

Common origin of the God names Yahweh (Jehovah) and Zeus

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Preface

This exploration is about Indo-European origins of many biblical theonyms: **Yahwe (Jehovah), Noah** etc. Origin **Yahwe** and **Zeus** names from Boreal (North-Nostratic) word-root **deiuo/Dieuo* (Day, Sky).

In given clause mainly, it is investigated a possible communication of the biblical names **Jehovah** and **Noah** with the Indo-European forms **Dieuo* - "the Supreme God, personified the sky" (see Classical Greek Zeus). Also it is investigated **naHu* - "a boat, a vessel" (see navigation", navigator).

Except for that:

- semantic and phonetic distinctions between forms **Dieuo* and **deiuo* ("the day time, a shining sky"), since earlier Indo-European conditions (in frameworks so-called "boreal" Indoeuropean-Ural-Altaic a generality) are specified;
- some phenomena Indoeuropean poetry are mentioned;
- the argument for the benefit of Indo-European (IE, I.-E.) origins of Biblical names **Adam, Cain, Avel, David, Solomon**, and also lines theonyms, ethnonyms and toponyms (**Ararat, Syria, Hatti**, etc.) is resulted also;
- it is explored the zones, subjects and epoch of possible contacts between Semitic and Indo-European tribes therefore the hypothesis of **T. V. Gamkrelidze** and **V. V. Ivanov** about a presence of a part Indo-European tribes in Asia Minor before arrival there Hittits [1, 10] is proved;
- for the known facts of the Indo-European - Near-Eastern lexical conformity interpretive by T.V.Gamkrelidze and V.V.Ivanov as loans in Indo-European Language [1, 10], is resulted the opposite argument about loan Indo-European Lexicon in Semitic and Shumirian languages, and also are offered to consideration new parallels;
- the hypothesis about earlier time of activity Zoroaster proves to be true also, than on it is informed in Pehlevi texts [9];
- mythological plots of various peoples in new interrelation that leads to a conclusion about probability of influence on Near-Eastern mythology of mythologies Indo-European people and peoples of the North as which intermediaries also acted Indo-European tribes, and also creations of lines Indo-European and other myths in a subpolar zone (so-called "the Arctic theory") are investigated;
- Near-Eastern mythological motives in some Russian fairy tales (including bible creation of the world "for six days") come to light;
- some positions of the concept of the author about Indo-European are in brief stated. A generality and an ancestral home Indo-European people (the "Cossack" character of the first Indo-European communities).

This exploration is adapted for the were interested reader - the nonprofessional, therefore phonetic forms are resulted in the simplified kind, and especially scientific terminology is as far as possible replaced with usual concepts. Forms of words and morphemes are given by especially latin letters. All laryngal and pharyngal slot-hole phonemes are designated as "h". Syllabic character resonant is not designated. The longitude of vowels is designated by the subsequent colon. Classical Greek (C-Greek) words are given in the latin form, Old Russian and Old Slavonic - by modern cyrillics (with a designation nasal vowel as "Vn"), Indo-European forms - in the kind accepted now (with laryngal H and a designation i and u instead of y and w) with a possible subsequent transcription by the above-named rules (in square brackets).

Chapter 1. The origin of name Jehovah

Section 1.1. The accepted explanation on the basis of Hebrew language

The name "**Jehovah**" in Hebrew texts is transferred by tetragramme **YHWH**, meaning "Lord" but which pronunciation was taboo and was forgotten [8] (it is specified by one of 10 precepts given Jehovah to Moses: "Do not say name Jehovah, your God, in vain, for Jehovah will not consider innocent the one who will make his name in vain" [2, 6]). Feature of the tetragram is its structure from nonsyllabic phonemes (semivowel) with which in Semitic writings transferred as consonants so, sometimes, and vowel sounds (usually long). Therefore to read through this tetragram it is possible not one ten ways (for example, **Ihuh** or **Java**). For example, Diodor Sicilian, Macroby, Climent Alexandria, sacred Hieronim and Origen wrote **Jao**; Samaritans, Epiphany, Theodorit - **Jahe**; Ludwig Kappel - **Javoh**; Drusy - **Jahve**; Hottinger - **Jehva**; Mercer - **Jehovah**; Castellio - **Jovah**; Le Clerk - **Jawoh** or **Javoh** [26]. In the subsequent vowelizing Hebrew texts has been solved to read this word with vowels from words **Adonay** ("Lord") to which this tetragram was read and so this tetragram began to be read as **Jehovah**. We shall use further name **Yahwe** as the similar name is carried by the Canaan god of a thunder-storm, agriculture and war **Yaw** - the son of the god **El/Il** (the last name is translated as "God"). God **Jav** also referred to as name **Bal**, **Vaal**, i.e. "Lord" (it is usual in the historical literature is used name **Vaal**) [6].

In the Old Testament till VIII century BC god also name name **Elohim**, that means "Gods" [6] literally and is a pagan vestige or, probably, a valid degree of a word "God". In the Koran of the god name **Allah**, i.e. "God" (as many acted western-Semitic and Indo-European peoples). Name **Yahwe** at Arabs was not kept, it is probable, for the reason, that was also is taboo, and storytellers, not having writing, have forgotten it.

For not a manor of other explanations tetragram connect with a verb *hyh / hwh [ha-wah]* - "to be, live, become" and the following variants of translation are offered: "He is", "He is (God) alive", "He gives a life", "He allows to become" [26], giving reason for it also that on direct question Moses to the god: "who are you?", - Jehovah has answered: "I am real" (and then for the first time has opened to it the name). But this interpretation is, obviously, "scientific ethymology" since any of forms of the offered verb explains only one of phonemes of name Jehovah.

Section 1.2. The name of the god as the description of his basic property

Should be noticed, however, the deep philosophical sense of interpretation of a name of the God "He allows to become". It would not be desirable to enter discussion with representatives of various faiths and religious directions, but I should state in this occasion own point of view.

According to physics "the entropy in the nature grows", i.e. the disorder in the world increases, all grows old, breaks up and collapses. All aspires to chaos and monotony. Hence, that occurred the processes leading to the organization of a matter and a birth of new objects (in other words that things "became"), intervention of reasonable force - the God, the person, artificial reason or the program is necessary. Physical formulas are programs of the organization and development of a matter. The god - our main "programmer". Therefore communication tetragram with a root "to become" is quite comprehensible. Though, it can be and the latest "national ethymology".

It is logical to admit, that the God really does not have name as it - unique, and was nobody to name it and there is nobody to distinguish. Here it is possible to agree with Judaic modern, and also with Christian and Muslim canons. Especially it is typical of an islam as "**Allah**" means "God". In the Bible, especially in its ancient parts, name **Jehovah** since at that time there was a set of other religions is resulted, there was a struggle with paganism in the environment of Jews, and this name it was possible to emphasize the main essence of the God - the organization of a material world. Besides necessity in name the God is present at presence of knowledge of others, let imaginary, gods, that at a pray sincerity of heart (in the modern language - concentration or an

orientation of mental energy) addressed to this God, instead of to other "phantoms". And it does not conflict to words from a pray of the Christ "Our Father" - "yes your name is consecrated". Human (or in general anyone) the reason so is arranged, that it thinks logic concepts or in the images, not speaking already about judgement of any phenomenon or the reference to somebody. I.e., the name of the God is necessary for contact of the person good luck, and the person (or in this name it is resulted by the God) if only it most precisely characterized sense of the God can think up this name. Therefore "Doing become" - one of His most exact names (as well as the most ancient value of a considered name deduced further in this exploration - "Heavenly", "Luminiferous"). Thus, Jesus learns to pray for that for people the image of the God always was sacred.

Section 1.3. Indo-European correspondences

At close examination similarity of name *Jehovah* to names of the some people (as a rule, Supreme) gods Indo-European peoples, and also with the words designating concepts "god", "sky", "day" and, probably, "life", "soul" is found out and even "to create":

- **Hittite:** *Sivat, Shiwatt* - the Supreme god and the god of day, and also "day"; *shiu(ni)* - god;
- **Lubian:** *Tivaz (tatis), tatish Tiwaz, Tivat* - god-father and the god of the Sun;
- **Palaian:** *Tiiaz (papaz), Tiyat* - God-Father and Day Lord;
- **Old Hindu:** *Dyaus pitara* - father of the god-Thunderer of **Indra**, also *dyaus* - "sky"; *devah* - "god"; *diva:* - "in afternoon"; *Devi:* - "Goddess", the wife of god **Shivy**; *Diva, Divya, Divi* - the solar, heavenly fine woman-goddess; *divo* - "wonderfully given birth, descended from the sky"; *diva* - "a miracle, the sky, light", *divya* - "marvellous"; *ji:va* - "alive", *ji:v* - "to live" [5];
- **Avestian:** *dae:va, daev* - "demon" (the "turned" value after religious reform **Zoroaster**);
- **Iranian:** *patat Dywos* - god-father Divos;
- **Armenian:** *tiw-* day;
- **Ancient Greek:** *Zeus (Nom.), Dios (Gen.), Zeupater* - the Supreme god and god-Thunderer Zeus; *theos* - god; *endios* - among day; *Zoo* - animal; Mycenaean *di-we* - sky;
- **Latin:** *Juppiter, Ju:piter* - the Supreme god and the god-Thunderer the **Jove** (in [9] communicates ostensibly with a word *iuvare* - "to help"), and also other names and epithets of the **Jove:** *Deus pater* - it is obvious, "God-father", *Diespiter, Dispater* - probably, "Day-father" though translate "Father of day", *Diouis* - is treated as "brilliant", there is also a form of the Genetive. *Iouis* - for example, in combination *Jovis Pater* - also, probably, "Father of the sky" (the abundance of forms is connected, obviously, with loan from related IE dialects); *deus* - "god", *di:vus* - "deities"; *die:s* - "day", *dius* - "in afternoon";
- **Umbrian:** *Jeu-pater, Ju:pater* - the Supreme god the **Jove**;
- **Osxian:** *Diuvei* - the **Jove** (Voc.);
- **Illirian:** *Deipatros* - the god the **Jove**;
- **Celtic:** *Tewtat* - the Supreme god;
- **Old Irish:** *dia* - "god"; *die* - "day";
- **Old Icelandic:** *tivar* - "gods";
- **Prussian:** *Deiws* - "god" and main from gods;
- **Lithuanian:** *Dievas* - "god" and main from gods; *deive* - "goddess"; *debess* - "sky";
- **Latvian:** *Dievs* - "god" and main from gods; *Debess te:vs* - "Father of the sky", "Sky-father" (the Supreme god);
- **Ancient Russian:** *Zhiva* - the donor goddess, mother of a life and health ("life-giving"), *Dyj* - the god of the night sky, *Div/Divo* - the wood god, surprising; *Divi, Divia* - "goddess";
- **Russian:** *divnyj* ("divine"), *deva* (a maiden) (originally, probably, emotionally painted "goddess"); *den'* - "a day"; *zhivoj* - "alive", *zhivotnoe* - "an animal" (originally, probably, "animated", or "creature", "creation"); *delo* - "business", *dejatel'* - "founder", "creator";

It is conventional [1, 10], that Old Hindu *devah*, *Devi*:, Zend. *daeua*, Classical Greek *Dios*, Latin *deus*, Old Icelandic *tivar*, Prussian *deiws*, Lithuanian *deive*, Russian *divnyj* (marvellous) occur from IE **deiuo [deywo]* - "the daytime shining sky" (with the subsequent, apparently, development: "heavenly" > "inhabitant of heaven" > "god", or: "Shining" > "marvellous" > "working wonders" > "the Creator") - from **dei* - "to shine, shine". From the above-stated examples the name of the Supreme god (and father of the god-Thunderer) of Indo-European people as **Dieuo [Dyewo]*, that as is marked, is one of forms of a word *deiuo* [10] also is restored. As a number of words has taken place from IE **diu* - "day": Armenian *tiw*, Latin *dies*, etc. [10]. A question at issue is the origin Hittite *Shivat*, Lubian *Tivas*. In different works they deduce from one of the named three forms.

From the resulted material the conclusion, that IE follows. The form **deiuo* designated "the daytime shining sky" and concept "heavenly", concept being analogue "god" (see a designation of gods as "inhabitants of heaven" in Classical Greek myths or the reference to the god "Oh, the Sky!") - from here Old Hindu *devah*, Zend. *daeua*, Latin *deus*, Prussian *deiws*, Russian *Deva* (maiden). Other form **dieuo* bore other semantic loading - close to concept the Lord of Day" (or simply "Day") - from here are Classical Greek *Zeus*, Osxian *Diuvei*, Latin *Diewas* and, probably, Hittite *Sivat*, Lubian *Tiwat*, Palaian *Tiyat*.

For "the Lord of Day" the epithet **Dieuo-pHte:r*, designating one of the following concepts was sometimes used: "God-father", "Sky-father" "Heavenly father" (see in christianity an epithet "Father heavenly") or "Father of gods" - from here Latin *Deus pater*, Illirian *Deipatros*. Further when the form **Dieuo* became nominal and it was perceived as a name of the god, at the Indo-Europeans (it is possible, not at all tribes) began to be used also an epithet **Dieuo-pHte:r*, i.e. "Zeus-father", "Day-father" - from here Latin *Juppiter*, *Diespiter*, Umbrian *Jeu-pater*, Classical Greek *Zeupater*, Old Hindu *Dyaus Pitara*, Iranian *Patat Dywos*. At the certain stage when "the Lord of Day" was considered as the Supreme god ("Supreme"), and the religion of the Indo-Europeans could be close to monotheistic one, and also because of taboo to a name **Dieuo*, this god named simply "God" (*Dieuo*) - from here Prussian *Deiws*, Slavonian *Div*.

As to an origin of other resulted words the part from them has been borrowed at contacts with next Indo-European dialects (and consequently has irregular phonetic conformity), the part has close semantics, but, probably, genetically is not connected to forms **deiuo* and **dieuo*. It is a subject of the further researches. As to reduction works Latvian and Lithuanian *debess* to one of these forms it contradicts phonetic laws at transition from IE forms to Baltic ones. The most probable origin of this word is given to M. M. Makovsky who erects it to IE **deb, teb, teib* "sacred" [13], but it is possible to assume and loan from earlier ancient Greek *Zeus*.

Section 1.4. Boreal conformity

The assumption of a semantic difference of forms **dieuo* and **deiuo* finds acknowledgement by consideration protoforms a "Boreal" parent language (i.e. a linguistic community of Eurasia of an epoch of the end of a paleolith from which subsequently were allocated Proto-Indo-European, Proto-Ural and Proto-Altaic linguistic communities [7, 14]). N.D. Andreev results Boreal a basis **DY* - "Day, the day time party, at a daylight, to peer" and formed from him in the way stem-building of a protoform:

- **DY-NY* - "clear day" (it is resulted as an example of an Old-Slavonian C...в•ньPS [dene]) where **NY* - "To drive, protect, protect";
- **DY-XyW* - "sky", "a monastery of day" (it is resulted Greek *Zeus*) where **XyW* - "To come back, home, a monastery, the habitation (constant) to live, cosy, habitual to learn, seize";
- **DY-WXw* - "Thunderer" (are resulted Hittite *shiwanni*, Zend. *dae:va-*) where **WXw* "Wound, to get furious, covered with wounds";
- **DY-W* - "deity" (it is resulted Prussian *deiws*) (here the second basis is resulted not completely - probably, it **WXy* "To carry, carry, migration").

It would be desirable to specify and comment on these models a few. The form **DY-NY* should mean "the clear review", apparently. The form **DY-XyW* - all the same, probably, not "a monastery of day", and required "the Lord of day" or "the Owner of light" (further Zeus, Jehovah, etc.). The form **DY-WXw* - all the same, probably, not "Thunderer" (it, as a rule, other god), and "thunder-storm", "the certificate between heaven and earth", further - "life" (see Proto-Slavonian C#PN#PI [zhi:vo] - "alive", Greek zo:on - "animal"). The form **DY-WXy* had also, apparently, primarier concept "road of day", i.e. "sky", "the heavenly arch", and then "deity".

- **Estonian** *Taeva taat* - "the Heavenly grandfather" (most likely, it is borrowed from Iranian);
- **Dravidian** the god-creator and destroyer *Shiva* (from Boreal **DY-XyW*, i.e. all the same *Zeus, Jehovah*);
- **Etruscan** the God-Thunderer and "Chairman of Advice of gods" *Tin* (from Boreal **DY-NY*, or it is borrowed from **Proto-Slavonian** C...B•#PS [dene] or **Old Hindu** *dina*);
- the **Urartic** God of Sun *Shiwini* (it is probable, is borrowed from **Hittite** *shiuni*);
- **Turkic** and **Mongolian** Great Spirit - the Owner of the sky and the Supreme god, and then and simply "god" *Tengri* (an initial part from Boreal **DY-NY*, or it is borrowed at Indo-European tribes; probably also loan from the Chinese language - see further); here, by the way, it is necessary to pay attention to the same shift of concepts, as well as at Indo-European people: the Owner of the sky (and simultaneously personification of the sky) -> the Supreme god -> the God -> the god;
- **Korean** Spirit of the sky *Chhonsin* (an initial part from Boreal **DY-NY*);
- **Hun** *chenkhi* - "sky" (from Boreal **DY-NY*);
- **Udmurt** god-demiurge *Inmar*, and also *in* (?) - "sky" (an initial part from Boreal **DY-NY*);
- **Eskimo inua** - "spirit" (an initial part from Boreal **DY-NY*);
- **Chinese** *tian* - "sky" (see *Tien Shan* - "Heavenly mountains") (from Boreal **DY-NY*);
- **Sumirian** *dingir* - "sky" (an initial part from Boreal **DY-NY*, and very much similarly on Altaic *Tengri*).

Apparently from the listed examples, roots of this protoform deep, leaving even for frameworks Nostratic superfamily languages.

Section 1.5. Influence of poetry and ritual formulas

Observable interchangeability of forms **Dieuo* and **Deiuo* for the Supreme God can be explained not only tabooing to a name **Dieuo*. In Indo-European poetry for expressiveness, the best memorization hymns, an original poetic rhyme and, apparently, the certain hypnotic effect masters-storytellers intertwined in a fabric of the text with repeating phonemes and their combinations (and these combinations quite often had own semantics, influencing on subconsciousness as "25-th staff"). It is found out by researchers in "Illiada" the ingenious Homere. It is visible at close examination and in reconstructed Indo-European Poetic patterns about the God-Thunderer [9]:

- **gwhenti ngwhim perwnt* - "the snake with a rock (on a rock, under a rock) amazes": here repeat gwh-n, gwh-m (or n-gwh), w-n and is present, besides "rhyme" on nt; by the way, here there are recurrences not only at a level of consonants, but also at a level of vowels: e, i, e; it is possible to come to a conclusion, that all this sacral formula with internal proryhming "labial concordant - forward public - nasal resonant" is coded on concept gwhen - "to amaze", and the keyword is put in the beginning of the formula;
- **ognim (g'e) g'one dwo: ak'men* - "generates fire two stones": repeat g-n, g '-n, k '-m, or even deeper accord: g-n-m, g '-n-w, k '-m-n; at a level of vowels here repeatability too is observed: o-i, o-e, o:-e (or a-e); this formula, obviously,

"stritched" concept "fire", and this word as key, also costs in the beginning of the formula;

- **perperti ngwhim Perwn (t-s)* - "the snake the God of rock (Perun) amazes": Here the threefold use of a combination per, recurrence gwh-m, w-n (as in the first case), a rhyme on rt/nt and also is present recurrence at a level of vowels: e-e, i-i, e-syllabic n; in this formula key (and also worth in the beginning) with concept is "to pierce through". By the way, repeatability per is kept even in Russian translation: "Perun pierces through the Snake".

Poetic motive, probably, it is possible to explain and presence of epithets for the God-Thunderer, similar to his name, but deduced of different semantic jacks. For example, Hittite the God of thunder-storm Pirwa has initial semantics "First", and Lithuanian Perkunas - "Living on an oak (or a rock)" (see a similar pair "a birch - coast", occurring from one Indo-European root and, obviously, being variant of a root **per(k)* - "an oak; a rock"). By the way, a name of the God-Thunderer in the Indo-European parent language it is reconstructed as **Per(k)un(t)* though it though also interchangeable is more probable, that, but the separate forms bearing different semantic loading: **Perkun / Perunt/Perun*.

Therefore it is quite possible, that forms **Dieuo* and **Deiuo* were used in religious formulas also together - one of them as a name, and another as an epithet, and their accord gave speeches special beauty and expressiveness (approximately, as in a children's introduction: *Na gore Ararat rastyot krupnyj vinograd* (On mountain Ararat large grapes grows), - where sounds r, t, g/k, n) repeatedly repeat.

However, **Dieuo / Deiuo*, as well as **Perkun / Perunt/Perun*, it is possible to explain alternations of forms easier not poetry, and national ethymology. But here the exploration is necessary - the national ethymology can interfere in sacral lexicon only at its loan from alien language. Considered forms have Indo-European and accord of epithets will explain the nature, therefore interchangeability more correctly the poetic reasons (or, more truly, magic-ritual - that in an antiquity was, apparently, same).

By the way, from these positions not without interest to investigate A.S.Pushkin's masterpieces and other poets where bewitching "the internal rhyme" is available. For example, some lines from the poem "Ruslan and Lyudmila":

*U lukomOrja dUb zelOny,
ZlatAja tsEp na dUbe tOm,
I dnOm i nOchju kOt uchOny
Vso hOdit pO tsepi krugOm.*

At a curved seashore an oak green, the Golden circuit on an oak volume, And day and night a cat the scientist All goes on a circuit around.

If to allocate only shock syllables, the poem again will turn out:

*LumO dulyO
TatsE dutO
NyonO kochO
KhopO kigO*

Well and in this "poem" is besides observed something like a rhyme as in vowels, and consonants. It is necessary to admire and be surprised only, how in general probably such skill.

Section 1.6. Reconstruction of the Indo-European proto-form

The Combination of phonemes *di-[dy]* in the form **Dieuo* in one languages was kept (Baltic, Old-Hindu, etc.), and in a number of other languages it was transformed in *dz* (Classical

Greek), *y* (Latin), *sh* (Hittite) and *zh* (Old-Slavonian - if it is alive occurs from this form). Probably, at these Indo-European Dialects all over again there was an intermediate form with affricate: **Jeuo** (or **Dzeuo**). Form **Jeuo** and, apparently, has been borrowed by the western Semites with transition *j* > *y* (or has remained at Semitized Indo-Europeans). Presumably, this group ancestors of Greeks or Italics (Hittites and Protoslavic are excluded - see below) could be.

At Hittites also was affricatization *di*, but at them besides "shift of consonants" was. Thus transformation *di* had, apparently, the following character: Indo-European **di* > Anatolian **ti* > Hittite **ch* > *sh* (at Lubians and Palaics it was kept *ti*). Under this scheme it is visible, that in Hittite affricatization has taken place after loss of resonantness, and *ch* could not at loan by Semites be transformed in *y*. Similar shift of consonants also has taken place in German, Armenian, Phrygian and Thracian dialects [19] (it is an interesting problem, and possible ways of genesis of these peoples - a theme of a separate exploration). Therefore carriers of these dialects it is necessary to exclude also from possible subjects Indo-European - the Semitic contacts led to loan by Semites of a cult and a name Indo-European god of Day or to attribute these to contact during earlier epoch (prior to the beginning of event of "shift of consonants"). However, described "shift of consonants" could and to not be, and it agrees "Glottal theories" which wins more and more supporters, the primary Indo-European form was not **Dieuo*, but **T'ieuo* [10, 14], and only subsequently these guttural stops in a number Indo-European dialects voiced (in Baltic, Slavic, Italic, Greek, etc.). Then especially it is necessary to exclude from consideration Hittite-Lubian, Armenian, Phrygian and Thracian dialects (on German we are not stopped as at them was not affricatization).

Affricatization *di*-[*dy*] at Slavs occurred after their branch from Baltic a file and "start" of the phonetic law of ascending resonantness (which all lexical material Proto-Slavic a dialect Indo-European has changed. Language) also has given various reflexes in dialects of Slavs western (*dz*), east (?) and southern (*zhd*). On one of well proved concepts this process began in XII century BC in territory of the East Europe. And since at other Slavic tribes not was for the goddess Are alive forms *Dziva* or *Zhdiva* it is necessary to connect her with a verb to live (from Indo-European **gwei*).

It is possible also, that borrowed by Semites Indo-European The form sounded as *JeHuo* - from Indo-European **DieHuo* [*Dyehwo*], i.e. it was said with laryngal which was not kept in one of Indo-European Languages, but has remained in Semitic languages in form *Jehovah* [*Yehwe*] (if at all this name it was said with aspiration instead of as *Yav* [*Yewe*]). Probably, laryngal was and in a word "sky": **deiHuo*, that can indirectly prove to be true the "not Greek" form Greek Words *theos* "god" < *dheios* < *dheiuos* < *deiHuos* (rearrangement of consonants is characteristic for Greek Language). It is improbable, that the word *theos* has been borrowed by Greeks at another Indo-European People as at the last it is necessary to assume double "shift of consonants" (*d* > *t* > *th*), that is observed only at a part of the German tribes during later epoch [22].

Presence of extensive lexicon in the Indo-European a parent language, single-root with a name of the Supreme god, uncertainty of transition of West-Semitic *y* in Indo-European *di*, and also presence of primary forms in Boreal to a generality prove, that name *Jehovah* has been borrowed by ancestors Jews at group Indo-European people (presumably - ancestors of Greeks or Italic people), rather the reverse.

Chapter 2. A possible origin of name Noah

The Patriarch who has gone through the Great flood on "ark", in the Old Testament carries name **Noah** (Greek *No:e*, Hebraic *No:ah*), and in the Koran - *Nuh* (Arabian *Nu:h*). It is considered, that this name is connected to form *NHM*- "calming" [9]. This explanation is justified, as in Koran *Nuh* is named "exhorter clear" the guilty fellow tribesmen. Knowingly, probably, it and in the Bible is named "prophet", instead of is simple one of primogenitors (however, his prophet could name and consequently, that it informed humanity the first precepts of god *Jehovah*).

However, this explanation is not absolutely satisfactory, as further it is necessary to assume metathesis H and M, and also transition M in W. It is possible, that, on the contrary, "calming" character of Noah - a fruit of national ethymology. It was possible to assume, all the same, that the initial Western-Semitic form a name **Nowh* and to consider further interrelations of this form.

After specification of lexicon Indo-European parent language with the account laryngal, for a word with value "boat", "vessel" the form **nahw (naHu)* (from here Latin has been established. navigation - "navigation", na:uis - "vessel", Old Indian na:u - "vessel", "boat", Old-Irish nau - "vessel", "ship", Old-Icelandic nor - "vessel") [1, 10]. This word has appreciable similarity to the prospective western-Semitic form **Nowh*. On the basis of it it is possible to make the assumption, that a myth about the Great flood - Indo-European, and the person who has survived this disaster, called *Nahwo*, i.e. "The boatman", "the shipbuilder", "helmsman" (compare Old-English no:wend - "seafarer"). The doubt can call the fact, that itself the Indo-European word **nahw (naHu)* is considered loan from Proto-Semitic **'unw* - "vessel", "vessel" with the subsequent rearrangement laryngal ' (then Indo-European H) and phonemes n (see Arabian 'ina:' - "vessel", Ugaritian 'anjt - "vessel", Geez newa:j - "vessel") [10]. Nevertheless, it at all does not contradict the assumption of loan by Semites of the character of an Indo-European myth about the Great Flood. If this myth was Semitic, and Nuh also would decide to name "Boatman" his name would sound absolutely in another way - close to the most Semitic form **'unw*. Besides not all researchers agree with opinion on loan of this word in Indo-European language from Semitic [19].

There are various opinions on the events which have served by the prototype of a myth about the Great Flood: fast thawing of glaciers in XII thousand BC (for example, as a result of break of Gulf Stream to Atlantic because of falling a meteorite in Atlantida, and if existence Atlantida specify only the indirect facts falling of a meteorite at this time really took place, that was reflected, probably, in the bible legend on overthrow of the Satan and the fallen angels), filling with water of pool of Mediterranean sea, tectonic land subsidence in area of sea of Marmara, etc. Zenon Kosidowsky cites the data according to which this disaster happened in the beginning of III thousand BC to Entre Rios where water stood at height of 8 m within many days [6]. The previous civilization thus was lost, and its place was borrowed with a civilization peacefully come there Sumirians. Therefore, by the way, it is more probable, that a myth about a flood Sumirians have borrowed at the rests of the population of a previous civilization, and living in headstream of Euphrates as up to headstream flooding is not cunning and besides the mountain Ararat is mentioned. The considered character refers to in Sumirian myths Ziusudra, in Accadian - Utnapishtim, in Ancient Greek - Deukalion. The semantic design of these names very similar, that testifies for the benefit of an origin of a myth from one source: **Ziusudra** - "Who has found a life", **Utnapishtim** - "Who has found a breath", name Deukalion also two-complex, and including a basis of Maidens familiar to us "the Sky, the God", though and not the Greek origin (it is possible, Italic - see Latin deus). By the way, and the first part of name Ziusudra sounds quite on Indo-European (see an Old-Slavonic zhivo - "alive"). Besides Deukalion, as well as Noah, it is known for the viniculture (and love to fault), and grapes in the beginning was not cultivated in marshy central and southern Mesopotamia (there raised, basically, a date palm-tree), and got divorced in the north of this region (and till now Armenia is famous of the vineyards). Besides in a Greek myth about "Deukalion Flood", Deukalion it is considered son Prometheus (which, by the way, have chained to a rock on Caucasus) and it is strong twisted in a fabric Greek mythologies, and it also testifies, that this myth is not borrowed from the East, and combined in the environment of ancestors of the ancient Greeks.

It is necessary to pay attention also to the fact, probably, not casual: in Indo-European Language also there is a root **NaH* - "to esteem gods", "to be afraid" [1]. So "exhortative character" name of Noah also finds a fine explanation with the help Indo-European lexicon.

To the same root, probably, the designation next world in slavic pagan mythology - Nave (as association with sea abyss - see also "sea" and "to exhaust") concerns.

From stated it is possible to draw a conclusion, that the myth about the Great Flood is combined by one of Indo-European peoples (presumably - ancestors of Greeks), living in III thousand BC in headstream of Euphrates.

Chapter 3. The analysis of other Biblic and Near-Eastern names, toponyms and theonyms

In this chapter the following lexical parallels are offered to consideration:

- **Adam** - it is possible, occurs from Indo-European **n-dom* "homeless", "exile" (via Greek dialects where syllabic resonant n has passed to a vowel a - see atom "indivisible"). To a variant of this root, probably, word **Edem** (district where there was a paradise garden) - probably, from I-E concerns **Hdem* "dwelling", "a place of dwelling" (and, this word has been borrowed at existence dropped out subsequently of resonant H; see Greek demos "people");
- **Avel** (Adam's son) - the parallel with Indo-European at once is visible. A root **ow* "sheep" (see an Old-Slavonic ovene, ovetsa < *ovika: [23]), i.e. "sheep breeder" (his cattle breeding gifts also were more pleasing to the god, than agricultural gifts of Cain), or "innocent person", i.e. an innocent victim;
- **Cain** (son of Adam who has killed brother Avel) - see an Old-Slavonic kajati "to damn", i.e. "Damned" (on one of versions of a myth Eve represented sometimes Semi-Serpent, has given birth Cain not from Adam, and from the Snake-devil, a name of wich also, probably, it is connected to a root **Dieuo*). Cain was the farmer and his aggression was well clear only to his contemporaries. It is usually considered, that farmers - peaceful people, and nomads - aggressive and severe, but in an antiquity, at occurrence and development of agriculture, was on the contrary. Farmers mastered river valleys and cut down woods ("slash-and-burn agriculture"), banishing and destroying cattle breeding and other tribes. There was a severe war for territory as a result of which Indo-Europeans were settled in Europe and Central Asia. A part Indo-European Tribes then has mastered steppe and has accepted cattle breeding character, enlarged on the Euroasian steppes from Hungary and Ukraine up to Mongolia and China, from Urals Mountains and Siberia up to India. Later agricultural "peoples of the sea" Philistimians have reached Palestin, Libya and Egypt, and Garamanthians (related to Armenians?) Even up to the Central Africa. The God of a thunder-storm, agriculture and war Yav testifies to aggressive character of farmers, severe human sacrifices and wars with the neighbours at farmers sun-workshipper of Aztecs, Maya, Toltecs, Olmecs Hanaanian. And, displacement of a cult from the God of the Sun on the God of the Thunder-storm testifies, apparently, that distribution of agriculture has passed from river valleys up to the removed territories where all depended on only from weather and as their development has led to the even greater aggravation of mutual relations with natives the God of a thunder-storm began to combine function of the God of war. Probably, the self-name of aggressive people Arians, also occurs from initial value "farmers" (The Indo-European root **or* "to raise" - see ancient Russian orati "to plough" < *or-a:tei "to grow", rataj "plowman", Russian rost < *or-st- "a stalk", rod < *or-d- "tribe, birth", the rab < *or-b- "farmer");
- **Abraham** (Arabian **Ibrahim**) - the origin of this name speaks from a word ever or 'ibri, i.e. "river", "come because of the river". I shall result only other possible parallels: toponyms Hebron, Aleppo (cities), Iberia (district on Caucasus), ethnonyms hapiru, the Arabian. The following chain of changes of the name of people is not excluded also: Hari-bh "aryan" > habirh "Habirian, Everian" > habrihim "Habirians" (then Ibrahim). From the same word, probably, there is ethnonym of Arabian;
- **David** (Arabian **Daud**) - communication with the root investigated in the given exploration **deiuo*, i.e. "here is possible Divine", "wonderful", "working wonders" (via a Indo-Arian dialect where vowels e and o went in a). It is possible to analyse

- also communication with ethnonyms Dorian, Danaian (in the Egyptian sources one of "peoples of the sea" - daunava);
- **Solomon** (Arabian **Suleiman**) - very much "Indo-Iranian" a name meaning, probably, "sun-similar", which on Indo-Arian could sound as Suria-man "the solar person" (probably, from that an Indo-Arian dialect where the consonant l has not passed in r);
 - **Ararat** first of all it is necessary to involve also in consideration toponyms Urartu, Uruarti (ancient Eastern state). In my opinion, these toponyms occur from Indo-Iranian words **wr-warti* "Gate to the God" (it is literally, "gate on top" or "gate in paradise" - see an Old-Slavonic *verkho* < Proto-Slavonic **virsus*, also from glories. Mythologies Irij - "paradise", "the top part of the world"). Or from **ar-warti* "the Aryan gate" (on which Indo-Arians have penetrated from North Caucasian steppes to the Near East - see Dzungarian Gates). From an Indo-European root **wr* "top", probably, occur both names "Sumir" the cities of Urs and Uruk (well than not "City" and "Small town"). Also, most likely, to this root concern theonyms Uranus (Greek The god of the sky) and Varuna (Indo-Arian The god of heavenly waters);
 - **Harran** (other city in headstream Euphrates where in due time veins Abraham) - it is possible, occurs from Indo-European **Harian* - "the Country of Arians" (see the name of the country Iran - from Indo-Iranian Ariana, and also area Ariana in Northern India) - and loan ancient as sound H lost later in the majority Indo-European is kept. Languages (except for Hittitian, etc. Anatolic);
 - **Artsawa** (the Lybian state in Asia Minor) - also, apparently, occurs from a word **arjawa* (resonantous consonants in Anatolic languages then were deafened) < **aryawa* - the country Arians (-wa - the widespread suffix in Anatolic toponyms);
 - **Enki** is Sumirian the god-demiurge (Babylonian **Ea**), leaving of Persian gulf in image the Snake with brilliant scales (well it is direct Achian in a copper armour by the sea ship) and learned people first of all not is each other (the first post), and also to kindle fire, to weave, mould pots, to sow, write, etc. (analogue as Greek Prometheus). Very much Indo-European a word (as well as set of others "Sumir" words). I assume an origin from other-noise **angi* < Indo-European **ag'h*, **ngwh* "snake" (see Russian Baba-Yaga - bad old fairy, jazva - "an ulcer", a fish yaz, yazvit - "injure, wound"). By the way, the role of this Kind the Snake is not forgotten and in Russian fairy tales in images of the Pike and the Gold Fish;
 - **Marduk** is Chaldean (New-Babylonians) analogue as Greek Zeus and Heracles in one person, as well as his Georgian colleague Gmerti. Both, most likely, occur from Indo-European Words with value "person" (it is literally, "s-mert-ny" (mortal)), and ancient cartvelians have borrowed this name when in Indo-European Dialects it was still kept concordant **H* (from **Hmert-*), and Babylonians have borrowed via Indo-Arian or Indo-Iranian. A dialect (where Indo-European The vowel **e* has passed in a and the sound **H*) was not kept.

Chapter 4. Close motives in mythologies of peoples of the North, Europe and the Near East

Section 4.1. The cult of the Lord of day - where it could arise?

We be asked by a question, under what conditions and where the cult of the God of the Day time Shining Sky or, could be generated more precisely, Lords of Day. At farmers, as a rule, develops a cult of the Sun (or the god who operates movement of the Sun or to which it submits) - and in it there is a logic because all agricultural works are adhered to a solar calendar. At steppe cattlemen the cult of the Moon because in hot steppes migration can be made at cool night when the main helper-star is the Moon (also at night supervision over grazed cattle) develops goes. At peoples, the followed the road gains, the cult of the Master of the Thunder-storm - most often of frightening elements can develop.

And under what circumstances there could be a cult of the Lord of Day? Interestingly that at peoples at which this cult was, was meant that Day exists in itself, and the Sun - in itself. Not the Sun gives light, and Day in itself light. The sun gives heat, or even harms heat, and

this heat can have "owner" (for example, Greek God of the Light Apollo which arrows are scorching beams, instead of rays of light). And in fact even the children's perception of the world sees the reason of day and light in the Sun. Where and when day and light can be without the Sun? Only in subpolar areas during time of "polar morning" or "polar evening" though the Sun still or already are not present in a sky. And at people living in Subpolar zone under certain circumstances the cult of the Lord of Day can develop.

To check up this assumption, it is necessary to consider mythology of peoples of the North. It is a separate theme for serious research. At the first acquaintance this cult anywhere brightly is not shown, except for a cult of god Tengri at Turkic and Mongolian peoples. However, surprising similarity of some motives Finno-Ugric and Sumirian myths about creation of the world, and also their bible versions and Russian fairy tales is found out. This similarity is shown and at a level Indo-European lexicon that it is possible to explain influence on mythology of peoples of the Near East of myths of peoples of the North via mythology of the Indo-Europeans.

Section 4.2. The natatorial god (spirit divine and the world duck)

According to the Bible, in the beginning was nothing and only the Spirit Divine rushed above water. At all philosophical depth of this image (and at all not putting it under doubt though and not taking it is literally) and at all respect for the Bible, we will address to Sumirian to a variant, on similarity with which has paid attention Zenon Kosidowsky [6]. There the god sat on eggs and has sat out thus all world. Not so convincing mechanism of evolution of the universe. Finno-Ugric myths testify particularly: the god-demiurge (at Komi *Jen*, Mari Kugu *Jumo*, Udmurt *Inmar*, Ob-Ugric *Numi-Torum*) ordered to a bird floating at primary ocean or the younger brother in image of a bird (at Komi *Omol*, Mari and Udmurt *Kermet*, Mansi *Kul-Otar*) to get from a bottom the ground. This bird (we shall name its duck) has dived, has got the ground from a bottom and has given its god who has created from it all world. There is a variant in which this duck conceals a part of silt in a beak and with envy to the god himself creates from this silt that part of the world, which harmful to the person (as opposed to the god) [9]. Here, by the way, motive of opposition of the God and the Satan in Judaism, christianity and Moslem or of the Ormuzd (Ahura-mazdas) and Ariman (Ahri-Manju) in Zoroasterism (the truth, is considered what exactly Zoroasterism of the Iranians has affected these Finno-Ugric myths). There is a variant on which the duck dived three times - here motive of creation of the world for some stages (for six days in the Bible).

Probably, originally the myth was approximately following: the god has asked a duck to get the ground from a bottom of ocean on which she floated. That has done it some times, and the god consistently built the universe. Then the duck on the created ground has demolished eggs and has sat out from them other objects just the created world. For example, has demolished the Gold Egg from which the Sun (see Russian fairy tale about "to a chicken speckled" subsequently hatched and custom to paint eggs for easter), the truth, before it the egg has been stolen chthonic by an animal (in Russian fairy tale it is symbolized with the mouse). Here motive of abduction of Sun Serpent and the subsequent struggle of the god with Serpent (in the Bible - fight Jehovah with Leviathan). The motive of abduction (swallowing) the Sun chthonic an animal is present, apparently, and at a fairy tale on Cockerel-gold a Comb, stolen by the fox, and also in a fairy tale about Kolobok (roll - see custom a furnace on Pancake week (carnival) the round pancakes symbolizing the Sun). By the way, the origin of this motive in the Arctic zone as only in Trans-polar region the Sun really temporarily "dies" is more probable or "is abducted".

However, close to the original can be and Sumirian a myth if to specify, that the world was hatched out by the Duck. In cosmogonic myths of the Indo-Arians the world too has left from eggs (than not modern "a singularity point" of which the universe - and the version with an egg was formed, perhaps, more real).

In the Eskimo myths the bird plays too great value, but it not the Duck, and a wise Raven - the envoy of the god. Motives of "the divine envoys" are available also in Judaic (an **angel** - the envoy of the god), ancient Greek (**aggelos** - "bulletin") and Aryan (**angiras**)

mythologies. And hereby "gangway" between the Eskimo Raven-envoy and an Judaic **angel** is the sounding Armenian word **agrav** - "raven" is similar. It is one more argument for the benefit of Indo-European "intermediaries" in influence on mythology of Ancient Forward Asia of mythology of peoples of Arctic regions. It is necessary to note, that the Armenian mythology (as well as Russian fairy tales) is very interesting to that at it there are real animals that is characteristic for Paleo-Asiatic, African and other peoples with archaic mythology.

From this fluent consideration of various myths it is possible to draw a conclusion on analogy of bible Spirit Divine above water and a Duck floating on primary Ocean (Chaos) which is hatching out the Gold Egg (or "the World Duck" as she is named in A.I.Asov's book [4] (see also the Tsarevna-swan at which the star in a forehead burns also which rules over elements)). The most interesting and finishing this review of Spirit and the Duck is one of results of a symbolical grouping Indo-European M.M.Makovsky's lexicon: Indo-European **and* - "duck" and Indo-European **and* - "to breathe", "spirit". Also it is necessary to pay attention to semantics of a name Accadic demiurge Utnapishtima - "Found breath".

Section 4.3. Russian fairy tale Small Palace - 7 days of the World creation

Should be noticed also about not at once were evident analogy of Russian fairy tale about Small Palace and the description of creation of the world for six days in the Bible. Look:

- By Small Palace the head has served in one of variants of a fairy tale for its heroes horse (i.e. the cranium) is the coded Near-Eastern motive of creation of the world from a body of the Monster killed by the Supreme God (as a rule, the Snake or the Dragon);
- All over again in Small Palace the Mosquito flying insect creation of the Sky and Day settles is symbolizes;
- Then the Mousy settles - she lives in the ground and symbolizes creation of the Earth;
- Then the Frog settles - lives in water and symbolizes creation of Water;
- Then - the Hare (in the other variant of a fairy tale - the Flea) is a symbol of creation of stars ("heavenly fleas");
- Then the red Fox settles - she the color symbolizes creation of the Sun;
- Then the night predator the Wolf - a symbol of creation of the Moon and Night settles;
- At last there comes the Bear and all destroys - i.e. In the world there comes an essence which begins struggle against this world (explanatories are not required).

Section 4.4. Other analogies (campaign of Hercules behind paradise apples)

Are available also analogies between:

- A Greek myth about a travel of Hercules on the far West (for strait of Gibraltar) on searches of wonderful apples from Gardens of the Hesperids granting immortality. Hercules also was at hyperboreans (Northern Europe) and on Rif mountains (Urals Mountains) that is, apparently, memoirs on large-scale movement ancient Indo-Europeans and testifies about Indo-European an origin of this myth besides name **Hercules** is clean Indo-European, meaning "Glory of goddess Gery", similar to Slavic **Jaroslav**);
- A Sumirian myth about travel with same purpose **Gilgamesh** (by the way, his name is conformable as Greek **Heracleus**, and Etruscan **Hercli**, and Phinikian **Melkart**, that also testifies to primacy of a Greek myth;

- the Bible legend on existence in paradise of the Tree of knowledge of good and evil and the Tree of immortality with corresponding apples, and this paradise also was in the West, since Adam with Eve from paradise have left on the east;
- Russian fairy tales on adventures of Ivan-prince, in which appear both gold apples and a chest with life Russian Kashchey (besides in an egg) on an oak.

Chapter 5. Zones of possible contacts of the western Semites and Indo-Europeans

We shall look after, when and where ancestors Jews could borrow sacral lexicon at Indo-Europeans. Under the Bible the precept with Jehovah has concluded already Noah, received from him the first precepts. Then Abraham in Harran (headstream Euphrates) by reflections under the star sky has come to a conclusion about presence in the universe only one god. At last, the present base of new religion has put in pawn Moses. Whether there could be a loan of names Jehovah and Noah at this time? With what Indo-European peoples the Western Semites at this time could contact?

Section 5.1. The first epoch of contacts (2900-1650 BC)

The culture of Canaan developed in IV-III thousand BC. Means, contacts between Semites of Canaan and Indo-European tribes could take place already at this time. As at that time camels have not been cultivated yet, and from the east of Canaan terrible Syrian desert [6] contacts of inhabitants of Canaan with Indo-Europeans could occur only in the north, i.e. if the last lived in Syria (the name of this country, probably laid, occurs from a Indo-Aryan root sur - "sun") or in headstream Euphrates (this conclusion has already been made above by consideration of an origin of name Noah).

To what dialect these belonged Indo-European tribes and whether are certificates on their existence at present in adjoining areas?

J.G.Makkuin asserts, that during existence of Troy I (2900 BC) the Anatolians for a long time already were in Asia Minor [12]. All researchers adhere to this opinion not, but there are convincing facts about occurrence of the Anatolians in Asia Minor, since 2000 BC. These are the found out early forms "Hittit hieroglyphic" (i.e. Lubian) letters in Beyjesultan which are dated XX century BC [12.] not casually, that during same time (2000 BC) on Crete Middle-Minoian culture has replaced Early-Minoian, there was a state and writing [17]. On arrival Indo-European Tribes to Asia Minor full change of cultures specifies also at transition from Troy V to Troy VI (1800 BC) where there is a horse and the ceramics similar appeared in same time in Hellas [15] (it is supposed, that it was invasion Lubian and Achaeans [16]). During same time (XVIII century BC) Hittitian tsar Anita had been won Hattian capital Hattusas. The same events, probably, have led to invasion of the Hixoses to Egypt (1700 BC) Semitic-speaking the tribes which have adopted at Indo-Europeans (possibly, via Hurrits) "the weapon of mass defeat" that time - fighting chariots and tactics of battles with their application. During same time fighting chariots undertake on arms in Syria. In 1650 BC already existed Ancient Hittitian an empire. Probably, into same time Indo-Arians will penetrate on territory of Northern Mesopotamia. Anyway, their penetration is historically fixed in XV century BC when in Hurrits the state Mitanni the lexicon is used Indo-Iranian as names of gods, tsars and horse-breeding terms. All this were consecutive waves of a uniform stream Indo-Europeans, fallen on Forward Asia and come up to Egypt, though on a way and losing the ethnic shape (Hixoses which name, probably, occurs from Greek A root heks - "six", i.e. the union of six tribes or cities).

Thus direct certificates of presence Indo-European The ethnos in headstream Euphrates in III thousand BC does not exist, and the assumption of it carries while only hypothetical character though in last chapter additional arguments about presence Indo-Europeans in the Near East in II-III thousand BC and earlier are resulted.

Section 5.2. The second epoch of contacts (1450-1250 b.c.)

Activity of prophet Moses can be attributed, probably, by the period with 1450 till 1250 BC. 1450 BC is geologically an established fact of catastrophic eruption of volcano Santorin (however, there were eruptions and earlier, but less catastrophic), served by the reason of destruction Cretan thalassocracy and gains of Crete Greeks - Achaeans (also 1450 BC). During an outcome Jews from Egypt under leadership $\text{B}\cdot\text{h}\text{P}\text{sC}\%_{\text{oB}}\text{-}\text{P}\mu$ also there are various "intrigues Egyptian", among which approach "darkness Egyptian" and loss of volcanic ashes from the sky on a head, tectonic the phenomena on the Dead sea and PíPíPIPs. When Moses has led people to borders of the Earth promised there already lived Philistines. It is supposed, that it is one of Aegean "peoples of a sea", rushed in Palestin and Egypt after falling Troy (on Eratosphen - 1184 BC) [15]. Historically for the first time the Israeli union of tribes is fixed in the Egyptian archives of the middle of XIII thousand BC. And in this military union could be not only Semitic, but also Indo-European tribes, and in the Bible chronicles of the various peoples participating in a long gain of Palestine, including Philistines and those sorts which Moses has deduced from Egypt (not obviously Semites, but also the rests Hixoses tribes, including Hurrits and Mitannian Indo-Iranians) could be united. At this time name Jehovah (Zeus) at Philistines also could be borrowed.

By same time, probably, it is necessary to attribute influence on Law Moses Zoroasterism on the part of come with it from Egypt or living in Palestin and Syria of the Indo-Iranians, as both these religions from all other religions of the world (except for related Moslems and christianities) is distinguished with two bright features:

- two-polarity of the divine world (Ormuzd and Ariman, Jehovah and Satan), and there are considered as forces of evil the young gods (Iranian ahurs, Judass fallen angels and a Satan, once created Jehovah), in difference, for example from ancient Greek religion where Zeus and his generation of gods have won fight Serpent-likely titans and father Kronos and have overthrown them in Tartar;
- both religions for the first time have proclaimed principles of public behaviour of people, i.e. they became the first "Moral codes" humanity.

At last, in both religions of revelation are informed the prophet:

- on a rock;
- the god was among a flame;
- precepts of the god have been cut on stone plates.

God Vaal early has merged good luck Elom, and with I one thousand BC his cult began to get monotheistic features (similarly and in Ancient Greece the Supreme god Zeus and the God-Thunderer with not kept Greek name (going back to Indo-European **Per(k)un(t)*) have merged in one person). Thus process monotheization to religion was inherent in all Canaan. But historically it began after formation in his territory of the Israeli union of tribes.

In Pahlawy texts it is written, that Zaratushra veins 258 years prior to Iskander (Alexander the Great), i.e. to VII century BC, however the analysis of texts "Zend" leads researchers to to a conclusion, that Zaratushra veins in X-XII BC [9].

Section 5.3. The resume about the Indo-Semitic contacts

On the basis of written sources of the Ancient World (archives of Ancient Egypt and Assyria, "Rigveda", "Zend", the Bible, works of ancient Greek historians), the data of archeology and geology, and also comparing ideological similarity of myths of some religions, it is possible to come to a conclusion about two epoch of contacts of the western Semites and Indo-Europeans: in III thousand BC in area of Syria and Palestin (that has led to occurrence of the god Java / Jehovah in a Canaanian pantheon and to loan of a word aster "star" on behalf of the Semitic Goddess of love 'Ashtar (it is probable, originally "the Morning star", i.e. a planet Venus), etc. in a number Indo-Europeans tribes (or on the contrary, on what

specifies an Indo-European suffix -ter)) and in XV century BC in the north of Entre Rios, where under influence of monotheism developing in Canaan (god *Ba'!/Vaal* instead of tabooed *Jav*) and penetrated on territory of modern Armenia Zoroasterism in the environment of tribe Abraham bases Judaism were put in pawn.

From the aforesaid follows, that name Jehovah initially named the Supreme god, instead of the god of a tribe. Direct communication of god Jehovah with the day time sky also has served, probably, to an outcome of the forefather of the western Semites (it is possible, Indo-European) Abraham (in the Koran - Ibrahim) from Harran (city in headstream Euphrates) to Canaan (Palestin) as a result of religious persecutions lunar worshippers [2], that also is indirect acknowledgement of that tribe Abraham represented alien (alien or, on the contrary, native) people among Western-Semitic (Amorean), East-Semitic (Akkadian) and Sumirian the population of Mesopotamia.

Chapter 6. The brief concept of the indo-european origin

We Shall look after, when and where ancestors Jews could borrow sacral lexicon at Indo-Europeans. Under the Bible the precept with Jehovah has concluded already Noah, received from him the first precepts. Then Abraham in Harran (headstream Euphrates) by reflections under the star sky has come to a conclusion about presence in the universe only one god. At last, the present base of new religion has put in pawn Moses. Whether there could be a loan of names Jehovah and Noah at this time? With what Indo-European peoples the Western Semites at this time could contact?

Section 6.1. The problem and opinions

Are in a science of a problem which try to solve from opposite positions, but any of decisions does not explain all set of the facts. The output from this crisis happens on basis Solomons decision when the representative of each conflicting camp can tell: "And you too are right". For example, in geology: continents move or they are motionless? Yes, are motionless concerning the center of the Earth. Yes, move, as the Earth extends (on one of hypotheses). Or in history: from the West or the east came Hittits in Asia Minor? And they did not come anywhere, they there were "always", or were rolled from different directions gradually (however, at the author the following point of view - Hittits as people have developed in the Asia Minor for a long time from Indo-European tribes of a various origin, and their archaic language speaks archaism of all Indo-European Dialects of that time), etc. In Indo-Europeistic such problem is time of formation Indo-European dialects and initial territory of their carriers ("the native land Indo-Europeans"). Here there are many points of view - as with the instruction of concrete terms and various territories (Germany, Central Asia, the Circum-Pontian zone [1], Asia Minor with the Southern Balkans [10], Northern Balkans [19], Karpates [3], Arctic regions [5]), and with "dim" and extended in time and space borders [7].

The author has come to the conclusion, that - yes, there was at Indo-Europeans a Native land, high technologies and ideas, and - yes whence were distributed, at them was much "natives", whence they slid "highest wave", all sweeping away or assimilating on the way (same Indo-Europeans), and also - is not present, there was no at them "native land", they always lived in Eurasia. Now I shall explain this idea.

N.D.Andreev [7] speaks about "Boreal to a generality" as about a huge ethnic file in Eurasia epoch mesolite in which the dialect continuity (smooth change of dialect features), apparently, was observed, and one of groups of dialects of this generality was Proto-Indo-European language. Carriers of its other dialects subsequently have formed the modern peoples concerning to the Altaic and Uralic families of languages. I.e., already then Proto-Indo-European on language peoples lived in Europe, Central Asia, Kazakhstan and Mongolia (that was observed and further during several millenia). On this huge territory from time to time roll flat waves of resettlements of others Indo-European tribes, or were distributed cultures and the dialects not always connected to moving of the big weights of

peoples. Development Indo-European language thus, in my opinion, passed not on linguistically to a natural way, and by change of prevailing dialects. But Indo-Europeans, as well as any other people, are characterized not only language, but also material and spiritual culture (easier speaking, technologies and mentality). And the Indo-Europeans as people with own unique mentality, "national idea", obviously, have developed in the certain limited territory on border of a zone of this huge Indo-European on language of a file and a zone of the most ancient Near-Eastern civilizations. Probably, in the beginning their language was not Indo-European (it could concern to Abkhazian-Adygey to language group - about it below), or it was simply polyglot "crowd" which in the practical purposes began to use language of the population inside which it began to live.

Resettlements of these Indo-European, as a rule, were prompt and were accompanied by wild pogroms and a universal cutting of the population. It were active passionarians, the enterprising and inventive, well armed and quickly adopting high technologies of time. Hence, they were formed near to the centers of the most ancient civilizations. Throw light on their way of life studying "The movements of the Hapiru" [2] - a restless file of people, Near-Eastern "gaidamaks", lived in area of Syria and formed both from free nomads, and from fugitives from the next states can. On the mentality and a way of life it there were real "cossacks", i.e. enterprising people looking for freedom with whom the life in ancient civilizations did not arrange, or run dependent people. As they have already got used to the some to "the blessings of a civilization" and to use of technologies which they in the conditions could not reproduce it was necessary to them, except for a peace life, to be engaged in robbery and attacks as on the next states and next "wild" peoples (with which they could form also the military unions and seize power in these states). And as the most ancient civilizations have arisen 12 thousand years ago in a zone of "a fertile half moon" (Entre Rios, Syria, Palestin, the South of Asia Minor) also the phenomenon of "cossacks" goes, most likely, since those times and nearby territories. Apparently, from this "ferment" also it was generated then people which in a science can be named "Indo-Europeans" though, it is necessary to repeat, huge territories of Eurasia of that time were on language also Indo-Europeans.

Therefore it is possible to make the assumption, that Indo-Europeans - first "cossacks" on the way of life, and this phenomenon has arisen together with occurrence of the first civilizations and class societies.

To what dialect these belonged Indo-European tribes and whether are certificates on their existence at present in adjoining areas?

Section 6.2. Conformity in toponyms and ethnonyms between Asia Minor and Europe

Additional light about early movings Indo-Europeans spills the analysis of conformity in toponyms and ethnonyms Asia Minor, the Balkans and Northern Europe:

- the river **Germ** in Asia Minor, the ancestor phratria Armenians **Aram**, Urartian military leader **Arem**, a tribe of titans Arims (with which was at war Zeus), on the one hand - and people **German** in Northern Europe, Aegean people **Garamanths**, reached on the chariots from Libya up to the Central Africa, on the other hand;
- the Pre-Hittitian state in Asia Minor **Hatti**, the country **Hayasa** [1] (apparently, the most ancient state formation Indo-Europeans in Transcaucasia), the ancestor another phratrias Armenians **Hayk**, the Phrygian god in Lydia **Attis** - and area **Attica** in Ancient Greece;
- peoples **Hattians**, **Hittits** in Asia Minor - and the German tribes **Hattians**, **Goths** (later moved on "ancestral home" in Black Sea Coast and, probably, former those hyperboreans Greek myths which sent the gifts in a temple on about Delos), **Juts** (see **Jutland**) in Northern Europe, a Thracian tribe **Gets** in the north of the Balkans;

- Lubian the state **Assuva** (from which there was a name **Asia**), the state **Assyria**, a tribe **kassits** in northeast Iran (apparently, Indo-European), an Adygeian tribe Cherkas (Old-Russian **kosogs**, then **cossacks**) - and German Gods **ass**, Indo-Arian **asurs**, Zend. **ahurs**. By the way, alternation tt/ss is typical of toponyms of the Balkans and Asia Minor;
- "The first movement of consonants" (transition Indo-European *bh > b, *b > p, *p > ph) in Proto-German [22] and ancient Armenian languages [25];
- a significant German-Armenian lexical layer in the Armenian language (by quantity of conformity of the second after Greek-Armenian) [25].

It is possible to explain the given conformity as follows. In antiquity (at least, already in III thousand BC) in territory of Asia Minor existed Indo-European the state Hatti which name, most likely, occurs from an Indo-European root **at* - "father" (more ancient form **Hat*) also means "Fatherland" (see. Vatan "Native land" in the Turkic languages Iranian and borrowed these word). This name was fixed and for populated this country people (which initial self-name, and also surrounding Indo-European tribes, was, probably, **Harem* "arias, farmers"). Then this state has been seized Adygeian by tribes of kassits or related him tribes (Chattian language finds out the greatest structural similarity with Abkhazian-Adygeian languages [24]), but the name of the has not lost and even has transferred it in the beginning of II thousand BC new aggressors - Hittites-nessites. A part Indo-European Chattian tribes transmigrated in III thousand BC. In Assuwa and further to Attica, then through the Balkans (Getae) to Northern Europe (Chattian, Goths, Juts) where, crossed on a dialect the Baltic-Slavs who have come there (is more true, German-Baltic-Slavonics) and according to phonetic laws of the language "having moved consonants", have begun Proto-German to language.

Other part of tribes has moved on the east to area of Transcaucasia (Hayasa) and Northern Mesopotamia (Assyria). In territory Chaiasa also has developed then ancient Armenian people (instead of as a result of come there after Trojan war Phrygian tribes east Mushks - the last have joined structure of already generated people of Armenians - Haiasians). Probably, language Indo-Europeans - Hattian genetically was Armenian (or even more ancient Armenian-Greek or Armenian-Greek-Arian) a dialect Indo-European language with archaic features which were still kept in this region at Anatolic Indo-Europeans. And, most likely, the mythology of this people (and also even more ancient groups Indo-Europeans to Entre Rios and adjoining areas) has influenced mythology of the Sumerians and Semites. And thus in territory to the south from the state Hatti (on suburb of "a fertile half moon") there was one of the most ancient and the largest neolithic cities of Chatal-Gjujuk, that, territory Hatti could be that "Zaporozhska Sech" where it was generated neolithic ethnos of the Indo-Europeans-cossacks distributed then through the Balkans, Caucasus and Iran to Europe and the Euroasian steppes. As additional argument of it that fact can serve, that Proto-Indo-European language has the phonetics similar inhabited also these areas Abkhazian-Adygeian to tribes: aspirate resonantous and deaf consonants, pharyngeal and laryngeal consonants, labial and palatal (softened) consonants. It is possible, that above-named "cossacks" were Indo-European kosogs.

Section 6.3. Conformity with archeologic the data

Probably, from this territory there was a dissemination of culture Bell bowles in II thousand BC. Carriers of this culture have unexpectedly appeared in the south of Iberian peninsula and were distributed up to Southern Scandinavia. Together with them in the Western Europe horse breeding [1] which then, apparently, had only ritual character [23] for the first time has appeared. And as horse breeding has arisen in Southern Urals Mountains and to Pyrenees could be distributed only by sea way it is natural to draw a conclusion, that it is necessary to search for sources of this culture in East Mediterranean or at coast of the Black or Azov seas at the settled agricultural people connected with navigation and trade and to carry it to III thousand BC. And actually, the Culture Bell bowles had "shopkeeper's" character (even in a hand died was put the cup, instead of an axe as at others Indo-Europeans - carriers of Culture of fighting axes). It once again specifies affinity of an initial area of this culture to an area of east civilizations.

In this, or hardly earlier, time (III-II thousand BC) at the Mediterranean coast of Europe, on islands of the Mediterranean, and also in Britain and Palestine appear megalithic constructions: dolmens (table-stones), menhirs, cromlechs, cyclic constructions "calendars" (Stonehenge in Britain, the Labyrinth on Crete, Arkaim in Southern Urals Mountains). These constructions also appear at the Western coast of India, in Japan, Polynesia and even in Mexico and Yucatan. It is possible to attribute the Egyptian pyramids, "Babel tower" to them and Sumirian ziggurats (continuing tradition of Indo-Europeans-cattlemen to bury died under barrows). Set of dolmens (the stone tombs constructed, as a rule, from 5 plates by a principle of "house of cards") it is found at the Black Sea coast of Caucasus. About what it speaks? Builders of megaliths were sea trading people, whose ancestors have moved from Southern Urals Mountains (Arkaim) on the Black Sea coast of Caucasus, and then to East Mediterranean and further on the West. From Urals Mountains the custom also has been brought to plant horses, and descendants of these builders - tribes of Culture Bell bowles, - have continued sea trading traditions and were distributed not only in the Mediterranean, but also in Northern Europe.

About promotion megalithic tribes (it is possible, not only Indo-European) from Black Sea Coast to the Central and the Western Mediterranean can indirectly specify toponyms Iveria on Caucasus - and Iberia on Pirenean Pen., Albania on Caucasus - and Albania on the Balkans, and also people of Basques, whose language more all is similar on Georgian and others Kartvelian languages.

Megalithic constructions it is possible to explain construction by the raised tectonic activity at that time in Aegeide. Then, obviously, also there is a cult of the bull being personification of furious underground elements. Apparently, was considered, that earthquakes arise when "the underground bull" butts from below the ground. It specify Greek myth about the Minotaur, demanding human victims, a myth about "Cretan the bull" **Satyros**, devastated Peloponnese and Attica, the ancient Roman god of underground world **Saturnus**, Etruscan **Satres**, Thrakian **Satras**, Phrigyan **Satr**, "damnes" of the Greek myths - **satires**. At all last examples is a present Indo-European root **tur-/*taur* - "bull" [17]. And Cretan the "games" consisting in jumping over through the furious bull and bullfight in Spain symbolize conquest of underground elements. The cult of the bull was and in other areas where are found megalithic monuments - in Egypt it is god-bull Apis, and in India the sacred cow till now is esteemed.

The raised volcanic activity was reflected, obviously, and in an ancient Greek myth about fight of titans which symbolized volcanic islands Egeida. Myths about one-eyed giants Cyclopes are especially indicative, whose eye symbolizes a muzzle of a volcano. Not the for nothing, blinded Odysseus the Cyclops threw stones in the sea to flood his ship is a description of eruption of a volcano. After a victory over struggle against titans Zeus has overthrown them in Tartarus (as Jehovah has overthrown from the sky the Satan and his "fallen" angels) - i.e. islands have sunk. But titan Hermes (ancient Roman) it has spared a volcano, having made the servant, and having charged to forge a lightning. It again specifies communication of titans with volcanos and the underground world. In addition to ancient greek myths (in the basis Pelasgic), in my opinion, Russian fairy tales on 33 bogatyrs (heroes), their leader Chernomor (Blackseaman), prince Gvidon and island the Brawler (poetically processed then can serve of A.S.Pushkin). I dare to assert, that 33 bogatyrs leaving suddenly from the sea are the islands of Aegean sea (Greek Titans). Chernomor - king of a sea (Greek Pluton). The Bujan ("Brawler", Super-active) Peninsula - volcanic island Fera with volcano Santorin (whose eruption in 1450 BC has ruined power Cretan). Prince Gvidon - the tsar of island Phera forwarded on him from island of Crete after the conflict to father (tsar Saltan). Even "three maidens under a window, spun silently in the evening" in a Pushkins fairy tale have analogy with Greek Goddesses of destiny C'P±PSPē which spun strings of destinies of people and gods and broke off them (him also there corresponds Slavic goddess **Makosh / Mokusha**).

Thus the first carriers megalithic cultures, also were, apparently those Indo-Europeans-Chattians (related Chaiasians-Protoarmenians), living in Asia Minor already in the beginning

of III thousand BC (it is possible, and early) and which then have been won and are in part assimilated by the Caucasian tribes (related to helmets and also becoming to refer to Chattians). Inhabitants Chatti (i.e., on Indo-Europeans - "Fatherland"), begun construction of megaliths and using Armenian-Greek (or Arian-Armenian-Greek) a dialect, - also were, most likely, that people from which Semitic peoples have borrowed cult of Zeus-Jehovah.

Chapter 7. The conclusion

As a result of the lead research the significant probability of the Proto-Indo-European origins of a part of sacral lexicon in legends SumirCUP^oP^o and the western-Semitic peoples included subsequently in "Old Testament" and "Koran" is established, that it is possible to explain dwelling of group Indo-Europeans (included later in Ancient Greek and Ancient Armenian generality) in the Near East in before Hittite times and their participation in formation of western-Semitic tribes - ancestors of Jewish and Arabian peoples.

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