

WHO ARE THE ANCIENT BULGARIANS OR PROTOBULGARIANS?

AUTHOR: ZHIVKO VOYNIKOV
(BULGARIA)
wojnikov@mail.ru



"Asparuh crossed the Danube" painter Alexander Alexiev-Hoffart

English translation: Mariana Yaneva and David Rickwood

2018.

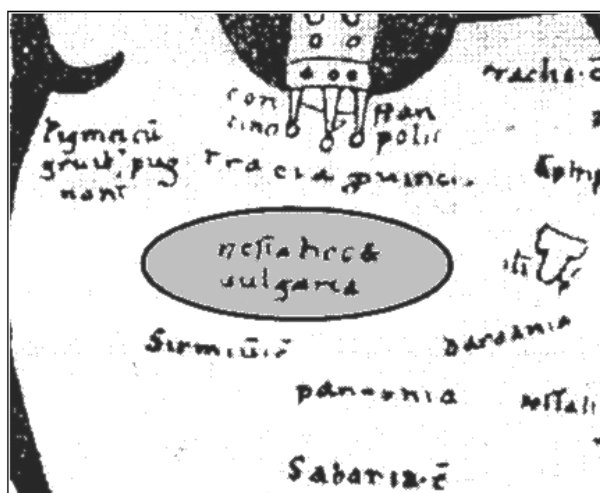
CONTENT

SHORT REVIEW OF THE THEORIES FOR THE ANCIENT BULGARIANS ORIGIN.....	3
LATIN AND BYZANTINE SOURCES.....	13
SYRIAN SOURCES.....	25
ARMENIAN AND GEORGIAN SOURCES.....	30
THE FOUR BULGARIAN TRIBES ACCORDING TO ASHKARATSUYTS.....	48
PURS, PUGURS, ARE ALSO BULGARIANS.....	55
INFORMATION ON BULGARIAN PEOPLE IN THE CHINESE DYNASTIC CHRONICLES.....	60
THE MEANING OF THE NAME “BULGARIANS”.....	75
THE TOCHARIAN PROBLEM AND THE ANCIENT POPULATION OF CENTRAL ASIA.....	81
MIGRATION OF THE TOCHARIANS – archaeological evidence.....	100
THE NOMINALIA OF THE BULGARIAN RULERS, AVITOHOL AND TOGARMA..	118
THE DULO – DWALS DYNASTY.....	130
THE BARSILS IN THE CAUCUSES ON THE BALKANS.....	134
ESSEGELS IN THE CAUCUSES AND IN VOLGA BULGARIA.....	144
KOTRAGS (KUTRIGURS) AND UTIGURS.....	147
ONOGURS / UNGURS.....	152
KHAZARS.....	159
SAVIR (OR SABIR) PEOPLE.....	166
AVARS.....	184
CONCLUSION.....	199

SHORT REVIEW OF THE THEORIES FOR THE ANCIENT BULGARIANS ORIGIN

1. Theories that the sources of Bulgarian tribal names are indigenous or Autochthonic theories. According to these theories, the ancient Bulgarians are an old European population. At their root is the "illyrian idea": during the XIV century Enea Silvio Piccolomini (1405-1464 r.), who later became known as Pope Pius II, began using the name Illyria to designate the land of the Slavs on the Balkans. In the Roman Congregation (Roman Curia) documents of 1485 the southern Slavs have been already called "natio illyrica". The name "Illyria" has been accepted by the Croatian clergy and secular scholars at the beginning to designate Croatia, and later all the Slavic people on the peninsula. In his "The kingship of the Slavs" (Il Regno degli Slavi. 1601 r.) Croatian Mauro Orbini (Mavro Orbini) claims that the Asparukh Bulgarians came from the land between Scandinavia and Volga river, he does not separate them from the Slavs. The book of another Croatian, Andria Kachich Mioshich, "Razgovor ugodni naroda slovinskoga" ("A conversation useful for the Slavic people", published in 1756 and 1759) strongly influenced the anonymous Bulgarian author of "The Zograf History" written around 1761 and known from a copy made by the monk Jacob in 1785. Here, Illyric has been mentioned as the first Bulgarian Tsar who, according to the work of A. K. Mioshich, is the first king of the Croats (Illyrians). Very similar statement can be found in the Paisius's "Istoriya Slavianobolgarskaya" written in 1760-1762, indicating that this book was one of the sources for the history. Paisius himself mentions that he has used the work of Mauro Orbini ("Maurourobir"). Bulgarians are Slavs also for Hieromonk Spiridon who wrote his own "History" of the Bulgarians in 1792 ("Short History of the Slavic Bulgarian People"). The same idea was held and developed by the Russian scholars of XIX century: Yuriy Venelin, Egor Klassen, D. Ilovaisky, B.M. Florinskiy and others. According to the prominent Bulgarian Gavril Krustevich (1817-1898) who published his "Bulgarian History" in 1869, the Bulgarians are Huns, but he confuses the Huns with Slavs because of the naive interpretation of "Uns", "Huns" as the slavic "Vendi", "Veneti", as if a (h)un originates from "Yunnyi" - young, strong. The autochthonic theory was fully

developed in the work of the extravagant Bulgarian historian Gancho Tsenov. In 1910 he published his basic book "The Origin of the Bulgarians and the Beginning of the Bulgarian State and the Bulgarian Church". In this work, he offered the hypothesis that the Bulgarian people are a mixture mainly of Huns-Bulgarian and Goths/Gettes, who represent the old Thracian-Illyrians and Celtic-Skythian people of the autochthonic European population of the time of the Herodotus's (European) Skythia. For Tsenov, the ancient Bulgarians, Thracians and Slavs, are one and the same. He interprets the word "bul" as the beginning of the name "Balamir" ("Balamber"), the first khan of the Huns, but for him the Huns are Slavs as well. Here is what he writes: "the



Map of St. Jerome

old authors are unanimous that the Bulgarians are the old Thracian-Illyrians...The Thracian-Illyrians belong to the race, which today we call Slavic". Another of his arguments is the so-called "map of the IV century AD by Saint Jerome (331-420)", where we see the name "Bulgarians" in Moesia: "Moesia hec & Vulgaria" (Figure 1). However, not the original but only XII century copy of this map has been preserved, which makes the early dating of the Bulgarians in Moesia not precise: in this copy the geographic name Bulgaria is of XII century AD. It must be noted also the "barbarianized" latin presentation, uncharacteristic for the IV

century AD maps. The medieval maps are upside-down, south at the top, north - at the bottom. The ancient roman maps (Tabulae Peutingeria) don't look like this, they place the north on the top, and the south on the bottom as the maps of today are. The map cited by G. Tsenov is not the original one of Saint Jerome, it is of later origin, a possibility that G. Tsenov does not even comment let alone disprove ("Kubrat's Bulgaria and the Acceptance of Christianity", Sofia, 1937, p.53). This simplistic idea can't be considered by the serious scientists in spite of the relentless attempts of some "folk-historians" to rehabilitate and popularize it today.

2. Theories of the migration of populations or Migration theories. According to this basic group of theories the ancient Bulgarians migrated from Asia to Europe.

In his encyclopedic book *OPUS MAJUS*, the English philosopher Roger Bacon (1214-1292) wrote about the origin of the Bulgarians. According to him, "the Bulgarians who live between Constantinople, Hungary and Slavonia" came from the "Major Bulgaria located in Asia" where the river Ethyl (Volga) originates and "those Bulgarians" from the Great Bulgaria were "mean Saracens". Bulgaria in Europe Bacon calls "Minor Bulgaria" whose people spoke the language of the people in the Major Bulgaria, which, as we know today, was not the case. Apparently, he meant the Volga Bulgaria populated at that time with turkic speaking muslims. This information he borrowed from Guillaume de Rubrouck (1253-1255): "Those Bulgarians that live behind Danube river, close to Constantinople, originate from the above mentioned Major Bulgaria". "Behind the Major Bulgaria, to the east of it", Bacon continues, "the land of Paskatyr (Bashkirs) is located, the other name of this land is Great Hungary, where the huns came from, later called hungers or hungars; they, together with the Bulgarians and other people, destroyed the "Gate of Alexander", as mentioned also by Isidore of Seville. In addition, Bacon links together the Bulgarians and the Hungarians with the Huns - a common name of the people coming from the East. He also links the vlachs with the people from the East: "And close to the land of Paskatyr live vlachs who came from the land of the Great Wallachia, and from there they came to the land of Assan (the Bulgarian tsar Ivan Assen II, 1218-1241); Rubrouck also writes: "Wallachia - this is the land that belongs to Assan") between Constantinople, Bulgaria and Minor Hungary. Today the Tatars call these people "ilahs, i.e. "vlachs". The origin of the Vlachs here is completely misrepresented. Bacon's idea was that, by analogy with the "Great Hungary", the Bulgarians came from the "Major Bulgaria", i.e. from the Volga Bulgaria.

While researching the lives of orthodox saints, including the life of Saint Constantine Cyril Philosopher, the Dutch historian G. Henshenius (1600-1681) concluded in 1668 that the Bulgarians came from the land of the Sarmatians. Systematic studies of the information on the Bulgarians from byzantine and latin sources published in his "Historia Byzantina" in 1680, brought Charles du Fresne du Cange to the logical conclusion that the Bulgarians originated from the land East of Meotida (Azov sea) and close to the river Kofin (Kuban river), i.e. the land of the ancient Sarmatians. Joseph Assemani reached the same conclusion in 1750. Blasius Kleiner (1761) indicated that "the Bulgarians originated from Scythia, to the north of the Black Sea". Joseph Dissertii also concluded that the Bulgarians came to Europe together with the Huns, but they were a separate people.

The Bulgarian catholic clerk, Peter Bogdan Bakshev (1601-1674) wrote his "History of Bulgaria" in XVII century only the first four chapters of which have survived. In this book the author mentions the work of the polish historian and clerk Marcin Kromer (1512-1589) "About the Polish State" where it is said that "the most ancient land of the Bulgarians was in the Asian Sarmatia, by the river Ra or Volga".

We have to keep in mind that ethnically, by "Scythians" and "Sarmatians" the authors of XVII and XVIII centuries meant all people that came from the East, not "East Iranian people" as we call them today.

In 1709 the swedish officer and geographer F.I. von Strahlenberg, who was captured at the Battle of Poltava and later became one of the scholars on Siberia, wrote that the "Bulgarians" ethnonym is linked to the river Volga and the town of Bulgar in the land of the Tatars of Kazan. His contemporary V. Tatishchev accepted and popularized this idea. The

same idea was accepted also by the German scientists Schlotzer and Tunman, who worked in Russia (1771-1774). Mainly under the influence of the English scientists of XVIII century, East Europe, or the lands of the Russian and Ottoman Empires, was called "Tataria", a medieval notion which designates the lands of the Central and Northern Asia inhabited by primitive and wild people. Eduard Gibbon stated in his "The History of the Decline and Fall of the Roman Empire" (six volumes, published in 1776-1788): "the wild people of the time of Justinian the Great can be divided into two groups, "Bulgarians" and "Sclavonians". In 1758 Joseph de Guignes directly linked the Bulgarians with the Tatars considering them as "turk-kipchacs of the Kangly (Kangars) tribe mixed with Sarmatians". His contemporary J. Peisonelle wrote that the Bulgarians remind him of the Nogai Tatars. In this way, gradually, by the end of the XVIII century the Bulgarians were linked with the Tatars and with the turkic people in general.

In 1826, Julius Heinrich Klaproth (1782-1835) directly linked the Bulgarians with the Attila's Huns, and in 1828 Christian Martin Joachim Frahn (1782-1851) made it more precise: the Bulgarians were a mixture of Finns, Turks, and Slavs. In 1837 the German scientist Zeust also linked the Bulgarians with the Attila's Huns claiming that they were speaking turkic language. In 1868 A. F. Hilferding (1831-1872) hypothesized that the ancient Bulgarians were related to the ancient Hungarians. In 1871 Austro-Hungarian scientist R. Rosler expanded the notion and placed the Bulgarians among the wildest tribes of South Siberia.

The French scientist and geographer Guillaume Lejean (1828-1871) was also interested in the origin of the Bulgarians. He wrote that the Bulgarians were ugarin people, who were mentioned in the Armenian lands about 600 years ago. In 484 AD they migrated to the North of Danube, to the lands of Moldova and Vlahia of today, and in 679 AD they founded a big "trans-Danube" empire conquering the land of Byzantium to the south of the river. Lejean wrote that the Bulgarians, in spite of their origin, culturally became slavic, and in IX century after the acceptance of Christianity, began to speak slavic language.

In 1872 the Austro-Hungarian scientist Wilhelm Tomashek tried to explain the Bulgarian ethnonym with the turkic bulya - to mix, bulyamak - mixture, bulyanuq - opaque, dirty. In 1895 the Hungarian linguist-turkologist Bernat Munkachi (1860-1937) concluded the the Bulgarians were a mixture of Turks and Ugrians, he explained the Bulgarian ethnonym quite frivolously as a mixture of the turkic buuk - big and ogur - ugrians, i.e., "big ugrians" or "bul" - five (turkic bes) and ogur, i.e. "five ugrian tribes". And quite naturally, the Bulgarian Marin Drinov, who at that time was working as a professor at the University of Harkov in Russia, was strongly influenced by this popular knowledge that the Bulgarians were Finno-Ugrians.

With the discovery of the "Nominals of the Bulgarian Rulers" in 1869 and the publishing of the ancient calendar termini which have basic analogues with the Chuvashian language, the turkic origin of the Bulgarians attracted the academic attention again. In 1886 N.A. Aristov (1847-1910) studied the "Nominals of the Bulgarian Rulers" and reached the conclusion that the ancient Bulgarians were part of the ancient Kyrghizian ethnos because among the Kyrghizians the name of Ernak existed analogous to the Esper which is like Ispor, an attempt to explain the name of the Bulgarian Khan Asparuh. Another example for similarity with the Kyrghizian people he gave was the shaving of the men's heads leaving a small pony tail on the back as it was practiced by the Kyrghizians.

In 1878 Constantin Irechek published his "History of the Bulgarians" where he supported the idea of Shafarik that the ancient Bulgarians were of "Ural, i.e. Chudsk or Finns, tribe which makes them relatives to the Votians, Cheremises, and Zirians".

The development of the Bulgarian historical science began after the re-establishment of the Bulgarian state in 1878. The established at that time identification of the names of the first two mythological Bulgarian rulers from the "Nominals" - Avitohol and Irnik with Attila and his son Ernah, tightly bound the ancient Bulgarians to the chariot of the Huns. The founders of the Bulgarian historical science: V. Zlatarski, G. Balashev, D. Dechev, P. Mutafchiev, treated the origin of the Bulgarians in this ideological environment. The English historian S. Runciman spread V. Zlatarski's ideas further in West Europe. At the beginning of the XX century the Huns theory was established as dominant in the Bulgarian historiography thanks

to the fundamental work of professor Vassyl Zlatarski "History of Bulgaria during the Middle Ages" volume 1, published in 1918; its subtitle is more than indicative - "The Age of the Hunnic-Bulgarian Domination". Due to the huge popularity of this author, the Huns idea found quick support by the rest of the Bulgarian historians. In fact, the first Bulgarian historians naturally (blindly?) followed the established in the West Europe and Russia ideas on this subject.

In 1936 Dimiter Susulov, a non-professional historian, noticed that Chinese toponyms from Sintsian in the published by De Groot "History of the Huns" resembled Bulgarian ethnical names. In 1936 Susulov published his ideas in a book "The Road of Bulgaria", however he made a wrong connection between the europoid population of Sintsian, East Turkestan, with the Huns (Xiongnu) 匈奴. The author introduced the made-up by him name "Hunors" to label this europoid people, although by "Hunors" he meant "Bulgarians". Another author, I. Pastuhov (1942) randomly determined that the "pra-Bulgarians used to live in the upper part of the river Irtish, around the town of Kobdo, together with Huns, Avars, Pechenegs, Cumans, all of which were part of the eastern Turks".

After the end of the World War II (September 9, 1944), a dictatorship by the Bulgarian Communist Party was established in the country demanding anti-scientific approach in the historical science, the so-called "class-based partisan approach". The directions of such a politics were clearly stated in a speech in 1948 by the party leader Vulko Chervenkov (1900-1980) where he threatened "to cleanse up the stinking stables of the bourgeois historiography" and to put it "on a really solid scientific grounds" through "a decisive exclusion of its reactionary inheritance". The reigning until then "Huns theory" was considered as such "reactionary inheritance". The task to do this fell on the young historian Alexander Burmov (1911-1965). Burmov had accepted the ideas of the soviet historian and philologist Nikolai Marr (1864-1934) that the ancient Bulgarians were by origin Sarmatians. However, in 1950 Stalin proclaimed that Marr's ideas were reactionary. Respectively, Burmov had to correct his opinion, thus, in the first volume of the "History of Bulgaria" in 1954 he laconically notes that "by their origin pra-Bulgarians were turks". There was no information about the facts that brought the author to this conclusion. No other authors with such ideas were mentioned. It is possible that the source of this decision was the idea of Ivan Shishmanov developed further by St. Mladenov that the ancient Bulgarians spoke turkic language. Mladenov's opinion was based solely on his wrong interpretation of the calendar readings in the "Nominals of the Bulgarian Rulers"; regarding the first names of the rulers he concluded that "in general, clarifying the etymology of the first names is the most difficult endeavor". In this way, the "the turkic origin" of the ancient Bulgarians became the official doctrine in the Bulgarian historical science for the entire period of socialism.

During the 70s of the XX century, the Bulgarian scientist-philologist Boris Simeonov (1925-1996), under the Susulov's influence, opened again the Chinese chronicles. He compared the toponym Po-le (which according to Susulov means "Bulgarians"), used in Hanshu (Book of the former Han dynasty), with the Pú-gù 僕固 and Bá-yě-gǔ 拔野古 tribes from Tangshu (Book of Tang Dynasty). The author made a connection between the state of Balujia 跋婁迦, around Cucha, and buloji 部洛稽 people, between Gansu and East Tian Shan (as well as the province of today Shancy), with the contemporary Chinese name for Bulgaria, Bǎojiāliya, 保加利亚, and Bulgarians, bǎojiāli, 保加利. Simeonov's conclusion was very interesting with one significant shortcoming: he accepted that the population of East Turkestan and North China was entirely turkic since very ancient times, but his Chinese restoration of the transcripts were entirely wrong.

In the "History of Bulgaria" volume II (1981), published on the occasion of the 1300 anniversary of the Bulgarian state, professor Vassyl Guselev wrote that "the pra-Bulgarians belong to the turkic-altaian tribal society"... "pra-Bulgarian language belongs to the west Hunnic language group, it is a predecessor of the contemporary Chuvashian language".

Tsvetana Tafrađjiiska, a Mongolian language specialist, hypothesized that the ancient Bulgarians were descendants of the iranian-speaking people Wusum, 烏孫 (or Asii / Asiani) who remained in Central Asia and accepted Altaian language. These people were Wusuns

and decedents of the Wusuns, who, together with the Alans, kept migrating more and more to the West under the pressure of the wave of turkic people, which after the V century swallowed the entire Central Asia.

During the 70s of the XX century, professor Vesselin Beshevliev attempted to prove that all names in the “Nominals of the Bulgarian Rulers” were of Indo-European, Iranian origin. He concluded that a large Iranian-Sarmatian component played a role in the ethnogenesis of the ancient Bulgarians. In 1987 Dimitar I. Dimitrov, a Bulgarian archeologist, made an interesting comparison between the pagan Bulgarian necropolis in Devnia (a small town near the city of Varna) and the one in Tulhar, the necropolises in the Bysket Valey, and along the Kafirnigan river in northern Bactria (Toharistan) that were left from the II century BC by the conquerers of Graeco-Bactria. The latter were the founders of the Kushan state, the Yuezhi 月氏 - Tohars who spoke Toharian language. The same author noticed the widely spread among the Bulgarians at the time, as well as among Avars, Alans, Kushans, Huonits, and Eftalits, custom of artificial skull deformation.

3. Contemporary reading of the old sources. After the end of the era of the Socialism in Bulgaria in 1989, the so-called “class-based partisan approach” was eliminated and the question for the origin of the ancient Bulgarians was again on the agenda. In many of his publications professor Petar Dobrev attempted to prove that the ancient Bulgarians belonged to the agricultural Iranian societies who lived in the ancient region of Bactria. His ideas became widely popular among the public and the history buffs but not among the professional academic historians. After the initial excitement, the facts that P. Dobrev had presented were carefully evaluated, and compared with the well known history of this part of Central Asia. It became clear that these facts were not presented correctly. Dobrev claimed that the ancient Bulgarians were 100% Iranians and 100% agricultural people living in Balh in Bactria since most ancient times. They were mentioned numerous times in “Mahabharata” as “Bahliks”. Later, after the arrival of the Kushans, wild nomadic hunter gatherers, the ancient Bulgarians-Bahliks were forced to leave Bactria and migrated to the Caucasus. The name of their leader, Vund, was recorded by the Armenian historian Movses Khorenatsi. This is basically the so-called “Bactrian hypothesis” which professional historians in Bulgaria are beginning to refer to without taking a critical look at its foundations.

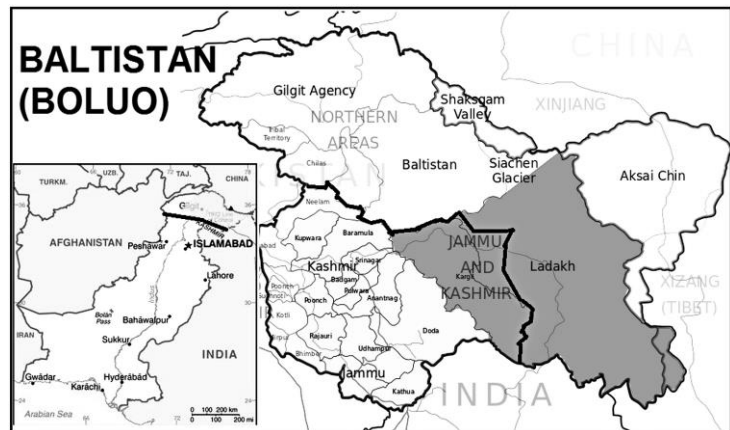
Now, let us look at the evidence that P. Dobrev offers. He started with a pure coincidence of sound between the names of the town “Balh” and “Bulgarians” or “Bahliks”, as he called them in his books. Then he referred to the “Bulh” people who used to live in the region of Hindu Kush, as mentioned in the anonymous VII century Armenian geography Ashkharatsoyts. He also referred to the arab author Dimashki who placed Balhara region “to the west of Tadjeh”; the latter name P. Dobrev understood as Tadjikistan. This information Dobrev connected with the report by Michael Siriiski on the migration of the Bulgarians to the Imeon mountain which, according to Dobrev, is located in the Pamir – Hindu Kush mountains in Central Asia. In Chinese chronicles Dobrev found the Bolo 波洛 state in Central Asia as well as a lexicon indicating the closeness with the Pamir Tadjics language, Dobrev’s main evidence for the Bulgarian origin. These findings allowed Dobrev to write about a Pamir origin of the Bulgarians and their original country “Balhara by the mountain of Pamir”. In Dobrev’s work, the archeological evidence and archeological comparisons were completely ignored. His linguistic comparisons, in spite of some interesting observations, are completely devoid of a comparative etymological analysis and are presented incorrectly. He is also far from the historical chronology of this region. As for the Bolo 波洛, it is known for quite some time that “Bolo and some other variants of this name are transcripts of the toponym Bolor/Bolui”, as reported by the Russian scientist A. Maliavkin, Bolo is a mountainous region to the south of Karakorum, located along the upper Ind river and the valley of the river Gilgit; it corresponds to the Baltistan today (now in Pakistan), Djamu and Kashmir. However, this toponym appeared much later, after VI century.

It is not the goal of this writing to make full analysis of Dobrev’s work which is well known in Bulgaria. Do we have a reason to see in Balh necessarily a Bulgarian ethnonym?

Most likely not. East Iranian Balh is related to the West Iranian Bahdi/Baxtry, which in ancient Greek transcription sounds like Bactra, the main city in Bactria. The ancient name of Balh is Baxdi. In the Indian literature, the ancient writer Panini (V century BC) reported on the town of Bahlika which is a correct sanskrit transcription of its avestian name of Bahdis, and this can explain Dobrev's confusion. The problem is that the name of Balh has not been in use by the local population until the coming of the Kushans.

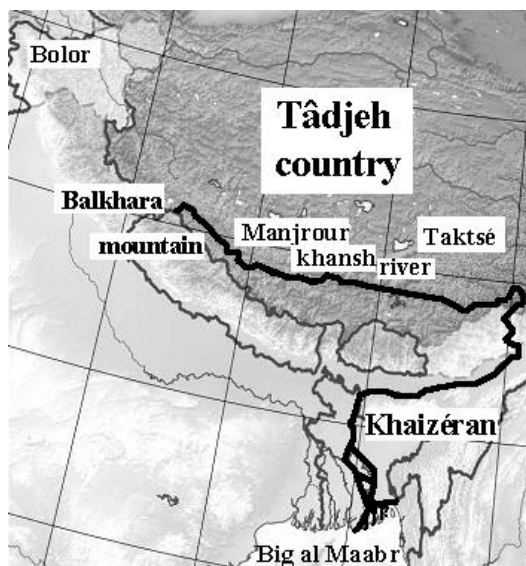
The land of "Balhara", as described by Ibrahim Dimashki, designates a very poorly defined mountain. It begins in southern Hindu Kush in Kashmir,

includes northern parts of the Himalayan, Kailas, and reaches Gudjarat and the city of Balkhor (now Patankot at the border between the Indian states of Himchal-Pradesh and Pandjab) to the west including Pirpandjal mountain and all the way to the east - to the steep gorge of "The gates of China". It is quite possible that in the land of Balhara Dimashki included also the northern mountainous region of Bolor/Baltistan.



In his description of Balhara mountain, he said that between this mountain and China (Chin and Machin) the land of Tadjeh was located, a big and strong state with the city of Tadjeh as its capital. Apparently, he was describing the Tibetan empire of Tūfān 土番 that existed in VI and XI centuries with Tadjeh as its first capital and the Tactse fortress located close to Lkhasa, in Chonggyä district. Here, it must be mentioned again that P. Dobrev interpreted Tadjeh as Tadjikistan quite erroneously.

Dimashki gave us also the following, somewhat clearer, description of Balhara. The



river of Manjur Khansh (in Tibetan Mazong - the upper river of Brahmaputra, khony, - river) which flows between Tadjeh (Tibet) and Balhara and passes close to the land of Hadja and Al Khayzeràn (or the "Bamboo country") and goes into the sea called "The Big Maabr" (the Bengal gulf) through forty separate sleeves (the delta of Brahmaputra river) (see the Mehran translation, p.123). By "the land of Haidja" we must understand the kingdom of Nánzhāo, 南詔, which existed during VII-IX centuries in South-Western China located between the province of Szechuan, Tibet, Indochina, and Burma. "The Bamboo country" Khaizeràn is where Bangladesh is today. Thus, we can not accept the northern parts of the Himalayan, described by Dimashki as "the mountain of Balhara", as a fictional homeland of the Bulgarians.

In addition, the ancient Iranian population of Bactria from the pre-Kushans era has a clearly defined civilization - the Avestian, with its prophet Zarathustra, the founder of the Zoroastrian religion. It can be seen in the Bactrian-Margianic archeological complex (BMAC). Zoroastrianism has deep roots in this population and their decedents. Not a trace of such mythology and religious beliefs has been documented among the ancient Bulgarians. It is not possible that the people who created Zoroastrianism, and according to Dobrev these were the ancient Bulgarians-Bactrians, have no recollections whatsoever of the legends and

beliefs most sacred for the settled Iranian people. Another undisputed fact, about which Dobrev is silent, is the spread of Buddhism. This religion and philosophical teaching was created in the IV century BC. It was widely spread in Bactria well before the times of Alexander the Great and the invasion of the Kushans. But among the ancient Bulgarians there were no even traces of Buddhism, just like of the Zoroastrianism. It is inconceivable that such ancient agricultural state, as the Bulgarians-Bactrians' was when it appeared in the Caucasus, had not accepted this kind of culture. Also, such highly cultured society hardly would remain unnoticed by the ancient and Armenian historians, with the small exception of the mentioned name of Vund.

There is another fact that deserves a consideration. The agricultural societies don't tend to migrate very much since they are bound to the land for survival. It is not so with the nomadic people who depend on their herds, and respectively, on new and better pastures. Thus, most likely the ancient Bulgarians migrated to the Caucasus before they became agricultural society. It seems that P. Dobrev has been dominated by a naive emotional complex: to find a more cultured and more civilized ancestors than the Attila's Hunns or the ancient turks. For all these reasons, today the ideas of P. Dobrev' are less and less recognized in Bulgaria.

It was professor At. Stamatov who made the first attempts to summarize and scientifically analyze with a more complex approach all known information about the ancient Bulgarians. In his "Tempora incognita of the early Bulgarian history" (Sofia, 1997), this author concluded logically that the ancient Bulgarian ethnogenesis began in the Indo-European pre-turkic population of Central Asia. Under the pressure of the incoming mongols, Sunnes, Jujans and Turks, this population migrated to the Greco-Bactria and the Caucasus between II century BC and VI century AD in several waves. The author looked for a more convincing original Bulgarian homeland, somewhere to the north, in the Central Asian steppes. He could not separate the ancient Bulgarians from the Alans and the other people of the wusun-yuezhian (Assians-Toharian) circle.

Another serious contemporary historian is professor Tsvetelin Stepanov, a specialist in cultural sciences. In numerous publications, quite well founded and historically relevant, he looked for a place of the ancient Bulgarians in the "Pax Nomadica": "The Bulgarians, by their ancient origin and place of formation are Indo-Europeans, specifically Indo-Iranians of the bigger Indo-European community. Their place of formation, as much as the science today can reach any definitive conclusions, is roughly the territory to the west of Western Mongolia and East Kazakhstan today, respectively, to the north of the rivers Amudaria and Surdaria - this is the space traditionally known in geography as "the border between Central and Middle Asia". This, in general, is the earliest region of formation of the Bulgarians. The problem is that in this same area, much before the appearance of the Turks as a recognizable ethnos or as a formed state, many more East Iranians, with their political formations, used to live as well. It is quite logical to reach this conclusion since the Bulgarians appeared on the historical stage much before the Turks."

The young scientist P. Golijski, a philologist, who also supports a more northern variant of the Bulgarian origin, presented to the Bulgarian readers some new information on the ancient Bulgarians formation derived from new, not yet popularized Armenian sources. He was the first to explain on solid scientific grounds the origin of the Armenian name for Bulgarians - Vnundurs, the Hazarian (as is in the arab literary tradition) - Vnnttr/Nntr, the Hungarian - Nandor, and the connection with Byzantian name - Unogondurs on one side, and the lack of whatever relation to the name of the Onogurs tribe, on the other (http://www.bulgari-istoria-2010.com/booksBG/P_Golijski_Vnandur_BG.pdf).

Until recently, professor R. Rashev (1943-2008) was one of the leading archeologists, exploring the ancient Bulgarian archeological heritage. Based mostly on archeological facts and their comparative analysis, he raised the hypothesis that the ancient Bulgarians were a Sarmatian plurality with turkic elite as rulers. This opinion does not survive rigorous critics and corrections either.

In the recently published "History of Bulgaria", volume 1 (Sofia, 1999), the authors historians, professors Vassyl Guselev and Ivan Angelov stated that the origin of the ancient

Bulgarians was related to the “Xungnu (Hunnu) empire” and the Altai language community but they allowed also for mixing with the Sarmatian-Alanic population from whom the Bulgarians borrowed higher culture and military tribal organization. Anthropologically, the Bulgarians represented “the race of the people living between the rivers of Central Asia” with a mongoloid component inherited from the Xungnu. They were the inhabitants of the ancient region of Turan and originated from the wide area “defined by the rivers Orhon, Enisei, Irtysh and the Ural, Pamir and Tianshan mountains”. Linguistically, they were from an ancient turkic pra-language of “the West-Hunnic group” which was spoken also by the Khazars. The only descendent of this language today is the Chuvashian.

In general, our academic historian science today lacks a unified opinion on the origin of the ancient Bulgarians. Most of the academicians still stand on the old dogmatic positions accepting as an axiom that the ancient Bulgarians were turks, without attempt to learn deeper into the available evidence. Only recently, the number of the scientists that dared to ask more questions on the subject began to increase.

Among the scholars in the West, in the Soviet Union, and today in Russia, the turkic theory is being accepted a priori. In the countries in West Europe they refer mostly to the V. Zlatarski work, and in Russian speaking science - mostly to the works of authors from the Soviet era: M. Artamonov, S. Pletneva, and others. For example, the well recognized American historian and turkologist P. B. Golden, who studied the history of the Khazars and the Eurasian nomads, supports entirely the Hunn-Turkic hypothesis for the Bulgarian origin from the “Oghurs tribal community”; his views coincide entirely with the views of the Bulgarian professors Guselev and Angelov. Both, in the West and the East, any attempt to look for a new insights into the origin of the ancient Bulgarians is being viewed with a suspicion.

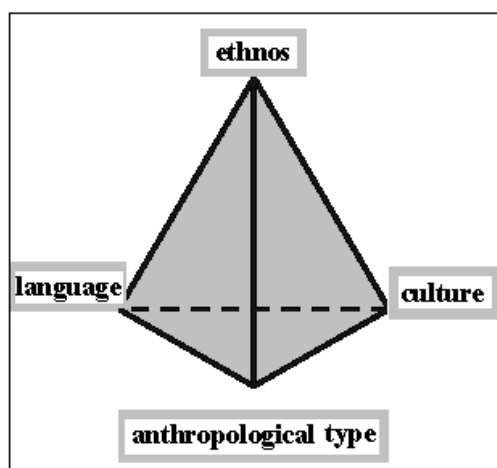
4. Chuvash and Tatar science on the origin of the ancient Bulgarians. The Chuvash population today is considered to be descendent from the Volga Bulgarians, and their language as a development of the language of these ancient Bulgarians living along the Volga river. For this reason, the origin of the ancient Bulgarians is in the focus of the historian science in Chuvashia. The concepts for this origin is published by leading Chuvash historians V.D.Dimitriev, V.P.Ivanov, V.V.Nikolaev in their book “Chuvashians: Ethnical History and Traditional Culture” (2000). They are not different from the concepts of the Bulgarian scientists supporting the Hunns-Turkic origin. According to these concepts, during III and II century BC the Onogurs (considered to be Bulgarians) as well as the Savirians (the ancestors of the Chuvash people) were all “proto-Turks” who, together with the Xungnu, migrated to the West from South Siberia where they used to live with the wild proto-Ugrian. There they came to regions densely populated with Massagets and Wusuns speaking Iranian language along the Surdaria river. Onogurs (or Bulgarians) came under a strong Iranian (Wusun) influence that lead to their anthropological type and burial customs but it did not affect their “ancient turkic language”. As for the Savirians, they were considered representatives of the Chēshī, 車師 or Gūshī, 故師, a state in the East Tianshan, around Turfan. The Chuvash authors tried to prove, quite naively, that the name “Chuvash” originated from Chēshī.

In Tatrstan, they are also interested in the origin of the ancient Bulgarians since this question is indirectly related to the role go the Volga Bulgarians in the Tatars ethnogenesis. There are three basic theories on they subject:

Bulgarian-Tatar theory. This theory was developed mainly under the pressure of the Stalin’s ideas on the Tatars origin. The ancient Bulgarians are considered as turkic people who founded the Volga Bulgaria, and the Tatars are a second turkic wave as a result of which the Tatar ethos was formed. The main defenders of this idea are A. Halikov, M. Zakiev, G. Usupov, T. Trofimova, H. Himadi, L. Zaliyai, N. Kalinin. Today, it has been defended by the “bulgarists” of F. Nurutdinov and G. Halilov who are part of a political, pro-islamic movement searching for a “new identity”, different from the Tatar, which has nothing to do with the serious science.

Tatar-Mongol theory. Contrary to the theory presented above, the representatives of this theory do not accept any Bulgarian role in the formation of the Tatar ethos since at the time of the conquering almost all Bulgarian population has died out. Those who survived gave the beginning of the Chuvash ethnos. The contemporary Tatars are Kipchaks by their origin who the Mongols used for their striking military units. Tatars conscience began to form in the Golden Horde, after XIII-XIV century, and in the Russian empire. Originally, a Tatar meant a descendent of the conquerers, and subsequently it became a name to designate all turkic speaking muslims of the Kupchaks group; it replaced the old name besserman or basurman meaning turkic speaking muslim. The Chuvash language which is very different from all the rest of the turkic languages, is a distant descendent of the older Volga Bulgarian population. The main defenders of this theory are N. Ashmarin, V. Smolin, P.G. Fahrudinov, the ideologist of the panturkism - Zeki Validi-Togan, who lived in Russia until 1917 under the name of Validov, R.Rahmati, Chuvash history school, Bashkirian historians and archeologists.

Turkic-Tatar theory. The supporters of this theory search for a compromising solution between the above antagonistic theories. They think that for the Tatar formation there was almost equal contribution by the First Turkic Khaganate, Khazaria, Volga Bulgaria, the Golden Orda, and the Kazan Khaganate. The basic elements are the Turkic language, Islam, the stable statehood, and the similar social culture. The basic, key period for the Tatar ethnogenesis was the time of the Golden Horde when the formation of the national conscience began. The basic representatives of this theory are: N.A.Baskakov, S.F.Mumediarov, R.Kuzeev, M.Usmanov, D.Izhakov, G.Gubaidulin, A.Keppeler, N.Devlet, I.L.Izmailov.



It is interesting to note a book by Alexander Bayar: "Tatars. The Secret History". This author, a historian-dilettante, has a rather unbiased position. He thinks that the ancient Bulgarians and the Sarmatians-Alans have common origin related to the Indo-European civilization in Central Asia spread between Altai and Cintsian. This is a large Indo-European Iranian-Toharian community during the Bronze age made of Saki, Uejgi (Arsi), Usuns (Asians), who were destroyed by Sunnu during the II century BC, and forced to migrate to Central Asia. Part of these tribes conquered Greaco-Bactria and became known as Kushans. Another part continued to the West conquering the lands between the Asian rivers; they founded the tribal community of the

Kangars or Kangjiu, as is known from the Chinese sources. The Bulgarian-Sarmatian tribes were separated from the most western part of Kangjiu. However, walking on the old road of the Russian historiography, the author reached the conclusion that anthropologically the Bulgarians were Sarmatians, closely related to the Kushans, although linguistically they spoke an "old pra-turkic language". The Volga Bulgarians were also part of these Sarmatian-Alan- Bulgarian tribes. At a later stage, they began to mix with the coming from the East Tukic speaking Kumans-Kipchaks, an anthropological mixture of Europeans and Mongols. A new ethnos was formed, which anthropologically inherited the old Volga Bulgarians but their conscience was formed during the Golden Horde period; they were called Tatars.

Bayar explained the ethnogenesis on a completely different scientific basis. He tried to prove that the anthropological and genetic inheritance in a population are independent from the linguistic processes. His idea is presented graphically in Figure 3. The contemporary Tatars speak a turkic language from the Kipchaks group of languages, as a race they have inherited the older Sarmatian-Alan-Bulgarian population. Culturally, they became part of the Turkic Islamic cultural domain.

While looking at all these theories, one has to keep in mind that today in Chuvash and Tatar countries, as in all post-Soviet turkic world, a complex process of search for the

national identity and national roots is taking place. This process involves a subjugation of the local history schools to the contemporary political climate, which can explain the increased interest for including the history and the culture of the Volga Bulgaria without taking into account the complex ethnogenetic process and the huge migrations that took place during the time of the Mongol invasion and the Golden Horde. Today, Chuvash history school proclaims the Chuvash people as the sole and direct descendants of the Volga Bulgaria. The same has been done in Tatarstan by the self-proclaimed “bulgarists”; they too teach us that the citizens of Tatarstan today are direct descendants of the Volga Bulgarians, seeking in this way political dividends, devoid of any scientific arguments. Similarly, the turkic Karachaevo-Balkars and Kumyks in the Caucasus, without any reason, proclaimed themselves as direct descendants of the ancient Bulgarians ignoring the facts that they are population of Kipchaks (Kumans) of much later origin who run to the Caucasus to save themselves from the Mongol invasion. For all these reasons, the readers must be very critical of the writings of these authors.

Literature Sources and Further Reading

- S. Mladenov (1928). Position of the Asparuh's Bulgarians in the turkic branch of the Arian-Altaian people. “Bulgarian historical library”, #1.
- P. Dobrev (2010) The Ancient Bulgarians and the World Science, Sofia, p.17
- R. Zaimova (2008) European models for the Bulgarian nation. Annuals of the History Department, New Bulgarian University, vol. 3, p.176.
<http://ebox.nbu.bg/hist/ne3/07%20Raia%20Zaimova%20+%20r.pdf>
- Roger Bacon: http://www.vostlit.info/Texts/rus15/Bacon_Roger/frametext1.htm
- B. Dimitrov (2001) “Peter Bogdan Bakshev. A Bulgarian politician and historian” Sofia, p.118.
- C. Todorov-Bemberski (2004) “The Name Bulgarian. History and Meaning. Sofia, pp.73-74
- P. Dobrev (1998) “History Crucified” part 1, pp. 90-95.
- H. R. Wilkinson. Maps and Politics. A Review of the Ethnographic Cartography of Macedonia. Liverpool 1951, p. 46: http://www.bulgari-istoria-2010.com/booksBG/H_Wilkinson_Maps_&Politiks.pdf
- C. Todorov-Bemberski (2004) “The Name Bulgarian. History and Meaning. Sofia, p.54
- C. Todorov-Bemberski (2004) “The Name Bulgarian. History and Meaning. Sofia, p.16
- K. Irechek (1878) History of the Bulgarians”, Odessa, p. 167
- I. Voynikov (2010) The Turkic theory for the origin of the Ancient Bulgarians in the Bulgarian Historiography.: http://www.bulgari-istoria-2010.com/booksBG/I_Vojnikov_Tjurskata_teorija.pdf
- I.L. Izmailovskii. The Medieval Tatars: Establishment of the Ethnos and Culture. <http://tataroved.ru>
- History of Bulgaria, vol. 2. First Bulgarian State, Sofia (1981) p.60
- TS. Tafrajijska. On the question of the ethnogenesis of the pra-Bulgarians, 1980
http://www.bulgari-istoria-2010.com/booksBG/Cv_Tafrazijska_Kym_vyprosa_za_etnogenezisa_na_praBG.pdf
- D. Dimitrov (1985) “The Bulgarians at the Northern and Western Black sea Coasts” Varna, <http://odnapl1yazyk.narod.ru/protobul.htm> and http://www.bulgari-istoria-2010.com/booksBG/D_II_Dimitrov_BG_Sav_Zap_CHernomorie.djvu
http://groznijat.tripod.com/p_bulgar/index.htm
- A. Maliavkin (1989) “The Tan’s Chronicles about the countries in Central Asia. Novosibirsk, pp. 227-228. http://www.bulgari-istoria-2010.com/booksRu/A_Maliavkin_Tanskiye_xroniki.pdf
- P. Goliiski (2006) “The Bulgarians in the Caucasus and Armenia (II-X century). Sofia, p. 372. Digital South Asia Library. The Dictionaries on-line - <http://dsal.uchicago.edu/dictionaries/index.html>
- V. Guselev & I. Bozilov (1999) “History of the Medieval Bulgaria, VII-XIV century”, vol. 1, pp. 58-59. http://www.bulgari-istoria-2010.com/booksBG/Vasil_Gyuzelev_Ivan_Bozhilov_Istoriya_na_sredno_BG_1.pdf
- P. B. Golden. Nomads of the western Eurasian steppes: Oğurs, Onoğurs and Khazars. Studies on the Peoples and Cultures of the Eurasian Steppes. ed. Cătălin Hriban, București – Brăila. 2011., ctp. 135-163

LATIN AND BYZANTINE SOURCES

In the European literature the Bulgarian ethnonym was mentioned for the first time in the "Anonymous Roman Chronograph" of 354 (The Chronography of 354). This calendar, Chronographus anni CCCLIII, was written by Furius Dionissius Filocalus and belonged to a Roman Christian aristocrat Valentine. Only part 15 of this document is important for the Bulgarian history where a list of all people coming from the Noah's son Shem is recorded. In the second edition, "Liber generationis II", of this document at the very bottom of the Shem's descendants list is included "77. Ziezi ex quo Vulgares" or Ziezi, forefather of the Bulgarians; "Vulgares" is another transcript for the ethnonym "Bulgarians". Before mentioning the Bulgarians under 77, other Asian people were recorded:

- ...73. Abimelech, ex quo Hircani - Abimelech was forefather of the Hircans, who lived in Hircania (Gurgan) in Northeast Iran,
- 74. Sabebi ex quo Arabes - Sabebi was forefather of the Arabs,
- 75. Mamsuir, ex quo Armenii - Mamsuir was forefather of the Armenians,
- 76. Ewilat ex quo Grymnosophiste - Ewilat was forefather of the "naked wise people" of India
- 77. Ziezi ex quo Vulgares.

In the other two copies of the same document, Liber generationis I и Liber generationis III, the name "Bulgarians" is missing indicating that most likely it was added later. "Liber generationis II" is known from a V century copy, Liber generationis I is known from later copies of 7th, 8th, and 9th centuries. Interestingly, in the second edition, Liber generationis II, besides the name of the "Bulgarians", the name "Parthians" was added as well indicating that the author knew something about the people with the name Bulgarians and their forefather Ziezi presented after Ewilat. Ewilat is the name in the Roman-Byzantine geographical tradition of the area of Gandhara in northern India. Chinese Buddhist pilgrim Fang Xiang Yun, called it Yeboluo 業波旅 (ngap-pā-l(h)ō), or Gopala.

Ziezi hardly had anything to do with Ewilat but in this case it is important that the Bulgarians were recorded as people coming from the East. The name of Ziezi has been discussed extensively in the Bulgarian literature: was he 1) a mythical forefather, or 2) a real historical person?

A good candidate for the first possibility is the Central Asian god-hero Siyavash worshiped by the people in the land of Kangji (Sogdiana and Horesm). In Horesm he was called Siyevus or Šauš and was considered the forefather of all their rulers. It is known also among the Ossetians as Saeuassae, forefather of the Asses and Nartes (mythical heroes). According to D. Makeev, Sæauæssae means "morning, light, truth", from the Ossetian Saew - morning and aess - truth; the name is synonymous to Siyavash, a symbol of honesty and fairness. The connection between Saeauæssae and Ziezi is quite possible!

As for the second possibility, we can bring the name of the Sarmatian leader Zizais (another variation of the name Saeuassae) who, together with other tribes, moved to Pannonia in 360 AD. In the middle of the IV century. (356 AD) in the Mid-Danube plane appears group tribes coming from the area of the river Kuban, they absorb the remnants of earlier settled in Iazyges and Roxolani. Become federates of Rome, as the Sarmatians-ardaragantes - derivative Ossetian armdarag - autocrat, i.e. Sarmatians with the government. Among these tribes could have been Bulgarians as well, however, no source reports this possibility.

Most likely, the anonymous copy-writer got all this information, directly or indirectly, from Bulgarians living in Italy or Pannonia through a non-Bulgarian, perhaps German speaking third person since a German would read the name "Saeuassae" close to Ziezi. In this case, the year 354 is not important since the copy is from a later time.

The contemporary Ossetian male names close to Ziezi are Zaeza, Zasse, Sassa, Sasso, Sozo, Sosse, Sossi. Sussag was the name of a known Sarmatian-Roxolans and Alans ruler around river Don during 1st-2d centuries who fought the Romans together with the Dacians. Sarmatian names from the Bosporan Kingdom are also known: Σαιοσ (Saiois), Σισα (Sisa), Σισουλι (Sisuil), as well as Scythian name Ζοζζούς (Zozzois) or Ζοζζού (Zozzu). The Persian name Σεόσης (Seosis) is also analogous, a variant of which, Σεώσης, was the name of a person close to the Sassanid Shah Kavadh. A more expressive form of the same name is Σεσώσης (Seosis). According to F. Justi, all these names are derivatives of the basic name of the god-hero Siāwaš (Siyavash). There is similar Bulgarian name too: Sizo as well as the older names Zuzo, Zeizo, Zozdo known from the time of the Renaissance. Among the names of the monks of Avar and ancient Bulgarian origin during VIII-IX centuries, names like Zeizo, Zuzo, Zozdo can be found in the book "Book of the Brotherhood" from the St. Peter monastery in Salzburg. A Bulgarian delegate to the VIII Ecumenical Council in Constantinople (869-870) with the name of Zisun was reported by Athanasius the Librarian.

A merchant from Alexandria Cosmas Indicopleustes, (Κόσμος Ἰνδικοπλεύστης) lived at the end 5th and the beginning of the 6th centuries. He traveled as far as India where his name came from. At the end of his life, already as a monk, he wrote his basic work "Christian topography" (545-547) where he described the lands and the people of the world known to him. In book - 3 he mentioned the "Bulgarian" people: "...there are Christian churches, as well as bishops, monks, martyrs and hermits everywhere where the Gospel of Jesus Christ was preached. These were in Cilicia, Asia, Cappadocia, Lasica and the Pont, in the northern lands where the Scythians live, and where the Herules, Bulgarians, Greeks and Ilirians, Dalmatians, Goths, Spanish, Romans, Franks, and others live...". The Bulgarians were placed between the Greeks and the Herules, a German tribe that between 3d and 6th centuries was living in the land between the West Balkans and Pannonia. Jordanes also wrote that during the reign of emperor Justinian (527-565): "frequently, his lieutenants had to fight with the Herules, Gepids, and Bulgarians that were destroying Illyricum; they were manfully squashed." In this case Cosmas Indicopleustes meant the Bulgarians living in Pannonia together with Gepids about which other sources wrote as well.

In 499, Marcellinus Comes, a secretary of Emperor Justinian reported: "Arristus, a general of 15,000 troops from Illyricum (West Balkans or the land of the contemporary Croatia, Bosnia, and Herzegovina) and 20 carriages loaded with weapons fought the Bulgarians who were ravaging Thrace". In the battle at the river Tzurta (now river Chorlou in European Turkey, 65 miles from Istanbul) the general was defeated and 4,000 Byzantine soldiers died. In the same 499, Anastasius the Librarian wrote that "Bulgarians were roaming between Illyricum and Thrace, before we learned about them". In 502 AD, the same author wrote "it was a custom for the Bulgarian tribe to devastate again and again already frequently ravaged Thrace". This event was described also by Theophanes the Confessor in the "Chronography": "In 501-502, the so-called Bulgarians invaded Illyricum and Thrace but quickly retracted, before we had heard anything about them".

In 514-515, many Bulgarians took a part in the uprising of general Vitalian against Emperor Anastasius. The Syrian author John Malalas (491-578) wrote about the same event indicating that the Thracian Vitalian rebelled against the Emperor and took over Thracia and Scythia (these were the lands of Dobrudja, Mizia, Odessos and Anhealo) leading many Huns and Bulgarians. Evagrius Scholasticus, also Syrian, wrote that Vitalian was the leader of many Hunnic tribes. At the same time, another Hunnic tribe invaded through the Cappadocian's gate (a passage connecting Cilicia with Cappadocia and Syria). The name of this tribe has not been mentioned. George Hamartolos (George the Monk), who lived during the 9th century, reported about the same events pointing that among the groups there were "Huns, Goths, and Bulgarians". In the Chronicles of Skylitzes-Kedrin (9th-12th centuries) it was said that "In the first year of the Emperor Zeno, Saracines invaded Mesopotamia, and Huns - Thrace. During the 10th and 11th year of Zeno's reign, Saracines invaded Phoenicia, and Bulgarians Illyricum and Thrace. Here is what Joan Zonaras (12th century) wrote: "At that time (480), the Bulgarian tribe which was not known until then, invaded Illyricum and Thrace. And the barbarians (the Persians) ravished the East and Anastasius

made peace with them. Then the Thracian Vitalian struggled for power and with the help of the Meosians and Scythians (i.e., the Bulgarians) desolated the cities around the capital...".

John of Nikiû, a coptic Episcopo (7th century) from the city of Nikiû / Pashati in the Nile delta, wrote about this event in his "Chronicles" (known from a later (1602) Ethiopian copy made in its turn from an Arabic copy), also described this event: "75. And he, (the imperial general Cyril) fought against Vitalian, and there was a bloodbath on both sides. Cyril barricaded himself in a city called Odysus, and remained behind the fortress's gates, but **Vitalian retreated in the province of Bulgaria**". This is obviously inaccuracy from later copies and translations since all the other sources reported of Bulgarians among the Vitalian troops, and not of "a province of Bulgaria" which became a reality only in 11th century, when Bulgaria was conquered by the Emperor Basil II. Respectively, in John Malalas we find a passage such as "Vitalian retreated from these areas".

Joan Zonaras wrote that "the Bulgarians attacked the Illiricum again and were met by some troops of Byzantine soldiers. But because those Bulgarians used their magic and incantations the Byzantines were shamefully defeated"... Anastassius build a long wall from the Big Sea to Silivria because of the invasions of the Moesians, i.e., the Bulgarians and the Scythians". The wall of Anastassius I was build in 512.

In 548 AD, Marcellinus Comes wrote about the participation of Bulgarian troops in the war of the Byzantine general Belisarius (by Thracian origin, born in Sapareva Bania, today a small town in Bulgaria) against the Ostrogoths in Italy. However, the Bulgarians joined the Goths king and helped him in his attack on Campania. A follower of Marcellinus also wrote about this event: "The military magister Joan set free the women of some of the senators when he was plundering the Goths land in Campania. After that, because of the Bulgarian treachery, at night he was attacked by Totila". Bulgarians were allies of the Goths and in 555 AD, on because after the defeat and death of the Gothic king Teia at the foot of Vesuvius, 7000 its fighters fled to Campsa (Campania) together with their prey, commanded by the uturgur Ranyari. (The name is of Iranian originq Avest. rānya, Pahlavi rān, Ossetian rajÿn - I'm glad I enjoy. See Bulgarian name Rane, Rani, Rayno, Osset. name Royen, and Persian name Ranosbat (Pavocβατής), son of the Achaemenid Shah Darius. (F. Justi)

Senator Cassiodorus, council at the time of king Theoderic the Great and queen Amalasiuntha, reported in a letter to the Roman senate written at the end of 526 and in the name of Athalaric, son of Amalasiuntha, about a campaign in Sirmium of the brave Gothic general "Toluin, who defeated, among all other people, the Huns,...destroyed the dreadful in the whole world Bulgarians". Senator Cassiodorus wrote also that in the time of the Roman council Cethegus "... thanks to his bravery, king Theoderic defeated the Bulgarians and Italy got the region of Sirmium back".

Magnus Ennodius, episcopo in Tizium wrote in a "Praising letter about king Theoderic" on the victory of the Ostrogoths over the Bulgarians in 504: "...In front of my eyes is the Bulgarian commander brought down by your hand (hand of Theoderic) which defends the freedom..." "These are the people (the Bulgarians) who before you had anything they wanted...". "They (the Bulgarians) could not be stopped neither by the massif of mountains, nor by the coming rivers, nor by the lack of food, because they drunk horse milk with pleasure. Who could stand up to such an enemy, who is carried and fed by and on his fast animal?" After this, Ennodius described the battle of the Ostrogoth general Pitia with "the federate Mundus (an ally of the Gepids, Bulgarian by Gepidian Kingdom) who attracted his Bulgarians for defense". This is a description of the war between the Goths and the Gepids for the region of Sirmium. in the beginning, Sirmium was a part of the West Roman empire, then in 473 it was conquered by the Gepids, but the Goths who were considered the descendants of Rome, demanded Sirmium back. The Gepids, who lived in a union with the Bulgarians in question, were against this. To praise the Goths strength, Ennodius described their enemy, the Bulgarians, as equal to them by bravery: "Both the Goths and the Bulgarians were surprised that there were people similar to them, that they saw among the human race an enemy equal to them". Ennodius reported also interesting details of the life of the Bulgarians - drinking of horse milk, typical for the people of the steppes. Although of unknown ethnical origin, Mundus, as mentioned above, was an interesting person. A well

known adventurer from the Bulgarian part of the Gepid kingdom, he ran away because of a crime he committed in Byzantium. At the beginning, together with other adventurers, he fought the Byzantines but in 530 he joined them after he was caught by Justinian and betrayed many of his fellow fighters living in Asia Minor. At the end, he was appointed as a governor of the province of Illiricum. Marcellinus Comes reported that Mundus destroyed the Goths who were ravaging the Illiricum, "and motivated by bravery he flew to Thrace to destroy the Bulgarians too who were plundering Thrace. In a battle he killed 500 of them". Theophanus the Confessor described this battle in 539-540 adding that many of the captured Bulgarians moved to live in Armenia and Lazica, where they joined some remnant of Bulgarians that were living already there. Procopius wrote that later Mundus and his son participated in Belisarius's Italian campaign where they were killed.

Sigibert of Gembloux wrote in his "Chronicles" in 539: "Emperor Justinian killed two of the Bulgarian princes together with many thousands of Bulgarians when they were ravaging Thrace."

Theophanus reported that two Bulgarian kings together with their Bulgarians and "drungus (military unit or cetera militum)" destroyed Thrace. At the beginning, they were defeated by the Byzantine troops in Moesia and Illiricum where both kings were killed in the battle, but later the Byzantines were destroyed by another Bulgarian detachment. The same event was reported by Anastassius the Librarian translated in Latin by Theophanus. However, instead of "Bulgarians and drunguses" which can be interpreted as incorrect transcription of the Bulgarian detachments, Anastassius the Librarian had assumed incorrectly that these were the names of the Bulgarian kings (reges) Vulger and Drong. John Malalas also described this event although he assumed the invaders were Huns. The Byzantine generals were Constantiol, Godilla, and Askum, a converted Hun. Theophanus wrote the last name as Acum (Ακούμ); he was probably either a Sarmatian or a Bulgarian. (the name comes from Ossetian akkag - raised, a senior. In Chuvash name is found today – Aku, Akşam, at Ossetians – Akiy, Akim, Ako, known is the Queen of Utigurs Akaga)

In his "Roman History", Paul Deacon wrote about this conflict between Goths, Gepids and Bulgarians. In the beginning, the Gothic king Theoderic was in the surrounding of Emperor Zeno, and lives as a distinguished aristocrat in Constantinople. But while he was surrounded by wealth, the Gothic people were living in misery. For this reason, he decided to move with all the Goths to the Balkan lands of Byzantium and Italy by taking it from Odoacres. Marcellinus Comes explained that this was the price paid by Zeno to "soften up" Theoderic to stop ravaging the Balkan lands of his empire.

On their way to the West, "the Goths were ambushed by the Gepids king Traustila" but in the battle Theoderic killed him together "with the Bulgarian king Buzan and all his men". The events described by P. Deacon took place in 488 but Zeno encouraged the Gepids and the Bulgarians to attack Theoderic.

Sigibert repeated what P. Deacon wrote: "In 487, Emperor Zeno gave away Italy to the Gothic king Theoderic. This same Theoderic defeated and killed the Gepids king Trapsila and the Bulgarian king Buzan". (The origin of the name is Iranian. In Avest. bōšnah, Pahlavi bōzīsn, Sogd. βuzn, Osset. buz, buzn - appreciation, gratitude. See also Kushan name Bōzano, and Bulgarian Boso, Bosyan)

In his "World Chronicles". Joan of Antioch wrote that around 480, the two Gothic leaders, Theoderic Amal allied with Theoderic, son of Triarius, "bothered the Byzantine state and ravaged the Thracian towns. Then, for the first time, emperor Zeno was forced to ask the Bulgarian allies for support". In his "Chronicles" Marcellinus Comes wrote that "in 482 Theoderic Amal, son of Valamir, ruined both Macedonia and Thessaly robbing even the main city of Larisa". Marcellinus Comes reported also that during the reign of the next emperor Anastassius, in 499, the Bulgarians destroyed Thrace. Theophanus the Preacher wrote about this event: "in 5994 year since the beginning of the world, or 494...the so-called Bulgarians, about whom nobody had ever heard, invaded Illiricum and Thrace".

This information has been confirmed also by the Bulgarian additions to the "Chronicles of Manassius" written during the reign of tsar Ivan Alexander, in 1345: "During the reign of Anastassius, the Bulgarians began to take over this land, crossing at Badin (Bdin

– mod. Vidin), and before that they took over "The Lower land of Ohrid" (Macedonia), and then the whole land. 870 years passed since this exit of the Bulgarians", meaning that this movement began around 475, which coincides with the beginning of emperor Zeno's reign.

Evagrius Scholasticus, who lived during the 6th century, a Syrian and author of "Church history" covering the period of 431-593, described these events during the reign of Zeno rather vaguely: "Thrace was invaded by numerous Huns, who before that were called Massagets; they crossed Ister river without anybody stopping them", and Theoderic was called "a Scythian" who rebelled against the emperor and almost conquered Constantinople.



By Huns-Massagets we must understand Bulgarians, who, in spite of the inaccurate description of the events, came not as an enemy but as allies of the emperor.

Additional information we find in the Armenian geography "Ashkharatsoyts" which points to the place where Sarmatia begins and where the "German Bulgarians" used to live, the land of Zagura. In fact, "Zagura" is the slavic form of Transylvania (meaning "behind the mountain"), the land behind the Carpathian mountain. In the William

Wiston translation, "Sarmatia, part of which is East of Zaghura, or Pulharians-Germans, reaches the North ocean, to the Unknown Land which is called Palac and Pipia and so on". In the translation of Saint-Martin: «La Sarmatie, dont une partie est a l'orient du **Zaghoura** (Չաղուրա), qui est le pays des Bulgares (Պուլղարք / **Powlgharkh** или **Bowlgharkh**) selon les Allemand (Германско / Germanac'uoč)... ». Exactly behind the Carpathian mountain was the Gepids kingdom, which clearly indicates that these were the same Bulgarian-Gepids allies.

Latin and Greek sources indicate that in the second half of the 5th and the beginning of the 6th centuries a Bulgarian community settled in Pannonia where they were living in the same kingdom with the Gepids.

Paul Deacon, in his "History of the Longobards" described Bulgarians in Pannonia who collided with the Longobards while moving south after a war with the Amazons: "The Longobards crossed the river, of which we were talking, and reached the other bank where they lived for a long time. ...During the long years of peaceful life, they forgot their military habits and became very unwise about their security. Thus, one night they were unexpectedly attacked by the Bulgarians, many of them were killed, even king Agelmund died, and his only daughter was captured". After this strike, the adopted Lamission was crowned as king, he collected his troops, destroyed the Bulgarians, and as a revenge took many booties and plunders". Sigibert repeated what Paul Deacon said adding that the Gepids, Alans, Turkes (unclear, possible Thuringians ?), Bulgarians, and many other tribes came from the north and ruined the Roman state. When around 556 AD the Longobards, together with the Avars, destroyed the Gepids kingdom, and then they moved to settle in Italy together with other tribes among which were also the Bulgarians. Traces of these movements could be seen during the time of Paul Deacon because he wrote that many new settlements appeared in Italy with names of the tribes who founded them: "...But it is known that Alboin brought with him in Italy people of different ethnicity that he and his ancestors conquered, and because of that the area where they lived have their names: **Gepidian**, **Bulgarian**, Sarmatian, Pannonian, Swabian, Norician and so on". Pope Gregory the Great (546-604) wrote that the Bulgarians settled in the area south of the Alps before Italy was conquered by Alboin. A simultaneous movement of the Gepids and Bulgarians has been described as well.

The question when exactly the Bulgarians fought with the Longobards in Pannonia is a very interesting one. According to the Bulgarian scientists S. Lishev and M. Voynov, this encounter took place probably at the time of Attila; however, P. Deacon himself did not mention Attila's name, and there are no records for collision between the Longobards and the Attila Huns. According to another Bulgarian author, Christo Todorov-Bemberski, Agilmund fought the Kotrags/Kutrigurs lead by the Avars and this event took place 100 years later than the Huns arrived in Pannonia. However, the Kutrigurs and the Avars were allies, not enemies of the Longobards; they defeated the Gepids and their allies, the Bulgarians together. This indicates that if they did not mean some earlier event or some encounter before Attila arrived, i.e., at the time when Zizais (Ziezi from the Annonymous Chronograph, the battle with the Amazons - a sign of Sarmatian presence) arrived to Pannonia (during the reign of Constantium II, 337-361), then this event was an episode from the Longobards war against the Gepids and their Bulgarian allies. And this happened not earlier than 549, when the outbreak of the first Longobard-Gepidian war.

The English king Alfred the Great (849-899), in his translation of "The History" of Paulus Orosius also reported Bulgarians: „These Moravians have, to the west of them, the Thuringians, and Bohemians, and part of the Bavarians. To the south of them, on the other side of the river Danube, is the country, Carinthia, [lying] south to the mountains, called the Alps. To the same mountains extend the boundaries of the Bavarians, and of the Suabians; and then, to the east of the country Carinthia, beyond the desert, is the country of the Bulgarians ; and, to the east of them, the country of the Greeks.““On the west of Achaia, along the Mediterranean, is the country Dalmatia, on the north side of the sea ; and on the north of Dalmatia are the Bulgarians, and Istria.“ The interpreter of modern English, Mr. Hampson clearly seen that: "Since Alfred places Bulgaria to the east of the wastes above mentioned it is probable, that anciently there were two divisions of the people, one of which was seated on the Danube next to Dacia, which is the present Moldavia ; the other appears to have been these who are sometimes called Belo-Chroati. " In fact, king Alfred describes exactly "Panonians Bulgarians" neighbors of the Bavarians and Carinthia, and not so-called Belo-Croats (White Croats), who have lived in the region of mod. Southern Poland and western Ukraine (Galicia).

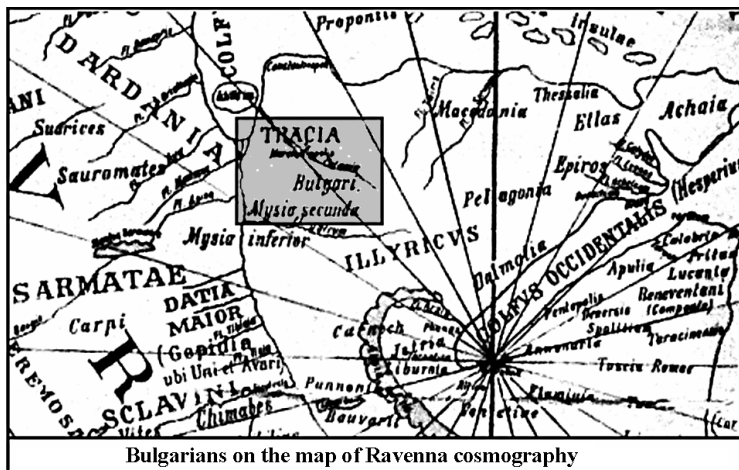
Whether the Bulgarians penetrated Pannonia with Zizais earlier or not, something that we can not know for sure for lack of supporting facts, their arrival to this place around 475, at the time of Zeno's reign, can be firmly established. This fact is supported by the Theophilus the Preacher report (see below) that before 494, when the Bulgarians (for the first time) invaded Illiricum and Thrace, nobody had heard of them. In this case, their presence among the Attila's Huns would be impossible, in spite of the irresponsible equation between the names of Attila and Avitohol (a Bulgarian reader). **Thus, it is not possible to talk about Bulgarian presence in Europe before the reign of emperor Zeno (474-491).**

In his history of the Goths ("Getica", 551), Jordanes (6th century) wrote about the Bulgarians living on the land between the Black Sea and the Caucasus. In his description of Scythia, he located the Aestis (the Estonians, people of the Finns tribes) in the north, Akatziris (Akatziroi) were to the south of them and "...next were the Bulgarians, inhabiting the coast of the Pontic Sea, who became famous because of our sins and misfortunes...". In this way, he indirectly confirmed the arrival of the Bulgarians during the reign of Zeno and their war against the Goths who destroyed Byzantium ("because of our sins").

Further, Jordanes described the "Huns" people: "And there were the Huns who were divided in two parts, threatening fiercely all the other people. One part of them were called Altziagirs, the other - Savirs. Altziagirs inhabit the land around Khersones...In the summer, they roam in the steppe to look for pastures for their herds, in the winter, they move to the Pontic Sea coast. Hunugurs (Onogurs) are known traders of hermelin fur; their bravery scared many men". The significance of the Jordanes description is that he clearly distinguishes the Bulgarians and the Huns, to whom the Altziagirs, Savirs and Hunugurs (Onogurs) belong. Further, Jordanes described the story of Attila, his death, and the fall of his kingdom, as well as the division of the Hunnic legacy, but there are no Bulgarians among

the tribes survived on the ruins of the Attila's kingdom, not even among the tribes subordinated to his sons, Dengizich and Ernakh.

Another source, called "Ravenna Cosmography", represents a map of the world from 7th-8th centuries (Figure 4). In the description of this map we can see the name "bulgare" and the following text: "In Thrace, Macedonia and Moesia Inferior since recently Bulgarians settled, who came from the above described Scythia Major". The anonymous author of this Cosmography had used the Jordanes work, about which he mentioned, and the works of the less known to us "Gothic scientists" Atanarid, Heldebald, and Marcomir, from whom he took information about the geography of Spain, Frisia, and other parts of West Europe. This author mentioned also Khazaria as a vast land, and the Khazars who he called also Akatzirs (Agatzirs) citing Jordanes (although Jordanes did not say that). Throughout this country flows river Kufis (Kuban) but the author did not mention presence of Bulgarians there, indicating that this geographic picture is described after the Bulgarian migration out of the country under the pressure by the Khazars. A chronological marker is the mentioning of the Avars as recently settled in Gepidia people: "And in front of this (land) Albis (upper river Elba) is Dacia Minor, and behind it, a little on the side, is the vast land of Dacia Major. Recently, they began to call this land Gepidia; as it is well known now, the Unes (Avars) people live there. Behind it is Illiricum which is spread all the way to the province of Dalmatia". In book 4 of the Ravenna Cosmography, the author explained that by "Unes" (Huns/Ouns) he meant the Avars: "...we shall mention the vast land called Dacia (First and Second), the Second Dacia is called also Gepidia; recently, Unes called also Avars settled to live there".



Bulgarians on the map of Ravenna cosmography

Gepidia; recently, Unes called also Avars settled to live there".

It is well known that the Ravenna Cosmography was put together between 650-689, when the Frisians conquered Dorestad (about which is mentioned), and no later than 732, when the Arabs conquered Spain (not mentioned). For this reason, the Bulgarians were described as recently settled on the Balkans people.

In spite of the numerous geographical inaccuracies, Theophanus the Preacher gave a

detailed information about the Bulgarians east of the Black Sea: "In 679/680, the Bulgarian people invaded Thrace. But before that we will tell you about the Unogondurs-Bulgars and the Kotrags (Kutrigurs) past. In the northern land around the Euxinos Pontos (Black Sea) and Maeotis lake (Sea of Azov), the big river Atel (Volga), coming from the Ocean through the land of the Sarmatians, falls into the sea. River Tanais (Don), coming from the Iberian gates (Daryal gorge) in the Caucasus mountain, falls into Volga river. Already merged, both rivers, Atil and Tanais, fall into Maeotis lake; river Kuphis (Kuban) is a division of river Atel and falls into Pontos sea at Necropil (Dead Gates) at the Ram's Snout mountain. And Maeotis lake, just like a river, falls into the Euxinos Pontos through the Cimmerian Bosphorus (Cimmerian straight). ...Jews and many other people live along the east coast of this lake, at Phanagoria. Between the lake itself and river Kuphis lays the Old Great Bulgaria, inhabited by Bulgarians and Kotrags of the same tribe. During the reign of byzantine emperor Constance II (641-668), the ruler of the above mentioned Bulgarians and the Kotrags, Kubrat, died in 665". The Ram's Snout mountain is mod. "Bear Mountain" (Ayuv Dağ) in southern Crimea. Nekropil or Dead gates is in the common mouth of the rivers Dnieper and Bug. Here Theophanes meant Kerch Strait.

Byzantine historian John of Nikiu narrates: "47....Quetrades (Kubrat), the prince of the Moutanes (Huns), and a nephew of Quernakes (Organa, at Patriarch Nikephorus), was baptized as a child and was educated in Constantinople. He grew up in the imperial palace

and was a close friend of emperor Heraclius (640-641). After his (Heracius) death, he (Kubrat) remained close friend of the emperor's sons and his widow Marina...".

Anastassius the Librarian, of Latin origin, literary repeated what was told by Theophanus. The tale about all five Kubrat's sons and their division was told. An abbreviated version of the same story was told also by Patriarch Nikephoros (early 9th century) in his "Short History" or "Brevarium": "Now, we will talk about the so-called Huns and Bulgarians, their origin and state structure. Around the Maeotis lake along the river Kophin (Kuban) is situated the known from the old times Great Bulgaria. The so-called Kotrags (Kotragoi), from the same tribe as the Bulgarians, also lived there. During the times of Constantin who died in the West, Kubrat, the old ruler, also died leaving behind five sons whom he asked to be united and not to divide their land...". It is clear from this source that the Bulgarians inhabited the land along the river Kuban till the coasts of the Black Sea and the Sea of Azov (Figure 5). Besides Bulgarians, they were called also Unogundurs; the Kotrags (Kutrigurs) were from the same tribe. Their ruler Kubrat/Krobat died during the reign of emperor Constance II (664-668) who ruled the empire "from the West", from Syracuse, Sicily. Only Nikephoros, who's text is shorter than the other sources, mentioned Huns among the Bulgarians.

In the last paragraph of the "Chronography", Theophanus described the siege of Constantinople in 621 by the Avars. He wrote that "together with the "West Huns", or the Avars, there were also Bulgarians, Slavs, and Gepids heading to besiege the capital". It is quite clear that these can not be the Bulgarians from Kubrat's Bulgaria since Kubrat was recently baptized and maintained a friendly relationship with Emperor Heraclius. Since the Bulgarians and the Gepids were mentioned together at the same time, it becomes clear that the author meant the Bulgarians from Pannonia who, together with the Gepids, joined the Avars after the latter, together with the Longobards, conquered their country in 558.

In his "Chonicle", Sigibert narrates: "The Bulgarian tribe led by Batai, coming out of Scythia and ravaging everywhere, pillaged Thrace. Emperor Constantine army was shamefully thrown out and totally destroyed...the Emperor was forced to pay them tributes. From now on, the Bulgarian kingdom with their ruler Batai, must be acknowledged." Batai is the reported by the byzantine sources Bat Bayan (or Bezmer in the "Nominali...") who inherited Kubrat, but in this case he was confused with Asparukh.

The same event was described by George Amartol: "In the same year (680), the Bulgarian people from the northern regions behind the Black Sea and the Maeotis lake, invaded Thrace because of big hardships and misery. When Emperor Constantine heard about this, he sent a big army both by sea and by land". A description of the Constantine Pogonat military campaign, and the unfortunate for Byzantium war with the Bulgarians follows. The historian concludes: " After that, they (the Bulgarians) took over the Christian country. This forced the Emperor to make peace with them and to pay them shameful tributes since the Bulgarians ravaged the whole Thrace and the surrounding regions".

In a byzantine text written in 848-886, "Short anonymous chronicle", we read interesting information about the Bulgarians crossing the river Danube: "1. Justin the Thracian ruled 9 years and 3 months. 2. His son, Constantine reigned 17 years. During his 13th year, 170 saints gathered in Constantinople for the Fourth Ecumenical Council. At the same time, the Bulgarians crossed the Danube and settled on this side of the river". This anonymous author has made a few chronological errors. Justin the Thracian is Emperor Justin II (567-578), Constantine IV Pogonat (667-685) is a son of Constance II (641-668), not of Justin. The Fourth Ecumenical Council took place in November of 680, during the 13th year of Emperor Constantine indeed, which clearly indicates that Emperor Constantine IV is the same Emperor Constantine Pogonat during whose reign the Bulgarians settled south of Danube river. At this Fourth Ecumenical Council, in his speech documented in the protocols, Presbyter Constantin of Apameia from the province of Syria Secunda spoke about the defeat of the Empire "in the war with Bulgaria" that took place in the year of the Council.

In his description of Thrace in "De Administrando Imperio" ("On the administration of the Empire"), Constantine Porphyrogenetos mentioned that "Since the God-hating Bulgarian people crossed the Danube, and because of the attacks by the Bulgarians and the Scythians, the Emperor was forced to elevate Thrace to the rank of a district and to appoint

there a military officer. Danube river crossing (of the Bulgarians) took place at the end of Constantine Pogonat's reign; and at that time they became known as Bulgarians, before they were called Onogundurs”.

John Zonara also wrote about the Bulgarians migration: “The Bulgarian tribe, that used to live behind the Danube river, caused much harm to the byzantine land. This is why Emperor Constantine went against them both by land and by sea with a fleet coming from the sea into the Danube. When they saw the big army coming, the Barbarians quietly hid in some fortress in between the marshes and the river”.

Byzantine sources report also about migration of another group of Bulgarians led by Kuber (the name is of Iranian origin, in Osset. k̆yobor - big, strong, or k̆yuyb̆yr / k̆yæbur - solid rock, rock, rock hill. In Ossetians meeting name K̆yaber, K̆yabir, K̆yobar [̆y = Bulg. ъ, Russ. ы], in the Chuvash - Kuver, Kuper, also known Persian name Kobares / Chobares, from the Achaemenid era) who settled in Macedonia, in the so-called “Keramissian field”, around 680. In the “Miracles of Saint Demetrius of Thessaloniki”, a collection of tales describing the deeds of the martyr Demetrius, we can read: “We already told you how the Avars desolated the whole region of Illyricum and its provinces: the two Pannonias, the two Dacias, Dardania, Moesia (Superior and Inferior), Prevalitania, Rhodope mountain with the adjacent part of Thrace, and the land reaching the Long Wall near Constantinople...They (the Avars) took away the whole population from these provinces and sent them to the outer side of Pannonia near river Danube. The main city of this province was the so-called Sirmium... Exactly at that time they mixed up with the Bulgarians and the other tribes, they had children from this mixing and became numerous people...the Khagan of the Avars, thinking of these people as his, ...appointed Kuber as their leader”. Next, the deeds of Kuber are described: he rebelled against the Avars, and together with these people who were mostly descendants of captured Byzantines, “...victoriously crossed the Danube with all his people...and came to our land conquering the the Keramissian field...”. In his “Chronography, Theophanos the Preacher wrote about the sons of Kubrat, one of them (he did not say exactly who), “the forth or the fifth...remained in Pannonia with the Avars, and submitted his army to the Khagan, the other (Alzec) reached the Pentapol in Ravenna...”. In this way, Kuber founded the second nucleus of Bulgarian state in Macedonia or the “Lower Bulgarian land”, in parallel with Asparukh - the “Upper Bulgarian land”. Later, the “Lower land” was called Kutmichevica which is the Slavic form of the Iranian by origin word with the same meaning. **Thus, the concept of a common Bulgarian space includes not only Bulgaria of Asparukh in Moesia but also Bulgaria of Kuber in Macedonia.**

P. Dobrev wrote about the etymology of the word “Kutmichevica”: kut miče means “small land, part, addition”. More precisely, it means “lower land”, in Iranian language the root *kut- means “short, at the end”, which is a derivative of the ancient Iranian *ku(n)ta -short, *kauta, kuta - small. Also, in Tocharian kátk means “to lower, to fold”. In both languages, Tocharian miše, mišentse and in Iranian *mös-/*müz-/*mez, mean the same - “area, field, land”, in Ossetian mæsk̆ - “lower land”. Kut-mich comes from the Tocharian-Iranian *kut - “lower, short, folded”, and *miča, * miše – “field, land”.

“The chronicle of Fredegar” reported on migration of the Bulgarians to Italy because of the events in the Avars state in 631-632. After the Khagan’s death, who was Bayan’s son, but his name is unknown, the Bulgarians (perhaps the Kutrigurs or the older Pannonian Bulgarians) wanted to crown his own ruler. Instead, they reached a conflict with the Avars, as a result of which 9,000 Bulgarians, lead by Altzioc, left the state to save themselves in Bavaria. At the beginning the local Herzog accepted them, but then under the pressure by Frankish King Dagobert, most of the Bulgarians were killed. The survived 700 people, lead by Altzioc found a safe heaven in the beginning in Carinthia, with prince Walluh, later were welcomed by the Longobards and settled in the land, in the Venetian maracas. Three decades later, in around 668, another Bulgarian group left the Avars state and settled with the Longobards, in the province of Benevento. A “Komitatus Bulgarenzis” (Bulgarian committee) was founded; the name was recorded in three documents: of 877, 890, and 919. There are many toponyms that speak of Bulgarian presence in Lombardia: Bolgare in Lombardia, Bolgeri in Toscana, Boiano, Cepino. There are such toponyms in Bulgaria as

well: Chepino, Chepinzi, Chepelare, Chepeldja, etc. (see Ossetian cъpp, Talysh sêpe, Pashtun sîpaī, old Bulgarian sър [съръ] – hill. Possible is a primary Finno-Ugric origin of the term, in Udmurt. čepiljany, Komi čepaltny, Saam. čibbe, Hung. csip - hill). This migration of about 50,000 people, lead by Atztec, took place in 668, they went to the Longobards, and Atztec received the title of “Gastald” from King Grimuald (662-671). The leader of the earlier, unsuccessful migration, was Alzioc. Whether the two leaders were related or it is a coincidence of names, or the names sound very close, it is not known. According to the Bulgarian historian D. Angelov, these are two different groups of Bulgarians, and professor V. Beshevliev has reasonable doubt that the survived 700 people of Altzioc could populate many cities in Italy. Migration of 700 people would not leave much trace into the ethnos they migrate to. Most scientists accept that Altzioc and Atztec were the same person, but Fredegar mistakenly called the unknown leader of the 631-632 migration with name of the later migration leader Atztec. The German historian Heinrich Kunstmann preposed that the unidentified and unburied remains of 6,000 people (5650 skulls and 47,000 big bones), found in St. Florian monastery by the Austrian city of Linz, are the remains of these killed Bulgarians.

The “Deeds of Dagobert” is another source where the migration of the Bulgarians into Bavaria is described. Written in St. Denis monastery around 835, it is a compilation of panegyric speeches. In chapter 28, the announcement about the Bulgarians of Altzioc by Fredegar is copied, however, the name of Altzioc is not mentioned; it sais also that all Bulgarians were killed. According to H. Kustmann, these “Bavarian events” are analogous to the “Song of the Nibelugnen” where, similarly, Attila’s Huns have killed all the Burgundies, i.e., a real event has been told as a legend. Or that the scale of the killings has been vastly exaggerated under the influence of the legend. A probable reason for he conflict with the Bulgarians was the beginning of the expansion of Dagobert to the East. In 631-632 he began a war with the state of Samo (a slavic state founded by the merchant Samo), subjugated Bavaria, and founded the kingdom of Thuringia. Probably, the Frankish king was afraid that the Bulgarians would threaten his power in Bavaria.

Altztec appeared immediately after the death of Kubrat in 665, indicating that most probably he was his son, as Theophanos wrote. P. Deacon wrote about this event: “Book V, Chapter 29. At that time, the Herzog of the Bulgarians called Alseco (Altztec), for unknown reason, left his people, and in peace came to Italy with all of his army. He met with King Grimuald, promised to serve him, and asked to settle in his country. And the king sent him to Benevento, to his son Romuald, ordering him to meet and help these people by finding a place for them to settle. Herzog Romuald received them gladly, and offered them vast land to settle, namely, Sepin, Bovian, Isernia (places in the woodlands of Samnia), and other small towns with their land, and he ordered the title of Alseco to be changed to “gastaldius” (a title lesser than his own, in ancient Upper German **gastald**, **castald** - owned land is acquired merit, manager of possession) instead of a Herzog. And they (the Bulgarians) live in these places until today, and speak both Latin and their own language.” Other authors of that time, such as Nikephoros and Theophanos, also reported the same events, adding that on his way to Romuald, Altztec stopped in Ravenna and Pentapoly” (after the name of the five cities: Ancona, Rimini, Pesaro, Fanno, and Sengalia). (The name Altsek is also Iranian origin Ossetian alcъ / alci – everything, alcigaon – omnipotent, and -ag, Alans-Sarmatian formation suffix of names. Meeting at Ossetians as Altsiag, Alsak, Alteg and in the Chuvash - Alshik.)

These are all the details on the earliest migrations of the ancient Bulgarians that we found in the Greek and Latin sources. **In summary, the Bulgarians were mentioned by all the byzantine historians for the first time during the reigns of the emperors Zeno and Anastassius, when a small group of them settled with the Gepids in Pannonia. At that time they occasionally attacked and ravaged some of the Balkan provinces without permanently living there. Permanent settlement of the Bulgarians on the Balkans, according to all byzantine sources, took place in 680-681, under the Emperor Constantine IV Pogonat.**

Literature Sources and Further Reading

Latin sources for the History of Bulgaria (1958) Edition of the Bulgarian Academy of Sciences, Sofia, vol.1.

Selected Sources for the Bulgarian History (2002), Tangra-Tanakra, Sofia.

Chronography of 354-b, part 14: Book of generations.
http://www.tertullian.org/fathers/chronography_of_354_15_liber_generationis.htm

At. Stamatov, (1997) TEMPORA INCOGNITA of the earliest history of Bulgaria, St Ioan Rilski
http://www.bulgari-istoria-2010.com/booksBG/A_Stamatov_Tempora_incognita_BG_istorija.pdf

Daurbek Makeev (2006) Theological aspects of the nartsk epos, Daryal #1, http://www.darial-online.ru/2006_1/makeev.shtml

Z. Gagloiti (2007) Ossetian family and personal names. Tshinval.
<http://iratta.com/2007/12/09/soderzhanie.html>

A. A. Tuallagov (2001) Sarmatians and Alans in the 4th century BC, Vladicaucas.
http://www.bulgari-istoria-2010.com/booksRu/A_Tullagov_Sarmati_Alani.pdf

H. Tuleshkov (2006) Architectural art of the ancient Bulgarians, vol 2., p.137

Sources for the medieval history of Bulgaria (7th-15th centuries) in the Austrian collections and archives of handwritten texts. (2000), volume 2.

Cosmas Indicopleustes. The Christian Topography, Book 3
http://www.tertullian.org/fathers/cosmas_03_book3.htm

Latin sources for the History of Bulgaria (1958) Edition of the Bulgarian Academy of Sciences, Sofia, vol.2.

Theophanes the Confessor, Chronography,
http://lib.aldebaran.ru/author/feofan_ispovednik/feofan_ispovednik_hronografiya/

Greek sources for the History of Bulgaria (1958). Edition of the Bulgarian Academy of Sciences, Sofia, vol.2. <http://www.kroraina.com/knigi/gibi/2/index.html>

Greek sources for the History of Bulgaria (1961). Edition of the Bulgarian Academy of Sciences, Sofia, vol.4. <http://www.kroraina.com/knigi/gibi/4/index.html>

Greek sources for the History of Bulgaria (1965). Edition of the Bulgarian Academy of Sciences, Sofia, vol. 6. <http://www.kroraina.com/knigi/gibi/6/index.html>

Greek sources for the History of Bulgaria (1968). Edition of the Bulgarian Academy of Sciences, Sofia, vol. 7. <http://www.kroraina.com/knigi/gibi/7/index.html>

John, Bishop of Nikiu: Chronicle. CHAPTER LXXXIX,72-76, London (1916). English Translation.: http://www.tertullian.org/fathers/nikiu2_chronicle.htm

Vincenzo D'Amico (1942) The Bulgarians living in Italy in the Late Medieval times, Rome,
http://www.bulgari-istoria-2010.com/booksBG/V_D_AMICO_BG_V_It.pdf

Latin sources for the History of Bulgaria (1965) Edition of the Bulgarian Academy of Sciences, Sofia, vol. 3. <http://www.promacedonia.org/libi/3/index.html>

P. Goliyski (2006) The Bulgarians in the Caucasus and Armenia (2nd-10th centuries), Tangra-Tanakra, Sofia.

M. J. Saint-Martin. Memoires historiques et Geographiques sur L`Armenie. Tome second. Paris. 1819. ctp.338-339.: books.googleusercontent.com

Greek sources for the History of Bulgaria (1960). Edition of the Bulgarian Academy of Sciences, Sofia, vol. 3. <http://www.promacedonia.org/gibi/3/index.html>

D. N. MACKENZIE (1986) A CONCISE PAHLAVI DICTIONARY. Oxford University Press.

Paul Deacon (1970) History of the Longobards, Russian translation.
http://www.vostlit.info/Texts/rus/Diakon_P/pred.phtml?id=1049

KING ALFRED'S ANGLO-SAXON VERSION or A THE COMPEXDIOUS HISTORY OF THE WORLD, by Paulus Orosius. Published **1859** by Longman, Brown, Green, and Longmans in London. 1859., „Orosius Book I chap I §12“, and „And Northern Voyage § 2“.:
<https://archive.org/stream/kingalfredsangl00boswgoog#page/n12/mode/2up>

Ashkharatsuyts: Armenian Geography of 7th Century. Russian translation, (1983)
<http://www.vostlit.info/Texts/Dokumenty/armenien.htm/> and <http://www.bulgari-istoria-2010.com/booksRu/ASHARACUIC.pdf>

HISTORY OF TRANSYLVANIA. Volume I. From the Beginning until 1606. Publication with the HUNGARIAN RESEARCH INSTITUTE OF CANADA. 2001-2002 -
<http://mek.oszk.hu/03400/03407/html/1.html>

C. Todorov-Bemberski (2004) The name of the Bulgarians: History and Identity, Sofia.

Jourdan (1997) On the origin and deeds of the Geths. : <http://www.vostlit.info/haupt-Dateien/index-Dateien/I.phtml?id=2049>

Ravennatis Anonymi Cosmographia, liber-IV, Веб-сайт: <http://encyclopedie.arbre-celtique.com/cosmographie-de-ravenne-6237.htm>

A. Podosinov (2002) East Europe in the Roman cartographic traditions, Moscow. http://www.bulgari-istoria-2010.com/booksRu/A_Podosinov_Vost_Evr_Rimskoy_kartogr_tradicii.djvu

Patriarch Nikephoros (1950) Short History <http://www.vostlit.info/haupt-Dateien/index-Dateien/N.phtml?id=2054>

Canstantine Porphyrogenitus: Libros de thematibus. http://www.vostlit.info/Texts/rus11/Konst_Bagr/De_Thematibus/text2.phtml?id=734

P. Dobrev (2005) The Golden fund of the Bulgarian Antiquity, Sofia.

D. I. Edelman (2011) Etymological Dictionary of the Iranian Languages, Moscow, vol. 4.

I. Steblin-Kamenskiy (1990) Etymological Dictionary of the Vakhian Language. St. Petersburg.

D. Adams. A dictionary of Tocharian "B": <http://ieed.ullet.net/>

Chuvashian Male Names (Chävash arşyn yachësem). <http://cv.wikipedia.org/>

Ferdinand Justi. (1895) Iranisches Namenbuch. Marburg.

V. I. Abaev (1958-1989) Historical etymological dictionary of the Ossetian language, Edition of the Academy of Sciences of the USSR, Moscow-Leningrad, vol. 1 - 4 http://www.allingvo.ru/LANGUAGE/etimolog_slovar.htm

S. Starostin. European etymology. <http://starling.rinet.ru> The Indo-European database, compiled on the basis of Walde-Pokorny's dictionary by S. L. Nikolayev. All etymologies are also linked - whenever it is possible - to Pokorny's on-line etymological dictionary.

Ossetian (Iranian) – Russian Dictionary (1970) http://www.allingvo.ru/DIC/iron-rus_dictionary.htm

V. Stetcuk. Etymological Table dictionaries of language families, Indoeuropean, Turkic, Finno-Ugric, Iranian, Germanic.: http://www.geocities.com/valentyn_ua/

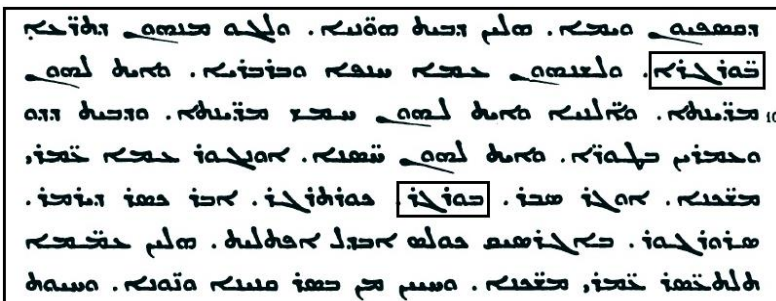
M. A. Tsagaraev (2009) The names of the great ancestors: a collection of names of the East-Iranian people (from the Cimerians to Ossetians) <http://region15.ru/docs/names/> and http://www.bulgari-istoria-2010.com/booksRu/M_Cagarev_SI_Predkov_imena.pdf

F. M. Takazov (2003) Digors-Russian Dictionary, Vladicaucas www.allingvo.ru

S. P. Mingazov (2012) Descendents of the Great Bulgaria in West Europe. Philology and Culture – 1. http://philology-and-culture.kpfu.ru/?q=system/files/39_0.pdf

SYRIAN SOURCES

In the past, the Bulgarians have been known as Myrmidons or the people of Achilles according to the “Chronography” written by the Syrian historian Joan Malala (Rhetor) from Antioch (491-578). This statement can be explained only with the tradition of the ancient historians to compare their contemporaries with the people from the older, “classical” (mythological) antiquity. It is not clear why this author connected the Bulgarians with Achilles. One hypothesis is that it was written at the time when the Bulgarians conquered Thessaly. This is strange because Thessaly has been within the Bulgarian borders only episodically, it was not a typical part of Bulgaria such as Moesia was, for example. The same information we can read in Joan Tsetsas (12th century): “Achilles, the son of Peleus and Thetis... lead an army of 2500 Huns-Bulgarians-Myrmidons”. The Achilles connection may have another explanation. In the antiquity, one of the island in the Danube delta was called “Achilles Island” (Levka Island, or Snake Island) because there was a temple of Achilles built there.



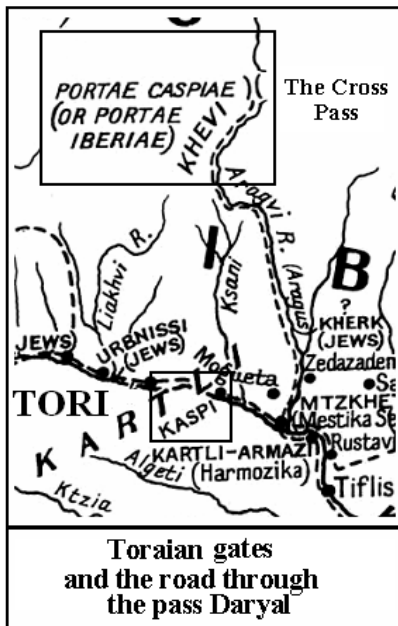
And since the Bulgarians established themselves on these lands in the beginning, it is possible that this was the connection with Achilles.

Syrian historian and Episcopo of Mytilene, Zachariaia Rhetor (5th century) wrote interesting details about Bulgarians living north from the

Caucasus mountain. In the survived copy of his “History of the Church” in Syriac language (the original was written in Greek): “Bazgun (bzwgn) ܩܘܪܕܝܢܐ is a land with its own language; it spreads to the “Caspian Gates” and the sea. Behind the gates, Burgari (bwrgr) ܩܘܪܕܝܢܐ, live speaking their own language, pagan, barbarian people, they have cities, and the Alhans (lhwn) ܕܘܕܘܐ, they have five cities. Behind the limits of Dadu (ddw) ܕܘܕܘܐ they live in the mountains, they have fortresses. Ungurs (wngwr) ܩܘܪܕܝܢܐ, are people who live in tents, thirteen different people: Ugars/Ugrs (wgr) ܩܘܪܕܝܢܐ, Sapis/Sprs (spr) ܩܘܪܕܝܢܐ, Burgars (bwrgr) ܩܘܪܕܝܢܐ, Kurtagars (kwtrgr) ܩܘܪܕܝܢܐ, Avars / Abars (br) ܩܘܪܕܝܢܐ, Khazars / Kasars (ksr) ܩܘܪܕܝܢܐ, Dirmars (d`rmr) ܩܘܪܕܝܢܐ, Sirurgur (sywrgr) ܩܘܪܕܝܢܐ, Bagarsiks (b`grs`q) ܩܘܪܕܝܢܐ, Kulas (kwls) ܩܘܪܕܝܢܐ, Abdals (bdl) ܩܘܪܕܝܢܐ, Hephtalites (ptlt) ܩܘܪܕܝܢܐ. These people survive by eating meat from domestic animals, fish, and wild animals, and using their weapons.” Bazgun is the country of Abazgia (Αβασγοί) or modern Abkhazia, the “Caspian Gates”, known also as “Sarmatian Gates”, are the Daryal pass formed in the gorge of river Terek, and Dadu is Didoetia (in Southwest Dagestan today): and the peoples names are: Unugurs - Onogurs, Ugars - Ugris, Sapirs - Saviries, Burgars - Bulgarians, Alhans - Alans, Kurtagars – Kotrags, or Ossetians tribe also Kurtagits, Avars - Avars, Kasar - Khazars, Dirmars - Dzirmars (Ossetian trbe), Sirugurs - Saragurs, Bagrasik - Barsils, Kulas - unclear, probably related to toponym Houlash in Azerbaijan, Abdals and Hephtalites are synonyms. The Bulgarians, “Burgars”, are mentioned twice, first, as people living int the towns, second, as nomads living in tents. According to the translator of the Syriac text, the Bulgarians have been mentioned twice by mistake, and also by “among people living in tents” we must understand “Vurgunds” about whom Agathias Scholasticus (or Agathias of Myrina) wrote, not “Burgars”. However, since in both cases the name is spelled in the same way, (except the usage of “alaf” at the end of the first name), and in the second mention there are two diacritic points on “beth”, then there should not be a mistake. In the Nestorian written language, ܕܘܕܘܐ - bā, as well as the two forms Baurgar` / Burgar, are identical.

The anonymous Ravenna Cosmographer also reported that the Onogurs lived in “Patria Onoguria” above the Pontus, around Maeotis lake: “Also, above the Pontus Sea, the country, called Onoguria, is located”.

Michael the Syrian (1126-1199) was a Syrian Jacobite Patriarch. He was born also in Mytilene but lived later than Zacharia Rhetor. He wrote “Chronicle” where we can find the most interesting information about the origin of the Bulgarians: “...At that time, three brothers from Inner Scythia leading 30,000 Scythians took off. They travelled 765 days through **the gorges of the mountain Imeon**. They traveled during the winter to look for water, and they reach river Tanais (Don) which was coming from the Maeotis sea (Sea of Azov) into the Pontus Sea. When they reached the byzantine borders, one of the brothers called Bulgarios (in Syrian writing “serto”: Bulgaryē ܒܘܠܓܪܝܐ: ܒ -b, ܘ - w[u/o], ܓ - l, ܓ - g [γ], ܐ - α, ܝ - r, ܝ - y, ܘ - w[u/o], ܫ - s) Bulgaryē ܒܘܠܓܪܝܐ: ܒ -b, ܘ - w[u/o], ܓ - l, ܓ - g [γ], ܐ - α, ܝ - r, ܝ - y, ܘ - w[u/o], ܫ - s), took 10,000 of his people and separated from his brothers. And he crossed both rivers Tanais and Danube and asked Emperor Maurice (582-602) land to live there as an ally of the Empire. He gave him the Upper and Lower Moesia and Dacia, flourishing countries which were devastated by the Avars during the reign of Emperor Anastassius, and they settled there to defend the byzantine people. These Sythians were called Bulgarians by the Byzantians: Bulgāryē: ܒܘܠܓܪܝܐ: ܒ -b, ܘ - w[u/o], ܓ - l, ܓ - g, ܐ - ā, ܝ - r, ܝ - y, ܫ - ē. The other two brothers came to the country of the Alans called Barsilia, its cities were build by the Romans, one of which is called Caspia or Toraian Gates (ܐܘܒܠܐ: T̄rāyē). Before the Bulgarians and the Pugurians (Puguryē ܦܘܓܘܪܝܐ: ܦ - p, ܘ - w[u/o], ܓ - g [γ], ܘ - w[u/o], ܝ - r, ܝ - y, ܫ - ē) used to be christians. But when other foreign people took over and established themselves over that country, they were called “Khazars” after the name of the older brother Khazaric”. Clearly, in this text events from different times are mixed up. The settlement of the Bulgarians in Moesia and the Khazar ruling took place around 680/681. The Avars invasion was 65 years after the coming of Emperor Anastassius. The Bularians, the Khazars and the Barsils did not come during Emperor Maurice, but earlier. It is reported by Theophilaktos of Simokatta, that in 598 three tribes called Kotzagirs, Tarniachs, and Zabenders, relative to the Avars, run out from the Turkic Khaganate and settled in the Caucasus mountain, and after that they joined the Avars.



A question arises: was there any real migration of a Bulgarian group during the time of the Emperor Maurice? The Bulgarian scientist P. Goliyski proved that there was indeed. Anastassius mentioned by Michael the Syrian was not the Emperor Anastassius but a general from the time of Emperor Maurice with the same name. John of Nikiû also reported for Anastassius, a famous general during the reign of Maurice. Describing the rebellion of the persian general Bahram Chobin in Persia, Michael the Syrian wrote that the

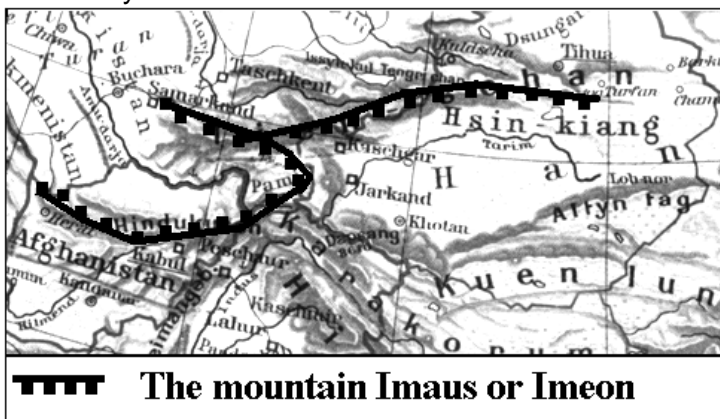
defeated Persian Shah Khosrau II Parviz run to Emperor Maurice and asked for military help against the self-proclaimed shah Bahram: “After ten months, during the ninth year of the reign of Emperor Maurice, Khosrau II, son of Hormizd IV, took over the Persians,...in 902, according the Greek calendar (591). A military reader who lived in the East (the Eastern Persian provinces), did not recognize the young shah, and rebelled against him. When Khosrau saw that a large part of the persian people supported Bahram, he asked byzantine Emperor Maurice for help. He sent him a secret letter via the byzantine military commander in Rekafa (city in central Syria, on the south bank of the Euphrates). Emperor Maurice sent Khosrau the general of the Thracian troops Joan with 2,000 troops... **and Anastassius who lead 2,000 Armenians and Bulgarians...**”. Another Syrian historian wrote exactly the

same, only the troops numbers were exaggerated: “And Maurice sent 20,000 troops to the Thracian general Joan, and 20, 000 also to Anastassius, the general of the Armenians (Armanayo) and Bulgarians. He sent also 40 talents gold to cover the cost. Khosrau (Kesru) received all this and left for his country”.

From these detailed reports of the Syrian historians, it is obvious that in 591, a group of Bulgarians migrated to the Balkans indeed and settled there as ally of the Byzantium under the general Anastassius, with whom they participated in crushing the Bahram Chobin’s rebellion and the restoration of the rule of Khosrau II Parviz in Persia.

Bishop Gregory Bar Hebraeus (1226-1286) gave even better information repeating the story of the three brothers migration and adding that this happened during the fourth year of Emperor Maurice reign, i.e., in 586. Thus, during the period of 586-590, these Bulgarians settled south of Danube peacefully, as allies of Byzantium (it was the Bulgarians in Pannonia who attacked and pillaged Illyricum and Thrace at that time). Byzantine historian Joseph Genesius (lived in 10th century) also wrote about this migration: “The Bulgarians are descendants of the Avars and the Khazars, they were named after their ruler Bulgar, who settled around the city of Dorostol (now Silistra in Bulgaria) with the permission of the byzantines.

Michael the Syrian has mixed up two different events: the old migration of Bulgarians, Khazars and a third, unnamed people, probably the Barsils (three brothers - three tribes), from the mountain Imeon, and the later migration of a group of Bulgarians who settled as allies in Byzantium.



Particularly useful information reported by Michael the Syrian, is naming the mountain of Imeon as the starting point of the Bulgarian-Khazars migration. It corresponds to the mountain Imaus in the “Geography” of Ptolemy, including Hindu Kush, Pamir, Hissars, Fergan mountain, Tian Shan. Description of Imeon can be found in the Armenian geography “Ashkharatsoyts”: “Mountain

Imeon, the biggest mountain of all, has a shape of a arc or the shape of the Armenian letter “lyun” (Լ, corresponding to “l”); the opening of the arc is from east to south (Figure 8). One branch of the mountain is spread 1280 miles to the west, the other - 1550 miles to the north, and the third branch continues to the Unknown land. Three hundred miles to the north of the mountain corner (like elbow), there is a road and an inn (caravanserai) for those coming from Sagastan and going to the Land of the Chens (Serica - more accurately Tarim Basin, and not own China), which passes by Turris Lapidea (Tash-kurgan) and goes to the Wander Valley”. Almost until the end of the 19th century, the local people thought of the mountain chain made of Fergan, Alai, Kyrghiz, and Kokshetau, as one mountain chain, an extension of Pamir and Hindu Kush, called Bolor. In the languages of Pamir (Shugnan), bōlōr means “highland”. In “Hudud al-Alam” (geographic description of the world borders) from an unknown Persian author, and in the works of Mahmud Kashgari, Bolor is called also Manni, Mannas: “... the mountain between the end of Hindustan (India) and the beginning of Chinostan (China). It is called Manisa”.... “.”4. At the end of Hindustan and the beginning of Tibet, there is a branch of Manisa spread about 50 farsangs to the East”. Ptolemy probably knew the name Manisa, and used it as **Imaus or Imeon** (Figure 8).

Thus, from Michael the Syrian we learn that the Bulgarians and the Khazars started their migration from the mountain Imeon, i.e., from the Hindu Kush-Pamir-Tian Shan mountain chain.

The city of Caspia, as Michael the Syrian wrote, most likely was not situated at the Caspian sea where the Parthians ruled, inheritance from the Sassanian Iran. There is a city of Caspea on the map called "Tabula Peutingeriana" (segment XI) east of Colchida, at the river Cyrus, which corresponds to the city of Kaspi in Georgia at the river Kura. The area of Kaspi is located in the historical region "Shida Kartli" immediately to the east of South Ossetia. From Kaspi, along the valley of river Kura, going around the eastern side of the Lomian ridge and along the valley of river Aragvi, one can reach the Cross pass, and via river Terek's gorge, known as Daryal pass, the mountain Caucuses can be crossed. This road is known as the „Military Georgian Road“. These details are important since they indicate that Toraian gates, or Gate of the Turāyē, is not Derbent, as it is usually accepted, but Daryal. The name "Toraian" is after the the name of the Georgian historical region Tori (including river Terek gorge); today it is known as Borjomi gorge. The ancient road went from the Toraian Gates to the Caspia city, and from there to Daryal. Previously, the Daryal pass has been described also by Tacitus (1st - 2d centuries) as "Caspian pass". The country of Barsilia was clearly located on the territory of the so-called First Sarmatia, encompassing the land of today's Dagestan to the Daryal pass that is called also Caspian pass (after the name of the city) going all the way to the Caspian Sea. If we compare the information from Zacharia Rhetor and Michael the Syrian, sometimes Burgars were called Purgurs, the Caspian Gates of Rhetor correspond to Daryal pass, and the city of Caspia and the "Toraian Gates" of Michael the Syrian are part of the ancient road. Exactly west of this pass laid the country called Bazgun or Abkhazia. In the Kabardinian version of "The Nart sagas" in the middle reaches of the river Kuban was located area "Barsian Field" - an echo of the toponym Barsilia.

In the chapter on the byzantine emperors, specifically on Emperor Maurice, in his "Chronography", the Syrian author Gregory Bar Hebraeus (1226-1286) repeated the story of Michael the Syrian about the three brothers coming from the Imeon mountain (he called it Amon). Writing about the migration in Barsilia, he said: "The Byzantines (Rhomayens) called those Scythian "Bulgarians". Then these two brothers came to the land of the Alans, which is Barsalia, where there are Caspian cities, and where the "The Gates of the Turks" is, as they were called by the Bulgarians and the Panugurs, they used to be Christians, now they call themselves Khazars (Kazaraye), after the oldest brother". Pugurs is replaced by the less precise "Pangurs" (فہجوزا), and "Toraian Gates" are interpreted erroneously as "The Gates of the Turks".

In the spirit of the "turkic theory" for the origin of the Bulgarians, Marquart (1903) wrote that M. Syrian's "Pugurs" and Bar Hebraeus's "Honogurs" was wrong transcription of the name "Honogurs", a substitution of the original "He" (ه) with "pe" (پ), respectively, هہجوزا (Honogurāyē) > فہجوزا (Pangurāyē). Similarly, Dunlop made an attempt to explain the "Pangurs" with Uigurs, as in the Syrian Igurāyē (بجوزيا). These authors seem to be rather biased to their preconceived ideas without vigorous scrutiny of the facts.

Bar Hebraeus wrote something more about the Bulgarians that we don't find in Michael the Syrian: "Maurice became bloated of his success and began to hate his army, depriving the troops of their expected regular payment. Then the Bulgarians invaded Thrace. The Greeks army succeeded to throw them out, and after that the army returned back to Constantinople". Then the story of the Maurice's killing and the uprising lead by Nikephoros Phocas was told. About the same events in the Armenian translation of Michael the Syrian we read: "When the Bulgarians began to pillage Thrace, the Byzantines, lead by Philippicus, went against them and defeated them, then they returned... (to Constantinople)". Like other historians, Evagrius Scholasticus wrote that Philippicus was the husband of the Emperor's younger sister. He also pointed out that during the uprising, the Avars twice invaded the empire reaching the Long Wall of Constantinople, devastating on their way Singidunum, Anchealo, and the whole Ellada, which indicates that these were the Pannonian Bulgarians (the Kutrigurs) that were under the Avars. Leo Grammaticus also wrote that the Avars, taking advantage of the byzantine mutiny, pillaged Thrace reaching Constantinople.

Although scarce and laconic, the Syrian sources provide very important information about the original location of the Bulgarians in the Caucasus and the starting point of their migration - Imaus/Imeon mountain.

Literature Sources and Further Reading

Greek sources for the History of Bulgaria (1980). Edition of the Bulgarian Academy of Sciences, Sofia, vol. 10. <http://www.kroraina.com/knigi/gibi/10/index.html>

Zachariah of Mitylene / Zacharias Rhetor, History: <http://www.vostlit.info/Texts/rus7/Zacharia/text1.phtml?id=526>

Zachariah of Mitylene / Zacharias Rhetor. The Syriac Chronicle, Book 12, CHAPTER VII: <http://www.tertullian.org/fathers/zachariah12.htm>

Anecdota Syriaca, Leiden 1870. Anecdota Syriaca III-IV: <http://books.google.bg/books?id=yt4OAAAAQAAJ> and

<http://nauka.bg/forum/index.php?showtopic=13244>

N. Pigolevskaya (1941) Syrian sources on the history of the people in the USSR. [http://www.bulgari-istoria-](http://www.bulgari-istoria-2010.com/booksRu/N_Pigulevskaya_siriiskie_istochniki_po_istorii_narodov_ssr.djvu)

[2010.com/booksRu/N_Pigulevskaya_siriiskie_istochniki_po_istorii_narodov_ssr.djvu](http://www.bulgari-istoria-2010.com/booksRu/N_Pigulevskaya_siriiskie_istochniki_po_istorii_narodov_ssr.djvu)

Michael of Syria. Chronicles. In: Syrian sources for the history of Azerbaijan, Baku, 1960. http://www.vostlit.info/Texts/rus4/Mychel_Syr/frameotryv1.htm

Bar Hebraeus. Chronography., IX. The Second Kingdom of the Greeks. Translated from Syriac by E. A. Wallis Budge (London, 1932) <http://rbedrosian.com/BH/BH.html>

V. Guzelev, I. Bozilov (1999) History of the Medieval Bulgaria, 7th - 19th centuries, vol 1 [http://www.bulgari-istoria-](http://www.bulgari-istoria-2010.com/booksBG/Vasil_Gyuzelev_Ivan_Bozhilov_Istoriya_na_sredno_BG_1.pdf)

[2010.com/booksBG/Vasil_Gyuzelev_Ivan_Bozhilov_Istoriya_na_sredno_BG_1.pdf](http://www.bulgari-istoria-2010.com/booksBG/Vasil_Gyuzelev_Ivan_Bozhilov_Istoriya_na_sredno_BG_1.pdf)

Hudud al-Alam. The Regions of the World. A Persian Geography 372 A H. — 982 A. D./Tr. and expl. by V. Minorsky: translated in Russian by Hadud Al-Halam, <http://odnapl1yazyk.narod.ru/gory.htm>

A. Lubotsky. Indo-Aryan inherited lexicon.: [http://www.indo-european.nl/cgi-](http://www.indo-european.nl/cgi-in/main.cgi?root=leiden)

[in/main.cgi?root=leiden](http://www.indo-european.nl/cgi-in/main.cgi?root=leiden)
S. Veliev (1983) Ancient Azerbaijan. Historian-geographical Essays, Giandglik, Baku. http://ebooks.preslib.az/pdfbooks/rubooks/drev_azer.pdf

Bar Hebraeus. Chronography. The Second Kingdom of the Greeks.

M. DICKENS. (2010) THE THREE SCYTHIAN BROTHERS AN EXTRACT FROM THE CHRONICLE OF MICHAEL THE GREAT. Parole de l'Orient : https://www.academia.edu/1894295/The_Three_Scythian_Brothers_an_Extract_from_the_Chronicle_of_Michael_the_Great

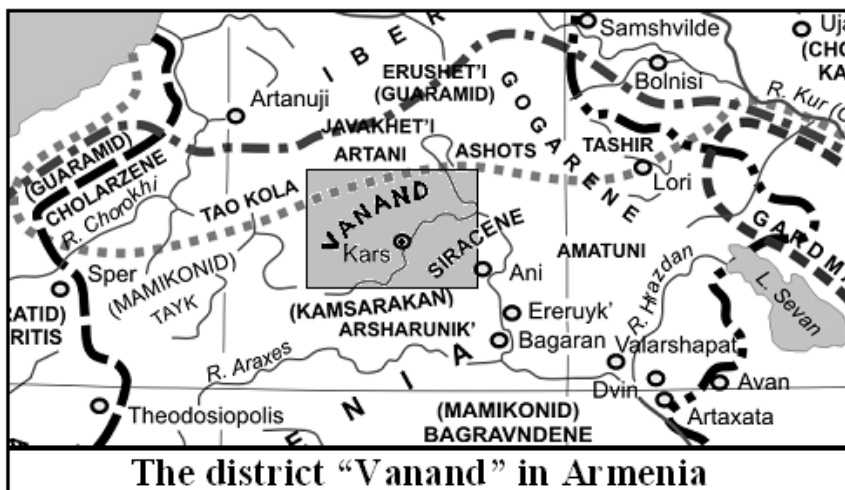
"Tabula Peutingeriana" - <http://www.tabula-peutingeriana.de/tp/tpx.html> Segmentum XI and "Map of Georgia" – http://country.turmir.com/map_36.html and „Atlas of Ancient Classical Geography by Samuel Butler. 1907. – <http://www.gutenberg.org/files/17124/17124-h/17124-h.htm>

Z. Kosabian (1981) Information on the medieval Bulgarian state in ancient Armenian and Syrian sources, Problems of Culture, 4.

Greek sources for the History of Bulgaria (1964). Edition of the Bulgarian Academy of Sciences, Sofia, vol. 5. <http://www.promacedonia.org/gibi/5/index.html>

ARMENIAN AND GEORGIAN SOURCES

A significant information on the first migration of the Bulgarians to the Caucasus comes from the Armenian sources. In his "History of Armenia", Movses Khorenatsi (410 – 490) was the first to give such information. Describing the reign of Vagharshak, he wrote: "He called on the newly arrived wild tribes who lived in the northern highlands of the south, adjacent to the big mountain Caucasus, in the valleys and the long, steep passes, spread to the south slopes of the mountain to the wide entrance of the highland, and asked them to quit looting and kidnapping people, to submit to his rule and laws, and to pay him taxes. On the next meeting, he appointed people to lead and to rule them; he sent them wise men and supervisors. After he established order in the kingdom in the west, he went down to the green meadows, near the area of Sirakena, which the ancient people used to call "forestless" (naked, without trees) or the Upper Bassean, where afterwards came and settled the people of Vund (or Vand / Vŷnd) Vlandurs / Vŷndurs (or Vnandurs / Vnŷndurs); then these people began to call themselves after him, Vanands. Even today the villages there bear the names of his brothers and descendants." In his "History", another chronologist, Hovhannes Draskhanakertsi (9th-10th centuries), gave almost the same information: "When Vagharshak went to the sea at the Caucasus, he ordered to the wild and cruel tribes that lived there, to reject the looting, the ravages, and the poor habits, and to submit to his will paying him taxes, and their leaders were accepted in his court with honors." Draskhanakertsi avoided naming these "wild tribes" but in the history of the next king, **Arshak (or Arcaces)**, he wrote: "During his reign some Jews who lived in the **land of the Bulkars (i.e., Bulgarians), which is in the gorges of the Caucasus**, separated and moved to the land near Kol (Tao-Klarjeti of the 9th-



10th centuries or Cholarzene / Χολαρζηνή in the Greek geographic tradition). Two of them, Eleazar and the sons of Shmuni / Shamuni (or Solomonia) were tortured since they did not worship the Gods, and were killed with a sword".

Draskhanakertsi wrote more details about the Jews and the Bulgarians living together, which Khorenatsi also wrote

although in a shorter form, indicating that Draskhanakertsi had used other source, he did not copied what exactly the "History" of Khorenatsi said.

The second report about the Bulgarians that Movses Khorenatsi wrote, is at the time of King Arshak (or Arcaces), son of Vagharshak, reign: "At the time of Arshak (or Arcaces), insurgencies took place in the mountain chain of the big Caucasus, in the **Land of the Bulgarians**. For example, in the French translation of M. Khorenatsi, "the country of the Bulgarians" is translated as "pays de Boutzara" lack of historical knowledge of Bulgarian general during this time.

Many of them split and came to our country settling for a long time in the fertile, giving bread land of Kol (Kol, or Kogh, next to Vanand). The sons of Bagarat were forced to worship his pagan Armenian Gods, two of whom were killed with a sword because of the religion of their father. I would not hesitate to call them followers of Annanius and Eleasar (the two Jews refusing to worship the Babylonian Gods). The rest of them agreed on the following: to go hunting and to war on Saturday, and not to circumcise their children... Arshak ordered not to give them wives from aristocratic (naharar) families, if they did not refuse the circumcision.

They accepted these conditions but refused to worship the Gods". Here the story told by Mar Abas Katina ends. According to him, the newcomers (the Bulgarians of Vund / Vÿnd or Vänd) at the beginning lived north of the Caucasus as well in the mountain itself, in the gorges, including those on the south slopes of the mountain. Later, part of the Bulgarians migrated to the land which the Armenian king conquered, and the region where they settled was already called Vanand, after the name of their leader. A little later, during the reign of the next after Arshak king, a second migration took place to the adjacent region called Kol, where Jews were living too.

Centuries later we find identical, confirming information by the Khazarian khagan Joseph ben Aaron, in his letter to the Andalusian Jewish scientist Hasdai ibn Shaphrut: "...and our fathers run away from the Armenians because they could not accept the religious despotism of their ruler, but the people of Khazaria accepted them because at the beginning these people were without law, at that time their neighbors in Armenia also were without laws and written language. They married the people of this country, and thus, mixed with the pagans, learned their customs, went to war always together with them; at the end they became one people. But they remained truthful to the circumcision, and only part of them respected the Saturdays". The Khazarian Khagan bound his family to these Jews who were prosecuted in Armenia and who settled in Khazaria. The Armenian authors reported that Jews were living in **the country of the Bulgarians. This is a strong indication, that at that time, the Khazars, the Bulgarians and the Barsilians considered themselves one people, one community.**

It is not quite clear who Vagharshak was, and what was the situation during his reign. Movses Khorenatsi wrote that Vagharshak ruled for 22 years, and his son Arshak -13 years. The Armenian historians mixed up two dynasties, Arthashesid (189BC-12AD) and Arshakhid (52-428), putting them together into one - Arshakhid. Khorenatsi described the deeds of Arthashes I (189-159 BC) as if they were deeds of Vagharshak / Valarash. Indirectly, this was confirmed by Movses Khagankatvatsi (10th century) who, in his "History of the Ałuank" (Albania in the Caucasus), wrote that Vagharshak / Valarash conquered the land of Ałuank, and appointed Arhan as ruler. In fact, the old military campaigns of Arthashes caused the resistance and the consolidation of many tribes of Dagestan: Udi (Udini), Gargars (Vainachs, the predecessors of the Inghush and Chechens), Lbins (Albans), and Shaki; all of them founded the country of Albania in the Caucasus (Ałuank, Aghuank, Aghuania).

Keeping these reports in mind, we could conclude that the Bulgarian migration took place in the 2d century BC. For example, in older publications such as "History of Armenia" issued in 1888 by V. Abaza (in Russian), the author adheres to the chronology of M. Khorenatsi and states that "part of the Volga Bulgarians, led by your leader Wend "crossed the Caucasus and settled in Armenia during the reign of Arshak I (128-115 BC).

The Georgian historian Leontii Mroveli wrote about the victories of Artashes: "The Armenian king Artashan (Artashes I) with his army invaded Mtshetia (region in Georgia) and defeated the army of the united Georgians and Ovses (Assi / Ossetians)". Strabo clarified that Artashes defeated Siris (i.e., Siracs), a large Sarmatian community living in West Caucasus in 3d-2d centuries BC. Artashes fought the northern tribes too - the Sarmatian Siraks (Ovses); it is possible that he moved some of them into the newly acquired land.

According to professor A. Stamatov, Vagharshak and Arshak are the two historical rulers Artaxias III Zenon, or Zeno (18-34), son of Polemon I of Pontus, king of the Pontian kingdom, and Arshak I, born in 16, ruled Armenia in 34-35. Arshak I was the first ethnic Parthian who ruled Armenia (more precisely, the second, the first Arshacid the Armenian throne is short ruling Vonon (Vonones) I (12-16). Between 16-18 the country was occupied by the Romans, and in 18 the Romans appointed the Pontian Artaxias III Zenon to govern Armenia, who was succeeded by Arshak I. Arshak I was son of the Parthian king Artabanus III (13-38). In 35, the Parthians rebelled against Artabanus III, and asked the Romans for help. Emperor Tiberius sent his protege Tiridates, a Parthian of noble origin, to remove Artabanus and take the Parthian throne. The Iverians (or Iberians), who were Georgians, came to help the Romans. The Armenian throne was promised to one of the sons

of Mithridates, since Armenia was an ally of Parthia, and was ruled by the son of Artaban III. The army was lead by Pharasmanes who, meanwhile, became the king of Iberia because his father Mithridates died. Pharasmanes wanted to conquer Armenia and to place his brother, called also Mithridates (after his father), on the Armenian throne. Meanwhile, Pharasmanes managed to organize a plot against Arshak I who was killed in 35. Also, Pharasmanes used Sarmatian tribes as his allies, and let them go through the Caspian Gates (Daryal) and invade Armenia. Pharasmanes successfully destroyed the Parthian army lead by Oron (son of Artaban III and brother of Arshak I) who was wounded in the battle and retreated to Parthia. And Pharasmanes put on the Armenian throne his brother Mithridates. In the same time Tiridates succeeded to expel Artaban and to rule Parthia for one year; he is known as Tiridates II (36-37). With the help of the Dacians and the Sarmatians (Dionysius Cassius called them Scythians), Artaban returned to the throne but could not get Armenia back. However, soon after that, during the Emperor Caligula (37-41), the Romans removed Mithridates from the throne (37), and chained, sent him to Rome. At the same time, Artaban III placed his son Orodes on the Armenian throne. He ruled until 42, but nothing is known about his governing. Emperor Claudius (41-54) freed Mithridates and in 42 put him again on the Armenian throne; Orodes was expelled. Soon afterwards, the relationship between the brothers Pharasmanes and Mithridates worsened. Perhaps Mithridates behaved independently, supporting the interests of the Armenian aristocracy and did not follow his powerful brother. The Inver king sent his son Rhadamistus to his uncle Mithridates under the pretense that he was running to him but his goal was to organize a plot and kill him. The plot succeeded and Mithridates was killed by his nephew who had the pretense for the Armenian throne. The king of Parthia at that time Vologases (Vagharshak) (51-78) took advantage of the situation, and conquered Armenia. He put his brother Tiridates (or Trdates) on the throne.

Bulgarian scientist P. Goliyski referred to a fragment from the work of the French scientist Jacques Jean Marie de Morgan (1889) describing the northern people of Kartly (Georgia) during the reign of king Mirvan I (162-112 BC) where he mentioned the name Vund: "At that time, invasions took place by unknown people but the Georgians thought those were the Balkars. After Mirvan pacified Georgia, soon this poor country was flooded again by new barbarian invasions from the north by the numerous so-called Balkars. First they camped in the north along the rivers Malka and Terek but the Scythian people bothered them there, and they crossed the mountain under the leadership of their **Vant**. They went through the Ossetian land, without stopping they passed Daryal and flooded Georgia. Their attack was furious, it was impossible to stop them when they reached the banks of river Aragvi, They quickly crossed Georgia without ravaging it, and arrived in Armenia where they settled with the permission of the king of this country, in the region of Antpet Passer or Vanand." "Antpet Passer" is a distorted form of the Armenian "Antpait Bassen"- "Forestless (without trees) Bassean". Morgan took literary the information about Vant from S. Baratoff and his "History of Georgia". In this book, the barbarians from Vant were called "Balkars", thus at the end, the primary source is again Movses Khorenatsi.

In the "History of Georgia" by David Bagrationi, we read: "After he became a king, Mirvan went with his army against the people of the Caucasus who used to live where Kabardins (respectively, Balkars) live today. He punished them for devastating Iveria." In his "Kattlis Tshoverba", Leontii Mroveli reported about a war of Mirvan with the local Caucasus tribes - the Dsurdsuks; "After he threw them out, he closed the pass with stones, and called it Darubal" or Daryan. In this case, Sulhan Baratov, who is also cited by Morgan, put together the information from the Armenian (M. Khorenatsi) and the Georgian sources, and thus connected the two events: the appearance and the invasion of the Alans (Scythian people) and the Vund migration, which is quite reasonable. However, all these events took place at least a century later.

In his book "Judean Antiquity", Josephus Flavius described two invasions in Armenia. The first took place in 35, when the kings of Iveria and Albania in the Caucasus used the "Scythian tribes" and opened the Caspian Gates (Daryal) for them to pillage Armenia. Dionysus Cassius wrote about a letter of Tiberius to the king of Iveria urging him to invade Armenia, and chase the Parthians away from there. The next invasion of the Alans was in

72, at the end of the rule of the Armenian king Trdat. Josephus Flavius indirectly pointed out that “the Scythians living around the Maeotis lake and Tanais, called Alans, negotiated with the king of Hirkania who opened the “Gates of Alexander” for them, and they invaded Armenia. According to Flavius, the Alans had a new weapon - the lasso (arkana). Having this information in mind, Yu. Gagloiti concluded that the Scythian used by the Iverians in 35 were the Alans, which indirectly was confirmed by Flavius describing the second campaign of the Alans in 72, which was a completely different action. Under “Hirkania” he understood not the region east of the Caspian Sea, but Vrkan or East Georgia as the Armenians used to call it. In confirmation of this, the “Gates of Alexander” is actually the Daryan pass which, according to the legend, was build by Alexander the Great to keep the people in the north from invading the south. Marcus Aeneas Lucianus, a Roman author, wrote in “On the civil war, VII. 215-225” that “behind the”Caspian Gates”, the tough and always militaristic Alans live”. According to Yu. Gagloiti, the attack beyond the Caucasus was in 35, the first known big military campaign of the Alans in northern Caucasus. Gaius Valerius Flaccus described this battle in a rather poetic form: “The colorful Iberia poured its detachments of soldiers carrying spears, led by Otak, Latris,...and those, not knowing grey hair Yasigs” (Sarmatians and Alans considered having grey hair weakness, vice). The following phrase refers to that time: “...Iber (the Goergians) who appeared too late, and the Isssedonian phalanges did not take part in the battle” (6.50), meaning that in the battle participated also the Yasigs who here were called Issedons, Sarmatian people living at the northern coast of the Black Sea. The main part of them migrated to Pannonia. These people under the names of Assiags and Issedons (or Essedons) were known in the West Caucasus; they probably became the main part of the later eastern tribes called Essegels. Tacitus wrote that “The Sarmatian skeptulhs (leaders) accepted gifts from both belligerent sides, it was customary for them to support one or the other side” (Annals, Book VI, 33). Thus, there were Sarmatians that were allies to Armenia.

Judging from the events that followed, one could think that in 35 or a little earlier, the Bulgars of Vand, under the pressure of the Alans and the Yasigs who were allies of the Romans and the Iverians, peacefully migrated to Armenia (not as enemies, allies of the Iverians or Tiberius) where they asked first Vonon or Artashes III Zenon for land to settle on, in the region of Kars (Eastern Turkey today); later, right before he was killed in a plot, they asked Arshak I to settle in the region of Kol. There were uprisings in the Caucasus during the reign of Arshak - the march of Ivers, Romans, Sarmatians, Alans against Armenia and the migration of the Alans from the land around the Sea of Azov to the northern slopes of the Caucasus, as well as Central Caucasus. According to A. Tuallagov, N. Lisenko, the necropolises of the so-called “Middle Sarmatian archeological culture” found in West Caucasus document these processes.

The mixing up of Artaxeas the Great, who was described as the mythical Vagharshak / Valarash by Khorenatsi, and Artashes III Zenon, is understandable since Vagharshak / Valarash was the name of the Parthian king who later put his brother Trdat I on the Armenian throne. Tuallalov wrote that Khorenatsi included both Artashes I, the founder of the Great Armenia, and Trdat I in the mythical person of Vagharshak / Valarash. Vagharshak is Armenian form of the Parthian name Valgash, which Greco-Roman sources transmitted as Vologes. In Armenian it is transmitted with the letter "ład" լ which in ancient Armenian is pronounced like "l" and the mod. Armenian – as "gh" (ğad).

For the purposes of our story about when were the Bulgarians mentioned first, we have to describe the short reign of king Vonon. He was from the Arshakid dynasty, son of the Parthian king Phraates IV in Armenia. He lived for many years in Rome where he was educated. He became king of Parthia after the demise of king Orodes III. However, against him rebelled Artaban (the future king Artaban III) also from the Arshakid dynasty. They fought against each other, Vonon lost in this war and run away from the country. Then the Armenian aristocrats (naharars) received him, and offered him their throne which was unoccupied at that time since the old Artashesian (or Artaxiad) dynasty was interrupted after the death of Tigranes IV. After Tigranes the throne was occupied by mostly Roman protégées: Ariobarzanes (2 – 4) king of Media and Antropatena, his son Artavasdes III) (4 – 6) also king

of Midia and Antropatena, and Tigranes (6 – 12) who was of Jewish origin (grandson of king Herod). All of them were related to the Artashesid dynasty. **The short reign of Vonon was the starting point of the Arshakid dynasty in Armenia, as all the Armenian historians wrote unanimously. In the Armenian sources he was described under the name of Vagharshak, the first Armenian king of Arshakid origin.**

Artaban asked the Roman Emperor Augustus to remove Vonon from Armenia, if he did not want a war with Parthia. The Emperor agreed and sent Vonon to Syria as an “honorable hostage”. Later, Vonon was moved to Cilicia but in 19, in an attempt to escape, he was killed by the guards. He was king of Parthia in 8-12 and king of Armenia 12-16. Between 16 and 18 the country was ruled directly by Rome, and in 18 the Romans crowned Artashes III Zenon from the Pontian kingdom. After his death, Artaban put his son Arshak, as a second ethnical Parthian, on the Armenian throne. This is how the legendary images of Vagharshak (Vonon) and Arshak, son of Artaban, as the first Arkashids in Armenia, came to be known. Their rule was short and not very significant, and because of that the Armenian historians attributed the deeds of Artashes the Great and Trdat the Brave (Trdat I), to Vagharshak (Vonon), just as they wrote that Arshak I prosecuted the Christians, when this was done by Sanatruk I, who reigned after Trdat.

Khorenatsi himself clearly stated the information about Vagharshak and his son Arshak, i.e., the information about Vand / Vÿnd, he took from “the tale of Map Abas Katina”. After that, he told the Armenian history beginning with Artashes I, describing him as the son of Arshak. In this way, the two dynasties Artashesids and Arkashids were presented as one - Arkashid. Hence, the combining the personality and the deeds of the real restorer of the Armenian kingdom into the image of Vagharshak is quite understandable.

These details are very important because they demonstrate the date of the Bulgarian migration in the region of Kars (Upper Bassean / Vanand) and the related events - the settlement of the Alans in the Caucasus and the big march of Alans, Yasigs and Iverians against Armenia. And this demonstrates that, before Map Abas Katina mentioned it (as recorded by Khorenatsi), the Bulgarians already were living in West Caucasus, near Daryal pass, probably 1-2 century earlier!

To make our statement on the origin of the Bulgarians even more precise, we have to mention other reports as well. Sextus Julius Frontine, a Roman senator and author, in his *Stratagems*, book 2, described the campaign of Gnaeus Domitius Corbulo (7 – 67), a general to the Emperor Nero, against the Armenian ruler Trdat, son of Vologes / Valarash, in 59. He mentioned the name of **Vanad / Vund (Vÿnd)**: “5. Gnaeus Domitius Corbulo besieged Tigranakert (located close to Diyarbakir in Kurdish Turkey today), but it was clear that the Armenians were ready for a prolonged siege. And then Corbulo executed **Vandand** (a more precise transcription of this name is **Vanad**), one of the captured megistans (parthian title, word of Greek origin), and then shot Vandand’s cut head into the enemy’s fortress. Accidentally, the head fell in the center of a meeting that the barbarians (the Armenians and their allies) held. The view of the cut head was taken as a bad omen, and the frightened barbarians quickly surrendered”. In his “*Annals*”, Publius Cornelius Tacitus mentioned the same event, although in other, more vague way: “While passing the area of the Tavrants (people living in the mountain Tavr in Asia Minor), Corbulo avoided sudden danger. Next to his tent, a **barbarian of a prominent family** was caught. After they tortured him, he confessed that he was supposed to kill him and betrayed all of his accomplices. Then people sent by the besieged Tigranakert came and declared that they will open the gates of the city. To soften his heart, the citizens of Tigranakert sent Corbulo a golden wreath. He accepted the gift amicably, and ordered that no harm was dealt to the people of this city”. However, when the Romans went toward the city, the gates were closed. **The Corbulo beheaded the prominent captive and shot his head with a banister to scare the people in the city.** Thus, the two sources complement each other: Sextus Frontine mentioned his name, Vanand, while Tacitus described how he was captured - at the mission for removal of Corbulo. A. G. Boksthanin (*Parthia and Rome*, Moscow, 1966, Part II, p. 194, note 250 footnotes) translates it as “Vanad”, and according to Camilla Trever name was Vanand. That Vanad is correct transcription is seen by the similar name Sarmatian Vanadasp - conqueror

of horses, fluent (many) horses (vanad + asp): Βανάδοστρος is name of the king of lazyges (Dio Cassius, 71, 16, 1) < old-Iranian *vanat-aspā - "tamer of horses", from vanat - winner. Vanitar or Vandar (Wānitār / Wāndār) is a hero of "Avesta" son of Iraj (or Airij, Airik - the first king of Iran). The name means "Winner of Darkness" or "Winner of evil." (F. Justi) In the Kushans, the name Vanando, means winner. The name Vando (V̄yndō) today occurs in Bulgarian, in Chuvash – Vanday, Vanette, Vantey, Vantuyuk, V̄ynatti, and when Ossetians - Uana, Uane, Uank̄ya, Uanes, Uania, Uanichka.

Pliny the Elder (23-79) wrote that Caribulo troops reached Armenia through the Caspian gates which is in Iveria. He also wrote that some Romans erroneously called this "Caucasian gates". In the middle of this pass is the Dirikdon, i.e., Terek-don or Terek river. In fact, Pliny pointed to the same pass about which centuries later Zachariaia Rhetor and M. the Syrian also wrote, and where the Bulgarians were living. It is logical that Romans would go through this pass since at that time Iveria was their ally.

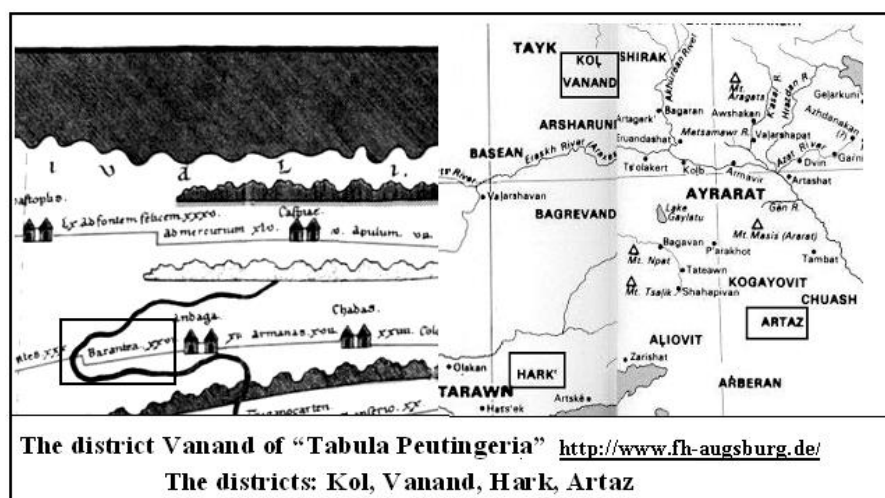
The war with the Romans and their allies, the Iverians, lasted for 10 years. In 63 Trdat gained the throne again, and at the end the Parthians won with the Randeian peace treaty. With the established peace with Rome the Parthian dynasty became lawful on the Armenain throne, but formally the country was a Roman vassal. Practically, their politics was entirely connected with Pathia.

If we assume that the Bulgarians of Vanad / Vund came to Armenia a little bit earlier than 35 because of the Alans invasion and the war with the Iverians, then Vanad or his successor, already as an ally of Armenia, ruled his people until his death in 59.

M. Khorenatsi and H. Drakhsanakertsi reported prosecutions of the Jews. The family of Bagarat, a Jew and son of Shambat, settled in Armenia during the reign of Vagharshak, and as his ally and a friend he received high naharar title and an administrator of lands "in the West where nobody can hear Armenian language". Vagharshak built a temple in Armavir to the "Sun, the Moon, and his predecessors", he forced Bagarat to revere the pagan gods and to refuse the Judean religion. He did not obey and fell in disgrace. The next ruler, Arshak, according to Khorenatsi, killed two of the Bagarat sons because they refused to reject the Jewish faith. Exactly at that time the turmoil between the Bulgarians took place. Vanad was executed during king Trdat (54-59 and 63-88). According to G. Melkonian, and S. Eremian, Shambat, the father of Bagarat, migrated from Adiabena to Armenia during the reign of Trdat because of the anti-Roman Jewish rebellion in 67-73, put down by Emperor Vespasian (69-79) and his son and co-ruler Titus Flavius (79-81), but the so-called "Jewish faith" was probably the early Christianity. Under Abgar who ruled Armenia from 13 to 50, the Christianity was tolerated but under the king after Trdat, Sanatruk I (91-109), there were prosecutions and executions of Christians.

In "Tabula Peutingeria" we find a toponym Vanand, about which professor

A. Stamatov wrote in the Bulgarian literature. It is marked as a town "Barantea" which, according to Y. A. Manandian, corresponds to the ancient Armenian "Vanand" (in genitive case will be "Vanandey"). Respectively, the neighboring Arachia and Artaza will be Hark and Artas, new names used instead of the old Shavarshan or Shavarshakan. They are not known to Ptolemy indicating that in the period between the second half of the 2d century and



the beginning of the 3d, after the final editing of “Tabula Peutingeria” in 4th century by Castorius, the region Vanand already had a Bulgarian name. It is well known that the region of Artas, next to Vanand, was named by the Alans, a large group of whom settled in this place. Such a region Artos, (Ardos) can be found around the wells of river Terek. Most of the historians, Yu. Gagloiti, V. Kuznetsov, T. A. Gabuev, wrote that this migration of the Alans happened in the period between the two big marches against the Armenians or between 72-135 AD.

Vanand and Artas appeared almost simultaneously judging by the appearance of these names in the “Tabula Peutingeria”. This happened probably during the 1st-2d centuries, but it took at least 100 years before the new names were firmly established.

It is very important to clarify when exactly lived M. Khoranatsi’s source, the old man Mar Abas Katina. He was mentioned by Sebeos (7th century) as Maraba Mtsurins philosopher, indicating that he was from the city of Mtsurin. In his “History of Armenia” Sebeos wrote that he personally read the book of Maraba Mtsurins: “I looked at the book of Maraba, the Mtsurinian philosopher, for the label he had found in the city of Mtsibin (or Nisibin) in the palas of king Sanatruk across the gates of the palace, carved in stone, and covered with remnants of the king’s house. When the columns of this palace were uncovered, at the diggings in the ruins...unexpectedly a text in Greek, inscribed in stone, was found with the names and the dates of five of the Armenian and Parthian kings...”. The city of Mtsurin (Mtsurn ^{Մծուրն}, Mtsurk ^{Մծուրք}) is an old Assyrian town, its name means “boundary” from the Assyrian msur – border, limit (in Hebrew “misger” ^{מִסְגֵּר}, m`sg`r – to limit). It was chosen to be the capital of Armenia in 62 after Gnaeus Domitius Corbulo destroyed Artaxshat, the capital of Trdat. In the 2d century Mtsurin suffered an earthquake, but it was rebuilt and expanded by Sanatruk (88-110), the possible successor of Trdat, and in 4th century was destroyed again this time by the Persians during the march of Shapur in 363. Thus, the palace of Sanatruk was in Mtsurin, not in Mtsibin (^{Մծփնից}). Mar Abas Katina lived in the period when Mtsurin was the capital. A. Saakian proved that the information of Movses Khorenatsi about the city of Mtsibin is actually about the city of Mtsurin. The reason for the Khjorenatsi’s mistake was etymological: the name came from the Armenian mtsuin / mtsuen - small coin because the legend was that king Sanatruk sacrificed all his fortune to build the city, and only a small coin was left in the end. For this reason, Saakian thinks that the city of Mtsurin in the region of Taron was the real capital of Armenia, after it was additionally built by Sanatruk, and all the information about Mtsibin must be related to Mtsurin. The connection between Mtsibin and Mtsurin can be clearly seen in the writings of Episcop Sebeos in his “History”. He also mixed Mtsibin and Mtsuk (Mtsurin), for example: “Then Arshak crowned his brother Arshak Junior as the king of Armenia in the city of Mtsibin”. After he described the borders of Armenia, Sebeos mentioned that Arshak sent Arshak the Junior “to the west from the city of Mrtsun (Mtsurin)...”. At the same time he contradicted himself: Thus, on the 129 year of the reign of his father Arshak (the Great Parthian king), in the city of Mrtsuin, above the Armenian land came Arshak, also called the Junior, together with his brother Vagharshak, who was made king of the Armenian land for 42 years”...This statement shows that the capital was the city of Mtsurin. Sebeos had used various sources which possibly explains the confusion. He himself mentioned that he relied on the information by M. Khorenatsi and Stepanos Taronetsi (Stepanos Asolik or Asoghik) (10th-11th centuries) that the capital was Mtsibin.

M. Khorenatsi also indirectly pointed out that the center of the country during the first Arshakids was Taron, with its main city of Mtsurin. Describing the deeds of the mythical Vagharshak, Khorenatsi wrote that he founded the institution for throne heritage, from father to the first born son, and for this purpose he sent the rest of his sons outside the capital: “Since he (Vagharshak) had many sons, he decided it would be appropriate that not all of them should stay with him in Mtsurbin (Mtsurin - A. Saakian). For this reason, he sent them to live in the region of Hashteank and the adjacent valley, **outside Taron**... And only his first born son.....and his son (i.e. the grandson of Vagharshak) stayed with him.... Since that time and forever afterwards, Arshakids had their order - one of the sons lives with the king

and inherits the throne...". From this follows that the capital indeed was in the region of Taron.

In the Armenian folk epics "The Sasunian madmen" (Sasna Tsrer), the city of Mtsurin was mentioned as well, although in the perverse form of Musur, as the city of one of the characters (Masur Melik - the king of Masur). Many other authors have connected it either with Masur (Cairo) or Mosul (Iraq), but they have missed one small but important detail, that Sasun region was next to the city of Masur, i.e., Taron. Sasun used to be part (gavar) of the Great Armenia, but later it was conquered by the Arabs, then it was a semi-independent until the Turks came. In this case, Masur is the arabic version of the Armenian Mtsurin.

The person of Marabas, or Mar Abas Katina, was a citizen of Mtsurin, he was the author of the first "Armenian History", written on the order of Vagharsh (Vagharshak) I (186-198). According to Saakian, the name of "Katina" originates from the Syrian word katira - writer, secretary, bookman, in hebrew, katvan (k'tf'nj / kātfānj) כַּתְּוָן – writer. Also according to Saakian, Sebeos wrote this name as Marab, and Khorenatsi - as Mar Abas, most probably Sebeos was more precise while Khorenatsi decided that the first part of the name meant "Gentleman" (mār in Assyrian). Since Marab wrote in Assyrian language, he was considered to be of a Syrian origin by Khorenatsi, however Saakian proposed that he could have been of Armenian or Parthian origin in view of the possibility that Marab, Marabas could be a Greek version of the Iranian name Mehrab, Mahrab (Mehr+āb - sun and water). Ukhtanes Sebastatsi, (935-1000) presented this name as Mariba Katina. Saakian also explains the name of the mythical Vagharshak (at his time the Bulgarians of Vund came) logically in the same way as Khorenatsi himself did: since Vagharshak II ordered Marab to establish the past of the Armenian kings, most likely he was the first Arshakid on the Armenian throne. Thus, the name of Vagharshak became known as the first ruler of the Arshakid dynasty. In reality, however, the mythical Vagharshak corresponds to king Trdat who was put on the throne by his brother - the king of Parthia Vologes (Vagharshak) who chronologically, was not the first Arshakid, but was the first ruler who firmly established the dynasty on the Armenian throne. Sebeos presented the first Arshakid both as a brother and a son of the king of Parthia. Khorenatsi, just like Stepanos Taronetsi and Ukhtanes Sebastatsi, wrote that Vagharshak was put on the Armenian throne directly by his brother Arshak the Great, the king of Parthia, while Vardan the Great wrote that Vagharshak was a son of Arshak the Great.

Saakian reached the logical conclusion that Marab (Mar Abas Katina or Marab, the philosopher of Mtsurin) lived in Mtsurin, the capital of Armenia in the second half of the second century; he was a secretary or writer (which his name Katina means), and a book keeper oclose to Vagharshak II (186-198). During the time of Vagharshak II, the new city of Vagharshapat (Echmiadzin) built by the Romans, became the capital of Armenia. Some authors claim that Vagharshapat was built by Vagharshak I (117-138), however, the Romans (Staius Priscus, Dionysos Cassius) wrote that the city was in the area of Vardges, was founded in 165 by the Roman, and Roman troops were camping there until 185. It seems that after the Romans left, Vagharshak II moved the capital to Mtsurin. He also built Vagharshavan in the area of Bassenan, along the upper river Arks (now in Turkey, between the villages of Hassankala and Erzurum) but this city has never been a capital.

As for the mission of Marab Mtsurin or Mar Abas Katina, M. Khorenatsi wrote that he was sent to Nineveh, the ancient capital of Assyria, to study the archives of the kings. However, Nineveh did not exist at the time of which Khorenatsi wrote (2n century BC) since it was destroyed by the Medes and the Babylonians in 612 BC. This is the main argument of those scientists who deny the existence of Mar Abas Katina or place him in a different time period (3d-4th century), as a result they accused M. Khorenatsi in anachronism. In this way, the first mentioning of Vund was placed in the 4th century. The confusion of the time frames of these events can be seen also in the works of another author, Vardan the Great. In the "History" he reported an interesting detail: "... (king) "Abgar built the city of Urha (now Urfa or Edesa in Turkey) where he moved the throne and the archives to from Mtsbin (i.e. Mtsurin)...". In fact, the city of Edessa was built long before Abgar, in the time of Assyria, 7th century BC, when it was called Ruhu, Urhoi in Syrian, where its names came from; Abgar

made this city his capital. M. Khorenatsi also wrote that Mar Abas Katina learned everything about the Armenian kings in the archives in Edessa, which Abgar brought from Mtsbin (Mtsurin), he wrote even that he had seen these archives. Thus we have a contradiction: on one hand Mar Abas Katina studied the archives in Nineveh (in the library of Assyrian king Ashurbanipal), which did not exist at that time, and on the other side, he studied them in the archives in Edessa during the time of Khorenatsi (410-490), he himself saw them. From all this information, we can conclude that the historical person Marab Mtsurin was sent by Vagharshak II from the old capital of Mtsurin to Edessa (Urha) to study king's archives moved here by Abgar with a purpose to write the history of the kingdom. Thus, the real events from the 2d century were placed in much older context. Perhaps, the imaginary mission of Marab Mtsurin in the non-existent Nineveh was reported only to stress the ancient history of the Armenian kingdom and its rulers.

There is another Armenain source, "The Primary History of Armenia or History of the Ancestors". The author is unknown, it is considered to be written in the 7th century, but the original has been lost, and only a copy is known, published by T. Mihrdatian in 1851 in Constantinople. T. Mihrdatian got the document from bishop Yovhannes Shahxatunian who discovered the book in the library in Ejmiatsin in 1842. The information in this book was from Movses Khorenatsi and mostly Sebeos, which makes it look as a compilation, although there are a few differences in opinion. Here, Mtsurin is reported as the earliest capital. The first information comes from a column from the palace of Sanatruk with an inscription: "To learn (about the old history) we (must) read the works of the philosopher Mar Abas of Mtsurn, (where it was said) he found an inscription on a monument in the city of Mtsurn, in the palace of Sanatruk, across the gates of the palace, under the ruins of the building...". The Persian king requested this column with the inscription: "I, Agatangelos, the scribe, wrote the years of the first Armenian kings myself on the order of (king) Trdat the Brave, for information of the divan (office) of the king".

The second information from this book is related to the Arshakids ruling: "At that time, Arshak made his son, Arshak the Junior, king of the Armenian land in the city of Mtsurn". Then "(Arshak the Great) sent his son from Mtsurn to the west with a big army of 70,000 well armed men and many well-known nobilities and naharars, so that nobody can go against him in a time of war". And the third information from this book is related to Vagharshak, the brother of Arshak the Junior: "In the 129 year of the reign of his father Arshak (the Great) Arshak the Junior, began to rule Armenia from the city of Mtsurn, together with his brother Vagharshak, who he made a king of Armenia for 42 years. After him ruled Arshak for 13 years, and then Artashes for 25 years". It becomes clear from this book that Mtsurn or Mtsurin was the capital of Armenia at that time. The anonymous author has avoided the mistake of the other historians. Moreover, if we look at the geographical location of the city of Mtsibin, it is outside the Armenian borders, between the region of Korduena (Beḡ Qardū) and Adiabena (ܐܕܝܒܢܐ, Ḥady'ab) with Arbela as its capital at that time (now Erbil in Iraq's Kurdistan). At the time of Trdat I, Adiabena was an independent state. This is an indication that even if Mtsbin was within Armenia, as it used to be at the time of Tigran II the Great (95-55 BC), it would be a city at the border, a highly inappropriate place for a capital.

Thus, it can be concluded that the two migrations of the Bulgarians to the upper Basean and Koł / Kogh, which are mentioned in the "History", took place about 150 years earlier, during the time of the first rulers of the Arshakids dynasty.

Another indirect fact that is impressive is written also by Sebeos. Citing the book of Marab Mtsurin, he explained that in the palace of Sanatruk, there was a stone plate with inscribed names of five Armenian and Parthian kings who ruled before him. If we take into account Sanatruk himself, then there were exactly five Asharkid kings related to Parthia: Sanatruces (Sanatruk) (88–110), Tiridates/Trdat I (52–58/62–88), Orodes 35/37-42), Arsaces I, son of Artabanus III (34-35), and Vonones (12–16).

The appearance of the Bulgarians in the Caucasus was noticed also by another Roman author - Gaius Plinius Caecilius Secundus (23-79), known also as Pliny the Younger. Describing the people of West Caucasus in his "Natural History", he mentioned an ethnonym,

closely resembling the Bulgarian name that was known from the later Syrian authors mentioned above: “In the inner part of the region, the rich city of Pitiunt (Pitsunda) is located, which was pillaged by the Geniochs (a Georgian tribe). Behind it, in the gorges of the Caucasus, **live the Sarmatian people of Epagerites**, and next to them - Sauromats. This is the tribe where Mithridates found refuge at the time of Claudius, and from him we learn about the neighboring tribe, the **Tallis** which migrated to the East of the Caspian gulf that went dry at low tide. In the “Geography” of Ptolemy the Epagerites are described as the **Pagirites**, who lived next to the Aorsae, and instead of **Epagerites** he called them Agorites, however, the a tribe different from the **Epagerites**. In Pliny Agorites are referred to as Αγοροι, and in Strabo (XI 2, 11), Αγαροι, but they are different from Pagerities in Ptolemy and satisfy the self-name of Samegrelo – Egri / Egrisi (D. I. Gulia). If we remove the Sarmatian (Ossetian) suffix - tæ (plural) since the informer of Pliny was of Iranian origin (Mithridates III, king of the Bosphorus kingdom at the time of Emperor Claudius: 41-54), then the name of the tribe becomes **Pagiris / Pageris**, very close to the name of **Pugurs**. Taken together, this information shows that simultaneously with the appearance of the Bulgarians of Vund in Armenia, North of the Caucasus people, called **Pagires / Pugurs**, were living.

It is possible that in the earliest Georgian source “The conversion of Kartly” the **Vnundurs** people were mentioned. The earliest information is from the time of Alexander the Great: “When Alexander threw out the descendants of Lot and pushed them to the semi dark (northern) country, he, for the first time, saw the furious tribe of Bunturks who lived along the river Kura in four cities and their surroundings”. These cities are: Sarkin, Caspi, Urbnisi and Odsrah, and their fortresses were : the big fortress of Sarkin, and the king’s fortresses Caspi, Urbnisi and Odsrah. Alexander was amazed that these people were descendants of the Leuseians. At that time he could not conquer them. Then another militaristic tribe, called Honni, came and asked the king of the Bunturks to settle in Zanavi. They settled in an area called Herki, for what they paid dues to the Bunturks...”. Only after Alexander returned, besieged Sarkin, and threw out the Bunturks from that place.

There are multiple interpretations for the ethnonym “Bunturks”. According to the author of the Russian translation E. C. Takaishvili, Bunturks means Turks-spearmen. M. Brusset, the author of the French translation, relates the word “Bun” to its Iranian meaning - base, bottom, and interprets “Bunturks” as “local Turks”. I. Abuladze interprets it as “settled Turks” who live in the cities. However, none of these interpretations could be accepted. These all are later, distorted interpretations of “Bunturks”. In the Georgian alphabet the letter **ⴒ** - “B” is borrowed from the Armenian letter **Վ** which corresponds to “v”. Comparisons have been made between the Georgian and the Armenian “History” of M. Khorenatsi although it is well established that the unknown Georgian author used the work of Khorenatsi among the other sources, and also the Georgian chronicles are from the time of Vahtang Gorgasali ruling (around 440-502). Thus, we can propose that the name “Bunturks” should begin with “v”, and, if we accept that “k” is, as in the Armenian language, a suffix for plural, then it is very likely that this name is a distorted version of the name of the Vundurs / Vnundurs, i.e., Vnundurks.

It was not accidental that the Bunturks ruled the city of Caspi, exactly behind the “Caspian gates” where later Syrian sources placed the Bulgarians and the Pugurs. Sarkin was close to the city of Mtsheti, at the merge of the rivers Kura and Aragvi, and north from the valley of river Aragvi the gorge on the river Terek Daryal can be reached. Urbanisi was located in the region of Shida-Kartly (at the border with Ossetia), on the left bank of river Kura, 10 km from Gori. Today it is a village, but in the antiquity and early medieval times it used to be an important administrative and cultural center. Odsrah (or Ordshos) was a city in the region of Samtshe-Djavarhetia, located at the border with Armenia, and cities with the name of Zanavi are in the region of Borjomi and in Samtshe-Djavarhetia.

The Bunturks are mentioned also by Leontii Mroveli (11th century) in “Lives of the kings of Kartly”, a part of the Georgian historical chronicle “Kartlys Tshovreba”, where the author described the events with Alexander the Great. The novel information here is that not only the Bunturks but also the Kipchaks lived along the river Kura. Later the Honis (“Chaldean tribes) came and settled between them. When Alexander came back, he besieged all the

fortresses. The Bunturks dug through the mountain in the north stone by stone, and made the pass through which they escaped to the Caucasus leaving the empty city to Alexander.

In spite of the mythological nature of these events, the name "Bunturk" clearly corresponds to the "Vnunder" from the Movses Khorenatsi's "History".

Another Armenian author clearly mentioned the name of the Bulgarians in the events of 2d century in his "Universal History": "In the time of Varkhash, **Bulghari** and Khaziri people, led by their kings, reached the river Kura, and remained camping there. Varkhash attacked, defeated, and chased them all the way to the pass of Chor (Tzur / Chol - contrary to popular belief, we must specify that the pass Chor not Derbend and Alazans valley - in the Caucasian Avar Tsior (Ալոփ) separating Georgia and Armenia of Caucasian Albania.). Unfortunately, an arrow hit him and he died after twenty years of ruling". Similar information gave M. Khorenatsi but instead of "Bulghars" he told us about "Basilis" (Barsilis): "...In those days the numerous people in the north, Khaziris and Basilis, united, and went through the Chor gate led by their leader, somebody by the name of Vnasep Surhap...". Stepanos Taronetsi also wrote about "Khaziris and Basilis", and Uhtanes - about Khasiris and Barseghis, i.e., Barsilis (with the letter իւ) (in the French translation of Brusset "Khazars et Barseghs", p. 245).

M. Khorenatsi wrote about two different rulers with the same name as the same person, one was Vagharsh / Vagharshak (116-140), and the other, who was killed in the attack of the northern tribes (Bulgarians / Barsilis and Khazars), Vagharsh / Vagharshak (185-198). Khorenatsi, like other Armenian authors, thought of them as one person, and wrote that this king re-built the city of Vardkesavan with high walls, and called it after himself Vagharshapat (Echmiadsin today). Khorenatsi wrote that the information about these events he borrowed from the Syrian Bardatsan (154-222).

At the time of Vagharshak I, in 135, a big campaign of the Alans against Armenia was described by Dionysus Cassius: "Pharasman II, king of Iveria, agitated the Alans (or the Massagetes) to attack the kingdom of Parthia, he let them go through his land. These barbarian attacks were mostly against Media, only the Roman might saved Armenia and Cappadocia from them. The barbarians went back to their lands because they were afraid of the Roman ruler in Cappadocia, Flavius Arianus, and were satisfied by the rich gifts that the king of Parthia Vologes II" gave them. In fact, this Vologes was not the king of Parthia but Vagharshak I, the king of Armenia. The confusion stems from the fact that at that time Parthia was ruled by Vologes II who was in perpetual war with his brothers for the throne. He ruled in the eastern provinces of Parthia until his death in 147 AD.

In the beginning of the 3d century, "Kartlis Tshovreba" reported that at the time of king Amasp of Dvaletia (the land of the Dvalets), Ovsians and other people from the north invaded Georgia to rob the city of Mtsheta, but Amasp defeated them killing their leader. In the following years, some of the aristocrats in the west rebelled against him, and requested from the Armenian king to put his son on the throne instead of Amasp. The Armenians stimulated the Ovsians (the Alans) to attack from the north, and together with the rebelled aristocrats, defeated Amasp's army; Amasp himself was killed. These events are dated "when Khosrov I the Great (198-216), the son of Vagharshak II, became king of Armenia. It is the same Khosrov who was at war with the Persian king Shapukh (or Shapur I)". In this case, Khosrov I was mixed with his grandson Khosrov II (252) who saved the last of the Arshakids after their dynasty in Parthia fell, and who fought successfully with the first Sassanid ruler Artashir I Papakan, not with his son Shapur I. He was killed by a Parthian emigrant in the Armenian court Anak, on the order of Ardashir I.

Another Armenian author, Agatangel, called the northern people behind the Caucasus with a general name "Hons" (Hones), and wrote that Khosrov I who succeeded Vagharshak II (however, he meant Trdat II (Tiridates, 217-252) used mercenaries from the "Hones" in 224 to fight with the Sassanid ruler Ardashir I, to protect his relative Artaban IV (213-225). However, before that, Khosrov I as a revenge for his father, invaded the lands of the "northerners", defeated them, and took many hostages.

If the rebellion of the western aristocrats happened at the beginning of the Khosrov I reign, i.e. in or after 198, then the Ovsians (Alans) and other northern people invasion in

Georgia took place at the same time when the attack on Vagharshak II by the Bulgarians / Barsilis and Khazars was mentioned, in 198. It is accepted that Amasp II ruled over Kartly from 185-189. His successor and nephew, Rev I (189-217), was put on the throne by the rebelled aristocrats. Apparently, the events of the death of Vagharshak II, the removal of Amasp II, and the installment of Khosrov I happened on the background of a big and prolonged campaign of the “northern people” behind the Caucasus: the Bulgarians / Barsilis, Khazars, Ovsians (Alans), and probably other local tribes. Thus, we see that the attacks on the countries south of the Caucasus by the Bulgarians / Barsilis and Khazars were not isolated but simultaneous with the big actions of the Alans and other “northern people”.

The Armenian sources gave us the names of two Bulgarian rulers: Vund and Venasseb (Vunasep) Sourhab. The name Vunasep Sourhab can be explained by the root *vant - / *vand-, and Iranian word in Avest. spit, Pers. sapēt, safēd – bright, and the Iranian name Sourhab – ruby, Pers. sorkhabē – vermilion.

In “History of Armenia” by Hakobos Isavertents (Jacques Issaverdenz) (1835-1902) published in 1888 in Venice, the author wrote that the attack was by Venasseb Sourhab, the king of the Khazirs and the Passils (Basilis / Barslis). The names of these tribes were given strictly as they were in M. Khorenatsi, but the author makes it clearer: **they were Sarmatians.**

The next big attack of the Barsilis on Armenia was during the reign of Trdat II the Great (287-330). Agatanghel called the invaders masakha-hona, Movses Khorenatsi wrote that Trdat went through the land of the Albans to meet with the attacking northern people. Khorenatsi described the event with more details. Trdat reached the Gargarayan plain (Steppe of Kharabahs), on the right bank of river Kura, and clashed with the Barsilis. The Armenian king challenged the king of the Barsilis and killed him cutting him in two with his sword. After that, the Barsilis retreated without a fight. Trdat chased them to the “land of the Honi”. This event took place in the interval between 303 when Constantine the Great became an emperor, and the time when christianity was accepted officially in Armenia - 314/316. Movses Kagankavatvatsi reported the same events, as did another author, Zenob Glak, in his “History of Taron”. Glak called the unfortunate ruler of the Barsilis - the king of the Northern Tedrehon. Both M. Khorenatsi and Stepanos Torenatsi, described in details the fight between the two kings. The big coordinated attack on Georgia by the Ovsians and Khazars at the time of king Mirian (Mihran) III (284-361) was described also in “Kartlys Tshovreba”. In his “History of Georgia”, Rafael Isarlov wrote that in the 4th century, at the time of Mirian, Georgia was attacked by “nomad tribes, Scythians, Khasars, and Bulkars (Bolkars)”. Although the exact time of the acceptance of the Christianity by the Armenians is debatable, there are other sources of information about these events. In “History of the Church”, Eusebius wrote that in 311-312, the Romans led by the Emperor Maximin Daia (270-313), attacked Armenia because they had accepted Christianity as an official religion, i.e. it has happened before the Edict of 313 by Constantine the Great.

The name “Tedrehon” comes from the Georgian “tetre“, თეთრო - white, i.e., “white Hones” or white Huns. The “white Hones” were the neighbors of Iveria (Georgia) wrote Peter of Iveria in his biography (Life of a Saint). This biography, describing life in the 5th century, was written originally in Greek, later it was translated in Syrian. It tells us the story of the Byzantine aristocrat Pharasman, a Georgian by his origin. He was a high official in the palace of Emperor Arcadius (395-408). He was thrown out of the palace because of a love affair with Empress Eudoxia, and found a refuge in Iveria. In the text we can read about the troubles that the white Huns, (lhewh` hwn`) **ܠܗܘܘܢ ܠܘܚܘܢܝܐ**, caused to the Byzantines. In the Syrian text the transcription is literary and not a translation of the Greek “leukohuni”. In this case, the events took place before the appearance of the Savirians in 463, indicating that the “white Huns” are most probably the Barsilis and the Bulgarians.

The author from the 10th century, Ukhtanes Sebastatsi (935-1000), described the attack of the “northern people”: Trdat went down to the Gargaratsi plain, reached the border of Aghovanie (Ałovanie), and cut in two the king of Balkh **Բալխ** (Baghk / Balkh, with “lad” Լ) (see the Brusset translation, p. 267). This is an interesting presentation of the Barsilis

already known from the works of Khorenatsi and other authors. It shows that perhaps he was connecting directly the **Barsilis with the Bulgarians**. It becomes clear that in the Armenian sources Bulgarian / Bulharian names overlap with the name of the Barsilis, and with the more general names as “Honk” (Hones), “Hones-Massagetes” and “white Hones”. This is confirmed by the Syrian authors as well, who placed the Bulgarians in the land of Barsilia.



The next report on the “Vanandatsi” – Vanandans, Inhabitants of Vanand, was also by Movses Khorenatsi. It is about the division of Armenia in 387 between Persia and Byzantium. Khosrov I was a subordinate to Byzantium, and Arshak III (378-389) - to Persia. This political crisis in Armenia, as well as the foreign occupation, caused some of the Vanandans (armenianized Bulgarians) to rebel: “At the time of Khosrov, some of the tribe of the Vanandans separated. They did not support neither of the Armenian sides, and retreated in the mountainous regions of Taik. They attacked the lands of both Armenian kings disturbing our country. Sakhak, Armenian leader and subordinate to Khosrov, attacked them killing many, and the rest were thrown out of the borders of the Fourth Armenia. But they did not go to live with the Greeks, nor with Arshak, they found a save heaven with some people within the Fourth Armenia, at the border with Syria. The Vanandans took a pleasure in destructive activities thinking that this was fair and even pleasurable. Sakhak prosecuted them for a long time, and finally succeeded to throw them out to the borders of Mananali” (Terdjan in Turkey today). A little later, the Vanandans that were completely armenianized (or Vund Bulgarians, living in Vanand), already Christians, participated in the rebellion of Vardan Mamukonian (450-451) against the rule of the Sassanids (Persians). In “Continuation of the History of Taron” by Joan Mamukonian, a geographic area is described as Pulk, Պուլկ, located to the west of Euphrates. In the translation of Victor Langlois, it is written as Boughg, with “lad” Ղ, indicating that in the early mediaval times (7th century), it probably sounded as Bułg (in the western Armenian), or Pułk` (in the eastern Armenian language). Nicholas Adonz also wrote about river Pulk that flows into Euphrates, apparently going through the the same region and keeping its name until 19th century. P. Goliyski wrote that this name was since the time when the Bulgarians settled there after the prosecution by Sakhak.

The district Bugh (Bułh) to the main city Ugtik, was in Gavar (province) Tayk, which is adjacent to Vanand and Cole.

A very interesting event described by the Armenian historian Levond was about a military campaign of Byzantium against Bulgaria in 756, about the brave deeds of the

Armenian aristocrat Tachat Andtsevatsi “in the land of the Sarmatians called **Bulghark**”. Here, the Bulgarians were called Sarmatians!

The basic information about the Bulgarians in the Caucasus comes from the Armenian geography Ashkharatsuyts of 7th century. It survived until today thanks to multiple copies made at different time by unknown writers. In its expanded edition, a list of tribes compiled by Anania Shirakatsi, we read: “The Ceraunes mounts and the Horse (Hippian) mountains are in Sarmatia. Five rivers come from these mountains and flow into the Maeotic sea. From the Caucasus come two rivers, Valdanis and Psewcheros (or Psychrus). Valdanis flows to river Crax (or Corax) coming also from the Caucasus and flowing northwest between the Meiotic and Pontic seas. Psewcherus divides Bosphorus (the Cimmerian Bosphorus) from these places, where the city of Nikops is located. The Türks Թուրքաց (Thowrkhac’), and the Bulgars, Բուլղարաց (Bowlgarac’) live to the north of these places and the river”. **The names of the Bulgarians come from the names of the rivers: Kupi-Bulghar, Duchi-Bulkar, Olkhontor-Bolkar-sojourners, Chdar / Kithar, Bolkar.** These names were unknown to Ptolemy. The son of Hudbadr / Hudbad (Hubraat is Kubrat) Խոսրոսադայ (Xowdbadaj), came from the Hippian mountains. Between the Bulgarians and the Pontic sea, Garshians (Gashk Գաշք – Kasogs), Kutians, and Swans people live next to the city of Pitinunt (Pityus). On the Pontic sea coast is the country of the Avazians / Abazians (Abasgi); there also live the Apshils and the Abkhazians next to their city of Sebastopol (Dioscurias - Sukhumi today), and further down, is the river of the Dragon, or Vishap in Armenian, coming from Atuan and separating Abkhazia from Eger (or Samegrelo - Megrelia). Forty six (46) tribes live in this lands. A list of 52 names of different tribes are mentioned in ‘Ashkharatsuyts’. Among those, under (8) are the Baslians (Barsils), strong people, (9) are the Khazars, (10) the **Bushkh (Bulgars)** who used to come here in the winter for the pastures living on an island between the rivers Rhimica and Atl (Volga). Ptolemy called this island Grav. It used to become black when so many people came here with their herds. The people of Sarmatia were reported as follows, from east to west: first are the Aluank` or Alans (also Aghuank), next to the south are the Ashtigors. The sleeves of river Atl merge behind the island and reach Caspian sea thus dividing Sarmatia and Scythia. To the west of the river, according to Ptolemy live Udons, Alandons, Sondas, and Gerruses, that have the names of the rivers Udon (Manich and Kuma), Alonta (Terek), Sondas (Sundzha), and Gerrus (Samur); they flow from the Caucasus to the borders of Albania. The people of Sarmatia included the following tribes (from west to east): Aluans (or mod. Armenian Aghuank, but it comes to the Alans), Ashtigors (Ossejian Digors) to the south, Kheburs (Georgian Khevsurians), Kutets (Ossetian Kudars), Argvels (Georgians living in the valley of the Aragvi River in eastern Georgia.), Marduils (of the people Mardis or Amardis, penetrated the Caucasus), Takuyrs (Ossetian Tagaurs), Digors behind the region of Ardoz, Alans living by the river Armnai (river Armkhi in Ingushetia, Ingush. arm - left). Among the Ardoz in the mountains, Dachans (or Dajans - It is believed that it is distorted recording of Georgian ethnic group "Rachans"), Dwals (or Dulo / Dulas – Ossetian Dvals or Tuals), Tsehoys (The Adyghe tribe Tsashi or Sachi, in Adyghe ts`yh`he – people, man), **Purk (Pur-k** plural of the ethnonym Pur, Armenian record of epagerites / pagerites), Tsanarks (Georgian Kakhetian) at the Alanians gates (Dariyal pass) and the Ktsekan pass (Pass in Aragavi ravine), Duts (Gerrgian Tushetian) behind them, Huzjis (Huz or Hunza - part of the people Maarul (Caucasian Avar people). Probably descendants of the Hunza people (Burusho) who were resettled in the Caucasus chess Khosrov I Anushirvan after sharing Ephthalites country), Histis-cannibals (Chechen-Ingush tribe Kistins), Tskhavats (Tsakhurs – part of Lezginian), Gudamaqars (Georgian ethnic group), Durtsks (Dzurduks was a Georgian name from Nakh [Chechen-Ingush] peoples), Didois (Dido or the Didoi – the Tsez people), Leks (Lak people), Tapatarans (Tabasarans, people in Dagestan), Agutakans (Aghuls), Henoks (Khaynukh or Khnovts – the Rutuls tribe), Shilps, Chilbs, and Puiks live (tribes in the Caucasian Albania). After that the Caucasus are divided in two parts, one where the Shirvan and Horvan people live, near Horsvem at the Caspian sea. The other part is where the river Arm (Armnay) begins, goes straight to the north, and merges with Atl flowing to the northeast. These places are populated by

Tavaspar, Hechmataks (Strabo calls them Khamekites), Izmakhs (Chechen ethnic group, Strabo calls them Isadikes), Paskhas, Puskhaks, Pyukonaks, Batans (or Bagans) (They are all the tribes inhabiting Caucasian Albania and Azerbaijan in antiquity), where the long wall of Abzud-Kavat (shah Kavad) begins, and goes to the Alminon swamp and the sea. To the north of this mountain, the Mazkuts (Mazgutes or Massagetæ) live in the field of Vardanian (Plane north of Derbent) next to the Caspian sea. At this point the mountain reaches the sea where the Derbent wall is and the city of the pass Chor, a big fortress built in the sea. To the north of Derbent, close to the sea, is the kingdom of the Hones, to the west in the Caucasus are the cities of the Hones Varajan, and also Chungars and Msndr (Semender). The Savirs live to the east, by the river Alt that separates the Asian Sarmatia from Scythia or Apahtar (from Pahlavi ābaxtar – north), which is Turkestan. Their king is called Khagan, and the queen - the wife of the Khagan - Khatun.“

Ashkharatsuyts is a mixture of old texts and later additions. It is based on the “Chronography” by Pappus of Alexandria who lived at the end of 4th century, which in itself is an abbreviated version of the Ptolemy’s “Geography”. The main text of the Ashkharatsuyts was written probably in the 7th century by Anania Shirakatsi, and we have today only later copies of it dated not earlier than the middle of the 10th century. This text presents the geographic reality of that time (Franks in Galia, Goths and Slavs in Thrace, the city of Basra, the name of Crimea as a property of Christians, etc.), as well as older information from Ptolemy. In the French translation of the Ashkharatsuyts in 1819 by Saint-Martin, we read that the Russian name of Danube river, Yoza / Hozou, could have appeared only in the middle of the 10th century. This author attempted to prove that this geography can not be related to M. Khorenatsi and his time (5th century) at all, because of the many different geographic realities of later times described in the book. Professor K. Patkanian, who translated the book in Russian, reached the same conclusion.

In the short edition of the Ashkharatsuyts, the Bulgarians are mentioned only once as neighbors of the Barsilis and the Khazars. Saint-Martin mentions “les Khazirs, les Boulkh, les Barséliens”, and K. Patkanian - “Khazars, Bushkh (Bulghs), Barsiliks”.

Three layers of information regarding the Bulgarians are observed in the expanded edition of the Ashkharatsuyts. The first contains the newest information on the four Bulgarian tribes, Kupi, Duchi, Olhontor, and Kithar / Chdar, and the migration of Asparukh to the island of Piuki, indicating that it was written after 668/680 probably not by A. Shirakitsi himself (he died around 685) but by somebody else at a later time. The second layer is probably the oldest, ancient, and relates to the mention of the Purk people whose location coincides with the location of the Epageritis of Plynii, the Burgars of Zaharias Rhetor, and the Purgurs of Michael the Syria, i.e., in the country Barsilia behind the Daryal gorge (the Caspian gates).

Notes to the interpretation of the names in "Ashharatsuyts"

Ceraunes mounts - In Armenian "Shantayin". For ancient authors is the Caucasus region, east of Mount Kazbek.

Hippian mountains - In Armenian "Dziakan" the name mentioned in «Ashharatsuyts» exists today in the Armenian geographical tradition. So called covered with eternal snow high mountain located between Nalchik and Vladikavkaz (Vladicaucasus) separates Balkaria and Digoria. Of its glaciers began river Psekan-su, a tributary of the river Terek. Ossetians called mountain Sugan, which is a derivative of Kabardinian (Adyghian) Tshigan and Tsugan, Shugan, meaning "horse", in Kabardinidk šu - horseman шы – horse, шыгу - horse cart, шыгуš - drafter in Abkhazian and Abazinian а-чыи, чыи, Ubihian чы - horse. In Georgian ts'kheni, Armenian dzi - horse, words are Abkhazian-Adyghian borrowings. Proper location of Horsehead Mountain in Bulgarian and world literature is made for the first time by Peter Dobrev, and this is his undoubted merit! Since modern Ossetian not use the sound "sh" Adyghian Shugan is transformed into Sugan. In the description of Europe, this mountain is reported as "Bulgarian Mountain": "In Thrace has two mountains and rivers. One is the Danube, which is divided into six branches and forms a lake and island called Pyuki. On this island lived Aspar-hruk son of Hubrat who escaped from Khazirs, from the "**Bulgarian Mountain**" came and drove the people of the Avars in the west and settled there." (translation Petar Goliyski) Armenian text indicates that the original sound of the name is accurate **Howrah / Hobrat** as recorded on the monogram on the rings of Pereshchepina Treasure associated with this ruler: HOVRATY (XOBRATY) - of Howrah / Hobrat.

Valdanis - Vardanes, or Kuban from Osset. Wærdon - wide, large river

Psewcheros - southern branch of Kuban in his mouth

Corah - raven, raven river. This is Georgian Tshenskali (Horse River) which flows from the southern slopes of the mountain Sagan (Horse Mountain). In Greek penetrated in Middle Persian korrak which means stallion, but of Greco-Roman soil is perceived as Greek koráki (κοράκι), Latin corax - raven. Identification with raven probably comes secondary in Georgian qorani - raven.

Garshians / Gashk ႫႫႫႫ- Kasogs, ancestors of today Adyghe and Kabardinian.

Kutians - Hyətykauay (Hyetykauay), one of Adyghe tribes. Today, the representatives live in the fortified Hatukay located on the confluence of rivers Laban and Kuban. That probably the clan Hatukayan are those enclosures are supported by their medieval name - Kodaykoy, according to the description of Giovanni de Luca of the 17 century. They are likely descendants of the communications from Xenophontos (5 century BC) which tribe koyti (kuti / kweti), neighbors of Colchis. (Xenophontos. Anabasis)

Swans - the Georgians Swans inhabiting area Svaneti in Georgia.

Pitinunt (Pityus) – mod. Pitsunda. according to V. Budba word "city" does not exist in the original text, and editor Arsen Sukriyan, adds it to its publication and translation of "Ashharatsuyts" in Venice in 1881 then was copied verbatim translation of Patkanyan - 1883. In the case mentioned only toponym Pisinun **Պիսինուն** (Pisinown), and Sukriyan not consider that it is a city Pitsunda and added in parentheses the word "city". Budba believes that this passage should read: "between Bulgarians and the Pontic Sea, live peoples Gashk, Kutians and Swans to Pisinun - waterfront of Avazians". He believes that "pisinun" is distorted Armenian transcription of "Apsni" the self-the name of Abhasaans, ie talking about Abkhazia. Can be connected to the river Psou, flows into the Black Sea, north of Gagra and Pitsunda. Of course, this statement does not change the geographical landmarks for Bulgarians - West Caucasus: mod. Balkaria and Digoria.

Apshils - Abkhaz tribe apsua, apchioh, abyuis, the inhabitants of Tsebelda.

Vishap - in Armenian river of the Dragon. Equated with mod. River Kodori. Kodori in Abkhazian legends is the name of the great dragon, who are called and the river gorges. In Abkhaz Kodori no convincing explanation. (<http://www.bestiary.us/contents.php>) Relationship with a dragon, can be explained by the Ossetian **kæfkhuýndýr** - fish-dragon, which can explain from Ossetia. **kæf** - fish and unsaved Sarmatian word **khuýndýr** - dragon, cognate with Middle Persian **gundir** - dragon, the word is employed in Komi language **gundýr** - dragon, which indicates that there is a Sarmatian borrowing. Persian word indicates proximity to the old-Indian **gōdhā** - lizard. According to another Dragon River is river Pichora, which flows into the river Rioni. In ancient Greek sources mention it as river Dokon. Butba suggests that Armenian author has seen the best of Greek, for the wrong recording of "dragon" and so translated the name of the Armenian "Vishap" **Վիշապ** (vishap)

Aluank means "Alans", not to be confused with Caucasian Albania (also Aluank). According to G. A. Halatyants, this expression should read "people Aluank - ashtigors that south" (azg Aluank Ashtigor vor est haravo). Into Armenian written with ի - "lad". Above the description of the location of the Bulgarians, says that the lands of these Aluank springs river of the Dragon (Kodori or Pichora) which separates Abkhazia from Eger (Samegrelo). Or people Aluank - ashtigors (as-digors) inhabited the southern parts of Digoria and adjacent parts of Balkaria, ie were immediate southern neighbors the Bulgarians! I think this is certainly Sarmatian tribe Asiages or Esegels part of lazyges left in the West Caucasus.

Rhimica - Rhimnici mountes, or the Stavropols Heights.

Grav – "black island", and most likely part of the Caspian Sea, bounded by the ancient bed of river Kalas and the delta of river Volga. Grave probably comes from the Latin **gravis** - large, wide or too low, dull, ie tucked, final. Translation as a «black» probably comes from the proximity of the Armenian word **gorsh** - gray.

Gerrus - River Samur in East Caucasus. In Herodotus **Gerrhus** – river in European Sarmatia. Modern name Samur is associated with the animal sable, marten, name **Gerrus** probably related to someone Caucasian language, in Tabasaran **heržil**, Agul. **ħurčal** – martens, Dargwas ***ħlarç** - marten, squirrel, Georgian **kverna** - marten, Khinalug. **çiza-šyer** - hedgehog > Georgian **zgharbi** – hedgehog, Armenian **ishghar** – badger.

Alonta – river Terek, the name Alonta means river of Alans.

Ardos - area in Central Ossetia. The name means mountain meadow. It is also found in the Bulgarian language, respectively Ossetian **ærdozæ / ærduz, `rduz**, Bulgarian **rudina**. Bulgarian word from Protobulgarian Origin.

Yoza / Hozou - Russian name of Danube river, in the case Yoza meet Hazar "B-z-g" (Wzg / Wazag) western border river of Khazars, the letter of Kagan Joseph related to the Dnieper River - Uzu, Uzi, Oza, Joza; of the Italian maps XV century, which reflects its Turkic (Kumans) name (occupied by the Russians). In ancient Turkic, Turkmen **özen**, Azerbaijani **öz**, Chuvash **vazan** - river course, in Mongolian **ursa / urda** - course, Mongolian **usun / usan**, Buriat **uhan** - water, river, Manchu **usu** - swim upriver.

island of Piuki - This is the Peuce Island in Ptolemy. Meets modern area Babadag in Romania (North Dobrogea). The name derives from the Sarmatian (Ossetian) **paka** - wide

Literature Sources and Further Reading

Movses Khorenatsi. History of Armenia, "Aiastan", Erevan (1990). <http://www.vehi.net/istoriya/armenia/khorenaci/index.html>

Moïse de Khorène. L'Histoire de la Grande-Arménie. Paris, 1836, p. 71 ftp://ftp.bnf.fr/560/N5607106_PDF_1_-1DM.pdf

H. Drashanakhertsi (1984) History of Armenia. Yerevan <http://www.vostlit.info/haupt-Dateien/index-Dateien/D.phtml>

N. Golb, O. Pritsak (1997) Khazarian-Jewish documents of 10th century. http://www.bulgari-istoria-2010.com/booksRu/Golb_Pricak_Chazarskie_dokumnyj.pdf

N. Ter-Grigorian-Demianuk (1985) Military actions of the Armenian king Artashes I. <http://www.iatp.am/culture/library/Artashes.pdf> and <http://www.criteriocristiano.com.ar/indexru.htm>

V. Abaza (1888) History of Armenia. Sankt-Peterburg., p.35

Prince Soukhhan Baratof (1886) Histoire de Georgie. Volume I. Tiflis (Tbilisi), p. 54.: <https://archive.org/details/histoiredegorgi00baragoog>

Ya. A. Yaraliev. Ethnical composition of Caucasian Albania. <http://lezgiweb.ucoz.ru/publ/26-1-0-11>

Essays on the History of Georgia. (1989) In: Georgia in the ancient times to 4th century. Edts. G. A. Melikishvili, O. D. Lordkipanidse, Tbilisi, Academy of Sciences of Georgia. <http://www.nplg.gov.ge/dlibrary/coll/0001/000039/>

D. Bagrationi (1971) History of Georgia. <http://www.vostlit.info/Texts/rus11/Bagrationi/frameset1.htm>

L. Mroveli (1979) Kartlis Tshvovreba. Lives of the kings of Kartly. <http://www.vostlit.info/haupt-Dateien/index-Dateien/M.phtml?id=2053>

Bernrad. S Bahrah. (1973) History of the Alans in the west. University of Minnesota Press, Minneapolis, 1973 http://biblio.darial-online.ru/text/Bahrah/index_rus.shtml (translated into Russian language)

U. C. Gagloiti (2000) Alanika. Daryal Journal. http://www.bulgari-istoria-2010.com/booksRu/JU_GAGLOJTI_ALANIKA.pdf

A. A. Tullalov. (2008) Alans march beyond the Caucuses in 35 AD. <http://coins.ucoz.ru/load/7-1-0-61>

N. Lissenko ((2007) Ethnogenesis and military history of the Iranian nomads in Eurasia between 2d century BC-2d century AD. Dissertation. Vladicaucus. http://www.bulgari-istoria-2010.com/booksRu/Lyisenko_Etn_Iranskih_kotchevnrkov.pdf

M. Witzel, (2003) "Linguistic Evidence for Cultural Exchange in Prehistoric Western Central Asia," Sino-Platonic Papers: http://www.sino-platonic.org/complete/spp129_prehistoric_central_asia_linguistics.pdf: in Bulgarian: http://www.bulgari-istoria-2010.com/booksBG/M_Vitzel_BMAC.pdf

A. A. Tuallalov. (2001) Sarmatians and Alans in 4th century BC-1st century AD. http://www.bulgari-istoria-2010.com/booksRu/A_Tullaqov_Sarmati_Alani.pdf

Sextus Julius Frontinus. Stratagemms. Russian translation A. A. Novikov: : <http://www.galactic.org.ua/strateg/a-ctrat-0.htm>

K. Tever (1953) Essays on the Cultural History of the Ancient Armenia in 2d century BC - 4th century AD. http://www.bulgari-istoria-2010.com/booksRu/K_Trever_Ocherki_kult_Dr_Armenii.pdf

Studies on the History and Language of the Sarmatians. J. Harmatta (Acta Universitatis de Attila József Nominatae. Acta antiquae et archaeologica Tomus XIII. Szeged, 1970) <http://www.kroraina.com/sarm/jh/index.html> and a Bulgarian translation: http://www.bulgari-istoria-2010.com/booksBG/J_Harmata_Sarmati.pdf

P. Tacitus (2003) Annals, small works, History. ???

N. K Dibvoys (2008) Political History of Parthia. English translation V. P. Nikonorova http://www.sno.pro1.ru/lib/dibvoiz_istoriya_parfii/download.htm

Ancient writers on the Caucuses. Collection of descriptions of places and tribes in the Caucuses. (1884), Tbilisi. http://apsnyteka.narod2.ru/k/izvestiya_drevnih_pisatelei_o_kavkaze_otdel_1/index.html

R. Matevissian. On the origin of the Bagratids. <http://arm-iro.com/download/bagratuni.doc> and http://diaspora-world.info/index.php?option=com_content&view=article&id=2932%3A2011-07-04-11-07-44&catid=17%3Adostarmenia&Itemid=27&lang=ru

V. A. Kuznetsov (1992) Essays on the History of the Alans. "IR", Vladicaucus. <http://iratta.com/index.php>

Bulgarian Etymological Dictionary (2002) Bulgarian Academy of Sciences, Sofia.

A. A. Saakian (2011) The capital Mtsurn and the historiographer Marab of Mtsurn. 'Reports' № 2 – 2011, Collection edition of the Armenian Academy of Sciences. Into Armenian language.: <http://elib.sci.am/index.php?ln=2&cont=1&cnt=1&Exp=1&nm=112>). In a translation into Bulgarian: http://www.bulgari-istoria-2010.com/booksBG/A_SAAKJAN_MAR_ABAS_KATINA.pdf

PLINY'S NATURAL HISTORY. Translated by H. Rackham (vols. 1-5, 9) and W.H.S. Jones (vols. 6-8) and D.E. Eichholz (vol. 10) From the 10 volume edition published by Harvard University Press, Massachusetts and William Heinemann, London; 1949-54. <http://www.masseiana.org/pliny.htm>

Vardan the Great. General History. Moskow 1861.
<http://www.vostlit.info/Texts/rus11/Vardan/frametext1.htm>

Ptolemy: European Sarmatia. Book 3. <http://kazantip.rork.ru/biblio/ptolemeus.htm>

V. F. Butba (2005) Works. Academy of Sciences of Abkhazia, Institute of Humanities
http://www.bulgari-istoria-2010.com/booksRu/V_Butba_Trudy.pdf and
http://apsnyteka.org/file/Butba_Trudy.pdf

Appeal of Georgia. Transation from the ancient Georgian Language by E. C. Takaishvili (1989)
<http://www.nplg.gov.ge/dlibrary/coll/0001/000032/>

T. Gabuev (1999) Early History of the Alans, Iriston, Vladivocaucus, http://www.bulgari-istoria-2010.com/booksRu/Gabuev-Rannaja_istorija_alan.pdf

P. Goliiski ((2013) Armenia and the Iranian world. Tangra-Tanakra, Sofia.

U. Djafarov (1993) Huns and Azerbaijan. http://www.bulgari-istoria-2010.com/booksRu/Ju_Dzafarov_Gunny_i_Azerbajdzhan-0.pdf

Jacques Issaverdenz. Histoire de l'Arménie, Venise, 1888., стр. 68.:
<http://gallica.bnf.fr/ark:/12148/bpt6k65165149>

Cheung. A Dictionary of the Iranian Verb., стр. 417: <http://www.indoeuropean.nl/cgi-bin/main.cgi?root=leiden>

Jacques de Morgan, (1919) Histoire du peuple arménien depuis les temps les plus reculés de ses annales jusqu'à nos jours, NANCY-PARIS-STRASBOURG. :
ftp://ftp.bnf.fr/569/N5698244_PDF_1_-1DM.pdf

Digital South Asia Library. The Dictionaries on-line -
<http://dsal.uchicago.edu/dictionaries/index.html>

Raphaël Isarlov. Histoire de Géorgie, Paris, 1900, p. 14: ftp://ftp.bnf.fr/560/N5607298_PDF_1_-1DM.pdf

V. B. Kovalevskaya (1984) The Caucuses and the Alans. Centuries and People.
http://www.bulgari-istoria-2010.com/booksRu/V_Kovalevskaya_Kavkaz_i_Alan.pdf

N. Pigolevskaya (1941) Syrian sources on the History of the people of the USSR.
http://www.bulgari-istoria-2010.com/booksRu/N_Pigulevskaya_siriiskie_istochniki_po_istorii_narodov_sssr.djvu

P. Goliyski (2013) IndoEuropean theory of the origin of the ancient Bulgarians - 20 years later, Tangra-Tanaka, Sofia.

A. Shagirov (1977) Etymological Dictionary of the Adyghe (Cherkes) Languages. ???

R. Skhatum (2009) On the time of migration of the Yazigs to the Caucuses. Historian Archeological Album. <http://www.aheku.org/articles/russian/hist/2774>

A. Lubotsky. Indo-Aryan inherited lexicon.: <http://www.indo-european.nl/cgi-in/main.cgi?root=leiden>

N. G. Volkova (1973) Ethnonyms and tribal names.
<http://zhaina.com/engine/download.php?id=313> и http://www.bulgari-istoria-2010.com/booksRu/N_Volkova_Etnonimy_i_plemennye_nazvaniya_Sev_Kav.pdf

S. Veliev (1983) The ancient, ancient Azerbaijan. Histrorical geographical essays, Baku.
http://ebooks.preslib.az/pdfbooks/rubooks/drev_azer.pdf

Pliny: On the tribes of Kolhids and the ancestors of the Ablhazians (Ansuans). In: Natural History by Pliny. Translated in Russian (1977).
<http://www.abkhazia.dot.ge/history/20050612404721994411.php>

K. G. Aliev (1987) Ancient sources on the history of Azerbaijan, Baku.
http://azerinfo.eu/old/upload/Tarix/Qedim%20Tarix/Azerbaycan%20Tarixine%20dair%20Menbel_er.pdf

S. Pletneva (1986) The Khazars, "Nauka", Moscow. : www.shard1.narod.ru/biblio1.htm/ and
http://www.bulgari-istoria-2010.com/booksRu/S_Pletneva_Chazary.pdf

Expanded edition (1881) Venice. <http://www.runivers.ru/upload/iblock/05d/226.pdf> and
http://www.vostlit.info/Texts/Dokumenty/Kavkaz/VII/Arm_Geogr/text1.phtml?id=2184

M. J. Saint-Martin. Mémoire sur l'époque de la composition de la Géographie attribuée à Moysse de Khoren. Paris. 1819.

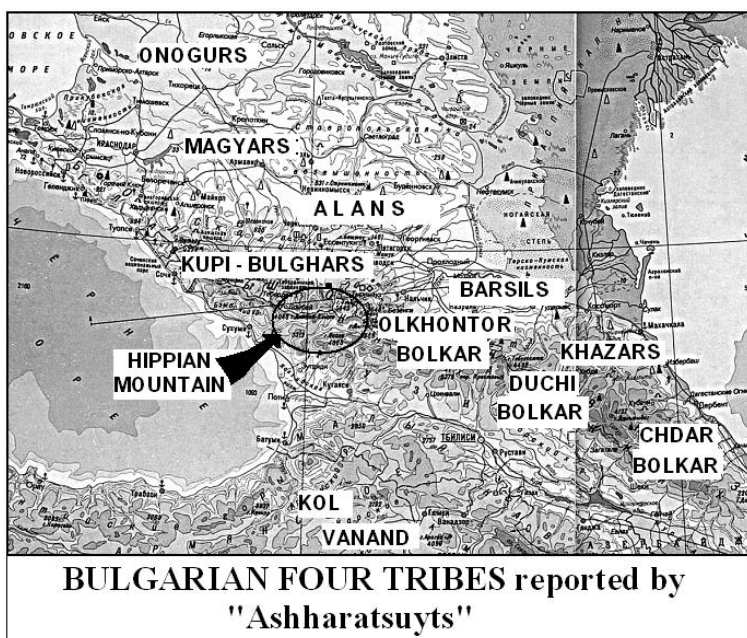
Victor Langlois. Collection des historiens anciens et modernes de l'Arménie. Tome – 1, Paris. 1867., p. 379: <https://archive.org/details/collectiondeshi01langgoog> and
<http://denisdonikian.wordpress.com/2014/01/21/historiens-de-larmenie-en-traduction-francaise/>

Comparative Dictionary of the Tungus-Manchurs Languages (1975) Edt. V. I. Tsintsius, "Nauka", Leningrad. - <http://altaica.narod.ru/tms.htm>

N. Adonts. Armenia in the age of Justinian. St. Petersburg. 1908. (facsimile edition Yerevan 1971), p. 49.

THE FOUR BULGARIAN TRIBES ACCORDING TO ASHKHARATSUYTS

1. **Kupi-Bulhar** (Կուփի-Բուլղար). This tribe represents the largest Bulgarian group living along the upper and middle parts of river Kuban, and, as it is said in Ashkharatsuyts, the name comes from the name of the river where these people lived. The name “Kuban” is a local abkhaz-adyghe name, it exists since 6th-10th century. Derived from adyghe *kofa - water, river, spring, preserved in Karachai-Balkar кѳобан, Kurdish kuban - river, spring, Ossetian kŷænda - rain. The river had a more popular name at that time – Valdanis (Osset. Wærdon - great river), but it was not used when the “kupi-bulhars” were mentioned. This indicates that the name was added later. Similar observation was made by another author, K. P. Patkanian: “The name of the first tribe is after the river Kuban called Kupis or Kuphen, however, these latter names are known only after the 6th century”. It is not clear why this tribe was called Kupi (Կ ւ փ ի) or Kuphis, since in the Ashkharatsuyts text Kuban river was called Valdanis. The name Kuphis is known as consumed for the first time in "Ravena cosmograph". The development of the name is Kophen - VI century Kuphis - VII century Kupis - VII - X century.



In fact, the Bulgarians living at the river Kuban are the founders of the Old Great Bulgaria of Kubrat. They are descendants of those Bulgarians that used to live in the gorges of the Caucasus under the rule of the Vund (Vŷnd) dynasty. Some of them migrated to Armenia, but the large part went to the west of Daryal pass, towards the upper part of Kuban river because the Alans arrived and occupied the territory to the north of the pass (later it was called “Alans Gate”) and along the river Terek (or Alonta, the river of the Alans). The neighbors of these Bulgarians, the Khazars, called them Vntr, pronounced as

Vunanter / Venenter or like Vnundur. In his letter of 951-952, up to Spanish Jew Hasdai Ibn Shafrut, Khazars Khagan Joseph wrote: “They (the Bulgarians) were defeated (in their old land), and the Khazars chased them until they crossed the great river Danube”. Until today, they (the Bulgarians written as “Vntr”) live close to Cushtantinia (Constantinople), and Khazars took over their country”. The ethnonyms Vnndr and Nndr is used in the Arab geographical descriptions. For example, they are mentioned in “Hudud Al Alam”: “East from the Magyars there is a mountain. To the south of it, the people of Vnndr live (Danube Bulgaria) who are Christians. To the west and to the north is the region of the Russ”. The Carpathian mountain in Transylvania is the first border between the Magyars (Hungary) and the First Bulgarian kingdom after Magyars migration to Pannonia and Transylvania in the end of the 9th century.

In 1875, a Jewish Russian historian and orientalist Abraham Harkavy (Garkhavy) explained the name Vntr, found in a letter written by the Khazars Khagan, as the name of the Bulgarians corresponding to the byzantine Ούννογουνδοῦροι, Ουνογουνδοῦροι (Unnogundurs, Onogundurs), however, this happened before the discovery of the known Arabic text “Hudud Al Alam”. Josef Marquart also connected the Arabic *n.n.d.r with the Bulgarians. The Hungarians called the Bulgarians Nandors. The Hungarian name of

Belgrade in the medieval times was Nandorfehervar (or Bolgarfehervar) which means “Bulgarian white city”. The city has never been in the borders of medieval Serbia!

The Byzantines borrowed the name from the Armenians as *Ούννογουνδουροι*, *Ουνογουνδουροι* (Unnogundurs, Onogundurs). In the “History” of M. Khorenatsi, it was written with Ռ, “lad” instead of Լ „lyun” as the non-Armenian, foreign names would be written. Accordingly, the Khazars, Arabic (with exception of Al Masudi), and Hungarian forms, **Vntr / Vnndr / Nndr**, are completely different from the Armenian. Thus, the written name Վղընդուր (Vlëndowr) should be read as “Vlundur” in the old Armenian language. It is a wrong transcription of the name from the Syrian text of Mar Abas Katina (Marab of Mtsurin), made by M. Khorenatsi, because in the Syrian alphabet, the letters “lamath” ܠ (l) and “nun” ܢ (n) are very close and can be easily confused by a foreign writer, especially if it is a foreign (non-Syrian and non-Armenian) name. As a result, Vlundur was written with the letter ܠad, the pronunciation of which was changed in the next few centuries from ܠ to gh (this is the letter “ghad” today), and the changed pronunciation of **Vlëndowr (Vlundur) into Vghëndowr (Vghundour)** was adopted by the Byzantines in the form of *Ούννογουνδουροι*, *Ουνογουνδουροι* (Unnogundurs, Onogundurs). Explains the origin of the name **VNNTR** Bulgarian scientist, a specialist in Armenian language, Assoc. Prof. Peter Goliyski. (the first and only time in Bulgarian and international scientific literature). Mar Abba Katina (Maraba Mtsurinski) lived two centuries before the Mesrob, and wrote in Syrian or used the Syrian Aramaic letter.

I think that may be given another explanation. We assume that M. Khorenatsi or Maraba Mtsurin have completely surrendered the ethnonym. “Vlundur” not mistaken recording “vnandur” and between “vlandur” and “venenetri” - “unogundurs” has nothing to do, and these are two different words. The explanation comes from the Tocharian languages. In Tocharian (a) *wlām*, Tocharian (b) *walo*, *ylai*, Proto-Tocharian **w'əlan* (*u'əlan*) - ruler, king > Tocharian (b) *lant* – ruler, *lantuññe*, *lantuñña*, *lantuññana* – rulerish, Tocharian (a) *lāntune*, Tocharian (b) *lantuññe* – royal dignity. The Proto-Tocharian word for ruler was ***w'əlan (u'əlan)**, and verb wield in Media passive bet ***w'əlan-tär (u'əlan-tär)**, so *Vlëndur Bulkaray Vnday* can be explained as a direct transmission of the Tocharian expression meaning “the possessor of the Bulgarians Vand” or “the Bulgarians who rule the Wand”. So the words “vlandur” and “venenetri” - “unogundurs” are completely different !

And from here, with a superficial look at Moeses Khorenantsi, declared to be an unreliable source, and with a certain tightening in the direction of the Onogur, Austro-Hungarian turkologists and historians created one of the most enduring mistaken myths of Bulgarian origin!

One possibility could be that the name “Vlundur” is a derivative of the proto-Tocharian **weonduru*, meaning glorious. In the Etymological Dictionary by Douglas Adams *wāntare* means action, *wāntrešše* - strong tendency, *weñenta* – glorifying, Tocharian **weñ* – speak, glorify, all originating from the proto-Tocharian **weonduru*, in Sanskrit it would be *vandāru* – glorification, in proto-Indo-European - **wəndrwo*, in the proto-Tocharian **we/ondoru* – glory, glorification, respectively. Similarly, *winās / wināsk* means glory, honors, *wiñcaññe* – strongest. The Chinese chronicles reported that the ruling clan of the Yuezhi, 月氏, (Arsi / Rouchzi 𠂇氏) was called (Wen) 温 (meaning dear, pleasant, warm, but in this case it is a foreign name. But also the Chinese word is Tocharian borrowing in Tocharian *wināññentär* - joyful, happy, derivative in PIE **wēn(hx)iyō-* nice, beautiful, reliable, Avestan *vanaiti* - glorious, victorious, Sanskrit *vānati* - like, I'm glad, triumphant, jubilant, *vanas* - love, old-English *wine* – friend, old-Norwegian *vänn* - reliable, beautiful. (Douglas Adams). Members of the Wen clan ruled the countries founded by the Yuezhis, in all of the Central Asia. In “Han-Shu”, chapter 94b, it is reported that the ruler of the “Small Yuezhi”, vassal of the Shanu of Xiongnu in the area of Zhāngyē 張掖, the old capital of the Yuezhi (Gansu today), carried the title of Wenouto-van (89 BC) written with the same character *wēn* 温. A. Maliavkin wrote on the subject: “The title **Wen-wang** 温王 has been reported by most Chinese sources without

such analysis. It can be assumed that in this case it is a designation of a family within the Yuezhis". The full title name is wēn ōu tú wáng, 溫偶駱王, in the era of the Han pronounced as ^hwānnywātú (according to Starostin), ^huənnnyəudu (according to Schuessler) or ^hwonnyuwthu / ^hwonnyuwdu (according to W. Baxter); the last character 王 means ruler, kniaz. The part ōutú, 偶駱 (nywātú, nyəudu, nguydu or nyuwthu) is not a word, the two characters, as an expression, mean pair of short horses (駱 - short horse "taotu", kind of pony), and because of that N. Bichurin translated it as guard, escort, and V. Taskin as a military camp comparing it with the Turkic ordu. In such case, one can assume that the whole expression "wēnōutú" is a Chinese transcription of a foreign, non-Chinese, name, and this is the proto-Tocharian *weonduru, which, in old Bulgarian language, is **Wnundur / Wenender / Wenenter**. Its meaning can be interpreted as "glorious", i.e., the ruling clan / tribe. The Chinese chronicles wrote that Wen 溫 was the ruling family of the Yuezhis and their descendants in the old lands of the province of Gansu and the Central Asia. Alternatively, it is possible that expression "ruling" designated a community, similar to the name "King's Scythians". Apparently, the Bulgarians, or at least their ruling nucleus, were part of this community. They were noticed already by the Armenians and by Pliny Junior in the beginning of the 1st century in the Caucasus, simultaneously with the migration of the Yuezhi to Central Asia in the middle of the 2d century BC (165 BC). For about 100 years, a part of the Tocharian migrants from the Central Asia brought with them a mass of Sarmatians to the "Steppes between the rivers in the Central Asia". At the end, they reached the Caucasus as a Sarmatian tribe.

Most likely, the name Vnundurs / Venenters originally meant "glorious", and the expression "Vnundur (Վղընդուր) Bulkhar Vund (Վունդ / Vownd", in addition to the "Bulgarians of Vund", can be interpreted also as "the glorious Bulgarians of Vund". See also Tocharian wināññentār - joyful, happy, and compare with **Vntr** (Venenter / Vnundur), as an alternative meaning: carriers of happiness, divine predestination (qut - at Turks, xwarna when Iranians). This is another semantically close derivative of the same Indo-European root, and glorious, glorified, that is a good, reliable, etc.

Later, it became a second ethnonym for the ancient Bulgarian community. **The name "Unnogondurs" is the official Greek (Byzantine) transcription of the name for the ancient Bulgarians. This name has completely different origin from the names for the Onogurs or Huns, they have nothing in common, and they must not be mixed.**

2. Olhontor-Bolkhar or Bkhar (migrants) (Ողխնտոր-Բլկար). Here is an impression, the initial Ո "o" (wo / uo - when it is at the beginning of the word) with which the name is written. P. Goliiski draws attention to the fact that this phonemic transition au (Ու) > o, been carried out until the end of the 10th century and for the first time occurs in a text from 1007. At that time X - XI c., Because of the similar sounding gh Ղ and kh Խ (positively "x"), many are mistaken in the transcripts, or used as interchangeable, until 1170. Due to the accumulation of gh Ղ and kh Խ, it is clear that Ղ here it transmits the sound "l" and not "gh". So likely sounding ethnonym is "olhntor / olhontor" / volhontor / uolhontor. It is noteworthy that the word "Bulgarians" missing the letter Ղ, to transmit the sound gh. The logical explanation was that "volhontor" is another form of the first mention of the Bulgarian by M. Khorenatsi as "vlandur" Վղընդուր Բուղկարայ Վնդայ (Vlændur Bulkaray Vnday). And it shows that vlandur and unghundurs other words. The author of this passage in Ashharatsuyts meant exactly Bulgarians Vand, resettled in Armenia.

3. Duchi-Bulkhar (Դուչի-Բուկար). The name of Duchi was arbitrarily changed to "Kuchi" by J. Marquart (1903) to connect it to the name of river Dnepr - Kocho. This random idea of J. Marquart was further developed by F. Westerberg (1908) who connected the

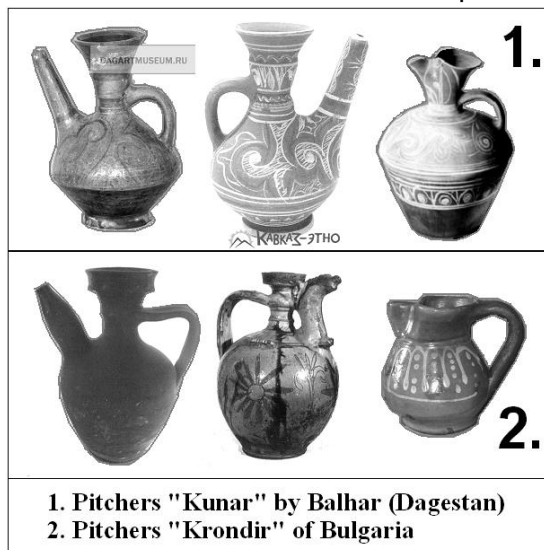
ethnonym “Duchi / Kuchi” with the Kothrags (Kutrigurs). After that, M. Artamanov connected the name Kocho with the name of river Kuzo, mentioned by K. Bagrianorodni, which in fact is the final estuary where rivers Bug, Ingul, and Dnepr fall. About Kocho, as a river going into the Black sea together with other rivers, we read also in expanded edition of “Ashkharatsuyts”. The name “Kocho” originates from Altaian language and confirms the identity of the Bulgarians as turkic-speaking people. However, the Armenian name “Duchi (Դուչի) has nothing to do with Kocho or “Kuchi” (Կուչի). Nothing is known about the origin and the localization, but could be a toponym. P. Goliyski related it to the area of the Duchi village located on the river Aksakai in Chechnya. In the short edition of “Ashkharatsuyts” people called “Duchiks” were mentioned before the Didoians, and in the extended edition the name is substituted with “Dutsi”. The name can be related to the name of Tushi identical with the Tustsi of Ptolemy, or the Tushins from Tushetia, southeast from Daryal at the border with Chechnya, but these people are Batsbians relative to the Chechens and Inghush. Also, an interesting report made by Ibn Rusta, is about the leading tribe among the Alans duhs-as, dahs-as. This is one of the main tribe, among all four tribes of the Alans, who lived behind “Bab Al Lan”, i.e., behind the Alans Gates or Daryal pass. They called themselves Dukhs-as, Dakhs-as, i.e., Asi-Dukhsi or Asi-Dutsi. It is possible that these are Bulgarians who later melted with the Alans. A relation may exist also to the Dakhi tribes from Mangishlak (in mod. Kazakhstan) and the Aral sea, who came to the region together with the Alans. This issue is questionable and remains unresolved at this point.

4. Chdar (Kithar) Bulkhar (Չդար-Բուլկար). This is the last (fourth) ancient Bulgarian tribe mentioned in the “Ashkharatsuyts”, which is exceptionally difficult to locate. In the French translation by Arsen Sukrian this ethnonym is written as **Kithar, Kithar-Bolkhar**. According to Patkanian, translator in Russian language, “Kithar is closer to the original Armenian name. A. Sukrian and D. M. Lang consider the **Kithar-Bulkhars** as **Kotrags**.

The name Kithar-Bulkhar could be some local toponym or unknown ethnonym. For example, in the Lakian region of Dagestan there is a village Kittur, and next to it another one - Kubra, a very similar to the Bulgarian name Kuber. P. Goliyski indicates that village Gadari, located to the east of the rivers Avar and Andi Koisu merge, as well as Gadari, village located in Buynak region of Dagestan, could be the analogues of “Kithar/Chdar”. Balkh-Gadar, a toponym in the chronicles of Dagestan “History of Ibran”, is also a good candidate: “The citizens of Hadar are rebellious, and real nonbelievers...”. After the Arabs subjugated Derbent, Tabasaran, Haiduk, and Andji, they reached “Bakhli-Khadar, where many nonbelievers, Avars, gathered”. Then the tale is about the conquering of Khadar through treason, using poisonous food because of the strong resistance of the people. Another Dagestan source, “Derbent-Name”, tells about the kings Kavadh (Kubath-shah) and Khosrov I Anushirvan (Nushirvan-shah) “built 360 cities close to Derbent. On the order of Kubadh-shah, his son Nushirvan restored the city Semend, the fortresses Balkh, Sukhrab (Compare with the name of Vnasep Surkhap), and other fortresses in Dagestan (Kichi-Magjjar, Ulu-Magjjar, are now also Magyar city of Kuma River), as well as the cities of Kuivan, Ibran, Gelbah (Verhniy Chirtyurt). The author made it clear that Semend(er) is the city Tarkhi (today is within the city Makhachkala, capital of Dagestan). The city of Balkh was built by the river Irhanchay or Koisu in the Kumuks country. The governor of Balkh was Endirey daruga (today Andreyaul). The population of Irhan was mostly “Lukans” or Lesgings from the mountains brought here by Khorasan. In “Tarih Endirey” we read: “The main city of the Kumiks was the village Endirey of today which in the ancient times was called Balkh”. In Tarih-Dagestani” Balkh was called Khadar. Sometimes “Derbent-name” states that Derbent was built for defense against the “nonbelievers Humsa (Hunsa) and Balkh Gadar”, other times - against the nonbelievers Gadars and Avars.

The Information on Maskhat region, repeatedly mentioned in the Armenian chronicles, is interesting as the land of Masakha-Hona people: “The Maskhat (Maskhu, Muskhut) region from Tabarsaran and Kaitak to Mushkur is populated by the Alans”.

In fact, Balkh corresponds to the city of Bulkhar-Balkh mentioned in the Turkish copy of "History" by At Tabari (translated by Kasem Beg); it is related to Belenger known from Arab sources. In the handwritten description of the march of Salman Ibn Rabia in 652—653 by



1. Pitchers "Kunar" by Balhar (Dagestan)
2. Pitchers "Krondir" of Bulgaria

Ahmed Ben Azami, we read: "After he left Derbent, Salman reached the Khazars city Burgur...Further down he arrived in Bilkar which was not a property of the Khazars. He camped on the beautiful meadows by the city, close to the big river". Ibn Al Nasir wrote that after he took Belendger-Bulkhar, Salman went to another city, called Vabandar with 40,000 homes. Artamonov also reached the conclusion that Bulgarians lived in northern Dagestan in the early medieval times. They were considered part of the "Kingdom of the Hones" by the Armenian authors. According to Artamonov, Bulgar-Balkh lived in the splendid city Varachan mentioned also by Movses Khagankatvatsi, the main city of the Hones-Savirs, situated to the north of Derbent.

The name Bakhli-Kadar, united also with the Avars and the Hunsa, indicates Kidarites-Hephtaliest origin. For this reason, Zacharia Rhetor wrote that among the people of the Caucuses, were the Abdels and the Hephtalites. Most likely, Kithar-Bulkhar and Bakhli-Khadar were the same people, descendants of the migrants Kidarits. The Persians destroyed their country in 467 and they had to migrate to the Caucuses where they mixed with the local Bulgarians.

In Dagestan today, there is a village Balkhar (Akushk region) where ancient tradition of pottery still exists. They produce specific vessels, kind of jars called "kunars". Similar vessels, called "krondirs", are being produced by the Bulgarian masters today (Figure 13). This similarity is not at all accidental, just like the similarity between the name of the Balkhar village and the name of Bulgaria. The word **krondirs** (and **kunars**) originates from the Indo-Iranian languages, in sanscrit - kuṇḍi, Tocharian - kuntiśke, kunti, meaning small vessels. In Wakhi kəndor means small vessels, in Pashtun kandal, kandel means cup, Ishkashimi k̄yndok - big jar, in Yidgha, Khovar kunduk - cup for milk, Sarikoli kandur - clay ash tray, in ancient Indian kunda - dish, in Hindi-urdu kund - clay dish, kanderā - jars for water, in old Persian kandu – clay dish for wheat, in Ossetian (Digorian) k̄yod - measure for volume. At the root of all these words is the ancient Indo-Iranian *kand – to dig. For the same semantics reason, the ancient Bulgarian kronder, konder, originate from the old Indo-Iranian *kand, meaning something carved, vessel.

Annotations

Nandor - Hungarians and Romanians there personal name **Nandor** occurring is the Bulgarians - **Nandro** today reserved surname Nandrov(i).

Belendzher (Belenjer) - The only exception is Al Masudi who reported that in the vicinity of the Alans and Khazars lived people (Al-wlnd.r.ya), whose name comes from their capital, city (Wlnd.r). This is the city Belendzher, which is an Arabic transcription of Balandar < Persian boland, Pahlavi bāland – hight, elevation, and Pahlavi dar, Ossetian duar - door passage, pass, i. e. mountain pass.

Ordu - Turk. word ordu - military unit, retinue ruler, military camp of the ruler, from ancient Turk. > Mong. ordu, orda, Kalmyk. ordó - yard, camp, Mong. ordon – palace, Manchu ordo - tent. (Ramstedt) assumed borrowing from another language (Shterbak). Is also Tocharian origin, see in Toch. (b) wertsiya, wrāt, in Toch. (a) wratsi - military retinue of the ruler's inner circle, Assembly Council.

P. Goliyski clearly indicate that reading **Aguandria, Aguandur** used in some Russian translation is completely wrong, since the letter Պ in mod. Armenian pronounced as ğ (gh) but old-Armenian meant sound ʔ (l). Hence the search for any connection with Vnandur / Vlandur and read as Vhandur and Onogur is totally wrong!

Kocho - in TM languages (Evenki, Even) kočō - meander or estuary, firth, hodž, Ulch xoču - hooked, curved, Manchu ȝočō - angle secluded boundary curve. Turanian parallel chimneys Udmurt kōdž - bend of the river, estuary, bay. According to Artamonov, Kocho is probably not only the Dnieper River and its estuary Dniprovsk estuary where the rivers Bug and Ingul. Constantine Porphyrogenitus also called the Bug River - Kuzo, and the very name of Bug Alans-Sarmatian origin and means the same - a meandering river. Ancient authors state forms Βύκης (Ptolemy), Buces (Pliny, Mela), indicating that the name is pre-Slavic. According to Sobolewski, Bog/Bug is Sarmatian word, but does not indicate any etymology. In ancient Indian bhugnás, ancient Indo-Iranian bhaug, Avestan aipi-ōbaoya - curved, Baluchis bog - node. Indeed, the name of Sarmatian-Alanian origin, in Ossetian Irons buka, Digors boka - curved, hunched. See Bulgarian non-Slavic word **hýlbok** - the flank side of the body, from Proto-Bulgarian origin, received from Sarmatian (Ossetian) words xýul - back, spine and boký - curved, ie a curved portion of the back.

Ihran - For localization of the Ihran has two hypotheses. According to one that is Auhar - land of Caucasian Avars in Dagestan as the rivers coming from Georgia, passed through it. The river Koysu passes in Darginian village Tsudahar in Levashinskiy district and is located 135-140 km from Makhachkala. There are two rivers of the same name, the Andean and Avar Koysu, three rivers Koysu merge to form the River Sulak. The other is stated by A. A Tuallagov and B. Kuznetsov, Ihran is Irhan - the land of the eastern Ossetians, ironically called Irkuvun sources in Persian and Turkish traveler Evliya Chelebi called her Iritav. In Italian map of the fourteenth century. Kuban is Situated on the country Irkania by the same name they bear and two cities of Kuban and Don. In this case of the former lands of "Irons" (West Dagestan) settled later than Lak people and Lezghins. According to the text of "Derbent-name", namely the river Ihranchay, ie Avars-Koysu, lies the city of Balkh in Kumuk country. In Balkh was translated "Khurasan people" shah Khosrov I Anushirvan. Today (at the time of Aktashi, chroniclers, who lived in the 17th century.), This nation was called Lezgian people (Ieks).

Hunza - similar Hunza people, part of the Burushaski Language dwells in the region of Gilgit and Chitral, indicating that the Hunza in Dagestan are migrants from Central Asia, caught in sravnitleno linguistic kinship environment (Sino-Caucasian language family).

Balkh – the word Balkh, should not be associated with the city of Balkh in Bactria, as naively believes P. Dobrev and more likely with the Altai *balík / * balg - city, town, home. In Proto-Altai *pialagV, ancient Turk. baliq, Sari Uyghur baliq, paluq - fortified settlement Mong. balγasun, Khalka-Mong. balgas, - a city, Buryat. balgāha(n), balgān, Kalmyk. balγēsn, Dagurs balag, Ordos Mong. balgasu, Yakut balaγan - barn house in TM-language Evenki, Negidal balaγan, Orok bālaγa, Udege balaka - housing, Manchu falga - group home district. In Chuvash pül - encircle, pülēm - room, pülēr - village, where is the name of the Volga-Bulgarian city Bilyar. So Bulkari-Balk much more likely meant "Bulgarian city."

Andreyaul - here is the open "Andreaulskoe Gorodishche" - archaeological excavations of ancient Balkh Kadar. The city was destroyed in the VIII century by Arab conquerors. The ceramics of the territory between the rivers Terek and Sulak is one of the earliest examples of so-called. Saltovo-Mayaks type.

Literature Sources and Further Reading

V. F. Butba (1989). On the semantics of the Bulgarian ethnonyms. "HISTORICAL-PHILOLOGICAL JOURNAL" № 4. <http://hpj.asj-oa.am/5305/> и <http://hpj.asj-oa.am/view/year/1989.html> as well as http://www.bulgari-istoria-2010.com/booksRu/V_Butba_Asharacuic_1989-4.pdf

B. N. Zahoder (1967). Caspian data on East Europe. vol.2. http://www.bulgari-istoria-2010.com/booksRu/Zakhoder_02_1967.djvu

P. Goliyski (2004). Who are the "Vlundur people in M. Khorenatsi. In journal "Avitohol" - 26. http://www.bulgari-istoria-2010.com/booksBG/P_Golijski_Vnandur_BG.pdf

P. Goliyski (2006) The Bulgarians in the Caucasus and Armenia.

A. Maliavkin (1989). Tansk Chronicles of the Central Asian countries. Novosibirsk http://www.bulgari-istoria-2010.com/booksRu/A_Maliavkin_Tanskiye_xroniki.pdf

T. Gabuev (1999) Early History of the Alans, Iriston, Vladicaucus. http://www.bulgari-istoria-2010.com/booksRu/Gabuev-Rannaja_istorija_alan.pdf

S. Starostin (1998-2003) Altaic Etymology: <http://www.starling-rinet.ru>

D. Adams. (1999) A dictionary of Tocharian B.: <http://ieed.ullet.net/> and <http://www.win.tue.nl/~aeb/natlang/ie/tochB.html>

Han shu, ch. 94b: <http://zh.wikisource.org/wiki/漢書/卷094下>

HISTOIRE DE LA SIONIE PAR STEPHANNOS ORBELIAN, TRADUITE DE L'ARMENIEN PAR M. ROSSET. (1864) Premire livraison. Saint-Petersbourg.

J. Marquart (1903) Osteuropische und Ostasiatische Schreiftzugen. Leipzig, p.57

F. Vestberg. Analysis of Eastern sources of Eastern Europe - Journal of the Ministry of National Education, part 14, 1908, p. 45.

J. Juansheriani (1986) Life of Gorgasal Vachtang. Tbilisi <http://www.vostlit.info/haupt-Dateien/index-Dateien/D.phtml>

Zacharias Rhetor (1899) The Syriac Chronicle <http://www.tertullian.org/fathers/zachariah12.htm>

Comparative Dictionary of Tungus-Manchjurian Languages (1975) Nauka, Leningrad. <http://altaica.narod.ru/tms.htm>

V. Litkin, E. Guliaev (1970) Short etymological dictionary of the Komi language. Moskow.,p. 138

A. Lubotsky (1991) Indo-Aryan Inheritance lexicon.: <http://www.indo-european.nl/cgi-in/main.cgi?root=leiden>

B. Bigolaev, K. Gagkaev, N. Kulaev, O. Tuaeve (1970) Ossetian-Russian Dictionary, Vladicaucus. http://www.allingvo.ru/DIC/iron-rus_dictionary.htm

F. M. Takazov (2003) Digor-Russian Dictionary. Vladicaucus www.allingvo.ru

J. Harmatta (1970) Studies in the History and Language of the Sarmatians. (Acta Universitatis de Attila József Nominatae. Acta antique et archaeologica Tomus XIII. Szeged. <http://www.kroraina.com/sarm/jh/index.html> and a Bulgarian translation: http://www.bulgari-istoria-2010.com/booksBG/J_Harmata_Sarmati.pdf

Shihsaidov A. R. (1993) Dagestan historical works. publishing Science. Moscow. History of Irhan http://www.vostlit.info/Texts/Dokumenty/Kavkaz/VI/Dag_chron/Ist_Irchan/text.htm

Shihsaidov A. R. (1993) Dagestan historical works. publishing Science. Moscow. Muhamed Avabi Aktashi http://www.vostlit.info/Texts/rus13/Dag_chron/Derbend_name/pred.phtml?id=397

P. Goliyski (2002) Tarim and Bactria. In journal Avitohol - 20 http://www.bulgari-istoria-2010.com/booksBG/P_Golijski_Tarim_i_Baktria.pdf

I. Steblin-Kamenski (1990) Etymological Dictionary of the Vakhi Language. St. Peterburg.

Ancient Turkic Dictionary (1969). Leningrad. <http://altaica.ru/LIBRARY/dts.htm>

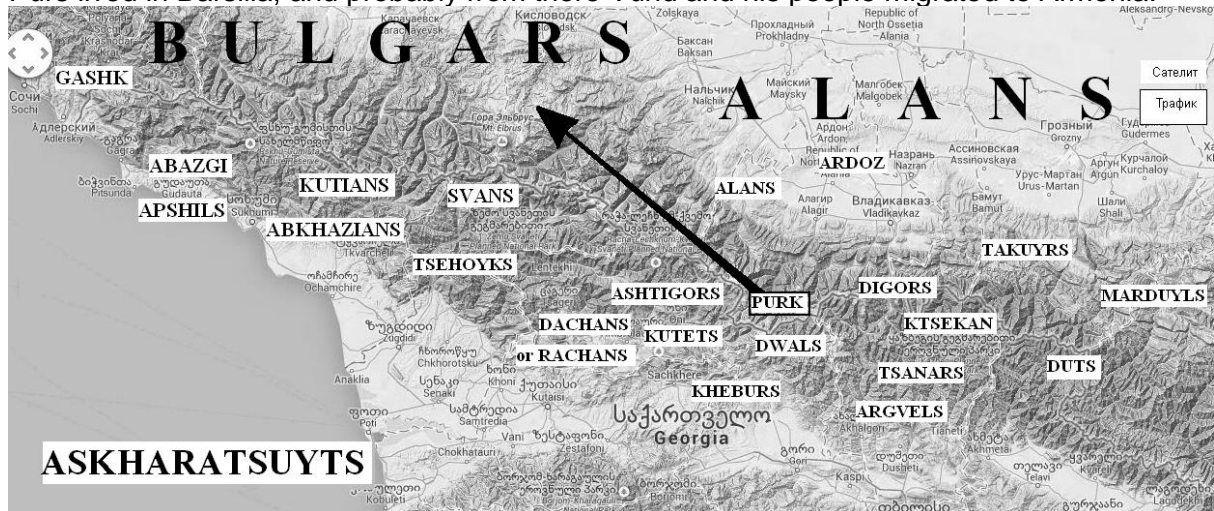
M. P. Fedotov (1996) Etymological Dictionary of the Chuvashian Language, vol. 1, Cheboksary. <http://altaica.narod.ru/v-turks.htm>

Digital South Asia Library. The Dictionaries on-line - <http://dsal.uchicago.edu/dictionaries/index.html>

PURS, PUGURS, ARE ALSO BULGARIANS

The most ancient, layer of „Ashkharatsuyts” described the people “Pur-k” (plural of the ethnonym Pur) who correspond to the Epagerits of Pliny. According to the extended edition: “In the same mountain among the Ardoz people, live also the Dachans or Dajans (or Rachans, a Georgian ethnic group), Dwals or Dulo / Dulas (in Ossetian Dvals or Tuals), Tsehoys (The Adyghe tribe), Pur-k - Purs or Pugurs/Burgars – Bulgars, and Tsanarks (in Georgian - Kakhethians), at the Alanians gates (Dariyal) and the Ktsekan pass (in Aragavi ravine).

The Purks were neighbors to the Alans in the Ardos gorge, and also to the Adiges - Tshahi (tsadshi or tsashi), Georgians-rachans (Racha is a mountainous region in Georgia neighboring Ossetia to the east), Duals (or Dwals), tsanars, where Daryal pass is. Pliny also wrote that the “Epagerites were neighbors of Adwghes and Twals”. The location of the Purs/(E)pagerites is the same as the one for the Burgars of Pseudo-Zakh. Rhetor and the Pugurs of Michael of Syria, behind the Caspian gates (or Toraian Gates, or Daryal). The Purs lived in Barsilia, and probably from there Vund and his people migrated to Armenia.



There are some memories for these people remained in the Ossetian legends and tales. The Ossetian ethnography Albarov studied the Ossetian folklore, and found legends about ancient people Burdars or Bursars (compare with **Barsiles**) who used to live in West Caucasus. Their country was called Burka. They lived there before the Ossetians but scattered because of starvation, diseases and natural disasters. Their name was related to the Ossetian bur meaning bright, yellow, color of the wheat. In other legends they were called Tsartsiates. According to Albarov, Burka was in the West Caucasus, in the land of the contemporary Karachaevo-Cherkesia, Kabardino-Balkaria, and Digoria. **Albarov wrote even that the family of Borata in the “Narts Saga” represents exactly those mysterious Burka. Purk in „Ashkharatsuyts” corresponds to the Ossetian-Digorian word Burka, concludes Albarov. Purk were located between the Zikhis and Tsanars, which means that they lived in the Mozdok plane that goes all the way to the Black Sea. This is the territory of the contemporary Northern Ossetia and Kabardino-Balkaria. If we follow Albarov’s logical thinking, the mysterious Burka / Purk correspond exactly to the Epagerites of Pliny and the Pugurs of Michael Syrus, as well as the Barsiles (Bursars). In “Addition to the manuscript of Wiston”, one of the well known translation of „Ashkharatsuyts”, cited also by Goliyski, there are other forms of the name: Upurs, Apurs. Now, compare these with Epagerites and Pagerites / Pagorites. The first letter “a” in Upurs, Apurs is the Abkhazian prefix for all nouns and foreign words, meaning that the name was written by an Abkhazian author.**

In support of the above considerations, Khagan Joseph, in a letter to Hasdai Ibn Shafrut, wrote about the city of **Burk** located in the West end of his state. Perhaps, he meant the early-medieval fortress **Burgustan / Borgostan** near Humar, 17 km away from Kislovodsk today, the village of Rim-gora. During the 6th-9th centuries, there was a

settlement and a well built fortress here. The Klin-Yar necropolis belonged to the people that lived there, and they were ancient Bulgarians and Alans. Nearby, in the Koltso-gora region, Saltovo-Mayatsk settlements were uncovered. The Bulgarians and the Alans are part of the Saltovo-Mayatsk archeological culture. In the region of Kislobodsk, ancient Bulgarian necropolis was discovered. This region had a dense population. In the 1st-3d centuries there was a system of well built settlements that defended the valley of Kislovodsk. By Borgustan / Burgustan the local Karacheovo-Balkar population understands a “solid, firm place”, fortress or tower, however, this is a late interpretation. This is the Khazarian city Burk, a Bulgarian ethnonym.

In his “History of the wars with the Persians”, Procopius Kessaris wrote: “Behind the borders of the Abazgian (Abkhazians, relative to the Zikhians), next to the Caucasus hills, the Brukhs (Βρυχοι) live, between the Abazgian and the Alans (Figure19). Zikhians settled along the coast of the Euxinus Pontus.... Behind them, the Saginians live. Before, the coastal part of their land belonged to the Romans ... There they built two coastal towers, Sevastopol and Pitiunt, separated by a two days walk”.

In his description of Black Sea, Flavius Arianus (2d century) mentioned river Βόργυς which corresponds to the river Mzimta of today on the territory of Abkhazia: “Thus, if you go to Dioskuriada, the first stop after three hundred fifty stadia will be Pitiunt. After that there are one hundred and fifty stadia until Nitika



(Gagra today),... From Nitika to river Abaska (related to the people Abasgs) there are ninety stadia, and Borgis is a hundred and twenty stadia from Abask. Sixty stadia from Borgis is Nesis where the Heracles headland protrudes” (According to Miller, this headland is Ampsalida of Ptolemy). Ptolemy also mentioned river Βόργυς: “River Burka is behind Konkordam, at the Pontus, behind the city Ampsalis”. In another ancient anonymous description of the Black Sea from the 5th century, river Borgis is called Bruhonta: “There are ninety stadia from Stenitika to river Abaska. From river Abaska to Bruhonta (Βρούχοντ) which now they call Misigma (Μίζυγρον), there are 120 stadia”. The third mentioning of this toponym is by Agatius. In his “History of Justinian ruling” he reported about a fortress between the lands of the Lazis and the Alans called Buhloon which belongs to the Abasgs. The fourth mentioning is in 4th century by Plano Karpini. He wrote about the tribes subjugated by the Tatars; in the Caucasus he mentioned the people “Brutahes who are Jews and shave their heads”, i.e., their faith was Judaism.

In the Russian linguistic literature the ethnonym Bruhs is connected with Ubikhs, part of the Abkhazians. It is explained as a distorted transcript of their self-name “Pyok, Pyoh, Byoh, Bzhehe”. According to Adolf Ditt (1876-1930), the Greek authors wrote the unknown to them letter “bzh” as βρ.

If we compare the information about the “Bruhs” with the report in „Ashkharatsuyts”: “The people that live between the Bulgarians and the Pontus sea are: Garshi (Gashi/Kasshi - Kassogs), Kutis and Svans next to the city Pityus (Pizunda), at the sea shore are the Abasgi, where Apsihls and Abkhaz live by their coastal city Sevastopol (Dioscurias - Sukhumi)”, it becomes clear that the Bulgarians and the Bruhs/Burks (Purks) may be identical. This is confirmed by the name of the city Burg / Burk (Burgustan) located there. River Burha or Bruhonta is Msimta today, which comes from the lake Kardavach, at the border between Abkhazia and Chrekesia, and south of this lake are Kuteheku hills (see the name of the people Kuti who were neighbors of the Bulgarians to the southwest, according to „Ashkharatsuyts”). The name Burka / Bruhonta probably comes from the name of the region

from where this river rises - Burk/Burg. River Burgunta or Burgusta, Bugunta rises from the mountain Burgustan where was the city Burk mentioned by Khagan Joseph (Figure 20). This river flows east to its mouth into river Podkumok, a big tributary to river Kuma. One of the tributaries of river Hods, that flows into river Laba, a big tributary of river Kuban, has a similar name - Bugundge. The rise of Bundg is close to the springs of river Msimta. Most likely, the ancient authors thought of both Msimta and Burgunta as the same river since the names are similar, hence the name Burka / Bruhonta. Statement that Bruhs are Ubihs who lived at the springs of river Msimta, can not explain the names of the mountain Burgustan and river Burgunta that are further north in the area of Kislovodsk and Piatigorsk!

P. Dobrev has an interesting hypothesis that behind the Bruhs in question is actually the Bulgarian ethnonym. He pointed out that in the Abasin language foreign ethnonyms containing syllabus "ur" or "ur" are presented as "ru". For example, Turks (Turkler) is presented as "Trikv", Turkmen as Truhmen, from this we can conclude that "Burgurs" could be presented as "Brugs" or "Bruhs". This means that Procopius got the information from a local informer. Because of the similar region where they lived, at the border between the Abasg and the Alans, Novoseltsev, who did research on the Khazars, identified Bruhs as Bulgarians. He wrote that "in the writings by Procopius the Bulgarians are hidden behind the name Bruhs who used to live in the land between the Abasgs and the Alans, i.e., in the West Caucasus. Apparently, this was the region where the Bulgarians lived originally. From there, different groups of them migrated to the west during the 4th-6th centuries. This is the region where Theophanus and Nikiphorus placed the Great/Big Bulgaria. Pseudo-Zacharias Rhetor, as well as the Armenian geography of 7th century, „Ashkharatsuyts" also placed the Bulgarians in this region. Specific description of the location of the four Bulgarian tribes "Ashharatsuyts" is a later addition. Comparing, their location, the location of people Purk, seen clear migration from Central to South Caucasus, which happened after the settlement of Alans!

The report of Agathias Scholasticus (or Agathias of Myrina) about the people Burgund / Vurugund in the Caucasus or the territories north of the mountain, also deserves attention. In his "History of the ruling of Justinian" we read: "11....The Huns and the Scythians lived east of the Meotic lake, next to the mountains Imaus / Imeon. Some of them were called Kutrigurs, others Utigurs, Ultilisurs, and also Vurugunds... Ultilisurs and Vurugunds were considered the mightiest and best known by the Romans at the time of emperor Leo I (457-474). We, who live today (Agathias lived between 536-582) don't know anything about them, and will never know because they were either killed or moved away to other remote places".

According to some researchers (e.g., Jafarov), the word Burgunds is a Bulgaro-Turkic form of the self-name of the Bulgarians, without any further explanation. Henning and Halikov also connect Vurugunds with Bulgarians based on the Khorenatsi information on "Vhundun-Bulkar" which, as we already discussed above, must be read as "Vlandur".

It is of special interest that ethnonym similar to "Vurugunds or Burugunds exists even today in the Caucasus. These are the Laks or Lak, people of Dagestan. Their neighbors Dargrins call them "Vuluns/Vulegs", also "Bulegs". Jakob Reyneggs (1744-1793) visited the Caucasus and wrote down a legend about the origin of the Laki. They told him that their ancestors used to live north of India in the ancient times, but later they migrated to the Caucasus and lived in the mountain and the land spread to the river Don. However, the Khazars conquered them and forced them to live in the land of Dagestan. Parts of this legend can be found in the Dagestan Chronicle "Derbent-name": the people in Dagestan were forced to leave Central Asia by the Persian Shah Nushirvan (Khosrov I Anushirvan). For example, the people in the city Balkh or Erindey-daruga (today village Endirey in Dagestan) came from Horasan. Today this city is an archeological object, Andrey-aul, where traces of early medieval settlement and necropolis have been found; the burials are of Alan, Bulgarian and Khazar type. Balkh corresponds to the cited by the Arab sources Bulkar-Balk (literary it means Bulgarian city) or Burgur (not to be mixed with the Burgustan in West Caucasus), one of the big cities of Khazarian state. In Dagestan, the land of the Laki, is the village Balhar, known for their pottery that is very similar to some pottery in Bulgaria (kunars and krondirs dishes, see Figure 13).

From all this information, it appears that a group of Bulgarians were living together with the Laki in Dagestan. Later, they were assimilated but the name was kept as Vulungs or Bulegs. It is not clear when they migrated to Dagestan. It is possible it happened after the Khazars defeated king Kubrat when some Bulgarians were forced to move, or they came earlier during their original migration. However, the name "Burugunds" was known before the time of Khosrov I Anushirvan (531-579) during the emperor Leo (457-474). The "Burugunds" can be related to the time of the Kidarites defeat by the Persians in 467 when they might have migrated to the west.

The name «Burugundi» became known at the time of the Emperor Leo I (457-474 AD). It controls almost 60-70 years ago the management of Khosrov I Anushirvan (531-579 AD) in Persia. Khosrov I together with the First Turkic Khaganate obey Hephthalites country, and the Shah moved there people in Dagestan. Therefore those "Burugundi" no direct connection with these events and can not be Hephthalites. Their appearance in Caucasus coincides with the defeat of the Persians in Kidarites of 467, from Shah Peroz (grandfather of Khosrov). This likely their migration west, mentioned in the previous chapter. (For the hypothetical link Kidarites-Bulgari, see. Next chapter!).

The name "Burugunds" is a distorted Bulgarian ethnonym. It can be explained if the source of the information was an Alan who would say "Burgar" as "Burgartae". Interestingly, the Lesgins, another population of Dagestan, call the Avars living next to Lakzi - "Barhau"!

Stepanov cited a not well known fact about the Bulgarians living in the West Caucasus. In a Christian text "Praises to the Holy Martyr Phoka" of the 14th century, we read that the Bulgarians also worshiped this martyr, they even sent gifts to the church in his name. From the same text we learn that Bulgarians lived also on the east coast of Black Sea by the river Phasis. This river comes from the West Caucasus, the Svanet hills. Iv. Dobrev speculates that these Bulgarian believers were from the time of king Kubrat who was a Christian.

Another interesting fact comes from the "Narts Saga". Someone from the rich Borata family who did not follow the Narts customs, was called Bolgar. As we saw above, Alborov connects Borata with the region of Burka! Tullagov thinks that the early report on the Bulgarians by Khorenatsi is reflected in the "Narts Saga" because the name of one of the seven sons of Burafarnug, a senior in the Borata family, was Bolgar. The story of Bolgar, the son of Burafarnug, was published for the first and only time in 1940 as a folklore from South Ossetia ("Folklore of South Ossetia", 1940). The second edition of this book in Ossetian language was in 2010; the story about Bolgar is under № 127. As this story goes, through smart moves Bolgar succeeded to steal horses from the other Narts as a revenge for the mistrust that the Narts had towards his family. Perhaps these events reflect the conflicts between the coming from the north Alans and the local Sarmatians in the Caucasus. At that time, the Sarmatians were well settled, already farmers while the Alans were nomads who, although considered as relatives, disliked the Sarmatians. This rare Bolgar story, a hero among the Narts, tells us that the Ossetians remember the Bulgarians as their neighbors.

In conclusion, the people Purkh, the toponyms Burka, Burg are connected with the Bulgarians, they are other forms of the names Pugurs, Purgars, Burgars, Burgurs.

Literature Sources and Further Reading

- A. D. Tsagaeva (1975). Toponymia of North Ossetia.
- B. Alborov (2006) Ethnonyms in the Ossetian "Narts Saga". Magazine "Daryal" book 1, 2006: http://www.darial-online.ru/2006_1/alborov.shtml
- S. Pletneva (1986) Khazars, Nauka, Moscow. www.shard1.narod.ru/biblio1.htm/ и http://www.bulgari-istoria-2010.com/booksRu/S_Pletneva_Chazary.pdf
- V. A. Kuznetsov (1993) Alan-Ossetian Studies.
- Information on Georgia by Bizantine authors. In: Georgika, 11 edition (1965) vol. 2, p.4. Tbilisi.
- L. I. Lavrov (2009) Ubihs: History and Ethnography. http://www.kunstkamera.ru/lib/rubrikator/03/03_05/978-5-02-025592-0/

N. G. Volkova (1973) Ethnonyms and tribal names of North Caucuses. <http://zhaina.com/engine/download.php?id=313> and http://www.bulgari-istoria-2010.com/booksRu/N_Volkova_Etnonimy_i_plemennye_nazvaniya_Sev_Kav.pdf

P. Goliyski (2006) The Bulgarians in the Caucuses and Armenia (2nd-10th century). Tangra-Tanakra.

A. Novoseltsev (1990) Khazars state and its role in the history of East Europe and the Caucuses. Moscow. <http://qumilevica.kulichki.net/NAP/nap0131.htm#nap013para02>

Agathias of Myrina. (1996) The rule of Justinian. Book 5., Moskow "Vika-press" <http://www.infbez.net/mir-srednevekovia/obshai-infa/180-carstvo.html-start=5.htm>

V. P. Budanova, A. A. Gorskiy, I. E. Ermplova (2011) The Great Peoples Migration: ethnopolitical and social aspects. St. Petersburg.

U. Jafarov (1993) Huns and Azerbaijan. Baku.

V. F. Henning, A. H. Happikov (1964) Early Bulgarians at Volga river. Big Tarhansk cemetery. Moscow.

R. Marshaev, B. Butaev (1991) History of Lakzi. Mahachkala. <http://mirknig.com/knigi/history/1181379853-istoriya-lakcev.html>

Derbent-name:

http://www.vostlit.info/Texts/Dokumenty/Kavkaz/VI/Dag_chron/Derbend_name/frametext.htm

Ts. Stepanov (2003) History of the Bulgarians. Vol. 1.

A. Tullalov (2001) Sarmatians and Alans in the 4th century BC to 1st century AD. Vladicaucas. http://www.bulgari-istoria-2010.com/booksRu/A_Tullagov_Sarmati_Alani.pdf

"127. Bolgar, son of Burafarnega" In "Narts Saga".(2010) Vol. 5, Valdicaucas http://www.bulgari-istoria-2010.com/booksRu/BOLGAR_SYN_BURAFERNEG_NARTY.pdf

INFORMATION ON BULGARIAN PEOPLE IN THE CHINESE DYNASTIC CHRONICLES

Buluoji and Jie / Ji. Interesting but not well studied are the Chinese sources about the people of Buluoji 部落稽, the name sounds like the Bulgarian ethnonym. After the publication of Sanping Chen article “Notes on the Chinese Bulgarians” in 1998, many discussions followed in Bulgaria. These people’s past and their relation to the ancient Bulgarians are better researched now and published in a book by the same author “Multicultural China in the Early Middle Ages”. However, Sanping Chen is not the first author who noticed this connection. Back in the 1930s, the American linguist and sinologist of Russian origin, Peter Boodberg raised the idea that the name Buloji is actually Bulgarian ethnonym. Today, Florin Kurta has a similar idea: “Some scientists designate the people Buluoji as the name of a group of tribes that are part of the Xiongnu federation but also include Iranian elements. They were mentioned in the Chinese sources at the beginning of 6th century, in the northern outskirts of Tuoba-Wei empire”.

The first reports on the buluoji people date from the turbulent time of the Chinese civil wars. A summary of these reports are presented in the “Zhou shu”, “Bei shi”, “Bei Qi shi”, “Jin shu”, and “Liang shu” dynastic chronicles. A compilation on the Buluoji, made by Lin Gan from the materials on Xiongnu history, is considered more exhaustive. Besides Buluoji, the name has other forms: Buluojian 步落堅 meaning strong, decisive, and Bingzhouhu 并州胡 meaning the barbarians from the province of Bing. Analyzing these data, the Chinese historian Tang Changru identified other names as well: Ji 稽, and Jihu 稽胡. This author indicated that during the Qao-Wei (220 – 265), and Jin (265 – 420) dynasties, there were different barbarian tribes in the Xiongnu federation called commonly Zhuhu 諸胡 (different barbarians) and Zahu 雜胡 (mixed barbarians) or Shanhu 山胡 (barbarians in the mountains). In one of the chronicles Zahu were called also Xihehu 西河胡 which is exonym and means barbarians that live on the other side of the Yellow river. Tang Changru thinks that at a later time Buluoji and ji mixed and became one ethnonym. According to him, they were a mixture of European and Mongol people because “hu” 胡 designates people of Indo-European origin (for example, the best known “hu” 胡 were the Sogdians).

Furthermore, Changru used the proto-form of the Buloji 部落稽 name, instead of phonetic characters 洛 used his proto-form 各, and thus he interpreted 部各稽 as a name for “all ji tribes” (bu 部 meaning part of something, of a tribe, 各 - all). He connected the classical meaning of the ethnonym Bulgamak - mixed, with the Chinese 稽 - different, mixed. Another Chinese scientist, Lin Meicun, connected buloji with the Turkic balaq - fish. This similarity indicates that buloji sounded like *Bălk.

The earliest mentioning of the name buloji is in the form of “Fuluzhi” 復陸支 which is one of the five Xiongnu tribes under the rule of Liu Yuan, a tribal leader, founder of the Northern Han 北漢 dynasty which later became the state of Early Zhao (or Former Zhao) (304 – 329). In “Zhou shu” we read that the Buloji are “a separate family in the Xiongnu community”, descendants of the followers of the same Liu Yuan 劉淵. But they were not subjugated to Liu Yuan who belonged to another Xianbei clan Dúgū 獨孤 or Tùgè 屠各. The pronunciation was doyo / dōukkā and toxay / dākāk in the era of East Han. It shows that this was the tribal community Dagurs (doyor / daxur - relatives, union members). Dagurs were mongolized Tungus.

“Zhou shu” describes the place where many tribes and families of buloji and ji people lived: in the mountainous valleys of Shanxi, Shaanxi and Eastern Gansu provinces today, in a region of 700-800 li (1li = 416 m) west of Anding, Gansu province (Figure 21). They settled there, grew silk worms, and were artful weavers. Many of their leaders spoke Chinese language and wrote in Chinese, in the 6-7th century they were in a process of Chinese

assimilation. The common population also spoke Chinese language besides their barbarian language, but their customs were barbarian and foreign to the Chinese culture. They frequently rebelled against the emperor, that's why they were considered greedy, cruel, and unruly.

Two theories for the origin of the jihu people are proposed in "Zhou shi". The first is that they came from the southern branch of Xiongnu people, the second is that they originated from the barbarian tribes Rong 戎 and Di 狄 (氏 is an analogue). The latter settled to the north of China during the Chunqiu (or The Spring and Autumn) between 722-481 BC. Most of the contemporary Chinese scientists accept the first hypothesis. These are Zhou Yiliang, Tang Changru, Ma Changshou, Zhou Weizhou. The second hypothesis is accepted by Pulleyblank and Lin Gan who consider Jihu a local, independent ethnical group, descendants of the ancient "shanrong", part of the bigger di community.

In the "Universal Geography of the Taiping Era" there is a saying „Buluoji Hutou Hanshe" meaning that the buloji had a Chinese "Han" 漢 language and barbaric "hu" 胡 face. This indicates that they were speaking the Chinese language but were of different race. In this period, the Chinese people called the foreigners from the Central Asia and Tarim area "hu" 胡.

Victor Mair described a statue of a soldier of the North Dsi time with blond hair and big eyes. This soldier represented the army of Erzhu Rong (490-530) who was a general in the Northern Wei empire. The general was from the Jihu / Qihu people, and his soldiers from the people Ji. They are the basic part of the xianbei army of Gao Huan (496 – 547) – the founder of the Northern Qi. A poem by Sung Dongpo (1037-1101), "Shu Han Gan er ma", tells us about "the red bearded, blue eyed ale Xianbei", perhaps describing the same Ji soldiers as in the statue.

The Chinese scientist Liu Mao-Qai analyzed the name "hu" and concluded that although it went through changes, the name was used to designate: 1) the barbarians from the west, or 2) the barbarians from the north, the north-west neighbors of ancient China.

Edwin Pulleyblank wrote that the term "hu" 胡 appeared for the first time in the ancient Zhao kingdom (Shanxi and Shaanxi, today) during the 5th century BC, in the time of The Warring States period (5th century BC – 221 BC), to designate the Di 氏 tribe who came from the northwest and brought with them the chariots for war. Their king-reformer Wuling-Wang (325-295) was the first to introduce a complete military attire, cavalry, and the chariots which he borrowed from the "barbarians". Introduction of these novelties coincide with the appearance of new European tribes from the Huang-he valley in the west (Tochars or Arsi). These tribes were marked as "hu", "europoid". The same opinion had Nicola Di Cosmo: "This word, despite of its origin, indicates rather that these people are of defined anthropological type. It is related to that group of people who are from the nomadic community of the Steppes. As the sources pointed out, the use of the horse in the Chinese army began with their arrival. They were called "hu".

The character 胡 is made of two parts, ròu 肉 – meat, flesh, and gǔ, 古 – old, ancient. But 肉 has been used in its old form 月 (like in Yuezhi) which is written with a sign similar to the sign for "moon" 月. Possibly, at the beginning the words 月古 > (月古 > 古月) were used as the name for these "barbarians" - nhukka (nh > r), i.e, rukka / ^arukka, in Tocharian (a) rukkā / ^arukkā, Tocharian (b) ārki, ārsi, – white, bright, the proto-Tocharian form *arkw(ä)i – white, in Tocharian (b) ruk – sparkling, meaning Arsi or Tocharians. (Curiously, the root of rum, well known in the Iranian languages, has eco in the Bulgarian folklore where the name "Raiko" is used for "sun", meaning bright.) Later, this phrase has been used casually to call someone a barbarian, rider, anthropological Europoid. In the Han epoch "hu" lost its original meaning, it's been used to name any northern tribes from the Steppes, independent of their anthropological type, including Xiongnu and Donghu. When the Xiongnu finally defeated Arsi might, and conquered their empire (165 BC, the beginning of the Han epoch), naturally, "hu" was transformed into a synonym for Xiongnu. And even later, after the dissolution of Xiongnu

and their mixing with the rest of the barbarian tribes, “hu” was used again mainly to designate the people of the Central Asia, and the Europoids in general.

Besides Liu 劉, governing families, among the Buluoji people were also Shi 石, Zhi 支, Kang 康, Bai 白 families, who, as pointed out by Zhou Yiliang, traditionally were meant to be the people from the “West regions” (for example, Bai 白, which means “white” was the ruling family of the Kucha kingdom).

Comparing the known information on the Ji 稽 (these are buluoji) and Jie 羯 people who became famous in the 3d-4th centuries, Tang Changru concluded that these were on and the same people.

The history of jie people was short and stormy. Most sources considered them as a part of the Xiongnu or slaves of Xiongnu, people that were not Xiongnu but were subjected to them. They lived under Liu Yuan and practically took part in the foundation of the Early or Former Zhao state in the southern part of the Shanxi and Shaanxi provinces today including parts of Henan and Gansu. Shortly before the end of the East Han empire, in 216, Cáo Cǎo 曹操, a relative of the emperor Xian Di (289-220) and absolute ruler of the empire, received 19 tribes from the South Xiongnu who wanted to live peacefully at the empire periphery. He divided them into five groups: northern, southern, left, right, and central. However, the South Xiongnu migration to the Ordos region at the square plateau formed by the turn of the Yellow river, did not start with Cao Cao, but much earlier, in 48, when the union of Xiongnu tribes split into Northern and Southern Xiongnu. At that time, the Southern Xiongnu requested from the Han empire to settle as a border population, federates, in the imperial lands. The largest tribes were Xiluo, 醯落 (from seirāk – syrs / syres, one of the big Kipchak tribes), and his own tribe Tu’ge, 屠各 - the Dagurians. The name seirāk raises the question if the Sarmatians were those “Sir people” the Siraces or Sirakes, who were known to live in the West Caucasus (together with the Bulgarians of Vänd), and who originated from the same community of the Central Asian “siberian” Sakes. They separated earlier, before Xiongnu conquered them and the process of their assimilation and gradual Altaic linguistic assimilation. This is quite possible. Sir people, Sirakes can be interpreted as “red”, in Ossetian language “sýrh / sirh” means red, and Aorses (the other big Sarmatian group living between the Black and Caspian seas) - white, uors - white, just as the sources wrote about “white and red Di”, “white and red Hiones”.

The other basic tribes were Qiangqu 羌渠 (or Khaṅga), of the Jie / Ji big family and Lijie 力羯, meaning the strong Jie.

The left group was under Liu Bao 劉豹 (215-260), son of the latest rulers (shanyu) of the South Xiongnu, Yufuluo 於夫羅 (150–196), and also father of Liu Yuan. The capital was Lishi, today Lüliang, Shanxi, it was the biggest center of the Buluoji and Ji according to “Zhou shu”. One of the synonyms for “Buluoji / Ji” is Lishi 离石胡 meaning “the barbarians from Lishi”. In the beginning, Liu Yuan was under the Jin empire 晉 (265-420) after the Cao Wei empire 曹魏 (220–265). Gradually, Liu Yuan grew his power and got the old title of Great Shanyu (da chanyu 大單于). In 308 he succeeded to separate and establish his own dynasty Han, he died a year later. After some struggle for power, Liu Yao, his relative, proclaimed himself as an emperor of Zhao 趙 in 317. He was killed in a war with Shi Le 石勒 who, in his turn, became an emperor and established his own dynasty, Later Zhao. Shi Le was the one that came from the Jie 羯 people, most likely from the Buluoji 步落稽 family. Before he was known as Pu Le 匍勒, (b(h)əkrək, in early Chinese b(h)wok-rək, b(h)uk-lək), the name “Shi” 石 means made of stone, “Shi Le” - “stone harness”. In another opinion, Shi Le originated from the Qiangqu 羌渠 tribe, one of the Jie 羯 families.

It is worth mentioning that Shi Le founded a big state encompassing almost all of the North China. After his death, wars within the Shi family began. In the turmoil that followed,

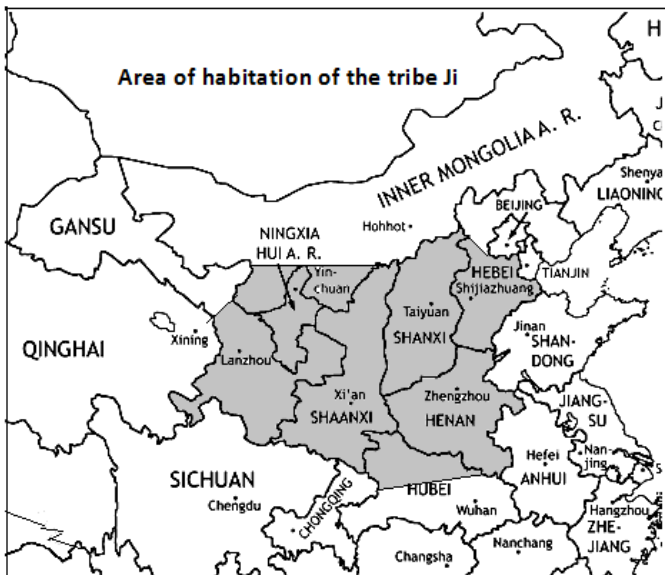
Ran Min 冉閔 (also called Shi Min 石閔, because represented the Shi family he ruled the Later Zhao) became the ruler. It was adopted by Shi Hu, nephew of Shi Le, and ruler of Later Zhao and therefore adopted the generic name “Shi”.

As soon as Shi Min rose to the throne, he, being a thoroughbred Chinese, carried out a "massacre of Saint Bartholomew" for the Barbarians Jie, killed many (about 200,000, which is exaggerated) Jie people. They were recognized by their high noses, thick beards, and deep eyes. Historians who wrote about these events, described the appearance of the Jie people as typical Europoids, representative of the white race. Sanping Chen stressed that these people clearly were Europeans, not thoroughbreds Xiongnu. According to Wright, these Europeans came most likely from Central Asia, as mercenaries for Xiongnu. He also thinks that Jie is not an ethnonym, but an occupation: “mercenary”. According to the Chinese historian Chen Yinke, Jie were descendants of the Little Yuezhi / Rozhi who were Tocharians left in Xinjiang and as defeated people, accepted to live under the Xiongnu. Yao Weiuan, a later medieval author also wrote in his “A study on the Hu tribes”, that the Jie tribes were descendants of the Yuezhi / Rozhi, and not a part of the Xiongnu.

According to Jian Tong, a Chinese statesman in the Jin court, Jie were “Rong 戎 and Di 氐” people, part of the barbarians, a population with white skin, Europeans in North China who were known for a long time. Thus, this author supports Pulleyblank opinion.

What exactly Jie 羯 means is not known. It was used only in the dynastic chronicle “Jin shu” (265-420); the other sources used the name Ji 稽.

In the Chinese tradition, foreign ethnonyms were composed of characters and syllables in a composition that meant insults to show their superior attitudes towards the barbarians. Jie 羯 is a Chinese transcription of a foreign name, and the character means castrated animal. The pronunciation of 羯, according to many sinologists (Karlgren, Baxter, Starostin, Schuessler) is kai kəj / kjot / kat; Schussler considered it a derivative of gǔ 覓, (in ancient Chinese *kâ – ram). The name Jie can be written with other characters as well 潔 – jie, (in the ancient Chinese *ket, *get, later – kjāt, kiet, yiet) and 契 “qì, (in ancient Chinese khēts, khēc, later – khiēj). Pulleyblank and Schussler were attracted by the forms ket / kiet as a way to designate the Kets, Ket people from around river Yenisei (or Yenisei Ostyaks). Character ji 稽, is pronounced as koj, kjəj, or kiēj and means search, look for, count, argue, and also for designation of a foreign name. Schussler reconstructed it as khiei, and Baxter as kej. According to Hon Teik Toh, character 稽 is completely homophonic with the



characters xī 奚 (anc. Chinese ghē, yē, later yiēj, meaning slave) and jī 雞 (anc. Chinese kē, later kiē, medieval Chinese kiēj, meaning ruster, hen). Thus, as both Tang Chanru and Sanping Chen agree, Jie and Ji are two forms of the same ethnonym.

The connection with the Ketes, south Siberian people of the Yeniseian language group, is intriguing but wrong, because the noses and the thick beards of the typical Europeans could not be Ketes who resemble much more the north American indians.

The Chinese name of the ruling family Shi 石 is not a direct transcription of the word, it means “stone”. For example, Shi Le means “stone harness”, and the name of his successor who came through a coup, his nephew Shi Hu means “stone tiger”, Shi Hon - “big stone”, etc.

It seems the word “stone” had a sacred meaning for these people. People usually associate stone with something strong, hard, persistent, unchangeable, eternity.

In his articles “The Ket and Other Yeniseian Peoples” Edward J. Vajda gave interesting information: The legend says that the old Kettes migrated to the north, to the Taiga, because of the attacks by cruel conquerers. The Kettes had to go through high mountains to run away from the “Tishtat”, or “the stone people”. We don’t know who these conquerers were at that time, but it is possible they were some ancient Indo-Europeans. It is clear though that the mountain was the Tsian where today is the border between China and Russia. Also, it is possible that the “Tishtats” were some tribes from the south Xiongnu confederation (3d century). It is accepted that the large mass of these people were turkic speaking, but there are data that some of them were also Kettes, and those that did not run away to the north were assimilated by the Xiongnu. The fact is that one of the 19 tribes of the south Xiongnu were called Koutou 寇頭 (translated khwādhwāy - Ketes)!

According to the legend, these “stone people” threw the Kettes out to the Taiga in the north, thus, the Jse can not be Kettes.

The reconstruction of the pronunciation of the character 羯, coincides with the Yenisei word Pumpokol, in Arin khes - stone, in Kott - xei, khei (mountain, hill), in Ket - ket, qəɯj, on Yugh - xəɯj, and even turkic word tash / *taš – stone, according to Vajda, originates from the Ket tiuš - stone; turkic kaja - rock, is of Yenisei origin.

For some reason, the Jie people were at war with the Ketes and threw them away to the north of the Khyngan mountains.

After the mass killing by Ran Min, a group of the Jie people migrated to the Central Asia and became known as Kidarits! This is proven by the meaning of the name Jie 羯 - stone people, and the name Kidarits which originates from the name of their leader Kidar. In Tungus-Manchu language, kadar, kadaɣa, kadā, ɣada means Mountain peak, also qadar means granite, marble, in Mongolian qada(n), qada / xad(a) means rock, in Chuvashian хыт - hard. In “Wei shu”, the name Kidar is written as Jíduólúo 寄多羅, which reconstructed sounds Kétárá (in old Chinese). Also in “Wei shu”, Kidar is described as “furious and courages” soldier, and this is not accidental since another termin derivative of the same root (rock, hard) sounds identically - as the proto-Altaic *kádì(rV), in Tungus-Manchu *kādara – manly, courageous, cruel, militaristic. As we mentioned above, stone is associated not only with strength, toughness, steadfastness, but with cruelty as well, for example, in the mix of the words “heart of stone” meaning cruel person. Thus, Kidar is representative of the same Shi family. (As an example, we can look at the origin of the slavic word zhest (жестъ) - hard, dense, cruel, merciless, from the Altiaian, Mongol-Turkic *dzes / čas, Chuvashian šos, šäväs, šëvës – bonze, TM dzēs - hard, dense, proto-Altaic form *šiōča – metal, bronze. The probable origin is the language of the Avars).

There are other coincidences of the two events: the defeat of the Shi dynasty in the Later Zhao, the genocide of Jie people by the usurper Ran Min, and the appearance of the Kidarits in the previously Kushan land. Kidar was a Buddhist, and Jie people as well. For example, Shi Hu supported Buddhism, but he told the Chinese that if he was a “barbarian” for them, he had to follow the “barbarian”, non-Chinese religion of Buddhism.

The Kidarits were Europeans, indistinguishable from the other later Kushans. For this reason, the Armenian historians frequently mixed them with the Kushans and Hephtalites. As mentioned in the previous chapter, most likely they settled first in the land around the city Baglan and then they came in conflict with Sassanid Iran. In the Chinese sources this city is Boluo 薄羅, or Bāklā after reconstruction. After a short period of prosperity and a few successful wars, the Sassanid Shah Peroz, united with the Hephtalites-Alhons, dealt them a catastrophic defeat and took over their capital “Balaam” (as he writes Priscus of Panium in his “Gothic history”). Kidar moved along the Amudarya river and settled in the area of Bukhara and Karsh oasis or Nahsheb. However, the Hephtalites threw them away and the remnants of these people reached the Aral sea where they settled and called their country Kerder. Precisely here, after a few centuries a nucleus of Turks-Seljuck was formed!

In northern China the Jie people also did not disappear, and as before they continue to live in their old land in Shanxi and Shaanxi provinces. In the next epoch Tang dynasty, their name was written already as Ji 稽, which at that time was pronounced as kiēj. Around the Aral sea, in the region of Kerder, after their complete Turkic linguistic assimilation, in the time of the Turkic Khaganate, the descendants of the Kidarits gave the origin of the Oguz tribe Kaya / Kayă. From this tribe came the ruling dynasty of the Osman Turks. This connection is seen in the name which in Turkic language means the same - rock, stone, in the ancient Turkic qaja, and in all Kipchak languages kaja, Khakass xaja, Chuvashian хысак, means stone. Look at the picture of the Turkish Sultan Abdul Hamid II - the same high nose and deep eyes!. These features are typical for all of the Osman Sultans for whom we have pictures.



Now, a question that remains unanswered is who were the Indo-European ancestors of the “stone people”. According to the “Jin shu”, the main family of Jie are called Qiangqu 羌渠 (in medieval Chinese Khanygo), but others think that this is the family from which Shi Le came from. There is also a connection with another name in the Chinese geographical tradition - the land of Kangjiu 康居 in the epoch of Han, a reconstruction of the name Kāngka. Despite the differences in the characters writings, it is obvious that Qiangqu and Kangjiu are the non-Chinese names of the same people. Also, one of the main families had the name Kang 康 written with the same character which is used for the name Kangjiu. Thus, the ancestors of the Jie people in the Han epoch migrated to the Central Asian rivers together with the Yuezhi / Tocharians. The region was called Transoxania, they renamed it Kāngka / Kanjiu. It is logical to think that they were European anthropologically of Tocharian or East Iranian origin. It is possible that those were the Siberian Sakas, the last representatives of the Scythian world in Siberia. The people of Kangjiu were known as Kanki (in Mahabharata), or Kangars, or Pasians / Pasiki. Strabon mentioned them as Pasians - one of the people that together with the Tochars / Yuezhi, Assians / Wusuns, and Sakaraukes (Chinese Saiwang 塞王, Iranian Saka-rauka, or Roial Sakes) took over Greco-Bactrian Kingdom. They became known as Pechenegs within the borders of the Turk Khaganate in the 6th-8th centuries, after their final Turkic linguistic assimilation. It is not accidental that the tribe where the Seljuk family came was called Kānāk.

The meaning of the Chinese expression 康居 is wide, spacey, good country. According to Pulleyblank, the name Kang, Kangjiu is of Tocharian origin, he connected it with the Tocharian *kānk which means stone, ground firmness. It is probably correct because other word in the Tocharian language have the same root: keñiye, kaniya, kantsa – country, homeland, in wider meaning - land, land surface, land firmness. (This is also old borrowing from the Yeniseian language, from the Ket (pl.) qanyñeny, Pumpokol kōnnony, Kott hanany – coast > in Selkup qanīnr, Khanty xonəny – coast, borrowed in Mongolian qanyqai, TM xenygel – steppe, plato, ancient Turkic qonyu - homeland, Japanese quni - country). Simultaneously, the name Pasiani / Pasiki is the Iranian translation of the same meaning, in East Iranian languages *past, *post, *pust, Persian pāst – short, plain, baṭosa – palne, field. One can say that the old ancestors of the Jie people were the same as those that migrated to the west after the rise of the steppe empire Xiongnu; they gave the origin of Kangjiu people. Archeologically, at the end of the 3d-beginning of the 4th century, a sharp decline is observed in the Scythian Siberian cultures which is connected with this migration. Linguistically, most likely they were a mixture of East Iranians or Sakes / Scythians and Tocharians and other Siberian tribes.

As it was pointed out above, the leader of the tribes Jie Shi Le was called Pule 匍勒 (reconstructed: „b(h)wok-rək”, Tan „b(h)uk-lək”). Similar is the name of Liu Bulu 劉步祿 (Han bāhrōk, Tang bōlōk) who the Chinese called “the outlaw Hu”, he lived at the end of the 6th century. The names derivative of *pule / *bule are typical for the people “buluoji”. It is

related to the older name Panliuxi **潘六塞** known among the Xiongnu. The reconstruction of the pronunciation is Poluohan **破落韓**: in ancient Chinese phājhrhukgānh, middle Chinese phālhukgān, for Poliuhan **破六韓**: in the ancient Chinese phājhrhukg(h)ār / phājhrhukg(h)ān, medieval Chinese phālhukgān, Panliuxi **潘六塞**: in ancient Chinese phārrhukkhē, Han phānrhēukkhē. They all have the same root *phārhuk- / *bāhrāk-, in old Chinese (the Han epoch) and *phālhuk- / *bōlāk- in the next centuries.

One of the rulers of the Bei Qi state, known also as East Wei, is Emperor Wu Cheng, he changed his name to Gao Dan (537-569) and the nick name Buluoji **步落稽** (or „bāhrākkjəj in the Han epoch, and „bōlākkiēj” in the Wei epoch).

Jie people disappeared from the historical stage after the demise Ran Min. However, they were known as Buluoji and Jihu living in North China at the beginning of Tang dynasty. The last reports about them were from the middle of the 9th century. They were known also as devoted Buddhists and constant rebellions against the emperor. Now, the main role among the Jie people was played by the Buluoji. According to the Chinese sources, the two names were used as synonyms. Later, their remnants weremerged with the Tiele **鐵勒** group - a community of the old Indo-European population in this region that was in a process of a Altaic and Turkic linguistic assimilation.

Another location of the Buluoji people in the region between Hami, Turpan, and Karashar, north of East Tien Shan is described in both “Sui shu” and “Bei shi”: “West of Yīwú **伊吾** (Hami), and north of Yānqí **焉耆** (Karashar), close to the slopes of the White mountains (Báishān) 白山 (the mountains of Bogdoshan-Barkultag, where live the Qìbì **契苾**, Bólùozhí **薄落職** (in east Han Chinese bākṛākćək, in Wei-Tang bāklākćik, which is variation of Buloji 部洛稽), ...” along with many other tribes. In “Bei shi” (the History of the North Courts) - chapter 98: 16a,196, it is mentioned that Rourans frequently attacked “Qipobiluojians tribes Hu (Hu means barbarians) living west of Huang He”. Here, they talk about the Qibi and the Buluoji. With the formation and the expansion of the Rourans Khaganates, part of the “Jihu” were expelled to the West; they settled northwest from Turpan where they were in contacts with other tribes.

Sanping Chen proposed that the name Buluoji **部洛稽** meant mixed people, mixed tribes. He was influenced by the Tomaschek’s interpretation of the Bulgarian ethnonym as Bulgamak, meaning mixed people, random mixture of people. In this way, Chen considered the “Buluoji” as immediate ancestors of the Bulgarians who, according to him and the ruling theory for the turkic origin, appeared in Europe under Attila only at the end of the 4th - beginning of the 5th centuries. Thus “Buluoji” is the Chinese transcription of the turkic bulgamak, For all these reasons, the supporters of the “Huns” theory as well as the latest “turkic” theory for the origin of the Bulgarians, completely ignored and denied the inconvenient Armenian sources. They accused M. Khorenatsi in “Anachronism”! The unbiased historian could not accept.

The fact that “Buluoji” is written in the Chinese sources as arrangement of different characters that very often don’t make sense, indicates that these are phonetic and not meaningful writing of non-Chinese names. For example, in its widely used form **步落稽**, the first character **步** means go, step, the second **落** - fall, exhaust (physically), die, and the third **稽** - search, as in the expression “ search of the death, go to death” which does not have ethnonym meaning.

However, it is also a fact that reconstructed pronunciation of different forms of the name “Buluoji” somewhat resembles the Bulgarian ethnonym. Let’s look at these according to the dictionaries by S. Starostin, A. Schuessler, and W. Baxter.

1. **Fuluzhi** **復陸支** is the earliest known form of the name - one of the Liu Yuan tribes. In the ancient Chinese, b(h)uk-ruk-ke“ (bhukruke), Han empire „b(h)əuk-rəuk-kje“ (bh`ur`ukje), and early medieval Chinese „b(h)uk-liuk-kje“ (bhukliukje), according to Starostin. According to Axel Schuessler, in the ancient Chinese “bukh-ruk-ke” (bukhruke),

Later Han “buc-liuk-kie” (bucliukie). According to Baxter, in ancient Chinese „mpuk-ruk-ke“, early medieval Chinese „bjuwk-ljuwk-tsyē“.

2. **Buluoji 部落稽** - in ancient Chinese “ba-rhāk-koj” (barhaki), Han epoch “ba-lhāk-kiēj” (balhaki) and early medieval Chinese “bo-lhāk-kiej” (bolhaki), (according to Starostin). According to Schuessler – in ancient Chinese “bō-rāk-kī” (boraki), Late Han epoch “bo-lak-kei” (bolaki). According to Baxter, ancient Chinese, „bo-raks-kij“, early medieval - „buwX-luH-kej“.

3. **Buluoji variant 步落稽** - ancient Chinese „bāh-rāk-kīj“ (bahraiki), Han epoch „bāh-rāk-kiēj“ (bahraiki), and early medieval Chinese “bō-lāk-kiej” (bolaki), according to Starostin. According to Schuessler, in ancient Chinese “bāh-rāk-kī” (bahraiki), Later Han “bac-lak-kei” (baclaki). According to Baxter, in ancient Chinese „mēbas-kə.rak-kij“, early medieval „buH-lak-kej“.

4. **Buluojian 步落堅** can be interpreted as “strong Bolo”. In ancient Chinese „bāh-rāk-kīn“ (bahraikin), Han epoch „bāh-rāk-kjən“ (bahraikin), and early medieval Chinese „bō-lāk-kiēn“ (bolakien) (according to Starostin). According to Schuessler, in ancient Chinese “bāh-rāk-kīn” (bahraikin), Late Han “bac-lak-ken” (baclaken). According to Baxter, in ancient Chinese „mēbas-kə.rak-kin“, early medieval Chinese „buH-lak-ken“.

5. **Bólùozhí 薄落職** - in ancient Chinese „bāk-rāk-tək“ (bakrakt`k), Han epoch „bāk-rāk-ček“ (bakrakč`k), and early medieval „bāk-lāk-čik“ (baklakčik), according to Starostin. According to Schuessler, in ancient Chinese “bāk-rāk-tək” (bakrakt`k), Later Han “bak-lak-tšik” (baklakčik). According to Baxter, ancient Chinese „pakkə.rak-tək“, early medieval Chinese „pak-lak-tsyik“.

Thus, the reconstructions of the original root are: ancient Chinese **barhak-**, **bahrak-**, **bhukruk-**, **bakrak**, Han epoch **balhak-**, **bahrak-**, **bhuruk-**, **bakrak-**, and early medieval Chinese **bolhak-**, **bolak-**, **bhukliuk-**, **baklak-**, respectively.

The complete contemporary phonetics of the Bulgarian ethnonym is **Bǎo-jiā-lì 保加利**. Its pronunciation in the antiquity would be 1) According to Starostin, in the ancient Chinese “pū-krāj-rhijs” (pukrarhi), Han epoch “pəw-krā-rhjəs” (pieukrari or poukrari), and middle medieval “pāw-kǎ-lhjis” (paukali) 2) According to Schuessler, in ancient Chinese „pū-krai-rits“ (pukrari), Later Han „pou-kai-lis“ (poukali), medieval Chinese „pau-ka-lji“ (paukali); and 3) according to Baxter, in the ancient Chinese „pu-kraj-rit-s“, early medieval „pawX-kae-lijH“.

Upon a comparison of the different variants of the Bulgarian ethnonym in the known sources, an obvious resemblance is observed: bǎlg-ar / bulg-ar, bǎlk-ar / bulk-ar, blǎg-ar, burg-ar, bug-ur, purg-ar, pug-ur.

According to the Chinese geographic tradition, people with a similar names inhabited the region north of Turpan, between Karashar, Urumqi and Hami, in the most eastern parts of Tianshan mountain, before the rise and expansion of the Xiongnu. At the time of West Han epoch (end of the 3d-end of 1st centuries BC), several tribes in a federation lived there. The main tribe Chēshi 車師 lived around Turpan. The other people were recorded with more than one name: Pulu 蒲陸 in “Han she”, and as Pulei 蒲類 and Beilu 卑陸, (in “Hou Han shu”). Their reconstructed pronunciations in different times is as follows:

a) According to Starostin:

1. **Pulei 蒲類** – in ancient Chinese “pá-ruts” (paruc), Han epoch “pá-rwés” (paru`sh).

2. An older form in “Han Shu” **Pulu 蒲陸**– ancient Chinese “pá-ruk” (paruk), west Han epoch “pá-rəuk” (par`uk).

3. **Beilu 卑陸** – ancient Chinese “pe-ruk” (peruk), Han epoch “pe-rəuk” (per`uk).

b) According to Schuessler:

1. **Pulei 蒲類** – ancient Chinese “bâ-rus”, East, Later Han epoch “ba-luis”.

2. **Pulu** 蒲陸 – ancient Chinese “bâ-ruk”, Later Han epoch “ba-liuk”
 3. **Beilu** 卑陸 – ancient Chinese “pe-ruk”, Later Han epoch “pie-liuk.
- c) According to Baxter:
1. **Pulei** 蒲類 - ancient Chinese „baruts“, medieval Chinese „bulwihjH.
 2. **Pulu** 蒲陸 - ancient Chinese „baruk“, medieval Chinese „buljuwk” .
 3. **Beilu** 卑陸 - ancient Chinese „peruk“, medieval Chinese „pjieljuwk“.

Clearly, all three names represent the same ethnonym *park / bark, and a variant *pars(š) / bars(š) which was most likely close to “Burg”, “Purk / “Bulg”, “Pulk”. This ethnonym did not disappear completely, it can be found in the names of two big lakes Bagrashkul and Barkul in the region. Also, it can be found in the name of the village Barqunji located north of Brakul, as well as the mountain south of the lake - Barkultag.

Also, it seems that the root of all variations of the ethnonym “buluoji” is the same as the root for Pulu / Pulei / Beilu.

Even more interesting is the reconstruction of the name of Chēshi 車師 tribe. In ancient Chinese it is “ka-srij”, in Han epoch “ka-šəj”, and since the character 獅, a derivative of 師, is written with the persian šēr (shir) – lyon, the name 車師 represents the ethnonym „Kasirs“. This is confirmed in other even older writing of this name: Jusou 巨蒐 (The journey of Mu, the son of Heaven, 4th-3d centuries BC), reconstruction of “gá-sōu”, Qusou 渠搜, Yugong, chapter of “Shan shu”), reconstruction “ga-sru”, Guta 姑他 („Yi Zhou-shu”), reconstruction “kās-slāj”, Gushi 姑師 (Han epoch), reconstruction “kās-srij”, “kāh-šəj / kāh-šəj”. Thus, these people called themselves "Kasi", "Kashi" or "Kasiri", and most probably these were the ancestors of the Khazars in the Caucuses, mentioned as Kasars, Kasirs, Kosars, Khazirs in different sources.

Ptolemy wrote about the Kasia mountain (Tien Shan) and Kasia region in Serika in the 2d century, and Pliny about the Kasi / Kasirs in most eastern Scythia, which shows the correct reconstruction of the names. According to written documents, the name of Kucha city (called also Kusa), located west of Turpan, was inhabited by Tocharian speaking people who called themselves Kuśi, or Kuca. In other words, this was a Tocharian community living on the northern and southern slopes of Tien Shan whose name both Ptolemy and Pliny reported as “Kasi or Kasirs”. The most eastern branches of Tien Shan are called “Tocharian mountains” in the “Geography” of Ptolemy. This toponymes were preserved by the later Yiugur population. The Yiugurs called the city Yiwu or Aratürük, close to Hami, Tuhulu 吐胡蘆. In 18th century it was called Tugulike 图古里克. It is connected with *Tuxura < sogd. *Tuḡure < *Tuḡurak < *Tuḡur –Tocharian + Sogdian suffix -’k. In about 120 km from this region, west of Dunhuan there is a valley called Togirikti bulaq by the Yiugurs, in Chinese - Tuhuluquan, river and hill Tugulik (today Queergouhe), in the region of Qutubi 呼圖壁縣, close ot Urumchi, Tuogeer tuobie shan, 托格尔托别山, in Ugurian Tugur toba tegi meaning Tocharian mountain, 2129m high, located 380 km northwest from lake Barkul.

Near this area, 120 km. west of Dunhuang is located valley, which Uighurs call Togirikti bulaq - Tocharian spring (in the Chinese Tuhuluquan), River Tugulik and height Tugulik, mod. Queergouhe.

In the area Qutubi 呼圖壁縣, near Urumqi is Tuogeer tuobie shan 托格尔托别山, in Uighur Tugur toba tegi - Tocharian mountain, ridge height 2129 m, located 380 km northwest of lake Barkul and settlement Tugulike near the small town of Dafeng 大豐.

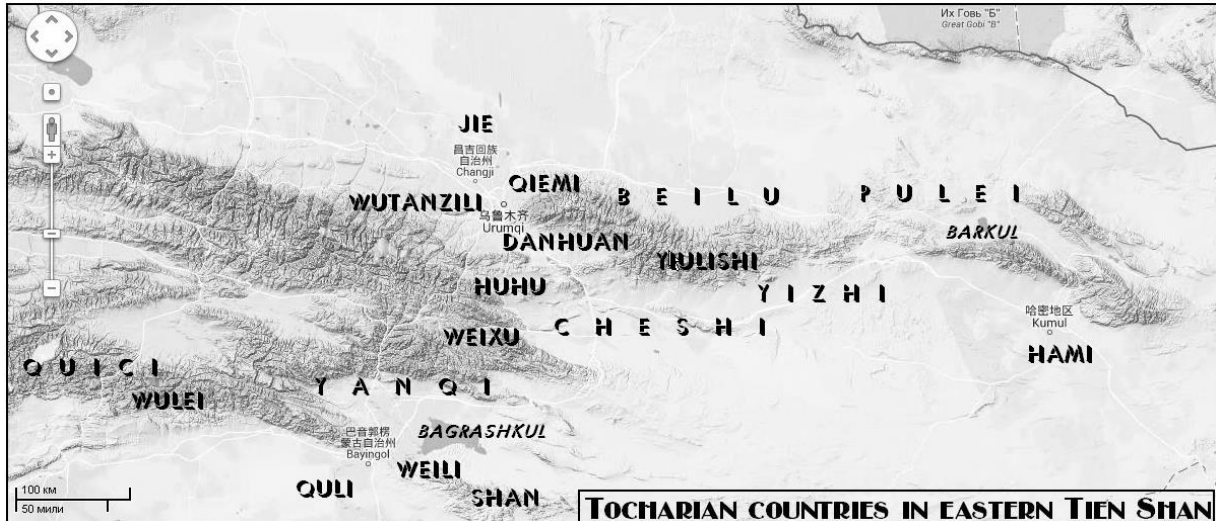
Another mountain of the same name Tuoguer tage shan 托古尔塔格山, in Uighur Tugur tag, or Tocharian Mountain is located in the region of Turpan.

Togorik < Tuguruk is a toponym name of a village near the Lake Barkul known whale document of the eighteenth century. - The five lingual dictionary “Xiyu tong wenzhi” 西域同文志.

River Tugulike guole, or Tocharian River, is located near Manas, west of Urumqi.

In summary, the Chinese sources reported on people whose name was a derivative of *park / bark, и *pars(š) / bars(š). They were part of a larger Tocharian community “Kasi / Kasirs” living in east Tien Shan around the lakes Bagrashkul and Barkul.

According to Buudberg and Chen, their linguistically altailized descendants lived together with tribes of the South Xiongnu community in north China in 4th-7th century. They became known as the Buloji 部洛稽 people. On the ground of the transcript of this name, the authors concluded that these people were “Bulgarian”.



The other tribes of the Kasirs federation were Qiemi 且弥, and Yizhi 移支. “Hou Han-shu” tells us that the people of Pulei kingdom were nomads, raising excellent horses, camels, sheep and other domestic animals, but they were not farmers, although they were growing wheat. They were good soldiers, made good arrows. The other tribes were described in a similar way. **And all of them were blond, i.e., European racial type.**

“Hou Han shu” tells us that Pulei used to be a big kingdom near lake Barkul, but when the “West region” was taken by the Xiongnu, the king of Pulei offended Shanyu (the king of Xiongnu). Angry Shanyu attacked Pulei, he displaced 6000 people away from the kingdom. They went to Avu 阿惡 (pronounced *hāj'hāk* - Eyak, or maybe the name of Enisei river in Ket - Huk; it means “bad hill” or the exile place) located in the western periphery of the Xiongnu. To the south, about 90 days horse ride, live the Cheshi people. They say that some of the poor miserable people run away to the mountain valleys where they founded the Pulei kingdom. It is possible that some of the Pulei migrants giving the beginning of the Buluoji people who later underwent through lingual altaization, and of course being in touch with other tribes. The scale of these forced migrations could have been much higher than those reported by the Chinese sources.

West Han empire took over the control and divide Pulei in two parts: West or Front Pulei with Urumchi as center, and East or Back Pulei around the Barkul lake. Similarly, other lands were divided into West and East regions. West Beilu was close to Fulang 阜康 region, and East Beilu - in Panqulei 潘渠类 valley (according to Starostin, in ancient Chinese „phar-ga-ruts”, Han epoch „phan-ga-rwəsm”, which probably sounded as a toponym Pargar or Fargar). In the 3d century, the two Beilu and Pulei merged with Back Cheshi.

The names of the other tribes are interesting:

Qiemi 且彌 – in ancient Chinese “chiáměj”, in Han epoch “chiame”, probably related to the Tocharian (a) *šoṃ*, (b) *śaumo*, in proto-Tocharian **śāumo* – man, individual (compare with the non-Slavic Bulgarian personal name Shomo, Shumo, and familial Shomov / Shumov). This tribe used to live in the Yuda valley, East Tien Shan 天山, today Fukang 阜康 region in Xinjiang.

Yizhi 移支 lived in the area of lake Barkul before was on Pilei territory. In ancient Chinese it is “laj-ke”, in Han epoch “laj-ke”. Schuessler reconstructed it as *lai in ancient Chinese, and jai in Han epoch. Baxter reconstructed it as *laj in ancient Chinese, and *ye in Han epoch. Schuessler found analogy with the Tibetan root *rdže, and in ancient Khmerian *re / ree – movement. Thus, with this character a non-Chinese syllable has been presented “rai / raj”. A probable reconstruction of this ethnonym is “rajke”, or Rouzhi – Arsi. Most likely, these Yizhi 移支 were descendants of the well known at the time of Qing era tribe Yiqu 義渠 - reconstructed as “ŋajs-ga” (ngajs-ga), “ŋajh-ga” (ngajh-ga), in this case “ŋ” or „ng“ are for non-Chinese names usually beginning with “r”> “rajs-ga”, “rajh-ga”, or Arsi – Rouzhi. According to Wang Guowei and Jian Bozhan, the people Yiqu 義渠 are the same as Yushi 虞氏, or Tocharians / Yuezhi – Arsi as mentioned in "The Journey of Mu the Son of Heaven".

The other tribes that were not part of the Cheshi federation but lived near and were populated with similar people were:

Jie 劫 (kap in Han epoch), lived in the region of Changji 昌吉 today in Xinjiang.

Danhuang 單桓, 单桓 (in ancient Chinese “tār-wār”, Han epoch “tān-wān”) lived in the region of Urumchi today. They merged with Back Cheshi in the 3d century. Pronunciation is close to that for Dunhuang 敦煌 or Tunhuang 墩煌, in ancient Chinese “tūr-w(h)án”, Han epoch „tún-w(h)án”, the second form in ancient Chinese “dūr-w(h)án”, Han epoch “dūn-w(h)án”. The researchers connect it with the old Greek Θροάνα, in Sogdian Δrw'n /*(Θruwán), which at the end corresponds of the old Avestian toponym Turan, and the thnonym “Turians”.

Wutanzili 烏貪訾離, lived in the valley Yulei 于類 on the territory of Hutubi 呼圖壁 today Xinjiang west of Urumchi today. These people run away from the Xiongnu in East Pulei to a safer place. The reconstruction of the name is “ā-riem-cé-raj” (Starostin), „uo-rhəm-tse-rai” (Schuessler). The meaning is probably related to a local toponym in Tocharian yare – pebble, stone, warañce, or wāryāñc – sand (?) or maybe “stoney steppe”. It hardly has anything to do with the contemporary Urumchi which was given in the 20th century and means “good pasture”.

Yulishi 鬱立師 (in ancient Chinese “ut-rəp-srij”, Han epoch “wiet-rəp-šəj”) was in Neiduo 内咄 valley in the region of Jimusaer 吉木薩爾 today. Its name in Uguiri was Jimsar, east of Urumchi. The original name was probably Utripsar, Utripsar, Itripsar (in Tocharian (a) ytār, (b) ytārye, proto-Tocharian *yātār – road, and the Tocharian sār – upper, over, thus, ytārye-sār would mean “upper road”.

Huhu 狐胡, called also **Guhu 孤胡** is a small kingdom next to Cheshi west of Turpan 吐魯番 today. It was merged with Cheshi several times during the Han 前漢 dynasty (206BC-8AD). The reconstructed pronunciation is „g(h)wā-ghā”, Han epoch „gā-yā”, ancient Chinese „kwā-ghā”, Han epoch „kā-yā”. The earlier form of this name was Gugan 骨幹, reconstructed in ancient Chinese “kūt-kān” in Tocharian (a) koc, (b) kauc – tall, kaucaşşe – high place.

Shan 山 people lived in Kurugtag mountain. In this case, the character means mountain.

Weixu 危須 used to live between Yantsi (karashar) and Cheshi (Turpan), in the area of Hoxud or Chokkur today. In the ancient times it was pronounced as “ngojs-so”, in the Han epoch „ngwaj-swa”. “Ng” at the beginning of the word meant “r”, thus it was read as “roiso”, “ruaisua” which is close to the ethnonym “asi / arshi” or without “a” “arsi / arshi”.

2. The Boluga kingdom. “Tan shu” (Tan shu, ch. 221, “Description of the Western Regions”) gave us interesting but scarce information on the city of Kucha: “In about 300km from Kucha, in a small wooded steppe area, a not very big kingdom is located, also called

Jimo". This is the old Gumo 姑墨 kingdom, today Akcu, pronounced as kāmək in Han epoch, in Tocharian (b) kem, Tocharian (a) tkam, proto-Tocharian *tken, meaning land, stone, it was known during the Old dynasty Han (West Han). "Its territory is 600 li wide and 300 li long. Customarily, their way of life and the written language were similar to those of the Kucha inhabitants (i.e., Tocharians), but hey spoke a different language. They produced fine wool clothes" (Bichurin). In "Tang shu" the name is written as Balujia 跋樓迦 "bá-lù-jīā" which in the times of Wei-Sui-Tang was reconstructed as "bāṭ-lhəw-kā" in some Chinese dialects bāṭ, pronounced as pak. Thus, we have "bākh-lhəw-kā", that coincides with the Sanscrits form of this name - "Baluka", Bailey read it as Bharuka. Xuanzang, a Buddhist monk who passed by in 629 in his way to India, wrote that the people of Baluka were devoted Buddhists, they had several decades of monasteries, and over a 1000 monks. The name was given also as Poloujia 婆樓迦 - in Sui-Tang epoch it was pronounced also as "b(h)ā-lōw-kā", supporting the statement above. In the Arabic texts it is Barkhuan. In "Xin Tang shu" (New Book of Tang) it is as Bōhuàn 撥換, reconstructed in Tang epoch "pāt-wān" which is a later form. The Baluka kingdom was mentioned in a later dynastic chronicle of Tan; here it is under the Kucha rule, and was known as Gumo 姑墨 or Jimo 急墨. This allows us to speculate that the kingdom was perhaps founded by the running from the west Kidarits (Jie or Buloji), part of whom were settled there and melted with the local Tocharian population. Without much argumentation, the Bulgarian linguist Boris Simeonov made a connection with the Bulgarian ethnonym based solely on sound coincidence.

We must note, however, that family (or gotra in Sanscrit) Bharuka used to live in the region of Uttar-Pradesh in North India, they were part of the Jats people (Yatii in Ptolemy). They settled here as a part of the Hephtalites who came from Central Asia. Another similar family was called Balhara, they originate from the Jatti tribe. According to the legend, their name meant "people possessing strength" or "very strong". They founded their own state in 8th century, and separated themselves from the rest of Jatti remaining neighbors of another Hephtalite tribe – the Gurjar or Gujjar. The latter were descendants of Gurjars or Karakars related to the proto-Kirgizians called also Gurgars or Karakars in the Chinese sources Gekun 高昆. Most likely, they were part of the Buluoji-Kidarits who merged with the Hephtalites tribes Jats and Gujars and kept living with their fortunes and their people. Rajputs means "sons of the king, from Sanskrit raja-putra", militaristic descendants of the Hephtalites that lived in North India; later they became aristocratic land-lords.

Comparing the information from the Chinese sou and that from the Armenian and Syrian sources, interesting coincidences are observed:

1. Bulgarians and Khazars came from Imeon mountain. **Bark / Baruk/ Paruk** (or Pulu / Pulei-Bielu) people were part of the **Kasi / Khasiri** (Cheshi/Kucha) community who used to live in Tianshan mountain - the main part of Imeon. Khazirg was the older brother. **Kasi / Khasiri** were a bigger community while **Bark (Barg) / Baruk (Barug)** (Bulharians / Pugurs) were only a part of it. The Syrian sources made the names **Burgars and Pugurs** identical.

2. In the Armenian sources, **Barsils** are identical with **Bulgarians**. The variations: **Park / Bark (Baruk /Paruk)** are **Pugurs**, and **Parsh / Barsh (Paruts / Parus / Parush)** are **Barsils**. Thus, the **Bulgarians** and the **Barsils** originated from the same community, they are close relatives, probably at the beginning were one people.

3. In the Armenian sources, **Purk** is also a name for the Bulgarians. Same is for the **Epagerits** of Pliny, the **Pagorites** of Ptolemy, and the **Pugurs** of Michael the Syrian.

4. Probably, the the Kidarits also were have the name, similarly sounded on Bulgarians which directly corresponds to the Chinese Buluoji, but unlike the Vund / Vänd Bulgarians, they were a later formation, linguistically Altaic assimilated Europeans within the Proto-Turkic community. Some part of them reached also East Caucuses, although this migration, for some reason, was not clearly fixed in the sources. Ashkharatsuyts reported on the "**Chdar**" or **Kithar-Bolkar**, Agathius of Myrina (or Agathias Scholasticus) - on the **Burugunds**; the Laks people (in Dagestan) themselves were called **Bulegs** or **Vulegs** by their neighbors, and in their land even today there is a village called Balhar. Despite their

later origin, the sources of Dagestan (Derbent-name, Anji-name) which we presented also, reported vaguely on forceful migration of people from Central Asia to the Caucasus by the Persian Shahs, mentioning the people “Bahli-Kadar” (probably identical with “Kithar-Bolkar”) and the Huns (not the Hunes, but Hunza people – Burusho). A similar legend for eastern origin, from the land to the north of India, exists also in Laks people (Bulegi / Vulegi). Most likely, after the demise of the Kidarits state, part of its population migrated, independently or forcefully by the Sassanids, to the East Caucasus where they mixed with the living already there Khazars, Savirs, and local Dagestans tribes. Those that remained in the region of Kerder, ironically, gave the origin of the Ogus tribe “Kaya”, the “Stone people”, and later, in 14th century, as Osman Turks, would destroy the Medieval Bulgarian state on the Balkans.

3. Kubrat Bulgaria, as mentioned in the “Sui-shu” chronicle.

To finish with the Chinese sources, we must look at the reports on the people living to the northwest China, by the river Volga (Ādé) 阿得 and Byzantium Fúlín 拂菻. These reports can be found in “Sui shu” (including “Narration about the Tele peoples), and “Bei shi” chronicles. The following citation is written after the description of the Bólúozhí 薄落職 and their neighboring tribes:

“East of Fúlín 拂菻 (meaning Byzantium, the land of the Romans) live the people of Ēnqū 恩屈 (ænkhwīt), Ālán 阿蘭 (æālān), Běirùjiǔlí 北褥九離 (pəknmökkimwle), Fúwàhūn 伏嗶昏 (bwikwəhwən) (variant Fúwēnhūn 伏溫昏 bwikwīnhwən); they have an army of 20 000 men”.

This information is about the rise of the Kubrat Bulgaria because it is written by Wei Zhen in the period 629-636 in “Sui shu”. It is logical to look for this kind information within the people in the East of Byzantium. According to the Ossetian historian Tsutsiev, the Bulgarians were named Fúwàhūn 伏嗶昏 or Fúwēnhūn 伏溫昏. He proposed the following names: Ench'u (Onogurs), A-lan (Alans), Pei-ju-chiu-li (Bashkirs, or rather Bajgird - Pechenegs), and Fu-wen-hun (Bulgarians).

According to Schuessler, the restoration of 伏溫昏 pronunciation is in medieval Chinese bu`c-^auən-huən (written with 溫), and bu`c-^auəh-uən (written with 嗶), similar to the one by Starostin. According to Baxter, it is bjuwH-'won-xwon in the early medieval Chinese. It could be that he wanted to write the foreign name that sounded as Bukuhun / Bukunhun or Buhunhun > Bukh-unugun(dur) > Bulg-unugun(dur), or the other Caucasian synonym of the Bulgarians. In the transcript, the character wēn 溫 is used to reflect the title “wenuotowang”, as well as the king’s family among the Yuezhi !

The other interesting ethnonym is Běirùjiǔlí 北褥九離. According to the contemporary pronunciation, it sounds very much like “Baojiali”, the name of the Bulgarians in the Chinese language today. Having in mind the early medieval pronunciation it becomes more complicated. According to Starostin, the early medieval pronunciation was pək'ókkiwle, according to Schuessler - bə'ókkiwre. The second character 褥 which tray is pronounced as “rù”, in the medieval Chinese rók meaning mattress, probably is the non-typical „r“ from a foreign word (for example, nuchji > ruchji > arsi). The third character 九 (jiǔ), meaning number 9, in early medieval Chinese is kíw and kəw > ku` ; in many dialects it is pronounced as „ch“ (ć). In the beginning, the word sounded as beruchuli>berochuri which reminds Barsili, Barshili. Maybe the Alans (阿蘭 æālān) neighbors were the Bulgarians and the Barsils. Also, it is relatively easy to read the ethnonym Ēnqū 恩屈 (ænkhwīt / ænkhut) > Ongur, Onogurs.

Some authors, like Liu Mau-Qai, identify the Bulgarians with the bōhū 撥忽 (pāthət) people who lived on the river Volga too. But there were no Bulgarians there at the time this book was written - in the 20-30th of the 7th century. They appear there two centuries later, at the end of 8th-beginning of the 9th centuries. Thus, most likely these people were different. The reconstruction of the early medieval pronunciation is „pāthət” (accordin to Starostin) and

„bāthət” (according to Schuessler) which represents one of the Pechenegs tribes - Badjna. The next tribe Bìgān 比干 (pǐjīkān), „bickan” (according to Schuessler) reprints the Turkic tribe Bāsàigān 拔塞干, and b(h)ātsèkkān in early medieval Chinese, which shows obvious Pechenegs origin - Bajagan (?). The third mentioned Pechenegs tribe was Báyěwèi 拔也未 (b(h)āzhámwǐs), and probably represents the Badjanak, or other similar by sound Pecheneg tribe Bajamush (?). Al Masudi mentioned the four Kangar tribes Bajna, Bajanak, Bajgird and Nukarda, who were at war with the Oghuz and the Kimak, around Caspian and Aral sea; they were thought of by the ancient authors as Arabs. Badjgirds were the ancestors of the Bashkirs (Bashkort) of today. The Nukarda tribes is seen in the Chinese texts as kědá 渴達 (khātd(h)āt) – the inhabitants of the Kerder region. One explanation of the name Nukarda is from the Arab-Persian nūwāh - district, tract, coast, shore, side, remains of the Yakutian clan Hodoro and the Khazakhian Kerderi.

There are names of other Turkic tribes in the Chinese source which is seen at the reconstruction of pronunciations: Jùhǎi 具海 (gwòhwə) – probably Kovui, Hebisi (hébǐxī) 曷比悉 (yātpjǐsjet) – Kaspichi (some of them migrated to Bulgaria later and gave the name of the city Kaspichan in Bulgaria today), Hécuósū 何嗟蘇 (yācuósō) – Ghuzzes or Oghuzes.

We must remember that all these names reached the Chinese historians in a distorted form, from various informants, usually traveling merchants on the Silk Road, which made their identification difficult.

Literature Sources and Further Reading

Sanping Chen. SOME_REMARKS ON THE CHINESE BULGARIAN. “Acta orientalia” бр. 1 и 2, от 1998., (Academiae Scientiarum Hungaricae): http://www.bulgari-istoria-2010.com/booksBG/Sanping_Chen_SOME_REMARKS_ON_THE_CHINESE_BULGARIAN.pdf and http://www.bulgari-istoria-2010.com/booksBG/S_Tsihen_Buloczi.pdf, http://www.bulgari-istoria-2010.com/booksBG/Sanping_Chen_China_BG_Buloji.pdf:

Multicultural China in the Early Middle Ages. 4. The Huns and the Bulgars: The Chinese Chapter), p. 83-98 : (<http://muse.jhu.edu/books/9780812206289?auth=0>), http://www.bulgari-istoria-2010.com/booksBG/Sanpiewn_Chen_Huni_i_Balgari.pdf, http://www.bulgari-istoria-2010.com/booksBG/Sanping_Chen_Hun_Bulgars.pdf

Florin Curta, 'Bulgars, people', in International Encyclopaedia for the Middle Ages-Online. A Supplement to LexMA-Online. Turnhout: Brepols Publishers, 2005, in Brepolis Medieval Encyclopaedias: <http://www.brepolis.net/bme> [7 December 2006] and Florin Curta. Source: International Encyclopaedia for the Middle Ages-Online. A Supplement to LexMA-Online. Turnhout: Brepols Publishers, 2005 : <http://www.clas.ufl.edu/users/fcurta/bulgars1.html>

Virginia L.Bower, From Court to Caravan: Chinese Tomb Sculptures from the Collection of Anthony M. Solomon, Cambridge: Harvard University Art Museums; New Haven: Yale University Press, 2002, p. 13, Plate 26

Nicola di Cosmo, “The Northern Frontier in Pre-imperial China,” in Cambridge History of Ancient China, p. 960.

Hoong Teik Toh, "The -yu Ending in Xiongnu, Xianbei, and Gaoju Onomastica," Sino-Platonic Papers, 146 (February, 2005) т. 30, под линия: http://www.sino-platonic.org/complete/spp146_xiongnu.pdf

NORMAN HARRY ROTHSCHILD. Emerging from the Cocoon: Ethnic Revival, Lunar Radiance, and the Cult of Liu Sahe in the Jihu Uprising of 682-683. A much shorter version of this article was published in a collection of essays from papers presented at the ‘Merit, Opulence and the Buddhist Network of Wealth’ conference held at Peking University in June 2001.: http://opar.unior.it/513/1/AION_65_2005_Rothschild.pdf

T. J. Barfield (2009) Dangerous border. Nomad empires and China (221BC-1757AD) http://www.bulgari-istoria-2010.com/booksRu/T_Bartfield_Opasnaja_granica.pdf

V. S Taskin (1990) Materials on the nomads in China 3d-5th centuries. "Jie" Moscow, Publishing House "Science".

Edward J. Vajda. “The Ket and Other Yeniseian Peoples”: <http://pandora.cii.wvu.edu/vajda/ea210/ket.htm>

Hakan Aydemir. Tocharian ethnotoponyms and ethnohydronyms in Xinjiang. *Journal of Dil Arastirmalari*;2013, #13, (Academic Journal): http://dilarastirmalari.com/files/DAD_2013_13_Aydemir_73-92.pdf

M. Fedotov (1996) *Ethymological dictionary of the Chuvashian language*. vol 2. *Monumenta altaica* - <http://altaica.narod.ru/v-turks.htm>

M. Fasmer (1996) *Ethymological dictionary of the Russian language*. vol. 2, St. Petersburg <http://vasmer.narod.ru> , <http://starling.rinet.ru>

A. Maliavkin (1989) *Tang chronicles of Central Asian states*. http://www.bulgari-istoria-2010.com/booksRu/A_Maliavkin_Tanskiye_xroniki.pdf

Li Yan Shou *History of the northern dynasties*. Juan-Juani. (trans. V. S. Taskin) Text reproduced from: *Materials on the history of ancient nomadic people group Dunghu*. Moscow, Publishing House "Science". 1984: <http://www.vostlit.info/Texts/Dokumenty/China/IV/BeiSu/text1.htm>

S. Starostin. Chinese characters: <http://starling.rinet.ru/cgi-bin/query.cgi?root=config&morpho=0&basename=data\china\bigchina>

Axel Schuessler. *ABC ETAMOLOGITSAL DITSTIONARI OFF OLD CHINESE*", p.311, 259

Xiang Wan. *A study on the Kidarites: based primarily on documentary sources* http://www.academia.edu/1089723/A_study_on_the_Kidarites_based_primarily_on_documentary_sources

William H. Baxter, and Laurent Sagart. *Old Chinese reconstruction*, version of 20 February 2011. order: alphabetical by Middle Chinese initial, final, and tone.

"The Western Regions according to the *Hou Han Shu*", a new translation with extensive annotations by John Hill. *The Hou Han Shu*, the official history of the Latter or Eastern Han Dynasty, 25-220 CE, was compiled in the fifth century by Fan Ye but is based on earlier records. (Last updated 8/7/2003): http://depts.washington.edu/silkroad/texts/hhshu/hou_han_shu.html

A. A. Tsutsiev (1995) *Chinese written sources on the early history of the Alans*. Collection of articles: *Alans. History and culture*. <http://alanius.ru/publ/7-1-0-30>

Liu Mau-tsai. *Die chinesische Nachrichten zur Geschichte der Ost-Turken*. Wiesbaden, 1958. S. 127-128,566-570, Lin Ying. *Some Chinese Sources on the Khazars and Khwarazm*. *ARCHIVUM EURASIAE MEDII AEVI*, 11 (2000-2001), Wiesbaden:Harrassowitz Verlag, 339-364: <http://www.eurasianhistory.com/data/articles/m3/695.html>

V. Ushnitskiy (2009) *Collection of Turkological articles*. Kangly, ancestors of the Kangapass. "Central Asian historical north" <http://www.kyrgyz.ru/?page=49>

THE MEANING OF THE NAME “BULGARIANS”

There have been numerous attempts in the past to explain the meaning of the ethnonym “Bulgarians” without much of success. Representatives of the Austro-Hungarian school, Tomaschek, Vambery, Nemet, explained it with the Turkic meaning for bulgamak, bulgha - mixed people or rebels, disobeying people, separatists (Vambery). This opinion is widely accepted by the historians even today. Zlatarski, was the first to firmly establish Tomaschek’s opinion as the leading one in the Bulgarian historical science.

Dechev and Mladenov (1927) in general, supported Vamberly opinion, but their explanation was based on the German word balgen, meaning rebel, rebellions. In their opinion, the Bulgarians were a mixture of Huns and Germans-Geppids, they interpreted balgen as “Hunic” word. The opinion of the Austrian diplomat Reinhold Lubenau in 1587 was similar. In his diary he explained the name with the river Volga, and according to the established tradition: “There is an opinion that the name Bulgarians comes from the word balban meaning fight, or people who like to fight, thus, these people must be Germans, military people, fighters”.

The Greek scientist Keramopulos (1945) explains “Bulgarians” with the Greek πύργος – tower, people keeping security. This name was given to them by the Byzantines.

Bulatov, a turkologist of Tatar origin, interpreted the name with the mongol word „bulia“ meaning powerful, strong, and „gar“ - hand, and the meaning was - central, ruling people (1965).

For Guselev (1966) the Ossetian word bylgæron – end, edge was the base, thus, Bulgarians were the people living at the outskirts, at the beginning of the mountain, a name given to them by their neighbors, the Alans. Another historian, Stoikov, has the same opinion adding the Pashto word bulgaron - someone living beyond the mountain.

Simeonov (1979) proposed the mongolian word bulgan meaning squirrel as a base for the Bulgarian ethnonym. This idea was supported by Bulgarian scientist, a specialist in Mongolian language, Tafradjiiska (1980) as well; according to her, “Bulgarians” meant “hunters of squirrels”. The Chuvashian scientist Kornilov (1973) goes further using another turkic word böri - wolf.

Dobrev (1992) explains “Bulgarians” with the name of the city Balkh in Bactria or Balkhara. He erroneously interpreted Bulgarians as inhabitants of Balkh, Balkhara. Similar was the Shangov’s idea even before, in 1926, who interpreted “Bulgarians” as the inhabitants of the Arian country of Bolg - Bactria.

Tabov and Sidorov (2006) had a strange interpretation that “Bulgarians” meant fur producers or merchants because of the Celtic word *balg, Irish bolgach – fur bag, German Balg – fur, Gotts balgs, Old high German balg – fur.

Stoianov (1997, 2011) had a new original idea on the basis of the ancient hypothetical root *bâl (bul, bol, bal, byl) meaning person who in plural becomes *bâl-k – men > *bâl-kar – tribes, peoples. This is in the basis of the Bulgarian ethnonym similar to the German Deutsch - people, folks. As a proof he points to the Tibetan ro - man, human, Bal-ro - Nepalese.

In proto-Tibetan *Pä, pha-, -pa, -po – man, Chinese 夫, contemporary form fū, ancient Chinese pa - human, man, husband, worker, peasant; also Tibetan a-pha, pha – father, Chinese 父, contemporary fù, ancient Chinese bá – father, in Burushaski *-pe – grandfather, in Enisei languages bap – father, in north Caucasus *aba/*ap`a - father. At the end, they all reach the meaning *apV *papV – father! Stoianov’s example is unfortunate, but if we go further, we reach the root *bole, presented as *bulu-; mongolian *büli; turkic *böyük – relatives. The Mongolian forms are his derivatives: bûleg – group, community, relatives, family, bölüg - something separate, part, fragment, bûlgem – group, community, bolo/bül(e) – family, relatives, cousins, Evenks bulumdžu – bastard, in turkic *bole/*bülä, *bûle/*bile, Chuvashian pultär – relative, related.

As for the classical turkology accepted by most turkologists: bulya- rebels, it rather has negative interpretaion, well pronounced in the Tungus-Manchu language: Manchu boyulçila – enslaved, bolxosu, Tungus (Even, Solon, Oroqen) bōl – slave, Solon bolga – capture, old

Mongolian *boγul*, Mongolian *bool/bōl*, Buryat *bogōl* – servant, slave, in ancient Turkic *bala* – servant. Also in Mongolian *bolxi* – stupid, primitive, rough, *bulqa / bulya* – bandit, thief, luter, from *bulqa*, *buliya*, *bulā*, *bolē* – lute, robb, attack, catch, in Chuvahsian *pěl* – bankrupt, destroy (somebody). Proto-Altaian language **bülV*, Tungus-Manchu **bule-*; Mongolian **buliya-*; Turkic **bul* - lute, attack, separate. It would be difficult to preserve an offensive, negative name obviously given by other people for such a long time to remain as an ethnonym. Similar attempts are known, for example, for “Serbian” from the latin *servus* - slave, for “Bulgarians” from the latin *vulgaris* - simple, unsophisticated, plebes, “Shkei” insulting name for the Slavs given by the Albans and Vlahs, originating from the latin *sclavus* - slave. These names are not true and are a result of malevolent intention!

Stoyanov’s opinion is correct that a name given by other peoples rarely becomes an ethnonym with exception of, maybe, people who for a long time have been under a different cultural and political dependence.

Also, most of the ethnonyms are based on terms such as people, tribes, humans or stressing a given quality, for example, Arians - noble, Assians - whose ethnonym was succeeded by *mod*. Ossetians comes from Khotan-Saka *āṣaṇa*, Tocharian (a) *āsānik*, or (b) *asanke*, Kushan-Bactrian *αζανο* – dignified, Kashmiri *āsan* – dignified, Persian *azad*, *aseel* – noble man, Pashto, Baluchi *āsān* – free. Among the Balkarians “*ēsen*, *uzden*” means noble man, a main Sarmatian-Alan word (*Issedones* (Ἰσσηδόνες) is the name of a Sarmatian tribe, which originates from the Ossetian *jasdan*, *uasdan* – soldier, brave man, noble man, elevated, moral man). In Ossetian *æss* – thruth, ancient Indian *āsāna* – master, or Assi - free, honest, noble.

When we look at the Kassi / Kassirs / Kussi (Kucha) names given within the Tocharian community, it turns out these are exact synonyms of “Arsi” and have the same meaning, derivatives of Tocharian (a) *ārki*, *ārši*, (Ḅ) *ark*, *arkwi* – white, bright, (Proto-Tocharian form **ārkw(ä)i*), Proto-Indo-European **arg'-(/e)*h2erg-ën* – white, sparkling. The Indo-European root is **k'weit / *kwit* – white, bright, in Ticharian (Ḅ) *kutsi* – white, clean, saint, but we don’t expect a form *kuši*, having in mind the name of the city and the state, in Tocharian (a) *kāsu* – beautiful, (Ḅ) *kaswo* – red. In the Celtic languages, the proto-form **kassarā*, in old Irish *casar*, Welsh *kesseir*, Cornuel *ceser* – thunders. in Ossetian *къадз*, *къас* – stork (white bird), Khowar *kasara*, Nepalese *kāso* – white, sparkling (for metal), Kashmiri, *gāsh*, *gōsh* – bright, sparkling, Pali *kasiṇa* – white, saint (in religious text), proto-Indolranian **kasira* – white, clean. in the Scythians language **krau-kasi* meant White, sparkling snow (after Pliny), similarly, *kasi* – white, bright.

The root **kas-* bright, sparkling explains the Bulgarian-Ossetian name **Kosara**, also in the Narts Saga **Kosar** is the daughter of the Sun. Among the Bulgarians **Kossara** is the daughter of the Bulgarian king Samuyl. The male names are **Kutsar/Kutsir**, respectively. This we can compare with the self names of Kucha - **Kussi**, **Kutsi**, **Kussine**, **Kutsine** - the citizens of the city of Kucha!

Thus, the main meaning of the name Kucha and the people from Kucha is analogous to the name Arsi/Arshi - white, sparkling, clean, i.e., noble people. Perhaps, the name Khazars (Kossars/Khazirs) originates from the same name and directly reflects the original form “kasirs” (see below). This name was known to the Chinese people who frequently called Kucha with the word *É bái-* white (in ancient Chinese *brāk*). In “Shan-hai-jin”, chapter 16, we read: “In the main mountain, by the big lake, the kingdom of the white people is situated”. This is Tianshan mountain and Bosten-hu is the “big lake” by the city Karashar (Yantsi). Barkul and Bagrashkul have similar names which the Ougurs inherited from the old Tocharian people. A settlement by the name of Bagrash (Bohu in Chinese) exists today at lake Bosten-hu, immediately south of Karashar (Yantsi).

It must be mentioned the work of Dimitar Susselov who for the first time, researching the book by De Groot (*Die Hunnen der vorchristlichen Zeit*, 1921) reached the conclusion that the ancient Bulgarian ancestors lived between Bagrashkol and Barkul. He wrote this idea in his book “The road of Bulgaria” (1936). The “Barkul” he interpreted directly as “Bulgarian lake”, and the mountain south of it Barkultag (in Tianshan) as “Bulgarian mountain”. However, under the strong influence of the dominating at that time science, the theory of the

Huns origin of the Bulgarians, and because of the scarce knowledge of the ancient history of this region, he made erroneous conclusions that the population between Bgrashkul and Barkul was Huns (part of the Xiongnu tribes). He further related these people to the Attila's Huns who appeared in Europe much later. It is well established today that there is no connection between the Xiongnu peoples and the Attila's Huns!

Most likely, the **Burgar/Pu(r)gur** ethnonym can be explained with the Proto-Indo-European *bherg – fire, sparkle, in Tocharian (a) pūr, (b) pūwar – fire, ancient Indian bhārga, Sanscrit prakāśa, in Dardanian pahār, pohar, Kashmir brazun, ancient Iranian bark / brak, Persian barraghē, Beludgi brah, Pushtun brešhnā – sparkle, bright, white, light fire, Kurdish biris – sparkling, Tadjik barq - lightening, Khotan-Saka baljs – bright, flame, burning. In Pasto busar - burning woods, Ossetian басырх уын – red hot, Armenian botsavarr – red hot, flaming, bots - flame.

This root is kept in the modern Bulgarian language as well as **бpec / бpez (bres / brez)** – white, bright, **бpez (brez)** - man with white lock of hair or an animal with a white spot on the forehead, which still comes from “birch” according to the Bulgarian Etymological Dictionary, volume 1. Analogous synonymes are **барс, барз (bars, barz)** - goat with white hair around the mouth, **бpec (bres)** – cattle with white spots on the heads, **бpешко (breshko)** – buffalo with white forehead. The basis for this root is ***барс-/*бръс- (*bars-/*brās)**, meaning blond, blond hair, fair fur (for an animal). Analogous word in the Ossetian Iron bursær, burxil, Digorian borsær, borxelæ – blond man. V. Abaev explains the name of Borata clan in Nart Saga, to which Bolgar belongs too, as a derivative of the Ossetian *bor-bright, white, golden. This is an indication that relation to “birch” is incorrect, however it is indicated in the Bulgarian Etymological Dictionary solely for lack of appropriate Slavic root.

P. Goliisky has a similar idea (2003), based on Hetti parkuš, Tocharian (a, b) pälk – bright, fiery, burning, sparkling (see also the Alabianian flakë, Romanian flacăra, Greek flóga (φλόγα – flame). I. T. Ivanov proposed also the semantic connection “Bulgarians”>”bright, tall, elevated” as expressed in the Indo-European languages with the same root bheræg – bright, sparkling, tall. He connects the Barsili name also with “white, bright, tall”, pointing out to the old Bulgarian notion „бpez” (brez) – “white”, however, the main root is not “fire-sparkle” but “tall-elevated”. Regarding the semantic connection to “bright-tall” we could point out also to the Tadjik, Shughni, Yaghnobi, Wakhi, Khovar barzangi, Wakhi borzangi, Sarikoli burzangi, Baluchi buzlangi – giant.

The Tocharian word that sounds like “Pulk” is especially indicative. In Tocharian (b) pälkamo – bright, sparkling, pälkiye – field of fire, respectively desert, pälśalñe, pilycalñe – burning (possibly from the Tocharian > Shughni pul – brightness, light, fire. The words pilko – clear, seeing clear, and pilko – copper, sparkling metal, originate from the same root. This word was kept in the most ancient Bulgarian language as ***блѣхъ (bleh)** – steel or bright metal, respectively. (See also Avestian plait - grey, bright, Persian fūlād, palād, pālās, palākham, Shughni pales, phāl, Ossetian bolat, bulat, Khovar phal, Kashmiri polāv, palakh – steel. The Indo-European notion *phal - connected to the meaning of bright, sparkling, a quality of a metal, is in the basis of this meaning.) According to V. Abaev, the roots of Bulat - steel are ancient Indian.

Most likely, the notion in question is borrowed also by the Tungus-Manchu languages, in Evenki bilkini – silvery, bright, Manchu bulgāxa – golden, Solon bilxu, bulxu, bulke, Nanai bulku, Manchu buleku – mirror (respectively, bright). In Mongolian bulga, Kalmik bulhän – animal with bright shiny fur, in Kalmik bulgä – horse with white legs, white-legged. In Chuvash Bulgarian ethnonyms is seen as personal names **Пулкар (Pulkar)** (in Volga Bulgarian writing بولكارى), **Пулькка (Pul`kka)**, **Пукар (Pukar)**, **Пукър (Pukär)**, and among the Ossetians - as **Булкъа (Bul`a)**.

Another Bulgarian word that directly leads to this Tocharian root is the name of the first Bulgarian capital of the time of the first Bulgarian rulers - **Pliska**. There are three toponyms in Chuvashia with the name of **Pliska: Pliska-var** - the valley of the river Huirla, **Pliska** - a district in the northern Chuvashia, and **Pliska-turem** - a plain region around river Yunga. In Chuvashian fairy tales there is the legendary sunny city of Pliska and a legendary heroine Pliska. This Chuvashian female name exists even today. Wherever the ancient Bulgarians

used to live there is the toponym Pliska: besides in Chuvashia, it is also in Ukraine, next to Viniza, there is a village **Pliskov**; in Croatia, next to the city of Knin, there was a village by the name of **Pliska** (B. Katanchich and P. Shkorpil), most likely related to the Pannonia Bulgarians; in continental Greece there used to be a village **Μπλισκα** (M. Fasmer). Professor Ivan Venedictov pointed out to a passage in the “Skazanie Danailovo” (Tale of Daniel) of the 11th century that Michael-Kagan, i.e. the Bulgarian Tsar Boris I, descended from the “sunny city”: “...**His name is Michael. He will raise from the Sunny City** and will begin his eleventh year. And God will send an angel to wake him up...”. The capital of Boris-Michael was Pliska (Pluska), i.e., sunny, bright, shiny. This is confirmed in the Tocharian (b) language *plyskem* – shiny, Tocharian (a) *palsk* – bright, white. Hence, the ancient Bulgarian word ***плъскъ** (plăsk`) meant the same!

The third word that has the same root is the ancient Bulgarian **багъръ / багръ (bagär / bagr)** – bright red. Turkologists explain this word with the ancient Turkic **bakır*, in most Turkic languages it is *bakır*, Uzbek *baqir / paqir*, Azerbaijan *paḫīr*, Balkar, Kumik *bağyr*, Khakas *pāyər*, Chuvash *păxăr (păgăr)* – red copper, copper dish, in Mongolian, Kalmik, a derivative exists: *bahr* – bright, shiny. But Mudpack and Starostin made entirely wrong conclusion that the meaning of the name is from ancient Mongolian *boki*, *boxi*, *bokir*, *boxir* – burnt residue, *bokir* - dirty, untidy, Proto-Altaiic *böki* – dirty residue, contaminated, darkened, in old Japanese **pəkəri* – dust, dusty, and finally the Turkic *bok*, Mongolian *Bayan* - excrements, crap which gave the Bulgarian **bokluk** that comes from the Turkish language. Räsänen correctly pointed out that the origin of the name is Iranian: in Persian *bargh* - bright, i.e., shiny metal. In some dialects in northern India *bagar*, *bagrā* mean kind of red rice, in Persian *bagtar*, northern Indian dialect Marathi *baktara / bakhatara*, Hindu-Urdu *baktar* – iron, steel, both meanings are related to the basic characteristics of the metal - bright and shiny.

The symbolism of light can be found in other Indo-European people, besides the Tocharians. For example, the name “Sarmatians” is similar. Variations such as **Sirmats / Sauromats / Savromats** and **Sarmatians** can be found. In the Avesta, Sairama was their forefather. Explanations for the meaning of this name, given by V. Abaev: “blackhanded”, “living in the black soil”, “with black fur coats”, are not acceptable. A possible explanation of the name could be found in the following words: *χšay*, in Ossetian *siau / saj* - shiny, bright, but also regal, ruling, *sajneg* – radiant, in Shughni *šayēn* – ruler. The second part of the name could be from another word *rēm* (Sogdian) – people, in Persian *ram*, *rāme*, Gilaki *rēmê*, Pashto, Shughni *rama*, Baluchi *ramag* – herd, crowd, Baluchi *raj* – people, Dardan *ramaṇa*, Sanskrit *ramṇa*, Hindi *raman* – spouse, head of a family, and the third part could be the suffix for plural - *-tæ*. Thus, we have *siau-ram-tæ* which phonetically corresponds to the three forms: **Sirmats, Sauromats / Savromats** and **Sarmatians**, but semantically means “shiny, radiant or regal people”! Regarding the Ossetian (Sarmatian) *siau / saj* - shiny, radiant, we could point out to the Bulgarian analogue **севамъ, сева (sevam / seva)** – to light, light up, a dialect word included in the first Bulgarian dictionary written by Naiden Gerov in 19th century. Probably the meaning of the name Sevo is the same - bright, glittering. Also, in Pashto *spêk*, Yaghnobi *sabuk*, Yazgulami *sabok*, Shughni *sabuk*, Kurdish *sivik*, Persian *säbok*, Gilaki *subuk* - light, bright.

The ethnonyms: **Siraces** (Sarmatian tribe) – reds (in Ossetian *сырх / surx*), **Aorsi** (Sarmatian tribe) in Ossetian *uors* – whites, brights, arians – white, clean, noble, have the same meaning. In the Chinese sources Proto-Tocharian tribes were called also whites 北 (northern) Di 狄, or Bei-di or 北狄, as well as red (fiery) 赤 Di 狄, or Chi-Di 赤狄. Later Hiones, who became part of the Hephtalites, were divided also into whites and reds (Sped-Hiones and Kamir-Hiones, respectively).

This is an indirect indication of the existence of an ancient Bulgarian root ***баргъ / багръ (*barg / *bagr)** – bright red, bright, shiny, ***пълк (*pălk)** – fiery (see also the reposition of the root **блъг-ари / бълг-ари (blăg-ari / bălg-ari)**, which a metathesis of the er-vowels *ръ-/лъ-* (*ră-/lă*) > *ър-/ъл-* (*ăr-/ăl*), a process typical for the old Bulgarian only; it is absent in any other Slavonic language, (perhaps inherited from the ancient Bulgarians).

Similarly, the Ossetian name for **Purk** people - Bursar, Burdar - means bright, yellow, shiny, of the wheat color.

How did the Bulgarian ethnonym came to be? The Sarmation suffix for formation of family names indicating belonging - ar, **aræ** in Digorian, played a role. This suffix has not been kept in the modern Ossetian language, but it can be found in formation of some places and family names, for example, дзымар – Dzimars, Dzimar – the village of Dzima, kudar - Kudars, Kurtagar - Kurtagits (Dzimar and Kurtagar are tribes in the Caucasus mentioned by Zakharia Retor), Kaasar-Gom, the Kaasa gorge, Salbiar - villige of the Salbi clan. E. Granatovski relates it to the ancient Iranian (Sax) suffix -ara. Then, **Bulgar, Purgur** should be the **Bulg** or **Purg** people!

A second possibility would be the role of the Proto-Tocharian word *ghara / *khara (γαρα) – people, tribe, in Tocharian (a) kār, Tocharian (b) kare, Proto-Tocharian *käre – someone of high rank, noble, high class, cast, group, with more distant analogues in the Celtic languages, in Welsh gwr, Old Breton gour, Cornish gur – human, old Breton gueryn, Welsh gwerin – crowd, on Proto-Celtic *koryo - throng, Old Irish cuire, Welsch cordd – tribe, clan. Also, in Ossetian гуыр / gur – crowd, throng, Prakrit (is any of several Middle Indo-Aryan languages) hāra, Hindi gharrā, Pali kira, Bengali harū – people, humans, in Pashto khor – friend, in this way pälk-ghara, would mean “fiery people” or “Chi-Di” in Chinese translation.

This Tocharian word is in the foundation of the Turkic-Mongol hor (kor) - subdivision, group,, in ancient Turkic qara - crowd, people. Even today, some Altai Turks (Kumndins, Shorz) in Tuvinian, Hakhasian and Kirghiz languages, this word is used to designate people. The linguist B. Tatarintzev reached the same conclusion calling it “sufficiently ancient Turkic word”. In Hakhasian folklore the word “hooray” means any kind of group of people, depending on the context, it can mean the whole humanity or a group of people gathered in one place. In Mongolian xuraah – summit, xoroo – 1. group, area, 2. battalion. In Dagur (Mongolian dialect) xuar, hare - man, in Evenki hōr – people living together, also in Tungus-Manchu languages gurū, gurun – 1. state, 2. people, Proto-Mongolian gürün, Mongolian gurən - state. Here, we have to mention the unclear Bulgarian word **xopa (hora)** – people, group of humans, which is not of Slavonic origin. In the Bulgarian Ethnonyms Dictionary, it is inappropriately derived from the Greek χωριό – village, χώρα – country, state, no additional sources have been



looked for, however, a later Kuman origin can not be excluded.

On some coins from the time of Kujula Kadphises, a ruler of Kushan, the word KARA is found, which, according to John Hill who translated “Hou Han-Shu”, could be the self-name of „Gara / Ghara”. As can be seen, this word corresponds very well to the Tocharian kār / kare! It can be seen also on the copper coin discovered in Chach (Figure), cat. number MAC 2891, 9.96g wight, 24mm in diameter. On one side of the coin, a Nandi Bull is seen (the bull of Shiva in the Indian mythology) and with Greek letters it is written nandipada, on the other side a camel can be seen, the symbol of Bactria, and with Kharosthi script it is written: “Maharayasa Rayatirayasa Kuyula Kara Kapasa” (The Great King, the King of the Kings Kudjula Kapis (Kadphises); can the word “Kara” be interpreted as (To)charian?

If we assume that *ghara / *khara was a selfname of a Tocharian community, in which the Arsi and the Kassiri are also included, and maybe other tribes too, then what does „ta / to” at the beginning mean? Chris Dorneich, a German architect who studied the Arsi-Yuezhi history, pointed out to an interesting fact. According to the oldest preserved copy of the Strabo’s “Geography”, „Codex antiquissimus”, the name TAXAPOI (Tachari) is written quite clearly. “Ta” at the beginning is found also in Khotan-Saka form of the ethnonym “Tachars/Tochars” which is Ttau-da-gara, but Baley notes that „tau- / tu- root, meaning

plenty, high number, is well spread root in the Indo-European languages. He connects 𐍀- / tho- from 𐍀ɣara / Togara, directly to the Iranian tu- - big, an earlier form tuui-, analogous to the Indo-Iranian tuui-, big. In his “Dictionary of the Indo-European Language”, Pokorny points to the root *tēu-, tēu-, tēuə-, tēuḏ-, tū- which means big, growing, strong, crowd, people, Tocharian (b) tot - plenty. Bailey brings us to the Proto-Indo-Iranian tauH, in Sanskrit tavī, in ancient Indian (Vedi) tavaś, tiya, Avbestian tauu, old Persian tav, Sogdian t'w'nty, t'wndyy, Pahlavi tw'(b)n (tuwān), Partian t'wg (tāūg), Ossetian Iron тых, Digor tuxæ, (in old Bulgarian тъгъ / tǎg`), Khotan-Saka tvāñ (tvāñ) – strong, in Kushan-Bactrian taoi, taoo, taoano, taoano – plenty, also rich (126).

The ethnonym “Ta-chari/To-chari” means many people, community. It is logical to think that ***Tochars / Tachars** is a common name of the whole community that includes the Arsi, the Kassi/Kassiri, where the Kuchas are included also, as well as other unknown to us tribes that are called with a common name Rong 戎 and Di 氏 and狄, Hu 胡.

In this way, from the roots **Bulg / Blug, Park / Parg / Purg / Burg** naturally the name for the **Bulgar / Blugar, Pargar, Purgar, Burgar** can be derived.

Literature Sources and Further Reading

- Й. Табов (2006) Българи в античния свят. Сборник статии. София.
- В. Стоянов (2011) Етнонимът "българи" в светлината на една еволюционна теория. VALERISTICA POLYHISTORICA – vol. 1 Selected Contributions to Border Studies of History Ausgewählte Beiträge zu Grenzforschungen der Geschicht.: <https://www.academia.edu/> и http://valeristica.ihist.bas.bg/_private/Publications_Articles/BulgEthnonym.pdf
- В. Стоянов (1997) Етнонимът „Българи“, за българо-тюркското смесения. С., стр. 17-18, 21.
- S. A. Starostin, A. V. Dybo, O. A. Mudrak. An Etymological Dictionary of Altaic Languages., стр. 373, 382-383, 348-349. Уеб-сайт: www.starling.rinet.ru
- М. Р. Федотов (1996) Этимологического словаря чувашского языка” (1 том А-Р), Чебоксары, стр. 443-444. Уеб-сайт: Monumenta altaica - <http://altaica.narod.ru/v-turks.htm>
- An etymological lexicon of Proto-Celtic [Matasovic] : <http://www.indo-european.nl/cgi-bin/main.cgi?root=leiden>
- К. Т. Витчак. СКИФСКИЙ ЯЗЫК: ОПЫТ ОПИСАНИЯ. Сп. “ВОПРОСЫ ЯЗЫКОЗНАНИЯ” № 5 1992 - <http://ameshavkin.narod.ru/litved/grammar/ling/scythai.htm>
- Douglas Q. Adams (1999) A dictionary of Tocharian B, Leiden Studies in Indo-European 10, Amsterdam - Atlanta, Уеб-сайт: <http://ieed.ullet.net/tochb.html>
- Digital South Asia Library. The Dictionaries on-line - <http://dsal.uchicago.edu/dictionaries/index.html>
- Шанхайзин”. Каталог гор и морей. М.1977 г., стр.118: http://www.biblio.nhatnam.ru/Shahai_Jig.pdf
- Д. Съслов. Пътят на България, С. 2000, стр. 234-235
- J. Pokorny (1959) Indogermanisches Etymologisches Wörterbuch”, Bern vol.1, p.139
- Сравнительный словарь тунгусоманьчжурских языках, том-1, стр. 75, 82, 333,174 Ленинград, 1975, Уеб-сайт: „Monumenta altaica” - <http://altaica.narod.ru/tms.htm>
- П. Голийски (2003) Зиези от който са българите. С. (изд. Тангра-Танакра), стр. 396-398
- И. Т. Иванов (2005) „По пътя на българския етноним”. Ст. Загора, както и на уеб-сайта “Страница за прабългарите”: <http://www.protobulgarians.com>.
- И.Стеблин-Каменский (1990) Этимологический словарь ваханского языка. Санкт-Петербург, стр. 94-95
- Д. Карамшоев (1991) Шугнанско-русский словарь, том-2, стр.453, Москва изд. Наука.
- Осетинско (иронско) русский словарь. изд «ИР» Орджоникидзе 1970 г.: http://www.allingvo.ru/DIC/iron-rus_dictionary.htm
- Ф. М. Таказов (2003) Дигорско-русский словарь. Владикавказ. Уеб-сайт: www.allingvo.ru
- В. Абаев (1958) ИСТОРИКО-ЭТИМОЛОГИЧЕСКИЙ СЛОВАРЬ ОСЕТИНСКОГО ЯЗЫКА. Том I. А-К'. Москва-Ленинград, стр. 237, 265, 268, 272 http://www.allingvo.ru/LANGUAGE/etimolog_slovar.htm
- Ю. Кручин (2006) Большой современной русско-монгольский и монгольско-русский словарь. М., стр. 640, 576, 855

- Б. Д. Муниев (1977) Калмыцко-русский словарь. М., стр. 118
- М. П. Петров (1925) О происхождении чуваш. ЧЕБОКСАРЫ, стр.19: http://www.bulgari-istoria-2010.com/booksRu/pyetrov_o_proiskhozhdynii_chuvash.pdf
- З. Гаглоити (2007) Осетинские фамильные и личные имена, Цхинвал, стр. 91: <http://iratta.com/2007/12/09/soderzhanie.html>
- М. Юхма (2002) Топонимът Плиска в българо-чувашкия фолклор. Сборник: Златна България. Варна, стр. 314-316.
- Чăваш хĕрхе ячĕсем (Чувашки женски имена): <http://cv.wikipedia.org>
- В. Тъпкова-Заимова, А.Милтенова (1996) Историко-апокалиптична книжнина във Византия и Средновековна България. С., стр. 135: http://www.bulgari-istoria-2010.com/booksBG/V_T_Zaimova_IKVSBJ.djvu
- Св. Иванчев (1988) Към въпроса за съчетанията РЪ/РЬ, ЛЪ/ЛЬ в старобългарските текстове. Сборник авторски статии. "Българският език – класически и екзотичен". С., стр. 65-69
- Найден Геров (1904) Речник на българският език, том-5 (P-IA), стр.156. Пловдив: http://www.promacedonia.org/pdf/gerov_rechnik.html
- М. Лакова (2012) За прабългарите и техният език. В.Търново, стр. 47
- О. А. Мудрак. Пратюркская металлургическая лексика. Уеб-сайт: "Monumenta Altaica" <http://altaica.ru/Articles/met1.pdf>
- М. Федотов (1996) „Этимологического словаря чувашского языка“ (2 том С-Я) Чебоксари, стр.408: Уеб-сайт: Monumenta altaica - <http://altaica.narod.ru/v-turks.htm>
- Ю. А. Дзицойты. Кавказская Скифия. <http://mcir.ru/index.php?page=stat&id=13> и http://www.bulgari-istoria-2010.com/booksRu/Ju_Dzicoiti_Kuadarcy.pdf
- Hou Han Shu - Section 13 – The Kingdom of the Da Yuezhi 大月氏 (the Kushans): http://depts.washington.edu/silkroad/texts/hhshu/hou_han_shu.html
- Matasovic. An etymological lexicon of Proto-Celtic: <http://www.indo-european.nl/cgi-bin/main.cgi?root=leiden>
- Digital South Asia Library. The Dictionaries on-line: <http://dsal.uchicago.edu/dictionaries/index.html>
- В. Я. Бутанаев (1992) Вопрос о самоназвании хакасов // Этнографическое обозрение. 1992. № 2. стр. 63-69.
- И. Л. Кызласов (1992) Об этнонимах хакас и татар и слове хоорай (ответ оппонентам) // Этнографическое обозрение. 1992. № 2. С. 69-76.
- Тодаева Б. Х. (1986) Дагурский язык.
- Chris Dorneich (2008) Zhang Qian THE SECRET MISSION OF HAN EMPEROR WU IN SEARCH OF THE RUZHI (YUEZHI) AND THE FALL OF THE GRÆCO-BACTRIAN KINGDOM (ANNOTATED COMPILATION OF EASTERN AND WESTERN SOURCES). Berlin, стр. 91: http://www.bulgari-istoria-2010.com/booksBG/Cris_Dorneich_Han_China_Zhang_Qianfeng_tj.pdf и в превод на български: http://www.bulgari-istoria-2010.com/booksBG/Kr_Dorneich_Chzan_Tzsjan.pdf
- CoinIndia. The Virtual Museum of Indian Coins. The Coin Galleries: Kujula Kadphises: <http://www.coinindia.com/galleries-kujula.html>
- A. Lubotsky. Indo-Aryan inherited lexicon.: <http://www.indo-european.nl/cgi-bin/main.cgi?root=leiden>

THE TOCHARIAN PROBLEM AND THE ANCIENT POPULATION OF CENTRAL ASIA

As it was shown previously, most likely the ancient carriers of the ethnonym “Bulgarians” lived first in the region between East Tian Shan, Turfan and Mongolian Altai, and were part of the big community of the **Kasi/Kasiri**, which was in turn part of the ancient proto-Tocharian community.

At the end of the 19th-beginning of the 20th century, in Chinese Turkestan or Xingjian document were discovered and published written with the Indian letters “Brahmi” in an unknown Indo-European language. Uyghurian medieval document reported that this language was called twqry-tyly, i.e., Tocharian. The Turkologist F. V. K. Müller read twqry as toχri with a dull pronunciation of “h”. He related it to the already mentioned Toχάριο in Central Asia - Tocharians of Strabo, Pompeii Throg, Justin, and Ptolemy. In later Persian, Mannihean texts, the territory of Bactria is called Twyr-yst`n (Tocharistan/Tugristan). Writing twry (tughri) used to sound as tuyri (tuhra). And this coincides with the name twqry in the Uyghurian document. Hence, the language was called Tocharian.

In 1908, E. Zig and W. Zigling attempted to prove that this was an Indo-European language, and the Czech linguist Y. Pokorny, showed that this unknown Indo-European language stands close to the Celtic, Balto-Slavic, Hett, Thracian, Frigian (proto-Armenian) languages. Later, the French orientalist Sylvan Levy published his first translations of these texts. Afterwards, two variations of this language were found called by E. Layman: Tocharian (a) spread in the east between Karashar, Turfan and Beshbalik, and Tocharian (b) in the west, in the Kucha region. S. Levy called them Karashar and Kuchas, respectively. Some authors view these differentiations as two dialects of the same language, but most accept them as two close and related but still well differentiated languages so much that two people could not understand easily each other. At present, there are about 4-5,000 known words from these languages. They are related mostly to Buddhist texts from the first centuries AD. Unfortunately, most of the words are later borrowings from Sanskrit and Prakrit closely related to the Buddhist religion.

In addition to the linguistic discoveries, because of the dry climate many mummified corpses were discovered buried in the necropolises of Tarim region. Their anthropological type was clearly European - tall with blond hair predominantly. During the 80s and 90s of the 20th century, Victor Mair from Pennsylvania University organized expeditions in Xingjian to study and popularize among all scientists the mysterious mummies, the European neighbors of ancient China. It turned out that there was significant information about these mummies in the ancient Chinese dynastic chronicles and other Chinese geographic, historical, and encyclopedic writings.

There is a big discussion between the scientists about the equalizing of Tocharians, described by the Greek and Roman authors, as well as the Yuezhi / Rozhi, described in the Chinese dynastic chronicles, with the tribes that conquered Bactria in 2d-1st centuries BC who founded the Kushan state. Or these were the citizens of towns-oasis in Xingjian, assimilated by the Turks in the first centuries BC, and the Yezhi being quite different, probably East Iranian people. Thanks to the analysis of the name Yuezhi, it became clear today, that in the ancient times it was pronounced as Rouzhi and reflects the selfsame Arsi / Arshi, i.e., the equalization **Yuechji=Arsi=Tocharians** was proven.

The name Yuezhi 月氏 was used for the first time by Sima Qian (around 145-90BC) in Shi-ji (“Historical notes”) for describing the events of the rise of the Xiongnu empire. The older names of these people as Yuzhi 禺氏, and Niuzhi 牛氏, is in the Guanzi 管子 tractate written in 645 BC by Guan Zhon. It says that they used to live in the northwest, in Gansu, in the “Wushi / Wuzhi” (Kunlun) mountain, they used to produce and trade jade, especially valuable material in China. The land of the Yuezhi 禺氏 encompassed the regions Liangzhou, Ganzhou, Xizhou, and Yanzhou, corresponding to the modern Gansu

and Shanxi provinces in the northern China. Later Chinese scholars of these texts pointed out that the Yuzhi / Yushi were the Northwestern barbarians.

In the form of Yuzhi 禺知, the Yushi were mentioned next in “The travels of Mu, son of the Heaven” (“Mu Tianzi Zhuan”) written in about 4th-3rd centuries BC. Today, the name of these people is accepted as Yuezhi 月氏 used in “Han shu” for the first time. But in Han epoch, at the time of Sima Qian, there was the 𠂔氏, or the modern 肉氏. The difference is principally important since the character yue 月 means moon, and the character ròu 肉 means meat, flesh. A confusion arose that led to an erroneous interpretation of the ancient pronunciation of the name of these people. This error is a result of the usage of a transitional form of 肉, which in the Han epoch was written very much like 月, with the character for the moon - 月. This error is purely mechanical, there is no meaningful reason for it.

As shown in the late editions of “Shi-ji” and “Shi-ji Jidan”, we know today that 月氏, is equivalent to 肉支 and it must be pronounced as Rou-zhī, i.e., instead of 月, we must consider 月. The evolution of the name is: 𠂔氏 > 月氏 > 月氏. This analysis is confirmed by the different variations for this name in the Chinese chronicles: 1. Yúshì / Yúzhī 禺氏, 禺知, 虞氏 in Han epoch ng(h)o-g(h)é, ng(h)wa-g(h)é, ngua-g(h)é, 2. Yìqú 義渠 - ngajs-ga, 3. Niúshì 牛氏 - ngūie-g(h)é, 4. Ròuzhī / Ròushì 肉支 / 肉氏 - nhuk-ke, nhuk-g(h)é. Because of the specifics of the Chinese pronunciation, all these forms sounded as “Rougi” or “Rouki”. By analogy, in Tocharian (b) ruk, rukā, means bright, glittering, *r(a)uk – shine, Tocharian (a) ārki, ārsi, Tocharian (b) ark, arkwi – white, bright, proto-Tocharian from *ārkw(ä)j – white, in Khotan-Saks rāga, rrāša – white, bright. In short, the self-name of the people described in the Chinese chronicles as Yuezhi was Argi / Arsi. Herodotus was describing precisely these people as Argipei (ἀργιππῆες, οργιππῆες) living “in the most eastern part of the known world”, and their name most probably reflects the Tocharian expression „ārki-ype“ – the land of the Arsi, the White land, the White people. The same name, “White people” and “White land”, was used in the Chinese geography Shanhaijing to designate the Tocharians.

The name Kucha / Kusi / Kasiri is identical to Arsi / Argi, it means white, sparkling, from the Tocharian (b) kutsi - white, clean, divine, in Tocharian (a) kāsū – handsome, related to population on the both sides of Tian Shan, who called themselves Kuśiññe. Thus, Kasi and Arsi were two parts of the same people living in Tian Shan, Gansu, and Tarim region. Later, the two dialects developed into two Tocharian languages A (Arsi) and B (Kuchas/Kasiri).

The written documents came later, 6th-7th centuries. The written culture is a result of the spread of the Buddhism after 2d-3d century towards Tarim and China. In addition, they are entirely of religious character, they don't have information on the history of these people. However, from the Chinese texts Xitian Lujin or “Western road” (Dunhuang document S. 383) from the time of Song empire (420-479), we learn that Yanqi 焉耆 are also called Yuezhi. Yanqi is Karashar or the center of Tocharian (a) or “Arsi” language. In the same texts, the distances between Gaochan (Turfan) and Yuezhi 月氏 state as well as from Yuezhi 月氏 to Kucha are given. It's quite clear that Yanqi was called also Yuezhi.

At the beginning, the Arsi / Arshi people lived in the region around Dūnhuáng, Qílián Shān, Gansu province, in the land northwest of Ordos, i.e., at the big curve of Huanhe river. They were nomads, raised horses, and traded jade. They founded the Steppe empire which rose to power in Jin epoch (221-207BC). At the end of the 3d century BC, Xiongnu people 匈奴, composed by Enisei (Kets), Samodians, and Altai tribes, succeeded to defeat and push out their lords in the region of Gānsù 甘肅. It happened in 209-174BC under the ambitious ruler of Xiongnu, Motun (Mòudùn) 冒頓 (in TM languages mutun - brave). He conquered “all people who could strain an arrow”, i.e., the neighboring nomads, and imposed a humiliating peace on the West Han empire. Under his successor, Laoshan (165BC), the weakened Arsi (Yuezhi) were destroyed completely, the bigger part of them migrated to the

west through the region of Tian Shan to Central Asia, between Amudarya and Surdarya rivers. Part of them remained in the Karashar region and founded Yanqi kingdom. Another part remained in Gansu subjugated to the Xiongnu. They were known as the Little Yuezhi or Xiao Yuezhi.

This massive migration passed over the lands of Kasiri (Cheshi) and Pugurs (Pulei / Beilu) or these were the Khazars and the Bulgars, and probably some of them joined the move. Thus, at the end of the 1st century, there were Bulgarians (Pugurs) and Khazars in the Caucuses. When West Han empire subjugated East Tian Shan region (2d-1st century BC), the land was almost devoid of any people, Cheshi, Pulei, and Beilu were small settlements with only a few thousands inhabitants.

The Chinese sources clearly divide their western nomad neighbors into “white” 白狄 and “fiery” 赤狄 (or red) „Di” (di 狄 means nomad), and this corresponds to the names Argi / Arsi - white, Kusine / Kusars - probably in the narrower meaning of fiery, sparkling. For example, see the Celtic *kassarā – thunders, also in Tocharian (b) kaswo - red, inflamed (fiery).

Chinese sources from the time of “Springs and Autumns” (722-476BC) and “Epoch of the Warring kingdoms” (476-221BC), i.e., pre-imperialistic China, wrote about “four barbarian groups of tribes”, called with the common name **Rong 戎**. They lived in the northwestern territories corresponding to Shanxi, Gansu and Ningjiā provinces today. They are: **Yunrong 允戎** (ancient Chinese lúnrong), **Jiangrong 姜戎** (ancient Chinese kangrong / kangrong, identical with the Tibetan **Qiang 羌** (in ancient Chinese and Han epoch - khan), **Quanrong 犬戎** or dog-barbarians, known also as **Baigou 白狗**, also as white wolves or **Báiláng 白狼** (white wolf), **Xuanyuan 獯豸 (豸豸)**, one of the earlier names of Xiongnu (豸 is a character with one meaning only - Xiongnu). Rongs defeated west Zhou state and forced the people to migrate to the East where the East Zhou was founded. During the next centuries, the lands of the Rong tribes were invaded by the northwestern Chinese kingdoms Qin and Jin and the people were displaced further to the north and west. This is how the western Rongs or “White Rongs” (or white Di, Beirong 北戎) and the red “Chi Di” came to be. The mountain Rongs or Shanrong 山戎 who separated and went to the East, reached Hebei and Liaoning provinces, north of the most eastern Chinese kingdom Yan.

Jiangrong 建嶸 and **Luhun 陸渾** tribes (ancient Chinese ruk-qún, which resembles Rukhi or Arsi / Tochars) used to live in Gansu province at the beginning, later, they moved to the east, to Henan province where they continued to live for a long time with **Yangju 揚拒** (ancient Chinese “fanjá”), **Quangao 泉皋** (ancient Chinese and Han epoch “dzwan-kū”, “dzwan-kəw”, which is the old name of Xiongnu), and **Yiluo 伊洛** (ijrhāk) tribes. It is possible that Qin kingdom used these people as allies to conquer other Chinese kingdoms and to unite them in one state - the Qin empire.

The character Rong 戎 means soldier, invader, enemy, military, weapons in Chinese language. In ancient Chinese and Han epoch the word was pronounced nuṛ (nung). It is quite possible that the word is ancient Tocharian, in Tocharian (a) wnisk, Tocharian (b) nusk – squeeze, suppress, proto-Tocharian *neik – torture, cause pain, Tocharian (a and b) nu - shout, threaten, Tocharian (a) nut, Tocharian (b) naut, proto-Tocharian *nut – kill, destroy, Tocharian (a) ñātse, Tocharian (b) ñyātse – danger, devastation, suffering, in Goth neið, old English nið, high German níd(h), proto-German *nīða – battle, animosity, hatred, rage, in ancient Irish níth, Welsh nwyd – battle, rage, in Slavic languages нуда, понуда (nuda, ponuda) – violence, pressure, forcing. Thus, the original meaning was enemy, aggressor, killer, a name that was a result of the constant invasions of the Indo-European Tocharians in the Chinese kingdoms.

In the document “Yu Yun on taxes”, included in “Yi Zhou-shu” (History of the Zhou kingdom), we read: “These are the possessions: Kongtong 空同, Daxia 大夏, Suoju

莎車, Guta 姑他, Danluo 且略, Bao Hu 豹胡, Dai Di 代翟, Xiongnu 匈奴, Loufan 樓煩, Yuezhi 月支, 月氏, Xianli 焉耆, Qilong 其龍, eastern and northern Hu (barbarians, foreigners). I am asking, your highness, so that I can instruct them in the trade with us, they offer their camels, white jade, wild horses, taotu 騊駼 (wild pony), jueti 鐵騊 (kind of good horses), and great arrows”.

It is accepted that this “conversation” was written during the period of the wars between the kingdoms (476-221BC). If what is written in this document is true, then these thirteen names could be accepted as the full list of northern nomadic tribes known to the Chinese in this period. According to Yu Taishan, this is a compilation of older data because it says that Yu Yun lived in the older times, Shan epoch (around 1027BC). Thus, it is quite possible that some of these tribes were known since the epoch described in “Chunqiu” (“Springs and Autumns”) chronicle of 770 / 772-472BC.

The document itself, Yi Zhou-shu, (“The lost history of Zhou kingdom”), was known from a later copy in West Han epoch, that is why it was classified as “unofficial chronicle”, it is not a part of the official 24 Chinese dynastic chronicles. Despite its “unofficial character” though, the names of these tribes are very interesting, they are repeated in later “official” documents. We will look at some of them, Yuezhi 月支, 月氏, is Xiongnu 匈奴, they are known.

The first name Kongtong 空同 is Kōngtóng Shān 崆峒山, a mountain close to the city Pingliang in Gansu province.

The second name Daxia 大夏 reflects directly the ethnonym Tocharians. The reconstruction of this word in ancient and classical old Chinese is “dhäts-g(h)räs”, “thaäts-g(h)räs”, which is very close to *toγri, or Daxia = Dagra, Tagra, Tagara, Tahara. This is proven by the German researcher Christopher Dorneich. There used to be a city with this name in Shensi. The name Dasya was found in the inscriptions from Liantai from the 28th year (219BC) of the first emperor that ruled Qin empire - Shi-Huang-di (246-210BC). There is a river Daxia in Gansu, a tributary to Huanhe river. S. Papillion proposed that one of the oldest Chinese state, the semi-mythical 夏 (g(h)räs) or Ghra / Gara, written with the character as Daxia 大夏, was probably founded by the proto-Tocharians. The Chinese historian Wang Guowei reached the same conclusion based on the history of the 夏 destruction by the next dynasty Shan, when many citizens of 夏 run away to their ancestors, barbarians living in the north and west. Wang Guowei considered these migrated to the west people as the ancestors of the future Yuezhi .

Daxia 大夏 literary means “Great Xia” and by its meaning is equal to the name “to-ghars”. W. Baley, an expert in Khotan-Saks language, discovered the Tocharian name in some documents written as gara, garvā, garrvā, and as an expression ttau-da-gara, ttahvāra. The name *gara, in plural garam, can be seen in Khotan-saks documents of the 10th century. Chinese sources mentioned about the settlement of various Turkic tribes by the cities Şacū and Kamcū (Shāzhōu and Gānzhōu in West Gansu), where the Khotan-saks sources mentioned people *gara, or maja gara – our allies, neighbors of the Turks. The Khotan-saks texts indicates that Kamcū is the Khotan-saks name of the Chinese prefecture Gan, which in the Tang epoch was pronounced as Kam 甘 (contemporary form gān, ancient Chinese, early medieval Chinese kām). Most likely, it reflects some older Tocharian toponym. It is not difficult to find in it the Tocharian (a) tkam, Tocharian (b) kem, proto-Tocharian *tken – land, ground, field, from the porto-Indo-European *d^h(e)ǵ^hom – earth.

Baley interpreted the name “Tocharian” as composed of two parts: “ta/to”, a derivative of Indo-European root in Iranian ti-, earlier form tuui-, analogous to the Ind-Iranian tuui-, in Kushn-Bactrian taoi, at, taoana, taoano - plenty, big, many, all, and “gara” which understands as mountaineers, from the Indo-Iranian gar - mountain. A better interpretation would be a little different: ta/to or tu- may mean “many, all” as well as “community, society, people, country, for example in Baltic languages tauta, tauto, in Celtic languages, Irish tuath,

Kimver tūd, Kornwell tus – people, country, in Italian, Oskan touto – city, Latin tot - many, toto – all together, totus – entirely, modern Italian tutto, Spanish todo, Catalanian tota, Portugal tudo, Rumanian tot – all, Thracian dou – country, ancient Greek de, demos – land, people, Hettuzzi – people, army, in German languages in ancient upper-German thiota, thiot, Gothic thuida, Norwegian tjod, modern German Deutsh, Holland duits, Dutch – people (including the self-name of the German and the Holland people). In Tocharian languages this word is proven indirectly, as a part of tmam / tumane - 10,000 meaning literary “too big number” from tu- many, and mane - big, from the Tocharian mān, mēnt – many, more, big, also from the Tocharian (b) tot - many, attar - plenty. This Tocharian word is preserved in Old as **тъма** (t̄ma) – 10, 000.

John Hill, the translator of “Hou Han-shu”, pointed to the coins from the time of the Kushan ruler Kujula Kadphises, where the self-name of the “Kushans”, the descendants of the Yuezhi-Tocharians, is written. On one side of such coin discovered in Chach (Figure 34) is pictured “Nandi Bull” (the bull of Shiva) and the word “nandipada” written with Greek letters, on the other side a camille is pictured, a Bactrian symbol and “Maharayasa Rayatirayasa Kuyula **Kara Kapasa**” written with “kharoshti” letters. The word “Kara” here can be interpreted as “(to)char”. Although this word is not seen in the Tocharian texts, there are numerous related words: in proto-Celtic *koryo, old Irish cuire, Welsh cordd – tribe, family, Welsh, gwr, Breton gour, Kornwell gur – human, Welsh gwr – man, gwreg – woman, gwerin – crowd, many people, Breton gueryn – people. In proto-Indoeuropean *koryo – group, tribe, people, in ancient Persian kāra, Ossetian гуыг, Prakrit hāra, Hindi gharrā, Pali kira, Bengali harū – people, Pushtun khor – friend, close person. This Tocharian word is in the base of the Turkic-Mongolian **Hor (Kor)** - division, group. Even today, in the language of the Altai Turks (Kumadins, Shorts), in Tuva, Hakhass, and Kyrgyzian, a mass of people is designated with the word hor (kor). In Mongolian xuraah means meeting, assembly, xoroo means 1. a group, region or 2. a division. In Dagur xuar, huare means person, Even hōr – living together, also in Tingus-Manchurian gurun means 1. state, 2. people, proto-Mongolian gürün, Mongolian gurən - state. Here we must bring the Bulgarian word hora - people, group of humans. The Hurit words tae (tahe) - people, and tuna - many, are also interesting as a reflection of the old ancient Tochar-Caucasian contacts in Central Asia and Zagros mountains, before their migration to steppes of Central Asia. At the end, the self-name “Tachars / Tochars” used to mean people, community or simply “many people”. Similarly, “Bulgarians / Pugurs” can be derived directly from the Tocharian **pälk-ghara, pälk-khara or pūr-ghara, pūr-khara**, it means fiery gara (fiery people), fiery “di”!

The country Tochara / Tagara or Daxia **大夏** in the Chinese text neighbors Kongtong 空同, it is situated in Gansu where the Yuezhi lived.

Suoju 莎車 was pronounced as „sāj-ka” in the ancient Chinese, the writing is identical with the city Shache or Yarkend: **莎車**. Thus, this is the oldest name of the **Saki** people! In “Yi Zhoushu”, it is written as Suojian **所見**. The Han epoch reconstruction is „sà-kēnh” meaning saki.

Danluo 且略 after reconstruction is “tāns-rhāk”, “tānh-rhāk”, “tānh-rāk” which is an older form of the name **Dingling 丁零** - “trēng-rīng”, “tēng-rīng” which is identical with the **Truni / Fruni (Phruni)** and the city **Troana (Throana) / Froana (Phroana)** as mentioned by the Greek and Roman authors. Behind this name are the Turi, Turian of the Avesta and their country Turan. Danluo and Dingling are the same people, Turi, Siberian Sakes or Scythians who left the rich burials in Altai (Pazirik) and Arjan (Tuva). The name for these people is written with different combinations of character: **Dānlán** or **Chānlán 稽檻** (it can be also **Tānlán**) and in the form of **Dānlain 僭林**. These are two variants of the same name of people who lived next to Linhu and Loufan tribes as mentioned by Sima Qian in “Biography of Li Mu”. Li Mu was an exceptionally good general of East Zhao state, who in 244BC, skillfully destroyed the Xiongnu and its allied tribes Danlan, Linhu, and Donghu. Danlan used to live in the most western lands north of the Great Wall at the time of Dai. The reconstructed

name in the ancient, classical and Han epoch Chinese language is „thamrāmh” and the Danlin name is „tāmrm”. No doubt the name reflects the same name of Turi / Turian, analogous to the above mentioned **Danluo** 旦咯. **Danlin** tribe used to live in the known in Tan epoch district of Shuòzhōu in the northern territories of Shanxi province today and the bordering land of Inner Mongolia.

Loufang, (Leufang, Loufang) 樓煩, after reconstruction it sounds like “rób-(h)an”, “rwā-b(h)an” or like “ruban”. It turned out that this ethnonym was known to Ptolemy who mentioned the **Rabani** people living together with the Garenei east of the Anibi and north of Asmirea region. It is possible that this ethnonym has Indo-Iranian origin since it is close to *rāpaka – support, help, wellbeing, in Avestian rapaka means help, support, Indo-Arian rap, rapati – help, Ossetian Iron ravg, Digor ravgæ – facility, in Yagnob, Shugnan rawo, Saricol rawu, Beludji raw – possibility. Thus, it means community, co-operating people. The **Loufang / Rabani** people were part of the Scythians, they left objects made in the typical animalistic style known in Ordos. Their immediate neighbor was the **Bayan** 白羊 tribe which in the West Han epoch was pronounced as “brāk-lang” meaning “white rams”, i.e. nomads. Similarly, another immediate neighbor of Loufan and Bayan tribes were people called by the Chinese sources **Linhu** 林胡 (meaning “forest barbarians”).

Probably, the **Rabani** later migrated together with the Hephtalites to North India where their descendants are called today **Rabari** or **Revvari**, they live south of Gujarat. They raise domestic animals, mostly camels, live a semi-nomadic life and consider themselves descendants of the Hephtalites ruler Mikharakula. They are part of the Guars today.

Xianli 孃梨 tribe name is pronounced as „sam-rəj”, (sam-riej). “Samri” are the inhabitants of Asmirea region mentioned by Ptolemy; Ammianus Marcellinus called them **Asmiri**. The name originates probably from the Tocharian (a) sāom, Tocharian (b) sāumo – human, human being. According to Yu Taishan, in “Shi-ji” this is the name **Sinli** 薪犁, reconstructed as „sin-riej”, „sjien-riej”, identical to „sam-riej”. This direct co-incidence with the mentioned by the classical authors “Asmiri” (one of the “Seres ” tribes) and the Laufang-Rabani confirms the validity of the method. It is quite possible they gave the name of Shanguo place corresponding today to the city Singer (also known as Chingir) in the middle between Lop-nop lake and Karashar close to Lulan (Kroraina). In Tang epoch, it was called Shendu. According to the late “History of Kidanes” (Qidan-guo zhi) 契丹國志 by E. Lun Li, the Shendu, population, called here **Sinluo**, produced ores; it was completely assimilated by the Chinese people by the 9th-10th century.

Qilong 其龍 tribe name, reconstructed “gie-rong” also co-incides with the Garenei, mentioned by Ptolemy. The same name we find in “The voyage of Mu, son of Heaven” in the form of Jilu 劄閩, reconstructed name “kaj-r(h)a” reflecting the self-name “garha” in the Khotan texts. They were neighbors of the Asmiri (Xianli) and the Rabani (Loufang).

Dai-Di 代翟 tribe name, reconstructed as “l(h)əks-l(h)əkws”, “l(h)ēwh-l(h)ēwh”, “ləh-ljāwh”, very much resembles the name of the Tibet-Birman people **Luóluó** transcribed today as 猓猓, 倮倮, and 羅羅. They live today in South China, but in the past they lived in more northern places, among the tribes Qiāng 羌. They are known also as Yi 彝 people. Yi is a modern word for the ancient, classical, and Han epoch ləj, which is the syllable “Lo”. According to a legend of these people, their ancestors moved to Shanxi province. It was proposed that their ancestors were Europeans, proto-Caucasian. The name comes from the proto-North-Caucasian *līwłē, in Chec hen-Ingush lo, Bazbian law, Laks lak, Hinalug līgild, Caucasian Avar le, in Burish léi, le, lalé, lálum – human, man, also in Chechen-Ingush laj, Bazbian lag, in Abhaz-Adig a-ləg, ləg – servant (as borrowed in the Ossetian læg – human, man, in the ancient Bulgarians as **Luge** meaning people, used mostly in Macedonia). It is borrowed from the porto-caucasian to the Hittian lahha – army, ancient Greek (Mycenaean) lāwāgetās, Frigian lawagtaei, Dorian lāgefāt – leader.

In Chapter 5 of “Shi-ji”, it is written that in the 37th year of his rule, prince Mu of Qin (623BC): “Qin invaded Rong 戎 with the help and skill of Yóuyú 由余 (ancient, classical old Chinese, Han epoch läwla). Thus, Qin was enlarged by 1000 里 (about 500 км), and dominated the West Rong”. (Yu Taishan) Mu used one “barbarians” against others to establish his power and to enlarge his state, the most western of all Chinese kingdoms.

An interesting fact is that in Asia Minor, next to the Hittites and their contemporaries, lived people with the name Lulahi. The Greeks called them Λέλεγες. Thus, some part of this Caucasian proto-Lulah community migrated together with the Tocharians and the Gutii, further to the East in Xinjiang. Their descendants today, keeping the ancient name, are the ethnical community “Lahu”, part of the Tibet-Birman group Lolo, who live in Yunan province in China, North Vietnam, North Thailand, and Laos. According to a legend, Lahu followed a divine elk who took them to the south. They lived in Sichuan and Yunan until the 8th century when they were forced to emigrate to the south. In the Han epoch, they lived in the Juhai region in Unan. The Chinese people called them also “barabrain Kunming”.

The name **Bao-Hu** 豹胡 means “barbarians worshiping the tiger”. In 1045BC, the Shan dynasty was taken down by the Zhou dynasty. This event coincided with the nomad invasion in China who settled and partially merged with the Chinese people as reported in “Shi-ji”. The king of Zhou fought with the last king of the Shan with 300 chariots, 3,000 fighters “hot like tigers”, and 45,000 soldiers with shields. In 683BC, there were soldiers covered with tiger skins, even their horses were covered with tiger skins. These soldiers were known as “barbarian tigers”. Their country was known to the Chinese sources as Bā 巴 kingdom, it was located in the river Han valley in the southwest part of Shanxi province at the border with Gansu. They worshiped the white tiger as their ancestor. They were mainly mercenaries, the soldiers from the Chu kingdom were preferred. Later, the Bā people migrated to the south by the river Yángzǐ springs in Sichuan province where they mixed with the local Austro-Asian tribes, the ancestors of the Vietnamese and the peoples of Indochina. They had their written culture, different from the Chinese, but it has not been deciphered yet. The peak of their state was between 600-400BC, the Jin kingdom conquered them in 314BC. They were very good at the production of bronze. The burial coffins were in the shape of a boat. Such burials are typical for the Tocharian necropolises around Lop-nop lake and Loulan (Xiaohe necropolis). Interestingly, identical burial rituals were observed in the Ugric people of river Ob - the Mansi who used to bury the dead in shallow (50cm deep) pits in coffins in the shape of a boat. The coffin was covered with a small mound or it was left uncovered since the soul needed freedom to leave the coffin. Today, the descendants of Bā people are called Tǔjiā 土家, they are about 8 million people. The parallels with Mansi unequivocally indicate rather close relationships between proto-Tocharians and the proto-Ugrians in the antiquity. Such parallels are seen in the linguistics speaking about migrations between them and participation of the proto-Ugrians in the formation of the Tocharian community in Xinjiang.

A group of Di tribes went even further south and merged with the ancestors of the south Chinese Mao-Yao people. They created a specific culture of “horsemen with swords” along the upper Yantse river. The foundation of the Shǔ 蜀 and Dian-guó 滇國 states, known for production of high quality bronze, is related to them. They made dishes in the typical “animalistic” style with the predominant pictures of bulls and snakes at a moment when the snake bites the bull. The snake was especially worshiped as a local attribute, and the tiger came with the proto-Tocharians. In a later source Wei-lue (“Description of Wei dynasty” – Qao-Wei dynasty), a group of barbarians “Di”, called Ran Di 冉氏 which means “barbarians worshiping the snake”, is mentioned; ran 蚺 is the sign for the big python, living in the South China, Burma, and the Philippines.

Dian kingdom appeared in the 6th century BC in the northern Yunan province around a lake with the same name. It existed until the rise of the Han empire under the Emperor Wu Di, when in 109BC it was conquered. Dian is the immediate southern neighbor of the Ba and the Shu, the populations were very closely related. Pictures of Dian barbarians remind the

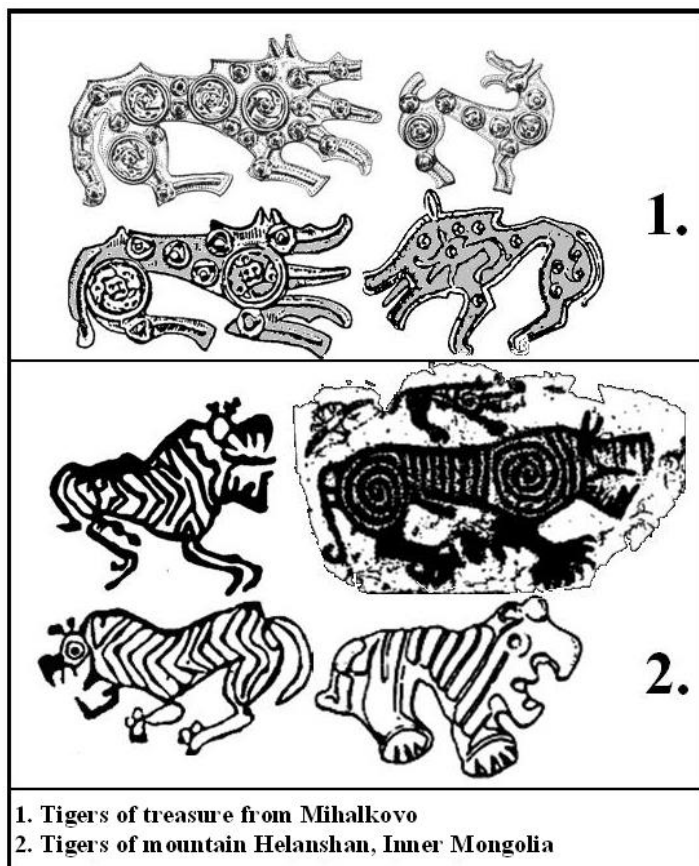
Tocharian aristocratic benefactors in the much later Buddhist wall paintings from Dunhuang. These were tall white people with long swords across the body, with shaved faces but with mustaches and “tianpus” hair style. A frequent motif in their animalistic style was the scene of the bull attacked by several snakes. Bull sacrifice was an usual ritual among the Dians. This reminds us about the distant Indo-European worship of the snake and the bull by the Crete-Minoan civilization.

The wars of the “white tiger” are part of the formation of the Cimmerians in the 7th century BC, a newly arrived to Europe invaders from Asia. A. Kovalev made an interesting comparison between the beasts (metal applications) of Mihalkovo treasure (Ternopol, Ukraine) , and similar images from Helanshan mountain in the Chinese province Ningxia, Chunwei district (Inner Mongolia) (Figure 35). The focus was on a specific schematic image of a tiger with an open mouth. These images have analogues also in Yunan province in South China. This is a sure sign that some tribes from the Northern China, such as Rongs and Di, migrated together with the Cimmerians. There is no doubt that the images in Helanshan belong to Bao-Hu tribe (Tocharians, people of the tiger) who founded Ba, Shu and Dian states.

Cimmerians appeared in Europe as a result of the great migrations of Indo-European tribes from Central Asia during 9th-8th centuries BC. They were well armed horsemen. Archeologically, their burials are similar to the burials in Central Asia and South Siberia, as seen in Tuva and Arjan necropolises. Cimmerian weapons (knives and swords) are similar to those found in archeological diggings in South Siberia. Together with the Cimmerians, in Europe appeared first bows, the Chinese spear “ji” 鉞 which in addition to the sharp tip on

the top, had also a side sharp edge. The name **Cimmerian / Cimvri** could be related to the name Camviri meaning people, it was the name of the Nuristans (known also as “Kambodji”), descendants of an ancient militaristic Indo-Iranian population living north of Hindokush. In the Indian sources, they are known as Kamboja, people living north of India, immediate neighbors of Rishikas tribes or Arsi (Yuechji/Tocharians). In his “Geography”, Ptolemy described them as “Komedi”. Today, about 5,500-10,000 people in Afghanistan and Pakistan speak their language Kamkata-viri. Their alternative names are Kati, Kamozi, Bashgali, Khowari.

The Cimmerians appeared first at Azov sea. They gave the name of the Cimmerian straits at Kerch city or Cimmerian Bosphorus. They crossed the Caucasus and destroyed Colchis (Ashua). They are mentioned for the first time in an Assyrian document of 714 BC as Gimarai, allies of the



Assyrian ruler Sargon II in a war with the Urartu state. After Sargon’s death (705 BC), the Cimmerians, under the ruler Tauasp(a), Τευασπας, invaded Assyria from Hubushna (Cappadocia) where they lived at that time (679-678 BC). The campaign was not successful and they were pushed out by the new Assyrian king Asarhadon.

In 676-674 BC, the Cimmerians invaded the neighboring Phrygia, destroyed it and reached Paphlagonia. Then, in 654-652 BC they invaded Lydia, neighbor of Phrygia, where

the Lydian king Giges died in a battle. They were destroyed by the new ruler of Lydia Aliat II between 637-636 BC. For the last time they were mentioned in an inscription at Beihustan by Darius I, where it says that the Sakes (Scythians) won and threw away the Cimmerians. After that, they migrated to the north which we can see in the archeological discoveries along river Tissa in Pannonia. They continued their migration to the north until around 4th-3d centuries BC they reached South Denmark (Jutland peninsula). In the 2d century BC, they left Jutland and went to the south, joined the German tribe of Teutons and the Celtic Ambrons and Tigurs. The Celtic Bois living in Chech territory at that time destroyed them in a battle, and they went to Norik, a Roman province, and fought the Romans. Around 109 BC invaded Gallia, in 103 BC ravaged Spain and headed to Italy, however, around 101BC they were defeated and repulsed by the Romans, and were pushed out to Gallia. Finally, they settled in Britania where they are known as the Kimvri people: in Welsh Cymreig, Cymro – person living in Welsh, Cymru – Welsh.

There is an interesting genetic study of the ancient Cimmerians/Kimvri who settled in South Jutland and Britania, by I. Rozhansky. It was established that they have the Scandinavian “junior” haplotypes R1a1 and Q1a3. Haplogroup Q is of Siberian origin. This is an evidence that the Cimmerians were Indo-Europeans who came to Europe in 8th-7th centuries BC from Central Asia and South Siberia. The common ancestor of the R1a1 lived about 5,000 years ago (3d millennium BC). The first Indo-European culture found in South Siberia, the Afanasevo culture, was dated at the same time.

Thus, both archeology and genetics demonstrate the role of the “tiger wars” in the formation not only of the small Chinese states but also in the ethnogenesis of the Cimmerians.

The following people are included in the list from the time of Zhou kingdom: Tocharian, Sakes, Dingling (Turi, Turan), Lolo (probably a self-name Lohi / Lolohi / Lulahi), Xiongnu, Loufang / Ruban (Raban) Yuezhi / Arsi, Xianli / Samri, (Asmireia, Asmires), and Qilon / Gieron (Garenei – Gara / Khara) or again Tochar who could be identified. The variety of hieroglyphic compositions used by the ancient Chinese to precisely determine the foreign “barbarian” people and their difficult to pronounce names, is impressive.

“The voyage of Mu, son of Heaven” is also an important document describing the northwestern tribes neighboring ancient China. It was discovered several centuries later during the burials of Xian-wang ruler of the Ancient Wei kingdom (318-296 BC). This kingdom existed during the Warring Kingdoms period in Ji district in the second year of Taikang period (281) under the West Qin dynasty rule, after the disintegration of East Han empire. The necropolis was robbed and the wood pieces with the texts were scattered. The pieces were collected and the texts were copied by Xun Xu, He Qiao, and other unknown scientists. Chapters 1 through 4 were incomplete, chapter 5 is partially preserved.

The first four chapters describe the Mu’s trip to the west. It is considered that these chapters were written by chroniclers of Yan or Zhou kingdoms in the later periods of Warring Kingdoms. Historically, Mu-wang, king of Zhou ruled between 1001 and 947 BC. According to the Chinese chronicles, he fought with the “western barbarians” or the “dog-soldiers”. He did not listen to his advisor Muo Fu, and went against them. The king came back with “four white wolves and four white elks”. This is a symbolic description of the captured leaders of the respective tribes. The white wolf is a symbol of Báiláng 白狼 people, images of a wolf are typical of Loufang people. The relationships between the “dog-soldiers” worsened.

More detailed information we get from the Bamboo annals. This conflict took place during the 12th year of Mu-wang rule, and he punished the “dogs” as the Chinese used to call them then. Usage of animals as symbols is common among the Indo-Europeans, for example, on the other side of Eurasia, the dog is a symbol of the German tribe Langobards, and the wolf - of the ancient Danes.

There was also a second campaign. “In his 17th year, the king went west to the Kunlun mountain and met Xiwangmu – the goddess-queen of the West” (mythical figure in the lands of the west barbarians). Next year the goddess came to Zhou to pay respect to Mu-wang.

In the eighth month of the autumn, the king went to the north again, crossed the “floating sands” and Jiyu peak, and again invaded the “dogs” capturing two of their kings. He

continued his march and reached a place with many blue birds changing their feathers, and then the goddess stopped him. This is described in the Chinese annals “Zhushu Jinian”, cited from the Gu Pu commentary. Interestingly, Herodotus mentioned the country Hyperborea in his History (chapter VII), which was northern neighbor of Scythia, and nobody could go further north because there was a thick fog of birds feathers in the air and on the ground. The difficult idea about the birds feathers is confirmed unequivocally. Of course, part of this story is mythical, however, there is no doubt about the conflict between Chow and the other tribe. These events took place during the 10th century BC.

These two campaigns were the basis for writing the “Voyage of Mu, son of Heaven”, an ancient Chinese text written by unknown author(s). Here the military campaigns were described as friendly trips through the unknown tribes in northwest. It is written between 400 and 350 BC, the author knew Central Asia and the tribes living next to the Chinese land well. Some of the tribes that Mu-van encountered are mentioned also by other Chinese sources. Of course, we can not accept that the real Mu-van knew and went through all these countries since the texts were written centuries after the real hero lived.

The name of the most important tribe Quan Rong 犬戎 means “people-dogs”, “barbarians-dogs”, the country is Quan fāng 犬方 – dogs country or dogs enemies as mentioned in inscriptions from the time of Shan dynasty. This is the same Quan fāng reported by Shanhaiyin or the dog country mentioned in Yi Zhoushu. In chapter 17 of Shanhaiyin, we read: “The mountain of father Yun or Yunfu is in the great desert where river Shun ends. People called dog-soldiers live there” Yu Taishan relates these people incorrectly to the Xiongnu, and Serge Papillon - to the Tocharians or more precisely to some of the Tocharian tribes.

The people of this tribe were mentioned by Wén Wáng 文王, the ruler of Zhou known also as Xibo Chang 西伯昌 (1152 – 1056 BC), who used to fight with them. About ten years later, under the ruler Wu Wang 武王, they were pushed away to the north behind the rivers Jing and Luo. After that Mù Wáng 穆王, the prototype of Mu, the son of Heaven, fought with them, and reached Qinhai and Gansu region. The “dog-people” participated in the demise of the West Zhou dynasty in 771 BC. Chow dynasty managed to restore itself but had to move to the east where a new capital was established Lui on the river Lu, and the new dynasty continued to exist as East Zhou. Sources reported that in 660 BC the “dog-people” lived in the land north of river Wei, which means that they were living in the heart of West Zhou empire. Shanhaijing (“Description of mountains and rivers”) described them as: “These people look like dogs” (hence, their name “barbarians-dogs”). The connection with a dog came from the special respect for this animal, as S. Papillon wrote, they accepted the dog as their symbol. Respect for the dog was typical for the Tocharians. Dog sacrifice was practiced by the people of South China (Ba, Shu, and Dian kingdoms), later it spread among the Chinese people and from there to the Koreans and the Vietnamese even today.

The Kushans, direct descendants of the Yuezhi in Bactria, practiced cleansing from sins through religious rites including dog sacrifice, jumping over fire, throwing dishes in the flames. These rituals survived in Bukhara, Tajikistan and Fergana valley until the beginning of the 20th century. Theophylact of Ohrid, (or Theophylact the Bulgarian), wrote about the pagan Bulgarian customs such as worship of the sun and the moon, and sacrificing of dogs (“Life of the Saint Tiveropul Saints”, 1055-1107). Even to day, in the village Mugla in the Rhodopa mountain, they sacrifice and cook dogs. They believe that this rituals keeps them healthy. Another ritual among the Bulgarians was rotating or “hanging” of a dog without killing him. Similarly, the ritual sacrifice of a dog in the Far East must be done without blood shed, i.e., by “hanging” him. Despite the revolting nature of this ritual, it clearly shows the ancient connection of the Bulgarians with the distant ancestors - the Tocharians!

After the “dog country”, Mu reached the big plane Yanju 焉居 and the Yuzhi 禺知 people, i.e., in the land of the Yuezhi-Arsi. After reconstruction, Yanju 焉居 ancient pronunciation is “æan-ka”, reminding the Karashar name Yanqi 焉耆. It was reconstructed

as “æan-grij” in ancient and classical Chinese language, which according to D. Adams, originated from the Tocharian ākñi – final, border line, outskirts. The older **Yanju 焉居** is closer to the Tocharian pronunciation. Arsi reached the region of a later city Yanqi written in the Sanskrit texts as Agni, and this place was the end point, the west border for them.

After Mu left the Yuechji-Arsi people, he arrived in the land of the **Xi Xia 西夏**, or the West Xia. This could mean “West (To)gara”, and could be the Tarim region.

Mu continued his journey to the land of **Zhuyu 珠余** tribe, and as he wrote, these people were immediate neighbors of the Si Sya and the Yuechji. In that epoch, the name was pronounced as toła (Han from), twala, very closely reminding Dulo, Dulasi, Twali, Tulasi of the Bulgarian tribal circle (described in the previous chapters).

After Mu crossed the desert, he arrived to the land of the **Chiwu 赤烏** people, pronounced as “khiakâ” or “khiakæ”, which means “red raven” as a characters combination. This name is known also as **Shouyu 所居**, which according to Yu Taishan, is older and more correct variant of pronunciation. In ancient Chinese language it was pronounced as “srá-ka”, “şà-ka”, no doubt “khiak-æ” is a less well written word for “Sakes”. These “Sakes” lived probably around the Lop-nop lake, most likely, they were the ancestors of the Wusuns.

Caonu 曹奴 or **Xiongnu** lived on the banks of river Yan. Even observed and equal importance of characters combinations transmitting both forms “Caonu” and “Xiongnu”, respectively Caonu - “subordinate people's servants” and for Xiongnu - “murmuring, evil slave”. The name is pronounced as „dzū-nhā”, in the time of the Warring Kingdom to was **Chunwei 淳維**, or “d(h)unwjəj”. According to Sima Qian, Xiongnu are part of the Chunwei 淳維 people, originated from Chunwei who was son of Jie 桀, the last emperor of Xia dynasty; “dzūnhā” и “d(h)unwjəj” are two variants of the same ethnonym. Chan Yen, an author of 8th century, wrote in his Suoyin (Manual for interpretations of obscure meanings): “In Qin epoch (221-206 BC), **Chunwei 淳維**, run away to the northern border. The name was not used after the standardization of the Chinese characters in Qin epoch, it was substituted with the standard symbol **匈奴** or Xiongnu”. There are other older forms of this ethnonym: Xunyu 獯虞 (pronounced „xūn-ngua”), **Xianyun 獫狁** (pronounced in Han epoch „xiǎn-lún”), alternative transcription 獯狁 (pronounced „xiǎn-zún”). The classical form is **Xiongnu 匈奴**. Reconstruction of the name in Han epoch is “ŋoŋ-nhā” (ŋong-ha), or “ŋoŋ-nhā” (ngong-nha), and the meaning of this name has exact parallel in the Enisey languages: in proto-Enisey *džěny, Ket, Ug děny, Kot *čěany, plural čěanyan meaning people, with a parallel in Tibetan chany, tsony – human, in Chinese analogue it is 村 cūn - village. The self-name of these people was **Dzunha, Dzun, Zunu, Shunu**, but any similarity with the Hun, Hunni would be last thing to think of. The similarity with the Enisey languages is very interesting, because it is an indication that tribes from Enisey took part also in the ethnogenesis of the Xiongnu. They brought the statehood because Enisey parallels can be seen in the interpretation of the title **Shanui** or **Shanu** - the supreme ruler. This title 單于 is a focus of many debates. According to a Chinese dictionary, “Guangyun” (written in 601-1001), from the time of Song empire, the 單 must be read as dan, chan, and shan. According to “A Dictionary of Loan Words and Hybrid Words in Chinese”, of 1984, page 64 it should be interpreted as Xiongnu **Sanok / Tsanak**. The most ancient pronunciation of the 單于 characters is „tānwā”. As the Chinese dictionary states, if the starting word was the Xiongnu **sanok / tsanak**, then this title has Enisey origin. In Ket languages enig means priest, and ka-senig - supreme priest, šenəny, Yug senəny, Kot šēnany – priest, šēnanyākny – make magic, and very close to the Sumerian šennu – priest (from šen – clean).

Contemporary Khazah scientists transcribe it as **sengir**, it probably sounded like that. In Selkup sengur - priest is borrowed from the Enisey, indicating the origin of “Shanyu” (senig) - priest, then leader, ruler. According to Hon Teik Toh, the sign 于 is used mostly for non-typical foreign for the Chinese year syllables like ur / ir, vur / vir, or with –r at the end, in

general. Thus, most likely “Shanyu” was the Xiongnu word *senur / senir > sen(g)ir*, as it is in Selkup but with main origin from the Enisey - *senig*. E. Puleblank and Al. Vovin reached similar conclusions based on different arguments.

The **Guisi** 癸巳 people who were also Rong lived in Qunyu 群玉 mountain and defended it. The ancient pronunciation of the name is “kwí-jlhə”, Han epoch - “kwjəj-lhə”. There is no doubt, these were the same people who appeared under the name **Qushe** 屈射 (*khwiet-liah*), as the tribe subjugated by the Xiongnu in the West Han epoch. Th. Simokatta mentioned them as *Kulhi / Kilhi*. These are the Selkups, called “Kuluk” by their neighbors the Kets.

The **Qunyu** 群玉 mountain (玉 - modern form *yù*, in the ancient Chinese and Qin and Han epochs *ŋok*, meant *jade*), in pronounced as “ghur-*ngok*”, “ghun-*ngok*” in the ancient Chinese and Han epoch. Perhaps this mountain (a part of Tainshan) was the place for jade production. According to “Shanhaitsin”, Qunyu is “a mountain very rich of jade”. The name “ghur-*ngok*” itself can be interpreted directly as the “jade mountain”, if we accept that *ghur* is the East-Iranian (**gar*), or the Tocharian word for mountain, in Tocharian (b) *kwrakar*, Tocharian (a) *kurekār*, Sanskrit *kāragāra* – peak. These people are described as **Guta** 姑他, pronounced as „*kā-slāj*”, also in the cited above text “Discussions of Yu Yun on taxes”.

Then Mu went through the land of **Jiyu** 劄圀 (restored as “*kaj-r(h)a*”), a variation of the mentioned above **Qilong** 其龍 (probably the *Gari / Garinei* in Ptolemy). They lived on the other side of river Tsuniu. Interestingly, the Chinese people call the Richthofen mountain *Qilian* or *Qilianshan*. *Qilian* mountain is a northeastern branch of *Nangshan*. The Chinese sources reported that *Qilian* mountain was in the land of the *Yuezhi / Rouzhi (Arsi)*. It is widely accepted that the *Qilian* toponym is of non-Chinese origin, probably Tocharian name. According to *Lin Meiqun*, the name of the *Qilian* mountain, which in Chinese language means “Heaven Mountain”, originates from the proto-Tocharian word *kaelum* – sky, comparing it with the Latin word for sky - *caelum*, or with Tocharian (b) meaning for *klyomo*, *klyom* – big, endless in Tocharian (a) (in Bulgarian *golyam* – big, is a non-Slavic word). However, the reconstruction of the pronunciation revealed something else - “*gij-ran*”, “*gjəj-ran*” or a pronunciation identical with the *Jilu* and *Jilon*. Thus, for a third time *Qilian* appears as a variation of these names. The name *Quniu*, the jade mountain, is its synonym. This is also the *Yuezhi* mountain from other sources. This already shows that the *Garenei* of Ptolemy lived in this mountain, being indeed Tocharians, and “*Gara*” is clearly an analogue of the *Yuezhi / Arsi*. At the end, we could accept that *Gieron* mountain was the mountain of *Gara* people, the *Tochar* mountain, respectively, as it is in Ptolemy. Later, the *Yuzhi* mountain became the “heaven mountain”, which could have happened with the spread of Daoism, a Chinese believe system with “western”, Tocharian roots.

Next, the **Juanhan** 鄯韓 people, pronounced as “*gurs-g(h)ār*”, were described. These were the **Gekun/Gegun** tribe, known since Han epoch, or the European ancient ancestors of The *Kyrgyzians*. They lived north of *Tian shan*.

Mu’s next stops were the “Black lake” and the “Mountain of the Yellow rat”. This probably was the *Tarbagatia* mountain, which is named after an animal, „*Marmota sibirica*“, a rodent with yellow fur, darker on his head. *Tarbagatay* is a part of South Altai, located in East *Khazahstan*, it closes the *Jungar* plane between *Tianshan* and South Altai. The “Black lake” is *Balkhash*. Thus, the *Juanhan / Gekun* lived between *Targabatay* and *Tian shan*. Mu reached the last pint of his journey - the land of **Xī Wáng Mǔ** 西王母, or the Goddess-queen of the West. In his journey, the “Queen of the West” could be located around *Zaisan* lake which is immediately north of *Tarbagatay*.

On his way back, Mu encountered other interesting peoples:

Ehu 阨胡, who lived south of *Gualu* 瓜纒 mountain. The reconstructed *Ehu* 阨胡 is “*æāt-ghā*” – “*Æatgha*”. These were the “proto-Uygurs” or the *Oihards* of Ptolemy. *Gualu* 瓜纒 mountain, after reconstruction „*kwrā-r(h)ā*”, resembles the Tocharian (b) *kwrakar*,

Tocharian (a) kurekār, Sanskrit kāragāra – peak, roof, the common Iranian for mountain - *gar. This mountain was probably a part of Targabatay since it is known from later sources as Karkar - the Kyrgyzian mountain. The proto-Uygurs (Aukhars, Ogurs) and the proto-Kyrgyz (Gurgars) were neighbors in the Jungar plane.

Further, Mu's road went through the land of **Gugan 骨飢** people, reconstructed as "kūt-kān" (?). It resembles very much **Huhu 狐胡** of Han epoch located close to Luncheon of today, east of Turfan (reconstructed as "gā-ghā", "ghā-ghā". They were probably the ancestors of the Gaoche **高車** ("kāw-ko") tribe who appeared later (Wei and Han epochs), or the Kotsagiri, according to T. Simokatta.

Next was the land of the **Jusou 巨蒐** people, pronounced as "gáshriou", an earlier variant of pronunciation of the Kasi / Kasiri or Cheshi peoples who lived around modern Turfan.

Another interesting description of the "western barbarians" is the description of the Qin kingdom. Among the Xi Rong **西戎**, the strongest are the **Quanrong 犬戎**, then the **Yiqu 義渠**, **Dali 大荔**, **Wushi 馬氏**, and **Quyuan 胸衍**. The strongest "barbarians" were the people living west of Qin, in the northwestern part of the contemporary Qingyang in Gansu. Their territory included also Helangshan mountain, the land east of Qingtongxian in Ningxia, Huanxian, and Malianhe – all regions of Gansu province. Yiqu were at their peak during "Springs and Autumns" and "Warring kingdoms" periods, which is the pre-empirical China. The leader Qin conquered their land from the ruler Istu in 272 BC.

Sima Qian wrote that the tribes **Yiqu 義渠**, **Dali 大荔**, **Wushi 馬氏** and **Quyuan 胸衍**, lived north of the Qi and Lian mountains and the rivers Jing and Qi (today Fen). This is the region west of the big curve of Huanhe river, before Ordos. He used the synonym **Xīróng 西戎** meaning "Western Rong", for the **Yiqu 義渠** description. The latter is mentioned as Yizhi 移支 during the Han epoch to describe one of the European tribes with blond hair and blue eyes, who were a part of the Cheshi (Kasi / Kasiri) federation. The reconstructed form of Yizhi in Han epoch is "rajke". Most likely, this is a variant of the Tocharian "arkwi" – silvery, i.e., the Arsi, Rouzhi or Yuezhi; the Yiqu were part of the Arsi / Yuezhi. As it was pointed out, the **Yiqu 義渠** is also a variant of writing the ethnym, Arsi (Rouchji or Yuechj - ngajs-ga, if ng = r). **Dali 大荔** (reconstructed in the Qin epoch "thāts-rhejs", "dhāc-rhec") is a form of the ethnonym Turi or Dingling in later sources, and **Quyuan 胸衍** (reconstructed "g(h)o-lán") is an earlier form of the name Wū-huán 烏桓, which are the proto-Mongolians. The meaning is "people of the Red mountain" (in proto-Mongolian *hulayan, Mongolian hulán, Khalkha-Mongolian, Buriat, Kalmic Ordos ulān, in Evenk xulama, hulañā, Negidal xolajin - red. Thus, their self-name was probably Ulgans - red, people of the "red mountain".

Many names in "Mu Taizi Zhuan" are directly confirmed in the first historical chronicle of the Han dynasty - "Shi ji" by Sima Qian. According to the Chapter 110, "Tale of the Xiongnu", the shaniu Motun conquered the tribes Loulan 樓蘭, Wusun 烏孫, Hujie 呼揭, or Wujie 烏桓, Hunyu 渾庾, Qushe 屈射, Dingling 丁零, Gekun 鬲昆 and Xinli 薪犁 who lived in the north. Thus, all people who could strain an arrow became one family, united under the Xiongnu.

Motun declared that he conquered the tribes in the north Loulan, Wusun, Hunyu, Qushe, Dingling, Gekun and Xinli who were living actually to the northwest. The reconstructed names of these peoples according to the pronunciations of the Chinese characters during Han epoch are:

Loulan 樓蘭 (pronounced "rō-rān") was a Tocharian state, big oasis located around the Lop-nop lake. The transcription indicated that the Tocharian name was **Kroran**, reported by Ptolemy as **Haurana**, and retained in the contemporary Uigur Kiruran, in Prakrit **Kroraina**. This name originates from the Tocharian (b) koro, koraim, koraiñ – herd of domestic animals,

korai – caravan, for which D. Adams thinks that it is an incomplete writing of koraim, or koraiñ.

Wusun 烏孫 (pronounced “â(s)wēn” / “æ(s)wēn”) corresponds to the tribes mentioned by the classical authors Assi, Assians, Eusens, one of the peoples participating in the conquering of the Greek Bactria. In the “Peutingers Tabulates” they are described as **Eusen-Scythians**, Amiantus Marcellinus called them **Euseni** who, together with the Hioniti attacked Persia in 365.

At a certain earlier point when they lived in Serica (Xinjiang), they were known as **Esedones, Asidones, Isidones**. The meaning of the ethnonym can be derived from the Khotan-Saks asana - dignified, noble, from the Tocharian analogues with equal meaning: Tocharian (b) asam, asanke, Tocharian (a) āsānik, they are considered borrowings from the Khotan-saks. Similarly, in Kushan-Bactrianit αζανο means dignified. The contemporary Ossetian people are their distant descendants, including their ancient name. In Ossetian æss means truth, justice, which gave the name **Asi** - fair, honest, dignified people. In Sanskrit āsāna, īsānā means rich, lord, ruler, in Kashmiri āsan – dignified, Persian azad, aseel – noble man, Persian, Pushtun, Baluchi āsān – free. In Persian, Baluchi šan means glory, position, rang, Kashmiri shāna – rang, position, social position, glory, similar in its meaning is the proto-Bulgarian **санъ (san)** – rang, title, social position in the state hierarchy. People of old aristocratic origin were called Sané, Sānâ in Wakhan. For Balkars ėsen means noble man. The Assians were of Iranian origin, Turi who penetrate in the deep south, or possibly a mixture of Iranians (Sakes) and Tocharians(?).

Most contemporary authors have accepted that the original place where the Wusuns lived were the lands around Barkul lake. Documents discovered in a Chinese fortress at the Lop-nop lake from the Han epoch mentioned about a Chinese clerk killed by Wusuns in the region of Lop-nop, which means that between 1st century BC and 1st century AD, Wusuns were living at this lake. They used to live between the lakes Barkul, Lop-nop, Gobi Altai, west of the Xiongnu and north of the Yuezhi in Gansu. This shows that they were immediate southern neighbors of the Cheshi union tribes, specifically the Bulgarians Pulei 蒲類 / Beilu 卑陸!

Hujie 呼揭 (“wā-kat” (uā-kat), or **Wujie 烏桓** (â-kat/æ-kat”), was the tribe subjugated by Motun, **Wushi 烏氏** (reconstructed “â-g(h)é” / “æ-g(h)é”, is their name from Tsin epoch. Sima Tsin mentioned them as one of well-known tribes of the “West barbarians”. The older form Ehu **閼胡** (reconstructed æāt-ghā) – “Æatgha”, is known from “Mu Tainzi Zhuan”. At the end, these were the Aukhars / Ogurs.

Hunyu 渾庾 (reconstructed: “hún-r(h)iem”) is actually the name of the Khun or Huns mentioned in T. Simokatta for the first time, the distant ancestors of the known later “Uars and Huns”, part of the Varhoniti / Avar people. The descendants of the Huni or Khun people will appear much later in Europe under the name of Kuni, Kumani or Cumanes.

Gekun 隔昆, reconstructed “krēk-kwien”, or written in another way Jiankun **堅昆** names were used in “Shi-ji”; in „Wei-lue” the name Jiankun **堅昆**, reconstructed as “krēk-kwien”, was used.

Juanhan 鄯韓 was even older name, one of the tribes with whom Mu-wang met. As we saw, the reconstruction is gurs-g(h)ār. These were the European ancestors of the Kyrgyzians. According to the Kyrgyz epics “Manas”, the porto-homeland of the Kyrgyzians was called Karkarhan. According to B.E. Kumikov, in the early medieval times Tarabagatay, north of Balkhash lake, used to be called Girigir. Thus, Karakarhan is a region around Tarabagatay and Balkhash lake. Kyrgyz is a late Turkic former Karkar, it corresponds to their early Byzantine name - χερχίρ. According to the Chinese sources, “Gekun” had blond hair and blue eyes indicating that like the Uygurs, they were first of Tocharian origin before they were Altaicized and Turkicized. The same mountain is mentioned in “Mu Tainzi Zhuan” under the name Gualu **瓜壚** „kwrā-r(h)ā”.

Qushe 屈射, (khwiet-liah) were the “Kulhi” or “Kaluk” people - the Samodians.

Dingling 丁零, (trēng-rīng, tēng-rīng), are known in the classical sources as **Truni**, **Fruni** who lived next to the city Triana/Froana connected with Dunhuan. Pliny called them **Phauni** (book 4, p.55), as neighbors of the Attakors (Hutse/ Utse or Oihardi) and the Fokars (Tochars). Strabo called them **Phryni**, **Phruni**, in Dionysius Periget we read: “Tochars, **Phruni** and the barbarians Seri” who were very skillful weavers. Ptolemy called them **Phroani**, neighbors of the Phaguri and Tochari. It is seen that in the Greek sources there is a tradition of “t” to “f” due to the Greek letter Θ (Th) which is easily pronounced as “f”. Thus, under **Phauni / Phruni**, we must understand “**Truni**” or “**Troani**” as in Ptolemy. In the Chinese sources it is “**Treng-rin**”. The name **Dunhuang** 敦煌 or **Tunhuang** 焮煌, corresponds to the ancient Chinese “túr-w(h)án”, “dūr-w(h)án”. It is not difficult to see that túr-w(h)án is the closest to the name Turan. The connection between Dunhuan and Throana (in Ptolemy) and the Sogdiana Δrw’n (Thruwān) is accepted in general. **Danhuan** 单桓 is with similar transcription and pronunciation, in ancient Chinese and Han epoch its was pronounced as “tār-wār”, “tān-wān” – very close to the name Dunhuan/Turan.

The earliest mentioning is in Shanhaijing: “Dunhon river springs from Dunhong 敦蒙 mountain and its water flow into a lake situated in the northeast corner of the Kunlun mountain”. This is an eastern branching of Tianshan, and the lakes Kaidu-gol and Bagrash-kul which were probably one lake in the past. The name Dunhon 敦蒙 in ancient Chinese is pronounced “túr-smhieng”. Lin Meitsun reads it as Tuharan but the relation to Turshan > Turan seems to be more likely!

According to Chinese sources (“Shi-ji”), at the beginning, Dinglings lived in the regions of Zhili and Shanxi until the end of the 5th century BC when they were pushed to the north. In spite of that, certain Dingling tribes continued to live in Zhili until the Qin general Men Tian conquered Ordos. In chapter 18th of “Shanhaijing” we read: “There is a Dingling kingdom. Its inhabitants have hairy legs and hooves with which they like to walk”. These were probably leather boots with the fur outside for walking in snow or skiing, indicating the connection of the Dinglings with the northern people in general.

The origin of the name is related to “Rig-veda” turyāma, Sanskrit tir(v), Avestian tauruuaiāmā, tauruui, Pahlavi, Partian trw – conquering, taking over, in “Rig-veda” tur – winner. Tura means ruler, king, strong, powerful, conquering, it has clear Indo-European roots, Turi - strong warriors, powerful, conquering, winners, and **Turan** - possession, kingdom.

In the “Avesta”, the Turi and Turan are synonyms of the East Iranian tribes who lived at the borders of China.

Thus, the Chinese sources, with a relative constancy, described all tribes around the northwestern borders of China. They are:

1. **Kasi** and **Arsi** or the two divisions of the Tocharians (red / fiery and white “dī”)
2. **Tochars** under the form of Daxia and Xi Xia
3. **Tochars** under the form of Gari / Gerenei (Ptolemy) who lived in Qilian mountain (Rithoffen) or the small Yezhi later migrating to the west in the region of Korla
4. **Tochars** or other Indo-Europeans known as “dog-warriors”
5. **Samri** under the form of Jilu/Jilon or Asmiri (ptolemy) probably also Tocharians.
6. **Bulgarians** (Parg / Bargs, Pugurs / Burgars and Barsils) under the form of Pulei, Beilu, part of the **Kasi (Kasiri)** community, ancestors of the known Khazars.
7. **Dulo, Dulasi** under the form of Zhuyu
8. **Rubani / Rabani** under the form of Loufang, Rabani in Ptolemy, of Tocharian or east Iranian origin (the self-name of the neighboring tribe **Bayan** is not clear)
9. **Linhu** meaning “forest barbarians”, this is only another name of the tribes Danlan/Dangling - Turi, Turan is a form of the ethnonym Dingling or Sakes, Scythian tribes.

10. **Ba, Shu, Dian** are Tocharian tribes who reached south of the upper Yanqi river
11. **Asi/Asians** under the form of Wusuns, most likely people of East Iranian origin
12. **Ogors/Okhars/Ukhars or Aughars** under the forms of Wuje, Huje, Wuzhi, Wuzhi. Ehu, Oyhards (of Tocharian or East Iranian origin), in Liang-shu - as Hua 滑 *ghwor, *ghwar, part of the Hephtalites, ancestors of the Uygurs and the European Avars.
13. **Gugars** under the form of Gekuns - proto-Kyrgyzians of Tocharian or East Iranian origin
14. **Gugo** or **Kauko**, later known as Gaoche. An interesting parallel is the Tocharian *kauc* - tall, Tocharian (b) *kaucaŕŕe* – high place, the Chinese called their carriages Gaoche. In another opinion, Gaoche originate from the mountain barbarians, **Shanrongs**. Thus does not exclude the division of a community and migration of a part of them in the most eastern direction, known by the name “mountain barbarians”. Part of them, known as **Kotsagiri**, migrated to the west and merged with the Avars.
15. **Lohi / Lahu (Lulahi)** under the form of Dai-di, Lolo and Youi (由余) of portocaucasian origin
16. **Sakes** under various forms (Shoyu, Suotsyui), people of East Iranian origin
17. **Turi** under various forms, most well-known of which is Dingling
18. **Xiongnu** under various forms, the oldest is Qaonu
19. **Quian** and **Wuhuan** - proto-Mongolian, proto-Mongolian-Tungus people - Ulgans
20. **Kulhi** under the form of Queshe / Guisi, probably Samodians, ancestors of the Nentsi called Kaluk by the Kets
21. **Kuni** under the form of Hunyui.

From the Chinese sources it is seen that in the ancient times the proto-Tocharian group “Kasi”, among which were the ancestors of the Bulgarians, Barsils and Khazars, used to live between East Tian shan and Mongolian Altai. The reconstructions of the ancient Chinese forms of the tribal names pronunciations were directly confirmed by the classical Greek and Roman authors, thus proving the validity of this method.

Literature Sources and Further Reading

Serge Papillon. La civilisation tokharienne.: <http://steppeasia.pagesperso-orange.fr/La%20civilisation%20tokharienne.htm> и в превод на български: http://www.bulgari-istoria-2010.com/booksBG/S_Papillon_Civilizaciata_na_toharite.pdf

YU Taishan, “The Communication Lines between East and West as Seen in the Mu Tianzi Zhuan” Sino-Platonic Papers, 197 (January, 2010), стр. 9-10: http://www.bulgari-istoria-2010.com/booksBG/Mu_tianzi_zhuan.pdf и бълг. текст http://www.bulgari-istoria-2010.com/booksBG/Yu_Taishan_Mu_sin_na_nebeto_zapadno_patuvane.pdf

CHRIS M. DORNEICH. VOLUME I. SHIJI 110/HANSHU 94A „THE XIONGNU”. SYNOPSIS OF THE ORIGINAL CHINESE TEXT AND VARIOUS WESTERN TRANSLATIONS WITH FULL ANNOTATIONS COMPILED AND EDITED BY BERL IN 2009, Preface: <http://chrisdorneich.tumblr.com/page/2>

Douglas Q. Adams A dictionary of Tocharian B, Leiden Studies in Indo-European 10, Rodopi: Amsterdam - Atlanta, 1999.: <http://ieed.ulb.ac.be/tochB.html>

YU Taishan, The Earliest Tocharians in China. Sino-Platonic Papers, 204 (June 2010), стр. 63-64: http://sino-platonic.org/complete/spp204_tocharian_china.pdf и в превод на български: http://www.bulgari-istoria-2010.com/booksBG/Yu_Taishan_Rannite_Tochari_i_Kitay.pdf

Uralic etymology by S. Starostin. <http://starling.rinet.ru>

Ulrich Theobald. Chinese History - Non-Chinese peoples and neighboring states Rong. CHINAKNOWLEDGE - a universal guide for China studies.: <http://www.chinaknowledge.de/History/Altera/rong.html>

YU Taishan. A Study of Saka History. Sino-Platonic Papers, 80 (July, 1998), chapter D: http://www.sino-platonic.org/complete/spp080_saka_sai.pdf

Chris Dorneich. Zhang Qian THE SECRET MISSION OF HAN EMPEROR WU IN SEARCH OF THE RUZHI (YUEZHI) AND THE FALL OF THE GRÆCO-BACTRIAN KINGDOM (ANNOTATED COMPILATION OF EASTERN AND WESTERN SOURCES). Berlin. 2008, стр.12: [http://www.bulgari-istoria-2010.com/booksBG/Cris_Dorneich_Han_China_Zhang_Qian\[feng_t\].pdf](http://www.bulgari-istoria-2010.com/booksBG/Cris_Dorneich_Han_China_Zhang_Qian[feng_t].pdf) и в перевод на български: http://www.bulgari-istoria-2010.com/booksBG/Kr_Dorneich_Chzan_Tzsjan.pdf

Serge Papillon, "Influences tokhariennes sur la mythologie chinoise," „Sino-Platonic Papers”, 136 (May, 2004) ,стр.39-40 www.sino-platonic.org, френски текст: http://www.sino-platonic.org/complete/spp136_tokhariennes_chinoise.pdf Серж Папилон. ТОХАРСКИТЕ ВЛИЯНИЯ ВЪРХУ КИТАЙСКАТА МИТОЛОГИЯ, бълг.текст: http://www.bulgari-istoria-2010.com/booksBG/S_Papillon_Tocharskite_vlijanija_vyrchu_Kitaiskata_mitologija.pdf

Ah Xiang. (Web site) Yuezhi versus Xia People. <http://www.imperialchina.org/indx.shtml>

The Western Regions according to the Hou Han Shu”, Section 13 – The Kingdom of the Da Yuezhi 大月氏 (the Kushans), a new translation with extensive annotations by John Hill. The Hou Han Shu, the official history of the Latter or Eastern Han Dynasty, 25-220 CE, was compiled in the fifth century by Fan Ye but is based on earlier records. (Last upated 8/7/2003): http://depts.washington.edu/silkroad/texts/hhshu/hou_han_shu.html

The Coin Galleries: Kujula Kadphises: <http://www.coinindia.com/galleries-kujula.html>

An etymological lexicon of Proto-Celtic [Matasovic] : <http://www.indo-european.nl/cgi-bin/main.cgi?root=leiden>

Digital South Asia Library. The Dictionaries on-line - <http://dsal.uchicago.edu/dictionaries/index.html>

Ю. Кручкин. Большой современной русско-монгольский и монгольско-русский словарь. М. 2006 г., стр. 576, 855

Сравнительный словарь тунгусо-маньчжурских языков, том-1 (А-Нг). Издательство „Наука”. Ленинград 1975., стр. 333, 174. Отв. редактор В.И.Цинциус. Уеб-сайт: „Monumenta altaica” - <http://altaica.narod.ru/tms.htm>

А. А. Ковалев. Происхождение хунну согласно данным истории и археологии. (Европа - Азия. Проблемы этнокультурных контактов. Сборник. С-П. 2002.): http://www.bulgari-istoria-2010.com/booksRu/Kovalev_Xiongnu_Origin.pdf

Б. Литвинский. Восточный Туркестан и Средняя Азия. М.1984 г., стр.10

В. И. Абаев. ИСТОРИКО-ЭТИМОЛОГИЧЕСКИЙ СЛОВАРЬ ОСЕТИНСКОГО ЯЗЫКА. Том II. L-R. Издательство Академии наук СССР, Ленинград, 1973 г., стр. 352-353: http://www.allingvo.ru/LANGUAGE/etimolog_slovar.htm

А. Марцелин. Римская история XXXI,2,1-11. пер. Ю.А.Кулаковский, А.И. Сонни.Киев.1906-8 г. http://www.fictionbook.ru/ru/author/marcellin_ammian/rimskaya_istoriya

Г. Е. Грум-Гржимайло. Западная Монголия и Урянхайский край. Том – 2. Л. 1926 г., стр.17, т.3 под линия: http://www.bulgari-istoria-2010.com/booksRu/Grum_Grzmajlo_T2.djvu

Е. Г. Федорова. ПОГРЕБАЛЬНЫЙ КУЛЬТ СЕВЕРНЫХ МАНСИ В ЭТНОИСТОРИЧЕСКОМ АСПЕКТЕ ОТ БЫТИЯ К ИНОБЫТИЮ ФОЛЬКЛОР И ПОГРЕБАЛЬНЫЙ РИТУАЛ В ТРАДИЦИОННЫХ КУЛЬТУРАХ СИБИРИ И АМЕИКИ. Сборник статей Санкт-Петербург. 2010)

А. Д. Таиров. Кочевники Восточного Туркестана и формирование раннесарматской культуры Южного Урала. стр. 132-140. Вестник Древней Истории, бр.1, 2006 г., стр.132-140

Д. В. Деопик Центрально-азиатские связи раннегосударственных объединений на Верхней Янцзы в позднем бронзовом – раннем железном веке.: www.ipos-msk.ru/lib/pdf/sbor005.pdf

А. Ковалев. О происхождении Оленных камней Западного региона. Сборник „Археология, палеоэкология и палеодермография Евразии”. М. 2000 г., стр.138-180.: http://www.bulgari-istoria-2010.com/booksRu/A_Kovalev_O_Proizhozhdenii_Olen_kamn_Zapad_regiona.pdf

Studies in the History and Language of the Sarmatians. J. Harmatta (Acta Universitatis de Attila József Nominatae. Acta antique et archaeologica Tomus XIII. Szeged 1970) <http://www.kroraina.com/sarm/jh/index.html> Я.Хармата. ИССЛЕДВАНЕ ВЪРХУ ИСТОРИЯТА И ЕЗИКА НА САРМАТИТЕ. Серед, 1970 г. , гл.1:

http://www.bulgari-istoria-2010.com/booksBG/J_Harmata_Sarmati.pdf

И. Рожанский. Загадка кимвров. Опыт историко-генеалогического расследования. (Вестник ДНК-генеалогии. №4 - 2010 апрель): <http://r1a.org/imgstat/14.pdf> , http://rugiland.narod2.ru/evropeiskii_genofond/zagadka_kimvrov_opit_istoriko-genealogicheskogo_rassledovaniya/

„Шанхаицзин”. Каталог гор и морей. М.1977 г., стр.125: http://www.biblio.nhatnam.ru/Shahai_Jig.pdf

Э. Ртвеладзе. Культурная семантика керамики, сп. San'at бр.3-2002 г. - http://www.sanat.orexca.com/rus/archive/3-02/history_art1.shtml

А. А. Хофарт. Изгубените кодове на древните българи. Изд. „Тангра-Танакра” С.2001 г., стр. 308

Репортаж на бълг. „Нова Телевизия” – <http://dnes.dir.bg/news1.php>

Yenisseian etymology. S. Starostin. Comparative vocabulary of the Yenisseian languages, published as Starostin 1995. The glosses and comments here are in Russian (no English translation is available yet), so you need a Cyrillic font and some knowledge of Russian to utilize this database. Database structure. - www.starling.rinet.ru

История Казахстана. Аманжол Кузембайулы, Еркын Аманжолулы, Абдижапар Абдакаимов. Алматы, 1994 г. Астана, 1999 г. Веб-сайт: www.kazakhstan.awd.kz/

Hoong Teik Toh, "The -yu Ending in Xiongnu, Xianbei, and Gaoju Onomastica," Sino-Platonic Papers, 146 (February, 2005): http://bulgari-istoria-2010.com/booksBG/Hoong_Toh_Okonchanie_YI.pdf

Jie Bao. Horse, Indo-Europeans Spread and The Rising of Zhou Dynasty, 2002.

http://www.cs.iastate.edu/~baojie/history/chinese/2002-12-02_horse.en.htm

И. Стеблин-Каменский. Этимологический словарь ваханского языка. С-П. 1990 г., стр. 328
Восточный Туркестан в древности и раннем средневековье. Под редакцией Б.А.Литвинского. М.1998 г., стр.227-235

Р. А. Абдуманов. О кыпчакских корнях кыргызского эпоса „Манас”. Четвертые востоковедческие чтения памяти С.Г.Лившица. Материалы IV региональной конференции. Барнаул. 26 апреля 2002 г. - Барнаул: Изд-во БПГУ, 2002. - С.211-217. „Центральноазиатский исторический сервер” - <http://www.kyrgyz.ru/?page=68>

Б. Литвинский. Восточный Туркестан и Средняя Азия. М.1984 г., стр.6-10

А. Lubotsky. Indo-Aryan inherited lexicon. <http://www.indo-european.nl/cgi-in/main.cgi?root=leiden>

MIGRATION OF THE TOCHARIANS – archaeological evidence

It is not known exactly when or how Tocharians reached Central Asia, but their distinct European features clearly show that they were not part of the local Asian population in Gansu and Xinjiang.

It is considered today, that the first Indo-Europeans who migrated to the east during 4th-5th millennia BC belonged to the Afanasevo archaeological culture. The first necropolis of this culture was discovered on the Afanasevo hill, close to the village Bateni in Khakassia (southern Siberia). The first people settled in the Minusinsk basin in Khakassia, Altai mountains but some groups reached the most northern regions of Xinjiang and the Tarim valley.

Anthropologically, they had typical Europoid physiques, tall, well-built, round-faced, with wide faces and protruding nose, close to the Cro-Magnon phenotype in Europe from the Upper Paleolithic era. They were mostly nomads, raising domestic animals, and doing some farming. They had stone tools, but they also used copper, silver, gold and other metals.

The burial mounds in the cemeteries were marked with stone slabs placed in a circle or later, even stone fences. Deep under the mound were the burial pits, either rectangular or circular marked with stone walls. The burials were mostly single with the deceased usually placed on his back or on his side. Typical for this culture are the megalithic tools and stone stelae with carvings. Such objects were found in the ancient sanctuaries located in the valleys indicating a religious cult to the mountain and fire.

According to the archaeological characteristics, it is accepted today that the migrants of the Afanasevo culture came from the northern coast of the Black sea. Coincidences of the forms and ornaments on the ceramics and the burial rituals allowed the place to be identified as the Repin culture that existed between the 4th and 3rd millennium BC around Black Sea. The appearance of megalithic tools is also typical for the Repin culture. The parallel process of ethnogenesis of the ancient Balkan Indo-European populations and the Arians began in this cultural society on the northern shores of Black sea.

The megalithic traditions brought to the Afanasevo culture persisted through times of the next cultures: Okunev, Karasuk, Tagar, Tashtyk, and finally, after 7th-8th centuries, even by the ancient Turkic tribes in Altai. Making sculptures of stone with the image of the deceased also originates from the Afanasevo culture, they are known as the “Deer stones”. These were discovered in Xinjiang and Mongolia, stones with drawings of deer under human figures.

The next Indo-European wave of migrants into Southern Siberia during 3rd millennium - 17th century BC, were the carriers of the Okunev archaeological culture. The first necropolis of this culture was discovered in 1928 in the area of Okunev ulus in south Khakassia by C.A. Teplouhov. This culture brought to Siberia the tradition of the artificial cranial deformation (ACD). According to the anthropologist T. Trophimova, ACD was discovered in the steppes of southern Russia amongst human remains from the 2nd millennium BC. This tradition was spread amongst the followers of the catacomb archaeological culture who were the ancestors of the ancient Indo-Iranians. Artificially deformed skulls were discovered in the catacomb burials along the rivers Volga, Kuban, Manich, and lower Don. The discoveries of deformed skulls are limited to the steppes of Southern Russia during 2nd millennium BC (E. V. Zhirov). Other Europeans also were involved in the creation of the bronze age Okunev culture. According to A. Kozintsev, in addition to the followers of the pit and catacomb cultures, the people of the “Funnel Beaker culture” that existed in North Germany during the 4th millennium BC, also contributed to the culture. The people practising the Elunin and Samus cultures which were local variations of the Okunev culture, also indicate high degree of interaction with the Poltavka culture. The Poltavka culture was spread along the river Volga and mutually influenced and assimilated the tribes practising the pit and catacomb cultures. During the late Bronze Age the Poltavka

culture evolved into the Srubna culture (from Russian сруб (srub), where the graves had a timber framework; this culture was also practised by the ancestors of the European Scythians.

In addition to the migrants from the west, in the formation of the Okunev population took part also significant number of local paleo-asian people, representatives of the so-called Glazkov archaeological culture; they came from the East, from the river Angara.

The Okunev people raised domestic animals: sheep, cattle and horses and they were also hunters and fishermen. Their chariots had either two or four wheels. They inherited the Afanasevo burial traditions. Burial mounds surrounded with rectangular stone walls and stone fences were discovered at places where they lived.

The third wave of European migrants into Southern Siberia is related to the appearance of the Karasuk archaeological culture. This new European population crossed the gorges of the Saian, and in 14th-13th centuries BC settled in Minusinsk. Their origin is not clear but their DNA is distinct from the previously existing populations. The name comes from the river Karasuk (Black water) in Khakassia, where the first archaeological discoveries were made. There are two stages of this archaeological culture, early, around 14th-12th centuries BC, and late, 10th-9th centuries BC.

The anthropological characterization of the Karasuk population was done by the anthropologist V. P. Alexeev. These people were of European appearance with a slight Mongolian influence, very similar to the previous Okunev people. The Pamir-Fergana racial type (or the race of the Central Asians) is characterized by their middle to tall height, round-faced. Typical representatives are the eastern Iranians from Pamir, with pale skin and eyes, brown hair, and protruding nose. We should add that according to their anthropological characteristics, the ancient Bulgarians also belonged to this racial type.

From the mummies in the Altai burials, it is clear that these people from the antiquity were mainly blond or red-haired. The main characteristics of this culture was cattle breeding, they raised horses, and were skilled metal workers.

The burial rituals were according to the Afanasevo-Okunev traditions, pit burials surrounded with stone walls, frequently the skeleton was placed on the back with bent legs, head turned to the north, northwest, with burial objects - weapons, ornaments, metal disc-mirrors. The burial mounds are not tall, about one metre high, fenced with stone walls.

There are different theories about the migration of the Karasuk population. According to N. Chlenova, their ancestors came from Iran, via Pamir, to Xinjiang and Ordos. From there, under the pressure of the Chinese, they went to the north, to Minusinsk. S. V. Kiseliyov also thinks that the Karasuks had the traditions of the "animalistic style" which appeared because of their contacts with China. By migrating to the north, to Minusinsk and Altai, they widened the spread of this culture among the Sakis (the Siberian Scythian).

Following these early European cultures in Central Asia, inevitably a question arises - are they connected to the appearance of the Tocharians living at the borders of ancient China?

According to O. I. Trubachev, L. Klein, the ancestors of the Karasuks were the carriers of the Fatyanovo culture in the northern parts of river Volga.

Other researchers (I. Piankov, O. Dolgih, A.P. Dullson, E.A. Novgorodova, M.D. Hlobistin) consider the Karasuk tribes to be the ancestors of the Ket and Burush peoples of the Sino-Caucasian linguistic family. A. Maloletko called the Karasuk culture a result of mixing between Asian Caucasian migrants and the local population.

According to O.I.Trubachev, the only ancestors of the Tocharians were the people of the Fatyanovo culture. They were part of the most eastern Indo-European centum-group since, archaeologically, they were close to the regions of Central Europe. Besides, it was proved a long time ago, that there was Ugro-Finn influence on the Tocharian languages indicating mutual contacts. These contacts, the author said, began in Europe, west of the Urals, between the rivers Volga and Kama. L. Klein has a similar opinion, he made a detailed archaeological comparison of the Indo-European cultures in southern Siberia. According to him, the Fatyanovo people are the only possible ancestors of the Karasuk people in Minusinsk, the proto-Tocharians migrated from there to Xinjiang. Around the 16th century

BC, the Abashevo and the Srubna cultures were pushed away to the northeast by the Fatyanovo culture. They ended up in the northern forest zone of Eurasia. In this region, they had contacts with the Ugro-Finn tribes which absorbed some of their population. After 100-200 years they appeared in the forest of Southern Siberia as practisers of the Karasuk archaeological culture and they began their expansion to the south. Eventually, after partially integrating with the local Afanasevo and Okunev cultures, they continued to live as proto-Tocharian tribes settled in Xianjiang and North China.

This proposed Fatyanovo-Karasuk-Tocharian connection was strongly criticized by the archaeologist V. Semyonov. His arguments were simple and logical:

a. The anthropological types are different: Fatians were a Northern European and Mediterranean mixture, predominantly dolihocranial, the Karasuks were the Pamir-Fergana type mixed with Andronovo and Okunev cultures, predominantly round-faced.

b. Different necropolises: Fatyans' graves were in the ground without anything on top, Karasuks had raised square or circular stone fences.

c. Different burial pits: Fatyans' pits were simple, 1-1.5 m deep with wood or clay walls, the Karasuks were with stone covered walls, that is a stone chamber.

d. Skeletons positions: Fatyan bodies were on their sides, sex-based - men laid on the right side, the women - on the left, the orientation for the men was west/northwest, for women - south/northeast; the burials were single, rarely double. In Karasuks they were positioned on the back with folded legs, orientation north/northeast without any sex differentiation.

e. Peculiarities in the burial rituals: The Fatyans practised burning of the dead, fire at the burials, placed burning coals in the pit, while no fire used at the burials of the Karasuks.

f. Burial objects: Fatyans placed 1-8 dishes with ritual food at the legs of the dead, weapons (mostly stone or seldom bronze axes, peak blades) laid by the men, bronze ornaments by the women. Karasuks placed 1-2 dishes by the head of the dead and a tray with ritual food, bronze knives, clothes, ornaments.

g. Inclusion of animals in burials: Fatyans placed a pig, sheep, or a dog, Karasuks - sheep, seldom a cow or a horse, the pig was not kept them.

h. Dwellings: The Fatyans lived in mud-huts, Karasuks - buildings of wood dug into the ground.

i. Vehicles: These were unknown to Fatyans, while the Karasuks had horse chariots.

j. Everyday objects: Fatyans used stone axes with bear heads, Karasuks - bronze objects of good quality made in an animalistic style.

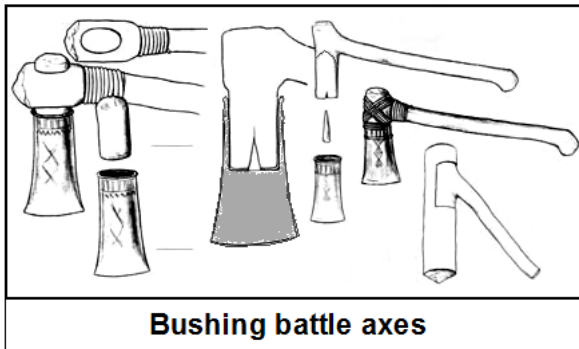
k. The Fatyan culture lasted during 20th-15th centuries BC, the Karasuks - 13th-8th centuries BC.

Thus, according to V. Semyonov, the two cultures were entirely different and one could not be accepted as a precursor to the other. He also pointed to the fact, that if the hypothesis of Klein was correct, then the Fatyans should have moved around Urals in Western Siberia for at least 200 years, however, no traces of them (settlements, necropolises) were found thus far. Semyonov position was that the Afanasevo culture was the forerunner of the Tocharians in Xinjiang, a theory also dismissed by contemporary archaeologists. His arguments are rather logical and introduced doubts about the entire Fatyanovo-Karasuks-Tocharian connection, which after all was only a working hypothesis developed by L. Klein.

There is no sequence relationship between the Karasuk and the following Tagar (8th-1st centuries BC) archaeological culture. Even anthropologically, as Klein pointed out, the population was different from the previous Karasuk people who were much closer to the older Afanasevo people. This is an indication that Karasuks migrated in an unknown direction (according to Klein, toward Xinjiang), and the older inhabitants, the descendants of the ancient Afanasevo culture, took their place.

The people of the Tagar culture are usually identified with the Dinlings, known from the Chinese chronicles, who, as we saw previously, were the Turi or Turans.

A. Kovalev sharply criticized the Klein theory based on the analysis of the widespread



bushing battle axes in Xinjiang and North China, and similar axes from Elam, Zagros and the Iranian plateau. According to Kovalev, the construction of these axes was different from the classical ones, they were brought to Xinjiang by the proto-Tocharians (he connected these people to the Chaodagou culture) and through them, they were spread amongst the ancient Chinese people. This type of weapon was known in Western Asia (Western Asia is a newer term

for the area that encompasses the Middle East and the Near East) during the 3rd-2nd millennia BC. Kovalev considers proto-Tocharians, called by the Chinese people Yuezhi, as the people practising this tradition. They migrated from the Iranian plateau to Central Asia. Because of their limited contacts with the Gansu and North China, the people from the Afanasevo or Karasuk cultures could not belong to the Tagar culture.

According to Kovalev, the Proto-Tocharians were known from the ancient history of Asia, nomadic tribes of the Kutii who appeared suddenly in the Zagros mountains during the 22nd century BC, and ruled over the Iranian plateau and Elam until the end of the 2nd millennium BC. They were called Tukriš by their neighbors, which is identical to the known "Tokhâr". This was the hypothesis of V. Henning in 1965, who proposed that the name Yuezhi is a transformation of *Gu(t)-t'i, Guti, or Kutii. These tribes conquered Babylon in 2100 BC, the name guti comes from the Kucha city, respectively the Kushans. Behind Kutii or Gutei (Accadian Kuti-im, Gutebu-um, Babylonian Gutu-um, Gutu-u Quteu, Assyrian Guti) is the Tocharian (b) kutsi meaning white, clean, divine, hence, the names of Kuchas / Kasi. Henning explained also some names of the Kutiian kings from Turkish with the Tocharian languages, for example, Kikilipatali or Kikilip-atal with the Tocharian (a) kukäl meaning wheel, chariot, and atāl – father, man, soldier, old man.

After the Kutii were expelled from Elam, they probably migrated along the Caspian sea, Kopetdag, and reached Central Asia. From there they went to Jungarian and the Tarim basin. The contemporary Chinese historian Yu Taishan also accepts this hypothesis.

However, some of the ancient Tocharians remained in Central Asia and joined the "people of the sea" who invaded ancient Egypt. Around 1200-1330 BC, a powerful wave of militaristic migrants invaded Palestine. They are known in history as "the sea people". They came mostly from West Asia Minor and Crete. They attempted to settle along the Syrian and the Egyptian coast, but Ramses II defeated them in a battle at Bluzun, next to Port-Said of today.

Several settlements were founded at these places. From some inscriptions found there, it becomes known that they called themselves blst which was further interpreted as Philistines. From this ethnonym, later the name of Palestine itself was derived. The ancient Philistines founded five state-cities: Gasa, Ushdud, Jude, Akrun, and Askalan, later two more, Ellad (from the Lidian helad meaning inner court) and Soklag (possibly from the Thracian suka - slit, gorge and the Lidian lacrisa - wall). They also settled around the Carmel mountains and the Ibn-Amir valley. Later, they integrated with the local Canaan population and became known as Semites. Their tribal names are mentioned in some Egyptian sources: "Akaivasha, Turusha, Luku, Shardana, Shakalasha, northern tribes who came from the lands around the sea...Tursha". In another paper, the pharaoh reported: "I destroyed Danuna who all came from the islands, Takkara and Pulsate were pulverized..., Shardana and Vashasha were destroyed". In an inscription, Ramses II wrote: "The foreigners from the north trembled, the Peleset, Teker and Tursha. I devastated and destroyed their lands". In an Egyptian story from the 11th century BC, "The journey of Unu-Amun", the city Dor is mentioned (Haifa, Israel today), which was in the country of the Teker people, that is, the Teker (Tukri) who,

together with the Philistines (Pulusati), settled in Canaan. The names of these tribes were deciphered by the French Egyptologist V. B. de Roget according to their phonetic sounds as those known from Greek sources: Sikul, Tireni (Tirseni), Aheans, Likens, Sardi. F.J. Chabas identified Shardan, Shakalasha, Akaivasha, and Turusha as people from Sardinia, Sicily, Ahea, and Etruria. According to him, the sea people are: Akaivasha - Aheans, Turusha - Tirsens, and Turi, Takkara - Tocharians, Shakalasha - Sikuli, the people from Sicily, probably pre-Indo-Europeans, Shardana - Sardi, people from Sardinia, also pre-Indo-Europeans, Blesti, Pulsate - Pelasgi, Pelasti, Philistines, Luku - people from Licia, Danuna - Danaians, Kirkisha - Carians, Meshvesh - Mush or Meosi, Vashasha - unknown, perhaps from Vilusa, next to Troy, or Yasos in Asia Minor or even Hayasa as in the Hittites' documents. Even in Rigveda, people from far away were mentioned, known to Indo-Arians: Turvashu (or Turusha, Turi?, Danayans, Pulastiu (or Peleset, Pelasti, Pelasgi). Most researchers identified the Turusha as the ancestors of the Etruscans - Tirsens, Truski/Tuski who came from the ancient city of Troy. It is accepted that the Etruscans were a mixture of Caucasians and Indo-European people. The ethnonym comes from the Hurrian taršuwani meaning human, turoxə – man, in Urartu taršua means man, human.

The names of Turusha and Takkara peoples: the latter is identical with Turkish, the country of the Tukri people. Turusha is very close to the name Turi/Turan. The older name is Dunhuang 敦煌, or Tunhuang 墩煌, in ancient Chinese “túr-w(h)án” is also the toponym Troana known from the Ptolemy's geography; Dunhong 敦龔, in ancient Chinese “túr-smhieng” - Turshen, which is the closest to Turusha! For the first time Turusha/Turisha (Twrys) are mentioned in major texts in Karnak from 1207 BC at the time of the Pharaoh Merneptah as the people whom he defeated killing 742 of them. One of the people closest to Ramses II was a man originally from the Turusha people. His body was mummified after his death and it was discovered by the archeologist W. Flinders. The land of Turusha people was identified as Troy since in the Hetti language it is Taruisa. There is a proposal that the city Tarc name (Tarsus) in Eastern Anatolia is also connected to these people. The Hittites called it Tarsa or Tarsha, in the Egyptian texts, it is Trs/Trsh. The Turusha people lived in west Anatolia, around Troy. After the semi-legendary Trojan war, as described in the Iliad, some of them migrated to Italy, giving the origin of the Etruscans (also called the Tuski, Tirseni or Raseni). Others settled in Lidia and on the island of Lesbos, as described by Thukydides and Herodotus.

Teucer is considered as the father of the Trojans, the Greeks called his people Teucroi / Teukroi. According to the Greek mythology, the daughter of Teucer, Batea, married Dardanus and thus the two peoples Teucroi and Dardani mixed, and founded one state - Troy. The oldest archaeological layer of Troy is from 3,000 BC, that is, almost 2,000 years before the Dardans arrived. Turusha and Tucroi are not the same people but they lived next to each other in West Anatolia, in the Troy region. It is possible that some proto-Tocharians, who also lived in Asia Minor at that time, mixed with the coming from the Balkans Dardani. The Tucroi people were as numerous and as powerful as the Pelesets (Pelasgi, Philistines, or Pelesti). In addition to Anatolia and Canaan, they also lived in Cyprus.

Most probably, the proto-Tocharians migrated from the Balkans to Asia Minor around the same time when the Hittites also migrated, between 4th-3rd millennium BC. Here, the proto-Tocharians mixed with people from the Caucasus, Turi / Turans. A probable starting point of this Tocharo-Hittite migration is the Sredny Stog culture discovered between the rivers Dnieper and Don from 4500-3500 BC and associated with the Repin culture. The Tocharian and Hetti languages were the earliest differentiated languages from the Indo-European group. The people called Turi originally spoke a Caucasian language. They migrated to Central Asia together with the Tocharians, and became the nucleus around which a powerful tribal federation was formed in the next centuries. Those that remained in Asia Minor gave the name of Troy. Evidence of this migration is the existence of “Lulah” people (the name is analogous to the Leleh-Lulah, called also Dai Da, variant Yoyu) in North China, contemporaries and neighbours of the Hittites.

Contrary to the Henning's opinion, the Kuti/Gutei cannot be proto-Kuchas-Kasiri but they are also Caucasian people. The name Kuti was preserved in the Caucasus until medieval times. Kuti are mentioned in "Asharatsuits" as the neighbours of the Bulgarians. Xenophon mentioned the Koiti (Kuti/Kveti) in 5th century BC as neighbours of the Colchis people. The Adigi ethnical group Hetukais represents their descendants today.

There are some interesting Hurrian-Tocharian lexical parallels that provide evidence for the co-migration of the Hittites and Tocharians. Here are some of them:

Hurrian ag, Urartian agu means lead, Sumerian agazi - leader, in Tocharian (a, b) āg – lead.

Hurrian, Urartian pal means know, say, in Tocharian (a, b) pälsk – think, "–sk" a derivative of Tocharian pälk – look at, discuss, learn. Possibly, It was transferred to the Altai language from proto-Tocharian bälγ – sign, Old Bulgarian mark, sign.

Hurrian paγi, pahi means head, noise, ba`i – face, ancient Korean páki – top of head, Turkic baš – head, in Iranian languages *pešany – forehead, nose.

Hurrian wali means worm, Tocharian (a) - wal, (b) yel, mean worm, Enisey Kett ôл, Kot ôllə - worm, Urartu guniše, Shumerian guana – battle, Tocharian (a) kuñaš – fight, battle.

Urartian šuše – sheep, In Tocharian (a) šoš – also (see Bulgarian шушляк – thick fluffy wool), Hurrian šaphal(d)i, šapχalə, Urartu šalmathi – left, to the left, Tocharian (a) šālyi, Tocharian (b) šwālyai, šaiwai – left, to the left, old Bulgarian шуй –left, шуица – left hand, common Turkic sol / sul – left, Shumerian šu, sum, šux – hand, from the Semitic Accadian šumēlu – left.

Hurrian p(w)andi – right, right hand, in Tocharian (a) pāči – riight, apāt – right side, Acadian pātu – country, border.

Hurrian ubi - grain, barley, Urartian - ebi - grain, Tocharian (a,b) yap -grain.

Hurrian umini Urartian ebani - country, field, Tocharian (a) ure, (b) yaroy - country, state.

Hurrian *sawl – healthy, vivacious, Tocharian (b) šailñe – the same, Chuvash сывлăх – healthy, vivacious.

Hurrian utte - hays, Tocharian (a) atī, Tocharian (b) atiyο – hays, old ancient Bulgarian отава, Chuvash uta – hays, Hurrian aše – hide, Sumerian aš – fur, Tocharian (a) yats, Tocharian (b) yetse – fur.

Hurrian sije – water, išena – rain, Tocharian (a) swase, Tocharian (b) swese – rain, Turkic šu / su – water, Hurrian teuna – plenty, big and Tocharian/Altai tumane – big number, 10,000.

Hurrian šu-kki, šu-kku, Urartian šu-sini – one and Tocharian (a) ša, (b) še - one.

Hurrian azz-^u/ o-z-yl – wring, bad, sick, in Tocharian (a) osal, (b) oşşale – bad, in Chuvash usal -- bad, Bulgarian усоен -cold, unpleasant.

Hurrian ši-ar – look for, search, Tocharian šer – hunt, persecution, Chuvash šăra – search, Bulgarian шаря – move without purpose

Hurrian uoll – destruction, death, Tocharian wäl, wal, walu – death, Chuvash vile – corps, dead, Bulgarian самовила (samo-**vila**) – female demon bringing death.

Hurrian –ga – diminutive suffix, Tocharian –ka – the same diminutive suffix.

Hurrian šimu – family, next generation, Tocharian (b) šamaške – child, descendent.

Hurrian tešš – leader, senior, Tocharian tās – leader.

Hurrian all, allae – ruler, lord, Tocharian (b) ylai-, Tocharian (a) wlām, proto-Tocharian *w'əlan – ruler, king, also Tocharian (b) walo, Tocharian (a) wäl – king, etc.

Also, the name Guti / Kuti the people who migrated to Central Asia together with the Tukri (proto-Tocharians) and the Sino-Caucasian *ket – human, named Ketī, Hatti kêt, Kott hit, het, Arin, Pumpolkol kit – human, in Caucasian Avar-Andi kunṭa – man, soldier, host or the meaning of Kuttī as only people. In general, the Hurrian-Tocharian linguistic connections can be studied separately to deduce interesting information on the relationships between these two peoples.

The reconstructed model of migration of the proto-Tocharians explains the name of the ruler of Babylon Togarma in the Caucasus region in Asia Minor - on one hand, the "Greek" Teucer (Teukros, Τευκρος) as a toponym in Xinjiang, the river and mountain Togarma, on the

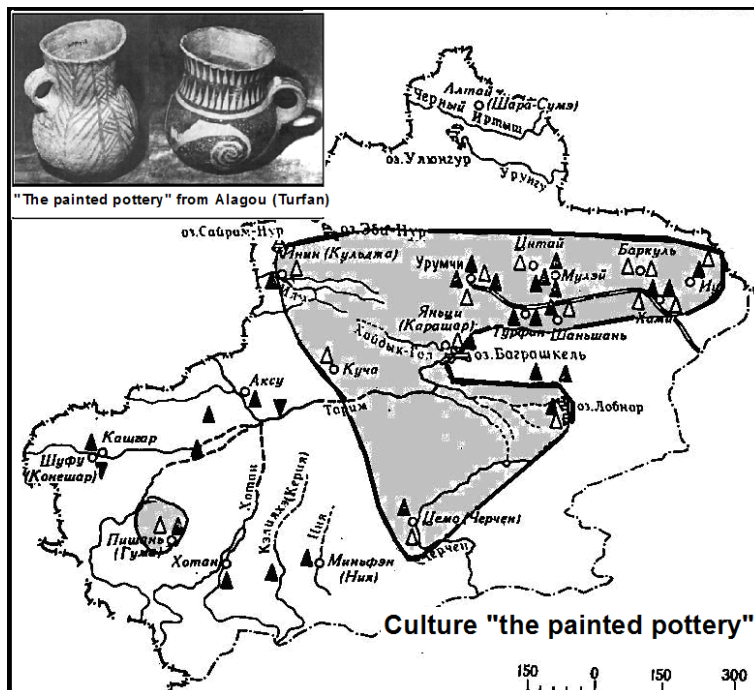
other, as the mythical character Shaohao 少昊 (the white father) with reconstructed ancient name “Téwg(h)ū” - Teru, Teugu (ancient Indo-European name *tag – ruler, leader, king). Proto-Armenians (the Phrygians) also were in contacts with the proto-Tocharians (Tukrish/Takkara), consequently, they participated in the formation of the proto-Armenian community - “House of Togarma”.

This migration route can explain also the appearance of specific cultures of the “painted pottery” type Yaz-1 in South Uzbekistan, Kashkadarya valley, Tashkent, Fergana and the region from Kucha to Hami in Gansu (Figure 37). These findings cannot be explained by Klein’s theory either.

The archaeological picture of Xinjiang in the Bronze and early Iron ages was as follows:

1. Sequential changes in the northwestern parts of the Andronovo culture with the culture of Sakis and at the end - the culture of the Asi/Asians or Wusuns.
2. In the southern, western and the northwestern parts of the Tarim basin, the “culture of the grey ceramics” was established and carried on by the Khotan-Sakis and the Kroraina population.
3. In the central parts of Xinjiang, in the wide plain between Taklamakan, South Tian shan, from Kucha in the west to Hami in the east, including the eastern and northern slopes of Tian shan, the culture of “painted pottery” was established.

Anthropologically, the people of the “grey ceramics culture” were mostly Mediterranean or Indo-Afghan racial type, the “culture of the painted pottery” people were of various Europoid types but the east Mediterranean type was only a minor component. In the eastern



parts, introduction of the Mongolian racial type is observed, but detailed evidence is scarce. According to some Chinese authors, significant movement of Mongoloid people to the west, Tarim basin, took place only after the 2nd century BC.

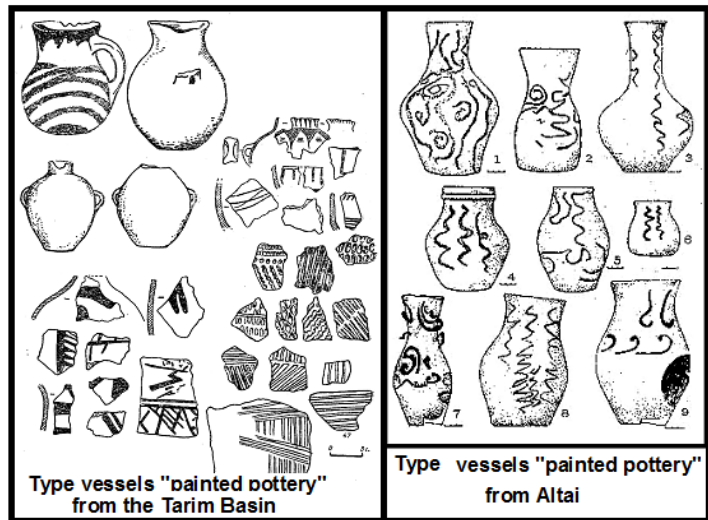
In Xinjiang, the “culture of the painted pottery” began to develop from east to the west at the end of the 3rd millennium BC. The first discoveries were made by Aurel Stein around the Lop-nop lake. The Swedish expedition of Folke Bergman discovered dishes of this type around Hami Turfan (Karahodja, Tuksun) and Singer (Chingir, next to Kuruktag mountain, or

Asmirea of Ptolemy). During the 1970s, “painted pottery was discovered by a Chinese expedition at Sidaogou (Muley district, north of Turfan). “Painted pottery” was discovered also at Barkul, Yu, Urumchi, Shanshan (at Lop-nop), Kucha, Guma (Pishan, next to Hotan). In the western parts of Tarim basin (Shufu, Aksu, Aketela, Wengulok, Kuluketala, Devoleke), the grey ceramics dominated, but the two cultures existed side by side.

Wang Binghua described the ancient necropolises and settlements around Sidaogou with Puly or Puley people (probably the most ancient ethnic Bulgarians or the “fiery people”) who lived around Barkul lake east of lake Tuerkul. Traces of permanent settlements made of stone and bricks, with a great deal of painted pottery, tools, sickles, bronze kettles, knives, dishes, bones of domestic animals, indicating that this population were also farmers. The

beginning of this culture was around 1400 BC, and was at its height around the 4th century BC. The culture of painted pottery was discovered also in Nanwan close to Hami and Banjiogou on the southern slopes of Tian shan.

“Painted pottery” was also found north of the Tarim basin in Altai, along the rivers Katuni and Titesken, in necropolis Titesken-6. The dishes are painted with a red-brown colour, wavy lines predominate, commas, snake-like images, as well as triangles and other geometrical figures (Figure 38). Sixty percent of the pottery at the Katuni river site was of this type. Painted pottery appeared later in the upper Altai, at the end of 6th-5th centuries BC, indicating that this culture may have come with migrants from the south. Dishes from this culture were discovered in Tuva in Ai-Marluk and Majaluk-Hovuzu necropolises. These dishes were also painted with wavy lines, spirals and geometrical figures. The same types of dishes were discovered also in the Ulangom necropolis in Mongolia, in Chauhugou necropolises I and IV, in East Kazakhstan, and around the Zaisan lake in the area of the kulazhurg culture. Apparently, during the period of the Scythes, the main centres for the painted pottery culture were in Upper Altai. This fact indicates that there was a significant migration of people from south to north.



Various centres of the painted pottery culture were also discovered in Middle Asia. A local variant of it is the Chust culture in Fergana (2nd millennium to 7th century BC). These people were settled farmers who knew about irrigation and the keeping of domestic animals, living in permanent dwellings made of clay and bricks. These ceramics were hand-made with spherical bases or spherical cups with tall necks coloured mostly in red, black and yellow. These dishes were painted with geometrical figures: triangles, rhombuses, nets and wavy lines. Similar cultures appeared in the Tashkent oasis, the burguliuk culture, also in North Bactria, along Amudarya and Urab - Yaz-tepe or Yaz-1 culture, Tilia-tepe, Sarasm, in South Uzbekistan - Kuchuk-tepe and Bandihan. The culture of the painted pottery continued to the south along the Tian shan mountain (north and south slopes) as far as Turfan, Barkul and Hami.

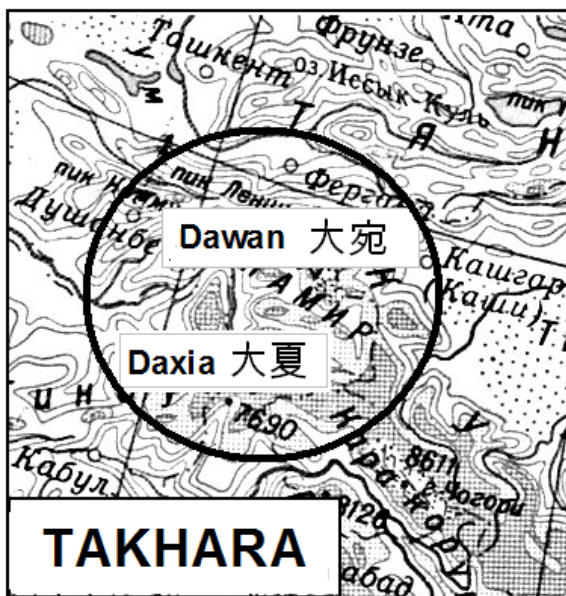
The Chust settlements in Fergana ceased to exist after 7th century BC, but their traditions were inherited by the following Eilatın and Shurabash archeological cultures. The use of a wheel for making pottery as well as the working with iron for tools and weapons were now widespread. Some centres of the Bulguliuk cultures, such as Shash-tepe (Chach), continued to exist until 4th-3rd centuries BC when they were conquered by the Sarmatians with their Kaunchi culture in the 3rd-2nd centuries BC.

After the Yaz-1 culture ceased to exist (1,500-1,000 years BC), an entirely new culture, Yaz-2 appeared. In this culture there were no more hand-made, painted ceramic dishes, the new culture is called Bactro-Margianic archeological culture (the Avesta civilization). It was gradually displaced by the Achaemenid epoch (Yaz-3). In Sintsian, the painted pottery culture continued to prosper until the documents written in Tocharian languages appeared. Because this culture appeared early, an apparent contradiction with Klein's theory arose: according to Klein, the proto-Tocharians were the Karasuk tribes who came to southern Siberia in the middle of the 2nd millennium BC.

The Swedish archaeologist G. Anderson was first to suggest the western origin of the painted pottery culture. S. V. Kiselev also studied the close relationship between the “Anau” culture in Southern Turkmen and the painted pottery culture in the Tarim basin.

L. Sverchkov wrote: "Approximately in the middle of the 2nd millennium BC, for some reason, the Tarim population migrated to the west and southwest. Associated with this migration is the appearance of the new Burguliuk culture in the Tashkent settlement and the Chust culture in Fergana. The Bandihan culture as well as the first settlements of the Yaz-1 community in southern parts of Middle Asia also occurred at this time. Overall, these events from the end of the 2nd millennium BC are reminiscent of the Yechji migration at the end the 2nd century BC, which took the same route and was made by the descendants of the same people. Judging by the anthropological and archaeological data the Sintsian people in the 2nd millennium BC, just like in the 2nd century BC, also were ethnically diverse. Thus, the spread of the painted pottery culture contributed to not only by the Tocharians but also other, unknown people".

In support of this idea, only the Chinese sources (Shi-ji", report of Zhan Jian in 129-128 BC) reported the appearance of the name "Tahara/Tohara". Information on the Kushans (Da Yuezhi), Wusuns and the King-Sakis or Royal-Sakis (Sai-wang) is given. The name Dawan / Dayuan 大宛, was used for the designation of the Fergana region in Shi-ji and later in Chinese sources (Figure 39). The reconstructed oldest pronunciation is "Thátsáwar" which allowed E. Puleyblank to see in the Chinese name the older non-Chinese name Tahvar or Tagar/Takhar, respectively, that is, Tochar.



The Chinese traveller Zhan Jian described the region immediately south of Fergana as Daxia 大夏 which is pronounced Takhar, as mentioned above. In his Shi-ji (Historical notes), Sima Qian gave the first information on Daxia based on the writings of Zhan Jian after he came back from his Western Mission in 126BC. This was a weak state consisting of many small states governed by local nobles in every city. The population was skilled in trade but very weak militarily. The soldiers were not brave and they avoided battles. For this reason the Yuezhi conquered them easily, without a major war. This kind of country could not be Greek Bactria which had strong authoritarian rulers who were constantly at war with their neighbours or between themselves. Fighting was part of their everyday life and they were not afraid of a battle. In many monographs Daxia is wrongly

identified as Bactria. The name Daxia was not known to classical Greek and Roman authors. In "Mahabharta" it is written that the ancient "Kambodji" people conquered the lands of Hindukush and Paropamiz, east of which lived the Rishikas or Arsi, that is., the Tocharians, reached North India, in Rajur in the south. The eastern part of Kambodja was called Parama-Kambodja and was located next to Fergana.

Thus, the Tocharians migrated much earlier than the Arsi-Yuezhi in the same region, they reached the region of Fergana and East Bactria, and their descendants were assimilated by the local population and they settled down as traders and farmers. Precisely these people were the representatives of the Chust culture. In the 2nd century BC, their distant relatives, the Arsi arrived and they were mostly nomads and militaristic people.

Perhaps the toponym of the whole Fergana region, known in the antiquity as Parkana, is related to the Arsi / Tocharians. The etymology of the name comes probably from the Tocharian words park - tall and kaniya - high land. The Scandinavian Fyorgin, old-high-German Fergunna - mountainous land, Gothic fairguni - mountain, are all probably analogues of the Tocharian name. The same name is written in the Chinese "Bei-shi" as Puluona 破洛那. The reconstruction in the respective epoch is "phā-rhāk-n(h)ān", or Parkana. It is possible that this name was used at the same time as the name Tahvar.

Migration of the tribes from the painted pottery culture to Fergana and Amudarya at the end of the 2nd millennium BC is described in the "Avesta". In it, it is written that the king of Turan - Afrasiab, conquered the country of the Aarii (Ariashayana). According to the Pahlavi text, Afrasiab reached the Hamun lake where he built cities. In this place, at the mouth of the river Hilmand that flows into the Hamun lake (next to the modern village of Nadi-Ali), traces of an ancient city were discovered dating from the 7th century BC, which practised the Yaz-2 culture.

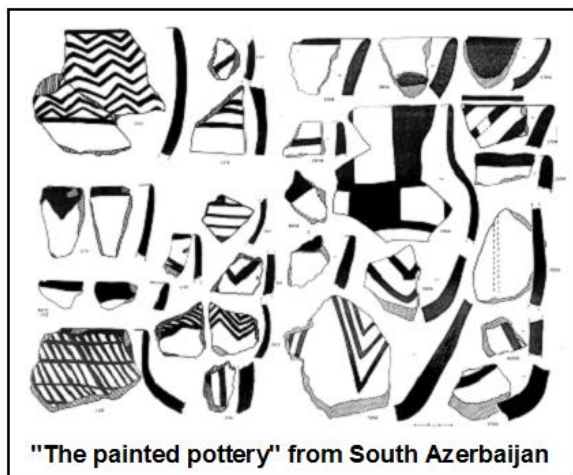
The epic battles between Iran and Turan is the main subject of the poem "Sahname" by Firdوسي ("the book of the kings" or the Iranian "Iliad"). The Tocharian hero Torud, adviser to the Syavush's son, and a leader in the Turan war against Kei-Khosrov, is mentioned there. It should be noted also that the capital of Syavush was east of Hotan, at the border of Qin, China.

The decline of the painted pottery culture in Central Asia is related to the big migration of tribes representing the Andronovo culture. This is a massive, almost unknown Indo-European and Caucasian migration in Central Asia of peoples related to the Hittites, Tocharians, and Hurrians, it took place almost a thousand years before the big Indo-Iranian migration.

The semi-legendary information in the "Avesta" on the big migration around 10th-7th centuries BC, was confirmed by archaeology. A change to a drier climate in the Khazah steppes led to socio-economic changes. The descendants of the farming Andronovo culture, the proto-Saki, were forced to search for new pastures towards the area of the painted pottery culture, the ancient farming Avestian civilization.

During the 2nd millennium BC, Fergana and the seven rivers region were at the borders of the Andronovo culture. A massive invasion of these lands took place in the 10th century BC. The invaders reached Hotan to the southeast and Ob-Irtish in South Siberia to the northeast. The ancient Turi / Dinglings tribes were conquered by the Indo-Iranians of the Andronovo culture, became assimilated and grew into the Siberian Sakis.

A second wave of migration took place during the 7th-5th centuries BC. The settlement of large numbers of people in the seven rivers region the Talas valley in South Kazakhstan, continued. Some Andronovo groups reached as far as Northern India. E. Makkoi described less refined, hand-made ceramics from the Arian tribes in Northern India and Pakistan of northern, Central Asian origin (Chanhu-Daro and Jhumara cultures). In Fergana, the Chuts culture was transformed into the next, Eilatun culture, thus preserving some of the old traditions.



"The painted pottery" from South Azerbaijan

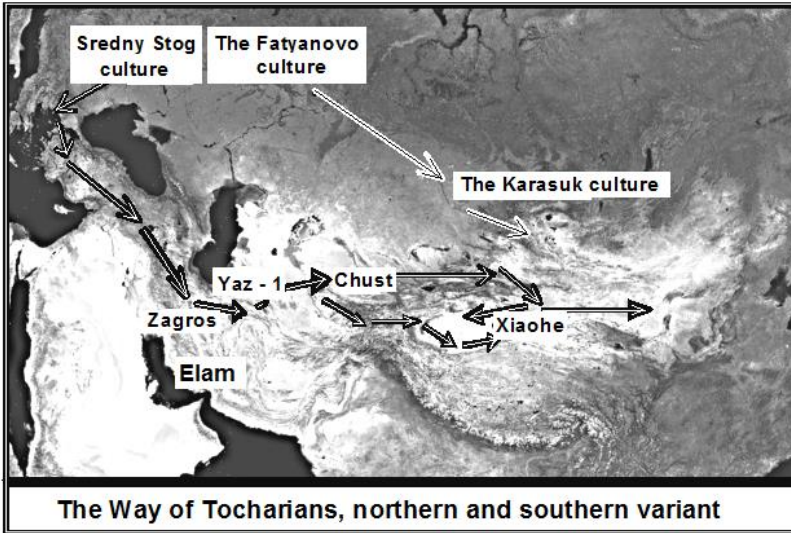
A question about who were the representatives of the painted pottery culture arises, were these people the first who spoke the Tocharian languages or were these people from earlier times? The most ancient painted pottery culture was discovered in Eastern Europe, in the circle culture "Kokuten-Tripole-Varna-Vincha" from the 5th-4th millennium BC. This is the first culture producing copper and bronze. The origin of this settled farming culture is from Anatolia where a highly developed farming civilization appeared around the 11th millennium BC. Traces of this civilization were found in the Chatal-Huyuk

complex in East Turkey (6500-5690 BC). This is the most ancient Asian centre where, in the 11th to 8th millennium BC the farming and the care of domestic animals began. This qualitative jump was called "a neolithic revolution". In the Middle East it ended between the 7th and 6th millennium BC, the Balkans became the centre of the European civilization during the 5th millennium BC. Production of copper originally began here and it then spread towards Central Europe. The people who lived on the Balkans at that time were not Indo-Europeans, but probably tribes related to the people in the Caucasus and Sumer. Linguistically, only the

Basks in the Pyrenees could be their ancient descendants since their language is of the Sino-Caucasian group. Between the 4th and 3rd millennium BC, the culture of the painted pottery circle in Europe was absorbed by the migrating proto-Indo-Europeans.

During the 5th-3rd millennium BC, the painted pottery culture spread into the lands of Azerbaijan, Armenia (the ancient Urartu), the Iranian plateau and Elam.

In 1921, the Swedish archaeologist Andersson discovered interesting similarities between the culture in Yanshao, China from the period of 5th to 2nd millennium BC, and the Tripole culture with similar painted ceramics and ornaments painted in bright red and yellow geometrical and animal forms. This indicates that the first painted pottery was created by the ancient settled neolithic farmers in Anatolia, Chatal-Huiyuk, and the ancestors of the Tripole culture. However, the appearance of similar traditions at the other end of Eurasia - the Yanshao culture, remains a mystery.



In summary, the ancient, non-Indo-European people followers of the painted pottery culture existed, from whom the proto-Tocharians inherited their farming traditions. It is not known, however, when these peoples integrated in Eastern Europe before the proto-Tocharians left for the east to conquer the Tripole culture land (in North Dobruja, Romania), or in the Zagros mountains where the proto-

Tocharians interacted with the ancient Dravid population of Elam and the Hurrians.

The people living in the Tarim basin before the Tocharians were probably from the Ket-Burush community. Today, only a small number of the Kets live in Southern Siberia, they came here much later. From the folklore and the way of life, it was concluded that they came from the south. Anthropologically, they were a mixture of European and Mongolian types. The Burish live today in the river Hunza valley in East Kashmir, anthropologically they are Europoid Pamir-Fergana racial type. Unlike the Ket, they have maintained their ancient anthropological type because of the isolation in which they continue to live. According to the hypothesis of V.V Ivanov, V.N Toporov, and George Luis van Drim, the ancestors of the Kets and Burish formed a community in the ancient times, which lived in the Tarim basin. This community was divided when Indo-Europeans, the proto-Tocharians arrived. The Burush had old farmers' traditions and they spoke a language that was similar to the group of the Sino-Tibetan languages. (The name Burish comes from the Caucasian, Kassite buri-, ubri-, Hurrian ebri, ewri, Urartian euri – leader, lord, Hurrian buru – strong, Burish *būr – tall, ses, sis, Kassite šu, and Hurrian š(u)wa, Urartian šua - people, humans).

Proto-Tocharians came to Fergana on the Northern slopes of Tian shan in the middle of the 2nd millennium BC, they settled in the Tarim basin and Gansu. They assimilated the local Tarim population, and established their farming traditions. This led to an early settlement of some of the proto-Tocharians - the Kasi/Kasiri community around the Tian shan mountain, which is different from the Asri, who were nomads who went further to the East. In this way, by the end of the 2nd, to the beginning of 1st millennium BC, under the pressure of migrating people caused by the fighting with the Chinese people, the painted pottery culture returned back to Central Asia. For example, in the region of Kopetdag (Anau, Yaz-depe) this culture disappeared around the middle of the 2nd millennium, that is, at the time of the Kuti and Turki migration to the east; it then reappeared after around five centuries, in the period of 10th-5th century BC.

L. Sverchikov stated, that the spread of the painted pottery cultural traditions is a result of interactions of two cultural inputs, one coming from the east with the Tibetan tribes and from the people of the Chinese plain, probably the proto-Ket-Burish community, and the other coming from the west with the proto-Tocharians who brought it from the northern Black sea shores and the middle East.



Necropolises discovered around Lop-nop lake and the city-state Lulan (Kiruran/Kroraina) are interesting and specific in their character. Human presence in Tarim basin was detected 3500-3800 years ago (1800-1500 years BC) in three places located west of this city. Necropolis Gumugou (in Uygur Qäwrighul) was discovered in 1979. It is located west of the now dried lake Lop-nop, along river Kongque, in the same place where later the ancient city Kroraina (Lulan) was

located. The discovery was dated from 2000-1500 years BC (Figure - Ördek necropolis in Tarim Basin with boat-like graves). Victor Mair pointed to an interesting fact that some of the necropolises in the Tarim basin around Lop-nop lake: Gumugou, Töwän, the five small ones (object SRC5) on Xiaohe river, and the Yordek necropolis, are all constructed in a similar way. Further south of the river Konchedarya, the archaeological object Xiaohe (small river) is located, it belongs to the same culture. Necropolis Xiaohe, called also necropolis 5 or Ördek, was discovered by the Swedish archaeologist Folke Bergman in 1934. Outside Xiaohe, Aurel Stein discovered the mummy of the famous "Lulan Beauty" in the Lop-nop region (along the river Tieban) in a necropolis of the same very specific culture. The burials in Tieban are shallow, located on a stepwise made terrain.

The Ördek necropolis has a concentric radial form. The burials are single and the dead are laid on their backs with straight legs in west/east direction. The burial pits are oval, dug in a sandy ground. The corpses were laid directly on the bottom of the pit and covered with animal skins. The dead were dressed in their everyday clothes with shoes of soft animal skin and they were covered with soft woollen shrouds. The dead were covered on the top with specific wooden lids in the shape of an upside down boat. These lids were well under the ground, the dead body was isolated from the lid. Next to the graves, by the head of the dead, wooden poles were stuck, some of them with images of human faces. Anthropologically, all of the dead people were Europoid, tall and mostly pale, with blond hair and without Mongoloid admixtures.

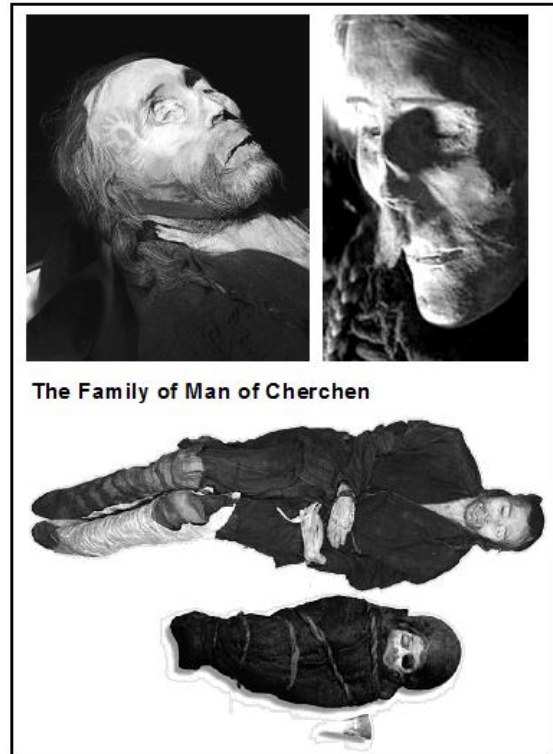
Similar burials with boat shaped covers were discovered in Westfald, on the Orkney islands and also near to Stockholm, dated from around 1100 years BC. The boat was needed to take the spirit of the dead person to the other world, which according to the Indo-European ideas (e.g., river Leta in the Greek mythology), is different from the world of living people.

Interestingly, identical burial rituals exist even today among the Ugri from Ob - Mansi and Khanti. For example, if the burial was during the summer, Mansi placed the dead in a boat called "xän", if it was during the winter - on narti, a kind of ski, as a vehicle that takes the soul of the dead to the other world. The graves were shallow or left open to let the soul leave the body. Crystals or buttons were placed on the eyelids and wool was used to close the nostrils for the same reason. The Tocharian mummy burials also placed blue stones on the eyelids and closed the nostrils in a similar way. The necropolises were surrounded from the east and west direction with a fence of wooden poles. At one end of the necropolis remains were found of skulls of cattle hung on poles.

In addition to the boat-shaped burials, a smaller group of nine other burials were discovered. These were rectangular built with bricks and closed with thick wooden lids. Inside the grave, again a boat was placed upside-down, under which the mummies were laid. It is impressive that all people buried in this way were women accompanied with a rich pile of objects, an indication that these women were highly regarded in these societies. It is possible that the necropolises from Lop-nop lake were left either by the Tocharians or by some unknown, proto-Tocharian, Indo-European (or Ugor) people. Mair pointed out that next to these necropolises, no settlement at the same time was discovered, which indicates that these people were probably nomads. The city of Kroraina appeared almost 1000 years later.

In the Zaghunluq necropolis in Cherchen,

the ancient Qimo 且末 or Chiámāt, from 1000-500 years BC, the three most remarkable mummies of Central Asia were discovered. They are dressed in woollen clothes maroon in colour, placed in graves 1 and 2, probably a family since the clothes are similar. This is a group of a man about 50-55 years old, a woman, and a small child. The man wears boots of deer skin and colourful stockings and has an ochre drawing resembling a sheep's horn or a solar sign on his forehead. The woman has similar drawings of spirals and triangles on her forehead. The child was covered in a shroud, and a soft hat made of blue wool. Next to the child a bottle-like dish with a suckling top made of cow or sheep udder was placed. Two flat blue stones were placed on the child's eyelids. The buried people had amulets of knitted cord of blue and red threads, which were placed on the man's hand, very similar to the Bulgarian "martenitsa", the wrapping of clothes around the child are also tightened with the same cord. In



The Family of Man of Cherchen

some regions in western Bulgaria blue-red cord is also used, similar to the usual red-white "martenitsa". The purpose of the "martenitsa" even today is the same - keep the evil spirits away. This type of amulet is highly specific for Bulgarians and unknown to the rest of the European people. Similar customs exist also in neighbouring Romania as a result of the close co-existence of the Bulgarians and the ancestors of the contemporary Romanians for many centuries. The Bulgarians wear "martenista", red-white or red-blue cord tight on the wrist, in the beginning of the spring during the month of March, hence the name of this amulet "martenitsa".

The second important archaeological place is located north of the Tian shan mountain, in the Jungar basin, at the base of Altai. The oldest discoveries are from the Ke'ermuqi culture dated around 2,000 year BC (Figure 44). The burials and the ceramics are related to the Afanasevo culture in Altai along the river Enisey. An archaeologist from Beijing University, Lin Meiqun, found similarities between Ke'ermuqi, located on the southern slopes of Altai, and the Xiaohe necropolis. If this observation is correct, then Xiaohe is as old or even older than Gumugou. According to the Chinese archaeologists Mu Shunin and Wang Minzhe (1985), the burials at Ke'ermuqi (Kèěrmùqí or Uygur Chiemurchiek) are younger, from the west Zhōu epoch (5th-3rd centuries BC) and belong to the Wujie 烏桓 people (proto-Uygurs). In "The Ancient art of Xinjiang, China" released in China, Mu Shunin wrote that in their shape and way they were made, the Ke'ermuqi dishes are very similar to those of the Karasuk culture, but this is rejected by Russian archaeologists.

The Ke'ermuqi necropolis contains two types of burials: without a mound and under a mound. The second type is always an underground pit, the first type are always in a stone

chamber; some under mound burials are stone chambers. The dead are placed on their backs with folded legs. Some of the stone chambers are group burials with up to ten dead people. A corridor covered with stones leads to the chambers. A square fence and a stone pillar with a human face were usually placed on the top of the graves. The analysis made by A. Varenov indicated that this necropolis was functional in the period between 15th and 8th centuries BC. There are also secondary burials from later times, including ancient Turkic burials. Little similarity was observed between the ceramics from the Afanasevo and Karasuk cultures. There is a possibility that this is a separate Ke'ermuqi culture (as is the name of the Uyghur settlement nearby). However, the available evidence, known mostly from Chinese publications, are insufficient to reach any definite conclusions. According to A. Kovalev, the Ke'ermuqi burial ceramics and stone dishes are similar to the Eluin culture, which is a regional variation of the Okunev culture. There are further similarities to the catacombs of Indo-European traditions in Eastern Europe and the catacomb corridor necropolises in Western Europe - Bretagne and Languedoc in France. Similar to the Ke'ermuqi necropolis are the necropolises discovered along the river Alkabek in East Kazakhstan, the river Black Irtysh and in Mongolia. Tribes that built the Ke'ermuqi necropolis are clearly related to the Southern Siberian cultures: Afanasevo, Okunev, and Karasuk.

Centuries later, another Caucasian community, the Kassites, also migrated to the Sintsian in the east. The name originates from the Caucasian Lesgin kas - human > Georgian kas - man, Bask gizon, Abkhazian a-χაჭა, Abasin qaça – man, human, Burish gus – woman.

A few more ancient Caucasian peoples have this name : Kaski - northern neighbours of the Hittites, Kaspil - population behind the Caucasus and the south coast of Iran, and Kassites – an ancient people from the Middle East who ruled Babylon from the 16th till the middle of the 12th centuries BC. Originally, the Kassites lived around the Zagros mountains. The earliest evidence of the Kassites is from Northern Babylon and the land west of the Euphrates, or the Alalah culture VII. Later, the Kassites lived next to Media in 10th to 5th centuries BC. During the middle and the second half of the 2nd millennium, political and ethnical calamities took place, to which the Kassites contributed significantly. They conquered Babylon and ruled it for a few centuries. According to the list of the Babylonian rulers, the Kassites dynasty was the longest compared to the other dynasties that ruled Babylon: 36 kings during 576 years and 9 months. The list ends in the year 1150 BC.

From the few words that have survived, Arno Fourné concluded that the Kassite language is related to the Hurrian-Urartu language, that is, it is a dialect or branch of it, belonging to the North Caucasian language family. At the beginning of the 2nd millennium BC, the Kassites were expelled from Babylon. Some of them probably remained on the Iranian plateau, for example, the Kissaioi people in the mountains north of Susa as mentioned in the Aeschylus's "The Persians". In the Hellenistic period, the Kossaioi were part of the army of Antiochus III.

Others, perhaps the majority, migrated to the east towards Northern India and the western slopes of Tian shan. This migration predates the migration of the Iranians and the Indo-Arians by about 1,000 years. From the Kassites some toponyms are left beginning with Kash: Kashmir > into proto-Caucasian *m̥yērō- / m̥y̆ro – mountain, north Caucasian, Caucasian, Avar me`ér, Hunzib maru, Archin mul – mountain peak, mountain, Laks murlu – mountain tops, gorges, Burush m̥ert – land, rock, Bask mulho – hill, the mountainous country of the Kasi/Kashi (the name Pamir is analogous – from Burish pa – country, place around the fire, and m̥ert – land, rocj, that is, surrounded by rocky land, among the local population there is the word "Pamir" -empty, high land). Kashmir > Burush y̆arikiş – piece of land, patch, Hurrian, xawr, Urartian q̆awr-ā, q̆īrā, Kassit kar – land, that is, Kash-gar means land of the Kasi / Kashi. The toponym Kashkar in Chitral is analogous. Also, Khasa in West Tibet, Kasi / Kashi - people in Himachal-Pradesh, Uttarakhand, Nepal, North Bengal, Sikkim and Butan from whom the Gurki originated - extremely violent tribe in Nepal (see Burish hir, in plural huri, hurikia - man, human). Today, among the Pushtuns Kasi tribes exist around Quetta in

Pakistan, and Kheshgai / Khaishagi. Kasi are mentioned in "Mahabharata" as a northern barbarian tribe.

"Proto-Caucasians" were originally related to the Burishi, then with the migration of the Dardi and Indo-Arians they were assimilated keeping only their ethnonym. Part of this population reached Xinjiang where the ethnonym was also retained, known also in Kashgar, also in the mountain Kasia, mentioned by Ptolemy. It is possible that in the beginning, toponyms like Kucha and Kasar (Cheshi) were left from this ancient population, and their integration with the proto-Tocharians who had been there since the 3rd millennium BC, they became already "bright, sparkling". A similar word is found also in Hurrian kašali – clean, respectively, Khashali is a toponym in southeastern Kashmir.

According to A. Maloletko, because of climate change, a significant migration from Central Asia began between the 3rd and 2nd millennium BC. This proto-caucasian population migrated from Turkmen towards the region of Seistan along the river Hilmen and further into Pakistan where the tribal group Kas is known even today. The word "Kas" exists in Talish, Persian, Pushtun, Kurdish, Gilain kəs means human, Balochi, Kashmiri aks means an individual, human, in Hindu as means strong, healthy. A similar word exists in the Samodian languages, in Enets, Koibal, Nenenets hasawa, South Samodian hazы, казы, Mator chasy, Taigin chassa, Nganasian kuasuma – human. This is an indication that another group of ancient Kassites reached the northern mountains of Central Asia, the valleys of the Irtysh and Ob rivers. The valley of river Ob is the border between the ancient cultural regions of West and East Siberia.

The migrants reached the region of the city of Tomsk today in Siberia, where in the 15th-12th century BC, a mixture of local, Asian and Caucasian people began the Samus archaeological culture, after the name of the Samus village, next to Tomsk. The migrants brought new traditions related to making ceramics decorated with zoomorphic, anthropomorphic and geometric ornaments. The Samus culture was followed by the Kulai culture (6th century BC-5th century AD) carried by the proto-Samodians. The Kulai tribes settled along the rivers Ob, Enisei, Chulim, Irtysh, and towards Altai, Minusinsk, and the Saians. Tribal groups, descendants of the Kulai culture community: Kamasins, Koibals, Matori, Samodian-Kashuns, Taigins, survived until the 19th century. The ancient Khakasi also originated from the Kulai cultural community. As a result of mixing between Kulai and proto-Ugri, the Selkup community was formed.

A. Maloletko found interesting similarities between the Samoan and Caucasian languages: in Khanti ink -water, Nenetsk jaga / jaxa, Kamasin čaga, Matorian džega / džaga – river, and the Caucasian, in Dagestan languages, in Ahvash inxe, Hunzib әңху, Tsez игъу, hvarshin еху, Hunzib әху, Ginuk ixу, Avar ix`, Rutul жух, Udin оқ – river, flow, in Hant, Mansi amp - dog, and Lezgin amp - dog, as in Enisy alip, alup - language, and Hat lip - language.

In conclusion, the tribes in the Ancient Central Asia can be described as follows: Kasi or Kasiri, speaking Tocharian (b) settled around Tian shan, Lop-nop lake and Mongolian Altai. East of them, in Gansu and Shansi the Arsi settled, speaking Tocharian (a). North of these Tocharian communities, between Tian shan, Saian and Altai, as well as to the west of the seven rivers region, where the Turan community settled. Between Turan, Kasi and Arsi, the Assi / Assians tribes lived from Lop-nop lake to the Mongolian Altai. In the southwestern corner of Tarim basin, the Saki settled and integrated with the local Tocharians to form the Khotan-Saka and Tumshuk-Saka people. In the southeastern region, around the Lop-nop lake, the community of the ancient settlement states: Chechen, Nia, and Kroraina, were formed. In the beginning they spoke the Tocharian language, and in the period of the Kushan rule, the Buddhism and a strong Indian influence brought the Prakrit language to the area. The Qians lived in Tibet, and behind the Inshan mountain - the Xiongnu. Their neighbours were the tribes of the animalistic style in Ordos, part of the ancient Turi.

The earliest period of the formation of the Bulgarian ethnos is related to the Pulei / Bielu tribes (Baruki / Bugri and Bolgi / Bulgi) in the Kasi / Kasiri community. They lived in the eastern branches of Tian shan, in the region around Turfan - Urumchi - Hami, the lakes Bagrash-kul (same name as the city Bagrash south of Yantsi / Karashar), Barkul (same name with Barkul city), and the mountains Bogdoshan and Barkultag. The root *Barg- /

*Bark- is preserved in the local toponyms even today. These people, a mixture of east Iranians (Turan) and Tocharians, spoke Tocharian in the beginning. The Wusuns / Assians were their neighbours in the south, and the Dingling / Turan - in the north. Nothing is known about their earliest history, but judging from the archaeological findings, they used to live in this region in the 2nd millennium BC. The rise of the Sunnu and the decline of the Yuezhi / Rouzhi / Arsi caused a huge migration of the East Iranian and Tocharian populations, including the northern Paziirik cultures in Altai, Tuva, Ordos, from these regions, towards Central Asia. These events took place at the same time as the fall of the Greek Bactria under the attacks of the Tocharians, Assi and Saki, and the formation of the Kushan state. At the end of the 1st century BC, Epagerit and Dwali tribes appeared in the West Caucasus. At the beginning of the 1st century AD, the Bulgarians were mentioned by the Armenian sources (see Chapter of Armenian sources ...).

The ancient Bulgarians cannot be descended from Turkic people in their origin because, as we saw from the review of the sources, they appeared on the historical stage much earlier, beginning with 1st century BC. Their ancestors from the eastern slopes of Tian shan, the Imeon mountain, left the region before or not later than 2nd century BC. When the Han empire was established on this land, the population was small and in order to survive they had to make alliances sometimes with the Xiongnu and sometimes with their enemies the Han.

The arrival of tribes from Altai to this region was relatively late - around the 2nd century BC. During the next few centuries, the pressure from Altai people increased and in 4th-5th centuries, the local European tribes already spoke ancient Mongolian-Tungus, "proto-Turkic" language. This process was completed only when the Turkic Khaganate was formed, after 555, and the ruling tribe, the Turks, established the ancient Turkic community. It was a mixture of South Xiongnu, Xianbei, Wuhuans, and Tele people (Ugro-Samodian from Altai), Kets, South Iranians and Tocharians. Because the difference in time is so big, it is not possible that the ancient Vund people took part in these processes. They were in Eastern Europe centuries before the beginning of Altaization of their relatives who remained in their original homeland. There is a secondary penetration of peoples from Altai among the Bulgarians in the Caucasus, but it was late, connected to the migration of the Saviri and the tribes that came with them, probably some Hioniti, under the common name of "Huns", and probably also the Avars. This explains the closeness with the Chuvash language that is considered the language of the Volga Bulgarians. In the formation of Volga Bulgarians, many Saviri took part, probably in the majority of them.

Thus, the so-called "Huno-Turkic theory" is unable to explain the ancient Bulgarian ethnogenesis. Hence it should be abandoned as entirely erroneous, unscientific and irreversibly outdated. Unfortunately, for a long time it was a focus of selective lack of interest, in respect for past authorities, and a solid dogmatism typical for some academic environments.

Literature Sources and Further Reading

Л.Н.Гумилев. Хунну. Санкт-Петербург, 1993 г., стр. 21

Л. С. Клейн. Древние миграции и происхождение индоевропейских народов. Санкт-Петербург, 2007 г., гл.10: http://www.bulgari-istoria-2010.com/booksRu/Klein_Dr_migr_IEN.pdf

Т. А. Трофимова. Изображения эфталитских правителей на монетах и обычай искусственной деформации черепа у населения Средней Азии в древности. Статья включена в сборника "История, археология и этнография Средней Азии". М. 1968 г., стр.179. Веб-сайт: <http://kronk.narod.ru/library/trofimova-ta-1968.htm>

А. Г. Козинцев. ТАК НАЗЫВАЕМЫЕ СРЕДИЗЕМНОМОРЦЫ ЮЖНОЙ СИБИРИ И КАЗАХСТАНА, ИНДООЕВРОПЕЙСКИЕ МИГРАЦИИ И ПРОИСХОЖДЕНИЕ СКИФОВ. Сборник под ред. Тишкина А.А.. Древние и средневековые кочевники Центральной Азии, Барнаул, Азбука, 2008 г.: http://historylib.org/historybooks/pod-red--A-A--Tishkina_Drevnie-i-srednevekovye-kochevniki-Tsentralnoy-Azii/5

Э.А.Новгородова. Центральная Азия и карасукской проблема. М. 1970 г., стр. 3-23,70-114

А. Малолетко. ДРЕВНИЕ НАРОДЫ СИБИРИ ЭТНИЧЕСКИЙ СОСТАВ ПО ДАННЫМ ТОПОНИМИКИ, Том 3, ДОКАГАНАТСКИЕ ТЮРКИ. Томски, 2004 г., стр. 37-40: http://www.bulgari-istoria-2010.com/booksRu/A_Maloletko_Dr_Narody_Sibiry_3.pdf

О. Трубачев. Этногенез славян и индоевропейская проблема. Сборник „Этимология“ 1988-1990. М. 1992 г., стр.12-28 : www.philology.ru

История Чувашкой АССР. Чебоксары 1969 г., стр. 15-17

И. Пинк. Воины древнего Китая (позднешанская эпоха, конец II тыс. до н.э.). Военно-исторического журнала "PARA BELLVM", бр.8., 2001 г.- http://www.vzmaKh.ru/parabellum/n8_s1.shtml

Вл. Семенов. ФАТЬЯНОВСКАЯ КУЛЬТУРА-КАРАСУКСКАЯ КУЛЬТУРА И «МИГРАЦИЯ ТОХАРОВ В СВЕТЕ АРХЕОЛОГИИ». СЕВЕРНАЯ ЕВРАЗИЯ В ЭПОХУ БРОНЗЫ: ПРОСТРАНСТВО, ВРЕМЯ, КУЛЬТУРА. Барнаул. 2002 г. Сборник, стр.114-116 : <http://www.nemfis.ru/archeo.pdf>

А.Ковалев. Древнейшая миграция из Загроса в Китае и проблемы прародины Тохаров. Сборник „Археолог: детектив и мыслитель“ посвященный 77-летию Льва Самойловича Клейна. С-П. 2004 г., стр. 249-292): http://www.bulgari-istoria-2010.com/booksRu/Kovalev_Tochary.pdf

YU Taishan, "The Origin of the Kushans," Sino-Platonic Papers, 212 (July 2011), стр.9-12.: www.sino-platonic.org

История Древнего мира, том – 1. Ранняя Древность. М.1982 г. ,стр.234-235 - <http://historic.ru/books/item/f00/s00/z0000001/st08.shtml> и http://www.bulgari-istoria-2010.com/booksRu/Istoriya_drevnego_mira_1.djvu

П. Т. Кац. Нурагическая Сардиния и «морские народы» // АМА. Вып. 6. Саратов, 1986. С. 31-42. АНТИЧНЫЙ МИР И АРХЕОЛОГИЯ (АМА) Межвузовский научный сборник. <http://ama.sgu.ru/index.html>

Annotated Swadesh wordlists for the Hurrian language (Hurro-Urartian family).

И. М. Дьяконов. С. А. Старостин. Хуррито-Урартские языки и Восточнокавказские языки. 1986 г., стр.188, 181 : http://www.bulgari-istoria-2010.com/booksBG/Dyakonov_I_M_Starostin_S_A_Khurrito-Urarts.pdf също в сборника С. А. Старостин. Труды по языкознанию. Москва, 2007., стр. 359-448: http://apsnyteka.org/file/starostin_s_trudy_po_jazykoznaniju.pdf

The Greek Age of Bronze Sea Peoples.: <http://www.salimbeti.com/micenei/sea.htm>

Леонид Сверчков. ТОХАРСКАЯ ПРОБЛЕМА» И КУЛЬТУРА РАСПИСНОЙ КЕРАМИКИ ЭПОХИ РАННЕГО ЖЕЛЕЗА (Сборник: „Традиции Востока и Запада в античной культуре Средней Азии“ стр. 176- 197): http://www.bulgari-istoria-2010.com/booksRu/L_Sverchkov_Tocharskaja_prblema_i_Raspisnoj_kulture.pdf целият сборник: http://www.bulgari-istoria-2010.com/booksRu/Paul_Bernard_sbornik2.pdf

Б. Литвинский. Восточный Туркестан в древности и раннем средневековье. М. 1988 г.,стр.136-154, 151-152: http://www.bulgari-istoria-2010.com/booksRu/B_Litvinskiy_Vostochnyj_Turkestan_1988.pdf

Ю.Ф. Кирюшин, Н.Ф. Степанова. (г. Барнаул, Алтайский государственный университет) РАСПИСНАЯ КЕРАМИКА СКИФСКОГО ВРЕМЕНИ МОГИЛЬНИКА ТЫТКЕСКЕНЬ-VI СО СРЕДНЕЙ КАТУНИ.: <http://new.hist.asu.ru/skif/pub/stat/kirstep.html>

А. Малявкин. Танские хроники о государствах Центральной Азии. Новосибирск. 1989., стр. 186: http://www.bulgari-istoria-2010.com/booksRu/A_Maliavkin_Tanskiye_xroniki.pdf

Serge Papillon, "Influences tokhariennes sur la mythologie chinoise," „Sino-Platonic Papers“, 136 (May, 2004), ,стр.9 www.sino-platonic.org, френски текст: http://www.sino-platonic.org/complete/spp136_tokhariennes_chinoise.pdf

К. А. Акишев, Г. А. Кушаев. Древняя культура саков и усуней долины р.Или. Алма-Ата. 1963 г.,стр.126-140

ИСТОРИЯ ЕВРОПЫ С ДРЕВНЕЙШИХ ВРЕМЕН ДО НАШИХ ДНЕЙ, (в восьми томах), том-1 ДРЕВНЯЯ ЕВРОПА. - <http://www.tuad.nsk.ru/~history/works/HistE/index.html>

Я. В. Чеснов. ЗЕМЛЕДЕЛЬЧЕСКИЕ КУЛЬТУРЫ КАК ЭТНОГЕНЕТИЧЕСКИЙ ИСТОЧНИК.:

http://yanchesnov.awardspace.com/Articles/Agricultural_Societies_As_Ethnogenic_Source.htm

Е. Г. Федорова. ПОГРЕБАЛЬНЫЙ КУЛЬТ СЕВЕРНЫХ МАНСИ В ЭТНОИСТОРИЧЕСКОМ АСПЕКТЕ ОТ БЫТИЯ К ИНОБЫТИЮ ФОЛЬКЛОР И ПОГРЕБАЛЬНЫЙ РИТУАЛ В ТРАДИЦИОННЫХ КУЛЬТУРАХ СИБИРИ И АМЕРИКИ. Сборник статей Санкт-Петербург. 2010)

Victor H. Mair (University of Pennsylvania). The Rediscovery and Complete Excavation of Ördek's Necropolis. The Journal of Indo-European Studies. Volume 34, Number 3 & 4, Fall/Winter 2006, стр.273-318.

Victor H. Mair. The Mummies of Central Asia:
<http://www.penn.museum/documents/publications/expedition/PDFs/52-3/mair.pdf>

Jan Romgard. Questions of Ancient Human Settlements in Xinjiang and the Early Silk Road Trade, with an Overview of the Silk Road Research Institutions and Scholars in Beijing, Gansu, and Xinjiang. Sino-Platonic Papers, 185, November, 2008: http://sino-platonic.org/complete/spp185_silk_road.pdf и в превод на български, стр.13-16 ,20-22: http://www.bulgari-istoria-2010.com/booksBG/Jan_Romberg_Drevni_selishta_v_Sinczjan.pdf

А. В. Варенов. МАТЕРИАЛЫ НОВОЙ КУЛЬТУРЫ ЭПОХИ БРОНЗЫ ИЗ МОГИЛЬНИКА КЭЭРМУЦИ В СЕВЕРНОМ СИНЬЦЗЯНЕ. Сборник «Евразия» бр. 2 . 1999 . – стр. 11-28

А. А. Ковалев. Чемурчекский культурный феномен. Санкт-Петербург, 2012 г. : http://www.bulgari-istoria-2010.com/booksRu/Kovalev_2005_Chemurчек.pdf

Arnaud Fournet. The Kassite Language In a Comparative Perspective with Hurrian and Urartean: http://www.bulgari-istoria-2010.com/booksBG/A_Fournet_Kassite.pdf

Pashtun tribe: http://en.wikipedia.org/wiki/Pashtun_tribe)

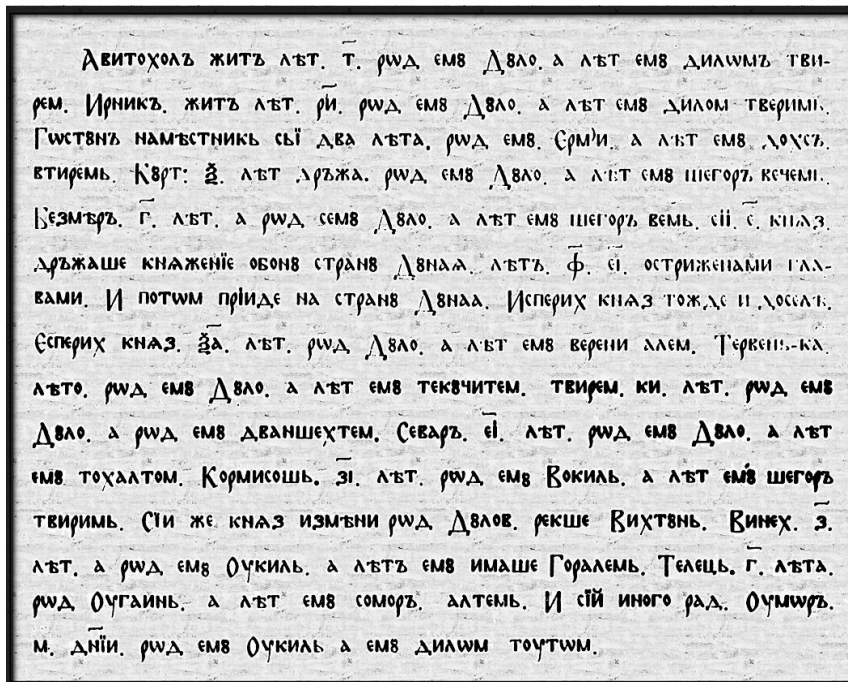
А. М. Малолетко. УГРЫ, САМОДИЙЦЫ, КЕТЫ – ПРЕДЫСТОРИЯ. Вестник Томского государственного университета. История. 2013. №3 (23)

THE NOMINALIA OF THE BULGARIAN RULERS, AVITOHOL AND TOGARMA

“The Nominalia of the Bulgarian Rulers” is the only really Bulgarian source for the earliest Bulgarian history. It was discovered in 1861 by the Russian scientist Alexander Popov. Three copies of this document are known attached to different old Russian books. The oldest is the Uvarov transcript from the end of the 15th century; the other two, the Pogodin and the Moscow transcripts, are from 16th century. The differences between them are insignificant.

The “Nominalia” represents a short list of the Bulgarian rulers beginning with the mythical ancient father Avitohol and ending with Umor who ruled for a very short time in 765. It is possible that this list was a part of a now lost chronicle that later was translated in Slavic-Bulgarian language since at the beginning the Bulgarian rulers used Greek language in their offices. The fact that the copies were discovered in Russia indicates that the “Nominalia”

According to the information in this document, the first Bulgarian ruling dynasty was called Dulo, and the first five rulers governed north of river Danube for a total of 515 years. The first, Avitohol governed for 300 years, the second, Irnik, for 150 years, indicating that these were not real but some mythical or mythologized governors. Under the next ruler, Asparukh who carried a slavic title “knyaz”, the Bulgarians crossed the Danube river “with shaved heads”. This Eastern hairdo, with a pony tail of hair left on the top of the head, was typical for the Bulgarians, Sarmatians, Alans, Hephtalites, Tochars. After that the Dulo dynasty was interrupted by the Vokyl (written as UkyI) and Ugain dynasties. The other



information that this document gives us is about a specific Bulgarian calendar and names, similar to the well known 12-years cyclic calendars in Central Asia, a simplified copy of the Chinese calendar, where each year has a name of an animal, and the months are only enumerated. Thus, the “Nominalia” is a list of the rulers with the time of their governing according to this calendar, it does not report on any historical events. The content of this document is rather short.

«Avitohol lived 300 years. His clan was Dulo and his year (of ascending to the throne) dilom tvirem. Irnik lived 150 years. His clan Dulo and his year dilom tverim. Gostun, the regent, 2 years. His clan Ermi and his year dokhs tvirem. Kurt ruled 60 years. His clan Dulo and his year shegor vechem. Bezmer 3 years and his clan Dulo and his year shegor vem (vechem). These five princes ruled the kingdom over the other side of the Danube for 515 years with shaven heads and after that came to this side of the Danube Asparukh knyaz and until now (rules). Asparukh knyaz 61 years (ruled). His clan Dulo and his year vereni alem. Tervel 21 years. His clan Dulo and his year tekuchitem tvirem. (An additional ruler is sometimes inserted here, depending on the reading.) Sevar 15 years. His clan Dulo and his year toh altom. Kormisosh 17 years. His clan Vokil and his year shegor tvirem. Vinex 7

years. His clan Ukil. And his year (imen)shigor alem. Telets 3 years. His clan Ugain and his year somor altem. Umor (ruled) 40 days. His clan Ukil and his year dilom tutom».

The calendar terminology that we see here are : **dilom tvirem, dokhs tvirem, shigor vechem, vereni alem, teku chitem, dvan shehsem, toh altom, shigor tvirem, imen (ima) alem, somor altem, dilom tutom**. Two calendar terms more are known from inscriptions: **sigor elem** – from an inscription by Khan Omurtag (814-831), which actually is a variation of **shigor alem**, and **eth behti** - from a note by the scribe Tudor Dox (10th century) saying that in this year the Bulgarians accepted Christianity.

The meaning of these terms can be explained basically with the Altaian languages, but they differ significantly from the names in the ancient Turkic calendar.

1. Names of animals:

Somor - sable, hamster, corresponds to the “Year of the Rat” in the ancient Turkic calendar. In the ancient Turkic languages *samūr* – sable, *jumran* / *džuburan*, Mongolian-Buriat - *zumara*, in Tungus Manchu language *džumara*, *zhumara* – *souslik*, hamster.

Shigor - beast, bovine, cow, bull / ox. The word is the common Turkic **siyir* - ox, bull; it is borrowed from a very ancient Indo-Iranian. In Sanskrit *śakkarṇ*, *śakvarṇ*, Persian *sowr*, *saur* – ox, bull.

Dvan - rabbit, hare. The Turkic name of the rabbit is *tabišyan*, in Mongolian - *tulai*, from Mongolian > in Tungus Manchu *tōlai* - rabbit, in Korean – *tokki*, ancient Japanese - *tusagi*, Japanese *usagi* - rabbit. The ancient Altaian name for rabbit is borrowed from the Chinese as *tù* 兔, in the ancient Chinese *thās*, *thāsl(h)*, Han epoch *thāh*. The Bulgarian form is of Iranian origin, in Yazgulemic *ḏəwag* – squirrel, *dawan* / *dawand* – fast running, common Indo-Iranian **dhav*, Avestian *dav*, Persian *davan* – fast movement, run.

Vereni - serpent, dragon, the closest is Chuvashian *věre-şĕlen*, meaning “big long snake” or dragon, and TM *weren* -big snake, *bois*, Japanese *woroti*, *óròchì* – big snake, *ryū* – dragon. In Turkic language Yakutian *uran* – snake, Turkish *evren* – dragon, hence, the name *Evren*, *kipchak ewren* – serpent, dragon, in *porto-Turkic* **ebren* – snake, dragon.

Dilom - snake. There is analogy with the Turkic name for snake **jīlan*, *žīlan*, *čylan*, *džīlan*. The origin of this name is connected to crawl, for example, in South-Altaian (*shor*, *kumandin*) *dyl* – crawl, *dylan* – snake. *jīl* – crawl, *jīlan* – snake. In Chuvashian *sulla* – pull, wave, *şĕlen* – snake, in Tungus Manchu *sulama* / *salama* – snake.

Imen or ima – horse. Resembles mostly Ugro-Samodan, in Hungarian *mén*, in Tungus Manchu *imne*, *proto-samodan nūnda* – horse. In Altaian language, Japanese *uma* (*mume*) / *nman*, ancient Japanese **uman* – horse, in Mongolian *emneg* – wild horse. In TM *man* - ram, *oĵamka* - antelope, Korean *yeomso* - ram. The word has an ancient paleoancient origin, in Eskimo *inupix imnaiq*, *imneq* – wild ram. The original local name related to a wild animal is applied to horse in the ancient *proto-Uralian*, *proto-Altaian* community. The Russian *imnushka* (old horse, nag) is borrowed from *Mari imni*, *imne* - horse.

Teku - ram or buck. In the ancient Turkic *teke*, Chuvashian *take* - ram, buck, in Mongolian *tex(e)* - buck, in Tungus Manchu *tĕxĕ* – wild buck. The word is ancient related to the old Sino-Caucasian, *proto-Indoeuropean* and *proto-Altaian* population of Asia. In *Burushian* **thugár*, *Dravidian* **tagar* – buck. In the Altaian languages the word was borrowed either from the *proto-Burish* or from the *Dravids*. *Tagar* is of the same origin in *Pahlavi*, in *Tadjik take*, in *Ossetian toxŷæl* – ram, *tho* - buck, *Wakhi tugh*, *Pushtun ttakah* - mountain

buck, Persian take - buck fro breeding, male goat, in Shughni thugar – buck. This root is unknown in the rest of the Indo-European languages.

Toh - rooster, hen. The word is of Altaian origin. In ancient turkic *tiakīgu, Uygur toxa, Salar tox, Kirgizyan tōk, Mongolian taxā - hen, Tungus Manchu tāqčaqa – partridge, Korean talg – rooster, Japanese takahe - duckling. There is a parallel with the Ugro-Finn *tokta, Khanty täytany, taxtəny, Mansy tāxt – kind of a polar pigeon (“arctic pigeon” - Columbus arcticus). It is indicative in this case the old Bulgarian **тахталъ** (tahtal) – pigeon.

Eth - dog. In Chuvashian jýt, in the Turkic languages yt /et - dog. Probably, the origin is from the Ugur Khanty uxýt - wolf, which is similar to the Eniseian languages in Ket qýt, Yugh хыт, Arin kut. Pumpokol xótu - wolf, it is a possible intermediate between the Eniseian and Altaian forms.

Dokhs - boar. In Ossetian Digor tuška – boar. The word is of Altaian origin, in Korean twädži, toth – swine, dwaejitti – boar, in Tungus Manchu Udege džahi – kind of a boar with a high back from which tuška / dokhs may have originated. 1). From the Altaian > to Chinese 豕 zhì, in the ancient Chinese d(h)rać, in the classical period of Qin, Han epoch d(h)aś, early medieval Chinese d(h)eś – boar. 2). 豕 chu, means wild swine, castrated swine, domesticated swine, in ancient Chinese throk, classical period, early medieval Chinese thok. 3). 猪 zhu, in the ancient and the classical Chinese tra, 𪚩, middle Chinese ʈo – swine, boar, the year of the boar in the calendar. In Mongolian toroj / torui - piglet, Evenks, Negidal torokī – boar shows similarity with the ancient Chinese throk - boar. Raising swines was the main survival occupation of the proto-Mongolian-Tungus-Manchurians.

Only the names for monkey and tiger are missing of all 12 animals. We can only imagine what were they like. The name for monkey **opiza** is preserved in the ancient Bulgarian, Russian and other slavic languages, which corresponds quite well to the Chuvashian **upäte, opäte, opäta** – monkey. Thus, the ancient Bulgarian name for monkey, **opat/a**, is quite possible. The origin of this word is not known but it has a similarity with the German name for this animal – affo / ape, and with the ancient Greek πίθηκο. In some Afrasian languages, e.g., Berberian, biddu, West Chadic bido, pit - monkey, Niger-Congo (Yaruba) ɔbɔ, with Boreal parallel in the Burman woi, əwə, *wa – monkey (Austronesian-Asian origin). It shows that in some European languages (German, ancient Greek), this is a substrate word inherited from the pre-Indo-European populations. How was it preserved to end up in the Chuvashian and in the Bulgarian, respectively, is not clear, perhaps via another ancient Indo-European language in Central Asia.

Similarly, it can be speculated about the name for the tiger or leopard. It could have been something similar to **maza** or **machak**, since in the Ossetian Iron мысы, Digor musu are names for cat, leopard. In most of the Turkic languages the name for cat was borrowed from the Sogdian mwškyšč – cat. In Tocharian mewiyō, mewiya – cat, leopard, tiger, in Khotan-Saka mauya, muyi – cat, tiger, and in Sogdian miw – cat, tiger. In spite of their origin (ancient turkic or other), we see an ancient Bulgarian-Sarmatian-Alan name for a cat / leopard. Even today the words for cat **matsa, machka** - cat, **machok** (for a male cat), exist in some of the Bulgarian dialects.

2. Numbers for the Months

Alem - at the beginning, frontal. In Chuvashian ülem – ahead, val - frontal, in the turkic languages alin – forehead, face, al – frontal, ahead. The ancient Bulgarian form was **al / alem**

Vechem - third, in a burial inscription in the Volga Bulgaria več – three, Chuvashian vişşë meaning also three, vişşëmëš – third. Thus, the ancient Bulgarian form was **vech /**

vechem meaning third, three. It's a variation of the general turkic *üč (*öč) – three, in the ancient Mongolian yučī – three.

Tutom - fourth. In Chuvashian tävattă or tävattäměš – fourth. This word was found in a burial inscription in Volga Bulgaria as tuat or tuatm - four, fourth. The Bulgarian form was **tut / tutom** - four, fourth. There is no resemblance with other Altaian languages, in the ancient turkic tört - four, in Mongolian detər / dutər – fourth. The origin of this word is related to the Samoyedic languages, where *tettə is analogous to the name for the number four. This means that the root for this word is in another Uralo-Altaian language, different from the turkic mongol proto-form.

Altom or Altem - six. In Chuvashian ultă, ulttă – six, ulttäměš – sixth. The ancient Bulgarian form was **alt/ altom / altem** - six, sixth. In other turkic languages altı, in old turkic languages alti, alta, olti – six. This word is entirely turkic, it's not present in other Altaian languages, in Mongolian dzhurgaаn / zurgaаn, proto Tungus Manchu řöngün, Korean yôsôt, ancient Japanese itu – six. The etymology of formation is related to the turkic (and Tocharian) *al – hand, palm, five fingers, i.e., *al plus ть (tī) would mean the next after the five fingers of the hand since the suffix – ть (tī) serves to make a word in the turkic languages.

Chitem - seventh. It was found in an inscription in the Volga Bulgaria as žeti – seven, in modern Chuvashian ŝiččě, sič(ě) – seven, ŝiččēměš – seventh, which clarifies another ancient Bulgarian calendar word **chit / chitem** - seven, seventh. In the ancient Turkic, such as Tuva, Tofalar, it is čedi, Shor četti, Khakassian četi, čittə, Kirgizian džeti, žeti – seven. The Altaian turkic words that begin with “ch” are identical with the ancient Bulgarian! Turkic forms, especially the Chuvashian, show a clear Ural-Altaian parallel with the Finnish seitsemän, Sami čiezh, čiččäm, Komi sizim, Mordvin sisem, Mansi sat – seven. It is clear that there is a common Ural-Altaian root *se/*šī, *set/*čet, *sič/*šič - seven, the Chuvashian form has merged with the Ugro-Finn completely! A very interesting fact is that the Chinese 七 - 7, the modern form qī, ancient Chinese shit (tshit), in the classical period and the early medieval Chinese shjət, shjit (sjēt), and the ancient Chinese pronunciation is the same as in the ancient Bulgarian. Thus, it is possible that the ancient Chinese language was the source for the ancient Bulgarian-Chuvashian form. For example, the Czech linguist Blažek thinks that the turkic for seven - *jetti was borrowed from the ancient Chinese.

Shehtem - eight. In a burial inscription from Volga Bulgaria - sagir, in modern Chuvashian säkkär – eight, säkkärměš - eighth, in ancient turkic language sekiz, sigez - eight, but in Tuva ses, Tofalar sehes - eight. The ancient Bulgarian form is close to the Tuva and Tofalar forms. Again, here an interesting analogy with the Samoyedic languages is observed: in Selkup sittytetty, Enets šzitet, Kamassian šente – eight, which indicates an ancient Ural-Altaian root! Literally, the Samoyedic forms mean “two by four”, in Selkup sitty - two, and tetty - four. Most likely, the ancient Bulgarian sheht is a derivative of sheh-tut - two by four?! In such case, one would expect that the ancient Bulgarian **še / šeh** – two, **šehem** – second, see Uighur šigī – two, ancient Mongolian žiči, Manchu zhuwe – two, Volga Bulgarian žiarm – twenty, modern Chuvashian širēm – twenty (from ži / ši – two and ar – ten, in ancient Mongolian arav / arv(an) – ten, two by ten).

Tvirem - nine, again in the burial inscription from Volga Bulgaria toxr, toxyr, in modern Chuvashian tähär – nine, tähärměš – ninth. According to Fedotov, the etymology of this word is related to the Mongolian toqur - with open fingers. This is the Mongolian word for a span, inch, in Mongolian töye, tühē – a “big span”, a measure for length equal to about 22-23 cm, the distance between the thumb to the 3th or 4th finger of the hand at maximal stretch of the fingers. The etymology of the Bulgarian calendar becomes clear when compared to the Tungus Manchu forms, in Nanani tawar, Evenki toyor (toghor), in Japanese tuka - measure for length between four fingers, span. It is clear that the ancient Bulgarian form is identical to

the Nanaian, and the Chuvashian to the Evenks. Formation of the number nine is by the first five fingers of one hand plus four fingers from the other hand, 5+4=9! No matter what, the Bulgarian **tvir / tvirem** - nine, ninth, is much closer to the Tungus Manchu than to the Turkic form!

Behiti - Beginning of the year, the first full moon. Etymological decision comes from the Tungus-Manchu language: proto-form *biaga – moon, in Evenki, Negidal, Solon bēya, Even bēy, Old Manchu bi(a)ha, Manchu biā, Oroqen bē, Oroch bā, Udege beā - moon, and in Evenki tī, tīn, Negidal tē, tī, bēya tēčā, bēya tī - full moon. Similarly in Mongolian bitüün - the eve of the new year, the first new moon, bitüüleg - New Year celebration. The Mongolian bitüün can be explained by non-stored Mongolian word bi - moon, the Mongolian / Old Turkic tun - first, primary.

Clearly, the ancient Bulgarian calendar has Altaian origin; it is different from the ancient Turkic calendar (Table 1). As it turned out, it was known only to the Asparukh Bulgarians. According to Samoylovich, the Khazars, Kumans, Yakuts, Karagas (or Tofalars), Sagaians, and other Siberian Turkic speaking people did not know the animal cycle. The Chuvashians, Lithuanian and Khazan Tatars also did not know it. The Tatars learned about it from the Iranians; in Iran it was introduced by the Mongol rulers, the descendants of Genghis Khan. **This observation is very important because it shows clearly and directly that Volga Bulgarians did not know and use this calendar.**

Then the logical question arises, when and by whom Asparukh Bulgarians have borrowed this calendar. And this happened not earlier than the management of Kubrat. Since the formation of the Volga Bulgarians became almost a century later, the tribes formed Saltovo Mayaki community in lands from mod. South Ukraine, some of which migrate in the Middle Volga region, it is logical to think that in Saltovo Mayaki community, and even in the Khazar Khaganate similar calendar was not known.

Louis Bazin in his doctoral dissertation of 1974, concluded that the likely carriers of the "calendar" are Avars and Bulgarians have it taken from them. He argued with the fact that the old Turkic names of animals differ significantly from the "protobulgars", ie there can be a direct borrowing. In the initial period of the reign of Kubrat, Bulgaria fell under Avar realm addiction and enter into closer contact with the Avars. Then court elite has adopted a 12-year cycle for calendar. Indicative are linguistic parallels in "ancient" names mainly Mongolian, samodiyski and tunguso-Manchurian languages, which clearly shows that he was not directly inspired by the ancient Turks.

The other layer of information that the "Nominalia" gave us is related to the first Bulgarian rulers from the Dulo dynasty. The first one of them was **Avitohol**, who ruled for 300 years, a mythical time, written at a time when no memories were recorded, no legends were created or if they were created, they were lost. This document was created not earlier than 8th century. The first year of Avitohol's rule was in the ninth month of "dilom tvirem" - the year of the snake, ninth month. The first five rulers governed for total of 515 years "behind Danube" which would be before 680-681, i.e., it must be the year 165. According to the Chinese calendar, 165 was the "year of the snake". **Irnik** succeeded Avitohol also in the year of the snake, which after 300 years must be in 465. Again, according to the Chinese calendar, 465 was the year of the snake as well. He ruled for 150 years, half the time of his predecessor.

Nothing is known about the time period of Dulo rulers with exception of a very little information in the Armenian sources which, unfortunately, don't mention any names. In the recent past, Avitohol invariably was identified as Attila, the king of the Huns. The only indirect indication for this was the year of Attila's death - 453, which, as mentioned above, was the year of the snake. However, there are also other possibilities, especially if one looks at the name Avitohol. In 1933 Bernhard von Arnim proposed a connection with the biblical hero Ahitofel, then Mikkola made further analysis and concluded that this name was made of two parts: the ancient Turkic apit > awit – father, grand parent, and oyl – son. Thus, the name Apitogul (Avitohol) would mean the son of the grand fathers. Next, Hausig confirms Mikkola's observation indicating the relation to the ancient Turkic aba - grand father, and oyl -

progeny, i.e., the descendent of the grand fathers. Marquart and Burmov proposed that Attila was the abbreviated name of Abatogul since Attila was explained with the Gothic transcription, from *atta* - father and *-ila* - diminutive suffix, i.e., the small father. Simeonov explained it as a derivative of the ancient turkic **ata* – father and **el / il* – people, i.e., the father of the people. Hence, Avitohol must mean the same.

There is one more document with information on the mythical ancestor of the Bulgarians. This is a letter of the Khazar khan Joseph with the title of “King Togarian”, to Hasdai Ibn-Shafrut. In it King Togarian claims that Khazars, Barsils, Bulgarians, Alans, Savirs, Ugurs, Digors, Onogurs and others, a total of 10 peoples of the north Caucuses, originated from the sons of Togarma. Togarma is a biblical personae considered as the ancestor of all Caucuses people, including the local Armenian, Georgian, Laks. It is possible that right here, in the Caucuses, the Khazars, Bulgarians and other newly arrived people the idea of Togarma as the ancestor. It is also quite possible that this idea was their own, ancient, with which they came from Central Asia. It is difficult to give the right answer. It is worth noting though that today a toponym **Togarma** exists designating a settlement and a river in West Tian Shan and the most eastern parts of Pamir. The river Big Togarma, flows from a mountain with the same name, Togarma. In 19th century, this was the name of the mountain chain Kongur, close to Kashgar. In the past it was known also as Bolor-tag - the old name of a mountain chain in east Pamir located between Kunlun mountain in the south and Trans-Alain mountain in the north. The highest peaks are Kongur-tag and Mustarg Ata. Bolos-Tag is located entirely in Xinjiang province of West China. Another interesting observation is the legendary hero in the Chinese mythology (Shaohao) 少昊, known as “The white ancestor”. According to ancient Chinese geography “Shanhaijin”, he used to live in Changliu mountain in the west where the palace of Weishi, the god of the winds and the sunset, was. One of the ancient barbarian people of the west, the tribe Youyu 有虞, considered this god as their ancestor. It is not clear where exactly was the Changliu 長流 mountain, but for sure it was in the “West Lands” since the sunset was behind this mountain. Shaohao was one of the main gods in the pantheon of the Qin kingdom in the western parts of ancient China. The transcript of Youyu 有虞, in the ancient Chinese it is „whə-ŋua”, “whiengau / uhengua”, respectively, which is very close to the Tocharian (a) *onk*, *oñi*, (b) *enkwe* – human, man, plural **onkñi / eñkwi* – people, as well as the known to the Avesta most eastern people Hiaona.

Interesting observation can be made regarding the origin and the meaning of the name Togarma. The most ancient pronunciation of the name Shaohao 少昊 was “Téwg(h)ū”, sounding as Tegu, Teogu which probably has connection with the ancient Indo-European **tag* – ruler, leader, tsar, in Chinese *dì* 帝, ancient Chinese *tēks*, classical period *tēh* – emperor, god, Tungus Manchu *tegermer* – king. This originated from the Indo-European, Tocharian (a,b) *tās tox*.(a) *tāśśi* (plural) – leader, proto Tocharian *tāys*, Hettic *takkehal* – hero, ancient Greek *ταγος*, ancient Baltic *po-togus*, Celtic *pra-su-tagus* – leader, Irish *toghairm* – for teller, defender, leader, in Lycian *tas-*, *tesēni*, *tah-*, *teseti* – preist, Armenian *tagavor* – king, proto Indo-European **tāgyu* – leader, ruler. Accidentally or not, a coincidence is observed between the names of the mythical Teugu (Togarma) and the ethnonym Tocharian.

Togarma was probably an ancient Indo-European god or a hero-ancestor, from whom many Indo-European peoples originated, including the Tocharians that migrated to the most eastern lands. A connection between the Bulgarian ancestors, the Khazars and these people can explain the cult to Togarma. Most likely, the Targitai, the mythical ancient ancestor of the Scythians, is the same personage (see the local Caucuses form of Torgom - Togarma).

It can be proposed that **Avitohol** was the Bulgarian variation of the name Togarma. Similar name can be found among the Chuvashians (Apaiatal, Apaiatul, Tkkal, Tokilta, Tokar, Tukar, Tukahar) and among the Ossetians - Tugul. There is also a Bulgarian name **Tokal**. Avitohol name is made of two parts: *Avi* (in turkic **apa / aba / ava* – father, Mongolian, Buriatian *aba*, Halkha Mongolian *av*, Kalmic, Hungarian *apa* – father, Etruscan *apa* – father,

Latin avus – grand father, Tocharian (᠖) āwe – grand father, Tocharian (a) āp, Tocharian (᠖) āppo – father) and the second part is **Tohol / Tokal**. If we assume that the Bulgarian variation of the name Togarma was Tohol meaning the porto Indo-European *tag (ruler, leader), as shown above, then **Avi-tohol** would mean “father of the kings”, i.e., the first king, the first ruler, the first father of the whole dynasty.

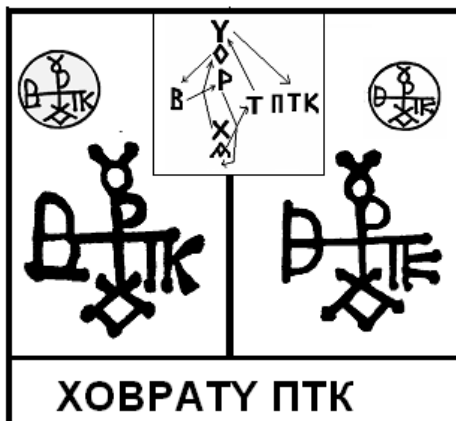
Nothing is know about the second ruler of the Dulo dynasty, **Irnik**. Traditionally, it is considered as the Attila son, Ernah. The name **Ernah / Irnik** as **Arnak / Ernak** can be found among the Persians, Ossetians; it is also known as Alan name in a 2d century inscription in Tanais. It was known as **Hernak** among the Bulgarians in 15th century, and today among the Chuvashians as **Irnak**. It can be explained with the Sarmatian-Alanic arnak, Ossetian ærnæg, Khotan-Saka ārānaia, Avestian auruna, ārsna, ancient Indian arana, Sogdian ārak, Tocharian (᠖) arāni – wild, furious. Kuznetsov considers the Huns name Ernah (the youngest son of Attila) as a form of the Alan name Arnak, borrowed from the Alans. It is a typical Sarmatian-Alanic name with a threatening etymology “to be furious toward the enemy”.

P. Dobrev proposed connection with Eran / Heran, the ruler of the Hailandurs and Olhontor-Bulgars, which is an interesting possibility. Iran used to live at the same time as Irnik, in the middle of the 5th century.

The Chronicles of John of Nikiû of 7th century describes how the Bulgarian ruler Kubrat accepted Christianity. This source was translated from Greek to Arabic in 12th century, and subsequently into Ethiopian in 1601. Only four Ethiopian copies have survived today. The fate of the original used in these translations is not known. The text is extremely unclear, the names and the ethnonyms were likely distorted or modified during the translations. The Chronicle was translated in French in 1883 by Herman Zotenberg. The passage of interest to us would be: “Lorsque les habitants de Byzance apprirent cette nouvelle, ils disaient que l'auteur de ce projet était Koubratos, chef des Huns, neveu d'Organâ. Cet homme avait été baptisé dans son enfance et reçu dans le sein du christianisme, à Constantinople, et avait grandi dans le palais impérial. Il avait été lié d'une étroite amitié avec Heraclius Ier, et, après la mort de celui-ci, qui l'avait comblé de bienfaits, il était resté attaché par reconnaissance à ses enfants et à sa femme Martine” (“When the people in Byzantium learned the news, they said the author of this prject was Koubratos, the Huns leader, the nephew of Organa. This man was christened as a child, and accepted into the Christian world in Constantinople, and he grew up in the Emperor palace. He had a close friendship with Iraklion I, and Iraklion’s death, he remained faithful to his children and wife Martina”). In an older translation, published in 1877, Zotenberg had a different versionn, closer to the original: “Lorsque ces faits furent connus a Byzance, on disait que cette affaire avait ete insriree par Qetrades (ቀጥራድስ), chef du peuple des Moutanes (ሙጣንስ), fils du frere de Kuernaka (ኩርናክ)”. (When these facts became known in Byzantium, everybody said that it was made by Qetrades (ቀጥራድስ), leader of the people Moutanes (ሙጣንስ), and nephew of Kuernaka (ኩርናክ). Since he did not know how to interpret these names, under the influencee of known to him Byzantines (Patriarch Ncephoros), Sotenberg equated Ketrades with Koubratos, Mutanes with Huns and Kuernaka with Organa. The words Huns can be seen in other places in the Chronicles, but it is written in a completely different way: tunəs – ትቱስ, and as an adjective ቱገላዊ tugasāwi, which Sotenberg read as ቱንላዊ tunəsāwi – Hunic from ቱንስ tunəs - Huns, same as tunəs – ትቱስ и ቱንስ – tonəs, which have no resemblance with ሙጣንስ - moutanes (muthns).

Patriarch Nikephoros wrote about the same event: “As time pssed, the lord of the Huns, together with his officers and doriphorii (squires) came to Byzantium, and asked the Emperor to accept the Christianity. He gladly invited them, and the Roman archontes christened the Hunic archontes, and their wives christened Huns wives. They were given positions and gifts by the Emperor. The Emperor dignified their hegemon (ruler) with the title “patricium” (patrician), and then sent them to their Huns country with many thanks”. This event took place around 617-618.

In spite of the difficulties with the transcription, at the end Ketrades is Kubrat, Mutanes people is probably deformed form of Vutanes or Utanes since in the Ethiopian writing "Gesà" the similarity between ጠ „mu“ and ዉ „wu“ is big. In this way, in the original from which the four survived copies were made, it probably was written ዉጣንስ „Wuthns“, which is a distorted form of VNNTR – Vnundurs / Unugundurs, the name of Bulgarian tribes. Kubrat's name was written probably incorrectly with ጠ „th“ instead of ቦ „b“, and the derivative word with letter ጠ „th“, as for example in ቀበራድስ, would be read as Qeəbradēs, which much closer to the name Kubrat. as for the name Kurnak / Quernak, it shows unequivocal parallel not with the name Organa / Argana as it was written by John of Nikiū, but with Irnik / Hernak. It is possible that the author used unknown source, mentioning as real person from the end of 4th - beginning of the 5th centuries, and not as a mythical personage.



The third Bulgarian ruler was **Gostun**, called vicegerent, from the **Ermi** family. He began his rule in the "year of the pig, ninth month" which, according to the "Nominalia" must be 615, as predicted by the Chinese calendar. He ruled for 2 years, until 617. In this year, which according to the Chinese calendar was the "year of the ox", Kubrat took over the power. It is very clear that this was a regent, close relative to Kubrat, likely on his mother side, an uncle, since he was from a different family, Ermi. The information from John of Nikiū and Patriarch Nikephoros is exactly that: the mysterious figure Kuernak / Organa was the uncle of Kubrat. Nikephoros wrote that the visit by the Hunic ruler and his

christening was a little before year 619, which coincides exactly with the beginning of Kubrat's ruling (shegor vechem, or year of the ox, third month). It is obvious the Christianity was not foreign to the Bulgarian ruling dynasty, at the beginning of his governing he accepted Christianity in Constantinople, he was christened by the Emperor himself. In 1912, an archeological treasure was discovered next to the small Ukrainian village Malaya Pereshchepina. Among other things, two rings with identical inscriptions in Greek language were found. The inscription: „XOBPATY ΠTK“ was successfully deciphered by Zeibt and Werner - "To Kubrat, the Patrician" (Figure 25). Probably one of the rings was an imitation of the other since the letters were not identically copied, and redrawn as "barbaric imitation".

As for the name of the successor-regent Gostun, it is possible that the word means simply the uncle of Kubrat, and not a name of a person. There is no personal name Gostun. In fact, this word means: in Tungus Manchu language *gusin / gutin / guhin, guṣī / goso(r) – uncle, gočo / goču, gučeke / guske – uncle, close person, in ancient Japanese kaso – father, mod. Japanese ketsuen - kinsman, gikei, gitei - marry her. I think here must be put Chuvash kukka, kokki - uncle at the close Turkic form *aqa / aya / ača - uncle. The proto Altaic *gusaŋo,-č, is an isolated Tungus Manchu – Japanese isogloss. Apparently, in the copy that was made later it was written as a personal name instead of the name of the Kubrat's uncle Hernak / Organa. Incidentally, there is the word "gago" in some Bulgarian dialect meaning uncle, which is of unknown origin according to the Bulgarian Etymological Dictionary.

In its "Breviarium" Patriarch Nikephorus gives important information for initial vassalage of the Avar Khaganate. For years 634-635, Nikephorus reported: "At the same time, the ruler of Unugondurs, Kubrat, nephew of the Organa, rebelled against Kagame of Avars. He appealed to the army left him (Kagan) very badly (Avar garrison), and then dispossessed from their lands. Sent envoys to Heraclius and made with him a peace treaty, which survived until the end of his life. "Between 617/18, when Kubrat probably coming of age to 634, was a vassal of the Avars. This period is associated with a weakening of Avar state. In 618, died strong Avar Kagan Bayan II. This leads to a successful uprising of the Slavs in 625, and formation in the western territories of Kagan, the first Slavic state ruled by Samo (frank origin). In 631-32 annexed by the Frankish King Dagobert. At this time in the Khaganate

broke civil war out because of the election of a new Kagan, as the successor to the Bayan II (name unknown), died suddenly. Favorable situation is used by the Kubrat to declare independence.

The events surrounding the reign of Hernak / Irnik, the imposition of Avar dependence and the advent of the "gostun" - Regent Organa are completely unclear. Most likely Hernak / Irnik reigned just prior to the imposition of the Avar dependence, but is deposed by the conquerors and replaced with the minor Kubrat, but real power was in the hands of the Avar regent Organa in the clan Ermi. Ermi from Ermich is evidenced by Avar name.

According to the "Nominalia", Kubrat ruled for whole 60 years, he died in 677. This was the "year of the ox" according to the Chinese calendar, and in this year Bezmer became the ruler. The Byzantine sources report that Kubrat died during the reign of Emperor Constance II (641-668) who governed and died in the west. This was about the attempt of this emperor to move the capital from Constantinople to Syracuse in Sicily in 664. Thus the death of Kubrat must have been in the period of 664-668. The only "year of the ox" in this period was 665 when Kubrat died. The next "year of the ox" was 677. Thus, the author of the "Nominalia" was wrong by three years when the next successor, Bezmer ruled; Bezmer became a ruler in 665, not in 677. It has been proposed that he was the oldest of the Kubrat's sons known to other sources as Bayan or Bat Bayan. According to the "Nominalia", the next ruler, Asparukh became a ruler in 680, the "year of the dragon" as it is according the Chinese calendar. After Kubrat's death, the five of his sons divided the kingdom into five parts and each one took over his part. Their names were: Bayan, Kotrag, Asparukh, Kuber, and Altsek. The last two went to the Avars Khaganate: Kuber - to south Pannonia, and Altsek joined the Longobards in Italy after short time with the Avars. About Kotrag, it is not known if this a real name or the name of the tribe which he was leading. According to the "Ashkharatsuyts", Asparuh ruled in West Caucasus (Balkaria and Digoria) in the region of the "Horse mountain" (Dziakan / Sukan), and Bayan or Bat Bayan (Bat is the address of the younger brother to the older in Bulgarian language), the lawful successor being the oldest son, but the younger brothers did not submit to him.

The fact that two of his brothers moved to the Avar Khaganate and oldest, bear Avarian name Bayan, and the fact that the Kubrat was initially a vassal of the Avar Kagan, suggests that the uncle "gostun" regent, was probably a son or a close relative of the Avar kagan Bayan II and wife of Kubrat - was probably Avar realm princess. Name Ermi from Ermich known in an Avars. Vassal relations usually stronger marriage. This fully explains why the firstborn son of Kubrat, except his own name Bezmer, named and its Avar Bayan grandfather and overlord of his father. The fact that Kuber and Altsek adopted in an emergency, provided that their father Kubrat vassalage rejected and expelled the Avar garrison is indicative of kinship relations with Avar rulers court.

Asparukh governed for 61 years according to the "Nominalia" but this is unrealistic time since it is known that the next ruler Tervel took over in the "year of the ram, seventh month", which according to the Chinese calendar was 695. It is accepted that the year of Asparukh death (killed in battle with the Khazars, according to Bulgarian Anonymous chronicle of the 11th century) and ascendance of Tervel was 700. According to Zsigibert, Tervel was Bulgarian ruler in 700. Most likely, Asparukh died in a battle with the Khazars during the war with Byzantium in 695 when Emperor Justinian II encouraged the Khazars to attack the Bulgarians from the north. Emperor Justinian II, maintain good relations with the Khazars, and son in law of the Khazar Kagan Ibuzir Glavan.

Careful research of the "Nominalia" shows that the timing begins with Kubrat's rule and the successor Kuernak / Organa. The two mythological personages Avitohol and Irnik were calculated mechanistically, according to the imagination of this epoch. Their times, 300 and 150 years, respectively, were calculated mechanistically, hardly related to any historical event. However, from all known sources, categorically, no reason exists to connect Attila with the Bulgarians. Avitohol or Irnik have nothing to do with Attila-Ernak. Perhaps Ernak or Hernak coincides with the "gostun-regent", and because of the unclear historical gaps in these times, the name was mentioned much later. Nobody and nowhere in Europe talked about the Bulgarians before 480, until the rule of Emperor Zeno.

The usage of 12-years animal calendar was not typical for the Bulgarians. There are no traces of this calendar in the Bulgarian ritualism or mythology, which is different from other Altaian people, for example. During the pagan period until the end of the First Bulgarian Kingdom it was used only in the courts. For this reason, it completely disappeared after the fall of the kingdom and the dispersion of the porto-Bulgarian by its origin aristocracy throughout the Byzantine empire. Despite the late appearance of the calendar among the Bulgarians, it became Bulgarian as much as this significant Altaian speaking tribal group, who practiced cremation, migrated and took part in the formation of the early medieval people on the Balkans, the Danube Bulgarians! Whether we will call it porto-turkic or not, does not matter since these tribes, composed of europeans from Altai (East Iranians, Tocharians, and Ugro-Samoedians) did not know the ethnonym “Turk”, who appeared first in Ashina tribe living in East Tian Shan under the Juan-Juans Khagans.

The “Nominalia” gives a linguistic information on the names of the first Bulgarian rulers. Among them, there is not a single ancient Turkic or ancient Mongolian name with exception of **Organa** (Ὀργανος or Ἀργανος) as Avars representative and “gostun-regent”. Zlatarski connected it with the turkish name Orhan. It is known to the Chuvashians as Orkantey, Orki, Orkum. In Mongolian - *ergen*, Buriat - *urgēn* – wide > Manchu *urgēn* – wide, Evenki *urgē*, Even *urgē* - big, haevy, ancient Turkic *ur̥ya* – high, big tree, *örgi* – to raise, *örgün* – high place, throne.

The name **Kubrat** is known among the Chuvashians as Kuprat, among the Persians Hubriadan (Χουβριαδανης), (6th century) the name of a Persian general. In the “Nominalia” it is written in an old Bulgarian form **Kouort** (according to Beshevliev), which incorrectly presents the transcription in Greek Κούβρατος (Κούβρατος > Kouvrt > Kourtъ). Actually, the correct name should be Houvrat/Huvrat (Hubrat), as the inscription on the ring in the treasure from Malaia Pereshchepina (HOVRATY - to Hovrat / Hobrat), and as this name is written in “Ashkharatsuyts” - Хубраат **Ἰουίρραυρ** (Xowbraat). In the Greek sources, it is Κούβρατος, indicating that the name was pronounced with “kh” coming from the Iranian *xub – good deed, Avestian *xvapah*, Pahlavi *xvap*, Sogdian *xūp*, Kushan-Bactrian *xobo*, modern Persian. *xub* – good deed, (x = kh), in Bulgarian *хубав* (*hubav*) – handsom, good. About the second part, in old Bulgarian *реть* (*ret*) - endeavor, desire, in modern Bulgarian *ратувам* (*ratuvam*) – to desire, to aspire, in Ossetian - *ratu* – to commit, *rattæg* – creator, also *raddyn / raddun* – to give. In Wakhi *rand / rat* – to give, Avestian **rata* - / ancinet Indian **radha* – gift. In Pahlavi *rad* – master, *rād* – noble, generous, *rādin* – prodigality, which is in semantic relation with the Ossetian forms. Thus, the name means “creating good”, “giving good”, “generous”, “noble”, “good master”.

The name **Bezmer** is known among the Chuvashians as Пѣцмер. In the form of Basmīr and Buzmihr it was widely known in Sassanian Iran. It is known on the Caucasus, one of the Georgian aristocrats, Buzmir, lived in the 1st-2d century. In Kushano-Bactrian documents occurs as Borzomiro. The original Iranian form is **Bōzmixr** meaning “dear to Mitra”. In Ossetian – *boz / buz*, Sanskrit *bhunj*, porto-Iranian *bauzna*, Avestian *baošnah*, Pahlavi *bōzishn*, Sogdian *βuzn* – gratitude, thankfulness. The suffix **-mer** originates from the Iranian Mihr, another form of the name of god Mitra.

The name **Asparukh** has other variations in the “Nominali” - **Isperikh**, **Ispor**. According to Abaev, it must be interpreted as a derivative os the name **Aspar**, from *(a)sparag – attacking, conquering, successful. In Sanskrit *spar*, Avestian *spar*, *sparêga*, Ossetian *spar*, *æfsard* – to desire, to dictate, to govern, in Sanskrit *āspardh* – to fight, *āspar* – to win, advantage. Straits brings the Indo-European proto-form *(a)sparag-/*(a)sprāg-ph- endeavour, attack, pressure. Abaev brought the contemporary Ossetian family name *Æfsærægtæ*, originating from the name *Æfsæræg* (*Æfɕæpær*) which is the modern Alan Asparak, identical with the Bulgarian Asparukh, and the Ossetian family name *Æfsærægotæ*, a derivative of the personal name *Æfsærægon*, the modern form of the Alan Asparagan. Knyaz Asparukh lived and ruled in Georgia (Iveria) during the 2d century, he was known to be of Iranian (Parthian or Alan) origin. Ammianus Marcellinus wrote *Aspacures*. The Alan names *Ασπαρουκις*, *Ασπαρουκς*, and *Aspurakes* are also known, which may be different forms of the same name. In an inscription by shahinshah Shapur I from Nakshi Rostam (260-262), a

name in Greek is written Asporik, Asporigan (Ἀσπωρικ Ἀσπωριγαν), in Persian sp[wrk] 'sp[wrk]'n, in Parthian Aspuri, Aspuričan ('spwrk 'spwrkn) with family name ending on -gan. Among the Persians this name began with "l" similarr to the Bulgarian Ispor: Ispah, Ispih. The Bulgarian form uses the Sarmatian Yazig suffix -ih for name formation, similarr to the Sarmatian -ag/æg.

The names of the next rulers in the "Nominalia" are from later historical periods, which is beyond the scope of the present work.

Table 1 - Translation of the names of the animals in the calendar in three different languages: Ancient Turkic, Modern/Ancient Chinese, and Ancient Bulgarian.

Ancient Turkic	Modern Chinese / Ancient Chinese	Ancient Bulgarian	Meaning
sīčgan	鼠 shǔ / thá	somor	mouse / sable
od	牛 niú / nyuə	shegor	cow, ox
bars	虎 hǔ / hā	matsa / machak (?)	Snow Leopard, Tiger
tavišgan	兔 tù / thāh	dvan	rabbit, hare
nek	龍 lóng / ronɣ	vereni	dragon
yīlan	蛇 shé / liaj	dilom	snake
jond	馬 mǎ / mrā	imen	horse
qoj	羊 yáng / lany	teku	sheep
bičín	猴 hóu / gō	opat(a) (?)	ape, monkey
takagu	雞 jī / kē	toh	cock, hen
it	狗 gǒu / kō	eth	dog
tonguz	豬 zhū / tra, ʒa	dokhs	pig, wild boar

Literature Sources and Further Reading

S. Starostin. Altaic etymology. Copyright 1998-2003.: www.starling.rinet.ru/
Comparative Dictionary of the Tungus-Manchurian Languages, vol. 1, Leningrad, 1975.
<http://altaica.narod.ru/tms.htm>

Digital South Asia Library. The Dictionaries on-line :
<http://dsal.uchicago.edu/dictionaries/index.html>

Comparative Dictionary of the Tungus-Manchurian Languages, vol. 2, Leningrad, 1975.
<http://altaica.narod.ru/tms.htm>

S. Starostin. A dictionary of Chinese characters.: <http://starling.rinet.ru/cgi-bin/query.cgi?root=config&morpho=0&basename=\data\china\bigchina>

J. Edelman (1971) Yazgulem-Russian Dictionary. Moscow.

M. Fedotov (1996) Ethymological Dictionary of the Chuvashian language, vol. 1&2, Cheboxary.
Monument Altaica - <http://altaica.narod.ru/v-turks.htm>

S. Starostin. Uralic etymology. <http://starling.rinet.ru>

S. Starostin. Yenisseeian etymology. www.starling.rinet.ru

- V. I. Abaev (1965) Scythian-European Isoglosses. On the border between the East and West, Moscow http://www.bulgari-istoria-2010.com/booksRu/V_Abaev_Vostok_i_Zapad.djvu
- V. I. Abaev (1973) Historical Ethymological Dictionary of the Ossetian Language. vol. 2L-R, Leningrad. http://www.allingvo.ru/LANGUAGE/etimolog_slovar.htm
- A dictionary of Tocharian B. D. Adams. <http://ieed.ullet.net/>
- N. Ashmarin (1902) Bulgarians and Chuvashians. Kazan, http://www.bulgari-istoria-2010.com/booksRu/N_Ashmarin_Bulgari_i_Chuvashi_1902.pdf
- L.Bold (2002) Historical Development of the affixes in the numerical in the Mongolian Languages. <http://altaica.ru/Articles/bold.pdf>
- Numbers in Asian Languages. <http://www.zompist.com/asia.htm#nahali>
- Ancient Turkic Dictionary (1969) Leningrad <http://altaica.ru/LIBRARY/dts.htm>
- I. Zaharova (1960) Twelve-cyclic animal calendar among the peoples of Central Asia. Works on the history, archeology and ethnography. Academy of Sciences of Kyrgyzia, vol. 8. http://www.bulgari-istoria-2010.com/booksRu/I_Zaharova_12_letjnyj_cikl_nar_Centr_Azii.pdf
- B. Simeonov (2008) Proto-Bulgarian Onomastics, Plovdiv.
- M. Москов. Именик на българските ханове. Ново тълкувание. София. 1988.
- O. Tchetiani (2000) History of the population of the Mustag-Ata-Kongur mountain. <http://www.odessa.net/moshkow/koi/ALPINISM/kongur1.txt> and <http://www.turclubmai.ru/heading/papers/398/>
- “Shanghaijin”. Catalogue of the mountains and the seas (1977) Moscow http://www.biblio.nhatnam.ru/Shahai_Jig.pdf
- YU Taishan, The Earliest Tocharians in China. Sino-Platonic Papers, 204 (June 2010): http://sino-platonic.org/complete/spp204_tocharian_china.pdf
- An Etymological Dictionary of the Gaelic Language MacBain, Alexander Gairm Publications, 1982. - <http://www.ceantar.org/Dicts/MB2/index.html>
- Foclóir Béarla-Gaeilge (English-Irish Dictionary) - <http://www.crannog.ie/focloir.htm>
- Чăваш арçын ячĕсем (Chuvashian male names).: <http://cv.wikipedia.org>
- Z. Gagloity (2007) Ossetian family and personal names. Zhinval <http://iratta.com/2007/12/09/soderzhanie.html> and <http://www.twirpx.com/file/962005/>
- V. Rastorgueva, J. Edelman (2000) Ethymological Dictionary of the Iranian Languages. Moscow.
- S. A. Franzusov (2010) The Chronicles of John of Nikiû. Some peculiarities of the language and the content. Newspaper of Orthodox Humanities University St. Tikhon III: Philology vol. 4 (22). p. 77–86
- Sh. R. Mingazov (2012) Kubrat - the governor of the Great Bulgaria and Kethrades - personage of John of Nikiû, Kazan.
- Zotenberg H. (1877) Catalogue des manuscrits éthiopiens (ge'ez et amharique) de la Bibliothèque nationale. Paris: Imprimerie nationale, p. 222 et suiv. <https://archive.org/stream/manuscritsorient00bibl#page/241/mode/1up>
- Zotenberg H. (1883) Catalogue des manuscrits éthiopiens (ge'ez et amharique) de la Bibliothèque nationale. Paris: Imprimerie nationale, p. 460 <http://gallica.bnf.fr/ark:/12148/bpt6k108650z>
- V. Beshevliev (1981) Proto-Bulgarian epigraphic monuments. Sofia <http://www.promacedonia.org/vb/index.html>
- V. Rastorgueva, J. Edelman (2007) Ethymological Dictionary of the Iranian Languages. Moscow.
- I. Steblin-Kamenskiy (1990) Ethymological Dictionary of the Vahan Language. St. Petersburg.
- D. N. MAcKENZIE (1986) A CONCISE PAHLAVI DICTIONARY. Oxford University Press.
- Ferdinand Justi (1895) Iranisches Namenbuch. Marburg.
- Essays on the history of Georgia. (in 8th vol). T. I. Georgia from the ancient times until 4th century. Institute of Archeology and ethnography. Eds. G. A. Melikishvili, O. D. Lordkipanidse. Tbilisi. Academy of Sciences in Georgia. (1989) <http://www.nplg.gov.ge/dlibrary/coll/0001/000039/>
- S. Starostin. Indo-European etymology: <http://starling.rinet.ru>
- N. Sims-Williams (1988) BACTRIAN LANGUAGE Encyclopædia Iranica: <http://www.iranicaonline.org/articles/bactrian-language>
- Ya. Harmata (1970) Studies on the History and the Language of the Sarmatians, Seged http://www.bulgari-istoria-2010.com/booksBG/J_Harmata_Sarmati.pdf

THE DULO – DWALS DYNASTY

The “Nominalia of the Bulgarian Rulers” is the only historical source where the name of the Dulo family is mentioned as the first dynasty of Bulgarian rulers, beginning with the mythical Avitohol to the last khan, the successor of khan Tervel - Sevar. The identity of this family name has been discussed amongst historians for quite some time. It has been explained by Tomashek, for example, with the turkic *toluk/*doluk, meaning full, abundant. Ármin Vámbéry, a Hungarian scholar, also tried to explain it, rather speculatively, with the turkic *dulai – deaf, stupid. The contemporary Hungarian historian Peter Juhász tried to relate it to the Hungarian Jula – knyaz (prince) that originates from the Altaic languages (in Mongolian žolō – leader, žolōdōgo – to rule, žolōdōgč – leader, in Manchu sāli – to rule, Chuvashian šol / şul, ancient Turkic jol – road, that is, the first meaning of jula is leader. According to Zgusta, however, the origin of the name is from the Greek δοῦλος – meaning slave, the opposite of a leader. This explanation would be unacceptable for people who ruled over other people. Simeonov also used turkic meaning of *dul / *tul, (big, strong, a warrior horse) to explain the name of Dulo, based on “the widely accepted totemism among the Hun-Altaic peoples”. All supporters of the turkic origin of the Bulgarians unrealistically explain the name Dulo with the tribes from the Eastern Turkic Khagante called Duolu or Dulu. However, these names have nothing to do with the events surrounding the ancient Bulgarians.

According to Gregoire, the ancient Bulgarian Dulo is related to the Sarmatian-Alan name Δουλας that was discovered in an inscription from Tanais. Dula, Duli are modern Ossetian names, and the Dulatae, Dulitae, Dulutae are corresponding Ossetian names. From the Turkish tax registers from the 15th century it is known that the names Dule, Dulio, Dulcho were known Bulgarian names. The family name Dulev(i) is known in Bulgaria today. The same name in the form of Tula, Tulai, Tulli, exists among the descendants of the Volga Bulgarians in Chuvashia. The Sarmatian-Alan name Δουλας originates from the name of the Sarmatian tribe Dwals or Tualtae whose descendants live today in the region of Dwaletia or Tualgom located between the North and South Ossetia.

There is one other source that mentioned the name “Dulo” - the Hungarian genealogical legend written in the Hungarian Chronicle by Shimon Kezai from 13th century. It tells us, that while fishing, the brothers Magyar and Hunor who lived by the Meotida lake (Azov sea), saw the daughters of knyaz Alan-Dulo as well as the wives and the daughters of king Belar (in some variations of the legend this names is written as Berek) to bathe in the river. They kidnapped the women, and married them. Their children became the ancestors of all Hungarian people. The names themselves are ethnonymes: Magyar is the name of the Magyars themselves (in ancient Hungarian mogors), Hunor was the name of Onogurs, Alan-Dulo - were the Alans (Sarmatians) Dwals (modern Ossetian tualtae), and Belar - the Bulgarians (Berek is comparable to Pugur, Pur / Burg(ar)). The ethnonym Alan-Dulo strongly suggests that the ruling Bulgarian family Dulo corresponds exactly to the name of the Sarmatian tribe Dwali / Dulasi. The Russian archaeologist Alexander Gadlo also reached the same conclusion that most likely the Bulgarian name Dulo originates from the name of the Sarmatian tribe Dwals / Dulas. His argument was that the names of the ancient Bulgarian rulers were of Iranian, Sarmatian-Alan origin.

In his Natural History, Pliny was the first to describe the Tuals, Dwals (as Talos and Valos) who lived in the Caucasus by the Caspian Sea, next to the Epagerritae: “Behind Pityus are the Epagerritae, Sarmatian people in the Caucasus chain, and after them are Sauromatians”. This was the tribe where Mithridates found the safe haven during the reign of Emperor Claudius. From Pliny we learn that the neighbouring tribe was “Tally who settled to the east of the Caspian Sea gulf that could be crossed at low tide”. The Tally were living to the south of the “Low / Southern” Aorsen. The location of the South Aorsen is in the region of Central Caucasus. Their immediate neighbours, the Dwals, were already living in the West and Central Caucasus around 1st century BC. Also important is that the Epagerritae and the Tallii (Dwals) were neighbouring Sarmatian tribes.

According to Pliny, "From the Caucasus gates in the Gurdin mountains (the exact location of these mountains is not clear, probably Gud and the Gud gorge in North Ossetia or rather river Gudermes which is now in Chechnia) live the Vales and Suaves, wild tribes searching for gold in the mountains". Suaves are the Georgian tribe Psuaves. Ptolemy writes about them as Psessi, neighbours of the Sirakenis (Ptolemy, book 5, chapter 7). In general, Ptolemy repeats what Pliny already said and also called the Dwals – Vales. He wrote that "between the Keravan mountains and river Ra (Volga) live the Orinei, Vali and Serbi". "Serbi" most likely was the distorted name of the Caucasus tribe Chilbi, Shilbi, or Silvi, one of the names of the Caucasus Albania, and not Savirs as it is usually accepted. Ptolemy placed the Tuscians (Georgian Tushins) and the Didurs (Didois) between the Keravan and Caucasus mountains, in the region east of the peak of Kazbek. Dvalis are marked on the Pevtingers maps by the name of Divali.

Dwals were described as *Tulas in the Arabian sources. The Tulas and the Lugars peoples living in the mountains of Khazaria, known as well armed, good warriors, are described in "Hudud al-Alam". Marvazi wrote that the Tulas and Lugars were turkic branches. No doubt that the Tulas are the Duwalis, Dulas / Dulos, and Lugars is probably a distorted form of the Bulgarian ethnonym! There are different ways to explain the Lugars; Vámbéry thought they were Goths from Crimea, Hvolson - they were Kyrghiz, Marqwart - Bulgarians under Khazar rule, and Tulas he defined as the Dulo family or the Ossetian tribe Dwals / Dulas.

The meeting of the Magyars and Onogurs with the Alans and the Bulgarians took place after 463 when a big group of Ugor tribes migrated to the North Caucasian steppes. In his History, Theophylact Simocatta mentioned them as Onogurs, Urogs (the proper Magyars), Savirs, and Saragurs. They migrated because of the attacks by other people - the Avars. Coming to the Caucasus they clashed with the local tribes among which were the Bulgarians and the Alans. The toponym "Magyar", left from the Hungarian presence in the region, is frequently found in modern Kabardino-Balkaria and along the river Kuma, and the Onoguris fortress that got its name after the victory of the local population over the newcomers Onogurs, existed in Kolhida. About a war between the Narts and the new-comers from East - Uangur and Mukar, that is, the Onogurs and the Magyars (in ancient Hungarian Moger) is mentioned in the "Narts Saga". They attacked the "settlement of the Narts" and kidnapped their wives and daughters. But the hero Batraz defeated them and threw them out. After these ancient and hostile encounters between the ancient Bulgarians and the Alans with the Onogurs and the Magyars comes an interesting Bulgarian-Ossetian word: in Bulgarian "ungur" - a cursed man, bad person (an insult), in Ossetian "agÿrtæ / agurtæ" (Agurs) - wanderers, rascals, vagabonds. Ungurs in Bulgarian was pronounced with the sound «ӱгур» as ängur or ôngwr / ûngur, identically with the Ossetian form. According to Abaev, these were the Onogurs who he erroneously interpreted as On-ogur/oguz or "ten clans", mechanistically, according to the traditional fallacy. In this case the solution is different: in Sanskrit aghaf – evil, in Persian devil, ughrī, in Tocharian (b) eñcare – unpleasant, unfriendly, hostile, thus, the self-name Onogurs/Ungurs, the origin of the name Ungarians, is secondary, layered over the Iranian meaning and, because of the historical circumstances, remained permanently in both Bulgarian and Ossetian languages.

There are a few more interesting facts reported in the "Narts Saga": the father of Uangur and Mukar was called Tar, and there was the brother of Uangur - Haftangur. One of the major tribe Magyar names is Taryan (according to Constantine Porphyrogenetos), and Haftangur means literary "the seven tribes or the seven clans" (in Iranian haft, Ossetian avd - seven, and gur - crowd, tribe, clan). Porphyrogenetos wrote that the Hungarians, before their migration to Pannonia, were a union of seven tribes or clans.

From these sources it becomes clear that Dulo or Dulas / Dwals were immediate neighbours of the Epagerritae / Pagerritae, or the Bulgarians. They probably migrated together from the East. It is not clear when and how Dulo / Dwals became the ruling dynasty of the Bulgarians. It is possible that, being very close to each other, the two neighbouring tribes formed an alliance.

In the ancient Chinese source “Mu Tainji Zhuan” (Journey of Mu, the son of Heaven), the names of all of the tribes that ruler Mu of the Zhou kingdom visited during his journey to the west, were written. In 989 BC, Mu-wang of Zhou kingdom travelled to the west, to the land of the “west barbarians” (Rong and Di). He was the prototype of the hero Mu “the son of heaven” (Mu Tianji). One of these tribes was Zhuyu 珠余 that lived between Xi Xia (in the region of Hesi or modern Gansu) and the beginning of the Yellow river (from Juyan lake). Analysis of the characters indicates that the ancient form for pronunciation of this name was “tola”, in Han epoch “twala (tuala)”. There is a strong similarity with Dwali / Dulo / Dulas names, but it is not possible to know if this is just coincidence or these were indeed their ancestors who used to live in the region of Gansu during 4th-5th centuries BC and subsequently migrated from the Imeon gorges (Tian Shan) to the west. However, this is just an interesting hypothesis since there is no firm evidence that this is true.

The origin of the name Dulo / Dwals / Tuasi is related to the Pushtun ddála – tribe, ttoləy, ttolgei – a group of people, class of people, Ossetian dzyle – community, group, people folks, tribe, and the Sarmatian dual / dwal / tual / twal is an analogue to the Pushtun word. For Steblin-Kamenski, the Pushtun and Ossetian words are derivatives of the Indo-Aryan *tola – detachment, group of people, in Hindu, Pendjab, Nepalese dal, Marathi dala, in Dardic languages. dala, Khowar dāl, Oriya daḷa, in Avestian dara – army, armed detachment, group of people. Russian specialist in Iranian languages Tanya Pahalina, also claimed that the Ossetian t/dwal is of Iranian (or Indo-European) origin; she connected it to the ancient Iranian *t/dwar/lā or *t/dūr/lā, t/daur/lā, extension of the Indo-European root *t/deu – grow, enlarge, gather strength. This researcher also proposed that the word used to mean also a small group of people, a family, clan, tribe, similar to the Celtic (Welsh) deulu, theulu – family, clan, the Baltic, Latvian dēlu, dēls, and the Thracian dulo, dulos – child, offspring, and the Irish diulach - young man. In the ancient Greek the word τελοσ means family, relatives, clan, tribe, general levy, army. It is probably of Indo-Iranian heritage or nostratic meaning in the turkic languages, in Chuvashian tüle – family, race, tülen – reproduction, in turkic language töl – family, race, reproduction, offspring.

Literature Sources and Further Reading

- B. Simeonov (2008) Proto-Bulgarian Onomastics. Plovdiv
M. P. Fedotov (1996) Ethymological Dictionary of the Chuvashian Language. vol. 2. Cheboxari, and <http://altaica.narod.ru/v-turks.htm>
V. Beshevliev (1967) Iranian element among the porto-bulgarians. Antic society. Conference on the Antiquity in 1967, Moscow and <http://www.kroraina.com/fadlan/besh.html>
Ancient Turkic Dictionary (1969) and Monumenta Altaica - <http://altaica.ru/LIBRARY/dts.htm>
Z. Gagloiti (2007) Ossetian Personal and Family Names. Zhinval and <http://iratta.com/2007/12/09/soderzhanie.html>
Чăваш арçын ячĕсем. (Chuvashian male names) and <http://cv.wikipedia.org/>
A. Endrey (1975) Sons of Nimrod. The Origin of Hungarians. MELBOURNE, First Published 1975.
A. V. Gadlo (1979) Ethnical History of the North Caucasus, Leningrad and http://www.bulgari-istoria-2010.com/booksRu/Gadlo_EISK.djvu
PLINY'S NATURAL HISTORY. Translated by H. Rackham (vols. 1-5, 9) and W.H.S. Jones (vols. 6-8) and D.E. Eichholz (vol. 10) From the 10 volume edition published by Harvard University Press, Massachusetts and William Heinemann, London; 1949-54: <http://www.masseiana.org/pliny.htm> (BOOK VI: http://www.masseiana.org/pliny.htm#BOOK_VI)
U. C. Gagloiti (1999-2000) Alanika - (Daryal 1-4'99, 1-3'2000): http://www.bulgari-istoria-2010.com/booksRu/JU_GAGLOJTI_ALANIKA.pdf
A. D. Tsagaeva (1975) Toponymia of North Ossetia. vol.1.
B. N. Zahoder (1962) Caspian information on East Europe. vol. 1 Gurgan and Volga region in 9th-10th centuries. Moscow. also http://www.bulgari-istoria-2010.com/booksRu/Zakhoder_01_1962.djvu
Narts Saga of the Ossetian people. Moscow 1957.

S. Ilchev (1998) Dictionary of rare, old and dialectic words in our literature of 19th and 20th centuries. Sofia.

V. I. Abaev (1958) Historical-Ethymological Dictionary of the Ossetian Language vol. 1, Moscow-Leningrad. and http://www.allingvo.ru/LANGUAGE/etimolog_slovar.htm

YU. Taishan. The Communication Lines between East and West as Seen in the „Mu Tianzi Zhuan” Sino-Platonic Papers, 197 (January, 2010): http://sino-platonic.org/complete/spp197_mu_tianzi_zhuan.pdf and http://www.bulgari-istoria-2010.com/booksBG/Mu_tianzi_zhuan.pdf

I. Steblin-Kamenski (1990) Ethymological Dictionary of the Vakhän Language. Digital South Asia Library. The Dictionaries on-line - <http://dsal.uchicago.edu/dictionaries/index.html>

T. T. Kambolov (2006) Essays on the History of the Ossetian Language. Vladikavkaz. 6.2 Ossetian Sub-ethnonyms. and <http://ironau.ru/kambolov-hist-o4erk.html>

THE BARSILS IN THE CAUCUSES ON THE BALKANS

Historical regions in the Caucasus and the Balkans have names after the name of the Barsils. Armenian and Syrian sources mentioned that the Barsils lived together with the Bulgarians and the Khazars, their name was frequently mixed with the name of Bulgarians. Armenian and Georgian sources also mentioned that Barsils were among the “Hons” tribes invading the Caucasus.

In one of the copies of Ashkharatsuyts, it is reported that the wife of the Khazars Khan was usually from the Barsils people. Arabian authors, Ibn Fadlan (922), Gardisi (11th century), wrote that Volga Bulgarians originated from the three main tribes: **Bersula, Askal, and Bulgar**. In “Hudud Al Alam” these same tribes are described as Bersula, Ashkil and Bulgar. In his “History”, Theophylact Simocatta called the Barsils “Barslets”. Theophanes the Confessor wrote that “the Khazars are many people originating from the inner Bersilia, a country known as the “First Sarmatia”.

The translator of the Zacharias Rhetor, Pseudo-Zacharias, called Barsilia “Bazgun” (bzigwn) **بازگون**, a country with its own language which reaches the Caspian Gates (Daryal) and the sea within the Huns (hwny') **هونان** land. Here, the Barsils are mentioned as Bagarsik (b`grs`q) **بگارسق**.

In Ashkharatsuyts, the Barsils are described as typical nomads seasonally migrating to the delta of Volga river: “...There is an island between the two rivers, AtI-Volga, where the Baslis, and the strong Khazars and Bushks people are hiding. In the winter they come frequently here camping to the east and west of the river. The island is called “Black” because it becomes black from the many Baslis living here together with their herds. Ptolemy called this island Graf. The two sleeves of the river merge again behind the island and reach Caspian Sea dividing Sarmatia from Scythia...”. Also, “The queen, the Khazar khan wife, originates from the Baslis, i.e., it was a tradition for the Khazar rulers to marry woman from the ruling family of the Barsils. Describing the Jarah Ibn Abdullah’s march to Khazaria in 721, Arabian authors (Al Kufi, At Tabari, Balami) confirm this, they call the son of the Khazars Khagan Bars-bek or Bardjil.

Muslim authors (Persian, Arab) wrote about the Barsils as Burdjan. Having in mind one of the main Bashkir family Burjan, it was A. Bulatov who noticed for the first time that “Barsils” and “Bersula” are variations of the Arabic Burdjan. He did not investigate the subject further though.

The Persian author Ibn Hordadbeh described the land of Burdjan-shah among the bordering Iran countries during the time of Ardashir Papakan (220-240), the founder of the Sassanian dynasty. Budjan-shah was placed next to Kushan-shah, Armaniyan-shah, the ruler of Armenia, Avarbazgan-Shah, the ruler of Azerbaijan, Sijistan-shah, the ruler of Sisakan (modern Nagorni-Karabakh in East Armenia), Turan-shah and others. One of the early Arab historians, Yaqubi (end of the 9th century), described where the Burdjan kingdom was located. In his “History”, the chapter “Kingdoms of the North”, he wrote: “...Falagh Ben “Abr Ben Arfawshad Ben Sam ben Nuh (i.e, Noy) divided the land between his sons... The descendants of Num separated from the tribe and went to the north. They settled there and founded several kingdoms: Burdjan, Deilem, Tabar (Tabarsaran), Tilsan (Talış), Djilian (Guilyan), Filan (Ibins / Ipins who founded the Albania in the Caucasus - Aluank), Alan, Khazar, Dudaniya (Dido, Didoians), Arman (Armenia)...”. It becomes clear that Burdjan people lived in the Caucasus. Jacobi clearly pointed out to the same location. In his Encyclopedic Dictionary “Mudjam Albuldan”, Yaqut Ar-Rumi wrote: “Burdjan is a region in Khazaria. The astronomers say that the Burdjan land is in the sixth climate (region of the world) located at 40’ longitude/45’ latitude. The Muslims invaded Burdjan in the time of caliph Uthmān (644-656) - Allah, be happy with his deeds!”. Thus, there is no doubt where Burdjan was located since the Arabs fought with the Khazars during the time of Uthmān (644-656) in the land of modern Dagestan, north of Derbent.

Al Massudi wrote about Emperor Constantine who was at war with the Burdjans. After he defeated them, he decided to accept Christianity. Al Baladhuri described the meeting between Shahin-shah Khosrou Anushirvan and Khagan Sindjibu (Istemi) at the entrance into

the anti-Hephtalite union with the Turks in the area of Barsalia in the Caucasus. And since the shah did not trust the Turks, he raised the “Bab Al Abab” (Derbent) wall to divide the kingdoms of Irana and Turan (Turkic Khaganate). Building of this wall began earlier by Yezdigerd II (439-457), and Anushirvan finished it.

Ibn Al Asir described the defeat of the Hephtalites by Khosrou Anushirvan: “Khosrou was at war with Fergana and after that he returned, conquered Burdjan, and built the cities of Shabiran, Maskat, and Bab Al Abvab (Derbent). The latter he called “Gates” because from there the road goes through the gorge to the mountain”. Tabari wrote it even more precisely that “Anushirvan attacked Burdjan, and he came back to build Bab Al-Abvab...”.

The name of a city in Khazaria - **Varachan** - was of Barsilian origin; it was considered to be the central city of Barsilia. This city was mentioned for the first time by Movses Khagbankatvatsi in relation to the Episcopo Israil’s mission to christen the Caucasian Hones. Located north of Derbent, Varachan was the capital of the “Hones Kingdom”. Their ruler Alp Itivar lived in this “beautiful city”. According to the Armenian sources, Barsilia was called also the “Hons Kingdom”. It is written in “Ashkharatsuyts” (7th century): “...North of Derbent, close to the sea is located the Hons Kingdom, to the west in the Caucasus is Varachan, the Hons city, and also the cities Chungars and Mcndr (Semender)...”. The city of Varachan was mentioned also by Khagan Joseph in a letter to Isaac Hazdai Ibn Shaprut. F. Minorskiy identified it with the village Bashli on Artosen river in Dagestan; he proposed that it reflexed the older Barsli from Barsili/Varsili. In his “Khazars book”, Yehuda Halevi (1071-1141) wrote about Varsan mountain where there was a cave respected by the Khazars as a temple.

Since the names Barsilia and Varajan are similar, M. I. Artamonov summarized: “...the name of the region of Barshalia as reported by Arabic geographers corresponds completely to the name of Varchan city mentioned by the Armenian authors, and gives good instructions approximately where the Barsils and country Brasilia were located...”. The Armenian name Varajan is close to the Arabic toponym Burjan. In all known sources, with the exception of the Byzantine, there are two phonetic constructs: B.r.j.n. (Burjan, Varajan, V.R.shan) and B.r.s.l. (Bersilia, B.rshalia, Barsilia, Barsl, Bersula). They differ by two roots: *burj-) and *berz-/ *bers-, in the first the suffix -an is added, in the second -il/ul. The meaning of the root is clear: *bers/ *burj / *burs is ancient Iranian (Avestian), medieval Persian (Pahlavi) and modern Persian (Farsi) form of the word for “tall”, “great”, “big”, “bright/sparklin”, “noble”. The evolution of this root can be seen in the names for the “Sacred mountain” in the ancient Iranians: Hara Berezaiti - High Hara, a mountain in Avestata, Har Burs/Har Burj (the Arabic form of AL-Burj) (Pahlavi) and Alburs (Farsi), known today as Elbrus in Russian. Georgian sources of 14-15th century called the land of modern Balkaria “region of Basiani”, which A. V. Gadlo explained as distorted ethnonym for Barsils, the Georgian name Basiani was influenced by the Armenian for Barsils where “r was omitted and Basils, Basli was forced by addition of the Georgian suffix “-ani” (plural), i.e., Ba(r)sians — Basins. Even today the Georgians call Balkars and Basians.

P. Goliyski proposed a different explanation: with a connection between the names for “Basians”, “Vanandans” and the region of Basian where Vund (Vÿnd) Bulgarians settled. The reason was that in “History of Sunik” by Stepanos Orbelian, the author says “even those of Kars and Vanand, called Basanians...” (in French translation by M. Brosset „ceux meme de Cars et de Vanand dits Basanians...“). This is the population of Kars and Vanand. Probably the old name Basean was used in parallel with the new - Vanand, and later was accepted by the Georgians and spread to their neighbors, the people in Barsilia. Today, this is Balkaria, the name Basians is being used by Georgians regarding the Balkars. Gollyiski discovered an indirect connection between the Barsils and the Vund Bulgarians who settled in Basean. The modern Balkars are late Turkic speaking population, descendants of the Kumans. According to their genealogical legend, they originate from two brothers, Badilat and Basiat, who came to the river Kuma and settled in the Caucasus (during the Timur invasion in 14-15th century). Most likely, this is a late Kuman addition to the old legends, borrowed from the local population (such as Assi, Ossetians, assimilated Bulgarians left in the Caucasus who kept the name Balkaria that was accepted by the new settlers).

The widely spread belief that the name of Barsils originates from the Turkic “bars” - wild cat, lynx, panther, tiger is bogus because this word is used only as a component of jolbars/ julbaris / džolbars / žolbaris, where jol / jul / džol / žol means road or line, i.e., animal with colored fur in stripes or tiger, in Mongolian bar, ancient Mongolian bars, TM (solon) bari – tiger. This is a relic Sino-Caucasian word: in Chinese 豹, modern form báo, in ancient Chinese prēkws, prēkēw, classical old Chinese prēwh, Han epoch prjāwh, priāwh, meaning: leopard, spotted, colored in Hat hapraš (> Hett paršana), also borrowed from the Indo-Iranian languages, in proto-Indo-Iranian prdaā, Sanskrit p̄dākus, Sogdian pwr`nk (pūrānk), Persian pars, fars – leopard, wild cat, lynx.

Regarding the two suffixes -an and -il/ul, Salavat Hamidullin proposed that the first is the Iranian for plural, and the second is the Indo-European suffix for disparagement. In the form used by Theophanos Simokata, “Barslet”, the Sarmatian-Alan suffix for plural –tæ is seen: the Sarmatian-Alan form is bardzeltæ. However, in this case it is possible that it is not the belittling suffix, but an old Sarmatian suffix for plural -al (ancient Iranian -ar), which was conserved in the modern Ossetian any in the notions for relation, its place is usually in front of the basic suffix for plural –tæ (for details, see the chapter on the Essegels). In the modern Ossetian al means “everything, everybody”.

As mentioned in the previous chapter, Chinese chronicle Sui-shu also mentioned the Barsils as bēirùjiūlí 北褥九離 (Early Medieval Chinese bārùcí`le) > Berchuls > Barsils.

In the Arabic geographical tradition, a region on the Balkans was called “Burjan”. Its location corresponds to the modern Republic of Macedonia, the well-known to the Byzantine sources region Bersitia.

In the anonymous work “Borders of the World” (Hudud al-Alam) of 982, a province in Byzantium was mentioned - Bersitia (called Burjan) and the Bulgarians in the Danube Bulgaria were also mentioned. In the chapter on Rum (Byzantium) is written: “16. Burjan, a province in the region of Brakia (B.rqiya is Thrace because of the Greek letter Θ), is a naturally blessed place without much of wealth. As a whole, it is a steppe with agricultural land; there are rivers. This is part of Ar-Rum (Byzantium) and (the people) pay Haraj (taxes) to the king of Ar-Rum...”. Following the description of the Slavs who were Christians and subjects of Ar-Rum, it says: “18. Bulgari is the name of the people living in the Bulgari mountain (the Balkan) that is to the northwest of Rum. They are infidels and also Rumeans (i.e., Christians), but are constantly at war with the rest of the Rumeans. These Bulgarians are mountain people, they own land and many herds...”. In this case the author has used older data from the time when Bersitia was not yet a part of Bulgaria. The interesting moment here is that Burjan was identified as Barsitia or Bersitia (Barsilia).

Mixing the Bulgarians with Burjans, Al Tabari wrote about the defeat of the Arabs by Kan Tervel in 845: “...in year 98 (according to the Arabic counting) the Burjans attacked Maslama Ben Abd Al-Malik...”.

Another Arabic author, Muslim Al Jarmi, who was captured in Byzantium around 845, described the land of the Empire in details, its history, rulers, main roads, and the people that surrounded it: Burjan (Barsilia/Bersitia), Abar (Avaria), Burgar (Danube Bulgaria), Sakaliba (Sclavinians), and Khazar (Khazaria). In 10th century, Massudi, using Jarmi’s work, wrote about the march of Emperor Theophilos against the Arabs in 837: “In the year 223 (according to the Arabic counting), Theophilos, the king of the Rumens, came with his army and the kings of Burjan, Burgar, Sakaliba (Sclavinian), and other (people)...”. During 837, a rebellion erupted in Rhodope mountain by the Slavs against the Byzantium rule. Bulgarian Kan Persian invaded Rumean borders and joined Macedonia and Aegean Thrace to Bulgaria. Emperor Theophilos was not able to stop them since he was already at war with the Arabs. Instead he urged the Serbs to go to a war with the Bulgarians. Thus there are no data that Bulgarians and Burjans (Bersits) were united with Theophilos indicating that the Arabic author presented the events inaccurately. Until this event, Bersitia (this is the territory of Macedonia) was separate from Bulgaria. The question is if the Bulgarians who came previously to Macedonia with Kuber, were Barsils. In 616, Bersits participated in the siege of Thessaloniki as allies of the Avars. According to Theophanos, Kan Telerig, the Bulgarian ruler, sent 12,000 troupes to Bersitia to move that population to Bulgaria.

It is interesting that a document from the time of Hungarian king Andrew II (1211) the "Land of Bursa" is mentioned which is a region near Brashov in Transylvania. The king invited the Teutonic Knights to form military structures for war with the infidels Kumans. During the next 11 years the Knights had several successful operations against the Kumans, they fortified the borders in Carpathian mountains. Usually, the name of Brashov is translated with the hypothetical Kuman word *barasu* meaning fortress, but is it possible that this is an older toponym, for example, from the name of the land of Barsilia/Barshilia that originates from the Avar Khaganate inhabited by the Bulgarians (Barsils) subjects of Kuber? There is no answer to this question at this moment.

There is a legend written by the Arabic geographer of 13 century Ibn Said: "West from the Bosphoros the city of Al Konstantinia is located built by Constantin, the founder of Christianity. The land around this city was the meadows for the herds of the king of Al Bursan. Constantin deceived that king to build the city on his land. Al Bursna's king could not stand against Constantin and died". Further, the author gave details surrounding king's death: "Nirthwest of Al Konstantinia was the city of Bursan, the capital of these people (Bursan/Burjan). The land of the Bursans was conquered by the Alemanni (Germans or loosely West Europeans, catholics), and nobody heard of them anymore". Ibn Said pointed out that Al Ashkri (the Laskaris dynasty in Nicea) was ruling Al Konstantinia at that time, mentioning the city (or the country) of B.r.gadan called also Burgar. It turns out that Bursan (or Barsilia/Bersitia) is a region (or country) separate from B.r.gadan (Bulgaria).

Similar information is given by Abu-l Fida, a geographer of 14th century: "Burshan - this is the country of the people called Burjan. In the old time, the Burjan people were mighty and famous. But they were attacked by the Al Almannia, defeated and killed, so no one of them is left now...". Most likely, this is a description of the events during the Crusaders defeated by the Bulgarian tsar Kaloyan at Odrin in 1205, the beginning of 13th century. At that time, Bersitia did not exist as a separate state, it was part of Bulgaria. It is possible that the Arabic speaking authors wrote about older events mixing them with the Crusaders. The Alemanni were probably the Scandinavian mercenaries in Byzantium, lead by Harald Hardrat (or Harard III Sigurdson, the king of Norway (1046-1066)). They smashed the rebellion of Peter Delyan in 1041, which took place exactly in Bersitia (Northern Macedonia), Kosovo, Moravia all of which were within the borders of Byzantium and were called "Katepanat Bulgaria".

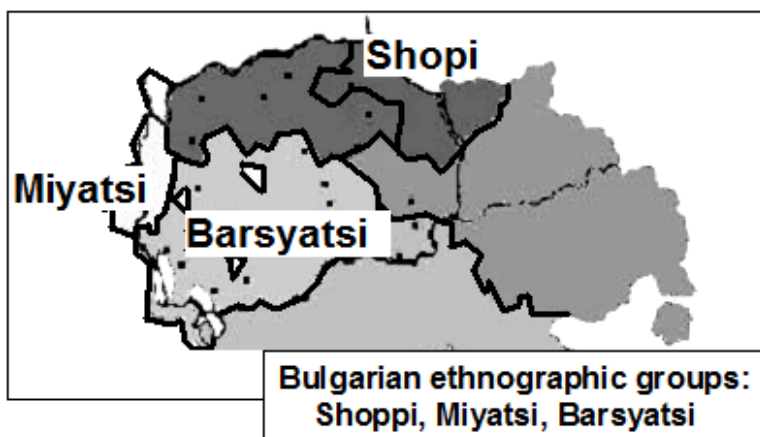
The people that live in Brsyatsi were called Bersitis (βερζήται). Traditionally, they are considered to be Slavs who lived in North and Central Macedonia, in the aerea of the cities Debur-Ohrid-Bitolia - Prolep - Kushevo - Veles. They were mentioned for the first time in the Byzantine source "Miracles of St. Dimitrius": the people that invaded Thessaloniki in 620 were: "the numerous Slavs together with the Dragovits, Sagudats, Velesites, Vayunes, Berstis (βερζήται) and others. According to Serbian and "Macedonian" literature, Bersits were Slavic tribe whose relatives were reported by a Bavarian geographer from 9th century as Verisans/Verichans. They had 10 cities: "Verizane ciuitates X" but it is not clear where they were, usually in the region of Ehrfrut-Praha-Krakow. Polish and Czech scientists claim this is not possible: the Verichans (Wierczanie) were completely different tribe living along river Varta (Stanisław Rospond). Some scientists, as Stanisław Zakrzewski, Janina Kamińska, Władysław Łosiński, and others, connected the name Wierzycanie with river Verjiza (Wierzyca) in the area of Gdansk. Some Czech scientists (e.g, Jerzy Nalepa) interpreted the latin name "Verizane" as the Slavickato Bierdzany, related to the region of city Burdo.

Descendants of the early medieval Bersitis formed the modern group of **Barsyatsi**" - Macedonian Bulgarians living in the Central and Western parts of FYROM today. The name Bersitis is probably inaccurate pronunciation of "Brsyaci", a name difficult to pronounce by the Greek speaking people. According to the Bulgarian Etymological Dictionary, the origin of "Barsyatsi" is not clear. In fact, as mentioned in the previous chapter, etymology becomes clear with the Bulgarian word **Brez** - human with white hair in the forehead or animal with a white spot on the forehead. BER originates from Breza - a tree with white stem. The synonyms are **Bars**, **Barz** - goat with white skin around the mouth, **Bres** - domestic animals

with white spot on the head, **Breshko** - ox with white forehead. Hence, Busr-yaz - bright, glittering. In Ossetian language it is bursær, burxil, Digorian borsær, borxelæ – person with blond hair.

Reading “Hudud al alam”, there should not be any doubt in the connection between Barsils and Bursiaz. Bulgarian names Varsak, Barsak, Barchula were widely spread in Macedonia during 14th century. In the region of the city Shtip in 16th century, the name of a village Varsak was recorded, which was written as Varsakovo by the Bosnian-Croatian ethnographer Stephan Verkovich during the 60s of 19th century. There is also a village by the name of Varsan, similar to the name of Varachan/Varajan, in Azerbaijan on the river Arax. These facts indicate that the ethnonym **Barsyatsi / Varsyatsi**, related to the Barsils, has ancient Bulgarian origin.

It is accepted by tradition that there was a massive Slavic presence in Macedonia during 6-8th centuries. This opinion has been seriously challenged recently by the contemporary Macedonian archeologist I. Mikulchich in his book “Medieval cities and strongholds in Macedonia”. The most surprising report, even for the Bulgarian historians, was that the territory of FYROM (Republic of Macedonia) was not populated during the formation and strengthening of the Bulgarian state. Mikulchich wrote: “...after the most cruel barbarian attacks between 3d-5th centuries, and especially in the 5th century, the local population (Rumeans, Hellenized Thracians, Darwinians, ancient Macedonians) left the fortified settlements and migrated to Thessaloniki, Constantinople and Anatolia”. However, it was not substituted by the wave of Slavs coming to the Balkans in 5-7th centuries. The Slavs crossed Macedonia and settled in the land of Greece today. Mikulchich wrote: “Slavs only crossed this land that was devastated before, there were no settlements with people living there, thus it was rather unattractive. They settled in the Mediterranean part of Greece, in the soft climate by the sea, attractive to many people of the North”. As a proof for this statement Mikulchich wrote about “the complete lack of any archeological, material traces of Slavic



presence in Macedonia during 7-8th and most of the 9th centuries”. According to this author, Byzantine re-occupation of the land of Macedonia at the end of 8th century was only in the most southern part, the territory that today is in Northern Greece.

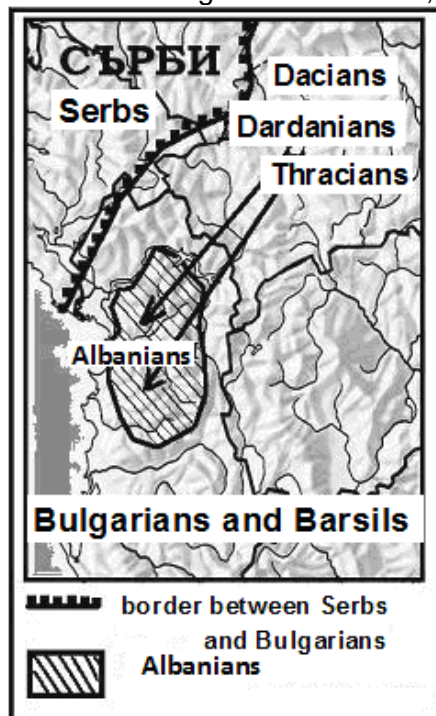
According to Mikulchich, the first settlers in Macedonia were the Bulgarians of Kan Kuber, brother of Asparukh. “This ancient Bulgarian tribe migrated to the fields of Bitolia

and Prilep, founded a semi-independent state, and after some time occupied the territory next to Korcha and Elbasan (in Albania today). This means that the fields of Resen and Ohrid, which is about one-third of Macedonia today, were populated by the Bulgarians”, wrote Mikulchich.

According to Mikulchich, further population of Macedonia was going on since “before 807 by Kan Krum”. The Bulgarians settled in the old Byzantine villages and founded new. These are so-called auls (fortified villages) that appeared in Macedonia “in parallel with the movement of Bulgarians to the west”. According to Mikulchich, archeological findings implicate the cities of Raven, Kithcevo, Devol, Kavadartzi, Tetovo, Prilep, and Prespa as places where the Bulgarians migrated to or “where today the Barsyatsi live”. Cremations, found in “Mlaka” necropolis, are different from the Slavic, they are left from the Bulgarians. In these Bulgarian cities Mikulchich discovered amulets typical for the ancient Bulgarians representing “a human head on a horse” (known among the Alans in the Caucasus as well

as in the Saltovo-Mayatsk culture), belt buckles, and others, for which the author wrote that belong to the Pliska-Pre Slav culture.

Two treasures found around the cities Vrap and Erseke near Elbasan during the WWII are also an evidence for the Bulgarian presence in Macedonia (Figure 28). According to widely spread but superficial, as a result of poor knowledge, opinion in West Europe, these are of Avar origin. Nevertheless, I. Werner, for example, connects the Vrap findings with the Kuber Bulgarians.



Thus, Macedonia, Kosovo, and South Albania were one whole, indivisible "Lower land of Ohrid", called by the Bulgarians **Kutmichevitsa**, a nucleus of Bulgarian ethnogenesis, identical with the "Upper land" or Danube Bulgaria of Asparuh.

Kuber arrived relatively late in Avaria, only after Khubrat's death (665), but the Barsyatsi / Bersits were known at least 40 years earlier. This indicates that among the tribes driven by the Avars, besides the Kotrags (Kutrigurs), to Pannonia migrated also Barsils, after which the "Land of Bursa" around Brashov was named. Together with the massive attacks of the Avars to the western Balkans, the Bulgarian nucleus migrated to Macedonia forming the future "Barsyatsi", possibly with some Slavic participation. The Bulgarian element increased later with the second wave of migration of Kuber Bulgarians.

A large group of local Thracian-Gettic-Dardanian population, a so-called "Sermesians" Byzantine population that was captured by the Avars and moved to the surroundings of Sirmium, went together with Kuber

(Figure 27). Part of this population who preserved their language, migrated to Middle Albania and gave the origin of the archeological culture Kumani-Krueia, the nucleus of the future Albanian people. Another part that already accepted Latin and Greek language, migrated to basically to Thessalia, South Macedonia, Epirus, they gave the origin of the Greek speaking Karakachans and Latin speaking Kutsovlahs. Later, after centuries, part of these Vlachs migrated back north to the Carpatians, subjugated to Hungary, to give the origin of modern Romanians (Vlachs and Moldovans) together with the remnants of Kumans (the clan Basaroba or Basarabs). The latter settled in the lower Danube plain, Bukovina and between eastern Carpatians and river Dnestar.

The Kumani-Krueia culture (6-9th centuries) has some interesting characteristics. According to Nikos Chausidis, there are four well-known groups of hypotheses for its origin: 1) It was created by Byzantine, Christian people, 2) or by the indigenous people, not influenced by the Romans and Christians, 3) or by unknown people arrived during the Great Migrations of the People", and 4) or by people of the Saltovo-Maiatsk culture (i.e, the Bulgarians). Chausidis described the treasures left from this culture as pagan. For example, zoomorphic applications presenting birds, a horse in a circle, or a goddess in giving birth position, also hairpins in a star-like form spread in Pannonia and Northern Black sea. Amulets with "horse in a circle" are typical for the Saltovo-Maiatsk curlicue, for the the Alans and Bulgarians, respectively. According to Chausidis, the people who created this culture were mostly the Kuber people who migrated from the Avars Khaganate in 668-680. These were Bulgarians (Kutrigurs, Barsils), Slavs, and also older population of Getti-Daki-Dardanian origin who lived in the historic region of Sirmium (Srem) in Upper Moesia. Auber settled in the Keratin field where he founded a state.

Formation of the Kuber "Second" Bulgaria on the Balkans has its peculiarities. The new rule did not satisfy the "Sermesians" and they began to migrate to the land of immediate power of the Emperor, mostly to Thessaloniki. Attempts of Khubrat to stop this unwanted tendency had no desired results in spite of the appeals that the unity of the people must be

preserved. Then Kuber, together with his closest advisor Mavr, hatched a plan for taking over Thessaloniki around 686-687. The plot was discovered by the Rumeans and Mavr, together with the subordinated to him Bulgarians in Thessaloniki, were taken to Constantinople. Later, he was promoted in “Patrician and Archont” and sent to the Rhodope mountain together with his people. Thus in Byzantium a new nucleus of Bulgarian ethnogenesis emerged. The ties with Kuber were cut. Emperor Justinian II (685-695) organized punishing march against the Bulgarians and the Slavs in Thessaloniki. When the Byzantine chronicists wrote about Bulgarians, they never divide them into “Asparukh” and “Kuber”! The victim of this war was Asparukh, Kuber brother, since Justinian succeeded to provoke the Khazars to attack Asparukh from northeast, thus the first ruler of the “Upper Bulgarian land” was killed in a battle in 695 in the Danube delta. This means that at the end of the 7th century, the “two Bulgarias were one united organism” and the “two wings” started growing, which during the next centuries, in the time of Kan Persian, would unite in one kingdom, including the Rhodope mountain.



Research showed that the territory of Kuber Bulgaria was vast: the fields of Prilep, Bitolia, and Lerin (Florina in Greece) and the surrounding land including the territory of modern Albania. Thus, the nucleus of the Kuber Bulgaria was in the land of ethnographic “Macedonian” community of “Barsyatsi” i.e., Bulgarians.

The name of Barsils did not disappear without traces in the Caucasus. They were mentioned by the Raven Cosmograph as people living close to Cholchida: “4. Further, from the north of the ocean, next to the Great Scythia are the lands of Colchia, Korkeon, Melanglion, Bassarion.”. Cholchia is East Cholchida, Korean is described by Plyni land of Kerkitis, Melanglion - Μελαγχλαινοι meaning dressed in black people mentioned first by Herodotus, and later by Ptolemy, and Bassarion is Barsilia. Poor knowledge of the Caucasus historical geography prevented the correct interpretation of this name by some scientist. For example, Dillemann wrote in La Cosmographie that Bassarion were the people Bastarnie which can’t be true having in mind the closeness to Cholchida, and not to the Danube delta where they used to live. Even more storage is the opinion of I. Schentz who read “Sarmatians” as Sarmaton (< (h)ac sarmaton).

Evlia Chelebi, a Turkish traveler, described a legend from which he learned about the origin of the peak Elbrus name: “The Arabs call this mountain Abuljibal meaning father of the mountains”. The Persians call these high mountains Kuh-i Alborsi because the tribe Borsi, mountain people, lived there. The name “Elbrus: in the form of “Al Borsi” appeared first in the letter of the Khazar Khagan Joseph to Hasdai Ibn-Shafrut dated in 934. “Borsi” can be compared to the “Borusks” of Ptolemy as A. Z. Valid Togan rightfully did. Who exactly were the Borusks is quite obscure, some think that these were the Baltic tribe Prussians, but since Ptolemy described them as neighbors of the Savirs and Pageritis (Bulgarians), equation of Borusks and Barsils, is possible?

Jacob Reineggs visited the Caucasus in 1780 and reported that: “ In the Baksans mountains, 160 poor people of the Oruz tribe live with their animals”. At the same time, I. Guldenschedt also visited these places and reported that the people of Baksan are called Barsils and speak Turkic language. Hence, it is possible that the name Oruz is distorted name for the Barsils.

At the very beginning of 20th century, the German scientist Julius Klaproth wrote: “Part of the Karachais live to the north-east (Kuban Karachais), in the Chalpak mountain. They are

called "Urusbi" tribe. the people in the Baskans gorge in Balkaria are known as "Urusbians". A possible transition took place Borsi—(B)orsi—Urus after their final Kipchakization.

Another group of Barsils settled in Volga Bulgaria who were mentioned as "Bersulas" by some Arabic sources. They were part of the Volga Bulgarians together with the Essegels, Saviris and Bulgarians themselves. A third group of Barsils can be found in Mangishlac (the land between Aral and Caspian seas) as Abul Fadl Allah al-Umati wrote in 14th century, calling them the "numerous Burjan tribe". It is possible that these people were the ancestors of the Bursian clan. Salivate Hamidullin found that it is more likely that the Bashkirian Bursians came from the Caucasus, and brought with them the Turbaslin archeological culture to the lower Volga in the 7th century. This culture has late Sarmatian characteristics and shows parallels with the Saltovo-Mayatsk culture. Yu. S. Bikbov brought the legend for the Bursian family: their ancestors lived next to the Caucasus, their ruler Burjan had three sons of which he favored the youngest. The older sons quarreled with the father and together with some of the people migrated to the north. In 9th century, "Turbaslins" were conquered by the Kangar tribe Bazhgird (proto-Bashkirs - Bashkort), and thus they, together with the local Ugor population, formed the Bashkiria people. R. Kuzeev made similar analogy based on the reported by C. Porphyrogenetos tribes who participated in the formation of the Hungarian people at their migration to Pannonia.

It is interesting that even today in Northeastern Iran, in West Horasan, district of Dasturan next to the Kopetdag mountain, there is a settlement called Barsil. It is possible that this ethnonym is about the "Borgis" of Ptolemy. A city with similar name Varuchan is mentioned in some Manichean texts but it was in Middle Asia, in the country of the Kushans. Thus, it is possible that the "Borgis" of Ptolemy were that part of the Bulgarian-Barsil community that remained in the Middle Asia, in the region between Herat and Horasan, and later merged with the Kangar tribes while moving towards Mangishlac.

In "Shah-name", Firdوسي called the grandson of the Turan ruler Afrasiab, Burseveil when he was in hurry with his troops to help his grandfather surrounded by the enemy. According to V. F. Minorskiy, the name of this hero reflects the Barsils/Bersul ethnonym. In the partially preserved genealogy of Al Kalbi, included in the encyclopedia of Yaqut Al Rumi, Barsul is the brother of Huvarism (Horesm). Thus, the ancient ethnogenetical legends connect Barsils/Bujans with the world of the Iranian-speaking nomads of Central Asia - the Avestian Tures, and also with the Horesmians and Alans.

Additional information about the Barsils in Central Asia can be found in the inscriptions of ancient Turkic stelae, in Tesin and Terhin, in Northern Mongolia (8th century), where the Barsils tribe is mentioned as Oguz (Turkic) tribe, and their leader was called Bedi Bersil, who lived in 6th century after the ruling of the Turkic Khagan Bumin (542-552). The Oguz were formed from late turkic Sarmatians, Kangars, and Kidarites (the Oguz tribes Kanuk and Kaia) in the region between two rivers in Central Asia.

While making copies, the Arabic authors made mistakes sometimes by calling Burjans the Normans and Scandinavians. But these were exceptions. According to L. Shishmanov and T. Levitskiy, the name Burjan was frequently written incorrectly by the medieval writers. B. N. Zakhoder summarized the information from various Arabic sources and established that Burjan was in the North, but on the map it was a wide strip of territory. In the "Cosmography" by Zakariya al Qazvini, Burjan was located between north and west: "Burjan is a wide land in the north. The day there lasts four hours, and the night - thirty, and then the reverse. The inhabitants are pagans and believe in witchcraft. They are frequently at war with the Slavs, and are like the Franks. They are very skillful in the navigation". Apparently, with the name of Burjan here the land of Scandinavia is described and by Bujans they understand Normans who are similar to the Franks going to wars with the Slavs, pagans who are good at navigation. This can be explained with the Arabic paleographical specificities. In Arabic language, burdjan can be interpreted as turdjan, burdjal, lurman. If the word is written sloppily without diacritic points, it can be read as Normans. In the medieval Arabic geographical essays, "Norman" can be found as al-ludana, al-ludh`ana, al-urdmani, al-kudkana, al-mud`ana. M. Kovalska noted that another Arabic author, Ibn Al Izari, wrote about

the Normans as witchcraft-believing, good at navigation people, indicating that both authors used the same text as a source.

In conclusion, it can be stated that the Barsils in the Caucasus were closely related to the Bulgarians, they inhabited the same region - the land of Balkaria and Digoria today. Their ethnonym, similarly to the Bulgarian, means bright, sparkling. Most probably, the Barsils and the Bulgarians were two parts of the same people, even it can be proposed that this division existed in their homeland in Central Asia: Pulei 蒲類, and Beilu 卑陸 in East Tian Tsian. In 3d century BC till 3d century AD, this transcription was "párwéc" / "páruts" – Paruts or Barsils and "peruk" – Purk/Purg - Pugurs or Bugurs, Burgars/ Bulgars.

Barsils was one of the tribes that participated in the formation in the "Great Bulgaria" of Khubrat. Part of them migrated to Pannonia together with the Avars. After the division of Khubrat sons, Kuber, one of the sons, migrated to Avaria, where he became the ruler of the local Barsils. Afterwards, when migrated to Macedonia, the descendants of the Barsils became known as Bersits or Barsytsi. Those Bulgarians and Barsils that remained in the Caucasus were mentioned in the Ossetian Digorian legends as the ancient **Burka** country with its people **Bursartae** (in Ossetian literary meaning bright, blond people). Later, they were mixed and assimilated by the Ossetian Assi and Digori, and after 15th century, they were assimilated by the late Kipchaks (Kumans) settlers and merged with the Balkar people.

A note to the English-speaking readers:

The people in West Europe and the USA lack appropriate knowledge regarding the origin of the population in Republic of Macedonia today. Mainly for political reason, this population is considered as separate, different from the people in Bulgaria! Formally, this is correct today but the formation of the Macedonian nation is an example of genocide, assimilation, and forceful change in national identity of the Bulgarian population in this historical and geographical region of Macedonia. This country was occupied by the Serbs in 1912-1913. Since then (with the short interruptions because of the two world wars when the country was under Bulgarian government) until today, the Serbian state, (in spite of the name change to Yugoslavia during the period between 1929-1992), using various methods, carried out systematic well-focused politics for assimilation of the Bulgarian population of Macedonia.

Initially, this is gross violence and mass terror aimed Macedonian Bulgarians to become "southern Serbs". Although many victims, this policy does not give any result. After World War II, when Serbs reokupirat area in the winter of 1944, carried out a true genocide of the local Bulgarians. About some thousands Bulgarians - the elite of people, mainly intellectuals were massacred, as they are called and defined as "Bulgarian fascists". Then the master of socialist Yugoslavia, Josip Tito, began to conduct fine assimilation policy, entailing no direct Serbian consciousness and regional "Macedonian" consciousness, in order to break ties with Bulgaria and to build a new nation. There is also a new artificial "Macedonian language" of local Bulgarian collaborators (Vlado Kolishevski M. Apostolski, Bl. Konevski and others), which is essentially artificial Serbianized Western Bulgarian dialect. Because of a bunch of reasons: the irresponsible attitude of the Bulgarian communists, the Soviet diktat, the Cold War and others. after the change of generations in Macedonia, brought "cradle to grave" in hatred of everything Bulgarian, like malignant degenerate tumor arises Macedonian nation, and after the disintegration of Yugoslavia - and Macedonian state. It has no identity, hence its managerial class - the successor of the old collaborators, is trying to create such distorting any way kultra and Bulgarian history.

Literature Sources and Further Reading

Zachariah of Mitylene / Zacharias Rhetor' The Syriac Chronicle, Book 12, CHAPTER VII
<http://www.tertullian.org/fathers/zachariah12.htm>

Salavat Hamidullin (2013) The Bujans in the history of Eurasia, Uffa.
<http://komartky.ru/ru/history/391-burdzhany-v-istorii-evrazii.html> and http://www.bulgari-istoria-2010.com/booksRu/S_Hamidullin_Burjgan_v_Evrasii.pdf.

A.B. Bulatov (1971) Eastern Medieval Authors on Bashkirs. In: Archeology and Ethnography of Bashkiria. Uff.

Ibn Hordabeh (1986) Book about the roads and the countries Baku.
http://www.indostan.ru/biblioteka/3_2707_0.html

- Yaqut ar-Rumi (1990) Mu'jam al buldan. Beirut
- Masudi (1987) Muruj az-zahab va ma'adinu-al-javahir. Saida-Beirut
- A.V.Gadlo (1979) Ethnical history of north Caucuses 4-10th centuries. http://www.bulgari-istoria-2010.com/booksRu/Gadlo_EISK.djvu
- St. Orbelian. HISTOIRE DE LA SIOUNIE. SAINT-PETERSBOURG, 1864. , стр.172
- P. Goliyski (2006) Bulgarians in the Caucuses and Armenia.
- Comparative Ductionary of Tungus-Manjur Languages. "Nauka", Leningrad, 1975. <http://altaica.narod.ru/tms.htm>
- Hudud al-Alam. The Regions of the World. A Persian Geography 372 AH — 982 AD/Tr. and expl. by V. Minorsky (in Russian): <http://odnapl1yazyk.narod.ru/hududalal.htm>, Chapter on Byzantium: <http://odnapl1yazyk.narod.ru/hud42.htm>
- Greek sources for the Bulgarian history (1960) Sofia <http://www.promacedonia.org/gibi/3/index.html>
- Bulgarian Etymological Dictionary (1971), vol. 1.
- I. Mikulchich (1996) Medieval cities and strongholds in Macedonia. (1996) Academy of Sciences in Macedonia, Scopie.
- Ђорђе Јанковић. Археолошко Наслеђе Косова и Метохије. Археолошка сведочанства о пореклу Албанаца и потомцима Илира: <https://sites.google.com/site/crkvenakosovu/>
- N. Chausidis. Релације између "Комани"-културе и "Салтово мајацике"-културе и проблем порекла њихових носилаца. Source: "Становништво словенског поријекла у Албанији" - Зборник радова са међународног научног скупа одржаног на Цетињу 21, 22 и 23. јуна 1990 г. Web site: <http://www.rastko.org.yu/rastko-al/zbornik1990/ncausidis-relacije.php>
- Ravennatis Anonymi Cosmographia, liber IV. Web site: <http://encyclopedie.arbre-celtique.com/cosmographie-de-ravenne-6237.htm>
- АВЕННСКИЙ АНОНИМ, КОСМОГРАФИЯ. Северо-Восточная Европа в "Космографии" Равеннского Анонима". Текст воспроизведен по изданию: Северо-Восточная Европа в "Космографии" Равеннского Анонима // Восточная Европа в исторической перспективе. К 80-летию В.Т. Пашуто. М. 1999.: http://www.vostlit.info/Texts/rus14/Ravenn_geogr/text.phtml?id=1167
- А. Подосинов. Восточная Европа в римской картографической традиции. М. 2002. ,стр.262, бел.332: http://www.bulgari-istoria-2010.com/booksRu/A_Podosinov_Vost_Evr_Rimskoy_kartogr_tradicii.djvu
- ЭВЛИЯ ЧЕЛЕБИ. КНИГА ПУТЕШЕСТВИЙ. СЕЙАХАТНАМЕ (ЗЕМЛИ СЕВЕРНОГО КАВКАЗА, ПОВОЛЖЬЯ И ПОДОНЬЯ). /768-771/ ОГРОМНАЯ СТРАНА ТАУСТАН) (пер.: под ред. А. Д. Желтякова) Текст воспроизведен по изданиям: Эвлия Челеби. Книга путешествия. (Извлечения из сочинения турецкого путешественника XVII века). Вып. 2. Земли Северного Кавказа, Поволжья и Подонья. М. Наука. 1979 г.: <http://www.vostlit.info/Texts/rus10/Celebi5/text3.phtml?id=7005>
- Н. Г. Волкова. Этнонимы и племенные названия Северного Кавказа. М. 1973., стр.100-101: http://www.bulgari-istoria-2010.com/booksRu/N_Volkova_Etnonimy_i_plemennye_nazvaniya_Sev_Kav.pdf
- С. И. ХАМИДУЛЛИН. ВОСТОЧНЫЙ ЭТНОС. БУРДЖАНЫ В ИСТОРИИ ЕВРАЗИИ. ВОСТОК (ORIENS) 2011 № 5.: <https://www.academia.edu/7443671>
- С. Клящорный. Азиатский аспект ранней истории хазар. Сборник "ХАЗАРЫ, Евреи и славяне". том -16. М. 2005 г., стр.259
- Olga B. Frolova. St. Petersburg. About the ethnic name "Burdjan" in Arabic geographical works. The third Nordic conference on Middle Eastern Studies: Ethnic encounter and culture change. Joensuu, Finland, 19-22 June 1995. <http://www.hf.uib.no/smi/paj/Frolova.html>

ESSEGELS IN THE CAUCUSES AND IN VOLGA BULGARIA

The Essegels were mentioned for the first time in connection to Volga Bulgarians in their center - the city of Oshel. According to the Arabic authors Ibn Fadlan (922) and Gardēzī (in "Zayn al-Akḥbār", 11th century), Volga Bulgarians were divided into three groups: Bersulas, **Eskels**, Bulgars. In "Hudud al Alam" (982) they were Bersulas, Ashkils, and Bulgars. Al-Bakri (9th century) and Ibn Dasta wrote that between the Volga Bulgarians, Ashkils, and Pechenegs, the Majiars live in Majiaria. They probably mean either the Majiar tribe in Atelkus, or their brothers Mojars, an Ugor tribe of Majiars left along Volga river.

Traces of the Essegels could be found in the West Caucasus. It is interesting that Georgians (Imretins and Megrels) call the Kabardin-Balkarians "Sekelts". The Georgian form sekelt that has the old Alanic suffix for plural -t (or modern -tae), corresponds to the original (æ)sekel(tæ), (æ)segel(tæ). In Balkarian language шылты meant aristocrats, the better part of the society who in the past naturally were the military people. The name "Essegels" is a variation of the ethnonym æsstæ, æssagtæ. In this case, either the Georgian suffix for plural -el or, more likely, the old Alanic suffix for plural -al, was kept. In Ossetian language, only the words for relatives such as mad - mother, mad-al-tæ - mother, us - wife, woman, us-al-tæ - wives, women, were kept. This ancient Alanic suffix for plural -al is actually the Avestian -āro. A later Sarmatian suffix -ta, -tæ, in Sogdian -t, is added. In Ossetian -al was kept as "all". Thus the Essegels kept the same mechanism: æss+ag+al+tæ. Or the Essegels is nothing but a variation of the name as, Assiags, which is the old population of Balkaria closely related to the fate of the Bulgarians. In the Little Kabarda region in 16th century, the Russian descriptive "book of The Big Scheme" there is an ethnonym **Ossoks**. V. Miller (beginning of 19th century) concluded that in the past, before the migration of the Kipchaks, relatives of the Diggorians called **Assiags, Assis** used to live on the territory of Balkaria, at the Elbrus peak, west of the rivers Kuban and Laba springs, in the plain between Kuban and Uruh where today live the Urusbians, Chegems, Hulams, Bisengies, and Balkars.

Marcus Annaeus Lucanus (39 – 65) wrote that in Colchis, next to the land of the Geniohs, where Phasis (Φάσις - river Poty) crosses the the Colchis land, Tanais (confused with Kuban river) flows to the Meotic sea, the Essedons live, who tie their hair with gold bands. Gaius Iulius Solinus described the frightening customs that the Essedons had to make vessels from the skulls of the killed covered with gold, hence they were called anthropophagi (eating people). Gaius Plinius Secundus called them „cephalothoms“ - cutthroats.

An interesting information is given by Pomponius Mela (1st century) in his "Description of the world" of the tribes in the Northern Caucasus: "...The Assiags don't steal, they don't lock their possessions. They make drinking vessels from the skulls of their worst enemies". This observations indicate that the Assiags and the Essedons were the same people.

The name Ossedon, Issedon, originates from the Ossetian jasdan, uasdan – solder, brave, noble, elevated man, which survived in the Balkarian language as izden - aristocrat, noble man.

Lucius Flavius Arrianus (The Periplus Ponti Euxini or "Circumnavigation of the Black Sea") called them Issiaks. The Caucasus Assiags are probably part of the big Sarmatian tribe Yazigis. The name Yazigis is the first form of the ethnonum Assi, Yassi (Assiags) in Europe, as registered by the sources. Yazigis migrated to the Middle Danube plain between the rivers Danube and Tissa around 50 AD. After them, the Roxolans came and settled in the land of modern Romania.

Around 117, the Yazigis and Roxolans attained the right to pay yearly tax to Romans in exchange of their duty to keep the borders of the Roman empire. Rasparagan, the "King of the Roxolans and Sarmatians" was the person who made the peace treaty with Rome. During the next centuries, they participated in the wars between the Romans and the German tribes, plundering the Roman borders. They were swallowed by the later Alans waves that reached Middle Europe. Roxolans typically buried their people in four-corners graves.

Among the Avar names is the name of Askil (Ἀσκήλ), a general who participated in the siege of Constantinople in 662, a leader of the Avarian Kutrigurs, who was probably of Yazigie origin. Among the Chuvashians, the male name Askul can be seen also. The form of **Aeskal** is the correct Ossetian variant of **Askals/Essegels**.

Al Idrisi described the road between Trapesund and Tmutarakan: “From Trapesund to river Rushiu (Rioni) in the mountain Kabk (The Caucasus), from the Rishiu delta to Askisia, the Alans fortress, from Assisi to Askala, from Alkali to Istiberia, from Istiberia to Alania, from Alania to Khazaria, from Khazaria to Kur and from Kir to Kumania”. It is clear that country Askala was in the Caucasus, between Alania and Georgia (Istiberia and Iveria). In Georgia today, there is a settlement Ashkala in the region of Zalk, at the border with Abkhazia and Svanetia.

The ethnonym Eskel (in Ibn Fadlan transcription) coincides remarkably well with the name of river Oskolo, tributary to river Don. “Oskol” originates from the older “Askol”. S. Pletniova wrote that the ethnonym Assi is used in parallel with the name Alans, and the “black Bulgarians” (Saltovo-Mayatsk tribes) are included in the Assi group. Askals/Essegels were part of the Caucasian or Don Alans-Assis migrating together with the ancient Bulgarians. The name of the Kiev leader Askold who, together with Dir were the first documented rulers of Kiev, later killed by Rurik, is interesting. According to the name, we can think, most likely, they are of Saltovo-Mayatsk **Assis/Essegels** origin, and not Scandinavian “Variags” from the circle of Rurik.

Another interesting fact is the message in “The Chronic of Council of Constance”, Ulrich Richenthal reported that the Kingdom of Aschalott was behind Vlahia, i.e., east of Vlahia, probably around river Oskol, a tributary of river Severs Donets. In fact, the city Oskol exists since the 16th century and is named after the river Oskol. Karamsin mentioned this river also as Askal.

It is interesting to note that in his description of the Caucasian tribes, Evliya Çelebi mentioned the ethnonym **Ashegel** among others. The Ashegels were already assimilated by the surrounding Abkhasian tribes, and they are known now as the ethnical group Ashe.

Today, many Tatar historians (D. M. Ishakov, I. L. Izmailov), quite frivolously and groundlessly, just because “sounds better”, without any proofs, equalize the Essegels/Askals to the Turkic tribe Chigili. For the first time they were mentioned in Sui-Shoo, the history of Sui dynasty (581-680): in Chinese transcription Chuyue 處月, Tan epoch: chó-ŋwət / chó-ngwiet, and also Chūmi 處密/處蜜, in medieval Chinese chámhit / chomhit / chomjit – Chamit / Chomut. The origin of this name is related probably to: 1) Turkic čiyir – path, border, in Mongolian čig – packed, filled, also direction, in Tungus-Manchu, Evenki čiki, Manchurian čikin – border, edge, coast, packed snow path. Thus, Chigili means borders people, living at the edges. The ethnonym Chig-il is explained also as a composite of Chig- border and -il people; and 2) Ancient Mongolian čiyul, čiyulyan – meeting, crowd. They used to live in the region of Taraz city at the Seven rivers. They are relative of the Turkic people 沙陀 (shātuó). Mahmud al-Kashgari wrote that the Oguz called all turkic people living between Amudarya and North China “Chigil”. In 9th century, the Chigils together with their relatives Yagma and Turgesh founded the Karluk tribal union. Later, they became part of the Karakhanid state. They were conquered by Genghis Khan, and the last remnants of them migrated east to Kashgar, and west to Midle Asia. Today, four settlements in Turkey are called with the name Chigil indicating that the Chigils were mixed with the Seljuk Turks.

Traditionally, in the Bulgarian literature the Essegels are connected to the Hungarian Sekels. as assimilated Bulgarians in Transylvania, according to Hvolson. However, it is already proven that this is not true. In Hungarian Sekel means border patrol, border population, i.e., “Sekei/Sekels/Seklers is late Hungarian border population. Rosler and Hunfalvi claim that the settling of the Sekels in Transylvania was not earlier that King Laszlo I (1077-1095). The name they explain with the Hungarian szék – possession, székelő – end, border domain, székelyi – citizen of a border domain, border patrol, szegély – border, end, edge. They also assert that such border population of Sekels/Seklers used to live also at the west borders of Hungary in the regions of Odenburg (Shopron in West Hungary), Pressburg

(Bratislava, in Hungarian Pozsny), Nitra (a citi in West Slovakia). All these facts indicate that the Sekels/Seklers have nothing to do with the Bulgarians, and this is not an ethnonym, but a border population with a specialized protective functions. There are no differences between Sekels and other Hungarian tribes dialects, thus no indication for assimilated proto-Hungarian population. Latest genetic research confirmed that they are of Hungarian origin.

The Essegels/Askals are Sarmatians by their origin, and by proximity, they probably entered into early union relationship with the Bulgarians. Later, they migrated to the north, as a part of the Black Bulgarians of Saltovo-Mayatsk archeological culture, where they left their name at the river Oskol, and together with the other Saltovo-Mayatsk tribes, took part in the formation of the Volga Bulgaria.

Literature Sources and Further Reading

B. H. Zahoder (1962) Caspian information on Eastern Europe. vol. 1. Gurgan and Povolzhie in 9-10th century. http://www.bulgari-istoria-2010.com/booksRu/Zakhoder_01_1962.djvu

K. Egorov (2001) As-sakaliba y Ibn Fadlan : http://www.istorya.ru/articles/as_sacalib.php

M. Misiev (1994) Histori of the Krachaeu-Balkar people. "Minge-Tau" (Elbrus) <http://balkaria.narod.ru/ik.htm>

V. Miller (1992) Ossetian etudes. vol. 1-3 Vladicaucas.

C. Iulii Solini Collectanea rerum memorabilium, recognovit Th. Mommsen. Berolini, 1864. and http://www.ancientrome.ru/antlitr/solin/crm_tx.htm

Yu. S. Galoiti (1999) Alanika - "Daryal" vol. 1-4 http://www.bulgari-istoria-2010.com/booksRu/JU_GAGLOJTI_ALANIKA.pdf

Yu. S. Galoiti (2000) Alanika - "Daryal" vol. 1-3. http://www.bulgari-istoria-2010.com/booksRu/JU_GAGLOJTI_ALANIKA.pdf

V. Stoyanov (1997) The ethnonym Bulgarians. On the Turkic Bulgarian mixings. http://www.bulgari-istoria-2010.com/booksBG/V_Stojanov_Etnonim_BG.pdf

Чăваш арçын ячĕсем. (Chuvashian male namesa) <http://cv.wikipedia.org/>

B. A. Rybakov (1954) Russian land on the map of Idrisi. Short announcements of the Institute of History of the material culture vol. 18. <http://idrisi.narod.ru/ryb1154.htm>




M. R. Buck, Ulrichs Richental chronik des Konsatanzer Konzils 1414 bis 1418. Tübingen 1882.

N. G. Volkova (1973) Ethnonyms and tribal names in North Caucuses. Moscow.

K. Ya. Grot (1881) Moravia and the Magyars in the end of the 9th - beginning of the 11 centuries. St. Petersburg http://www.bulgari-istoria-2010.com/booksRu/K_Grot_Moravija_i_madjary.pdf

KOTRAGS (KUTRIGURS) AND UTIGURS

These two tribes were different from the Bulgarians, but at certain time they merged with the Bulgarians and later were assimilated in Kubrat Bulgaria and on the Balkans.

The first report on the Kutrigurs, in the form of Kurtragars (kwrtrgr) , neighbors of the Burgars (bwrgr)  and the Avars / Abr (abr) , was given by Zacharias Rhetor (Pseudo-Zacharias) while describing Caucasian people in 555.

The Byzantine author Procopius of Caesarea (500 - 565) gave the following important information: "There were many Huns tribes behind the Sagini. The country here is called Ewlsia. Its coastal part, as well as the hinterland, is occupied by the barbarians till the "Maeotian marshes" and river Tanais (Don) that flows into the Marshes. The Marshes themselves are connected to the Euxine sea. The people who lived here in the antiquity were called Cimmericians, but now they are called **Utigurs**. Countless tribes of the Antis live to the north of the Utigurs". "...In the ancient times, many Hun tribes, called at that time Cimmericians, lived in that country. They used to have one common ruler. One of the rulers had two sons, Utigur and Kutrigur. After his death, the two sons divided power and people, one of which was called Utigurs, the other Kutrigurs after the names of the sons". "...The Kutrigurs (Hun tribes), lived here together with their wives and children. They used to get gifts from the Emperor every year, nevertheless they frequently crossed the river Ister (Danube) and invaded his land. They acted sometimes as allies, sometimes as foes to the Romans. The Utrigurs with their leader lived independently". The tale of the Utrigurs clash with the Goths-Tetraxites follows here. After the initial hostilities, the two tribes "reached agreement and became allies living together with equal rights. In this way, the Goths remained here with the Utrigurs and did not bother the Romans anymore". The relations with the Cimmericians should not be understood literary but only as a way of expression of the Byzantine historians who artificially mixed their contemporaries with ancient tribes of these places. Thus, in Byzantine sources, the Bulgarians frequently are called "Moesi" after the name of the ancient Thracian tribe.



Agathias Scholasticus (536 – 582) wrote that "these Huns used to live around the east part of the Maeotian Lake, north of river Tanais together with other barbarian people who lived in Asia next to Imean mountain (Imeon). They all were called Huns or Scythians. They were divided into tribes, some were called Kutrigurs, others Utigurs, some - Utilisurs, others - Vurugunds. They migrated to

Europe hundreds of years ago, actually lead by a reindeer, as the legend goes, or for other accidental reason they crossed the Maeotian Marshes..."

Describing the events of 558, the same author continues: "Zabergan, the leader of the Huns called Kutrigurs, crossed the frozen river Danube with a large cavalry and invaded the land of the Roman Empire (Byzantium). They found no people in this land, and without any problems invaded the country further inside, and after crossing Moesia and Scythia, they reached Thrace. There, he divided his army, one part he sent to Greece to plunder this poorly defended by military forts country, the other part went to Thracian Chersones, at the Marmora sea". Zabergan threatened Constantinople. Agathias wrote that Justinian's tolerance of the neighboring tribe of Utigurs and their leader Sandilh was the reason for this invasion. After Zabergan was stopped by the Byzantine resistance, he backed down to Danube together with a big booty. At this point, Justinian wrote a letter to Sandilh urging him to attack Zabergan. Sandilh then unexpectedly attacked the coming back from Thrace soldiers, and immediately after they crossed Danube, killed most of them and took the booty. Those that survived and reached their land with great difficulties began a war with him. They were at war for a long time, the hostilities were increasing constantly. They attacked and

plundered each other almost to a full annihilation. Completely exhausted, they even lost their tribal names and were subjugated to other tribes taking their names. This is the cruel retribution that they received for their own treachery”.

Another interesting information we read in Procopius: the Gepids asked the “Kutrigurs, who lived at that time at Maeotian sea, for help against the Longobards. The Kutrigurs send 12,000 army lead by Hinialon to the Gepids...”, but since the war was not started yet, the Gepids urged the Kutrigurs to attack Byzantium, they even helped them crossing river Ister. Then the story of Justinian’s letter to Sandilh begins. According to Procopius, the remnants of the Kutrigurs, together with other Huns (he did not mentioned who they were) lead by Sinii, asked the Emperor for permission to settle in his lands as allies, and the Emperor allowed them to settle in Thrace. This event angered Sandilh who wrote Justinian to let him know that he made a big mistake. All these events took place during the Justinian’s reign (527-565) and the first war between the Longboards and the Gepids in 549.

Menander Protector also identified Zabergan as the leader of the Kutrigurs, thus confirming the information of Agathias Scholasticus. He brought additional information on the Utrigurs fate: “Soon the Avars went to war with the Utrigurs, then with the Zales (another Hun tribe), and then they destroyed the Saviris”. By Zalis, he meant Kotrags/Kutrigurs, and this is not the only time the **Zales** tribe is mentioned. Ptolemy also mentioned the Sarmatian tribe **Sales**, neighbors of the Agatirs, Aorsis, and Pagaritis. It is possible the Zales left their ethnonym as the name of river Sala, a tributary of river Manich. It is not clear what is behind this name but a connection to the Ossetian Digorian *žыле / čыле* – community, people, is possible.

According to Menander, the Kotragiri (Κοτραγῆροι), i.e., the Kutrigurs, were subjugated to the Avars, because the Avar Khagan Bayan stated that “the death of 10,000 Kutrigurs was not going to be a big loss for him” in the war against the Gepids in 568. Now under the Avars, the Kutrigurs had to fight the Longobards.

In his “Turkic Khagan Turksant address to the Byzantine envoy”, Menander Protector wrote about the Utrigurs in the events of 567: “Look, miserable people, Alans and the Utrigur tribe, inspired by their own pride, dared to resist the unbeatable Turkic people independently. But their hopes were in vane. In this way, now they are our slaves”. The great march of Istemi Khagan in 571 to the northern Caucasus and the Cimmerian Bospor (Kerch) when the Alans and Kutrigurs (but not the Bulgarians) were subjugated, is described in this quotation.

In the beginning of the 7th century, the name Kutrigurs / Kotrags was already more frequently used as a substitute for the name Bulgarians. In his description of the origin of the Bulgarians, Theophanes the Confessor (758-818) wrote about the Bulgarians-Unogondurs as relatives. According to him, Kotrag was the second son of Kubrat: “The second brother of Bat-Bayan, Kotrag, crossed river Tanais and settled next to his brother land”. In his “Short chronicle” (Breviarium), Patriarch Nicephoros (758-829) also wrote that the Kotrags (Κοτραγοι) were from the same tribe as the Bulgarians and one of the Kubrat’s sons was called Kotrag (Κοτραγος).

Leo the Deacon, who was contemporary of Emperor Basileus the Bulgar slayer (976-1025), wrote that the Bulgarians “Moesi” were separated from the northern Kotrags (Κοτραγων). After that, they settled on Roman territory under the rule of Constantine Pogonat, and began to call their country Bulgaria, after the name of their leader Bulgar (Βουλγαρου). Leo the Deacon divided Bulgarians and Kutrigurs on geographical principle.

The information from Kotrags and Utrigur sources is similar. It becomes clear that they were not directly related to Bulgarians, but later they merged with the ancient Bulgarian community. The last thing we know about them is that for a short time the Kutrigurs were dependent on the Avars, and the Utrigurs were on a nominal Turkic dependence. As Agathias Scholasticus stated, they were so exhausted fighting each other that they lost their tribal names and accepted the names of other people who conquered them. Their origin is not completely understood.

The names of the leaders of these two tribes suggest Iranian origin, late Sarmatian tribes:

Zabergan. The name is Iranian, it can be seen in inscription of Sassanid shah Shapur II of 261, and also as name of the Persian general Zabert (6th century), chief of the Hlomarion fort. It originates from the Avestian *zabar*, Persian *zêrbe*, *zabr* – brave, healthy. It's composed of *az+bar*, meaning big, tall, elevated, strong (*az*-size and *bar*-will power, action). The second part of the name *-gan* comes from a more common Iranian root **gan* – defeat. Thus, *Zabergan* means “strongly defeats”, a threatening name. It is preserved in the modern last Bulgarian names such as *Zaberov*, *Zaberski*.

Anagai (Αναγαιος) – an Utigur ruler of 576. The name is derivative of the Iranian **anīka*, Avestian *anika* – face, frontal part, Middle Persian *anīg*, *anīk* – frontal part, Pushtun *ananga*, *anagaj*, Talysh *ang* – face. The name means first, frontal, or good looking, handsome. Analogous name among Chuvashians is *Anak*, *Anakkai*, *Anakkey*, *Anka*, *Ankas*, *Ankey*, *Anach*, *Anachchi*, *Anas*, *Aney*. The suffix *-kay/-key* is widely used in formation of male names, indicating that originally the name was **Anak / Anag**. In Ossetian it is *Aynag*, Parthian *Anak*. Modern Bulgarian names such as *Ano*, *Ane*, *Anyo*, *Anachko* are of the same origin related to *Anak*.

Akkaga (Ακκάγα) – the owner of the Scythians living close to Taurica (Crimea), subordinated to the Utrigurs and Anagay's deputy. In Ossetian *aka* means elevated, dignified which explains its etymology - dignified. Among the Chuvashians can be seen as *Akkaka*.

Sandilh (Sandil) - ruler of the Utrigurs. Agathias Scholasticus called him Σάνδιλος, and Procopius - Σανδίλ. In Avestian *sānd* means good natured, Middle Persian *shin*, Kushan-Bactrian *sindo* – desire, *sandman* - content, Modern Persian *sen*, *sandee* means good, happy, joyful, praise. The meaning explains the name *Sandilh*. In Pahlavi and all Iranian languages *dil* means heart, i.e., “with a good heart”.



Sinii / Sinion - ruler of the Utrigurs. In Avestian *zāana*, Khotan-Saka *zānk*, Sogdian *zinih*, Pahlavi *shnās*, Tocharian (b) *senik* – duty, serving something, interested, mercy, *sain* - support. The meaning is “concerned protector”.

Hinialon - leader of the Kutrigurs and ally of the Gepids. It is related to the Ossetian Iron *xin*, Digor *xinæ* – cunning, borrowed from Karachan-Balkarian *xine*, *xejne* – incidious, *хыны* – severe, stern. It is derivative of the Ossetian *kinæ* – revenge, ancient Iranian **kaina*, Avestian *kaena*, Persian *kīn*, *kīna*, Pahlavi *xyn* – revenge, Khotan-Saka *hīnā* - army. The second part “*alon*” is a self-name of the Alans that is left in the modern Ossetian language of the folk legends. The name can be translated as “Avenger of the Alans”. Modern Bulgarian names of this origin are **Hinko**, **Hincho**, **Hino**.

German scientist Jacob Reineggs gave especially valuable information on the Ossetian tribe **Uitigurs** when he visited the Caucasus in the 19th century. He reported that they were neighbors of “Badil people” (Balkarians) and belong to the Ossetian group “Tigur”. **According to Julius Klaproth, there is no doubt that this group Uitigurs is a part of the Ossetian-Digorians! They were the part of the Utigurs that remained in the Caucasus, and later merged with the Digorians!**

According to Abaev, the name Utigurs/Utrigurs originates from the Digorian *ustur*, *stur* - big, strong, *usturgur* - big tribe (in Ossetian *гуыур / gur*, Persian *gurah* – mass, crowd, big group of people). In this respect, the Ossetian *къада* – small, *къаддер* – small, hence, *Kutrigur* – *къаддергур* – small tribe, and the Bulgarian word **kutre** - small (small finger, small dog, also **kutri** poor, miserable, or **ku - small, short), are related. The name *Kotrag* is derived from *къаддер* and the suffix for name formation *-ag* (ancient Iranian *-aka*). According to the legend, they used to be one tribe that split into a big one, the **Uitigurs**, and a small one - **Kutrigurs**.**

A. Dz. Tsagaeva relates the ethnonym *Kurtager* (*Kutrigur*), that was mentioned by the translator of Zacharias Rhetor, to the population of Kurtatin gorge in North Ossetia. According to the legends, *Kurtatins* and *Tagaurs* (both are part of the Irons) originated from the brothers *Kurt* and *Tag*. According to a Digorian legend, their neighbors, the *Kudars*, came from the *Alagir* gorge in the north where there was also an area called *Kudar*. In this case, *Kurtatin* gorge is next to the *Alagir*, and the *Kurtatins* were distant relatives of the *Kudars*, who at some point (after Tamerlan invasion) migrated south of the Caucasus (to the modern South Ossetia). Digorians called “*Kudairags*” all southern Ossetians. The latter called

everybody living behind the Crossing pass (Bidarta in Ossetian) in north Ossetia with the name Dzimar which is synonymous to Kudairag. The ethnonym “Dzimar” is known as “Dirmar” (d'rmr)  since 555 from Zacharias Rhetor, in parallel with Kurtrahar kwrtrgr) . The Kudars were mentioned in “Ashkharatsuyts” as Kudets (Kowdēt̄k). Thus, one can conclude that some part of the Kotrags went to the North Caucasus as early as 5th-6th century, and later merged with the Ossetian community similar to the Utigurs/Utigurs.

There are different opinions on the question who might be the people from whom the Kotrags/Kutrigurs originated. According to A. Gadlo, the Onogurs were the people to whom they were originally subordinated. This version is logical but it is not the only one. Ancient authors mentioned Sarmatian people called Utii, in Pliny the Elder - Utidors, in “Tabula Peutingeria” they are noted as “Otii-Scythians”, in “Ravena anonymous” - “Utii-Scythians”, and Dionysius Periegetes mentioned the people “Utii” living east of Caspian sea. According to A. Tullalov, “Utidors” could be interpreted as “White Utii” (uttæ-uors) and, respectively, uttæ-uors-gur, the tribe of the white Utii or Uturgurs. It could be that these Utii were the ancestors of the later Utigurs and the separated from them Kutrigurs.

There was Episcopacy by the name Kotragia (Kotia) on the Balkans. It was known at the time of the 7th Christian Council (II Nicea Council and IV Constantinople Council) that took place at the time of Empress Irine and her son Constantine VI (780-797), Patriarch Tarasii of Constantinople (784-806) and Pope Adrian I (772-795). This council was against the iconoclastic heresy. Among the participants was also „Constantinus sanctissimus episcopus Cotragii (Cottyaei)”- Constantine, the holiest Episcopo of Kotragia (Kotia). The Episcopacy was in North-Western Macedonia. Supposedly, part of the Kotrags who were subordinated to the Avars, together with Kuber (and also the Barsils/Bursyaz) migrated to Macedonia. Probably, the Bulgarian ethnographic group called “Kotartsi” in Macedonia today are their descendants.

Literature Sources and Further Reading

Procopius of Caesarea The was with the Goths. Translated in Russian, 1993 and http://lib.aldebaran.ru/author/kesariiskii_prokopii/kesariiskii_prokopii_voina_s_gotami_o_postroikah/
Agathias Scholasticus. The reign of Justinian. Translation in Russian, 1996 and <http://krotov.info/acts/06/1/agafiy0.html>

Menander Protector. In: “History: Byzantine historians”. Saint-Petersburg, (1860) and http://krotov.info/acts/05/marsel/ist_viz_06.htm

U. S. Gagloyti (2000) Alanika (“Daryal”) and http://www.bulgari-istoria-2010.com/booksRu/JU_GAGLOJTI_ALANIKA.pdf

Greek sources for the Bulgarian History (1964) vol. 5, Sofia and <http://www.promacedonia.org/gibi/5/index.html>

A. Sabotinov (2009) Episcopacy Kotia - Kotragia in the Church Structure of the Roman Empire (8th-9th century) and the Bulgarians. Also: <http://www.protobulgarians.com/Statii%20ot%20drugi%20avtori/Anton%20Saabotinov%20-%20Episkopiya%20Kotragiya.doc>

V. Rastorgueva, J. Edelman (2000) Etymological Dictionary of the Iranian Languages. vol 1.

V. I. Abaev (1958) Historical-etymological Dictionary of the Ossetian Language. vol. 1 , Moscow-Leningrad, and http://www.allingvo.ru/LANGUAGE/etimolog_slovar.htm

Чӕваш арӕын ячӕсем. (Chuvashian male names) and: <http://cv.wikipedia.org/>

J. Zaimov (2004) Bulgarian Names. Sofia

Чӕваш хӕрхе ячӕсем (Chuvashian female names). Also: <http://cv.wikipedia.org>

V. I. Abaev (1989) Historical-etymological Dictionary of the Ossetian Language. vol. 4, Leningrad, and http://www.allingvo.ru/LANGUAGE/etimolog_slovar.htm

M. I. Isaev (1966) Digorian dialects in Ossetian language. “Nauka”, Moscow. Also: <http://www.allingvo.ru/DIGOR/DigoronDialekt.htm>

Bulgarian Etymological Dictionary (1986) vol. 3, (Kres-Mingo), Sofia

A. Dz. Tsagaeva (1975) Toponyms in North Ossetia, Ordjonikidze, vol 1.


V. S. Gadsanova (2007) Genealogical legends of Ossetia. The golden rein. Studies on traditional culture in Ossetia. Ordjonikidze.

U. A. Dsitsoiti (2009) Caucasian Scythia. In: "Annals of the South Ossetian Research Institute", № 381. Also: <http://mcir.ru/index.php?page=stat&id=13> and http://www.bulgari-istoria-2010.com/booksRu/Ju_Dzicoiti_Kuadarcy.pdf


PLINY - NATURAL HISTORY. BOOK VI: <http://www.masseiana.org/pliny.htm#>

A. A. Tullalov (2001) Sarmatians and Alans in 4th century BC - 1st century AD, Vladicaucas. Also: http://www.bulgari-istoria-2010.com/booksRu/A_Tullagov_Sarmati_Alani.pdf

ONOGURS / UNGURS

These tribes appeared in Europe in 463 together with Savirs, Urogs, Saragurs. Pseudo-Zacharias, translator of Zacharia Rhetor, reported about them in 555 as Ungurs “(wngwr)  , people living in tents (shatra)”. For their arrival Priscus of Panium wrote: “...At that time, envoys of the Saragurs, Urogs, and Onogurs came to East Roman Empire to ask for help. These tribes left their countries because of the invasion of Sabiiri who were chased by the Avars who in turn also were forced to leave their country because of natural disasters and attacks by neighbors. After the Saragurs were thrown out of their country, they defeated Huns-Akatziroi in many battles and finally came to ask the Romans for help. The Emperor gave them many gifts and sent them back”.


In his History, Theophylact Simocatta wrote about the Onogurs: “VIII...1. At the time of Emperor Justinian, parts of „Uar“ and „Huni“ (Huns) tribes migrated to Europe. 2. They called themselves „Vari“, and their ruler got the title of Khagan. ...3. Barselt, Unugurs, and Sabirs, like other Huns tribes, were scared by the coming Huns since they thought those were Avars. 4. For this reason, they met them with honors and gifts hoping to save their own security. The Uars and the Huns were pleased by this erroneous reception and began to call themselves Avars. As they say, the Avars are the most active and capable tribe of all Scythians”. Next, he explained that Vari and Huns must be called “Pseudo-Avars”.

While writing about the peoples of the Caucuses, the translator of Zacharia Rhetor called these people Ugar / Ugr (wgr)  . Menander called them Ugurs - people living around river Kophin (Kuban).

“Nart Sagas” also contain information on the Narts war with the newly arrived peoples from the East - Ungurs, i.e., the Onogurs and the Mukars or the Magyars. This information is supported by the Hungarian genealogical legend known as the “Chronicle” by Simon Kesai, as mentioned in the previous chapter.

Another less known source was discovered in the catacombs of “St. Peter’s” church at Salzburg (Yukava village) in Austria, a stella from the Saint Maxim thumb with the following inscription: “In the year of 477, Odoakr, the leader of the Rugians, Gepids, Goths, **Hungurs** and Heruls, was fiercely against God’s church and then the noble Maxim, together with his 50 followers, threw them from a rock and devastated the Norik region with fire and sword”. This information shows that the Honogurs/Onogurs were in Pannonia at that time acting as allies of the German tribes. A year later, Odoakr pronounced himself as the King of Italy.

Simocatta gave us interesting (and only) information on the Onogurs original country: “Only Bakhat, built originally by the Unugurs, was destroyed by an earthquake; Sogdiana was subjected to plagues and earthquakes”. This statement indicates that the Onogurs came from Sogdiana. Bakhat was a real city located in Ustrushana, a region in Sogdiana, three farsahas (one Persian farsah is 5549 meters or 8534 meters in Central Asian farsah) from the capital Bundjihat towards Hodjent. Bakhat is the correct Sogdian name - βykt. It is one of the old cities of Ustrushana, known also as Sutrushana, with an ancient sanctuary. The name means “Holly city” in Sogdian language. Bakhat exists today as a small village close to Ura-tube city. Archeological diggings showed a rise of the city at around 6th-8th century. The city was built with bricks and surrounded by a double wall with towers separating the inner city from the outside world. It existed as a fort since the 5th century. In the region of early medieval settlement Kanka, in the neighboring region of Chach, the archeologists discovered traces of devastating earthquake in 5th-6th century.

In Chinese sources, Ustrushana is written as Wūnàhè  , in Wei-Tang epoch: “æō-n(h)ān-yāt”, in Sui shu it is said: “Unahe is an ancient Sogdian land. The ruler's title was Finishi with an army of 10, 000 troops” (Bichurin). Finishi is the Chinese transcription of afshin, the title of the ruler of Ustrushan who was in the same time the supreme priest (Indo-Iranian abhiñña – magg, priest, Sanskrit abhiññī – known, knowledgable, wise, Yagnob - ofsona, Pushtun afsana, Persian äfsane – tale, Avestian afraŋghâ – priest, religious leader).

In “Bei shi”, chapter 97, it is said: “The capital of Unahe is located west of river Uhu (Ox / Amudarya). This land belonged to the ancient kingdom of Anxi (Parthia)”....”There are 400 li (200 km) to the kingdom An (Bukhara) in the northeast, more than 200 li (100km) to the kingdom Mu (Merv) in the northwest, and 7500 li to the east next to Guazhou”. Thus, this capital was around river Amudarya in the Charzhou region (modern Türkmenabat - a city in Turkmenistan, capital of Lebap Province). In this source, there were three kingdoms dependent on the ruler of Kan: An (Bukhara), Unahe and My (Merv), all are included in the region of Ustrushana.

Ustrushana (meaning “Big country” in Ossetian stur / ustur – big and Ancien Iranian xšaiana (Osset. xan) – country) included the middle part between the two rivers in Central Asia; Unahe was in the most eastern part of this region known to the Chinese people (Figure 29). Karakum desert is south of Aral sea and east of the dry river West Uzboi, next to river Amudarya, and northeast of it is the other desert, Kazalkum. These two deserts are divided by the lowest plane in Central Asia called Unguz, a Turkic form of Ungur. This toponym is probably left from the Onogurs. It is a desert today but in early medieval times it used to be fertile land covered with dense forest. One of the main tributaries of Amudarya, reaching Sarakumush lake and from there through Uzboi river to the Caspian sea, used to flow through this land. This river, about 500 km long, took the water from East Uzboi (now dried), also branch of Amudarya that separate close to Bukhara and Chrazhou. At that time, it was precisely here, on both sides of Unguz, where the two mountains Big and Small Balkhans were, which Ammianus Marcellinus called „Sogdians mountains“ covered with meadows, marches, and lakes. Today they have almost disappeared engulfed by the desert sands.

From the information above it can be concluded that Onogurs were part of the tribes known as **Chiones / Chionites**. After research of this region, S. Tolstov reached the conclusion that: “In 4th-5th century, the deltas of Amudarya and Surdarya were in the center of the **Chionites** state, which originated in the ancient Sako-Massagaete mountainous region with some Altaic elements”. The author found traces of settlements which he called “cities of the marshes” since they were built on the coast. In “Tales of the West Region” of “Hoi Han-shu”, it is written that around 125 the old state known since the times of West (Old) Han as Yancai 奄蔡, has changed its name to Alanliao 阿蘭聊. According to Weilüe in 3d century, Kanjiu already was not that strong state and the Alans, An (Bukhara) and Suyi 粟戈 (shjok-kwāj is Sogdiana) were now independent. In the Chinese chronicle Zhōu shū (finished in 636) there is a “Tale of Sute state” 粟特 (shjok-dhək is Sogdiana), saying that Sute state is the ancient Yancai, 奄蔡, which was also called Wenasha 溫那沙. Analysis of these Chinese names shows the following: Yancai, 奄蔡, is most likely the transcription of “Sarmatians” since in Han epoch, the reconstruction of pronunciation is „æram-chās” – is usually considered to be the transfer of the name Aorsi, but the reconstruction is closer to that reported by Ptolemy, at the same time – second century, a “Ariaki” Sarmatian tribe around the mouth of Sardarius, which is probably the same Aorsi. Alanliao 阿蘭聊 is for sure “Alans” („æā-lān-liēw”), and Wenasha / Uenasha, 溫那沙, reconstruction: „æwān-n(h)ān-šāj”, „æwān-n(h)ān-šā”, almost identical with the reconstruction of **Unahe** 烏那曷 “æō-n(h)ān-yāt” (Ungur). According to Christofer Atwood, Wenasha means “una (ona)-shah” (Onnashah), or “Huns Shah”, which is difficult to accept since Wenasha is a name of a country, and not of a ruler.

Both forms, “uni” or “oni”, designate the same ethnonym **Onogurs / Unogurs**, or **Chiones / Honogurs**. The name **Chiones** is known from the Avesta” where **Hiaona** was the most eastern tribe living at the borders of China. There is an interesting parallel with the Ossetian Digorian xion, Ironian хьонахъ – countryman, close friend, relative, kinsman. The people **Youyu** 有虞, one of the most ancient barbarian people, could be a possible analogue to “Hiaona” in the Chinese texts. The reconstruction of the name in ancient Chinese is „whə-ŋua”, “whiengau / uhengua”, respectively, and possibly reflects the Tocharian (a) onk, Tocharian (b) enkwe – man, in plural eńkwi – men, Tocharian (a) oñi,

Tocharian (b) enkwaññe <Proto-Tocharian *onkñi – human, which D. Adams related to the older Proto-Tocharian *haonmo, derivative of the verb *haien – breathe, living being, human or from the Proto-Indo-European *ḡkw-ó- mortal. Moreover, we have to expect also the form *haonk – human being! H. Baily proposed another version for the origin of the name **Hiaona / Chiones / Chionites** - from the Avestian *hyaona*, Proto-Iranian **hyauna*, which is the exact equivalent of the ancient Indian Vedic *syonā* - master, lord.

The origin of Hion/Hionite is not very clear. There is analogous word in Mongolian language, *kümün*, medieval Mongolian *gu'un*, *komon*, *kumnət*, *kuw(u)n*, Mongolian *xün*, *xömün*, Kalmik *kün*, *kümᠭ*, Ordos Mongolian *kün*, *kümün*, Dongxiang, Mongor *kun*, Boan *kunᠢ*, Chuvashian *çын* – human, Proto-Mongolian form **küyün*, *-m-. No doubt, the name of the late Turkic nomads *Kun / Cumans* is derivative of this root! In Turkic languages, it is only a part of word: in ancient Turkic, Osman Turkic *elgün*, Chagatian *el-kün* – people. On the other hand, in Mongolian language *qani*, *xañ*, *xani* – friend, close friend, Chuvashian *xäna* – neighbor, with Ural parallel in Finish *kansa* - people, indicates ancient Ural-Altai origin of this root.

The name *Hon* (*Chones*), *Hion* (*Chiones*) is probably related to the European population of Central Asia, moreover, the *Chiones* were divided into “white” and “red”, like the white and red “*Di*”, a name used by the ancient Chinese people to call northwestern European tribes. Later, after 3-4th century, the *Chiones* included in their migration to Central Asia many Ugro-Samodian and Altaic-speaking nomadic tribes, a community known to the Greco-Roman authors by the name “*Huns*”. In Sogdian, the word is *Xun*, in Pahlavi *Xyon*, Khotan-Saka *huna*, Sanskrit *huṇa*, Armenian *honk*, and in Greek *ounnoi*, *khounoi*. In one part of these *Huns*, the *Attila's* group, the mongoloid elements predominated, in others, especially those from the southern Steppes, predominated late Sarmatians and European elements, as it was the case with the *Kidarits*, *Hephtalites*, and Central Asian *Chiones* (*Alhans*). A big part of these people settled down and lived with population of early medieval Sogdiana and Bactria. In Persian, Syrian, Greek, Roman and Caucasian sources, these tribes were known as “*White Huns / Hons*, or *White Chiones*“. There is no agreement on the connection between the *Huns* known to the classical authors and the Chinese *Xiongnu*. There may be no connection between them since *Xiongnu* and later *Chiones* are written with different characters (渾 *hún*, one of the tribes in the *Ugur* alliance, the future *Cumans*), however, it is possible that some part of *Xiongnu* tribes, especially those in the north, may have gone to the west and merged with this heterogenous Eurasian nomadic community.

From all this information, it is clear that *Sute* was the land around Caspian and Aral seas or west Sogdiana. It was populated by *Alans* and *Chones / Chiones*. Later, the population of *Sute* morphed into the early medieval pre-Islamic *Khorezm*. *Afrig* took over the power, his descendants ruled till the Arabic victory. His name is of Iranian origin: **afr / afri* – bless, praise. In Avestian *afriti* means invocation, in Pahlavi *āfrin*, modern Persian *āfarin*, Sogdian *ʾpryn* (*āfarīn*), Parthian *ʾfrywn* (*āfrīwan*), Ossetian *arfæ* – blessing; also in Ossetian *arfæ wac*, Avestian *afri vācah* – blessing. Thus, the name **Afrig** would mean “giving blessing”.

This is a direct confirmation of reports in earlier Chinese chronicles, to rename *Yancay* in *Alanliao* and *Wenasha*. In 365-367, *Ammianus Marcellinus* mentioned the *Chiones* (*Chionites*) for the first time: “*Shapur* fought with great difficulties the hostile people at his borders, the *Hioniti* (*Chionites*) and *Euseni*”.

Marqwart read the unclear word for *Euseni* as *Cuseni* (*Kushans*) but the name exists also in the *Peutinger tables* (*Map of Kastorius*) as *Euseni-Scythians*, thus his interpretation can not be accepted. The Armenian authors frequently mentioned the “*Honi* called *Kushans*” which is used by *Marqwart* also. It is more likely that *Eusieni* is a form of *Assians*, *Assi / Ossi*, in Ossetian (*æssatæ / æssentæ*). The same author, *A. Marcellinus*, wrote that *Alans* lived between the *Caucuses* and river *Ganges*, i.e., all over Central Asia.

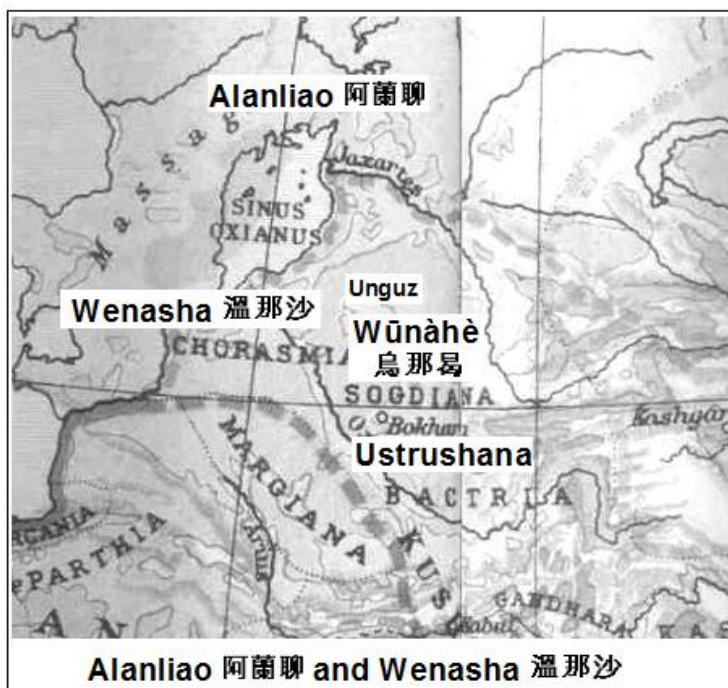
In 359, *Honi* (*Chionites*), defeated by the *Persians*, were forced to participate in *Shapur II* march against Byzantine city *Amida* (*Diarbekir*). It is here that *A. Marcellinus* mentioned the name of the new king of the *Chonites* (probably the **Honogurs**) *Grumbat*. For the *Bulgarian*

ears this name sounds very much like the name of another Bulgarian king - Krum, originating probably from the Avestian grāma – host, lord.

In this battle, Krumbat lost his son, a very handsome young man. The author (Marcellinus) gave a detailed description of the Attila's Huns as typical Mongoloids, thus showing the great heterogeneity of the Eurasian Huns / Chiones. The description of burials through burning indicates presence of people from the Kunia-Uaz, Kanga-Kala, or Jetiasar archeological cultures on the territories along river Surdarya and the Tahstuk culture in Altai (see Part III of this book).

Chinese chronicles of 6th century (Wei shu) mentioned the “Sute, where Huni reigns”. Huni killed the ruler and took over the country. At the beginning of Emperor Wen Cheng Di (452–465) from the dynasty of north Wei, an envoy from Sute came to China. Their leader was called Hu-ni (hūni) 忽倪, his dynasty was governing for three generations already (i.e, about 100 years). Huni was the title of the ruler (hūni) 忽倪, restored as „hwət-ŋ(h)iēj” (xwet-ŋei), reflecting Sogdian γ’s’wn’k, γ’s’yun’k, xšwny, xšywny – ruler, which is read as khshēwanē (xšēwanē(k) / xšēūanē(k). This title we see in later Persian writings by name Hephthalite king Hushnavaz.

At the time of Emperor Wu Di (561 – 578) of the north Wei, an envoy also came. In the 6th century, Chinese encyclopedia “Tundian” reported that Sute was the country of the Alans and now it is called Tio-Kio-Mong (or Turkmenia).



Chionites migrated to the Caucasus as well. As early as 2d century (150), Dionysius Periegetes mentioned them as Uni / Honi, people of nomadic origin living between the Caucasus and the Caspian sea. Faustus of Byzantium wrote about a big invasion by the Honi, Alans and Masguts during the war of Arshak II (351-367) with the Persian shah Shapur II (309-379), the same Shapur that fought the Chionites of Grumbat. According to Movses Khagbankatvatsi, at the time of Shapur war with the Chiones, a young man of exceptional physics and strength called Honogur, appealed for a personal fight with the Persian shah. But the challenge was accepted by Babik, son of Syunik's Knyaz Andok. Babik won the fight. This report is

important because the name Honoguri/Onoguri is mentioned for the first time in parallel with the common name Honi. The same author wrote that at the time of king Arshak, “the king of the Rosmosoki, together with his army and the Tubali troops, which was the mixed army of the Honi, crossed river Kura, took over the region of the Utii (Udini), and made his camp around Halhal city. He divided the troops into three parts, appointed their leaders, and ordered them to attack Albania, Armenia, and Georgia simultaneously”. Movses Khagbankatvatsi used the biblical subject from the book of Ezekiel where “Gog, Nagog, knyaz Rosh, Meshek and Tubal” were mentioned. The name Rosmosoki is not an ethnonym but a derivative of the names Rosh and Meshek (Mosoh). Gog and Magog are related to the terrible tribes in the north whose probable original characters were the Indo-European invasions in West Asia between 7th-12th centuries. In other legends, Alexander the Great

closed the Iron Gates in the Caucasus to isolate them from the civilized world. Most likely, these were the Honi participating in the same war between Armenia and Persia.

In 355-6, in the days of Emperor Arcadius (in the east) and Honorius (in the west), i.e., at the time of disintegration of the Roman empire, a big group of Honi invaded Anatolia and Syria through the Caucasus, ravaging on their way many cities. This event was recorded in Syrian chronicles by Zacharias Rhetor, Bar Hebraeus, and Yeshu Stilit, who called them "Kiaone". More precise data gave Priscus of Panium who called them "kings Scythians" living around the Meotida. The Romans stimulated them to attack Persian lands. Led by Vasih and Kursih, they were defeated by the Persians. Syrian historians reported that the Honi devastated Syria and Cappadocia, which helped the betrayal of Eparch Rufinus. Another Byzantine author, Yeronimus, reported that Honi came to Meotida and Tanais from the country of the "terrible Massagetae". Their leaders' names were Iranian: **Vasih** is a form of the name Vasak/Usag. Among the Chuvashians, it is Vaça, Vaçak, Vaçik, and the Ossetians Uasa, Uasæga, Uasikuo. Among the Bulgarians it is Vaso, a derivative of the Ossetian uaz - noble, correct, saint. Kursih/Kursag is probably analogous to the Bulgarian Korsis, a variation of the Sarmatian name Καρζεισ (Karseis) и Καρσα (Karsa), and the Persian Karsevaz(Karsēvaz), a hero of "Shah-name". It is a derivative of the root kars / kərəza – mad, furious.

Ghazar Parpetsi wrote that the Onogurs appeared for the first time "20 years before the rule of the terrible Gaskert who wanted to stop the Christian faith" or this would be the ambitious Yezdigard II (439-457), i.e., around 418-419. This is at the time of the march in 395. According to Priscus and Theophylactus Simmoca, the Onogurs appeared in the Caucasian region in 463 together with the Savirs, Urogs, and Saragurs. The difference of 44 years may indicate two Honoguric migrations, the Armenian authors wrote about the first, and the Byzantine about the more massive second migration.

In his "History of Justinian's ruling", book 2, Agathias of Miryna (or Agathias Scholasticus) wrote that close to the river Phasis (Poti) in Colchis there was a fortress named Onoguris, and in book 3 wrote about the origin of its name: "The Onoguris area got its name in the old times when the Huns called Onogurs fought with the Colchis and were defeated, but the name remained as a monument used by the indigenous people...". This toponym is very indicative of presence of Honi, Onogurs in this region at the border of Colchis and Iveria (Georgia).

The Honogurs (Onogurs) were part of community of Chionites tribes. They appeared in 2-3rd century in the region between the two rivers coming from Central Asia, South Siberia, and the Fergana region, simultaneously with the Hepthalites (Alhons/Valhons). They were a mixture of Iranian, Ugor and Altaic elements (tribes). The Ugor presence was also strong in view of the legend of Magyar and Hunor and the acceptance of the ethnonym Hungarians as a second name, synonymous to the self-name Magyars. According to the "Deeds of the Hungarians", they were called Hungarians after taking over the fortress Hung (from the Bulgarians). The fortress name was Ungvar or Uzhgorod behind the Carpathian mountain, Ukraine. Arpad was called their ruler, and his people - Hungvars (Ungars). Of course, this is only a legend. The introduction of the name "Hungars / Ungars to the Magyars is a very difficult problem to solve. It is possible that the name Onoguria existed in Pannonia considering the fact that they were allies of Odoacer in his march in 477. Another fact supporting this opinion is the Bulgarian name of Uzgorod city in Galicia (behind the Carpathian, Ukraine) - Hung, the center of the border region during the First Bulgarian Kingdom.

Frankish king Ludwig II the German described the territories given in 860 to the Matsee monastery as a gift. He mentioned „Uangariorum marcha“ which appeared 2-3 decades before the Magyars coming to Pannonia. Some authors translate Uangariorum marcha as swamp, others as border which is more appropriate since in the Frankish empire the territories at the borders were called marks. Thus, the region at the Frankish border in the east was called Onoguria and because of that the Hungarians inherited this name, which was converted later into Hungaria or Ungaria.

From Theophanes the Confessor we learn that in 528 the ruler of the Huns at Azov sea (these were the Onogurs) Gordius (according to Joan Malala, the more precise name is Grod) visited Constantinople, improved the relations with Byzantium, and even accepted the Christianity. However, when he came back to his country, he was accused of treason. His brother Maguer killed him, organized a coup and took back the Cimmerian Bosphorus to Byzantium. His name, Maguer or Mogor / Magyar (Majar, from the old Hungarian Mogueri > Megyer > modern Magyar) is interesting. As for Grod, the name is Iranian: in Sanskrit *krodh*, Proto-Indo-Iranian *kraudh*, Avestian *xraoda* - strength, fury, ancient Persian *gord* – brave man, in old Bulgarian *grŭdъ* (грѣдъ) – terrible, Bulgarian dialect in Prilep, Kostur (Macedonia) *gŭrt* (гѣрт), *gŭrdos* (гѣрдос) – terrible, ugly, *gŭrda* (гѣрда) – strength, medieval Bulgarian name *Grŭd*, modern *Grudi*. The same event is described by Pseudo-Dionysius Telmarch in 534, in a copy of part of “History” originally written by Joan of Effesus. The Huns king called Gordii was baptized by Justinian. After he returned to his country, he ordered to melt down all the icons made of gold and silver and mint coins in Byzantium city Bosphorus. His brother organized a plot with all priests and killed him. Then they all run away from the country because they were afraid of the Justinian’s revenge. Joan Malala wrote about the same events in even greater detail. He called the Huns king Grod, and his brother Mugel. Grod’s land was next to the Cimmerian Bosphorus. After he accepted Christianity at the time of Justinian, Grod became vassal of Byzantium and promised to keep the Byzantine city safe from the attacks of other barbarians. He collected the idols made of silver and electron (mix of silver and gold) and sent it to Bosphorus to mint coins (miliarisii, gold coins, 1/12 pure gold). The priests got angry, killed him, and made his brother Mugel their ruler. Mugel preventively took over Bosphorus and killed the local Byzantine garrison. These events caused immediate contra-measures by Justinian who sent a fleet and an army of Goths on land. The Huns were scared and left Bosphorus without a fight. In this way, the old situation was restored. In Scilitza-Kedrin chronicle the two brothers, rulers of Huns, were called Gordas and Moager.

Joan of Nikiu, another historian, described the same event as well. In this chronicle, the name Grod was written as Jarok.

The name of Honogurs can be derived directly from *hon*, *hion* (Ossetian *xion* / хъонахъ – countryman, close friend, relative, kinsman) and **Ugri / Uguri**, i.e., mixed Sarmatian-Ugur people who lived together with the Alans around Aral sea (Ossetian *gur*, Persian *gurah* - crowd, many people). The origin of Iranian word is not clear and maybe comes from the name Ugri.

There is no reason to mix Honoguri / Onoguri with Unungunduri or to explain these names from the Turkic “ten tribes / ten clans”. In fact, Deacon Agathon is the only one who reported in 713 some connection between Unoguri (Onoguri) and Bulgarians: he called Khan Tervel ruler of the Onoguri-Bulgarians. But this is late, erroneous and the only equation between the Onoguri/Unoguri and Unogonduri. The remnants of the Onoguri were subjugated by Kubrat and included into his “Great Bulgaria”.

Regarding the Onoguri, Ravenna Cosmography reported on “Patria Onogoria” that it is above the Pontic sea, next to Meotida lake (Azov sea): “After that, by the Pontic sea, the country called Onogoria is located. It is next to the highest point of Meotida marshes, as philosopher Livii precisely located reporting also that there is a lot of fish there, and as usual, the barbarian Onogurs eat it without salt”.

In an Eparchic list made in the time of the Isavri dynasty (733-787), it is said that seven cities were subordinated to the Eparchy of Gothia, Dori metropolis (in Crimea), four cities were subordinated to the Episcopate of Onoguria, and six to the Episcopate of Hunia. Description of Episcopate Scythia with city of Tomi (today Canstance) as a center follows. This indicates that Episcopate Onoguria did exist in 8th century in Crimea or somewhere along the coast of the Azov sea.

Literature Sources and Further Reading

Prisk of Panium. History of Goths. Journal of ancient history, #4 (1948), Book 8, vol.1 from 1861, translated in Russian by S. Destunisa.

Menandr the Byzantian (1860) In History: Byzantine historians. In Russian, St. Petersburg. Also http://krotov.info/acts/05/marsel/ist_viz_06.htm

Narts Saga of the Ossetian people. (1957) Moscow.

Al. Asov (1999) Atlantids, Arii and Slavs. History and faith. Moscow.

G. Brikina (1999) Early medieval Central Asia. Moscow

Joseph H. Peterson. Dictionary of most common AVESTA words. Copyright 1995, - <http://www.avesta.org/avdict/avdict.htm#dctb>

A. Maliavkin (1989) Tan chronicles of states in Central Asia. Novosibirsk. And http://www.bulgari-istoria-2010.com/booksRu/A_Maliavkin_Tanskiye_xroniki.pdf

L. Borovkova (1989) West Central Asia in 2dBC to 7th centuries AD. Review in Russian. Moscow.

R. Krainov (???) Deserts of Central Asia and Khazahstan. - „ www.krainov.com - <http://www.krainov.com/data/motherland-19-01-05.asp>

V. Bartold (1998) Information on Aral sea and Amudarya from ancient times till 17th century. Review published in Russian in: "Thousand years around Caspian sea".

S. Tolstov (1962) Along the ancient roads of Ox and Yaksarata rivers. In Russian. Moscow. And: http://www.bulgari-istoria-2010.com/booksRu/S_Tolstov_The%20ancient%20Oxus%20and%20Jaxartes%20deltas_1962..pdf

Christopher P. Atwood. Huns and Xiōngnu: New Thoughts on an Old Problem. Slavica Publishers, 2012, 27–52.): <https://scholarworks.iu.edu/dspace/bitstream/handle/2022/15172/Atwood.Huns%20and%20Xiongnu-1.pdf?sequence=1>

D. Q. Adams (1999) A dictionary of Tocharian B, Leiden Studies in Indo-European 10, Rhodopi: Amsterdam - Atlanta.

H. Baily (1985) Indo-Scythian Studies: being Khotanese Texts, VII, Cambridge, 1985, pp. 25-41. <http://www.archive.org/details/EtymologyOfXiongnuNames>

V. A. Abaev (1958) Historian Ethymological Dictionary of the Ossetian Language. vol. 1. Moscow-Leningrad. And: http://www.allingvo.ru/LANGUAGE/etimolog_slovar.htm

N. B. Kuner (1961) Chinese reports on the people of south Siberia and Central Asia and Far East. <http://www.vostlit.info/Texts/Dokumenty/China/.htm>

N. Pigolevskaya (1941) Syrian sources on the history of the peoples of USSR. Moscow. http://www.bulgari-istoria-2010.com/booksRu/N_Pigulevskaya_siriiskie_istochniki_po_istorii_narodov_sssr.djvu

Yu. Jafarov (1993) The Huns and Azerbaijan. Baku. http://www.bulgari-istoria-2010.com/booksRu/Ju_Dzafarov_Gunny_i_Azerbajdzhan-0.pdf

A. Subotniv (2005) Bulgarian origin of Samuyll family. Sofia.

M. Muzhlekova (1990) Dictionary of old Bulgarian words in modern Bulgarian language. Greek sources of the Bulgarian history (1958) vol. 2. Sofia <http://www.kroraina.com/knigi/gibi/2/index.html>



Greek sources of the Bulgarian history (1965) vol 6. Sofia <http://www.kroraina.com/knigi/gibi/6/index.html>

John, Bishop of Nikiu: Chronicle. London (1916), 66-70. English Translation.: http://www.tertullian.org/fathers/nikiu2_chronicle.htm

Ravennatis Anonymi Cosmographia, liber IV, 2. Веб-сайт: <http://encyclopedie.arbre-celtique.com/cosmographie-de-ravenne-6237.htm>

A. Podocinov (2002) East Europe in the Roman cartographic tradition. Moscow. http://www.bulgari-istoria-2010.com/booksRu/A_Podosinov_Vost_Evr_Rimskoy_kartogr_tradicii.djvu

KHAZARS

There are numerous publications about the Khazars describing mainly their late period when they accepted Judaism and founded their empire, however, the information on their earlier history is very sparse. Zacharias Rhetor mentioned them as Kasars – ksr , a nomadic tribe living in tents in the Caucasus. This name in Armenian is also Kasars . Michael Syrian, wrote that they were relatives with the Bulgarians, indeed Armenian sources reported that they simultaneously attacked Armenia in 198.

According to Georgian sources, the Khazars were ancient people from the Caucasus. The Khazars and the Alans invaded Iveria in 263. Later, at the time of Diocletian (284-305), the Persian Shah Vahran II (276-293), and the tsar of Iveria Mirvan, i.e., in the period 284-293 there was another invasion. “During Mirvan time, “the Khazars and the Honi frequently invaded Iveria through the Derbent pass, but they were always pushed back by the Iverians who’s lands were along the whole Caucasus, from the Black to the Caspian sea. Marvin was personally involved in these battles to calm down the people living in the Caucasus along river Vardan (Kuban). After he defeated the invaders, tsar Mirvan (Mirian or Mihran) attacked and defeated the Armenian tsar Trdat”. The war of Trdat (Trdat III the Great, 287-330) with the Barsili and Honi is described by Agatangel and M. Khorenatsi in the Armenian chronicles. These sources reported about the Barsili and Honi, and the Georgian sources about the Khazars, both describing the same historical events.

In the period 440-450, the Alans and the Khazars devastated Georgia. Not yet at his full age, the 23h Georgian tsar, the brave Vahtang Gorgasal (446-499) went to a war with the Alans who repeatedly pillaged Georgia. Gorgasal succeeded to defeat them, personally killing in the battle both Chagatar and Bagatar - two of the bravest Ossetian generals. D. Bagrationi described this event: “Tsar Vahtang, already grown up, attacked the “Cherkess” (i.e., Kabardin and Balkar people, or at the time of Bagrationi, the people living in Kabardino-Balkaria, in fact, we should understand the Barsili) as well as the Alans who frequently attacked Iveria. They asked the Khazars for help, but tsar Vahtang defeated them. He singlehandedly killed the Khazar giant Tarkan, who was very strong since he himself killed the giant Farsman Faruh, one of Vahtang’s generals, who was able to kill a lion during hunting. After Tarhan’s death, the Ossetian giant Bagatar, well known for his exceptional strength, invited tsar Vahtang for a fight, but also found his death by the sword of the young Iverian tsar. With deeds like these, tsar Vahtang stopped the invasions of the people living on the land of the Cherkess today and joined their vast land to his own around the Caucasian mountains”. It is interesting that the Khazars are mentioned by the Georgian sources, while the Armenian sources wrote about them as “Honi” and “Masaha-hana”.

The three titles Bagatar, Chagatar, and Tarakan are interesting:

Bagatar - in Ossetian Ironian бæхеатыр, Digorian бæгъатыр – brave soldier, identical with the old Bulgarian **бахадъръ / багатъръ** – military title. The Alans had the same title for military commanders. The word is of Iranian origin, in Iranian - baya – brave man, Ossetian boga – strength, Proto-Indo-Iranian b^haug, Sogdian βωγ, Parthian bwg, bakan, Pahlavi bōxtār, Prakrit bhōaga, Hindu-Urdu bachānā – keeper, defender, Kushano-Bactrian bogono, Tocharian (b) wako, Tocharian (a) wac – soldier, Ossetian eатыр, æтыр, Tocharian atar, common Iranian atara, Sanskrit turai – strong, hero, brave. Thus, Bagatar means brave soldier. It is incorrect to think that this word is of Turkic origin!

Chagatar - Khazar title of Altai-Iranian origin. In Tungus-Manchurian language, Negidal čawxa, Manchurian čuahə, čōχa, Chjurdjen čaw-xa, Ulchi, Orok, čaχχa, Nanai čaoχa, Udegey čawaha, čauha, Solon čoγa, Mongolian ča'ur (čayur) – troops. Or „chaga” – troops and „tar” – common Iranian *dar – hold, Chagatar - leader of the troops. The title was known to the Turcs in the Karahanid state as Chagri-bek (čagri-bek), the fourth person after the ruler (Yagbu).

Tarkan - ancient Bulgarian title. In Ossetian *tærxon* – judge, earlier, prince, the closest is the Sanskrit *tark* – judge, Indo-Arian *t`rkana* (*târkana*) – think, discuss, propose, *tarkana* – speak, *tarka* – think, discuss, in Hindu-Urdu *tārñā* – judge. The etymology is in the Tocharian (a, b) - *tärk* – allow, let go, Tocharian (b) *tarkãñe* – lead, conduct. It is incorrect to think that this title is of Turkic origin.

Ravenna Cosmography also mentioned the Khazars: “Further down, in the flat land of the afore mentioned Big Scythia, is situated a vast country called Khazaria; Jordanes called the Khazars Agatsirs. Many rivers flow through the land of the Khazars, the biggest is called Kufis (Kuban).” Relating Agatsirs/Akatsirs to the Khazars is not very precise. However, the Akatsirs probably took part in the formation of the Khazar ethnos since, according to the Priscus of Panium report, after 463 they were subjugated by the Saguars and together they migrated to east Caucuses, at the border with Persia. The remained Agatsirs were assimilated by the Khazar people. By "Akatziroi" probably mention people Kasogs whose name appears as "Akases".

The Arabian sources, Al Istahri, Al Bahri, and Ibn Hakual, wrote that the Khazar language was like the one of the Bulgarians (Volga Bulgarians), and very different from the Tukic and Persian languages. Khazars history is closely intertwined with the history of the ancient Bulgarians in their Caucasian period. For this reason, we will look at the origin and etymology of the ethnonym.

Until today, the origin of the Khazars is not established satisfactorily. Traditionally, they are considered Turkic tribe since the early medieval time, although this statement is more than doubtful. Turkic settlers live on Khazar territory only after 7th century because of the civil war in the First Turkic Khaganate, between the tribal unions of Nushibi and Dulu. In his “History of the Prophets and Tsars”, At Tabari wrote that after the victory over the Hephtalites, the Turkic Khagan Sindjibu (Istemi) subjugated b-n-j-r (Bandjar - meaning is not clear, probably name of a city), Belendjers (inhabitants of Balangar/Belendjer city), and Khazars, and after that he besieged Derbent pass. On their way back from Derbent they subjugated the Alans and the Utigurs. The newly conquered western land ruler became the son of Istemi - Turksant. He began a war with Byzantium in 576 with the purpose to take over the byzantine lands by the Caucuses. Theophylact Simokatta described the success of the Turks: “At the moment when the Khagan was winning, a civil war among the Turks erupted”.

It is considered that at that time began the ruling Turkic dynasty responsible for the acceptance of the Judaism during the rule of Khaliph Harun Al Rashid (786-809), as reported by Masudi. At the beginning, the capital of Khazaria was Samandar, then after the Arab invasion in 8th century, the capital was Ityl. About the subjugation of the Khazars by the Turkic people it was mentioned in the so-called Tesin stone inscription discovered in Mogon-Shine-Ussu village, in Mongolia, and deciphered by Ramsted. Events after the governing of Khagan Bumin (or Tumin) (542-552) are described: “... and Bumin-khagan, these three khagans ruled the kingdom for 200 years. Their people were furious and got killed ... because of those two well-known, the people were exhausted and died. Nadir Kasar and Bedi Persil, two famous Oguz...were killed then” (verses 16-18). The same events were reported by the Tesin inscription: “Because of their leaders, the Buzuki, their people, were exhausted and died. Because of the insignificant Kiul and the two known, the people became exhausted and died...then Bedi Persil and Kadir Kasar died, My people quarreled and clashed” (rows 9 and 10). The big clashes in the First Turkic Khaganate, which erupted in 582 and 603 are described. After Bumin, in 553 his son Kara Isak Khan became tsar but he died suddenly. Then his son Shetu was removed from the throne by his uncle Mukan-khagan, brother of Kara Isak. At this time, mostly by the skillful ruling of yabgu Istemi, brother of Tumin and uncle of Mukan, the Turkic Khaganate was expanded to the west, the Hephtalites were defeated and the Khazars, Utigurs, and Alans in the Caucuses were subjugated and included into the Khaganate. After the ruling of Taspar Khagan (572-581), son of Mukan, internal quarrels in the Khaganate began. From the short fragmentary inscriptions becomes clear that the subjugated Barsili and Khazars were also involved in these quarrels.

Typical Turkic titles accepted in Khazaria, such as shad, tudun, bek (peh), speak of Turkic presence, but these titles were unknown to either Volga or Danube Bulgarians. For this reason, many Arab authors wrote about two types of Khazars, white and black, corresponding to the local population and the later Turkic ruling community, respectively. The white were tall and beautiful, while the black faces were with darker skin. There are also reports that among the Khazars (apparently the white) there were people with red hair and blue eyes.

Some authors related the Khazar ethnonym to the military organization, from the Persian hazar meaning 1000, similar to the Afgan “thousands”, which is of late Mongolian, already assimilated population, descendants of Genghis Khan. According to Andrash Rona-Tash, “Khazars” originated from the Byzantine title “kesar” which reached the Turkic tribes through Iranian mediation and appeared in the Tibet literature as “gesar”. Although curious, this explanation seems to be erroneous.

Most authors consider the Chinese transcription of “Khazars” to be Kēsà 可薩 (in Tan epoch: “khāsà”) (see Tongdian encyclopedia). Kasar-kardan tribe from the Ugurian tribal union is mentioned in the Tesin inscription. This confirms that behind the Chinese “kesa” is indeed the ethnonym Kasar, Khazar. Kardan is the ancient Turkic form of the toponym Hotan. The inscription describes events of 752 when the Uigurs Kasar-Kardans migrated to the north, in Tuva.

P. Golden discovered the name of one of the leaders of this tribe, Khazar-tegin, in Middle Persian text from Turfana (Mahrnamag, 825). The connection between Kasar and the Turkic name Hotan - Kardan (Hotan) is indicative and clarifies the origin of the toponym Hotan (oasis state in the western part of the Tarim region). In the Chinese sources it is known as Yutian 于寔, also variants: Yutian 于閼 (Han epoch „wad(h)jən”), Yutian 宇閼 (Han epoch „w(h)á d(h)jən”), Yutian 於閼 (Han epoch „`ád(h)jən”) and Hetian 和閼 (Han epoch „ghwāj(d)h)jən”, Han epoch „wād(h)iēn”). If one takes into account that the characters 于 и 宇, mean the foreign ur/vir in different variations, then the original name Hotan would be close to *[V]urdan (probably Tocharian form?). It coincides with the original ancient Turkic name of the city Kardan (qurdan) in the Tonkuk inscription. The name originates from the Varjaka (from Sanskrit vajra, Tocharian vasar – precious stone, Ossetian puzыр / puzur, ancient Bulgarian бисер – precious stone, Pushtun brešhnā – diamond, Persian bakhūr, bahār – amber) mountain which is close to the city. They mined the mountain for jade which was typical for the ancient Hotan. In some documents on literacy “kharoshti” of 3d century, the name of the city is written as Khotamna, in Brahmi Hvatāna, and in the later centuries, with the development of the language: Hvamna and Hvam, or Hvam qšīra – Hvam kingdom (Hotan). The Tibetans called this land “Li”, and the capital city Hu-ten, Hu-den, Hu-then и Yvu-then. Because of the Turkic form beginning with q-kh and the Chinese ghwāj(d)h)jən”, then one must expect that it reflexes the ancient name *Hvurdan, later evolved as Hotan missing the „r”. An interesting analogue of hvurdan is the Hette wariwarant – luster, also in Vahan warax, Shugni warzd - luster.

Pliny mentioned the Kasiri people, Ptolemy (2d century) described the city Kasia located close to Hotan. On the Ptolemy maps, Kasia is Kashgar, and the Kasiri were the people living in Kashgar, Turfan and Hami in Tarim region, the Kasia district and Kasia mountain (East Tian shan). Most likely, the Kasiri spoke Tocharian (b), especially in the west region around Kashgar they spoke language similar to Hotansaks, i.e., from East Iranian group of languages. Their neighbors were Hati-Scyths who lived the region around Hotan, between Sogd, Bactria and India. They spoke Hotansaks and Tumshuksaks languages.

Khazars were called Kasiri, in Greek Χαζαροι, in ancient Russian Kozare, Latin Gazari, Cosri, thus the connection Khazars-Khasirs-Kasiri is quite real.

Kasiri, Kasar, described in East Turkestan as part of the Uigur tribes, are later Turkic descendants of the antique Iranian and Tocharian speaking Kasiri.

The ethnonym Kasari means white, clean, sparkling. However, it is possible that this is secondary meaning of much more ancient and different by meaning ethnonym! The word

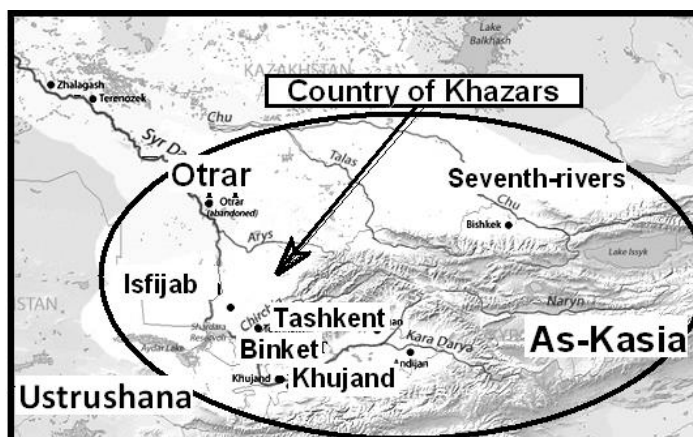
“kas” means human in the Caucasian languages. In Georgian kats’is, Megrel lazki koč-, čš-, Baski gizon, Abkhazian a-xáça, Abasin qaça – man, human, Burush gus – woman. First it originated from the porto-caucasian, in Hatt kaš – head, in Lesgin kas – human, man > Georgian kas – man, human. It can be found in the names of several ancient Caucasian people: Kaski, neighbors of the Hittites in the north, Kaspi, the people behind the Caucasus and the southern Iranian coast, and the Kasiti - ancient people from the Middle East who conquered and ruled Babylon from 16th to 12th century BC. At the beginning, Kasiti lived in the mountains next to Babylon, the Zagros mountains. According to Bridgman, the earliest evidence about Kasiti was found in northern Babylon, west of Euphrates, representing the Alala culture. Later, around the first half of the first millennium BC, Kasiti lived next to Media. Middle and second half of the second millennium is the time of political and ethnical turmoil, for which the Kasiri contribution was significant. They conquered Babylon at that time and changed the name of the city to Karanduniaš, and built their own fortified capital Durkurigalzu or “the tower of Kurigalzu”. It can be seen in the list of the Babylonian rulers written in the first millennium BC, that the Kasiti dynasty was the longest compared to the all dynasties ruling Babylon: 36 kings in a period of 576 years and 9 months. The list ends in 1150 BC.

Because only a few words survived from the Kasiti language, Arno Fourné concluded that their language was a relative of the Hurit-Urart language, or its branch, dialect, it belongs to the northern Caucasian language family. The Kasiti left Babylon in the beginning of the second millennium BC. Part of them probably remained on the Iranian plateau, e.g., the Kissaioi people who lived in the mountains north of Susa, as mentioned by Aeschylus (in “The Persians”); in the Hellenistic period, Kossaioi participated in the army of Antioch III.

Another part of the Kasiri, maybe a larger one, migrated to the East, towards North India and the western slopes of Tian Shan. This migration predates Iranians and Indo-Arians migrations by a thousand years. Toponyms containing “kash”: Kashmir > in proto-caucasian *myerō- / muyro – mountain, in North Caucasian, Caucasian, Avar languages me`ér, Gunzib maru, Archin mul – mountains peak, mountain, Laks murlu – mountain peaks, gorges, Burushar mært – land, rock, Bask mulho – hill, Kashmiri – mountainous country of the Kasiri/Kashi, Kashgar > Burushaski yárikış – patch of land, Hurritian xawr, Urartian qəwr-ā, qīrā – land, in Kasiti it was probably kar, coming from the toponym Karanduniash/Babylon, i.e., Kash-gar - land of the Kasiti/Kashi; the toponym Kashkar in Chitral is analogous toponym. Also Khasa in west Tibet, Kasi/Kashi means peoples in Himachal-Pradesh, Uttarakhand, Nepal, North Bengal, Sikkim and Bhutan, from where the Gurki, a very militaristic tribe in Nepal, originates. Even today, among the Pushtuns around Quetta city in

Pakistan, there are Kasi and and Khesgai / Khaishagi tribes.

Part of this population reached Tyanshan where their ethnonym was kept known in northern Kashgar, and in Kasia mountain mentioned by Ptolemy, and Kashaki-Scyths. It is possible that the toponyms like Kucha and Kasar (Cheshi) are from this ancient population, and afterwards, by mixing with the earlier settlers, also together with the Proto-Caucasians Kutii, the meaning was changed to “bright, luster”. Similar word can be found also in Hurritian language kašali



– clean, for this reason Khashali is a toponym in southeast Kashmir.

Later, the Arab author Al Hvarizmi wrote that the city Al-Khazar was located in Central Asia where river Taval flows with its three tributaries coming from As Kasia mountain. Tamil is river Obihingou, a tributary of river Surhab that flows through the region of Taval-dara located in the Upper-Badakhsha region of Tajikistan. Surhab (red water) is a tributary of river Vahsh that flows into Amudarya. Ibn Hordadbeh located the homeland of the Khazars between

Khorasan and Kashmir. Itskhak ibn Husein wrote that “the country of the Khazars was close to Sind” (North India).

In his “Book on the miracles of the seven climats” (climat means a district in the Persian and Arab-Persian geographic tradition), Surhab Ibn Sarabiun, who lived in the first half of the 10th century, called river Tavil “the river of the Khazars”. In addition, it should be pointed out that this geographer, like Al-Khazar, knew very well about the existence of the European Khazars in the East Caucuses north of Derbent. Describing the cities along river Tarvil close to Al-Khazar city, Hvarizmi included in the so-called “fifth climat”: Ustrushana, Hodjent in Tajikistan, Benaket (the old name of Tashkent), Turbaned (Ortar city in South Kazakhstan), Isfidjab (or Sairam in South Kazakhstan), and the center of the country Shash (Chach) and Tarband. All these regions were at the border of Scythia with the Turks. Thus, “the country of the Khazars” must be looked for in the region between Sairam to the west, Tashkent to the south and Fergana to the east i.e., along the upper and middle parts of Surdarya river (Figure 33).

According to Al Farangi (10th century), “the country of the Khazars” was east from Gurgian sea (designates Caspian and Aral seas together). T. Kalinin concluded that in his description of Khazaria Al Hvarizmi has used the “Geography of Ptolemy and his description of Inner Scythia”.

In this case, Ptolemy would write about As Kasia mountain as the Kasia mountain which is East Tian shan. On the other hand, it is clear that river Tarvil or Khazar river is Surdarya. The connection with Kasia becomes clear considering that Surdarya river is formed by the merge of the two rivers Narin and Karadarya. Nasrin springs are in Tian Shan, south of Isk-kul lake, and those of Karadarya in the region northeast of Kashgar, around the Chinese-Kyrgyz border today. Karadarya has two springs: the springs of river Tara and the springs of river Karakuldja which flows into Karadarya after the merge with Tara. Thus, both rivers come from Avzakia mountain according to the geography of Ptolemy. Ptolemy calls Tian shan Kasia mountain, Pliny wrote that the **Kasiri** people lived there.

In his letter to Hasdai Ibn Shafut, Khagan Joseph (“Jewish-Khazar correspondence”, published in 1912 by Solomon Shehter) wrote something very interesting: “Thus, I am reporting the name of our country as we found it in our books: “RQNWS (Arknus), and the name of the capital of the Khazar kingdom is the name of the river which flows through it - ‘TYL (Atil or Itil)”. According to O. Pritsak, “the name of the Khazar land “Ar-k-nus” (‘RQNWS) is the Latin name of Hirkania which has nothing to do with the Khazar tradition”. The significance and the location of Arknus as a toponym is not clear, it is debatable. But it is possible that they were writing about the ancient country of the Khazars, where they came from. The Khagan discovered it in the old books. Arknus is identical to Argu, Argun as was the name of the Seven-rivers region (Jetasu) in the early medieval times. It was located between Fergana, Sogdiana, Balhash lake, and West Tian shan. Argu is the name of a Turkic tribe who used to live there and merged with the Karluki. Argh people are considered identical with the Kalach/Halach who are considered Turkic Hephtalites. Their language is a very ancient Turkic language, different from Oguz and Kipchak. It is possible that their name reflects the even more ancient Arsi/Arqui (which means made of silver), respectively, Rouchji/Yuechji or Tochars who settled there after 165 BC. The Haladji in Afganistan are considered descendants of the Hephtalites. There is also Khazah tribe Argyn. The Haladji are the Turkic descendants of the old population in this region.

In West Afganistan today, there is a small Iranian-speaking community called Khazarai, relatives of the Jamshidi; they are different from the Hezarej who are of Mongolian origin. It is not possible to know if the Khazarai are relics of the ancient Kasiri but it is a possibility since names like kāsī, kāsaey, kāsīr are identical with the name of the ancient Kasiri.

Khazars are descendants of the ancient Iranian and Tocharian population who lived north of Tian shan (in the Kasia mountain), between Kashgar and Turfan (Kasar or Cheshi). It is not known how they were formed, in what stages. Partially, it was around Turfan (Cheshi) where they lived together with Pulei, Beylu, people who supposedly carried the Bulgarian ethnonym.

Subsequently, under the Sunnu pressure, together with other relatives (Yuechji, Ususni) migrated to river Surdarya. Part of them reached the Caucasus, another part remained in the region between the rivers; they are known to the Chinese sources as Kangju 康居 which in Han epoch sounded like Kangka. A third part of them apparently remained in the Kashgar and Hotan region; they merged with the Uigurs.

At the beginning the Khazars were described in the Caucasus region only by the Armenian and Georgian sources. They were mentioned first in the middle of the 2d century in connection to the war of the Bulhars/Barsili and the Khazars with Vaharshak II. The Khazars inhabited East Caucasus, their land was frequently called by the Armenian historians "Masaha-hona" - land of the Huns-Masagetes or the Hon/Hun kingdom in general. They were defeated by the Saviri with whom they merged later and were assimilated by them. After the defeat of the Saviri by the Avars in 558, the Khazars took over the power to rule the state but the Saviri language (Proto-Chuvashian) was accepted by the Khazars. Later, they were conquered by the First Turkic Khaganate. After the quarrels within the Khaganate and the withdrawal of the Turks from East Caucasus in 658, the Khazars became the rulers together with the Turkic by origin dynasty. Ten years later, the rising Khazar state decisively attacked the Kubrat Bulgaria taking over its territories. Thus, the Khazar Khaganate came to be.

Literature Sources and Further Reading

ДАВИД БАГРАТИОНИ. ИСТОРИЯ ГРУЗИИ. Текст воспроизведен по изданию: Давид Багратиони. История Грузии. Тбилиси. 1971 г. Веб-сайт: „СРЕДНЕВЕКОВЫЕ ИСТОРИЧЕСКИЕ ИСТОЧНИКИ ВОСТОКА И ЗАПАДА” - <http://www.vostlit.info/Texts/rus11/Bagratiioni/frame1.htm>

В.И.Абаев. ИСТОРИКО-ЭТИМОЛОГИЧЕСКИЙ СЛОВАРЬ ОСЕТИНСКОГО ЯЗЫКА. Том I. А-К'. Москва-Ленинград, 1958 г., стр. 245-246
http://www.allingvo.ru/LANGUAGE/etimolog_slovar.htm

Цв. Степанов. Власт и авторитет в ранносредновековна България. С. 1999 г., стр. 91

A. Lubotsky. Indo-Aryan inherited lexicon. <http://www.indo-european.nl/cgi-in/main.cgi?root=leiden>

D. N. MacKENZIE - A CONCISE RAHLAVI DICTIONARY. Oxford University Press. 1986., стр. 19

В. Бешевлиев. Първобългарите. Бит и култура. С. 1981 г., стр.51

В. И. Абаев. Скифо-европейские изоглоссы. На стыке Востока и Запада. М. 1965 г., стр. 19: http://www.bulgari-istoria-2010.com/booksRu/V_Abaev_Vostok_i_Zapad.djvu

РАВЕННСКИЙ АНОНИМ, КОСМОГРАФИЯ. Северо-Восточная Европа в "Космографии" Равеннского Анонима". Текст воспроизведен по изданию: Северо-Восточная Европа в "Космографии" Равеннского Анонима // Восточная Европа в исторической перспективе. К 80-летию В.Т. Пашуто. М. 1999 г., кн.5: http://www.vostlit.info/Texts/rus14/Ravenn_geogr/text.phtml?id=1167

Ravennatis Anonymi Cosmographia, liber IV, book 1. Веб-сайт: <http://encyclopedie.arbre-celtique.com/cosmographie-de-ravenne-6237.htm>

Св.Плетнева. Хазары. М. Наука 1986 г., стр.19: www.shard1.narod.ru/biblio1.htm/ и http://www.bulgari-istoria-2010.com/booksRu/S_Pletneva_Chazary.pdf

Б.Н.Заходер. Каспийский свод сведений о Восточной Европе. Том-1. Гурган и Поволжье в IX - X в. М.1962 г., стр.122, 150-151, 179: http://www.bulgari-istoria-2010.com/booksRu/Zakhoder_01_1962.djvu

С. Кляшторный. Азиатский аспект ранней истории хазар. Сборник "ХАЗАРЫ, Евреи и славяне". том -16. М. 2005 г., стр. 260, 262

Андраш Рона-Таш. Хазары и мадьяры. Сборник "Хазары. Евреи и славяне". Том 16. М. 2005 г., стр.113: <http://сувары.рф/ru/node/1079>

С. Г. КЛЯШТОРНЫЙ. НОВЫЕ ЭПИГРАФИЧЕСКИЕ РАБОТЫ В МОНГОЛИИ (1969-1976 гг.) -<http://uighur.narod.ru/uigur2/article36.html/>

ХОН ТЕИК ТОХ. ОКОНЧАНИЕТО "YU" В ОНОМАСТИКАТА НА ПЛЕМЕНАТА СЮННУ, СЯНБИ И ГАОЦЗЮ. Hoong Teik Toh, "The -yu Ending in Xiongnu, Xianbei, and Gaoju Onomastica,"

Sino-Platonic Papers, 146 (February, 2005): http://bulgari-istoria-2010.com/booksBG/Hoong_Toh_Okonchanie_Y1.pdf

И.Стеблин-Каменский. Этимологический словарь ваханского языка. С-П. 1990 г., стр. 387
Восточный Туркестан в древности и раннем средневековье. Под редакцией
Б.А.Литвинского. М. 1998 г., стр.161-200)

Арно Фурне. КАСИТСКИЯТ ЕЗИК И НЕГОВОТО СРАВНИТЕЛНО РАЗГЛЕЖДАНЕ С
ХУРИТО-УРАРТСКИТЕ ЕЗИЦИ.: http://www.bulgari-istoria-2010.com/booksBG/A_Fournet_Kassites1.pdf (англ. текст): http://www.bulgari-istoria-2010.com/booksBG/A_Fournet_Kassite.pdf

Пушунски племена (Pashtun tribe): http://en.wikipedia.org/wiki/Pashtun_tribe

Е. С. Галкина, А. М. Родригес. Кочевая периферия славян и Руси (этнополитический процесс) М. 2003 г.

Белла Ваинберг. Этнография Турана в древности VII в до н.э. - VIII в.н.э. М. 1999 г., стр. 286-287, 291: http://www.bulgari-istoria-2010.com/booksRu/B_Vainberg_Etnografia_Turana.djvu

В. Балтольд. Собрание сочинения, том-4. Работы по археологии, нумизматике, эпиграфии и этнографии. М. 1966 г., стр. 37: http://www.bulgari-istoria-2010.com/booksRu/Bartold_4.pdf

(27) ГОЛЬБ, Н., ПРИТЦАК, О. Хазарско-еврейские документы X века., част 2. Текст воспроизведен по изданию: Хазарско-еврейские документы X века. М. Мосты культуры. 2003: http://www.bulgari-istoria-2010.com/booksRu/Golb_Pricak_Chazarskie_dokumny.pdf

А. Салмин. САВИРЫ НА КАВКАЗЕ. Лавровский сборник : материалы XXXIV и XXXV Среднеазиатско-Кавказских чтений 2010-2011 гг.: этнология, история, археология, культурология. - Санкт-Петербург, 2011. - стр. 22-28 . Электронная библиотека Музея антропологии и этнографии им. Петра Великого: http://www.kunstkamera.ru/lib/rubrikator/03/03_05/978-5-88431-239-5/ © МАЭ РАН

SAVIR (OR SABIR) PEOPLE

It is widely accepted that the Chuvash people are distant descendants of the Savirs who came to Europe together with the Onogurs around 463. Certain Bulgarian-Chuvash lexical analogies suggest that the Savirs had a significant role in the ancient Bulgarians ethnogenesis.

The Savirs settled east from the Onogurs, in Dagestan region. Toponyms related to the Savirs presence has been preserved in both Central and West Caucuses indication that they were numerous people, and at certain stage of their history, they ruled the entire North Caucasian region. The names of Savirs gorge in Dagestan, river Savirs, Sarartison-hoh mountain exist in Norther Ossetia. The Savirs ethnonym is kept in the Svans (Kartvel, Georgian ethnical group) language, they call Karachevo-Balkars "Saviar" even today. This indicates that in early medieval times the Svans were neighbors to the Savirs, and later the name was transferred to the Kipchak speaking newcomers - Karachaevs and Balkars.

Ptolemy mentioned for the first time in his "Geography" (book 3, chapter 5, 22 - European Sarmatia) the people Σαύραροι (Savars) as neighbors of the Aors and Pagirits (i.e., Pugurs). Their location is unknown - maybe somewhere between Ural mountains and the Caucuses. The Ptolemy's report was copied by the anonymous author of the Ravenna Cosmograph: "There is a land further down around the Ocean called the land of the Roxolans, Svariks (Suarices) and Savromats. Two rivers flow through this lang: the big river called Vistula, which flows into the Ocean, and river Luta. The above mentioned Ptolemy, a tsar and a philosopher, told us about this land". Svariks/Suariks are the Ptolemy's Savars or Savirs, the neighbors of the Roxolans and Savromats. Scientists connect the ethnonym Suarices with the name Sorices, known from „Tabula Peutingeria" placed southeast of the Roxolans (Roxulani) (Segm. VIII, 1). The location described by Ptolemy indicates that indeed they mean the Savirs. River Vistula is Visla, and Luta is river Aluta, the Latin name of river Olt. Claudius Ptolemy was confused with the Ptolemy dynasty in Egypt.

Another author, Pseudo-Zacharias (Zacharias Rhetor) reported about these people in 555 as Sapir/spr **سپير** among the nomads living in tents in the Caucuses.

Stephen of Byzantium described the Sapirs/Savirs (Σάπειρες) in 5th century as the people living in the lands along river Akampis (river Choroh in Ajaria now, a region in Georgia at the border with Turkey), between Colchis and Persia to the east. He presented two ways of writing of this ethnonym: "Sapirs (Σάπειρες) are people from the Pontus, who are called now Sabirs (Σάβειρες)". In his "History of the Goths", Jordanes (6th century) mentioned the Savirs as one of the most important Hun tribes, along with the Altsiagirs who lived around Hersones and Hunugurs (Onogurs). The name "Altsiagirs" is probably Altaian, and means "the separated clan", from the Tungus-Manchurian *aldža*, Mongolian *alslax* – separate, remove, going far away, Mongolian *als* – distant, ancient Turkic *alšiq* – take away, and *gir* – in TM languages, a suffix for for formation of clan and tribal names.

Theophanos and Malala wrote that in the 6th century the Savirs leaders could bring to war an army of more than 120,000 troops. Also, in the 6th century, Procopius wrote that "the Huns called Savirs, lived in the lands from the Iveria borders (Central Georgia today) to the end of the Caucuses".

In his "Ruling the Empire", Constantine Porphyrogenitus indicated that the Savarts-Asphals (Σάβαρτοι ασφαλοι) were part of the Magyar tribes moved to the Persian borders. In fact, those were the Savirs. The second part of the ethnonym, the "asphals", comes from the Greek word *ασφαλής* - sure, genuine, authentic. Thus forming ethnonym of Samoyed peoples: Nenets > *nenəj* - sure, genuine and Proto-Ural **enc* / **inše* - man, human, person, Enets > sure, genuine, authentic and **enc* / **inše*, Nganasan > *nənuo* - sure, genuine, authentic and *`sa* < **inše*. So that such a name "true Savirs" is completely true from a historical point of view. It is particularly important that Constantine Porphyrogenitus, reported close relationship between ancient Hungarians and Sabir people, as two parts of one nation.

Very little is known about the most ancient history of the Savirs. In the same time, among the Turkic speaking people in Siberia there are legends about ancient tall people called **Sabirs**.

Here is what G. Yu. Sitnianski wrote about these people: “There is a legend among the people of Siberia about the „сыбыр” (sybyr), or Savirs, who lived here long time ago. According to a Barabian Tatar legend, pouring rains came down from the north and transformed the steppe into taiga. Mosquitoes and biting insects appeared. Part of the Savirs went to the south, another part remained in their homeland but could not survive the cold, the humidity and the mosquitoes. They were fed up, and jumped into a lake to drown. For this reason, the region was called Siberia”.

Such legends about the Sabirs/Savirs exist not only among the Barabian Tatars. Tatars from the Omsk region don't know the name „сыбыр”, yet they tell tales about “tall, well built people who migrated to the south when many trees and bushes began to grow in the steppe”. The same legend was spread among the Tobol Tatars during the 19th century. The so-called “behind the marshes” Tatars also have similar legends with a small difference that for them the Savirs were midgets, “as high as a spindle”, who were endlessly at war with the birds, i.e., the Nents, a Samodian people revering the birds as a totem. S. V. Kiselev located the original homeland of the Savirs in the region of the city of Tobolsk and towards the Ural mountain to the west. M. F. Kosarev analyzed the legend that the Savirs/Sabirs migrated to the south because of the colder weather and high humidity, and concluded that this migration would be possible since according to the research of the forest and the traditional forest-steppe zone of Siberia, significant cooling down took place indeed during the 4th century.



Family names, such as **Sipar**, **Separ**, **Supar**, **Supra**, exist among the Mansi, and Sebar, Shaber among the Hanti, also as toponym: **Shaber mu** - the land of the Shaber around the city Salehard, **Shaber maam** - the

Shaber people on the river Low Ob, the **Sipir** people. **Saber**, **Saper**, **Soper** people were remembered by the the Berezov Hanti. The people and their country was called Šaber-mām and Šaber-mu, respectively 17th century. In sources from the beginning of the 13th century, the **land of Sibur** was located behind Ural. In the folk tales of the Tobol Tatars, the **people Savar**, **Sibar** used to inhabit the middle and lower part along the river Irtysh. Local remains of the old settlements are called **savar-tuba**, and **savar-kala**. In the folklore of the Evenki, Savir was a land located to the west of them, the people there raised and rode horses. The following toponyms exist: Supra, Sopra, Sepra, suprin, tents along the rivers Konda and Irtysh, Tyapir ush (Hantian), Sepirus (Mansi) on river Irtysh. Family names, spread among the Hanti and Mansi along the rivers Ob, Irtysh, Kasim, such as Sobrini, Sabarevi, Seburovi, Savirovi, Severovi, Shiberovi, Shuvorovi, also existed in the 17-19th centuries. Florinski, Shafarik, S.K. Patakanov placed the **Sipar** (Savar, Savir, Sibir) people along the middle and lower part of river Irtysh, between Omsk and Tobolsk; they belonged to the Ugor community.

There was an area which used to be known as Sëbër-jax nêp – “Cemetery of the Sëbër people” in the Kondin community of Tobolsk district. According to Z. Ya. Boyarshinova, “People representing the ethnical group “Sipi” (Sevir, Sabir) were the ancestors of the ancient Ugri. They had a long and complicated interactions with other ethnical groups of West Siberia, Kazakhstan and Central Asia”. Precisely in the region of West Siberia, the **Sargat culture** was located, where the likely ancestors of the Savirs used to live, according to V. N. Chernetsov. It is called Sargat after the name of Sargatka village where a group of necropolises was found. This culture was spread along the rivers Ob, Ishim, Iset, Tara. It existed during the period between 4th/3d centuries BC and 4th century AD. Archeological

inheritance includes necropolises, fortified and non-fortified settlements. The necropolises are better researched. The burial mounds are round or oval, surrounded with stone at edges. The burial chambers are rectangular and narrow, sometimes with rounded corners. The earlier mounds contain several burial chambers, the later (2nd-4th centuries) - only one in the center. On the upper wall, next to the head of the dead, there is a small niche called "secret niche" by the archeologists, where the dishes with a ritual food was placed. In one burial pit there was one or at most two skeletons. These skeletons lay on their backs with their arms extended along the body; the orientation is mostly north or west. There were traces of wood bed where the dead was laid and closed with wood shutters attached to the long side of the burial pit. Some more complex wood structures were found in some of the pits made of wood planks. The burial pit was covered with burned wood or chalk. On the top is the mound where remnants of horse skeletons were found, perhaps buried with the horseman, as well as bones of other animals (sheep, cow, birds, wild animals). Also weapons such as swords, spear tips, and arrows were found. Work tools, knives, sharp bones, decorations, mirrors, were also found. The burial rituals were typical Sarmatian, and the discovered objects and weapons are similar to those of other Sarmatian tribes from the Aral and Northern Black sea (Sivashovka burial group) and North Caucasus (Ust-Labinsk, Mamisondon necropolis). The people from the Sargat culture lived in fortified settlements located between two rivers surrounded by high levies. Their houses were four cornered, semi-dugged into the ground with a fireplace in the center. The cultural layer is rich - many ceramic vessels, tools, bones of domestic animals, mostly horses, but also sheep and swine which is rare in the West Siberia, an indication for a settled population. The material culture shows interactions mostly with Central Asia, East Turkestan, and the Sarmatian world.

The ethnicity of the Sargat population is a debatable question. There are at least three hypotheses: proto-Magyar (Ugr), Samodian, and polyethnic (Ugr/Samosian + Iranian/Sarmatians). The discoverer of the Sargat necropolis in 1928, P. A. Dmitriev, described them as Sarmatians. V. N. Chernetsov related this culture to the Savirs who he described as Ugri. V. I. Vassilev determined the Sargat population as a mixture of Ugri and Samodians. K. V. Salnikov and V. F. Gening determined it as Ugri with strong Iranian presence. V. A. Mogilnikov viewed the Sargat culture as precursor of the Kushnar and



Sargat soldier (kantafractar)

and Karayakup cultures in the southern Ural lands, related to the Ugri but with late Sarmatian characteristics. Both Mogilnikov and Halikov stressed the role of the Indo-Iranian component in the culture of the tribes in the West Siberian steppes. According to them, the big role that Indo-Iranians played in the Ugri life during the early Iron age is demonstrated by many linguistic similarities between the Indo-Iranian and Ugor languages. The name of a big river Tara in this region is similar to the name of one of the Ugri tribes Taryan-tarhan which probably corresponds to the Tarnyah tribes described by T. Samokata, as well as the name Tar - the father of Uangur and Mukar in "Narts saga" (in Hungarian ter, Hanti tir - spacious, wide or Hungarian terel, Hanti tirmat, Mansi tara - quick).

According to A. N. Bagashev, anthropologically the people of the Sargat culture have two components: Europoid with minor Mongoloid features, genetically related to the Saki from the Aral sea, and pure Europoid, genetically related to the Sarmatians tribes. On the basis of these archeological and anthropological data, the author determined the Sargat community as a mixture of Ugor substrate and Iranian superlayer. This conclusion was accepted by K. F. Smirnov, and L. N. Koriakova proposed in addition a Samodian element as well as Turkic speaking (rather Altai speaking) "Huns" element.

The most likely hypothesis is probably that the Sargat culture is of multi-ethnic origin, composed of local Ugri or Ugri-Samodian population and Iranian (Sarmatian) migrants from Central Asia.

According to A. Tairov, the original Iranian migration to the lands behind Ural during 6th-5th centuries BC took place at a time when a group of tribes - Saki, living in the North Kazakhstan, migrated to the north. They became the ruling elite of the Gorohov (5th-2d centuries BC) and Sargat cultures and thus many Iranian elements are observed in the Ugri languages related to the economic, religious, and military life. The Gorohov culture spread along river Iset. "Gorohov" tribes lived on the east slopes of Ural and the middle of river Tobol, and after the end of 5th century, they mixed with the Sargat people because of the ethnical closeness which can be seen in their almost identical burial rituals (an oval burial chamber with a wooden construction among the Gorohovs, on top of which a mound is raised). Part of the Gorohov tribes migrated south to Bashkiria and west of Ural. During 3d century BC, another migration of Sarmatians from Aral sea (Prohorov culture) to West Siberia and behind Ural took place. The military elements in Sargat burials increased, the weapons and tools indicate Prokhorov culture origin. Under the pressure of the new migrants, part of the Sargat tribes were displaced to the east reaching Altai mountains. At the end of 3d-beginning of the 2d centuries BC, a powerful tribal union of relatively high socio-economic development was formed in the lands between Ural and Altai. These were the people of the Sargat culture. In the period of the "Great Peoples Migrations" in the 2d-4th centuries, an infiltration of people coming from the east was noticed, traditionally connected to Sunnu, which caused movement and migration of Sargat tribes to the west, towards river Kama (as witnessed by the Turaev necropoli), and south towards Bashkiria (where the Turbaslin culture emerged). In the Uffa region, a new kind of burials appeared analogous to the Jetaasar culture.

The legend about the Savirs/Sabirs is very similar to another mythological cycle. According to the geographer A. M. Maloletko, the myths and legends of the Ugri from Ob, Mansi, Selkup, and Altai Turks (Kumadins, Hakasi), contain memories of old, Europoid population in Altai called Alans/Yalans. They were giants with exceptional power, raised many horses, all enclosed with iron. They called themselves "Narti" and distinguished themselves by "the sharp heads". To become an Yalan, according to the Selkups, every child must have its head tied to become elongated. It turned out that there were toponyms derivative of "Alan" in the far east, in south Siberia, Altai, Khakasia, and Tuva. Maloletko discovered names of rivers ending on -don, -dan, -ton (Alan name for river, modern Ossetian don, Alan dan/tan), for example: the rivers - Ardan, Chadon, Toydan, Kuydan (called Kobadan until 18th century), as well as the lakes - Saratan, Orton, Asratan in Altai.

In the Shorts folklore, images about heros-giants called Alans, Alan-kizhi (litterary people-Alans) existed, who were so strong that could throw a hammer over the mountain Toynag-aigi. In the Shorts language, "Nart" means giant, and Nartpak - tales about the giants. In their mind, Alans were huge, dressed in iron, armed with long spears, arrows and swords. They lived in fortified citadels, raised big herds of horses. Their dwellings were underground, and the dead were buried in niches in the rocks together with the horses. This fact is interesting because around 7th century, burials in rock niches appeared on the territory of Balkaria (today), at the springs of river Kuban, Kislovodsk. Some authors (Minaeva) claim that these burials belonged to the Alans, others (Runich) to the porto-Bulgarians. Similar burials in rocks were discovered precisely in Altai, in the pre-Turkic epoch, indicating migrations of people to these regions.

In the Kirgiz legend also giants are described, who throw stones over the mountain Altai, and in this way they explained the numerous memorial stones - mengirs, spread since the antiquity. Throwing stones is one of the favorite competitions among Narts, as in the Ossetian "Nart saga". There were giants, called Yalans or menkavi (goasts) with elongated heads (hint for Artificial Cranial Deformation, or ACD) and dressed in iron, in the Hanti and Mansi folklore as well. Their breast shields were red color, and the horses had wings. They had big hordes of horses. Captured people used to take care of the horses. They cut the heads of the killed soldiers, scalp them, and the scalps were attached to the saddle, a custom typical of the Scythians, Yuechji and Alans. They descended from the sky like ghosts. To become an Yalan, the head of any child must be tied to elongate the skull.

The ACD custom existed until 1st-2d century in South Siberia, and the last remnants were found in 18th century. There are two clearly defined circles in the legends of giants among the Shorts and Selkups. The first is related to the Alans whose life style was different from the one of the contemporary citizens of South Siberia. The second circle of giants is related to Matari, Mordari who defeated and threw out the Alans (Mordari tribe exists, Turkicized Samodians, still exist among the Turkic people in Altai). The Mordari giants had the same life style as those of the Shorts and Selkups. There is also Matori tribe, a Samoan tribe in the Sayans. Selkups consider them as their ancestors. They were called "the sunny people" in the legends of Mansi, Yalans or Ilans, and their country was called Kenga. Compare Kang, Kangjiu. Proto-Ugro-Samodians were dependent on the old east Iranian inhabitants of Altai and Sayans, the descendants of the ancient Turan of the Avesta where the Alans originated from. But the time came when they left this country and Ugro-Samodians became their rulers.

According to Maloletko, Siberian Alans can be related to the people of the previous Tesin culture (2d-1st century BC) that determined Tashtak culture from the previous Tagar time. Saragossa culture is its analogue in Khahasia. Based on archeological materials a connection can be established between the Alans and the people of Tesin culture which is the last stage of the previous Tagar culture. The tradition for collective burials originated in late Saragash stage of the Tagar culture (3d century BC) and was further developed in the first stage of the (2d-1st century BC). This tradition appeared later on the Caucuses, in 1st-2d century (catacombs) and in 5th-6th century a small tomb (in Russian **sclep**). The graves construction, the positioning of the dead separated by sex, brings these burial complexes in Khahazia closer to those in North Caucuses. The custom to cross and tie the legs of the dead (ritual pacification) is similar. Objects, similar to the Saltovo-Mayak culture from the Caucasian region (middle of 8th - beginning of 10th centuries), were found in different places in Altai and Sayan. The Alans, Savirs, Honi of Dagestan, and the ancient Bulgarians participated in the formation of this culture. Paleoanthropological evidence also supports the idea about the connection between the Alans and the Tesin culture. The anthropologists don't doubt that the people of the Tagar culture were of European race. Research of the discovered skulls demonstrated that Tagar population is Europoid with a slight Mongoloid ingredient which is observed since the first stages of the Tagar culture.

According to G. F. Debets, Tagar population can be divided into two groups depending on the skull measurements: a bigger group of dolihocranial type and a smaller one of brachicranial type. In the dolihocranial type, the longitudinal diameter of the skull is bigger than the diameter across the skull, the face is elongated. In the brachicranial, these two measurements are almost equal, wide, round face. The characteristics of the first type of the Tagar faces are very close to the people of previous Europoid cultures - Affanasian and Andronovo; the second type, according to V. P. Alexeev, indicates heredity from the people of the previous, Karasuk culture.

According to S. Yatsenko, the first homeland of the Alans around 2d century BC was between the south slopes of Altai and Usun state (after the migration of the Usun/Assi north of Tian Shan). Thus, the proto-Alans in fact represent exactly the Tesin culture. During the following centuries, the Alans, together with Usun/Assi moved to Central Asia, to the lands of Kantsyu where they settled around Aral sea (Yantsai > Alania and Uenasha). Here, they mixed with the local Sarmatians forming the upper, ruling class of military people with specific characteristics, for example, in the burial rituals (catacombs, scleps, rich additional objects) which are different from the Sarmatian (fewer objects, ground pit). They migrated to the region around the Caucuses in 1st-2d century, and then to the Caucuses mountain where they mixed with the local Sarmatian population. Yatsenko reached the same conclusions after extensive analysis of the "sources innovations" among the Alans that makes them different from the rest of the Sarmatians.

If the data from the two cycles of legends were compared with the archeological history of South Siberia, the things will become clearer. The legends for the Yalans-Narts reflect the later stage, 2d-1st century BC, the time of transition from Tagar to Tashtak archeological culture, which took place during the transitional Tesin stage. The people of the Tagar and the

previous Tesin cultures were Indo-European Iranians, or generally speaking, “Saberian Saki”, ancestors of the known to us Alans. The Alans appeared in East Europe during 1st-2d century, which coincides with the end of the Tesin culture. Exactly at this time, the Tsianbi lead by Tanshihai, defeated Sunnu, thus, expanding in both east and west directions. The Altai region was included in their steppe state. The newcomers mixed with the old population of south Siberia, and started the Tashtak archeological culture.

During the 2d century, new tribes expelled from northeast came and took over the land around Caspian and Aral seas, when, according to the Chinese chronicles, the old Yantsai (the Sarmatian land) changed its name to Alania and Uanasha who were also called by the common name Sute (Sogd). Alan and Uanasha is equal to Alans and Honi (Hioniti, Hioni, Honoguri). These events coincided with the beginning of the Afrigid dynasty in Khorasm, which originated from the mythical Syavush. Alan migration (together with the Ugro-Samodian tribes) through the “Steppe passage” caused movement among the older Sarmatian population, part of which migrated to the north, around the east slopes of Ural mountain. They mixed with the local Ugor tribes and founded the Sargat archeological culture, representative of which will come to the historical stage as “Savirs”.

Later, in the 4th century, Savirs (from Sargat culture) also were forced to migrate toward east Europe. At the end of the 4th century, the Sargat and Tashtak cultures ended, caused by climate changes (conversion of the steppe into taiga), as well as by the continuous expansion of the Syanbin and Zhuzhans.

Around the same 4th century, the Savirs, Onogurs, porto-Magyars (Urogs) and Saragurs, all representative of the Sargat and Tashtak cultures, occupied the territory between south Ural and Ustrushana (around south Aral sea). They had to migrate further to the west towards the Black, Azov seas and the Caucuses later, around 460-463, because of the Hephtalites invasions.

In the period of 463-500, the Savirs settled in Dagestan and became the ruling class among the Honi tribes. The Honi kingdom became the state of the Savirs. The older settlers, Bulgarians, Barsilis, and Khazars were subjugated by them. Prokopius described the people of the North Caucuses: “...where on the left side of the Iveria borders, along the branches of the Caucuses, live many peoples among them are the Alans and Abazgs, Christians for a long time and friends of the Romans, also the Zihi, and behind them the Huns, called Savirs”. During this period, the name Honi/Huni began to apply mostly to the Savirs.

In 503, the Savirs fought on the side of Byzantium in the war with Iran and devastated the northern Persian lands, and those behind the Caucuses. In 505, shah Kavad was forced to accept a peace treaty with Byzantium and began a war with the Savirs. He succeeded to push them back behind the Caucuses only in 508. Theophanus Rhetor wrote that in the same year the “Huns, called Savirs, invaded through Daryal pass, attacked Armenia, pillaged Cappadocia, Galatia and Pontus; they stopped almost at the Evhaita” (village Beyözü, located today south of Trabzon in central Turkey).

Joan Malala reported that Emperor Justin (518-527) sent expensive gifts to the “Huns” ruler Zilgib to involve him in a war with Persia. At the same time, Kavad also bribed Zilgib for union against Byzantium. At the end, Zilgib joined Persia but did not return the gifts from Justin. This strongly irritated the Emperor of Byzantium who wrote a letter to Kavad telling him about his negotiations with Zilgib proposing to the shah “to understand each other like brothers and not let these dogs - the **Savirs** to joke with us”. Angry Kavad killed the miserable, cunning Zilgib. The same event was described in the “Chronicles” by Joan of Nicaea, only the Savirs ruler was called “Zilgides, the king of the Huns”. The name Zilgin/Zilgid is an example for this Altai-Sarmatian symbiosis: in Ossetian Ironian zilgæ – storm, hurricane, in Turkic language *jil, žil, sil – wind, Mongolian salki, salxi, Korian salgiran – wind, cold wind, proto-Altaiian form *zāli - wind.

Around 522, byzantine messenger Proba visited “the kingdom of the Honi at the Azov sea” or the Onogurs, to persuade them for a war with Persia. Proba’s mission was unsuccessful since the Onogurs wanted to take back the Cimmerian Bosphorus taken by Byzantium and the following coup by the Maguer solidified the Byzantine positions. That is why in 527, the Savirs Queen Boarix, widow of tsar Bolah, made peace with Byzantium, thus

positioned herself against the Onogurs. The name Bolah (Balah in Joan of Nicaea) is a typical Sarmatian name. The name Βολας, Βαλος was known in the Bosphorus kingdom. The Persian analogue is Bālāg, Bālist – supreme, highest. Its basis is Indo-European, Iranian, and Tocharian root *bal – elevated, big, strength, and Iranian aš/az – size, measure, in Ossetian and Chuvash as – hight, size, in Avestian aš – similar to, size, az – size, Indo-Arian bališta – strongest. The analogous name in Bulgarian is **Balyo, Balyuch, Balush, Balsho, Baluh**. In Hungarian - Balash, in Ossetian Bala, Balo, Bælæu, and in Chuvash - Palak, Palah, Pālash. The same goes for the name Boarix, which is written as **Boa** by Joan of Nicaea describing the same events. It can be related also to the Digorian beu - rose. The second part of the name **rix** means ruler (in Hotan-Saksi reek - ruler).

Zacharia Rhetor wrote that Prob visited the Savirs Honi (Huns) at the Caspian sea where he met the Armenian Episcopo Kardosh who tried to Christen the Savirs. Kardosh mission lasted between 515 – 529. According to Theophanus, part of the “inner Huns” (Onogurs) led by Stirax and Glon, crossed the land of the Alans to reenforce the Persians, but Boarix destroyed them and sent their leaders to Byzantium. The Honi from the Azov sea were against Byzantium, because of the loss of the Cimmerian Bosphorus. The politics of the Savirs turned sharply around, in 531 they already were allies of Persia and attacked byzantine properties in Armenia. Joan of Nicaea wrote the Huns leaders names as Astera and Aglanos.

Later the relationship turned around and in 551 the Byzantines took back the city of Petra with the help of the Savirs and became known for having own siege technology, machines with unknown to the Byzantines and Persians construction. In 555, heavily armed cavalry, led by Balmah, Kutilsis and Iliger fought against the Persian Dailem (people from Northern Iran) regimens on the side of byzantine allies. Next year, other Saviri mercenary supported Persia and invaded the byzantine property Suhumi. In 6th century, Savirs founded a strong tribal union in East Caucuses behind Derbet pass; the land was spread to river Tehuri in West Georgia.

The names described in the historical sources are Sarmatian:

Stirax - the names **Στυρακος** and **Στυρανος** are known from inscriptions from the Bosphorus kingdom. It is known among the Chuvash as Starak, Siterei, Sityryak. According to V. Miller the Alan porto-form is *sturak, Osset Ironian стыр, Digorian stur, æstur, istur, ustur – big, strong, in Chuvash satur – strong, healthy, bulky. The form Astēra is the closest to the Digorian æstur and means big, strong.

Glon - this name is known among the Persians as Glonaz (Γλώνης), a Sassanid general. Seabeos also reported about a Persian general in Armenia Gołon-Mihran, written also as Włon-Mihran who was marzban to Armenia (578-593). O. Menhen-Helfen related etymology to a transition, glon-wlon, with an origin from old-Persian Vfthraghna, Varhrān, Bahrām, from Veretranga - the war god. The similarity to Chuvash name Kulam is more distant.

Kutilzis (Κούτιλζις) - no doubt this name is related to the Bulgarian names **Kutil, Kuto, Kutlo, Kutul** which gave the contemporary family name **Kutulev**. Among Chuvash names, Kutty exists, among Ossetians - Kutat. It is also related to the Persian klutz - short (hight), Indo-Arian *khutta – small, Ossetian къуты – folded, from ancient Iranian *ku(n)ta – short.

Balmah (Βαλμάχ) - this name comes from the Iranian root *bal – elevated, big and the Iranian Pahlavi meh – big, mahist – biggest, great, ancient Persian - magus, modern Persian magu, mohkam – big, strong, strength, also in Tocharian (b) mak, Tocharian (a) moḳats – strong, powerful. Thus, this name means very strong, big, elevated.

Iliger (Ιλιγερ) - in Kushan-Bactrian agalgo means thirst, in Khowar alial – drink Pushtun āl – reach something, struggle. In Tocharian (b) alalte means thirsty, long for

something, ākāl, in Tocharian (a) akalk – thirst, endeavor. Thus, the meaning of Iliger is “strongly desiring, longing for”. Similar name among the Chuvash is llecher, in Ossetian it is xælæg - jealousy, xælæf – thirst. It is probably based on a lost by now word *ælæg – thirsty, strongly desiring, greed.

In 558, Savirs reached the peak of their power, they controlled the whole North Caucasus from Colchis to the Caspian sea, but at that time the Avars appeared. At the beginning, the new intruders defeated the Utigurs and Zali, and defeated also the Savirs. Part of them remained in Dagestan until today; these are the contemporary Dagestan ethnicity Avars/Avarts. The main part moved to Pannonia taking with themselves part of the Kutrigurs. The Savirs lost their previous power, part of them migrated to Albania in the Caucasus, other part - to Armenia, and third fell under the rising Khazar hegemony. At that time, the Khazars were vassals and allies to the West Turkic Khaganate, and after its withdrawal from the East Caucasus in 658, inherited its leading role.

In his “History of Armenia”, Hovanes Drahsanakertsi mentioned the Sevoirdiki tribe, part of the population of the Utik region (in Armenian gavara). The Sevords originated from the ancestor Sevuk. Under Sevordiki name the author meant part of the Armanianized Christian Savirs. Utik, region, around the city Halhal, was one of the Savirs centers. Sevul is most likely a form of the name of Syavush, compare with the Chuvash saväk – healthy, vivid, and Tocharian (b) šāw, šāy, šāwe, šāyau – alive, vivacious. The names Savak, Savakkai, Savik, Sevkey, Suvakkai, Suvash, Suvkai exist among the Chuvash people.

As Khazar citizens, the Savirs had heavy battles with the Arabian conquerers during the entire 8th century. When the Bulgarian Khan Tervel defeated the Arabs at Constantinople (718), the Savirs ruler Alp Iltivar who was already a Christian, defeated the Arabs in the Caucasus, a little earlier (713), thus stopping their invasion 1-2 decades earlier.

The Armenian Episcopo arrived to the Savirs capital Varachan (i.e., it was in Barsilia, at that time under the Savirs) with the mission to christen the “Honi people”. The mission was successful and the ruler Alp Iltiuer, together with his people, accepted Christianity. The name Alp Iltivar is actually a title, from Chuvashian Ulal - giant; **Iltiuerr** is a title of a ruler also among the Volga Bulgarians. In the “Essay of Ibn Fadlan” it says: : “Oh Allah, save the well-being of the king, iltivar, the tsar of the Bulgarians!”. **The title Khan was unknown neither to the Volga nor Danube Bulgarians! This word is savirian transcription of alanian title Eldar / Ældar - Prince.**

The Savirs revered god Aspadiat, called also Tangrikan (literary meaning “heavenly ruler”) presented as a horseman to whom they sacrificed horses. They worshiped also Kuar, god of fire (originates from Chuvashian kăvar (кăвар) - burning char coal, burning stones, Manchurian xur – flame, fire (closest to the Chuvashian xěr – heat till red, temper, hardening. “ They brought sacrifice to the fire and the water, worshiped a god of the roads, of the moon, and all creations which in their eyes looked amazing”. Their shrines were around sacred trees called darkonad (plural of darkon, from Chuvashian terek – support, pillar. In TM language, Evenk. turukan, turyan, Nanai turak – pillar, shaman pillar, i.e., where the religious rituals took place. In other Turkic languages turuk, torak – support, pillar, turu – shamans tree. Darko means the shrine around the sacred tree). “Then the Episcopo ruled to cut the biggest tree considered to be sacred to the nasty Aspadiat - oak-tree with a rich crown to which they sacrificed horses watering it with blood of the animal, and the head and the skin hanged on the branches of the same tree. This oak was considered the most important, as a mother of all trees dedicated to other vain (false) gods, worshiped in the Honi country, the people and their rulers...”.

Aspadiat is a middle Persian form of Spandiat, in Pahlavi Spandadat or Spandyat, it can be seen in both variations. The middle Persian form reflects the Avestian form Spāntoθata – creating piety, in Midian *Spendata. It is about a legendary Iranian hero, killed in a single combat with Rustam. Spandiat participated in “Sha-name”, but because of the evolving Persian language, the name was changed to Isfendiar! The transition “sp-sf” is typical of the Iranian languages. Tangrikan was the horse deity of the Savirs, which they called also Aspadiat. It is quite possible that the name was influenced by ancient Iranian

legends of Spandiat but with a new meaning: aspa - horse, dev - god, at - name-forming suffix!

Besides Aspandiat, the Savirs worshiped also "Aphrodite" - the mother goddess. Remarkably, they had a custom two brothers to have one wife. This is very characteristic of the Kushans and Hephtalites. "And under the lusty desires, typical for Aphrodite, according to their wild custom, they took the wives of their fathers for their own wives, or two brothers had one wife, or one man had many wives". The acceptance of the Christianity was not permanent act, and after Alp Itivar, under the Khazars pressure, the Christianity was forgotten. According to Zacharias Rhetor, before that, around 537 or 30 years after the war of Byzantium with shah Kavrad, Episcopo Kurdish also was preaching Christianity among the Huns-Savirs.

The devastation by the Arabs, as well as the forceful establishment of Islam, was the main reason for many tribes : Alans, Savirs, Barsili, Bulgars, Essegels, and others, to migrate to more peaceful places in the north. In 727, the city Varachan was taken over by the Arabs, a better part of its population was killed, and in 737 the city ceased to exist.

Thus, in 8th-9th century the Saltovo-Mayat culture began in the region of river Don. Part of the same tribes reached and settled along rivers Volga and Kama around 750-800. In Chuvash legends, they say that sometimes ago, their ancestors used to live south of the high mountain, but had to migrate to the north because of foreign invasion. The last remains of the Savirs lived in East Caucases by the Derbent pass until 60s-70s of 9th century, after that they moved along the west coast of Caspian sea towards river Volga where they merged with the forming at that time community of Volga Bulgarians.

The connection between Savirs/Suvars and Chuvash is not a direct one. The name of the city Suvar is known since 1154. This city was completely destroyed by the Mongols in 1236 (the ruins were found between Tatar villages Tatargorodok and Kuznechiha today). The name of the Chuvash appeared only in 1469. This ethnical transformation took place by the way of exonyms. Volga Bulgarians went through a significant reformation since Pre-Mongolian time. They accepted Turkic language because of the arrival of a large number of Kumans, Pechenegs, Uzi, and other Turkic tribes. This is demonstrated in the written monument "Tales about Usuf" which was written before the Mongolian expansion demonstrating a mixed Oguz-Kipchak (Volga-Bulgarian) language. It is proposed that Volga-Bulgarian language was displaced by the Kipchak Turkic speakers from whom the contemporary Tatar and Bashkir, as well as, now deceased Kuman languages, originated. The so-called "Bulgarian language", mentioned by Mahmud Kashgari (11 century), was not Volga-Bulgarian but a z-dialect of the "Kuvchak (Kipchak) language, as the author claimed. There were some borrowings from the Volga-Bulgarian in the ancient Tatar language but the contemporary Tatar language is completely different. The only alive language remaining from the early Volga-Bulgarian is the Chuvash language. This is an indication that perhaps the Savirs were a significant part of the population of Volga Bulgaria. It is known that the Suvars (Savirs) refused to accept Islam for what they remained isolated from the rest of the Volga Bulgaria population after the 10th century. At that time, Volga Bulgarian population was divided on religious principle. In this way, the Savir/Suvar language survived, avoided to become Kipchak, and formed the foundation of the Chuvash language. Under the influence of the phenomenon called "rotazism" or "r>z" transition, the newly formed Suvar speakers were called Bulgarian Muslims (Suvaz) speaking Kipchak and the end "r" was converted into "z". This transitional state was kept in the language of the neighbors Marii (Ugro-Finns along Volga river) in the form of suas и суβas, and in the Tatar and Bashkir languages as сыуаṣ, which is the name of the Chuvash in these languages today. This is the origin of the Chuvash self-name čävaš, an exonym given to them by their neighbors. It must be mentioned, that according to the classification of the Turkic languages made by Karl Menges (1968), the Chuvash language is separate from the family of Turkic languages by 12 basic grammatical differences. It was determined as "specific, non-Turkic, Altaian language, thus the whole theory about the proto-Turkic "Bulgarian-Khazar" language must be generally revisited. The Soviet, now Russian, Turkology school does not recognize this difference and quite artificially placed the Chuvash language among the Turkic languages. If the Chuvash

linguistic fond is compared to the rest of the Altai languages, it becomes clear that there is greater similarities with the Mongolian and Tungus-Manchurian words than with the Turkic words. All these observations indicate that the Proto-Chuvash speakers developed independently from the rest of the "Proto-Turkic Masses". According to M. Erdal, N. Poppe, O. Pritsak, K. Menges: "Bulgarian-Chuvash language is an intermediate branch, independent language somewhere between the Turkic and Mongolian languages".

There are numerous parallels between the Chuvash and Hungarian languages related to farming, agriculture and life suggesting close everyday relations between porto-Magyars and Suvars/Savirs. According to Gombots, there are about 300 words of Turkic, or rather Altai, origin in the Hungarian language which is seen in the similarities with analogues in the Chuvash language.

There maybe a connection between the ethnonym Savirs and the later "black Bulgarians". The black Bulgarians used to live on the territory of the Saltovo-Mayat archeological culture. According to the Arab geographer of the middle ages Al Idrisi, "Sivaria" people lived on the North Black sea coast, along river Rus. B. Rybakov localized this river as Severin Donets, and "Sivaria" as Sever land from the Russian chronicles, called also Yaska (or Alan) land. Idrisi pointed to Sarada as the main city of "Sivaria". According to Ribakov, Sarada is the Arab transcription of Saltov (meaning cold place in Ossetian), the center of the Saltovo-Mayak archeological culture. "Sivaria" is probably related to the so-called "black Bulgarians". The last remains of them were swallowed by the Slavs to form the "Sever land" - city of Chernigov, hence the connection between Severs/Savirs and black color (Cherni means black).

There was a tribe called "Severs" in Danube Bulgaria. Usually, they are considered Slavs, but because of the connection "Sever land-Chernigov-Savirs", they could be considered also Savirs. The byzantine sources (Theophanus, Nicephorus) wrote that **Severs** settled in the passes of the Balkan mountain to keep the imperial borders, and the Slavs were sent by the Bulgarians to the border with Avaria. As for the Severs, the Bulgarian historian and geographer P. Koledarov wrote that part of them lived in the west on Oltenia territory (Small Wallachia) because exactly in this place, after this territory was conquered by the Hungarians in 13th century, the Severin Banat was formed. This interpretation is confirmed by the report in Ravenna Cosmography that the Savirs - **Savariki**, or Suarices, lived around river Lutta (Olt) indicating that the Savirs migration to this region was in parallel with the arrival of the Bulgarians south of Danube river, thus supporting Koledarov's explanation.

Interesting information about Savirs and their connection to the Magyars (Μεγέρον) was given by Constantine Porphyrogenitus when he was describing their most ancient history: "At that times, they were called Turki (Magyars), but for unknown reason also Savarts-Asfals". Describing the clashes between the Magyars/Turki and the Pechenegs, he wrote the following: "When the Turki and Pachinaki clashed, the Turki army was defeated and the people divided in two parts. One of them went east almost to Persia, they are called today Savarts-Asfalts, the other, led by Levedii (Lebedii), migrated to the west to a region called Atelkuz where the Pachinaki live today".

Regarding the name Turki, which was used by the byzantine sources to call the Magyars, there may be a connection with the Hungarian törzs – tribe or Megyer törzs - Magyar tribe, and not from the Turkic name, and because the words sound very close, they were substituted for each other.

The Hungarian tribes lived in Atelkuz region until the end of the 9th century. Atelkuz (in Hungarian között, köz – between and Selkup yt, üt, Mansi üt, wit, Hungarian víz – water, Hungarian túl – plenty, i.e., land in between two rivers, between a lot of water) located between rivers Prut, Dnestr and Dnepr, and Lebedia - between Dnepr and Don. The name Lebedia means 'plain, low ground' and reflects the Hungarian lapally, in the rest of the Ugro-Finn languages *lap / lapte / lapeg – low, flat, i.e., flat, low land. In Chuvash laptak means flat, even, laptäk – square, wide place, Evenk lapta – short, even.

J. Markvart also connected Savirs with Magyars as one people - Sevordik in the Armenian sources. Gula Nemet wrote that the Hungarians were known as Savardi which also connects them to the ethnonym "Savirs". In the form of "savard" the name was kept in

the Hungarian tradition itself as seen in the names Zuard/Zoward/Zovard. Russian historian and scholar in Hungarian history V. P. Shusharin also wrote that the Savarts were Magyar tribes who remained in the east, in the so-called Great Hungary.

The origin of the name “Savirs” is a complex and multi-staged process. Comparison between “Sirvatia” and “Black Bulgaria” shows that there may be a connection with the Ossetian saw/sau which means black. According to M. Gorelik, “Savarti” originated from the Ossetian sauartæ – black. He placed the Savirs within the Jetaasar archeological culture from the middle Asian rivers and around the Aral sea.

Suvar was a name of the ancestors of Chuvash people, and **Veda-Suar** was the name of a Volga Bulgarian settlement, precursor of the contemporary Cheboksari. This name is known from the map of Fra Mauro of 1459. The first part of the name **Veda** corresponds to the Chuvash vitë – roof, building, barn, and originates from the verb vit - cover, in Evenk vota - fence. The second part, **Suar** reflects the ethnonym Suvar, Suar, Su(v)ar. Thus, Veda-Suar means “Suvar fortress”. There are male names in Chuvashian language: Savoring, Savir, Savrai, Savrantei, Savranti, Savršah, Savri, Savril, Savrile, Savrinka, Savrinkka, Seper, Sepier, Supar, Suverei, Suvash, as well as female names: Savarpi, Saväppi, Savrine, Sapur, Svarush, Sverei, Sverka, Scerna, Sverti, Sveruk, Sveruhha, Sverhine, Sverchchen, Severen, Severne, Severpi, Svereten, Severity, Severuk, Severchen, Sevre, Sevrepî, Sevreslu, Sevrechêi, Severs, Sevrine, Sevrish, Sevruk, Sevrush, all of which could be related to the ethnonym Savirs.

The question of the importance of the ethnonym Savirs / Sapirs is also controversial and unresolved. I think probably ethnonym Sabir people with Ugor-Samoed origin, in Mansi sāv - very, sāvît - in great quantity, Nenets säbe - very, säbbă(ş) - accumulation stuffed increase, saam sēbre - join, and Hungarian szapora - fertile, szaporitas - multiplication, multiplication, increase in number, in Chuvash şăvăr - child, şăvărla - propagation, fertility, ie. the meaning was: a lot of people, a community, also in some Samoyed languages, * ir, * ira, means man, man, here we have to put the gang - youth, child (from ma-gyer) and Yukaghir şoromo - man.

There is also Altai theory on the origin of the name, related to the **Sianbi** people. Different variations of the Chinese transcription of this ethnonym: **Xiānbēi** 鮮卑 (ancient Chinese shar-pe, middle Chinese shan-pe), **Xibei** 西卑 (ancient Chinese sərpe, middle Chinese sənpe), **Shibi** 師比 (ancient Chinese, srijpǐj, East Han epoch şəjpjəj). Paul Pelio reconstructed the original pronunciation as *Sārbi / *Serbi, based on the Chinese character 師 (or rather its derivative 獅) which reflects the Persian word šēr – lion, and on the proposition that the tribal name Shiwei 室韋 (East Han epoch cətʷ(h)əj) / 失韋 śətʷ(h)əj = *sirvi, is probably a later form of Sianbi. Omelian Pritsak claims that the name Sianbi is *Sābi-r, considering “-r”, as ending of the plural form and connects Sianbi with the Savirs/Sabirs tribe.

According to “Hou Han-shu” legend, they settled at the beginning in Sianbi mountain neighboring the Uhuans; they did not have any relations with China. Migration to the south began during the time of Emperor Guan U Di (25-58) from the Young or East Han dynasty. Together with Sunnu, they attacked and pillaged the regions along the borders. There is information about this migration in “Wei-shu”, but it is complicated by the mythological data about the legendary emperor Huan-di who had 25 sons, one of them Chanai, took lands from around the big mountain Xianbei. His sons became leaders of the Xianbei. “Wei-shu” reports that four generations after Chanai, the Xianbei ruler Tuyin went to the south and his people reached the big lake of 1000 square li (1 里 li, a Chinese measure equal to 0.576 kilometers). Six rulers later, the ruler Tsifren reached Xiongnu land.

Information related to the legend about Tsifren is given by L. R. Kizlasov in his analogy with the testimony of Rashid Ad Din on Genghiz Khan ancestors and the Mongol homeland which was on Ergune-kun, along river Argun where it merges with river Shilka to give the beginning of river Amur. Rashid Ad Din decoded Ergune-kun as “steep mountain” (from Mongolian ergen - big, wide, ergo, ergue - elevated and hana, hanun - wall, huangan -

vertical, steep mountain) He described “inaccessible area, around which there were only mountains and forests. far from big roads. “When the number of people in these mountains and forests grew up so much that the land became small, and after they dug the mountain slope entirely, they had to go out to the steppe”. In principle, the same event is being described in different ways in the ancient Mongolian memory.

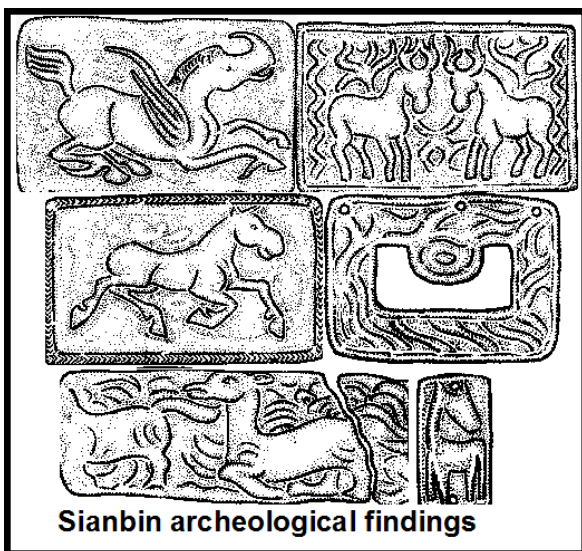
From linguistic point of view, in Mongolian *šovgor*, Buryat *šobogor*, Evenk *suvərə*, Manchurian *subəxə* mean cone-like shape, sharp point, or sharp, steep mountain, respectively; in ancient Turkic *süwrä*, Chuvashian *ševër* – sharp, pointed peak. In Mongolian *serbei-* / *sirbei-*, *servin* / *serwi-*, are derivatives of the root **ser* / **sir* –meaning comb, bristle, elevating, poking, in Inner Mongolian dialects *sība*, sibe sibege - thick wood stick with pointed tip, in Evenk - *seran* – thick wood stick with pointed tip, *sēvēr* – prickly, scraping, Orok *sērbī*, Nanai *sarbi* - sharp.

Coincidence of the ancient Chinese transcription of Xianbei - “*shar-pe*” or “*šär-pi*”, with examples from Altai shows that the name of these people was “*Suver/Siver*” or “*Suber/Siber*”. Tashtuk archeological culture was formed by a mixture of the older Iranian (Sako-Alan) population with Mongolians coming from the East. Despite the preservation of the Europoid racial features in general, it is almost sure that new Altai speaking people coming from the west mixed with the local people in the land adjacent to the Sargat culture.

But I think between the names of Sabir people and Xianbei (**Särbi* / **Serbi*) nothing to do. However, Sabir people undergo language altatization due to infiltration of tribes from the east.

Data from the Chinese sources about the extent of the Xianbei expansion are very scares. After the ruler of Xianbei Tanshihuai 檀石槐 defeated and conquered the land of Xiongnu in 2d century, he also conquered Dingling in the north (tribes from the Tagar and Tesin cultures) and Wusun in the west. Tanshihuai is not a name but a title, in Han epoch „*dhāndiakgrwəj*“ or „*Danadgur* / *Dandagrui*“, in TM language, Manchurian *danda* - govern, Nanai *tonda* - leader, governor, and *guru/gurun*, in Mongolian *gurney* - state, i.e., supreme leader of the state.

The empire that he founded was 12-14,000 li long west to east and about 7,000 li wide. He divided it into three regions or “*aymaks*”. In the west *aymak* were the lands of the Dunhuans including the Wusuns north of Tian Shan.



There were 20 tribes in the west *aymak*, their leaders recognized the supremacy of Tanshihuai. Sianbin expansion to the west survived the control on the commercial roads and the subjugation of the population in the region between Tian Shan and Sayan-Altai.

There are only sporadic archeological discoveries from the Xiongnu on this territory, and the elements that affected the burial rituals of the local population that left the Uluhem and Kokel archeological cultures in Tuva, Tesin stage of Tagar culture and the following Tashtuk culture in Minusinsk, Bulankobin and Kokpash culture in Upper Altai.

The comparative analysis of these findings indicates that many elements of the Uluhem and Tashtuk cultures are not immediately analogous to the findings from Xiongnu, but they are seen in the accompanying materials in Sianbin necropolis. Indicative in this respects are the buckles with winged unicorns discovered in Imarlag necropolis in Tuva, bronze applications with deer or elk crossing horns, standing with head turned to the back, images of riding horses or two elks standing in parallel to a tree. Similar objects (with crossed horns, for example) were found also in the necropolis of the Tashtuk archeological culture.

Chinese archeologists discovered similar objects in the Sianbin necropolis Laoheshen in Girin province. They are Metal plates with images of winged unicorns, elks with crossed horns with head turned to the back which are not known to other cultures. The unicorn is important in Sianbin torematics because according to the legend, this was the mythical sacred animal that led the Sianbi out of the mountain where they originally lived, and showed them the road. Profiles of unicorn were found also in Chjalainor necropolis. The distribution of the unicorn marks the scope of the Sianbin culture, and similarities in Minusinsk and Tuva show that groups of Sianbi moved and lived there as a new ruling elite. This was the beginning of language change, Altai-zation, of the old East Iranian population (Siberian Saki) in 2d-3d centuries.

The transition from Tesin to Tashtuk culture took place after the coming of Xianbei. This caused migration of the local Tesin population which moved to the Central Asian region between the rivers and became the nucleus of the future Alans, as indicated above. Thus, it is quite possible that this Xianbei group, becoming the ruling class, also accepted the name Sabirs / Savirs for the local population (it is composed of an Ugor substrate and Iranian superstat). Later, this name was broken with a new meaning by the language of the Sarmatian population. The Savirs were meant to be black, for example, their Armenian name "Sevords" means literary sev vordik' in Armenian or black children, sev ordinary - sons or horsemen, revering the Horse god, from Persian sävar, siwār, suwār - horseman. For example, Bulgarian dialect **Suvarii** means horsemen. As shown above, the Sargat culture (proto-Savirs) has the characteristics of a militarized Sarmatian society where the main power is the horseman.

It is popular in the Russian literature (Z. Boryashinova, M. Artamonov) that the toponym "Siberia" comes from the ethnonym Savirs. However, it is known only since the Genghis Khan time, in 13th century as written by the Persian authors. In the form of "Sebur" it was mentioned for the first time in the Katalon atlas from 1375. It means "wild marshy forests", from Mongolian siber / sibir – thick bushes grown by the river banks, (NB - it must be noted also the Bulgarian word **shubrak** - thick bushes along the rivers). Similarly, in TM languages saber means water spillage, sabarau - marshy place.

According to Z. Gombots and P. Veresh, there are 300 words in the Hungarian language of "Turkic" or rather Altai origin, which is proven mostly by the similarities with words in the Chuvashian language. U. Dmitieva-Salontai, a philologist, counted these Chuvash-Hungarian analogs to about 500. For example, talay – steppe, in Chuvash and Khanty pusă, in Hungarian pusztai – steppe, field, in Khanty xot / xōt – warm, day, and in Chuvashian xot / xut – to warm, melt, Chuvashian xēvel – sun, in Tungus-Manchurian gēwa – dawn, Khanty - ħăw, ħūw, Hungarian ho - moon. Also Chuvashian pēr, Khanty pēr – singular, Chuvash torna, Khanty tor – crane, Chuvashian şērë, Mansi suri - ring, loop, Tocharian (b) sāerkw, Tocharian (a) sāorkmi – cord, sark – tie, Chuavashian avār, Mans. avar, Khanty aor – paddle, Tocharian(b) wriye, war – water, water pool, rain, Chuvashian tar, Khanty tāra – dust, Tocharian (b) taur, in Tocharian (a) tor – dust, ash, Chuvashian pār, Khanty por – poke, in Tocharian (b) protk – spear, preri – arrows, Bulgarian притък (pritak) – nail , sharp wood plank, Tocharian (a) pār – hit by an arrow, Chuvashian suffix for plural – mēš, in Khanty –met / –mit. and so on. According to P. Veresh, the ancestors of Hungarians and Chuvash were in contacts before 5th century when they were speaking common language. This language was used also by Mansi and Khanty. Because of that the Hungarian scientists declared all Chuvash-Hungarian language analogs as borrowed from the ancient Bulgarian in the Magyar language. Lack of such words in contemporary and old Bulgarian can be explained with insignificant number of ancient Bulgarians lost without a trace in the "Slavic sea". They ignore that fact that Savirs, Onogurs, and Urogs (Magyars) were neighbors in the Caucasus and even before in the Central Asia and South Siberia. For example, A. K. Salmin pointed to Chuvash-Hants language parallels as a result of ancient co-habitation of Proto-Ugors and Savirs even before the separation of the Magyars. They miss the fact that one of the tribes that took part in the Hungarian ethnogenesis in Pannonia were the "Kavars/Kabars" - rebellions, who escaped from Khazar Khaganate, and who most

likely were Savirs refusing to accept Judaism. In ancient Bulgarian **ковръ, коваръ, ковъръ (kovr)** means insidious, in Chuvashian - kava - plot, kavarşă – conspirator.

There is a second migration of people from Volga Bulgaria to Hungary. “Hungarian Anonymous Chronicle” reported that around 950-970 the Hungarian knyaz Takshon settled immigrants from Volga Bulgaria, city Bular (Bilar) in his land. These Bulgarians were led by two brothers, Bila and Baksh and the leader Dasta. Some authors proposed that these Volga Bulgarians founded the city of Pest.

It is quite wrong to consider that the name of the city comes from the Slavic word “peshta”. According to Yanosh Makai, Pest originated from the Avar or Volga Bulgarian because no Slavic pagan burial was discovered around Pest, however, there are 549 burials of Avar origin. The Avar necropolis existed until 850, i.e., at the time of the First Bulgarian kingdom. Makai explained the name Pest with the widely accepted Hungarian toponym Bécs, including the center of Pest called Újbécs (in Hungarian új -means new). There are other toponyms such as Kis-Bécs (kis – little), Szamos-Bécs (számos – plenty), as well as the name of Vienna – Bécs (it is borrowed later (16th century) by the Serbian and Turkish languages. Bécs comes from some “Turkic” language since there is no explanation in the Hungarian. According to P. Skok, the word Beč is of Kuman or Amar origin. There used to be a dialect word **бечъ (bech)**, in Bulgarian, which could be related to the meaning of bech - underground. Bech as a toponym was left either from the Avars, which is more likely because of the Avar settlements in the region of old Pest and Vienna, or it is of later origin, possibly Volga Bulgarian or Kuman. There is analogous word in the ancient Turkic bečkün – shed, hotel, gallery, Mongolian bajšin – basement, chamber, building, in Manchurian bajsin – house, Japanese fíśásí – shed, shelter. Later, the meaning was interpreted through the Slavic “pesht”.

Emerging of the Savirs in the Caucasus significantly influenced the fate of the local tribes. Khazars and Barsilis were displaced to the East Caucasus, the Caspian coast and linguistically were entirely Altainized. For example, Masudi (896-956) wrote that no Turkic Khazars were called “Sabirs”. For this reason, it is proposed that both Khazars and Savirs had the same language. Chuvash language is its ancient descendent today, respectively, the old Volga Bulgarian. Istahri (10th century) wrote that Volga Bulgarians language was similar to that of the Khazars. The Arab authors stated that the Khazar language was not understandable to the Turks.

The first archeological traces of Bulgarians: Vnundurs (Pugurs, Pagiri), are from the end of 5th century along river Kuban where they were pushed to from the West Caucasus. Despite lack of data, they probably became dependent on the Savirs because of the toponyms in West Caucasus containing the words Savir/Saviar. The Alans were to the east of the Bulgarians. **Most likely, together with the Savirs came a significant Altai speaking component who participated in the Bulgarian ethnogenesis.** The ancient Sianbi were the original part of this component who spoke some proto-Mongolian-Tungusmanchjurian language which was developed later into the Chuvash language of today.

Despite lack of information from any sources, the Hungarian and Russian scientists identify the Onogurs with Onongurs/Unogonurs. They place the appearance of the ancient Bulgarians in the Caucasus in 463, and Kutrigurs (Kotrags) and Utigurs are considered as remains of the Attila’s Huns without any evidence for this. They, especially the Hungarian school, completely ignore the Armenian sources as anachronistic. Because the “steppe nomads” have difficulties adapting to the mountain environment, the Bulgarians were gradually “displaced” from the West Caucasus and “localized” around the north Black sea coast between the rivers Dnepr, Don and Kuban. In this way, the ancient Bulgarians were converted to “ancient Turkic ethnos” that appeared only in 5th century. Scientists, like M. Artamonov and L. Gumilev, declared the ancient Bulgarians “Turkized Ugri”. Thus, a completely false, prejudiced “theory” was born supported solely by pseudo logical ideas and “inconvenient” sources!

As P. Goliyski wrote: “There is no reason to believe Movses Khorenatsi despite the artificial manipulations which kicked out the sources evidence and placed the history of Bulgarians, Khazars, and Barsili north of the Caucasus, in convenient Turkic or Hun frames

since 370 onwards". Three decades ago, Mongolian language scholar Tsvetana Tafrandjiiska put it in a better way: "Besides this alphabetical truth, many other factors of extreme importance are ignored. First of all, the Armenian source M. Khorenatsi who lived in 5th century, wrote that the proto-Bulgarians and Alans lived in the Caucasus in the 2d century BC (because, according to Khorenatsi, the power to rule was in the hands of Vaharshtak). This was 500-600 years before the Huns invaded Europe. It is known that the initial nucleus of Huns in Europe were the ancestors of the Turks. From this point of view, to the Bulgarians, the names Huns and Turks are of the same meaning. To accept Movses Khorenatsi information as true would mean to reject any idea of Hunic, i.e., Turkic origin of the proto-Bulgarians. For this reason, turkologists (mostly Hungarians) - predominantly linguists - either totally ignore this report or in the best case declare it as anachronism".

The interest in Bulgarian origin in the Hungarian science was significantly increased after 1867 when the Hungarians were accepted as a nation co-ruling the Austrian empire called Austro-Hungarian. It occurred in parallel with the development of the Hungarian nationalism. This process led to formation of two antagonistic directions in the Hungarian science: the "Turan" and the "Ugro-Finn". According to the first school, the Hungarian language is of Altai origin, relative to the Chuvash and the ancient Turkic languages. According to the second school, which later was officially accepted, the Hungarian language belongs to the Ugro-Finn group of languages. In the 80s of the 19th century, hot debates took place first between A. Bambery, a Hungarian turkologist, and the Ugro-Finn language scholar I. Budents, then between the turkologist B. Munkachi and the slavic linguist O. Ashbot, and later, in the beginning of the 20th century, young Hungarians scientist (Z. Gombots and Y. Melih) also participated in these discussions. As a result of the extensive research by the Hungarian linguistic scientists, an approximate number of "proto-Bulgarian" words, as well as the way and the time when these words were introduced in the Hungarian language, were "determined". They meant the Chuvash and Hungarian lingual and cultural parallels which automatically were declared proto-Bulgarian-Hungarian! In the works of Z. Gombots (Bulgarian-Turkic linguistic usage, 1912) and Y. Melih (Hungary in the epoch of homeland conquering, 1925) exceeded the linguistic results and discovered many ethnographic, geographic, historical, and cultural relationships that contribute to the "solution" of many debatable questions on the Proto-Bulgarian and medieval Bulgarian history. In the beginning of the 20th century, the Hungarian scientific research was strongly influenced by the "Turan" idea of the ethnical relations between the people from Central Asia (Turks, Tatars, Bulgarians, Hungarians, and others). This idea was in the basis for the interest in the proto-Bulgarians of the Hungarian archeology. At the end of WWI, both Hungary and Bulgaria were defeated, internationally isolated, and seriously hurt territorially by their neighbors and enemies (Yugoslavia and Rumania). Defeated Hungarian nationalism looked for its roots in the "Turan" idea, in Attila's Huns, and for allies in the international politics such as Bulgaria. Through the "Turan" idea, they spread the idea of "Magyar-Bulgarian, Hunic, ethnical relationship" as a political factor for the Hungarian-Bulgarian friendship. Proto-Bulgarians dominated their historical research. At the same time, the byzantology appeared in Hungary. It was not possible to study Magyar-Byzantine relations without knowledge of Bulgarian history. D. Moravchik was the leading researcher in the field. He studied the Byzantine sources and the remnants of the Turkic language described in them. He published his results in 1930 in "On the history of the Onogurs". In this way, with the help of the linguistic equilibristics and selectively ignoring inconvenient sources, the "Onogurs" became "Unungundurs" or Bulgarians!

The Proto-Bulgarian language and the Turkic words in Hungarian language, the early relations of Hungarians with Turkic peoples, Pechenegs and Kumans, were the main subjects in the scientific works of the founder of the contemporary Hungarian turkologiy Gyula Német. After the WWII, Bulgaria and Hungary were under Soviet occupation within the Socialist world. The tradition for research of proto-Bulgarian words in the Hungarian language continued with the works of I. Vashvary. Various aspects of the proto-Bulgarian problems were addressed by Hungarian archeologists: early information about Bulgarians (I. Bona), the role of Bulgarian-Turkic people in Carpathian region, the fate of the Pannonia

Bulgarians (G. Bekon, D. Shimoni), early relations between "Turkic-Bulgarians" and the Magyars (P. Uhas). This tendency continues today.

In conclusion, despite certain contributions, the influence of the Hungarian science on the ancient Bulgarians research was catastrophic and destructive. It led to the subordination of the science to the nationalistic devotions, to the introduction of erroneous scientific method and historical modeling! The accumulated inertia is enormous, which is of course understandable. The effect of the authority and high respect for the Austro-Hungarian science on the newly forming Bulgarian historical science at the end of the 19th and beginning of the 20th centuries, was enormous. The same was the effect on the entire social development of the young Bulgarian state that emerged after 1878. At the end, the Bulgarian historical science was squeezed by the "Turan ideas" on one side, and by the Panslavic dictatorship of St. Petersburg and Moscow on the other. The "Turkic-Bulgarians" quickly and without trace disappeared in the "Slavic sea" of people.

Literature Sources and Further Reading

Ravennatis Anonymi Cosmographia, liber IV. Веб-сайт: <http://encyclopedie.arbre-celtique.com/cosmographie-de-ravenne-6237.htm>

А. Подосинов. Восточная Европа в римской картографической традиции. М. 2002, стр.263, т. 339: http://www.bulgari-istoria-2010.com/booksRu/A_Podosinov_Vost_Evr_Rimskoy_kartogr_tradicii.djvu

А. К. Салмин. ЭТНОНИМ ЧУВАШИ В ЛАБИРИНТАХ ВРЕМЕНИ. Радловский сборник : научные исследования и музейные проекты МАЭ РАН в 2011 г. - Санкт-Петербург, 2012. - С. 438-445 Электронная библиотека Музея антропологии и этнографии им. Петра Великого (Кунсткамера) РАН http://www.kunstkamera.ru/lib/rubrikator/08/08_02/978-5-88431-235-7/

Сравнительный словарь тунгусо-маньчжурских языков, том-2 (О-Э), Ленинград 1975, стр. 32. Отг. редактор В.И.Цинциус. Веб-сайт: „Monumenta altaica” - <http://altaica.narod.ru/tms.htm>

Ю. Кручкин. Большой современной русско-монгольский и монгольско-русский словарь. М. 2006, стр. 611: http://hamagmongol.narod.ru/library/kruchkin_2006_rmr.htm

Древнетюркский словарь. Ленинград, 1969, стр. 39. Авторы: Надеяев В.М., Насилов Д.М., Э.Р.Тенишев, Щербак А. М., Боровкова Т. А., Дмитриева Л. В., Зырин А. А., Кормушин И. В., Летягина Н. И., Тугушева Л. Ю. Ленинград 1969. Веб-сайт: „Monumenta altaica” - <http://altaica.ru/LIBRARY/dts.htm>

(7) А. Салмин. САВИРЫ НА КАВКАЗЕ. Лавровский сборник : материалы XXXIV и XXXV Среднеазиатско-Кавказских чтений 2010-2011 гг.: этнология, история, археология, культурология. - Санкт-Петербург, 2011. - С. 22-28 . Электронная библиотека Музея антропологии и этнографии им. Петра Великого: http://www.kunstkamera.ru/lib/rubrikator/03/03_05/978-5-88431-239-5/ © МАЭ РАН

А. А. Здоров. Откуда пришли „исполины”?, сп. „Донская археология”, бр.3/4, 2000 г.

В. А.Кузнецов. Очерки истории алан. Владикавказ “ИР” 1992, гл. 2. Веб-сайт: „Осетины, Аланы и Осетия, Алания. - <http://iratta.com/index.php>

В. Абаев. Скифо-Европейские изоглоссы. На стыке Востока и Запада. М. 1965 г., гл. Скифы и пратохары, стр.136-139: http://www.bulgari-istoria-2010.com/booksRu/V_Abaev_Vostok_i_Zapad.djvu

С.Кляшторный. Древнетюркские рунические памятники. М.1964, стр. 176

А. А. Туаллагов. Сарматы и Аланы в IV в. до н.э. - I в. н.э. Владикавказ. 2001, стр. 161-162 : http://www.bulgari-istoria-2010.com/booksRu/A_Tullagov_Sarmati_Alani.pdf

А. Е. Пуздровский. Политическая история Крымской Скифии. ВДИ-бр. 3-2001, стр.86-119 История лесостепной полосы Западной Сибири в V-XVIII вв. по данным фольклора тюркских народов. Омск. 1989: <http://ethnography.omskreg.ru/page.php?id=357>)

А. К. Салмин. УГОРСКАЯ СТРАНИЦА В ИСТОРИИ ПРЕДКОВ. ЧУВАШЕЙ (по данным лингвистики): Сибирский сборник – 3. Народы Евразии в составе двух империй: российской и Монгольской /Отв. ред. П. О. Рыкин. Санкт-Петербург: МАЭ РАН, 2011, стр. 219

Чернецов В. Н. Усть-Полуйское время в Приобье // МИА (Материалы по истории и археологии), бр. 35. М., 1953.

В. Могильников. К вопросу о саргатской культуре. ПРОБЛЕМЫ АРХЕОЛОГИИ И ДРЕВНЕЙ ИСТОРИИ УГРОВ. (СБОРНИК). М. 1972, , стр.66-86: http://www.bulgari-istoria-2010.com/booksRu/DREVNI_UGRI.djvu

- Uralic etymology by S. Starostin. <http://starling.rinet.ru>
- С. И. Цембалюк. К вопросу об этнической интерпретации саргатской культуры. Проблемы взаимодействия человека и природной среды: Материалы итоговой научной сессии учёного совета Института проблем освоения Севера СО РАН 2003 . : <http://www.ipdn.ru/rics/doc0/DM/1-cem.htm>
- А. Д. Таиров, И. Э. Любчанский. Взаимодействие племен степии лесостепи Южного Зауралья в I тысячелетии до н. э. — первой половине I тысячелетия н. э. Статья. Опубликовано в издании Вестник Челябинского государственного университета. 2008. № 21 (99). История. Вып. 22. С. 108-120.:
http://www.i1.studmed.ru/tairov-ad-lyubchanskiy-ie-vzaimodeystvie-plemen-stepi-i-lesostepi-yuzhnogo-zauryalya-v-i-tysyacheletii-do-ne-pervoy-polovine-i-tysyacheletiya-ne_164f4ccd9da.html и създо на адрес: http://www.arkaim74.ru/index.php?option=com_content&view=article&id=21%3A-i-i-&catid=3%3A2010-02-12-14-00-49&Itemid=5)
- А. М. Малолетко. Палеотопонимика. Томск.1992, стр. 143
- Г. И. Пелих. Происхождение селькупов. И-во Томского университета. Томск. 1972, стр. 302-315. http://www.sati.archaeology.nsc.ru/library/pelih_selkups.pdf
- А. М. Малолетко. Аланы в Сибири. Тезиси от конференцията „Человек и пространство” 03-05.02.1997 г. — www.iber.rsuh.ru/Conf/Istochnik_man/index.htm и на — http://iratta.com/2007/03/20/alany_v_sibiri.html
- М. А. Дзвлет. Племена бассейна Среднего Енисея в раннем железном веке. // Автореф. дисс. ... канд. ист. наук. М.: АН СССР, 1966, стр.15-16. Научный руководитель — канд. ист. наук Н.Я.Мерперт.: <http://kronk.narod.ru/library/devlet-ma-1966.htm>
- С. А. Яценко. Аланская проблема и Центральноазиатские элементы в культуре кочевников Сарматии рубежа I – II вв.н.э. “Петербургский археологический вестник” вып.3, 1993 г., стр.60-72, в pdf.: http://www.bulgari-istoria-2010.com/booksRu/S_Jacenko_Alany_Centrlnajaja_Azia.pdf
- John, Bishop of Nikiu: Chronicle. London (1916), CHAPTER XC,45-46. English Translation.: http://www.tertullian.org/fathers/nikiu2_chronicle.htm
- В. Миллер. Осетинские этюды, т.1-3, Владикавказ 1992 года, печатается по изданию 1881 г., стр. 582
- В. И. Абаев. ИСТОРИКО-ЭТИМОЛОГИЧЕСКИЙ СЛОВАРЬ ОСЕТИНСКОГО ЯЗЫКА. Том I. А-К', Издательство Академии наук СССР, Москва-Ленинград, 1958, стр. 75 http://www.allingvo.ru/LANGUAGE/etimolog_slovar.htm
- Йордан Заимов. Български Именник. С. 2004, стр. 17-18
- А. В. Гадло. Этническая история Северного Кавказа IV-X вв. Л.1979, стр. 87: http://www.bulgari-istoria-2010.com/booksRu/Gadlo_EISK.djvu
- Ю. Джафаров. Гунны и Азербайджан. Баку. 1993, стр. 76-88: http://www.bulgari-istoria-2010.com/booksRu/Ju_Dzafarov_Gunny_i_Azerbajdzhan-0.pdf
- В. И. Абаев. ИСТОРИКО-ЭТИМОЛОГИЧЕСКИЙ СЛОВАРЬ ОСЕТИНСКОГО ЯЗЫКА. Том III. S-T'. Ленинград, 1979 г., стр. 159: http://www.allingvo.ru/LANGUAGE/etimolog_slovar.htm
- Чăваш арсын ячĕсем. (Чувашки мъжки имена) Википедири материал: <http://cv.wikipedia.org/>
- Ferdinand Justi. Iranisches Namenbuch. Marburg. 1895, 117, 374
- О. Менхен-Хельфен. Мир гуннов. Перевод с английского В.С.Мирзаянова, стр. 459: <http://www.mirzayanov.com/images/mirgunnovfinal.pdf>
- D. Adams.A dictionary of Tocharian B. <http://ieed.ullet.net/>
- В. И. Абаев. ИСТОРИКО-ЭТИМОЛОГИЧЕСКИЙ СЛОВАРЬ ОСЕТИНСКОГО ЯЗЫКА. Том IV. U-Z, стр. 166-167, Ленинград, 1989.: http://www.allingvo.ru/LANGUAGE/etimolog_slovar.htm
- ИОВАННЕС ДРАСХАНАКЕРТЦИ. История Армении, Ереван. 1986, гл. 26, 65. Уеб-сайт: “Восточная литература” - <http://www.vostlit.info/haupt-Dateien/index-Dateien/D.phtml>
- Р. Г. Фахрудинов. Об имени и титуле правителя Волжской Булгарии. Советская тюркология, бр.2, 1979 г. стр.63-71. – <http://www.kroraia.com>
- Сравнительный словарь тунгусо-маньчжурских языков, том-1 (А-Нг).. Ленинград 1975, стр. 424, 435. Отв. редактор В.И.Цинциус. Уеб-сайт: „Monumenta altaica” - <http://altaica.narod.ru/tms.htm>
- Мовсес Каланкатуаци. «ИСТОРИЯ СТРАНЫ АЛУАНК» (в 3-х книгах). Перевод с древнеармянского Ш. В. Смбатьяна. Ереван, 1984, кн. 2, гл. XL : <http://www.vehi.net/istoriya/armenia/kagantv/index.html>
- Сравнительный словарь тунгусо-маньчжурских языков, том-2 (О-Э), стр. 218-219, 221

- Н. Пиголевская. Сирийские источники по истории народов СССР. М. 1941, стр. 87.: http://www.bulgari-istoria-2010.com/booksRu/N_Pigulevskaya_siriiskie_istochniki_po_istorii_narodov_sssr.djvu
- А. К. Салмин. КРАТКАЯ ИСТОРИЯ САВИРОВ. Вестник Томского государственного университета. 2014. № 382. стр. 119–125: <http://cyberleninka.ru/article/n/kratkaya-istoriya-savirov>
- М. Р. Федотов. „Этимологического словаря чувашского языка“ (2 том С-Я) Чебоксары – 1996, стр. 394-399. Уеб-сайт: Monumenta altaica - <http://altaica.narod.ru/v-turks.htm>
- Б. А. Рыбаков. Русские земли по карте Идриси 1154 г. АН СССР - Краткие сообщения Института Истории материальной культуры. Вып. XLIII. М.1952, стр. 22.: <http://idrisi.narod.ru/ryb1154.htm>
- Петър Коледаров. Историческа география на средновековната Българска държава. Част – 1. С. 1979, стр. 26.: http://www.bulgari-istoria-2010.com/booksBG/P_Koledarov_Polit_Geograf_1.djvu
- Константин Багрянородный. Об управлении империей, гл.38 М.: Наука, 1991, в серии ДРЕВНЕЙШИЕ ИСТОЧНИКИ ПО ИСТОРИИ НАРОДОВ СССР.: http://www.bulgari-istoria-2010.com/booksRu/Konstantin_bagrianorodni.pdf
- К. Я. Грот. Моравия и мадьяры с половины IX до начало XI века. С-П. 1881, стр.281-284.: http://www.bulgari-istoria-2010.com/booksRu/K_Grot_Moravija_i_madjary.pdf
- М.Горелик. Три племена кавар и савирский всадник. Хазары – II международной колоквиум, Тезиси. М. 2002: http://Annales.info/i_hazar.htm
- М. Р. Федотов. „Этимологического словаря чувашского языка“, 1 том (А-Р), Чебоксары. 1996, стр. 128. Уеб-сайт: Monumenta altaica - <http://altaica.narod.ru/v-turks.htm>
- Чăваш хĕрхе ячĕсем (Чувашки женски имена): <http://cv.wikipedia.org>
- ХОН ТЕИК ТОХ. ОКОНЧАНИЕТО “YU” В ОНОМАСТИКАТА НА ПЛЕМЕНАТА СЮННУ, СЯНБИ И ГАОЦЗЮ., „доп.1, етн. “Сянби”. Hoong Teik Toh, "The -yu Ending in Xiongnu, Xianbei, and Gaoju Onomastica," Sino-Platonic Papers, 146 (February, 2005): http://bulgari-istoria-2010.com/booksBG/Hoong_Toh_Okonchanie_YI.pdf
- ХУДЯКОВ Ю.С., АЛКИН С.В., ЮЙ СУ-ХУА (г. Новосибирск) СЯНЬБИ И ЮЖНАЯ СИБИРЬ. сп. “Древности Алтая” бр.4, 1999 г.: <http://e-lib.gasu.ru/da/archive/1999/N4/index.html>
- Дмитрий Поспеловский. Материалы францисканской миссии 1245 года. ХРИСТИАНСКИЙ МИР И «ВЕЛИКАЯ МОНГОЛЬСКАЯ ИМПЕРИЯ» Подготовка латинского текста и перевод С. В. Аксенова, А. Г. Юрченко. Экспозиция и исследование А. Г. Юрченко. Издательство «ЕВРАЗИЯ» Санкт – Петербург. 2002 г. <http://www.agruz.info/book.php?id=259&url=index.htm>
- Янош Макай. Българският модел..., стр. 21-22, 67
- PETAR SKOK. ETIMOLOGIJSKI RJEČNIK HRVATSKOGA ILI SRPSKOGA JEZIKA. KNJIGA PRVA „A-J”. ZAGREB 1971, ,стр.129-130.: <http://www.promacedonia.org/skok/skok.html>
- (81) Ст. Илчев. Речник на редки, остарели и диалектни думи в литературата ни от XIX и XX век. С. 1998, стр. 32
- Б.Н.Заходер. Каспийский свод сведения о Восточной Европе. Том-1.Гурган и Поволжье в IX - X в. М.1962,стр.132, 135.: http://www.bulgari-istoria-2010.com/booksRu/Zakhoder_01_1962.djvu
- (86) П.Голийски ”Българите в Кавказ и Армения (II-X в.) С. 2006, стр. 89
- Цв.Тафраджийска. Ориенталистика и прабългаристика. (Статията е публикувана в „Проблеми на културата”, 1982, бр. 3): http://www.bulgari-istoria-2010.com/booksBG/Cv_Tafradzijaska.pdf
- К.Menges. The Turkic languages and peoples. Wiesbaden, 1968, стр.66. и К. Н. Menges. Altaic peoples and languages.: <http://www.iranicaonline.org/articles/altaic-the-altaic-peoples-and-languages-are-distributed-around-45-north-latitude-from-eastern-europe-to-the-pacific-ocean>
- Виталий Иванович Сергеев “Чувашско-тунгусо-маньчжурские лексико-семантические параллели” изд. Чувашский гос. университет, 2001 г., вж. книгата: http://www.bulgari-istoria-2010.com/booksRu/V_Sergeev_Chuv_TM_leks_paraleli.pdf
- ПП-БУ - Пенка Пейковска. Българистиката в Унгария. – сп. Българистика / Bulgarica, 2003, № 6, 63-76.

AVARS

The fate of these people is closely intertwined with the fate of the Bulgarians, the ancient ancestors of the Avars and the Bulgarians have the same root. The question of their origin is enlightened by Theophilactus Simokata: "After he destroyed the Abdal tribes (the Hephtalites), the Turkic Khagan was so proud that went to attack the Avars. Nobody should think that these Avars are the same as those living in Pannonia. These people came here long before the Emperor Maurice rule (582-602)". Part of them run away to the people living in Tawgast. The barbarians in Tawgast (Toba-wei or North Wei, Tāβγαč / Tabgach in ancient Turkic language, a Xianbin tribe) are one of the strongest and numerous on the earth. Another part of the Avars fell into a disgrace, they became slaves of the Mukri people who are relatives of Tawgast.

The Khagan also subjugated the Ogur (ογώρ) people. These were one of the strongest tribes, they practice military exercises in full military equipment constantly. They lived in the east where river Til (Tíl – it is not clear, according to Marquart this is river Volga, but others think this is river Tarim in Tsintsian), which the Turks called Black (from Iranian *tar – dark, or Tar-im - black river). The leaders of this tribes were Var an Huni, hence the tribes were called Vars and Huni (Xouvví). "...when Emperor Justinian took over the power, part of Var (Οούάρ) and Huni (Xouvví) tribes migrated to Europe. They called themselves Avars and their leader - Khagan. We weill tell you how they changed their name. The Barsili, Unugurs, and Saviri, and other Hun tribes immediately run away when they saw Vars and Huni thinking that those were the real Avars. For this reason they met them with many gifts to keep their security. Taking advantage of this situation, the Vars and the Honi began to call themselves Avars. They say that among the Scythians the Avars were the most active and capable people. Naturally, in our time (Simokata time, 6th century) these pseudo-Avars adopted the position of a first class people but continued to call themselves as before - Vars and Honi... The Turkic Khagan completely destroyed the Ogurs and began to kill the neighboring Kulh (Κυλχ) people".

The Kulh / Kulkh people were not the Cholchi from Cholchis as many scientists erroneously and superficially interpret them. This is a tribe in Central Asia reported in "Mu Tiansi Chjuan" as **Guisi** 癸巳, who were "Juni" (rong or barbarians). They lived in Qunyu 群玉 (Jade) mountain (from 玉 - jade) which they defended. The ancient pronunciation of this name is "kwí-jlhə", Han epoch "kwjəj-lhə". There is no doubt that these people were the same who appeared in West Han epoch as one of the tribes subjugated by the Sunnu known at that time as **Qushe** 屈射 (khwiet-liah). T. Simokata mentioned them as "Kulh" which is probably Selkup called "Kalak" by their neighbors, the Ketti. **Qunyu** 群玉 mountain, known also as Qilian 祁連, corresponding to the Rithoven mountain in Gansu is the place for digging jade. According to the "Shanhaijin", **Qunyu** 群玉 mountain "is very rich of jade". In Qilian mountain lived Yuezhi (Tocharians) who produced and traded the very valuable in China mineral jade. This indicates that the Samoyedians in the time of the belligerent kingdoms were neighbors of the Yuezhi (Arsi) who lived north of Qilian.

Descriptions of the quarrels within the Turkic Khaganate that led to its disintegration into West and East follow. Next, Simokata described the Onogurs and their city Bakath in Sogdiana. Ending with the civil war in the Turkic Khaganate, the author described three Avar tribes: tarniah, kotsagir, and zabender who around 598 migrated to Europe and joined the Avars. They were about 1,000 also from the Var and Honi people. This event took place at the time of Emperor Mauricius. Kotsagirs were part of the Gaoche) 高車 tribe, called in Wei and Tan epoch: "kāw-ko" + gender suffix –gir in Tungus-Magyar language, Tarniah can be compared to one of the Magyar tribes - Tarian or can be translated as "refugies" from Iranian. Zabender is an analogue to the Chinese Yueban / Chuban 悅般, in Wei epoch „żwat-pān”, „żwet-pān" (Jupan, or Jupa, Jupanía - region, kingdom, in Tocharian yapoy / ype – people, country + Pushtun dderi - tribe). According to the Chinese researcher Zhen Zhumian, Yuban

is written in "Sui shu" as shípán 十槃 (or gjipbān), it is a Chinese form of the reported by Simokata Avar tribe Zaben(der).

In "Sui shu" other tribes are mentioned: Ābá 阿拔 (æāb(h)āt) and Hun (Hún) 渾 (qun), which together with other tribes from the the group (Tiě lè) 鐵勒 (thiētrék / thiētlək), and Sījīé 思結 (sjīkiēt), rebelled against Tardu (576 – 599), i.e., the event took place at the time of Mauricius, which confirms Simokata's statement. Aba were the **Avars** themselves (abhat>apar>vari/ (a)vary), Hun (Kun) this is one of the earliest mentioning of **Kuni, Kumani**, Sitse were the Uigur tribe **Siri**. The latter were mentioned in East Han epoch for the first time as one of the tribes of South Xiongnu - Xiluo 醯落, pronounced in Han epoch seirāk – Siri. The word "**Sirak**" immediately raises the question if the Sarmatians were "Siraki" originating from the same community of the "Siberian" Saki in Central Asia who separated a lot earlier, before the conquer by the Xiongnu to begin the process of gradual language change into Altai speaking people. The answer is exactly that. Siri, Siraki can be interpreted as "red", see the Ossetian сыр / sirx – red, and Aorsi - white, Ossetian uors - white, thus, we have "white and red di", "white and red Hions".

Evagrius Scholasticus, a contemporary of these events, wrote about the Avars: "The Avars are Scythian tribe from the "Amaxobi" (from the Greek ἀμαξόβιοι - living in wagons, from ἀμαξα - wagon, i.e., nomads), who live in the planes behind the Caucasus. They all run away from their neighbors, the Turks because they suffered from them, and came to the Cimmerian Bosphorus (or the Kerch straight). After that, they left the Pontus coast... The Avars continued their march attacking every barbarian tribe they met on their way, and reached the coast of river Danube. Then they sent messengers to Justinian, and arranged a meeting with Emperor Justin".

Zachariaas Rhetor mentioned them around 555 as a nomadic tribe living in the Caucasus under the name Avar/ Abr (ʿbr) 𐌆𐌗𐌰, In the Armenian sources they are known as Աւար (awař). Ravenna Cosmography described them as "recently settled in the country of Gipidia" (Gepidia) people.

Menander Protector, or Menander the Byzantine, wrote about the Avars: "After long walk, the Avars came to the Alans and asked their leader Sarosii to introduce them to the Romans. Saris informed about this Justin, son of German, who at that time led the army in Lazika. Justin informed emperor Justinian about the Avars request. The Emperor sent his general to accompany the Avar ambassadors to Byzantium. The first messenger of these people was some Kandih (this name is known to the Sarmatians, it exists also among the Bulgarians as Kando, Kandyo). Introducing himself to the Emperor, he told him: "The greatest and the strongest people came to you; the Avars are invincible, they can easily to defeat and kill the enemies. This is why it is useful for you to acknowledge them as your allies, and in return you will have excellent defenders. They will be your allies and will keep peaceful relations with the Roman state if they receive expensive gifts and money every year and you let them settle on a fertile soil" (fragment 4 from 558)??). Soon the Emperor sent Valentine to the Avars, one of his bodyguards "who went to the Avars and gave them the gifts sent by the Emperor. The Avars began a war with the Utigurs, then with the Zali who were of the Unn tribes, and crashed the strength of the Saviri".

Menander continues: "Justinian received the Avar emissaries who wanted to see the land where they would settle. According to Justin, the general, the emperor had intention to settle these people in the land previously occupied by the Heruli. This land was called Second Pannonia. The Emperor agreed to settle the Avars there if they like. However, the Avars liked their own land so much that they did not want to leave Scythia. Thus, this affair was inconsequential". "...After he learned about the Avars run that caused harm to the Turks, the ruler of the Turks Silzivul (Istemi), with his usual barbarian audacity declared: The Avars are not birds to fly in the air to run away from the Turkic swords, they are not fish to dive into deep waters, they crawl on the earth. When I finish the war with the Hephtalites, I will attack the Avars, they are not going to run away from me". Talking like this, Silzivul went to fight the Hephtalites.

At the time of Emperor Justin who succeeded Justinian, the Avars came again to receive their gifts stating their achievements: "we got rid of all the neighboring barbarians who were pillaging Thrace, none of them is left to attack at the Thracian borders". By barbarians they meant the Kutrigurs. But the emperor was rude and threw them out, he no longer needed them and no gifts were given to them. Menander wrote: "...they were amazed by the response and took off to the land of the Franks". This was how Menander explained the Avarian migration to Pannonia.

Emperor Justin II was visited by a delegation from the Turkic Khaganate led by Manikh from Sogdiana. The emperor asked them: "Let us know how many Avars run away from the Turkic rule, do you have any Avars left with you?", to what Manikh replied: "There are Avars still faithful to us, and the number of those who run away is not more than 20,000, we suppose".

Theophanus of Byzantium also described the Avars and Manikh delegation: "The Turks inhabit the land around the southeast side of Tanais. In the old time they used to be called Massagetes who the Persians call "Kermahions" in their own language (from the Persian "kamir hion" - red Hioni, which is different from the "sped hion" - white Hioni or Hephtalites). At that time, they sent gifts to Emperor Justin II and asked him not accept the Avars. The emperor received the gifts and politely send them home. And when the Avars came and asked set up a peace treaty and settle in Pannonia, he did not agree because of the word he gave to the Turks". In this case Kermahian was a name given by the Persians to the Avars, not to the Turks.

The Avars migrated to Pannonia and made an union with the Franks. Menander wrote about this event: "After they made the union, the Avar Khagan Bayan told Knyaz Sigisbert that the Avar army was starving and asked Sigisbert, as a local ruler, to help his allies. He informed him that if the Avars don't get the necessary provisions, they would look for another land. Sigisbert sent flour, fruits, sheep and oxen to the Avars immediately".

After that, the Avars made a contract also with Alboin, the Langobards ruler, to take over the land of the Gepids. This would allow the Avars to attack Byzantium from the west. Paul the Deacon wrote about this event: "Alboin made an eternal union with the Avars who initially were called Huns, and later Avars, after the name of their king Avar. After that he went to war with the Gepids. When the Gepids attacked him, the Avars invaded their land according to the contract with the Alboin". Menander also wrote about this event: "The Alboin messengers arrived to Bayan, the Avar Khagan, and asked him for support against the Gepids who were very harmful to them. They told him that the Romans, the enemies of the Avars, were helping the Gepids". "...They explained to Bayan also that if the Avars unite with the Langobards, they will be invincible, and crushing the Gepids, they will conquer their land and riches, and they will conveniently invade Scythia and Thrace, without much effort they will attack the Roman land reaching thus Byzantium".

The next reports on the Avars are entirely about their attacks against Byzantium in the 7th century. A very interesting document is the so-called "Monemvasia Chronicle" that reached us as a copy of an authentic document of 14th-15th century. It contains important information about the Avars conquering west Peloponnese at the time of Emperor Mauritius (562-602). After expelling the local Greek population, they settled in the region permanently. The Chronicle begins with: "By their origin, the Avars are Huns and Bulgarians. They have long hair tied in the back, their attire reminded the attires of the other Huns"... Next, a direct copy of Evargius Scholasticus follows about the life of the Avars in the plains north from the Caucasus and their migration at the time of Justinian. Further it says that "the Emperor received them politely and allowed them to settle in Moesia, in the city of Dorostol, now called Dristra (Druster). The poor Avars multiplied, became rich, and forgot about the good made for them. They were not thankful and began to destroy and pillage the land of Macedonia and Thrace, they attacked even the capital. While Mauritius was holding the sceptre in 6075 (or 567 AD, only at that time the emperor was Justin II, not Mauritius), the khagan broke the agreement, put impossible requests, and conquered Thessaly, Ellada, Attica, Euboea and Peloponnese. The Avars killed the local population and settled in these lands. The people that escaped the massacre scattered all over". ...

Thus, the Avars conquered the Peloponnese and lived there for the next 280 years without submission to the Roman Basileus or to anybody else. This happened during the period between the sixth year of Mauritius rule (586-602), i.e., 588AD and the fourth year of Nicephorus the Old whoa a son by name Stavraki, i.e.,806AD. Only the east part of Peloponnese, from Corinth to Maleia remained free from the barbarians because of the mountainous and difficult terrain and the byzantine emperors used to send their strategos there. On of them who originated from the Scliri clan in Little Armenia, went to war with the barbarians, killed them and threw them out of this land. When Emperor Nicephorus I Genik (802-811) learned about this, he gladly ordered to restore the ruined cities, churches and to christen the conquered barbarians...". From this text becomes clear that for about 200 years the Avars together with the moved by them Slavs ruled in western Peloponnese independently from Byzantium. The archeological findings from this time are typical Avar and ancient Bulgarian (the Kutrigurs allies) burials. Another interesting fact is that in West Corinth coins minting ceased abruptly at the time between Emperor Canstance II and Michaelis II, which is approximately the time of the "barbarian" occupation: 588-806. There are interesting reports about the Avars in the Russian "Повести временных лет" (Tale of Bygone Years): "When, as we said, the Slav people were living along the Danube river, some Scythian of the Khazars, the so-called Bulgarians came and settled by Danube in the land of the Slavs. After that, the white Ugri came who also settled in this Slavic land. These Ugri came at the time of Emperor Iraklion when he was at war with the Persian tsar Hosrov. These Ugri fought with Emperor Iraklion and almost captured him. These Obri (here Ugri is exchanged to Obri as a synonym) also fought with the Slavs and pushed the Dulebi -also Slavs raping the Dulebi women. When an Obri went on a road, he ordered that his carriage was pulled by three, or four or five Slavic women instead of horses and oxen. Thus Obri tortured the Dulebi. The Obri were tall and proud people. However, God punished them, they were killed, none of them left. Even lady there is a Russian saying: "They died like an Obri" - they did not leave a single tribe or descendants. After the Obri, the Pechenegs came, and after them - the black Ugri who passed by Kiev (they are talking about the Magyars and their migration to Pannonia), but this took place later, at the time of Oleg". The identification of Ugri with Avars is confirmed also by T. Simokata who called the Avars Var and Huns, descendants of the Ogur people. The Russian author mechanically equated Ogurs with the known to him Ugri (the Magyars) because of the closely sounding names. Later, when he talks about the Magyar appearance, to differentiated them he called them "black Ugri".



The origin of the Avars is a question which was central to the science for a long time. It is considered that they are part of the Jujans who escaped from the Turks to Europe. Jujans were nomads of Mongol-Tungus origin, to whom the Turks were vassals.

The ancestors of the Turks belong to the South Xiongnu community. They created fictitious states Hesi, Liang and others in Northern China in the time of the Three-kings reign and the following civil wars. Around 440-460, Toba-bei empire forced its control over the whole North China. South Xiongnu tried to save themselves with the Jujans where they were settled at the border in the Jinshan 金山 or the Golden mountain which was in the most eastern parts of Tian shan, in Karluktag located north of Cheshi (Turfan), according to A. Maliavkin, since it is known also by the name Jinling 金嶺 or the Golden mountain chain. Here, the final formation of the Turks took place, from the remained South Xiongnu ruled by the Ashina clan. The name "Turks" was given by the Jujans meaning security guards, respectively border population. It originates from turk - stand on foot, and qutu - family, category, estate, group. In Mongolian, from turghaq it is turghaghut (turgha'ut) fro plural

meaning keeper, guard, it corresponds exactly to the Chinese name for the Turks - 突厥 Tū-jué, (in Wei and Tan epochs: thwæt-kwæt).

In 545, the Turks rebelled, took over the power from the Jujans khagans and founded the First Turkic Khaganate. The crash of the Jujans and the appearance of the Avars in Europe were within the same time frame. According to T. Simokata: "Part of the Avars run away to the inhabitants of Taugast (Toba-bei). The barbarians in Taugast are the the strongest and most numerous on the earth. Another part of the Avars fell under the **Mukri** people who are relatives of Taugast". In fact, part of the defeated Jujans run to the Chinese state Bei-Tsi which inherited Toba bei. But they were thrown away from there as well since their main occupation became robbery and pillage. Most of them were killed by the Turks. The heads of all captured soldiers were cut off, the women and the children were spared, they were assimilated by the Turks.

In the Chinese sources, the Mukri people were called **Mohe 靺鞨** (mò-hé, in Wei-Tan epochs mhəj-gāt). They were Tungus tribe living between the cities Urumchi and Gauchen. Later, these people became Turkic, known by the name bakri with transition of "m" to "b" merged with the Turgesh tribe. The meaning of the ethnonym mohe originates from the TM mohō, mukun, muġun – kin, tribe, herd, community, crowd, analogous to the Mongolian mojun, Turk. budun – people. Thus, the Chinese transcription of the original TM word mugun was rather exact.

The name of the Jujans or Róurán 柔然, 茹茹, 蠕蠕, in Wei epoch it sounded: 柔然 – "ńiw-ńen", 茹茹 – "ń(h)o-ń(h)o", 蠕蠕 – "n(h)ón-n(h)ón". All three variations sounded similarly which indicates similarity with the Samodian nganasan nyanasa - human, man. According to E. Helimski, this was the Tungus-Manchurian tribe nāńnu, nāńu, nāńī, nāńaj, the ethnonym is a derivative of nā - earth, region. It is possible that it reflects the Mongolian nōxōr / nūxer / nugur – young man, regular soldier, free man, host, husband, friend, and the unequivocal Tungus-Manchurian. *ń(i)ari, nerma – yuong man, host, husband, friend, in medieval Korean narná – brave man. There are other possibilities. For example, K. Shiratori explained "Jujan" from the Mongolian tsentsen, T. Fujita - from the Mongolian eosin - law. The interoperation by the Turkish scientist Kurshat Ildirim is particularly interesting. He brings the meaning of the Chinese characters 茹茹, 蠕蠕 - worms, insects as the Jujans were called. It is a well known Chinese custom to chose such mixtures of characters, which one hand translate phonetically well the foreign ethnonyms, and carry insulting meaning on the other. According to Ildirim, the Chinese name has come on the Turkic ground of the word čüče – midget, small, but the name of the Jujans used to be čürčet – Chjurchjens. But in Chinese language "r" is not pronounced, and the word was transformed at the end into Jujans. The insulting meaning was a coincidence with the Turkic word which means "small, insignificant". Regardless of the sound, whatever stands behind Jujans, "nohor" or "chjurchjen", it is very different from "Avar".

Another obstacle for identification of the Jujans as Avars is their Mongoloid race. Despite their migration, they could not change their race that fast to become Europeans like the Avars were. More detailed archeological research however indicated that among the richer Avar burials a few Mogoloid characteristics were found, perhaps they were ruled by rich Jujans. The vast majority of the Avars were European type and some of mixed race, or Europeans with various Mongoloid features who were ethnical Avars, Pseudo-Avars according to T. Simokata (Figure 35).

Information from the Russian "Повести временных лет" indicates the eventual meaning of the ethnonym Abar/Obr or Avar - big, tall, giant,. The word Obrin, in plural Obre, in ancient Russian обьринь, обьринь - avar, Slovenian óbər, Czech obr, Slovak obor, Oldpolk. obrzym, Upper Luzhitsky hobr, means giant as well. Exact analogue is found in Mongolian abarya, avarga, Halha-Mongolian avraga, Buryat abarga, Kalmik авргъэ – big, tall, huge, successful, first class first, best leader (champion today), Proto-Mongolian abyа – power, strength, in TM language , Evenk. abgara, avgara, Even. abгъr, Solon avgar, Manchurian abgari – healthy, strong, free. The self-name Abars / Avars is of Mongolian origin meaning

tall, elevated, giants, first people. It corresponds to the Caucasian-Avar awaragъ – prophet, messiah, leader. The Caucasian Avars are descendants of the Avars that remained in the Caucasus and were assimilated by the neighboring local tribes. Similar conclusion was reached also by Walter Pohl in his book “Die Awaren: ein Steppenvolk im Mitteleuropa”.

The other opinion states that the Avars can not be Jujans, they are rather part of the tribal union of the Hephtalites identified as Hua 滑 people mentioned in “Lian shu” (the name of the Hephtalites). This is the only Chinese source that used Hua form. The rest of the chronicles call the Hephtalites 悒達 (“æip-d(h)āt” i.e., Yendal, Yanda 嚙嗟 (“äjemd(h)āt” i.e., Yemdal, Yda 悒怛 (“æip-tāt” i.e., Yeptal, Idan 悒閩 (“æip-d(h)iēn”, i.e., Yeldiel, Sianda 獻嗟 (“hàn-d(h)āt / hən-d(h)āt”, i.e., Handal, Heptal), which correctly reflect the name Abdal/Heptal meaning “union of the seven tribes”. According to Nicolas Sims Williams, the self-name of the Hephtalites is Ebodalo. It originates from the Kushan-Bactrian ebo - seven, very close to the Vkhana ыb, Saricol ыvd – 7, and Pushtun ddala – tribe, people, i.e., Hephtalites/Abdals - 7 tribes, union of seven tribes which is a very logical explanation, for example, compare Hotanosak. hauda / hoda – 7 with the form – „hauda+ ddala / hoda+ ddala”. It can be proposed that one of these tribes was Hua.

As for the transcription of Hua 滑, there is another ethnonym behind it, the contemporary form huá, ancient Chinese grūt, classical old Chinese and Han epoch grwæt, late medieval Chinese ywät, meaning sticky, smooth, cunning, A. Schussler also restored it as *grūt. L.Ligetti read Hua 滑 as *yuad and consider that it is a transcription of uar/war. It is supposed that the ethnonym is not a Chinese one, and sounded like *ghwot > *ghwor, or *ghwat > *ghwar or Avar, Avars.

A valuable information on the language of Hua 滑 is given in “Lian-shu” (book 54, 8b-9a): “In the country of Hua they don’t have letters, they use wooden plates when they talk to their neighbors, they use the letters of the neighboring Hu tribes writing on sheep skin, not on a paper. Their language is understandable only when translated and interpreted by mouth. The people Henan 河南 living around Kuku-nor lake used to say that Tuyhuns 吐谷渾 were their interpreters (Tuyhuns were Mongolians). After the Xianbei state fell apart, the nomads led by the ruler Tyuhun (it is a Chinese transcription of a title, in Mongolian türügün > terigün – main, first, in Halha-Mongolian türü - head, terigün – main, medieval Mongolian turun - originally, in the beginning, it gave the Volga-Bulgarian (Saviri, Chuvash) title trun - first) settled in the rich lands and pastures around the Kuku-nor lake in the middle of 3d century. The contemporary Mongolian speaking group Monguor are the descendants of the Tuyhuns.

The first mentioning of the Hua 滑 people in Chinese chronicles was in the ancient epoch of 639BC. In the essay “Go Ruy” (Speech about the kingdoms) they tell about a small kingdom of barbarian people Hua-go 滑国 “disko, i.e., kingdom of the Di 狄” tribes. The ruling dynasty was from the Ji 稷 family from where are the rulers in the Zhou house. The ruling Zhou dynasty was of semi-barbarian (perhaps semi-porto-tocharian) origin. This is confirmed by the Chinese character Ji 稷, with which the name was given. it is a derivative of two characters : 女, nǚ, meaning woman, female, maid, marriage, and the sign 臣 “yī” - beard. In the same time, the contemporary meaning of 姬 jī, is wife, high lady, concubine, i.e., it is quite clear that at the beginning the character 姬 jī meant a woman from the people with the beards, a woman that belonged to the European race. The sign has early origin from the Zhou time when the women with this family name were the wives and the concubines of the Zhou rulers! This is reported in “Go Yu” directly: “on the thirteenth year of the Qian Wang, a Zhou ruler, reign (639BC), Zhèng invaded the Hua kingdom”...The Zhou ruler gave a military help to Hua and pushed back the invaders. “Then, thanking for the help, the daughter of the Hua ruler, became wife of Qian Wang”.

The Hua capital was close to the contemporary city Guoshichen located 20 li south of Yanshi city in Henan province. Today, there is Hua 滑县 district in Henan 河南 province (henan means “to the south of the Yellow river”).

The kingdom of Hua-go 滑国 in the northern part of Henan was finally destroyed by Shi Huandi, the founder of the empire Qin. Hua tribe looked for safe heaven in Shanxi region. Later, they were conquered by the Xiongnu and move to Pingyang in the modern Linfen, Shanxi.

When a war erupted between Liu Yao and Shi Le who founded his state Late Chao (319-351), part of Hua people around Pinyan migrated to the west where they joined the Hioni/Hioniti tribes. Then they went to war with the Persians, their ethnonym can be seen in the Persian names Apashahr and Abarshahr. Aparshahr, the Apar region appeared as a toponym in the Armenian sources and Persian coins only in the first half of the 4th century when, around 350, the city Nishapur was founded as the capital of this region taken from the Hioniti. Thus Apar is a self-name of the Hioniti. In “Bei-shi”, chapter 97, the country Āfú 阿弗 (æāpwīt), or Āfútàihàn 阿弗太汗 (æāpwitthāsgān) is mentioned, which is located between Nyumi and Hoshimi, or between Bukhara and Khorasm which is Apar, the country of the Hioniti Vars or Avars. According to islamic sources, Sassanids changed the name from Apar to Khorasan after the Persians established themselves in the region by Khasrov II Parviz, or “Aparez” the winner of the Apars or Abars. When the Sassanids took over the lands of the Kushans at the time of Shapur I, the province of Kushanshahr was founded, the ruler was called “kushanshah”. After the Hun-Hioniti land was taken over, the Sassanids called it Aparshahr, its administrative ruler was called “Aparshah”. In the ancient Turkic inscriptions the Avars were called “Apars”.



More borrough is finding a clay seal of unknown Hephthalite ruler labeled a "Brahmi" **Avrttagana**, which can interpret it as a "tagan (tegin) of the Avars"! Owned by the Pakistani scholar and collector Aman ur Rahman Collection. The inscription on the seal is identical to the name Āfútàihàn of Chinese sources, ie. "Apar-tagan". This confirms the

direct relationship and correspondence between the Chinese Hua 滑 and the ethnonym Avar.

On the basis of E. Shavini transcriptions, E. Puleiblanck proposed that the Chinese name of Varvalis (today Kunduz) city in Bactria (Afghanistan) in the form of Ahuan 阿纒 and Ehuan 遇纒 in Tan epoch, in fact reflects this medieval period the Varhoni history. The original name Var-Valiz means “city of the (A)vars”. Al Biruni wrote that Varvalids was the capital of Tocharistan, and in the past it was the capital of Al Hatuila (Huttal region or the country of the Haitals/Hephtalites). In “Tan she” we read that Ahuan, i.e., Varvaliz, was the main city for the governor of the region Ue-chje (or Tocharistan). Xuánzàng, a buddhist monk wrote in 646 that Varvaliz, Huó 活 belonged to the Turkic people. During the Tan empire, after the demise of the Turkic Khaganate in 630, China established quite conditionally its power over Bactria-Tocharistan or the previous possessions of the Hephtalites. However, analysis of the Chinese names show quite different situation. Their reconstruction of the earlier huó 活 is ghwāt, wāt, Ahuan 阿纒 - æā-wán (aea-uan), and Ehuan 遇纒 - ŋwò-wán (nguò-uan). The original name of Huo is wār, Ahuan/Ehuan is a name close to *āurn, because of the usual reduction of “r” for foreign names = aea-ua(r)n / (r)uò-uan, or it is written with other letters (ny, t). This process is identical to the well know from Strabo name of Aorn (Aornus, Ἀορνός) fortress in Bactria. The name can be explained with the ancient Indian āvarana – shelter, ancient Iranian āvarana - support, defence, Sanskrit var, Proto-Indo-Iranian Huar, Avestian var, Pahlavi var, Hotansaks gvīr – shelter, covered place, shield. Varva-liz is its Kushan-Bactrian form that was used at the time of the Hephtalites state. The

contemporary name of Kunduz city means the same, a derivative of the Middle Persian “Kuhendiz” meaning citadel, the enforced castle of the ruler of this city built on an elevated ground usually in the center or at one side of the city depending on the surroundings. Pre-Islamic form Varvaliz has similar meaning. In Kushan-Bactrian lizo / liza – fortress (analogue of the ancient Iranian diza – fortress with transition d > l, typical for the Kushan-Bactrian language); the first part of the name warva>oarua is probably the Kushan-Bactrian analogue of *āurn and Kunduz is a correct translation of the Kushan-Bactrian form of the toponym. Thus, Puleblank proposal is not quite correct, it is not about (A)vars-Varhoniti people but about a local toponym, the meaning of which survived until today.

The remaining Apars/Avars in Central Asia merged with the tribes of the Hephtalites. Those remained around Pinian were subjugated by the Jujans and moved to the region of Turfan (Cheshi) where they founded the Gaoche 高車 state as a part of the Tièlè 鐵勒 tribes. This is the first mentioning of the Uygurs in Wei epoch (386-534), known as Huí Hé 回紇 and Huí Hú 回鶻 in Tan epoch. It was pronounced as „wəjgē” (uge) and „wəjgu” (ugu) in Tan epoch or these are the **Ogurs** of T. Simokata.

Ogurs were ancient Europoid, most likely Tocharian tribe who used to live in Henan and Shanxi provinces (known from “Shi-ji” and “Han-shu” as Wujie 烏揭, Hujie 呼揭 and Wuzhi 烏氏). Later they fell under Proto-Mongolian-Tungus-Manchurian influence of the Xianbi and Rurans, which inevitably brought to their altaization similar to the fate of the Buloji and Jie /Ji. This explains why the Avars were Europoid tribe speaking Mongol-Tungus but the people of the same tribe remaining in Central Asia gave the origin of the Turks-Uygurs.

From the Simokata report it is clear that he separated two types Abars/Avars, one he called the real Avars who found safe heaven with Taugast and Mukri people, and the other he called false or pseudo Avars who called themselves Var and Huns and who migrated later to Europe. It is logical to think that by “real Avars” Simokata meant the Jujans because, according to the Chinese sources, they looked for rescue with Toba (Bei-tsi) people. Also, he pointed to the Ogurs as the origin of the pseudo-Avars. This description is very interesting because it corresponds to the mentioned by Ptolemy “Oihards” (ὄιχαρδᾶς), and the “Hards” in Serika (Sintsian, Tarim region), mentioned by Ammianus Marcellinus.. Describing Serica, Ptolemy mentioned river Oiharda which comes from the Avzakian mountains (Tian shan between Kucha and Aksu). From this region comes river Taushkandarya (called also Kakshal) which gives 70% of the water in river Tarim. No doubt Oiharda is river Tarim which Simokata called Til. He also reported about the Oiharda mountain in Serika, which is in the eastern parts of Emod mountains called also the mountain of the Sers and Ottorokhar mountain. The mountain of the Sers is Altantag, and the Orhaid mountain corresponds to Altantag (Golden mountain) located south of the Lop-nor lake (Ptolemy, book 6, chapter 16).

During 2d century, Oihards population lived along the eastern part of river Tarim in the region of Altantag mountain. There is a good reason to believe that the Oihards were the same as the Ugors of Simokata. Originally, this was Tocharian speaking population who probably called themselves aukkhari, okkhari. The name can be derived from the Tocharian (b) auki, auks, Tocharian (a) ok, yuk (in ancient Iranian *agra- ~ Avestian ayra – first, tallest, sanscrt agra, in Avestian a’ra (ayra), proto-Indo-Iranian *heyro – top, peak) – height, growing, development, seniority, strong, winning, and khar – self-name of the Tocharians. The meaning is “tall, strong people, giants” analogous to the Mongol *abar-, a later Mongolian translation of the old ethnonym.

Ogur people are described in the Chinese sources with a few variants of the ethnonym: **Ehu** 閼胡 (æāt-ghā), the oldest from in “Mu Tiansi Chjuan”, **Wushi** 烏氏 is the name from the Qin epoch, Sima Qian called them the best known tribes of the West Juji or “west barbarians” who inhabited the area between the rivers Jiin, Ji (today river Fen) and Wei (Qinlin mountain), today East Gansu, Shenxi, Shanxi, South Ordos. The names in Jin, early West Han epochs are **Wujie** 烏揭 (“ā-kat / æ-kat”), **Hujie** 呼揭, a form used in “Shi-ji”. reconstruction of ancient pronunciation “wā-kat” (uā-kat). **Wuzhi** 烏氏 is a form in “Han-

shu”, reconstruction â-g(h)é” / “æ-g(h)é”. Behind all these transcriptions are the self-names “Aukhars / Okhars”, or “Ughars” as written in a later epoch Hua 滑 *ghwor, *ghwar.

F. Hirt related the Ogurs to the “Utse/Hutse” tribes, neighbors of the Usuns, and the archeologists to the Kulazhurgin culture, the descendants of the Utsi who migrated to northwest. Judging by the numerous ceramics, “Utse were settled farmers. They had permanent dwellings and practiced seasonal (ailage) care of domestic animals. The burial rituals were similar to those of the Usun and Yuezhi: ground chambers, chambers with niche, west orientation, burial chambers with stone walls, fewer burial objects, and small secret niches for ritual food. Anthropologically, they were Europeans of Pamir-Fergan racial type. It looks that this original proto-Tocharian population used to live in Henan and Shansi.

Sima Qian reported in “Shi-ji” (“Historical notes”) that in the “epoch of the kingdoms at war”, at the beginning the Di 狄 and the Juni (Rong 戎) were the same people, but when the Gin and Jin kingdoms became the most powerful, Ben-gun of Jin (636-628BC) threw out these two tribes (狄 and 戎) to the region west of Huanhe where Yun and Luo flow. At that time, they were divided into **fiery (red) Chidi 赤狄** and **white Beidi 白狄**. It is logical to think that the white Di settled around Gansu province and later became known as Yuezhi, and the fiery Di continued to move northwest on the eastern Tian shan slopes and became known as Cheshi, Jiushi, Pulei, Beilu, Gekun, Wuji, and so on. Sima Qian continues: “To the north of Qishan and Liangshan mountains (today Qinlin mountain) and the rivers Jin and Qi (today Fen) the Juni Yizhi (Arsi), Dali (Turci), Wuji (Aukhars / Ahuars, Ogurs or Oihards of Ptolemy) and Quian (Ulgans or ancient Mongolian tribe Uhuans) settled. North from the Jin kingdom, the Linhu (meaning barbarians from the forests) and Loufan (Ptolemy mentioned them as Rabani) lived, and south of the Yan kingdom lived the Shanjuns (barbarians from

the mountain) and Dunghu (eastern barbarians, proto-Tungus). They were all scattered on the mountain valleys and each one had a governor-leader, however, despite them getting together occasionally, nobody succeeded to unite them”.

Sima Qian described a merchant by the name Wushì Luǒ 烏氏裸 from the Wuji people, who



Yuezhi and Wuji Arsi and Ogurs

became rich from trading horses and thus elevated himself to a member of the empire court under Emperor Qin Shi-huandi. Thus, Wuji were immediate neighbors of the Qin empire and to the most western kingdom Qin before that. They were raising, breeding and trading horses. The ancient Chinese writer explained: “Wuzhi” is the name of the district belonging to Andin. Liu is a personal name”. Some authors (Liu Sianchju, Christopher Dorneih) equalize Wuzhi / Yuzhi to the Yuezhi because of the similar second heiroglyph, however, it is probably incorrect since Motun clearly pointed to them as being two different peoples.

It is becoming clear that the four names (Ehu, Wushì, Wujie, Hujie, Wuzhi) describe the same people, behind whom are the Ptolemy’s “Oihards” (ὄχηαρδας), or Ammianus Marcellinus’s “Hardi”. Or these are the Ogurs, the distant Europoid, most likely Tocharian ancestors of the Avars and the Uigurs.

The Wujie / Wuzhi (Ogurs) gradually migrated to the west. Shanyua Motun mentioned them together with the Usun (Assian) as the peoples who he conquered. After the dissolution of the Sunnu state, they fell under the rule of the Mongolian tribes Xisanbi and Jujans and finally they accepted the Alltai language anthropologically keeping their racial type with the addition of some Mongoloid features, of course. Part of them migrated to the west and joined

the Hephtalites state. Their ethnonym is known with the Persian name Aparshahr or Abarshahr.

The Chinese form for Hua 滑 is the name *ghwor, *ghwar, which probably originally was Oghor with a transition to Gvar, Khvar. This name was preserved in the name of Croatian island Hvar in the Adriatic sea. The population of this island originates from the Avars settled there which is suggested also by Y-chromosome DNA analysis ("Y-chromosome heritage of Croatia", Lovorka Barac' et al., 2003): presence of a very ancient haplogroup P that originates from the Central Asia was established. The two names Avars/Abars and Hvar (from Ogur) were probably used in parallel.

The name of the European Avars was Varkuns, (from the two tribes A/vars and Khuns both originating from Ogurs) since there are toponyms in Hungary derivatives of Varkony, also there is a family name Varkony, or Varkonyi (Karoy Zegledy, Istvan Erdely). In "Ashharatsuts" this is name is "Valhon" - a Hephtalite tribe name. Menander Protector mentioned "Varhoniti" when the Turkic Khagan addressed the Byzantine messengers: "Your ruler will be punished soon because assured me in his friendship, and in the same time he made a peace treaty with my slaves the Varhoniti who run away from their lawful rulers. But Verhoniti, as my subjects, soon or later will come back to me whenever I want, and when they see my message - the horse whip, let them escape even in the hell. Whoever, dares to challenge us, will be killed by our swords and smashed by the hooves of our horses like ants... You should know that it is well known to me where river Dnepr flows, or Ister (Danube) or Hebros (Maritsa), my slaves, the Varhoniti, came by some roads to the Roman land".

Going back to T. Simokata, one can understand that the tribes "Barslet (Barsisli), Unugurs (Onogurs) and Sabiri (Saviri) as well as other Hun tribes run away as soon as they saw the Vars and the Huns thinking that the real Avars were coming. That is why they met these people with many valuable gifts to assure their own safety. The Vars and the Huns took advantage of the situation and began to call themselves Avars. They say that among the Scythians the Avars are the most active and skillful people".

The "real Avars" must be the Rurans, however, they were not used to go to war outside Central Asia let alone against tribes at the Aral sea or Sogdiana. It is more likely, that this "most active" tribe causing this migration were the Hephtalites because they marched to the Seven-rivers and Sogdiana in 456/460, before the migration of these tribes (Ugri or Magyars, Saviri, Onogurs, and Saragurs). One part of the Saviri joined the Hephtalites because there used to be a tribe by the name Sauviri that migrated to Northern India together with other Hephtalite tribes (Djati, (Yati), Abhiri (Apar/Avar), Gudjar (Gurgar/Karkar), and Balhar (Bulodsi). According to a Pushtun legend, their ancestor was Patan. He had for sons: Saran, Bitan, Gargusht, Kar(l)an, from whom the main Pushtun tribes originated: Sar(b)an, Batan, (part of the tribal group Gilzai), Gargushti and Karlarni (Karani living in Viziristan). Most likely, the names Sarbani and Gargushti reflect the names of the Hephtalite tribes - Sabiri/Saviri and Gurgari/Karkari. Among the Pushtuns, there are tribal names reflecting ancient toponyms, for example, Turan, Hoti or Hotaki (Scythians- Hatti), Hugiani (Hugni - Hioni/Honi). Hugni, Hununi is the self-name of the Shugnans in Pamir.

After a few centuries, the Ogurs that remained in Tarim will come out in the historical stage already as the Turkic tribe Uygurs, part of the tribal union Tele. The Europoid features of the modern days Uygurs are well defined. In "Bei-shu", chapter 103 (in Russian translation by N. Bichurin), the Uygurs are presented as the descendants of Gaoche: "Huí Hé 回紇 (reconstruction wəj-gē - uige) and Huí Hú 回鶻 (wəj-gu - uygu), is the name of the people known before as Tiele 鐵勒, and now as Gāochē 高車. Southern Mongolian pronounce the word 'Hoihu' as "Hoihor", the northern as Oihor. The turkistani people (Turks) write this word correctly but, but letter "vav" they pronounce as "o" or "u", thus the name Oihor has changed according to the language peculiarities into "Uygur". The more ancient names Utse/Hutse coincide with the name "Oyhards" of Ptolemy: oihor+Mongolian suffix fro plural -d, oihord =

oihardi. The name of the Uygurs in Hotan language is hvaihura (compare with Hua 滑 *ghwor, *ghwar).

The Oihars were relatives with Xiongnu: “Hoihu, the founder of the Oihor house was the son of the Sunnu shanyuya daughter or niece who married the ruler of the Dinlin tribes, i.e., a marriage sealed vassal-soverign connection. This event happened around 2d century BC when the Sunnu conquered Mongolia. In the period of the Chinese history know as “Chjan-go”, the period of the warring kingdoms, 480-422 BC, the northern borders of the provinces Shansi and Gansu were not yet within China borders, they were occupied by nomadic tribes. At that time, the Mongolian tribe (Bichurin is wrong because at that time the Uge / Hujie were still Indo-European Tochars) Chi-di used to live on the territories of Gansu and Shanxi. Chi-di means “red, northern nomads”.

Thus, it is becoming clear why the Avars/Varhons were called the “red Hioni” following the connection made by the Chinese chroniclers with the Oihards (Oihor/Ogor) and “Chi-di” (red or fiery Di).

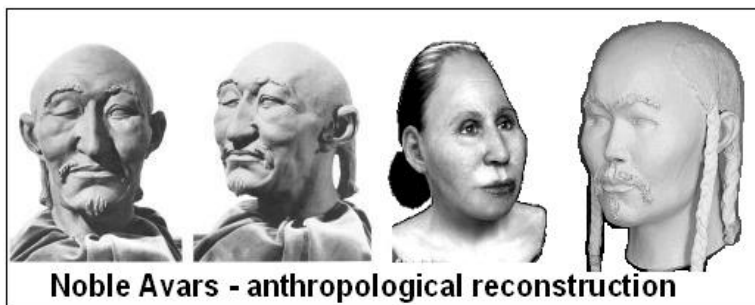
According to Christopher Atwood: :These people with a double name (Var and Huns) are part of the Ogurs (Oghurs) tribes identical to the Avars (Abaroi) in the Pontus and Caspian steppes.

Pseudo-Avars or Varkons originate from mixing of two tribes - Vars, Avars, Obri, Aba (Ābá) 阿拔 (æāb(h)āt), direct descendants of the Oihards/Ogurs who kept the meaning of the ancient ethnonym Ukhar - tall (where the Chinese meaning “high carriages” comes from) and Khuni (Hún) 渾 (qun, gūn), mentioned for the first time in “Shi-ji”, chapter 110 as Hunyu 渾庾 (reconstruction Húnló), one of the tribes together with Hujie 呼揭, or Wujie 烏桓, Wusun 烏孫, Qushe 屈射, and others, subjugated by shanu of Xiongnu Motun around 204 BC.

Most likely, these Huns/Khuns were the ancestors of the Kumans or Khuns who would appeared in Europe in 11-12th century as Turkic people but with Europoid anthropological features. In Mongolian xūn / kūn means human, man, for example, the ethnonym “Kumans” originates from the Mongolian kūn, kūmūn means people, Korean gunjung, Japanese gunshū – crowd, Korean, Japanese gun – group, ancient Turkic elgūn – people, proto-Altaiian *kiúne – people. In Manchurian xunčun means relatives, in direct connection to the Chuvashian – relatives in law.

Anthropologically, the Avars were mostly a mix of north European, Baltic and Mediterranean types, the Mongoloid type was rare. According to the anthropologist Liptak, 80% of the Avars were European type. The majority were nordic and paleoeuropean (Cro-Magnon, dolihocranial) type. On the second place were brachicranial Europeans of Pamir-Fergan, Dinar and Alpine type, on the third were the dolihocranial mediterranean type, and on the fourth - Armenian, asian (Hurit) type. Pure Mongol, predominantly Buryat type was rare, found mostly in the rich burial places. They were probably the ruling “Roran” top of the community or the “true Avars” of Simokata. There was also mixed European-Mongol type with varying degree of Mongoloid features. According to the author, the Mediterranean type

was from the autochthonic population that was there originally and later it was assimilated.



Noble Avars - anthropological reconstruction

Interesting information about the burial rituals of the Avars gave Ishtvan Erdeli: Every big patriarchal family had its own place in the necropolis. The distinguished, prominent members they buried separately

from the rest of the family, accompanied with rich gold objects. For them, special wooden constructions were used, the rest of the people were placed directly into the pit in the ground

covered only with some cloth. The Avars practiced also burning of all objects accompanying the dead by the burial chamber.

The dead were buried in a burial chamber in the ground, rarely with a side niche or together with a horse. There are burials with a sitting or standing dead. There are also two-stage, family burials. A burial place discovered next to Fonlak, along river Marosh, contained many iron instruments and objects accompanying the dead indicating that the blacksmiths were highly regarded in the Avars society. Bones from domesticated pigs, birds were found too as a ritual food demonstrating that the society had permanent settlements with developed cattle rearing. They used to process metals, made ceramic dishes using the wheel. Some authors, such as Tibor Horvat, Darina Belyakova, Eva Graham, found similarity between the Avar ceramics and the one from Central Asia and the Hephtalites found in Sogd and Penjilent, the so-called yellow-grey ceramics.

According to Latin authors, besides good soldiers, the Avars were good merchants and traders. The Hungarian archeologists discovered Avar coins, poor copies of those from Byzantium. When the Avars came to Transylvania, coins of the Persian shah Hosrov I Anushirvan (531-579) and their barbarian imitations appeared too. There are interesting parallels between the burial rituals of the Avars and the Hephtalites. For example, the wooden burial chamber is typical for the Hephtalites from Fergana. Bernstein connects their appearance exactly with the Hephtalites.

Burials with sitting dead people are typical for part of the Tiele 鐵勒 tribe – Turkic descendents of Gekun 高昆 and Gaoche 高車. “Bei-shi” also described the social divergence of the Hephtalite burial ritual. The rich were buried in chambers made with stone walls, and the poor were buried directly into the ground. Standing dead people were found in the Uigurs whose ancestors were Gekun 高昆 and Gaoche 高車. Bichurin wrote: “...they place the dead in the middle of the grave with arrows and a javelin under the arms as if he was alive”. There is a good reason to identify the Kotsagiri, relatives to the Avars and described by Simokata, with the Gaoche 高車 mentioned by the Chinese authors. Gaoche or proto-Uigurs was pronounced as „kāwko” (Kauko) which was confirmed also archaeologically.

The early history if these people (the Avars) demonstrates the process of language transition, first proto-Mongolian -TM language and later Turkic, speaking the language of the ancient Indo-European population of Central Asia. The language of the Avars, similarly to the language of the Chuvash people today, was much closer to the Mongolo-TM languages than to the ancient Turkic language.

The history of the European Avars was stormy and short. In the beginning, in 555, they settled around the Caucasus, and in 558 they defeated the mighty at that time Saviri, probably with the Alans as allies. Part of them remained in the region of Dagestan today, the rest migrated to the northern shores of the Black sea, defeated the neighboring Utigurs, Zali and the Kutrigurs. Influenced by the subjugated Kutrigurs, they defeated also the Slavs Anti. They established a relationship with Byzantium who offered them to settle in Pannonia, in the land of the Heruli who left before. At the beginning they refused, and lived in Scythia (lower Danube plain and North Black sea coast) but because of the threat by the Turks, they did migrate to Pannonia after all. When they were around the Carpathian mountain, they subjugated the ancestors of the Serbs and Croats who at that time lived in Galicia (northwest of Ukraine and South Poland). Here, they first made an union with the Franks, then with the Longobards, and in 568 took over the Gepid-Bulgarian kingdom in Pannonia. Here, they founded their Khaganate, and in the beginning of 7th century, they became a powerful force. They defeated the Bulgarians under Organa, and threatened the very existence of Byzantium in an union with the Persian shah Hosrov II Parviz. In the first decades of the 7th century, together with their subordinated tribes Gepids, Pannonia Bulgarians, Kutrigurs, Slavs, kept invading the west Balkans constantly. However, in the 30s of the 7th century, their power decreased, parts of the western side were separated. At the same time, a rebellion of the Bulgarians in the Khaganate (probably the Pannonia Bulgarians and the Kutrigurs) erupted under their leader Alziok (?), a pretendent for the throne. The latter was defeated and pushed

out to Bavaria, and after the killings by the Franks, he migrated to Venice with his 700 surviving soldiers to join the Longobards. At the same time, Kubrat also rejected to be a vassal to the Avars, and proclaimed his Great Bulgaria, located between West Caucasus and the Aral sea.

Avaria shrunk between Transylvania and East Pannonia, and continued to exist until the beginning of the 9th century when it was divided along river Danube between Carl the Great and the Bulgarian Khan Krum. The Avars who survived merged with the Bulgarian people. Their presence can be seen in the names on the inscriptions left after Khan Krum. For example, Khan Omurtag, son of Krum, left written various aristocratic names like Kurigir, Kubiari, Ermiar, Chakrar. Names ending in -ar and -gir are typical Tungus-Manchurian family and tribal names. In Tungus languages the suffix **-gir** is used to form a family or clan names, for example: Kelgerir, Chamchagir, Ukagiri, Nangir (Nanai), Ngangair (Nganasians), Balikagir, Kindigir, Shamagir, Bayagir (descendants of the Turkic tribe Bairku), Uvalagir, Burnagir, Memoir, Gingir. The suffix **-ar** is also used, for example, Dular - a clan among the Tungus tribe Soloni, Duyar, Gilar - Manchurian clans. Thus, the suffix **-ar/gir** designates the Altaian notion for family, clan - aru/hur/gir. Most likely, these were Avar families within the Bulgarian aristocracy.

Literature Sources and Further Reading

Феофилакт Симокатта. История. Пер. С .П. Кондратьева- М., 1957. г. , кн.7,гл.VIII. Уеб сайт: „Библиотека Якова Кротова”: http://www.krotov.info/acts/07/simo_00.html

ГРЪЦКИ ИЗВОРИ ЗА БЪЛГАРСКАТА ИСТОРИЯ. том II, София, 1958 г., стр. 239, стр. 199-200: <http://www.kroraina.com/knigi/gibi/2/index.html>

А. Малявкин. Танские хроники о государствах Центральной Азии. Новосибирск.1989 г. , стр. 219, стр. 136:

http://www.bulgari-istoria-2010.com/booksRu/A_Maliavkin_Tanskiye_xroniki.pdf

Менандр Византиец. История. ВИЗАНТИЙСКИЕ ИСТОРИКИ: ДЕКСИПП, ЭВНАПИЙ, ОЛИМПИОДОР, МАЛХ,ПЕТР ПАТРИЦИЙ, МЕНАНДР, КАНДИД, НОННОС И ФЕОФАН ВИЗАНТИЕЦ. САНКТ ПЕТЕРБУРГ. 1860 г., , откъс 5, 9, 10, 14, 18, 23, 24, 45: http://krotov.info/acts/05/marsel/ist_viz_06.htm

ГРЪЦКИ ИЗВОРИ ЗА БЪЛГАРСКАТА ИСТОРИЯ. том II,...стр. 199-200

ПАВЕЛ ДИАКОН. История лангобардов. Текст воспроизведен по изданию: Средневековая латинская литература IV-IX вв. М.1970. Уеб-сайт: СРЕДНЕВЕКОВЫЕ ИСТОРИЧЕСКИЕ ИСТОЧНИКИ ВОСТОКА И ЗАПАДА”, кн.1 : http://www.vostlit.info/Texts/rus/Diakon_P/pred.phtml?id=1049

МОНЕМВАСИЙСКАЯ ХРОНИКА (пер. Г. Г. Литаврина) Текст воспроизведен по изданию: Свод древнейших письменных известий о славянах. Том. 2. М. Восточная литература. 1995 г.: http://www.vostlit.info/Texts/rus14/Chron_Monemvasia/text2.phtml?id=2032

ГРЪЦКИ ИЗВОРИ ЗА БЪЛГАРСКАТА ИСТОРИЯ. том VI. София, 1965 г., стр.60-68: <http://www.kroraina.com/knigi/gibi/6/index.html>

Kenneth M. Setton The Bulgars in the Balkans and the Occupation of Corinth in the Seventh Century (Speculum, 25, 4, 1950, 502-543). Уеб сайт: „Vassil Karloukovski's Page - <http://www.kroraina.com/bulgar/setton.html>

Повесть временных лет. Часть I.ВОТ ПОВЕСТИ МИНУВШИХ ЛЕТ, ОТКУДА ПОШЛА РУССКАЯ ЗЕМЛЯ, КТО В КИЕВЕ СТАЛ ПЕРВЫМ КНЯЖИТЬ И КАК ВОЗНИКЛА РУССКАЯ ЗЕМЛЯ. (Прозаический перевод на современный русский язык) Публикуется в переводе Д.С.Лихачева.: <http://www.hrono.info/dokum/povest1.html>.

Древнетюркский словарь. Авторы: Надеяев В.М., Насилов Д.М., Э.Р.Тенишев, Щербак А.М., Боровкова Т.А., Дмитриева Л.В., Зырин А.А., Кормушин И.В., Летягина Н.И., Тугушева Л.Ю. Ленинград 1969 г. , стр. 474 Уеб-сайт: “Monumenta altaica” - <http://altaica.ru/LIBRARY/dts.htm>

Лев Гумилев. Ритмы Евразии (сборник статьи). М. 1993 г., стр. 348-357

Сравнительный словарь тунгусо-маньчжурских языков, том-1 (А-Нг). Отв. редактор В.И.Цинциус. Издательство „Наука”. Ленинград 1975 г., стр. 543, 572573, 599, 609, 221. Уеб-сайт: „Monumenta altaica” - <http://altaica.narod.ru/tms.htm>

Е.Хелимский. Тунгусо-маньчжурский языковой компонент в Аварском каганате и славянская этимология: Материалы к докладу на XIII Международном съезде славистов.

Universität Hamburg, Institut für Finnougristik. Uralistik. Hamburg, 2003:
http://helimski.com/Helimski_Table_of_publications.html#monografii

Küşat Yldirim. An opinion on the meaning of the name „Ruanruan“. „Central Asiatic Journal“. Weisbaden, № 56, 2012/2013.:
[http://www.academia.edu/7136238/ An Opinion on the Meaning of the Name Ruanruan Central Asiatic Journal Wiesbaden 56 2014 s. 35-40](http://www.academia.edu/7136238/An_Opinion_on_the_Meaning_of_the_Name_Ruanruan_Central_Asiatic_Journal_Wiesbaden_56_2014_s._35-40)

EMIL HERŠAK. Avari: osvrt na njihovu etnogenezu i povijest. сп. „Migracijske i etničke teme“, Vol.18 No.2-3 Rujan 2002., стр. 215-216. Institut za migracije i narodnosti, Zagreb:
<http://hrcak.srce.hr/107378>

Фасмер М. Этимологический словарь русского языка, Т-3 (Муза-Сят) СПб., 1996 г. , стр.107-108, В електронен вид: <http://vasmer.narod.ru> , <http://starling.rinet.ru>

Ю. Кручин. Большой современной русско-монгольский и монгольско-русский словарь. М. 2006 г., стр.640

Казуо Еноки. За произхода на Ефталитите (On the Nationality of the Ephthalites), публикувано в “MEMOIRS OF THE RESEARCH DEPARTMENT OF THE TOYO BUNKO (THE ORIENTAL LIBRARY). No18, TOKYO. 1959”
<http://www.archive.org/details/OnTheNationalityOfTheEphthalites> , български текст:
http://www.bulgari-istoria-2010.com/booksBG/Kazuo_Enoki_Za_Proizhoda_na_Eftalite.pdf

Едуин Пулейбленк. ЦЗИ (JI) 姬 и ЦЗЯН (JIANG) 姜: РОЛЯТА НА „ВЪНШНИТЕ“ РОДОВЕ В ОРГАНИЗАЦИЯТА НА ДЪРЖАВАТА ЧЖОУ (ZHOU). (Edwin G. Pulleyblank. (JI 姬 AND JIANG 姜: THE ROLE OF EXOGAMIC CLANS IN THE ORGANIZATION OF THE ZHOU POLITY. “Early China”, 2000 - lucian.uchicago.edu. : http://bulgari-istoria-2010.com/booksBG/E_Pulleyblank_JI_and_JIANG_1.pdf и англ. текст: http://bulgari-istoria-2010.com/booksBG/E_Pulleyblank_JI_and_JIANG_2.pdf

ГО ЮЙ (周語中) „РЕЧИ ЦАРСТВ“. Уеб-сайт: „Восточная литература” - http://www.vostlit.info/Texts/Dokumenty/China/I/Reci_carst/index.htm Също на <http://ctext.org/guo-yu> китайски текст с английски превод.

Айдогди Курбанов. ЕФТАЛИТИТЕ: АРХЕОЛОГИЧЕСКИ И ИСТОРИЧЕСКИ АНАЛИЗ.(THE EPHTHALITES: ARCHAEOLOGICAL AND HISTORICAL ANALYSIS). Докторска дисертация, представена и защитена в катедра “История и култура”. Свободен университет, Берлин 2010 г. оригинал на англ.ез.: http://www.diss.fu-erlin.de/diss/servlets/MCRFileNodeServlet/FUDISS_derivate_00000007165/01_Text.pdf
http://www.diss.fu-berlin.de/diss/receive/FUDISS_thesis_000000016150 и в бълг.превод:
http://www.bulgari-istoria-2010.com/booksBG/A_Kurbanov_Eftaliti.pdf

Ал Бируни. Избранные произведения, том 5, часть-1. Ташкент. 1973 г., стр. 467

Ш. С. Камалиддинов. Историческая география Южного Согда и Тохаристана по арабоязычным источникам IX - начала XIII вв., Глава 3. Историческая география Южного Тохаристана. («Узбекистон», Ташкент, 1996 г.):
http://www.kroraia.com/casia/kamalid/kamal3_2.html

A.Lubotsky. Indo-Aryan inherited lexicon.: <http://www.indo-european.nl/cgi-in/main.cgi?root=leiden>

D. N. MacKENZIE - A CONCISE Pahlavi DICTIONARY. Oxford University Press. 1986., стр. 87

N. Sims-Williams. BACTRIAN LANGUAGE: <http://www.iranicaonline.org/articles/bactrian-language>

Л. Кызласов. ПЕРВЫЙ ТЮРКСКИЙ КАГНАТ И ЕГО ЗНАЧЕНИЕ ДЛЯ ИСТОРИИ ВОСТОЧНОЙ ЕВРОПЫ. По Кызласов Л.Р., Издательство „Памятники исторической мысли”, 1998; Портал „Археология России”, 2005.-
<http://www.archeologia.ru/Library/Book/6647eda0b35d/page342>

С. С. Черников. Некоторые закономерности исторического развития ранних кочевников. „Средняя Азия в кушанской эпохи”, том-2, научная конференция Душанбе-1968 г., стр. 282-287

Chris Dorneich. The Great Yuezi/Arsi Exodus of 166 BCE. Berlin. 2010:
<http://chrisdorneich.tumblr.com/post/2683505422/link-to-the-great-exodus-revised-and-augmented> в превод на български:
http://www.bulgari-istoria-2010.com/booksBG/Kr_Dorneich_Migracija_Yuechy.pdf

И. Умняков. Тохарская проблема. Вестник Древней Истории, бр.3/4 – 1940 г. , стр.183
:http://www.bulgari-istoria-2010.com/booksRu/I_Umnjakov_Toxarskaja_Problema_VDI_3_4_1940.pdf

ПУШТУНЫ <http://www.coffee-s-molokom.com/t48-topic>

Николай Бичурин. Соборные сведения о народах обатавших Средней Азии в Древние времена. М. 1950 г., стр.213-214: <http://www.bulgari-istoria->

[2010.com/booksRu/N Bitschurin Sobr sotschinenija.pdf](http://2010.com/booksRu/N_Bitschurin_Sobr_sotschinenija.pdf) и том -1: [http://www.bulgari-istoria-2010.com/booksRu/N Bichurin_1.pdf](http://www.bulgari-istoria-2010.com/booksRu/N_Bichurin_1.pdf)

Christopher P. Atwood. Huns and Xiōngnu: New Thoughts on an Old Problem. Studies in History and Culture in Honor of Donald Ostrowski. Brian J. Boeck, Russell E. Martin, and Daniel Rowland, eds. Bloomington, IN: Slavica Publishers, 2012., p. 27–52.

М. Р. Федотов. „Этимологического словаря чувашского языка” (2 том С-Я pdf, 22 Mb) Чебоксары - 1996 г., стр. 358. Уеб-сайт: Monumenta altaica - <http://altaica.narod.ru/v-turks.htm>

Erzsébet Fóthi. Anthropological conclusions of the study of Roman and Migration periods Acta Biol Szeged 2000, 44:87-94 Abstract PDF. SYMPOSIUM Department of Anthropology, Hungarian Natural History Museum, Budapest, Hungary Anthropological conclusions of the study of Roman and Migration periods. Erzsebet Fothi. Volume 44(1-4):87-94, 2000 Acta Biologica Szegediensis <http://www.sci.u-szeged.hu/ABS/tart00.html>

И. Эрдели. Авары и Средняя Азия. Сборник “Средняя Азия в Кушанской Эпохе” том – 2. Д. 1968 г., стр.169-171)

Иштван Эрдели. Исчезнувшие народы. Авары. Статья любезно предоставлено общественной организацией „Фонд Л. Н. Гумилева” и впервые публикуется в широком доступе. Опубликовано // Природа, 1980, № 11. Уеб сайт „Гумилевика” - <http://gumilevica.kulichki.net/debate/Article24.htm>

Николай Бичурин. Соборные сведения ..., том 1, стр. 216

Л. Лазаров-Мастагарков. Българи - име и произход. Пловдив. 1997 г. ,стр.39)

В. Ушницкий. ТУНГУССКИЕ РОДЫ ЯКУТИИ XVII в.: вопросы происхождения и этнической принадлежности. Вестник археологии, антропологии и этнографии, Выпуск № 9 / 2009 г.: <http://cyberleninka.ru/article/n/tungusskie-rody-yakutii-xvii-v-voprosy-proishozhdeniya-i-etnicheskoy-prinadlezhnosti>

CONCLUSION

In the formation of ancient Bulgarians can be traced three layers. The first, is Tocharian formed by the ruling family of Yuezhi (Unguntur) and holders of ethnonym "Bulgars" - Tocharians Pule, Beilu, come from the region of Turfan, Urumqi and East Tian Shan.

The second layer is related to the Sarmatians who inhabited the lands between the Amu Darya and the Sar Darias rivers, which mix the Tocharian core when migrating to the west.

The third layer is related to the final formation of the ancient Bulgarian community "in the gorges of the Caucasus".

Later this already Sarmatian people are added and Altaic and Ugor tribes as Sabirs, Kutrigurs, Kasogs, and Avars.

Thus, the Bulgarians of Kubrat and Asparuh are finally formed as a Sarmatian-Altaic symbiosis, but with a Sarmatian ruling elite.

On this occasion, many current sound these thoughts expressed by the Bulgarian historian Prof. Tsvetelin Stepanov: „For Turkic origin - there are many researchers in Bulgaria in the last 25 years that very seriously challenge the so-called beginning of the Bulgarians from the Turkic language community. The point is that this problem is not definitively solved in science and it is better to talk about the hypothesis of what we call the Turkic origin of the Bulgarians. In the last two decades, a new thesis is increasingly needed, but it is still not accepted by the world scientific community, so it is better to talk about hypotheses. That is why I return to the hypothesis that the Bulgarians in their ancient origins and region of formation are Indo-Europeans, in particular Indians, from the great Indo-European community. Their space of formation, to the extent that science can reach today to some more concrete conclusions, is roughly speaking the territory to the west of West Mongolia and East Kazakhstan today, respectively to the north of the rivers Amu Darya and Sar Darya. That space, which is traditionally called "the border between Central and Middle Asia" in geographic literature. This is generally the earliest area of shaping Bulgarians. In this region long before the advent of Turks as recognizable ethnicity, and state formation dwell too much East-Iranian, respectively Indo-Iranian ethnic groups and their political formations. And because Bulgarians appear on the historical scene before the Turks, it is logical to come to this conclusion.“

In contemporary literature, the terms Central Asia and Central Asia correspond to the division of Ptolemy of Internal and External Scythia or "Scythia to Imaus" and "Scythia beyond Imaus."

The "Turkic theory", according to Prof. Stepanov, is a "historiographical myth", which is still active in science today. The Turkic beginnings of the early Bulgarians / Proto-Bulgarians had their early "scientific" phase, especially in Wilhelm Tomashek's studies of the late 19th century, in order to subsequently spread avalanche into world science, especially in historiography Hungarians, Germans, Austrians, as well as among a number of scientists in the former USSR and Bulgaria.

As it is clear, the origin of this myth is originally in the scientific world of Austro-Hungary. The reason for this is not only the scarcity of information, but also of Hungarian nationalism, actively supported by Hungarian science. The proclaimed Onogurs - Unugungusi - Bulgarian non-existent relationship is simply a handy tool for the Hungarian "Turanian" theory, which links the relationship of the ancient Hungarians with the Proto-Turks for the Bulgarians 'Onogurs-Unogundurs'. This hypothesis derived from the notion is spreading "in the neighborhood" among German-speaking scholars (Austrians, Germans) and the then Russian-related science and culture associated with the German cultural and scientific world. And today its spread is in "pandemic" sizes. And this is a particularly good example of how delusions and myths dressed in "science" by authorities are turning into unwavering dogmas.

As reached out to Bulgarian science in the late XIX century. When it is born from nothing and yet in its infancy, alongside the new Bulgarian state, it is natural to take the finished schemes created by "European authorities" in Vienna, Budapest, Berlin and St. Petersburg.

From now on, the Bulgarian historians and linguists quietly, timidly and relentlessly follow their drawn paths without having their own research and to build their own opinion on the issue, and this phenomenon continues to this day, of course with a few exceptions, which are "suppressed" from the general „gray mass“!

My thesis is quite similar to that of associate prof. Stepanov, except for the fact that Tocharian community from which they emanate holds ethnonym "Bulgarians" and „Unogundurs“ is Indo-European, but not Indo-Iranian. The overlapping of Iranian and later Altaic elements is a second-round result of a long ethnogenetic historical process.

Literature Sources and Further Reading

Историкът Цветелин Степанов за "келтския произход на българите": Не можем да напишем история веднъж завинаги. „Дневник-15“ от 16 януари 2014 г. (Ts. Stepanov. We can not write history once and for all. "Journal-15" on January 16, 2014)

Цв. Степанов. За някои митове в историографията на Средните векове. Текстът представлява доклад, прочетен по време на международната студентска научна работилница „Науката в преход: История и параистория“, Белград, 19-21 септември 2011 г. (Ts. Stepanov. Some myths in the historiography of the Middle Ages. The text is a report read at the International Student Science Workshop "Science in Transition: History and Parasitology", Belgrade, 19-21 September 2011)