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Heritage of Proto-Aryan ancestors and noble warriors in Central Europe

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Abstract

Problem. The problem of the origins of the Poles and other peoples of Central and Eastern Europe has led to great scientific and social interest given the genetic discoveries of recent years, which have shown these issues in a new light. These problems are being simultaneously considered by archaeologists and historians, linguists and ethnologists, and anthropologists and interdisciplinary researchers. **Method.** The comparative and deductive methods were used, along with an analysis of the broader discourse (both scientific and popular), from the perspective of the sociology of science; hence source texts and mass culture-related texts are listed among the sources.

Results. The term “Aryo-Slavic languages” seems more appropriate than “Indo-European”, especially for peoples with the advantage of hg R1a Y-DNA. The similarity of the chronicles and their symbolism is another factor that testifies to their cultural closeness and its accompanying biological (genetic) proximity. There is a series of questions and hypothesis.

Conclusions. The affinity of languages, the Polish noble coats of arms and Sarmatian signs, and anthropometric data of Aryans and Poles, especially genetics (Y-DNA, mt DNA) indicate that the holders of hg R1a1 (and derivatives) described in the paper originate from the same trunk.

Introduction

For a long time, there has been a dispute over the origins of European nations, the Slavs and especially Poles¹. In recent years more pieces of the puzzle of knowledge have been discovered, leading to the composition of a mosaic. However too many of them are still missing so the full picture still cannot be seen. There are still more questions than answers. Hence, one can and should make hypotheses and then test them from a multidisciplinary perspective, using the new systemic paradigm of science [Hetherington 1996; Cynarski 2014].

A new picture is gradually emerging and the probability of some of these theories or hypotheses being right seems to be so large that it may be considered the best explanation for the position which has been studied and described. Obviously, it is resisted by those scholars, who find it difficult to abandon the internalised paradigm,

which is thus falsified (the effect of cognitive dissonance) [Cynarski 2018: 5-6]. However, it is worth remembering that constructive scientific dispute is an important factor in progress. So, what is the current state of knowledge? Ian Barnes [2009] developed a European history of the Celts and their descendants – from antiquity to today. A similar study of the history of the Aryans would require the work of a team of specialists and an edition consisting of a number of volumes. In particular, it is worth noting that in Barnes the ancient history is “stretched” in favour of the Celts (Western European branch of the haplogroup R1b, and the Celtic subgroup, 3500-2000 BC), at the expense of the **Arains** (R1a), but this study was published before the discoveries in recent years of the genesis of Y-DNA.

Anatole Klyosov [2009] introduced the term “**Arains**”: they are Indo-Europeans, carriers of the haplogroup R1a1 Y-DNA and its derivatives, i.e. for genetic transmission in the male line – from father to son². For the peoples of Europe in the Bronze Age it seems reason-

¹ **Poles** are people who consider themselves Poles, whose native language is Polish, and their ancestors lived within the borders of Poland for at least four generations.

² Analogically, for carriers of R1b – “**Arbins**” [cf. Klyosov, Tomezzoli 2013].

able, and the term is perhaps better than "Proto-Aryas" or "Proto-Slavs". In addition, the territory of today's Poland is indicated by researchers into the "excavated" DNA, as the cradle of the Aryas and Slavs, and indirectly the Scyths [Kowalski M. 2017: 16-58]. However, according to the ancient DNA found in the Andronovo Sintashta-Pietrovka (2100-1800 BC) it was R1a-Z93 (R1a1a1b2a2) [Allentoft *et al.* 2015], not the same as among Poles today. Only the ancestors were common.

Tomasz Grzybowski [2016] claims that Slavic autochthonism, in biological continuity in Poland for about 7000 years, can be confirmed on the basis of DNA and R1a1a7 Y-DNA mapping [cf. Mielnik-Sikorska *et al.* 2013]. This is acknowledged by some linguists [Alinei 2000; Alinei, Benozzo 2016]. Nobody has, however stretched the dating of the beginnings of the statehood of Lechia back before the C19th BC. The legendary Lech I the Great lived between 1879 and 1729 BC, and King Sarmat from around 1800 to 1725 BC (?). We can only make indirect conclusions about the existence of the foundations of statehood (tribal union?). If there was a king, buried in Eulau, and if there was a relatively large army (for the time) fighting at the Tollense River (C13th BC), then there must have been something beyond tribal or state organisation.

This dispute has been going on for many years. Joachim Lelewel (Loelhoffel von Lowensprung, 1786-1861, historian), denounced the descriptions of the kingdom of Lechia as false. Julian Ursyn Niemcewicz (1757-1841, also a historian) and Tadeusz Wolanski (1785-1865, numismatist) recognised the authenticity of the "Chronicle of Poland" by Archbishop Prokosz. The existence of a pre-Christian Lechian state was also confirmed by Prof. Czekanowski [1957]. "Lech" was the title of the ruler [Dlugosz 1867: 45], just as Caesar /emperor or Charles/king. The name of the country derives from Lech – Lechia, Lechistan, as well as the Lechites, or Lekhites and nobles (those from Lech). We could call the Lechites the oldest Slavs [cf. Czekanowski 1957].

The old paradigm, still functioning in Polish science, includes, among other things, faith, in the sudden reproduction of the Slavs (and/or the dissemination of language) – a kind of *creatio ex nihilo*. The Poles started to appear politically in Europe in the tenth century through the baptism of Mieszko I (966) or thanks to the efforts of his father. "From the C5th to the C7th, Slavic tribes settled in vast areas from the Dnieper in the east, to the Elbe in the west and Lake Ladoga in the north and the Peloponnese Peninsula in the south. The Polish lands were taken over by the Slavs in the second half of the 6th and the beginning of the 7th century" writes Krzysztof Ozog [2016: 14]. He also continues – "... the Polans state was established in a short time, and it was undoubtedly organised by Siemomysl, the father of Mieszko I" [Ozog 2016: 15]. The proponents of this view do not take into account the results of genetic research

in recent years. Is this vision of ancient history without our ancestors not the result of a preserved slave/colonial mentality? This state has lasted since the nineteenth century, that is, from the partitions of Poland, when the partitioning powers, and later Nazi Germany and the Soviet Union set about of eliminating Polish pride and enhancing low national self-esteem [cf. Makuch 2013: 7].

Tomasz Sommer [2016] in the Editorial of one of the popular weeklies wrote that the oldest history of Polish lands "in its academic edition, evolves extremely slowly and lacks the tendency to overcome fossilised paradigms. Meanwhile, the latest scientific findings indicate that they are not only fossilised, but mostly simply untrue". This author indicates that – in the light of the results of research in recent years – our ancestors have been inhabiting the Oder, Vistula and Dnieper basins permanently and in a compact way for at least 3000 years, and archaeologists have already excavated 3,500 settlements in today's Poland. This hypothesis omits the presence of Arains among today's Tatars and other peoples of Eastern Europe and Asia (descendants of Aryas and Scythians?). Their present occurrence in Central Europe is a small percentage of the population. On the other hand, in what is now present-day Poland the numerical dominance of warriors with hg R1a1a has been in place at least since 2000 BC approximately [Haarman 2016; Kowalski M. 2017: 34, 53].

The problem of dating the chronology of individual rulers and events

Despite the genetic and interdisciplinary studies which have developed in recent years, the dating of individual events raises serious problems and doubts. Let us try to use the logical deduction method here.

Who invented the wheeled cart? The first archaeological artefact in Europe is a vase from Bronocice (a village in Lesser Poland) from about 3,500 BC depicting a four-wheeled cart [Nowak 2014: 21-22]. Thus, at that time the people living in the Polish lands were more innovative with a more advanced civilization than the rest of the continent.

Witold Manczak proved that "in the light of statistical data, the original habitat of Indo-Europeans coincides with the Slavs' habitat, that is, it was in the Odra and Vistula basin, between Germanic and Baltic tribes; the latter were formed as a result of migration to the north and contact with Finno-Ugric peoples" [Sobotka 2016: 24; cf. Manczak 1999: 89-144].

The Arains already existed in Eulau on the Elbe River in around 2,700 BC [Haak *et al.* 2008], as evidenced by the (royal?) tomb excavated there. That is, they have lived since at least about 2,700-2,600 BC in the territories of present-day East Germany (former German Democratic Republic). The Aryas and Slavs,

called Wenedens or Vandals by the Germans, were their descendants.

The Aryas, descending from the Arains (the brave Harii described by Tacitus?), left the motherland between the Elbe and the Bug Rivers and around 2,500 BC they occupied the area of present-day Kazakhstan. From there, they set off to conquer Iran and India. On the basis of their language (Sanskrit) and knowledge (Vedas), we can indirectly assume that their culture was related to that of the country of origin and what later extended from the Altai Mountains to Sarmatia – the Scythian empire. Nestor of Kiev [1113, chapter 5] wrote about the Lendians (Lechites), and the Eastern Slavs descended from them, inhabiting in large numbers the land up to the Black Sea, which “the Greeks called Great Scythia”.

Many centuries later, around 1,250 BC, there was a great battle at the Doleza or Toleza River (*Ger.* the Tollense). It is likely that the Arains, the creators of the Lusatian culture, (according to Haarman [2016]) were already simply Slavs. They must have had a well-developed social organisation to be able to rout an army of a few thousand. They were professional warriors whose bones bear traces of previous battles. Thanks to this, the ancestors of the Poles were able to defeat the carriers of hg I1 and/or I2 [Curry 2016]. Andrew Curry [2016], and in a popular work – “Sueddeutsche Zeitung” [Holzhaider 2015], presents the results of excavations in the area of the Tollense (*Dołęza* or *Tolęza*) River. These suggest that it is not known exactly who was there, who fought there and where they (those fighters) came from. It was a battle between several thousand warriors, which took place somewhere between 1250-1200 BC. Up to now (not only) German historians and archaeologists have believed that the Slavs arrived in Central Europe in the sixth century AD and they find it difficult to accept the presence of R1a1 (Lekhs, creators of Lusatian Culture) in the areas between the Elbe and the Oder in the C13th.

The Lusatian archaeological culture, lasting from the C14th BC (Bronze Age) to the C5th BC (Iron Age), may coincide with the emergence of the Lechitic state [Czekanowski 1957; Kostrzewski 1961]. One of the most important, well-researched defensive forts from C8-6th BC was Biskupin. It can be assumed that the inhabitants of the areas of Lusatian culture (1350-400 BC) remained in a close relationship with the genetically related Scythians and Sarmatians. However, in the C7-6th BC it is probable that Scythians raided these areas, as evidenced by some artefacts (Biskupin, burial mounds). Then the Sarmatians, perhaps as mercenary warriors, got as far as Scotland [Nowak 2014: 28], and other Arains – in the C5th AD – to Cartagena (today’s Tunisia), where they founded their capital [*cf.* Nowak 2014: 32].

Were the Philistines depicted in the Bible (C12-7th BC) the Lechites? The Old Testament [Book of Judges 15,9-19] talks of the Philistines’ relationship

with Lechia (the country or a jaw?; Hebrew *Lechi* origins from appellative *lechi* – ‘a jaw, jawbone, cheek’), and the recently-translated inscription from the C11th BC of Ashkelon (“Liudi padi pa wedimi” – “People came to see” or “People come, we see”) indicates the Philistines’ use of the Proto-Slavic language [Tomezzoli, Stein 2016]. The inscription was written with the characters corresponding to the Cyprus/Minoan alphabet. This in turn may derive from alphabets created within the South Balkan cultures: Vinca, Gradesznica, Karonovo, Tartaria, Turdosz, Valchu Dol, and Magura [Debek 2018: 84; *cf.* Olander 2015]. It may be one of the Slavic tribes of old Lechia, or the Slavic peoples who originally inhabited the area between the Danube and Venice (*Venetia*). However, these are still only hypotheses.

Tolkien [1955] made a mistake by attributing a culture-forming role – in the field of creating the knightly ethos in Europe – to the Germanic peoples. Long before the German peoples and languages were identified, the standards of warriors’ behaviour were defined by peoples originating from the Arains – the Aryas, the Lechites and the Asian Scythians³. We can find their traces in the heroic epics of the Persians and Indians. Simultaneously, what is now Asia Minor and Western Europe were dominated by the carriers of hg R1b – the Italo-Celtic peoples.

The kings from the Lech dynasty were shown in the German ranking drawn up in 1864 as follows:

Lech I – 550-655 AD
 Wizymir I – 655-695
 the rule of 12 local leaders/governors (voivodes)
 Krakus I – 700-728
 Lech II – 728-750
 Wanda – 750-760
 the rule of 12 local leaders/ governors (voivodes)
 Leszek I / Przemyslaw – 770-804
 Leszek II – 804-810
 Leszek III – 810-825
 Popiel I – 825-830
 Popiel II – 830-869.
 In turn, the Piast dynasty would begin as follows:
 Piast – 860-884
 Ziemowit – 884-894
 Leszek IV – 894-913
 Ziemomysl – 914-958 [*Vergleich der polnischen Könige* 1864].

There is an overlap between the end dates of the rule of Popiel II (869?) and the start of Piast’s as the guardian of underage Ziemowit (860?). In addition, Krak (Krakus) should, (according to Prokosz) have been elected king of the Lechites in 694, and he died in 728. In turn,

³ There is also a hypothesis about the influence of the Arains’ ethos (Aryan, Tocharian and Scythian warriors) on the vast area from Western Europe to Japan.

King Ziemomysl reigned between 921 and 957. In 957, when Ziemomysl died, Mieszko I became the next king.

However, did everything really start as late as the C6th AD? For example, as a result of research on the Krakus Mound (*nota bene*, only a part of the base of the mound has been excavated) Jozef Zurawski [1934: 9] stated that it should be dated to about 500BC. Polish chroniclers fairly unanimously agree on the times of the rule of Krak during the reign of Xerxes I (C5thBC) [*cf.* Boguchwal / Godzislaw Baszko, 13th C. /1821].

The much earlier existence of Lechia is indirectly indicated by the so-called "Amber route" and trade with Rome. The functioning of the "amber route" and the trade exchange between the Lechites (and the Baltic peoples) and the Romans lasted from C5th BC to C6th AD. In particular this was the trade in amber and slaves. This route led through towns (Klodzko, Wroclaw, Kalisz, Konin, Bydgoszcz, Swiecie, Pruszcz Gdanski) or along rivers (Vistula and Oder). The existence and functioning of the "amber route" testifies to the efficient functioning of social institutions (the Lechic state?) in the designated areas at that time.

The democracy of the mass meeting

As Wincenty Kadlubek points out, there was probably a system of mass meetings operating among the Arains from the start of their settlement in Central Europe – the area between the Elbe and the Dnieper. It was a simple formula of direct democracy, whereby every man was brought up to become a noble warrior. Incidentally, the word *arya* comes from the Sanskrit and means "noble". Not using titles among Polish nobility and equality among them (in the sense that everyone had, in a way, the status of a baron) resulted from this centuries-old tradition of the Lechites [*cf.* Nestor of Kiev 1113; Wincenty 1208/1612]. This system functioned among both the Slavs and the Balts.

Has the flat social structure of the Slavs arisen from the Avars, as Urbanczyk [2008] claims? Are the organisational talents, or the lack of them in the Slavs, a result of Polish researchers own complexes or from the narrative imposed by the invaders? This question can be directed even more specifically to the archaeologists and historians who argue stubbornly against the results of the genetic research [Klyosov 2009; Underhill *et al.* 2015], asserting that the Slavs came to the Vistula from the Prypiat River area only around the C5th AD.

Andrzej Nowak shows the love of freedom as a constituent feature of the Polish national character [Nowak 2014]. Perhaps this is a record in their genetic memory, when for several centuries before the birth of the Christian Polish state, Lechia's warriors chose the leader of the entire people from among themselves or established the commander-in-chief of the army. It would be consistent with Szyszko-Bohusz's theory of genetic

memory [Szyszko-Bohusz 1996, 2006], but here it is only a modest hypothesis. Andrzej Szyszko-Bohusz's theory would probably be better confirmed by the Poles' adoption of many historic pre-Christian traditions – rallies, military (equestrian), liberty and equality – following the knightly ethos and their love of settled lands, for at least 3000 years.

The Lechites/Lekhs

Are the Sarmatians⁴ or the Scythians Lechites (*Lechy – Lechici – Lachy*)? The names like Aria or Alan mean "noble". Similarly, Lach or Lech could mean a lord, according to the name of this legendary king [*cf.* Makuch 2013: 147-153]. Both Scythians and Lechites were judged according to the courage of the spirit and the fortitude of the body [Makuch 2013: 213; quoting: Wincenty1208/1612: 21]. As far as the territory of the state of the Lechites is concerned the chronicle of Master Wincenty Kadlubek talks about Great Scythia, stretching from the Danube to Iran⁵ (the Parthian country) [Makuch 2013: 199-200; quoting: Wincenty 1208/1612: 11]. Does this mean that the Polish chroniclers praised the Scythian kings? Do genetic (biological) and cultural relatedness mean identity?

According to Dlugosz [1867: 70-71], the centre of gravity of the state of Lechia shifted to the west. Thus, it is possible that the Polabians and Sorbs first predominated among the Western Slavs. Later, the role of the leader was taken over by the Moravians (Brno), Vistulans (Cracow, Wislica), the Czechs (Prague) and Polans (Gniezno, Poznan). The Lendians, Masovians, Pomorians (Szczecin) and Slovaks (Nitra) are also mentioned. Among the Slavs who went to the south of Europe the Slovenes, Croats and Serbs, Macedonians, Montenegrins, Bosnians and Bulgarians, according to the countries they occupied, should also be mentioned. The Ruthenians went to the east, and then certain groups of Lechites reached the area of Kiev and Smolensk.

The Polabian Slavs as well as the Veletis and Tollenians were also Lechites [Nestor of Kiev 1113]. Ptolemy shows them on a map from the second century. "Between the C6th and C9th AD the upper reaches of the Elbe and Oder rivers were occupied by the Sorbs, and the lower reaches by the Lekhitic Polabians (the Tollenians, Obodrites and Veleti). The Lord of the Obodrite tribe, Prince Niklot (1131-1160), defended the identity and physical existence of his country and people to the end" [Cynarski, Maciejewska 2016; *cf.* Strzelczyk 2013]. They were sub-

⁴ We do not have enough scientific data to determine the genetic similarity of Sarmatians and Scythians.

⁵ Interestingly, the map "Poland and its Neighborhood", made by al-Idrisi in 1150, shows the lands from present-day Germany to the Caucasus and Iran.

ject to German extermination and Germanisation. The same also applies to a large extent (almost completely) to the Sorbs and Baltic Prussians. However, according to M. Kowalski [2017: 139-149], about 16-24% of genetic Slavs still live in the German Lands east of the Elbe. A similar situation is found in Austria.

The direct descendants of the Arains, the genetic brothers of the Lechites/Poles, (amounting to +50% hg R1a1a) are found today only among the Slavs of Lusatia, in Poland (51-57.5%; R1a-Z280 and R1a-M458), in Afghanistan, Tajikistan, Kyrgyzstan, and among the Brahmana caste in India. Yet other descendants of the Lechites – the Hunza people – today live in the distant Himalayas (Pakistan). The Ashkenazi Jews (*Ashkenaz* is the Assyrian name of the Scythian country) lived for centuries on the lands of the Scythians and Slavs, but only 11.5% of carriers of hg R1a1a were found among them [Nebel *et al.* 2005].

Aryo-Slavic languages

Mariusz Kowalski [2016, 2017: 56-58] states that Poles are descendants of Aryas, identifying the Arains with the Aryas – and the Aryas with the Slavs. In his opinion, today's Poles descent from those Aryas who did not migrate to Iran and India. Perhaps, however, only the forefathers of Aryas and Poles were common. The descendants of the early Aryas whom we can identify with the Proto-Slavs were the Lechites (from whom the Poles and the Lechic language group originate) and the Aryas who were the conquerors of India and Persia. The Lechites and present-day Poles, Scythians and Croats, Aryas and the Brahmana caste in present-day India come from the Arains. While the highest percentage of carriers of hg R1a1a is found today among Poles and Sorbs (Lusatian Sorbs) living on the other side of the Oder, their relatively high concentration also applies to other Slavic countries and Hungary (the lands of the former Danube Slavs), several Central Asian nations and some other European countries (for example, eastern Germany) [cf. Kayser *et al.* 2005; Cynarski, Maciejewska 2016].

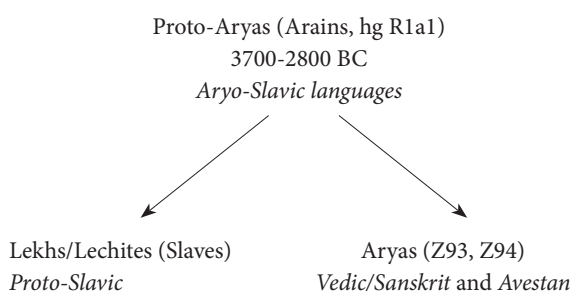


Fig. 1. Breakdown of the language group [authors own research]

The author does not feel fully competent to create a theory of glottogenesis. It is only a hypothesis assuming

the existence of a connection between the haplogroup and the language. The result of the several-year “journey” from Poland (or to be more precise, from Lechia), through Andronovo Sintashta-Pietrovka (as written above), to India are the languages that perhaps should be called **Aryo-Slavic** (Fig. 1). It is the *satem* group of languages. Sanskrit, in which the Vedas were written, was set about 3,500 years ago (about 1500 BC). It bears a relatively large similarity to the Old Polish language [cf. Skulj *et al.* 2008; *Slovenska Samskrta?; Similarities* 2016] and languages of Slavic ancestry. The Aryas and Slavs descend from the same trunk of the Arains. Thus, the original Persian language is similar to the Polish [Pietraszewski 2011], and languages of Slavic ancestry. Reczek [1985] pointed out that if Schelesniker was right (he gave references to two of his publications), we are dealing with a very archaic Iranian-Slavic convergence in the field of morphology. It is about the nasal sounds of the Avestan and Polish languages [ã, õ], and the endings of words in declensions.

The Lechitic languages univocally include Polish and Polabian (the language of the Veleti and Obodrites), and other Western Slavic languages (Lusatian, Czech and Slovakian). The Aryo-Slavic languages should cover all the languages of the Slavs and Aryas. The Scythian language, Iranian and Turkish can be the result of confusing the Aryan language with the languages of other peoples. Adrian Leszczynski [2014] explains that the language of the Vandals/Wenedas/Wenetas is an early Slavic language. This is justified and documented by the following, among others:

1. The author of the “Anales Augustani” chronicle from the 11th century, while describing the defeat of the Germans in the battle with the Slavs, wrote: “*exercitus Saxonum a Wandalis trucidatur*” (that is: “The Saxon army was destroyed by the Vandals”).
2. Adam from Bremen, the German chronicler and geographer from the C11th, described the Slavs as follows: “*Sclavania igitur, amplissima Germaniae provintia, a Winulis incolitur, qui olim dicti sum Wandali; decies maior esse fertur nostra Saxonia, presertim si Boemiam et eos, qui trans Oddaram sunt, Polanos, quia nec habitu nec lingua discrepant, in partem adieceris Sclavaniae*”. That is – “Slavdom, the largest of the regions of Germania, is inhabited by the *Winulis*, who were previously called Vandals. Apparently, it is larger than our Saxony, especially if it includes the Czechs and Polans on the other side of the Oder, who do not differ in language or customs”.
3. Wilhelm of Rubruk, a Flemish Franciscan, missionary and traveller from the thirteenth century, wrote: “The language of Ruthenians, Poles, Czechs and Sklawons is the same as the language of the Vandals”.

All the authors indicated here identified the Slavs with Vandals at least in a language sense. And the perception of Slavdom as part of Germania stems from the fact

that the Romans applied this name to the countries north of the Alps, originally mainly inhabited by the Slavs. Leszczynski (2016) also quotes a series of results of fossil Y-DNA research from the area of present-day Germany and Poland from the period 2,700-2,000 BC. It also shows the correlation of the Proto-Slavic language with hg R1a1 aY-DNA.

Lechia according to Polish chronicles

The Chronicle of Prokosz reports that the first ruler of Lechia was Sarmat, the son of Helissa I, grandson of Jowan of Elam (?). His successors were Kodan, who founded Gdansk, Lech, who ruled for over 50 years, Filar (or Philan), Car, Lassota and Szczyt (founder of Szczecin) [Prokosz 996? / 1825].

Master Wincenty Kadlubek wrote that our brave ancestors defeated the inhabitants of the Danish islands on the north-western borderlands of Lechia, and made that country a fiefdom [Wincenty 1208, book 1, ch. 2: 9-10]. This is an echo of the great battle at the Tollense River? Meanwhile, we do not know who the Lechites fought against (R1a1a). Was it against Old Europeans from Scandinavia (hg I1), or those from Southern Europe (I2), or maybe against both?

In turn, the Lechites defeated the Celts (R1b), extending the borders of Lechia to Carinthia, Bulgaria and the Parthian country to the south [Wincenty 1208, book 1, ch. 3-4: 11]. Prince Lech, who was called Grakchus by Kadlubek, unified the Slav forces against the "Galls" and defeated the Celtic army. Thanks to this he became king of the Slavs [Wincenty 1208, book 1, ch. 3-4: 12-13]. Then Wanda, daughter of Krak, queen, thus her people were called Vandals [Wincenty 1208, book 1, ch. 7: 18]. Because she did not have a child of her own, the next king was a warrior Lestek, who was a dragon slayer [Wincenty 1208, book 1, ch. 11-12: 25]. The border between Lechia and the Parthian country, as already described, and the description of the victorious war with the Macedonians [Wincenty 1208, book 1, ch. 9: 20-25] may indicate that Kadlubek identified the Lechites with the Scythians. However, he also wrote separately about Eastern Scythians, repeating information from Roman chronicles [Wincenty 1208, book 1, ch. 15: 67, ch. 19: 75].

The splendour of Lechia deteriorated due to the weakness of Pompiliusz (Papiel or Popiel) and his son. That is why the next ruler of Lechia was chosen from among the common people. Thanks to his bravery and nobility Siemowit, the son of Piast, became the commander of the army (voivode?), and then king [Wincenty 1208, book 2, ch. 3: 41]. Succeeding rulers, non-Christian kings, were Lestek IV, Siemomysl and Mieszko [Wincenty 1208, book 2, ch. 8: 49-50]. But it was Mieszko's son – Boleslaw I the Brave (992-1025) who was able to

unite the majority of the Lechitic lands and became a legitimate Christian king.

Jan Dlugosz [1867: 22] wrote that "Lech, the father of the Lechites or Poles" ruled before 500 BC, which means no later than the 6th century BC, and – in his opinion – he came from Pannonia. The land of Lech included the lands from the Elbe in the west to the Dnieper and Dniester in the East, and from the Sarmatian Sea (the Baltic Sea) in the north to the Sarmatian Mountains (Carpathians). Rus was supposed to be a descendant of Lech.

The rule of the twelve governors (voivodes) was followed, around the year 500 BC, by the rule of Krak I, who defeated the Gauls and subordinated the Czechs [Dlugosz 1867: 54]. Later, in Cracow which was founded by Krak, the son of Krak – Lech, was supposed to become king. However as a result of fratricide he lost his crown. Wanda, the daughter of the King, became queen. Then, twelve voivodes ruled until Przemyslaw, named Leszek I, was elected. He defeated the Hungarians and Moravians [Dlugosz 1867: 65].

The successor of Leszek I – Leszek II died in 805 in the war with Charles I the Great [Dlugosz 1867: 39, 69; cf. Fig. 2]. It was the only great defeat of the ancient Lechitic kingdom described in the chronicles. However it is possible that, it refers to Charles the Great's invasion of the Veleti in 789?

The succeeding rulers of Lechia included legendary Leszek III, Popiel I and Popiel II. The next pre-Christian Piast dynasty was represented successively by Piast, Ziemowit, Leszek, Ziemomysl and Mieszko (Mieczyslaw I). Dlugosz clearly states that our country was called European Sarmatia, and that Poles and Ruthenians are Sarmatians, and that the Lechites are Scythians, or Polans (the name coming from arable fields), or Vandals (from Vandalu, or Vistula)⁶ [Dlugosz 1867: 24]. Elsewhere, however, he distinguishes other Sarmatians, called Getas.

The great Lechitic dynasty ended with Popiel II. In turn, a visit by two angels was to initiate the glorious Piast dynasty. The son of Ziemowit – Leszek died in 952, his son Ziemomysl or Ziemomysl – in 964. The achievements of Mieszko and subsequent Piasts are relatively well known to historians. However, the ancestors of today's Poles were still identified in different ways. For example, Licicaviki or Licicaniki (from Widukinda's description) was probably the tribe of Leczanie/Leczyzanie [Malecki 1897: 10-11, 17].

Maciej Strykowski [1582, vol. 1, book 1, chapter 2] at one point separately enumerates "Eastern Sarmatians, Veneti and Slavic peoples" (indicating that the Veneti used Slavic language). On another occasion he identifies them by writing that the Sarmatians and Veneti, as well as Vandals and Kashubians, are Slavs. Elsewhere,

⁶ In another place, he derives this name from the name of Queen Wanda [Dlugosz 1867: 58]



Fig. 2. Map of Europe, 814 AD [Longmans, Green & Co., London, New York & Bombay].

he states that Lithuanians and Yotvingians come from the Pechenegs and Cumans (Polovtsi) (ibidem, vol. 1, book 5, chapter 5). In turn, according to Master Wincenty Kadlubek the Cumans descended from Parthians⁷ [Wincenty 1208, book 2, ch. 25: 94].

Nowak [2014: 30] quoting Jordanes, identifies the Slavs/“Proto-Polish tribes” with the Veneti. Meanwhile, according to Dzierzwa/Mierzwa, we come from Wandal and Lech, perhaps from Arains from Pannonia, along the Danube, but for centuries we have also marked our presence in the area of Lusatian culture. From the end of the eighth century, the German chroniclers identified the Vandals with the Slavs, and today’s researchers confirm the presence of the genetic ancestors of Poles in this area [cf. Haarmann 2016]. Meanwhile, contrary to the genetic discoveries of recent years, Nowak is on the side of the supporters of the arrival of the Slavs in the Polish lands from the Dnieper, and he considers the Vandals and Goths to be Germans [Nowak 2014: 31-33]. As an aside it may be worth considering the definition of Germania and Germanism at some point.

⁷ The Parthians inhabited the area of later Persia / Iran, calling their country Parthia (*old Persian* Parthava).

Kejanid myth and Polish and Czech chroniclers

Piotr Makuch in his source analysis refers mainly to Wincenty Kadlubek and Gall Anonim, but also to the Latin original of the *Mierzwa Chronicle* (or *Dzierzwa*), the *Annals, or Chronicles of the Famous Polish Kingdom* by Jan Długosz, the *Czech Chronicle* by Kosmas Praga and several others [Makuch 2013: 46-50]. He also refers to *The Avesta* and *The Histories* by Herodot. In his book, he emphasises the similarities of the Kejanid (the Persian royal chronicles) to the Polish and Czech chroniclers, while avoiding a description of the discrepancy protocol. The fact that the early Slavs were neighbours of the Iranian peoples, and the assimilation of the Scythians and Sarmatians with the Slavs, resulted in cultural closeness (language, beliefs) and ethnicity [Makuch 2013: 36, 236]. In particular the Vistulans as descendants of the Sarmatian (White) Croats could have been Slavised Sarmatians/Scythians. Polish noble coats of arms originate from Sarmatian (Thami) signs, which may indirectly indicate the Sarmatians’ domination of the social structure possibly from the C4th or C5th AD [Sulimirski 1979: 176-193; Makuch 2013: 37-40].

Makuch, in addition to linguistics, lists other sciences that confirm the closeness of the Iranian and

Slavic peoples, including ethnogenetics, but he does not delve into this knowledge. He indicates however, that anthropological “cranio-metric tests (skull measurements) indicate the value of the head-length ratio, which in both cases was 77,8”, identical for the historical Slavic population and for the ancient Aryas [Makuch 2013: 40-41; cf. Czupniewicz 1996: 34]. This, surely, indicates biological closeness? Makuch also sees the influence of Iranian and Scythian mythology on the chronicles of the Poles and Czechs. Meanwhile, the similarities between the Kejanid and Lechitic mythologies may result from the fact that the common ancestors of the Aryas and Scythians came from the area of the Vistula River. Some cultural Indo-Iranian elements, such as the ethos of the Aryan nobility and the Parthian and Scythian warriors, could have been born in the Lechitic lands. This was later supplemented with Persian and Babylonian elements (the dragon), and Alexandria [cf. Makuch 2013: 34].

The slaying of the Wawel dragon and the war of Lech II (also known as Listyg or Lis, or Lestek) between 336 and 323 BC against Alexander Macedonian is probably a Scythian-Lechitic version of the Kejanid myth (given the cultural closeness of Persia). Wawel could in turn be identified as Babel, Babylon, the symbol of royal power [cf. Makuch 2013: 74-76].

Digressions

1. Polish, Lechitic, Slavic, and Aryan castles

In a prehistoric settlement on Zyndram Mountain in Maszkowice near Lacko, Polish archaeologists have discovered a stone wall 120-140 m long from around 1750 BC. It could be proof (circumstantial evidence) of the beginnings of the Lechitic (?) statehood at that time.

Strongholds, and numerous towns and cities were built before C9th AD. Lech founded Gniezno and Szczyt – Szczecin, and another Lechitic prince, Kij founded Kiev [Dlugosz 1867: 38, 43]. Many of the Lechitic castles and towns were built in what is now present-day eastern Germany [Dlugosz 1867:70-71]. The Lechites mainly built fortified castles of wood and soil. Among the great castles and masterpieces of the art of fortification created by the descendants of the Arains (viewed from an Anglo-Saxon perspective), only the Moscow Kremlin and the Indian ones – the Red Fort (Lal Kila) in Delhi and the Meherangarh in Jodhpur are visible today [Hardin 2000; Guadeloupe, Reina 2008]. The castles of Malbork (Poland), Predjama (Slovenia), Karlstejn and Hluboka (Czech Republic) built on Slav territory were built by their other owners at that time. Nevertheless, the fortress in Kamieniec Podolski (14-17th C.) is the pearl of the Polish art of fortifications [Cynarski 2012].

2. Comparison of martial arts

The Aryas moved their holy knowledge (*Veda*), the ethos of noble warriors and *vajramushti* the traditions of the Aryan warriors from the C15th to the C12th [Lind 1996: 912-913], to India, which influenced the development of yoga and Far Eastern martial arts.

The Arains and their descendants – the Aryas and Scythians – were perfect riders and archers. So the Greeks saw centaurs in them. The mobility of the Arain army gave them an advantage over other peoples. In addition, in the Arain tradition, there are female warriors, mythical Amazons, who also fought mainly on horseback and were using bows. Aryas used chariots, e.g. in Andronovo Sintashta culture [Allentoft *et al.* 2015]. Their descendants were famous more as perfect riders.

The cover of the book by Makucha (Fig. 3 and following [Makuch 2013: 76-77]) features the similarity of the winged Sarmatian warriors to Polish 17th-century hussars, which is still a popular image today and even appears in songs by contemporary bands (Swedish group Sabaton, *Winged Hussars*, 2016). This refers particularly to the weaponry and tactics of battle, and several other authors point to similarities in the art of war, weapons and the ethos of the nobility [Hundert 2012; Cynarski, Maciejewska 2016].

Even in the C17th, the Polish cavalry used bows, horseman's picks, small-plate brigandines (*corazzina*) and light armour. The use of cavalry was preferred in Poland until the 1930s. However, while Polish interest in horse archery decrease, fencing, especially sabre fighting, has become a Polish speciality.

It was a primeval horse warrior with hg R1a and his fair-haired wife who came from the common people (hg I1 or I2) from whom the Aryas and Scyths (warriors associated with centaurs because of their equestrian skills, and women – also horse archers – named in myth as Amazons), Sarmatians and Lechites/Slavs are all descended.

3. The long journey of a symbol

Apparently, King Krak minted the bracteate with the words *Craccus*. However, the author failed to find a document/artefact confirming this fact. However, it can be confirmed that the denarii of Mieszko I before his baptism, carried the image of the swastika (a word of Sanskrit origin). This is a symbol of Aryan faith, Sun, power, happiness and immortality, popular in Indo-European ornamentation. Lind points out its presence in the culture of the Aryas in Mohenjo-Daro (2500-1500 BC) [Lind 1996: 824].

A similar design was seen by the author in the tomb of King Philip of Macedonia near Thessaloniki and in the Shaolin monastery, where this symbol probably came with a Bodhidharma Prince [Cynarski, Swider 2017].

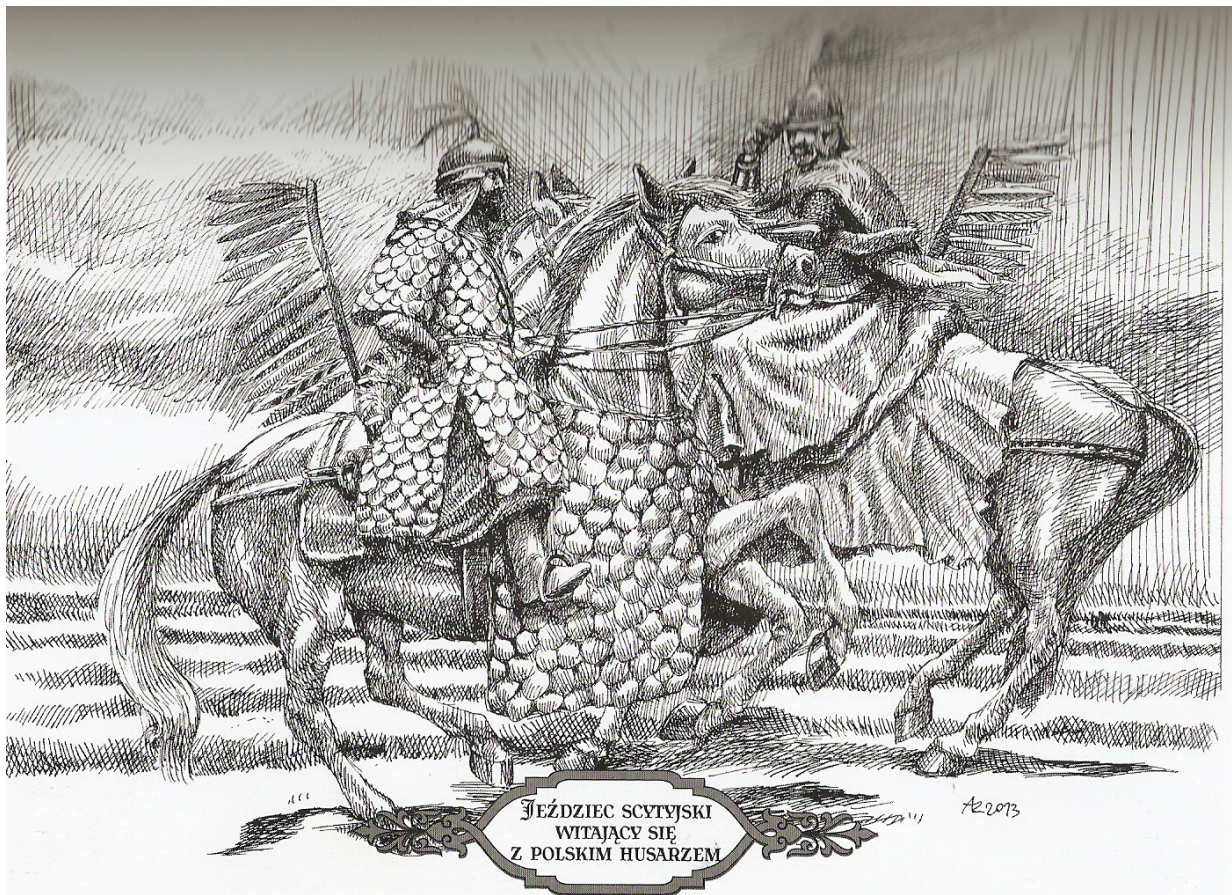


Fig. 3. A Scythian rider greets a Polish hussar [Makuch 2013: 76].

The swastika is still the main logo in today's Japanese school of *Shorinji kenpo* which cultivates the diamond Zen and Shaolin boxing.

Scythian symbolism has in turn been preserved, on, among others the coats of arms of Polish noble families. For example, the *Nalecz* (*Nalęcz*) coat of arms features a white girdle, the Sarmatian symbol of royal power (...) Scythian or Skyta was the term for a horse archer (similarly: *Arya* – a noble; warrior) and the arrow theme is typical of Scythian symbolism and ornamentation [Cynarski 2018: 3; cf. Cetwinski, Derwich 1987: 210; Cynarski, Maciejewska 2016]. The coats of arms of Polish and Lithuanian nobles contain, in many cases similar images to the Scythian *tamgas* (arrows, horse-shoes, bows etc.).

It is probable that the white eagle, the emblem of Lech, is also ancient. This is suggested in the painting by Walery Eljasz, in which King Lech comes across the nest of a white eagle (also called a golden eagle) [Janik 2017]. The word eagle (Pol. *orzeł*, Czech and Slovenian *orel*, Russian *orieł*) and the word *aria* may have a common origin. The people of the Eagle (or maybe the Eagles/ Aryas which they might have called themselves) took over the lands east of the Elbe. The other side of the river was mainly inhabited by the Celtic peoples whose symbol of a cockerel was celebrated.

4. Encouragement for further genetic research

The Hebrew name *Ashkenaz* originally referred to the Scythian lands (Great Scythia), and subsequently to the Slavic territories and the Polish-Lithuanian Commonwealth. Does this not testify indirectly to the Hebrews identifying the lands of Scythians and with the lands indigenous Slavs, where they lived for centuries? It would be a clue towards recognising the truth of the description of Great Lechia. After about 3,000 years, the Ashkenazi Jews have about 12% hg R1a genes, which is a relatively small influence on the genes of the surrounding population.

Some Ashkenazi Jews have made a significant contribution to the history of martial arts, for example: Imi Lichtenfeld from Bratislava (*jujutsu*, instructor and creator of the *Krav Maga* system); Henri Birnbaum from Warsaw (after WWII he was a *judo* teacher in Spain) [Gutierrez Garcia, Perez Gutierrez, Cynarski 2010]; Heribert Czerwenka-Wenkstetten from Cracow (10 dan *jujutsu*) [Czerwenka-Wenkstetten 1993; Czerwenka-Wenkstetten, Cynarski 2008]; Franz Strauss from Vienna (10 dan *judo-do* and *jujutsu*) [Strauss, Slopecki 2014; Sieber, Pawelec 2016]. We do not know if the *budo* giants mentioned here carried hg R1a, J2 or yet another [Klyosov 2015]. Research into the genetic determinants of martial arts athletes has already been carried out [cf.

Franchini 2014]. However, the author has not yet come across any research considering the correlation of Y-DNA with talent/abilities.

Similarly, it would be worthwhile to examine hg leaders and eminent masters of martial arts from East Germany and Austria. In many cases, the surnames also show Slavonic (Lechitic?) roots, as in the case of the excellent Austrian personalities associated with *jujutsu* including Franz Rautek [Sieber, Pawelec 2016]; Heinz Kowalski, Juliusz Fleck (Flek), Karl Jahn (Jan), Ottokar Klimek [Czerwenka-Wenkstetten 1993], Siegfried Kobilza (Kobilca) [Kobilza 1998], or of German *karate* – Peter Jahnke (Janke) [cf. Sieber, Cynarski 2002-2003; Kowalski M. 2017: 140]. Their names sound Slavonic.

Discussion

Were Lech and the Lechites Sarmatians, as was written in the *Great French Encyclopedia* (volume 12th, p. 925)? For Dlugosz, the Sarmatians were Slavs. Later, Jan Kochanowski and other representatives of the national elite also presented themselves as Sarmatians [Kowalski J., 2016: 34-40]. Since the C16th, the Polish gentry quite commonly identified themselves with Sarmatians and Sarmatism. **Sarmatism** was later strongly criticised, especially by parties hostile to Poland, mainly on ideological grounds [Makuch 2013: 237]. Currently, Jacek Kowalski [2016: 13-398] has tried to redeem Sarmatism as a rich cultural heritage from the First Polish Republic.

Stanislaw Cynarski [1968, 1974] generally depicted the ideology of Sarmatism, in critical terms, in particular using it to explain the nobility's lawlessness and anti-progressive ideology. It was, however, an ideology which contained a number of positive, conservative and nation-forming values. Sarmatian was a synonym for a brave warrior, a knight [Cynarski S., 1974: 263]. It was orientated towards one's own national traditions, and with a critical attitude towards foreigners. It was characterised by a knightly spirit, the Christian (Catholic) faith and care for the civil liberties of the noble Republic.

Genetic research in recent years [Klyosov 2009; Mielnik-Sikorska *et al.* 2013; Underhill *et al.* 2015] confirm the genetic kinship of the Scythians and Lechites, including Poles, not just the Polish nobility. Does this include Sarmatians? Some researchers believe that the Arbins (R1b) dominated among the Sarmatians [cf. Cynarski, Maciejewska 2016], others think it was the Arains (R1a) [Semino *et al.* 2000]. However, if the Scythians and Sarmatians are separate names for the same Ario-Slavic peoples, one can assume that they were all Arains. Similarly, we can talk about the genetic and cultural similarity of the Lechites and Eastern Scythians. The Saka or Saca (Sanskrit: *Śaka*) are the Scyths of the Altai Mountains. The Sakyan rider on the kilim from the Pazyryk burial mound is very similar to the Polish “Sarmatian” nobleman from the “Trilogy”.

Despite numerous indications and evidence [Kostrzewski 1961; Alinei, Benozzo 2016; Grzybowski 2016; Haarman 2016], a large part of the scientific community including the authors cited above [Urbanczyk 2008; Nowak 2014; Ozog 2016], sticks with the paradigm of the late arrival of the Slavs in their present territory. However, the influence of the Arains/Aryas on the rise of Persian statehood is a rather complicated matter. Particularly considering the fact that today's picture of the peoples of Iran and its neighbours is very diverse both linguistically and genetically [cf. Pstrusinska 2014]. The Aryas were only temporarily the political elite of this country. Similarly, the area of Great Scythia was inhabited by various peoples.

Will Durant, in his reflections on the history of civilisation, mentions the “Indo-German peoples” (“*Die indogermanische Voelker*” [Durant 1935: 256,?]), but then later he inconsistently writes about the Indo-Aryan peoples who created the Vedas (“*Die Indoarier*”, [Durant 1935: 349- 357]). It would make sense, if the term the *Germanic people* was generally used to refer to people living north of the Alps, especially the Slavs, whereas the Aryas who came to India and Persia – as Arains – were genetic brothers of the Slavs.

As a result of recent scientific developments, the narrative of German scientists has been changing. In a recently published book by Harald Haarman [2016] there is a description of the presence of the Slavs already in Central Europe by 2000 BC. The inhabitants of present-day Poland between 200 BC and 500 AD (called Goths or Vandals by some researchers) were carriers of identical DNA, to contemporary Poles [Juras *et al.* 2014].

We do not however know what languages these particular peoples spoke. Is Perdih [2018] right in claiming that: “The aboriginal Europeans were the Y Chromosome haplogroup I people. They were the Proto-Indo-Europeans and the Proto-Slavic speakers”? The similarities of the Aryo-Slavic languages point to representatives of R1a, though.

Epilogue

Sylwester Czopek's team has recently discovered a large Scythian stronghold in Chotyńiec, Radymno commune in Podkarpacie region. It is a fortified settlement, 610m by 600m, dating from the C9-C5th BC [Borowiec 2017]. We are waiting for the results of DNA testing. This excavation probably indicates what has, until recently been believed to be the furthest range of Scythian statehood. Perhaps Krak's mound is also worth exploring? We still do not know much about Lechitic history before the birth of Poland.

Among the Western Slavs, as the direct descendants of the Lechites, the Polish state was the most powerful, beginning with King Boleslaw the Brave, who was able

to unite a large part of the Lechitic lands of the Western Slavs [cf. Cynarski, Maciejewska 2016]. Later, thanks to the union with Lithuania (C14-C18th), it was a European power. And the 1st Republic of Poland fell as a result of a joint attack by three neighbours. However, it managed to revive after partition (1918), and then stop Soviet Russia (1920), and thus defend Western civilisation.

The Danubian Slavs mingled with Hungarians and adopted their language. The southern ones created Yugoslavia and Bulgaria. The Serbs and Croats bravely fought against the Turkish partitioners. Later, however, there were civil wars. Today, Yugoslavia is divided into separate countries, among which only Bosnia has been Islamised.

Isn't conquering a large part of the Asian continent and part of Europe – from Vladivostok to the border with Poland – a cause for glory? This is, one could say, the last empire built by conquest. The Scythes who were baptised should have acted differently. The Russians took over the canon of the Mongol mentality from the time of the Khans, and the cult of the emperor and Russia itself [Rojek 2014]. This is may be a kind of regression, going back to the times before the idea of nobility. Many of today's Tartars are also genetic descendants of Arains; similarly, numerous peoples of Central Asia, for example the brave Afghan people. However, today's Slavs are doing particularly well in combat sports, especially in its contact variations.

Summary and conclusions

The descendants of the Arains in Europe have been successively, though at different times, Aryas, Scythians and Slavs in their cultures and state organisations [cf. Klyosov 2015]. In addition to genetic affinity, there is a centuries-long cultural influence within the framework of the Aryo-Slavic language group. Slavs lived in the region of Oder, Vistula and Dnieper for the last 3000 years. The affinity of languages, the Polish nobility's coats of arms and Sarmatian signs, anthropometric data of Arains and Poles, and in particular genetics (Y-DNA, mt DNA) show that the indicated holders of hg R1a1a (and derivatives) grow from the same genetic trunk. There is also, the length of time the Lechites and Scythians were in close proximity, and further mutual cultural influences. It is very possible that when Scythia was shrinking, Scythian and Sarmatian Arains settled in the Lechitic lands.

From time immemorial, an Arain, in particular an Arya, Scyth or Lechite, was a warrior; among the Scythians this was also true for many women. As a free person he or she could also cultivate the land. They would choose the leaders from the noblest people. The caste system was created only in the countries conquered by the Arains. The Romans never invaded the Lechitic territory. Perhaps that is why the Poles have remained indomitable

for centuries. Or, as Wojciech Wencel expressed [2016], “The Polish soul is able to survive in the most unfavourable conditions. Our ancestors tested this during the partitions and occupation. In fact, the instinct of inner freedom is the most important thing that makes the Poles unsubdued”.

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Wyniki. Określenie „języki ario-słowiańskie” wydaje się bardziej odpowiednie, niż „indo-europejskie”, zwłaszcza dla ludów z przewagą gałęzi hg R1a Y-DNA. Podobieństwo kronik i symboliki jest kolejnym faktem świadczącym o kulturowej bliskości, towarzyszącej bliskości biologicznej (genetycznej). Postawiono serię pytań i hipotez.

Wnioski. Pokrewieństwo języków, polskich herbów szlacheckich i znaków sarmackich, dane antropometryczne Ariów i Polaków, a zwłaszcza genetyka (Y-DNA, mt DNA) wskazują, że wskazani posiadacze hg R1a1 (i pochodnych) wyrastają z tego samego pnia.

Dziedzictwo praaryjskich przodków i szlachetny wojownik w Europie Środkowej

Słowa kluczowe: Araini, Ariowie, Scytowie, Lechia, sarmatyzm, języki ario-słowiańskie

Abstrakt

Problem. Problem pochodzenia Polaków oraz innych ludów Europy środkowej i wschodniej spotyka się z dużym zainteresowaniem naukowym i społecznym w sytuacji, gdy odkrycia genetyczne ostatnich lat ukazują te zagadnienia w nowym świetle. Problemy te są badane równolegle przez archeologów i historyków, językoznawców i etnologów, antropologów i badaczy interdyscyplinarnych.

Metoda. Zastosowano metodę porównawczą i dedukcyjną, a także analizę szerokiego dyskursu, zarówno naukowego, jak i popularnego (z perspektywy socjologii nauki), stąd wśród źródeł zestawiono teksty źródłowe i z obszaru kultury masowej.