin *textus* reflects the notions "relation", "connection" or "tissue". A text refers to cohesive, compact, reproducible sequence of characters or symbols, expanded at time vector and expressing certain content, having *comprehensible* meaning. This definition covers a variety of historical facts, such as those described in the works of ancient historians and medieval Armenian thinkers.

The authors consider **understanding** as the main fundamental component and constituent processes of thinking. ***Understanding*** enables establishing relations within the disclosed new and already distinguished properties of a subject, forming a conceptual and operational meaning of its new properties and determining their position and function in the pattern of mental activity. In this respect, realizing the necessity of founding a knowledge repository (prototype of academy) or a

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dwelling of the God is the fundamental phenomenon within the frames of knowing the objective reality and forming worldview by ancient people.

The analysis reveals that if the **spiral model of knowledge** is the basis of the paradigm of understanding the geography of dialect division of the common Proto-Indo-European language, then **all existing theories do not contradict, but rather complement each other, as they cover different time periods, i.e. they are constituents of an integer**.

Integer in comprehension

The authors consider **integer** as understanding the concept of knowledge and founding the temple of knowledge (the dwelling of the God, abode or temple of knowledge). The analysis of the relevant literature and the results of numerous studies have shown that the **first statement of describing the model of knowledge repository** (which is preserved according to written sources) is the **Noah's Ark** or the **Ark of the Covenant**. Therefore, knowledge repository was initially represented in the form of "an ark – a wooden boat" which came to rest to the Araratian Mountains.

The **first dwelling of the God** or **temple of knowledge** in the form of a stone house was built in the vicinity of Lake **Van**, in **Vaspurakan** region (which many researchers refer to as the biblical Garden of Eden where the four rivers take their sources). Moreover, according to the History of Armenia (M. Khorenatsi, 5th century), which provides records describing the motifs of the song "**The birth of Vahagn**", on this very land, on the Araratian mountains, *the first man, dragonslyer*, *thunderer, savior and teacher of mankind* was born. The dwelling of the God was founded by **Hayk Nahapet** after he returned from Babylon (after the languages were mixed up) to his ancestral land. Later Hayk passed it over to his grandson Cadmus. According to Greek historians, **Cadmus created the Phoenician and Greek alphabets**. **Prometheus** gave "wild" people the knowledge of getting fire and was chained to the **Caucasus** Mountains. Greek Argonauts sailed to **Colchis** (Black Sea coast of the **Caucasus**) and stole **the Golden Fleece** (**ancient knowledge**) enabling the Greeks to dominate in the region for almost 1000 years.

Genealogy and tacit knowledge

To *understand* the new issue (novel interpretations or versions of previously unknown facts, events, etc.) a researcher should solve a particular mental task, since the formation of *understanding* a new notion suggests mental activity and proves to be its *result*. In case a researcher (historian, mythologist, religiologist, archeologist, ethnographist, philosopher, art historian) needs to transform the already known event or phenomenon into a new one or to understand it in another context, **understanding** accomplishes through actual involvement of thinking. Understanding is not just recollecting, but rethinking that requires overcoming certain difficulties, inertia and resistance in thinking. Through repetitive reference of a researcher to the original cognitive context any form of this phenomenon turns into rethinking *understanding* – substitution of a recollection with *new knowledge*. In this context, it should be pointed out that there is a contradiction between the genealogy of Noah's descendants according to Armenian historians and the Bible. In particular, Armenian historians record that from Japheth (Noah's son) descended Askanaz and Torgom (the founders of the Armenian house), Riphath (from whom descended the Sauromats) and Javan (the ancestor of the Greeks). At the same time, Askanaz, being the eldest of the brothers, left his house to Torgom (who became the head of the Vanir, the ancestors of the Armenians) and moved to the Black Sea coast. He became the head of the Sarmatians (the Aesir).

LANGUAGE GEOGRAPHY OF THE NATIVE SPEAKERS IN INDO-EUROPEAN CULTURE according to the records of Medieval Armenian historians (M. Khorenatsi and H. Draskhanakerttsi)			
Name of Sage	**Language**	**Deeds**	
Cadmus/grandson of Hayk, son of Aramaniak	Armenian	The creator of the Phoenician and Greek alphabets	Cadmus is the hereditary ruler of Phoenicia and Cilicia, the preserver of the first dwelling of the God – the temple of knowledge. Cadmus moved to Greece from Phoenicia and became the head of this country. His brothers are Cilix (eponym Cilicia) and Phoenix (eponym Phoenicia). His sister is Europa, who was abducted by the Greeks (Zeus). Her children are the founders of the Minoan civilization. The Greeks called the country of Hayk (Hayastan) Armenia after one of the descendants of Hayk – Aram
Hayk Nahapet	Armenian	Founder of the Armenian statehood	
Torgom (father of Hayk)	Armenian	Founders of the Armenian house	Askanaz passes over his house to Torgom	Japhetic Indo-European root is mostly preserved in the Armenian language
Askanaz (brother of Torgom)	Armenian		Patriarch of the Sarmatians	
Riphath	Armenian	Patriarch of the Sauromats	Bordered the territory of Sarmatia; according to the legends, the Amazons descended from Riphath
Javan	Armenian	Patriarch of the Greeks	Greek became the dominant language
Tiras (father of Askanaz, Torgom, Riphath and Javan)	Armenian	Patriarch of Phrygia/ according to Herodotus (V century BC), one of the Phrygian tribes spoke Armenian language	Moved to Phrygia (Thrace) with Javan, leaving the lands he inherited [to Askanaz and Riphath]. The lands of Askanaz passed over to his younger brother Torgom before his [Askanaz] resettlement to Sarmatia. Tiras is the god of writing, prophecy and knowledge in old Armenian pantheon, he is the creator of the Runes (cryptography, Danielian script), which were discovered by M. Mashtots while searching the prototype for creating the Armenian alphabet
Japheth/son of Noah	Proto-Armenian or Japhetic (N. Marr)	The Armenian language is the heir, preserver and immediate descendant of the Japhetic language (N. Marr). According to the motifs in the song "The birth of Vahagn", Vahagn is the savior, teacher of the mankind, dragonslyer, thunderer	
Noah	Proto-Armenian or Proto-Japhetic (spoke the		

	language of the teacher), preserved ancient knowledge	
Vahagn	Common, universal, source of old knowledge	

It is common knowledge that interpretation in history, linguistics, archeology, culture, logic, scientific methodology and cognitive theory **is a set of senses (meanings) implied to certain units (facts, information, expressions, symbols, etc.) of any abstract-deductive theory**. In case the elements of this theory undergo such "conceptualization", comprehensive interpretation (isomorphic and non-isomorphic) or generalized interpretations of these senses and meanings should be considered.

The notion of interpretation is of great **epistemological** and **cognitive** significance. It has a crucial role in comparing scientific theories and their fields, in describing diverse ways of theory formation and featured changes in the relations between them during the development of cognition. Mutual interpretability of various deductive theories within the scope of understanding the **HISTORY OF THE ORIGINAL HOMELAND OF KNOWLEDGE** played a crucial role in the development of deductive sciences (especially as an instrument to prove their relative consistency), and in the formation of related contemporary theoretical cognitive concepts.

In view of the abovementioned, using the method of addition, the authors offer a *complete theory of understanding the history of the original homeland of Indo-European civilization*. For any cognitive conclusion, deduction (closed formula) it implies derivation of itself or its negation. The proposed theory does not contain improvable statements (statements that can neither be proved nor disproved using the given theory). All existing theories of *understanding the history of the original homeland of Indo-European civilization* were *incomplete* (*contradicted each other*).

Basis of novel understanding

Among the main data that formed the basis for a novel understanding and creation of a complete theory of the **homeland of the Proto-Indo-European civilization** are the data provided by the Armenian medieval historians M. Khorenatsi and H. Draskhanakerttsi, particularly, regarding the genealogies of Japheth, Tiras, Askanaz, Torgom, Hayk and Cadmus compared with the records of the Greek and Jewish historians – Herodotus, Josephus, etc. (see Table 1).

The analysis of the geography of their (founders, sages, scholars, teachers) settlement reveals that the homeland of knowledge (or the Indo-European civilization) is Asaland and Vanaland, i.e. the houses of Askanaz and Torgom or the house of Torgom (passed over by Askanaz before his resettlement to Sarmatia), the area where the first dwelling of the God (temple of knowledge) was built. According to historians and geographers, two Sarmatias (European and Asian) were differentiated. New understanding is a holistic interpretation of the appended below four models of cognition of the homeland of the Indo-Europeans.

Models of perceiving the homeland of the Indo-Europeans

The first model is based on the motif of the song "The birth of Vahagn" (M. Khorenatsi, History of Armenia). The archaic model reflects universal **principles of Natural Philosophy** and

Metaphisics, the process of **interaction of the four fundamental forces of nature** (*fire, air, earth and water, which were in throes*), volcanic eruption and birth of the first man in the crimson/purple Sea Van (birth of the youth from a reed in marine environment symbolizes and characterizes the model of the "**tree of life**" – the **prototype** of the **cosmic genesis**). Vahagn is a god-born hero, dragonslyer and thunderer, savior of the mankind, liberator of waters, symbol of fertility, power of light (embodying symbiosis of the four fundamental forces of nature). His fight with the dragon, embodying "uncontrollable forces of nature" (forces of chaos, death and evil), reflects universal **motifs**, **characterizing** "**the model of knowledge of the tree of good and evil**". Thus, the **first model includes the archaic natural-philosophical and metaphysical model** (the principles describing understanding the four forces of nature and their synthetic interaction within the scope of paradigm formation as a resultant action of the phenomenon realized in the birth of the first cultivated man).

The second model is expressed in the theme of a dream description of the Median king: "My courteous, he said, today I was in a foreign country, near a mountain rising high above the earth. Its top seemed to be covered with ice. They say it was the land of the Haykids [the Haykazunis]. As I stared at the mountain, a woman came into sight sitting atop it in a crimson/purple dress with a sky-blue veil, she has got big eyes and was strapping and ruddy; she was in travail. Astonished, I stared at the sight, and the woman suddenly gave birth to three perfect in their shape and nature god-like heroes. The first one jumped on a lion and rushed to the west; the second one made his way to the north on a leopard; the third one, riding a dragon monster, attacked our country." (M. Khorenatsi, History of Armenia). The model reflects content of the dream which the Median king **Aži Dahāka** ([**Azh dahak, Zahhak**] stems to the name of a three-headed serpent in Iranian mythology) retold to wise men. The Dedian king in fact describes the event connected with volcanic eruption ("dragon monster"), birth of god-born heroes from god-mother. Meanwhile one of the heroes, riding a dragon monster, attacked Media. The **second model** is a harmonic artistic transformation of the **first model**.

The third model is the model of the branch of the genealogies of Japheth from Noah – **Tiras**, the brothers **Askanaz** and **Torgom**, **Hayk Nahapet** and **Cadmus**, differing from the traditional biblical one. The third model is the extension of the **second model**. **Tiras** becomes the leader of Phrygia, Askanaz whence Sarmatia. After Askanaz's resettlement Torgom governs the house of Askanaz. Torgom's son, Hayk, returns to his parental house, re-establishes it, founds the Armenian State to the extent of dissemination of Armenian speech, builds the dwelling of the God (the temple of knowledge). He passes over to his grandson Cadmus the right to rule the temple of knowledge. Hayk defeats tyrant Bel (symbolizes Babylon). Cadmus creates the Phoenician and Greek alphabets, becomes powerful king of Greece ruled by the descendants of **Javan**. **Later, the descendants of Askanaz (the Aesir) and Torgom (the Vanir), which were associated with deities and sages in Norse and old Armenian myths, resettle to Nordic countries and become Konungs (rulers) of a number of European countries**.

The Aesir and the Vanir lived, as a rule, in peace, but sometimes they were at enmity and fought each other. The Vanir were wiser. The Aesir embodied hunters, and the Vanir whence agriculturers. Together with the people of sea, the ancient Phrygians resettled to Asia. According to Herodotus, one of the Phrygian tribes spoke a language resembling Armenian. Probably, these Phrygians participated with the Vanir in the changing of the regime in the so-called Urartu State, liberating the country form the rule of the Aesir dynasty (coming from the Black Sea coast) and founded the country of Armenia. The future konung of Sweden (the Vanir) finds the homeland of

Odin and his ancestors, Vanaland (the country of Nairi, Biainili; modern territory of Turkey), and marries a girl from Van.

In their culture the Aesir and the Vanir, like ancient Phrygians (descendants of Tiras), use typical attributes peculiar to the descendants of Vahagn: crosses and swastikas (on pottery and on weapons), eight-pointed stars, carts, etc. They originate on the Araratian mountains, the authors identify all the forms of universal symbols, including cart schemes, horse domestication in Armenian rock art. The distinguishing feature of the Aesir and the Vanir was a headgear – the so-called Phrygian cap. The common universal Indo-European motifs of a dragonslyer fighting a serpent/dragon stem to the archaic motif of Vahagn fighting a dragon (the consequences of volcanic eruption and avalanche on the Araratian Mountains). The original homeland of the culture of dragon- and cross-stones (known in Asia, Europe and Nordic countries) is the Araratian volcanic mountains.

The forth model: establishing the **science of year division into months and arithmetic tables, described by A. Shirakatsi 700 years earlier**. Armenian Medieval philosopher Hovhannes Imastaser mentions the following legendary record: "Before Moses there was no such science; only the Armenians had months earlier than Moses [established them], for it is said that *with a wave of spirit the first patriarch of the Armenians, Hayk, established the division into months and named them [months] after his sons and daughters*" (Abrahamyan L. Scientific works of Hovhannes Imastaser. Yerevan, 1956, p. 224, in Armenian).

Thus, the Armenian historical chronology (and not biblical), as being more ancient and more reliable, has its crucial role as a basis for understanding the paradigm of evolution and chronology of knowledge dissemination, the original homeland of the civilization and the geography of dissemination of the Indo-European nations.

Universal, **invariant**, **conceptual model** (based on the principles of Natural Philosophy and Metaphysics) plays the role of **generalizing model** (**connectivity matrix**) **including all four models**. The hypothesis of the original homeland of the Indo-Europeans (located in the house of Torgom or in the former house of Askanaz, usually confused with his other house in Sarmatia) is proposed by the authors as a **cognitive system**. It **substantiates the results of the analysis of systemic constituent elements, in particular, complexes of interconnected archaic motifs extracted and identified** using visual representations on artifacts of prehistoric paradigm of **Armenian rock art**, **art of vishapakars** (dragon-stone) and **cross-stones**.

These elements of the system are identical to **cognitive archetypes of understanding the content of the fundamental concepts and key words of Old Armenian language and to archetypes of invariant motifs of Old Armenian and Greek mythologies**. Are distinguished **cognitive interrelations by chronology and geography, the key words**, **conceptual notions forming the basis of the content of understanding the paradigm of the evolution of knowledge**, **their preservence and dissemination using signs, including ideograms**, **hieroglyphs and alphabets**, **implemented in the Indo-European language family**.

Settlement of the ancestors of the Indo-European people

Tiras is the grandson of Noah (Nahapet) and the **son of Japheth**. According to M. Khorenatsi, H. Draskhanakerttsi and Flavius Josephus, **Tiras was the forefather of the Thracians** (Antiquities of the Jews. Volume 1, Chapter 6:1), a group of tribes inhabiting the area in the southwestern coast of the Black Sea (Bulgaria, Romania, Moldova, northwestern Greece, European and northeastern part of Asian Turkey, western Serbia and a part of Macedonia). **Tiras personifies the model of the main branch of resettlement of Indo-European people from their homeland.**

Referring to the Armenian chronology, H. Draskhanakerttsi claims confidently that not from Gomer but from **Tiras** descended the generations of **Riphath**, **Ashkenaz** [Askanaz], **Togarmah** [Torgom] and **Javan**, which differs from classical biblical version and records of Flavius Josephus.

Ashkenaz is the biblical name of the country and the people inhabiting it. "*Ashkenaz, possibly, bordered Armenia and reached the area of the Upper Euphrates. In the Bible (Genesis 10:3, I Chronicles 1:6) Ashkenaz is referred to as the descendants of the son of Japheth – Gorem. In Jeremiah 51:27, the name Ashkenaz figures as one of three kingdoms, the others being Ararat and Minni, called on by God to resist and destroy Babylon. References to Ashkenaz with the states bordering Armenia presupposes that Ashkenaz was located in this area*" (Online Jewish Encyclopedia, http://www.eleven.co.il/article/10353).

Is information in the Holy Scriptures completely trustworthy?

Hovhannes Draskhanakerttsi (following M. Khorenatsi) records that the **dwelling of the God**, **the house founded by Hayk on the Araratian land**, passes over to the grandson of Hayk, **Cadmus** (the son of Aramaneak [Armenak]). Beyond the meaning "the house of the God", this notion may also refer to the **temple of knowledge and religious rituals**.

*"...The sixth son was **Tiras** (the 6th son of Japheth) from whom [were born] our very own Ashkenaz [Ask'anaz] and Togarmah [T'orgom] who named the country that he possessed **Thrace** after himself, as well as **Chittim** [K'itiim] who brought under his sway the **Macedonians**. The sons of **Tiras** were **Ashkenaz**, from whom descended the Sarmatians, **Riphath**, whence the Sauromatians, and **Togarmah**, who according to [prophet] Jeremiah deigned to call our Ashkenazian country the **House of Togarmah**. For at first **Ashkenaz had named our people after himself** in accord with the law of seniority. From **Elishah** [**son of**] **Javan**, the ancestor of the Greek, descended the Sicilians and the Athenians. From Tiras descended the Iberians and the Tyrrhenians; from Хемаим – whence the Romans."*

Javan is the forth son of Tiras, Hayk is the son of **Torgom**. Thus, the common name of **Armenia** is derived as the **house of Torgom** or the **country of the people of Askanaz** (cf.: Ezekiel 27:14 and 38:6). The Armenians defined themselves as the inhabitants of the "country of Askanaz" named after the elder brother of Torgom. Jeremiah (51:27) exhorts: "*Blow the trumpet among the nations! Prepare the nations for battle against her [Babylon]; summon against her [Babylon] these kingdoms: Ararat, Minni and Ashkenaz.*" "*Tiras, the third after Japheth, had three sons – Askanaz, Riphath and Torgom.*"

As the Thracians descended from Tiras, he [Tiras] had to divide all the lands under his rule into three parts among his sons. Thus he made a wise deed. Askanaz, who initially called our people after his name "Askanazian", got the rule over the Sarmatians, Riphath – the Sauromatians, and Torgom, getting the rule over our people, renamed the "Askanazian" into "the house of Torgom".

Thus, you're convinced that they are the forefathers of our people, who, as you should know, are called "the [people of] Askanaz" and "the house of Torgom". *However, some narrate [it] otherwise and differently, although divine Moses here does not dedicate his time to each of ours [stories/sagas], regarding it as an unworthy subject for history. However, comparing the genealogies of Shem with [the geneology of] our Japheth, we find out that before Torgom and before the rule of his son Hayk four hundred years passed, and from Japheth to the first man Adam – two thousand two hundred and forty-two years. As mentioned above, the Holy Scriptures reveal the story before our Torgom, considering it unworthy to mention his descendants, namely, how, where, why, who took possession of the country of Armenia and from whom arose its independent nakharar system."* (Hovhannes Draskhanakerttsi).

Hovhannes Draskhanakertsi (Catholicos of Armenia, John VI Draskhanakertsi, the 40s of IX century) following Movses Khorenatsi [Moses of the Khorene] (V century, Volume 1, Chapter 14), mentions that the Greek "*named this country **Protin Armenia**, which is translated as **the First Armenia**". The descendant of Hayk "**Aram**, they say, [commited] many brave feats in wars and by many invasions extended the boundaries of **Armenia** to all the four cardiall directions. Due to glorious and great deeds of the mighty lord, the people of the neighboring countries jointly call us the **ARManiaks** after him. With valiant courage he conquered and subjugated not only those easily defeated, but also Kaputkets and named the first country on his behalf – Armenia – the Greeks still call the country Armenia."*

On the Generations of Noah
(http://www.vostlit.info/Texts/rus/Drash/frametext1.htm)

"*After the flood overflew from heaven and the whole creation choked in the abyss of a whirlpool, and Noah, making a reluctant sailing by the commandment of the Lord, landed with his sons and their wives, as well as the mute animals that were with them, to the land in Armenia, again by providence of God originates augmentation of the generations. The first son from our Japheth was born and named Gomer, and the land that he wielded, for his name was called Gamirk. Later Magog was born, and his descendants were the Celts and the Gauls. Then Madai [was born], and the land of his generation was called Media. Then Tubal [was born], the tribe of the Thessalians were called after him. And Meshech [was born], who ruled over Illyria. And the sixth was Tiras[28], from whom [were born] our very own Ashkenaz [Ask'anaz] and Togarmah [T'orgom] who named the country that he possessed **Thrace** after himself, as well as **Chittim** [K'itiim] who brought under his sway the **Macedonians**. The sons of **Tiras** were **Ashkenaz**, from whom descended the Sarmatians, **Riphath**, whence the Sauromatians, and **Togarmah**, who according to [prophet] Jeremiah deigned to call our Ashkenazian country the **House of Togarma**[29]. For at first **Ashkenaz had named our people after himself** in accord with the law of seniority. From **Elishah [son of] Javan**, the ancestor of the Greek, descended the Sicilians and the Athenians. From Tiras descended the Iberians and the Tyrrhenians; from Chetim [Kittim, Chittim] – whence the Romans."*

Although here the very statement commands to present /10/ all the generations descending from Japheth, but to some extent, as among so many generation origins and [**48**] tribes briefly introduce you to the origin of our people from a single common tribe. And if you consider obscure any of this or any record, opening the way, involving, leading, plunging you into doubt, you can rightly accuse me of arrogance of mind, word and deed.

So, if you accept my works as satisfying you, oh studious reader, and consider it necessary for me to leave aside other related tribes, which now [to us] are of no use and will only take away our time, I will turn my speech to our Torgom, starting the story right away with him.

From Tiras that was the third after Japheth[31], were born three sons – Askanaz, Riphath and Torgom. As the Thracians descended from Tiras, he [Tiras] had to divide all the lands under his rule into three parts among his sons. Thus he made a wise deed. Askanaz, who initially called our people after his name "Askanazian", got the rule over the Sarmatians, Riphath – whence the Sauromatians, and Torgom, getting the rule over our people, renamed the "Askanazian" into "the house of Torgom". Thus, you're convinced that they are the forefathers/patriarchs of our people, who, as you should know, are called "the [people of] Askanaz" and "the house of Torgom". However, some narrate [it] otherwise and differently, although divine Moses[32] here does not dedicate his time to each of ours [stories/sagas], regarding it as an unworthy subject for history.

However, comparing the genealogies of Shem with [the genealogy of] our Japheth, we find out that before Torgom and before the rule of his son Hayk four hundred years passed, and from Japheth to the first man Adam – two thousand two hundred and forty-two years[33]. As mentioned above, the Holy Scriptures reveal the story before our Torgom, considering it unworthy to mention his descendants[34], namely, how, where, why, who took possession of the country of Armenia and from whom arose its independent nakharar system."

A certain Syrian named Mar Abas Katina[35], /11/ who was quite versed in Chaldean (Babylonian) and Greek writing systems, by the commandment [of our king] Valarshak went [49] to the archives of the Persian kings, explored them and found a reliable book there, which by the orders of Alexander, the son of Nectanebo[36], was translated from Chaldean into Greek. Although there were represented histories of many nations, he left the others, like an idle concern, and extracted only those [legends/sagas] of our people, which he delivered to Valarshak. After that he introduced us our original/genuine legends/sagas [extracted] from it. And we learnt that the son of Torgom and the first patriarch and forefather of our nations was the mighty brave hero, glorious Hayk. He also knows the story of the monstrous titans, who unanimously took over the impudent construction of the high tower and imagined that they could fulfill their wicked plan. But, according to the divine narratives, fearsome wind rose by God's commandment, it crushed and destroyed the high pillar, showing the futility of their efforts[37].

Appendix

28. Tiras: according to the Bible, Tiras was not the sixth but the seventh son of Japheth. In the listing of Hovhannes Draskhanakerttsi the forth son, Javan [Elishah], is omitted, whom he mentions later.

31. Tiras, the third after Japheth... – borrowed from Movses Khorenatsi: «All chroniclers consider... Tiras the fourth after Noah and the third after Japheth...» (V. I, Ch. 5). Actually, Tiras was the son of Japheth and the third after Noah, i.e. the grandson of the latter [Noah]. "This confusion comes from his sources – anonymous chronology and Movses Khorenatsi." (editor's note).

34. Cf.: Movses Khorenatsi (V. I, Ch. 5): "The Holy Scripture, distinguishing its own nation, rejected the history of other nations as contemptible and unworthy to be mentioned".

Masis is the old Armenian name of Mount Ararat. Are differentiated Mets Masis (Arm. Big Masis), also called Azat Masis (Arm. Free Masis), and Poqr Masis (Arm. Small Masis) or Sis (Armenia according to "Ashkharatsuyts", p. 89).

50. Kaputkets corresponds to the old name Katpat derived from "kat pet", i.e. the chief of the Kats-Hattians-Hittites. The expression "the country of the Kaputkets people" is also mentioned by Agath. (p. 415, 451) and Seb. (p. 9, 149 etc.), from whom H. Draskhanakertsi borrows it. The Greek form of Katpat is Cappadocia.

52. ...Pontic borders... i.e. Pontus – the old region in Asia Minor along the coast of Euxeinos Pontos [Pontus] (Black Sea); was first constituent of Cappadocia.

59. Sosanver literally "dedicated to sycamore", or silverleaf poplar. Sos means sycamore, silverleaf poplar. According to a legend, near the temple of Apollo and Artemis in Armavir, holy sycamores grew, which rustle was interpreted in prothecy. (M. Khorenatsi, V. I, Ch. 20).

60. Skayordi literally "the son of the skays". The skays (Greek Skotiot) is one of the Phrygian tribes related to the Armenians. The tribe of the skays in pre-urartian period is located on the territory situated to the west from Moxoene and later in Asia Minor (Yeremyan S. The Armenians and the Phrygians. "Communist", 8 Jan. 1984).

65. In his time... Armenia... – Movses Khorenatsi mentions that at the time King Sennacherib (Senekerim, Sennacherib, 705—681 BC), Skayordi ruled in Armenia. Killing Sennacherib, his sons escaped and ran to Skayordi, who settled them on the Assyrian border on the south-western part of Armenia near Mount Sim (V. I, Ch. 23). The Bible records on this matter: "So Sennacherib king of Assyria broke camp and withdrew. He returned to Nineveh and stayed there. One day, while he was worshiping in the temple of his god Nisrok, his sons Adrammelek and Sharezer killed him with the sword, and they escaped to the land of Ararat." (4 Kings 19:36-37). Sennacherib and Adrammelek are mentioned in the Armenian epic poem "Daredewils of Sassoun", from them descended Mher and Davit [David] of Sassoun (M. Khorenatsi. History of Armenia. Transl. from old Armenian by S. Malkhasyants. note 265; Adontz N. Sur

l'origine de Leon V, empereur de Byzance. EAB, Lisbonne, 1965, c. 42-44). The noble family of the Artsruni is considered to have descended from Sennacherib.

***66.**He is called Hrachya as he had brisk face expression and his eyes fleshed fire (M. Khorenatsi. V. I, Ch. 22). Hrachya literally "fire-eyed".*

***106**. The expression "sailing on the land" is borrowed from m. Khorenatsi (V. II, Ch. 13), who praised Artashes and records that he "changed the nature of the classical elements: he sailed on the land and marched on the sea". The source for M. Khorenatsi was "Epitath" by Gregory of Nazianzus (K. Muradyan. Old Armenian translation of "Epitaph" by Gregory of Nazianzus. "Caucasus and Byzantium", II edition, Yerevan, 1980, p. 191).*

Afterword

Cadmus, Hayk's grandson and Vanir Torgom's son, inherited the lands of Phoenicia and Cilicia. According to Herodotus, Cadmus created the Phoenician and Greek alphabets. He becomes the powerful ruler of Greece. In Norse mythology, the **Aesir** [descending] from **Askanaz** (**settled in European and Asiatic Sarmatia**) and the **Vanir** [descending] from **Torgom** are the forefathers of Scandinavian konungs. On their way of settlement to the **North** (Nord) they used the navigable river Vanakvisl (Don), they established many colonies, settlements and avans. The descendants of the Aesir and the Vanir together with the local people occupied the territories of **Old Europe** (marking their trace in the **cultures** of **Starcevo** and **Vinca**), Ukraine, Easter Europe (**kurgan culture**). They also used the navigable river Volga and founded the city of **As**trakhan in **Cas**pia.

The Epoch of King Scorpion in Egypt

King Scorpion was from the Araratian mountins. He moved to the South. The theme of the dream of the Median king reflects resettlement from the **homeland** (the top of Masis) to the **North**, **South** and **East**. **Mher conquers the western kingdom**. His father's curse hangs over him: he is granted neither children nor death (cf. Cadmus left with no progeny). Mher buries his wife, returns to Sassoun but his legs stick in the soil. At the gravesite of David he asks for advice. His father's voice calls: "*Enough wandering around the world! The Raven Cliff is where you belong to. When the world is destroyed and raises up again, when the land no longer bends under your horse, here comes your day!*" (Armenian folk epic poem "Daredevils of Sassoun").

Fig. 1. The area of settlement of the forefathers of the Armenians (Japheth, Tiras, Askanaz, Torgom, Hayk, Cadmus)

To determining his fate, Mher goes to the gravesite of his parents. He hears their voices, offering him to retire in a rock and wait for the change of the world (the descendant of the Vanir, a Swedish konung also enters a rock and does not come out of it). The **messenger of the gods**, the **prophetic raven** (Armenian *agrav*, cf. the ravens of Odin in Norse mythology), points Mher the path leading to this rock, that is the reason the rock is called **Agravakar** (**"raven rock"**). Mher hits the rock with his sward, it [rock] opens wide and Mher with his horse enter the rock.
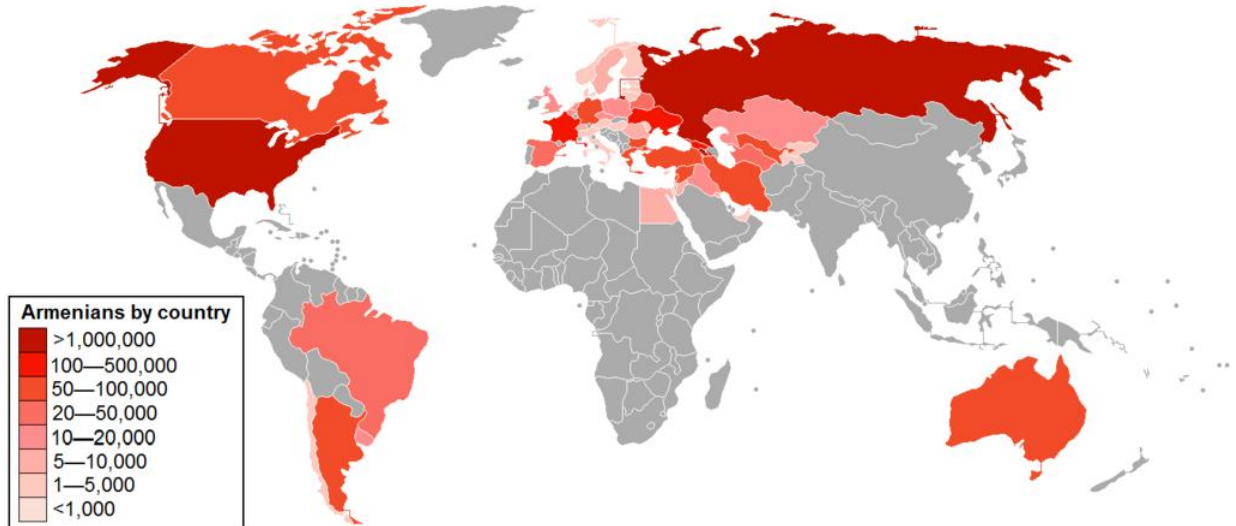

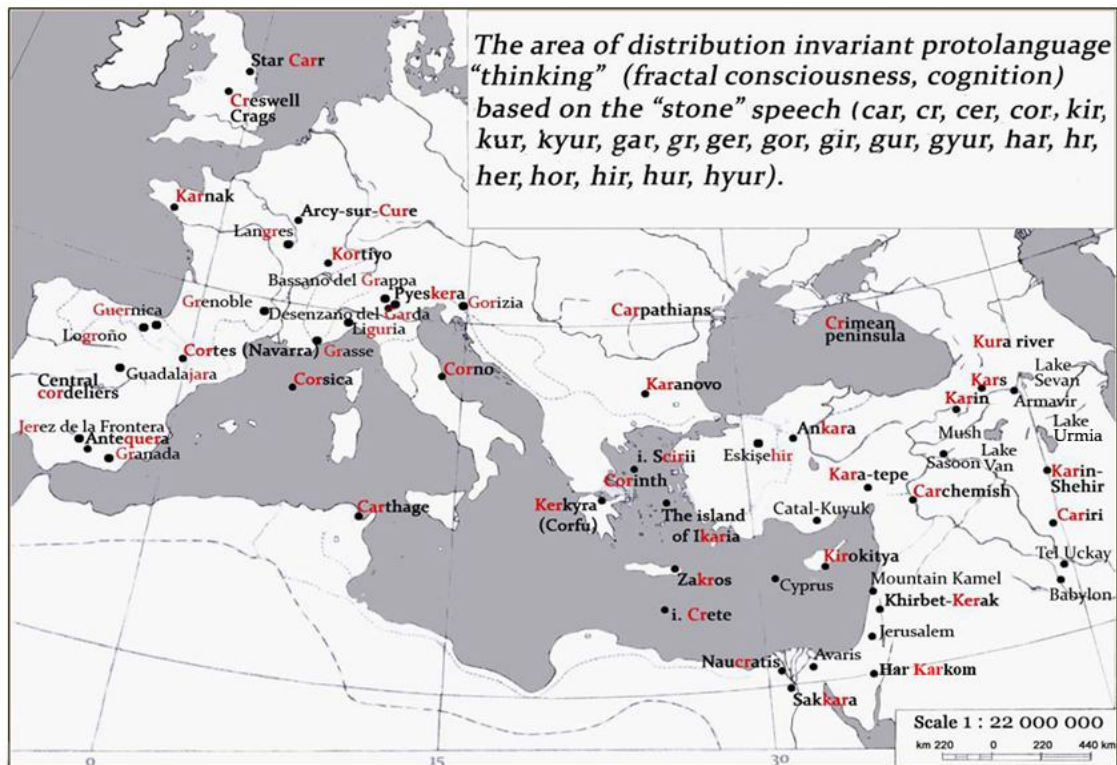Fig. 2. Map of the modern Armenian diaspora in the world (source: Wikipedia)

Fig. 3. The area of distribution of old Armenian language (based on cognitive core words syllables: ***kr, kar, ker, kir, kor, kur, gr, gar, ger, gor, gur, ar, er, ir, or, ur***) (source: Vahanyan G., Vahanyan V. "Stone annals of civilization". Nzhar, Yerevan, 2006, www.iatp.am)

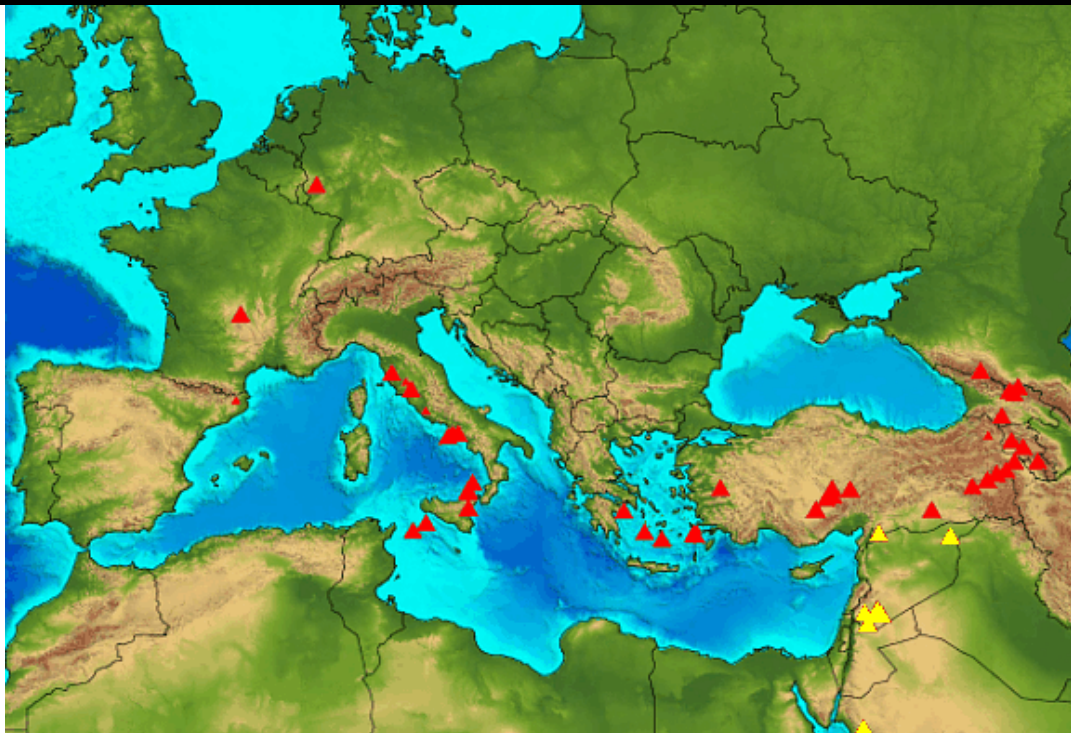Fig. 4. Map of volcanic eruptions and dissemination of the main mythological motifs describing the thunderer, dragonslyer, first man, liberator of waters from the Araratian Mountains till Europe (Greece, Italy, France and Germany, etc.). From Armenian to the Greco-Roman mythology and volcanic eruptions Large red triangles show volcanoes with known or inferred Holocene eruptions; small red triangles mark volcanoes with possible, but uncertain Holocene eruptions or pleistocene volcanoes with major thermal activity. Yellow triangles distinguish volcanoes of other regions Large red triangles show volcanoes with known or inferred Holocene eruptions; small red triangles mark volcanoes with possible, but uncertain Holocene eruptions or Pleistocene volcanoes with major thermal activity. Yellow triangles distinguish volcanoes of other regions (http://www.volcano.si.edu/world/region.cfm?rnum=01)

Code – Cadmus

Code is a sign or a system of signs to compress, store and transmit information, knowledge and data. It is also related to the notions *writing* and *identification*. In the semantic core of a word under the study are distinguished the meanings "*sequence*, *course*, *line*". The initial form of the word **code** is **codex** (*tree trunk*, *tree stump*, *ash tree*), but the original form of the word is **caudex** meanining *stem, core, trunk.* According to a number of written sources, the word under the study refers to diverse designations of ash tree – Old Armenian ***hatsi** (*ash tree,* cf. ***hatsut** – *ash forest*), Proto-Indo-European ***h₃osk**, Welsh ***onnen**, Latin ***ornus**, Lithuanian ***úosis**, Russian ***ясень**, Albanian ***ah**, Old Greek *oxúa*. In the Armenian language ***hats** means "*bread*, *corn*, *field, table, meal, feast*", ***hatsik** – *small loaf*, ***hatsabekor** – *a slice of bread.*

In the Greco-Persian wars **Herodotus** [1] points out that one of the Armenian tribes (called Bryges before their resettlement) are the descendants of the Phrygians. The historian mentions a "linguistic experiment" conducted by Egyptian pharaoh Psammetichus I to discover the oldest language. He gave two newborn babies to a shepherd, with the instructions that no one should speak to them until they utter the first word. **Bekos** was the first word uttered by the child. It was the

Phrygian word for **bread**, and the pharaoh stated that Phrygian was the oldest language. The Phrygians are the descendants of the Thracians (descending from Tiras, the father of Torgom, the grandfather of Hayk according to medieval Armenian historians) and the Bryges before their resettlement to Asia Minor. This relation is associated with the historical fact that the ancient Indo-Europeans used hollow ashen wood to build boats and ships [2]. According to Herodotus (V century BC), "*there are perfectly round ships made of leather that float down the river to Babylon. In Armenia, which lies above Assyria, the Babylonians cut willow twigs for the edge of the ship. The largest can accommodate up to 5000 talent of load. There is a donkey in each ship, and a few of them in larger ones. Sailing to Babylon, the merchants sell their goods and [woven] frame of the ship, and all the straw. Then they return to Armenia, loading the skin on the donkey. When the merchants reach Armenia on their donkeys, they build new ships with the same technique. These are their [river] ships*" [3].

The name of **Cadmus** (grandson of Hayk) means "rising of the sun" (ka-du-ma) or "light", which is associated with knowledge, information and data. According to historical facts provided by Herodotus, Cadmus created the Phoenician and Greek alphabets. Thus, introducing the phonetic expression of a language as a system of signs, symbols of an alphabet, he became the first encoder of the Phoenician and Greek languages. He was guided by the ideology of Tiras (Tir – the god of writing, science and prophecy in ancient Armenia), who had invented the first coding system, a cryptograph for the old Armenian language, which perhaps went down in history as Danielian script. In the minds of the ancestors this encoded knowledge was crucial, adequate to the value of bread.

Astrakhan – the city founded by the Aesir

More than twenty written forms denoting **Astrakhan**[1] are identified; among them are **Astrakhan**, **Astrokhan**, **Xacitarxan**, **Ashtarakhan**, **Adzhitarkhan**, **Astarakan**, **Astyrakhan**, etc. In 1333 the Arab traveler Ibn Battuta first attempted to interpret this name, deriving the phrase "*Xacitarxan*" (**xaci** [hadji] meaning "*pilgrim, pious*", who received from the Khan **tarxan** meaning "*a place liberated from taxes*"). The place where this hadji settled has become a village over time and later a city. However, this semantical interpretation of the toponym is rather controversial.

According to a number of researchers, the etymology of the toponym Astrakhan stems to the ethnonym *as and *tarkhan having the semantic core "*the liberated from taxes settlement of the Aesir*" or "*the leader of the Aesir, the Alans*", associated with the tribe of the Aesir, who received a trade permission. A number of sources refer to Astrakhan as the tent of the Alan chieftain[2]. According to the authors, the toponym **Astrakhan** etymologically stems to the name of Askanaz, the founder of the Armenian house[3], who according to medieval Armenian historians [4, 5] and Norse mythology [6, 7], is the forefather of the **Aesir** (inhabitants of Sarmatia). Through Armenian interpretation, the city of Astrakhan, particularly its semantic constituents are the roots ***as** (Armenian *the race of the Aesir*) and ***tarkh** (Armenian *outline, shape*, cf. Armenian ***tark** – *side, part*). Another form of the name **Astarakan** roots to the Armenian *as (*the race of the Aesir*) and *tarak (*vault, disctrict, section*). One of its forms **Ashtarakhan** is associated with old Armenian city **Ashtarak** and old Armenian capital **Artashat** meaning "*the city giving much sun*".

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[1] **Astrakhan** – a city in Russia, the administrative centre of Astrakhan region. One of the oldest economical and cultural centres (source: Wikipedia).

[2] Vernadsky. For R. Jakobson, p. 591; Abayev. Historical-etymological dictionary, I, p. 80. – T.

[3] After his resettlement to the Black Sea coast, Askanaz passed over his house (the house of the Vanir) to his younger brother Torgom.

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