



Book of abstracts

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**XXIX-1. The intellectual and
spiritual expressions of non-literate
peoples.**

New content of understanding the Indo-European original homeland (Urheimat)

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Based on cognitive comparative analysis of universal fundamental factors and concepts, 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, the origin of the common human culture (traditions, knowledge, languages, art and science) as a phenomenon of the genesis of sociobiological paradigm of civilization. In this respect, realizing the necessity of founding a knowledge repository (prototype of academy) or the dwelling of 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. Thus, the Armenian historical chronology, 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. The analysis of the relevant literature and the results of numerous studies have shown that the common universal Indo-European motif 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 Araratian volcanic mountains are the original homeland of the culture of dragon- and cross-stones (known in Asia, Europe and Nordic countries).

Keywords: Traditions, culture, civilizations, language

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New perspective on the theory of the ”main myth”

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The theory of the ‘main myth’, developed by linguists Toporov and Ivanov in the 60s-70s of the 20th century, leads to the identification of the main mythological motif in Indo-European mythology – the motif of the thunderer fighting a serpent. Cognitive and linguistic analysis of this study reveals that the theory of the ‘main myth’ is outdated, since it does not cover all the issues into account. In order to create a new perspective on the study of this issue it is important to keep in mind the historical, philosophical, cultural and linguistic facts which are known now.

The issues of the origin of cognition, knowledge, art and writing refer to a common initial stage, when these concepts were all unified into a single mythological consciousness. Then, in a certain period of time, it gradually generates theoretical concepts on cognition, like space and time, good and evil, life and death. This ‘genetic’ connection indicates the formation of certain particular motifs and of the principles of Natural Philosophy concerning the fundamental principle of mythological consciousness. Thus, this question develops beyond the current interpretation of the theoretical study of the ‘main myth’, including a broader range of issues and objectives.

The new conception is not based on the motif of the thunderer fighting a serpent, but on the motif of interaction among the four principal forces of nature (genesis), which completes by the birth of the first man (cultured, cognizant). The proposed framework is crucial and develops further not only in Indo-European mythology, but also in world mythologies. The new conception tends to the synthetic perception of the genesis concept, rather than to its separation into different units.

Keywords: Mythology, main myth, Indo European

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