

Ancient Homes of the Lechitic Slavs – New Hypotheses

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Abstract

Background: The scholarly debate on the origins of the Western Slavs has been ongoing since the 12th century, and the dispute between proponents of the allochthonous and autochthonous theories has been ongoing since 1912. What is the current state of this debate?

Problem: Given the rather heated scientific dispute, what is the state of knowledge – theories and hypotheses? What new hypotheses can be proposed that would present a plausible and logically coherent picture of the early origins of Western Slavdom?

Method: The author combines his own hopological and linguistic analyses with the results of historical, genetic, linguistic, and anthropological research by other researchers. He employs content analysis of the relevant literature and extended discourse, taking into account the opinions of independent researchers, which may also be accurate or inspiring. He also formulates new hypotheses. Results: Linguistics seems to confirm the origin of the Proto-Slavic language from a common Satem language, a Central Indo-European community, dating back to before 2000 BCE. Genetics indicates that both the Lechitic Slavs and the Balts originated from the same Aryan-Slavic root. A predominant presence of the R1a1 hexagon has been found in present-day Lithuanians and Latvians. The names of rulers and the records of chroniclers, both Old Polish and foreign, confirm the antiquity of the Lechitic Slavs. Evidence from architecture and military art, as well as anthropological and archaeogenetic research, is also cited.

Conclusions: In the dispute over the ethnogenesis of the Slavs and the Lechitic Western Slavs, despite the popularity of the allochthonous theory, the autochthonous theory is better supported. This is supported by evidence and circumstantial evidence described in an interdisciplinary analysis. However, it is difficult to precisely define the geographic scope of Western Slavdom, which likely changed over the centuries. Its westernmost extent encompassed the lands of present-day Germany, and its eastern extent encompassed Belarus and Ukraine.

Keywords: Western Slavs; Ethnogenesis; Wends; Lekhs; New Hopology; Linguistics

Introduction

The origins of Slavs and Poles have been a topic of interest to researchers since the 12th century [cf. Paszyński 2016] [1]. Slavs are a term shared by linguistics and history. Let's begin by looking at language. What was the language of the Proto-Slavs, or what other language was it similar to?

Central, satem languages likely appeared in Europe before 2000 BCE, before Aryan-Indo-Iranian tribes migrated from the Aryan-Slavic community of people with the dominant R1a1 haplogroup,

and the Balto-Slavic ones remained. Perhaps it would be worth moving the dating of the Proto-Slavic language back to before this division [cf. Długosz-Kurczabowa, Dubisz 2024: 19-37, 54-55] [2]? Initially, it could have been a single language, a proto-form of the later Aryan-Slavic languages. Thus, the Aryans, who migrated east and south, later founding the great kingdoms of the Scythians, Parthians, Medes, and Persians, and occupying northern India, used this language. It was later found written in Sanskrit. What evidence can we provide to support the hypothesis of linguistic proximity

between the ancient inhabitants of present-day Poland and the Aryans, who later wrote in Sanskrit or the Avesta language?

Tomasz Kosiński points out that Polish toponyms and hydronyms appear very old, but many of them have their origins in Sanskrit:

Odra < sansk. udra – woda
 Warta < sansk. varta – życie
 Wisła < sank. viśala – szeroka (rzeka)
 Narew < sansk. nirvah – wylewająca (rzeka)
 Niemen < sansk. naman – inne określenie wody
 Brda < sansk. brdha – skrót (pol. bród – pływaczka)
 Nida < sansk. nida – miejsce odpoczynku
 San < sansk. śana – cicha, spokojna (rzeka)
 Drawa < sansk. drava – płynąca, wartka (rzeka)
 Ina < sansk. ina – potężna, dzika, burzliwa (rzeka)

[Kosiński 2022: 117] [3].

Perhaps it would be worthwhile to reclassify language groups if we assume, as Jondáček and Perdih [2008] [4], that Proto-Slavic was the original Indo-European language. Perhaps it would also be worthwhile to use the term “Aryan-Slavic languages” to describe languages descended from the original community before 2000 BCE [cf. Mańczak 2010; Cynarski 2020] [5,6]?

The Araines (a people of the R1a1 haplogroup) domesticated the horse, using it for combat in a chariot and for riding – they invented the saddle and later stirrups (4th century BCE). Thus, a people with the dominant haplogroup R1a1, called the Araines, occupied at different times the areas from the Bosphorus to the southern part of present-day Sweden (before the Finns appeared in Finland and before the Scandinavians developed the Proto-Germanic language1) [Chobanov, Stamov 2025] [7], and they were a people speaking a Satem language – Proto-Aryan-Slavic – already before 2000 BCE (maybe even ca. 3000 BCE). Early representatives of the Araines (hg R1a1-Z93 Y-DNA) functioned within the Corded Ware culture (3100-2300 BCE). Can we speak of Pre-Slavic Balkan continuity and/or Proto-Slavic components, which would be consistent with the view of M. Alinei [2020] [8]? The Aryan-Slavic group migrated eastward from the Carpathian region, dividing into the Balto-Slavic and Indo-Iranian linguistic subgroups. This likely occurred between 3000 and 2000 BCE, when representatives of the Corded Ware culture (Araines with the dominant Y R1a-Z93 hg) from the Fatyanovo-Balanovo culture influenced the Abashevo and subsequent cultures – Poltavka, Shintashta, and Andronovo – to reach Iran and India, also bringing their language there [cf. Palmér 2025] [9].

If Proto-Slavic, the Proto-Aryan-Proto-Slavic community, and the Proto-Aryan-Slavic language (a conventional name) are older than Persian and Sanskrit, we can speak not of Persian influence

on Polish, but of Proto-Aryan-Slavic influence on Indo-Iranian and Slavic languages.

Methodology

In science, it's worth posing bold hypotheses even when we're unable to test them at a given stage. Sometimes the state of science doesn't yet allow for this, and other times, there's no will or the author doesn't have the means. Perhaps one day, the resources will be found and answers to numerous questions will be obtained, confirming or falsifying hypotheses.

The second canon is the preference for inter-, multi-, and transdisciplinary research. This offers the greatest chance of obtaining new knowledge with greater reliability of research results. However, logical deduction is/should be preferred above all, as it allows for piecing together the scattered puzzle pieces [cf. Hetherington 1996; Cynarski 2014] [10,11].

The author combines his own hoplological and linguistic analyses with the results of historical, genetic, linguistic, and anthropological research by other researchers. He employs content analysis of the relevant literature and extended discourse, taking into account the opinions of independent researchers, which can also be accurate or inspiring.

In epistemology and philosophy of science, the notion of competition between research programs (Imre Lakatos) or paradigms (Thomas Kuhn) is well-known. Research programs/paradigms with greater explanatory power for a given fragment of reality prevail. However, resistance and struggle usually precede this, including accusations of unscientificity or fraud against the adversaries. The author encountered a similar reaction, but he still invites cooperation in the pursuit of truth, which is the main challenge facing scientists.

¹ Archaeogenetic research indicates that the ancestors of the Swedes arrived in present-day Sweden not through Jutland, but through Estonia and Finland. Therefore, the Battle Axe culture, a variant of the Corded Ware culture, has precisely this origin.

Hypotheses about the Primeval Origins

We can assume that the characters and events from ancient stories, chronicles, and legends are at least partially true, and that ancient, legendary heroes had their real, historical prototypes, just like the heroes of Henryk Sienkiewicz's "Trilogy" [1884–1888] [12]. Thus, the great warrior Mithra, who may have lived between 2000 and 1800 BCE, traversed the great steppe in his chariot, becoming a symbol of warrior virtues. Did he not inherit this common ethos from the Proto-Slavic and Proto-Aryan cultures?

In turn, the great Aryan leader Indra (ca. 1500 BCE?), the "Conqueror of Fortresses," was somewhat similar in character to the much later Polish "Sarmatian" nobility of the 17th century CE; he preferred conviviality and the beer of the time (soma, the drink of the gods²). Originally, he fought primarily on horseback, and his attribute was the vajra – a type of club/mace [more: Cynarski 2025b] [13]. Today, he leads the pantheon of Hindu gods.

Perhaps King Lech, King Krak, Queen Wanda, and figures from ancient Polish chronicles and legends also actually existed? Even if the first Polish chroniclers, such as Master Wincenty Kadłubek and Jan Długosz, embellished their descriptions somewhat and made some mistakes, in general, in many respects they may have pointed to facts known much earlier through intergenerational oral tradition.

It is difficult to describe Lechitic history from the Battle of Dołęża (German: Tollense, ca. 1250 BCE) to Krak's coronation at Wawel Castle. He is said to have reigned and founded the city of Krakow in the 5th century BCE, as Wincenty Kadłubek clearly indicates. Perhaps the Great Raven, known as Marbod (30 BCE–37 CE), was Krak, who in his time united a large portion of the Lechitic tribes and lands? This hypothesis is based on 1) origins from the Suevi tribe; 2) areas from the Baltic Sea, through present-day Poland, and even further south; and 3) a name meaning raven (Old Polish *krak*, Czech *krok*).

Since genetic Slavs very similar to Croats were found in the graves of Avar chieftains in present-day Hungary, this provides evidence of Slavic presence in Pannonia since at least 400 CE. The Croatian nation emerged through three successive migration waves [Chobanov, Stamov 2025] [7]. It is very possible that the Slavs neighboring the Scythians were generally called Croats or Serbs. Hence, for example, the Lechitic Lendians were called White Croats, and the Lusitan Serbs are genetically distinct from the inhabitants of present-day Serbia.

Another hypothesis can be derived from linguistic premise. The Greek term for Slavs – *Sklavenoi*, *Sklavoi* (Procopius of Caesarea, 6th century) – was adopted from the Latin *sclavus*, meaning slave. This may indicate the Slavs' proximity to the Roman Empire. We know that individual Slavic tribes sold their brethren as slaves. Due

to the large number of Slavs in Europe and the large number of Slavic slaves, likely eagerly purchased (due to supply and demand), the earlier name of the people became associated with the role and position of a slave. This is even more evident in English: "slave" and Slav.

Questions and doubts

The migration of the Aryans to India likely preceded the division of the Balto-Slavic people. Today's Lithuanian language retains archaic features of the Indo-European family and is most similar to Sanskrit. This similarity is 10-20% in basic vocabulary and 30-40% in grammar and structure. Polish – 5-10% in basic vocabulary and 20-30% in grammar and structure, respectively. Lithuanian is also more similar to Latin (10-15%, 30-35%, respectively) than Polish (5-10%, 20-25%). This is due to the significant changes that have occurred in the Polish language over the over 1,000-year history of the Polish state.

However, doesn't this refute Alinei's thesis that the Balts are a people of the northern periphery of Slavic lands, where haplogroup N – Finno-Ugric peoples – admixed? The matter seems much more complicated. We don't know the reason for the division of the Balto-Slavic group (some linguists believe that the Balts and Slavs once constituted a single community). Could the linguistic similarities be due solely to centuries of proximity? Genetics point to a common Aryan-Slavic origin. A predominant presence of haplogroup R1a1 has been found among both present-day Lithuanians (34–45%) and Latvians (40%) [Tambets et al. 2004] [14].

There was no mythical Greater Germania inhabited by "eastern Germanics." Because they couldn't have suddenly disappeared in the areas between the Elbe and Bug rivers. Even less could the Slavs have suddenly appeared, miraculously multiplied, and quickly occupied Central Europe, Eastern Europe, and the Balkans. If the Araines – people of Satem languages – occupied areas from Sweden to Greece, they may have been able to communicate with each other by the 7th-8th centuries AD. The influence of Slavic languages on other (later developed) European languages is also indicated – "geographical expansion and interlinguistic influences" [cf. Kosiński, Jandáček 2025] [15].

The Huns, and later the Avars, who arrived on the Danube, must have taken into account the presence of Slavic warriors. The graves in which they were buried with weapons, ornaments, and accompanied by horses indicate that they were not merely infantry in the Avar army. Only the Hungarians, who arrived later, over time Magyarized (linguistically, culturally) the Pannonian Slavs, but themselves "drowned" in the Slavic element. The percentage of hg N carriers among the inhabitants of today's Hungary is only 0.47%, and among Hungarians in Romania (Transylvania) - 1% [Y-DNA haplogroups in populations of Europe, 2025] [16].

² By the way, beer (*piwo*) is likely an Aryan-Slavic invention. All modern Slavic languages, except Bulgarian, call beer "*piwo*." Moreover, the legendary Aryan leader (*wojewoda* - voivode, prince?) Indra was a connoisseur of the beer of his day, known as *soma*.

Architectural and Hoplological Evidence

The relationships between the Western Slavs, including the direct ancestors of the Poles, known as the Lechites³, and the Scythians and other Aryans are indicated from a hoplological perspective. This concerns weapons (the use of the bow, later the composite bow, known as the Scythian bow; the lance and lance; the ice axe/pick; the sword and sabre), tactics (drawing into ambushes, the use of archers or shooters; baggage trains in defense and cavalry in attack), and preferred formations. Most often, these were mounted warriors – the prince's cavalry, light or heavy cavalry, and later armored companions and hussars. Similarities are also found in symbolism, tamgas, and coats of arms, as well as in the cult of the sword and sabre [Cynarski, Maciejewska 2016; Cynarski 2025a] [17,18]. New hoplology is a synthesis of martial arts anthropology and old hoplology, emphasizing primarily the sociocultural context and value world of a given warrior culture [Cynarski 2025c] [19].

Fortified strongholds, in terms of their design, functionality, and choice of location (e.g., an island in a lake or a river bend), were also very similar from the archaeological times of the Lusatian culture (e.g., the stronghold in Biskupin) to the beginnings of the Christian Kingdom of Poland under Bolesław the Brave (11th century CE). This was pointed out by Paweł Jasienica [1978] [20], and is confirmed by engineering knowledge in the field of construction and wooden structures [Cynarski 2022a] [21]. Although the duration of the Lusatian culture is most often dated to around 1300-400 BC, subsequent eras saw a continuation of the then-developed technology—from construction and metallurgy to various crafts and warfare. It seems that no one has yet falsified the evidence from the architecture and art of fortifications, first cited by Paweł Jasienica [more: Jasienica 1978: 41-91; Cynarski 2025a: 160-177] [18,20], illustrating the continuity of material culture in Polish lands at least since the time of the so-called Lusatian culture. This refers to the construction of defensive ramparts and fortified strongholds/hillforts (porch-shaped, post-and-log, wood-stone-earth structures).

Linguistics is linked to hoplology when analyzing the language of warfare/warrior cultures and martial arts. This concerns, among other things, the names of weapons and armor, as well as horse breeding, harnesses, etc. [cf. Cynarski, Skowron 2014; Cynarski 2018, 2020, 2024: 23-34] [6,22-24]. Furthermore, the name "Polanin, Polak" (Pole) may derive from the battlefield and heroism on the battlefield. It could have been a term for a team of mounted warriors serving a prince. Whoever commanded them was the ruler

of the "Polans." Thus, according to G. Malinowski [2026] [25], a Pole is both a warrior and a hero. Indeed, thanks to a team of professional warriors, the Piast dynasty – from Siemowit to Bolesław the Brave – managed to unite a large part of the Lechitic lands.

The origin of the Slavs from the territories of present-day and historical Poland may be indicated by the shifting, expiratory accent of Old Polish (10th-16th centuries). This accent was preserved in the later Russian language, while in Polish it evolved into the current paroxytonic accent.

Some evidence supporting the indigenous theory is the very similar strategy of conducting skirmish or guerrilla warfare throughout the centuries, luring a numerically superior enemy into a trap. Here are a few examples:

Circa 1275 BCE – on the Dołęża River / Tollense – Slavs (Veneti, Lechites, Dołężanie?; Lusatians – people of Lusatian culture) vs. we don't know who. Professional warriors fought; an ambush and the use of archers occurred.

9 CE – Teutoburg Forest – Arminius, the Cherusci, and their allies, ca. 40,000 vs. Publius Quinctilius Varus and three Roman legions, ca. 30,000. Attack/ambush in the forest.

521 CE – Scythians (probably including Slavs) vs. Darius I the Great and 700,000 Persians, their allies.

1109 CE – Głogów and Psie Pole – Bolesław III Wrymouth and Poles vs. Henry V and approximately 10,000 Germans and their allies.

In each of these cases, the great, proud invading army suffered defeat in confrontation with the defenders of their homeland, who exploited the terrain, cut off the enemy army's supplies, and avoided a direct clash of unequal forces.

Wends and Vandals

In present-day Germany, Slavs occupied the territories east of the Rhine, as evidenced by the reach of Trygłow's worshippers. Were they the Cherusci [Haarmann 2016; Leszczyński 2016a, b, c] [26,27]? Frankfurt am Main, as the city's name suggests, was the "gateway" to the Frankish land. The Suevi, who inhabited the southern states of present-day Germany, were likely originally not Swabians, but Slavs. Why does traditional Bavarian cuisine today include "obazda," a cheese paste? This name sounds similar to the Polish word "omasta." This, of course, is merely another clue.

³ In linguistics, the Lechitic languages of the Western Slavs are distinguished. Hence, the lands belonging to the peoples speaking these languages can be called Lechitic lands [cf. Cynarski 2025a], and the ancestors of today's Poles can be conventionally called Lechites. The names Poland (*Polonia*) and Poles did not appear until the 11th century.

Hard evidence, in the form of historical written sources, is compiled and presented by Ewa Rawicz [2023] [28]. These include the writings of Pytheus (325 BC), Pliny the Elder, Tacitus, and Ptolemy. Can we call the Przeworsk culture the Veneti culture? The aforementioned author claims that the Veneti, Vandals, and Slavs are the same people. Is she correct? Jordanes, who was half Goth and half Alan, lists the Veneti (Veneti or Venedi, German Winden und Wenden, Wendland) as well as the Slavs (Sclaveni) and Antes, who descended from them. Slavs also included the Lugii and probably the Mugilonas (Mogilanie?), mentioned in Strabo's "Geography" [book VII, 1.3; cf. Cynarski 2025b] [13]. Indeed, as Wenfei Liu [2021] [29] reminds us, the Veneti/Veneti were already identified as early Slavs by the author of "Germania" – the Roman historian Publius Cornelius Tacitus.

The names of the kings of the Heruli and Vandals sound Slavic – Vide: Visislaus / Wisislaus - Wyszesaław, Wisłaław, Wiesłaław; Vitislaus / Witislaus - Witosłaław, Witsłaław, Wicsłaław, Wicłaław; Wisimar - Wyszemir, Wyszemiar, Wyszomierz, Wizymiar; Miesiclaus / Miceslaus - Miecisłaław; Radagaisus / Rhadagastus - Radogost, Radegast, Radogoszcz; Corisco / Corsico - Gorzysłaław, Korzysk?, Korzęsko?, Korzeńsko?; Godegisil / Godegisilus, Godigisclo – Godzisłaław; Genserich, Geisericus - Gęsiorek, Gęsiorzyk, Gęsiorek [cf. Nugent 1766-1773; Leszczyński 2014] [30,31].

Harald Haarmann, a German linguist and anthropologist, finds Slavs in present-day Germany from around 2000 BCE. He describes this in Chapter 11 – "Osteuropa: Slawen und Balten" of his book [Haarmann 2016: 249-261] [26]. Thus, in Central and Eastern Europe at that time, there were no Celts or Germanic peoples, only Slavs and Balts. This is indicated, for example, by numerous excavations in this area [Haarmann 2016; cf. Bogusłałowski 1907] [26,32]. Moreover, as archaeogenetic research indicates, the ancestors of today's Poles fought in the great Battle of Dołęża (German: Tollense), fought around 1250 BCE. Does this not indicate a relatively developed organizational structure, which enabled the fielding of a large army of professional warriors numbering several thousand?

The Eastern Range of the Lechitic Tribes

In the south, the West Slavs encompassed the lands of Bohemia, Moravia, and present-day Slovakia, but the conventional Lechites essentially lived between the Baltic Sea and the Carpathians, which formed a natural geographical border. The northern territories encompassed the area from the mouth of the Elbe River in the west, through Pomerania (Rügen and Arkona, Wolin, the lands of the Griffins, Kashubia), to the disputed territories with the Balts – the Prussians and Yotvingians. It is somewhat more difficult to determine the extent of the Lechite population's settlements in the east.

Farthest east, the Lechites (West Slavs) occupied the territories of Polesie, Volhynia (Volhynians), and present-day western Ukraine (Łędzianie). In the 9th century, the Magyars/Hungarians

encountered the Łędzianie there and extended their name to include later Poles and Poland (lengyel, Lengyelország). Thus, for a thousand years, Hungarians have called Poles by this name, based on the name of this early medieval Lechitic tribe. It is possible that these territories overlap, at least to some extent, with the area of the Cherven Cities. This is the name adopted in historiography for lands that were the subject of Polish-Russian rivalry in the 10th and 11th centuries. The main stronghold of Cherven, along with other strongholds, appears in the chronicle "The Tale of Bygone Years" as belonging to the "Lachians" before 981 [Nestor 1113/1968] [33].

The lands inhabited by the East Slavs were originally located (approximately) east of the borders of the Second Polish Republic, meaning the territories of western Ukraine and Belarus were Lechitic lands. This is how Russian researchers today view it, searching for the origins of Ruthenia [cf. Andreeva et al. 2025] [34].

Perhaps Wolin, a wealthy port city on the Baltic Sea, was founded by Volhynians? This is a hypothesis based on the similarity of the names: Wołyń, Wolin, Wołynianie, Wolinians. The Volhynians were said to have led other Western Slavic tribes [cf. Al-Masudi 947; Szafarzyk 1837/2003] [35,36]. Perhaps the Volhynians built Wolin – a fortress, city, and port. This is where the expansion of the Lechites/Venetians may have occurred, which is one of the new hypotheses.

Subsequently, the order of Lechitic dominant centers could have been as follows: Kruszwica (Popiel and the Popielid dynasty, likely descended from an aristocratic Polabian Slavic family – 6th-8th centuries CE) – perhaps the Goplani, with a staggering 400 strongholds. The Vistulans, with strongholds in Kraków and Wiślica, may have existed simultaneously or slightly later. From the 8th-9th centuries, the Polans, with their main stronghold in Gniezno, became the dominant tribe, which is no longer in doubt.

Results of anthropological and archaeogenetic research

Jan Czekanowski [1957] [37], a proponent of the autochthonous theory, presented evidence based on his own anthropological research (comparing the shapes of skulls). He stated, among other things, that in the 7th or 8th

century, the Czech and Polanian tribes came under the rule of the Lechites from the west – the Polabian Slavs, which could have referred to the pre-Piast dynasty (Popiel I and II, Kruszwica?). In turn, Janusz Piontek and Wiesłaław Lorkiewicz, among others, quite unequivocally indicate that anthropological research confirms the autochthonous theory, meaning the presence of a Proto-Slavic people in the area of the Lusatian archaeological culture [Piontek, Iwanek 2010; Borówka, Lorkiewicz 2024; Galassi et al. 2024] [38-40]. They were likely the direct ancestors of today's Poles and other Western Slavs, and to a large extent also of the Eastern Slavs.

There was no settlement gap, but we can speak of permanent settlement in the territory of present-day Poland. Research

conducted in the Vistula and Oder River basins has revealed “significant biological similarity between the populations inhabiting these lands since ancient times” [Piontek, Iwanek 2010] [38]. Furthermore, genetic studies of mitochondrial DNA haplogroups in new archaeological and archaeogenetic studies confirm that people inhabiting the southern areas of present-day Poland are genetically close to earlier communities from these areas dating back to before 2000 BC [Juras et al. 2020; cf. Juras et al. 2014] [41,42].

Based on Cavalli-Sforza’s theory of the relationship between language and genetics [Cavalli-Sforza, Feldman 1981; Cavalli-Sforza 2000] [43,44], it is worth considering the results of genetic and archaeogenetic studies. MtDNA and Y-DNA studies clearly indicate that, from around 2000 BCE, the territory of present-day Poland was permanently settled by the ancestors of today’s Poles, with a minimal percentage of non-Slavic genes (e.g., originating from Scandinavia) in the entire pool [cf. Juras et al. 2014; Underhill et al. 2015; Cynarski, Maciejewska 2016; Juras et al. 2020; Mattila et al. 2023; Lazaridis et al. 2025; Speidel et al. 2025] [17,41,42,45-48].

The origins of the Slavs remain controversial. Janusz Piontek stated that “A new beginning in “true” interdisciplinary research on the process of Slavic ethnogenesis and an attempt to explain this process seem possible, but only after rejecting the dogmas previously accepted and disseminated in archaeological literature” [Piontek 2020: 178] [49]. The point is to accept interdisciplinary research not only in the humanities. Incidentally, the content of this author’s publications indicates that the Slavs continuously inhabited the areas of present-day Poland already in ancient times, and it is also untrue that their civilization was characterized by poverty and a generally low level of material culture [cf. Piontek 2020: 182; Cynarski 2025a: 16] [18,49].

Discussion and Remarks on Non-Substantive Obstacles to Research and Publication

Some researchers, such as linguist Mario Alinei [2000a, b, 2020] [50,51], trace the origins of Slavic language back to the Vinča culture (ca. 5500-4000 BCE). Did Slavism arise from the fusion of three elements – Northern Thrace, Scythian, and Balto-Slavic? Did the Balts emerge through the intermingling of Slavs and Estes? However, the similarities between Lithuanian and Sanskrit seem to point to a separate branch of this particular people and language, or perhaps other Baltic nations as well.

Professor Alinei’s theory is further developed by Jondáček and Perdih [2008] [4]. In their opinion, the Proto-Indo-European language was Proto-Slavic, from which the Slavic-Indo-Iranian languages directly descend (these researchers do not use the term Arian-Slavic). The Satem languages were (in this perspective) central, and the Not-Satem – peripheral. The Slavs were indigenous to Europe since the Stone Age, and the first significant migration was that which led the Russians to Vladivostok (19th-20th centuries CE). Meanwhile, the West Slavs, ancestors of Poles and Czechs, are believed to have appeared in the lands they occupy today from around 3000 BCE [Jondáček, Perdih 2008] [4].

A dispute has raged among archaeologists since 1912, when, in opposition to Gustaf Kossinna’s concept (“allochthonous theory”), Józef Kostrzewski proposed the autochthonous theory [cf. Boguslawski 1912; Kostrzewski 1949, 1961; Kosiński 2022] [3,52-54]. If we accept the allochthonous theory, could the Slavs have multiplied so suddenly as to occupy half of Europe between the 6th and 9th centuries? Or where had such a large nation previously resided, (allegedly) unnoticed in contemporary descriptions of the world?

Proponents of the allochthonous theory, meaning the late arrival of the Slavs and, at the same time, Greater Germania, which supposedly once occupied the territories of present-day Poland, previously emphasized that genetics should not be linked to culture and language. However, since genetic studies showed that the allochthonous theory was meaningless, they conducted their own archaeogenetic research [Gretzinger et al. 2025] [55]. Did they deliberately include material from Gothic graves in their research to highlight differences (a desire to defend the German vision of history—that would be another hypothesis)? And the differences were confirmed, as widely reported on internet forums. Their research only confirmed that the Goths are genetically similar to the Swedes. It also confirmed the Slavic migration to the Balkans (southward) and eastward.

However, the pre-Christian custom of burning corpses, prevalent in the Lechitic lands, means there is very little genetic material. The Goths passed through Polish lands along the Vistula River on their way to the Black Sea, leaving behind a few settlements and gradually mingling with the surrounding Slavic element. The sparse a-DNA genetic material from the Przeworsk culture, included in the study by Gretzinger et al. [2025] [55], may have originated from foreigners (slaves, tourists?), since the “Lechites” customarily cremated their dead.

Interesting studies of subclades of the main Y-DNA haplogroups were conducted by Miklewski and Dawidziuk [2025] [56]. The presented results suggest that the Slavs migrated from the Lechitic lands from around the 1st century AD eastward and southward. However, the authors, following the archaeological dogma of a late Slavic arrival, draw erroneous interpretations from their own research [more: Malinowski 2025] [57].

Can contradictory conclusions be drawn based on the same source data in historical research (according to written sources)? Professor Jerzy Strzelczyk once concluded that the indigenous theory was correct [Strzelczyk 1987] [58], and now – quite the opposite [cf. Strzelczyk 2024] [59]. Isn’t this a form of opportunism? Is the goal to please those who decide on grants? Fortunately, works are also being published that continue to confirm this currently less popular theory [cf. Dębek 2019; Alekseev 2024; Łuczak 2026] [60-62].

While scientific dispute and argumentative polemics are commonplace in the academic world, this isn’t always the case. A few years ago, a published book was literally shredded, its entire

edition, because someone didn't like the reference to the indigenous theory. And it doesn't matter that it was perhaps two pages, and the remaining volume covered various issues in the history of physical culture [see: Cynarski 2022b] [63]. This time, the publication of a book justifying the rejection of the "allochthonous theory" resulted in an organized online hate attack and a blocking (perhaps only temporarily) of the distribution of the already published book.

Archaeologists from this one university accused the author of pseudoscientific theses (supposedly conspiracy theories) without addressing the substance of the scientific problem and the book's content, or of methodological unreliability. Meanwhile, the absurdity of the "allochthonous theory" has been demonstrated. Since research shows that there was no population exchange, nor a settlement vacuum (the Germanic people supposedly disappeared completely; then there was nothing but wilderness; and finally, in the 7th century, the Slavs arrived), these Slavs would have had to miraculously multiply and suddenly occupy half of Europe. Cynarski [2025] [18] demonstrated the absurdity of such a concept, and his book was highly praised by Professor Maciej Luczak [2026] [62].

Some topics and concepts are considered politically incorrect and rejected. If 80-100 years ago, the Germans/Nazis used the swastika symbol in their genocidal ideology and perceived (completely wrongly) the Aryans as their protagonists, shouldn't this area be researched and explained? Abandoning research would be contrary to the fundamental imperative of science, which is the pursuit of truth [64,65]. Neither the Aryans (nor the Slavs) are to blame for the Germans' massive atrocities during World War II. Slavs, especially the Western, Lechitic Slavs, have Aryan-Slavic roots, and the swastika was a common symbol among these peoples, alongside their similar language and common origin (the dominance of the R1a1 hg).

Summary

In the absence of certain knowledge, we are forced to operate in the realm of hypotheses. The presented interdisciplinary analyses point to an autochthonous theory, but it is difficult to precisely define the geographical extent of Western Slavdom, which likely changed over time. Its western extent encompassed the lands of present-day Germany, while its eastern extent encompassed Belarus and Ukraine.

The author also formulated several new hypotheses concerning specific issues.

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