

УДК 904

DOI: 10.18384/2310-676X-2022-5-45-56

ANOTHER ANALYSIS OF THE CAUSE OF ORIGIN OF THE INDO-EUROPEANS

H. Shephard*Archaeological Institute of America**Philadelphia, Pennsylvania, USA*

Abstract

Aim. The following article considers a new theory for resolving the longstanding problem of identifying the geographic and temporal origin of Indo-Europeans. All existing theories provided thus far for the origin of Indo-Europeans suffer from one common error: the approaches presuppose an economic deterministic model for understanding historical transformation. However, Indo-Europeans were a community circumscribed by common language, therefore culture seems a more proper domain for analysis of origins than does an economic approach.

Methodology. The Indo-European population as a bounded community, however, is circumscribed by its common cultural formation, that of language. In this paper, we present an alternative theory for the emergence of Indo-Europeans and situate this origin in time and place. We rely on the Weberian hypothesis of a spiritual axial shift spurring an early prehistoric cultural transformation. By synthesizing historical linguistic and archaeological evidence, the approach offered below aims to solve problems corresponding to a vulgar materialism's economic determinist approach to Indo-European origin.

Results. This paper proposes that the proper basis for analysis of cultural origins of Indo-Europeans resides at the level of spiritual production. A shortcoming of traditional archaeological formulations is its reliance on materialist models for spiritual and cultural concerns.

Research implications. By shifting the methodological and theoretical framing of the problem, this paper seeks to bypass the perpetual circling of the problem by proponents of the materialist model.

Keywords: causal role of factors in Indo-European origin, sociohistorical factors in Indo-European origin, material culture and spiritual production, Max Weber's social theory

ЕЩЁ ОДИН АНАЛИЗ ПРИЧИНЫ ПРОИСХОЖДЕНИЯ ИНДОЕВРОПЕЙЦЕВ

Шеппард Г.*Археологический институт Америки**Филадельфия, Пенсильвания, США*

Аннотация

Цель. В данной статье рассматривается новая теория для решения давней проблемы определения области и хронологических рамок происхождения индоевропейцев. Все существующие на сей день теории происхождения индоевропейцев имеют одну общую ошибку: эти подходы предполагают экономически детерминированную модель для понимания исторических трансформаций. Однако индоевропейцы были сообществом, ограниченным общим языком, поэтому культура представляется более подходящей областью для изучения их происхождения, чем экономический подход.

Процедура и методы. Поскольку индоевропейцы являлись сообществом, ограниченным общим культурным явлением – языком, автор представляет альтернативную теорию возникновения индоевропейцев и определения времени и места этого возникновения. Автор опирается на гипотезу Макса Вебера о духовном осевом сдвиге, вызвавшем раннюю доисторическую культурную трансформацию. Путём синтеза исторических лингвистических и археологических данных, предлагаемый в статье подход направлен на решение проблем, сопутствующих экономическому детерминистскому подходу к изучению происхождения индоевропейцев, присущему вульгарному материализму.

Результаты. В статье предлагается рассматривать казуальную основу для анализа происхождения индоевропейцев в предметном поле духовного производства. По мнению автора, недостатком формулировок, характерных для традиционных археологических исследований, является их излишняя зависимость от материалистических моделей при рассмотрении проблем истории культуры и духовного производства.

Теоретическая и/или практическая значимость. Изменяя методологические и теоретические рамки проблемы, автор в данной статье пытается обойти постоянное круговращение вокруг проблемы сторонников материалистического подхода.

Ключевые слова: причинная роль факторов происхождения индоевропейцев, социально-исторические факторы происхождения индоевропейцев, материальная культура и духовное производство, социальная теория Макса Вебера

Материал публикуется в авторской редакции

Introduction

In assessing the explanations for the origin and early florescence of the Indo-European language family, we must first clarify the relevant questions. Do any etymological elements indicate the relevant sociohistorical factors involved in the appearance and development of Indo-European? Might any of these elements have had material correlates? To this second question, this paper addresses the methodological possibility of marshalling archaeological evidence toward illuminating a proposed prehistoric prototype who likely played a causal role in the origin of the Proto-European language family. This paper contends that based on the synthesis of the relevant historical linguistic and archaeological material evidence, we can attribute the development of Proto-European to an axial shift in ritual worship from a communal base to a theological framework centering individual salvation.

The Indo-Europeans are generally taken as a coherent linguistic community based on

inferences made from historical linguistic reconstruction and the archaeological record [2; 32]. A historical etymological analysis of transformations in signifying nominative content can provide evidence for the spheres of life playing a decisive role in the emergence of Indo-European, the language and the corresponding linguistic community. Certain ancestral Proto-European lexicographic referents correspond to the material attributes related to the communities mythic and prehistoric origin. Further, from these root referents, specific corporeal and socio-cultural details can be deduced at the level of an individual historic prototype. Put another way, historical linguistic analysis of the Proto-European family group might allow us to make inferences with high enough resolution to tell us something about an individual personage involved in the community's mythic and actual prehistoric origin. What might archaeological evidence have to offer vis a vis «ground-truthing» the linguistic matters of concern.

On a broad level, this discussion scrutinizes Marx's thesis that material modes and relations of production determine an epiphenomenal superstructure, or ideology, whether social, political, religious, or in this case, linguistic. Does historical linguistic reconstruction of the Indo-European linguistic community give credence to the Marxian proposition that the mode and relations of production determined the expansion of the community's linguistic repertoire? Is the development of the Proto-European linguistic community attributable to transformations in material economic factors, as is often proposed, such as horse domestication, sedentary agriculture, and technologies, for example, the wheel and chariot? If not material economic factors, then what might have been the independent variables determining such a rapid expansion of a new family of languages and cultures?

This paper holds to the thesis that root referents in a language family can tell us much about the historical material circumstances of its speakers. Following from this proposition, then, after the linguistic reconstruction and analysis of the meaningful representational content of an extensive list of the common roots of time-modified derivatives of Old Indo-European, we might be able to single out an associated range of concepts related to an integrated complex of potentially verifiable prehistoric material phenomena. This semiotically and historically associated bundle of lexicographic elements can then signify the prehistoric and sociocultural factors that functionally necessitated the emergence of a new language and culture. These sociohistorical factors could be economic, as noted above (migration, novel relations of production and exchange, technological innovations), military (new forms of weapons, military conflict and conquest), natural (drought, climactic fluctuations, natural disasters), or, on the other hand, immaterial, as in, spiritual or rituo-religious.

Hypotheses of Indo-European emergence

Indo-Europeanists have traditionally promoted the economic determinist model for Indo-European emergence. Despite theoretical divergences, the major paradigms, whether Anatolian, Kurgan or other, all basically adhere to an orthodox materialist foundational framework.

To put it rather schematically, according to the Kurgan Hypothesis, Proto-Indo-European origin was inferred to be determined by the emergences of the following sociohistorical material conditions:

Pastoralism, including the domestication of cattle, horses, and dogs [1; 30].

Sedentary agriculture founded in cereal cultivation and the corresponding technological advancements ascribed to the Late Neolithic period, for example, the plow [11].

Waterborne transport.

The solid wheel and its use for wagon transport (not yet spoked wheels for chariot use)

New offensive weapons, the results of which were improved conditions for migration and cultural and economic exchange and diffusion.

This speculative vision of material determinism at first appears quite plausible. The theory's integration into historical linguistics' hegemonic paradigms has led its proponents to take this set of a priori's for granted in their assessment of and inference from material and linguistic strands of evidence. Recently, however, newly available empirical evidence has presented a strong challenge to the material determinist approach. Most recently, the latest results of Nature's paleogenetic study of horse domestication has rejected the traditionally accepted relationship between horseback riding and the mass diffusion of pastoralists from the steppe into Eastern Europe, one of the long-proposed contributors to the spread of the ancestral Indo-European language [18].

In this paper, we turn from Marx to a different canonical Modern German social the-

orist, Max Weber, on the question of potential causes for Indo-European development and expansion. Specifically, Max Weber's sociology of religion offers us an alternative approach to thinking about the relationship between material and culture, or, in Marxian terms, material and superstructure. This paper takes a language system as corresponding to that sphere that might provisionally be called «culture», conceived in the most conservative terms as having something to do with a shared system of ideas or beliefs. To Marx, this is conceptualized in terms of ideology, or superstructure, and is determined by material modes and relations of production. But Weber inverts this formula. Weber hypothesized the origination of a categorically new normative world religion at some hazy point in the imaged prehistoric period. Weber hypothesized that this religious transformation contingently fueled the motor of a historical rupture, which at first glance appears reminiscent of Hegel's Spirit driving the triumphalist dialectical progression of history. But for Weber, this process was couched in a contingent set of sociohistorical conditions rather than these conditions having been necessitated by dialectical historical determinants.

Weber, though, could do little more than speculate, making inferences about an original sociohistorical state of nature as a kind of thought experiment, very much in the line with classical European social theorists from Hobbes, Locke, and Rousseau through Marx through Nietzsche. For these thinkers, that hypothetical pristine mythic origin sets up a series of philosophical deductions in the theorist's elaboration of a social system. Weber hypothesized a contingent moment that initiated a feedback loop in historical development. This was the moment of an axial transformation from the ritual protagonist residing on the scale of the tribe as a community to the protagonist being scaled down to the unit of the individual subject in his relation to salvation. This, in the end, is what distinguishes Weber's approach from Marx's. Rather than material

economic determinants, Weber points his finger at a spiritual cause for historical rupture. But, of course, relevant archaeological evidence being unavailable at the time, Weber was limited to parlor room speculation. Might recent archaeological advances allow us to subject Weber's hypothetic origin moment to scientific verification? What would be the material correlates of Weber's theory of spiritual factors playing the decisive role in a proposed moment of dramatic social and historical transformation and growth? Could Weber's theory of contingent spiritual determinism offer us ways forward in conceptualizing Indo-European emergence and rapid expansion?

A shift in the ritual terrain from the tribe to the individual was likewise a shift in the grounds of salvation. With this Weberian transformation, ritual (what we might provisionally call «religion») afforded the individual subject protection from turmoil, pain, disaster, and all manner of misfortune. A shift in the frame from the tribe to the individual would have required of the community a new cognition of individual subjectivity. This transformation would have required a differentiation and diversification of vocabulary that could account for an individual's subjective interiority. That is, this proposed Weberian moment would have played a pivotal role in the linguistic articulation of prehistoric subjectivity. We might be able to identify, through historical linguist analysis, a prehistoric moment of growth of a host of lexical signifiers, which would be associated to each other by their common reference to emotions of deprivation—emotions that would demand salvation for the individual subject.

By analyzing the Old Indo-European roots of a proliferating cluster of words denoting these emotions of deprivation and inferring the process of the words' formation based on their representational content, we might designate the semantic boundaries of the cluster and the functional reasons for their initial appearance in relation to the rapid development of a new language. Follow-

ing, we can infer the primary material factors responsible for triggering the language's emergence. Transformative conditions related to these new words that are inflected by negative connotations could be traced to various causal factors: natural, economic, health-related, or interpersonal. Based on the semantic and functional content of the related derivative words, we can determine conditioning factors for the linguistic transformation. With the Weberian hypothetical transition from communal to individual salvation, linguistic expressions of subjective interiority would have become necessary, both for the supplication's efficacy and for the weight of potential salvation to be meaningful to the supplicant. The more figurative and concretely specific the verbal formulation, the more deeply the subjective effects of a promised salvation. The previous tribal verbal formulations foreclosed a diversification of the expressiveness of an individual's interiority.

As a linguistic example, in Russian, one of the foundational denotations of negative affect is the word *beda*, which means the loss of someone or something. A synonym of this expression of trouble in Russian, the Slavic derivative of which has Indo-European roots, is the word *gore*. In Ukrainian, the word is *hore*; in English, «grief»; in German, *gram*; in Latin, *gravis*; in ancient Greek, *Boreas*, «north,» and *θλίψις* *thlipsis* [3], «tension» (in a figurative sense), «oppression», «misfortune», which is extended in the meanings of «grief» and «sorrow». For the purposes of the present argument, it is worth emphasizing that grief, as an affective response to loss, might only be redeemed by a religious compact offering the individual redemptive salvation.

An analysis of the origin of the Slavic *gore* leads us to the common Indo-European root of a host of derivative language branches: Balto-Slavic, Germanic, Romance, Celtic, Indo-Aryan. Finally, the Slavic word for «grief» is derived from the Proto-Indo-European stem **gwerH-*, which also serves as the root of the aforementioned words in a host of re-

lated Proto-European language branches, as well as extinct proto-languages which in turn derived from the Proto-Slavic root *gora*.

At first, seemingly paradoxically, the Proto-Indo-European ancestral root to the Russian word for grief (*gore*), **gwerH-*, signifies «to express approval»; «to praise, to elevate»; as well as denoting something that is «high, big, large»; «fire, flame, heat», «praise, approve» and «priest». The derivative in Greek is *γῆρυς* in Dorian, *γᾶρυς* («voice»); and in Old Irish, *gair* («call, cry»). Despite Vasmar's objections, this root can also, with high probability, be related to the Gothic, *kara* («complaint, mourning»); and possibly too, with that language's word, *hora*, meaning, «singing/crying» and «dancing», since this word, also, through semiotic association, relates to «voice», voiced actions, and a kind of voiced expression [26].

This cluster of related linguistic morphological structures and their associated meanings are, remarkably, in accordance with archaeological evidence of a particular prehistoric prototype as expressed in a single individual. This cluster of meanings associated with and derived from the proto-root, **gwerH-*, seemingly disparate as they are, converge at an entangled semantic knot in a particular human burial; in its phenotype, associated grave goods, and ritual context. This burial was uncovered at the site Kurgan 1 near Purcari (Moldova), on the northwestern Black Sea coast. The individual was a member of the 21st Usatove culture group. Among the material characteristics I aim to relate to the cluster of related linguistic referents noted above are the signs of a cult of immortality, the elevated stature of the individual and the height of the mound in which he was buried, a wound with a flint arrowhead lodged in his right femur, and evidence of ritual imitation surrounding the burial in a confined radius, outlining a zone of mimetic ritual worship. Foreseeably, without effective treatment of this buried subject's wound, the post-traumatic and psychopathological symptom of epilepsy could have been noted in the prototype, the result of which would

have been a heightened state of charisma in the individual. This condition, epilepsy (falling sickness), is denoted by the Serbo-Croatian word, *zora*, another clear derivative of **gwerH-*.

Charisma, of course, would induce a change in the personality of the victim, endowing him with ecstatic leadership qualities amenable to ritually uniting various factions and competing powers. Objections could be made that it was likely common for someone to be struck by an arrow in the leg during the period in question. To that, we respond that this symptom, and the probable corresponding charisma, alongside the other relevant semantically associated material indexes can be taking together as a particular cluster of factors that could, under the precise contingent sociohistorical conditions, result in the prototypical emergence of a new ritual worldview, the topic of which we are presently concerned.

This archaeological evidence was uncovered by E. Yarovoj at the excavations at Purcari kurgan, the ritual replication of which is present in the distribution zone (Fig. 1). These mimetic ritual practices are evidenced in other human burials by the presence of flint-arrows embedded in the soft tissue of their lower limbs. This area is also defined by the coterminous prevalence of dynastic symbolic representations in the form of thyrsoidal pin badges worn on the breast of an ancestor-hero's probable descendants. Being fashioned from valuable Late Neolithic material – copper, silver – these were not utilitarian adornments. The zone of superimposition of these two phenomena – flint arrows lodged in lower limbs and symbolic dynastic adornments – in the context of a single spatiotemporal culture can be considered the earliest evidence for a Pra-Dionysian cult, given the correspondence of these visual signs with elements in the Pra-Dionysian mythology plot (see Fig. 2 for detailed summary of archaeological evidence for Purcari culture's relation to Pra-Dionysian mythology and corresponding Indo-European origin). Specifically, twice-born Dionysus was first born

of a flash of lightning and then born a second time from the *right thigh of Zeus*, who had stitched Dionysus into his leg during the death of Dionysus's mother, *Semele*. Zeus became temporarily lame through this act, and his son, Dionysus, was called «the child of a crippled». Further, this mythological occurrence corresponds to onomastic meanings of the northwestern Black Sea culture region: the hydronyms of *Tiras*, *Nistru* and *Dniester* rivers; the ethnonym *Agathyrsi* and eponymous *Agathyrus*, which mean «lame». These words have similar roots as differentially derived variants of a single theonym as well as the reconstructed name of the thyrsoidal pin badges uncovered in excavations. This is the term used for «staff» associated specifically with the myth of Dionysus only. As noted above, the two archaeological distribution zones, that of the pin badges and of the ritual imitations of the arrow shooting of the lower limb, correspond in that they can be considered a single catchment area, or a single culture area. Taken together, the historical linguistic and archaeological strands of evidence and their semiotic associations suggest that this culture area provides credence to the thesis that a spiritual transformation was responsible for emergence of Indo-Europeans as a linguistic community. Through analyzing the common roots and associated significations for a host of Indo-European languages, we can lend some credence to Max Weber's hypothesis that a new ritual form, one that shifted the locus of salvation to the individual, played a role in the initial take-off of Indo-Europeans, the language and linguistic community.

We must first note that the reconstructed ancestral roots noted above are predominantly verbal forms and could be in use before the Proto-European branches diverged. This suggests, for example, that words such as «phallus» could have initially referred to a host of denotations with a unifying principle of action. «Elevation», as such, for example did not yet exist in the form of a separate nominative form. The explanation, for this convergence of meanings would be uncov-



1. Corpaci (Moldova), Mound 3, Burial 1;
2. Porohi (Ukraine), Mound 3, Burial 15;
3. Ocnitsa (Ukraine), Mound 6, Burial 18;
4. Bravicheni (Moldova), Mound 18, Burial 3;
5. Roshkani (Moldova), Mound 4, Burial 16;
6. Taraclia II (Moldova), Mound 3, Burial 3;
7. Bogatoc (Ukraine), Mound 2, Burial 6;
8. Mirmoje (Ukraine), Mound 1, Burial 53;
9. Belolesie (Ukraine), Mound 3, Burial 27;
10. Turlaki (Ukraine), Mound 2, Burial 6;
11. Caplani (Moldova), Mound 1, Burial 3;
12. Hlinoe (Moldova/Pridnestrovie) / DOT, Mound 1, Burial 18;
13. Slobodzeya (Moldova/Pridnestrovie), Mound 1, Burial 28;
14. Majaki (Ukraine), Ground burial I, Burial 5;
15. Usatovo (Ukraine), Ground Burial Ground II, Burial 5;
16. Usatovo (Ukraine), Burial Mound I, Mound 12, Burial 2; 1;
17. Usatovo (Ukraine), Burial Mound I, Mound 13, Burial 1;
18. Novogrigorievka (Ukraine), Mound 2, Burial 7;
19. Arichesti (Romania), Mound 1, Burial 3.
20. Purkari (Moldova) in yellow and blue – proposed center of this ritual imitation

Fig. 1 / Рис. 1. Distribution zone of early Bronze Age findings of flint arrowheads in Moldova, Ukraine, and Romania. These arrowheads possibly indicate arrow-inflicted leg wounds as a sign of ritual imitation of the myth narrating Dionysus's premature birth from Zeus's thigh / Зона распространения кремнёвых наконечников стрел эпохи ранней бронзы в Молдове, Украине и Румынии. Эти наконечники стрел, возможно, указывают на нанесённые стрелками раны ног как на признак ритуального подражания мифу, повествующему о преждевременных родах Диониса от бедра Зевса

The source: compiled by the author

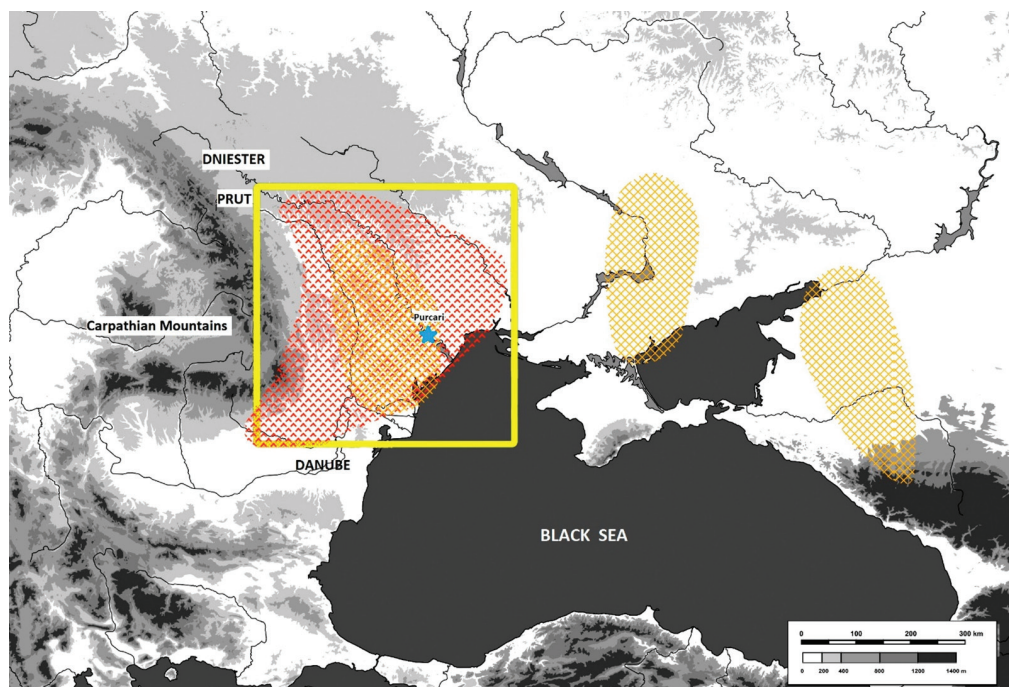


Fig. 2 / Рис. 2. Superimposed distributions of thyrsoid-shaped pins in the chest area and flint arrowheads lodged in soft tissues of lower limbs of burials recovered in the northern Black Sea region (yellow square indicates overlap of the two zones observed in the interfluvial zone of r. Prut and r. Dniester) / Наложенные распределения тирсоидообразных штырей в области грудной клетки и кремнёвых наконечников стрел, застрявших в мягких тканях нижних конечностей погребённых в захоронениях, выявленных в северной части Причерноморья (жёлтый квадрат указывает на перекрытие двух зон, наблюдаемых в междуречной зоне р. Прут и р. Днестр)

The source: compiled by the author

ered in a single ancestral verbal root that diverged and diversified as denotations were sedimented in different nominatives. In this case, a candidate for that root is **gwerH-* as, in its reconstruction and analysis, the word relates semantically to several denotations in *the mythological plot of the birth of Dionysus*. The myth incorporates meanings associated with the worship of a cult of fertility. Based on structural semantic reconstruction, those denotations were derived from an ancestral root during the development and branching of Indo-European languages.

In a later derivative form, the Russian word for «grief» shows itself to have emerged from novel conditions of ritual practice, practices informed by a belief in individual salvation in the form of immortality. This fact of the word's semantic and semiotic

origin and evolution is yet another strand of historic linguistic evidence the thesis of a ritual determination of the proliferation and specification of words and their meanings during Proto-European development. The functional meanings crystallized in this Russian word characterize the determinant of human relationships, not material economic causes. Further, two other referents of a form of this particular Slavic derivative are «health» and «epilepsy». This relic denotation likely points to another factor in the subjective state of grief. Based on semantic analysis, grief likely derived, as an affective state, from bodily malady and a concomitant psychopathological symptom. This constellation of physical and affective meanings in the ancestral root indicates the way that the promise of individual salvation was a criti-

cal precursor in this critical Proto-European root. That is, this constellation of meanings coheres with Weber's thesis for the spiritual production of history and culture. This contrasts with the conventional thesis of material economic determinants of Proto-European emergence.

To take another parallel semantic example, the Bulgarian word *gora* means «mountain» and clearly derives from the same ancestral root as the Russian word for «grief», *gore*. This word in Bulgarian means «forest, thicket, wood» as well as the obsolete nominal «mountain man» in the sense of a tall man, or giant. The internal consistency of meaning is found in a common ancestral meaning of something or someone high up, or tall. Moreover, one meaning for the ancestral form **gwerH-* is likewise something that is high in elevation or stature. This root referent is found in the mythological appearance of *the cult of Dionysus*. Associated with this mythological context are the derivative words meaning «mountain» (high barrow) and «wood/forest» (flora as signifying fertility), both having their common origin in Indo-European. To understand this significance, one must assume a vantage point from the foundation and broad commonality expressed in the mythological denotations. The root word diversified and was specified in relation to its semantic and structural content. There was a functional need for proliferating derivative meanings that could be situated within a myth and its attendant diverse and specific subjective elements. This clarifies the ritual explanation for the derived meanings, a necessitation of an expansion of vocabulary so that the supplicant could make manifold subjective claims to immortal salvation. This ritual and mythological intersubjective setting required linguistic and self-referential vocalization beyond indexical facial expressions and bodily gestures. And observing the ancestral linguistic semantic referents, we note the prevalence of significations connoting this intersubjective relationship between supplicant and confessor. These contrast meanings related to economic and other ma-

terial factors. In the Bulgarian example, the entangled meanings in the word *gora*, «forest» and «giant», are united by a ritual semi-otic, connected by analogy to fertility, the ritual context of which is explained by a cult of fertility. And that is precisely what we note in reference to the archaeological evidence noted above: a material analog in the initial leg injury of an ancestor-hero and its ritual replication in the identified catchment culture area. These are the precise functional ritual circumstances one might expect to serve as a determinative precursor to the themes found in the *myth of Dionysus's birth* and the commonality of meaning in the derivative forms of the Proto-European word **gwerH-*.

One more example. One of the cognates in the long list of derivatives to the stem **gwerH-* is the Old Church Slavic term- *zhrti* (an alternative form of *zreti*), the root of which is the Proto-Slavic **zrti*. It is generally assumed that this word is related to the Proto-Balto-Slavic **girtei*, which means «praise». And tellingly, the Sanskrit word गृणाति (*grṇāti*) likewise means «to praise, call». This is a case where the ritual root determinant of the word remains in its contemporary usage. Some might protest that the meaning of the ancestral root **gwerH-*, as indicated by some of its derivatives, must have been material disaster, evidence of a non-religious material determinant. They might point to the Belarusian *garets* («to burn», «to be devoured by fire»), relating as it does to the Russian word *gore* and the Ukrainian *gore*, both of which refer to trouble in a general sense. But this point is outweighed by the ample evidence provided above, showing the most probable foundational meaning of this root Proto-European word is a ritual context of a particular ancestral fertility cult, the ultimate goal of which is to achieve individual immortality, or to redeem and rectify the subjective state of grief. Secondly, without exception, these meanings are materialized in the material prehistoric prototype inferred from the combination of archaeological and historic linguistic evidence. This is the culture area demarcated by the prevalence of characteristics of the Pra-

Dynastic orgiastic cult of immortality: the superimposed regions containing evidence of ritual injury of a lower extremity and the numerous valuable thyrsoidal pin badges. And if in the ancient Greek the derivative of this ancestral root (**gwerH-*), Boreas, means «north, then we might expect the ancestral geographic origin to be located north of the ancient Greeks in Peloponnese and the Aegean, precisely in the region of the Northwestern Black Sea where the relevant archaeological evidence has been identified. Could this not be the *Hyperborea*, the mythohistoric ancestral land of the ancient Greeks that has occupied scholars for generations?

In sum, the correspondences between the linguistic reconstructive and archaeological material evidence illuminate the emergence of an ancestral ritual theology shifting the locus of salvation from the tribal community to the individual. This ritual basis for the florescence of Indo-European, the language and the community of practice, is consistent with Weber's sociological deduction of a spiritual foundation for an ancestral contingent historical transformation. The Indo-European ancestral root for an assemblage of derivative contemporary linguistic elements and their meanings further clarifies the relation between religious belief and the rupture, subsequent development, and eventual divergent evolution of the Indo-European language family. The host of associated significations of derivatives of *g*werH* – «something high up, fire, priest, sacrifice» – along with ritual affective states and practices – «bard, poet, dance, song, crying, invocation, death knell» – further point to a ritual basis for the expansion of Indo-European words and their referents.

Although many infirmities might cause of the troubles expressed in the word «grief», only one retains its significance in light of the archaeological evidence. That is the word for «epilepsy», shown in the material evidence of a severe skeletal injury and the inferred infectious fever in a Purcari shaman-chieftain of the Usatovo culture. This, too, establishes Weber's proposed ritual foundation for his-

torical transformation and corollary, in this case, linguistic development. We have specified this culture area as coterminous with the origin of Indo-European, related as the area is with material traits of Pra-Dionysism in the northwestern Black Sea region.

While considering the credibility of this archaeolinguistic evidence for an axial shift in religious worship, we must anticipate responses that this argument is unduly self-assured and self-confident. Beyond establishing an origin point post-facto, do we have enough evidence to primarily infer a historical prototype related to a transformation in spiritual belief? Do we have the evidence to support a relationship between spiritual belief and the material signs of the lower extremities and the image of an arrow as seen in the archaeological evidence? We must succinctly end this paper by summarizing the lines of evidence allowing for the inference of this prehistoric relationship:

The association of lower extremity and the image of an arrow with subsequent Indo-European mythological tropes:

The weak point of *Achilles*, his heel.

Krishna's body being invincible except for the soles of his feet. And it is this part of his body that a fatal arrow strikes.

In Ferdowsi's epic *Shahnameh* («Epic of Kings»), legendary Persian hero *Esfandiyar*'s body is believed to be invulnerable, until *Rostam* strikes his eye with a double-headed arrow.

Soslan's knees were unprotected, and it was his knees that what were struck by a flying wheel.

The Irish hero *Congancnes mac Dedac* can only be killed by red hot spits lodged in his soles and thrust up into his shins.

As a result of churning the thighs of *King Vena* in Hindu mythology, a new man was born, *Bahu* (बाहु) or *Bahuka* (बाहुक) (*Bacchus* in Greek) [7]. The sages began to knead the dead king's thighs. After the kneading, a dwarf appearing like a short pillar emerged from the thighs. The dwarf came to be called *Nishada* from, the word for sitting in «The Vishnu Purana».

Heroes are historically endowed with charismatic qualities causing them to stand apart from their peers. In battles, these figures attain immortal glory. This charisma can be the result of epilepsy as a psychosomatic symptom resulting from an infected wound. Weber speaks of charisma as one of the critical variables in an axial shift toward belief in individual salvation.

An axial shift in religious belief toward individual salvation necessitates the need for new language expressing subjectivity and interiority so that the supplicant might adequately communicate to a deity confessor. The plots of many mythological narratives rely on such an interpersonal relationship between the hero and his father.

Conclusion

All these facts point to the probability of identifying a prehistoric prototype from which Indo-European mythological tropes diverged and evolved. This fact is supported by the identification of the association between a Purcari burial and the image of an arrow striking his thigh. Surrounding this point lies a culture area and catchment area evidencing the ritual replication of this original injury. V. I. Ivanov calls this constellation of ritual factors Pra-Dionysus. We might use

his inference to further elaborate these factors' relationship with the emergence of a new culture its language, today called «the Old Indo-European ancestral layer».

In the absence of documentary evidence, with the interdisciplinary archaeolinguistic method articulated here, we might identify a probable prehistoric prototype as the contingent origin point for the development and growth of a new language and corollary culture. Neither archaeology nor linguistics alone is able to incontestably argue this point. Archaeology and anthropology, more generally, are concerned with identifying types and patterns. And one identifies a type by the presence of particular attributes or their absences. Comparisons attained on the basis of presence or absence are unable to account for particular prehistoric origins. The fragmentary nature of archaeological evidence further undermines its probability of identifying an origin point. Historical linguistics, when taken alongside archaeological evidence, does, on the other hand, allow for such possibilities of specifying a material origin. In this paper, we have laid out a line of inquiry based on the affordances provided by bringing archaeological and historical linguistic methods together.

Дата поступления в редакцию 28.09.2022

REFERENCES

1. Anthony D. W., Ringe D. The Indo-European Homeland from Linguistic and Archaeological Perspectives. In: *Annual Review of Linguistics*, 2015, vol. 1, pp. 199–219.
2. Apollodorus H. R. *The Library of Greek Mythology*. Oxford University Press, 1997. 336 p.
3. Bailly A. *Dictionnaire grec-français*. Vol. 2. Hachette, 1895. 2227 p.
4. Berneker E. *Slavisches etymologisches Wörterbuch*. Univ. of Heidelberg, 1924. 772 p.
5. Boyadzhiev A. *Staroblgarskaya Chitanka*. Sofia, 2016. 619 p.
6. Carling G., Cronhamn S., Farren R., Aliyev E., Frid J. The causality of borrowing: Lexical loans in Eurasian languages. In: *PloS One*, 2019. DOI: 10.1371/journal.pone.0223588
7. Das G. D. *Bhagavata Subodhini. The Fourth Stage of Creation. Chapter 14: History of the king of Vena. Song 4*. Tulsi Books, 2022.
8. Demiraj B. Albanische Etymologien: Untersuchungen zum albanischen Erbwortschatz. In: *Leiden Studies in Indo-European Series*. Rodopi, 1997. 180 p.
9. Derksen R. *Etymological Dictionary of the Slavic Inherited Lexicon*. Boston, Brill Publ., 2008. 726 p.
10. De Vaan M. *Etymological Dictionary of Latin and the other Italic Languages*. Boston, Brill Publ., 2008. 825 p.
11. Fagan B. M., ed. *The Oxford Companion to Archaeology*. Oxford University Press, 1996. 864 p.
12. Farnell L. R. Roscher's Lexicon of Mythology – Greek Section (Vol. 3 Letter «N», Nestos № 4, line 1-576), B.G. Teubner, 1888. Line 433.
13. Fasmer M. *Etymological Dictionary Russian Language. In 4 vols*. Moscow, AST Publ., 2022.

14. Guidolotto L. T., Lucian O. S. *Dialogues of the Gods*. 1518.
15. Hunter R., ed. *Apollonius of Rhodes: Argonautica Book IV*. Cambridge University Press, 2015. 339 p.
16. Ivanov V. I. *Dionysos und die vordionysischen Kulte*. Mohr Siebeck, 2012. 416 p.
17. Kroonen G. *Etymological Dictionary of Proto-Germanic*. Vol. 47. Boston, Brill Publ., 2013. 750 p.
18. Librado P., Khan N., Fages A., et al. *The origins and spread of domestic horses from the Western Eurasian steppes*. In: *Nature*, 2021, no. 598, pp. 634–640.
19. Miklosich M. *Lexicon Linguae Slovenicae Veteris Dialecti*. Vindobonae, 1850. 204 p.
20. Nonnos. *Dionysiaca. Books 1–15*. Harvard University Press, 1940. 576 p.
21. Olander T. *Common Slavic Accentological Word List*. Editiones Olander, 2001. 28 p.
22. Orel V. E. *A Handbook of Germanic Etymology*. Boston, Brill Publ., 2012. 683 p.
23. Orel V. E. *Albanian Etymological Dictionary*. Boston, Brill Publ., 1998. 670 p.
24. Ovid. *Metamorphoses*. Spring Publications, 1989. 359 p.
25. Preller L. *Griechische Mythologie*. Vol. 1. Leather Bound, 1894. 964 p.
26. Hujer O., Smetónka E., Weingart M., Havróněk B., eds. *Příruční slovník jazyka českého. Vol I*. Praha, 1935–1957.
27. Ringe D. *From Proto-Indo-European to Proto-Germanic*. Oxford University Press, 2006. 416 p.
28. Hujer O., Smetónka E. at al., eds. *Slovník spisovného jazyka českého*. Praha, 1960–1971, 1989. 528 p.
29. Smoczyński W. *Indoeuropejskie podstawy słownictwa bałtyckiego*. In: *Acta Baltico-Slavica*, 1982, vol. 14, pp. 235–236.
30. Watkins C. *The American Heritage Dictionary of the English Language*. Houghton Mifflin Harcourt, 2000. 149 p.
31. Weber M. *Anthology. Society image*. Moscow, Jurist Publ., 1994. 702 p.
32. West M. L. *Indo-European Poetry and Myth*. Oxford University Press, 2007. 525 p.
33. Wodtko D. S. *Handbook of Comparative and Historical Indo-European Linguistics*. De Gruyter Mouton, 2017. 1256 p.
34. Yarovoy E. V. *Mounds of the Eneolithic-Bronze Age of the Lower Dniester*. Kishinev, Shtiintsa, 1990. 270 p.

INFORMATION ABOUT THE AUTHOR

Henry M. Shephard – member signature, Archaeological Institute of America;
e-mail: drhenryshephard@yahoo.com

ИНФОРМАЦИЯ ОБ АВТОРЕ

Генри М. Шепард – сотрудник Археологического института Америки;
e-mail: drhenryshephard@yahoo.com

FOR CITATION

Shephard H. Another analysis of the cause of origin of the Indo-Europeans. In: *Bulletin of Moscow Region State University. Series: History and Political Sciences*, 2022, no. 5, Circumpontica, iss. IV, pp. 45–56.
DOI: 10.18384/2310-676X-2022-5-45-56

ПРАВИЛЬНАЯ ССЫЛКА НА СТАТЬЮ

Шеппард Г. Ещё один анализ причины происхождения индоевропейцев // Вестник Московского государственного областного университета. Серия: История и политические науки. 2022. № 5. Циркумпонтика. Вып. IV. С. 45–56.
DOI: 10.18384/2310-676X-2022-5-45-56