

## HISTORY

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# Propinquity of Scythians and Slavs. Remarks on the state of knowledge of Slavic ethnogenesis

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### Abstract

Introduction. The theoretical perspective for the analysis undertaken here, utilises selected historical, linguistic, anthropological, ethnographic and sociological concepts, as well as the results of genetic testing in the male (Y-DNA) and the female (mt DNA) lines of succession. This allows for a multidisciplinary approach.

Aim. The scientific problem to be solved is to explain the ethnogenesis of the Slavs and their relationship to the Scythians. This short study aims to collate the current state of relatively certain knowledge.

Methods. The Content Analysis and the Analysis of Discourse were used. Sources are thematic publications and related literature. Among other things, the motifs on the coats of arms of the Polish nobility were analysed.

Results and Conclusions. The state of our knowledge, which can be described as relatively certain, is now as follows:

1) Western Slavs (Lekhs?) and Poles have been living between the Elbe and the Dnieper rivers, in genetic continuity, at least since C2<sup>nd</sup> BC.

2) There is a strong relationship between the peoples of Indo-Iranian and Slavic culture (symbolism, beliefs) and the Proto-Slavic language could be the language of the Indo-Europeans hg R1a1a<sup>1</sup>.

In numerous other matters it is necessary to carry out further research.

## 1. Introduction

Many people are interested in the question of their origins. This applies to entire ethnic, linguistic and national groups. This case concerns the origins of the Slavs, and especially today's Poles. The theoretical perspective for the analysis undertaken here, utilises selected historical, linguistic, anthropological, ethnographic and sociological concepts, as well as the results of genetic testing in the male line of succession (Y-DNA). This paper thus takes a multidisciplinary approach.

The term “Slavs” has been used here as the ‘original’ term (particularly for the R1a-Slavs) for ancestors, and later (since about the C6<sup>th</sup> AD) as the linguistic one. Ethnonim “Slavs” are probably derived from *slav / slov* (fame, word). Such Slavic peoples identify themselves to this day. People do not know these – German words which are used for the early Slavs (in Polish: “*Niemiec*”, probably from ‘*niemy*’ – mute). The etymology of the

name “Slavs” deriving from the Latin *sclavus* is wrong. The Slavs traded with the Romans and they could sell slaves to them. However, they were not bought by the Romans, they were not slaves. Other suggested translations seem to be even more absurd.

Analysing the state of knowledge of Slavic ethnogenesis, Karolina Borowiec [2012: 28] wrote: <<We are at a very important – I do not hesitate even to use the word – “turning” point of research, at a time when the existing arrangements no longer withstand criticism. It is the moment to re-evaluate the canon>>. The author believes everyone will agree with that. Only the paradigm shift causes a large cognitive dissonance, and scientists are reluctant to change their views, or even uncritically believe what they once learned. Population genetics contradict the possibility of miraculous reproduction of the Slavs in the C6<sup>th</sup> AD [MacArthur, Connell 1966; Hartl, Clark 2009]. It was perhaps the dissemination of the language of the early Slavs. Let us look at the results of genetic archaeological research. We already know that Slavs already lived in the area of today's Poland since

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<sup>1</sup> This is in other nomenclature: M512/PF6239, L168, M17, M198/PF6238, M514/PF6240, M515.

2000 BC [Mielnik-Sikorska *et al.* 2013; Haarman 2016]. Of course, Slavs are not a genetic monolith especially when we compare today's western and southern Slavs.

The scientific problem to be solved is to explain the ethnogenesis of the Slavs and their relationship to the Scythians. This short study aims to collect the current state of relatively certain knowledge. This is an attempt to approach synthesizing and at the same time – through the author's own analysis and deduction, to contribute a study into the indicated problem.

The Scythians (*Gr.* Skytoi) called themselves Skolots. They were warriors from the Aryo-Slavic trunk in the linguistic, genetic and cultural sense (the ethos of a noble warrior). They are “Indo-European”, or “Indo-Iranian”, both of which are conventional and doubtful. The author prefers the definition of these peoples and languages as Aryo-Slavic. The Saks and Sarmatians also existed in this cultural circle.

About methodology. Due to the multidisciplinary approach, a content analysis of literature and extensive discourse analysis were used [Krippendorf 2004], with interdisciplinary comparative analysis undertaken for the topic and the problem, as well as the deductive method. Sources are thematic publications and related literature. The following findings of a genetic, linguistic and anthropological-cultural nature were established. The areas of ignorance and uncertain knowledge were also identified.

## 2. Genetics / haplogroups R1a Y-DNA

Scythians, who were characterised by haplogroup (hg) R1a, were closely associated with the Slavs, while genetically distant from most of modern-day Persians. However, Scythians were not one uniform haplogroup-tribe. Of course, Slavs are also representative of not only R1a, but particularly I2a as well. We focus here on the hg R1a genetic propinquity. The dispersal of the R1a and R1b peoples occurred 22-23,000 years ago [YFull YTree 2017]. People from R1a haplogroup “created” (were ancestors of) the Indo-Europeans. R1a brought the Indo-European language to India, Iran and the Middle East. The ancestors of the Scythians (R1a-Z93) and the Slavs (R1a-Z280, R1a-M458) diverged around 5,000 years ago. Only a part of the Scythian tribes (from the Western part of Scythia, Neuri?) could be identified as Proto-Slavs [Underhill *et al.* 2010; Cynarski, Maciejewska 2016; Borowiec L. 2017] – genetically<sup>2</sup>, and perhaps linguistically. Similarly, the Aryans may be called close relatives of today's Slavs, because of their common ancestors. Indo-European R1a have been in Europe since about 4200 BC [*cf.* Eupedia.com/genetics 2014; Underhill *et al.* 2015; Haak *et al.* 2015]. About 2800 BC they travelled west and crossed the Elbe [Eupedia.com/genetics 2014]. Early Slavs with

hg R1a1a had lived since 2700 BC in Sorbian Eulau by the Solawa river (*Ger.* Saale), before the Germans arrived. The hg R1a1a1g group has existed in today's Poland since 3500-2550 BC, R1a1a7 (M458), while the Lekhs, according to various studies, were there between 1900 and 500 BC. The Aryans (R1a1a) appeared in India around 1500 BC. The Lekhs (western Slavs) were thus a branch of the same R1a tree limb. So if **they lived here in genetic continuity** (the legendary Queen Wanda did not want a German husband), for several thousands of years, we should not look for a migration. Rather we should dig deeper into the Lekhs' background.

Peter Unerhill's team discovered the mutation M458, which allowed the haplogroup R1a1a7 or R1a1a1g (now called R1a-M458) to be isolated. It was in the area of today's Poland which was once the centre of civilization and the cradle of the Aryans and later the Slavs. The invention and construction of the wagon/cart must have taken place here around 4000 BC. The first archaeological monument in Europe is a bronze vase from about 3500 BC depicting a four-wheel cart [Nowak 2014: 21-22]. Hence, the ancestors of the Aryans, Scythians and Slavs came east (about 3800 BC) and westward.

It is possible that the Scythian R1a were descendants of the Aryans (?). In C8<sup>th</sup> BC Scythians (Skolots) came to Europe. In the C7<sup>th</sup> BC they occupied the area from today's Slovenia to Moldavia. Historians point to the Sarmatian roots of, among others, Serbs and Croats. However, the processes of divergence (diversification) and convergence (similar functionalities) are known about in linguistics. Because of this, even if we have genetic data we are not able unambiguously to determine a genetic correlation to the language.

## 3. Indo-European languages – Iranian or Aryo-Slavic?

Generally R1b peoples remained with 'kentum' languages, and R1a developed it into 'satem', which we might call the pre-Slavic. The proximity of the Avestan and Polish languages was pointed to by Ignatius Petrashevski (Ignacy Pietraszewski) [2011]. A thesis on the relationship of Proto-Slavs to the Iranian peoples was also formulated by Kazimierz Moszynski [1957; *cf.* Cetwinski, Derwich 1987: 240]. It is particularly interesting that the Avestan language preserved the nasal sounds *q* and *g*, today only present in Polish [Reczek 1985].

This relationship could be due to Lechia (the state of the Lekhs, Slavs) and Scythia, sometimes called Sarmatia being adjacent to the countries of the Persian and Indo-Iranian peoples. The Greeks called Lechia Scythia, and the population the Scythians; the Romans called them Sarmatia and Sarmatians; the Byzantines – Lechio or Sklawens; Persians – Lechistan. However, the original impact of the people of Iran (Aryans and their descend-

<sup>2</sup> After mixing with pre-Indo-European people of hg I2?

ants) on Lekhs was more **cultural** [cf. Skladankowa 1995]. Hence, cultural and religious similarities may be found in ancient Persia (and Parthia), and in Slavs.

Cetwinski and Derwich [1987: 169-170] indicate numerous borrowings of Polish words from Iran, which are probably words derived from the common Indo-European and Aryo-Slavic ancestry (such as like *leh* and *Lech*<sup>3</sup>). Hence Slavic and the ancient Iran languages are similar. Satem languages arose as proto-Indo-Balto-Slavic (pre-Slavic?), and gave rise to the languages of the various peoples. Around 3000 BC it separated into Aryan and then (due to the confusion of the Proto-Slavs / Scythians R1a1 with peoples referred to as Finno-Ugric) was identified as the language of the Balts.

Bankowski identifies the original Slavs with the Huns, a nation of horsemen, and considers them as the originators of migration [Borowiec K. 2012: 23; cf. Haak *et al.* 2015]. Travelling and their conquests of the Huns could be the reason how the Slavs gained large parts of the Balkans. In addition, an early Slavic language could have been the lingua franca of the Avaric kaganat<sup>4</sup> [Borowiec K. 2012: 30]. The original **Slavic language** was the basis for the identification of ethnic, cultural or national characteristics. Accordingly, the Polish term "*Niemiec*" (German) was probably then used to identify all non-Slavs, like the Celts, who used a different language.

#### 4. Cultural relationship (myths, archetypes, symbols, religious beliefs)

The Scythians (actually Skytas, Greek: Skytoi, Skolots, Budyns etc.) were descendants of Skytes or Hercules, according to legend [Cetwinski, Derwich 1987: 162-164]. The Tauri from Scythia cultivated habits very similar to those described in Slavic legends. The original religions of the Scythians and the Slavs were almost identical [Cetwinski, Derwich 1987: 165-167]. The numerous cultural Slavic-Scythian links were the reason why the Neuri and Budyns were cited as the direct ancestors of the Slavs. Cetwinski and Derwich [1987: 210] report that "already Byzantine writers were already describing the Slavs as descended from the ancient Scythians".

The legendary Krak I Scythian and Krak II Scythian were believed to have reigned in Lechia between the years 684-728 and 728-733 AD respectively, while residing in Krakow, a fortified capital city [Bieszk 2015: 178-180]. In the meantime, in around 1800 BC the first king – named Sarmata (Sarmatian) – founded Lechia / Lechistan, according to Bieszk [2015: 289] (?). Perhaps it was the Scythian / proto-Slavonic leader and legislator Swarozyc, who was later declared the Lekhs' deity (?).

<sup>3</sup> 'Leh' in Sanskrit and 'Leh', 'Lah' in Old Iranian means king or ruler [Bieszk 2015: 146].

<sup>4</sup> Probably many chiefs of Avar army came from the Scythians and / or Slavs.

Was the legendary Lech a descendant of the Sarmatian chief [Cetwinski, Derwich 1987: 179]? Bieszk [2015: 123-126; 148-149] quotes from Prokosz's chronicle that King Lech was the grandson of Sarmatian, a son of Kodan, who reigned from 1729 to 1679 BC.

**Legends, rituals**, monogamy and design were taken by the Slavs from the Scythians, including the presence of women warriors – the Amazons – in the Czech lands and Poland [Cetwinski, Derwich 1987: 170-171]. On the other hand, we find references to an origin directly from the Scythians in the legends of Polish noble families, for example that "Peter of Radzikow was a descendant of the king of the Scythians Oga ..." [Cetwinski, Derwich 1987: 230]. According to Philip Callimachus, the Dejno Line and the famous statesman of the Polish Kingdom Zbigniew Oleśnicki, had descended from Idantrys, the King of the Scythians [Cetwinski, Derwich 1987: 208-209].

Makuch [2013] sees the impact of Iranian and Scythian mythology on the chronicles of the Poles and the Czechs which show a cultural closeness. Meanwhile, the similarities between Kyanan and Lechic mythology may stem from the fact that the common ancestors of the Lechites and of the Aryans and Scythians came from the area of the Vistula River.

**The symbolism** of the Scythians was preserved in the coats-of-arms of Polish noble families among other places. For example, the Nalecz coat of arms features a white girdle, the Sarmatian symbol of royal power [Cetwinski, Derwich 1987: 210]. We find an arrow on many heraldic shields [Dragowski, 2005; Kulikowski, 2005; Cynarski, Maciejewska 2016]. And 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.

Dragowski [2005: 23-143] analysed the icons on 1,936 coats of arms of Polish and Lithuanian nobility. The motif of a horseshoe appears on 183 (9.4%) coats of arms, while an arrow theme is on 336 (17.3%) of them. Both motifs are often combined [statistics provided by the author of this article].

Lech VI Przemyśl, king between 760 and 780, used a helmet with a peacock's tail, and a white eagle as an emblem, [Bieszk 2015: 183-184]. The Sas coat of arms combines the themes of an arrow and helmet with peacock feathers, which could also illustrate the proximity of Scythian and Lekhian symbolism. Scyth and Sarmat tamgas are often similar to the coat of arms of Polish, Ruthenian and Lithuanian noblemen [cf. Sulimirski 1979: 176-193; Makuch 2013: 37-40; Kowalski 2015].

#### 5. State of ignorance - the kingdom of Lechia

The book *Slavic kings of Lechia. Ancient Poland* by Janusz Bieszk [2015] shows the kingdom of Lechia between the C18<sup>th</sup> and C10<sup>th</sup> BC; it is sometimes interesting, although

some of its arguments seem very poorly justified. This author relies heavily on a content analysis of netography. He provides conceptual clusters as a nation: Aryans – Slavs – Indo-Scythians [Bieszk 2015: 274], and elsewhere: Aryans – Early Slavs or Lekhs – Sarmatians. In turn, the country is called Lechia, but also Lechistan, Empire of Lekhs, European Scythia, and European Sarmatia (according to several chronicles and maps).

Bieszk claims that pre-Christian Poland, under the name of Lechia / Lechistan existed since the C18<sup>th</sup> BC. He mentions, citing several old chronicles, the names of successive kings of Lechia and the years of their reign. There are 48 kings: from Sarmatian to Mieszko I [Bieszk 2015: 289-290]. After the legendary Sarmatian and Kodan, the dominant ones were Lech I the Great (1729-1679BC), Filan (1679-1649BC), and then Car, Lasota, Szczyt, Alan II, Vandal, Lech II Sly (336-323BC), Polach (231 to 188BC), (...), Lech III Ariowit (74-25?BC), Arwillo Leszek<sup>5</sup> IV (25 BC - 34?AD), Wislaw I Witoslaw, etc. [Bieszk 2015: 289-290].

For that author the Pra-Slavs were called Uighurs [Bieszk 2015: 33] (?). For the Indo-Europeans, characterised by R1a1a Y-DNA, he includes in addition to the Vandals, the Alans, Burgundians, Goths and Sarmatians [Bieszk 2015: 33-34], which raises serious doubts. Perhaps the king Attila the Hun was a type of Aryan-Slavic [Bieszk 2015: 33], but were the Huns the Indo-Europeans also R1a1 [Bieszk 2015: 115]? Perhaps, in part, whether or not in the majority. This however, requires further genetic research. Does the name Slavs / Suewi, Slavi / Slavini come from "fame" – *slawa* [Bieszk 2015: 33]? We can probably agree that the word "*wojewoda*" (province governor) – originally meant "war leader". In turn, the word *szlachta* (nobility) can be explained etymologically, as the identification of the knights of King Lech; literally "from Lech", "those of Lech, Lach" [Starza-Kopytynski 2010; Bieszk 2015: 54], that is, from the legendary king of Lech and his team.

A king in Europe equated to the Polish nobility which was strongly represented in relation to the overall population (10-20%). There were no titles such as "Count" and the like [Starza-Kopytynski 2010; Bieszk 2015: 54]. Among the ancient Polish / Lekhian families the following coats of arms are mentioned: *Dolega*, *Jelita*, *Leliwa*, *Lis*, *Nowina*, *Rawa*, *Sas*, *Ax (Topor)* [Starza-Kopytynski 2010; Bieszk 2015: 55].

Evidence of the existence of ancient Lechia, as a kingdom would include, among others the coins of Lekhian rulers. Coins minted by the kings Krak I (bracteates), Lech IX (solids and bracteates) and Ziemowit (solids and bracteates) can be found in the numismatic collection of Tadeusz Wolanski [Wolanski 1843, 1845; Bieszk 2015: 196-197, 248-252] (?).

Can we trust the Polish and foreign chroniclers from the fourth to the sixteenth centuries AD? And if

no one ever trusted the songs of Homer, would Troy be unearthed? The logical deduction leads to the conclusion that Lekhian statehood had to work long before the baptism of Mieszko I. The gallery of Polish and Lekhian kings lists 14 before Mieszko I [Szczekocka-Myslek 1990: 9]. These include Lachus I and Lachus II [Szczekocka-Myslek 1990: 13-14], Cracus, Lechus, Wenda (Wanda), and others. Or is it just a "chronicler fantasy?" [cf. Szczekocka-Myslek 1990: 17]. *Nota bene*, Boleslaw Chrobry was able to unite Lechic lands – from Lusatia to Czerwien castles [Cynarski, Maciejewska 2016].

## 6. Controversy of researchers and discussion

In researching Slav ethnogenesis Karolina Borowiec uses the term "breakthrough time", showing great intuition. She rightly recommends interdisciplinary research, taking into account anthropology and genetics [Borowiec 2012: 2, 31, 34]. And indeed this is the time to remodel our existing knowledge – as if a paradigm shift – based on archaeology, history and linguistics. She also proposes even less confidence in the written sources – "its primacy is unjustified" [Borowiec 2012: 35]. In her view the migration model also seems quite doubtful.

Perhaps the Sklawens and Antes (Scythian tribes) entered Lechia the country of the Wends / Slavs, in the C5-6th – as suggested by K. Borowiec [2012: 6] citing the Gothic historian Jordanes. Was the state of Samo actually the first Slavic state? According to the historians of the era, the Slavs were undoubtedly present for a long time on both the Vistula and the Danube Rivers [Borowiec 2012: 8]. And they were probably not peace-loving farmers, because such people did not conquer half of Europe. Riding skills, mastery of the bow and other weapons point to military dominance, which is consistent with the model of "the domination of elites" by Renfrew [2001: 166-172].

"As early as the third century BC the Celtic Gauls called all the lands east of the Rhine, which they did not know, Germania, that is, the lands of neighbours, this became the geographical name of the neighbouring land which was later taken over by the Romans" [Bieszk 2015: 38]. So Germania was originally the name of a geographical land where the neighbours of the Gauls and Romans lived [Bieszk 2015: 155-156]. Similarly, the name Wends / Wenets was established as a Celtic or Germanic term for their eastern neighbours, and already specifically related to the Slavs. The Wends / Wenets are perhaps otherwise the Vandals (from the name of the queen Wanda, Krak's daughter – if we believe Vincent Kadlubek – a great Polish clergyman and scholar), and they both were Slavs / Lekhs [cf. Dolukhanov 1996].

Nowak is on the side of those who support the theory of the arrival of the Slavs in Polish territories from the Dnieper, and he acknowledges the Vandals and Goths as

<sup>5</sup> Perhaps rather Lesko or Leszko (?).

Germans [Nowak 2014: 31-33]. Meanwhile, as a result of recent scientific conclusions the narrative of German scientists has changed. In Harald Haarman's book [2016] published last year, we find a description of the presence of Slavs in Central Europe as early as 2000 BC. The inhabitants of today's Poland from 200 BC – 500 AC (called Goths or Vandals by some researchers) were carriers of the identical mt DNA, as today's Poles [Juras *et al.* 2014]. They have lived there since at least 200 BC.

German nationality and the German language developed on the basis of confusion between the pre-Indo-European (Scandinavians, hg I1) and the Indo-European populations (Celts R1b and Slavs R1a). Furthermore, the German language is eclectic in nature. Both Germanic cultural identity and its language are secondary (mix) to these earlier elements of ethnic and linguistic groups in central Europe.

Let us return to the Wends / Slavs. They probably created the Lusatian Culture between 1300-500 BC, and from 1200 to 1000 BC they lived side by side with "Srubna Culture" – Scythian / Skolots and Sarmatians<sup>6</sup>, or other related tribes of "Aryo-Slavs". The name of the people, from which the today's Poles are derived, is a matter of convention [*cf.* Klyosov 2015]. The alleged facts of the disappearance of the Scythian in the 4-5th century and the very many appearances of the Slavs defy the law of conservation of matter (mass). "Nobody can say how half of Europe could become Slavic in such a short time. (...) Slavification (...) was more than just the result of migration" [Wolfram 1997: 52].

While interdisciplinary research on the origin of the Slavs had already been implemented [*cf.* Czekański 1957], it could not take into account the results of genetic tests developed in recent years. From these we have obtained new knowledge which destroys the stereotype of the belief that the primitive Slavs were primitive strays from nowhere.

Ruth Bollongino [2014], and Andrew Curry [2016] present the results of excavations of the area round the Tollense (*Toleza, Doleza*) River. They suggest that it is not known exactly who those fighters were, who they were fighting, and where they came from. It was a battle involving several thousand warriors, which took place around 1250-1200 BC. Until now German historians and archaeologists but not only them) have believed that the Slavs arrived in Central Europe in the sixth century AD. They find it difficult to accept the presence of R1a1 (Lekhs, the creators of Lusatian Culture) in the areas between the Elbe and the Oder rivers in the thirteenth century BC.

Meanwhile, the effective defence of these lands against the onslaught of hg I1 warriors – non-Indo-European people (primary Scandinavians?) – indicates the already strong self-identification of Proto-Slavs (the cre-

ators of the archaeological Lusatian Culture) and their state organisation with, for the time, a large army. In any case, winning the battle allowed the Lekhian people to remain independently in these areas until at least the C12th AD [Cynarski, Maciejewska 2016]. The Lekhian *Dolezans* and *Redars* tribes lived in the vicinity of ancient castles Roztoka and Radogoszcz.

## 7. Note from the perspective of sociology of science

The aforementioned cognitive dissonance and controversy regarding the findings, which would be widely accepted in the scientific community, are an interesting example of the difficulties in changing the paradigm. Here we assume the concept of 'paradigm' for the purpose of: the "generally recognized scientific achievements that for a time provide the scientific community model problems and solutions" [Kuhn 1962, 1968: 12].

There is no single work or any single theory that would change the existing state of knowledge in a revolutionary manner. There is however a large body of work, showing the hard data – the results of genetic tests. There is a resistance to change in some circles. In the situation where a lot of maps and books need to be changed and where the older arrangements are subject to falsification. An example is the sharp dispute between the followers of the two hypotheses: the auto and the allochthonistic ethnogenesis of the Slavs [Borowiec K. 2012: 31-34]. Neither side is open to the arguments of the alternative proponents, nor do they accept observed scientific facts, and the publication of research results is rejected.

Science, in its classic sense as a quest to discover the truth, requires bold hypotheses and making tests to verify them. The new paradigm of science requires a systemic, holistic (avoiding reductionism) and multi-disciplinary approach [Cynarski 2014]. Also as in the case of the problem posed here – an explanation of the ethnogenesis of Slavs – research activities should be conducted in this spirit.

The decline of education in the period of the partitions, which in the nineteenth century followed the institutionalisation of academic learning and sciences, that is, when Poland was not on the map of Europe (and only Turkey did not recognise partitions of Poland / Lechistan.

At this time interpretations and arrangements were adopted in historical sciences and linguistics which we may doubt today. It may be that Western and some Polish researchers of the time downplayed the role of the Slavs and illustrated them through caricature<sup>7</sup>. What is

<sup>6</sup> Although it cannot be equated an archaeological culture with an ethnic one.

<sup>7</sup> This process is not yet complete, and the Slavs and their forefathers are assigned negative traits – savages from the steppes and wetlands, the creators of primitive tools, poor people on the outskirts of civilisation.

technically more advanced is that they were seen to be a product of Celtic or Germanic (?) origin. On the other hand, studies by young scientists may lead to a reverse trend, manifested in re-interpretations of the filo-Slavic people. So, care, and respect for the principle of scepticism, is needed when searching for answers.

## Summary and conclusions

Today's state of knowledge (October 2017) is as follows:

1. The knowledge that is relatively certain:
  - The West Slavs (Lekhs?) and Poles inhabited and inhabit land between the Elbe and the Dnieper, in genetic continuity, since at least the C2<sup>nd</sup> BC.
  - There is a strong cultural relationship (symbolism, beliefs) between the Indo-Iranian and Slavic peoples, and the Proto-Slavic language could be the language of the Indo-Europeans hg R1a1a.
  - The Wends (*die Wenden*) and the Vandals were Slavs (probably the Lekhs).
2. The areas of controversy
  - Which archaeological cultures created the Slavs and Scythians? What is the relationship between them (in addition to the proximity of their genetic and cultural roots)? Can Lechia and Scythia be identified?
3. Lack of certain knowledge
  - Perhaps there was a kingdom of Lechia for a number of centuries BC. However, this requires more detailed research.

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## Pokrewieństwo Scytów i Słowian. Uwagi do stanu wiedzy o etnogenezie Słowian

**Słowa kluczowe:** antropologia, Indoeuropejczycy, Lechici, haplogrupa R1a1a

### Abstrakt

Perspektywa. Perspektywę teoretyczną dla podjętych tu analiz, stanowią łącznie wybrane koncepcje historyczne, językoznawcze, antropologiczne, etnograficzne i socjologiczne, wraz z wynikami badań genetycznych w męskiej linii dziedziczenia (Y-DNA) oraz żeńskiej (mitochondrialne DNA). Tak więc przyjmujemy ujęcie multidyscyplinarne.

Problem. Problemem naukowym, wymagającym rozwiązania, pozostaje wyjaśnienie etnogenezy Słowian i ich relacji do Scytów. Niniejsze krótkie studium ma na celu zebrać aktualny stan wiedzy względnie pewnej.

Metoda. Z racji ujęcia multidyscyplinarnego zastosowano analizę treści literatury i szeroką analizę dyskursu, z interdyscyplinarną analizą porównawczą dla podjętego tematu i problemu, a także metodę dedukcyjną. Źródłem są publikacje tematyczne – literatura przedmiotu. Między innymi przeprowadzono analizę motywów herbowych polskiej szlachty.

Wyniki i wnioski. Stan naszej wiedzy, którą można określić jako względnie pewną, jest obecnie następujący:

1. Zachodni Słowianie (Lechici?) i Polacy zamieszkują między Łabą a Dnieprem, w genetycznej ciągłości, od co najmniej II w. przed n.Ch.
2. Między ludami indo-irańskimi a słowiańskimi występuje silny związek kulturowy (symbolika, wierzenia) a język prasłowiański mógł być językiem Indoeuropejczyków z haplogrupą R1a1a.

W innych licznych kwestiach konieczne jest prowadzenie dalszych badań.