

The XXIVth Valcamonica Symposium
"Art and Communication in pre literacy societies"
13 - 18 July 2011

Araratian rock art as a paradigm of communication and visual arts in the past and future

*Gregory Vahanyan, prof., Head of the Rock Art research center "KareDaran",
Vahan Vahanyan Ph.D, Yerevan State Academy of Fine Art, gregor@concourt.am*

Summary

Pre - literate societies differ of literate societies mainly in the level of development of thought, speech and visual arts, as well as volumes of accumulated knowledge and skills. Culture, language and speech, as a tool for communication and exchange of knowledge, experience and skills are depend on the internal and external conditions. Their differences are manifested especially in the artifacts of visual art. Rock art is an objective factor, an indicator pointing to the beginning of preparations for the transition from the stage of pre - literate societies to the stage of literate societies.

The creators of rock art had speech and thought. This stage of activity has become an objective necessity for the creation of written signs to facilitate communication. Since communication is an art, it goes through several stages. Studies show, that literate societies have gone through the stages of rock art. Internal art of communication is characterized mainly by internal archetypes of rock art, that are equally interpreted in paintings considered pre - literate and early literate societies, and external art of communication through external archetypes (universal symbols) that are understandable and accessible to various pre – literate and early literate societies. Internal and external archetypes may vary, and this difference describes the difference in language and mythological motifs. For future literate societies it accumulates mainly due to the implementation and transformation of internal archetypes, which dominated in art of intercultural communication.

Keywords: *language, rock art, communication, myths, archetype, societies, Araratian Mountains, Van*

Comparative study of rock paintings of the mountains of Ararat (Armenia, Anatolia (Turkey) and Azerbaijan, fig. 1 - 3) shows that the vast majority of rock art, the fragments of their internal and external archetypes in general identical. These archetypes have a single source of origin, which substantiates the hypothesis, which the authors of the petroglyphs and rock art of the region thought and spoke on the same language. This language is the part of the unification or belonging to a single culture of the Araratian pre - literate and early literate societies. Its internal and external rock arts archetypes are the same, key words are characteristic of carriers of the old Armenian, also motives of archaic Armenian myths and ideograms and largely preserved in the modern Armenian language (*G. Vahanyan, V. Vahanyan, 1993 -2011*).

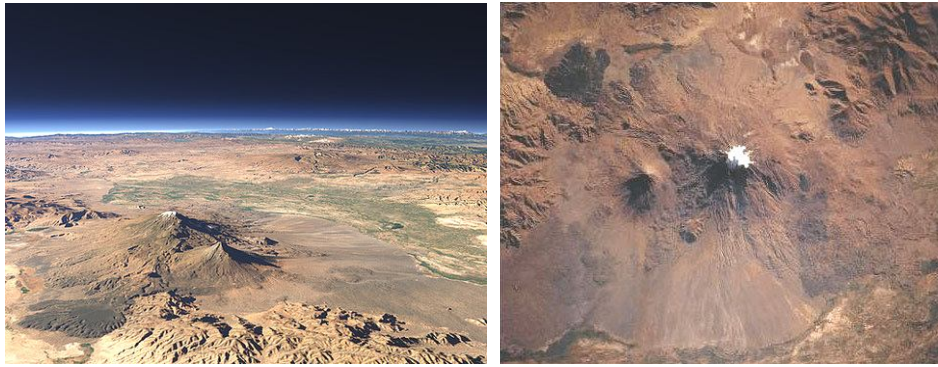


Fig. 1. The Mountains of Ararat

Identified archetypes of rock art are similar in subjects, style and technique, are from 1200 to 3500 meters above sea level (fig. 7-11). Authors of the petroglyphs created a long time genetically uniform and connected cultural environment of thinking, which is reflected and identified not only on the similarities of artifacts, but also in the major of archetypes of PIE languages and mythological motifs (*G. Vahanyan, A. Stepanyan*).

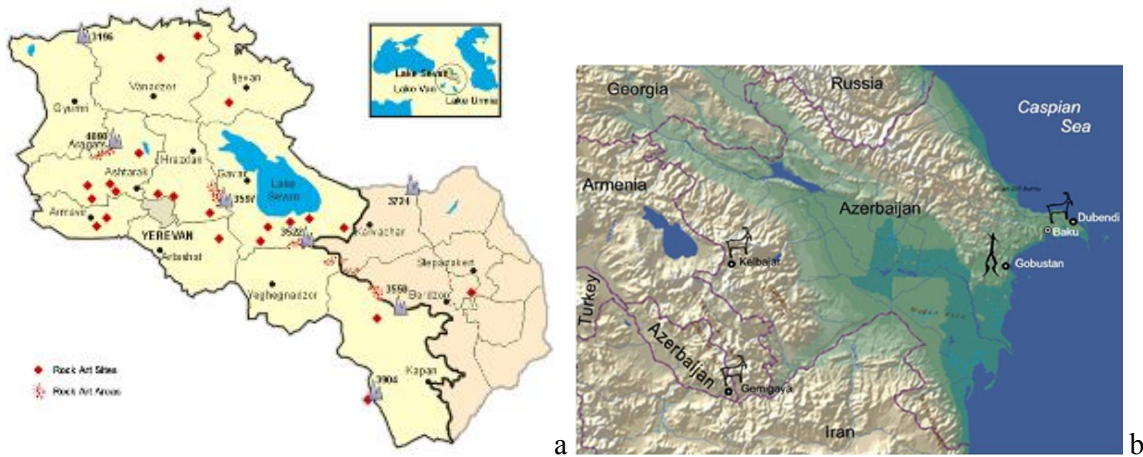


Fig. 2. Area of dissemination of Armenian petroglyphs (a, by *K. Tochatyan*) and petroglyphs of Azerbaijan (b, by *M. Farajova*)

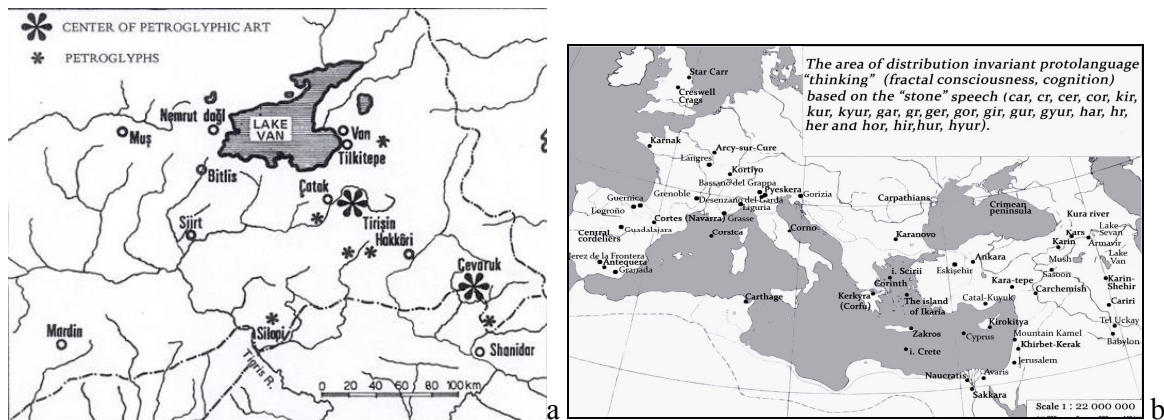


Fig. 3. Area of dissemination of petroglyphs of South-Eastern Anatolia (Turkey), near Van (a). Map from *Bolletino dell CCSP, Vol. V, Capo di Ponte 1970* (by *prof. E. Anati*). The area of "stone words" and communication (b, by *G. Vahanyan*)

These conclusions are confirmed by systematic generalization of the results, both old and new archaeological, epistemological, anthropological, geological, linguistic, comparative mythology and art history studies conducted in recent years, including:

a) The hypothesis of the existence of the Armenian and Anatolian versions of the Indo-European homeland, based on comparative analysis of linguistic data (*T. Gamkrelidze and V. Ivanov*). They are finding more supporters (*R. Gray, Q. Atkinson, C. Renfrew, G. Poghosyan, and others*);

b) The archaeological studies of the Russian-Armenian scientists over the past 5-6 years indicate the earliest appearance of a reasonable man and his activity in Armenia (*S. Sardarian, V. Lyubin, E. Belyaeva, T. Mkrtchyan, S. Aivazian*). Scientists believe that the traces of pre-literate societies should also look under lava. Many artifacts from the cave paintings bear the traces of avalanches (explosions, volcanic eruptions), including ice. There is a growing belief that a significant portion of artifacts and caves with rock art destroyed during the volcanic eruptions (*T. Mkrtchyan, S. Shahinian*). The glacial traces were registered to the south of Mt. Ararat as far as the mountainous region of Aragats, of Lake Sevan and Lake Van. After thaw the sedimentary layers (sand, clay, and loess) constituted a considerable portion in low parts, as well as geological bends;

c) The results of a comparative analysis of maps of volcanic eruptions (fig. 4), volcanic mountains of Ararat, deposits of obsidian and scheme of supply routes of obsidian (fig. 5) and rock art centers of Armenia, Anatolia (near Lake Van) and Azerbaijan (fig. 2 and fig. 3a), area of diffusion of early Indo-European dialects, and the root of “stone” (Armenian “cr” or “kr”) archaic words and syllables, names of cities, rivers and mountains (fig. 3a) as well as distribution maps of monuments of stone culture - vishapakars (dragon stones, stele) and early symbols - crosses and swastikas depicted on the stones, steles and caves (*Vahanyan G., Vahanyan V., 2006*);

d) The identity of origin of the major archetypes of archaic Armenian language, mythological motifs, major archetypes of the Common Indo-European mythological motifs and internal and external archetypes of the rock art motives of the Araratian Mountains (*Vahanyan G., Vahanyan V., 2010*). The origin of iconography of the basic Common Indo-European mythological type's connected with the history of the visual arts of the Araratian Mountains;

e) The identity of origin of Urartian (archaic Armenian), Hittite, Indian and Egyptian ideograms and hieroglyphs, based on the archetypes of Armenian rock art (*G. Vahanyan, A. Kocharyan, V. Bleyan, V. Vahanyan, G. Martirosyan*);

f) The identity of origin and development of the archetypes of the geometric, plant and animal ornamentation motifs, found application on the Armenian vishapakars (dragonstones), cross-stones, as well as in the world of pre-Christian and Christian symbolism (*V. Vahanyan, G. Vahanyan*);

g) The identity of the influence of the archaic traditions of the Armenian architecture in the establishment of the Roman-Greek and Byzantine architecture (*S. Der-Nersesian, Ch. Texier, Strzygowski, N. Marr*).

Approximately 12 thousand years ago, after the catastrophic volcanic eruptions and earthquakes, and possibly falling comet, the total pre-literate and early literate societies, developed in the mountains of Ararat, was destroyed and its remnants have emigrated to Asia Minor, Egypt, Mesopotamia (Sumer), India, and Old Europe. Mixing of cultures has led to a surge in the development of language and speech, artifacts, rock art, to create and implement internal and external archetypes of visual art, language and mythological motives. However, the surviving heirs of the miracles of group's of archaic societies in the Araratian mountains, even a few thousand years have managed to preserve and creatively develop a genetically inherent cultural traditions, cognitive skills and abilities, develop culture, language, ideology and religion. They were first adopted the idea of Creator, one God (first man, tree of life, trinity, tree of knowledge of good and evil, dragon - volcan, and fish, cross, swastika, winged solar disk,

mountain – house of God, eagle and lion, horse, the veneration of child, family, father, mother and others), then Christianity as state religion, making a significant contribution to the world art of architecture and symbolism. These symbols are the origin of the common iconographic schemes of the ancient civilizations: from Mesopotamia, Sumer, Akkad, Babylon, Hittite, Urartu, Assyria, Persia to Egypt and prehistoric Europe.

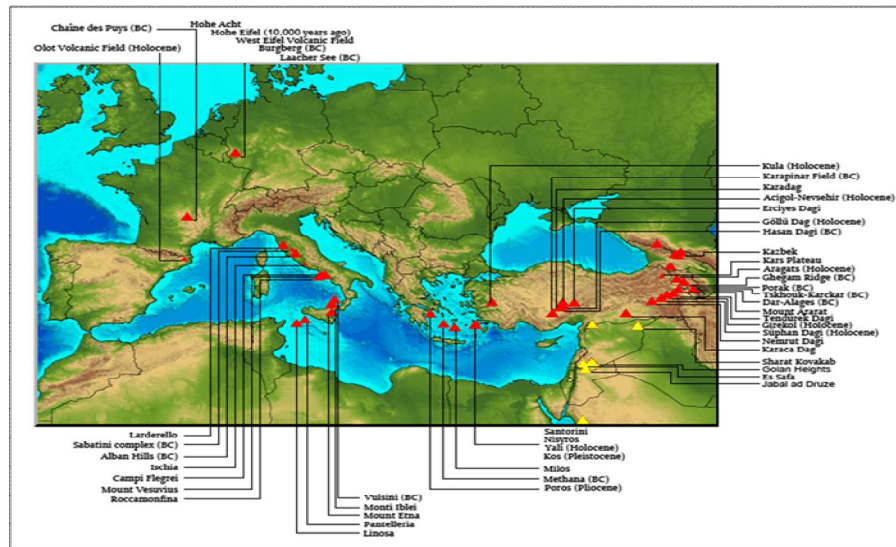


Fig. 4. From Armenian to the Greco-Roman mythology and area of volcanic eruptions
(by V. Vahanyan and G. Vahanyan)

Archaeological discoveries in Armenia and the revolution in approaches to the study of early Paleolithic of the Caucasus (confirmation of a polycentric theory)

"... It is a hitherto unknown area with an abundance of Acheulian and middle Paleolithic sites with products from local raw materials of volcanic (dacite) identified in northwestern Armenia. It was established as partial similarity upper Acheulian materials of these monuments with the obsidian industry in Central Armenia, and a local identity, partly explicable as raw materials. Identified as a more archaic stratum of products, not previously encountered in the Caucasus, suggesting an earlier than previously thought, the stages of settling the South Caucasus (average or even early Acheulian). Proved repeatedly and different intensity of migration waves, binds to the paleoecological dynamics. This implies a discontinuity of settlement in the region and, as a rule, lack of continuity between different stages of settling in early and in the middle Paleolithic. For the Middle Paleolithic to today there are two main phases of settling, broken in time and characterized by different patterns and habitat use of natural resources". Made the medium - Lori Region of Armenia (north of the Armenian volcanic highland) opening dramatically expanded view of early Prehistoric Armenia, making them not only substantial changes, but the principal novelty. Had discovered a new resource area: local Acheulean industry based on other volcanic materials (dacites, andesites). As part of abundant, as in Central Armenia, lifting materials were first greeted not only upper Acheulian, but much more archaic forms of guns. Finally, opened the first in Armenia stratified Acheulean sites.

The examination found an abandoned pit diatomite is very archaic product (chopper and Nucleus of the flask, scraper and Nucleus of the flask, scraper and Nucleus of the flask of basalt). This example confirms that traces of his visit to Armenia early hominid to be found in sediments buried under lava (*Lyubin V., Belyaeva E.*). By the interval (1.5 million - 600 thousand years BC) to treat and new materials found in most recently in northern Armenia. Relatively late age of Acheulian materials localities Valley Razdan is determined not only techno-typological characteristics (upper Acheulian), but also

local outpouring of dating obsidian raw material (350,000 – 300,000 BC)". Recent discoveries made in Armenia, marked a real revolution in the approach to the study of early **Paleolithic of the Caucasus**. Monuments found in the open air, open the North Caucasus and in Armenia, most of them were older than the cave. They are arranged in a variety of high-altitude and landscape zones - from the high of middle to coastal lowlands. Detection of the Caucasus, the whole group before Acheulian and Acheulian sites in the open air is a huge new step in studying the original history of the Caucasus (*Lyubin V., 2008*).

Obsidian, Ethno-cultural cooperation and International trade in the Stone Age

In addition to the legendary relationship Nemrut Dag volcano with the king Nimrod (in the myths personifying the forces of evil, a dragon), the scientists discovered the important role played by the volcanoes of Mount Ararat and Nemrut in the life of the first civilizations. It turned out that, despite the abundance of obsidian sources in Anatolia and Iran, it Nemrut Dag (near Van), is a major source of obsidian - a major material of the Stone Age - all settlements in Mesopotamia and the settlements around the Dead Sea in the Mesolithic, Middle East (5000-3000 BC) as far as India (*S. Sardarian, S. Ayzasian, M. Mkrtchyan, C. Chataigner, J. Poidevin, 1998*). On the shore of Lake Van were also found traces of the ancient center for processing and trade of obsidian, which, therefore, is the point of one of the first known cross-cultural, trade routes of antiquity (*G. Wright, A. Gordus*).

Obsidian in Armenian "Vanamilk" (milk from Van), "erkat" (iron) - the milk of the earth. Iron, sometimes considered as a separate "nugget" in the hardened lava flows. Thus, "Van" (son and one), "Vanamilk" and "erkat" are archaic and sacred designed logical transaction, the names associated with "son", and "milk" of the earth (as "mother") (*Marr N, Vahanyan V.*). Another major source of obsidian in Armenia is the volcanic mountains in the vicinity of Lake Sevan (compare with "seven", as well as "Siv'an". This word is traditionally connected with Vahagn (by Van and An), and possibly timed to the date of the first man winning - Vahagn (Vahagn, the son of Van) on the "dragon" (see "Victory", Roman numeral **V** - fifth day of the week, according Bible, first man was created on the fifth day and the start of an archaic calendar. Vahagn associated semantics as Armenian word eye ("achk"). The eye symbolizes the omniscient, all-seeing eye, the ability to intuitive vision. The eye represents the all solar gods, possessing fertilizing power of the sun, which is embodied in the god-king - the Creator. Plato calls the eye mostly sunny tool. "Eye, whom I gaze at God is the same eye, Kojima, he looks at me" (*Angelus Silesius*). The song is about the birth of Vahagn is said that his eyes (in Armenian "achkunk" literally the eyes and eyebrows) as "aregakunk" (literally, the sun with an eyebrow or disk of the sun with a crescent moon). The figures show the location of the obsidian sources in Araratian Mountains (fig. 5), including obsidian mining areas and areas on the periphery (*S. Sardaryan, C. Chataigner, O. Barge*).

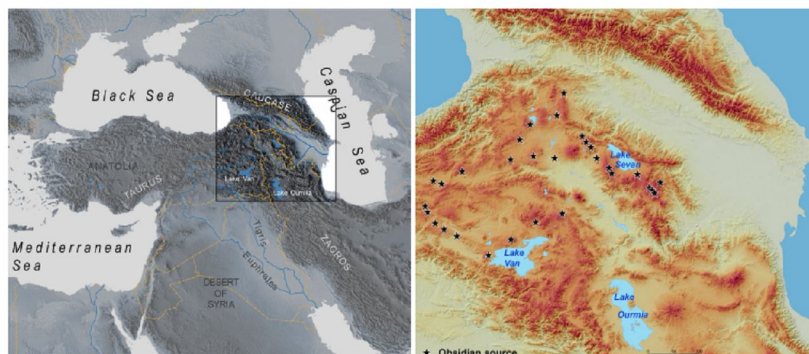


Fig. 5. Location of the obsidian sources in Araratian Mountains (by *C. Chataigner, O. Barge, Layers of Perception – CAA 2007*)

Jarmo parked in modern Iraq, 60% of the guns were made of Araratian Mountains obsidian. At Ali Kosh in modern Iran, too, was obsidian from Armenia. Thus, the ancient traders transported their goods at huge for those times the distance. Especially important was the trade for the inhabitants of Mesopotamia, where there was no stone or wood or metal. Obsidian was popular in ancient Egypt (Canaan), where, according to A. Lucas, this stone was used back in the pre-dynastic period. Egypt brought obsidian from Armenia - from the shores of Lake Van. (G. Wainwright, X. Kink), <http://www.mecenat-and-world.ru/45-48/seyranyan.htm>. Lake Van stores the climate history of the last 800,000 years - an incomparable treasure house of data which we want to tap for at least the last 500,000 years (Thomas L.). A test drilling in 2004 detected evidence of 15 volcanic eruptions in the past 20,000 years. The Lake Van region is the home of the rare cat ("Vanacatu" in Armenian), noted for among other things its unusual fascination with water. The lake was the centre of the Armenian kingdom of Ararat from about 1000 BC, afterwards of the Satrapy of Armina, Kingdom of Greater Armenia, and the Armenian Kingdom of Vaspurakan.



Fig. 6. The stages of transformation of the art of cross in Armenia (by V. Vahanyan)

The dragons (fire-breathing snake – vishaps) lived at volcanic mountains. Ararat is the place where a lot of fire, where the king of dragons. Vishapakar (Dragon Stone, fig. 7c, fig. 8), the first processed stone sculpture – a cultural monument with images of fish, snakes and birds (no later than 5-4 millennia BC by N. Marr) served as a signal, warning local residents about the possible dangers. Monuments are found primarily in Armenia, in Geghard mountains, in Javakheti (Armenian-populated region of Georgia), in Egypt, Mongolia, Anatolia (near Van) and Azerbaijan. Even in ancient Armenian various gods and heroes traditionally identified with the gods and heroes from Greco-Roman mythology. From the beginning of IV millennium BC archaic Greek-Armenian-Aryan myths and earlier, common Indo-European are originated from the one region (V. Ivanov, 1990). The figure below shows the stages of transformation of the cross from rock art to the Christian cross stones in Armenia (fig. 6) and archetypes of the universe of space (fig 7).

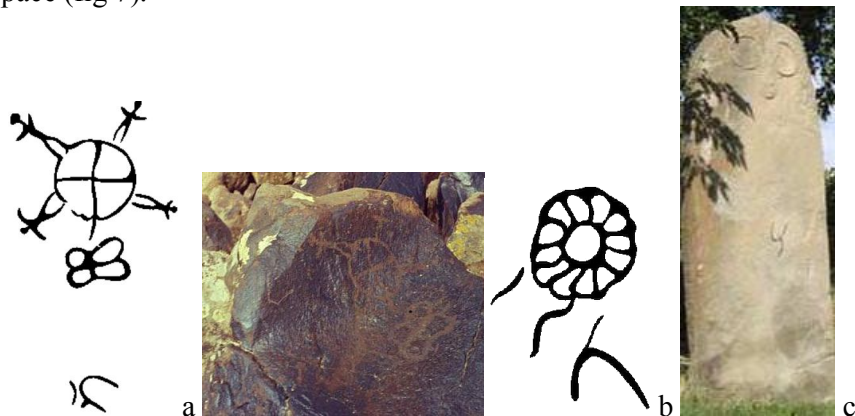


Fig. 7. Cosmic tree (a), the creation with ideogram "ararum" (creation of the world). Geghama Mountains. Heavenly "rosette" and wings and ideogram "ararum" (b). Vishapakar with ideogram "ararum" (c), Armenia (by A. Petrosyan)



Fig. 8. The Azhdahak dragon stones and Rock Art, Armenia
(www.azhdahak.com)



Fig. 9. Aragats Rock art, *Photo D. Arakelyan*



Fig. 10. The The Ukhtasar Rock Art, Armenia, *Photo T. Walkling*



Fig. 11. The rock art of the Geghama Mountains, *Photo V. Vahanyan*

The Proto-Indo-European language (PIE)

There appears to have been a pre-Indo-European substratum of speech which strongly influenced the Indo-European-Armenian. N. Marr suspects that the language of the Vannic cuneiforms (Urartu cuneiforms) is of the type of several modern Caucasian dialects of the Japhetic class. However, the Aryo-Indo-European must have exerted great influence upon the Urartean, even long before the times of the Vannic Empire. "Armenian hypothesis" suggested by V. Ivanov and T. Gamkrelidze, postulating the Armenian language as an in situ development of a 3rd millennium BC Proto-Indo-European language. The Armenian hypothesis of the Proto-Indo-European Urheimat, based on the Glottalic theory assumes that the Proto-Indo-European language was spoken during the 3rd millennium BC in the Armenian Highland.

In the study of New Zealand scientists (R. Gray and Q. Atkinson, 2003) showed that the age PIE language reaches from 7800 to 9800 years. It was at this time from a common stem separated fathers Hittites – the people who created a highly developed civilization of Asia

Minor, competing with Babylon and Egypt. Ancestors of the Armenians and Greeks were separated about 7300 years ago. In the reconstruction of Indo-European culture, mythology and visual symbols the Araratian rock art and, accordingly, language have a special role. Famous "Anatolia" and "The Kurgan" theories of origin of the Indo-European language community – are quite compatible with each other. Difference lies in the terminological level, given that the Kurgan and Anatolian theories does not take into account such scientific documents and historical phenomenon, as rock art and rock art communication and language from common ancestor - Araratian Mountains relating to the cultural components of the pre-literate and early literate societies. According to Renfrew, it is suggested that all the other branches of the Indo-European languages (except possibly Armenian) were derived from the western branch of the divide (ancestral to the Indo-European languages of Europe, including those of the steppes, and thus also of the Iranian plateau, central Asia, and south Asia). The first to branch off the Indo-European protolanguage community was the Greek-Armenian-Indo-Iranian language community. It must have begun to do so in the fourth millennium BC because by the middle of the third millennium BC the community was already dividing into two groups, namely, the Indo-Iranian and the Greek-Armenian. Tablets in the Hiatuses archives show that by the middle of the second millennium BC the Indo-Iranian group had given rise to a language spoken in the Mitanni kingdom on the southeast frontier of Anatolia that was already different from ancient Indian (commonly called Sanskrit) and ancient Iranian. Cretan - Mycenaean texts from the same eras as Mitanni, deciphered in the early 1950's by the British scholars M. Ventris and J. Chadwick, turned out to be in a previously unknown dialect of Greek. All these languages had gone their separate ways from Armenian (T. Gamkrelidze, V. Ivanov, 1990).

"In revising the consonant system of the Indo-European protolanguage, we have also called into question the paths of transformation into the historical Indo-European languages. Our reconstruction of the protolanguage's consonants shows them to be closer to those of the Germanic, Armenian and Hittite daughter languages than to Sanskrit. This neatly reverses the classical conception that the former languages had undergone a systematic sound shift, whereas Sanskrit had faithfully conserved the original sound system. Another significant clue to the identification of the Indo-European homeland is provided by the terminology for wheeled transport. There are words for "wheel" (*rotho-), "axle" (*hakhs-), "yoke" (*iuk'om) and associated gear. "Horse" is *ekhos and "foal" *pholo. The bronze parts of the chariot and the bronze tools, with which chariots were fashioned from mountain hardwoods, furnish words that embrace the smelting of metals. Petroglyphs, symbols marked on stone, found in the area from the Transcaucasus to upper Mesopotamia between the lakes Van and Urmia are the earliest pictures of horse-drawn chariots". The more extensive migrations of speakers of the Greek-Armenian-Indo-Iranian dialects began with the breakup of the main Indo - European language community in the third millennium BC. After the separation of the Indo-Iranians and their departure for the east, the Greek-Armenian community remained for a time in the homeland. There, judging by the numbers of loan words, they had contact with speakers of Kartvelian, Tocharian and the ancient Indo-European languages that later evolved into the historical European languages. One such borrowing from the Kartvelian became the Homeric koas, "fleece" (T. Gamkrelidze, V. Ivanov).

Characteristic plans of Christian architecture

"Armenian churches were thus beginning to be known and Auguste Choisy was able to attempt a critical study in his Histoire de l'Architecture, published in 1899. Though he looked upon Armenian architecture as a provincial expression of Byzantine art, Choisy noted certain forms which seemed to him specifically Armenian; he pointed to methods of construction which differed from those used by the Greeks, and he called attention to the Armenian influence on the architecture of the Balkans, especially on that of Serbia" (S. Der Nersesian, 1945).

Strzygowski not only claimed a major role for Armenia in the development of Byzantine architecture, but he also held that Armenian influence had spread far beyond the frontiers of the Byzantine empire and the Balkan states, and had affected western European art both in the Middle Ages and during the Renaissance. Strzygowski stated that the Armenians of the fourth century were the first to introduce, for use as a church, the square building with a single dome, and niches which served as abutments to the dome in the longitudinal, transverse and diagonal axes. The Armenians also created other characteristic plans of Christian architecture. "Greek genius at St. Sophia and Italian genius at St. Peters," says Strzygowski, "only realized more fully what the Armenians had originated"... *"Our knowledge of Armenian architecture is at its beginning. When systematic studies of the surviving monuments are resumed, when careful excavations are undertaken in the entire Near East, some of our ideas may have to be rejected, others established with greater certainty. But even in this imperfect state of our knowledge Armenian architecture appears as an original and vigorous art, and as one of the important factors in the development of East Christian art. In touch with the East and with the West, it drew its inspiration from both sources and served as a link between them. In these exchanges Armenia was not always the one who received; new types, new structural methods elaborated by her architects spread to other countries and exercised an influence which is far from negligible"* (S. Der Nersesian). The history of arts, culture and communication is the history of Rock Art. History of Rock Art of the Araratian mountains - is the story of the origin and genesis of pre – literate and early literate societies, the history of the relations (communication) of nature and a reasonable person (between Father, Mother and Son), it's archaic myths about the history and the visual history of universal myths.

References

1. Anati E., 1970. Bolletino dell Centro Camuno di Studi Preistorici, Vol. V, Capo di Ponte 1970.
2. Chataigner C., Barge O., 2007. Quantitative Approach to the Diffusion of Obsidian in the Ancient Northern Near East. CNRS. Université Lumière LYON 2. Maison de l'Orient et de la Méditerranée Archéorient-UMR 5133 (Layers of Perception – CAA 2007).
3. Der Nersesian S., 1945. Armenia and the Byzantine Empire. Cambridge, Ma., 1945. pp. 55-83.
4. Farajova M., 2010. Pleistocene Art in Azerbaijan. Septembre 2010 – Symposium: L'art pléistocène en Asie (Pré-Actes) IFRAO Congress, Pleistocene art of Asia (Pre-Acts).
5. Feruglio V., 2006. L'Art rupestre du complexe géologique d'Ararat, ARMÉNIE. UMR 7041 – ArScAn Nanterre. Mission Caucase - Ch. Chataigner – B. Gasparyan. CNRS - Maison de l'Orient Méditerranéen.
6. Gamkrelidze T.V. and Ivanov V.V. The Early History of Indo-European (aka Aryan) Languages / Scientific American, vol. 262, N3, March 1990, pp. 110–116.
7. Gray D., Atkinson Quentin D. 2003. Language-tree divergence times support the Anatolian theory of Indo-European origin, Nature 426 (27 November 2003), pp 435-439.
8. Khorenatsi M. History of Armenia, Yerevan, Hayastan, 1990.
9. Lyubin V., Belyaeva E. New data on the early Paleolithic of Armenia and Early Paleolithic of Eurasia: New Discoveries. VI, 2008.
10. Lyubin V., 2008. New stage in the study of early prehistoric Caucasus. Proceedings II (XVII). T. I. Pp. 141 - 143,
11. Marr N., 1990. "Armenian culture. (Its origins and prehistoric context, according to linguistics)". Yerevan, Ayastan.
12. Poghosyan H., 2007. Armenian language in numbers, Grabar as a law, the origin of language and Holy Bible, Yerevan,
13. Renfrew C. Archaeology and Language: The Puzzle of Indo-European Origins. ISBN: 021386756.

14. Sardaryan S., 2004. Armenia – the cradle of Civilization, Yerevan State University, Armenia.
15. Shahinyan S., 2008. “Global changes of environment and the great migrotion of people from Asia Minor at the end of the Quaternary period” WAC-6, World Archeological Congress, Dublin.
16. Vahanyan G., Stepanyan A., 2005. The Searches for Protocivilization. The processes of knowledge and thinking. Papers at the International conference "World of Rock Art". Institute Archaeology and Ethnography of the Russian Academy of Science, Edited by Prof. E. Devlet, Moscow, Russia.
17. Vahanyan G., Vahanyan V., 2006. Stone Annal of Civilization. Yerevan: Nzhar. Monograph, Armenia.
18. Vahanyan G. Volcanic eruptions from Mountains of Ararat till Alps, Indo-European myths, Rock art and iconography. Convegno internazionale, L'arte rupestre delle Alpi, Capo di Ponte - Valcamonica, Italy, 21-24 ottobre 2010.
19. Vahanyan V. The epistemology and the linguistic-historical comparative analysis of the Armenian and world rock art and visual artifacts. XXIII Valcamonica Symposium 2009 "Making history of prehistory, the role of rock art", 28 October - 2 November 2009, Italy.
20. Vahanyan V., Vahanyan G. Armenian Pleistocene Rock Art as Origin of the Universal Visual Motifs of the Indo-European Myths. IFRAO Congress, 6-11 September 2010 - Symposium: Signs, symbols, myth, ideology. Ariège - Pyrénées, France.
21. Vahanyan V., Vahanyan G. Intercultural relations between Old Europe and Old Armenia. XXIII Valcamonica Symposium "Making history of prehistory, the role of rock art", 28 October - 2 November 2009, Italy.
22. Wright G., Gordus A. Distribution and Utilization of Obsidian from Lake Van Sources etween 7500 and 3500 BC // American Journal of Archaeology. 1969. T. 73. № 1.