

# Indo-Ukrainian Humanitarian Review

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## “Oy, ne bulo z nashchada svita”

### *The Song of Networked Consciousness*

*The Black Sea Catastrophe, the Trypillian Civilisation, and the Neurochemical  
Foundations  
of Collective Consciousness in the Ukrainian Cosmogonic Carol*

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## ABSTRACT

This paper proposes an interdisciplinary synthesis linking three independent bodies of evidence: the geological hypothesis of catastrophic Black Sea flooding (~7,600 BCE); the archaeology of the Cucuteni-Trypillia civilisation (5,500–2,750 BCE); and the archaic Ukrainian

cosmogonic carol 'Koly ne bulo z Nashchada Svita'. We argue that the Trypillian cultural signature — mega-settlements without fortifications, ritual burning of settlements, spiral water cosmology, and the institution of hospitality — are not independent phenomena but constitute a coherent neurochemical imprint of collective flood trauma transmitted epigenetically across two to three generations. The central selection argument: after the catastrophe, two behavioural strategies existed — hostility and cooperation; only cooperative lineages survived in conditions of unfamiliar terrain, absent food stores, and critical information asymmetry. We are the biological and cultural successors of the second line.

***Keywords: Black Sea catastrophe, Cucuteni-Trypilia civilisation, neurochemical consciousness, epigenetic trauma transmission, cosmogonic carol, institution of hospitality, evolutionary selection, networked consciousness, diminutives.***

## 1. Introduction: Three Bodies of Evidence and the Gap Between Them

Approximately 7,600 years ago the Bosphorus threshold gave way under the pressure of the Mediterranean. Salt water flooded the freshwater Black Lake — 80–150 metres below Mediterranean sea level — and inundated more than 100,000 km<sup>2</sup> of dry land within months. Along the shallow northern shelf, where the floor of the Black Sea now lies, dense agricultural communities lived: genetically close, place-bound, with an established cosmology centred on the lake's horizon (Ryan & Pitman, 1997, 2003).

Approximately two thousand years after this event, the Cucuteni-Trypillia culture emerged in Ukraine and Moldova (5,500–2,750 BCE) — the largest and most technologically developed Neolithic civilisation in Europe. Its mega-settlements reached 450 hectares and 15,000 inhabitants, yet had no fortifications. Its settlements were deliberately burned every 60–80 years and rebuilt on the same site. All pottery was saturated with spiral water motifs. Hospitality functioned as a legal institution.



*Fig. 1. The Blue Sea and the Sycamore in the Middle*

Between these three bodies of evidence — geological, archaeological, and folkloric — a gap persists in scholarly literature. This paper proposes a bridge.

### 1.1. Networked Consciousness as an Analytical Category

We introduce the term ‘networked consciousness’ to designate a neurochemical state in which the individual nervous system functions primarily through its embeddedness in a social network rather than through autonomous self-sufficiency.

Safety, orientation, and affect regulation are performed predominantly through proximity to known persons rather than through spatial-territorial markers.

We argue that the Black Sea catastrophe triggered not a temporary psychological reaction but a permanent neurochemical reconfiguration: a shift from 'landscape-centred' to 'network-centred' consciousness architecture. This reconfiguration was transmitted epigenetically and became the cultural matrix of the Trypillian civilisation.

## 2. Geological Context: Catastrophe as a Neurological Event

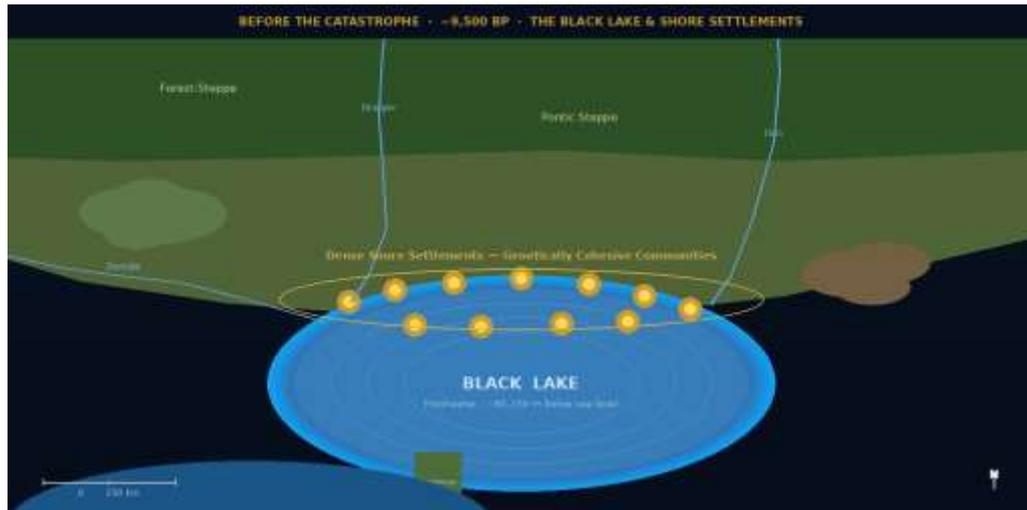


*Fig. 2. Chronological framework from Black Lake shore settlements to Trypillian civilisation and the living tradition of the cosmogonic carol.*

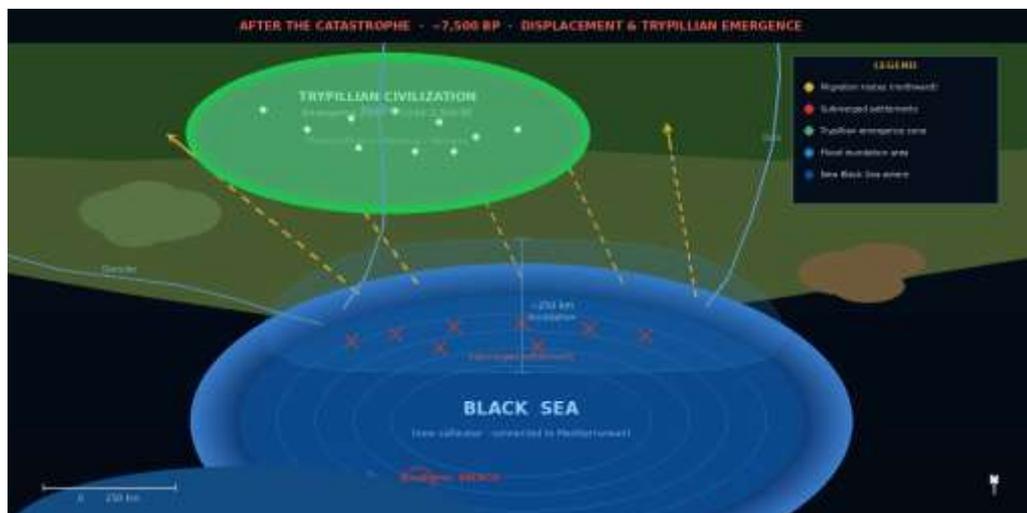
The Ryan–Pitman hypothesis reconstructs the flooding as a rapid and irreversible event. The shallow northern shelf was most vulnerable: water advanced up to 250 km inland. Land did not retreat — it vanished permanently. This irreversibility is the founding neurological parameter of our theory.

The human brain is evolutionarily unprepared for the scenario in which a homeland disappears within a single generation. Adaptation to gradual climate change, drought, or seasonal fluctuation occurs through incremental recalibration. The sudden and total erasure of a familiar landscape activates neurochemical cascades of a qualitatively different order.

## 2.1. Mapping Before and After



**Fig. 3. The Black Lake (~9,500 BCE): shore settlements on lowland plains that now form the floor of the Black Sea.**



**Fig. 4. After the Bosphorus breach (~7,500 BCE): migration arrows of survivors northward; green ellipse marks the Trypillian culture emergence zone.**

The genetic homogeneity of the shore communities is a critically important parameter. These were not random neighbours but extended kinship networks that shared a common lake horizon, common rituals, and a common proto-cosmology across generations. Their trauma was not isolated but synchronised. Synchronised group trauma produces distinct neurobiological signatures compared with individual trauma – and this collective character ensured the stability of epigenetic transmission.

### 3. Seven Neurochemical Systems: From Catastrophe to Culture



**Fig. 5. Seven neurochemical systems reconfigured by the Black Sea catastrophe and their direct Trypillian cultural correspondents.**

System	Catastrophe impact	Trypillian / folkloric signature
<b>HPA Axis / Cortisol</b>	Chronic hyperactivation; persistently elevated threat threshold	Mega-settlements without fortifications: safety is the density of known faces, not walls
<b>Oxytocin</b>	Amplified within-group bonding under collective trauma	Settlements of 15,000+; extraordinary communal cohesion without coercion
<b>Serotonin (5-HT)</b>	Collapse of spatial security system; loss of landscape anchors	Geometrically ordered settlement plans; predictable spatial organisation
<b>Dopamine</b>	Destruction of reward system; conservatism as compensatory strategy	2,700 years of cultural conservatism; stable ceramic tradition
<b>Endocannabinoids</b>	Chronic depletion under prolonged stress; world felt as fundamentally unsafe	Elaborate ritual as neurological self-regulation; ceramic production as ceremony
<b>Hippocampus / Amygdala</b>	Flashbulb encoding of catastrophe; indelible somatic water memories	Spiral water motifs on all pottery; the carol as neurological document
<b>Epigenetics (NR3C1)</b>	Glucocorticoid receptor methylation; transmission across 2–3 generations	Inherited neurochemistry at civilisational scale across 2,700 years

We propose a systematic map of the neurochemical consequences of the catastrophe, in which each system is linked to a specific and documented archaeological or folkloric manifestation.

### **3.1. Networked Consciousness as Adaptive Reconfiguration**

It is fundamentally important to emphasise: the neurochemical reconfiguration described was not pathology. It was adaptation. In conditions of unfamiliar terrain, absent food stores, and unknown threats, a system that finds safety in proximity to known persons (oxytocin, cortisol) rather than in territorial control (serotonin, the prior system) conferred substantial survival advantages. ‘Networked consciousness’ is not a deficit of autonomy but a new form of cognitive and affective organisation, optimised for an uncertain and dangerous environment.

## **4. The Trypillian Civilisation as Neurochemical Signature**

The three most defining and most debated features of Trypillian culture receive a single systematic explanation within our theoretical framework.

### **4.1. Mega-Settlements Without Fortifications**

The settlements of Talianky (450 ha, ~15,000 inhabitants), Maidanetske, and Dobrovody are the largest known settlements of Neolithic Europe. The absence of fortifications is consistently treated as an archaeological anomaly. We propose an alternative reading: the absence of walls is not a sign of absent threat but of a different security architecture. For networked consciousness, safety is the density of known faces. A wall excludes the unknown; a mega-settlement envelops with the known. This is oxytocin survival logic at civilisational scale.

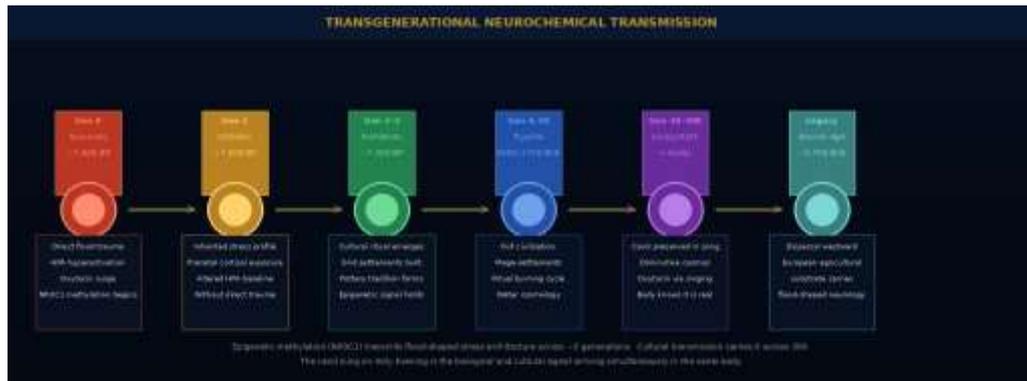
### **4.2. Ritual Burning of Settlements**

The deliberate burning of entire settlements every 60–80 years with subsequent rebuilding on the same site — unique in its systematicity — we interpret as an amygdala-mediated mastery ritual: a controlled rehearsal of catastrophic loss. The Trypillian community organised the burning of its settlement and organised its reconstruction. The cycle confirmed: we can lose everything and survive. Fire under control is not a flood. We choose when and how our world burns.

### **4.3. Spiral Water Cosmology**

Spiral water motifs saturate all Trypillian pottery without exception and without obvious utilitarian explanation. We interpret them as materialised hippocampal memory: the codification of recollection in clay. Ceramic production — a meditative repetitive practice that activates the endocannabinoid system — converted the productive process into ritual re-enactment of the experienced and overcome flood. Every bowl is the sea again, and the emergence from it again.

## 5. Intergenerational Epigenetic Transmission



**Fig. 6. Intergenerational transmission cascade: from direct survivors through Trypillian flourishing to the living tradition of the carol.**

Studies of Holocaust survivor descendants (Yehuda et al., 2016), famine survivors (Lumey et al., 2009), and other mass trauma populations document specific epigenetic changes transmitted across 2–3 generations. Methylation of NR3C1 (glucocorticoid receptor) and SLC6A4 (serotonin transporter) are the most documented mechanisms. These changes are not neutral variations: they systematically shift baseline cortisol levels, threat-response threshold, and sensitivity to social rejection.

We propose that Trypillian culture existed for 2,700 years within a stable epigenetic environment: the neurochemical legacy of the catastrophe was reproduced each generation through cultural rituals — communal eating, song, hospitality — which in turn continued to activate the corresponding neurochemical systems. Culture and neurobiology formed a closed loop of mutual reinforcement.

## 6. The Selection Argument: Why We Are Successors of the Second Line



**Fig. 7. The selection fork: two behavioural strategies after catastrophe — and two different evolutionary outcomes.**

The preceding sections described what the flood did to survivors' neurochemistry. This section addresses a more fundamental question: if the cooperative response was only one of two possible strategies, why did it alone leave a civilisational legacy?

### 6.1. Two Lines: Hostile and Cooperative

After the catastrophe, at least two primary strategies are logically predictable:

Parameter	Line A – Hostility	Line B – Cooperation
<b>Neurochemical base</b>	Cortisol-dominant; amygdala active; stranger = threat	Oxytocin-dominant; amygdala regulated; stranger = resource
<b>Resource strategy</b>	Seizure: food, women, shelter by force	Exchange: food, terrain knowledge, protection
<b>Effective group size</b>	Decreases with each conflict	Grows with each new ally
<b>Landscape information</b>	Inaccessible: you kill those who could guide you	Accumulates: every guest is a map of new terrain
<b>Reputation</b>	Spreads as danger: avoided or pre-emptively attacked	Spreads as safety: sought out and joined
<b>Selection outcome</b>	Absorption or extinction in the post-flood landscape	Mega-settlements · Trypillian civilisation · institution of hospitality

### 6.2. The Payoff Matrix in Post-Flood Conditions



**Fig. 8. Evolutionary payoff matrix: hostility and cooperation under unfamiliar terrain, absent food stores, and critical information asymmetry.**

Evolutionary game theory (Maynard Smith & Price, 1973) demonstrates that the relative advantage of cooperative and defecting strategies depends on environmental conditions. In standard conditions, defection can be a stable strategy. The post-flood environment radically altered the payoff matrix: unfamiliar terrain increased the value of information from strangers; absent food stores increased the cost of losses in conflict; genetic closeness of the original groups increased the cost of internal violence through kin selection (Hamilton, 1964). On every axis simultaneously, the cooperative strategy gained decisive advantage.

### 6.3. The Within-Group Defector Problem and the Shame Mechanism



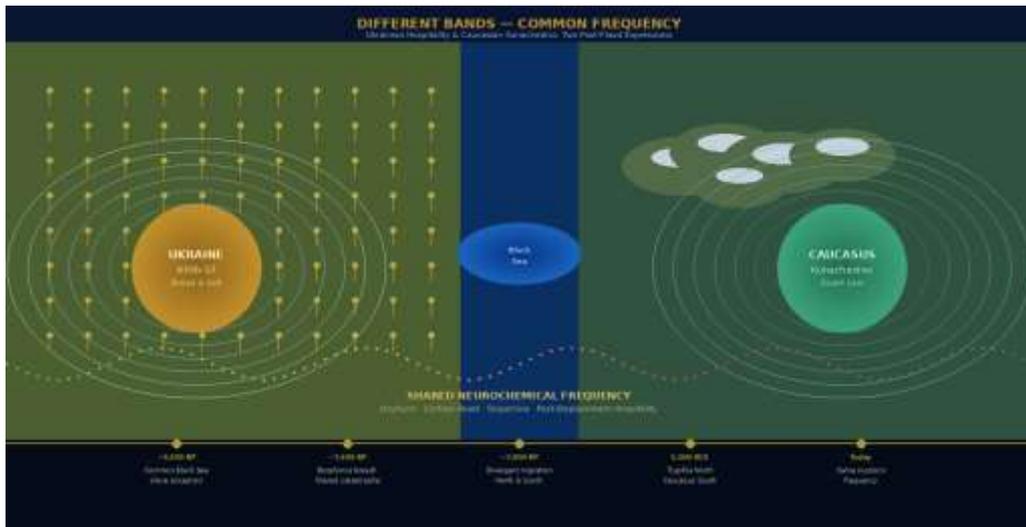
*Fig. 9. Three outcomes for the within-group defector: expulsion, absorption through social pressure, monitored tolerance.*

Even within cooperative groups, defection-prone individuals existed: food hoarding, free-riding on group resources, refusal of reciprocity. These groups developed a management mechanism for internal defectors whose signature persists today: shame.

The nervous system processes social rejection through the same neural pathways as physical pain (Eisenberger et al., 2003). Expulsion from the group in the post-flood wilderness meant death. Shame is the pre-expulsion warning signal. The acute discomfort of a Ukrainian who cannot eat in the presence of another without offering food is the millennial echo of that signal: correct the breach before the group applies the terminal sanction.

## 7. Hospitality as Civilisational Neurochemical Protocol

The institution of hospitality in Ukraine and the Caucasus is traditionally studied as a cultural norm or social regulator. Our theory proposes a deeper reading: hospitality is a codified neurochemical protocol of post-flood survival, shared between two geographically separated heirs of a single catastrophe.



*Fig. 10. Ukraine and the Caucasus: different bands of consciousness on one neurochemical frequency. Common ancestor: shore settlements of the Black Lake.*

### 7.1. Bread and Salt: Neurochemical Decoding

The bread-and-salt ritual at the threshold contains three neurochemically precise elements. Bread is the black earth returned: the chornozemlytsia of the carol, the miracle of recovered soil after the flood. Salt crystallises from water: it is what remains when the sea retreats — the transformed flood. The threshold codifies the boundary between the drowned exterior and the living interior. To offer bread and salt at the threshold means literally: the water has receded, the earth has returned, you are safe.

### 7.2. Kunachestvo: Cooperative Alliance as Law

The Caucasian institution of kunachestvo (kunak: sworn bond-brother) reflects the same neurochemical logic in a different topographical language. On the plain, survivors sought safety in the horizontal scale of numbers. In the mountains — in the vertical scale of altitude and a network of nodal points. But the rules for converting a stranger into an ally are identical: eat together, sleep under the same roof, obligation of protection. The three days after which a guest becomes a kunak in most Caucasian traditions are a neurobiologically calibrated term for forming a stable oxytocin bond between unrelated individuals.

## 8. 'When from the Beginning There Was Nothing': The Carol as Neurological Document

### 8.1. Full Text

The table below presents the full text in parallel: original archaic Ukrainian and modern Ukrainian.

<b>Original text</b>	<b>Refrain</b>	<b>Modern Ukrainian</b>	<b>Refrain</b>
<i>When from the beginning there was nothing</i>	<b>Holy Evening</b>	When at the beginning nothing existed	<b>Holy Evening</b>
<i>Then there was neither sky nor earth</i>	<b>Good Evening</b>	Then there was neither sky nor earth	<b>Good Evening</b>
<i>But solely — nothing but — the blue sea</i>	<b>Holy Evening</b>	But only one blue sea existed	<b>Holy Evening</b>
<i>And amid the sea a green sycamore</i>	<b>Good Evening</b>	And amid the sea a green sycamore	<b>Good Evening</b>
<i>On the little sycamore three little doves</i>	<b>Holy Evening</b>	On the little sycamore three little doves	<b>Holy Evening</b>
<i>Three little doves are taking counsel</i>	<b>Good Evening</b>	Three little doves are taking counsel	<b>Good Evening</b>
<i>Taking counsel — how to weave the world</i>	<b>Holy Evening</b>	Consulting — how to weave the world	<b>Holy Evening</b>
<i>Let us descend to the bottom of the sea</i>	<b>Good Evening</b>	Let us descend to the bottom of the sea	<b>Good Evening</b>
<i>And retrieve the fine sand</i>	<b>Holy Evening</b>	And retrieve the fine sand	<b>Holy Evening</b>
<i>The fine sand we shall sow</i>	<b>Good Evening</b>	The fine sand we shall sow	<b>Good Evening</b>
<i>There shall form for us the black earth</i>	<b>Holy Evening</b>	There shall form for us the black earth	<b>Holy Evening</b>
<i>Let us descend to the bottom of the sea</i>	<b>Good Evening</b>	Let us descend once more to the bottom	<b>Good Evening</b>
<i>There we shall find a golden stone</i>	<b>Holy Evening</b>	There we shall find a golden stone	<b>Holy Evening</b>
<i>The golden stone we shall sow</i>	<b>Good Evening</b>	The golden stone we shall sow	<b>Good Evening</b>
<i>There shall form a little bright sky</i>	<b>Holy Evening</b>	There shall form a little bright sky	<b>Holy Evening</b>
<i>Little bright sky, little radiant sun</i>	<b>Good Evening</b>	Little bright sky, little radiant sun	<b>Good Evening</b>
<i>Little radiant sun, little clear moon</i>	<b>Holy Evening</b>	Little radiant sun, little clear moon	<b>Holy Evening</b>
<i>Little clear moon, bright morning star</i>	<b>Good Evening</b>	Little clear moon, bright morning star	<b>Good Evening</b>
<i>Bright morning star, little stars</i>	<b>Holy Evening</b>	Bright morning star, little stars	<b>Holy Evening</b>

## 8.2. Three Key Textual Clarifications

### ‘A no lem’ – total exclusion, not comparison

The archaic emphatic phrase ‘a no lem’ means not ‘a great sea’ or ‘only a sea’ but ‘nothing except — solely — nothing but sea.’ This linguistically encodes the neurological experience of total horizon erasure: the visual and spatial collapse of landscape to a single monotonous object-substitute. It is perhaps the most neurochemically precise phrase in all of comparative mythology.

### Sycamore maple, not oak

The tree in the text is Yavir (Acer pseudoplatanus, sycamore maple), not an oak. This is botanically accurate: the sycamore grows along the margins of watercourses and ravines — precisely where a flood refugee would find it. In Ukrainian tradition the yavir is a boundary tree between worlds, planted at graves. The carol preserved the botanically correct tree.

### Little doves, not falcons

The birds are Holubonky (diminutive of holub, dove) — not large birds of prey. Small, frightened, huddled together on the only solid thing in a vanished world — and consulting together. Creation is entrusted to the frightened and gentle who survived. This is an oxytocin portrait of trauma-bonded refugee communities.

## 8.3. Neurochemical Map of the Carol



*Fig. 11. Each image of the carol mapped onto its corresponding neurochemical state. The sequence reproduces the neurological trajectory from erasure to reconstruction.*

Carol image	Neurochemical system	Neurological state
<i>Blue Sea (a no lem)</i>	Cortisol / HPA + Serotonin	Total landscape collapse; destruction of spatial safety anchors
<i>Green Sycamore</i>	Serotonin (partial restoration)	First anchor point; brain finds a stable object amid chaos
<i>Three Little Doves</i>	Oxytocin	Coalition of survivors: social safety restored through bonding
<i>Taking Counsel</i>	Dopamine (goal-directed behaviour)	Brain reorientation from threat response to action planning
<i>Fine Sand</i>	Hippocampus	Retrieval from the drowned world; memory becomes a resource
<i>Black Earth</i>	Serotonin (restoration)	Earth underfoot: spatial security restored
<i>Golden Stone</i>	Thalamus / cortical flash	First clear sky; cortisol drops sharply
<i>Nebonko · Soninko · MisiachykZirnytsya · Zvizdochky</i>	Endocannabinoids	Post-traumatic sense of wonder; cosmos held gently

## 9. Diminutives as Post-Trauma Ontology

The most psychologically significant element of the carol is the final sequence: the entire reconstructed cosmos is delivered in Ukrainian diminutive forms. Nebonko. Soninko. Misiachyk. Zirnytsya. Zvizdochky.

In literary scholarship, the diminutive is traditionally classified as a feature of folk-poetic style, an expression of lyrical affect or endearment. We propose a more precise reading.

*A diminutive does not reduce an object. A diminutive increases its perceived fragility in the eyes of the speaker. Nebonko is not a small sky. Nebonko is a sky that could disappear, because it already disappeared. This is not folkloric convention. This is post-trauma ontology: what remains is held gently, because one knows the price of loss.*

Comparative analysis confirms that the diminutive finale is a systematic characteristic of precisely the archaic layer of the carol, not of later accretions. Carpathian-Galician variants, considered the oldest, display the most consistent diminutive system. This is consistent with the hypothesis of neurological encoding preserved in the most isolated regions, where cultural transmission underwent the least external influence (cf. the Hutsul region as a culturally conservative area).

### 9.1. The Ritual Frame as Oxytocin Delivery System

The carol ‘Koly ne bulo’ is sung on Holy Evening — the longest night of the year — in an antiphonal structure: one voice leads the cosmogony, the community responds

with the refrain. Oxytocin is released during synchronised vocalisation (Dunbar et al., 2012). The call-and-response structure reproduces the neurochemical state of collective safety: the memory of the flood is delivered in an oxytocin bath. The body receives the account of the worst possible — and simultaneously experiences the neurochemical state of the best possible: I am among my own, and we are together.

The refrain variant ‘Oy, Day Bozhe’ — probably the oldest layer — is a supplicatory invocatory cry. The creation of the world requires God’s gift. The survivors ask for what they need most: earth, sky, sun. This is not theology. This is the neurochemistry of supplication: the ventral vagus is activated, social engagement is maximal, cortisol is under control. Oy — day — Bozhe.



***Fig. 12. Traditional singing on Holy Evening — an echo of the Black Sea Catastrophe. And the voice of the Ukrainian Network.***

## 10. Networked Consciousness: Synthetic Model

We can now fully articulate the thesis of networked consciousness as a unified explanatory framework for all three bodies of evidence.

Phase	Event	Neurochemical impact	Cultural / Song expression
<b>Before ~9,500 BP</b>	Stable civilisation on lake shore; place-bound identity	Serotonin landscape attachment; balanced HPA axis	<i>Landscape-centred consciousness; lake horizon as cosmological axis</i>
<b>Catastrophe ~7,600 BP</b>	Flooding; 250 km displacement; total loss of homeland	Acute HPA hyperactivation; hippocampal encoding; oxytocin surge	<i>'A no lem bylo Syneye More' — total horizon collapse</i>
<b>Migration ~7,500–7,000 BP</b>	Northward movement of genetically close groups	Chronic stress; endocannabinoid depletion; dopamine system reconstruction	<i>Green sycamore — first anchor. Little doves — cooperative coalition.</i>
<b>Selection ~7,000–5,500 BP</b>	Hostile lines perish; cooperative lines found culture	Oxytocin-dominant neurochemistry selected; shame as exclusion mechanism	<i>Institution of hospitality — legally codified neurochemical protocol</i>
<b>Trypillia 5,500–2,750 BCE</b>	2,700 years of cultural coherence; mega-settlements without walls	Intergenerational epigenetic inheritance; ritual regulates the inherited baseline	<i>Bread-salt · ritual burning · spiral pottery · communal song</i>
<b>Колядка До сьогодні</b>	Sung each Holy Evening — 300 generations	Oxytocin through communal singing; diminutives — ontology of fragility	<i>'Nebonko · Soninko · Misiachyk' — cosmos held gently</i>

***The Trypillian civilisation is not a culture that arose after the flood. It is the culture the flood created: shaped in its deepest dispositions by neurochemical reconfiguration, selected by evolutionary pressure, preserved in epigenetic memory, and transmitted in the words of a carol that still sounds on the longest night of the year.***

## 11. The Holodomor as Reverse Selection

The Holodomor of 1932–33 destroyed not only people — it deliberately dismantled the precise social infrastructure that evolutionary selection had constructed across nine thousand years.

The kulak — the successful farmer who shared his surplus — is a nodal point of the oxytocin network. The village elder is the centre of hospitality and reputational memory. The extended family is the substrate of epigenetic transmission.

Collectivisation systematically eliminated all three elements. When food became an instrument of death rather than a gift, the hospitality protocol did not merely halt — it inverted: to feed a stranger meant to die oneself.

The depth of selection, however, proved sufficient to survive five decades of systematic destruction. The hospitality culture survived in the diaspora, in post-Soviet revival, and — most tellingly — in the extraordinary social solidarity displayed during the armed aggression of 2022. What was selected across nine thousand generations cannot be erased in five years.

## 12. Open Questions for Future Research

The theory rests on convergent indirect evidence. Six directions for direct testing:

**1. Давня ДНК.** Порівняльний аналіз ДНК кісток з затопленого шельфу Чорного моря та трипільських поховань для підтвердження генетичної спадкоємності між береговими поселеннями і трипільським населенням.

**2. Епігенетичний аналіз.** Дослідження трипільських скелетів на предмет патернів метилювання NR3C1 та SLC6A4, що відповідають тим, які виявлені в нащадків вцілілих у масових травмах (Yehuda et al., 2016).

**3. Геометрія поселень.** Систематичний аналіз просторових планів трипільських поселень з нейрологічно обґрунтованими гіпотезами про серотонінові потреби просторової безпеки.

**4. Виробництво кераміки.** Нейрологічний та психофізіологічний аналіз виробництва трипільської кераміки як медитативної ритуальної практики та ендоканабіноїдного регулятора через повторювані рухи.

**5. Порівняльна культурна типологія.** Зіставлення культур, що постали після різних катастрофічних переселень (вибух Тоби, молодший дріас) на предмет конвергентних нейрохімічно-культурних сигнатур.

**6. Лінгвістична архаїка.** Систематичне картографування демінутивних форм у найдавніших пластах українських сакральних текстів; тестування гіпотези про онтологію після травми як систематичну архаїчну категорію.

### 13. Conclusions

This paper has proposed a unified explanatory framework for three independent bodies of evidence — geological, archaeological, and folkloric — through the concept of networked consciousness as a neurochemical adaptation to catastrophic displacement.

The central thesis operates on three levels. First, the Black Sea catastrophe triggered not a temporary reaction but a permanent neurochemical reconfiguration in genetically close shore communities, transmitted epigenetically. Second, the post-flood environment (unfamiliar terrain, absent food stores, critical information asymmetry) exercised evolutionary selection in favour of the cooperative strategy — we are descendants of the second line, not the first. Third, the carol ‘Koly ne bulo’ is not merely a folkloric monument but a neurological document: its image sequence reproduces the neurochemical trajectory from catastrophe to restoration, and its ritual performance each year on the longest night functions as an oxytocin protocol: the memory of the flood, lived within a safe collective container.

The diminutives of the final sequence — nebonko, soninko, misiachyk — are perhaps the most precise neurological signature in the entire theory: they encode not reduction but fragility. A people whose world vanished under water hold the restored cosmos carefully, knowing its vulnerability.

***We did not inherit the institution of hospitality because our ancestors were generous. We inherited it because our ancestors survived by choosing generosity — and those who chose otherwise did not survive to give us a different inheritance. The carol that sounds on the longest night is the song of those who did not drown in the flood. We are their voice.***

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## Author Statement and Acknowledgements

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