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Yuriy Myskiu

## A NEW METHODOLOGY IN DETERMINING THE NAMES OF CELTIC TRIBES

### Povzetek

Problem raziskovanja izvora Indoevropcejev ni nov. Ni dvoma, da je ta problem mogoče rešiti, če pravilno pristopimo k raziskovanju izvora Keltov. Seveda tega ni mogoče rešiti brez uporabe novih metodologij. Ne moremo se zanašati le na najnovejše raziskave DNK, ki v zadnjih 15 letih kažejo, da sta bila Irska skupaj z Britanskim otočjem naseljena že dolgo pred prihodom Keltov na te otoke.

Iste genetske študije so pokazale, da so otoke naselili ljudje, ki so tja prišli s področja sodobne Španije, medtem ko so se Kelti tod naselili veliko pozneje. Njihova prisotnost na Britanskem otočju je bila na splošno majhna.

Isti predsodki nam še vedno preprečujejo, da bi se znebili mitov, ki so se v preteklih stoletjih trdno zakoreninili na Zahodu. V času Sovjetske zveze se je na Zahodu še bolj utrdil mit o bratstvu treh narodov: ruskega, beloruskega in ukrajinskega. Vsi zahodni učenjaki, pa tudi ves znanstveni svet, so postali žrtev mita, da je ruski jezik starejši od ukrajinskega.

Ko je nemški znanstvenik Schuster-Shevts v letu 1977 primerjal ukrajinski jezik s sorbo-lužiškima jezikoma (vzhodna Nemčija), je prvič v zgodovini predlagal obstoj pra-ukrajinskega jezika.

Popolnoma novi podatki so avtorja teh vrstic spodbudili k iskanju novih pristopov za razjasnitev resnice o tem, kdo v resnici so Ukrajinci.

Ni mogoče, da ima eden eno resnico, drugi drugo in tretji spet svojo. Resnica je vedno ena. In prej ali slej bo vsakdo, ki išče resnico, le-to tudi našel. To načelo je odlično opisano v Svetem pismu, čeprav ta velja za človekovo iskanje Boga, katerega obstoj uradna znanost ne priznava.

V moji knjigi, "Pravi Kelti. Vpliv krožnega Kosi-svêta (veča). Razselitev.", posebno mesto zavzema gensko rodoslovje ter izvor Keltov kakor tudi Slovanov. Dosega svetopisemske razsežnosti, vse od Noaha, njegovega sina Jafeta in končno Homerja, Jafetovega sina. Podobno svetopisemska zgodba govori o tem, kako je Bog zmešal jezike babilonskega ljudstva, nakar so se ti razkropili po svetu. Avtor dokazuje, da so v tistih časih indoevropske jezike govorili le Homerjevi potomci. Naj se to sliši še tako paradoksalno. svetopisemska različica je popolnoma skladna z novo metodologijo, imenovano Vpliv krožnega Kosi-svêta (veča).

Stara ukrajinsčina in sanskrt sta postala temelj novega pristopa pri določanju etimologije imen keltskih plemen. To je postalo mogoče zato, ker so zahodni

raziskovalci v preteklih stoletjih fanatično verjeli, da naj bi bili zahodni Evropejci pravi potomci Keltov, saj so nekoč Kelti živeli v zahodnoevropskih deželah, ki so jih stari avtorji imenovali Galija. Od tod tudi izhajajo težnje in zanemarjanje vzhodnoevropskega prostora in vzhodnoevropskih študij. Hkrati so znanstveniki v vzhodni Evropi slepo zaupali zahodni razlagi o izvoru Keltov in jo prevzeli.

Podrobnosti; prav v podrobnostih se pogosto skriva resnica. Če bi znanstveniki namenili dovolj pozornosti podrobnostim, bi zagotovo našli resnico o izvoru Keltov. No, kdo lahko ovrže irsko etimologijo imena plemena »Catuvelauni«? In res, to je nesporno. Če pa pozorno in natančno pogledamo rodovna imena vej plemen, ki so se imenovala Casses, pri čemer so pri določanju njihove etimologije uporabili staroukrajinske in verjetno nekatere druge slovanske jezike, se izkaže, da ime Catuvelauni ni bilo samopoimenovanje lastnega plemena, pač pa tisto, ki ga je temu keltskemu plemenu dala ena od vej Ibercev, ki pa so pravi predniki sodobnih Ircev.

Nova raziskovalna metodologija vključuje uporabo novih pristopov in znanja, ki zahodnim učenjakom v preteklem stoletju niso bila na voljo.

Analiza slovenskega štajerskega narečja in hrvaškega ikavskega narečja, ki se je presenetljivo izkazala za fonetično podobno ukrajinščini, lahko osvetli vprašanje izvora Slovencev, Ukrajincev in Hrvatov.

Slovensko štajersko narečje in hrvaško ikavsko narečje bosta nedvomno nova izziva za jezikoslovce iz Slovenije, Hrvaške in Ukrajine.

## Contribution

The problem of the origin of Indo-Europeans, as well as Celts, Slovenes and Ukrainians, lies exclusively in the plane of established myths and stereotypes. It was the stereotypes and biased attitudes of Western scholars to Eastern European science, to Eastern European Slavic languages, as well as to the Ukrainian language in particular, that led to glaring errors in the identification of the Celts.

Recent research by Professor Konstyantyn Tyshchenko of Taras Shevchenko University, who revived the work of the German Slavic scholar Schuster-Shevts, clearly indicates that the Ukrainian language is much more closely related to the West Slavic languages than to the Russian language.<sup>[1]</sup>

As can be seen from Figure 1, the Ukrainian language has the most common phonetic and grammatical features with the Upper Lusatian and Belarusian languages (29 common features) and Lower Lusatian, 27 common features. At the same time, the Russian language came as a complete surprise, with only 11 features in common with Ukrainian.

Analyzing the works of Shuster-Shevts and other linguists, Professor Tyshchenko groups six witnesses to the existence of the proto-Ukrainian language. The first witness to the existence of the proto-Ukrainian language is the Upper Lusatian language. The second witness to the existence of the proto-Ukrainian language is the Polabian language. The third witness to the existence of the proto-Ukrainian

language is the Novgorod charters. The fourth witness to the existence of the proto-Ukrainian language is the so-called “Lidsko-Loivske pasmo izholos” (not translated).<sup>[1]</sup> The fifth witness of the antiquity of the Ukrainian language is the Celtic suffix -in (in modern sense of the word Celtic, as for 2021). The sixth witness: the Latin-Gothic suffix -ar.<sup>[2]</sup>



Figure 1: Geographical distribution of common features of other Slavic languages with Ukrainian. 34 features of the Ukrainian language are unique (without analogies in other Slavs). Numbers 11-30 indicate the number of characteristics of the Ukrainian language (out of 82), common to this language.

Professor Tyshchenko and his assistants conducted a study of the toponymy of Ukraine and found 230 Celtic place names (in modern sense of the word Celtic, as for 2021) in floodplains of rivers previously in Western and Central Ukraine.<sup>[3]</sup>

Today it is clear that neither the Irish, nor the Scots or other inhabitants of the British Isles are descendants of the Celts. The same can be said about modern French.

*“The research at Trinity College Dublin (TCD) into the origins of Ireland’s population found no substantial evidence of the Celts in Irish DNA, and concludes they never settled here en masse.”<sup>[4]</sup>*

*“THE MODERN nations that consider themselves to be Celtic are not actually anything to do with the “true Celts” who once dominated Iron Age Europe, according to anthropological research.”<sup>[5]</sup>*

*“A 2016 discovery in Co Antrim could completely alter the perception that Irish people are descended from Celts.”<sup>[6]</sup>*

Geneticists have identified the haplogroup R1b subclade L21 as being carried by the Celts. It is not known whether isotopic analyzes of samples taken from the bones or teeth of Celtic chiefs from burials in France were made, or whether scientists may have taken into account only the craniology of the skulls. For unknown reasons, this information is not freely available.<sup>[7]</sup>

Were geneticists guided more by the principle of inheritance and bias than by scientific methodologies?

And what about the Celtic languages now or more precisely the two groups of Celtic languages? If modern Irish are descendants of the Iberians and Picts aren't the so-called Celtic languages really separate branches of the Iberian language? <sup>[2]</sup>

The Celts left a huge mark in the archeology of Europe. They inhabited vast areas of the European continent. This means that the Celtic tribes could not dissolve without a trace in the Germanic or Slavic world. It is impossible that belonging to one or another Celtic tribe was not reflected in the surnames of the male line, even after assimilation with the Germans and Slavs.

Unsuccessful wars with the Romans led to huge losses at the time, more than one million Celts were killed, hundreds of thousands became crippled and disabled, and tens of thousands of women and children were sold into slavery by the Romans. It is unknown how many Celts survived the Gallic wars, but there is a clear version that has been circulating among Western scholars for the past decade that surviving Celts migrated to Scandinavia, Eastern Europe, especially to its northern part, and Africa. If this hypothesis is true, then traces of such migrations should remain. Even more, there should be traces of the presence of Celts, real Celts in Scandinavia, Africa and Eastern Europe.

In 1987, American scientists found rock inscriptions in Gaelic in southern Colorado! And they were not just inscriptions, but solar signs on which chronology was conducted.<sup>[8][9]</sup>

CBS News filmed a wonderful article in which American Celtic scientists officially stated that before "Columbus discovered America," the Celts had done it much earlier! Of course, I wanted to appeal to the esteemed professors: "What about the Indians?" Scientists who have studied the inscriptions say they do not know how many Celts came and where they lived, but the fact remains that the solar signs carved into one of the rocks in southern Colorado belong to the Celts.

This whole story made me pay more attention to the state of Colorado. I started gathering information about this central US state.

The official version says that the name of the state of Colorado comes from the Spanish "Colo Rojo", which is associated with the red color, the one belonging to eponymous Colorado River, and the mountains that stretch through three states, Colorado, Arkansas and Utah.

It is believed that the name of the state of Colorado was given by the Spanish colonizers four hundred years ago. Spanish conquistadors, seeing a river with a reddish tinge of water or mountains with a reddish tinge allegedly called the river

Color rojo, hence is the name Colorado. In 2012, when all these facts were revealed, the author of the study first suggested that the name Colorado could refer to the Indo-European 'kolo' or 'kula' and 'rath' and, respectively, in Old Ukrainian and Sanskrit, could mean "round council" or "tribal council". In other words, the name Colorado is decomposed into the Sanskrit 'kula', meaning 'genus', 'tribe', and Indo-European 'rath' (advice).<sup>[10]</sup> In the Ukrainian language, the term "circle" is well-known and means "meeting" or "council". However, then it was only an assumption. And in order to understand whether this hypothesis has a right to live, the following thing was done: similar in construction and probably in the meaning the names in Europe were grouped.

The logic was simple. Since the official version says, that the name Colorado comes from the Spanish "Color rojo", so one should look for similar onomastics in Spain or in countries that were previously Spanish colonies.

It turned out that alike onomastics is most common not in Spain as it should be by logic, given that the Spanish colonizers gave the name of the state of Colorado, but in northern Italy, France, Sweden and Norway! Notwithstanding, it cannot be ruled out that we may be talking about different meanings, the authors of which are different tribes or peoples. The following toponymy was also found in Italy:

- Colloredo (UD)<sup>1</sup>
- Coloredo (SO)
- Coloredo (NO)
- Colletterto Castelnuovo (TO)
- Colletterto Giacosa (TO)
- Via Colletterto (TO)
- Colloredo di Monte Albano (UD)
- Colloredo di Prato (UD)
- Via Coleretto (BS)

Surprisingly, the possible semantic twins of the name of the American state of Colorado are not somehow in Spain, where they were supposed to be, but in northern Italy ...

- Who could live in northern Italy and who could be the authors of this toponymy?
- Are we talking about real Celts? Thought then the author of this study.
- What if I'm wrong and Italian Coloredo have any other unknown meanings?

1 BS - Brescia, Northern Italy (*it is an acronym of the province*)

NO - Novara, Trecate, North-West Italy

UD - Udine, northern Italy

SO - Sondrio province, Northern Italy

TO - Torino, Northern Italy



Is it again about “red”? When I used Google, I began to look mostly under the microscope all Italian “coloredos” and I didn’t see a single place where the red color of stone or soil could be found.

So, the version with “red color” immediately dropped out.

Are there any other versions? I came across another one while researching French similar names.

A close analysis of Italian toponymy Coloredo showed, that most likely Italian toponymy has nothing to do with the etymology of the name of the American state of Colorado. We will talk about this later.

To the attention of conference participants, the list of French toponymy is semantically close to the Italian Coloredo. The French names are listed as follows:

- Galleret Villeperrot
- La Colletterette Somme-Bionne
- La Colletterette Somme-Yevre
- La Colletterette Brosses
- Le Colletterette Avant-les-Marcilly
- La Colletterette Digne-les-Bains
- La Colletterette Tannieres
- Galarot Les Haies
- Galarot Nord Les Haies
- Galleret Villeperrot

Analysis of all the above toponyms revealed that, again, they have nothing to do with red colour. What else can all these French La Colletterette explain? An explanation from the Proto-Ukrainian-Sanskrit “round council” or “tribal council” has the right to live. But is this the only possible version? As it turned out, no.



Figure 2. Why do priests wear white collars?<sup>[11]</sup>

In the photo, an invariable attribute of any Catholic priest, a white collar, which is called a “collerette”. Well, it would seem, that the answer is found. But no, not everything is as simple as it seems at first glance.

A brief history of collerette. This invariable attribute of Catholic priests in the 19<sup>th</sup> century was invented by the Scottish priest Donald McLeod. At that time in England massive collars suddenly were out of fashion. And it was not easy for the priests to walk all day in a massive robe, which often rubbed their necks. For this purpose, Donald McLeod first used a shirt and then began to use a removable collar. This was not caused by fashion, but only by convenience and no more. This is how Roman Collar, in Italian “Collare”, entered the Catholic dress code in the 19<sup>th</sup> century, from Latin “Collum” means “neck”. Actually Polish “coloratka” comes from the French “collerette”.

The bulk of La Collerette’s anonymity is in rural areas, where there are no traces of temple construction or even housing that could be related to the residence of Catholic priests. And there is one simple explanation for this. The fact is that Catholic priests did not carry out any missionary activity in France in the 19<sup>th</sup> century, when the “coloratka” (Polish name), a white Catholic collar, was invented, which would allow them to settle near places of evangelization. There is no written source to indicate this. As of the 19<sup>th</sup> century, France had long been a Catholic country with small Protestant, usually Calvinist, communities.

What about the sewing workshops, which could be called La Collerette because such workshops could specialize in sewing various collars? This version is again absurd. Villages in France are much older than 200 or 300 years. Any buildings under 300 years would certainly have survived even during World War II, which, compared to the Ukrainian area, almost did not affect the countryside of France. At least the destruction that took place in France is incomparable to the destruction of entire villages and towns in Ukraine.

Take, for example, the first village on the Somme-Bionne list in which the anonymous La Collerette was found. In 1901 the grave of an elite Celtic warrior was excavated near this village, near La Collerette.<sup>[2]</sup> And only some farm fields were around. Could the home of a Catholic priest of the “white collar” be located here less than 300 years ago, as a result of which this place got its name from the local population? It is similarly difficult to imagine a sewing workshop here. The same can be said about the settlement near Somme-Yevre, La Collerette. So, the version with collars cannot withstand criticism.

What could really happen? In fact, the local population, let us say, fitted the name where the Celts once held meetings “kolorath”, “kolorada”, i.e. “tribal council”, “round council” to the known semantic meaning of “la collerette”, which according to them meant the white collar of a Catholic priest ».

Such distortions of words and meanings are characteristic not only of France but of Europe as a whole. People living in a certain location and having lost over time the true meaning of a name of a toponym, hydronym, give it the first best

sounding similar name, which can be explained in their native language, while the real authors of the name are completely different tribes, peoples. For example, take the toponym Zvenyhorod, common in western and central Ukraine. Today not only the inhabitants of these small towns, of which there are more than a dozen in Ukraine, but also ordinary Ukrainians associate this name with bells. Honestly, even I thought that the name of many towns called Zvenyhorod means “city of bells”, where the first syllable “zveny” means a bell, and the second syllable “horod” means a city. How surprised I was when I read one of the works of Professor Konstantin Tishchenko (Taras Shevchenko University, Kyiv), in which he convincingly proved that the name Zvenyhorod actually means “city of Swedes”, “sveny-horod”, where “sven-sveny” is the name of the Swedes.

So, when did the Swedes appear in Ukraine and how were a little more than a dozen cities in western and central Ukraine with the names Zvenigorod named after them?

In 1019, the prince of Kyiv Yaroslav the Wise married Ingegerd, the daughter of the Swedish king Olof Skötkonung. In the following years, Swedish military garrisons were established on the territory of then Rus (central and western Ukraine) in order to defend against enemies. Such outposts could be created both within the existing settlements of Rus-Ukrainians and outside them.

Here is a classic example of the substitution of so-called concepts, when the local Rus-Ukrainian population over time distorted the meaning of the name of the city from the meaning of “link the city”, ie “city of Swedes” to “ring the city”, “city of bells”.

A similar situation occurred in France, Italy, and then in Sweden and Norway, which will be discussed below. Where the real Celts, the ancestors of the Ukrainians, used to live, the Franks, the Romans, and the Germans came. All the newcomers assimilated with the local in some places, as in France the small Celtic population, both culturally and linguistically, respectively, borrowed something, imposed something themselves, and distorted something.

There is no reason to believe that the authors of the French toponymy La Colletterie and the Italian Coloredo are Catholic clergy with white collars.

The real authors of this toponymy are the true Celts, who called themselves Skolothians (Skoloths), and who to address various issues facing their tribe did not converge to the “club” (house for meetings in rural area of West. Ukraine), as it happens today in Ukrainian villages and not to the Verkhovna Rada (translated as Higher Council), as it happens in Ukrainian parliament, but to a predetermined place. As a rule, it was some kind of elevation, a hill in the field, a hill on the edge of the forest, meadows, etc. Because they had neither a “club” nor a parliament, but there was a nature with which they were in complete symbiosis. This is how they held their “tribal councils”, which over time became known to Ukrainians as a “circle” meaning “council” or “round councils”.

I started this research from the Swedish city of Lysekil, whose name in Swedish means “brilliant island” or “bright island”. At the same time, using the Ukrainian language, the name can be interpreted as a “bald circle”. And indeed, the visiting card of the city is a stone island of surprisingly regular round shape.

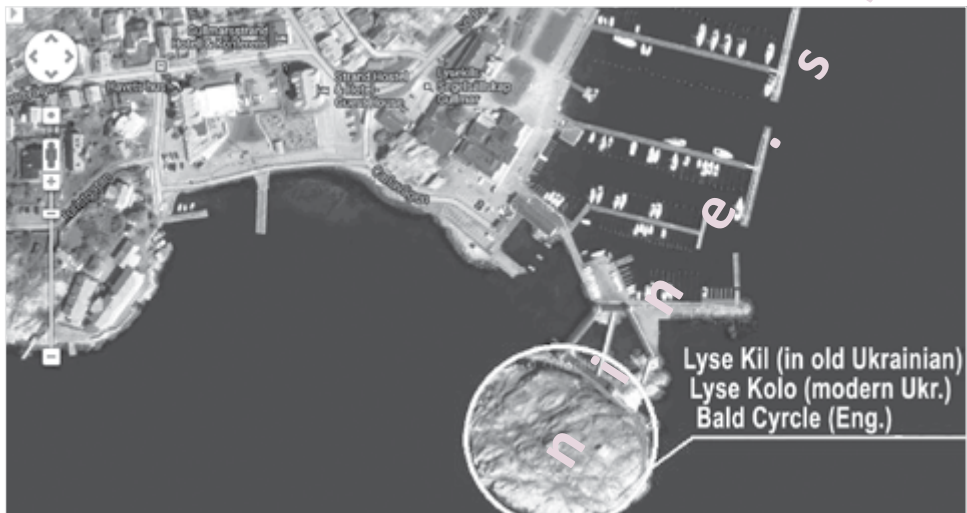


Figure 3: An island of unique round form off the coast of Lysekil, Sweden.<sup>[13]</sup>

Near the city, I found three semantically similaronyms, namely Kolerod, Kollerod Norra and Kollerod Holme.

Here is a complete list of Swedish onomastics,<sup>[12]</sup> which may be related to the real Celtic Scots and their “tribal council” or “round council”:

- Kolerod (*near Lysekil*)
- Kollerod Norra (*near Lysekil*)
- Kollerod Holme (*Orust, relatively close to Lysekil*)
- Kallared (*Morönal*)
- Kallered
- Kalrotsgatan (*Uppsala*)
- Gallared (*Falkenberg*)
- Hallarod (*Horby*)
- Hallerad (*close to Orebro*)
- Hallaryd
- Hallered
- Hjalmered (*near Kolla*)

- Holmared
- Holmerud

Norwegian toponymy Kollerud and Hallerud (*with postal codes*):

- Kollerud (3340)
- Kollerud (1890)
- Kollerod (1719)
- Kollerud (1970)
- Kollerud (*Drammen*)
- Kalrotstien (6300)
- Hallerud (3032)
- Hallerud (3070)
- Hallerud (3092)
- Hallerud (1850)
- Holmerud (1480)
- Nordre Holmerud (1816)
- Holmenkollen Oslo

Here is a classic example of the substitution of so-called concepts, when the local Rus-Ukrainian population over time distorted the meaning of the name of the city from the meaning of “sweny gorod”, i.e. “city of Swedes” to “zweny gorod” that is “a city of bells”.

A similar situation occurred in France, Italy, and then in Sweden and Norway, which will be discussed below. Where the real Celts the ancestors of the Ukrainians used to live, the Franks, the Romans, and the Germans came. All the newcomers assimilated with the local Celtic population small in some places, as in France. Both culturally and linguistically they something borrowed, imposed and distorted respectively.

There is no reason to believe that the authors of the French toponymy La Colletterette and the Italian Coloredo are Catholic clergy with white collars.

Let's try to find out what the Scandinavian endings -rud, -röd, -ryd, -red can mean. The author asked his Facebook friend Katrin from Sweden to help clarify the meaning of numerous “Kolerods” and in particular the name “Radahallen” in Swedish. What was my surprise when Catherine immediately replied: “It's a place” and wrote “Rada hall”! This is a place! The next day, Katherine sent me a link to one of the Swedish sites explaining the etymology of the Swedish endings -rud, -röd, -ryd, -red.

Here's an excerpt from the monograph “ORTNAMN I SVERIGE” (Places' names in Sweden) by Swedish scientist Nils HÖRNQVIST taken from the Swedish website:<sup>[12]</sup>

*“These place name elements testify to an aspiration to new cultivation areas, clearing of forest land for agriculture. The basic meaning has been ‘removal’ of the Old Swedish word ‘rydhia’. To some extent, the motivation has certainly been tax exemption, initiated by the state for the cultivation of unused land, free land to cultivate. It is associated with barren land, toil, stump mining, rocky fields and the fence. Many were small lots in rugged terrain that barely provided salvation for the family, but which provided independence.*

*Place names with these endings are found mainly in Götaland and western Svealand and are considered to have been formed at the earliest at the end of the Viking Age, but most are from the Middle Ages (1100-1400).*

*They seem to be slightly younger than the croft names because they are located in old forest lands and have probably been more difficult to build on than the areas where the croft is located.*

*Gradually, some of these cleared tigers have grown through diligent work, become central towns in the area and received parish names.*

*The name type is one of the most frequent in (southern) Sweden, a small selection as follows:*

- BALTERUD            Balte
- BORRUD             borg, höjdplats
- DÅSSERUD         David
- EBBARÖD           Ebbe
- GRIMMARED       Grim
- GULLERED         Gulle
- GUMMERED        Gudmund
- HULTSFRED        vidsjönHulingen
- JUBBERUD         Hjö-bornas
- LINNERYD          lind-träd
- MARKARYD        ‘mark’ = skog
- MATTERÖD         Makthild
- MÅRYD             ‘mordh’ = skog
- ROSSARED         häst(russ)
- RUDA                ‘röjning’
- RÅDOM             ‘påruden’

So it’s not going about red color but about “place”.

The fact is that in the 12<sup>th</sup> century in Sweden, the issue of arable land became acute and the Swedes, increasing the arable land, called them Dasserod (the land allotment of David), Ebbarud (the land of Ebbe), Gummered (the land of Gudmund) and so on. Sometimes such plots of land were marked not only by the names of their

owners, but also by the names of the species of trees that grew there, the lakes near which they were located. By the way, “Ruda” in Swedish means “cleansed land”. Not far from the native village of Streptiv, where the author of this study was born, is the village of Ruda-Siletska. Some in Ukraine associate this name with fossil ore for smelting metal or with metal processing waste, which in Ukraine is called ocher (ochra). However, there may be a connection between the Swedish “ruda”, “rydhia” and Ukrainian “ruda”. Although it is possible that Ukrainian “ruda” can mean blood, in which case the name of the village Ruda Siletska can mean “Silesian blood”, in other words “a family of Silesians”, immigrants from Polish Silesia.

Can metal waste be related to the toponyms I mentioned above, mainly in France, Italy, Norway and Sweden? In my opinion, no, they can't, because neither in Italy, nor in France or Scandinavia, I did not find any hint, that the ending -redo, -retto, -red, -rod, -rud means something related to metallurgy. Moreover, Italian, French, Spanish, Swedish, Norwegian onomastics begins with Colo - Colle and Gala - Galle! And this can be a direct reference to the Gaelic-Celts authors.

Following the example of the name of the city Lyckil, which in Swedish means “brilliant island” or “bright island”, we can assume that the second component -kil at some point in Swedish became an island, possibly a “stone island”. But whether it is possible to explain the Swedish and Norwegian “Kolerod”, “Kollerod”, “Kolerud”, “Gallared” and other closely related toponyms as “stone place” or “rocky place”, or “place cleared of stones” is difficult to say. These are just assumptions that are far from science. Therefore, the help of Swedish linguists would clearly be very helpful here. However, all my efforts to interest the University of Uppsala in my research failed. Perhaps the reason is that what I sent to Swedish scientists more than three years ago is only a tiny part of what I have been able to research over the last three years. I did not send anything to the Swedes regarding the new etymologies of the names of the Celtic tribes, because I started researching the etymologies of the Celtic tribes only at the end of 2019.

The “stretched” explanation of “stone place” or “a land cleared of stones” also contradicts the area of distribution of these toponyms and their absence in Götaland and western Svealand where they should have formed for the first time. In fact, most of this toponymy is concentrated in the south of the country in the immediate vicinity of the Halland region, or directly in Halland, and often in places where any traces of stones are absent.

The list of Scandinavian onomastics is probably closely related to the Italian and French Coloredo and, accordingly, Colletterto would be incomplete without Icelandic toponymy. Here is what was found in Iceland in 2013:

- Skólatröð (*Kópavogur, Iceland*)
- Skólatröð (*601 Hrafnagilshverfi, Iceland*)
- Skálatrøð (*Faroe Islands, Denmark*)

One of the districts of Kópavogur near Reykjavik is called Skólátröð. This name obviously decomposes into two components, namely Skólat and röð. The first component of Skólat is very reminiscent of the name of the town of Skalat, in the western Ukrainian region of Galicia, where the author lives.

One can, certainly, deduce the first component of "Skólat" from "Skelja" in the sense of stone, rock, but it comes to mind a quote from Herodotus from his fifth book Melpomene that the tribes inhabiting the right bank of the Dnipro (rus.pron. Dnieper) call themselves Skolotoi, Greek (Σκώλοτοι).

One of the famous Ukrainian indologists Stepan Nalyvaiko write: *"The ethnonym Slavs is identical with the ethnonym Skoloti (Skolothians), and the intermediate link between them is a variant of Sklavini. That is, all these ethnonyms consist of the same basic components and have the same meaning - "relatives".*

It is the Skolotoi, Greek (Σκώλοτοι) of the right bank of the Dnipro, which the father of history Herodotus mentions in one sentence, may well claim the role of the real Celts, who were among the first to inhabit Scandinavia.

The Celtic version of the Scandinavian toponymy Skólátröð, Kolerod, Kolerud and others is also supported by the fact that the Viking expression, which they uttered during the feast, the word "skol", or "skal" and which is probably simplified form from "skoloti", Greek "Skolotoi" (Σκώλοτοι), has survived to this day.

Quote from Wikipedia: *"Skol (written "skål" in Danish, Norwegian, and Swedish and "skál" in Faroese and Icelandic or "skál" in transliteration of any of those languages) is the Danish-Norwegian-Swedish word for "cheers", or "good health", a salute or a toast, as to an admired person or group."*

In other words, the Vikings during the toast could remember their distant ancestors, the Skolothians, the true Celts.

Unfortunately, the large amount of research material and translation costs (the author decided to order a translation from a professional translator to avoid possible mistakes) does not allow to present the rest of the Colorado Factor list in other countries where the true Celts, the Scolots, left their traces, namely in Germany, Spain, Albania, Belarus, Russia, Ukraine, South Africa, South America.

As for the North American state of Colorado, it turned out, that the name of the state really comes from the Spanish Color rojo (red color), which was given to this area by the Spanish conquistadors. I was able to find the evidence of this only in early 2020.

In a more expanded form, I will report on the "Round Council Factor" directly at the conference.

A special place in the identification of true Celts takes the etymology of the Celtic tribes. As already mentioned, insufficient attention of Western scientists to Eastern European scientific discoveries, insufficient attention to detail in the writings of ancient authors, etc. led to confusion over the identification of the Celts.

For obvious reasons, the author cannot place on these pages a completely new etymology of the names of most Celtic tribes based on a new methodology.



Therefore, the true etymology of the Celtic tribe Catuvelauni will be selectively described below.

In his study, the author used few sources. And all this mostly because the scientific literature about the Celts is essentially a recycling. In other words, there is nothing new. With each new decade, a new book by a new professor of Celtology appears, which retells everything that everyone has known for a long time.

In 2012 the author purchased a new book about the Celts and their wars against the Romans by Irish scholar Daithi O Hogain "The Celts" (2011) at a book fair in Lviv.<sup>[2]</sup>

At the time it was one of the newest books to contain all that Western science had been able to explore over the past hundred years.

Here is what a famous Irish scholar wrote about the Celtic tribe Catuvellauni on page 103 in the English version of the book:<sup>[2]</sup> *"An interesting case in point is that of the 'Catuellauni' (recte Catuvellauni, meaning 'battle- superior'), a tribe who were reduced from a position of considerable power all along the banks of the Seine. Sections of them seem to have been dispersed into various parts of their original territory, becoming known by such designations as Veliocasses, Baiocasses, Viducasses, Tricasses and Vaducasses. The likelihood is that these names belonged to different family branches of the Catuvellauni, being based on those of a set of legendary ancestors called Casses ('handsome ones'). One section made a very significant move, some time towards the end of the third century BC, when they migrated across the Channel to Britain. There they retained the more martial designation of Catuvellauni, and brought many of the earlier inhabitants under their control. From their centre at Verulamium (now St Alban's), they soon became the most powerful population group in all of Southern Britain".*

So, does the name "Casses" mean "handsome ones" or "beautiful" according to modern Celtologists? I rather doubt ...

On the page 129 of the Ukrainian translation (149 pages of the original), the same Daithi O Hogain writes the following: *"Another group of Belgians, the Catalauni, or rather the Catuvellauni, the 'rulers of the battle,' lived within the lands of the Senonians, where they were content with the role of satellites. Their capital was the city of Durocatalaunum, now Chalon, and it also turned out, that in ancient times, living in the northern lands, they were much more powerful. The various groups that had the word 'casses' in their name, usually refer not to the Belgians but to the Gauls, although this may be a mistake. The Baiocasses ('dexterous harpooners') lived along the Atlantic coast, and their city became known as Bayeux; relatives of the Baiocasses, the Viducasses, the 'smart loggers' had the city of Aragenuae, now Vio. Another people of the ethnic group the Veliocasses or the Caleti ('brave'), settled on the east bank of the Seine. Their center was Rotomagus, now Rouen, and their port was Caracotinum, now Arfler. Part of the word '-casses' is also found in the names of tribes such as Tricasses from Troyes and Vaducasses near the city of Nancy".*

Here is a logical question, does “casses” mean “handsome ones”, or still “smart”? On page 103 of the original Daithi O Hogain writes that “Casses” means “handsome ones”, and on page 149 he writes about “clever harpooners” and “clever loggers”!

On one page they are beautiful, and on the other they are clever! And I want to say to Western scholars: You are somehow to decide who are Catuvellauni, beautiful or still clever, otherwise somehow it turns out awkward. The masses of unprepared readers will of course swallow this incident, but not the author.

How is it, that knowing that the Declaration of Arbroath (Scottish Declaration of Independence, 1320) clearly states that the ancestors of the Irish, Scots, Welsh and Cornish came from Scythia, none of the Western Celtologists even tried to find the truth, and did not ask himself: “Maybe we are wrong?” And they should have asked of Ukrainians about who those Celts were. Oh yes, of course, why ask those Ukrainians, if they are the “younger brothers” of the Russians? Myths, myths, myths ...

Five years ago, when I first read the explanations of Western Celtologists, I had the idea that “Casses” could mean nothing more than “braided hair.” Ukrainian that will be “kosy” (braids). But then it was just an assumption, a hypothesis, and I didn’t have time to look for evidence for that hypothesis. At the time, I was looking for other versions to disprove or confirm the Colorado Factor. My goal was to find a 100% acceptable version.

So which of the explanations is correct and 100% true, the Irish explanation “handsome ones” or the Ukrainian explanation “braided hair”?

The answer is the same as the answer to the question of whether the ancestors of the Irish spoke Indo-European three thousand years ago. Did the ancestors of Ukrainians speak the Indo-European language three thousand years ago?

One of the ancestors of these two nations clearly did not speak the Indo-European language. All the Slavic folks related to Ukrainians in whom the Y-DNA haplogroup R1a is dominant (and not only R1a) speak Indo-European languages.

Do all the folks of Western Europe speak Indo-European languages? We know that the only people in Western Europe who do not speak the Indo-European language are the Basques of northern Spain. And it was from Spain, which in ancient times was called Iberia, that modern Ireland was settled long before the arrival of a small number of true Celts.

Thus, some of the branches of the Iberians, which later became the core of the ethnogenesis of the Irish people mixed with the true Celts, hence the concept of “Celtiberians”, which we find in ancient authors. And it is from here, that the distorted meaning of the proto-Ukrainian “Casses” as “handsome ones” or instead of “braids” entered the Irish language.

It turns out, that only the Basques of the Iberian Peninsula did not mix with the true Celts and kept their language intact, that is, not Indo-European! There is no other explanation for this!

The condition, color, length of a person's hair directly affects his appearance. That is why the word "Casses" was borrowed from the ancestors of modern Irish, mostly carriers of Y-DNA of the R1b haplogroup, who did not speak the Indo-European language, with a misinterpretation "beauty" instead of "braids"! The Gauls braided their hair. The braids were of different lengths and, importantly, of different number, hence the Tricasses, literally "those that braid hair into three braids."

In French, Ukrainian "kosy" is called "tresse". Not from Tricasses?

Once again we quote the Irish scientist: *"Sections of them seem to have been dispersed into various parts of their original territory, becoming known by such designations as Veliocasses, Baiocasses, Viducasses, Tricasses and Vadicasses. The likelihood is that these names belonged to different family branches of the Catuvellauni, being based on those of a set of legendary ancestors called Casses ("handsome ones")."*

The expression that attracts attention is: *"those of a set of legendary ancestors called Casses ("handsome ones")."*

Here are the details that will help us find the truth.

Veliocasses means "those who braid their hair into one large braid." In modern Ukrainian "velykokosi" (velykokosi). I have no doubt that the word "velyki" (large) is present in almost all Slavic languages.

As for other names of the branches of the Catuvellauni tribe, such as Baiocasses, Viducasses and Vadicasses, of course there are no "harpooners" here. Here you need to continue the search given the number and probably the shape of braided hair on the head. However, it cannot be ruled out that the first syllables of names, apart from the ending "casses," were so-called Iberized and Latinized to the distorted meanings of Baiocasses ("smart harpooners") and Viducasses ("smart loggers").

Given that Tricasses and Veliocasses mean "those who braid their hair into three braids" and "those who braid their hair into one large braid" on the Ukrainian, or rather proto-Ukrainian language basis, I focused on finding other branches of "casses" minding the number of braids, which they probably differed from each other and probably received the names of the branches of the tribe "casses".

To do this, I will list the Ukrainian numerals from one to ten in Latin transliterations, and then opposite each numeral, I will write the name of the tribe that braided the hair in exactly the number of braids to which this number corresponds. In addition, I will write the probable names of villages, towns and places that bear the name of the branch of the tribe.

## 1. Odyn (One)

Veliocasses, "those who braid their hair into large (one) braid." In the Latin transliteration from the Ukrainian language it sounds like "velykokosi", hence the Latinized form Veliocasses. List of settlements:

- Wilkasy (Poland)
- Wilkaski (Poland)

- Kosiv (*Halychyna, Galicia, Ukraine*)
- Velkasi (*Savoi-Verem, Goa, India*)

## 2. Dwa (Two)

In transliteration from Ukrainian into Latin “dvokosi” (those who braid hair into two braids).

- Ducasse Reservoir (*California, USA*)<sup>2</sup>
- Ducas Avenue (*Nashua, New Hampshire, USA*)
- West Ducasse Drive (*Phoenix, Arizona, USA*)
- Ducasse (*Cordoba, Argentina*)
- Ducasse Industrial (*Azteca, Mexico*)
- Ducasse (*Guatemala*)
- Twokasa (*Los nogales*)
- Twokasa (*San miguel Cruce de la Los Cedros*)
- Twokasa (*Lima, Peru*)
- Las Dokas (*Valparaiso, Chile*)
- Ducasse (*Haiti*)
- Dekosye (*Haiti*)
- Ducasse Avenue (*Albion, Jamaica*)
- Ducas Ezers (*Latvia*)
- Dokassi (*Chad, Africa*)

The distribution of toponymy “dwokosi” (dwokosi) is unique because it covers almost all continents except Australia. The uniqueness of this toponymy is also that it cannot be explained as the one that found its way into North and South America, for example, with Spanish and Portuguese colonizers, as I could not find any closely related toponyms in Spain and Portugal.

## 3. Try (Three)

Tricasses, the Iberianized and Latinized name of the Catuvelauni branch, which has come down to us thanks to the notes of Julius Caesar. In the Latin transliteration from Ukrainian “trykosi” or “trohkosi”, “those who braid their hair into three braids”.

- Trukazzano (*20060 Milan, Italy*)
- Tricase (*73039 Lecce, Italy*)

<sup>2</sup> «dwokosi» reservation?

- Trykasa (*Carrer de la Riera Alta, 41, 08001 Barcelona, Spain*)
- Trokåsa (*3737 Skien, Norway*)
- Trøkåskjølen (*7387 Singsås, Norway*)

#### 4. Chotyry (Four)

In the Latin transliteration from the Ukrainian “chotyrykosi”, “those who braid their hair into four braids”.

- Torkasso Way (*Industry, PA 15052, USA*)
- Circassian Place (*Georgia 30507, USA*)
- Las Cercas (*Mexico*)
- Čerkazovići (*Bosnia & Gerzogovina*)
- Turcas (*32100 Cossan, France*)
- Turcassville (*Bolleville, France*)
- Cercas Altas Kalea (*01309 Bilar, Araba, Spain*)<sup>3</sup>
- Cercas Bajas S L (*Zerkabarren Kalea, 15, 01001 Vitoria-Gasteiz, Álava, Spain*)
- Zerkausia Kalea (*20400 Tolosa, Gipuzkoa, Spain*)<sup>4</sup>
- Terças (*Viana do Castelo, Portugal*)
- Terças (*3700-720 Îččálédř-ál-Řčlěléř, Portugal*)
- Cercas S. José (*8400-309 Lagoa, Portugal*)
- Corkashyduff (*Monahan, Ireland*)
- Corkashybein (*Monahan, Ireland*)
- Carcassone (*11000, France*)
- Carcassone (*Avansan, France*)
- Rue de Carcassone (*Tolosa, France*)<sup>5</sup>
- Circos (*Galicia, Spain*)<sup>6</sup>
- Kerkáskápolna (*9944 Hungary*)<sup>7</sup>
- Kerkaszentmihályfa (*Lenti, 8960 Hungary*)<sup>8</sup>

3 Not far from Bilbao

4 This is Zerkausia Street in Tolosa. Probably immigrants from the French Tolosa.

5 Well, here we come to the French Tolosa. In both Spanish and French Tolosa, there is a street Carcassone, which may be reminiscent of the distant four-haired Celts, natives of Scythia.

6 Trace of Celtic quadrupeds in Spanish Galicia

7 “Cherkasy Polna” most likely means “Cherkasy Polyana”, for example the village of Ruska Polyana, Transcarpathia.

8 This region was originally Slovene. Kerká is Hungarianized name of the Krka River. Krka designates meander (ziz-zag) river.

- Kerkaszentkirály (8874 Hungary)<sup>8</sup>
- Cserkeszölő (5465 Hungary)
- Circos (Brazil)
- Tirkash (Khuzdar, Balochistan, Pakistan)
- Tirkashi (Balochistan, Pakistan)
- Tarcasso (Mali)
- Serkasa (Moca 56000, Dominican Republic)
- Circasia (Kindio, Columbia)
- Carcasa (Chile)
- Carcasas (Chile)
- Tecas (Chile)
- Cherkasy (Ukraine)

The toponymy “chotyrykosi” is as unique as the toponymy “dwokosi” because it occurs on almost all continents and can be explained as one that arose due to the emergence of predominantly Hispanic colonizers who spoke Latin, where “casa” “Means” house “is impossible.

If other explanations are possible, linguists from these countries should work hard to find the true meaning, if that is clear in the language environment of the local population.

## 5. Piat' (Five)

In the Latin transliteration Piat'kosi “those who wear five braids on their heads.”

- Petákos dúlő (Miskolc, 3535 Hungary)
- Saint-Petkas-lane (Johnstown, PA 15906, USA)<sup>9</sup>
- Perkasio (Pennsylvania 18944, USA)
- Petricas Lane (Tennyson NSW 2754, Australia)
- Pätkäsujuutus (Hallimestarinkatu 17 A, 20780 Kaarina, Finland)
- Panticosa (22661, Huesca, Spain)

## 6. Shist' (Six)

In the Latin transliteration Shestykosi, “those who braid their hair into six braids.”

- Šeštikiškės (Lithuania)
- Cesticasa (36070)
- Castelgomberto (VI, Italy)

<sup>9</sup> Possibly the burial place of the Celtic piatykosi.

The name Cesticasa can be divided into two components, where the first component “cesti” from Italian can be explained as “baskets”, and the second component “casa” from Latin “house”. Together you get something like “basket house” or “the house of baskets “. Or maybe it is rather “plaited house”? If we are talking about a “ plaited house”, then it is closer to the Ukrainian version.

In the Ukrainian version proposed by the author of the study, the toponym Cesticasa can mean “those who braid hair into six braids”, where the component “cesti” comes from the Ukrainian numeral six, “shist ”, while the second component “casa” from the Ukrainian “kosy” (braids).

Which of the two versions is true? Italian “house of baskets”, or perhaps Ukrainian “those who plait hair in six braids”?

In favor of the Ukrainian version, there are numerous toponyms with the roots “cas”, “casa”, “cosa” where the first components are probably explained by numerals from the number of braids (kos, kosiv) on the head, which actually differed genera or branches of “kosiv” (kosiv) under the Iberianized and Latinized name Catuvellauni.

If the Italian explanation of “basket house” is taken as true, then how to explain the other Italian Trukazzano, 20060 Milan and Tricase, 73039 Lecce? How to explain the French Turcas, (32100 Coscia), the Norwegian Trøkåsa, (3737 Skien) and Trøkåskjølen, (7387 Singsås), the Spanish Panticosa, (22661, Huesca) and Circos, (Galicia)?

Finally, how to explain the Indian Velkasi, (Savoi-Verem, Goa), and Turkasiya, (Rajasthan 332312), the Ukrainian Cherkasy (a city in central Ukraine), the North and South American Ducasse Reservoir, (California, USA), Ducasse, ( Cordoba, Argentina), Perkasi, (Pennsylvania, USA) and many others?

Sestokas Onile V MD, 15 Christine Ln, Media, PA 19063, USA. Sestokas in North America completes a list of traces of probably true Celtic-casses, who braided their hair into six braids.

I will talk directly at the conference about the genera of semykosi, vosmykosi, and probably devyatykosi and desiatykosi.

Let me dwell on this, because these lines are written again in a state of illness, although they are copied and summarized from a large Word file called “Catuvellauni. The Factor of Casses”, hence the title of the future book” Real Celts. The Round Council-Casses Factor. Resettlement”. I would like to emphasize once again that the author commissioned a professional translation of the text into English to better understand the facts that have been found and grouped over nine years of research and to avoid any mistakes.

Undoubtedly, among all the above toponyms there are those that are not related to the Celts Catuvellauni (kosy). For example, the authors of a large part of South American toponymy can be Spanish and Portuguese colonizers. The author is not omniscient and does not claim the title of “linguist of the year”. That is why I am looking forward to the time when the English-language version of this speech will

fall into the hands of Italian, Spanish, Portuguese linguists, after which the list will be cleared of five hundred aged toponymy. There is no doubt, that from the large list of toponyms given by the author, some part will be refuted later by linguists.

However, I am convinced, that this will be a small part, which would be an exception to the rule rather than a rule itself, that would completely refute all of the spoken above with regard to the Casses, the branches of the Catuvellauni tribe.

Another question arises. Can the Latin "casa" (house) come from the name of the Celts-Casses (kosy)? After all, "a number of legendary ancestors were called Casses."

It is likely that the first Celts who arrived in Western Europe were "Casses" or "Kosy". And gradually mixing with the Iberians, the last ones nicknamed the Casses (braids) Catuvellauni (superiors in battles). With the advent of Latin, the latter could absorb "casa" meaning house, or more likely "settlement" for the reason that the branches of the Celts-Casses (Kosy) was about ten, which means that the unique settlements with their houses, the architecture of which was obviously absolutely different from the one of the Iberians. All this had led to the fact that the original meaning of the word "casses" (braids) entered Latin as "settlement" or "house". In other words, there was another distortion of the meaning of the true Celtic word "casses" (braids) to the form "house", "settlement".

"In the Middle Ages, a casalis or casale (Latin and Italian; Old French / Spanish casal), plural casalia (casali, casales), was a cluster of houses in a rural setting". The word is not classical Latin, but derives from the Latin word "casa", meaning "house". The term originated in western Europe and was also employed in the Crusader states". Wikipedia.

The author is not a specialist in Latin. It is not clear what the phrase "the word is not classical Latin, but derives from the Latin word casa" means. However, the author's attention was drawn to the term "casali". Not from "casa polis"? It turns out that such a term exists. Even more, in the Italian version it is written together "casapolis"! As an example, the name of the Italian agency Agenzia Immobiliare Casapolis, Perugia, which can be translated as «Real Estate Agency Casapolis», the city of Perugia?

As it is known, "polis" in Greek means "city". It turns out that casapolis means "city + city". But this is a completely incomprehensible construction, which has no logic and meaning.

It seems that the original term in Latin was "casa polis" and it meant "settlement of Casses", because there were many genera of Casses. Over time, the true meaning could be lost, and the term "casapolis" in Latin could very well be simplified to the form "casali" and eventually "casa", meaning "house".

Time and a critical but scientifically based analysis by Western linguists of any nationality will show whether my conclusions have a right to live.

For the author, a native Ukrainian speaker, it is obvious, that the name Catuvellauni is a secondary Iberianized and Latinized name of the Celtic tribes,



which were among the first (probably together with the Celts Senoni) to inhabit Western Europe from Scythia (probably Chornolis'ka archeological culture, also called "Ukrainian Hallstatt ") and probably from the territory of Austria (Hallstatt archeological culture) approximately in the 9th-8th centuries. B.C. Clans or branches of Casses (Kosy) were named after the number of braids plaited on a head, which actually differed them one from the other.

## Conclusion

Nine years of research (2012-2021) led to a completely new methodology in the study of the problem of the origin of the Celts, resulting in irrefutable facts and evidence that carriers of Y-DNA haplogroup R1b before their contact with true Celts could not speak Indo-European languages, instead, the carriers of Y-DNA of the haplogroup R1a spoke Indo-European languages and, most importantly, the carriers of this haplogroup were the original, or primary, even true Celts.

As a result of decades and hundreds of years of coexistence between the true Celts, the Y-DNA carriers of the R1a haplogroup who spoke Indo-European languages, and the Y-DNA carriers of the R1b haplogroup, there was a diffusion of languages and cultures. As a result of the Gallic wars, at the end of the first century BC, the original, that is, the true Celts, were replaced by one of the branches of the Iberians, the false Celts, who inherited from the true Celts part of their culture, part of the Indo-European words used by the true Celts. And it was them, the Iberian names, which the Iberians called the true Celts, later used Julius Caesar in his "Notes on the Gallic Wars." This happened at the end of the first century BC, when the process of diffusion of languages between the true Celts and the Iberians was completed, and as a result the latter completely replaced the dead and displaced from Gaul real Celts.

The remnants of the true Celts, those Celts who survived the Gallic wars were scattered throughout mostly northern Europe, Scandinavia, some of them got to Africa, some more got to Asia in North and South America.

The Celts settled on many continents. Identification of their locations has become possible due to the use of new technologies, namely Google Maps and a new research methodology, the leading place in which took the proto-Ukrainian language, the existence of which until recently was not suspected by either Ukrainian or Western scientists.

It's no wonder, myths instilled by Russian imperial historians since the commission of Catherine II and some of their Western colleagues are still alive, they buried for many centuries the history of one of the greatest nations of Europe, the history of the Ukrainian people. After all, they were the myths that distorted the history of all Slavic peoples.

See more in my book "True Celts. Round Council-Kosy Factor. Resettlement".

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## Abstract

The problem of the origin of Indo-Europeans is not new. There is no doubt that this problem can be solved, if the one of the Celtic origins is approached correctly. Obviously, this problem cannot be solved without the involvement of new methodologies. We cannot rely solely on the latest DNA research, the results of which over the past 15 years show, that Ireland and the British Isles, as a whole, were inhabited long before the advent of the Celts on the islands.

The same genetic studies showed that the islands were inhabited by people from modern Spain, while the Celts came much later and their presence in the British Isles was generally minute.

The same stereotypes still prevent us from overcoming myths that are firmly rooted in the West in past centuries. In Soviet times, the myth of the brotherhood

of three nations the Russian, the Belarusian and the Ukrainian became even more entrenched in the West. All Western scholars, as well as the entire scientific world, have fallen victim to the myth of the seniority of the Russian language in relation to the Ukrainian language.

Comparing the Ukrainian language with the Serbo-Lusatian languages (1977), the German scholar Schuster-Shevts for the first time in history suggested the existence of the proto-Ukrainian language.

Completely new data prompted the author of these lines to search for new approaches to clarify the truth about who Ukrainians really are.

It cannot be, that one has one truth, the other has another one and the third has his own. The truth is always one. And sooner or later everyone who seeks the truth will find it. This principle is excellently described in the Holy Scriptures, although it applies to human's search for God, whose existence is not recognized by official science.

In my book "Real Celts. Round Council-Kosy Factor. Resettlement" a special place occupies the biblical genealogy of the Celts and their origin as well as the origin of the Slavs" from Homer son of Japheth son of Noah. As for the biblical story, in which God mixed up the languages of the people of Babylon, after which they scattered over the earth, the author proving that only the sons of Homer spoke Indo-European languages in those ancient times. As paradoxical as it may sound, this biblical version is fully consistent with a new methodology called the Round Council-Kosy Factor.

Old Ukrainian and Sanskrit became a new approach in determining the etymology of the names of Celtic tribes. This became possible because Western researchers of past centuries zealously believed that once the Celts lived in Western European lands, which ancient authors called Gallia, then Western Europeans are supposed to be true descendants of the Celts. Hence are the tendencies and neglect of the Eastern European area and Eastern European studies. At the same time, scholars in Eastern Europe with no doubt accepted the Western version of Celtic origins as unalterable.

Details. It is in the details that the truth is often hidden. If scientists paid enough attention to details, they would certainly find out the truth about the origin of the Celts. Well, who can refute the Irish etymology of the tribe's name "Catuvelauni"? And indeed, it is undeniable. However, if you look carefully and meticulously at the tribe branches genus names, which were called Casses, using in determining their etymology Old Ukrainian and probably some Slavic languages, it turns out that the name Catuvelauni is a name given to this Celtic tribe not by their fellow tribesmen, but one of the branches of the Iberians, who are the true ancestors of the modern Irish.

The new research methodology involves the application of new approaches and knowledge that were not available to Western scholars in the last century.

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The analysis of the Styrian dialect of the Slovene language and the Ikavian dialect of the Croatian language, which surprisingly turned out to be phonetically similar to the Ukrainian language, can shed light on the question of the origin of Slovenes, Ukrainians, and Croats.

The Styrian dialect of Slovenian and the Ikavian dialect of Croatian will undoubtedly be new challenges for linguists from Slovenia, Croatia and Ukraine.

**Korenine Slovenov in Evropejcev  
Origin of Slovenes and Europeans**

www.korenine.si  
info@korenine.si

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E-pošta / *Email*: info@promin.si