

Formation of Ukraine in the context of world civilization

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Ukraine is the only country in the world whose people have a historical memory founded in the Paleolithic era, encompassing memories of the past 22,000 years, with their glaciers and mammoths. For example, one of the legends of the Kyiv region reads: “*We call Earth the womb. God made her one of the droplets of land... Land - this is a dish placed on four elephants, and they stand on a cloud. This Earth was 196 centuries ago.*” This tradition, as well as some information in *The Veda Slovena* [1,2], *The Veles Book* [3,4], ritual songs and ornamentations correspond to a Paleolithic settlement in Cyril Street of Kyiv, capital of Ukraine. The land of Kyiv is the oldest of all the known world capitals that retains the remains of settlements over the past 20,000 years.

The above-mentioned and following links of history support the view of Berossus, the Babylonian historian, that the ancient Holy Scripture was in Scythia (the main territory of which occupied the land of a future successor, i.e. Ukraine) [3,4]. Indeed, the world’s most ancient chronicle, found in the grottoes of Stone Grave which is located in the Zaporizhia region of Ukraine, began in the 22nd millennium BCE and its noted calendar events were continued until the eve of the 2nd millennium BCE, whereas *The Veda Slovena* and *The Veles Book* recorded events that occurred from the 7th millennium BCE to the 1st millennium CE.

The above sources of historical science that are particularly important are those that reflected the formation of civilization, i.e. the first statehood. It began in the Danube-Dnipro region of Ukraine, Bulgaria, Romania and Moldova about 6680 BCE, specifically, about 35 centuries before the emergence of Sumer and Egypt, which are customarily considered to have been the beginning of history and of the world civilization. However the Middle East civilization was a slaveholding, i.e. secondary, civilization. The primary civilization was in southeastern Europe with polar roots in the territories of southern Anatolia (modern Turkey) and Ukraine. That was the communal civilization known as the Golden Age in *The Veda Slovena*, *The Veles Book* and the Indian and Iranic Vedic heritage sources. In the annals of Stone Grave and other sources this state – civilization is known as Aratta. It was created by the local population and immigrants from Asia Minor. Together they formed the Indo-European linguistic community.

1. Great Eneolithic Revolution and the emergence of civilization

In the historiography of the designated theme, two directions were taken which, although they are partly complimentary, in general they are in opposition. The historian Yu. Mirolubov [5], an independent researcher, formulated this dualism as follows: “It is necessary to listen to the folk opinion, not the fabrications of scientists.” In academia this duality is most clearly outlined in the monograph *Paganism of Ancient Slavs* by the eminent archaeologist, historian and ethnologist B. Rybakov [6]. In that work, he shows the priority of people's historical memory (preserved in economy, traditions, style of life, customs, language, folklore, ornaments, inscriptions and artifacts) over official writings, as the latter are susceptible to domination and change of ideology. The essence of their opposition boils down to the fact that the folk memory is rooted in ancestral times of the communal system, whereas

the official writings do not go beyond the totalitarian formations of the last five millennia.

The same opinion about the Paleolithic depth of historical memory of the Slavs is shared by the archaeologists-ethnologists V. Safronov and N. Nikolaeva [7]. They extended the beginnings of Slavic folklore up to Asia Minor's region of the Black Sea area, which was the original homeland of the pre-Indo-Europeans. Sumerologist-linguist A. Kifishin [8] pointed out not only mnemonically but also a graphical method to preserve the image of the Mammoth-Ishkur. This method involved a subdivision of the already recognized calendars, and recently discovered proto-writing that began, if not together with the pictorial art of Homo sapiens, about 20 millennia ago. At that time, the maximum glaciation of Europe forced people to track year-long changes: thus, chronicle writing originated to fix events, participants, places and dates. Its existence is verified by archaeoastronomy, which discloses the "inner calendars" of ancient fables and myths, and helps to compare folklore with images and other findings of the past. The world's earliest archive of Stone Grave in the Azov area, already known to Science, which is dated to 19000-12000-3000 BCE, is partly synchronous with characters of Trypillia, concurrent with the archaeological cultures of Europe and Asia, inscriptions of the derived Catacomb culture and Srubna cultures, and the extension of traditional calendar-dedicative inscriptions of Troy up to the zenith of Kyivian Rus. Thus, the above named scientists, including V. Danylenko, established a sound basis for researching the prehistory of Slavs and the entire community of Indo-European people, i.e. a common root shared by the "civilized Hellens" and their "barbarian surroundings".

The written language of Stone Grave, Trypillia, and Vinca has already been acknowledged, though with various reservations, by many researchers of this subject area. The discoveries of the last decade at Stone Grave have shown that Indo-Aryan Sanskrit arose in the middle of the 2nd millennium BCE in the Northern Azov region. Its local context is close to the pre-ecclesiastical Glagolitic alphabet and records of *The Supoi Legend* of the custodians of the Cossack traditions of Ukrainians. However, the characters of *The Veles Book* reveal the signs of Sanskrit are closer to runic. This script (a Revelation, even in the event of it having been considerably processed by Yu. Miroljubov) – just like *The Veda Slovena*, the Indo-Aryan *Veda*, Irano-Aryan *Avesta*, Icelandic *Edda* – was probably was written down for the first time in 1000 BCE. In this case, records hitherto considered (such as by the oracles of India and Tibet) are secondary: the truly sacred texts were not written, but memorized. To these, in addition to those mentioned above, belong the Ukrainian *Tales of Zakhariha* and the bylinas [heroic poems] of Novhorod, as well as a prodigious amount of folklore. Together with them exists a multitude of records-synopses, such as Stone Grave, Troy, sanctuaries and cemeteries of Ruthenes, Ruses, Celts and others. That is why it is not surprising that the Byzantine-Bulgarian monk Constantine (subsequently Saint Cyril) indicated in *Pannonian Life* the existence of "Rus letters" which were so well developed that they were used – even before the "creation of the script by Cyril and Methodius for backward Slavs" – for translations of Christian books.

Summarizing all foregoing facts, it is necessary to acknowledge the accuracy of the ancient historians – Babylonian Berossus, Roman Pompeius Trogus and Byzantine Stephanus. They consistently regarded the books of Scythia as being the earliest in the world, that the Skoloty were the first civilized nation, and that the Etruscans were Slavic people. This was further studied by historians of the 15th-19th centuries: the Italian M. Orbini, French Sh.-P. Levesque, Moscowian V. Tatishchev, M. Lomonosov, A. Chertkov et al. The Moscowian tsar Peter I, and then the empress Catherine II in 18th century rewrote the history of Moscowia and set Moscowian people at the head of all Slavic nations. The autocratic Catherine II and Alexander II tried to patronize historical studies (by attempting to put Moscowian people in the leadership of all Slavs); the St. Petersburg publication of *The Veda Slovena* [1,2] was one of the significant steps of that act. However, after the murder of Alexander II in 1881, studies

of the root of Slavic history and ethno-culture began to be ignored by politicians and researchers. That devastating process was discontinued only in the second half of the 20th century with the studies of Yu. Miroljubov and B. Rybakov. The officially recognized work of Professor Rybakov then opened the highway to the innovatory monographs of V. Danylenko, O. N. Trubachev, E. K. Chernysh, Yu. Shilov, M. Chmykhov and others.

2. The upper of Paleolithic (19000 – 10000 thousand BCE)

With regard to the above-mentioned 21-millennial depth of Slavic historical memory it is necessary to add some more data. It is not accidental that the date coincides with the maximum advance of glaciers (as far as the mid Dnipro Rapids, 20-17 millennia ago). Clearly, this specific circumstance became primary reason for people to regularly monitor the flow of events, and it marked the beginning of the druidic collection of fables and written chronicles. The proto-Sumerian archives of 19000-12000-3000 BCE at Stone Grave can be contemplated in the light of the Ukrainian fairy-tale *About the hero Dymko and his brother-in-law Andrushka* and also, perhaps, with the less reliable *Tales of Zakharikha* [5]. There are also reminiscences of hunting the Mammoth (Sura Lamie) in those songs of *The Veda Slovena*, which coupled its earliest mythological Kalitsa-statehood with the main Vedic mythology of the Aryans.

The Upper Paleolithic was marked by the emergence of Paganism (in ancient-Rusian it would mean ‘people’s movement’), in which the rudiments of the future “world religions” were already evident. The ideogram of the earliest Creator-GOD – ‘Ruler-of-Wind Enlil (Slavic Lel, Hurrian Lelvan, Indo-Aryan Lilith, Sumerian En-Lil; An ‘Sky’, biblical ‘ELOHIM) – was propagated in the sanctuaries of the Mammoth hunters of 14000-12000 BCE from Las Monedas (Spain) as far to Mizyn and Stone Grave (Ukraine). The Syllabarium of Stone Grave, 12000-7000 BCE, makes it possible to embark upon reconstructing the Pre-Slavic vocabulary in the epoch under discussion here. Besides Lel, its heritage is evident in the closeness of words for the designation of ‘man’ (pa-) and ‘woman’ (ma-), and for ‘smoke’ and ‘house’, although there is a slight difference in the last term between the notions of ‘abode’ and ‘family’.

3. Mesolithic (9000-7000 BCE)

The mammoths died out at the beginning of the Mesolithic epoch and elks then became the beasts of economy. Such light-footed prey led to the invention of the bow and the breeding of dogs; the domestication of small animals also began. Together with the ancient lunar calendar there now emerged the zodiacal calendar with a central constellation in the form of a gigantic Deer (Greek ελαφος – Preslavic ols, i.e. elk); however, the celestial picture was complicated by the addition of fawns, hunters, dogs, and the Milky Way, etc. The “Paleolithic Venus”, the keeper of kin, was transformed into the hunter Divanna (Slavic and pre-Indo-European Div-Anu ‘Sky-Celestial’ in its male and female hypostasis; Inanna ‘Mistress of heaven’, ‘Venus’ – Diana of the Etruscans and Rome). “In the depths of the hunting economy, perhaps as early as in the Paleolithic or Mesolithic, there appeared the cult of vampires and custodians [‘Berehynia’ in Rusian-Ukrainian]” – with whom began the periodization of pre-Christian Slavic beliefs in *How Pagans Bowed to Idols* in the 12th century. The earliest male gods of *The Veda Slovena* [2] are Koleda, Yognitsa, and Vishna. Besides folklore images, we also have a significant quantity of ornamental and more realistic images on hand-painted colored eggs, embroideries and such like. Numerous figurines of horned animals and dogs on housewares of the Trypillian archaeological culture serve as

intermediaries between Eurasian and Slavic data.

The most progressive culture in the Mesolithic epoch (with their achievements outlined above) was established by tribes of the Upper-Carpathian-Baltic region, which archaeologists relate to the Svidertian culture, and which linguists consider to be the carriers of the boreal or Eurasian language community. As a result of the population explosion and subsequent migration of the “Svidertian-Eurasians” and their Mesolithic relatives who settled in Europe, they reached as far as Altai and Sinai. Hence the closeness of names of the Trans-Ural Kets (inhabiting the valleys of the rivers Khatanga, Kotui and Keta of the modern Krasnoyarsk territory) and Asia Minor’s Hattians, who survived along with their descendants as carriers of Sino-Caucasian and Indo-European language communities until the beginning of the New Era.

So, one group of carriers of the Svidertian culture or its kin travelled along the northern coast of the Black Sea, and another group travelled along the southern coast. The rulers of the former were concentrated in the Northern Azov area, having reunited with the custodians of the sanctuaries in the caves, grottoes and shelters of Stone Grave (the mound at the village of Mirny in the Melitopol district of Zaporizhia Region). The second group, the Takhuny archaeological culture, became centered on a settlement near the village of Çatal Höyük (Anatolia, Asia Minor). The next demographic explosion, resulting from new economic achievements and an ecological catastrophe, forced the “Takhuny-Proto-Indo-Europeans” to seek land for resettlement with their already rather remote kinsmen of the Northern Black Sea area. After corresponding contact of the priests of Stone Grave and Çatal Höyük in 7000-6200 BCE there stood, on the one hand, the tribes of the archetypal hunters and gatherers, and on the other – the earliest farmers and cattle breeders, whose economic complex was generated by the beginning of the Great Neolithic revolution that was marked by the transition from an appropriating to a reproductive economy.

In this situation the domestication of large animals began on the rich pastureland of the Dnipro area. The paleozoologist O. P. Zhuravlev discovered evidence of the initial domestication of the horse around 7650-7450 BCE in a Mesolithic settlement at Vyazivok (in the Poltava region, on the promontory above the inflow of the Sliporid river into the Sula river). Evidence of the earliest large cattle and domesticated animals, around 6600 BCE, was discovered in the settlement at Stone Grave.

The Veda Slovena [1,2] presents the beginning of this agricultural sector as already being more developed than primal. Findings show the precursors of barley and wheat from Asia Minor and its associated lands of the southeastern “fertile crescent”. In the Northern Azov area the earliest traces of cultured cereals are dated at 6800-6300 BCE. Nevertheless the Slavic ethnoculture – together with the entire proto-, and maybe pre-Indo-European community – participated in this beginning, which corresponds to the above-mentioned origin and wandering of the “Takhuny-Svidertians” or “Eurasian-Proto-Indo-Europeans”. The names of life-supporting rye (Slavic ‘zhyto’, Greek $\zeta\iota\tau\omicron\varsigma$, Prusian ‘geits’, Hattian ‘kait’, i.e. grain) and barley (Tadzhic ‘džan’, Nepal ‘diuvo’, Sanskrit yāvah, i.e. life) retain the echo of gathering [harvesting]. This is consistent with sanctity of a particular sheaf – the ‘Baba’ or, more often, the ‘Didukh’ (this Ukrainian word means ‘spirit’ of grandfathers-pre-ancestors), – the earliest of which are found by archaeologists in the Jericho-B primary Takhuny culture of 8000 BCE. These didukhs represented a backbone made of “bunches of reeds or straw” (which later on were symbols of Inanna), and were leaned against walls and coated with red clay in the form of two groups, of all but actual size, “each of which consisted of figures of men, women and children.” The word wheat is indicative of its selection from wild cereals (Tadzhic ‘gandunam’, i.e. bluegrass – ‘gandum’, i.e. wheat, which is Indo-European ‘had’; Ukrainian ‘pyrii’, Lithuanian ‘purai’, i.e. wheat). The earliest images and dedications known on this subject area in Europe are familiar to us in the “Grotto of the Bull” at Stone Grave. A

composition there comprises the bull-Taurus, against a background of calendar ploughing and irrigating a field. Here, in the opinion of Sumerologist-linguist A. G. Kifishin, there are the Proto-Sumerian phrases PA ('bough', 'baton', 'elder') and RI ('mind'), še ('grain'), and Nin-a-zu ('Mistress learnt seed'; ziz 'wheat'). Thus the selective bringing of wheat from the bluegrass is shown by *p(-a,-i) še ni (na)zu*, which means: "the grain created by the mind of sages with the help of the Goddess of conception". A less likely formation of the name of this cereal is that based on 'pounded (porridge)' or of 'food'.

Proto-Indo-European antiquity is also revealed in the vocabulary associated with collecting, processing and consumption of cereals. The earliest words about the use of cereals (not of the grain-growers and gatherers of pre-Indo-European times) – in German, Etruscan and Chinese languages – mean «baked», 'oblation gift' (cleva) and 'rice grains' (gliep). The first two, later relative to the third, correspond (right down to) the Greek κλιβανος (in Slavic this is small round loaf) – "clay vessel to bake bread." The third (which could reach to the first farmers of the Chinese Yan-shao culture from the Arattan culture of Trypillia) gravitates towards the Slavic 'obilye', i.e. 'threshed (grain)' → 'cereals, bread' and 'well-being'. Since "pounding by hand flail, known as the earliest method of threshing, was then partly displaced by using domestic cattle for threshing by trampling the sheaves", the idea about the "abundance of threshed grain-bread" could form only at the beginning of a reproductive economy in early Aratta (i.e. the Keresh, Boyan, Buh-Dniester archaeological cultures). Here, and somewhat later (Cucuteni, Trypillia A) the vocabulary relates to the simplest processing and consumption of bread, not yet baked: "1) of breaking and grinding grains between stones – Slavic 'boršno': Ukrainian 'boroshno', i.e. bread-stuffs; 2) pounding in a mortar – Slavic 'ršeno', Russian-Ukrainian 'psheno', Slavic 'tolkno', i.e. millet; 3) chaffing and crushing by manual grindstones (and other) mills – Slavic 'moka', Russian-Ukrainian 'muka', i.e. flour; (...) in general the Slavic 'kaša' (kasha) specifically belongs here and designates 'porridge' in the most original sense of the word."

So, somewhere between 7000 to 6200 BCE, contact was made between the priests of Çatal Höyük and Stone Grave, respectively from the southern and northern coasts of the Black Sea. The Great Neolithic Revolution with its profound change of economic management and division of labor in production, led to the unprecedented population explosion and immense overgrowth of settlements ("proto-cities" of 3 to 14 hectares) before the prospect of cities (Slavic 'horod/hrad') became the primary manifestation of 'civilization' (Latin). The indicated contact legitimized the advancement of the earliest farmers and cattle breeders of Asia Minor onto the fertile lands of the related hunter-gatherers of the Danube-Dnipro region. A reverse motion is traced, particularly in the spread of horse-breeding into Asia Minor from the Dnipro area (see above) from the inflows of the Rivers Konka and Kobilyachka (i.e. horses from Russian-Ukrainian language) and the like. Hence it is possible to derive the etymological line of Slavic 'kobyła', Thracian 'kabula', Frigian 'kubela' and Pre-Mother 'Κυβέλη', or 'Mountain' who was anciently called "Lady of horses" on Crete.

The burial grounds of Zaporizhia reveal the tense coexistence of the carriers of the two cultures and anthropological types, i.e. the local Paleo-European and the alien East-Mediterranean. Thus there appeared a transformation from the proto- to pre-Indo-European community, in which the germination of the Pre-Slavic ethnoculture is traced. The key indicator of the beginning of not only this, but also of civilization that is common to all mankind, is the canonical image of Berehynia (the female 'custodian-guardian', who gave rise to Gemini which headed the zodiac in 6680-4400 BCE), as depicted on Ukrainian decorated eggs. She herself is connected with a figure from temple 23/VII at **Çatal Höyük**, whose walls are covered by a copy of the beginning of the chronicle from **Stone Grave** and also with subsequent Arattan ("Trypillian") images of ancient Scythian cultures. This copy is unique, being the earliest written agreement in the world between two nations (the descendants of the

“Svidertians-Eurasians” of the northern-Carpathian region, who had diverged in the Mesolithic epoch along the **northern** and **southern** coasts of the Black Sea), and it bears evidence about the germination of the **Indo-European** community, from an original nucleus, which showed up in the world’s earliest state of Aratta. Its territory was based on the ceremonial ‘Quadrangle’ of Paleolithic origin (the Aryan forerunner of Vary and Scythians), that is meaningful in its natural-environmental and economic-social aspects [8]. The corners of this territory were located near the modern Ukrainian villages of Polunochne (Lviv Region), Poludenne (Cherkasy Region), Polutory (Ternopil Region), Polymyate (Luhansk Region).

4. Neolithic (Dating of the ‘New Stone Age’ for different Slavic regions varies between the end of 7000-4000 BCE)

The pioneers of the Great Neolithic Revolution in Eastern Europe became carriers of the Buh-Dniester culture and, derived from them, the Sursko-Dnipro archaeological culture of 6400-5300 BCE. The ornamentation of their earliest ceramic housewares still persists on some decorated eggs of Ukraine. Ceramics, hard-burned clay with various additives, became the first artificially created material – and the most massive expressive source that links archaeological and ethnological research. Weaving also appeared at this time, together with nets and canoes. The New Year-Springtime Great Day became ‘Navski’ (derived from ‘nava’, i.e. the past, and means ‘boat-vessel’ and ‘departed’ in the languages of Slavs and other Indo-European nations. It originated specifically from the funeral rites of the carriers of the Dnipro-Donets culture of 5850 to IV millenia BCE). Characteristic images of catfish-like vishaps (dragons known also in Armenian mythology closely associated with water) and fishes are interwoven with folklore motives. (The “Black stone” of Khortytsa Island has the features of a carp – the antediluvian primary living creature ‘Sukhur’ of Stone Grave and Sumerian mythology). The Kyiv legend of Lake Ovrut (about a queen with a canoe and a golden reed that grew from the body of a drowned boy) corresponds to a legend in the Indo-Aryan Vedas and is reliably dated at 5000 BCE.

The end of the Stone Age epoch is commensurate with an immense deluge in Europe where, as a consequence of the formation of the Bosphorus Strait, the level of the previously disconnected Pontis (Black Sea) rapidly rose by 160 m and the northern coasts shifted by as much as 400 km, and formed the Maiotis (Sea of Azov). Geologists of USA date this event to 5550±20 BCE, but there are grounds to extend that date up to 6700 BCE. In the archive of Stone Grave inscriptions from 7000-4000 BCE mention the “Sea” and “Marine Abyss”: *“Dumuzi (for) the court of water designated 40 asses (and) 40 first-rate chariots. The lot of first-rate chariots – //(according to) the knowledge of Marine Abyss – carried the dead. Chariot-birds (were even in) Gilgamesh (and) Abukuna – the ruler, having the Tree of the Bull”*. Global science associates this Deluge with floods described in the Sumerian ‘Epic of Gilgamesh’ and in the Bible. Hypotheses have also been expressed about the sinking of Atlantis by a deluge into the basin that formed the Meotida (Sea of Azov). This is where the Greeks placed the mythical Hades – the ‘impenetrable’ kingdom of our pre-ancestors. Hence, it seems, the Hyperborean ‘beyond-the-North’ Zeus arose here as well as his consorts Metida and Hera (cf. the River Gerros in the Azov area, which is the River Molochna today, above which stands Stone Grave). They were the daughters of Oceanus and Cronus, great-grandfather and father of Zeus. From the limits of Hades (on the island Eya before the entrance into the Cimmerian Bosphorus, i.e. the modern Kerch strait) steered the greatest heroes of Hellas: the crew of the vessel “Argo” (who even saw the kingdom of Atlantis), and the crew of the Odyssey. Greek historical legends placed Atlantis on the shore of Lake Triton, which was converted, as a consequence of the Deluge, into the Marmara Sea. This agrees with

Moscowian fairy-tales about the Altyn-kingdom behind the Navy-blue Sea, giving grounds for the comparison of Atlant with Sviatohor.

Since Aratta was the core of the Indo-European community from its proto-stage, it offers a common origin for the mythological and chronicled similarities between Slavic and Greek histories. Today, the earliest historian of the globe can be considered to have been Kaskisim (the 'Itinerant Ant') from Stone Grave (Location 25) who in 6003 BCE founded a corresponding dynasty of rulers who edited his stone tablets several times and continued them to 4231-3452 BCE. Achilles, the Argonaut and hero of the Trojan War, was possibly a descendant of that dynasty [22, p. 252-257], from the kin of the Mirmex-'Ants', whose names are attached to places at the entrance to the Meotida (Sea of Azov), en route to Stone Grave. According to the opinion of L. I. Akimova, it was the priests of this sanctuary who laid the foundations for the mythologies of Sumer, Egypt, Greece, Italy, Taurida, Colchis, Caucasus and the Hyperborean countries; here, Slavs had their ancestral home on that Northern territory, which then became the center of creating the future 'history of Troy'.

The zodiacal calendar in the Neolithic epoch then began to assume its modern appearance, with the Deer and Gemini finally giving way to Taurus in 4400-1700 BCE.

5. Eneolithic, or Copper-Stone Age (5400-2200 BCE, according to the latest dating of Trypillia)

In Eastern Europe, researchers connect the Trypillian culture with the beginning of the epoch of copper and other metals. This culture that appeared in 7000-6200 BCE also reflects the apotheosis of the most ancient State of Aratta. In this case "with Trypillia in the east and Tordas in the west, these plough-based agrarian cultures were, indisputably, the nucleus of the Indo-European area which completely dominated ethno-historical development in Europe for no less than five centuries". Here for the first time, there is a connection between plough-based agriculture, i.e. "plough – cuprum, etc.", and metallurgy (Sumerian *urudu*, Latin *raudus* 'ore, lump of copper'; aeriis 'metal, copper'; Slavic 'měď', Hattian-Hittite *miti* - 'red', Greek *μεταλλεα* 'mine'), which boosted the production of ploughshares. This is historically preceded by Slavic 'sapa' and 'sokha' ('soh') [hoe, sap] which originate from the 'suk' [bough] and 'sokhaty' [elk], whose antlers are found as farm implements in Trypillia; then horns were identified with the sacred sag-'head' of Taurus (both for the Proto-Sumerians at Stone Grave and for the Trypillians with their "horned thrones"). The Ukrainian New Year ceremony of "seed-sowing" accompanying by the chorus "sown and thrive, rye, wheat and various grains" keeps the tradition of Aratta-"Trypillia" being central for the appearance of wheat, arable instruments, and ploughed land. Only then, and only from Danube-Dnipro Aratta, could have emerged the similarity of the agricultural terminology of Ukraine, Sumer and India, including such words as: (Sumerian.) abba, nana, bara, hari, dim; (Sanskrit) bap, amba, vira, ariya, dhama; (Ukrainian) batko [father], nenyia [mother], vira [faith], harny [nice, beautiful], dim [home]; (Russian) papa [father], mama [mother], vera [faith], krasivy [beautiful], dom [house], – and many others.

Later, under the influence of the missionary-priests of Aratta (carriers of the Lower-Mykhaylivka, Usativ, and Kemi Oba archaeological cultures), the formation of Aryan culture developed from the Sursk-Dnipro, Dnipro-Donets, and Serebny Stoh cultures that were already established in 5850-5300 BCE. Due to the interactions of the early Serebny Stoh and the developed Dnipro-Donets cultures with the Lower-Mykhaylivka or even Trypillian cultures, the onset of this process (in the first half of 5000 BCE) is found in the appearance of ceremonial kurhans (e.g. Tsehelnia, Stovbuvata Grave, and Kormylytsia) near the upper reaches of the Dnipro rapids, in the valley of Kobyliachky (where the appearance of cavalry has already been mentioned). The basic mythology of the *Rigveda* had already appeared there

in the pre-kurhan sanctuaries, i.e. the creation of the embryo New Year universe, Vala, protected by the serpent Vritra and freed by the hero Indra and creator-GOD Vishnu. This theme was probably introduced from the ceremonies and rituals of Aratta-“Trypillia”. *The Veda Slovena* reveals the text source for the mythology, transformed by the authors of *The Rigveda*. In the beginning GOD-Vishnu reigned, protecting the birth of God-Koleda on the Kharapska zeme (‘kurhanian land’).

The involvement of (Pre-)Slavs from the very beginning of the circumscribed process of the deification of the bull-Taurus is indicated in *The Veles Book* and *The Supoi Legend* of Ukrainian Cossacks, written down in the traditions of Arattan-Aryan Sanskrit and the Glagolitics of Orianian origin. In the first case Dazboh-Taurus [Dazhboh is the Slavic sun god] impregnates the cow-Earth, and the second begins thus: “Once in ancient times Father Kolo and thunderstorm Mother Dazh-earth gave birth during the night to Ukrainian people.” Here, in the names of Father and Mother, the earliest terms for designating civilization and Taurus were changed places, while “Mother Dazh-earth” preserved the matriarchal priority of “Foremother on the Throne”. The antiquity of this tradition is confirmed by its domination of the lunar calendar and the 8-division zodiac; it was later superseded by the 12-division solar zodiac around 2400 BCE. From that moment, the opportunity presented itself to represent Dazhboh (Svarozhych) as the son-look-alike of Svaroh [the Slavic sky god] (Vedic Suvar Agni, which means ‘Golden Fire’ of the solar zodiac), the supreme GOD of Slavic people.

Summing up all the above-mentioned dates and arguments, we come to the following conclusion [9-11]: **the beginning of the Slavic ethnoculture from the ethno-genetic chain of their early pre-proto-ancestors goes back to 2600-2400 BCE**. This coincided with the end of the Trypillian archaeological culture and other cultures that were derived from it, viz. Usativ, Lukashivka, Sofiivka, and their transformation into the Mid-Dnipro, Ingul, Multi-roller and Tshinets cultures – the latter of which is acknowledged by most archaeologists as Pre-Slavic. The specified dates go back the national character of Oriana, Borussia and, evidently, the (G)Eneti (identified with Lydia in Asia Minor from the 18th century BCE, as migrants from the northeastern Azov area). In the opinion of B. A. Rybakov and others concerning the transition from the Pre-Slavic to the Slavic stage of ethnogenesis, the true onset of Slavdom occurred in the environment of the Tshinets culture and later Skoloty culture during “the times of the Greek Argonauts and classical Hellas” – i.e. in the 13th-5th centuries BCE. However, in contrast, but consistent with *The Skupa legend* and the traditions of Savur-grave, the threshold of this origin goes back to the beginning of Trypillia C-II and Sumer, to approximately 3300 BCE.

6. Bronze Age. (2200-1020 BCE, between the end of the wars of the “peoples of the North” with Sumer-Akkad, and Dorians with Achaeans of Troy)

Pre-Indo-European Sumer originated as a result of the Deluge (either in 5550 or 3300 BCE), spreading its influence to Egypt, and “Trypillian” Aratta faded away along with the seizure of Sumer by the Semitic dynasty of Akkad. At the end of the 24th century BCE this event extended as far as the right bank of the Dnipro, as reflected in the kurhans at the village of Starosillia with the appearance of Hurrian culture (a Starosillian type Alazan-Bedensk culture) amongst the circle of Arattan-Aryan archaeological cultures. The formation of the Aryan-Hurrian union, carriers of the Yamna and Starosilia cultures, can be traced in the lower reaches of the Dnipro by their migration movements into Northern Mesopotamia and back. The completion of this campaign around 2200 BCE is marked, on the one hand, by the assertion and codification of *The Poem about Gilgamesh* in the Sumerian-Akkadian or early Babylonian empire, and on the other hand, by its manifestation in the burial implements of the

Catacomb culture near Stone Grave. It is also indicated by the joint construction of a fortress above the Dnipro crossing (at the village of Mykhaylivka in the Novo-Vorontsovky district of the Kherson region). Thereby, the foundation of the future state of Mitanni was laid, which then moved into the area of Mesopotamia taken over by the migrants. Around 1700 BCE there was a new campaign – the Hyksos (‘horse-men’ from the shores of Hypanis of future Scythia? cf. Greek Ἴξῖον, father of centaurs) took over Egypt, having brought their horses and chariots, and their alphabet (which first appeared in the Steppe of the Dnipro area between 3000-2000 BCE), as well as Khyan, the founder of the 15th dynasty of Egyptian pharaohs.

The events as presented exemplify the appearance in ancient legends of invasions by the Scythians of the Tanais (River Don) and of Skolopit (father of the Skoloty) into Egypt during the times of the 12th dynasty (2000-1785 BCE) until the birth of Tezeya (13th century BCE), – whereas two subsequent, well known Cimmerian invasions (Scythians, according to Herodotus [12]) only took place in the 7th century BCE. As we see, from Trogus of Pompeii, Diodorus of Sicily and other authors of voluminous compositions on worldwide history, there were grounds for maintaining the dispute about the victory of the Skoloty (Skavls – Slavs – Oratas – Arotres – Arattans) over the Egyptians and over which nation founded the earliest civilization.

The remark made above about the alphabet requires a detailed explanation. Having deciphered the currently well known earliest chronicle of Stone Grave, 19000-12000-3000 BCE, at the town of Melitopol (which contains, in particular, the mythology of the Trojan circle), Kifishin [8] came to the conclusion that until 2600-2000 BCE Troy continued to use Proto-Sumerian letters, just like its Pre-Slavic relatives. Furthermore, a tentative dotted line is traced from the earliest chronicle known science – Kas-Kisim (the ‘Itinerant Ant’) from Stone Grave in 6000 BCE up to the subsequent years of the Trojan-Argonaut Achilles, from the kin of Myrmidones-‘Ants’ whose names were used to designate districts at the entrance to the Meotida (Sea of Azov, beyond which stands Stone Grave). This hypothesis can be supported by interpreting the sequence of a multitude of additional facts. Thus, according to Palaephatus, the value of the Golden Fleece lay in the fact that it was “a book written on skins”. In 2000 BCE this fleece was the objective of the crew of the “Argo” wandering on the island of Eya (before Maiotis; the Caucasian Colchis was included in a later legend). Apparently, the guardian of this book – regarded as the earliest Holy Scripture in the world (which the Babylonian historian Berossus also believed was located in Scythia) – was considered by the Greeks, and after them the Romans, to be the Trojan priestess Sybil, an undoubted adherent of Samovila of *The Veda Slovena* [1,2]. Moreover the most sacred shrine of the Greek-migrants of Chersonese was the indigenously local ΣΑΣΤΗΡΑ – ‘Divine book’ in translation from Sanskrit. Its earliest, pre-Indian inscriptions were recently found in the Azov area. Furthermore, the matter of the common origin of the Sumerian, Indo-Aryan, and Greek epic is set forth in the river valleys of the Molochna and Konka between Stone Grave and the Dnipro island of Khortytsia. The presence of local Vedic literature is consistent with the similarity between Slavs and Aryans as indicated by *The Veles Book* and the *Boyan Anthem*, and is also confirmed by the Trojan lines of the *Tale of the Campaign of Ihor Sviatoslavlich* in the 12th century – particularly the legend about the ruins of Homeric Troy “in Kyivan land” that existed until the 16th century.

The etymology of the ethnonyms of Slavs – Sklavins – Skoloty – Celts whom we mentioned above, is also related to Ancient Greece – since all these named nations, and many other nations, resemble, and derive from the Indo-European language community. Herodotus [12, Book IV: 5-7] incorrectly likened the Scythian-cattle breeders and their tribesmen to the farming-Skolotians (Σκολότοι ‘glorious [Slavic] relatives’ ≈ Greek κλεο means ‘glory’, ‘kin’ ≈ Slavic ‘kin’, ‘clan’ > a district pleasing to the sun, from the times of city building [urbanized areas] of Aratta), but only to the latter one can apply the epithet “Scythians” –

ἀροτηρες, i.e. ‘aroterēs’ [ploughmen]. The suggestions of the “father of history” attribute the appearance of the Skolotians to the 16th century BCE – but such a date is obviously underestimated.

If we are now speaking of the 16th century BCE as approximately the beginning of the next stage in the ethnogenesis of the Slavs, then it is not necessary to start from Skoloty, but from the above mentioned (g)Eneti (Veneti-Slavs of the Baltics area) from Asia Minor. Recollections were preserved in Roman historiography about their similarity with the Rusians of Troy, about the calendar [word-to-word: Koleda’s gift] of Ra(u)senov-Etrucians-Etruscans, and of their commemoration by them of Koledy in 1570 BCE, when according to ancient custom, they threw bread-Pelyanos (Ukrainian Palianytsia) into the Labu (presently the Italian river Tiber). The temples of Rusenians were arranged in oak-wood groves (Ukrainian dibrova), which are sometimes called Dodon. All this is close to the Celtic druid-priests (who were also known in *The Veda Slovena*), and (in connection with “Trypillian”-Aratta) to the above-mentioned Dodol Bulgarians, as well as to Dodole who was the spouse of the god Perun. Indeed, kindred relationships between Oriana and Troy in 3000 BCE can be extended to Pelasgian-Ukrainian correspondences: Haimon-Haiman, Halia-Halia, Hitalia-Hamaliya, Hrai-Hrai, Hraikos-Hrak, Gurton-Hurt, Danaos-Danya, Kutos-Kutok, Lebedos-Lebid, Lelex-Leleka, Pelasgia-Palazhka [a Slavic goddess], Pero-Pero, Sullis-Sulima and others. The overall Arattan-“Indo-European” basis of the Pelasgian-Eneti-Slavs is also inherent in Asia Minor’s Lidy-Liudy [people] with their ancestor Atis-Otets [father]. “Trojanski liudy” [Trojan people] is a Roman transcription of a Ruseno-Etruscan phrase. In this series one can also include the ‘Narrators’-Omirs, one of whom became the forefather Bohomir of *The Veles Book*, and another one – Homer, the author of the *Illiad* and *Odyssey*.

Not later than the 5th century BCE the Venedi city-state of Noricum emerged in the Dunabe area, with which Nestor, the 12th century Rus-annalist, began the history of Slavs. Generally named (g)Eneti, or Venedi (hitherto they are the numerically predominant ethnoses of the carriers of European culture), they gave the second name of ancient Europe – Enetia. According to Strabo’s *Geography* (64 BCE – 20 CE), the power of the Enedi extended between the shores of the Adriatic and the Danube. Its capital, Potava (relative of the modern Ukrainian city Poltava) above the coastal River Medvak, was the “best and the most populous city of Northern Italy, and it was so rich that it could arm and advance an army of up to a hundred and twenty thousand people”. Numerous other cities also had Slavic names: Hrad, Hradisha, and Turios. Rusian-Etruscan cities should also be included here, as they settled close one to another (according to Titus Livius) “from the shores of the Tiber to the Alps, from one sea as far as another one”: Artana, Oriana, Porusia, Rusalia, Halychi; Cordon, Kosa, Kuma, Kuren, Luka, Maliuta, Spina [which are all Rus-Ukrainian names].

A second line of the book is more comparable with legends I, III, IV in *The Histories* of Herodotus [12, Book IV: 5-7, 11-13]. A short testimony about the ancestral veneration of Indra, who came to them as a child “to the land of Arstia, to the Insk land”, should be attributed to the partial migration of Aryans to India during the middle of the 2nd millennium BCE from the original homeland of the Lower Dnipro and more eastern areas. At that time, on the Chongar peninsula of the Azov, the Aryans completed the Harman kurhan (‘Tok’ of Ukrainians and Indo-Aryan Changar: hardan, khirman etc.) with the mytho-ritual boundary of “Day and Night of Brahma”, which involved the Almighty-Serpent Shesha and the life-giving staff (Ukrainian kyi; see below) of the Creator-GOD Vishnu. The monument directly shows the beginnings of eastern Slavic legends about the origins of the Serpent Walls (called ‘Trojans’ in Moldavia “...from fallen Romans left when the Danaos crossed the Trojan Wall” [*The Veles Book*, board 7h]). Settlements and camps of Arattans, Aryans, Cimmerians and the like on continued to exist uninterrupted on the Chongar peninsula. Thousands of years after completing Harman [kurhan] a number of Scythian kurhans appeared and, 12-15 centuries

later, the Pechenehs (Patzinaks, Kanhary) and the Polovsty – followers of Aryans – justified a burial ground above the mounds. Old-Rusian artefacts (and relics?) in the burial ground point to corresponding contacts of populations. We should also add here the Ukrainian legends about the ancestral Rahmans (Arattan-Aryan Brahman-priests) who were the best from people who “went from Ukraine beyond the Blue sea” (i.e. Azov or Aral).

The migrants residing in India (not only at the indicated time but also from the time of Punjabi Aratta), established there the Indo-European dynasty of Kyians, with whom are linked Kavi and Kei – ‘poets’ and sorcerers who subsequently became ‘warriors’. Amongst the earliest of them was Brahman Bhrigu, one of the compilers of *The Rigveda*, whose son Ushanas became ruler of Kavia. From them went the tribe of Turvasha [a Vedic ancestor] (Slavic Turovtsy) who considered themselves as having come to Bharata-India under the patronage of Indra. His magical club-vajra is called ‘keya’ by lamaists (Ukrainian ‘kyi’). *The Veles Book* [3: board 5-a, 6-a, 31, 38-a] outlines the picture of the return from Indian Pendeb-Punjab to the homeland of the tribesmen fire-hearthers, as far as the Nepre-Dnipro. Not everyone from Oriana and Borusia had left with that sector of the Aryans in this campaign, and likewise not everyone came back. Those kinsfolk who had not become accustomed to that foreign land and decided to return, united under the name Slo(a)vyane, and having sought permission from the Aryan Veche (i.e. Assembly Chamber), father Oriy and his three sons (Kyi, Shchek and Khoryv) were elected as leaders and the tribes moved back, where the tribesmen of the Dnipro area accepted them.

The time of this return was reflected in the Chornolis archaeological culture of the Skolots of the forest-steppe on the Dnipro right bank, whose tribes were allegedly “subjected to attack from the Cimmerians inhabiting the steppe. They repulsed their onslaught and built a number of powerful fortifications on the southern border. They even turned on the offensive in the 8th century BCE, having begun to colonize the Vorskla river valley on the left, steppe, bank of the Dnipro.”

The name of Gelon-citizens mentioned by Herodotus [12, Book IV: 10, 108 et al.] is derived from the homonymous son of Herakles. The Gelon that Herodotus described (the city of Holun in *The Veles Book*, and also the city of Ilium in *The Iliad*) emerged at the beginning of the 8th century BCE and is identified by most researchers with “Belske horodyshche” (Belsk hillfort), which is located on the border of the Poltava, Kharkiv and Sumy regions and it emerged at the beginning of the 8th century BCE. Not by chance, this date coincides with the Slavs returning from their campaign to Punjab and with the foundation of Ilium on the ruins of Homeric Troy. The named city-states of both Asia Minor and the Dnipro-Don interfluvium also coincide, in addition to the solar names and tripartite defensive walls, and with specific legends about the itinerant Argonaut Herakles. His name and his 12 heroic feats are connected with the goddess Hera-‘Hod’ [year], and the source of all of them originate from the Azov area of Her(ros) in the local area of Stone Grave which holds the world’s most ancient archive and is the origin of the Indo-European epic. Travelling with the Argonauts, Herakles rescued from the serpent the sister of Priam, the future king of doomed Troy, and for this he received a pair of horses. Later, Herakles was evidently looking for the horses in the abode of the serpent-legged maiden of the Borysthenes-Dnipro who bore to him Agathirs, Gelon and Scythes.

It is necessary to draw attention to the testimony of Herodotus [12, Book IV: 102, 108-109, 120, 136] about the close ties of Geloni with the Budini, who shared their fatherland with the migrants and who lived alongside them in Gelon. The facts connecting them with the Budini of Media in 1000 BCE (in addition to the aforesaid findings in kurhan12/III at Stovbuvata Grave) are given below. Researchers accentuate the connection of the Geloni with forestry, thereby excluding them from the numerous agricultural-stock-raising ancestors of the Slavs. The fact that the “Budini celebrate festivals in honor of Dionysus” reveals, at least, that

they were farmers who had adapted to the new living conditions. However, their “light-blue eyes and red hair”, which were different from the Geloni are entirely comparable with the Slavs. Moreover, *The Veles Book* [3,4] considers the city of Holun (i.e. Gelon by Herodotus) as a formation of the Budini – in the area of which, in the modern Poltava region, we find an agglomeration of names, such as Buda, Budno, Budina, Budaky, etc. In this way, ancient tribes with Indo-European roots (e.g. Tirites and Alizonians, like the Geloni) could be merged into the ethnogenesis of the Slavic community as Turovtsy, Halychans, and Ulychis. However, “the Callipidae, Hellenic Scythians” reveal a relationship with the Indian Goddess Kali, the hypostatic wife of Shiva – the veneration of whom is found in ancient inscriptions of the same Dniro-Dniester region. Once more, this confirms the veracity of the information of *The Veles Book* about the Slavic-Aryan migrations. An equally ponderable confirmation is found in the Indian-Armenian legend of the 1st - 8th centuries about Kuar, Meltei and Khorean.

So, having lived in India and then partially returned again, the migrants left their legacy in a trace of the Kyans dynasty of Indo-European origin. Reference has already been made about Keya(k)h and Ushanas Kavi. The Indian ruler was related to Kei Usan, the founder of the Khwarezmian dynasty of the Keyanids. Whether or not Usan belonged to the ‘warrior’-Rus (like his tribesman Rustam) or not, it was clearly not coincidental that his grandson Kay Khursa returned through those lands of his brother-Slavs Kyi and Khoryv. In addition there is the opinion that Khwarezm – is the ‘Land of Khwars’. Its connection with the Slavic ancestral homeland is supported by a Khwarezmian legend about the expulsion by king Keyani of part of his subjects somewhere in the fishing region, where they received the ethnonym Mitany or Miuyten (see above about Kasika, etc., near the Meotida). This confirms the hypothesis of O. N. Trubachev about the relationship of names of the Meotida and Mitanni; on the other hand, there appears the possibility to explain the appearance of Slavic parallels in post-Mitanni Media.

As shown with the earlier Aryans (Indo-Iranians), the authors of *The Veles Book* connect the movement of Slavs in the Middle East with their Indian branch – the Cimmerians of 783-595 BCE.

The Chornolis archaeological culture, with a complex of Skoloto-Cimmero-Scythian features existed in the forest-steppe of the Dniro area until Hellenic times – and in the 3rd to 2nd centuries BCE, having experienced a Celtic influence, developed into the Zarubinet culture of the Slavs of late antiquity. Regarding relationships with the Scythians, the tension was aggravated by the alliance of latter with the Greeks – based not only on their victories over the Persians but also on trade. Stimulated by trade, which had become the main conductor of the culture of slaveholding Greece, Scythia reached the same point of destruction of the locally traditional communal civilization of Aratta>Arta>Arsania. The controversy focused on Taurida, the Bosphorus (Kerch) coast, which traditionally was called Surozhia and Cimmeria.

The greatest war in Scythia, according to Herodotus and his followers, was the conflict in 512-514 BCE between the alliance of local nations with the Persian army led by King Darius. The official version of the reason for the invasion was the anxiety to punish the Scythians for their invasion into Media [the forerunner of Persia and Iran], from which Persia then grew [12, Book IV: 1]. However, a comparison between this campaign and the very reckless previous campaign [12, Book I: 204-214] directed by Cyrus, founder of Persia, against the Massagetae, who were Scythian allies, unveils the true cause of the war. In the world of the Iranian branch of Aryan nationalities (‘Indo-Iranian Aryans’) there was a struggle for precedence, and accordingly named rulers, in asserting the young dynasty of Achaemenid over Keyanid (see above), as well as asserting the superiority of the Avestan over Vedic ideology, and this could not ignore the Northern Black Sea area. For here, in Aratta, civilization had originated together with the earliest dynastic rulers of ‘mace-bearing’-

Kyans (see above), which were similar to the Arián Dandines (in Indo-Aryan languages) and Palak (in Irano-Aryan languages). Their sacred center of Dandaria (Δανδάριοι, Dandarium; ancient-Greek ‘Δανδάκη’; ancient-Indus ‘Dandaka’; Turkish ‘Tentere’ and modern ‘Tendra’ [island]), and gravitating to the tradition of Aratta-Oriana, it was transferred – through Tauridian Dandaka (see above about the origins of the Indo-Aryan *Ramayana*) – to the region below the lower reaches the Old and New (S)Indic (i.e. Dnipro and Kuban rivers). Ancient authors mentioned about Dandaka-Dandaria during the 6th century BCE to the 4th century CE. A guerilla raid by the Scythians restrained the Persians from ‘Iron-wearing Aria’, which then outlived the Cimmerians, Scythians, Sarmatians, and in the same time of Hellas, Bosphorus and Rome, laid the foundations of military art for the subsequent Tauris and Ruses, Roxolani and Pechenehs, Rusians and Polovtsy, and the Tatars and Cossacks. Some legends about the origin of the latter recall times, when “they went into battle with ‘kyikamy’ (i.e. clubs or maces)”, and were born in the surroundings of Kyiv.

7. Early the middle ages

The names Artaplot and Orativ (cf. Greek Ortopolis and Etruscan Artana), and the island of Tendra (Ancient Dandaria), have persisted to this day – however, the functioning of those communal civilizations of Indo-European derivation ceased in the second half of the 1st millennium BCE, with the rise of the totalitarian-feudal Rus [old Kyiv Rus]. There is evidence that subsequent manifestations of Aratta lay in the region of the greatest collection of its cities, in the Cherkasy region. However, in the texts of Arab travellers it is more obvious in the Taman peninsula (ancient-Rusian Tmutarakan). This affected the tradition of the duplication of historic phenomena in two areas of the outlined territory, i.e. in the lower reaches of the Dnipro and Kuban. Al-Istarhi (in the 10th century) wrote about three groups of Rusians, who were centered on the cities of Kuiaba (Kyiv), Slaviya (in the Volyn region?) and Art(s)a, the capital of Art(s)ania. It is not accidental that last name is confirmed by the Arabic naming of Rashtri [Rus], which considered only two ‘Lands’ – Bharati-India and Artania-Rus. “Concerning Arta, it is unknown whether any travellers reached it, because there they kill any foreigner coming into their land. They themselves only sail along the river and trade.” It is also known that the Ruses were sometimes called Art(s)ami by the Arabs, and no matter how dubious their information might be, it is still possible to construct an ethno-cultural chain of such a genesis (Indo-European Arattas > ancient-Grecian Aroteres > Iranian-Arabian Art(s)es > ancient-Rusian Oratai > Ukrainian Orachi), which emanates from beginning of terrestrial civilization and still lives on in the same Northern Black Sea region up to modern times.

The characteristics of the earliest Indo-European’s coexistence of settled Aratta and nomadic Arián were sustained through subsequent millennia, surviving up to the middle of the 1st millennium CE as paired Arta-Arsania and Dandaria-Dandaka, stimulating at that time the further coexistence of Borusia and Oriana, Skolotia and Cimmeria, Bosphorus and Scythia, Rus and nomads. This reveals the Arattan basis of peasantry and the Aryan basis of the Cossacks. The 9-millennial tradition of communal civilization survived in each of them until the end of the 18th century, and the beginning of the 20th century constituted an effective opposition to the totalitarian civilizations of slaveholding, feudal and capitalist formations of the last 5 to 2.5 millennia.

Our studies [9-11] demonstrate the necessity for reconsidering the conventional picture of history, which was formed from ancient times. According to known history (which was summarized but somewhat corrected by “historical materialism”), the primitive communal structure of Slavs was protracted until the beginning of the new era, when there was ‘the period of military democracy’ and then their appearance on the historical arena was by virtue

of the annalists of neighboring civilized nations. The organization for saving Slavic civilization-statehood (relative to bloody chaos of the military democracy period) only took place in the 7th - 9th centuries, i.e. later than almost all other peoples of Europe. But, no, that is not right! Pre-Slavic civilization arose, as shown above, along with their origin in the environment of Indo-European peoples, but that **primary, communal civilization was unknown to historical materialism**. With regard to the second, i.e. class-civilization – yes, the Slavs were somewhat delayed in that, possibly even to their own detriment – but [ultimately] for the benefit of all humanity (see the section below, ‘Conclusions and outlooks’). In the traditionally Slavic Dnipro area, the contradiction was resolved not locally but with the arrival of foreign princes of Baltic origin.

Turning to an examination of the assemblage of Rus into Surozhian Rus (Black Sea), Venedian Rus (Baltic) and Kyivan Rus, we have to begin with the appearance of the capital of the latter – which was different from the above mentioned Idikyiv of Skolotian-Cimmerian times.

People have taken a fancy to comfortable places for living since ancient times. In Cyril Street of Kyiv archaeologists have identified a camp of mammoth hunters that dated from the time of the Kyivian Region that coincides with a myth about the origin of the world 198 centuries ago. Later, between 6000-5000 BCE, at the time of Aratta, a unique sanctuary marked the beginning of the Kyiv Pechersk Caves, as well as 7 settlements of the Trypillian archaeological culture. Perhaps the name Subotka (Sanskrit ‘Su-path’, i.e. ‘enlivel path’ and the Byzantian ‘Sambatos’) could have arisen at that time for a settlement on the territory of modern Kyiv and been called ‘Amadoka’ (Greek ‘flooring from logs’, crossing) in the ancient-Scythian epoch. 14 settlements of the Zarubinet culture formed there, with the most northerly accumulation of Roman coins from the 2nd century BCE and the five subsequent centuries. It was during that time that the military-trade route began “from the Variags to the Greeks” (i.e. from the Slavic southeastern Baltic into the maritime Byzantium, Black Sea), and together with it flourished the passage and trade centered on the site of the future capital (i.e. Kyiv). The “Zarubinet”-Slavs made contact with the related Celts (through the former Skoloty) and began to form a path, in the 3rd century, that connected with the Slavic-German alliance of the Veneti, Vandals and Goths. Those alliances were held together by general genealogical legends. One of them was about the ancestor Ariy (see above: *The Boyan Anthem*, Oriy of *The Veles Book* and Fraort, the founder of Media) and his son Kyi (also in *The Veles Book*), a descendant of whom allegedly became Hermanaric. It is probable that, at this time, but not earlier than the foundation of Cimmerians, there was a partial migration consisting of Aces and Vans – headed by the later deified Odin – from the Kuban-Don region into Scandinavia. Its Lesser Sweold (Sweden) arose from Greater Sweold – Scythia, and Rus in Europe was treated as its successor up to the late Middle Ages.

Not only the Celts, but also part of the Cimmerians migrated to the British Isles where they were welcomed in 5th century with their Rus-Ukrainian prince Yar-Tur [‘yar’ means sun, solar, active, furious; and ‘tur’ or tauros, or tour, relates to the bull, after which the peninsula of Taurida was named, though is known today as Crimea]. Following friendly collaboration with the pagan druid-priest Merlin, prince Yar-Tur went down in history as the famous King Arthur of Britain [13]. His closest ancestors, who lived in the southwestern land of modern Ukraine, were described in *The Legend About Bui-Tour-Ruses and the Ugolichy* in archives of Yu. P. Mirolubov [14], which was written in an ancient Slavic language (note [bui] means furies; Slavic ‘buiivol’ is analogous of an English bull).

According to Lukashevich [15], the primitive inhabitants of Britain were Slavs, of which the prevailing tribes were called Britons, because they shaved their beards, leaving a moustache (the Slavic word ‘britii’ means a shaved man). It is interesting that such English words, as ‘govern’ and ‘governor’, originated from the highest mountain of the Ukrainian

Carpathians, Goverla (the highest mountain controls the local lower area). Other details on peculiarities of the English language are disclosed in the book *The Story of English* [16] (see also Ref. [17]).

In the Scottish Declaration of Arboath (written in 1320) [18], it is written that the Scots came to their present place from Greater Scythia whose central part coincided with the territory of modern Ukraine.

It is interesting, the Comanche tribe of America also derived themselves from north of the Black Sea and in particular, the area covered today by the waters of the Azov Sea [19].

The first chronicle reference of the city of Kyiv pertains to 334 CE. Kyi of that time (prior even to the rules of the dynasty of that name) could be the carrier at the Dnipro crossing. The carrier was a very valuable person at such an important passage, (which even now in some places Ukrainians call 'Kytovan', referring to his 'kyi', i.e. staff).

The Baltic Varangians, or Varyags, were mainly Baltic Slavs settled at the south coast of Baltic Sea. By the style of life they were close to the Indo-European Germanic Vikings who lived to the west and north of Varangians. Paramilitary Varangians acted as guards of trade caravans, mainly river and marine trains. On the verge of the IX and X centuries Varangians came to Kyiv bringing feudal structure to the state. Kyivan Rus adopted Christianity in 988. However, before Varangians arrival to this country, which was the direct successor of ancient Aratta > Arta > Arsanian, there still dominated the actual primary civilization with its developed communal structure.

This is the root of civilization of not only Ukrainians, but of all mankind. The feudal formation of the secondary, totalitarian civilization began here with the baptism of Rus by the Varangians (after Byzantium and Rome, and other states of Euro-Asia of that time, adjoined to it). A rare, if not specifically unique history of the nominal nation of Ukraine is shown by its "dual faith and dual power" that arose in ancient Cimmeria-Scythia and became anchored in baptized Rus. Until then, the lower classes of agricultural people stood by the communal Vedic traditions that had lasted 9000 years, though the ruling classes stood by the totalitarian-biblical traditions of the last 3-1 millennia.

Such polar opposition is traced to the Siches, the Cossack Republics, which existed in Ukraine throughout the period of 1552-1922 CE, and their memory, including the present, helps to clarify peculiarities of the subsequent Ukraine to modern politicians. In particular, it clarifies the basis of interactions (the polar opposites of attraction and repulsion) between the native civilized Rus-Ukraine and the originally totalitarian Moscovia of the 13th-17th-21st centuries. Notice that Moscovia occupied Rus-Ukraine in the end of the 17th century. Since the beginning of 18th century Moscovia took the name of Rus for themselves and since then their country became known as Russia. That was a completely corrupt political decision organized through the patriarch of Constantinople who recognized that Moscovia (with its capital in Moscow) had become the descendant of Rus (that had its capital in Kyiv) and so the Moscovian country became Russia. In addition they totally ascribed the history and culture of old Rus-Ukraine to their country. Gradually the Moscovits, or Moscovians, became known as Russians (and their proper name – Moscovits, Moscovians – was rejected). Since the occupation of Ukraine by Moscovia, from the end of 17th century until the end of 1980s, they forbade the Ukrainian language 134 times (although from studies of the Polish polyglot Michal Kasuski who was speaking about 200 languages, the Ukrainian language was determined as the most ancient one among all languages from China to Spain, and that it had existed as a language for more than 7000 years [20]).

There is a filling that in recent years Moscow implicitly holds a pretty wicked policy on Ukraine: Ukrainians are a mixture of feral tribes basically from Galicia who speak some broken language formed on the basis of Polish by Poles and Austrians; those wild Ukrainians settled in the land of Kievan Rus. The mission of Russia is to return the land of Kievan Rus

to Russian people and expel Ukrainians back to Poland and Austria or at least to Galicia. So, the situation with Moscovia-“Russia” looks like the crown of a tree being opposed to its root. This is a fateful situation for the entire global, human civilization.

8. Concluding remarks

As the first civilized country of the Indo-Europeans, Aratta was characterized by a communal social and political structure. The community did not know slavery; people were free and self-organized. During more than 3000 years of its existence, they invented up to 80% of all the symbols we use today (from western Europe to China and Japan). Their leaders were (b)rahmans, ancient priests who were strategic leaders that determined the style of life of the community. A second varna were the kshatriya (from holder of rule or authority) who typically were the administrators and senior warriors. A third varna were the vaishya, the common people who worked for the community, and a fourth were the shudra, people who did not recognize the natural laws and worked only as servants. The Aryans brought this culture to the Punjab around 4000-3500 years ago but after the invasion to India by the Macedonian, Alexander, the structure of their community dramatically changed: all four varnas in India became heritable.

In contrast, Arattan rahmans performed a selection among children – deciding which of the four varnas this or that child should be distributed to. The children were then educated according to the four predispositions (rahmans, kshatriya, ...). Aratta existed for over 3000 years without any conflicts, civil strifes or wars. Their culture rested on a ***figurative-intuitive perception of the world***, which through the world archetypes subconsciously brought culture to an information field, an all-pervasive field of Nature. This was the all-seeing god of the Slavic, Indian and Iranian Vedas. This culture functions in a mode of an “autopilot”. The community’s efforts strive for connecting to this “autopilot”, as they feel the necessity of harmonically living in space with its subtle laws. This connection then automatically leads a person through life.

Another type of culture is characterized by secondary, totalitarian civilizations (slave-holding, feudal, capitalist and present-day socialist societies). It is a culture that is based on a ***logical-analytical world outlook***, which through the means of rationalism only leads culture towards material manifestations of the real world (prosperous life, human rights and humanity). Nevertheless, people are looking for truth and mankind has already gone through the Italian Renaissance, the German Reformation, the French Enlightenment and the Anglo-American entrepreneurship & technological revolution. And now one more step is required for the restoration of a healthy Arattan society, but in a new spiral of development.

The first step was a democratic constitution, which initially came from Ukrainian land to the USA (in 1781) and then to France (in 1791). This Constitution was first written by the Ukrainian Hetman, Pylyp Orlyk, in 1710. Philip Orlyk was forced to emigrate to France where he brought this important document. Note the Hetman was the elected leader of the whole Ukrainian country, at a time when all other civilized nations around Rus-Ukraine had their hereditary kings. The arrangement of life in line with democracy and self-organization was established in Ukraine by Hetman Bohdan Khmelnytsky in the mid-17th century when he freed the country of the Poles. In his turn Bohdan Khmelnytsky had acted on the basis of old Ukrainian rules that were recorded by Hetman Mykhaylo Ruzhynsky in the second part of the 16th century.

Today, in modern time, we anticipate one more step from the Slavs, as they have to complete a transition to a new anthropological type, because it is the Slavs who still keep the ancient traditions of a peculiar internal understanding of the Arattan figurative-intuitive perception of the world. Any material object consists of two components: material and field [21]. Therefore, a person cannot be considered only as a material body with social functions;

an individual also consists of a field component that allows people to communicate via a channel of intuitive perceptions. We come to the need for integrating the intuitive perception with the analytical mind (i.e. amalgamating eastern introversive philosophy with a western outlook).

In what way will Ukraine, as the center of the Slavdom, be able to push the revolution towards a more advanced anthropological type of human evolution? It seems this is possible through bringing the ancient knowledge base to the modern community. In other words, the necessary development and support for intuitive perception, which makes it possible to maximally harmonize our life with both the material and field laws of the universe. Modern people have to re-educate themselves; a number of teachers have to appear.

The human community is at the beginning of a new springtime; cold and blizzards will still often stand in our way. Nevertheless, the ancient knowledge comes back to us, which is demonstrated by the authors' recent studies: the Aratta civilization has been discovered and the inerton field, an all-pervasive field of the universe, which binds and harmonizes both animate and inanimate objects, has now been detected and examined. Thus we are on the right path to living in harmony with the integral laws of Nature.

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