

<material ref="http://www.eagle-network.eu/voc/material/lod/16">Basalt</material>

2. placename description:

<placeName type="ancientFindspot" ref="http://pleiades.stoa.org/places/863746">Armazi</placeName>

3. description of photos:

<facsimile><graphic url="https://commons.wikimedia.org/wiki/File:Armazi_Bilingual.jpg"><desc><ref type="licence" target="https://creativecommons.org/licenses/by/3.0/deed.en">Pictures are available</ref></desc></graphic></facsimile>

The high-resolution photo documentation has been produced for this edition and can be found in the diplomatic and critical editions of the listed inscriptions. Photos were taken in the Lapidary repository of the Georgian National Museum and at archeological sites. We will share English XML-s with other databases, such as *Trismegistos* (<https://www.trismegistos.org/>).

Khatuna Tavdgiridze

Mythical Mentality and Its Three Stages

- Primordial integrity
- Universal dichotomies
- The origin of dualism

Keywords: *Mythical thinking, participatory integrity, dichotomies, dualism, polarities, mediation*

Primitive thinking, as well as primitive social organizations, has undergone stadial development throughout its existence. I will focus on its three paradigmatic turns: from the most archaic stratum of human existence – from primordial integrity to the emergence of universal dichotomies and further, from the universal dichotomies to the emergence of dualism.

Cosmogogenesis and sociogony – the cosmic and social arrangement of the universe begins with the separation of human nature: by overcoming the primordial participatory integrity, it will bode the formation of dichotomic structures through the disintegration of the initial integrity and differentiation of the polar origins.

The overcoming of the primordial participatory integrity turned out to be a long process, and most importantly, it could not occur by itself, without

the “two-thirds” beyond the two polarities. The meditative third element is materialized as the axis of universe, which is the result of the realization of the cosmic space. With the emergence of the meditative third element and the universal dichotomies, the space changes completely: it changes its structure and rhythm. On the initial stages of universal dichotomies, harmonic couples are polarity bonds whose relationship is based on a rhythmic succession of occupying and conceding positions in the cosmic space. However, the structure, which is based on the principle of alternating dominance in the space, in its turn, generates competitions on the cosmic scale. The polarity in the cosmic centre is reluctant to give up dominance, which violates the cosmic rhythm and dichotomous harmonic couples will turn into dual antagonistic couples. In dualistic cosmogonies always win the heavenly, positive/good forces. This is the end of cosmogony, which will legitimate the new cosmic order and the new cosmic rhythm: eternal detention and eternal rule of the winning polarity (space).

The world acquires perfection only in the dual, central structure.