II. Patriarchs and their descendants.

Excursion: Bell Beaker and Cetina phenomena; Basque, Venetian, Celtic; note.34.

Updated 03/2022

In the area of the Far East, it is possible to distinguish two distinct cultural areas from the epipaleolithic / mesolithic. On the one hand, it is the Levantine-Anatolian circuit, which can be identified with a part of the Ham branch (Gn 10: 6n), and on the other hand, the Zagro circuit, thus representing the Šém branch / Gn 10: 21n /. Benno Landsberger, already aware of the different developments in the two areas, named the ethnic people living in these regions under hypothetical names: Proto-Euphrates and Anti-Greeks.1

The factual autonomy of the development of both areas is also evidenced by the distribution of obsidian in the period 9000 - 6000 BC. While in the Zagro-cultural circle and east of it, [2] is located almost exclusively Armenian obsidian from the vicinity of Lake Van and the cities of Yerevan and Kars, and the Levantine area from Antalya to Jericho and Bajda was supplied mainly by Cappadocian obsidian, originally from Ciftlik and around Lake Açigöl.3

Levantine-East Anatolian Cultural Circuit.

In the area of the fertile crescent, at least from natufiene, through PPNA and PPNB, there was a continuous development. From south-eastern Asia Minor to the Euphrates and throughout the Syrian-Palestinian region, long-lived, dark-skinned Mediterranean people4 were established who, even in the wild, showed negroid features.5

through the Cilicia area, where Impresso culture developed in the following period, [8]
7 to coastal Syria and Lebanon, where Syrian Impresso culture developed.

1 Peÿírka et al. 1979 p.164; Pear 1987 p.143. In the case of Anatolia, it is mainly its southern and southeastern part.

2 Shanidar, Ali Kos.

3 Clark 1973 p.112n. Michael Roaf (Roaf 1998 p.34) has a clear map of the geographical distribution of obsidian.

4 Peÿírka et al. 1979 p.85

5 Terrible 1943 p.19; "Berber" Y-haplogroup E1b1.

6 Beldibi, Çatal Hüyük, Haçilar ceramic, later ceramic.

7 Amuk B1, Mersin XXVI-XXV, Tarsos.

8 Byblos, Ras Šamra V. A, Tell Sukas and Tell Turlu.

Chassun culture in Syria and northern Mesopotamia also belongs to this cultural circle. This culture has close similarities to impresso pottery in Mersina9 and Syria. The joint development of the Chassún and Impresso cultures from the Natúf tradition is indicated not only by the geographical location but also by the similarities in the oldest pottery, 10 and the similarities in the spikes.11 Therefore, the crystallization center of both cultures is sought in Syria.12 developed mainly on the Sinjar Plain, from the original hunter-gatherers.13 It did not follow the development from the Zagro Jarma.14 The younger Chassun was influenced by developments in Mersin.15 Chassun also influenced developments in Iran, 16 partly in Egypt17 and penetrated as far as the North Black Sea.18

Palestine was initially an important, albeit in a way, marginal area of Natufa culture.19 Its most famous settlement at the time was Jericho, which is sometimes considered the oldest city in the world.20 At the end of the PPNB, there is a collapse of the economy in Jordan and a return to the nomadic way of life.21 During this period, northern Syria became the main center of the postnatufa tradition, in addition to southern Anatolia.

During the Natufien period, settlements such as Qermez Dere, Nevali Cori, Göbekle Tepe and Nemrik were established there; it is the first grain growing center, 22 with a monumental megalithic architecture, the first in the world! Therefore, it can be argued that the origins of megalithic architecture have their roots in the northern relevant nature, whose tradition has been taken over by the imprint culture. It spread from Syria and south-eastern Anatolia, to the coastal area of North Africa, to the Mediterranean islands, to the Black Sea coast of the Balkans, 23 to the Adriatic coast, 24 to the Ligurian coasts of Italy and France to Spain.25 The whole area became megalithic. After penetrating the French hinterland, the Impresso culture in the Late Neolithic transformed into the Chassey culture and also influenced developments in Ireland and Britain.26 In Northern Europe, the most important megalithic culture, culture

9 Peÿírka et al. 1979 p.98

10 Chassún Ia, printed.

11 Clark 1973 p.118

12 Peÿírka 1979 p.93,97

13 Qermez Dere, Tell Sotto as a link between Umm Dabagija and Tell Hassuna, and Jarim Tepe / Nováková 1998 p.235; Mithen 2006 p.469 /.

14 Palegaur tradition.

15 Combination of engraving and painting / Peÿírka et al. 1979 p.97 /.

16 Súzy / Burian, Oliva 1984 p.15 /.

17 Fajjúmske skladÿ / Peÿírka a kol. 1979 p.242 /.

18 Chassún instruments were found in Adler near Sochi / Brentjes 1973 p.88 /. In the Caucasus, Chassun influenced the Neolithic culture of Shulaveri-Shoma (eg, long prismatic knives).

19 Ain Mallah, Ha-Jonim, Abu Hurayra, Jericho A, B; Netiv ha-Ghud Zad, Dhra´, Wadi Faynan, Nahal Oren, Bajda, Basta etc.

20 Very old megaliths are also in the Zubai Wadi in Palestine, where pre-ceramic flint tools were found / Brentjes 1973 p.88 /.

21 Hagoshrim culture / Peÿírka et al. 1979 p.91 /; this has also happened as a result of climate change.

22 Mithen 2006 pp. 113, 459, 462, 469, 472; Schmidt in: Jockenhövel 2012 p.137n.

23 Dobrudzha; k. Hamangia.

24 Hvar, Lisiÿi.

25 Culture of Almeria.

26 Windmill Hill Culture.

funnel-shaped cups (TBK), which, however, is not genetically linked to cardiac cultures; took over only some of their traditions.

Confirmed testing of the ancient Y-haplogroup G2a comes from Spain, southern France, 27 Italy, 28 all in connection with the spread of cardiac cultures and their followers. Ötzi Iceman himself, carried the haplogroup G2a4-L91. This is very rare today, occurring at higher frequencies only in Corsica and northern Sardinia.29

At the same time, however, the G2a haplogroup also includes DNA obtained from skeletal finds belonging to the culture with linear ceramics (LBK), from the German Derenburg Meerenstieg II. However, it should be noted that in Central Europe, along with Hg G2a, Hg T1a, 30 also spread in this particular case in a ratio of 4: 1.31

What does this mean? The highest diversity within the Y-haplogroup G, is found between the Levant and the Caucasus. Its bearers also included the first peasants. The G2a group spread from the Middle East to Europe and Africa in these three main directions.

1. From Levanta, mainly by sea and along coastal areas, spread as an Impresso culture, Impresso cardium. She was the bearer of megalithic cultures. It has spread to other haplogroups; mainly with J1 and T1a.

2., From southwestern Anatolia, [32] across the Balkans, to Central Europe and further west,
The G2a haplogroup spread with the Starÿevo-Kriš culture and the linear ceramics culture, together with the minority T1a, I2a, CT and C1a2 haplogroups, in connection with the spread of agriculture in the Balkans and Central Europe.

27 Treilles.

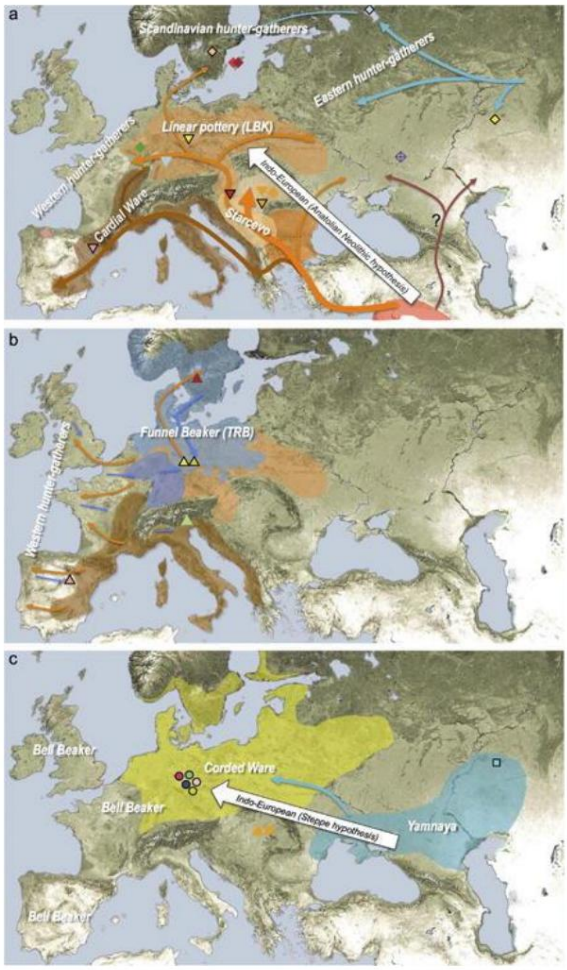
28 Remedello.

29 Sardinia in the Neolithic, belonged to the circle of cardio cultures. The G-M201 haplogroup, relatively rare today, was, together with Hg I1, I2, one of the most widespread European Neolithic haplogroups. An important Sardinian haplogroup is I2a1a1-M26, which is considered a settlement marker in Sardinia.

[30] Karsdorf, LBK.

31 https://en.wikipedia.org/wiki/Haplogroup_G-M201 ; www.eupedia.com/europe/Haplogroup_G2a_Y_DNA.shmtl

[32] Haçilar II, I; Džan Hasan 2B / Peÿírka et al. 1979 pp.103, 119n, 124n /.



Source: Haak, Lazaridis, Reich in: Nature 2015; 522 (7555)

3. The dominant haplogroup that spread from Levanta to North and Central Africa in the Neolithic was R1b-V88. Its bearers apparently domesticated cattle in northern Levante
and were his breeders. In Egypt, they acted as nomads (Gabal Ramla), but they probably also
became inhabitants of the plains - e.g. Nabta Playa and Bir Kiseiba. Haplogroup G2a is present in North Africa only at very low frequencies; most in Egypt.
The North African dominant haplogroup E1b1b (especially E-V65), together with the Lantian Hg R1b-V88, laid the foundation for the Kushite and Chadian ethnic groups, but also for the Egyptians. Among the Berber ethnic groups, the R1b-V88 haplogroup is only minimally represented (with the exception of the area between the Egyptian and Libyan border - 23%).

Haplogroup E1b1 is still in the Mesolithic, resp. in the Epipaleolithic, spread **from Africa to the Levant.** It is one of the two most important haplogroups of ancient DNA individuals belonging to Nafia culture. Today, the E1b1b lines are associated with the spread of Afro-Asian languages. All four ethnic groups belong to the Afro-Asian language family. Some ethnic groups from the coastal part of North Africa, such as carriers of the haplo group R1b-V88 and later mainly R1b-

M269 in Morocco and Algeria, 33 significantly affected the population development in Western Europe.34

[33] Haplogroup R-M269 is also represented in the native populations, in the Canary Islands; The Iron. DNA ball extracted from the bones of indigenous Guanches buried there. Guanche pottery from the Canary Islands is similar to Kalyl, from the Maghreb. This indicates that part of the original Canarian population came there from Morocco, sometime in the early 1st millennium BC.

34 Neolithic culture of Almagra (haplogroup R-V88 together with farmers Hg G2 and goat herders Hg J1, T1a) and above all, chalcolitic culture of bell-shaped cups (P312, M269; both R1b-lines included tested men from k. El Argar, descendants of Bell Beaker).

The culture of bell-shaped cups in Spain and Portugal (maritime phase).

The spread of the oldest, the so-called maritime cup culture in Western Europe, especially Portugal, the south and northwest of Spain, the Atlantic coast of France (Brittany), the Balearic Islands (Mallorca) and later central Spain, the Spanish-South-French border, Sicily and Sardinia (the oldest pottery there) KZP found in the context of the late k. Ozieri; 3500-2500 BC / Turek 2006 p.308 /), point to a community of people whose way of life was tied to the sea. The oldest finds are in Portugal (e.g.
Zambujal, Castelo Velho de Freixo de Numão, Porto Torrão, Perdigões, Leceia, etc.), in Spain (eg Cerro de la Virgen) and in Mallorca. In Spain, the oldest KZP pottery is dated between 2925-2625 BC and the next early phase between 2625-2575 BC / Turek 2006 p.316 /. Probably at this stage, the KZP began to spread to the east, because during the 26th century. BC, occurs in southern France / V. Heyd 2012 p.99 /.
High data 14C, we also have from Portugal (Zambujal: 2812-2740 BC / Turek 2006 /; Leceia 2920-2630 and 2880-2590 BC / Cardoso 2015 p.280n; there also other data for the Portuguese Bell Beaker /). It is the mouth of the Tagus River (Extremadura; there and Leceia) that is considered to be the first occurrence area of the KZP. From here come maritime cups decorated with horizontal bands all over the surface (but also with dotted - geometric patterns and also with notches / ridge /, some of which are close to the Spanish group Meseta / Ciempozuelos / Cardoso 2015 p.283 /).
Cord decoration also occurs sporadically. These maritime cups are considered a possible archetype of KZP / Turek 2006 p.275 /. Maritim style cups, however, persist until the beginning of the 2nd millennium BC / Cardoso 2015 pp.275, 285 /.
The inspiration for maritime cups could be small and older cups "Copoz" (resp.
Copos), which are common in the Tagus estuary.
Importantly, in Portugal, the coexistence of maritime cups and decorated regional pottery in the same locality is documented, suggesting the existence of two socially differentiated populations that shared the same territory, without signs of conflict. Most of the cups of maritime style were located in the high fortified settlements (residences of the rising elites), while the coarser pottery was located in the surrounding open settlements / Cardoso 2015 pp.275, 288-290; por. with the so-called Begleitkeramik in KK, in the Western Balkans and in the north.
Italy.

The Bell Beaker phenomenon.

At present, many researchers question the migration of the KZP people and attribute the spread of this culture, attributing it to long-distance trade or only regional contact (cultural and only limited democratic diffusion). The sharing of common cultural traditions by different ethnic groups is also being considered. Others even deny any peculiarity of KZP and the concept of culture, replacing the term phenomenon / Ch. Strahm 1995 /. If the knowledge from archaeogenetics is taken into account at all, it is mostly only older studies (variability of classical genetic polymorphisms in correlation with their geographical distribution; geographical gradients / L. Cavalli Sforza et al.); or studies dealing exclusively with mtDNA (founding analysis). And it's not just about Bell Beaker.
The "Bell Beaker phenomenon" is defined by groups of (ethnically diverse) populations that share common know-how in both technology, ceramics, copper metallurgy and flint machining; in the economy and in the military. No single know-how transfer network can be reconstructed, only regional networks. Nevertheless, it is possible to observe supra-regional homogeneity in much of Europe since 2500 BC (religious ideas, funeral rites, ceramics, the existence of social differences, way of life, but also the spread of ideology, style and technology = Beaker package).

Exogamy is being considered, specifically the departure of women to men from other clans in more remote areas, as confirmed, for example, by strontium isotope analyzes from graves in Bavaria (see below). Even so, material culture was supposed to spread through women.
The question of the warrior and his status was also raised. Some of the current researchers consider the position of the warrior and its attributes to be a vector of Bell Beaker's ideology (which, according to them, was not necessarily conditioned by robberies or military campaigns). The motivation for gaining fighter status could be social prestige, so they would be "members" of a "prestigious club". All of this common value system described was intended to facilitate networking, in much of Europe / N. Clement 2020 p.60 /.

I do not fully agree with these views. It is not possible to address the question of the origin and spread of KZP from only a few (selected) perspectives. This issue must be examined comprehensively.

Facts that testify to the migratory movements of the Bell Beaker culture.

There are several facts that argue in favor of migration. Already in Portugal, the people of KZP present themselves as a conquering unit with armaments, typical of all territories where it was expanded. Chalcolithic stone fortresses, with tower bastions, also testify to this, in the context of which they point to a violent intrusion into the fortification area, as evidenced by the numerous finds of stone arrowheads, e.g. in Zambujala, in Vila Nova de Sao Pedro and in Monte da Tumba in Portugal and also in Cerro de la Virgen in Granada, Spain. There the layers provided the following sequence: Los Millares I - KZP - EL Argar A, B / PDÿ 1978 p.301 /. Although the creators of these chalcolitic fortifications built on sophisticated defenses, as evidenced by the advanced defenses, as well as the barracks on the barbican wall in Zambujal and Los Millares / Brathová 2011 pp.29, 47 /, they were nevertheless conquered.

Very important for the further development of KZP was the timely use of first Iberian copper and later copper from local deposits in Western and Central Europe. Thus, the initial stage of KZP dissemination seems to have been mainly related to prospecting and mining (eg copper mines in the Sierra Alhamilla, south of Los Millares, mining and smelting of local ores in the Tagus region and the south and west of France) as well as processing metals (graves of blacksmiths KZP / Bátora 2006 pp.87-93 /) and trade with them. This culture has brought the copper industry to Central Europe in unprecedented numbers. Gold and less so silver jewelry also appear. Artifacts that were not known in Central Europe until then included V-bore "buttons", crescent bows, and wrist protectors. The KZP people preferred copper daggers, bows and triangular silex bullets as weapons, while in the Carpathian Basin the predominant weapon was an ax, resp. ax mills. It is the triangular daggers and platelets that appeared in the Iberian Peninsula around 2600 BC and from there spread both to the north (Atlantic Cultural Circuit) and to the east, along the Mediterranean coast / V. Heyd 2012 p.99 /.

Significant for the KZP people was the joint consumption of beer (as evidenced by the analysis of residues at the bottom of the vessels and also supported by palynological studies) and other alcoholic beverages (mead).
The fact that the people of the oldest bell-shaped cups migrated to Central Europe may also be evidenced by analyzes of the isotope strontium from the graves in Bavaria. It was found that almost a quarter of the people buried there came from a considerable distance / Price et al. 2004; https://en.wikipedia.org/wiki/Bell_Beaker_culture; P. Stockhammer et al. 2017. In: D. Valent: There were women from afar in the "traditional family". Historyweb 27. 09. 2017 /. The problem is that most of the "foreigners" there were women.
The possibility of initial migration from the Iberian Peninsula to Central Europe also has support in the haplogroup H1 mtDNA, whose relatively high frequencies were typical for chalcolitic Iberia, as well as for non-Siberian populations KZP / Grasgruber 2019 p.86 /.
Another factor that supports migration theory is the extreme brachycephaly (planoccipital, Taurid type; also called armenoid), hitherto unknown in Europe, specific exclusively to the KZP people; both in Spain, on the Catalan-South-French border, and in Central Europe: Bohemia, Austria / PDÿ 1978 p.309 /; but also in Britain, northern France and Belgium / Grasgruber 2019 p.79 /. In subsequent generations, however, this phenotypic trait essentially disappeared. Already during the Unetic culture, the descendants of the KZP people, practically completely assimilated / PDÿ 1978 p.373 / were the original population (Y-haplogroups I2a2, I2c2, G-M201 etc.), as well as post-steppe people (mainly Hg R-P312; in the younger stages of the Unetic culture, there was a decrease in the share of this haplogroup in the populations in the territory of Bohemia (Papac, Luka et al. 2021 /). Interestingly, of all the areas inhabited by the KZP people, only in the Czech Republic and northern Spain, there were links in population development, between the pre - cup period and the Bell Beaker period (analysis of dental characteristics that independently showed to correlate with genetic relatedness; the research covered the following areas: sev.

Spain, south. France, Switzerland, the Czech Republic and Hungary. Desideri 2008; see above: wikipedia /). Among other factors behind this, it is also very likely that a significant part of the KZP people left the West for the Czech Republic. It is also likely that the plague epidemic, which around 2950 BC significantly depopulated Western
Europe, the Iberian Peninsula (at least its western part), has not been so affected.
However, in some parts of Europe, this morphological type persisted. Among the short-lived episodic populations, the people of the Gáta-Wieselburg culture in the area of Devínská brána, k. Adlerberg on the Rhine, Ries Group in Bavaria / Grasgruber 2019 p.96n /, b. Kisapostag in Hungary. Zoffmann 2000 p.77 / and in general, alpine populations / PDÿ 1978 p.607 /. This suggests that these morphological traits were also **genetically determined.**
Cultural contacts between the Danube, Alpine and Rhineland areas continued in the following period, after the KZP complex was over.
There are documented mutual contacts between the Nitra culture in Slovakia, the Adlerberg culture and the groups Singen, Straubing (referred to in Czech literature as culture) in Germany and Switzerland, as well as with the group (type) Unterwölbling in Austria / J. Bátora 2006 p.186n; the author emphasizes in particular the communication role of the Danube. There were even more distant trade contacts (Unetic culture and the Wessex; these contacts were probably mediated by the Armoric Tumors).

Influencing k is also considered. El Argar on the Iberian Peninsula, Únÿtice culture / V. Mitáš SlA 2/2013 p.239 /. This could be evidenced by the presence of the R-P312 haplogroup in test subjects k. El Argar (see below).

KZP comes to Central Europe as a unique and foreign element. The form of the population of the KZP people is also foreign in the Central European area. It is characterized by a short, wide and tall brain, with large and wide faces and other characteristics. This anthropological form is relatively pure in the Czech Republic and Austria, without impurities, which indicates that from the area from which it began to spread, it came to these countries in a relatively short time and did not mix with unrelated populations / PDÿ 1978 p.309 /. These morphological features may have formed in North Africa, especially in Morocco and Algeria, but it is possible that they originated in the Iberian Peninsula. Adverse living conditions, changes in eating habits and, in general, the influence of the environment (selection pressure; genetic drift, etc.) may also have played a role. Morphological changes such as brachycrania can occur within a single population, over several generations / Turek 2006 p.279; Grasgruber 2019 p.21n, there the author briefly discusses this problem.

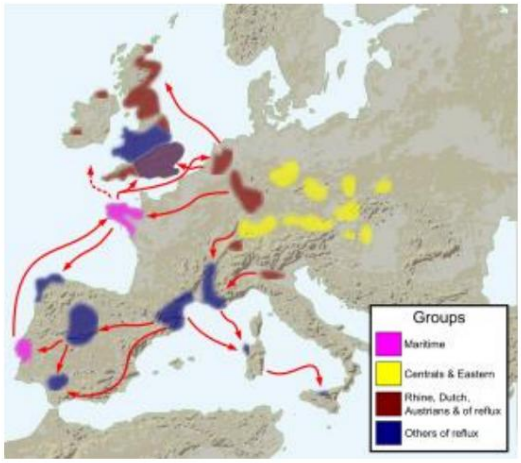
In contrast to the Czech Republic, we see significant signs of mixing and changes in the anthropological type of KZP people in Lesser Poland and Germany. This points to further movements of members of this culture to the northwest, to central Germany and the lower Rhineland, where there was cultural (but also ethnic) mixing with younger groups of cultures with string ceramics (KŠK; CWC) and indigenous, native populations. KZP then spread to the Netherlands and from there further through the Channel, to Britain, where we know it as Bell Beaker culture (BBC) / PDÿ 1978 p.309 /.

Maritime phase of the spread of the people of the bell-shaped cups.

In the oldest, the so-called maritime phase, the people of the KZP spread from the Iberian Peninsula (northern Portugal and Galicia, the lower reaches of the river Ebro, the western Pyrenees; older AOC and C / ZM cups; maritime variety), along the Atlantic coast of France (western Pyrenees) and further north, with inland penetrations (Brittany - Armorica, up to the Loire river). He then advanced along the coast, to the Seine Valley and the Lower Rhine / 2600-2550 BC /. It seems that the people of KZP spread during this period also along the sea routes, which were already used by the creators of megalithic cultures / Clark 1973 p.175 /. Unlike the later, already Indo-European migrations of KZP bearers from Central Europe to the West, maritime KZP bearers probably did not speak IE at the time. Britain (southwest; mainly the Dorset area) was hit relatively weakly by this first wave of migration, as the marginal cups of the older period occur more or less sporadically. In the middle period of the KZP, arrived in Britain (especially the southeast of the island), a direct massive migration wave from the continent, from Holland / Turk 2006 p.327n; Olalde et al. Nature 555, March 2018 /. In Ireland, KZP is associated with the first copper processing documents (2400-2200 BC); At that time, the first copper mines were opened there (first Ross Island and later Mount Gabriel to the south of Ireland). The Wessex culture also benefited from these sources, in the south of Britain / Filip 1995 p.17 /. Objects made of this copper are also found in the Netherlands (approximately 12%) and Brittany (approximately 6% of the analyzed copper artifacts).

From 2500 to 2200 BC, the distribution of exotic raw materials reaches an unprecedented extent thanks to the spread of KZP.
These include Baltic amber, Mediterranean shells, variscite semi-precious stones from Catalonia, ostrich egg shells and ivory from Africa, walrus tusks and ripping teeth from the north, special stone varieties (porphyry, tuff) for wrist guards, but also gold, copper and first tin bronzes. Heyd 2012 p.102 /.

One of the characteristic features of KZP bearers throughout Western Europe are secondary burials in dolmens, stone box graves, corridor graves, but also in caves / PDÿ 1978 p.301 /. They were to express the privileged position of the KZP bearers and at the same time their victory over the descendants of the builders of these monuments *(courts);* therefore also the subordinate position of these indigenous peoples.



Dissemination of KZP (including the oldest phase, maritime style). Source: wikipedia; Bell Beaker culture

Source: indo-europan.info; Quiles Carlos 2017

In general, it can be stated that the maritime population, which participated in the creation and formation of the KZP, came from Morocco by sea to Portugal and via Gibraltar to Spain, at the beginning of the 3rd millennium BC. Ceramics similar KZP, even with incrustation, is located in Morocco and, to a limited extent, in Algeria, so even so their starting point is sought here, before the invasion of Europe / Bouzek 2013 p.77 /. It is thus clear that the origins of KZP ceramics are in addition to the Iberian Peninsula, Neolithic ceramics in North Africa, and the maritime style, as the oldest form of KZP, was the result of maritime contacts and interactions between the Iberian Peninsula and Morocco / Turk 2006 p.321 /. It is important to note that metallurgy itself has deep roots and falls into the pre-cup period. This also reinforces the hypothesis of migration from the Maghreb to the Iberian Peninsula / Turk 2006 p.321 /. But there, too, even in the period that preceded migration, metallurgy was already relatively developed / PDÿ 1978 p.310 /.

The events associated with the spread of the CCP were **deeply** ingrained in the historical consciousness of the people of the time and were reflected in some myths, especially in the Hercules cycle :

Géryones was the son of Chrysaor and the grandson of Titan Ókean. He was the king of Spanish Tartesus and, according to myths, he was the strongest living man. Heracles got into a conflict with him over herds of cattle. He first erected pillars on both sides of the Strait of Gibraltar, which were then named after him. After crossing Gibraltar, he crossed into the Iberian Peninsula, where three troops led by Chrysaor's sons opposed him. Heracles gradually defeated them and drove away Herds' herds. These cattle drove from the island of Erytheia, which sometimes identifies with Lusitania, or with the island of León, on which the city stood

Gadeira. In the Pyrenees, he was still able to court the Pyrenees of Bébrice (that analogy is not at all coincidental; the Celtic tribe of Bebruces, who actually lived in the Pyrenees). He then drove the herds through the Liguria, where he had to wage war with the Liguria. After their defeat, he crossed the Ligurian Alps and reached the valley of the Po River (ancient authors called the area Gallia Cisalpina, ie Pre-Alpine Gaul) and later Etruria. It is also worth noting that Géryon's grandson Norak founded the oldest city in Sardinia, Nora / Graves 2004 p.499n /. By the way, in North Africa, in the area of the Atlas Mountains up to the Pillars of Heracles, according to Herodotus, the Atlanteans / Herodotus: History IV.184n ; por. Heracles and Atlas. I think that all the facts related to Herakl's tenth work correspond most closely to the facts that we know about the spread of the people of the older phase of the CCP.
In this cycle of myths, Heracles appears only as an (active) guide to mythologized events that took place at different times, but long ago (also from the point of view of the Mycenaean Greek).

The advancement of the people of the Bell Cups (épimaritime) to Central Europe.

During the Iberian Middle Chalcolithic II (2625-2575 BC), KZP began to spread to the eastern Pyrenees, but also along the Catalonia-South-French coast (Golf du Lion). From there it spread both to the north, from the mouth of the Rhône River, probably to the Upper Rhine and Danube (2600-2550 BC / V. Heyd /), and to northern Italy, along the Po Valley, where the KZP people encountered the people of. Remedello II (2900-2400 BC; Hg I2a). It was the French - Italian Mediterranean coastal area that was inhabited by the Liguria, which Heracles was said to be fighting. Some engravings from Val Camonica are also associated with KZP (especially with solar symbolism and figures with daggers, as well as on anthropomorphic stelae; bows are also depicted there). The subsequent, already bronze culture of Polada (volcanic settlements; Lombardy, Trentino, Veneto), is not related to k. Remedello as KZP has only some features (use of bow and metallurgy). It is probably related to the populations that came there from Austria and southern Germany, possibly also from Switzerland (episcopal / episcopal: mainly Rhineland and Eastern Switzerland /, syncretistic, regional cultures and groups: Gáta-Wieselburg, Unterwölbling, Straubing and other groups of the cultural circle " Blechkreis "; e.g., Wieselburg Cups in Northern Italy / Köninger 1998 p.440 / and" Brotlaibidole "/ Carafa 2011-2012 pp.77-81; https://en.wikipedia.org/wiki/Polada_culture / . Polada also had obvious relations to the Balkans (Buchvaldek 1985, 1337).

The so-called Brotlaibidols (loaf idols; but we also know them as enigmatic tables) are most often interpreted as pintanders or cult artifacts. They are also considered "commercial seals", or even a kind of mathematical-metric system / Bartík, Baÿa 1999 p.21 /. "Brotlaibidole" were allegedly related to the metal trade (Alpine passes, the communication role of the Danube), or even amber; therefore also over long distances. The fact that these are seals is evidenced by their design; in fact, the functionality of such a "punch" would be minimally questionable. Even the remnants of the preserved colors and incrustations of the lines do not yet prove that it was a seal; they were probably used only for decoration. These "idols" are found almost exclusively in housing estates, with the exception of Oltenia in Romania and a rare find in Lower Austria. This suggests primarily, their profane nature. It was probably an object of a personal nature, kept in dwellings, such as documents the finding situation at the fortified settlement of Hungarian culture, in Nitrianský Hrádek, where at least 39 of these “idols” were found / Bartík, Baÿa 1999 p.18, 19 /. I am remotely reminded of weaving weights from a later period (Hallstatt), from mound VI in Nové Košarisky (today Dunajská Lužná), where a woman with a child was buried. In addition to drilled weights, there were also 12 pieces smaller, not drilled. All these weights had a groove (“channel”) in the upper third, running parallel to its width, thus enabling the weight to be attached to the warp threads / Štolcová, Zajonc 2014 p.63; Pichlerová 1969 p.138 /. Although many prehistoric weaving weights have a conical shape, we also know the weights of pyramidal, cylindrical, trapezoidal, flat, **loaf ,** etc. / Chvojka et al. AR 2019 p.290 /. Transverse lines to the so-called idols, especially those that belong to the most numerous first group (usually four transverse lines / from one to six /, with one "stamp" on each line in the middle / Carafa 2011-2012 pp.63-95 /), probably served as grooves , in which the threads (warps?) were tied to this weight. The transverse lines on the "Brotlaibidol" are mostly symmetrically arranged, but this is not the rule.

One or two lines were sometimes more eccentric than the others, or two and two lines were separated by a larger gap. This undoubtedly testifies to a preconceived intention / Bartík, Baÿa 1999 p.19 /. Apparently, the binding of the required number of threads (Šofránková 2021 p. 167) was combined in individual transverse lines. The alleged "stamps" located **exactly in the middle of the** transverse lines, were actually holes (depressions), which were used to **fix the knot.** This achieved **centering** and even loading of the threads on the individual weights, while preventing them from slipping.
Therefore, in the "Brotlaibidole" of the 1st group, but also in the vast majority of others (with exceptions / Köninger 1998 p.431 /), there is no hole for thread (warp?). The fact that "Brotlaibidole" were smaller and lighter than most other prehistoric weights seems to indicate that they were used in the production of finer fabrics or had a different purpose.
Approximately from the period from which the "Brotlaibidole" comes, the occurrence of vertical looms with weights is documented for the first time, from the picture gallery in Val Camonica / Štolcová, Zajonc 2014 p.60 /.

Some "Brotlaibidole" belonging to groups 2-7, could also have a symbolic or cult meaning. Various patterns are incorporated into the course of the transverse lines (which are sometimes only indicated), e.g. "Stamps" in the shape of a triangle, square, cross,

wheels (sometimes resembling a "cogwheel"), further radial and ribbed shape, but also the application of natural motifs, etc. (eg imprints or imitations of mussels or parts of plants). Some "stamps" or depressions are concatenated along the lines.
Even some "stamps" are found separately, outside the transverse lines, in various combinations. Iconographically reminiscent of some "deer stones" from the Iron Age (Kimmerian tombstones; there are also chained holes along the line), especially from the Volga-Ural region / Bouzek 1990 p.56, fig.9; por. stelae from Gumarevo and Sosnovka.
Evidence of marking weaving weights with objects is known from various prehistoric periods (from the Eneolithic; K. Baden) to the late Roman period, when various fabric manufacturers marked them with stamps / Štolcová, Kolník 2010 pp.474-481, fig.5 : 5 /.
In ancient times, weaving and spinning were believed to foreshadow destiny, as we know it from mythology (even fairy tales; spinning destiny and the thread of life). Therefore, some weights could also have a magical character / Bouzek 2017 pp.21-23 /; por. also the scene on the Sopron vessel: ritual weaving (I also recall the Pépole = "weaving" from the Odyssey). Ritual and magical meanings can be attributed to some "Brotlabidols" 2.-7. group, as well as a finding from graves in Oltenia. Even from the later period (Hallstatt), there are evidence of the cult or symbolic importance of weaving weights (Molpír, Rifnik, Poštela / Stegmann-Rajtár SlA 2/1998 p.271n /).

Another wave of KZP passed through the Alpine passes to southern Germany and further to Bavaria, Austria and western Hungary. Its bearers (apart from Switzerland, southern Germany and northern Italy) no longer made the stone stelae and bone idols so characteristic of the Iberian-southern French region (e.g. the Iberian and Ligurian settlements). It is these stelae (ancestor cult) that document the **ancient steppe tradition** (Kemi-Oba, Michailovka cultures and a little later (2nd half of the 4th millennium) and the Balkans: in Bulgaria it is, for example, Plaÿidol, Ezerovo / Kaiser, Winger 2015 p. 134n / and in Romania it is, for example, Hamangia, Baia de Criÿ and Floreÿti Polus (Preda-Bÿlÿnicÿ et al. 2020, p. 92). The successors of this tradition were therefore also the creators of the Iberian-Ligurian stelae. The mentioned stelae with axes from the Pontic-Caspian steppes and the Balkans are much older than their Western European counterparts. There is no doubt, therefore, that some of the ancestors of the Maghreb people, who belonged to the co-creators of the material culture of the bell-shaped cups, originally came from the Eastern European steppes. These stelae (already with daggers) have retained their authenticity in this area, even in later periods (eg catacomb culture, k. Novotitorovka; in Hallstatt times they are associated with Kimmermi / Bouzek 1990 p.56 / and with Scythians).

In Austria, the findings of the KZP are concentrated north of the Danube, in its eastern part. South Moravia was an integral part of this Danube group at that time. This current also affected the Czechs at that time. This is evidenced by the fact that, unlike most areas of Germany, the anthropological form of KZP populations in the Czech Republic and Austria is relatively clean, without impurities, but also by the fact that the older phase of KZP material culture is archaic in Bohemia / Turek 2006 p.334; PDÿ 1978 p.307 /.
The advance of the people of KZP was **stopped** around 2500 BC on the middle Danube in the Pannonian Plain (Pannonian Basin), in the original settlement area to. Makó / Kosihy-ÿaka (west of the Pannonian Danube). Therefore, the findings of the KZP are concentrated along the Danube, with a focus on the wider area of today's Budapest, when the area east of the Danube in today's Hungary, was inhabited by people of late. Makó-ÿaka. In the area south and southeast of the KZP settlement area, where the postbaden people (Alsónémedi) was inhabited, influenced by the steppe component (eastern pit culture; Hg R1b-Z2103), the development led to the emergence of Protonagyrév culture, in which the KZP people undoubtedly participated; even under cultural influence from the Somogyvár-Vinkovci group (Nagyrév 1a / Kalicz SlA 1/1981 p.67n; cf. also T. Horvath 2016 p.95n; Vladár SlA 2/1964 p.359, 368 /). The people of KZP thus wedged themselves between several different cultures and cultural groups. In the north above the Danube and west of Váh, it was the episcopal culture of Chlopice-Veselé (EPKK I, II / J. Peška, M. Králik SlA 2/2020 p.238; PDÿ 1978 p.302; note 6 /), which people at about this time, came from Lesser Poland, pushing east beyond Váh, the people of the Kosihy-ÿaka group (northern area of the Makó-ÿaka culture settlement), where its further development continued in the phase FB IIa / Nevizánsky SlA 1/2001 p.27 -28 / = FBZ I / Lichardus, Vladár SlA 2/1997 /.
To the east (from Poiplia / Furmánek ed. 2015 p.30 /), there was a residential area k. Nyírség-Zatín. In today's southwestern Hungary and northern Croatia, it was the Somogyvár-Vinkovci group. Through the original Makó-ÿaka cultural settlement, the KZP people fought their way along the right bank of the Danube, as evidenced by the KZP findings in Gyÿr, Almásfüzitö and Pilismaróte, to today's Budapest: Budakalász, Szigetszentmiklós et al. / Nevizánsky SlA 1/2001 pp.27-28 /, while the bearers of the Makó-ÿaka culture were also pushed by the KZP people to the east, beyond the Danube.

So it was on the Pannonian Danube that the KZP people were **stopped by the** bearers of the Makó-ÿaka culture and, above all, by the Somogyvár-Vinkovci group, whose people at about this time penetrated from southwestern Hungary to the north / Nevizánsky SlA 1/2001 p.27 /, into the whole western Hungary, north-eastern Austria, with penetrations to south-west Slovakia and south Moravia; there he also influenced the late Jevišovice culture. The people of the Somogyvár-Vinkovci group also probably caused the people to Makó-ÿaka withdrew behind the Danube.
Other cultures and cultural groups also prevented the KZP from penetrating its settlement territory. For example, in Slovakia, KZP holders penetrated from Moravia, only to the northern Záhorie (Skalica, Kúty, Vrádište ...), which in this

In this case, it can still be considered an integral part of South Moravia. Isolated finds on Považie (Sládkoviÿovo; there in coexistence with the group Kosihy-ÿaka / Vladár SIA 1/1969 p.97n /, ÿuborÿa, Trenÿín), are only an exception and may be related to the Csepel group KZP and also to the expansion of the group Somogyvár, to the north , to the Vienna Basin (but also to Slovakia; Šurany and the Nitra region / Nevizánsky SIA 1/2001 p.27; Bátora, Tóth 2016 p.129n /). The finding of KZP ceramics in Sikenica and the newly identified finds from Poiplia / Bátora 2018 p.69 / are undoubtedly related to the penetration of KZP from Transdanubia (Csepel group). The ceramics of the Chlopice-Veselé culture, in the southern part of the settlement on the Danube, also point to the influences of KZP / Furmánek et al. 1991 p.57 /. In south-eastern Hungary, the Pitváros / Maros / V group showed some elements characteristic of KZP. Heyd 2008 /, whose bearers (early phase; Obéba-Pitváros), according to I. Bón, were to come from the south, from Thrace / PDÿ 1978 p.320, note 7 /.

Osovia and Eravisks.

The largest Slovak river, the Váh, flows into the Danube west of the towns where the **Eraviskov settlements were located on its other bank in Pannonia.** In ancient sources / Pliny: Historia naturalis IV.81 /, Váh was probably called **Duria.** It is mentioned in connection with the river Moravia, the Kingdom of Vannia in Kvádi, but also with the Sarmatians (etc. also with the Jazygas). However, it is not excluded that it may also be the river Ipeÿ, which flows into the Danube in the area where the settlements of Osov and Eraviskov met. Namely, the other (?) Ancient name Váh was probably Cusus / Tacitus: Annals II.63 /. Hron Duriou apparently was not, because M. Aureliom is called Granua.

Note: Only a few kilometers from the confluence of the Ipÿa and the Danube to the west, is Esztergom, antic. Solva, lat. Strigonium. By the way, this name is related to vampirism and witchcraft; por. Greek. "Stryx" and "Laistrygoni" / Homer: Odyssey /, Romanian. "Strigoi" and similar names in Romance and Slavic languages. It is a relic, still from pre-Christian times (probably of pre-Thracian origin).

Similar names of rivers as the **Duria,** but we also know from Spain and Portugal (Duero, Rio Douro; antic. Durius; there this name is undoubtedly associated with the Iberian people KZP) and from northern Italy (Dura; antic. Duria minor). Also in this area (Segus Valley in Popad), the holders of KZP (épimaritime) lived. Even one of the right-hand tributaries of the Danube has a similar name, as does one river in Switzerland. We know similar river names from Ireland / Dobiáš 1964 p.69, note 127 / and from Britain (Douro). The KZP people lived in these areas as well.

Bell Beaker. The name Duria is thought to be of pre-Celtic, or even pre-Indo-European origin (cf. Welsh dwr; meaning water, flow, stream).

In his study Subarejci and Aesir /www.arpoxais8.webnode.cz/, I proposed the hypothesis that on the middle Danube in the Pannonian Plain (or the Pannonian Basin), there were military clashes between the Eight and the Eravisks, as well as other ethnic groups.

The Axes, originally probably referred to as As (Lt. Sarmatian tribe of the Alans, whom the Persians called As / Man 2007 p.69; they were the ancestors of today's Ossetians); Lt. , originally an ancient ethnic group from the Pontic-Caspian steppes (Eastern pit culture; distant ancestors of the Sarmatians).

Not to be mistaken with the Hyperboreans (which can be translated: **"above** Borejci, above Bore"); they lived in the north. Ptolemy placed them above Montes Hyperbores, somewhere in the upper Volga river basin. Herodotus / History IV.25n / laid their seat to the north, above the Issedons, all the way to Ókeanu (Balt). Perhaps they were descendants of the KŠK people (Fatjanovská k., Or it may also be the eastern circle of k. Spherical amphorae). However, originally called the Hyperboreans, they were generally understood as "nations in the far north."

One of the Sarmatian tribes were also Borans (/ Burian, Oliva 1984 p.477; P. Heather 2002 p.50 /; Lt. Bor Bor of Germanic / As - Aesir / and Boreas from Greek myths), who were probably named after the river Borysthenes (Dnieper), or vice versa. To the distant descendants of the Eastern pit culture, they included e.g. aj Sarmati /https://en.wikipedia.org/wiki/Poltavka_culture/. It is the people of the Eastern Jam culture (speakers of the Proto-Indian language; see below, in the chapters: Sikulov and Sardov + Veneti), which is followed by the Poltavka culture, that I consider to be the ancestors of the people of some post-step cultures in the south of central and eastern Slovakia.

They were carriers of the dominant haplogroups R1b-Z2103, R1b-L23 and cultures such as Nyírség-Zatín (resp. Culture Nir in sz Romania), but also related groups; e.g. ÿoimuÿ and Livezile from Transylvania (little-known "cave" group Gyula / Roÿia, tends to be associated with the group Somogyvár-Vinkovci). Their ancestors arrived from the Pontic steppes to the Pannonian Plain, at a younger stage in the spread of the pit culture; after 3050/3000 BC / Frinculeasa et al. 2015 p.82 /. Probably also because a little later, in the early Bronze Age, there were contacts between the proto-Indian culture of Sintašta and the cultures in the Carpathian Basin / Lichardus, Vladár SIA 1/1996 p.25n.

(OFKK, Hatvan, Wietenberg, but also the MVB complex).

I consider the **Eraviskov** (Araviskov) to be distant descendants of the Maghreb-Iberian people of the KZP, originating from the Iberian Peninsula (Vizcaya, Vascones and Erasún, Aragón); Aesir /; but also the river Duria).

Tacitus writes that he does not know whether the Eravisks immigrated to the Eight in the past or vice versa / Germania 28 /. It is therefore possible that both ethnic groups have moved to the Pannonian region. At the same time, he states that they had a common establishment, morals and language, which in the next part he calls Pannonian and distinguishes it from the Celtic and Germanic languages / Tacitus: Germania 43 /. So it must have been the pre-Celtic population of the Pannonian Plain. Originally, the Axis were apparently speakers of the Proto - Indian / Pre - Thracian language (dominant haplogroup R1b-Z2103; subsoil k. Nyírség-Zatín) and the Eravisks took the floor.

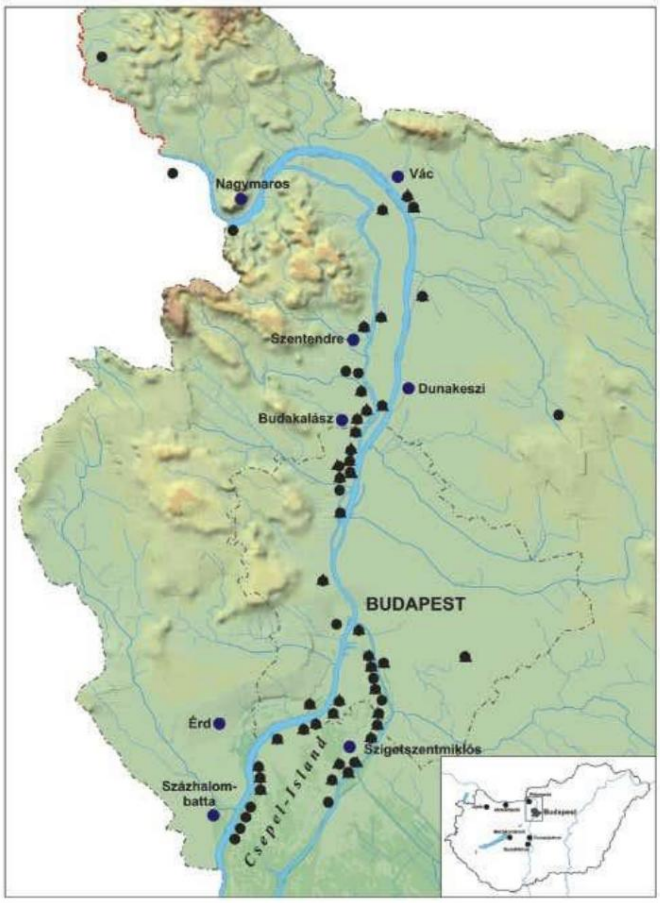
Protoital language (carriers of the dominant haplogroup R1b-L51) originated more western / Anthony 2007 /; perhaps it can be partially connected with the Bell Beaker East culture and subsequent cultures and groups: Leithaprodesdorf / Gáta Wieselburg, Unterwölbling, Straubing, Singen and **Polada.** It is with these cultures and cultural groups (including the Maÿarovce-Vÿterov-Böheimkirchen complex and Incrusted Ware culture), in the period BA2, the so-called loaf idols; “Brotlaibidole” / S. Carafa 2011/2012 pp.63-83 /. These occur sporadically in Potis and Romania (k. Wietenberg); however, they are different from the Danube "stamped" idols. Important in this respect were the alpine cultural groups EBA (south of the eastern Blechkreis; including the areas affected by the Somogyvár group), which mediated cultural (and ethnic) contacts between the Middle Danube and the northern Italian region (ca. 2200 BC). It is interesting that the contacts between the two areas (specifically between the Pannonian and the North Italian) continued in the following periods (significant similarities in material culture; for example, the Middle Danube ash fields and terrarium culture).

In connection with the spread of the older phase of the KZP to the east, it is important that Plato in Timai / 24d-25a / mentioned the great power that long ago rushed from the Atlantic (Heracles's pillars - Gibraltar) across Europe and Asia (then Western Anatolia) until it was stopped by the Athenian community. The only migration that could partially respond to this (from the Atlantic, ”across the board Europe and Asia ”), took place exclusively during the KZP period. And then on the threshold of historical times - the Celts. So she is excluded.

Plato's "Athenian community", in the KZP period, is certainly fiction; it could not exist at that time. But I cannot fail to mention that from the central Balkans, a post-steppe people arrived in Greece during EH III who carried the same haplogroup R1b Z2103, both in the eastern Pannonian Plain and in Transylvania, but also in the Adriatic region and also in Greece. Thus, it can be argued that the bearers of this haplogroup, both in the Carpathian Basin and in the Balkans, were (at that time) close relatives / Pientka: Solving the Achchiya problem; hereinafter VAP; note 376, 447 /. However, it is also possible that Plato merged several events from different, very distant periods (which, however, were due to the performance of the people of KZP), into one whole.
The mention of the Athenian village would rather correspond to the period of destruction of places on the Greek mainland before and around 1200 BC. Namely, of all the cities of Mycenaean Greece, they were not destroyed at that time and only Athens / Pientka defended themselves: A few remarks on the so-called sea nation, notes 96 and 65 /. It is thus possible that Plato brought together two distant events: the spread of the people of the CCP and the era of "sea peoples" (specifically: the period of unrest that spread from the Apennine Peninsula and the Balkans to the Aegean region and Anatolia). Regardless of the fact that he primarily described a major catastrophe in which an island was to fall into the sea (Thera? North Africa: Gábes? Iberia: Guadalquivir ?; or a vague memory of Doggerland?).

As I have already mentioned, the findings related to the arrival of KZP carriers in the Pannonian Plain are concentrated mainly in the area of Budapest. In the La Tène period, an oppidum was established on Gellért Hill in present-day Budapest, which was the political center of the pre-Celtic Eravisk tribe. Although the two events have separated each other for more than 2,000 years, it is possible that the Eravisks were a paternal line, even distant relatives of the KZP.

At the KZP burial ground in Budakalász, Hungary, where 943 Bell Beaker graves were found, a large number of grave pits did not contain any burials / Turek 2006 p.289; June 2017 p.182 /. So it was definitely a cenotaph.
This clearly points to the military conflicts in which the people of the KZP participated. A pit with a moat was found on the island of Csepel, which is interpreted as an object of cult character / R. Kalicz-Schreiber SlA 1/1981 p.75n./. Hypothetically, however, it can also be a place where victims were made for killed warriors.



KZP enclave in the wider area of today's Budapest. Source: A. Czene 2017

The foreign origin of the KZP people in the Pannonian Plain is also indicated by their houses, with a ship-shaped floor plan, which were found in Szigetszentmiklós - Üdülösor and Hunyadi János út in Budapest / Turek 2006 p.289n /. A house of a similar shape from the KZP period was also found in Molenaarsgraafe, in the Netherlands / Turek 2006 p.325 /. This clearly points to their original, maritime way of life. Thus, at least in the case of the finds in Budapest, this indicates that these houses were not built by the original inhabitants, but by foreigners who wanted to express their intimate, internal, connection with the sea and the maritime way of life. We encounter a similar phenomenon in the historical period, in the northern Germanic peoples (ship-shaped graves; as an expression of their connection with the sea and sailing to the grave).

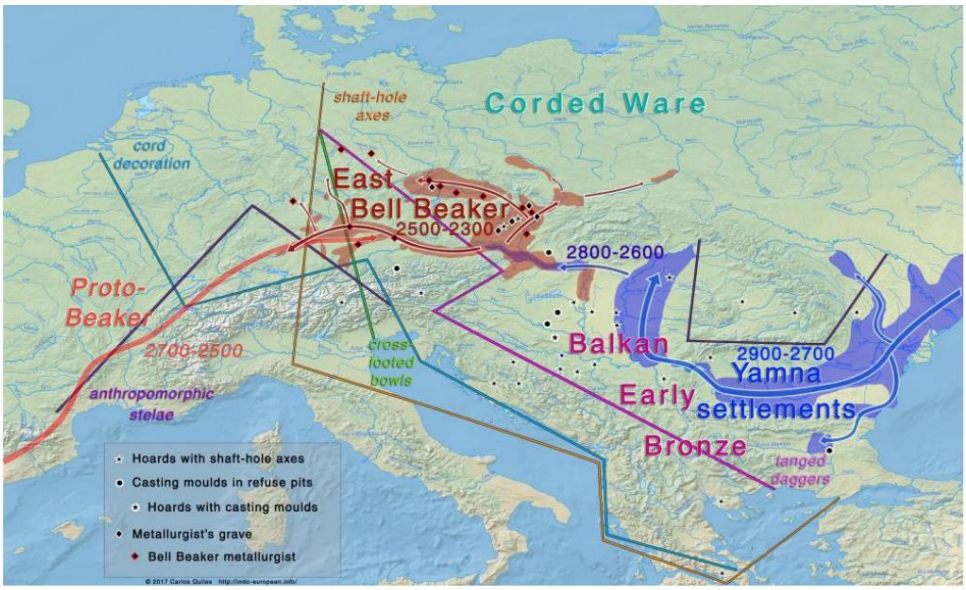
Genetics also proves that some of the KZP carriers in today's Hungary were of foreign origin. In KZP individuals from Szigetszentmiklósz, the presence of a "steppe haplotype" ranges from 0 to 75% / Olalde et al. Nature 555, March 2018, p.190n /. At the same time, it points to mixed populations; both the steppe (in the Pannonian region, the lines R1b-Z2103, R1b-L51, R1b-L23 and R1b-M269 are documented from the KZP period), as well as the original, Neolithic component (“Pannonian” and “Iberian” haplogroups G2a-M201, H-L901, I2a-, I2c- and d). From a later period (k. Protonagyrév), the line R1b-L151 / PF6542 / P310 / P311 (R-L11) is also documented at the same locality, the origin of which is sought in the area of the Devín Gate and the bend of the Danube around Malý Alföld / C. Quiles 2019, Book 1., p.290 /. The people of the KZP created an enclave between the three cultural circles in the wider area of today's Budapest, especially along the right bank of the Danube (including the islands of Sziget and Csepel). In the west, it was the Somogyvár-Vinkovci group, as part of the late Chedouky complex. East of the Danube it was the late Makó-ÿaka culture and a little later k. Protonagyrév (the Szigetszentmiklós and Alsónémedy sites immediately bordered the KZP enclave in the Budapest area, the first of which was originally part of it). In the north it was the culture of Nyírség-Zatín. The people of the KZP were undoubtedly in contact with the people of these cultures, although they were certainly not friendly at first. However, over time, they became closer.

Accompanying ceramics and the issue of coexistence of the KZP and KŠK people.

With the issue of coexistence of the KZP people and the domestic population, accompanying ceramics KZP; Begleitkeramik / Benkovsky-Pivovarová 2016 p.61n; Vladár SlA 2/1964 p.366n /, known only in Central Europe, including Hungary (Csepel group), the Western Balkans and northern Italy. It has parallels in old bronze cultures in Hungary. Together with KZP ceramics, they contributed to the genesis of proto-ceramic ceramics / Ondráÿek SlA 2/1967 p.387n / and Unetic culture (its people were the bearers of the dominant haplogroups R1b-S116 / P312, R1b U106, I-M438). It was the contact with the south-eastern environment (through the Somogyvár, Pitváros and Protonagyrév groups) that also influenced the accompanying KZP ceramics. On the contrary, it significantly influenced the late Vuÿedol culture, throughout its territory, including individual groups. The coexistence of both populations is also evidenced by the transition to the hot burial of the KZP people, which also follows from the traditions of the Eneolithic in the Carpathian Basin. This funeral rite then spread to Austria, Moravia, less so to Bohemia, but also further. The steppe people who took over the material culture of the KZP continued to use horses, as evidenced by the findings especially in Hungary / Turek 2006 p.289; Quiles 2019, Book 1., pp.163, 285n; Csepel, Dunaújváros /, but also in Moravia / PDÿ 1978 p.310 /. All this testifies to a certain form of coexistence between the original bearers of KZP and the indigenous domestic population that took over this culture. In this context, it is important that while brachycran skeletons occur mainly in graves with typical bell equipment, in graves whose equipment is less specific from the point of view of archeology, skeletons with less characteristic anthropological features also occur (/ Kuna ed. 2007 p. 71 /, see the situation in Portugal, see above, p.5).

Another problem is the contact of KZP with a complex of cultures with string ceramics; further KŠK (lines derived from Y haplogroup R1a-M417). With two exceptions in Germany, there are no contact findings of both cultures. Buchvaldek 1986 p.63; Turek 2006 p.293, Quedlinburg /, despite the fact that their graves are located in the immediate vicinity. In the proto-historical period, this also applies to the archaeologically almost undocumented contact between the Germans and the first Slavs in Central Europe, although it can be assumed on the basis of circumstantial evidence that such contacts should exist. (These may include the recent discovery of runes from the Old Slavic locality of Lány near Bÿeclav; .

The contact zone between the two cultures in the west, initially the Lower Rhine. It seems that both cultures (late KŠK and KZP) respected each other and created enclaves in the settlement area of the second culture. However, there are cases that the KZP grave was set in the KŠK mound. Interestingly, both cultures are characterized by sexually differentiated burials. There is no doubt that the KŠK people participated in the formation of the ceramic filling of the younger phase of KZP. Some findings in South Moravia, which are interpreted as a possible transition of the late KŠK to KZP in the settlement context, are probably evidence of the coexistence and gradual merging of KŠK and the steppe component. In fact, this is also evidenced by the presence of the haplogroup R1b-L151 (L11), in some individuals of KŠK in the Czech Republic / Papac, Luka et al. 2021 /. However, this haplogroup is related to the "protonagyrevic" (or generally "Pannonian") component, in KŠK populations (see below).



Source: indo-european.info

Further development in Hungary and Slovakia.

I will return to KZP in Hungary. It seems that after 2500 BC, there were indeed military conflicts between the originally non-Indo-European KZP people and the descendants of the steppe people; on the one hand, it was k. Makó-ÿaka, who was pushed east by the KZP people (and Somogyvár-Vinkovci) beyond the Danube and the post-Baden people of the emerging Protonagyrév culture, whose settlements were located south of the late settlement area. Makó-ÿaka and KZP, east of the Danube. The people of both cultures stopped the progress of the KZP on the Danube also thanks to the fact that from the south of today's Hungary (Zók), the people of the Somogyvár-Vinkovci group penetrated into the territory west of the Pannonian Danube, which probably was defeated and stopped. This group belonged to the late Vuÿedol complex, which was also very expansive. During military encounters, part of the male population of the KZP (Lt. Cenotaph in Budakalász) was probably **eliminated ,** not only in Hungary, because in the following period (Unetic culture), with a few exceptions, the characteristic morphological feature of the original bearers disappeared. KZP - sometimes extreme short-livedness (there, however, it is also possible to consider the departure of some of them, from the territory of the Czech Republic and Austria, further west).

In Hungary itself, it is relatively difficult to detect the further development of morphological features in the following period, in the Early Bronze Age, because all cultures whose people subsequently settled in the area affected by the KZP people (Kisapostág culture, Hatvan and North Pannonian culture and also k. Nagyrév east of the Danube), with a few exceptions, performed a fiery funeral rite (I do not use the terms cremation and inhumation). However, the presence of brachycephalics (planoccipital - flattened, tauride type) was found in individuals of the Kisapostá culture, similarly to the cultures of Gáta-Wieselburg and Bell Beaker / Z. Zoffmann 2000 p.77 /. One can only assume that part of the Maghreb-Iberian people of KZP, merged with the people of Makó-ÿaka culture, but also Protonagyrév. Their descendants were later probably carriers to. Vatya on the middle Danube (which drew on the traditions of the Kisapostaks, but also from the Nagyrevskis / Jazdzewski 1981 p.300 /). And their distant descendants (along the paternal line), Tacitus then knew as the Eraviskov (Araviskov), west of the middle Danube in Pannonia.

Hatvan culture. North (in the Ipeÿ river basin and in the Esztergom region), north - east and east of the territorial extension to. Vatya (especially in the area of the Beech Mountains, the Matra Mountains, the adjacent part of southern Slovakia and in the eastern catchment area of the Tisza River), at that time on the subsoil to. **Nyírség-Zatín /** Novotná AR 1986 pp.275-282; Bátora 2018 p.94; Furmánek ed. 2015 p.30; Furmanek et al. 1991 p.73 / and under the influence of the Kisapostá, Vatyan and Únÿtice environment, the Hatvan culture developed (/ T. Nešporová SlA 2/1969 p.388n /; Arkaim (eg sparrows, long houses, pottery with textile imprints and with straw). From the same cultural background of Nyírség-Zatín, the Otomani I culture was created. Among the cultures of Nyírség-Zatín, Makó-ÿaka and the Hatvan culture, however,

according to some researchers, there was a shorter time hiatus, filled with the arrival of the KZP holders, the Csepel group, at the Vaccovian bend of the Danube. On the other hand, there is relatively convincing evidence (Malé Kosihy et al.) That the Hatvan culture immediately followed the Kosihy-ÿaka / Lichardus group, Vladár SlA 2/1997 p.286; Novotná AR 1986 p.278; Hromada - Varsík, ŠZ 1994 p.55 /. The people of the Hatvan culture (especially in the territory of the Tokod group and east of it) can with a certain degree of probability identify with the ancestors of Osov / for the settlements of Osov, see Pientka: Subarejci and Aesir /. The Hatvan culture (but not its people) gradually disappeared both with the arrival of the Hungarian culture from the West and the North Pannonian culture from the southwest (during BA2), but mainly due to migrations of related Ottoman culture, OFKK (e.g. the ancestors of Solymov and Sikulov) Pientka: VAP, note 476 /) from east to west; which is documented e.g. at the Hatvan housing estate in Jászdósza Kápolnahalom, but also in Vÿelínce and other Hatvan localities. This expansion of OFKK, at least in its final phase, is related to the period of the so-called Koszider horizon: BA3 - the beginning of BB1 (understood J.
Bátora / 2018 p.70 aÿ /: minimum BA2c - beginning of BB1). The presence of the so-called
Litzenkeramik at the localities of the Maÿarovce-Vÿterov-Böheimkirchen complex and Incrusted Ware culture / V. Kiss, Százhalombatta Conference 2002; 0. Ožÿáni SlA 2/2010 pp.259-261 /. Litzenkeramik is associated with migratory movements from the northern Balkans (k. Cruceni-Belegiš I). Similarly to the north at the time, she also migrated to. Suciu de Sus, which appears in the OFKK environment, at the turn of the Early and Middle Bronze Ages / Furmánek SPFFBU M2 1997 p.155n /. The share of k is also considered. Vatya (et al. And the Eravisks), on the demise of the Hatvan culture / T. Nešporová SlA 2/1969 p.391 /, whose ceramics have appeared in southwestern Slovakia since the end of BA2, also together with ceramics of the Vatin culture (originally Vojvodina, Slavonia, Olténia, central Serbia) and the Szeremle group (originally from the Drava river basin) / Bátora 2018 p.377; M. Neumann 2018 p.36 /. I mentioned the causes of these movements in the study "Gutejci and Jutsko". There is no reason to look for the beginnings of these movements only in Eastern Europe (catacomb and subsequent k. Babino / multigual culture /). Cultural stimuli and ethnic movements came at that time (the end of the Early Bronze Age), especially from the south.

Genetics of post-step KZP populations.

Genetics today proves that the further spread of the R1b haplogroup across Europe from the east, west and south, in the time range from the Eneolithic to the Hallstatt period, is associated **exclusively** with the so-called steppe haplotype; these are lines derived from the haplo group R1b-M269 (its sublines R1b-L23 and other sublines R1b-Z2103, occur most often in the Carpathian Basin and in the Balkans). Furthermore, it was the haplogroup R1b-L51 / R-M412, which is documented since the KZP period and spread through the people of this culture, especially in the Danube and Alpine regions of Austria, Germany, Switzerland, Italy and then a large part of present-day France (except Atlantic area). From the period to. Protonagyrév, is a documented haplogroup R-L151, which also spread west. This is also known as R1b-L11 and is related to cultures in the Pannonian Plain, especially the Protonagyrevian culture and subsequently the KŠK and the Unetic complex. Other important post-step haplogroups of the Unetic complex include sublines R1b-L11 (L151): R1b-U106 / S21, R1b-P312 / S116 and its subsequent lines: R-U152 and R-L21. All these lines in Germany and Western Europe are known only from the Bell Beaker period and following. The bearers of these haplogroups already belonged to Indo-European ethnic groups. After all, the people affected by the steppe component from Hungary and Eastern Austria (Protonagyrév, Somogyvár; together with the group Pitváros, influenced by KZP) also took part in the genesis of the Unetic culture. What does this mean? It is just that the post-steppe people took over the material culture of the Maghreb-Iberian KZP bearers (in addition to haplogroup R1b-M269, also “Neolithic” haplogroup G-M201 / and marginally probably also haplogroups E-V65, H-L901, R1b-V88, J1, J2, T / a “Mesolithic” haplogroup I-M438) and further disseminated it **back** through Austria, Moravia and Bohemia to Poland, Germany, the Netherlands, and to Britain and Ireland; through migration, but probably also through trade and regional contacts. At this time, the haplogroup R-M269 and the lines derived from it spread mainly to the west: R-L51 - R-L151: R-P312 and R-U106. **It has been since then that the genetic foundations of today's Western Europe have been definitively laid.**

Its primary line, R-L23, spread beyond Eastern Europe (catacomb culture and others), especially in the Balkans; e.g. in Kosovo L23 * (× M412) up to 11.4%. Together with the haplogroup R-Z2103, it also spread in the Carpathian Basin / C. Quiles, indo-european.eu, 2017/2018 /.
Especially in the Alpine areas, the post-steppe people, the carrier of the haplogroup R-L51 / M412 (Bell Beaker East Group; Hg R-Z2103 / C is also significantly represented there. Quiles, indo-european.eu/05/2020/), met the original KZP holders from the Iberian Peninsula, who were already settled here. The fact that their contact was not very friendly is also evidenced by the stelae of the original Maghreb-Iberian KZP bearers (eg Sion - Petit Chasseur in Switzerland and Aosta in Italy; ca. 2500-2200? BC), who deliberately broke the bearers at a younger stage. "Steppe haplotype" (KZP),

migrating from Transdanubia to the west / Harrison & Heyd 2007 pp.129-214 /. Among the most important migrating groups of the time were: 1., "protoitalic" populations, which are associated mainly with haplogroup R-L51, dominant in the populations of Bell Beaker East and subsequently in the populations of the Blechkreis. 2nd, "Unetic, pre-Germanic" haplogroup R-P312, also associated with Bell Beaker West populations in the Rhineland. The carriers of both of these haplogroups, a little later, penetrated as far as the Iberian Peninsula: 1., The presence of the steppe haplogroup R1b P312 in the tested men, belonging to the El Argar culture in Spain. 2.

The designation of the haplogroup R-P312 / S116 during the KZP and later, north of the Upper Danube, as "pre-Germanic" is not a mistake (its sister line R1b-U106 is considered to be the main proto-Germanic, Indo-European branch). Haplogroup R-P312 is a subline of the "protonagyri", resp. "Pannonian" haplogroup R L151 / L11, whose origin is sought in the area of Devínská brána, resp. in the Little Alföld area. The area of the Devín Gate (Porta Hungarica) belonged to a wider territorial unit (Transdanubia), where the beginnings of the proto-Italian language are laid today / Anthony 2007 /. Early protoitalic dialects and dialects leading to the Proto-Germanic language were originally neighboring each other. The border was perhaps the area north of the Austro-Bavarian Danube; probably Šumava, Böhmerwald, from ancient sources known as Gabréta and the Bavarian Upper Palatinate. This border also ran along southern Germany, which divided the KZP into Bell Beaker West (with a focus on the Rhineland) and Bell Beaker East (with a focus on the Alps and the Upper Danube basin). However, these dialects separated from each other relatively soon (at the latest at the beginning of the 1st millennium BC; in my opinion already after the 16th century BC; the Koszider horizon; Lochham). On the other hand, there is plenty of evidence that in the Hallstatt period, the Celtic and Germanic languages were adjacent, but no longer the Germanic and Italian languages. Valent: Prehistory of languages. Do the roots of the Roman Empire language go back to Central Europe? In Vivo magazine 10. 2. 2020 /. At that time, the ethnic groups that later participated in the ethnogenesis of the Proto-Germans (descendants of the Unetic culture: R1b-U106, I2a2, I2c2; but also ethnic groups from the Pannonian region / Pientka: Gutejci and Jutland / and Poland, southern Scandinavia), where they coexisted and allied with the indigenous population (especially I2a-M438), but also with the carriers of haplogroups R1a-M417 (et al. and Protoveneti), or N-M231 (Protoural ethnic groups), etc.
Here is just one example that connects the Germanic area with the Italian: Germanic Ambrons, probably from the Jutland peninsula (there together with Kimbrami), Ombrones in the Upper Vistula and Umbrovia, recorded in the north of the Apennine Peninsula, south of the Alps / PDÿ 1978 p.433 / who later resided in its central part. They were already known as the Ombriks to Herodotus, in connection with Tyrsen, Aty's son, who, with part of his people, sailed to them from Western Anatolia / Herodotus: History I.94 /, probably at the end of the 13th century. BC.

Modern distribution of haplogroup R1b-L51, which is documented since the KZP period (Bell Beaker East group). An interesting enclave is in the area of today's Portugal, in ancient Lusitania. The enclave in Poland (Lesser Poland and the territory west of it / Turek 2006 p.292n /) is probably related to the penetration of the Austro-Moravian KZP to the north, into the environment of the KŠK (episcopal k. Perhaps these are the distant ancestors of the Lugi (Protolugi; conspicuous form with geographical names in
France and Spain; although in that case it would only be an adopted name). Map source: Indo-European.info.

The whole process, from the arrival of the original KZP bearers to the Carpathian Basin and the subsequent, main phase of the spread (but not the duration) of the material culture of bell cups throughout Central and Western Europe, did not take more than 100-200 years (2500-2400 / 2300 BC), although the reverberations of this process continued in the following period (further movements to the north and south, southern influences from the Balkans and vice versa, possibly from the Aegean region to the Carpathian Basin; see below).
The geographical spread of Old Indo-European hydronomy in Western and Central Europe correlates to a large extent with the spread of KZP, while in Northern and Eastern Europe it is mainly related to the spread of KZK.

It was during this period that there was a more pronounced ethnic mixing of the KZP steppe people: R1b-M269, with the KŠK people: R1a-M417 and the lines derived from them; especially in Germany (Haak et al. 2015, they consider this to be a massive steppe intervention / Yamnaya / into KŠK populations / Pientka: VAP, note 447 /). At that time, KZP ceramics were also influenced by the KŠK (cups in the Lower Rhine, but also in Central Europe). The spread of Indo-European speakers continued in the following periods; on the one hand, it was an expansion of the Unetic culture; Furthermore, a very important period was the Middle Bronze Age - the spread of mound cultures, but also the following period - the spread of ashtray fields. It essentially completes the process of Indo-Europeanization of Europe.
I must point out here that the autochthonous and Neolithic people (haplogroups I-M438, G-M201, T1a, E-M78 and its subline E-V13, J-M172), for a long time. For example, in Sardinia, today's share of Neolithic Y DNA is about 92% (highest in European populations) and even in the Czech Republic up to 45% / Grasgruber 2019 p.100 /; according to other sources / Luca 2007 /, 35.5%.

AOC and C / ZM cups.

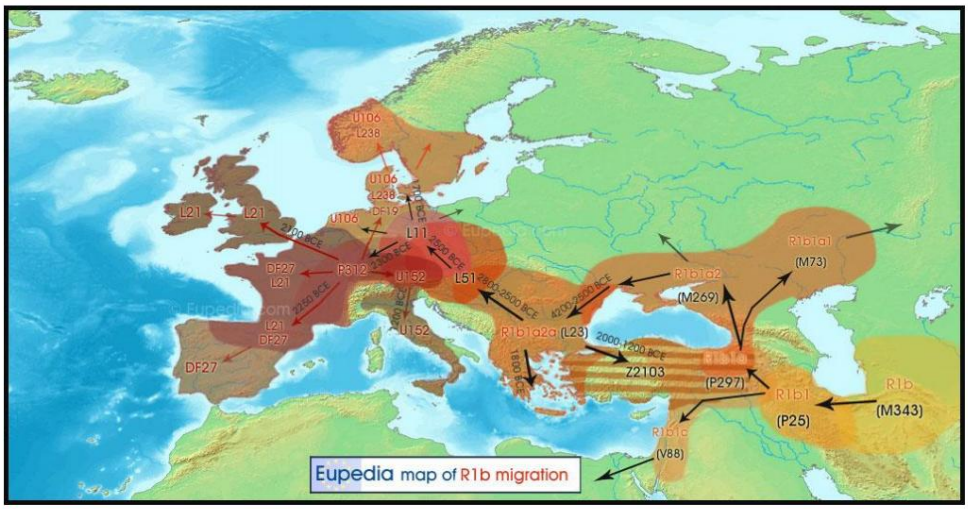
Today, some researchers see as a model of bell-shaped cups decorated on the entire surface (AOO and AOC with a line imprint), whose typological origin they look for in late cord cups in the Lower Rhine area; cca 2600-2500 BC / Turk 2006 p.275 /. However, the AOC Cup, which was found in Porto Torrão -
Alentejo, in southern Portugal, originally frameworked in the 2nd half. 3rd millennium BC, is now dated between 2823-2658 BC /https://en.wikipedia.org/wiki/Bell_Beaker_culture ; in part: Iberian Peninsula / and the fragment from Forca is dated between 2625-2337 BC / Cardoso 2015 p.299 /; por. also: https://researchgate.net/publication/327691789_redefining_ciempozuelos_bell-beaker_culture_in_toledo 2018 /. Similar cups have been found in the western Pyrenees, on the lower reaches of the river Ebro and on the west coast of Spain (C / ZM; maritime variety; which is a hybrid between maritime cups and AOC) and in Mallorca (all-cord pottery). Here I would like to emphasize that the string ornament on KZP ceramics, at least in its older phase, was probably not related to the decoration on KŠK cups, but these decorative elements were used **independently** (both cultures could be based on the steppe tradition; Stog and Suvorovo Novodanilovka).

The reasons that led to the spread of KZP.

What was the reason why the steppe people (and with it the material content of the KZP) began to spread throughout Europe? On the one hand, a large part of Western and Northern Europe was still relatively sparsely populated at that time (plague epidemic approx. 2950 BC / Pientka: VAP, note 447, at the very bottom /). This is what has enabled the people of KZP to occupy huge spaces in Central and Western Europe in a short time. The bearers of the culture of string pottery as early as 2900/2800 BC also occupied large areas in northern and central Europe (phase A; relatively homogeneous material culture, in the whole area where it was initially extended, the so-called pan-European horizon; in this phase also more or less uniform, paleoeuropoid type). In the following period, at the time of the expansion of KZP from the Iberian Peninsula and the Ligurian coast to Popadia and the Central Danube region, after 2600/2500 BC, there was a simultaneous spread of episcopal cultures in Central Europe (eg Chlopice-Veselé; EPKK I , II).

These movements could then provoke further migrations in the following period, such as the invasion of post-step ethnicities (R-M269) into Greece (2450 BC). A little later, another wave hit the southeastern Balkans (R-M269, R L23, R-Z2103, PF7562) with Anatolia and probably the Cyclades (2300-2200 BC). In the following period, it was the phenomenon of Cetina (associated mainly with the spread of haplogroup R-Z2103): migration from the Adriatic to the western
Peloponnese and the Central Mediterranean, during EH III (ca. 2200-2000 BC). At the same time (2200 BC) there were mutual (?) Migrations between the Maros culture area (in advance: the Pitváros group; around 2400/2300 BC) and the Devin Gate area, Burgenland and Lower Austria / Bertemes, Heyd

2015 /: Leithaprodesdorf group, Unterwölbling (2300-2000, resp.1800 BC), later also Leitha's successor: Gáta-Wieselburg culture; and subsequent migrations to northern Italy (k. Polada; there also from the Straubing group and others). Another factor that could have started the process was climate change. Just at this time, from the 24th century. BC, one of the great climatic crises gradually occurred (peaking around 2200 BC / Bouzek, AR 2005 p.497 /).



Propagation of the R1b haplogroup from the epipaleolithic / mesolithic to the Hallstatt period. Source: Eupedia.com/genetics/

Genetics of Iberian and non-Iberian KZP populations.

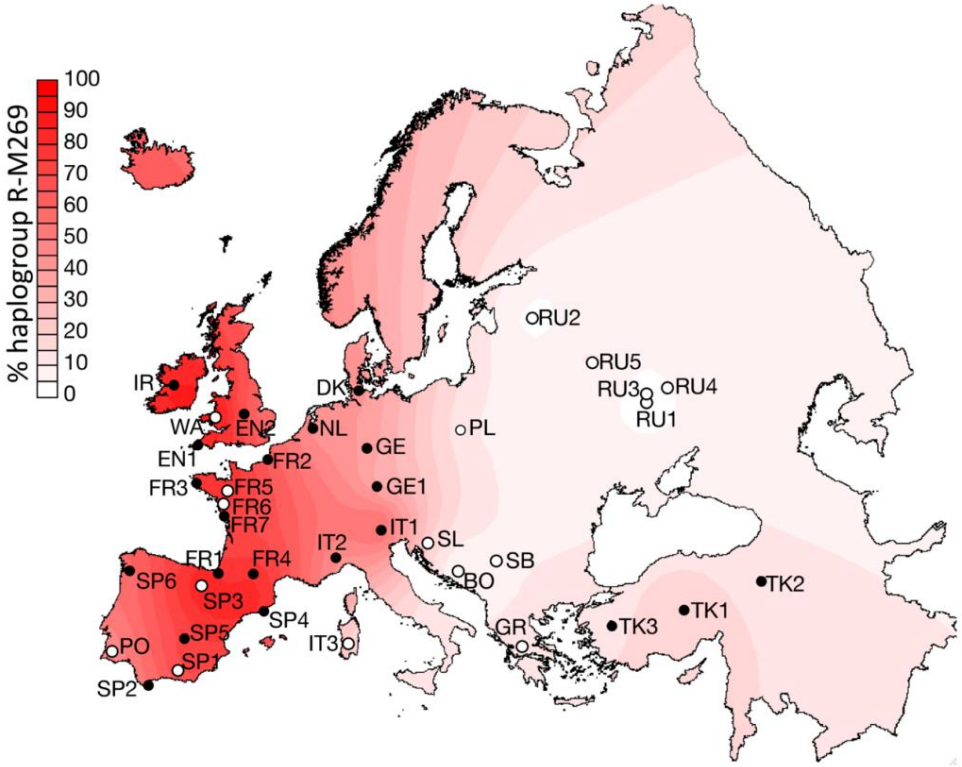
The dominant Y-haplogroup of men associated with the KZP complex is R1b-M269.
1., Outside the Iberian Peninsula, this line occurs at a frequency of 93.3% (n = 90/84 / Olalde et al. 2018 /).
Almost all individuals in whom this could be found had a derived allele for the R1b-S116 / P312 polymorphism, which is now the dominant subline in Western Europe.
2. In the Iberian Peninsula, individuals associated with KZP had a higher proportion of Y-haplogroups (75% and 87.5%, respectively), which were common in Europe in the Neolithic ("Mesolithic" haplogroup I-M438 and haplogroups G- M201, H-L901 = WHG and Neolithic farmers from Levanta and Anatolia). Holders of the haplogroup E-V65 (represented, for example, in the Basques) also came from the Maghreb, but probably also R1b-V88 and marginally also holders of other haplogroups.
The R1b-M269 haplogroup (including its steppe subline R1b-S116 / P312) occurred in the Iberian Peninsula only at a frequency of 12.5% **(n = 32/4) /** Olalde et al. 2018 /; of which R1b-M269 * (× P312), probably the “Maghreb” haplo group, only 6.25% (n = 32/2; it was not found to have a derived allele for the R1b-P312 polymorphism). It was later present in individuals with. El Argar (there in other individuals, the subline R1b-P312 was also present). On the other hand, this study states that steppe origin was found in up to **8 of the 32** Iberian individuals analyzed (25%), “who represent the earliest detection of steppe-related genomic affinities in this region” / Olalde et al. 2018 /. At the same time, this study, in the Ancient DNA Data chapter, states that the number of subjects associated with the Bell Beaker complex in Spain and Portugal was n = 37 and not n = 32, as shown below. In any case, the number of individuals studied from the Iberian Peninsula (unlike in Central Europe) is relatively low, so the selection of test samples may not have been so representative.

In the Czech Republic, it is documented that short-lived individuals occur in graves with typical bell equipment, in contrast to skeletons with less specific anthropological features / Kuna ed. 2007 p.71 /. Therefore, it would be useful to determine which haplogroups belonged to brachycranic individuals (both Y-DNA and mtDNA; who carried them).
The original Iberian Neolithic (and Mesolithic: Hg I-M438) people, associated with the Bell Beaker complex, participated in shaping the material culture of the KZP people, but unlike the Maghreb KZP bearers **as a whole, they did not migrate** across Europe; we can only assume that it was accompanied by some Iberian indigenous and Neolithic population groups (individuals with Iberian DNA, hypothetically point to findings from Hungary (see above) and western France, or even from northern Italy / Olalde et al. 2018; Grasgruber 2019 p. 86 /).
It follows from the above that the populations that came from the Maghreb to the Iberian Peninsula were small (given the original Iberian population; however, this

the fact that the Maghreb people of KZP lived in the area where the original Iberian people lived, but mostly **separately,** in high-rise fortified settlements (perhaps together with the Iberian "collaborators"), in contrast to the open, surrounding settlements where the original population lived / Cardoso 2015 p.288n /). However, the Maghreb people were all the more aggressive and probably well organized. An important new element in military tactics was the effective deployment of **archers** (for example, in the Czech Republic, it was found that people who were buried with embroidery plates, there were changes in the attachment to the joint, between the bones and ligaments / Ryan et al. 2018. N. Clément 2020 p.59 /), which testifies to a one-sided and long-term burden. At the same time, they conquered part of the original population (examples from the historical period: eg Huni and Avari; relatively low proportions of the "Asian" component in the then populations of the Carpathian Basin).

Limited genetic affinity was found between individuals associated with the KZP complex in the Iberian Peninsula and Central Europe, suggesting that migration played only a minor role in the early spread of KZP. However, this could be due to their relatively small number (balanced by the presence of "collaborating", still Mesolithic and Neolithic Iberian and perhaps Ligurian population groups, which had a similar genetic profile to the then "autochthonous" Central European populations, **without** steppe), but also by reducing the number of the male population, as a result of the war. At the same time, however, it was found that further, the re-spread of KZP (East-West) was associated with massive migration, with a high proportion of steppe origin (eg up to 90% of local populations in Britain were replaced by Mesolithic and Neolithic lines). Individuals associated with the British Bell Beaker show in their genetic profile a very strong similarity with individuals associated with the Central European KZP complex **(including** the dominant steppe component) / Olalde et al 2018 /.

Already the oldest KZP (maritime phase) in the Iberian Peninsula, in addition to the "Mesolithic and Neolithic" Maghreb and Iberian haplogroups, it also connects with the Y-haplogroup R-M269 (with marginal representation; however, these individuals probably had a dominant position). The bearers of these haplogroups during the 26th century. BC spread across the southern French coastal area, the Po Valley and the Alps, all the way to Central Europe, and stopped on the central Danube, on the line south of the Vaccovian Bend to the island of Csepel, in the area of present-day Budapest. It was a primary, epimaritarian migration wave (west-east; apart from the older, maritimate phase), which was also carried by short-lived, non-Indo-European archers. But where could the bearers of haplogroup R-M269 come to today's Spain and Portugal (ca. 2900/2800 BC), when we know that this haplogroup until the onset of KZP, not only in these countries, but also in the whole of Western Europe was not present at all?



Distribution of haplogroup R-M269 in Europe

North African Branch I.

This haplogroup also occurs in isolation in some areas of North Africa, both in Morocco and Tunisia (> 7%) and in Algeria, at relatively high frequencies; in some enclaves of Algeria (Oran), up to 11.8% / Robino et al. 2008 /. It was even present in the Canary Islands near the indigenous Guanches, whose culture of the 1st thousand. BC, was close to Kabyle from Morocco. This "North African" haplogroup, however, was also of **steppe origin.** Based on current knowledge, the R1b-M269 haplogroup could not reach the Pontic-Caspian steppes to North Africa, via the Levant (absent or occurs only at marginal frequencies, throughout Levante and North Africa; except Tunisia, Algeria and Morocco). It is also not possible for its bearers to cross the whole of Europe, from east to west, because the armenoid type so characteristic of the KZP people until their appearance on the Iberian Peninsula is (not only) absent in Western Europe (but it is also genetically determined trait). Therefore, the only possible explanation remains the connection of the "North African" haplogroup R1b M269, with the steppe people of the older phase of the propagation of the pit culture, which from the Eastern Balkans, after 3400/3300 BC, advanced south of the Danube to the Central Balkans. Vuÿedol and formed by Glasinac) and further into the Adriatic area. And from there through the central-Mediterranean area, all the way to North Africa.

Central and Western Balkans; cultures Kostolac, Vuÿedol and Cetina.

In the Slavonian-Srijem region, which at that time was not directly affected by the steppe wave, the Kostolac culture (probably before 3100 BC; according to the latest knowledge as early as 3350 BC) emerges from domestic groups and the Baden base, which then spread to eastern Serbia and Romania (Iron Gate area), where it coexisted with k. Coÿofeni II, with a significant proportion of the steppe component. It also penetrated into western Hungary, but also into the central Balkans, all the way to northern Macedonia (southern Serbia and Kosovo; there also in coexistence with Bubanj II; there is only a church influence). A little later, on the Kostolalack subsoil (G-M201, G-Z6488), which was influenced by the steppe component (R-M269), it begins in Croatian-Serbian Slavonia (west of the territory where the Kostolalack culture was located / Toÿík ed. 1970 p.217 /), already around the year 3000 BC, to develop the culture of Vuÿedol and its groups; /https://en.wikipedia.org/wiki/Vuÿedol_culture ; por. note.1 /. It then spread across the Western Balkans, as far as the Adriatic region and also to the north, to the Carpathian Basin (initially around 2800/2700 BC, only to southwestern Hungary: Zók; However, after 2500 BC, it expands throughout western Hungary and eastern Austria: the Somogyvár-Vinkovci group.

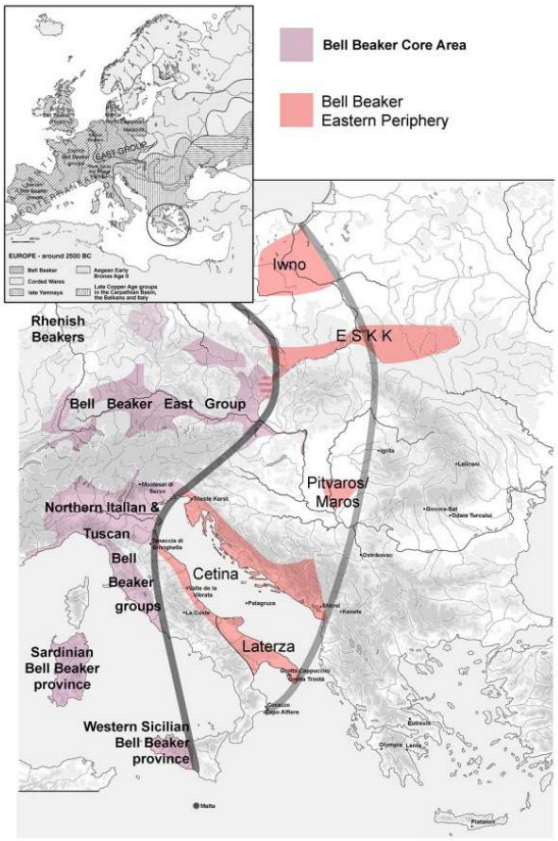
The steppe people, carrier of the haplogroup R1b-M269 * (× L23) in the older phase, between 3400/3300 - 3100/3050 BC, thus proceeded south from the Carpathian Basin along the Danube, across the Banat, to central Serbia (Šumadija), the Central Balkans and the Adriatic areas where oi. also participated in the emergence of Vuÿedol culture and the formation of Glasinac I culture.

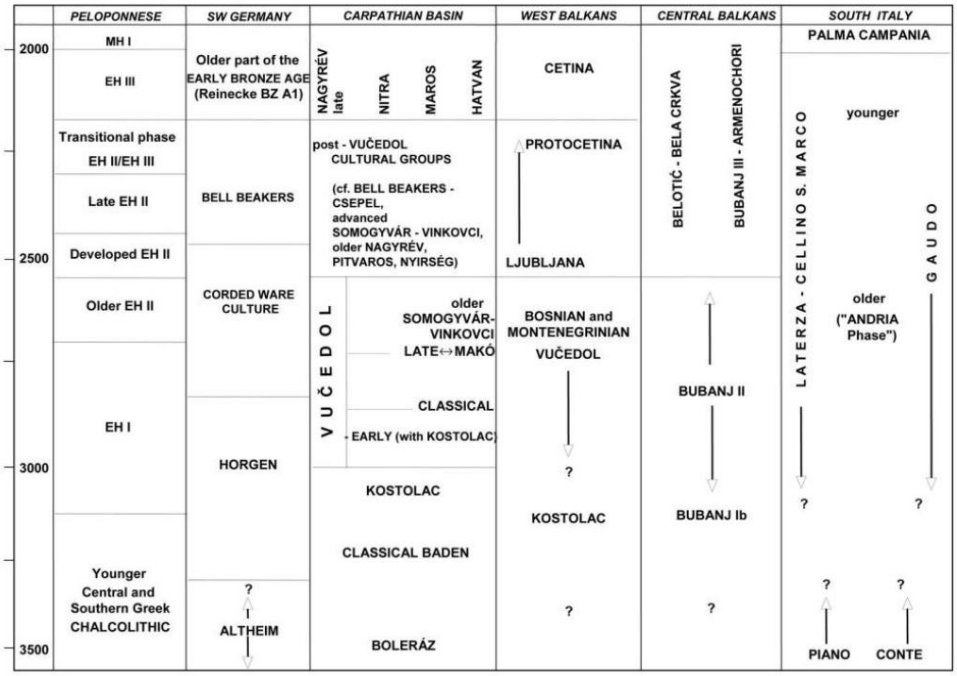
The close cultural connections between the Western Balkans - Adriatic region and Greece are already observed in the period between the late EH I and the early EH II (ca. 2800-2700 BC; otherwise it was a period of qualitative but nonviolent division on the Greek mainland; especially in Boeotia / JL Caskey 1964 /). In the following period, this is documented by the findings of the Ljubljana culture (part of the late Slavic complex), represented by metal artifacts of representative character, especially daggers of the Mala Gruda type (of Anatolian origin, EB II / J. Maran 2008, Bátora 2006 p.37); Bulgaria - April) and jewelry type Lefkas, known from Montenegrin localities of classical Vuÿedol culture, but also from other areas of the Balkans (sz Bulgaria, Transylvania), as well as from northwestern Greece (Balkan import / Maran 2008 /). At the same time, at the turn of EH I / EH II, copper artifacts spread from Vuÿedol metallurgical centers to northern Greece (eg single-edged axes, close to the Kozarac type / Bátora 2006 p.39 /).

At the end of EH IIA (2450/2400 BC), the first destructions took place in Argolide (Lerna IIID, Tiryns), Corinthia, Arcadia, Lakonia, etc. (oi. also carriers of haplogroup R1b-M269 / Pientka: VAP note 376 /).
The period of EH IIA and EH IIB (2450-2200 BC) is also marked by the onset and spread of KZP from east to west. However, the Adriatic-Aegean and Balkan areas were not affected by the migration of the KZP (except for imports and imitations; with the exception of isolated finds in the Serbian Ostrikovaci / Turek 2006 p.289 /), although the local material culture was significantly affected by the KZP (accompanying ceramics, inserts, knobs with V drilling, etc.), especially in the following period EH III - the beginning of BA1 (so-called peripheral cultures Bell Beaker).

Relations between the Adriatic, the Aegean and the Central Mediterranean continued in the following period, after the disappearance of the KZP cultural complex, in phase EH III (which is synchronized with the beginning of BA1; 2200-2000 BC; early phase of Nitra culture: Jelšovce 14C 2200-2150 BC / Bátora SIA 2/2000 pp.375, 376; Bátora 2018 p.89 /).
This is a close relationship between the West Peloponnesian group EH III and the ceramics of the East Adriatic culture of **Cetina.** It was the successor of the Ljubljana culture and was created by intervention from the circle of post-step cultures, resp. groups, from the east of the Carpathian Basin and the Pannonian Plain (2400 / 2300-2200 BC), to the domestic (Ljubljana) subsoil. In particular, they were carriers of the Y-haplo group R1b-Z2103. At the same time, another haplogroup R1b-L151, the origin of which dates back to today's eastern Hungary in the period k. Protonagyrév, essentially absent in the Western Balkans. The migration wave from the Carpathian Basin went there **before the** formation of the haplogroup R1b L151 / PF6542 (subline from R1b-L51 / M412, the origin of which is located in the area of Malý Alföld, in the KZP period); thus, just before or at the beginning of the protonagyri period.
(Development line: I. Impresso, II. Hvar-Lisiÿi, III. Kostolac, IV. Ljubljana, V. Protocetina, VI. Cetina). It is in the cultures of Ljubljana, Protocetina (and Dinar), that there is a string decoration on the pottery / Bulatoviÿ 2014 p.125 /, undoubtedly from the environment of post-step cultures in the eastern Carpathian Basin, including the East Pannonian region (east of the Pannonian Danube).
Culture Cetina had obvious contacts with Nagyrev culture in today's southeastern Hungary / J. Maran 2008 /. Apparently it was contacts with the descendants of the post - steppe people, part of which migrated from there to the Western Balkans after 2400/2300 BC and took part in the creation of the. Cetina. The Cetina phenomenon is thus associated primarily with the spread of the "protoindorian" haplogroup R1b-Z2103 (which in the central Mediterranean was probably accompanied by the "Vuÿedol" R1b-M269, but also by the "autochthonous" haplogroup, such as G-M201).
J. Maran distinguished in the Adriatic-Central Mediterranean area, a complex of interrelated cultures, where in addition to Adriatic Cetina and typical punched and engraved pottery in the Western Peloponnese (especially in Messenia / JL Caskey 1964 /), there are also findings of the type Cetina in southern Greece (but in Olympia and central Greece: Lerna IV, Korakou, etc., until the end of EH III).
Cetina ceramics are also found in northern Albania (Shkrel), in eastern Italy, mainly in **Apulia** (Fac. Di Laterza), but also in Malta (Tarxien phase) and eastern **Sicily** (Fac. Di Malpasso – Chiusazza). Let us not be surprised by this naval expansion of the Cetina. Some of her ancestors did come from the maritime Mediterranean Neolithic.
Imprint.
It is no coincidence that it was during the spread of the Cetina (EH III) phenomenon that a series of destructions took place in the Aegean region, with the exception of Crete, which at the end of EH III resulted in a catastrophic horizon in Greece. It was related to ethnic movements in the Western (Adriatic), Central and Southeastern Balkans / for more details, see Pientka: VAP, notes 376 and 447 /.

The source of FIG. Heyd V. 2008, in: Aegean and Balkan Prehistory





Source J. Maran 2008: Seaborne Contacts ...

Of course, the ethnic groups that carried these cultures and cultural groups between 2200 and 2000 BC could no longer participate in the dissemination of the CCP; that was another time. But it can help us reconstruct the path that their distant ancestors, carriers of the R-M269 haplogroup, set out for North Africa several centuries ago (after 3100/3050 BC), some of which may have settled in the above-mentioned countries. .

It is the migration from the end of the Eneolithic, to the beginnings of the Bronze Age (EH II / III; corresponds to the younger FB II according to Kalicz; 2300-2200 BC / SlA 1/1981 p.72 /; respectively RA0 –2 / Lichardus, Vladár SlA 1/1996 p.29 /), synchronized with: Protonagyrév (Nagyrév Ia), younger phase Nyirség-Zatín, Gronea-Orlesti, Glina III, Pitváros, Protocetina; resp. in the immediately preceding period, they could bring from the Transylvania (Alba Julia area: Apulovia / Daicoviciu 1973 pp.13, 23 /), to the Western Balkans and subsequently to southern Italy **(Apulia),** the Apulov tribe; and to **Sicily** the tribe of Sikulov (and there also Sardov?), later known as Shekeles and Sherden, also from Egyptian sources / Pientka: A few remarks on the so-called marine people; note 60, 101 /. This is in line with the direction in which Cetina's culture spread in the central Mediterranean and the territories inhabited by its people.

Sikulov and Sardovia.

(I recommend confronting this chapter with note 476, in: Pientka: Solving the Achchijavského Problem).

Although the Sikulovs in present-day Transylvania are generally considered to be Hungarians of the Turkic ethnic groups (descendants of the Huns and Avars), or even descendants of the Old Hungarian tribes, their true origin has not yet been clarified.
The Siculotae was an Illyrian tribe located in Dalmatia, south of Liburnia (in the wider area of present-day Split). Immediately above him, according to Ptolemy, lived the tribe of **Sardiotae;**
Sardeotae /https://en.wikipedia.org/wiki/List_of_ancient_tribes_in_Illyria /. F. Schachermeyer was the first to point this out in 1982. But their origins must probably be traced back to the Carpathian Basin and the Central Balkans. This indicates e.g. the name of the Celtic tribe Serdov (Lt. Serdica - present-day Sofia; Lt. Serdana, Sard and Sardu in Romania; in addition: Serdiana in southern Sardinia). It is also the geographical (ancient) name Sikuli off the Dalmatian coast of Croatia, but also Sikuli in Sicilian Catania and Sicula, Siculeni in Romania and other names / Pientka: VAP, note 466 /.

However, the true origin of the Sards, Sherden, must be traced to the Pontic-Caspian steppes. This is also indicated by the proportion of the steppe component (origin: pit culture), in today's Sardinians: 7.1% and less (in today's Sicilians it is 11.6% and less / Haak et al. 2015 /). Ptolemy on the map of Asia (Tabula Asiae II; Sarmatia Asiatica), between the rivers Don (Tanais) and Volga, more precisely northeast of the bend of the Don, in today's Volgograd region, placed a people called **Suardeni.** This is the area where the Poltavka culture, the successor to the Eastern pit culture (sometimes referred to as its third phase), developed, which, based on archaeogenetic research, is thought to be closely genetically related to the later Sarmatians (see above; in the Osovia and Eravisks section) .
Herodotus writes that the border between the Royal Scythians and the Sarmatians (Sauromati) is formed by Lake Azov (Maiétis) and the river Don / History IV.57 /. In their speech, the Scythians were called the Scots / Herodotus: History IV.6 /. This name is reminiscent of the Siculotae tribe, Sikulov.
Of course, I do not mean that the Sardis and Sikuls were the ancestors of the Sarmats and Scythians. They were part of those proto-Indian ethnic groups that formed in the Pontic-Caspian steppes. At least during the 5th / 4th. millennia BC, in the area of expansion of the emerging pit culture, in the area of the Dnieper River and east of it (et al. , developed proto - Indian languages / Anthony 2019 /. Some of their speakers at the end of the 4th thousand. BC, from the eastern distribution area of the pit culture (R-Z2103), migrated west, oi. also to the eastern part of the Carpathian Basin, to the territory inhabited by the people of Baden culture, the Viss group; Baden III. On its subsoil, after the intervention of the steppe people (but the late church culture also took part), the Makó-ÿak culture (2800/2700 BC; grade FB I / Kalicz 1981 p.67n /) emerged. On its subsoil a little later (beginning of the FB II degree), the Nyírség-Zatín culture emerged in eastern Hungary, southeastern Slovakia and northwestern Romania (known as Vir culture), as well as related, post-steppe groups in Transylvania: ÿoimuÿ, Copaceni, Livezile / Bedeleu (but coming from a different cultural background), present with the groups Schneckenberg B, Odaia Turcului and Somogyvár-Vinkovci. Further development led to the emergence of old bronze cultures: Hatvan (probably also distant ancestors of Osov), Ottomans I, Wietenberg I and probably k. Maros (probably distant ancestors of Solymov, Sikulov, Sardov and Apulov). In the eastern part

In the Carpathian Basin, the Proto-Indian language gradually differentiated into pre- **Thracian.** A similar process probably took place east of the Carpathians, from where the steppe people (carriers of haplogroups R-Z2103, R-L23, R-M269 and PF7562), then penetrated between 2900 - 2600 BC through the Balkan Mountains (Stará planina; Haemus), to the south , to Bulgarian Thrace (Sliven and Yambol areas; south - eastern pit grave area in Bulgaria). There they took over most of the shapes of older pottery of the Ezero B2 culture (VII-IV) / Bouzek 1990 p.34; Heyd 2013 p.19n /. Since then, there has also been an ethnic mix between the steppe people and the Eneolithic / Old Bronze population groups, bearers of the cultures of Ezero, Ezerovo, but also Sitagroi-Junacite, etc., which were spokesmen of the so-called Paleo-Balkan languages. However, since the Mihaliÿ phase, the number of Kurgans in eastern Thrace has been declining. In eastern Bulgaria, after the Mihaliÿ phase, the Ezero B2 culture, the Sveti Kirilovo stage begins; EBA III: 2400-2100 / 2000 BC / Todorova (1982) 2003 p.296 /. At that time, there were significant changes: large settlements with citadels such as. Kalingeçit, rich graves - Dubene, ceramics on a circle, pewter bronze; undoubted Anatolian influences / Heyd, Aydingün, Güldoÿan 2016 p.170n /. This also testifies to the gradual merging of the steppe (older and younger waves) and the autochthonous component, significantly influenced by the Anatolian environment (probably also ethnically). Thus, the Protothracian ethnic group was gradually formed. **The Protothracian** language is gradually being developed there. It should be added that after 2300 BC, some ethnic groups from this area invaded the north of Anatolia (the demise of Troy IIg; ca. 2250 BC) and probably also the Aegean (Cyclades).

In the eastern part of the Carpathian Basin and in the northern Balkans (Romania, including the territory east of the Carpathians, St. Hungary, in Slovakia, Transcarpathian Ukraine and Moldova), a related "proto-Gothic" language was gradually developed from the pre-Thracian language. However, these areas were also in contact in the following periods: e.g. the Gávsko-Holigrad complex in the Carpathian Basin and the people of culture Babadag I, who expelled the distant descendants of the steppe people from the Bulgarian-Romanian Dobruja; Coslogeni culture leaders.
(Note: in the case of K. Babadag, these are probably the ancestors of the Geths of Dobrogea, whom Herodotus considered to be the bravest and fairest of the Thracians / History IV.93 /. p.11 /).

To relatives, resp. affected cultures (cultural influences from the eastern areas of the Carpathian Basin), also belonged to e.g. Sava-Conevo, complex Plovdiv-Zimnicae-ÿerkovna / Bozhinova 2012 pp.51-72 / aÿ (destructive horizon in Rumelia in the 13th / 12th century BC / PDÿ 1978 p.435 /, ceramics with navels: Buckelkeramik; Reinecke BD / HA1). These migratory movements in the early Bronze Age completed the process of forming the Thracian ethnic group in present-day Bulgaria, Greek Thrace, and the European part of present-day Turkey.
Note: The term "protogéto-dáky" language is only a working title. It is not entirely clear whether the original Protactors and the Proto-Greeks had common roots or whether they were different ethnicities, although in Roman times, the Geto Dacies acted as one "nation."
Between 2400-2300 BC (before the emergence of the hypothetical proto-Gothic language), some speakers of the then Proto-Hindu / pre-Thracian language (R-Z2103) penetrated from the north (the Nyírség-Zatín culture, the post-steppe people of Protonagyrev as well as relatives group in Romania), except the Adriatic region (Ljubljana - Protocetina), also to the Central Balkans (southern Serbia, Kosovo, s. Bulgaria) and a little later (2300-2100 BC), to northern Macedonia and northern Greece (there it was initially formed as a Proto-Frigian language; later it was differentiated into Phrygian, Macedonian and Bronze Age Greek, referred to at a younger stage, also known as Mycenaean Greek). This protofryggy wave (from EH II / III, or from the end of grade FH II; oi. Probably also Brigov's ancestors), is represented by mounds, with string-decorated ceramics (3rd horizon) in northern Greece and Macedonia / Bulatoviÿ 2014 p. 123, Häusler SlA 1/1981 p.61n; Pientka: VAP note 376 /. These ethnic groups were most likely responsible for the destruction horizon in mainland Greece, at the end of EH III (2100-2000 BC).

In the area inhabited by the Eight (and later by the Eravisks), the Proto-Indianian / pre-Thracian language also probably gradually differentiated (Tacitus called it "Pannonian" / Germania 43 /).
The Solymos also came from the Pontic-Caspian region. Hesychius named Solymi, among the nations of the Scythians / Encyclopédie de Diderot: Solymes /.
For the sake of completeness, it should be added that in present-day northern Germany, east of the Jutland peninsula, above the Langobards, lived a tribe called the Suardoni. It is possible that he may have been related to the "steppe" Suardenmi, as well as the Sardis from the Carpathian Basin. He could then migrate north from there along with other ethnic groups (Gútai-Gotones, As-Aesir, etc.), as a result of the events that took place on the middle Danube, at the turn of the Early and Middle Bronze Ages (Koszider horizon / Pientka: Gutejci and Jutsko /) .

Source: commons.wikimedia.org

It is now clear that those Sikulovs and Sardovs (dominant haplogroup R-Z2103), from which part of those behind the Cetina phenomenon separated after 2400/2300 BC in Transylvania, later, after 2100 BC, together with other proto-Belgian ethnic groups, part of the so-called coalition. torkez carriers who penetrated from the Balkans to Anatolia and then further to Syropalestina / Pientka: VAP, notes 374, 447 and 476; Pientka: A few remarks on the so-called sea nation, note 101 /.

In this context, I must mention the original, pre-Greek inhabitants of the Syracuse region, ie in south-eastern Sicily: **the Killyri,** resp. **Killikyriov /** Olive 1976 p.47 /. It is a part of the area that is settled by. Cetina. The first name indicates that it was an Illyrian ethnic group (or a tribe that came to Sicily from the later Illyrian / Adriatic / area; similarly as Siculotae and Sardiotae migrated from the Adriatic region). And this suggests that some of the Illyrian ancestors may also have come to the Western Balkans from the east of the Carpathian Basin (Lt. and Nagyrev contacts with Cetina). At the same time, the Killiks are reminiscent of the name Cilicia. There are two Cilicias in Anatolia. The more well-known is located in southeastern Anatolia (Mersin, Tarsos, Ádana ...).

The second is located on the Gulf of Adramytt, south of Troy (Troy Cilicia).

We have similar names documented both in the Adriatic region (Siculotae, Sikuli), in eastern Sicily (Sikule, Sikuli), which is undoubtedly related to the phenomenon of Cetina; as well as in Anatolia (the classic city of Sagalassos in Pizidia and today's city of Sakalli, north of Manisa). It is possible that the Sicilian Islands in Antalya and the Siçanli in the province of Hatay (Lt. Monti Sicani in northwestern, "Elim" Sicily) also refer to Sikulov. However, according to ancient authors / Thucydides: History of the Peloponnesian War, VI.2-4 /, the Sicani represented the original population of Sicily, who in the ancient past, allegedly came from the Iberian Peninsula. In my opinion, this may have been the people of the KZP, and the Sicans themselves were probably the descendants of those Sikuls who associated with the Cetina phenomenon and who later (along with the Elyms?) Moved further west from the Sikulov settlements in Sicily. This is partly in line with Pausanias (Journey through Greece, Élis 1, 25.6), according to which the Sicani and the Sicilians came to Sicily from the Apennine Peninsula and the Phrygians (probably the Elymians), from Troy. References to Sikulov in Anatolia are probably related to "bearers of torkez" (the Turkish meaning of the name "sicani", ie "rat", would then be of secondary origin).

It could only be a coincidence, but in the Egyptian sources concerning the "sea peoples", the Sherdenes (like the Sardiotae and the Siculotae in the Adriatic area) appear alongside Shekeles. And the city of Sardinia was located in the later Lydian region, in western Anatolia. But this is not the only site in Anatolia that connects with the Sardis. The city of Sardessos is located in Troy (Stasphanos **Byzántios :** Ethnica).

There was to be a temple dedicated to Zeus Sardesius. The form of this name is etymologically close to the name Ordessos, which was one of the Gothic tribes / Daicoviciu 1973 p.23 /. The city of Sardene was located in the area of Bithynus Olympus - Uludaÿ (Monte della Misia / G. Devoto: Encyclopedia Italiana 1936 /). East of the Beydaÿlari Mountains, in the north of Antalya Bay, **where the Solymos lived,** was also the city of Sardessos / S. ÿahin, M. Adak: Stadiasmus Patarensis: Itinera Romana Provinciae Lyciae. 2007 p.101 /. Even on the island of Lémnos is the town of Sardes. However, the Sheriffs also lived in Syropalestine, where, for example, they are documented in the 14th century. BC, in Byble (there were also descendants of "torso bearers"). We also know that Shikalaya ("who are on ships") from the Hittite springs (Shekeles of Egypt) lived in the eastern Mediterranean. It is possible that these are the Siçan Islands in the south of Lycia and in the region of Antalya. Nevertheless, the city of Sagalassus was located north of Antalya.

However, the Lukka tribe lived in Lycia, which together with the Shekeles, Sherden and Akawasa (Solymov; Achchiya country in eastern Lycia), later belonged to a coalition of "sea nations" (descendants of "Torkez bearers"), represented a significant proportion of those ethnic groups that today referred to as "sea peoples"). All these sites are located **exclusively,** in a relatively narrow strip of western, southern (and northern: Uludaÿ) Anatolia and thus (along with other names referring to "bearers of the Torkezs": eg Hypachay, Achchiya country, but also Eneti, Dardancies from the Matien Mountains and the Caucasus Achaeans, as well as localities such as the Dardanelles, Troas, Ikiztepe, Tarsos, both Lazikas ...), copy the progress of these ethnic groups, all the way to Syropalestina and the Armenian mountains.
The geographical name Cilicia, therefore, is probably related to the spread of Proto-Frigian ethnic groups (which, originally in Transylvania and eastern Hungary, also included ethnic groups that later participated in the genius of the Illyrians in the Adriatic area); specifically in Anatolia and Syria-Palestine, these migrations are linked to "bearers"
/ Pientka: VAP, note 476 /. The phenomena of Cetina and Porteurs de Torques were **genetically** interrelated.
At the same time, the people of the "torso bearers" and the mound people (pottery with string decoration) in northern Greece and Macedonia from EH II / III, (which separated in the central Balkans a little earlier), represent **"continuous vessels".**
Those ethnic groups in the Western Balkans who came from the Carpathian Basin and were related to the Cetina phenomenon (Hg R Z2103), together with the "indigenous" inhabitants (including descendants of the cultivars of Ljubljana and Glasinac; Hg R-M269, G M201, etc.), laid the foundation ancestors of lyricists; in contrast to the more homogeneous ethnic groups (dominant haplogroup R-Z2103), in Macedonia, southern Albania and northern Greece: the ancestors of the Frisians.
Interestingly, some of the bronze statues of the "borage bearers" of Syropalestina have certain typological and stylistic similarities in the Nuragh statues of Sardinia; even some with torches.




The Sherden family also belonged to the so-called sea nation and with Shekeles mostly acted together. In the fifth year of Merenptah's reign, the Akawasa-Achaeans also performed with them; and what is important: all these three ethnicities, unlike the others, acted as "nations of the sea" and performed circumcision. The Achaeans - Solymov (Proto-Eggian tribes), were also descendants of the "bearers of the Torksz" / Pientka: A few remarks on the so-called marine people; Notes 9, 10, 61, 101 (there is also a reference to the genetic study - Balkans); Pientka: VAP, Chapter VIII: On the issue of the phenomenon "Porteurs de Torques" and note 476 /.

Genetic studies also suggest that the male line of the Bukov Sikulovs points to an ethnic similarity with people from southern Europe. This finding is complemented by the fact that while in today's Hungarians the haplogroup R-M269 and from it

derived lines, occur at a frequency of 15%, so in today's Sikulov it is up to 20% / N. Dreiszinger: The Székelys: Ancestor of Today´s Hugarians? In: https://hungarianstudies.org/blog/wp content / uploads / 2018/10 / HSR2009.pdf , p.162n; https://cs.wikipedia.org/wiki/Sikulové /.

SARDIOTAE AND SICULOTAE
ADRIATIC REGION, DALMATIA
EUROPAE TABULA V, PTOLEMY

COGNIARCHAE.COM

Source: Cogniarchae.com. The name of the Adriatic island of Seardon (cf. Suardeni and Suardoni) is also interesting.

North African branch II.

I will return to the migrations of the pre-ballad period (approximately after 3100 BC). From the Dalmatian coast, carriers of the R-M269 haplogroup crossed southern Greece, southern Italy and then eastern Sicily to the island of Malta. Holders of the haplogroup R-M269 from the turn of the 4th and 3rd millennium BC, however, unlike the later ethnic groups who stood after the phenomenon of Cetina after 2200 BC (R-Z2103 and G-M269), continued further; to Tunisia, Algeria and Morocco.

Perhaps that is why Algeria has the geographical name Ifetesene above Ahaggar, which may be a reference to the Greek Titan **Iapetus ~ Lapiti** (his descendants included: Prometheus - Caucasus, Menoitios, Epimetheus - Greece? And **Atlas -** North Africa). His analogy is the Old Testament Japhet, from which, according to HB, ethnic groups come, mostly considered to be Indo-European (by the way, his grandson Tarshish mostly associates with the city of Tartesos, in the south of Spain / NBS 2017 p.1022; it is unlikely that in the case of Tarsus of Cilicia, or in Sardinia; Greek myths clearly claim that Heracles came to the Iberian Peninsula from **North Africa** (the Garden of the Hesperides, which the ancient tradition laid in the area of ancient Lix, golden apples, which probably symbolized natural copper; see also Titan Atlas, Antaios).

In the Atlas Mountains for some time (perhaps 100-200 years), they lived among the indigenous population (R1b-V88 and the dominant E1b1b), from which they could also learn the (Protoberberian) language (but we cannot rule out the possibility that some of the they spoke protoindo-European, albeit already influenced by Berber languages). Some of them remained in the area of the Moroccan Atlas and the Rif Mountains (they may have been the ancestors of Herodotus the Atlanteans, or they coexisted with them). To this day, the Ghomara people (cf. Gomer of Japhet) live in the area of Chaouen in the Rif Mountains , along with the Kabilas (Rifs; but they can also carry R-V88; since the Neolithic). But some of them passed through Gibratar from there, respectively. they sailed by sea to the Iberian Peninsula (estuary of the river Tagus; Extremadura), where they arrived between 2900-2800 BC. It is very likely that some groups of bearers went there with them

haplogroups R1b-V88 and J1, which have lived in the Rif region since the Neolithic. Carriers of the indigenous, North African, "Berber" haplogroup E-V65 almost certainly left for Iberia at that time; for she is represented in the Basque Country; see below). Other groups joined them only in Spain (local populations there: Hg G2a, I2a, H2 - descendants of k. Los Millares and other chalcolitic megalithic cultures, while involved in shaping the material culture of the bell-shaped cups, did not migrate across Europe as a whole; only some "collaborating" and subjugated groups accompanied them). From there, after 2600 BC, they began their campaigns all the way to Central Europe.
There, however, they encountered their distant relatives (paternal line; but only a small part of them; exclusively Hg R-M269 bearers), who remained settled in the Pannonian Plain. These bearers of the Makó-ÿaka and Nyírség-Zatín cultures, including the post-Baden people and in cooperation with the people of the Somogyvár group, stopped their advance on the Danube. At that time, the people of KZP settled in the original territory to. Makó-ÿaka, especially along the right bank of the Pannonian Danube, including the Danube islands. We can only assume that there were military conflicts between the two groups (KZP & late Makó-ÿaka culture, Nyírség-Zatín culture and the Somogyvár-Vinkovci group). After the steppe people of the Pannonian Plain, defeated the KZP bearers who came from the Iberian Peninsula, they also took over their material culture and began to spread it further, across Europe. It is probable that the original KZP bearers who survived, gradually in the Pannonian Danube, merged with the native population (subsequent cultures of Kisapostag and Nagyrév), which later, in the younger phase of the Early Bronze Age, resulted in the formation of a separate Vatya culture.

Jafetovci.

Spain: Lapatza, Lapatzea (on the Basque coast and in the Bilbao area, west of the **Lapitxuri** river on the Spanish-French border; there are also older forms of AOC and C / ZM cups; maritime varieties).
France: Lapitzague, Lapitsague, Lapiteau, Lapitzaga, Lapitzéa, Lapitztoya, Lapitz (all these names are located in Pay Basque, east of the Lapitxuri River). Germany: Lapitz, Lapitzer See. It is in these countries that we come across geographical names that probably refer to Lapitov, Iapetes, ie **Jafetovcov /** Pientka: Lapiti /. Their geographical distribution in these areas suggests that they may also be related to the spread of KZP.
However, similar geographical names are also known in Greece (Lapithos, Lapithon, Lapato, Lepetymnos, Lebedos, Lebadeia, Livadia, Livadi ...), Cyprus (Lapithos, Lapatsa, Livadia) and also in Romania (Livada, Livadia, Livadea), in Croatia (Livade, Lapat), Albania (Livadi, Livadhja), Montenegro (Lepetane) and Serbia (Livadica, Lapotinac). But primarily similar names occur in Ukraine and Russia (Lebedivka, Lebedia, Lebedyn, Lebedyan ...; by the way, Levedia was a **steppe** country between the Caspian and Don), but also in Bulgaria (Lebed; several names, especially in the Black Sea region).
This is probably related to the spread of the steppe people of the older phase of the jam culture, from the Russian and Ukrainian steppes, to the southwest. Names of a similar nature cannot be derived from French, German or Spanish. Their closest pedants are terms such as lapis (Latin stone, of which lapideus; especially in Western Europe, Greece and Cyprus); lapot (Russian lyka shoes; Czech: laptÿ); but also lebeÿ (Russian swan; sacred bird in the Mesolithic; burials on swan wings).
In Bulgarian “livadi” (in Croatian “livadij”, in Bosnian “livade”, in Greek “livades”) means “meadows”, in the figurative sense **“step” (in** Romanian “livada” means “fruit orchard”, in the original sense perhaps “Elysion”).
These names occur mainly in the Russian-Ukrainian-Balkan region, Greece and Cyprus; they are probably associated with the southern Balkan steppe current. These names thus take us back to a very old time, to the Stone Age (as evidenced by the fact that the name Lapiti is reminiscent of the Greek Titan Iapetus and the Old Testament "pre-Flood" patriarch Jaefet / Jephetus). This may be evidenced by the Basque name "lapitzag" (grater), which originally meant something harsh, primitive.
The names of ancient tribes in different parts of Europe point out that this is not just a coincidence. In the North Black Sea it was the "Herodotus pseudo-Scythian tribe" Lipoxaios and the preoccupied Scythians: Kallipidi / Herodotus: History IV.5, IV.17 /. In western Spain (in northern Galicia, west of the towns where the geographical names Lapatza, Lapatzea and Lapitxuri are located), they were Lapatianci. In Liguria, perhaps Lapicinia was associated with them, and in British Caledonia Epidemic. In northern Albania (and in the south of Montenegro near Skodra: Lacus Labeatis) Lapitov resembles the tribe Labeatae / Plínius 3.26.3; this tribe originally lived in the territory where the present - day borders of Albania, Macedonia and Kosovo meet. And in Illyria, in the region of Liburnia inland, it was the tribe of Iapodes, Japydes (Lt. **Iapetes).**
These are associated with the "Illyrian" (but not Venetian) Venets (Eneti) / Dobiáš 1964 p.16;
https://en.wikipedia.org/wiki/List_of_ancient_Celtic_peoples_and_tribes /.
Lapiti, like some other ancient Indo-European ethnic groups, spread from the northeastern Balkans, probably in two directions, within the older steppe wave.

1., Firstly, south of the Carpathian Basin along the Danube, to the western (Adriatic) Balkans, where from about 3000 BC, they participated oi. at the origin of the Vuÿedol culture (later, around 2450 BC, their descendants also invaded Greece; Lerna IIID).

2., Firstly through the Southern Balkans, to the Greek Thrace and Thessaly (already after the year 2900/2800 BC). In the Balkans, on the lower reaches of the Marice River, the Lapiti also performed under the name **Kaini /** Bouzek 1990 p.77; Pientka: Lapiti /. It is possible that they are related to ethnic groups that Greek mythology recognizes as Centaurs (Kaini Taurski? / Cf. note 59 /). By the way, it is in the Balkans (northern Macedonia, Kosovo and Serbia) that there are relatively high frequencies of the haplogroup R-M269 * (xL23), in contrast to the surrounding areas (relic from the period of the older phase of the propagation of pit culture; about 3400-3100 / 3050 BC).

It is not yet possible to distinguish from a genetic point of view whether a particular carrier of the R-M269 haplogroup came directly from Pannonia, where he settled, or returned there, "by detour" through North Africa and the Iberian Peninsula.
However, it is possible that the steppe haplogroup R-M269, including its sublines (and the material culture of the bell-shaped cups), spread back and forth across Central and Western Europe (east-west direction); even together, with the boarding area in the westernmost part of Hungary, eastern Austria and southern Moravia (R-L51; Bell Beaker East; direction: Upper Danube, Alpine regions and Lesser Poland, but also Portugal and northern Ireland) and also in the Czech Republic and in Germany (R-L151 / L11 and its sub-line R-P312; Bell Beaker West; direction: northern western Europe except Scandinavia but also the Iberian Peninsula).

The sublines of the haplogroup R-L11 / 151: P312 and U106, which originated during the KZP period, are associated with the spread of the Únÿtice complex to the west, to the Rhineland (k. Adlerberg) and to the Jutland peninsula. Therefore, they cannot be associated with the original Maghreb-Iberian KZP bearers from the Iberian Peninsula; the bearers of these haplogroups came there only in connection with the spread of IE by the language-speaking populations of the East.

In connection with the clarification of the migratory movements of the KZP people, it is not essentially important where the ceramics of this culture originated. It could be both Morocco and Portugal, and it would get back to Morocco. We can even consider mutual interactions, respectively. also on the influence of the original Iberian culture, by North African traditions.

By this I mean the Saharan Neolithic culture, to which the bearers can be attributed to the inhabitants of Nabta Playa and Bir Kiseiba (cattle breeders; however, it was not possible to prove that the skeletal remains found there belong to domesticated forms). They were certainly in contact with nomads from the nearby locality of Gabal Ramla (tulip cups with geometric engraved motifs and ridges, decoration close to the KZP (BBC)), but there were also Nubian pottery / Khartoum horizon, similarly to Nabta and Kiseibe /, skeletons sprinkled with ocher; They were probably the carriers of the haplogroup R-V88, together with E-V65, who migrated from the Sahara region to the Nile Valley (Dér Tása / por. Aj Bárta 2017 p.125n /) and to the south (therefore some ethnic groups in sub-Saharan Africa have very high frequencies of the R1b-V88 haplogroup, especially in Cameroon and Nigeria / founder effect or bottle neck effect /), but also to the north and west (Atlas and Rif mountains), even with their herds, throughout the Sahara. Before the 5th millennium BC, this country mostly still had the character of a savannah; "Green Sahara": lakes, swamps (beaches). Gradually, however, between 4500-3500 BC, the desert began to absorb it. This was the main reason for the migration there.

However, the process of spreading haplogroup M269 is important: Transylvania / Banat - southwestern Balkans - central Mediterranean - Maghreb - Iberian Peninsula.

Basque.

Some remarks on the origins of the Basque people. As far as the anthropological type is concerned, brachycephalics predominate on the northern slopes of the Pyrenees, while dolichocefalici on the southern slopes / Collins 1997 p.9 /.
The most important Basque maternal line, mtDNA U5 (a, b), also comes from the epigravieten and the Mesolithic. It is a mitochondrial line of the Villabruna cluster (mtDNA haplogroup U5b, together with haplogroup V, is considered a marker of postglacial population expansion from the Iberian Peninsula / Nováÿková 2016 p.42 /). Other lines, mtDNA U8a and J1c, are also Mesolithic in origin / Grasgruber 2019 p.56, tab.3: 5 /; their phenotypic expression is dolichocephal morphology. In the following period (Neolithic), these mitochondrial lines are very little represented in the rest of Europe / Grasgruber 2019 p.69 /. So along the home line, the Basques are mostly indigenous people of the Iberian Peninsula, originally from the Epigravettien (more precisely

solutrene; it is for these populations that the peninsular refuges hypothesis apply during the final phase of Europe's icing; however, not for Y-haplogroup R1b carriers (except archaic R-M343), as originally thought (Semino 2000 /). This may be borne out by the fact that the Basques have high blood group 0 frequencies (55%) compared to other European populations, suggesting that they are the least mixed population in Europe / Collins 1997 p.8 /; also because they developed relatively isolated from the outside world. Another genetic polymorphism, the Rh- factor, is the most common of all European ethnic groups in the Basque Country; approx. 35% / Kuna ed. 2007 p.79 /. According to the latest findings (Olalde, Iñigo et al. Science 363, 2019 p.1230n), today's Basques can be genetically described as a typical Iron Age population, without impurities (eg Celts, Phoenicians, Visigoths, Vandals, Moors, people). originating in the territory of the Roman Empire, etc. also Jews, etc.), which characterize other Iberian populations /https://en.wikipedia.org/wiki/Basques /. This testifies to their ethnic isolation and independent population development. However, it should be emphasized that there is a certain genetic discontinuity between the original inhabitants of the Iberian Peninsula and today's Basque Country.

Note According to some researchers / Günther, Thorsten et al. 2015 /, Basques carry archaic mtDNAs lines that are not of Paleolithic origin, but have a strong early Neolithic character, with links to isolated Sardinians. There is no doubt that the Basque ancestors were also some Neolithic Afro-Asian population groups (partly from the Maghreb; see below), but this is highly unlikely to apply to their entire population (matrilineal).

In contrast, the most important paternal Y-DNA lines are based on the haplogroup R1b1a1b (ISOGG 2020) = M269, which clearly belongs to the so-called steppe haplotype, widespread throughout Western Europe. Sublines of this haplogroup occur in the Basques at frequencies of up to 86%. However, in some areas of the Basque Country, there are also relatively high frequencies of the Y-haplogroup E-V65; in the province of Alava 17.3% and in the province of Vizcaya 10.9%.

The most represented R1b lines in the Basque Country, located almost **exclusively** in the Basque Country, include R1b1a2a1a1b1 (ISOGG 2011) = M65, R1b1a2a1a1b1a1a1a (ISOGG 2012) = M153. Even the line R1b1b2a1a2a = M167, which is most common in Catalonia (22%), is represented in the Basque Country at a frequency of about 11% and more. Haplo groups M153 and M167 are sublines of R-DF27 (from R-P312; the subline R-M65 is directly derived from it). This means that the ancestors of the carriers of these haplogroups came to the Iberian Peninsula from the east, as part of the post-step wave. They therefore belonged to the descendants of the IE steppe people ("steppe" haplogroup R1b-M269 and its derived lines), which after 2450 BC, spread the material culture of the KZP, from the east (Transdanubia, Bohemia) to the west (then to Spain, from the Rhine area, also received the line R-P312 - El Argar, and from the Alpine areas to Portugal the line R-L51, which were probably the ancestors of the Lusitans).
However, we cannot ignore the fact that the primary, marginal wave of the Maghreb-Iberian people of the KZP (Corded Zoned Maritime Variety Cups, C / ZM) also hit the Atlantic coast of today's northwestern Spain (western Pyrenees, lower Ebro, Galicia) and southwestern France (et al., Lapiti, Lapatianci, and today's Basque region around the Lapitxuri River).

The Basques certainly cannot associate with later Proto-Celtic migrations, to the Iberian Peninsula (R1b1b2a2g1 = M126 and R1b1b2a2g2 = M160). The Urnfield culture affected only the southern edge of the Basque Country (the Ebro valley; Baskoch /). However, most of the locals remained in the cultural context of the Atlantic Bronze Age.

On the other hand, there are other facts that prove that the ancestors of some Basques, as well as other inhabitants of the Iberian Peninsula, also came from North Africa. Another evidence of this may be another parent H1 mtDNA. The highest frequencies are 27.8% in the Basque Country, 25.5 in Portugal, 24.3 in Andalusia, 23.5% in Cantabria and 17.9% in Sardinia. To the east and north of the Iberian Peninsula, these frequencies are declining (with the exception of Italy and France only in single digits), but they still represent a certain indicator of the progression of KZP holders, up to Central Europe. But high frequencies of H1 mtDNA are also in the Maghreb and in North Africa in general: Berbers in Morocco 20.2, Tuareg in West. Sahele 23.3 and the Tuiregs in Libya up to 61%. It is similar with H3 mtDNA, only the frequencies are lower, with a peak in the Iberian Peninsula, the Basque Country and the Maghreb (in the rest of Europe, H3 mtDNA frequencies, unlike H1, are marginal). Therefore, I think that carriers of Hg R-M269 mixed with Berber women, especially in Algeria and Morocco (in Tunisia, the frequencies of mtDNA H1 and H3 are very low).
The arrival of the Maghreb people on the Iberian Peninsula is almost certainly related to the **"Berber"** haplogroup E V65, which is documented at higher frequencies in the Basque provinces of Alava and Vizcaya (see above).
The expected arrival of the Maghreb people on the Iberian Peninsula also has support in the mythological Heracles cycle. Thus, carriers of haplogroups E-V65, R-V88, R-M269, J1 and T could come there, but certainly not I-

M438, which is essentially non-existent in North Africa, and G-M201, which occurs only at very low frequencies (unlike the Iberian Peninsula). Anthropomorphic stelae with daggers, widespread mainly in the Iberian-Ligurian region (see above), also testify to the ancient steppe origin of a part of the Maghreb people of KZP.

Based on the above facts, I believe that the Basque people after the paternal line are descendants of both the Maghreb Iberian KZP people (minority R-M269 + "autochthonous" and "Neolithic" haplogroups), and subsequently the post-steppe KZP people (R-P312, R-DF27), who was the creator of the old bronze cultures (apparently also under the cultural influence of El Argar), which were part of the Atlantic Bronze culture complex: mainly the Protocogotas culture.
The post-steppe KZP people thus became (along the paternal line), the dominant ethnic group in this area. And of course, the Basques are also descendants of the original Neolithic and Mesolithic (in Spain only 13% of the male lines, of which haplogroup I-M26 / L158 in the frequency of 3 to 8-9.5%; in France slightly more, about 25% Neolithic and indigenous components).

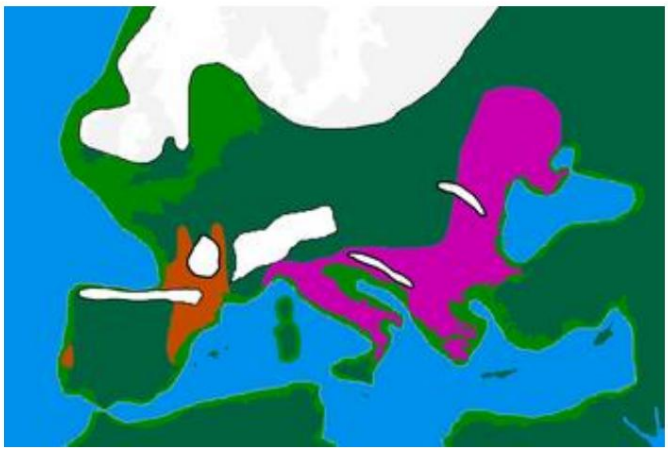
As for the now completely isolated Basque language (Euscar; its predecessor was the Aquitaine language), I think it is a relic of speech, dating back to the Late Paleolithic - epigravettien (solutrene), which was spoken not only by the original inhabitants of the Iberian Peninsula, but probably by until the arrival of cardio culture bearers, as well as a large part of southern and southeastern Europe. And it is even possible that epipaleolithic / Mesolithic populations in the northern Black Sea and the Caucasus also spoke related languages. The KZP people took over this language from the original Paleoiberian population. One of the hallmarks of this language is the significantly higher frequency of consonants "x" (fricative) than in other ancient known languages.
It is possible that this language may have absorbed some elements of Afro-Asian languages associated with the Neolithic colonization from Levanta and Cilicia (Syrian imprint; also a related protoberberg language, in connection with their arrival from North Africa.

Several researchers have long pointed to the apparent relationship between Basque and Caucasian languages.
For this he has e.g. to point out the fact that some Basque place names end in "-dze", which is common especially in Kartvel languages. And also the fact that in Caucasus, Georgia was the country of Iberia. In fact, the Iberians, from the northern regions of the Iberian Peninsula, were named after the Berber (Afro-Asian) "i-ber", meaning "those who live outside their homeland"; in contrast to “ber-ber”, which means: “those who live inland” / Wolf 1984, pp.57, 109 /). Caucasus in Africa may be related to Afro-Asian ethnic groups (Hamiti) who migrated from Africa to the Far East in the Epipaleolithic / Mesolithic (by the way, the geographical name Kúš may have reached northern Levanta and eastern Cilicia). They were the creators of the Nufi culture and their distant descendants, such as the bearers of the Impresso culture and its followers, the Chassún culture. This culture is also documented in the Caucasus (eg Adler near Sochi) and significantly influenced the Caucasian late Neolithic culture of Sulaveri Shomu.

We know the Asturians in Sarmatia and the country of Asturias in Spain / Bouzek - Hošek 1978 p.87 /. The coincidence of the names of the Caucasian Arabs (ancestors of today's Abkhazians) and the Spanish Basques (no apparent genetic relationship between them) is pointed out. There are also alleged matches between Basque and some other languages. However, it is probably only a common Atlantic-Mediterranean-Caucasian language substrate (WHG / Villabruna /, EHG and CHG / Satsurblia / populations; all three epigravettien), originating from the late Paleolithic / Pientka: VAP, note 447 /. They were hunters and gatherers who traveled for game, food and raw materials throughout the southern edge of Europe. Therefore, already at this time, in southern and southwestern Europe, as well as in the Balkans, the Eastern European archaic haplogroup R1b-M343 (specifically the R1b1a- subline) could expand, but its bearers practically did not participate at all in later population development these European areas, in contrast to Eastern Europe).

On the other hand, hypothetical nostratic languages (ANE and EHG populations; EHG is close to Eastern European Gravett populations) were probably originally spoken mainly in northeastern Eurasia.

Note: The results of autosomal DNA tests did not confirm the genetic continuity of gravettien (Hg C1, IJK, F; the presence of I-M170; Vÿstonický cluster is recently reported) and epigravettien (Hg I-M170, R-M343) / Grasgruber 2019 p.47 / . From a genetic point of view, therefore, these are two relatively different populations, although some individuals may have shared, very distant ancestors. The skeletal remains of the epigravettien are more graceful than the skeletons of the original Gravettiens. They are connected only by the use of Gravett's technology in the manufacture of tools.



Source: Wikipedia. European LGM refuges after 20,000 BC (brown solutrene, purple epigravettien; it is also present in the Caucasus / Satsurblia Cave).

The Bashkirs can be very distant relatives of the Basque Pyrenees along the Iberian Peninsula, because, unlike the surrounding ethnic groups, they have a very significant haplogroup R1b-M269 (32.2-48%). In the Perm region near Bashkir, the total share of R1b haplogroups reaches up to 84%; of which “Asian” R1b-M73 occurs at a frequency of 23.4%, but the haplogroup R-U152 of R-P312 is also present; apparently a return wave from the west.

As for what happened to the indigenous men of the Iberian Peninsula, it seems that after the military control of part of the Iberian Peninsula by the Maghreb people, there was a gradual coexistence and cooperation with the original population (up to 75 and 87.5% of Iberian KZP, belonged to the original Neolithic and Mesolithic lines in the Iberian Peninsula). Therefore, even the male part of the population was not as decimated at first as later, after the penetration of post-step KZP bearers from the east (Hungary, Austria, Bohemia) to the west, as shown by the situation in Britain, where up to 90% of the original, partly still Mesolithic lines were replaced. Olalde et al. 2018 /. In Western Europe (to a lesser extent on the Atlantic coasts of northern Spain and southern France), up to 70% of the Neolithic and Chalcolithic lines have been replaced / Haak et al. 2015 /, Indo-European KZP bearers (see above; however, the plague epidemic around 2950 BC, which at that time almost depopulated Western Europe / Pientka: VAP, note 447 at the very bottom / contributed to this).

/ https://en.wikipedia.org/wiki/Origin_of_the_Basques ; snpedia.com/index.php/Haplogroup_R1b1b2g_(Y DNA); khazaria.com/genetics/basques.html; https://en.wikipedia.org/wiki/Haplogroup_H_(mtDNA); R. Collins 1997 /.

Veneti.

A few remarks on the Veneto (with special regard to their Breton-Armorian branch).
Importantly, southeast of the Venetians, north of the lower Loire River, near the Atlantic, lived the Andes, the Andes. I originally assumed that in both cases it was the old European populations that got to today's northwestern France by spreading ashtray fields in Hallstatt. Today, however, I don't think so.

Apart from the Venetian-Baltic Veneto / Tacitus: Germania 46; Plínius senior: Naturalis historia IV.96-97; Ptolemy: Geography III.5.21; Jordanes: Getica 5, 48 /, who are still mostly considered the ancestors of the Slavs, the Baltics, but also some Germanic tribes (eg Vandals; Przeworsk culture) and non-Slavic Adriatic (Venetian) Venets / Herodotus: History V.9: ÿÿÿÿÿÿ .. .Adria; por. i Strabo XIII.1.53: ÿÿÿÿÿÿ ÿÿÿÿÿÿÿÿ /, we also know other Venetians, all over Europe. According to Tabul Peutingerian, the seat of the Venedians (Seg. VII.4) was located north of the lower reaches of the Danube, near its mouth (Noviodunum in Dacia / Curta AR 2008 p.644-5 /); in contrast to Venadi Sarmatae (segment VIII.4), whose seats were located between the Danube and the Dniester / L. Niederle 1902, p.188, further on p. 198-200 the author lists a number of ancient names that may be related to Veneto. This map was probably created in the 4th century. nl. Since her model (M.
Vipsanius Agrippa), dates back to the reign of Emperor Augustus / J. Philip 1948 p.318; por. even the motto Agrippa, in Otto's educational dictionary /, it is unlikely that the Venedians mentioned there could be identical with the Slavs, who penetrated the Balkans in larger waves, only during the 6th century. nl. In this Balkan region, the frequencies of the R1a haplogroup are relatively low (average 15%), which indicates the dominance of the indigenous population.
This haplogroup in Eastern and Central Europe, is associated primarily with the Slavs (R1a-L260, R1a-M458 and in particular R1a-Z282).

Those Sklaveni (from the Slavic Venetians), whose seat according to Jordan / Getica /, began in the 6th century. nl. near the town of Noviodunum (similarly to Peutinger's map there are still non-Slavic Venedians), there were probably neo-native Slavic tribes that occupied the original settlements of the Eastern Balkan and Pontic Veneto (there as the Ants, between the Dnieper and the Dnieper). From what Jordanes / Gothic history wrote. Roman history. transl. et ed.
S. Doležal Prague 2012 p.43n / it follows that this was a completely new ethnic group that Jordan's predecessors did not yet know. He also states that the names of the Venetians were already different in his time (according to cities and tribes), but they were mostly called Sklaveni and Antov. Prokopios / Válka s Goty. transl. P. Beneš, Prague 1985 p.211n / gives their alleged original name: Sporoi, who were perhaps identical with the Jordanian tribe Spalov (Spali), in the Scythian country / Getica 25-28 /. On the other hand, the later source Bavarian geographer / Descriptio civitatum et regionum ... / considered the Zeriuans to be the ones from whom all Slavic nations derive their origin. This points to the Indo-Iranian environment (Zervan, Zurvan, the Zarathustic deity of time). The Arab authors (Al-Masudi) also considered the Slavs to be descendants of Madaja (Medi). / Newer on this issue see: M. Téra 2017 p.271-296; P. Šalkovský 2018 p.12-35 /. It follows that the Slavs, as the Venetians in the Vistula and the Balkans, began to refer to the ancient authors after the names of the original (non-Slavic) ethnic groups (about which Strabo, Tacitus, Pliny the Elder and Ptolemy, Peutinger's map) wrote, who lived there before the arrival of the Slavs. The Germans and the Franks later called them similarly (in Germanic myths they probably appear as Vanir, Vanov). **The Slavs never identified themselves as Venetians /** Téra 2017 p.278 /. It is very likely that the Slavs (and Germans) swallowed this original population (speakers of hypothetical thematic; partly also descendants of the people of Lusatian culture) swallowed up; Simply put, these indigenous ethnic groups have assimilated. The same thing happened in the Balkans; there, too, the Venetians assimilated and melted away between the new-born Slavs and other ethnic groups.

Herodotus also knows the Illyrian Venetians / Herodotus: History I.196: ÿÿÿÿÿÿÿ ÿÿÿÿÿÿÿ; means geographically, not ethnically /, who appear to be identical to the Balkan Veneto, in the neighborhood of northern Macedonia (Appianos) and in the neighborhood of Triballov / Stéphanos Byzántios; south. Serbia, sev. Macedonia and West Bulgaria. Plínius senior places their seat closest to the southern border of the province of Pannonia / Naturalis historia 37.43 /. Unlike the Adriatic Veneto, it was an inland tribe / Dobias 1964 p.16 /, although it was located near the Adriatic Sea / Herodotus: History V.9 /. We also know e.g. Vindelikov, a Celtic tribe that lived on the borders of present-day Switzerland and Germany (Alps), but also the Venetulans in Latiu, on Mons Alban / PDÿ 1978 p.535; they were probably related to Adriatic or "Illyrian" Venets. However, we also know the Venatioques, as part of the Carpetans, in central Spain.

Even in Asia Minor, in Paflagonia, Homer knows Enetov / Ílias kn. II /. Apparently their presence there is related to the practice of the "bearers of the Torkezs" along the southern Black Sea coast, although the Eneti did not originally belong to them, they only joined the "people of the Torkezs" (Dardans) in the Central Balkans ("Illyrian" Veneti, Eneti). A fragment of a stone slab with a Greek inscription from 4/3 was found in Psycho, Crete. stor. BC, in an unknown language (Minoan? Anatolian? Semitic?), Where the goddess (?) ENETH is mentioned. Curiously, the inscription also contained a text of three characters in lin. A písme / Bartonÿk 1987 pp.51-52 /.

We also know the geographical names that probably refer to the Veneto. In France it is e.g. Vendée, Vendôme, Vindobriga, Vindalum. In Switzerland it is Vindonissa and the river Vindo. In Aquitaine, it's Vindeleia. Lacus Venetus is the Roman name for Lake Constance. **Venet** is a hill in the Austrian Tyrol (Ötztal Alps), by the river Inn (alpine passes). Venetico is in Sicily, on the Straits of Messina, but also in Greece, an island south of the Peloponnese. In Britain it is Venedotia (Wales) and a number of names Vend-, Vind-, Venta-. And of course, we also know the Gulf of Gdaÿsk and the Venetian Mountains (Swietokrzyske ?, Carpathians?). Similar names exist in the Baltic countries (Venta, Ventspils, Wendene). Vendsyssel in Denmark is either unrelated to the non-Slavic Veneto or it is an epimaritarian name (the process from the Lower Rhine).
But there are similar names in the Eastern Balkans. Venus is the left tributary of the Olt River, near Brasov, Romania (etymologically unrelated to Adriatic Venice, ie Venice; they are connected only by the same language base). The village **of Venets** is located south of Silistra, in Bulgaria, in the area of the occurrence of the northeastern group of pit graves (although its name is derived from the Slavic name Wreath, but in this case I think it is a secondary meaning of this name). Not far from there, north of the lower Danube, near its mouth, was Peutinger's map, the seat of the Venedians. We have the documented name Vindija from northern Croatia. About 400 km west of Venets, along the Danube, in northwestern Bulgaria, is the Venetsa Cave. And not far from there, between Macedonia, the seat of the Triballs and Pannonia, there were still "Illyrian" Venetians. I don't think it's a coincidence.

In these cases, I am aware of a certain problem of etymology (interpretation). For example, in the historical eastern, German-speaking countries (including the Baltic territories), geographical names such as Wend-, Wind-, etc. are mostly associated with the Slavs, who, however, settled there only from the 6th century. nl. In countries that were part of the Roman Empire, similar names may also not be related to the Veneto (eg Beneventum, where "ventus, ventum" in Latin means wind; also "English"). However, we know similar names from other languages.
In Albanian, "vend" means landscape. In Gallo and Ibero-Romanic languages, geographical names with the root "vende" are related to sales (market settlements).
On the other hand, the Celtic name of today's Vienna was Vindobona, with the Celtic "uindos" meaning white. However, this may have been the original meaning of the name. Because, for example, the Welsh geographical name "Gwyned" is written in Latin as "Venedotia". Well, Welsh "gwyn" means "white".

Originally, the Veneti were considered an Illyrian tribe (Kossinna: the so-called Northern Illyrians; formerly alleged Carpathians). It was later assumed that it was a defunct Indo-European "nation" that inhabited large areas, from the Baltic to the Adriatic / PDÿ 1978 p.535n; Jazdzewski 1981 p.375n /. It is currently thought that it was an ancient Indo-European ethnic group (its hypothetical language is called Thematic / G. Holzer 1989, in: F. Kortlandt 2016 pp.81-86; A. Erhart 1992 p.152n./ and is partly related to the Lusatian culture). The name of these ancient Indo-European Veneto later passed to the Slavs. This hypothesis, which seems to be the most probable today (applies only to the northern Veneto), is mainly supported by linguistics. These hypothetical Veneti were most likely carriers of the dominant haplogroup R1a-M417 and "autochthonous" haplogroups, especially I-M438 (descendants of the KŠK people, but also k. Spherical amphorae). Their language was probably originally close to the Proto-Baltic language and probably also the Proto-Germanic language, true with certain specifics. It is possible that it may have been partially influenced by the early form of the proto-Italian language (enclave of the haplogroup R-L51 in Lesser Poland).

Some researchers, based on the study of hydrons and topons, assume a linguistic relationship, between the Baltic and Adriatic Veneto / T. Lehr-Splawinski, J. Udolph, FHH Kortlandt, J. Gvozdanoviÿ et al. However, these hypotheses are not confirmed by genetics.

Above all, it is a fact that in the settlement area of the Arctic Venetians in Brittany, the frequencies of the haplogroup R1a are almost zero. Namely, the western and southern Venetians were genetically different from the northern Venetians (see below). While in Poland (etc. also in the Gulf of Gdaÿsk: Gulf of Venice), R1a is the dominant haplogroup (frequencies higher than 50%), in the Venice area it is R1b. Although there is also a small enclave Hg R1a (frequency less than 10%), which could hypothetically be related to the arrival of some ethnic groups from Central Europe, in the late Bronze Age, HB1-3 . Venetian Veneto is generally associated with the people of the d´ Este culture (Atestine k.), Which is based on the anti-Villan culture https://en.wikipedia.org/wiki/Proto Villanovan_culture . Her amphorae have analogies on the middle Danube, as well as on the German late-brewing culture of Urnenfeld.
At the same time e.g. The South-East Alpine region, but also the Adriatic (Daunian pottery, originally from Apulia, which also influenced Kalenderberg pottery) and the Slavonian-Osijek region (Dalj group, which has some elements in common with the Dste culture and influenced, for example, the Somotor type), inspired the East Hallstatt. okruh / Buchvaldek 1985 p.165; Pleinerová, Olmerová SlA 1/1958 p.114 /. The North Adriatic region is thought to have been affected by cultural (and probably ethnic) influences from the Middle Danube region. This is how the people who also carried the R1lo haplogroup could get there. However, it will be more likely that

that this enclave of haplogroups R1a is related to the penetration of Slavs into the Adriatic region, from the 6th century. nl. (relatively high Hg R1a frequencies in Istria, northern Croatia (29.1%), in the immediate vicinity of Veneto). However, this can only be confirmed by SNP testing, in the Venetian haplogroup R1a.

The mentioned similarities in hydronyms and toponyms in both areas (Baltic and Adriatic) may date back to the earlier Indo-European period (1st half of the 3rd millennium BC). Namely, for example, the word bases of the names of major European rivers are relics of the early development phase of the IE languages (Alteuropäisch / H. Krahe /). This phase followed the demise of proto-Indo-European, but preceded the division of its Western dialects into different branches (Italian, "Thracian-Frisian", Baltic; later Germanic, Celtic ...).
It is now believed that from western Pannonia, through the Alpine regions, to Switzerland, there was an area that was home to protoitalic languages that showed no resemblance to the Celtic languages.
Anreiter, BM Prosper /. The presumed **area of protoitalic language distribution seems to have partially overlapped with the distribution area of the R1b-L51 haplogroup** (Fig. On page 17), which was carried by the KZP steppe people (Bell Beaker East group; and subsequent cultural groups of the Danube Early Bronze Age: Unterwölbling, Leithaprodersdorf, its successor, the Gáta-Wieselburg culture and the Blechkreis circuit). The origin of these languages is traced to the west of the Pannonian Plain / D. Anthony 2007 /. Associated with this is the problem of Lusitanian from the Iberian Peninsula, which has its own characteristics that exclude its inclusion among the Celtic languages and shows specific isoglosses with Indo-Iranian languages, considered archaisms / Blažek 2006 p.15 /. Lusitanian is also considered a protoitalic language by several researchers. The Lusitanian language was apparently not limited to the territory of present-day Portugal, but its speakers lived in a much larger area, as indicated by a number of geographical names from France (eg Lusignan, Lusigny, Lézigneux, Lézignan, Luzinay and many other names associated in the Middle Ages with legend of Melusine).

Adriatic Venetian, as an archaic Italian language, differs significantly from other Italian languages, namely Latin-Phallic and Sabel (Oscar-Umbrian). The Venetians, therefore, came to the Venetian region probably much earlier than the other Italian tribes, when the proto-Italian language was not yet so differentiated; it is considered at the beginning of the 2nd millennium BC / B. Machajdíková. In my opinion, the arrival of the Venetians in the Adriatic area was also connected with the spread of the Maghreb-Iberian KZP bearers to the Carpathian Basin, as a result of which there were subsequent ethnic movements, also from the settlement area of Vuÿedol culture.
1. The younger Vuÿedol culture spread as the Somogyár-Vinkovci group from present-day southwestern Hungary to the entire West Pannonian Plain (west of the Danube), including the eastern part of present-day Austria (Vienna Basin, Burgenland, Lower Austria). The Somogyvár-Vinkovci group, the Protonagyrév culture, the Pitváros / Maros group, together with KZP, contributed to the creation of the Únÿtice complex, which also partially affected the Straubing regional group and other Blechkreis groups. These, in turn, contributed to the formation of. Polada, under significant influences from the Danube region / Buchvaldek 1985 pp.133, 137 /; e.g. Wieselburg cups in northern Italy and "Brotlaibidole" / J. Köninger 1998 p.440 /. It was the Leithaprodesdorf and Unterwölbling groups that took part in the creation of the Blechkreis complex (the Straubing, Ries-Altmühl and younger Singen and Linz / Straubing + Unterwölbling). We must also admit certain influences in the area of the Kisapostag and Nagyrév cultures.
2., The early culture of Maros was very close to the Blechkreis cultural circuit (Voght 1948), with direct migration to this Balkan region, from the Burgenland and Devin gates areas, around 2200 BC / Bertemes, Heyd 2015; populated new tello settlements that did not follow the previous development: Obéba-Pitváros /.
Marošská culture, with its material content, was in the next phase, very close to the culture of Vatin (only to its oldest phase: Panÿevo-Omoljica / M. Ljuština 2017 pp.29, 30 /). The Vatin culture grew not only on the subsoil of the Bubanj Hum III / Armenochori cultures, but also on the subsoil of the Late Slavic complex (Vinkovci group; Hg R-M269, R L23, G-M201). On the other hand, the people of the Martian culture (specifically in Mokrin), in addition to the admixture of farmers from the Aegean Neolithic (55%) and WHG (8%), were also carriers of the haplogroup R-Z2103 / C. Quiles in: indo european.eu/05/2020/, which genetically links it to k. Nyírség-Zatín and related groups in Romania (but hypothetically also with the Blechkreis circuit).

In addition to other tribes, the "Illyrian" Veneti (Herodotus, Pliny the Elder) and, in part, the Andizets (Strabo) also lived on the territory occupied by the Vatin culture.

/ In this section, I drew some information from D. Valenta's articles, published in the online magazine In Vivo. These are mainly articles: Prehistory of languages: Do the roots of the Roman Empire language go back to Central Europe ?; The mystery of the original identity of the Visenet Venetians and languages in Central Europe in the Iron Age; What languages were spoken in Europe 6,500 years ago ...; 4500 years .; 2000 years before Proto-Slavic ...; Language without people, people without language ... There are also references to literature and the mentioned authors.

As I have already mentioned, the Andes tribe lived southeast of the **Veneto** in Brittany .
Andés is also a municipality in Asturias, in Spain. Antas is a municipality in the province of Almeria, in Andalusia. This area was the center of El Argar culture. Antas in Portuguese means "dolmen". Andorrania is an ancient nation of Catalan origin / Wolf 1984, p.32 /. The Andarax River flows through the province of Almeria, in Andalusia (Los Millares).
We know Antov (Antaeæ) in the 2nd century. nl. / Arriános / also in the East Pontic area, north of the Caucasus Achaeans / Pientka: VAP; map on page 148 /. As (then) Gothic (Wielbarská k .; minimal coexistence) and Sarmatian-Slavic ethnicity (ÿerÿachovská k.), We know them in the northern Pontic region, between the Dniester and the Dnieper, from the 4th century. nl; but no doubt there are ethnic groups under this name, they lived long ago. In the 6th century. nl. with the Ants in the forest-steppe and forest area, the then Slavic Veneti / Jordanes, Prokopios / are closely connected. Jordanes in Getica states that the Anci were part of the Venet. Prokopios emphasizes that they spoke the same language / Prokopios VII 14, 26 /.
Andov resp. However, we also know the Andesets in Illyria. It was a small Pannonian tribe / Strabo: Geographica VII.5.3 /, which lived on the river Drava / Pliny the Elder: Naturalis historia 3.147; Dobiáš 1964 p.19 /, in the neighborhood of "Illyrian" Venetov, up to its mouth into the Danube (but also with the name of the river Zeta in Montenegro). In the Pannonia, west of the settlements of the Eravisks, also lived the Andi tribe / Ptolemy II.15.3; por. and the town of Andautonion in western Pannonia, on the river Sava. By the way, in the area of the Drava River in the Early Bronze Age, the Szeremle group developed, whose pottery, together with pottery of the Vatin culture from the end of BA2, appears in Hungary and southwestern Slovakia.

Let us remember the giant **Antai,** the son of the god of the seas and oceans, Poseidon, with whom Heracles wrestled in Tingitania, Morocco, on the Strait of Gibraltar. **Andalusia** is the first country in the Iberian Peninsula to reach it . Its name is usually derived from the name of the Germanic tribe Vandalov.
Because in the early medieval Latin chronicles, this country was called Vandalusia / Bednaÿíková 2003 p.138 /. However, the name is probably of secondary origin, as the name of the Andarax River in the province of Almeria, in Andalusia, for example, points out, for example, the name of which is certainly not derived from the Vandals (similarly to other names / see above). Therefore, it is very likely that Andalusia was named after the Andes, which in mythology personified to the giant Antai (cf. also "antas" = dolmen; these were generally associated with giants in mythology).

The Armorian tribe lived near the Atlantic, southeast of Brittany, where the Venetians lived. Brittany was one of the first countries in which KZP holders settled during the maritime phase. According to Caesar, the Veneti were excellent sailors, were the richest tribe in the area and owned the most ships that sailed across the Channel to Britain, to their relatives / GJ Caesar: Notes on the War in Gaul. chap. III.7-16 /; were located there e.g. the Venicones tribes in Caledonia and Venice in Ireland; but also geogr. name in Wales: Gwynedd; lat. Venedotia.
We can only assume that their wealth was also related to their involvement in the trade in British (Cornish and **Devonian)** tin / Neustupný 1946 p.338; Bouzek 2013 pp.104, 132 / and other commodities (eg copper). Gold was probably used as consideration, from the rich Breton finds, which is also documented by e.g. v k. Wessex. These sites include sites such as Finistère, Lopèrec and Châteaulin. An important finding seems to be the fact that the discovered Bronze Age ports in South **Devon:** Bantham and Mount Batten, were located **directly opposite the** Breton promontory. Trade with the continent (armor culture) was undoubtedly mediated through these ports.

In the early Bronze Age (from about 2150 BC), the KZP in Lower Brittany, the culture of the Armoric Tumors, replaced. It is characterized by rich chief burials, contemporary with the burials of the elites of the Wessex culture and the Unetic culture (contacts, trade). The collective burial in the dolmens ended and burial under the mounds began. The findings indicate considerable social differentiation. In the tombs of the elites there are objects made of gold and silver, but also amber. Triangular bronze daggers, "armor" arrows and embroidery plates, testify to a certain tradition, dating back to the KZP period. The Atlantic circuit of today's western France maintained its cultural identity until the end of the Bronze Age / Bouzek 2013 p.104 /. This, of course, also applies to the wider region of Brittany, where it is also possible to observe an uninterrupted continuity of development since the beginning of the KZP; until the performance of historical Celts / Kozlowski ed. 1981 pp. 171, 172 /. At the same time, the whole area has maintained an autonomous character, whether cultural or ethnic. In the Atlantic region of present-day France, there are very low to zero frequencies of the R1b-L51 haplogroup: R-M269 * (× L51); in contrast to the lines derived from the haplogroup R1b-P312 (“pre-Celtic” R-L21, documented in the early Bronze Age / Rathlin Island in northern Ireland) and its subline R-M529, which were carried by the descendants of steppe people from the east / culture and groups associated with the Unetic culture, such as K. Adlerberg /).

It can therefore be assumed that the armoric Veneti and Andi were distant descendants of the Maghreb-Iberian KZP people and the post-step KZP people. At the same time, the fact that the Veneti appeared in written sources **together** with the Anta, resp. with the Andes both in the Balkans and in Western and Eastern Europe, these are ethnic groups that originally had to be very close and at least had to coexist, respectively. to be in contact with each other in the original region, even though they were later so far apart. And it follows **that it's not just a coincidence of names.** The fact that the Veneto and the Andes were (together) scattered across different parts of the European continent can only be explained by their joint migrations.

Pliny claimed that Armorica was the older name for Aquitaine and stated that the territory of Armorica stretched from Brittany to the Pyrenees (Atlantic Cultural Circuit, culturally more or less uniform), where its southern border was located / Pliny: Naturalis historia IV.17.105 /. Thus, the Basque ancestors, the Venetians and the Andes, seem to have been part of one cultural circle. However, the name Armorica itself did not always indicate a specific geographical area; these are generally coastal countries (equivalent: Pomerania).

So I think that Veneti, Andi, Lapiti (also Basque regions; Western Pyrenees) and other ancient Indo-European ethnic groups (Bebryks ?; Pyrenees), originating from the Pontic steppes and forest-steppes, belonged to the primary spreaders of KZP (maritime phase 2900 / 2800-2600 BC). That is why there are several geographical names in the Basque region referring to the Lapits. And also many other names in different parts of Europe that are associated with the Lapits, Veneto and Andes. They were carriers of the dominant haplogroup R-M269.
The beginnings of their migrations can be traced back to the older phase of the propagation of the pit culture, between 3400/3300 - 3100/3050 BC, when they passed from Ukraine (Anti-Dnieper and Dniester: Jordanes, Prokopios; Venadi Sarmatae between Dniester and Danube: Peutinger), through Eastern Balkans (Venedi nad Dunaju: Peutinger; Veneÿia pri Brašov), upstream of the Danube (Bulgarian Venets, Venetsa), and further after 3100 BC, through central Serbia, to the southwestern Balkans. Although the bearers of the R1b-M269 haplogroup (eg the Tiszavasvári and Sárrétúdvari localities) also progressed sporadically to the present-day phase of the spread of the pit culture, Veneti and Lapiti did not penetrate there. The Andiatians and some of the Andizets also came to western Hungary in connection with the spread of the Somogyvár-Vinkovci group. The Venetians and other ancient Indo-European ethnic groups advanced to the southwest
The Balkans (Illyrian Eneti near the province of Pannonia, in the wider Sava River area, the Andi - Andizets on the Drava, the Labeatae near Skodra and the Iapodes in Liburnia), from there they sailed further along the south of Greece (Venetico), through southern Italy and eastern Sicily (Venetico) , all the way to North Africa. By the way, in Morocco, between the Atlas Mountains and the Sahara, lived the Gaetuls, whose desert branch was called Zeneti / JR Vávra: Tuâreg. 1942 /; resp. Zenata (Berber. Iznaten) ~ Eneti? And in Spain, in addition to the Andes, we have also documented the Venatioques tribe.
Given that the Venetians coexisted with the Andes / Antami in both Eastern and Western Europe (Brittany - Armorica, Spain), I assume that the Andizets on the Drava, between Croatia and Hungary, also coexisted with the "Illyrian" Venetians (Eneti), whose headquarters, Pliny the Elder, is located closest to Pannonia, probably in the area between northern Croatia and northern Bosnia and Herzegovina, and in southern Serbia, as far as the Adriatic.
I therefore assume that the ancient ancestors of these "Illyrian" Venetians and Andes (zetes) **who settled here** belonged to the steppe people (R-M269), whose immediate descendants, together with the original population (G M201; in Drava up to 14 https://en.wikipedia.org/wiki/Haplogroup_G-M201 _), oi. also on the genesis of Vuÿedol culture. Those Veneti and Andi who migrated across the central Mediterranean to North Africa around 3100/3000 BC were carriers of **the dominant** haplogroup R-M269 (actual absence of SNP L23).

It is necessary to distinguish the ancient Indo-European Venetians and Ants (dominant Hg R-M269), which spread as bearers of older pit culture from the Pontic-Caspian steppes to the Balkans, from the Venetians and Andes in Brittany ("Maghreb" haplogroup R-M269, post-step haplogroups R-L21 and R-M529 and mixed "autochthonous" and "Neolithic" haplogroups) who came from the Iberian Peninsula and Western Europe. But also from the proto-Italian Veneto (R-L51, R-Z2103, R-M269 and lines derived from them), which spread from the Transdanubia to the Alpine areas and to Venice. The Maghreb-Iberian KZP bearers, who penetrated into Central Europe around 2500 BC, apparently no longer identified themselves as the Venetians (with the exception of the Western Alps: Venet, Vindo, Vindelici, Lacus Venetus).
Proto-Italian Veneti have their roots in addition to the Danube cultures (Blechkreis; dominant haplogroups R-L51 and R-Z2103), also in the Vuÿedol culture (Balkan Veneti in the neighborhood of the Triballs; Hg R-M269 and G-M201), which the people at a younger stage (Somogyvár-Vinkovci), spread to western Hungary (perhaps along with the Andizets and Andiatians), but also to Burgenland, the Vienna Basin (Vindobona), to the Alpine region. Unlike the ancient Indo-European Venetians, the proto-Italian Venetians were already partially linguistically differentiated.

I have already mentioned that Heracles, in addition to the battles with Géryon's sons and the Ligurians, was able to court Princess Pyrenees of Brykry. It is true that the Bebruces tribe actually lived in the Pyrenees https://en.wikipedia.org/wiki/Bebryces . Of course, in this case it was not a Thracian tribe / Strabo: Geographica 7.3.2 /. Together with the Venetians, Andes, Lapits, etc., he belonged to the so-called old Indo-European populations (not to be confused with proto-IE). Therefore, we cannot consider it a Celtic tribe, but only a Celtic tribe (although it is a fact that the names of oppidums such as Bibracte and Bibrax in France are mostly derived from the name beaver; por. Gallic bebros, bebrus and ancient Irish bar; be only one of the possible interpretations). Like the Venetians in Britain, the Bebryks are known on its south coast, east of Dorset, which is known for the occurrence of maritime cups (Bibroci).

The Venetians were thus originally ancient Indo-European ethnic groups, living in the Pontic-Caspian steppes and forest-steppes. The very name **Veneti, at** first, apparently **was not an ethnic designation.** For example, Celtic "uindos" means **"white" (see** also Irish "find", Welsh "gwyn" and proto-Germanic "winidazu") and is therefore based on IE "ven´d", respectively. "U (e) id-2" (/ Z. Váÿa 1990 p.10; J. Pokorny: Indogermanisches etymologisches Wörterbuch. 1959 /; to wish, to love ").

Apparently, "whites - uindos" were referred to as populations with a dominant haplogroup R1b (Pit-Grave culture) and populations with a dominant haplogroup R1a (Corded Ware culture), in the Pontic-Caspian steppe and forest-steppe zone, to distinguish them from the local darker indigenous peoples (/https://eupedia.com/europe/Haplogroup_R1b_Y-DNA.shtml, chap. 5: R1 populations & light pigmentation; por. also Grasgruber 2019 p.20, fig.2.8 /). The relics of this can also be the name of the Baltics (Latvian. "Baltá" = "white" / Bÿÿáková, Blažek 2012 p.38) and White Russia. , to the Central Transnistrian region (then inhabited by hunters and gatherers k. Volosovo) and then further spread themselves to the west, north and northeast, ie to areas inhabited mainly by carriers of haplogroups I M438 and N-M231 (sparse population, unlike the Balkans it was no longer a big problem for them to penetrate deep into the interior of today's Belarus, the Baltic countries and southern Scandinavia; southern Scandinavia (northern R1a Veneti; unlike R1b southern and western Veneti).

The carriers of the haplogroup R1a-M417, represented by the oldest KŠK, probably did not mix even more significantly with the carriers of Hg R1b-M269 and lines derived from it, because in the older phase of KŠK, the paleoeuropoid (cromanoid) component / PDÿ 1978 p.326, 373 /. Only in the following period, the Mediterranean type prevails in Central Europe and even a not insignificant laponoid share is documented, especially in the northern and eastern populations of KŠK, as a consequence of mixing with the indigenous population / PDÿ 1978 p.326; Jazdzewski 1981 p.282 /.

The older steppe people Hg R-M269 * (× L23), from Moldova and the Eastern Balkans (3400/3300 BC), thus penetrated south of the Danube, along this river, through northern Bulgaria, central Serbia, to the southwestern Balkans (their share in Vuÿedol), to the Adriatic area and from there, some of them, through the Central Mediterranean area, to North Africa and from there to the Iberian Peninsula. And that's where what the Bell Beaker phenomenon begins today begins. However, the Venetians and the Andes, unlike the Lapits (originally Greek Thrace and Thessaly, later west of the Greek mainland), probably did not penetrate.

The younger steppe people after 3050/3000 BC (mainly R-L23, R-Z2103), proceeded directly along the Danube and the Tisza, to the East Pannonian region (east of the Danube) and Transylvania. And from there, a little later, in the second half of the 3rd millennium BC, he penetrated the Adriatic region, but also Macedonia and Greece. Cetina and Porteurs de Torques are associated with some of them.

Note: Haplogroup R-M269 * (× L23); ie. negative for SNP - L23; /https://en.wikipedia.org/wiki/Haplogroup_R-M269, note.15 /. It is in Serbia, Kosovo and northern Macedonia, in contrast to the surrounding countries, it is located in higher frequencies (4.4-7.9%). I consider this paragroup to be a relic, from the period of the spread of the older phase of pit culture.

After the departure of a large part of the R1b-populations from the supernatural steppes to the Balkans and Central Europe, these areas in the second half of the 3rd millennium BC, again partially occupied the R1a populations, which then participated e.g. also on the emergence of the catacomb culture (it is also at least in the older phase, still dominant haplogroup R1b) and other cultures.

Until recently, it was assumed (according to archaeogenetic studies before 2019) that the people of the Fatjan culture (eastern branch of the KŠK; R1a-M417, R1a-Z93 /https://en.wikipedia.org/wiki/Fatyanovo Balanovo_culture /), was supposed to have been involved in the formation of the Proto - Indian. Sintašta: dominant haplogroup R1a-Z93, further R1b-Z2103; but also about 20% of Anatolian DNA (descendants of Pontic-Caspian Neolithic; However, according to the latest findings, it has been proven that even the people. Srednij Stog (R1b-M269, L23) was the carrier of the R1a-Z93 / D haplogroup. Anthony 2019 p.16n /. This means that the Fatjan culture did not directly contribute to the emergence of. Sintašta, because the bearers of the haplogroup R1a-Z93 in the steppe zone, lived as early as the 5th millennium BC. Conversely, some carriers of the R1a-Z93 haplogroup migrated north, to an area inhabited by R1a-M417 haplogroup carriers (they were pushed out of the forest-steppe zone, carriers of the dominant R1b lines); they were later involved in the creation of the Fatjan culture. But it is also possible that since Fatjan's culture demonstrably contributed to the formation of Abashev culture, it could subsequently influence k. Sintašta.

The people of the Fatjan-Balanovo culture certainly did not speak Proto-Indo-Iranian, but other proto-Indo-European (protobalt), but some northern and eastern Fatjan groups, probably also in a non-Indo-European (protoural?) Language. Proto **-Indian** -speaking speakers have lived long before in the Pontic-Caspian steppes and carried the **R1a-Z93 haplogroups** (especially in the Dnieper region and in the area east of it; e.g., the Scythian ancestors) and **R1b-Z2103 / CTS1078** (east of the Don; e.g. ancestors of the Sarmatians). The pit culture samples from the Volga basin tested so far contain almost exclusively the Y-haplogroup R1b-CTS1078, which is also typical for the subsequent cultures Poltavka and Afanasievo / Anthony 2019 p.10n; Grasgruber 2018 pp.83, 84 /. Holders of R1a haplogroups, who came from the north in the second half of the 3rd millennium BC, **took over** the language. The Sintašta culture is considered to be the successor to the Poltavka culture (dominant haplogroup R-Z2103; however, R1a-Z93 is also represented). The people of the Sintašta culture are considered to be speakers of late Proto-Indian language. The funeral practices of the Sintašt culture are also reminiscent of the rituals described in Rigveda. This people then gradually displaced the R1b-CTS1078 haplogroup carriers from the Volga region and the R1a-Z93 line became dominant in Eastern Europe (Grasgruber 2019 p.84); except the steppe area between Don and the Volga and some regions (eg Perm).
The fact that the bearers of Hg R1b-Z2103 / CTH1078 also belonged to the original speakers of the Proto-Indian languages, is also evidenced by the speakers of the Lusitanian (proto-Italian) language, who were the bearers of the sister haplogroup R1b-L51. Isoglosses between the **Lusitanian** and **Indo-Iranian** languages have been preserved, which are considered archaisms, preserved on both the eastern and western (European) periphery / Blažek 2006 p.15 /. This means that the ancestors of the Lusitanian language had to be in contact with the speakers of the Proto-Indian languages, either in the area adjacent to eastern Pannonia (meaning that the Lusitanian ancestors would then have to live west of the Pannonian Danube; perhaps in the wider area). Devín Gate (Porta Hungarica), in the Vienna Basin, or in the Eastern Alps, including part of the middle and upper Danube). Indeed, we cannot disregard the fact that the people of the Eastern Cultural Circle "Blechkreis" were, in addition to the dominant haplogroup R-L51, also the bearer of Hg R-Z2103 (and thus, some of these people may have belonged to protoindorian languages; see above).

The fact that the original speakers of the Proto-Indian languages were also the bearers of Hg R1b in the steppe zone (eastern Yamnaya and her successor, k. Poltavka; Sarmatian-As (Pientka: Subareans and Aesir /), confirms the fact that speakers of languages close to Indo-Iranian in Europe and Anatolia (Greek, Frisian, Armenian and probably also Thracian), were carriers of R1b haplogroups, with a significant proportion (especially haplogroup R-L23: R1b-Z2103 / CTS1078; its sister line R1b-L51 was dominant among proto-Italian speakers who were initially in contact with protoindorian); in contrast to the R1a haplogroup, with low representation.

Slavic languages, like the Baltic ones, contain both shared terminology with proto-Indian language (which was perhaps also related to the penetration of the R1a-Z93 haplogroup in the north, into the environment of the emerging Fatjan culture), but also borrowings from Indo-Iranian languages. However, these are much younger dates. This is also due to the fact that the ethnogenesis of the Slavs took place relatively late. We can talk about the Proto-Slavs (Praslovany) only shortly before the turn of the century, or even in the first centuries AD, where they are situated in contemporary research. Bathtub PA 1/1980 p.227n; F. Curta AR 4/2008 /. I don't think I'll be far from the truth when I assume that the Praslovs were mostly divided, like the southern branch of the Protobalts / Baltics (for example, the Baltic hydronyms go deep into the settlement of K. Korÿak / Váÿa PA 1/1980 p.229 /). The disintegration of the hypothetical Baltic Slavic language unity took place at the turn of the 2nd / 2nd century. millennium BC, or during the first millennium BC. Since then, it is perhaps possible to consider a pre-Slavic substrate. However, a significant southern, Indo-Iranian contribution to the formation of the Slavs (especially the "Scythian" and later the "Ancient, Sarmatian" component) cannot be ruled out either.

Not to mention the fact that in the territory inhabited by the Slavs, lived the original agricultural population (whose roots in some of them, extended to the Neolithic and Eneolithic and even further). In such turbulent periods as the migration of nations (4-6th century AD), mainly elites left, even with the military component of the population. The agricultural population (unless threatened with elimination) mostly remained (closely related to their land), assimilating incoming ethnic groups, or gradually assimilating themselves (which is essentially confirmed by genetics; eg haplogroup I2a-P37 is often associated with southern Slavs, but it is basically an indigenous Balkan population). And this also applies to other ethnicities, at different times.

The expansion of the Slavs in addition to the primary tribal movements from the 4th century. nl. (Huni, Goths, Sarmati ...), other factors may have contributed. First, it was probably the eruption of an Icelandic volcano in 536 AD. (possibly other natural factors). At that time, the average temperatures were reduced by two degrees. This cooling lasted for a long time (it is said that up to several years; according to narrow annual rings), which had a devastating effect on agriculture and the nutrition of the population.
The second factor was the Justinian Plague **(541-542-544** AD), which then returned at short intervals until 622 AD. (completely ended around 750 AD). During the 50 years of the epidemic, around 50% of the population in agricultural areas, including the Balkans, have succumbed to the epidemic. It is precisely these depopulated areas that have been the target of ethnic Slavs, among others (this applies to the Balkans, including Greece; but not to Central and Northern Europe; however, it was from the Balkans that the younger / Danube / Slavic wave penetrated Central Europe). And apparently these factors also contributed to the fact that some Turkic (and Mongolian) ethnic groups left their pastures in the far eastern steppes and settled in the Pannonian Plain (Avari).
It is a simplified view of things, but at this point I do not deal with ethnogenesis and the expansion of the Slavs. And therefore, I do not even address most of the issues associated with this issue.

Notes on Celtic ethnogenesis.

There is another problem related to the distribution of the R-L51 / M412 haplogroup and thus to the spread of KZP along the Danube and across the Alpine regions, all the way to France. And also with the distribution of the haplogroup R-P312 / S116, which is related to the Unitic culture and subsequent. It is therefore the ethnogenesis of the Celts. It is believed that Proto-Celtic in the Bronze Age, formed a linguistic unity with the proto-Italian language. However, some facts (also indicated above) suggest that this was not the case. It was a "pre-Celtic" language that probably originated as a result of a combination of **autochthonous** and **protoital** (especially the dominant haplogroup R-L51) languages in present-day eastern France and western Switzerland (from the second half of the third millennium BC; Holders of the haplogroup R-P312, from the Upper and Middle Rhine regions; k. Adlerberg, etc.) undoubtedly also took part in the language. Autochthonous languages included languages close to Paleoiberian (eg Vaskonian), originating from the Epigravettien and Solutren) and Afroasian (from the Neolithic: a people of cardio cultures; these were undoubtedly influenced by other languages in the Atlantic and Western Mediterranean; probably directly from the Afro-Asian language). Interestingly, the distribution of the "protoitalic" haplogroup R-L51 is limited to the central and southern territories of France, while in the Atlantic region and in the north, including Brittany (Veneti, Andés), it is almost absent (this territory was occupied by military culture; bronze). It seems as if she respects the settlements of the KZP descendants (Maghreb-Iberian and post-steppe).

The Proto-Celtic language began to take shape only during the late Bronze Age and during the Hallstatt period, mainly due to the arrival of the people of the South German garbage fields (Urnenfelderkultur, Urnfield) in today's eastern and central France, ie in the environment of "pre-Celtic" speakers. Important in this respect is the **Rhine-Swiss group** (French RSFO; Reinecke HA-HB, but its origins / "pre-Celtic" subsoil /, can be traced back to the EBA / Alps-Rhône groups, different from the western groups Blechkreis: Singen, Neckar , Ober and Hochrhein, East Swiss /; relatively uniform material culture, including eastern France / see also Filip 1995 p.18n; Jockenhövel 2012 p.343 /). So the West Hallstatt cultural circle **as a whole** (as a direct successor of the South German garbage fields) was probably not directly related to Celtic ethnogenesis **(only its western part).** According to Herodotus / History II.33 /, the land of the Celts was located at the sources of the Danube (ie near the Rhine), while the Celts bordered Kynésia on the Iberian Peninsula / Lt. also Aristotle: Meteorological I.13 /. So, according to Herodotus (and other facts presented here), the Celtic region should be located in today's western Switzerland (including the Alpine valleys), in southwestern Germany (Baden-Württemberg / Black Forest: the sources of the Danube / and central Rhineland), in eastern France. , including the Champagne region and southern France (above the Liguria) to the Pyrenees. Hekataios of Miletus (550-480 BC)

placed by the Celts, north of today's south-French coast / PDÿ 1978 p.433 /; ie. over Massilia and Liguria. Even the oldest (from the 7th / 6th century BC), recorded written Celtic (Gaelic) language, Lepontian, is documented in Raetia, in the Lugano region of Switzerland, including the areas of Lake Como and Maggiore. Leponto's inscriptions are mainly associated with the Golasecca culture, which was part of the cultural complex of the ash fields (the successor to the Canegrate culture, which represented the first migration wave of the Urnfield population / V. Kruta 2003 /). It was in this area that there was an important road across the Alps (St. Gothard) to the Apennine Peninsula. Both the Celtic and Ligurian populations lived there, as well as the Rhaets, who were close to the Etruscans / D. Stifter 2012 pp.23-36 /. The ambigat legend, recorded by T. Lívio / Dÿjiny V 34.4 /, which apparently relates to the 6th century, also appears in a new light. BC (which we don't have to take so seriously). Given that the Celtic region is basically still sought in the entire West Hall district and in a narrower sense in today's Bavaria and also in central and southwestern Bohemia, so this legend is considered very unlikely / clearly older views in: Dobiáš 1964 p. 41-42 /. However, given that the Protokelti / Celts were demonstrably settled in the Hallstatt period in the western areas of the West Hallstatt district, and the fact that the areas originally considered Celtic were inhabited by proto-Italian tribes and in the Bronze Age by people who probably belonged to the speakers. pre-Germanic language (the ethnic border in southern Germany, between Bell Beaker West and East), so the legend of the separation of Ambigat's nephews, is becoming more credible. I recall that Segovesus, from the area inhabited by Biturigami in central Gaul, headed to the Hercynian Forest (remembered by the Harz Mountains in central Germany, on the northern border of Lower Saxony; however, the Hercynian Forest is generally considered to be Rhine, up to the Carpathians / E. Šimek 1935 p.7n /). Another tradition (Pompeius Trogus) ends this eastern campaign in the Illyricos sinus (perhaps Noricum) and in Pannonia / Dobiáš 1964 p.41 /. And Belloves' southern campaign to today's Italy is partly in line with other (more credible) historical sources (which, however, place it in a later period). The initial Celtic migrations to the east (and south) probably went beyond one generation, or we can consider several waves. Therefore, the names of the Celtic chiefs that Livius associates with these migrations probably belong to the realm of legends, or it is just one of the migration episodes.

Some common features typical of the whole of the West Hallstatt region (impressive mounds, some of which can be described as princely, rich chamber graves with chariots and harnesses (mostly in the Württemberg region as well as in the Upper Danube-Switzerland-Upper Rhine zone, as far as eastern France, but also in the Czech-Bavarian region, they are considered the oldest / Filip 1956 p.254, 264; Filip 1995 p.28 /), weapons (swords, already made of iron, cutting knives, spears ...), bronze helmets , "Turbans", Mediterranean imports and other flashy objects, the rulers' fairs, etc.) are a reflection of the wealth of the West Hallstatt elites, the source of which was trade in exclusive and exotic goods as well as salt. This cultural unification of the West Hallstatt district (especially HD LT A) **was not given ethnically** (eg north-south differences; east-west), but there was some form of "globalization" and unification. These are, above all, significant similarities in material culture throughout the West Hallstatt district, with the exception of ceramics. There was a strict application of geometric motifs in the decoration. Furthermore, salt was a strategic raw material, whose mining in the Salt Chamber and wholesale distribution was controlled only by a small group of local elites (but according to the grave equipment from the eponymous site in Hallstatt, the economic redistribution, partly the local population). On the other hand, in the regional trade in salt, exclusive goods and various commodities (eg lead from South Bohemia, amber from the Baltic, tin, gold, but also food, etc.), local elites also took part, which made them rich and able to thus imitating the lifestyle of powerful Hallstatt and Mediterranean rulers. Thus, it can be said that a hereditary, ancestral aristocratic stratum, powerful and wealthy enough to become the ruling elite / Filip 1995 p.

It is possible that a certain model for this social elite may have been members of the Indo-Iranian (Kimmerian?) Military cavalry. These probably included the Sigyns, Sigynnoi, who originally perhaps lived in the foreland of the North Caucasus / E. Miroššayová 2009 /, or in general, in the West Caucasus region. But it is stated that they also lived by the Caspian Sea / Bouzek, Hošek 1978 p.85 /. Later, Apollonios of Rhodes / Argonautics IV.321 / knew them on the lower Danube and they are also connected with Transylvania / Bouzek, Hošek 1978 p.49 /. This is a period of so-called Thracian-Kimmerian horizon, approx. 9.-8. stor. BC; grade HB2-3, which is characterized mainly by bronze and iron artifacts of the Caucasus-Pont type (especially in the territory from Kuban, to the Chechen region; k. predominance of horse harness components, but they include e.g. also bimetallic daggers with an open handle and swords with a cross handle, sometimes with the symbol of the "Maltese cross". Other characteristic monuments that are attributed to the Kimmer include the so-called deer stones (stelae) in the steppe and eastern Balkan area and anthropomorphic stelae with shields, spears and swords from Spain, southern France, southern Germany and Italy / Bouzek 2018 p.236n; in contrast with

from chalcolic daggers with daggers, bell archers; however, their distribution in the same areas is remarkable.
Close to the Caucasian finds, they have Thracian and Macedonian bronzes (mostly miniature pendants or amulets / Bouzek 1990 pp.53-57 /). This horizon is also known for depots located in much of Europe. It is e.g. the area above the Upper Rhine and the upper reaches of the Rhone River, the Golf de Lion (The Liguras, ie the Liguras who settled above Massalia, called the merchants Sigynnov / Herodotus: History V.9 /). Then there was Villan's Italy, Denmark (there also Germanic Kimbros, descendants of Kimmerov; Lt. Chersones Cimbrica in Vendsyssel), Menklenburg, Poland (Lusatian culture area), Austria and Bohemia / Jazdzewski 1981 p.418; V. Podborský SPFFBU E12 1967 p.38n /. The stylized geometric style, typical for this horizon, also to some extent also influenced the West Hall Cultural Circuit / PDÿ 1978 p.671 /. In the Carpathian Basin (including the south of eastern Slovakia), this period is nomadic groups, represented by the Mezöcsát group; for about 150 seasons. Párducz in: Symposium zu Problemen der jüngeren Hallstattzeit in Mitteleuropa 1974 str.311n; Ožÿáni, Nevizánsky SlA 2/1996 pp.259-262; T. Zbránková 2012 pp.24-25 /. In Vojvodina and Banat, it was the Bosnian Banat cultural complex (Sigynnovia za Istrom, near the “Illyrian” Enets, by the Adriatic Sea / Herodotus: History V.9 /, or the related Bosut-Basarab complex in Romania / N. Tasiÿ, Balcanica XXXV p.16n; Daicoviciu 1973 p.248n /.
The Sigyns mediated contact with the Eastern Alpine Metallurgical Centers and participated in the "Venetian" riding horse trade / E. Miroššayová: The territory of today's Slovakia in the 8th - 6th century BC. AU SAS Kosice 2009. That is why the Sigyns also acted as traders in Liguria, and that is why the spears in Cyprus were named after the Sigyns (Herodotus: History V.9), also probably in connection with trade.

To some extent, this also applies to the East Hallstatt circuit, which was a direct continuation of the Central Danube ashtray fields (KSPP; especially Horákovská / Horákov-Hlásnica, Býÿí skála) and Kalenderberg culture (Statzendorf-Gemeinlebarn; Dunajská Lužná; Šopron); situational art, ceramics with plastic anthropo and zoomorphic applications, with engraved and painted figural motifs, "moon idols", the actual absence of some components of Etruscan imports, eg beak kettles (which are, however, significantly represented in the West Hall area), low representation of metal objects even in otherwise rich grave equipment.

But in 6./5. stor. BC, the former centers of power on the upper Danube are losing their significance and are only surviving; even above the middle Danube, some of them were destroyed (eg Molpír). The centers of power (but not their original holders) then moved mainly to the area of the Middle Rhine / Philip 1995 pp. 39, 51 /. This testifies to the then turbulent times on the middle and upper Danube. Equestrian-nomadic ethnic groups (Vecerzug culture) were in the middle of the Danube region from the middle of the 20th century. 6th century BC, with a focus in HD (Skýti ?, Agathyrsovia?). However, the presence of some ghetto groups, originally by some researchers, cannot be ruled out (M. Dušek), considered Thracians and other ethnic groups.

So the period called the early La Tène (at least the initial phase of LT A), apparently unrelated to the Celts in Central Europe, only affected the local material culture (+ imports). Unlike the Middle Rhine and the Champagne region, where this ancient Latin style originated / Filip 1995 p.42, 171n / and in which the Celts undoubtedly participated. This "plastic" style was diametrically different from the geometric style of the West Hallstatt circuit.

One of the first written mentions of the Celts concerns the area around the Fokan settlement of Massilia, in the neighborhood of Liguria / Hekataios of Miletus; 550-480 BC /, through which part of the import to Central Europe took place. However, at that time the "Danube West" of Central Europe was connected mainly to the Apennines, Veneto-Southeastern Alps and the Mediterranean (Etruscan, Greek and Rhodic imports, black-and-purple and later red-ceramics, buckles, etc.). The funeral rite was, with a few exceptions, almost exclusively radiant. This makes it virtually impossible to find out anything more about morphological features during this period. With one exception: Knovíz culture. Her late level of Štítarianism flowed smoothly into the Hallstatt Bylan culture, which is considered to be the forerunner of Old Latin culture / PDÿ 1978 p.482; Filip 1995 pp.24, 27-31 /. Mediteranoid-nordoid and cromanoid elements of the Baltic type were identified on the preserved Knovíz skeletal material. Armenoid elements were negligible / PDÿ 1978 p.465; Chochol PA 1/1979 p.28n /. A few analyzed glow and skeletal remains from the period of the Bylan culture indicate the presence of mediteranoid-paleoeuropoid forms, known from earlier periods (Neolithic, KŠK; both forms then in the Unetic k.). In some cases, there is considerable robusicity, which we do not find in other late Bohalstat groups / PDÿ 1978 p.501, note 17; Chochol AR 1980 p.187n / not even in the previous period. This means that they were probably not the original inhabitants of the Czech Republic. J. Chochol considered these robust individuals to be Proto-Celts with a reservation. At the same time, in the graves of the ruling elites from Manÿtín-Hrádek near Pilsen (continuous transition from Hallstatt to La Tène, from HC / HD1-2, with the center of gravity in HD3 / LT A; oi.),

there are almost exclusively only highly gracillary and small forms, without any obvious signs of robusicity, which have developed in the Czech Republic at least since the **mid-Bronze Age,** from the original gracil, Mediterranean forms / Chochol PA 2/1984 p.301n /. The certainty of the population development in this area is evidenced, for example, by the continuity of burials in mounds in the same places, over a long period of time, especially in southern Germany and southwestern Bohemia. This is evidenced in particular by mounds with funerals from the younger phase of the Unetic culture; BA2 (colonization of southern Bohemia by the Únÿtice people / L. Hájek PA 1-2 / 1954 p.178n; PDÿ 1978 p.347n /, contacts with the Straubing culture and the Unterwölbling group / Jiráÿ ed. 2008 p.17 and 74; oi. Bronze depots connection to the Alpine mining and metallurgical areas /, although the South Bohemian Unetic culture did not belong to this cultural circle and in a younger period it also had relations with the Central Danube region). These mounds continued continuously through the Middle Bronze Age and the Ash Fields, until the Hallstatt period itself (Filip 1995 p.23 /). The South Bohemian Hallstatt mound culture had close ties to the mound culture in northern Bavaria (Upper Palatinate; both apparently formed a separate cultural circuit at the time) and in many ways to the related Bylan culture in Central Bohemia / Filip 1995 p.24 /. This southwestern-North Bavarian cultural circle was more or less unified and ethnically.

The language spoken by the locals, probably since the early Bronze Age, probably derived from dialects that led to the Proto-Germanic language (which developed later, in the wider Jutland and northern Germany). These dialects in the Šumava Bohemian Forest and Upper Palatinate were probably partly influenced by the early form of the proto-Italian language.

On the other hand, in the case of skeletal remains (change of the funeral rite) from the La Tène flat burial grounds in Bohemia, which can already be partially attributed to the historical Celts, it is possible to distinguish two forms: long-lived and short-lived; while the first (Mediterranean; autochthonous?), is represented in a larger number / PDÿ 1978 p.606n /. It is probably a proof of coexistence and gradual merging of the original and new population (the survival of the original population is also evidenced by the continuity of some residential areas from grade HD2 to LT B1 / Venclová ed. 7, 2008 p.29 /).

The same applies to e.g. in the case of Swiss finds, in contrast to the Austrian and Moravian finds, where brachycephalists predominate / Filip 1995 p.72 /. As can be seen, (not only) there has been a significant change in the anthropological type of the local populations in the Czech Republic. And in this case, it is not decisive where these new short-lived inhabitants of the Czechs came from; whether from alpine areas (mesocranial, alpine form) or from the Apennine Peninsula (eg Fighters), or even from Gaul, or from all together. One thing is certain; that they came.
The fundamental change associated with the meaning of grade LT A and the beginning of grade LT B1 (ca. 390-375 BC) is related to new artifact shapes in Bohemia, originating in the Baden-Württemberg region, western Switzerland and eastern France / Venclová ed. 7, 2008 p.90 /. Historical Celts in Central Europe, so we can identify with flat skeletal burial grounds, from the beginning of the 4th century. BC, as an expression of Celtic expansion (documented presence of the Celts by written sources south of the Carpathian Basin, dates back to 358 BC / Pompey Trogus, who writes about their struggle with the Illyrians /).

Proponents of Czech origin from the Celts recently received apparent support for this hypothesis. Cystic fibrosis is the most common inherited disease in the Czech population and is caused by various mutations in the CFTR gene. One of its G551D mutations occurs in the Czech Republic at a frequency of 4%. It is also common in Britain, Ireland, Brittany and northern Austria. In other European countries, the incidence of this mutation is practically negligible. Due to its occurrence in these countries, this mutation is assumed to originate in Celtic populations. Krebsova et al. Universe 79, 2000/5; Kuna ed. 2007 p.80 /.

If this mutation did originate in Celtic populations, its relatively higher frequencies would occur mainly in central and south-eastern France, Switzerland, the Upper and Middle Rhine, and possibly in western Austria and south-western Bavaria. It could only reach Brittany through Celtic expansion in the 5th century. BC, or immigration from southwestern Britain, especially in 5-7. stor. nl. And northern Austria belonged to the East Hallstatt, which had nothing to do with the Celts (the border between the West and East Hallstatt, was in the area of the Salt Chamber). In this particular case, however, we must take into account the coexistence of Czechs and Austrians in the monarchy. Of course, I do not want to say that the G551D mutation did not occur in the Celts at all, only its origin was probably different.

One more remark at the end of this section. As I have already mentioned, a large part of KZP holders probably left the West for the Czech Republic. This also applies to the people of the Unetic culture. On the one hand, there was a gradual decrease in the proportion of the R1b-P312 haplogroup in the Czech populations of the Unetic culture, and on the other hand, the short-lived, armenoid type is disappearing and the Mediterranean-paleoeuropoid types are gaining predominance. So they were mostly descendants of the original Neolithic people and people of culture with string pottery. I study dental

characteristics confirms the genetic relationship of the populations in the pre-cup period and in the period of KZP (takeover of material culture by domestic populations). At the same time, during the entire Bronze Age and Hallstatt, it is possible to observe a continuous population development in the territory of central and southwestern Bohemia. There is therefore a big difference between the Czech Bronze Age population and the Western European populations, including the Alpine-Danube Rhine zone. These originated mainly from the subsoil of the KZP (BBC) and the original populations, and only in some areas (eastern Switzerland, the Rhineland) did the population of the KŠK also influence the population development.

Literature: R. Turek: The Bell Cup Period in Europe. Archeology in Central Bohemia. 2006 academia.edu ;; JL Cardoso: The Bell-beaker complex in Portugal: an overview. O Arqueólogo Português, Serie V 4/5 2014-2015 p.275-308 ;; J. Hájek: The cloak culture in Bohemia. ASM 5, 1968; R. Pleiner - A. Rybová ed: Pravÿké dÿjiny ÿech. 1978 ;; R. Tichý et al: Prehistory of Europe I. 2006 ;; Kozlowski ed: Cultures and People of Eastern Europe. 1981 ;; Jazdzewski: Pradzieje Europy srodkowej 1981 ;; M. Buchvaldek et al: History of Prehistoric Europe.
1985 ;; J. Bouzek: The Origin of Europe. 2013 ;; J. Bouzek - R. Hošek: Ancient Black Sea. Svoboda 1978 ;; J. Bouzek: Thracians. 1990 ;; J. Bouzek: Studies of Homeric Greece. 2018 ;; J. Bouzek: Climate change in Central European prehistory. AR 2005 pp.493-528 ;; J. Filip: Prehistoric Czechoslovakia.1948 ;; J. Neustupný: Prehistory of Humanity. 1946 ;; Kuna ed: The prehistoric world and its knowledge. Archeology of Prehistory Bohemia 1, 2007 ;; E. Neustupný ed: Eneolithic. Archeology of Prehistory Bohemia 4, 2008 ;; L. Jiráÿ ed: Bronze Age. Archeology of Prehistory Bohemia 5, 2008 ;; N. Venclová ed: Hallstatt period. Archeology of Prehistory Bohemia 6, 2008 ;; N. Venclová ed. La Tène period. Archeology of Prehistory Bohemia 7, 2008 ;; M. Buchvaldek: Culture with Corded Ceramics in Central Europe I. Praehistorica XII, 1986 ;; IN.
Podborský: History of Prehistory and Early History. 1997 ;; V. Podborský et al: Prehistoric history of Moravia. 1993 pp.218-230 ;; A. Toÿík ed: Slovakia in the Late Stone Age. 1970 ;; V. Furmánek et al: Slovakia in the Bronze Age. 1991 ;; Furmánek ed: Old Slovakia 4. Bronze Age. 2015 ;; J. Bátora: Studies on Communication between Central and Eastern Europe in the Bronze Age. 2006 ;; J. Bátora: Slovakia in the Early Bronze Age.
2018 ;; J. Dobiáš: History of Czechoslovak Territory before the Slavs' Performance. 1964 ;; E. Šimek: Great Germany Klaudia Ptolemaia. Sv. II 1935 ;; R. Marsina ed: The territory of Slovakia before the arrival of the Slavs. 1998 ;; A. Bartonÿk: Prehistory and Protohistory of Greek Dialects. Spisy 268, UJEP Brno, 1987 ;; JL Caskey: Greece, Crete and Aegean Islands in the Early Bronze Age. CAH, Vol.II, Chapter XXVI. In: A. Bartonÿk, SPFFBU E11 1966 pp.152-154; review ;; F. Kortlandt: Baltic, Slavic, Germanic. Baltistica 51.1, 2016 pp.81-86 ;; A. Erhart: SPFFBU A40 1992 pp.152-154, review G. Holzer: Entitlements from a bizarre unknown Indogermanic language in Urslavis and Urbaltischen. Vienna 1989 ;; V. Blažek: Lusitanian language. SPFFBU N11 2006 ;; ME Bÿÿáková, V. Blažek: Encyclopedia of Baltic Mythology. Libri 2012, Prague; V. Kruta: The Great History of the Celts. Newton, Compton 2003 ;; P. Heather: Goths. LN 2002 ;; J. Man: Attila. Slovart 2007 ;; J. Bednaÿíková: Migration of Nations.

Vyšehrad 2003 ;; R. Collins: Basques. LN 1997 ;; H. Daicoviciu: Dákové. MF 1973 ;; Burian, Oliva: Civilization of the Ancient Mediterranean. Svoboda 1984 ;; M. Bárta: The Story of Civilization. Academia 2017 ;; J. Filip: Celts in Central Europe. Academia 1956 ;; J. Filip: Celtic civilization and its heritage. Academia 1995 ;; J. Wolf: The Alphabet of Nations.
1984 ;; F. Curta: The Formation of the Slavs (with special regard to Bohemia and Moravia). AR 2008 pp.643-694 ;; Z. Váÿa: The world of Slavic gods and demons. 1990 ;; Z. Váÿa: Notes on ethnogenesis and differentiation of the Slavs in terms of knowledge of archeology and linguistics. PA 1/1980 pp.225-237 ;; L. Niederle: Slavic Antiques. Part 1 Volume 1
1902 ;; M. Téra: Ethnogenesis of the Slavs: Old and New Questions and Disputes. Theatrum historiae 20, 2017, pp.271-296 ;; P. Šalkovský: Ethnogenesis of Slavs, their migration to the West and the beginnings of West Slavic nations. History; online journal of the Institute of History FF PU 2/2018 pp.12-35 ;; R. Graves: Greek Myths. 2004 ;;

Pientka VAP: Solving the Achchiya problem; Pientka: Subareans and Aesir, in the Osovia and Aravisk section; Pientka: Lapiti; all studies in: www.arpoxais8.webnode.cz ;; https://en.wikipedia.org/wiki/Bell_Beaker_culture ;; https://indo-european.eu/tag/bell-beaker-culture ;; IN.
Heyd: When the West Meets the East. The Eastern Periphery of the Bell Beaker Phenomenon and its Relation with the Aegean Early Bronze Age. In: B. Horejs - P. Pavúk eds: Aegean and Balkan Prehistory 2008 ;; D.
Anthony: The Horse, the Wheel, and Language. 2007 ;; D. Anthony: Archeology, Genetics, and Language in the Steppes. Journal of Indo-European Studies 2019 ;; V. Heyd: Growth and Expansion: social, economic and ideological structures in the European Chalcolothic. Prehistoric Society Research Paper No.4, Oxbow Books 2012 ;; V. Heyd: Europe at the Dawn of the Bronze Age. In: Transitions of the Bronze. Budapest 2013, pp.9-66 ;; R. Harrison, V. Heyd: Transformation of Europe in the Third Millennium BC. Prehistoric magazine; 82/2; 2007; pp.127-214 ;; A. Frînculeasa, B. Preda, V. Heyd: Pit-Graves, Yamnaya and Kurgans at the Lower Danube.
Prehistoric magazine; 90/1; 2015; pp.45-113 ;; B. Preda-Bÿlÿnicÿ, A. Frînculeasa, V. Heyd: The Yamnaya Impact North of the Lower Danube. Bulletin of the French Prehistoric Society; 117; 1/2020; pp.85-101 ;; F.

Bertemes, V. Heyd: Innovation or Evolution: Genesis of the Danubian EBA. academia.edu 2015 ;; V. Heyd, S.
Aydingün, E. Güldoÿan: Kalingeçit - Selimpaÿa - Mihalich and the Question of Anatolian Colonies in Early Bronze Age Southeast Europe. In: Sheffield Studies in Aegean Archeology, Oxford 2016, pp.169-202 ;; E. Kaiser, K.
Winger: Pit graves in Bulgaria and the Yamnaya culture, Praehistorische Zeitschrift; 90 / 1-2; 2015; pp.114-140 ;; A. Bulatovic: Corded Ware in the Central and Southern Balkans. Journal of Indo-European Studies 42, 2014 pp.101-143 ;; A. Häusler: The Indo-European Poverty of Greece after the issue of Grab-Beststattungssitten. SlA 1/1981 pp.59-66 ;; H. Todorova: Prehistory of Bulgaria. 1982 In: Recent Research in the Prehistory of the Balkans. Thessaloniki 2003 pp.257-328 ;; D. Diaconescu: Step by Steppe: Yamnaya culture in Transylvania.
Prehistoric magazine; 95/1; 2020; pp.17-47 ;; A. Czene: The Position of the Bell Beaker - Csepel Group at Budakalász. State of the Hungarian Bronze Age Research, Budapest 2017, pp.179-200 ;; N. Clément: The prestige of warriors: Bell Beaker archers´ equipment in Central Europe. Mediterranean Prehistoric 8/2020, OpenEdition Journals, pp.1-60; N. Kalicz: New aspects of the Chronology of the Nyírség Group. SlA 1/1981 pp.67-74 ;; R. Kalicz-Schreiber: Conferences from early bronzing in the surroundings of Budapest. SlA 1/1981 pp.75-86 ;; J. Vladár: On some questions of the beginnings of the Bronze Age in southwestern Slovakia. SlA 2/1964 pp.357-390 ;; M. Novotná: A contribution to the knowledge of Hatvan culture in Slovakia. AR 1986 pp.275-282 ;; T.

Nešporová: On the issue of Hatvan culture in southern Slovakia. SlA 2/1969 pp.369-402 ;; J. Peska - M.
Rabbit: Periodization of the Epish-Carnathic Carpathian Cultural Complex in Moravia and Silesia. SlA 2/2020 pp.219-252 ;;
G. Nevizánsky: A contribution to the younger level of Makó (Kosihy) -ÿaka culture in southwestern Slovakia. SlA 1/2001 pp.19-38 ;; J. Lichardus - Vladár: Karpatenbecken - Sintašta - Mykene. A contribution to the definition of bronze age as a historical epoch. SlA 1/2016 pp.25-94 ;; J. Lichardus - J. Vladár: Early and Middle Bronze Age in Southwest Slovakia. Research contribution of Anton Toÿík. SlA 2/1997 pp.221-352 ;; J.
Vladár: The first finds of bell-shaped pottery ceramics in Slovakia. SlA 1/1969 pp.97-118 ;; J. Bátora - P. Tóth: The current state of knowledge of the culture of bell-shaped cups in southwestern Slovakia. Archaeologica Musica 1-1, 2016, pp.129-154 ;; N. Tasiÿ ed .: Cultures of the Early Bronze Age of the Carpathian Basin and the Northern Balkans. 1984 ;; M.
Ljustina: Vatin culture in scientific Opus of Miodrag Grbiÿ. In: Ante portam auream: Studia in honorem prof. A.
Jovanovic. 2017 ;; O. Ožÿány: Notes on the occurrence of ceramics of foreign provenance in southwestern Slovakia at the beginning of the Middle Bronze Age. SlA 2/2010 pp.259-272 ;; V. Furmánek: On the problems of Suciu de Sus culture in Slovakia. SPFFBU M2 1997 pp.155-168 ;; V. Kiss: Problem of the Koszider Period in Transdanubia. academia.edu ;; N. Tasiÿ: Historical picture of development of Early Iron Age in the Serbian Danube basin.
Balcanica XXXV pp.7-22, Belgrade ;; D. Stifter: Celtic in Northern Italy: Lepontine and Cisalpine Gaulish. In: Roots of Europe: Language, Culture and Migrations. Copenhagen University, 2012 pp.23-36 ;; V. Podborský: On the dating and origin of some bronze objects from Štramberk Kotouÿ. SPFFBU E12 1967 pp.7-62 ;; FROM.
Stegmann-Rajtár: The development of the Middle Danube ashtray fields in the late Bronze Age (HaB) and the emergence of Hallstatt culture. SlA 2/1994 pp.319-334 ;; O. Ožÿáni, G. Nevizánsky: Tomb of the Mezöcsát culture from Želiezovce.
SlA 2/1996 pp.253-264 ;; E. Bozhinova: Thrace Between East and West: The Early Iron Age Cultures in Thrace. Ancient Near Eastern Studies, Suppl.39, 2012 pp.51-72 ;; I. Pleinerová - H. Olmerová: Hallstatt Finds from Somotor Mountain. SlA 1/1958 pp.109-119 ;; L. Hájek: South Bohemia in the Early Bronze Age. PA 1-2 / 1954 p.115n ;; Z. Benkovsky-Pivovarová: On the dating of ceramics of the bell culture. Archaeological Studies Brunensis 21/2016/2, p. 61-74 ;; J. Ondráÿek: Moravian proto-unetic culture. SlA 2/1967 pp.389-446 ;; V. Mitáš: Expansion of the Unetic culture with regard to finds from the territory of Slovakia. SlA 2/2013 p.203-
322 ;; J. Köninger: Patterned clay objects from the Bodman-Schachen I riverside settlement - On the distribution and chronology of the so-called “Oggetti enigmastici”. In: Honorary Studies 3, Rahden 1998, pp.429-
468 ;; S. Carafa: The enigmatic table of the Bronze Age: the design of the typological team. Lauri Works, Ca´Foscari University, Venice 2011-2012 ;; J. Bartík, R. Baÿa: Loaf of Idols from Veselý. ZbSNM 1999, Archeology 9, pp.13-25 ;; M. Neumann: A look at the turn of the Early and Middle Bronze Ages in Central Danube. In: B. Kovár - M. Ruttkay: Collapse in Archeology. Nitra 2018 ;; J. Hromada, V. Varsík: Late Neoleneolithic clay hull from Veÿký Meder. SZ 1994 pp.49-58 ;; T. Zbránková: Brno - Obÿany -

Hradisko. Bachelor's diploma thesis. 2012, Brno; J. Maran: Seaborne Contacts between the Aegean, the Balkans and Central Mediterranean in the 3. rd Millennium BC. In: B. Horejs - P. Pavúk eds: Aegean and Balkan Prehistory. 2008 ;; J. Maran: Cultural walk on the Greek festival and the Cyclades in the 3rd century. in.
Chr. In: J. Bátora SlA 2/2020 p.375n; review ;; B. Marijanoviÿ: Cetina culture - early phase - independent culture or integral dioeolithic. RFF sv. 36/23 Zadar 1998 ;; D. Periša: B. Marijanoviÿ, Appendices for the flag in the era of the Adriatic coast. Review. Archaeological Journal 54 2003 p. 422-438 ;; G. Brathová: On the issue of stone fortifications in the Iberian Peninsula from the 4th to the 2nd millennium BC. Bachelor thesis UK Prague 2011 ;; T. Štolcová, T. Kolník: Weaving workshops from the late Roman period in Cíferi-Pác. Archeology

All three ethnic currents represented the branch of Ham, which is described in the Hebrew Bible (Gen. 10: 6-20). Thus, in today's sense, they represented Afro-Asians (Hamits).

According to the so-called The founding analysis, which uses mtDNA to study migration between the Middle East and Europe in the Neolithic, concluded that the proportion of newcomers to Europe was less than a quarter, with the genetic basis of Neolithic farmers already given to Young Palaeolithic hunters and gatherers.35 Yes, this is likely if we take it from a matrilineal point of view (at least until the plague epidemic around 2950 BC). I do not want to elaborate on migration mechanisms in which men played a dominant (and even in some cases absolute) role, who then married women from defeated tribes.

It should be noted that the original European Y-haplotype (NRY), which was based in the late Paleolithic (epigravettien), is, in addition to some "African" E and Nordic N lines, almost exclusively represented by haplogroups I1 and I2. At higher frequencies, they occur today only in the Balkans36 and in Northern Europe, 37 where in the epipaleolithic period, we can

barbarians 2009, Nitra 2010 pp.467-487 ;; J. Šofránková: Objects used in the production of textiles from Hlinsko - Nad Zbružovým. Archaeological Studies Brunensia 1/2021 pp.165-189 ;; O. Chvojka, P. Menšík, T. Šálková, M. Kuna: Weaving weights or pedestals under the spit? AR LXXI 2019 pp.267-308 ;; T. Štolcová, J. Zajonc: Reconstruction of weaving in the Hallstatt period based on the finding of a weaving workshop from Dunajská Lužná. ZbSNM 2014, Archeology 24 ;; WITH. Stegmann-Rajtár: Spins and webs in Smolenice-Molpír. SlA 2/1998 pp.263-287 ;; M. Pichlerová: Nové Košariská. Princely mounds from the Early Iron Age. 1969, Fontes SNM III, Bratislava ;; J. Bouzek: Some Notes on the Southern and Southeastern Relationships of Chakan and Kalenderber Culture. Archaeological Studies Brunensia 1/2017 pp.19-25 ;;

Olalde et al: The Bell Beaker Phenomenon and the Genomic Transformation of Northwest Europe. Nature 555, 2018, pp.190-196 ;; Haak, Lazaridis, Reich et al: Massive migration from the steppe was a source for Indo - European languages in Europe. Nature 522, 2015, pp.207-211 ;; Papac, Luka et al: Dynamic changes in genomic and social structures in the third millennium BCE central Europe. Science Advances Vol.7, Issue 35, 2021 ;; Indo European.info: Quiles Carlos (2017). Indo - European demic diffusion model (3 rd ed.). Bajadoz, Spain: Universidad de Extremadura ;; C. Quiles: Haplogroup is not language, but R1b-L23 expansion was associated with ProtoIndo-Europeans. In: indo-european.eu, 2017/2018 ;; C. Quiles: Maros shows Yamnaya derived East BBC ancestry and local admixture. In: indo-european.eu/05/2020 ;; P. Grasgruber: Population changes in prehistoric Europe and their anthropological context. Master's thesis. MU FF 2019 Brno ;; J. Nováÿková: Influence of geography and subsistence on the distribution of Y chromosome haplogroups in Europe and Africa. Dissertation work. UKPF, 2016, Prague; ZK Zoffmann: Anthropological sketch of the prehistoric population of the Carpathian Basin. Acta Biolog.
Szegediensis 2000, Vol.44 pp.75-79 ;; J. Chochol: Skeletal finds from settlement pits of Knovíz culture in northwestern Bohemia. PA 1/1979 pp.21-41 ;; J. Chochol: Anthropological probe into the population environment of Bylan culture. AR 1980 pp.187-194 ;; J. Chochol: Anthropology of a late Hallstatt and early La Tène group from Manÿtín-Hrádek. PA 2/1984 pp.294-303 ;; A. Krebsová, M. Macek, V. Vávrová, M. Macek jr: Celtic origin of the population in the Czech Republic. Universe 79 2000/5 ;; https://en.wikipedia.org/wiki/Haplogroup_R-M269 ; there and other links; www.eupedia.com/genetics/ .

Abbreviations: SlA = Slovak Archeology, AU SAS Nitra; PA = Archaeological Monuments, AU CSAV and ARUP Prague; AR = Archaeological Views, AU CSAV and ARUP Prague; SPFFBU = Proceedings of the Faculty of Arts of the University of Brno; ŠZ = Študijné zvesti, AÚ SAV Nitra; ZbSNM = Proceedings of the Slovak National Museum, Bratislava

35 Black 2016 p.237n.
36 Bosnia and Herzegovina 53-65%, Bulgaria 27-34%, Croatia 44-46%, Greece 14%.
37 Denmark 39%, Germany 33%, Belarus 23-32%, England 18-26%.

presuppose some refugees. [38] In any case, in the populations of Neolithic farmers, they formed descendants of migrants, a significant component.

Zagro Cultural Circuit.

The Protoneolith is represented by the Shanidar-Karim-Shahiran culture.39 According to the stone industry, this cultural circle is called Palegaura and later it is the tradition of Palegaura.40 Its successor is the Jarmo culture, with localities Ka´lat Jarmo, Shemshara, Tepe Gurán, Tepe Asiab. The Jarman style is followed by the Saraban and the Guran style.41 The next phase is evidenced by Muhammad-Jafar culture with the location of Ali Kos in Khuzestan. Slightly younger is the Haji-Firuz culture in northwestern Iran, south of Lake Urmium. It is the oldest Neolithic settlement in the area.42 It probably follows the Muhammad-Jafar culture.

In northern Mesopotamia, an area of Samarr culture with the localities of Samarra, Sabbat el-Havij, Tell Hassuna, Tell es Sauván, Tepe Šemšara, Baghúz, ÿóga Mami is created in the old chalcolite.
Its origins are traced north of Assyria, in Turkish Kurdistan. It has strong influence in southern Mesopotamia and Iran.43 Samarra's culture has been crucial to further development towards the development of civilization; e.g. irrigation, documented here for the first time, has made it possible to colonize southern Mesopotamia and develop agricultural production there in the next Obejd culture.44

Simultaneously with the Samarr culture, it emerges in Syria45 and probably also in Chábura, a Chalpha culture that Hrozný considered subarean.46 Relations between these cultures are unclear. Chassún is probably the oldest. Chaláf is probably a syncretic culture, combining elements of Chassun and Samarra. The short-lived armenoid type, 47 (CHG), appears for the first time in this culture. Thus, while the bearers of the Chassún culture are predominantly the bearers of Hg G2a and the members of the culture of Samarra, the bearers of Hg J2, Chalaf represents a mixed population, represented by haplogroups G2a, J2, R1b.

Khalaf expanded into the eastern Turkish hinterland to Lake Van. In the southeast, it spread to the river Diyala and Karche to the later Elam. In the west, it spread to Mersin

38 On the Jutland peninsula, it was originally the Mesolithic culture of Ertebøle, which for some time coexisted with a culture of linear pottery. She was replaced by a culture of funnel-shaped cups. Originally, it was hunters and fishermen (kjokkemoddingy) who, over time, began to engage in agriculture. Similar cultures included k. Swifterbant in Holland and Narva in Russia.

39 The most important localities: Záví ÿemi Šanidár, Karím Šáhir, Mÿefaat, Gird ÿai / Peÿírka et al. 1979 p.84 /.

40 Clark 1973 p.104n.

41 Soft ceramic horizon.

42 5537-5152 BC / Peÿírka 1979 pp.91, 94 /.

43 Peÿírka 1979 p.117; Nováková 1998 p.27

44 Nováková 1998 p.28; Samarr culture in southern Mesopotamia enabled the emergence of the Erid culture (Obejd 1) and further development up to Obejd 4.

45 Amuk B2, Ras Šamra IV.C / Peÿírka et al. 1979 p.119 /.

46 Terrible 1943 p.31

47 Terrible 1943 p.31 aÿ.

areas 48 where he encounters the knocking and cult of the double ax, 49 which he has taken over. For the first time, a round building - tholos - appears here, which will have a great influence on the architecture of the Aegean region. In the cultures of Samarra and Chaláf, the solar cult is also appearing for the first time in the Far East.

While the area of the Chassun and, in part, the Challah culture50 can be identified with part of the Ham branch, the Afro-Asians, the area from northern Zagros between Van and Urmius to southern Mesopotamia51 and Elam belonged to the Shem branch; proto-Islamic. Šém's branch was by no means originally Semitic.52 Its members were the bearers of the dominant Y-haplogroup J2. Chalalaf sites in northern Mesopotamia such as Shagar Bazar, Tell Brak, Tepe Gaura, Tell Arpachiya were ethnically mixed53, and the area was inhabited by Subarean and similar ethnic groups.

For the sake of completeness, it should be added that in the European Neolithic, in addition to the Y-haplogroups G2a, T1a, E-V13, there was also the spread of haplogroups J2a-M410 and J2-M172, at least in the Balkans and the Aegean region. Samples from Greek Neolithic settlements have a with the Balkans ship 54 By contrast, Crete is related to the Mediterranean and Anatolia.55 Archaeobotanical evidence also supports this. Wheat Triticum aestivum has been known since the Neolithic of Anatolia, Crete and southern Italy, but is missing in the oldest Neolithic of Greece.56 Archeology also confirms the relations of Neolithic Greece57 to the Balkans, southeastern Anatolia, but also to Mesopotamia - Samarra culture.58

From Africa, haplogroup J1, along with R1b-V88, also spread to the Iberian Peninsula in the Neolithic.

Shem was the son of Noah. In Hebrew, Shem means "word." 59 The sons of Shem were: Elam, Ashur, Arphaxath, Lud, Aram. The Elam language is close to the Dravidian language, rather speakable

48 Mersin XXIV-XXI.

49 Çatal Hüyük.

50 North Levanta, Chaburu and Central Euphrates region.

51 Until the arrival of Sumerov.

52 Aram and Assur, who were descendants of Shem, seemingly belong to the Semitic nations. In fact, it was the Proto-Elites who had posthumous.

53 Protohamiti, Protoelamiti, Protochuriti.

54 J2b-M102 was common in Thessaly and Macedonia, while J2a-M410 has low frequencies there.

55 High frequencies J2a and conversely low J2b.

56 Ann. Hum. Genet. 2008 Mar 72 (Pt 2) 205-214

57 Protoseskl o and Seskl o in Thessaly.

58 Olive 1995 p.11

59 Interpretations I. 1991 p.64.

For some "pre-Flood" patriarchs, it is possible to assume a Pontic-Caucasian, resp. Pontic-steppe origin. Already the name of his great-grandmother Eva (Chawá) has its origin in the Hurit name of the goddess Chepat. The name of the patriarch Noah may be hidden in the name of the river Noes, which flowed through the territory of the Thracian Krobyzov and flowed into Istria, Danube / Herodotus: History IV.49 /. Noah's great-grandson Shelah has a name derived from the Hurit goddess Shala. According to HB, the Armenian mountains (Ararat mountains, Urartu) were the place where the origins of the nations are located: Shem, Ham, Japhet. Enoch has a seeming counterpart in the Henian nation, located south of Colchis / Redgate 2003 p.103 /, north of Colchis (Abkhazia), but also in the area between the Caucasian Albania and the Scythians, in the Pontic Caspian steppes / Tacitus: Annals II.68 /. Most likely, however, they are descendants of the "Torkez bearers", also due to their neighborhood with the Caucasus Achaeans and the Frigian Men; por. Greek term héniochoi = drivers. On behalf of Irád resp. Járed probably hides the name of the tribe of Adov, oi. also the ancestors (Indo-European component) of the Hattis. Hati (Lt. Germanic tribe) also performs in the Germanic sagas

on pre-Jewish language; the Dravidian languages themselves developed only in India. Pre-numerical 60 as well as some geographical names in southern Mesopotamia sometimes have a linguistic substrate, considered close to the Dravidian language.61

Ashur in the Hebrew Bible / Gen 10 /, represents a pre-Semitic population, such as Subareans and Guteans. Ethnics like the Guteans, Lullubites, etc. they were linguistically and ethnically close to the Elamites.62
I consider Arama, ie the Aramaeans, to be relatives of the Turukku tribe in the country of Ur63 and later in the area of the rivers Chabur and Bali.

Arfaxat, resp. in another version, Arpakshad, certainly does not belong to this pedigree. It's just a later nipple. They were Indo-Iranians. Hypothetically, they should have come from Japheth's grandson and Gomer 's 64 son Ascenez.65 Arfaxat was never in the land of Ur in Zagros. He came from the Pontic-Caspian steppes to Syria, as Arpoxaios, 66 in the first half of the 2nd millennium BC, as a sideline of Indo-Iranian migration to the south. This would quite well correspond to Herodotus' account that about 1,000 years have passed since the time of Daria after Targitiya67 . A reminder of their advance south may be the name of the Arpaçay River, which flows into Lake Childir, south of the Little Caucasus, near the Turkish-Georgian border. Father Amram.

Thus, the branch of Shem is not connected with the Semites; they, together with the Hamites, come exclusively from Ham. And it was not until the Terahites arrived in Canaan that they adopted the Canaanite language from which Hebrew later developed.

Chattov) and Skol (Skolotovia = Skýti), somewhere in the area of the Central Russian Highlands / Vlÿková 2006 p.252 /. Even Herodotus knows Auchat from Lipoxaia / Herodotus: History IV.5 /. And Lipoxaios is probably none other than Lapiti, whose founder Lapitheus, was the son of the origin of the Norse (Hyperboreans) god, Apollo. One of the Lapit kings was called Kaineus. We also meet the Kaini tribe in Thrace, on the lower reaches of the Marica River.
And of course HB knows Cain; on the one hand, Cain, who killed his brother Abel, and on the other hand, Tubalkain (probably the Tibareni; southeastern China; At the same time, one of the tribes inhabiting the "Promised Land" was Canaan, Cainan. It is even possible that even in the name of close relatives of the Lapits - the Centaurs, there is a name named Cain (Kaini Taurski; Crimea? Kemi Oba ?; Lt. Taurida - Ifigenia).
Thus, all indications are that the "pre-Flood" patriarchs mentioned in the HB were, in fact, clans or tribes that originally inhabited the Black Sea countries, whether in the steppe, Caucasian, or Balkan regions. It is therefore possible that their ancient ancestors directly experienced the flood in the Black Sea and subsequent migrations / Pientka: Flood in the Black Sea /, or learned about it from the descendants of direct witnesses. Ethnicities that migrated there from the north (eg Arpoxaios, etc.) could also bring memories of these events to Syria-Palestine.
So the stories related to the "pre-Flood" patriarchs apparently took place in the Neolithic and Chalcolithic, in the wider Black Sea region, and were set up in the pre-Eastern framework only by the writers or compilers of HB / Pientka: Lapiti; Pientka: Hattijci; Pientka: Flood in the Black Sea; Where was Paradise?

60 Por. e.g. Brentjes 1973 p.103
61 Kondratov 1974 p.106
62 Tzv. Proto-Omelites / Climate 1976 p.45n /.
63 Pientka: Terachiti
64 Kimmeri.
65 Aškuzai = Scythe.
66 Herodotus: History IV.5
67 Targitaos was the father of Arpoxai.