SOME ANCIENT CHINESE NAMES IN EAST TURKESTAN AND CENTRAL ASIA AND THE TOCHARIAN QUESTION

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(the title page: low-reliefs from the Kushan palace complex in Halchayan)
1. Introduction

The Tocharian question arose in the early twentieth century, when after several expeditions organized by the leading European countries, Japan and the Russian Empire, the world learned of the existence of an ancient Caucasian population, living in the Chinese province of Xinjiang, also known as East Turkestan. Multiple documents written, using the Indian "Brāhmi" script in an unknown language, which scientists call "Language I" were found. A medieval Uighur colophon (text), a translation of the Buddhist holy book "Maytreyiasyamiti" written by Bodhisattva Ariyakandra, mentions the language “twqry-tyly”. Turkologist F.V.K Mueller reads "twqry" as “tory” with a silent "h" sound. He connects it with the Toγαριοτ– (tocharians), mentioned in Central Asia, who inhabited Pompei Trog, Justin and Ptolemy. In later Manichean Middle Persian texts, the territory of Bactria is called “Twγγ-yst’n” (Toharistan). The written “twγγ” (tugechri) sounded like “tũγũ” (tughry), which matches the name of the Uighur twqry colophon. Hence, the language was called “Tocharian”. In 1908, Indologists Emil Zig and Wilhelm Zigling proved that the language is from the Indo-European family, while the Czech Linguist J. Pokorní, concluded that this is unknown Indo-European language is very similar to the Celtic, Balto-Slavic, Hittite, Thracian and Phrygian (protoarmenian) languages. A little later, the French Orientalist Sylvain Levi published his first translations of these texts. (SP-T) Subsequently, two distinct variations of the Tocharian language were found. E.Leyman called them “Eastern tocharian” (a), popular in the areas between Karashahr, Turfan and Beshbalik, and Western Tocharian (b), popular in a region, associated with Kuqa. S.Levy calls them respectively “Karashahr” and “Kuqa”. Some consider these variations as dialects, but most linguists share the opinion that, while they are languages of the same family, they differ enough from one another that their speakers would not be able understand each other properly or communicate freely. Currently, about 4000-5000 Tocharian words are known. Most of them are mainly associated with Buddhist texts from the first centuries AD, and unfortunately, a big part of that number are derived from later Sanskrit and Prakrit borrowings.

In the 1950s, the Bulgarian scientist Vladimir Georgiev compared the Tocharian languages with the Balto-Slavic, and north Protogerman-Protobaltoslavians group and proved they are of the same family. (БГ-БС-Т-ВЯ-61-1958) Overall, the “Tocharian question” is an almost entirely unknown in Bulgaria.

Apart from linguistic artifacts, many naturally-mummified corpses of people, who inhabited the ancient Necropolis of the Tarim basin were found. Their anthropological type was decidedly Europoid – they were tall, with predominantly light hair colours. In the ‘80s and ‘90s, the famous Pennsylvania university scientist Victor Mair organized several expeditions to Xinjiang, researched and popularized in the scientific community the mysterious mummies of the ancient Europoid neighbours of Ancient China. It turned out there was plenty of interesting information for the Tocharians in Ancient Chinese: dynasty chronicles and other texts. There existed a big debate in the scientific community that was only resolved in recent years: Should the “tocharians”, described by Greco-Roman authors and the “yuezhi”, described by Chinese dynasty chronicles be considered the same as the tribes, who conquered the Greco-Bactrian kingdom in the 2nd – 1st century B.C.E. and created the Kushan empire, or were they citizens of the oasis cities in Xinjiang, assimilated by the Turks in the first few centuries AD?
2. Yuezhi 月氏 and Arsians

The name Yuezhi 月氏 was used for the first time by Sima Qian in “Shi-jí” (“Records of the Grand Historian” or “Historical records”) in connection with the events of II century B.C.E. associated with the rise of the steppe empire of Xiongnu 匈奴. An earlier mention of these people, under the names Yuzhi 禹氏, and Niuzhi 牛氏, can be found in the "Guanzi” 管子 treatise, written in 645 B.C.E. by Guan Zhong. There, it is said that they live in northwest Gansu, the "Yuzhi" mountains, and are involved in the production of jade, which is especially valuable in China. The country of the yuezhi, "Yuzhi" covers the areas of Lyanchzhou, Ganchzhou, Suchzhou and Yanchzhou, which correspond to the modern provinces of Gansu and Shanxi in the northern regions of Modern China. Later Chinese commentators specify that the yuzhi/yushi are “northwest barbarians”. Sima Qian wrote that one of the main sites of the production of jade are the Kunlun mountains and the city of Hotan, or that mountain “Yuzhi” is actually Kunlun. (In her easternmost branches). The next mention of the "yuzhi" people is recorded written as Yuzhi 禹知, in “The Journey of Mu, Son of Heaven” (Mu Tianzi zhuan), written about IV - III century B.C.E.. In it, it is stated that "the country Yuzhi is 5 days away on foot and is situated west of the Yannenggukan mountain pass, north of Shanxi and east of the corner of Huanhe, where the Jade-Mountain is". (IT-1,pp.128-129),(YuT-MTZh,pp.9-10)

The name “yuezhi” in the earliest texts is written with Chinese characters in the following way: 禺氏 or 尼氏, in the “Guanzi” treatise, and 禹氏 in “Mu Tianzi zhuan”, (The Journey of Mu, Son of Heaven). The three different variations are easily comparable: 禹氏 or 尼氏, and can be reduced to two: 禹氏 and 尼氏. At that time the first two the characters: 禹 and 尼, were pronounced in a very similar way: *ngū/*ngük. The latter two the characters, resp. 禹 and 尼, also sounded very similar: *tēg / *diēg.

The foreign name is mentioned in more than two older sources before the Han era, and probably reflected a foreign word that the Chinese speakers interpreted as “Yu-ji” (Ju-dsi).

It is interesting to note that Sima Qian used the characters 禹氏 to relay the name “yuezhi”. Finding the transcription in “Guanzi” inaccurate, he replaced the two alternative the characters 禹 and 尼 with 尼, the first syllable of the name of which is pronounced as *nīök, while the second the character 尼 is unchanged *diēg, which, in modern Chinese is pronounced as Yu-ji (Yu-dsi). These fluctuations in the imposition of the transcription of this important ethnic name appear in Chapter 129 of the “Shi-jí” where we find yet another transcription from before the Han era: *āg- diēg, which in modern Chinese would sound like, “O-dzi” which shows that the name contains the original, atypical for Chinese sound. The first syllable of the name is obviously difficult, if not impossible to transcribe the way he wrote it. We very well know that in such cases, the sound „n“, or „ŋ“ (ng), usually represents the alien and difficult to pronounce for the Chinese “r” sound, which does not have an equivalent in modern Chinese, yet existed in proto-Chinese and exists in the similar Tibetan language. If this were the case, wouldn’t we have seen the word written as *rāg-diēg?

The original source of “Shi-jí” that Sima Qian used, were the so-called “Bamboo Annals” or “Zhūshū Jinian” 竹書紀年 which were about 20 000 bamboo boards. They never reached us,
as they were lost in the middle of the 12th century. In the 19th century, Yutsen Chu made an attempt to restore them. They were most likely written in archaic Chinese the characters. We do not know with certainty what ancient the characters were used to inscribe the name of this nomadic nation, which, up until the rule of Emperor Wen Di 文帝 (179-157 B.C.E.), of the Western or Senior Han dynasty, lived in the “Hesi” corridor (present-day Gansu Province). Today we know that the oldest record of the name comes from “Shi-jī”.

In the years 1990-1992, during the excavation of a Han Dynasty site near Xuanquan, 64 km east of Dunhuang, Gansu Province, Chinese archaeologists discovered desert about 35 000 bamboo boards in the desert that were part of the archives of the frontier post of the Han empire. It was determined that 23 000 of these bamboo tiles were inscribed, and on 17 of them, all extremely valuable, researchers found this name: 月氏. The oblong plates were 1-6 cm wide and 23 cm in length (= 1 ancient Chinese “foot”).

Some of the inscriptions on the plates are dated, and these dates coincide with the period of the reign of Emperor Wu Di 武帝 (140-87 B.C.E.) until the end of the Senior or Western Han dynasty reign, i.e. 1st century ad. Two of the most interesting plates show the name (大) 月氏 or Da (Great) Yuezhi in two different ways:  and ( and ). Both tiles are broken and it is impossible to determine when they were written, but it is indirectly suggested that they most likely relate to the “jianping” period (6-3 B.C.E.) of Emperor Ai Di 哀帝 (6-1 B.C.E.). The first plate was found in a package along with another 611 wooden tiles, 72 of which are from the reign of Emperor Zhao Di 昭帝 (87-74 B.C.E.) to the early days of the usurper Wang Man 王莽 (9-23 B.C.E.). By the way first of the two the characters is written, it is apparent that they’re closer to the archaic Chinese script, as a “pen” was still being used, rather than a brush. Perhaps the tile we are most interested in the earliest in the packet, i.e. comes from the period of Emperor Zhao Di 昭帝 (84-74 B.C.E.), the immediate successor of Emperor Wu Di 武帝, his father. With the slow development of Chinese writing, 月氏, known from “Shi-jī”, evolved into 月氏, - as recorded in the first of our two plates - and finally acquired its final pronunciation: 月氏. Its earliest use with these the characters is recorded in the “Han-shu”. This is convenient for both writing styles - a pen and paint on a wooden or bamboo tile, or a soft brush and ink on paper. Since Chinese writing transmits the meaning, but not the pronunciation of the characters or symbols, the original pronunciation of the two ancient symbols 月氏, has fallen into obscurity over the centuries. Despite that, in current times, linguist/sinologists, while exploring regularities in the development of the language, are able to recreate the probable pronunciation of basic Chinese the characters in different historical epochs. This is very valuable for any researcher, as it lets us see what the actual pronunciation of an ethnonym or toponym, written with Chinese characters in the Age we are interested in was!

Nearly two thousand years later, the first Western sinologists Abel-Rémusat (1788-1832) and Julius Klaproth (1783-1835) read the name of this people as „Youëi-chi“ or „Yue-tchi“, ignoring the fact that the character 月 (meaning: moon, month) transmits a syllable that sounds very similar to the ancient in the spelling of this ethnonym and the 肉 the character is a newer derivative of the ancient the characters (but with another meaning: meat, body, flesh). A century before them, in around 1760, Chinese author Tien Zhaohen published “Zeng ding Jin
hu zi kao” in Beijing. In it, he draws attention to the fact that 月氏 can be written as 肉支, as 肉 = 月 > 月 and 支 = 氏 in the pronunciation of this ethnonym. Nowadays, new editions of “Shi-ji” claim that when it comes to the proper restoration of the old reading 月氏 (as shown in the dictionary to “Shi-ji” or “Shi-ji Zidian”), 月氏 is a derivative of 肉支 (月 = 肉) and should be pronounced “Rou-chih” (Rou-zhi). The dictionary of the ancient Chinese language “古代汉语字典”, or “Gu dai han yu zidian” indicates two different pronunciations of the character 月, with the more uncommon being “ròu”, citing two examples. The respectable Chinese dictionary “Hanyu Da Zidian” gives the second pronunciation as “ru”, which is the older way it was read and is because of that is a more correct transmission of the ancient ethnic name. Therefore, the evolution of the name of the “Yuezhi” is as follows: 肉氏 > 月氏 > 月氏. Error occurred is purely mechanical and has no meaningful or echoic reason. (CD-ChS-1, Preface)

We will examine the different readings of the ancient the characters that were used to write the name “Yuezhi/Ruzhi” mentioned above, as well as some other variations. For this purpose, I will use the easily accessible to the general public, "Dictionary of Chinese The characters" by S. Starostin (Chinese the characters. Compiled by Sergei Starostin http://starling.rinet.ru/cgi-bin/main.cgi?root=config . Here, the development and modification of the probable pronunciation of the characters in different historical periods is shown.):

1. **Yushi 羲氏**, **Yuzhi 禹氏**: 禹 - modern reading - yú, in Ancient Chinese: and Classic Old Chinese: - ŋ(h)o, or ng(h)o, (ŋ = ng), Han era - ŋ(h)wa / ng(h)wa. Its meanings are: 1. district, county, 2. monkey. The second the character, 氏 – its modern reading is shì (zhì; its ancient Chinese, classic Chinese and reading during the Han era: is g(h)è. It means 1. genus, family, 2. Western non-Chinese tribes, 3. Sir or Madam. In the second variation of the spelling of “yuzhi”, the character 知 is used. Its modern reading is zhī, while its ancient Chinese and Classic Old Chinese: reading is tre, and its Han era reading is te. It can mean: wisdom, knowledge, understanding, rule. So, looking at the historical periods we are interested in, we get the following variations: ng(h)o-g(h)è, ng(h)wa-g(h)è, ng(h)otre, ng(h)wa-te. Given that in the transcription of foreign names, “ng” signifies “r”, we get “roghe”, “ruaghe”, “rote”, “ruatse”, or several names similar to “ruzhi”.

2. **Yiqu 羲渠**. During the reign of the Qing dynasty, this is the second most powerful tribe among the “Western Rong” or “Western barbarians”. In 272 B.C.E., the Wang of Qing managed to capture the ruler of the Yiqu with fraud. The first the character is 羲, (modern reading yí, ancient Chinese - ŋaj, Classical Old Chinese and Western Han - ŋaj. Its meaning is justice, debt, obligations. The second the character is 渠, (modern reading qú, ancient Chinese and Han era – ga), meaning: drain-pipe, big, tall. Or, in the period of the Qing empire that is of interest to us, the name of the tribe was “ŋaj-ga” (ngaj-ga), “ŋajh-ga” (ngajh-ga). If we assume that behind the “ŋ” (ng) sound there is an initial “r”, we get “rajs-ga”, “rajh-ga”, or “raysga / rayga”, i.e. “rugi”, “rudzhi” or “arc(w)i”. According to Wang Guowei 王国维 and Jian Bozhan 剪伯赞, the Yushi 肉氏 people, mentioned
in the story of Mu-wang of the Western Zhou Dynasty² are the same as the Yiqu. Around 989 B.C.E., Mu-wang fought Quanrong 犬戎, passed the “Quicksands” and reached Yanju 焉居 and Yuzhi / Yushi 禹知 / 虞氏. Here, the spelling difference lies in the first the character 虞, (modern reading - yú, in Ancient Chinese:, Classic Old Chinese: and Han era one is ŋua (ngua). Its meaning is: think, guess, anticipate, expect.) The variation 虞氏 is absolutely indentical and transcribes the same name: “rúa-g(h)e”, or “ruaghi”, i.e. “rugi / ruzhi”.

3. **Niuzhi 牛氏**: The 牛 the character’s modern reading is niú, its ancient Chinese one is ŋua (nguie), and its Classic Old Chinese: and Han era one is ŋu (ngūie), meaning: bull, ox, cow. We can see that if the “ng” is replaced with an “r”, we get a similar to the aforementioned syllable “ruwe”.

4. **Rushi (Zhushi) 肉支, 肉氏**: The modern reading of the first the character, 肉, is róu (pronounced źhu), its ancient Chinese and Classic Old Chinese: one is nhuk and its Han era one is nhuk (nhieuk), which means meat, flesh, body. Again, we have the “nh” sound that clearly reflects a foreign “r”, so we get the syllable “ryeuk”. The second the character is 支, (modern reading zhī, ancient Chinese, Classic Old Chinese: - ke, Han era - ke / kje), meaning “branch”, “branching”, “share”, “ancestor”, “candle”. Therefore, we get the names “nhuk-ke”, “nhieuk-kje” and the use of 氏, resp. “nhuk-g(h)e”, “nhieuk-g(h)e”, or “rukke”, “ryeukkye”, “rukghie”, “ryeukghie”, i.e. forms similar to “ruzhi”.

5. **Yuezhi 月氏**, also seen as 月支, called its “classical pronunciation:”; the modern reading of the character 月 is yue; its ancient Chinese reading is ngot (ngot), and its Classic Old Chinese: and Han era reading is ŋwat (ngwat).It means “moon” and “month”. Therefore, we get the name “ngot-g(h)e”, “ngwat-g(h)e”, or “ngot-ke”, “ngwat-ke”, “ngwat-kje”, or “rotke”, “ruaghie”, “rotkhe”, “ruatke”.

We can see that the common purpose of all the different variations, comprised of different characters with different and unrelated meanings, eg.: Area, bull meat, moon, is to deliver a non-Chinese, foreign name-ethnonym: “rughi”, “rukghi”, “ruzhi”, “rushi”. Although the “ruzhi” reading of the Chinese the characters 月氏 is still relatively unpopular in Western Europe, Russia and the U.S., the 1992 edition of the respectable explanatory dictionary to “Shi-ji” – “Shi-ji Zidian” (史記辭典) clearly states that 月氏 should be pronounced as “Rou-chi” - [月氏 (róu-zhī or róu-shí) 肉 支 ] Semantically, 月氏 accurately emulates the ancient way of writing the word 肉氏. (CD-ZhQ, p.2)

We practically considered the view that the “yuezhi” = “tocharians” or the 月氏 (of Chinese authors) = the Τογάπιοι (of Greek writers) as an axiom, but it appears that this is incorrect. Behind the name “yuezhi” or “ruzhi” lies another ethnonym that is not, in fact, “tocharians” - the ethnonym “Arsians”, “Arshians” (Arsi, Arshi), which coincides with the only known name native Tocharian language speakers gave themselves or with the ancient inhabitants of Yanqi (Agni) 羌耆 (modern Karashahr). “Agni” itself, encountered in the Sanskrit texts, adams comes from the tocharian ākñi – “border”, “suburb”, according to D. adams. (DA-DT-b)

² in the prototype of Mu in “Mu Tianzi zhuan”
Let’s take a look, however, at what the Chinese transcription of the name shows, according to Starostin’s dictionary:

1. **Yanqi 畢耆.** A traditional name for the city and state of Yanqi, found in Chinese sources. The first the character, 畢, (modern reading yán, ancient Chinese, Classic Old Chinese: and Han era reading – æan) signifies an interrogative word - what, where, who. The second the character, 者, (modern reading qi, ancient Chinese, Classic Old Chinese: reading grij, Han era reading grjāj, post-classical era (In the Wei and Tang ages:) reading gij, Late Middle Ages reading gi), means: “old”. So, the the variation of the word in the period we are interested in (up until the Han era) is “æan-grij”, “æan-grjāj”, and only in later centuries “æen-gij”, “æen-gi”.

2. **Yuanqu 呂渠** is an older variation, used during the reign of the Western Han. The modern reading of the first the character, 呂, is yuán, its ancient Chinese and Han era one is wran. It can mean a type of rank, an associate, an assistant. The modern reading of the second the character, 渠, is qu; its ancient Chinese and Han era one is ga. It can mean drain-pipe, big or great. Therefore, this is the pronunciation we get in the Han era: “wran-ga” (uran-ga).

3. **Wuqi 烏耆:** The modern reading of the first the character, 烏, is wū; its ancient Chinese and Han era one is æā, which means crow. The modern reading of the second the character, 者, is qi; in Ancient Chinese: and Classic Old Chinese: it is read as grij and during the Han era: – grjāj. It can mean old or age. So, we get “æā-grij”, “æā-grjāj”.

4. **Wuyi 烏夷.** The first the character 烏 is the same as the one in “Wuqi” (æā), while the second one, 夷, is read as yí in modern times, as laj in Ancient Chinese: and during the Western Han era and as zyj during the Eastern Han era. It translates to 1. level; 2. non-Chinese barbarians. The word is read as “æā-liej”, “æā-ziej”.

5. **Solmī (Suolimi) 唆里迷,** is a more recent name, utilized during the Uighurs’ time when they conquered the region in the VIII - IX century. The modern reading of the first the character, 唆, is suō and its reading during the Tang era is sōn. It means to instigate, to induce. 里, which is read as lǐ in modern times and was read as lǐ during the Tang era, means a measure of distance approximately equal to 500 m. The third the character, 迷 (modern reading mí, Tang era reading mhiēj), means deception, to lose one’s path, to lose one’s mind. In the end, we get “sōn-lǐ-mhiēj”. (Ch-Hy)

As we have seen, it is possible that the Chinese names of the city were trying to transmit a meaning, different than “suburb”. The present name “Karashahr” literally translates to “Black City”. Despite the fact that it is a more recent name from the reign of the Qing Dynasty, it is probably associated with some older feature. We concluded that the Han era names were respectively “wran-ga” or “uran-ga”, (Senior Han) and “æan-grij”, “æan-grjāj”, “æā-grij”, “æā-grjāj” (Junior Han). They very much resemble the Tocharian (a) arkan, Tocharian (b) erken, Thracian ergina, old Icelandic regn, Scandinavian rökkr and Gothic riqs, which all mean
“black”. We see that the Chinese Han names accurately reflect the proto-tocharian/tocharian Indo-European name, which means “black” or “dark”. In Sanskrit, Agni is the god of fire, agni - fire, anigāra, Hindi anigār, anigārā, Nepali aṅār, aṅār, Persian aḵgār, angišt - charcoal, burning embers, Old Bulgarian ąṅgār (ărăp) - black.

The Uighur name Solmī is also of interest, as it shows a parallel with the Tocharian (b) sāollyye, Sanskrit śāl, Kashmiri śōla, Persian and Shughni šalā, Wakhi šilla, Pashtun šuēlah, Gilaki šōle – flame, glow. Similarly, in the Chuvash solam, solam, Evenki sulun, non-Slavic Bulgarian Dial. shal (uwan) - fire, brilliance (compare with Solmī), in Mongolian solunga, Halha-Mongolian solongo, Buryat holongo, Kalmuck solnya - rainbow in the sky after rain, Finno-Ugrian languages *sala - lightning. (VS-ETD),(DA-DT-b),(МФ-ЭСЧЯ-2,pp.133-134),(DDSA)

We see that both the Chinese Han era variation and the Tang era Uighur variation connect the name with fire, lightning, and black, resp. ashes or coals. It is possible that Agni is connected with fire, and not with “suburb”?

In other words, the name of the city, regardless of its meaning: fire, flame, or outskirts, is NOT connected with the ethnonym of the people who inhabited it; therefore, the old reconstruction of Friedrich Hirth: “yanqay = aorsí”, “yanqi = arsi”, cannot be accepted, as it appears to be incorrect.

In the texts of the Agni (Karashahr), a state called “Ārśi ype”, and a language, called “ārśi-kantwo”, as well as music, bearing the name “ārśi” are discussed in tocharian (a). The term “ārśi” is rare in Tocharian-language documents (with the exception of one pronunciation: in the genitive plural - arissi), and this has led some authors to believe that it is of foreign origin. H. Bailey suggests that it comes from the Sanskrit ārya, via the Iranian word *ārsha. (The country, named “ARSA” / “ARSHA” should be India, and the “arsi” / “arshi” language should be Sanskrit). According to Douglas adams, (the author of the famous “Dictionary of the Tocharian language (b)”) who changed this hypothesis, “arissi” is a term that refers to ordained Buddhist monks and not the ordinary citizens (the laity). He points to the word “ārśāse” – meaning “monk” in tocharian (b) texts – and suggests that it spread later in the Buddhist era with the meaning of a holy man. The root word is “ārya”, which was probably adapted from an Iranian language: either the Khotan-Saka or the Prakriti. (DA-DT-b)

It is interesting to note that in the early stages of Buddhism, the laity regularly followed five prescribed “rules”, but among them there were a group of people, who followed ten. They wore white clothing. From this perspective, “arsians” can be translated as “white” and therefore acquire two meanings: 1. The country itself, i.e. this is a toponym, 2. The name of the population - the pious laity.

However, this explanation is highly unlikely, as practically no derivatives and root words of the Iranian *Arsa have been documented and the fact that the words appears so as the name of the 月氏 people completely contradicts the Buddhist origin. (SP-ITMCh, p.3-5)

The actual meaning is “white, bright, brilliant” and the tocharian word is derived from the Indo-European root *arg*/h2erg-ēn - white, bright, shining, in Hittite harki - white, Greek argo, Latin argē - white (hence the name silver argentum), Gothic crknoa (arknitha) - the world, noble, old English eorcan, eorclan, earcnan - gemstone, diamond, Old High German erchan - clean, in Slavic languages: Bulgarian yarāk (yark) - bright, Russian yarsty, yarkiy (yaplyu, yapkuy), bright, Ukrainian yariy, yarkiy (yaply, yapkuy) - bright, Polish jarzycśie - bright, brilliant, radiant, in the Old Indo-Aryan arjuna, Avestian arzah, aurus, Pahlavi arus, Ossetian uors, Khotan-Saka rāga, rrāsha - white, bright, brilliant. In tocharian languages this root is represented by tocharian (a) ārki, ārši, tocharian (b) ark, arkwī - white, light, prototocharian *ārkw(ā)ji - white. (IEE)

From the root *arse which is a noun, the adjective *arsye can be formed. The latter term became the name of the “agnians” or the population of Agni – “arsian”, “arshian” and in the name of the music from this area in Chinese sources. The noun *arse (ărše), in tocharian (b) or
the Kuqa language, passes into āršē and in tocharian (a) (or the language of Agni (Karashahr) ) - as ārš. In the genitive plural, *ārš is written as āršāsi, but with a muffled, palatinal pronunciation of “ā”. Thus, agnean or Tocharian (a), “ārši ype” is translated as “the white country”. This name is used to describe the kingdom of Agni (or Yanqi / Karashahr). (SP-ITMCh, p.3-5). The palatal pronunciation explains why the Chinese missed the sound when pronouncing the ethnonym like “ruzhi” or “rushi”, which in turn reminds us of the Indian “rishiki” (Rishika) one of the hostile non-Indian tribes in "Mahabharata," which George Rawlinson observed that equate with the “Tukharas” - tocharians.

The presence of Chinese transcriptions close to “roghe”, “ruzghe”, “rukke”, “ryeukkye”, “rugh”,”ryeuughe”, “rotghe”, “ruatghe”, “rotke”, “ruzhe”, as we was, shows that the variation *ārki / *ark,arkwi, was also used, which means that the source of the ethnonym signifies white, brilliant, respectively noble.

Here, I will point out an interesting fact. In Chinese, silver is 銀 ( modern reading yìn; ancient Chinese, Classic Old Chinese: and Han era reading yron (ngréien); Medieval ages reading 金 (ngrién) ). In a later period (the Wei and Tang ages) this word is employed in tocharian languages as: Tocharian (a) nkiĭc, Tocharian (b) nkańte - silver. D.adams thinks we have an original word on Tocharian that was not preserved in the texts we have access to: *ārkante – silver, borrowed a second time from Chinese. (DA-DT-b) Or, the proto tocharians borrowed the word *ārkante – (silver) for their language from the ancient Chinese as ngréien. The difficult to pronounce initial “r” was replaced with an “n”. It wasn’t until much later that the same word came back in the Tocharian language in its Chinese variation. The production of metals was brought to China from the west by the tocharians’ ancestors.  

As we have seen, the Yuezhi called themselves “Arsi”, “Arsi”, “Arqi” and “Arghi”. That is exactly who Herodotus (V century B.C.E.) was referring to when he mentioned the “Argipei” (Ἀργιππαιοί) people, who lived in the extreme northeastern edge of the known world, residing in the foothills of the Ripené mountains, next to the “Issedones”.

Argipeans were all bald. This feature, which ancient authors couldn’t explain, was actually a tradition widespread among the Tocharian men – the “tyanpus” haircut, which consisted of shaving most of the head and leaving a small braid descending from the crown. The presence of this people reached Ancient Greece as an echo by the way of stories Scythian traders told.

A question arises: Why was the name “Arsi/Arshi” only known to tocharian (a) speakers in Agni (Karashahr) and not to tocharian (b) speakers in Kuqa, who called themselves kuśiinę and their city - Kuśi, or kucaññe and Kuqa (Kuchay)? For a long time, said question had no actual answer. Some arguments that were not known in the past gave un an answer after the Tocharian texts were read in the middle of the 20th century. A Chinese text, which states that the kingdom of Agni, which is located between Turfan and Kuqa was founded by Yuezhi was discovered in the Dunhuang area. (SP-T) Because of that, “Xitian Lujin” 西天路竟 or “The Western route” (a Dunhuang document S.383) says that Yanci is also known as Yuezhi. To be more precise, in “Xitian Lujing” 西天路竟 (a Dunhuan document, S.383, from the beginning of the Sung dynasty), it is said that "to reach Gaochang 高昌 to the west, one travels only one day. Also, after a 1000 li 里 (about 500 km), one arrives in the country of Yuezhi 月氏 (the state Kucha (Qiuci) is also 1000 li 里 away) 龜茲”. In this case, Yuezhi 月氏 certainly means Yanqi 焉耆. (YuTEtCh,p.63-64)

So, it is clear now. Initially, the “Arsi/Arshi” (Arsian) inhabited the area around Dunhuang, Jilianshan, the Gansu Province, and, in general, the land located northwest of Ordos. They were

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3 This hair-style is known as “chembazo” to the Bulgarians. It existed almost up to the second half of the nineteenth century. It was also present in the culture of other nations.
stock-breeders, had many horses and were a part of the jade (nephrite) trade. They also created a steppe empire, which was at the zenith of its power during the Qing era. At the end of the 3rd century B.C.E. the slowly gaining strength vassal of the “arsian”/yuezhi, people Xiongnu 练, who were Altaic language speakers, managed to defeat and repel their masters in the region of Gansu. This occurred during the reign of the extremely ambitious ruler of the Xiongnu — shanuy (單于) Maotun (209-174 B.C.E.). He was sent by his father Touman 對曼 as a hostage to the Yuezhi. However, he managed to escape, started a coup, killed his father and consolidated Xiongnu 练. He immediately began an aggressive, militant policy towards the country’s neighbors. He conquered the Dōnhú 東胡 (eastern barbarians) tribe. In 205 B.C.E., Maotun conquered Ordos. In 201 B.C.E., Xiongnu attacked China. Maotun made Emperor Gaotsu (Gao Zu) 高祖 (206-195 B.C.E.) and his army enter the city of Pinchen with the use of fraud. The city was sieged and after 7 days, the Chinese were instructed to withdraw at the price of humiliating peace. The first Han emperor Liu, took the throne name Gaotsu 高祖 and signed a contract that recognized Xiongnu as a shanuy, his equal, a “Son of Heaven and Earth”. Sima Qian wrote in “Shi-jí” that the shanuy “inflicted a crushing blow to the Da Yuezhi and annexed the lands of the Leufang, Loufang 樓煩, and Bayan 白羊 tribes” (residents of Ordos). That shows that they were part of the empire of the Arsians / Yuezhi. This most likely happened before the catastrophe in Pinchen, i.e. between 205-201 B.C.E.. Xiongnu then took back the border lands the Qing Empire conquered earlier and invaded the northern Chinese areas (former kingdoms) Dai and Yang.

During his reign, Maotun also subdued “all Nordic nations - 北獗 (Běi-Yì)” and his country became equal to the “medial Empire” - Han, China. (ЛБ-ЦЗК, pp.44,45,55) The second big defeat of the Arsians / Yuezhi was in 177/176 B.C.E.. In 176 B.C.E., in a letter to Emperor Wen Di (Wen Di) 文帝 (179-157 B.C.E.) Maotun stated that “using the help of I-sian”, he finally defeated the kingdom of the Yuezhi and he conquered Lulan (Krorayna), Wusun, Gegun (proto-Kyrgyz) and Hujie (probably proto-Uighurs) and another 26 smaller kingdoms. " (ЛБ-ЦЗК, p. 56) However, the catastrophe that completely devastated the Yuezhi occurred during the reign of shanuy Laoshan 老上 (174-161 B.C.E.), whose real name is Jizhu 積粥.

In the winter of 167/166 C.E., Laoshan attacked China by surprise. Emperor Wen Di was not ready for war. The Huns set fire to the border town Beidi, infiltrated as far as the vicinity of the capital of Western (Senior) Han – the city of Chanayanq – and burned several imperial palaces and the residential district “Neishi” to the ground. Laoshan then retired to the border town Beidi and left China, going west ... to the land of the Arsians / Yuezhi. They certainly did not expect an attack, so they were completely massacred. As for their ruler, he was killed and by an ancient military custom, a cup was made from his skull. After this disastrous defeat, led by the queen-widow, the Arsians / Yuezhi headed west to their “Big Exit” – the valley of the river Ili, and forever left the fertile lands around Huanhe in Hesi. The valley of the rivers Ili and Chu is called “Sedmorechie” today (in Russian), meaning “Seven rivers” (Kazakh - Zhetisu, Jetisuw,

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4 the “Yì” or Yilou 椤遮 tribes is the other name of the group “Sushen” - proto-Tungusic-Manchu people.
5 “Laoshan” is an epithet used in the Chinese chronicles “Shi-jí”. The Chinese character 老 (in ancient Chinese rhu, Han era rhws) means Elder, tribe leC.e,er, senior, while the reC.e.ing of the character 上 in the Han dagh means highest, erected, supreme emperor, divine.( see Russian (from Mongolian) “bogdahan” – God, ruler of the gods, chosen by god.) “Laoshan” is not a name, but an epithet, meaning “great and chosen by God”.
Jetysu) but in the early Middle Ages it bore the name “Arguəⁿ”, “Argun”, “Organa” – a name most likely related to the Arsii (Arsan) / Yuezhi.

This is a unique and fateful migration of the majority of the Arsian / Yuezhi community. They stumble upon the valley of the rivei Ili and after that in Sogdiana in Central Asia. Here, they founded a new kingdom, which alter grew in the Kushan Empire. (CD-GYuE, p.13-26) But not all reach Central Asia. One part of the Yuezhi, known in Chinese chronicles as “Xiao Yuezhi” 月氏 or “Small Yuezhi” settled in the region of Tibet and mixed with the Qiang people and later gave rise to the medieval “Tangut” nation. The other, aforementioned part of the Yuezhi remained in the area of Lake Hu-Bostan and laid the foundation of the kingdom of Agni. It is possible that the land originally belonged to the kingdom of Kuca.

3. **Kuca**: Kuche 庫車, Guizi 龜茲, Turfan: Cheshi 車師, Gushi 姑師, the Kasians/Kasirians of Ptolemy and the Kushans

According to written documents, the native speakers of the other Tocharian language - the Kucha language, or tocharian (b) called themselves “kuśiññe or kucaññe” and called their city and state Kuşi, or Kuqa (Kucha). In Chinese sources, “Han-shu” (the name of the city) is written with different characters:

1. **Guizi 龜茲**: The modern reading of 龜 is guī; its ancient Chinese and Han era reading is kwrə. It means “turtle”. The second the character 芝 is read as zī in modern times, while in Ancient Chinese: and during the Han era: is was read as cə (cie). It means: 1. here; 2. this. That means that in the period we are interested in, the name was pronounced “kwrə-cie”, or “Kui(r)iecie”.

2. **Kuche 庫車**: the character 庫 - modern reading kʊ; ancient Chinese reading kh(l)ās; Classic Old Chinese: and Han era reading kẖāh. It means: 1. barn; 2. warehouse. The modern reading of the second the character 車 is chē; its Classic Old Chinese: and Han era reading is ka. It means:1. wheel; 2. car. Therefore, in the period we are interested in, we get the pronunciation “kẖāh-ka” or “Khaka”.

3. **Quzhi 屈支**: the character 屈 is read as qū in modern times; it was read as khut in Ancient Chinese: and as kحوا (khwiet) in Classic Old Chinese: and during the Han era:. Its meaning can be: 1. bent; 2. twisted; 3. conquered; 4. subordinated. The second the character 支 - modern pronunciation: zhī; ancient Chinese, Classic Old Chinese: pronunciation: ke; during the Han era:: ke / kje. Its meaning is: 1. branch; 2. branching; 3. share; 4. ancestor; 5. Candle. The pronunciation of this name was “khut-ke”, “khwiet-kje”, or “Khuikie”.

4. **Qiucie 丘孜**: the character 丘: modern pronunciation: qū; ancient Chinese and Classic Old Chinese: pronunciation: khwa (khwie); Han era pronunciation: khwə (khiew). It means “hill”. The second the character, 眾: modern reading zī; ancient Chinese and Han era pronunciation: cə (cie). It mean: 1. here; 2. this. We get the pronunciation “khwie-cie”, “khwiet-cie” or “Kuietiesie” in the period we are interested in.

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6 Like the name of the ChalC.E.zhes / Kalaches or "Argu", who are considered descendants of the Ephtalites. They are turkecized Ephtalites.
We’ll also take a look at a few Kucha names:

a). **Jiangbin 綴賓**, mentioned in the "Han-shu" Ch.96 B: “Jiangbin introduced a style of clothing and institutions similar to those of the Han Empire in his own country, which pleased the Han 漢. He also introduced the Chinese palace protocol for the announcement of his arrival or departure with the beating of drums and bells, as it was in the courtyard of Han 漢. All the nearby countries and the Hu 胡 barbarians said of him that he is “neither a donkey, a horse nor a mule; this is the king of Kucha (Qiuci) 龜兹”, i.e. an ironic remark, because of his imitation of foreign models, particularly Chinese ones. Let us analyze his name: the modern reading of the character 綴 is jiàng. Its Han era reading was *kraugh*. It means dark red. The modern reading of the character 寶 is bīn; its Han era one was pjan. It means: 1. guest; 2. visitor. Therefore, the reconstruction of his name is "krieungh-pgien", probably *Krunbin, Krunbin?* The name can be explained with Tocharian (a) *krop-, Tocharian (b) kraup-, Prototocharian *Creup-, *kreup-nā, from the proto-indo-european *k(ə)r(e)u-bh- gather, hoard; i.e., it is a name with a benevolent the character, wishing him to be rich.

b). **Dici 弟次**, Jiangbin’s daughter and the wife of Wusun’s kunmo (kan-bak): the character 弟: modern pronunciation: di, Western Han era pronunciation: laj, Eastern Han era pronunciation: l(h)əj. It means “younger brother”. As for the character 次: modern reading ci, Han era reading *shjas*; meaning: second, next in seniority. The reconstruction of the name is “laj-shjas”, which is close to the Tocharian (b) ljak(u)te, leuk - light, bright, brilliant. An interesting parallel is the Chinese the character 昊 (modern reading yì; ancient Chinese reading luk; Classical Old Chinese and Western Han pronunciation: luk; meaning: a sunny day, bright sun), which shows that the Chinese word is, in fact, borrowed from Tocharian.

c). **Chengde 丞德**, the successor to and son of Jiangbin. The modern reading of the character 丞 is chéng; its Western Han era reading is d(h)əj; its Eastern Han one is dē(h)ə. It means: 1. Aid; 2. Assistant. the character 德 is read as dè in modern times, whereas in the Han era, it was read as tsk; its meaning is: 1.morals; 2. virtues; 3. morality. With the characters that are of interest to us, we get “d(h)əj-tsk” or “Tientiek”, which is likely a derivative of the Tocharian (b) tant, tāntanma - power, strength, force.

d). **Guyi 姑翼** is a distinguished aristocrat in Kucha (Han-shu, Ch. 70) (AM-TX, p. 187): the character 姑: modern reading gū; Han era reading kā; meaning: aunt, mother in law, an older woman. the character 翼: modern reading yì; Western Han era pronunciation: lək; meaning: 1. wing. A reconstruction of the name leaves us with “gū-lək”. It is possible that name is linked to the Tocharian (a, b) klāw - fame, glory, or Tocharian (a) klyom, Tocharian (b) klyomo, Prototocharian *klyomo - nobleman, aristocrat (of *klyomo - great, big), i.e. it may be not a personal name, but a title?

e). **chakir** – a title of Iranian origin, known in Central Asia and the tocharian countries Yantsi (Yanqi) 焉耆, jueli 爵離 (“Hou-Han-shu”, Ch. 47 / “Shuijingzhu 水经注, Chapter 2)

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7 The name Krunban / Gruban can be found in Kumans and modern Kazakhs, as well as in Bulgarians and the Turkish-ottoman “tax registers” from the XIVth century, mainly in the Bulgarian ethnic and historical region of “Macedonia”.

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and zhao hui 昭佑 ("Datang Xiyuji", ch. 1) in Kucha. (YuT-ETCh, p.51-52) the character 爵: modern day reading jué, ancient Chinese reading cek"; Classic Old Chinese: reading ceuk; Han era reading cjauk; meaning: 1. title, 2. rank, 3. glass. the character 難: modern reading li;
ancient Chinese era to Western Han era pronunciation: raj; Eastern Han era pronunciation: re; meaning: 1. dissociate, 2. divide, 3. violate. Therefore, we get “ceuk-raj”, “cjauk-re”. The format used in Kucha: the character 昭, modern pronunciation: zhao, in the ancient Chinese to the Western Han era was taw, Eastern Han caw, meaning: a clear, bright, the character 孤, modern pronunciation: hu, in Ancient Chinese: and Han era gă, meaning: I, count, the character 疊, modern pronunciation: li, in Ancient Chinese: and Han era r(h)ő, meaning: manage, maintain order.Reconstruction: “caw-gă-r(h)ő”. Clear parallels with Ossetian Iron čegare - intermediary or subordinate Digorian kegaere - firm leader, trustee, digorian pronunciation: is filled in Kabardinian kegreq. Abazin kagreja - friend, companion. (OPC),(JRPC),(BA-C-1.p.592) In Pahlavi čakar and Persian, Sogdian čāyir - servant, subordinate, in the Scythians personal name Ṣωγυρος. Also in Wakhi and Tajik čokar, Sarikoli čokur - servant, employee, Dardic (Shina) čäkwēr - teenager. In Sasanian Persia, zan-i-čakar - a pronunciation: of marriage where the death of her husband, the widow married her brother-in-law (brother of the deceased and a man), and the Kafirs (Nuristsans of the Hindu Kush) jokor - woman, probably reflects this importance. (HC,K-ECBH,p.128) The foundation is iranian *kar - do, work, do something. (BA-C-1.p.286) Ossetian word is busy (especially surviving) in Karachay-Balkar language in čagaarga - go, čakwēru, čakwērga - call, čagaarga - go, in Tatar čʊyq - go, čak[u], čakwēr - call, čewyr - go, concepts related to the function of major-domo, a mediator. In Tajik icro - running. (DRT) Analogue title exists in the ancient Bulgarians - “чăргu-булăя”, “чăргуăbil”, Чăргу-була was a trusted adviser of the ruler, and performing intermediary functions is headed diplomacy.

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Or we see that the Chinese have used different the characters to transmit an ethnonym of foreign origin - kūšiňñe (Kushine). What is the origin of this ethnonym? It turns out that it is an exact synonym of “Arsian” and has the same meaning. Its Indo-European root is *k`weť / *kwit - white, bright, in old Indian (Indo-Aryan) sveta, svetya – white, Avestian - spaēta, Persian- saped, Baluchi - yspet - white, bright, clean, Armenian šēk - red, in Thracian kis(a) - white, clean, in Norwegian kvit, Danish hvede, Old English, Old Frizian, an old Saxon hvēt, modern English white, Gothic whiten, modern German weiss - white. In the Baltic languages, Lithuanian šviesčia, švietė, Latvian švitināt - bright, in Slavic languages this root gives us svet (ceem) - light., In tocharian (b) kutsi - white, pure, holy, but we should also expect the variation kuši, coming from the name of the city and country, tocharian (a) käs - beautiful. In the Celtic languages, proto-variation *kassară, in old Irish casar, Welsh kesseir, Cornwall cesir - hail, lightning, lightning. (CD) of similar meaning are Ossetian Iiron kaadz, kaac - stork (white bird) Khowar kasāra, Nepali kāso - white, shiny (metal), Kashmiri, gāsh, gōsh - bright, brilliant, Paliśka kasiṇa - white (a religious text) Proto-Indo-Iranian *kasīra - white, clean. In the language of the Scythians *krau-kasi meant “white, shining snow” (in Pliny), we see the analogous kasi - white light. (KB-CJ) Also Toch. (b) kaswo means “red skin”, which according to D.adams is of the same origin as the Toch. (a) word käs - beautiful and is associated with the Old High German haso - white, whitish, gray, light, i.e. reflects an older word meaning bright, the proto-Indo-European * k`as�� – brilliant. (DA-DT-b), (DDSA) We see that the fundamental

8 root is nostratic *kacv–c’ - pale gray, Kartvelian *qc-, mcce, xc'e-, čke - gray, white, Dravidian *k'ac - gray dust. In Finno-Ugrian languages, Hanti koč, kus, Mansi kūš, Estonian küde; Finnish kyte - fire, flame burning. (IEE), (UE)
meaning of the name of the people of Kucha is analogous to the *Arsian* / *Arshi*, and means white, bright, clean, i.e. noble. The Chinese, who also knew this meaning, often called Kuchans with the word 白 (*bai*) - white (in Ancient Chinese; Classic Old Chinese: and during the Han era: brāk). In the chapter “Juan XVI” of the “Catalogue of Western deserts” by Shanhaijinx, it is stated that: “The kingdom of “White people” is located In the Great Mountain of the Large Lake.” (III, p.118) He is most likely referring to Tian Shan, whereas the “Great lake” is Bostan-Hu (Bagrash-kul).

The same root I also found in the self-generated name of a Tocharian tribe that inhabited the areas around modern Turfan. They bore the name Cheshi 車師, or Gushi 姑师. (also known as “Cheshi” in Russian literature). There were about 6 Cheshi tribes. They formed the “Six Cheshi tribes” federation. The Chinese found out about them during the Han era, when during the reign of Emperor Wu Di 武帝 (140-87 B.C.E.), the Chinese expansion to the west had started. Once they conquered the Cheshi, the lands of each tribe were divided in two and the tribes themselves were called “front” and “rear”, e.g. “Front Cheshi” and “Rear Cheshi”, depending on their location in relation to Han. These tribes were: Cheshi 車師, Pulei 蒲類, Qiemi 且弥, Beilu 卑陸, Yizhi 移支, Yuli 郁里 / 郁立. “Hou Han-shu” gives us some interesting information about them. He says of the Pulei kingdom that the population consists of nomadic stock-breeders who mostly bred strong horses, camels, sheep and other livestock. Their agriculture is underdeveloped. They are good warriors and they craft fine bows. For the Yizhi, it is also said they are very good warriors and nomadic stock-breeders. These observations pertain to the other tribes as well. They all have light hair, i.e. are Europoids. (HHS)

Let’s see how their names are pronounced in the era we are interested in, Han:

1. **Cheshi 車師**: the character 車 - modern reading chē, ancient Chinese reading k(l)u, Classic Old Chinese: and Han era reading ka. Its meanings are wheel, chariot and car. the character 師 - modern reading shī, ancient Chinese, Classic Old Chinese: reading - srij, Han era reading - sřj / šj. It means army or armed forces. Thus, in ancient times and during the Han era:, the name was pronounced as “ka-srij”, “ka-ščaj/kaščaj” – “kasi”, “kasi”, “kashi”.

2. **Jusou 巨蒐**, and **Qusou 渠搜**. This is actually an earlier variation of the same name (Jusou-zhi 巨蒐氏 - Jusou tribe), used in “The Journey of Mu - Son of Heaven”, and Qusou 渠搜, in the “Yugong” chapter of “Shan-shu” where they are listed as one of the Western “Rong” tribes. In Jusou 巨蒐, the modern reading of the first the character, 巨, is jū; its ancient Chinese, Classic Old Chinese: and Han era reading is ga. It means big, huge, a big number of a plethora of. The second the character, 賄, is read as sōu in modern times and was read the same way before and it means to collect, to hoard. So in the era we are interested in, the name was pronounced “ga-sōu”, which gives us the ethnonym “Gasi”. The variation Qusou 渠搜 has the characters 渠 and 搜. The modern reading of 渠 is qū; its ancient Chinese, Classic Old Chinese: and Han era reading is ga. It means drain-pipe, large, great. The modern reading of the second the character, 搜, is sōu, while its ancient Chinese and Classic Old Chinese: reading is sru and its Han
era reading is şəw (siew). It can mean want or discuss. Therefore, the name was pronounced as “ga-sru”, “ga-şiew”, or “Gasrī”, “Gashi”.

3. **Gushi 姑師** (yet another variation of the same name) – we have the character 故, which is read as gù in modern times and was read as kāh in Ancient Chinese: kās, Classic Old Chinese: and during the Han era: . Its meanings are cause, reason. The second character is the same as in Juzhi. The pronunciation of the name was “kāssrī”, “kāşṣj / kāşṣj” – analogous to that of Juzhi. We can clearly see how the older Jusou and Qusou perfectly match their Han era analogues Juzhi and Gushi.

4. **Gaochang 高昌**, a more recent variation found near the village of Astana. We have the character 高, which, from ancient Chinese time to the late Middle Ages was read as kāw with the meanings high, primary, supreme. Its modern reading is gāo. The second character, 昌, was read as thay in Ancient Chinese; Classic Old Chinese: and during the Han era: and as chaŋ in the Northern Wei era and medieval period. Its modern reading is chāng. It means glorious, successful. Therefore, the pronunciation during the Northern Wei era was “kāwchaŋ”, which shows continuity with the preceding Han era.

5. **Turpan, Turfan 吐魯番** – pronounced as Tülūfān in Chinese. It is believed that it is a relatively “recent” name, as it was first mentioned in 1377 in “Ming-shi”. It is assumed that it reflects an Uighur word meaning valley. However, Sten Konov published the discoveries he made in the Dunhuang document, written in the Khotan-Saka language from the early Middle Ages (Saka Document, pp. 137, 143), where the name of a town “Tuarpamni Kamtha”, or the city (kamtha) of Turpan (Turphan/Turfan) is mentioned. (BB-T-3, p.521). As V.Barthold states, this most likely indicates that the name’s origin is protouighurian. It may even reflect the landscape in some way. In Tocharian (a) tar, Tocharian (b) taur – means dust, ash, and also in Tocharian. (a) pänw, Tocharian. (b) pänn means to stretch out, to reach; in Hittite pangarija – to reach, to spread. Perhaps the meaning of the word was “a dusty, desert area”.

We will also look at three names from the “Distant” kingdom and the **Cheshi kingdom**, mentioned in the “Han-shu”, Ch. 96B. Two of them are of male rulers and one is the name of a female ruler:

a). **Xuzhili 須置離**, the King of the “Distant Cheshi”. He broke relations with the Han empire Han and fled to Xiongnu 匈奴. The modern reading of the character 須 is xū, its Western Han one swa, its Eastern Han one is sjwa. It means “necessary”. The modern reading of the character 置 is zhì, its Han era reading is ṣōh. It means to establish, to set up. The third the character, 離, is read as lǐ in modern times; it was read as raj during the Western Han era and as re during the Eastern Han era. It means “to secede”, “to leave”. By reconstructing the name with the Han era readings of the characters, we get “swa-ṣōh-raj”. Doing the same with the Eastern Han readings gives us “sjwa-ṣōh-re” or Sutahar, which is a common Indian first name today.

b). **Gugou 姑句**. This king is famous for going into conflict with the the Chinese “Wuji” Commander 戎己 - Xu Pu 徐普 in the “Yuanshi” 元始 (1-C.E.) period, as he did not want a new road that improved communications with the Han empire to be constructed near his country. After falling into disgrace, he fled to Xiongnu 匈奴. The reconstruction of his name is as
follows: the first the character, 姑, is read as gū in modern times and was read as kā in the Han era. It means aunt, mother in law, an elder woman. The second the character 句, is read as jù, gōu, gòu in modern times, while it was read as kwah in the Han era. It means wisdom, saying, sentence, phrase. Therefore, during the Han era; his name was pronounced “kā-kwah”, which is a possible link with the Tocharian (b) kaucaśše – high spot, high uroven. The word is derived from “kaus” - high.

c). Guzizou 股紫啜, queen, wife of Gugou. The modern reading of the character 股 is gū; its Han era reading is kā. Its meaning is leg, thigh, limb. The character 紫 is read as zǐ in modern times, while it was read as ce during the Western Han era. It means “purple”. The modern reading of the last the character, 雉, is zōu. Its Han era reading was cwā. It can mean outskirts or corner. Reconstructing the name gives us “kā-ce-cwā”, which is a possible link with the Tocharian (b) kaccalya - joy, kāccān – happy man, happy (Tocharian (a, b): kātk - joy), or a link with the Tocharian (b) kace - run, govern, i.e. “Mistress”, “queen”. (DA-DT-b)

All these names indicate that the population that lived in the areas around modern Turfan was called “Kasi”, “Kashi” or “Kasiri(ans)”. Even Ptolemy (IInd century) describes the “Cassiri” people, the town Cassia, located near Hotan, and the Cassia Mountains, as he called Eastern Tian Shan. According to the reconstruction of the Ptolemaic maps, Kashgar is Cassia and the “Cassirians” are the people that inhabited the areas around Kashgar and the Tarim basin, around Tian Shan.

As we have seen, the ethnonym “Kasi” can be associated with the tocharian kāsu / kuši / kutsi - white, bright, clean, noble, citin Ptolemy shows that Kasians, Kusans, Kuchanians are a community that once inhabited the area of the Tian Shan mountains from Turfan to Kashgar and Hami. The Arsian / Yuehi, who were moving towards the valley of the Ili river merged with this similar people and created the kingdom of Yanqi (Agni / Akni). Kashgar is known as kašake in tocharian (b) documents - kashgarian, probably from the base word kāšy < *kāšaka. (DA-DT-b)

The other toponyms and ethnonyms near Cheshi are listed in "Hou Han-shu":

1. Pulei 蒲類 and Pulu 蒲陸. The first the character, 蒲, can mean cane, vines, is a pronunciation: of the character 菊, which signifies “a useful plant”. In Ancient Chinese: and during the Han era: its reading was pa, while its modern reading is pū, fū. The second the character, 類 was read as ruts in Ancient Chinese; as rwoc in Classic Old Chinese: and as rwōs during the Han era: Its modern day reading is lèi. It means: family, nature, type, group, class, type. In Pulu 蒲陸, which is an older spelling of “Han-shu”, only the second the character is different. Said the character, 陸, was read as ruk in Ancient Chinese:, as rōuk during the Han era: and is read as lù in modern days. It can mean: country, continent, hill, cliff. The reconstruction of the Han era reading is “pa-ruk”, “pa-rouk”, “paruts”, “parwoc”, “parwōs”, or “Paruk”, “Parut”, “Paruash”.

2. Beilu 卑陸. The reading of the character 卑 from the ancient Chinese era to the Han era was pe; its reading from the Northen Wei era to the late Middle Ages was pje. Its modern reading is bēi. The second sign, 陸, was read as ruk in Ancient Chinese:, as rōuk during the Han era: and is now read as lù. Its meanings are: country, continent, hill, cliff. In antiquity and during the Han era:, the pronunciation of the word was “peruk”, “peroūk”, which indicates a match with Pulu / Pulei, which would mean that both states were inhabited by the same “Parun”, “Paruk”, “Periuk” people. The name this
nation gave itself was Bark(g) / Baruk(g), or Park(g) / Paruk(g). That is likely the reason why lake in the area still bears the name Barkul 巴里坤! As a likely etymological explanation we can use the Proto-Indo-European *bherg - fire, brilliance, in Tocharian (a) pür, Tocharian (b) pīwar - fire, English bright, Gothic bairhts, Old High German berāht, Sanskrit prakāṣa, Dardians languages pahār, pohar, *prabhā, Kashmiri brazath, brazun, Persian baragheee, Pashtun bresmā, Baluchi brah - shine bright, white light, fire, Albanian barth (bardh-i) - white. (IED-1 p.139), (DA-DT-b), (DDSA) Or, a name contextually associated with bright or brilliance like the Arsi/Kasi. The Chinese themselves wrote the word as “Chi Di” 赤狄 (red barbarians “Di”) with two the characters, meaning respectively “fire” and “dog”, i.e. fire dogs, or. “Fire Quanrong” ”. (Г-Г-ПКРДР)

3. Qiemi 且彌 – the first the character, 且, was read as chià in Ancient Chinese: and during the Han era: and as chjâ in the medieval period. Its modern reading is qiě. the character itself can mean: now, shortly, in the near future. The ancient Chinese reading of the second the character is 彌mej, its Han era reading is me and its modern day reading is mî. Its meanings are: to terminate, to close down, to move away. The name was pronounced “chiâme”, during the Han era: and “chiâmej”, “Chame” or “Chamey” in ancient times. The word is possibly related to the Toch. (b) sâm, in Toch. (a) stam - tree, forest. (DA-DT-b) (see Qemo, below Ch. 9)

4. Yizhi 移支 – the first the character, 移 was read as laj in Ancient Chinese:, also as laj during the Han era: and is read as yî in modern times. Its meanings are: to trade, to move, to migrate. This is an interesting extension of the Tibetan root word rdže - exchange. The second the character, 支 was read as ke in Ancient Chinese: and during the Han era:. Its modern day reading is zhī. Its meanings are: a branch, division, offspring. The same the character is also utilized in one of the variations on the spelling of the name of the “yuezhi / ruzhi”. The ancient pronunciation was probably “ţajke”, keeping in mind the Tibetan parallel, and it is likely this is a variation of the tocharian arkwi - silver, i.e. Arsians, or ruzhi / yuezhi. It becomes quite clear that the “Yizhi” are, in fact, part of the Arsi / Yuezhi!

5. Wutanzili 鳥貪訾, (located in the area of the modern town of Lukchen, next to Turfan). The modern day reading of first the character of the name, 鳥, is wù. Its ancient Chinese, Classic Old Chinese: and Han era reading was æē. the character itself means “crow”. The second the character is 貪 - modern day reading tān, ancient Chinese reading srham (srhiem), Classical Old Chinese and Han era reading rm (riem), meaning: thirsty, greedy, insatiable, passionate. The third the character 質 is read as zî in modern times and was read as čeje in Ancient Chinese: and as çê in Classic Old Chinese: and during the Han era:. It can mean vilify, slander, or vice. The

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9 It is likely some of these tribes migrated into Central Asia with the Yuezhi / Arsians, as bth the "Borgii" tribe, which appeared in the lands around Herat in the Kushan period, and the town of Buhara that appeared in the first centuries of C.E. were noted in Ptolemy’s "Geography". According to Pliny, in Caucasus in the 1st century, there was "the Sarmatian nation of the epagirates that neighbored the 'Tales' (dwales - dualte, tualte, now part of the Ossetian people)", whom Ptolemy referred to as "pagorites." If we remove the Samaritranian suffix for plural, analogous to the Ossetian "-tæ", we get "Pagori/ "Paguri" which stands too close to the reported by Bar Hebrev (1226-1286) centuries later tribe of the "Panguri", by Michael the Syrian (1126 - 1199) as "Puguri "and earlier by Zachary Ritor (sixth century) as "bargari " - a tribe that lived in the North Caucasus against the pass Daryal (Caspien gates or Toraian doors) which is one of the earliest references to the ancient Bulgarians.
fourth and final the character of the name, 離, is read as lǐ in modern times, and was read as raj in Ancient Chinese; Classic Old Chinese: and during the Han era:. Its meanings are: to separate, to ostracize, to leave, to violate. The name was likely pronounced “veā-riem-cé-raj”. It is probable that it reflects a toponym related to the landscape, see. Toch. (b) yare - gravel, rocky, warańce, Toch. (a) wāryānc - sand?


7. **Shan 山**, domain located in the Kuruktag mountains. In this case, it is written with the Chinese the character with the meaning “mountain”.

8. **Jie 劫** – the character 劫 is read as jié in modern times and was read as kap in Ancient Chinese; and Classic Old Chinese:. It means: to steal, to take forcibly, to rob, burglary. The original pronunciation: was probably *krap, seeing as in Tibetan *rub - rob, Sino-Tibetan proto- pronunciation: * k(r)ap – steal, take by force. This shows that it is possible that behind that name hides an ethnonym or toponym that was pronounced “Krap”.

9. **Danhuán 单桓, 單桓** (probably around Urumqi). The modern reading of the first the character 单 or 單 is dān; its ancient Chinese reading is tār; its Classical Old Chinese and Han era reading is tān. Its meaning is: a single, odd, alone. The second the character - 桓: modern reading huán, ancient Chinese reading wār, Classical Old Chinese and Han era reading wān, meaning: a type of willow, a column. In Ancient Chinese: and during the Han era: the pronunciation was “tār-wār”, “tān-wān”, which is similar to the name Dunhuang (see below).

10. **Weixú 危須**, located between Yanqí (Karashahr) and Cheshí (Turfan), (near modern Hohud (Hoxud) or Chokkur. The first the character is 危. Its modern reading is wéi, its ancient Chinese one is ṅoŋ (ŋoŋ), its Classic Old Chinese: and Han era reading is ṅwaj (ngwaj). It can mean danger or damage. The second the character, 須, is read as xū in modern times and was read as so in Ancient Chinese:, as o in Classic Old Chinese: and as swa during the Han era:. Its meanings are: necessity, need, debt. Therefore, in the era we are interested in, we get the pronunciation “ŋoŋ-so”, “ngwaj-swa”. The presence of the initial “ŋ” shows us that it reflects the sound “r”. That means we have the name “roṣo”, “ruaṣua” which is closer to the ethnonym “Arsi / Arshi” or with the assimilation of the silent “a” - RSI / 'rshi.

Let's see the Chinese transcriptions of the ancient toponyms and the ancient oasis kingdoms, situated near Kucha:
1. **Luntai 輝臺** (also seen as **Luntou 仑頭**, the city of Bugur). The city that was situated near Kucha was looted by Li Guang Li, during his march against Dayuan. The modern reading of the character 輝 is liù; its ancient Chinese reading is run, its Classic Old Chinese: and Han era reading is rwən (rwien). Its meanings are: a wheel, a circle, rotation. The second the character, 臺, is read as tǎi in modern times. In Ancient Chinese:, Classic Old Chinese: and during the Han era:, its reading was dhō (dhie). Its meanings are: tall, tower and balcony. The likely pronunciation is “run-dhiē”, “rwien-dhiē”. In the alternate spelling 倫頭, the character 倫 (modern reading lún, ancient Chinese reading run, Classic Old Chinese: and Han era reading rwən (rwien)) means “to think”, “to ponder”, while the second the character, 頭 (modern pronunciation: tóu, ancient Chinese and Old Classic Chinese pronunciation: dhō, Han era pronunciation: dhō) means top, head, crown, leader, chief, first, beginning. The pronunciation was “run-dhō”, “rwien-dhwō”. By comparing the two variations, we can conclude that they transmit a non-Chinese toponym –most likely “Runthē”, “Runte”. It is possible that it reflects the tocharian (b) ri - Mountain, hill, peak, orto - top, peak. (DA-DT-b) In English, ridge - mountain ridge, Irish rinn - top, peak. (EID) In Ossetian rsindž - mountain top, steep cliff. (OPC)

2. **Gumo 姑墨**, (modern Aksu). The modern reading of the first the character, 姑, is gū; its ancient Chinese, Classic Old Chinese: and Han era reading is kā. It can mean: aunt, the husband’s sister, mother in law, an older woman. The second the character is 墨. Its modern reading is mo, its ancient Chinese, Classic Old Chinese: and Han era reading is mō; it means ink or black paint. The Han era pronunciation was “kāmōk”. Its probable etymology is related to the Toch. (b) kem, Toch. (a) tkam, proto-tocharian *tken – earth, stone.

3. **Weitou 尉頭**, (the town of Karachi, west of Aksu). The first the character, 尉: modern pronunciation: wèi, meaning: to soothe, to also a low commissioned officer. Its derivative, 慰: modern readings: yù, wèi; ancient Chinese pronunciation: æuts; Classic Old Chinese: pronunciation: æwəç; Han era pronunciation: æwəs; meaning: to soothe, to console, to sympathize. The second the character, 頭: modern pronunciation: tóu; ancient Chinese and Classic Old Chinese: pronunciation: dhō; Han era pronunciation: dhō; meaning: head, temple. The name itself was likely pronounced “æuts-dhō”, “æwəç-dhō”, “æwəs-dhō”, in connection with tocharian (a, b) waste - sanctuary, Toch. (b) ost, Toch. (a) wašt, proto-tocharian *wost - home.

4. **Wensu 温宿**, (modern Uch.-Turfan) east of Kashgar. the character 温: modern pronunciation: wēn; ancient Chinese pronunciation: æun; Classic Old Chinese: and Han era pronunciation: æwən; meaning: warm, tender. The second the character, 宿: modern pronunciation: sù; ancient Chinese and Classic Old Chinese: pronunciation: suk; Han era pronunciation: suk. In the Han era, we get the pronunciation: “æun-suk”, “æwənsuk”. E. Vassière indicates that the name of the city was recorded in a Sanskrit text as

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10 modern Uighur name meaning: rock, see proto-Altaic *biige, Turkic *bügür, in Turkish böyük, Turkmen bövür - mountainside, Mongolian *bügerig, in Halha-Mongolian hörög, Kalmuck būrag - mountainside, hill, Tungusic-Manchu languages *bug, in Evenki buya, bugan, Eveni (Lamut) bugun, bugjene, bugyanda, Nanai buen, bugdure - hill, an Old Korean *pahoi, modern form pawi - rock, an ancient Japanese *bō, modern. form wo - rock hill. (S-AE) About latter, we can point out indicate an interesting Ugarian parallel in Khanty pugoms, puxrkt which means a village situated on a hill or a hill. (TCIO)
Hčyuka, and in the Tang era - Yu-zhuo 于捉. He reconstructs the pronunciation as “ya-tšiwm” and associates it with the modern name Uch-Turfan. the character 于 is read as yū and xū in modern times. Its Tan era reading was wo. It means: to go, to head somewhere, large, broad. The modern reading of the character捉 is zhuō and its Tang era reading was çōk. It means to take, to use. We get “wo-çōk” (uo-çōk), a result similar to that of Vassière. The Aksu (literal meaning: “White water”) river flowed near the region. This deep river provided 70% of the flow of the Tarim river. The possible original, Tocharian-given name of the city is likely connected to this river. In this region Ptolemy reported the Aska mountain and Vassière reconstructed original name as Awzakia (Auzakia)11. There may be a connection with the tocharian yāc, yast - gap Sanskrit āsyati – fast, descending mountain stream, and the tocharian cake - river, probably yāc-cake - mountain river, river with a steep descent? In support of this, the commentator Jan Shigu clarifies that: “Wensu (Uensu) is the name of the mountain ridge”, respectively of Ptolemy’s “Auzakia”.

5. Yuli 郁里/郁立 was located east of Luntai. The first the character, 郁, is a simplified pronunciation: of 鬱. Its only reading is yù and it means beautiful, painted, flourishing. The second the character, 里: modern reading lǐ, ancient Chinese, Classic Old Chinese: and Han era pronunciation: ǔ (rie), meaning: a village or a measure of distance - “li” (1 li = about 500 m). the character 鬱: modern pronunciation: yù, ancient Chinese pronunciation: æut, Classic Old Chinese: and Han era pronunciation: æwiet. Its meanings are: smelly, vapors, money, the turmeric plant, overgrown. If we use the character 立 (modern reading lì, ancient Chinese, Classic Old Chinese: and Han era pronunciation: rǎ (rie) meaning: to stand upright), we can reconstruct the ancient name as “æut-rie”, “æwiet-rie” or “æut-rie”, “æwiet-rie”. We can see a similarity with the Tocharian (a) ytār, Tocharian (b) ytārəye and the proto-tocharian yātār - road, way. D. adams compares it with the Hittite itar - road, way. (DA-DT-b)

6. Quli 渠犁, (Korla), a territory, ruled by the neighbouring Yulyalso, near Luntai. The first the character is 渠. Its modern reading is qū, its ancient Chinese, Classic Old Chinese: and Han era reading is ga. It means a drain-pipe, tall, big. The second the character, 犁: modern reading lì, ancient Chinese, Classic Old Chinese: and Han era pronunciation: rǎj (riēj). It means “a plow”. A reconstruction of Quli’s name in the Han era gives us “ga-riēj”. This probably reflects the ancient ethnonym “garinei” see ancient variation Qilong 其龍, (see below ch. 7) I think this may reflect the tocharian ethnonym – “Ghara / Khara”!


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pronunciation: raj, meaning: black, dark-haired. So, we get “æwæs-raj” by reconstructing the Han era pronunciation. This is a possible link with the Tocharian (a) wsär, Tocharian (b) yšäre, proto-tocharian *wäsäre – wheat, sowing. (DA-DT-b)

As we have seen, the inhabitants of these settlements belonged to one tocharian community called the “Kasi”, “Kushi”, which meant white, bright, clean and noble. A question arises: Is there a connection between them and the Kushan people, who emerged in Central Asia?. This is the subject of great debate. Many scientists believe that the Kushans were eastern Iranian in origin. Their language was similar to the Khotan-Saka language. They were descendants of the Sakian tribes, who conquered Bactria and had nothing to do with the Yuezhi / Tochari (Arsi) people, who left Gansu. According to others, the Yuezhi in Gansu are Sakians (Eastern Iranians) and only the inhabitants of the oases in the Tarim basin are “lingual” Tocharians. The term “Pseudo-tocharians” has been introduced to distinguish between the conquerors of Greco-Bactria from the “lingual” Tocharians. There are many different opinions in scientific circles regarding the meaning of the name of the Yuezhi and how the proto-pronunciation: might have sounded before it was warped by the Chinese transcription. Franke, Klaproth, Rémusat and Tolstov see Massagetians in them, i.e. Great, Sakians or Da Yuezhi = Mass Sagetae.

In what was then the USSR, L. Gumilyov promoted Laufer’s hypothesis, published in 1919. Laufer saw the Yuezhi as Sogdi, or Sogdians, who migrated here after Achaemenid Persia’s, and later on Alexander the Great’s expansion in Central Asia. There also exist views that are the complete opposite. In 1965, W.Henning suggested the name “Yuezhi” is a transformation of *Gu(t)-ti, Guti, or Gutians (also Guteans or Guti/Quti), the tribes that conquered Babylon in 2100 B.C.E. Assar (2003) seeks confirmation for Henning’s theory, presenting a message sent to the Parthian King Mithridates II, who around 120 B.C.E. fought the state of “Gutia” as evidence. There was also a second Parthian attack on Gutia in 77 B.C.E. Henning believes that behind the name “Guti” lies the name of the oasis city Kucha or resp. Kushans. It is difficult to agree with his arguments and questionable transcriptions, especially since he mixed up two completely different people!

The relationship Kushan-Kucha is also suggested by the famous Russian linguist Vyacheslav Vs.Ivanov. According to B.Gagurov, the ethnonym “Yuezhi” is always connected with the ethnonym “Tochari” in ancient Greco-Roman sources. There is considerable debate regarding the relation between the Bactrian language and the language of the Kushans. There are two dominant views:

1. The Bactrian language is the language of the ancient pre-Kushan population of Bactria, which the Kushans learned; i.e. the Kushans spoke the same language before they invaded, because they are related to the Baktrians in terms of origins. This version suits the theories that see Yuezhi, Sogdians, Massagetians, Sarmatians and all of the northern Saka tribes that have nothing to do with Xinjiang in the Kushans.

2. Another point of view accepts the Tarim (tocharian) Eastern origin of the Kushans. The Bactrian language arose as a result of the mutual assimilation of Tocharians (Yuezhi), Sakas and Bactrians, so it would be more accurate to call it the Kushan-Bactrian language. (ВЛ-КПЯ,САКЭ-1 стр.313-321)

I think that between the “Kasi / Kashi / Kusini / Kushini” on the one hand, not specifically as residents of Kucha, but as speakers of the tocharian language, and the Kushans on the other hand there is a clear, easily trackable link. Chinese sources, without exception, clearly equate the Da Yuezhi they know from Gansu with the people that created the Kushan state. Throughout its entire existence, they never once call said state “Guishuana”, and instead always talk about the Da Yuezhi and the Da Yuezhi State (excluding the name Guishuana which was the name of one of the principalities ruled by Kujula Kadphises, which united the other principalities in one country). There have also been found several archaeological and linguistic parallels that confirm the relation.
The Archaeologist Yu. Zadneprovskiy compared funerals with “podboys” (in Russian-speaking literature - digging a niche in the side of the grave where the deceased is placed), described by his Chinese colleagues in Gansu – the city of Haladun, Minkin, with those from the areas around the Ili river, the Issyk-Kul lake, and the Ferghana Valley and found a great similarity in the funeral rites. Out of all of them, 80% were in the pits, which is typical for the Sakas and 17% with the “podboy”, which, in turn, were typical for the Yuezhi. He also described over 300 “podboy” funerals in the area of the Ferghana Valley and Isfarin. This led him to believe that these cemeteries actually marked the Yuezhi’s migration to Central Asia. (B-MYST) In the period around the 1st-Vth centuries, archaeological research in Kyrgyzstan showed two types of funerals – ordinary pit ones and “podboy” pit ones. It is generally thought that the former are typical for the Wusuns, whereas the latter, the “podboy” pit ones, are typical for the Kushans. (КО-ИКЭК-САКЭ-1, срп.123-125)

In Northern Bactria (modern Tajikistan) more than 500 Kushan funerals were found grouped in various necropolises: Tulhar, Aruktas and Kokkum. They are located in the Bishkets Valley. The Babashov Necropolis is situated on the right shore of the Amudarya river. Funerals are divided into several groups: 1. “Podboy” burials with a niche dug in the east side, 2. “Podboy” funerals with a niche dug in the west side, 3. Pit funerals with no podboy, 4. Burial chamber funerals with a niche formed on the bottom. We can see that the “podboy” (niche) funera is one of the markers of the Yuezhi migration.

A defining feature of Kushan funerals is the specific “placement” of the hands – the left is on the pelvis, while the right is close to body or on the chest.

In the territory of Ferghana, “podboi” burials, as well as adS (artificial deformation of the skull, a custom, associated with the Tocharians) of the buried, appear after the IIInd century B.C.E. and are associated with the massive Wusu-Yuezhi migration. The percentage of burials with adS sharply increased in Central Asia (up to 70-80% of the discovered skulls) in the II century B.C.E. and after that and did not diminish until the resettlement of the ancient Turks in V - VII century.

Tocharian funerals in Xinjiang are exactly identical to the Kushan ones. E.I.Lub- Lesnichenko researched the Gaochan (the village of Astana in modern times, located in Turfan) funerals. They can be classified into three groups, or types: 1. “catacomb” burials from the III-IV century. 2. “Podboy” ones with traces of wooden structures – lids from the V-VII century. 3. Ones with a strong Chinese influence during the Turkic period (VII-VIII century B.C.E.) B. Litvinskiy split tocharian funerals in Xinjiang in five main groups: 1. ordinary pit ones. 2. niche ones with a “podboy”. 3. Catacomb ones. 4. “Stone graves” made of stone and with wooden lids. 5. “Tombstones” – used for group burials. (БЛ-ВТДРС-1988 pp.150-152,173) Today “podboy” funerals with the niche in the eastern side of the grave can be found among the modern inhabitants of East Turkestan – the Uighurs. The body of the deceased is placed in the niche with his or her head pointing west. The niche is then filled with adobe, after which the grave is buried. Uighurs are Turkish Muslims, but they have preserved their ancient burial rites. The ancient inhabitants of Kucha and Agni were absorbed and assimilated after the VIII – IX century by the Uighurs, a people with a very interesting origin, who had settled in Xinjiang. (УБ) Such a funeral rite (a burial in a side niche, or a “podboy”) can be found much earlier in the Alans, the ancient Bulgars, and even in a part of the Tatars, living in Bulgaria, in the village of Trastenik. Ibn Fadlan described such a ritual in Volga Bulgarians as well.

Another interesting, yet striking fact is that the
whole Yuezhi (Tocharian) population is not more than 20% of the ruling community, which explains their relatively rapid linguistic assimilation, from which tocharian traces still remain.

1). The coin of Sanab. This is the first known Kushan coin, crafted as an imitation of the coins of the Greco-Bactrian ruler of Heray (Heraios). Some believe that they were minted by Kujula Kadphises and are his earliest coins. According to W.W.Turn, Sanab is his father. Many exhibits of the so-called tetradrahms of the name of this ruler have been found. They have inscriptions very similar to Greek the characters, albeit with some spelling differences. Let us look at 13 of those coins available on the Internet. (http://www.grifterrec.com/coins/kushan/kushan.html and http://www.zeno.ru/showgallery.php?cat=2156 ) We will examine the Aver comins, where the inscription is:


On the back of the coins the image of the ruler in profile is depicted with no inscriptions (see 14 - 16), with a bandage on his head and signs of artificial cranial deformation. This has been done in a very artistic way, so much so that the changes in the face reflect the person's age (e.g. 14 - at a younger age and 16 – older). The inscriptions are of different preservation, but almost all of the coins are easily legible, but there are no spaces between the separate words. I will present the following options as follows:
1) ΤΥΡΑΝΝΟΥΣΗΛΟΥ ΣΑΝΑΒ ΚΟΦΑΝΟΥ
2) ΤΥΡΑΝΝΟΥΣΗΛΟΥ ΣΑΝΑΒ ΚΟΦΑΝΟΥ
3) ΤΥΡΑΝΝΟΥΣΗΛΟΥ ΣΑΝΑΒ ΚΟΦΑΝΟΥ
4) ΤΥΡΑΝΝΟΥΣΗΛΟΥ ΣΑΝΑΒ ΚΟΦΑΝΟΥ
5) ΤΥΡΑΝΝΟΥΣΗΛΟΥ ΣΑΝΑΒ ΚΟΦΑΝΟΥ
6) ΤΥΡΑΝΝΟΥΣΗΛΟΥ ΣΑΝΑΒ ΚΟΦΑΝΟΥ
7) ΤΥΡΑΝΝΟΥΣΗΛΟΥ ΣΑΝΑΒ ΚΟΦΑΝΟΥ
8) ΤΥΡΑΝΝΟΥΣΗΛΟΥ ΣΑΝΑΒ ΚΟΦΑΝΟΥ
9) ΤΥΡΑΝΝΟΥΣΗΛΟΥ ΣΑΝΑΒ ΚΟΦΑΝΟΥ
10) ΤΥΡΑΝΝΟΥΣΗΛΟΥ ΣΑΝΑΒ ΚΟΦΑΝΟΥ
11) ΤΥΡΑΝΝΟΥΣΗΛΟΥ ΣΑΝΑΒ ΚΟΦΑΝΟΥ
12) ΤΥΡΑΝΝΟΥΣΗΛΟΥ ΣΑΝΑΒ ΚΟΦΑΝΟΥ
13) ΤΥΡΑΝΝΟΥΣΗΛΟΥ ΣΑΝΑΒ ΚΟΦΑΝΟΥ

From these inscriptions, we see that the first word is τύραννοι - power, control, resp. τύραννος – "tyrant" - ruler, reigning, unlimited, absolute ruler. Even the rule for the word to be written with a double “ΝΝ” (νν) has been followed, save for the first example, where we have a single “Ν”. In this case, means tyrant ruler in Irish tighearna, tighearn, Welsh teyrn, tigern, Cornish teern, Breton tigernus - ruler. Rvelazde also points out the Etruscan turan - master, Mr. and considers that contextually, it is analogous with the Aramaic MR'Y - lord, sir. The title "tyrant" appears in the Hellenistic era and means the sole ruler of a big or small territory. (ΞΡ-ΠΧΔΑ, pp.64) Looking through all the options, we can see that only the first one has a single “Ν”, so we can safely translate “ΤΥΡΑΝΝΟΥ” to "the one in reign", "the ruler". The second word is ΟΤΟΣ. It can be seen in most variations, excluding 2, 3, 5, and 10, where it is spelled wrong. Here, we have either the greek "ούτως" - this, from "ού, αυτός " - him, or the analogous Kushan-Bactrian ΟΤΙΑΛ - he is. (ΑΒ-ΠΧ, pp.910,914). (ΒΗ-ΒΗ, p.53)

The next word, "ΗΑΟΥ/ΗΛΟΥ", is the most difficult to understand. We have "ΙΑΟΥ" in 7 of the cases and "ΙΛΟΥ" in 4 of the cases. In the two cases that are left, there is either an error or the word is incomplete because of the bad preservation. However, there are copper coins minted at the order of the same ruler, where the same word, "ΗΙΛΟΥ" can be read in the collocation "ΗΙΛΟΥ (Κ)ΟΦΑΝΟΥ" – “King of the Kushans”. (See the photograph taken from http://www.zeno.ru/showgallery.php?cat=2156).

A question arises: could this be a case of using two different, yet similar in meaning words? We can link "ΗΑΟΥ (iaoy)" with the title "yapko", "yavu/ga". According to Harmata, ΗΙΑΟΥ reflects the word "hyau", which is the most archaic pronunciation of "yabgu". (ΡΒ-Κ, Glossary of Kushan History) As for the pronunciation: "ΗΙΛΟΥ", found on the Obols, we can link it with the tocharian words in tocharian (b) ylaiñäkte and in tocharian (a) wlä(m)ñkät , which mean "ruler-god", "god-king". Since "ñäkte/ñkät" means "god", it is obvious that "ylai/wlä" is a more ancient Tocharian word that means ruler, king, which later transformed in the Tocharian (b) walo, Tocharian (a) wäl - also ruler or king. Now the meaning of the Kushan "iloy" is clear - ruler, king. (ΑΒ-ΟΠΤΩΚ) Therefore, the meaning of the inscription is "The reigning (he) king, Sanab of the Kushans!" In all the different versions, the name ΣΑΝΑΒ and the word underneath it, ΚΟΦΑΝΟΥ (p = W), are easily readable.

On a copper Kujala Kaphises coin we can read: „ΚΟΦΑΝΟΙ ΙΛΟΟΥ ΠΟΑΟ“, which we can literally translate to "Kushan king/ruler" (iloy), shah. "Shoao" means ruler and is related to
the Khotan-Saka analogue of the Iranian "shah". ΣΑΟΥ is usually read by most researchers as ΣΑΟΟΥ - yahgyu, yavuga. (RB-K, The Propaganda Issues of Kajula)

The word "ilay/wal" is indirectly referenced to in one of the variations of the name of the "Royal Sakas" - those, who inhabited the valleys of the rivers Chu and Ili (the "Sedmorechie", or Seven rivers" (Zhetisu region), whom the Yuezhi drove south to Bactria. They are known as "Sai-Wang" in the Chinese sources "Han-shu" and "Sakarauki" and as "Sakaravali"/"Sakarauli" in reco-Roman ones. The Chinese pronunciation: of the name is 他王. the character 王 from the ancient Chinese period to the Middle Ages was read as "sēk" (modern pronunciation: sâi) and meant "a border", "to surround". We see a clear transmission of the ethnonym "Sakas". The reading of the character 王 was the same from the ancient Chinese period to the Middle Ages - "whan". Its modern reading is wang. It means king or riler. That means that "Sai-Wang" is a literal Chinese translation of the Greco-Roman "Sakarauki" and "Sakaravali/Sakarauli". In the first case, the Indo-Iranian "rājya" is used - ruler, ancient Indian (Vedan) sam-rāj - sovereign, supreme, first lord, Khotan-Saka rre, rūkya, rūka – king, proto-Khotan-Saka *rauka / *raukya, Avestian rāzar, rāzan, rāstar, Pashtun raís – king, Ossetian Digorian rāj, Best, chones, first, leader. (L-IAIL)

In the second case, we see the analogous in meaning Tocharian "ilay/wāl" - ruler, respectively Tocharian (a) wāl, Tocharian (b) walo, Proto-tocharian *w'ulan< *ulano - ruler, king, so "Sakarauki" is a transmission of the name "Royal Sakas" via Ancient Iranian, and "Sakaravali"/"Sakarauli" - via Tocharian. There also exists a third version of this ethnonym - the Indian "Saka-murunda", which shows a clear Khotan-Saka parallel with the word *mrund - master, ruler, one who possesses power and strength. This proves that Saka-murunda comes from *mrund and the two variations *mrund and *rūkya both come from a common root word - *mrav-/*mrut (to command, to declare) and *mrav-ant- *mrav-aka-/ *mrav-ka - ordering, ruling, declaring. Ergo, Saka-murunda - "Royal Sakas". There are also other version, such as "TYRANOINTOS ΠΡΑΟΥ ΣΑΝΑΒΟΥ ΚΟΡΙΑΝΟΥ", which translates to "The king Heraios-Sanab of the Kushans", where "ΣΑΝΑΒ" is considered either a personal name ("Heraios-Sanab") or as a toponym - the name of his kingdom. According to others, ΣΑΝΑΒ is a word of Iranian origin and means "one who defeats the enemy", which Rtveladze translated to "The ruler, the king of the Kushans, the one, who defeats the enemy". (ΘΡ-ΣΚΙΑ,στρ.78) According to Hans Lychocher, the inscription should be read as TYRANΗ HS-HOU ΣΑΝΑΒ". In the uncertain "HAOΥ", he sees the Chinese title "خمخ" (sihou) 侯□. (HL-NY, p.8) However, "xihou" is the modern pronunciation of the word. In the era we're interested in, Han, 侯 was an old Chinese title that meant prince, aristocrat. It was read as g(h)ō in the ancient Chinese era, as gwā/gwā in the Tan era and as γ'ω in the Middle Ages. It is read as hōu in modern times. As for the character □ - it is read as xi and has no real meaning. It only gives a word the sound xi, hsi, si. Therefore, "xihou", in the age we are interested in, reflected the word ,xe-khu/xe-gwā" or ,,(h)e-khu/(h)y-gwā" and is extremely close to the Kushan title yavuga we know from the Kujula Kadphises coins. In other words, the Chinese "xihou" conveys the Kushan title "yavuga".

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12 Rigg (ηγο), see. Rix - the leC.E.er of the Bulgarians, the title according to Theophylact Simokata. He mentions in his "History" title "Ricks" - title of "the language of the barbarians" indicating the Slavs. Regarding the title "Ricks" Lowmianski, Ivanova, Litavrin consider that borrowing from the Gothic, but Whitby believes that too primitive military organization of the early Slavs out such borrowing. (ΘC-Η, Ν.ε.65 footnote) So most likely the title is related to the Bulgarians, as said, "Ricks" is not a Slav brings ancient Bulgarian name Musoki. Mostich - Bulgarian aristocrat from the X tenth century century, Muso, Musin - Bulgarian names XV, Muso, Musashio - names, identified by Vincenzo D'Amiko as other Bulgarians for Altsek in Italy. (VD-BI) The Ossetians found identical name Muso, Musae and in Chuvash Musttay. Industrial. Iranian mosta - anger. It occurs as part of a name: Telerig, respectively. Tele-rig, Bulgarian ruler Boariks or Bois-Ricks - Queen of the Caucasus tribe Savirian.
2. **yavuga** – **yabgu.** This title can also be used as an interpretation of the vague "HAOY (iaoy)". In Bactrian (Kushan-Bactrian) inscriptions made on the coins of Kujula Kadphises with Greek the characters, this word is encountered as "Zaouo": KÖZOLΛ KΑΔΑΦΕΣ ΧΟΠΑΝΟΥ ΖΑΟΟΥ (Kozola Kadaphes Koshanou Zaou), whereas in Kushan-Pracrit inscriptions on the coins of the same ruler, we encounter it as "yaiia, javuga" - KUJULA KASASA KUSHANA YAVUGASA DHARMATHIDASA (Kujula Kadphises, the benevolent yabgyu of the Kushans).

E. Rtveladze indicates that in Bactria-Tocharian territory, the title ΧΟΗΟ (hoio) was used as analogous to the title "king", or the more well-known SHAO - king, shah. The presence of the initial greek "Z" shows that the initial Turks used for their supreme ruler has a Tocharian origin.. In Tocharian (b) documents, it is encountered as *yabko*, or вâpko. In Kucha, this was a title that the King's brothers bore, but it is likely that it first metat "king", as it originates from the Tocharian (a) *yape*, Tocharian (b) *yapou* - country, motherland. Another title, "ypoye/ypoye" (liphy in plural) is known. It comes from "e ypoy-mokonta" - the country's elders or the aristocrats. D. addams translates the expression as "senators", from moko, mokom, in Tocharian(a) mokā – big, elder, old, mokats - strong. The ordinary people in Kucha were called "ypoye" (ypoy in plural), a word, derivative of "ypoye" - country, state, i.e. citizens of the country, subjects. (SP-CT), According to G.-J. Pinault, the Tocharian *ype/ypoy* comes from the Proto-Tocharian *yawāy* - grazing, grasslands, steppe. (DA-CT) (SP-CT) (SP-CT) Or pronunciation: *yaiia, javuga* is closer to proto-tocharian pronunciation?: So the pronunciation: *yaiia, javuga* is closer to the Tocharian one? Likewise, in Proto-Bulgarian we have the words "жоупа" - district and "жоупаньς" (C.601) – governor. As an alternate opinion, I can point to the Tocharian word "wayauca" - chief, leader, a derivative of the tocharian(a) *wā(w),* tocharian(b) *wāyā* – lead, tocharian(a) *yā, tocharian(b) *iyā* – go, walk? (DA-CT-b)

3. **The names of the Kushan rulers.** Generally though to be of Iranian origin - one, who defeats his enemy, but in Tocharian(b), there is a very similar root word - sānāsk – relieving, generous, sān – expedient, successful, good, sānāi – possessing, sanasus – self, corresponding, sanāt – dirigible, under control. (DA-CT-b) However, this root shows up in Indo-Iranian as well: in Sanskrit sāni, Avestian hanāni, Proto-Indo-Iranian *saniH* – to receive, to possess, in Baluchi šan - glory in Sanskrit samkirtana, Nepali sanākirtan, Kashmiri śaṇa – rank, post, social status, fame, Old (Proto-Bulgarian) word san (sanh) – rank, position, social status, also in Hititite sanh – to want, to look for, Old High German *simnan* - aspire. (L-IAIL) So, the name of *Sanab* can be explained both by Indo-Iranian languages and by Tocharian.

The name of the second known ruler is **Kujula, or Kujula Kadphises, KÖZOLΛ ΚΑΔΑΦΕΣ, or ΚΟΖΟΥΛΟΣ.** The name shows a parallel with the Ossetian name Kuji (Kudž), which according to Abayev has an analogue in the Scythian Koččaoč, which he connects with the Ossetian *kudz* - dog. (BA-C-1,pp.604-605) According to W.F.Thomas, this is not a name but the title *guśura*, which we know about from documents in Kharoshti. That position, however, is unconvincing. (NSW-BIR, p.89) For the origin of the name, we can point to the Tocharian (b) *kusāal, Khotan-Saka kusāala* - strong, handsome, Toch. (b) *kusāalaśsrap, Khotan-Saka kusāalasāsva* - welfare. (DA-CT-b) We have a parallel with the Ossetian Iron *kusst, Digor kust* - work, for which Abayev only relates to the Persian *kusūdān* – to do one’s best, Khotan-Saka *kus* – to look for. (BA-C-1,p.603) As for Kadphises, on the coins of king Vima Kadphises it is written as Оосмы Ко̀дьос, i.e. Ко̀дьос (ΚΑΔΦΙΣ). We can relate it to the Ossetian Iron *kad, kod, the Digor kode, kadae – fame. Abayev points to the Avestian *kahte* – award, and Pali *kitti* - fame, glory. (BA-C-1,p.565) We can connect *ΦΕΣ / ΦΙΣ* with the Persian *pīšani, Pahlavi pēsh* - forehead, head, beginning, also in Wakhi, Bartangi, Khūfi *pec, Shughnī *pec, Sarikoli *pec, Khwarezmian *pcy*k - face Parthian *pāč, Avestian *paitša, Ossetian Digor *ficag, Iron *ficag* - forward, frontal.

Next, we have **Vima Taktos**, the ruler, who wasn’t known until the discovery of the inscription of Rabatak. He did not leave his name on the coins minted during his reign, and
instead used the Greek phrase “ΒΑΣΙΛΕΥ ΒΑΣΙΛΕΥΩΝ ΣΩΤΗΡ ΜΕΓΑΣ” (King of Kings, Great Savior). But his name is preserved in the inscription of Dasht-i Navur (DN I) and Dilberzin as Ooemo Takpiso. Kanishka also reports finding his name in inscription of Rabatak as ογνυο (τακτος), who is the grandfather of Kanishka himself and the father of Vima Kadphises. The name Oymo / Oemo (Vima) has no reliable source for its origin. According to N.Sims-Williams and Joy Cribb, the name is derived from the Kushan-Bactrian verb oṃo – to lead. According to another opinion, there is a possible link with the Avestian vāiena – pit, the Armenian vēm – rock, stone (Humbach, 1966) (NSW-BIR,p.90) In my opinion, it is more appropriate to point out the Tocharian (a, b) yām – to make, to create, yāmi - creator, writer, yāmor - work. (DA-DT-b). There is a parallel with the Khotan-Sakhi ājum - bear, fetch, bring, the Sanskrit yam – to confine, to hold the reins, to lead a horse, the Avestian and Old Persian yam – to keep, to safeguard, the Kashmiri āyē – to keep, Sogdian ’y’m (āyam) – finish something, get something done. (L-IAIL) Here, we can point out the Kushan-Bactrian oṃημo – to lead. I think that the Tocharian term explains the origin of name Oymo / Oemo / Vima well. For the second part of his name, Takto, we can look at the Ossetian Iron tua, the Digo tuwx – strength, power. Similarly in Old Bulgarian tag (ταγ) means strength, power, potaka - battle, which is identical to Wakhi pataka, पटेका, Pashtun patska - an attack, a threat. (ИСК-3СВБ,п.259) According to V.Abayev, the Ossetian forms are derived from the General-Iranian *tag formerly quick movement, to rush forward, *tagad - fast. Also in Ossetian Ironian - tuyux, Digo toxun – to fight, to contend with, tugad – War, struggle tugadon – warrior, also see the Cimmerian name Tugdam, meaning “mighty, strong warrior” by *tugd - warrior and *ama - strong. According to Abayev, the forms toxun and tugad are derived from the semantically similar Old-Indo-European root *teuk / *tuk – to beat, to hit, and the Tocharian (b) täks, in Khotan-Saka taks, Sanskrit taks, Kurdish tašin, Pashtun t'yā, tožel, Talysy toše, Persian tiše, Gilaki tēx', Parachi t'hā, Yagnobi taš, Shughni, Wakhi tux, Orosiani òxt, Bartangi òx, Sarikoli tuxno, tux', Yazgulyam tex't – to chop, ancient Greek τοκός - battle axe. (BA-C-3,pp.306,307,314),(Ch-DIV),(VS-ETD),(DA-DT-b) So “Takto” means fast or strong, and the pronunciation: Takpiso means the first, the strongest, the fastest.

Some interesting Tocharian parallels have been found for the names of the rulers, who reigned after Oymo / Oemo (Vima) Kadphises, the successor of Vima Takto. These are the rulers Kanishka, Huvishka and Vaishshka (Vasudeva). The ending -ška/-ške, which is not found in Iranian languages is common here. Besides the formation of tocharian names (Larishka / Lariska – favorite, Prishka / Priška – first, Vraushke / Wrauske - a derivative of a crow). Similarly, pronunciation: and nouns: warpške - Garden of warp - Garden, miňkuške - Prince, miňkuška - Princess, Armenian manuk - young, small, but Tocharin meńki - defect, i.e. small, insufficient, Yursāška - toponym, Yurpāška – also a toponym, as well as the forms Yursa and Yurpā - names of monasteries.

The most famous Kushan ruler Kanishka minted gold coins with the inscription “ΦΑΟΝΑΝΟΡΑΟ ΚΑΝΗΡΚΙ ΚΟΡΑΝΟ” (Shaonano-shao Kanishki Koshano: King of kings, Kanishka the Kushan). The same pronunciation: can also be found in the inscription of Rabatak: कनर्षक्षे कोरानो. For the origin of the name, L.Gertensberg accurately points to the Tocharian (a, b) kān – to want, to do, to realize, to act. V.Vs.Ivanov holds a different opinion – he derives the name of the Kushan ruler from the Tocharian (b) kane - young, strong, productive. (ЛГ-КС-САКЭ-1,pp.344-348) In Bulgarian, the (adjective) of uncertain origin “kanski” (кански) – strong exists. It is close to the Ossetian кенпинаг – to act, to work, to do, to create, кенпин - кенпин - to act, to perform. (ІРС),(ІРС) In Middle Persian (Pahlavi), the pronunciation: is kun – to act, to do, kunišn – an action, a deed. As an alternative opinion, we can present the Khotan-Saka канніка, Persian kanyaka, Ossetian kaoneg – small, tiny. (BA-C-1,p.618) However, a name like “small” or “midget” is not appropriate for a man whose father,
grandfather and great grandfather bore the title “king of kings”, unless he was actually of small stature and that was a nickname.

Huvishka inherited Kanishka, although there are uncertainties regarding whether they were of the same kin. In the inscription of Airtham, the name is written as “Ooesko”. He used Kanishka’s title for his coins: ΔΑΟΝΑΝΟΠΑΟ ΟΟΗΧΙ ΚΟΡΑΝΟ (Shaonano-shao Ooishki Koshano: the King of Kings Oishka of the Kushans). According to Gertsenberg, the name originates from the Tocharian uwe - crafty, cunning, and cannot be the result of Iranian influence. (LГ-KC-CAKЭ-1,pp.344-348) D. Adams pointed out the Tocharian (b) uwataka - representative of a profession. It may simply mean a craftsman in this case.

Vasishka is the next king. He reigned after Huvishka or Kanishka II (?). He minted coins with the inscription ΔΑΟΝΑΝΟΠΑΟ ΒΑΖΗΡΚΟ ΚΟΡΑΝΟ. According to Gertsenberg, the name ΒΑΖΗΡΚΟ (Vasishko) has Kushan origins: Tocharian (b) wac, waco, Waśo - fighter, warrior, so Vasishko – a warrior, a fighter. (LГ-KC-CAKЭ-1,pp.344-348)

We can also point out the name Kosgashka (Kosgasha) – the name of a senior nobleman, mentioned in the inscription of Kanishka in Surh Kotal. Gertsenberg deciphers the name like this: the Tocharian (a) kacke, Tocharian (b) kakaiya, katkauna, kacalya - joy, käccān – a happy man, a joyous man. (LГ-KC-CAKЭ-1,pp.344-348), (DA-DT-b) We saw a similar tocharian female name, that of the queen of the Far Cheshi, restored as: kā-ce-cwā, Katsetsua / Katsetysa. We also find it in the Chuvash kušar – joy. Starostin pointed out the proto-pronunciation: *kesV / k’-i-, in Mongolian kesiq, Halha-Mongolian xišig, Burtayian xešeg, Kalmuck kišg, Dagurs keši, Korean kis - success, happiness. (S-AE) The limited representation in the Altaic languages likely attests that the word is of Tocharian origin.

Sapalbiz(is) (Σαπαλβίς), is also one of the first “yabgu” of the Arsians / Yuezhi in Bactria. His reign began in about 20 B.C.E.. Many silver coins of Sapalbiz, Arselis, and Pabis / Pavis (ΠΑΒΗΣ), the three most prominent rulers of this dynasty, were found around Tilya-Tepe, South Uzbekistan. They were discovered with many coins of the parthan king Fraat IV and the Greco-Bactrian ruler Eucratides. It is likely that the principality of Sapalbiz was next to Parthia. Robert Bracey supposes that this is the Kaofu principality, according to “Huo Han-shu”, as Kaofu was a vassal of Parthia, which explains the numerous discoveries of coins of the "overlord". It was subsequently conquered by Kujala Kadphises. The name of the ruler has also caused disputes. On the first of his coins, given to the British Museum by major-general Cunningham, the inscribed name was read as Sapadbiz(es), but later, when more of his coins, which read “Σαπαλβίς (ΣΑΡΑΛΒΙΖΙΣ)" were found, it became apparent that the or “Λ” was originally erroneously read as “Λ”. The name “Sapalbiz” shows tocharian parallels. In Tocharian (a) sāpāl means head, crown, in Tocharian (b) sāpālu13 means a higher, magnificent, superior, sāpālmānī - superiority, while the Tocharian posa, povsā means all, everything; therefore, we get Sapalbizis - the supreme, the most excellent, the highest in rank.

His successor bore the name Arselis (ΑΡΣΕΛΗΣ). There is a clear connection between that name and the ethnonym “Arsians”. (The Coin Galleries: Yueh-Chi: Sapalbizes; Arseiles; Pabes; http://www.coinindia.com/galleries.html )

Another Kushan name with a probable tocharian origin is Vaskushana, which was found in inscriptions from Sanchi. The inscription was made in the 22nd year of the Kanishka era, i.e. when Kanishka was still alive and reigned. There is no clear consensus about who Vaskushana is and what his position was - some believe that his name is a variation of the name Vasishka, others think he was a regional governor – a Maharaja. (HCCA-2, B.N.Puri, THE KUSHANS, pp.245-248, 253) In our case, however, that is not important; we are more interested in the origin of his name, which is very close to the Tocharian Waśo - fighter, warrior, or Vaskushana - Kushan warrior.

13 Also see old Bulgarian spolin (сполинъ) - giant.
B. Puri pointed out another interesting Kushan clan name – Lyaka (Liaka). They were an aristocratic family of “kshatraps” (satraps) - regional governors. The name is known to us from a Kushan inscription about two members of this clan - Vespasi (Vespaśi) and Lala. In King Kanishka’s inscription from Manikyala (Manikyala), it is said that Lala is “Guşanava sasam vardhaka” (she is part of the Kushan people by origins). (V. Puri. Early Kushans) In the first name we see the name of Latin origin “Vesplasi” borrowed, and in the second, we see the Indian word lāl – ruby. Therefore, the clan’s name shows a tocharian origin. In Tocharian (b) lyāk - diamond, gemstone, shining, bright, lyāke - shine, lakṣe, lakutse - shining, bright, lyoko - light. (DA-DT-b) (HCCA-2, B.N.Puri, THE KUSHANS, p.254)

Tocharian traces are found in some famous words from the Kushans-Bactrian language:

- αγάλγο “desire” - Tocharian (a) akal, Tocharian (b) akālk “desire”;
- αρλο “side, the shore of a canal (ditch)” - Tocharian (b) arte - irrigation canal in Proto-Indo-Iranian *aērda, *ardaïnā, Old Persian rauta, rut, Modern Persian rýd, Pahlavi rōd, Parthian rwd, Sogdian and Khwarezmian r‘w, Yagnobi ru, ruāta – river, Khufi wur, wāri - irrigation canals, channel. (L-IAIL), (Ch-DIV);
- βγαλαγγο - “sanctuary” - Tocharian (b) leki – a place for recreation; βγα is of Iranian origin and means God;
- καμμιδο, *καμμιδγο “head chief (god)” - Tocharian (b) kamartiške, Tocharian (a) kámārtik “ruler, nobleman” (Bulgarian kramarin – boyar, aristocrat, nobleman);
- λαστανο “dispute” – Prakrit lastana, Khotan-Saka lästana - Tocharian (a, b) lästânk “difficulty, obstacle”
- νουο “channel” - Tocharian (b) newiya “channel” Tocharian (a) new - flood, a parallel with the Indo-Aryan (Vedian) nāvyā - deep river, Avestian nāuuiia - deep water, Old Persian nāvyā, Sogdian n‘yw - deep water. Tocharian forms are probably Iranian borrowing. (L-IAIL);
- παρο “debt, obligation, loan, amount due” - Tocharian (b) peri, Tocharian (a) pare “debt” - Sanskrit pari, Persian pārah, Avestian, Persian and Khotan-Saka para, Sogdian p‘r (pâr), Pashtun pār – pay, debt. (L-IAIL);
- σαβόλο “vessel” - Tocharian (b) sapule “pot”, sip - pour (out), fill, the word is also borrowed in the Turkish languages, Kazakh, Altaic Turks (Teleuts, Shorts) şabala, Chuvash şapala - large ladle;
- σαγο “measure of wine”, “measure” - Tocharian (b) cāk “measure of volume”;
- σαχχνιο “obliged to serve” (the elders) *σαχαχτανγο - Tocharian (b) spaktanške, Tocharian (a) spaktānšk “servant”, cf. pronunciation: in Toch. (b) with Toch. (a) spaktām “service”;
- φρογαο “profit” - Tocharian (a) pārkāu, Tocharian (b) parko “use, benefit, profit”;
- ύαργο “taxes” (on land, payable in goods or services), rights, obligations - Prakriti Nia hargha “tax” - Tocharian (b) arkuve - need. (DA-DT-b) Also in Sanskrit argha - price, arhati – merit, salary, Avestian arjñah - assess, price, Persian arzūdan - win, Ossetian arga – price, Armenian yargem - value, all derived from the proto-Indo-European *alg “value”. (IEE);
- χρονο “years of management, time management” – Tumshuk-Saka xšāna, Prakriti kšuna, Khotan-Saka kṣuna - Tocharian (b) kṣune “years, a period of management”;
- χάδο “happy, content, pleasure” – Prakriti Nia šāda “pleasure” - Tocharian (b) sāte “rich”;
- φρόμγγο “hope” – Tocharian (a,b) pārmaṅk “hope”;
- αξανο “worthy” – Khotan-Saka āśana, Toch. (a) āśām, Toch. (b) asan “worthy”;
- μολο “alcoholic drink, wine” – Toch. (b) mālo “alcoholic drink, wine”, Avestian mada “alcoholic drink”;
- сарларо “leader” – Persian sardar “leader”, Toch. (b) Salār “ruler, king of Kucha, lived in the V century ad, personal name;
According to popular opinion, (Doug Hitch) the way of word borrowing went from Kushan Bactria to the Tarim basin, because during the reign of Kanishka, Kushans imposed their influence and power throughout the whole Tarim basin all the way to Turfan. With the Kushans came the northwestern norm of the Prakrit language. It was written with “Kharoshti” and became the “lingua franca” for rule, trade and Buddhism. (DH-SST, p.16-19) However, we may discuss some words, borrowed the reverse way::

1. αγάλγο “desire” – Toch. (a) akal, Toch. (b) akālk - desire, aspiration, in Lithuanian alkti, Latvian alkt – “hungry”, Proto-Slavic pronunciation: *ālakātī - hungry. D. adams noted an etymological connection with the Toch. lāl - aspiration. Also, in Toch. (b) alalte - eager, striving for something.

2. βαγαλαγγο “sanctuary” – Toch. (b) leki – a place for recreation, in Toch. (a, b) lāk, lok, lyāk – a hidden place, a lair, go to bed. There is also a direct Finno-Ugric parallel in Finnish lakka, Estonian lakk, Hungarian lak - lair, home. (UE) This shows that perhaps we have a word of tocharian origin - λαγγό. D. adams sees it as an indoubtably Tocharian in origin.

3. καμιρδο, *καμιρδο “head, chief (god)” - Toch. (b) kamartike, Toch. (a) kāmārtik “aristocrat, nobleman” (Proto-Bulgarian kramarin (крэмарин) – boyar, aristocrat, nobleman). About kamartike / kāmārtik, D. adams stated that the extra-tocharian connections are questionable and this word is of tocharian origin.

4. σαγο “measure of wine” measure - Toch. (b) cāk “wey”. D. adams stated that the word is Chinese in origin. 石 - modern pronunciation: shí, ancient Chinese, Classical Old Chinese and Western Han era pronunciation: diāk, Eastern Han era pronunciation: džiak - a measure of volume equal to 10 Dou or 103,547 L.

5. σπαχτάνι “obligation to serve” (older) *σπαχτανιγο - Toch. (b) spaktānike, Toch. (a) spaktānik “servant”, cf. pronunciation: in Toch. (b) with Toh. (a) spaktām “service”. According to D. adams the word is of undisputably Tocharian origin and is derived from the Proto-Tocharian spektān – to watch (to look after, to care for), Latin spectare – to watch, Old High-German spehān – to peek, to spy.

6. φρογάγο “profit” - Toch. (a) pārkāu, Toch. (b) parko “benefit, profit”. D. adams stated that tocharian forms are derived from the verb park - rise, heighten, grow, i.e. are of tocharian origin.

7. φρομύγο “hope” – Toch. (a,b) pārmānk “hope”; According to D. adams, the etymology is not clear; the word can be considered as one with a tocharian origin. Possible link with Tocharian (b) maune - eager, strong desire. (DH-SST, p.16-19), (DH-PA)

4. Nana and Siyavush or Nüwa 女娲 and Fusi 伏羲

The cult of the divine couple Nana / Siyavush, or the Mother-Goddess and the Sun-God, became widespread in Central Asia with the arrival of the Kushans. The Iranians’ Mother-Goddess was named Anahita and their Sun-God was named Mithras. Nana/Nanaya is depicted with four arms, holding the Sun and Moon in her hands. Siyavush, the Rider-God is her companion and son. He is the symbol of the Sun and the resurgent nature. Large celebrations were held in his honour when Spring came. In Bukhara, every man slaughtered a cock on the first day of the year (the spring equinox). Horse races and archery competitions were held and

14 exact Bulgarian analogue - "day of the cock" or "feast of men" in early February.
15 exact Bulgarian analogue - "horse race" - horse racing held on the day of saint Theodore.
the winner became king for a day. In Kucha on “Tang-shu”, the first day of new year, there were horse races, wrestling, and ram fights. Celebrations honouring Siyavush always reflect the transition from Winter to Spring. Siyavush is an Iranian epos hero from “Shah-Name”. However, for the persian Ferdowsi, Siyavush, is an ordinary mortal hero, a symbol of nobility and unfortunate fate; not a God. Even in the aforementioned epos, he is more connected with the East: his possessions are “east of Khotan, close to the the boundaries of China”, his wife is the daughter of “the king of Turan – Afrasiab”. In the epic poem of Firdousi, Siyavush is killed as a result of the perfidious conspiracy organized by the evil Gersivas, brother of Afrasiab. Typically, the name “Siyavush” translates to “dark-haired”.

In the Phrygians, Thracians and Hittites, on the other hand, the cult of this god is strong. For the Phrygians and Thracians, he was called Saobadz / Sabazius and for the Hittites - Shaush. According to the bulgarian scientist Vladimir Georgiev, on Minoan culture inscriptions connected to the Pelazgians, the name of the god “Sazo” (corresponding to Sabazius) can be found. (ВГ-ЭМ-ВДИ-1950-3/4, pp.57-68) In Greek mythology, the analogue of Sabazios is Dionysos, the son of Persephon, the daughter of Demeter (Mother-Earth) and Zeus, turned into a snake. The snake was a sacred animal for the Phrygian Sabazius.

Given that the Tocharians’ ancestors were linguistically close to the ancestors of the Thracians, Phrygians and Hittites, it is perfectly logical for them to have preserved the cult towards Sabazius / Siyavush and with the resettlement of the Yuezhi / Tocharians, for it to have spread in Central Asia as a cult similar and parallel to the Iranian / Saks Mithras one. The name Siyavush gets a better explanation via the Tocharian languages: Toch. (a) sāo, Toch. (b) sāw means life, alive, vibrant and fully responds to his responsibility – he is the god of the resurgent nature, or Toch. (b) sāve, sāv - great. Close analogues are found in Hittite šiu, šiim - god, šivat – daylight, savai – to fill up, to generate, Lydian sav - benefit, sava – to fill, savant – to flourish, savtord – to approve, Karian sav - beautiful, glorious, Anatolian suva - fill, Latin suavis – nice, Oksanian sivum - filled, saahtum – saint, revered, Gaelic suadi – good, nice, Illyrian vesu – good, Phrygian vasu - nice and the Thracian sabazias – released, in Sanskrit: śeṣa - dear, sweet, Indo-Aryan (Rig-Veda) śēvya - friendship, śēvāra – wealth, treasury. In ancient festivities, dedicated to Sabazius, there was an indispensable attribute: the specific cry “eōoī cābōī” corresponding to the Thracian in – “yu”, analogue in Latin: ivvo, reflect General Indo-European yevo, yewe - help, bless, preserve, grow, store.

Demosthenes scolds the Athenians for easily assimilating other people’s customs and willingly using foreign, barbaric (Thracian and Phrygian) cheers during the festivals of Dionysus (Sabazius). In feasts, dedicated to Bacchus, the Romans used the cry “Euhoe Bacche”, which represents a mechanical late Greek borrowing of the Thracian-Phrygian basis, instead of the Latin “Iuves Sabe”. This indicates that the original meaning was replaced with an echoic formula. (BG-TTE, pp.226-228,113)

In Central Asia, the Syavush cult appeared about 1 century B.C.E. and remained until the imposition of Islam in the VIII century. It was widespread in the land of Kanju (Sogdiana and Khwarezm). In Khwarezm, he is the father of local rulers from the Afrigids dynasty. It is also practiced by the Ossetians, where Sauass, was the first As, i.e. the founder of the Ases and the Narts, like the Avestian Yima, or the Scandinavian Odin. According to E. Makeev, the name Sauass means “the bringer of daylight of the morning, of the truth (in Ossetian Sew - morning and aess – truth). The character is synonymous with the Avestian heroes Syaoshi and Syavarshani - saviours carrying the truth and righteousness.
Syavarnshan is synonymous with the character Siyavush, and Siyavush is a symbol of honesty and fairness. We can also suggest the Ossetian suæwsm – a creation, to create, and æss - justice, truth. (ДМ-ТАНЗ)

Traditionally, this god is depicted as a horseman in a static posture stabbing a majestic wild animal with his spear. This is the horseman depicted on the Khwarezmian coins.

According to V. I. Pruglo, excavations made in Crimea show the distinct popularity of the image of a rider-god that appeared in I century B.C.E. -III century ad in the Bosporian kingdom. He is depicted on terracotta, on statues, reliefs and the coins of the Bosporian kings from the time of Reskuporid II. The image of the rider has a certain canon – he is in a majestic, frozen posture and the horse’s right leg is always raised. (ВП-ТСВ, НКАМ, pp.177-183)

The Rajput people, descendants of the Hephtalites in North India also minted their own coins during the Middle Ages. In the image canon, two the characters, unknown from previous times are almost always present. One is the Horseman-god, the so-called “Rajput Rider”. He is always depicted in a relaxed, majestic pose and his horse’s right leg is raised. The rider holds a spear in his hand. The way of depiction is identical to that of the “Khwarezmian Rider”. For the ancient bulgarians, this god was a supreme deity and is depicted on the so-called. “Madara relief”, located near the first Bulgarian capital Pliska, in a posture similar to that of the “Khwarezmian Rider”. According to “The Anonymous chronograph”, the ancestor of the Bulgarians is Ziezi, while in folk art, the memory of the pagan god Siva, whom the Bulgarians of the XIX century honored with the New Year, the day of St. Basil, was preserved.

Another the character is Nana. This goddess is particularly important for the Kushan rulers. On Sanab’s coins, she is placing the wreath of kingship on the head of the ruler, who is on horseback. She is the patroness of the Kushan state and it is from her that Kanishka received the royal power. During Kanishka’s reign, a full body image of Nana, Nanay holding a spear, ending with a lunar image (a Crescent moon) is used. The image of Nana is also found on coins, minted by the older Yuezhi ruler Sapolbiz(is) (Σαπαλβιζης), but there, she has mounted her lion and is holding a crescent. Another Yuezhi ruler, Arselis, minted similar coins around 20 B.C.E.. He inherited the throne from Sapolbiz(is).

On Sapolbiz(is)’ coins, a lion, looking to the right with inscriptions on both sides, reading “NANAIA” is depicted. Above the lion symbol there is a crescent shape. The inscription NANAIA is also used on Kanishka’s coins. Rosenfield suggests that the shorter version, “Nana”, is found in the eastern parts of the Kushan Empire, while the longer version, “NANAIA”, is used in the west, in the region under Sapolbiz’s rule.

The image of Nana was always associated with the moon – the crescent moon is her symbol. On Kanishka’s coins, Nana is not riding a lion and is holding a crescent. The traditional
image of the goddess on her lion reappeared on the coins of Kanishka II and Huvishka. It is also worth noting that the first representatives of the Gupta dynasty (Chandragupta) also used the image of Nana on her lion for their coins. (RB-K, Evidence for Sapadbizes and West Bactria under the Yu-chi; The Goddess Nana) Nana is also present on other objects from the Kushan era, e.g.: a gold application (trim) on a belt buckle (see: figure above).

On a plate from Perm (VII - X century) described by B. Marshak as, “belonging to the so-called Permian animal style”, the four-armed goddess and the inscription ‘Kharoshti’: Maha Nangha (Great Nana) are depicted. On a plate from the village of Bartim, the region of Perm, there is also a depiction of Nana riding a lion and holding the Sun and the Moon in her hands, in typical Kushan fashion. The inscription is in the Indian “Brahmi” script: “u-gha na-i-ki-ya”, and can be translated as “She, The Great Goddess”. (ВД-ХМВ, p.18, drawing.107)

The first word indicates a parallel with the Ossetian Digor uaïg. Iron uaïg - giant, hero, in Toch. (b) auki, auks, Toch. (b) ok, yuk - height, whereas the second word reflects the Tocharian nakte – god. The third word, “ya”, shows a parallel with the Ossetian ujy, aj, Tajik ū, vaj, Ishkashimi wa, ua Shughni, wi, Munji wo, Wakhi uao – he, and Iron uaj, Digor uaj - she. (DA-DT-b), (DRT), (IED), (ИРС), (ДРС)

In Khotan, the image of a goddess with four arms, riding a lion, who is identical to the middle-Asian Nana is widespread. She is depicted on small wooden icons and murals in Buddhist temples next to the image of Shiva. Just like Nana, she holds the Sun and Moon in her lifted hands. Another very common character in Khotan is the image of a Rider-god (sometimes riding a camel) in a majestic pose with a cup in his hand. In the opposite corner of the Tarim basin (Turphan oasis village Yar, near the ancient Cheshi), A. Lekok found a drawing of the Horseman-god on a scroll. On it, it was stated that he is the guardian god of the country. (БЛ-ВТДРС-2000, pp.242-244)

The Nana cult is very ancient. In ancient Sumer, the Mother Goddess Inanna was worshipped. She is depicted with bird wings, bird feet, her hands raised and with excessive pubic hair (see: 1.), i.e. fertile functions are stressed. She is the daughter of the Moon God Nanna, and the goddess Ning. In Akkad, she is called Ishtar, and in Phoenicia - Astarte (‘ttrt: Atart or Athtart). In Greek mythology, Nana (Naõa) is a nymph. The evolution of her image is interesting. In Central Asia, the wings become a second pair of hands and instead of standing upright standing on pair of lions, she starts being depicted as riding a lion. (In the figure 1. Inanna 2. Ishtar, 3. Astarte, 4. Bunjikat of Nana (Ustrushana), 5., 6., 7. Nana on dishes from Bartim - Permian region, Russia).

The oldest parallels of this cult are found among the ancient Neolithic culture of Chatal Huyuk (Çatal Höyük), (Anatolia, Asia Minor), where they found an image of the goddess seated on a throne with lion's heads.

A very interesting parallel can be observed with the ancient Chinese mythological pair Nüwa and Fusi. This is a pair of deities - (Nüwa) female and (Fusi) male, who have human heads and human bodies down to the waist, while the rest of their body is that of snakes. Images of these deities were discovered by Aurel Stein in burials from the necropolis Astana near Turfan, on painted silk in the year 1915. The deities have ponytails, above them is the Sun, beneath them the Moon; they are surrounded by stars and hold the compass and quadrant symbols in their hands. According to Serge Papilon, the cult of Fusi and Nüwa is tocharian in origin and spread east to China from Turfan. In Chinese depictions of these deities, a bird is added next to Fusi and a frog and the moon are added next to Nüwa. In Chinese mythology, the frog is a lunar symbol, while the bird is a solar symbol.

Chinese texts say Fusi had a long beard. Because he had a snake tail, he is also often presented as a bearded snake. Such creatures exist in the mythology of the Hittites and represent the Underworld. Bearded snakes are also common in Greek mythology. And snake Sabazius’ sacred animal! The Chinese believe that Fusi is the son of the dragon Fenglung. According to Greek mythology, the analogues of Sabazius are Dionysus, the son of Persephone, the daughter of Demeter (Mother Earth) and Zeus, who turned into a snake to mate with her. According to Papilon, the couple “Fussi / Nüwa” are analogous to the Scandinavian pair “Freyr / Freya”, but I believe they reflect the ancient pair “Sun God / Mother Earth”, and the idea of incest between them is widespread in Indo-European mythology. Serge Papilon also believes that Fusi is likely the Tocharian god of the New Year, because in China, he is the god of spring, respectively. Siyavush / Sabazius is also the god of resurfacing nature. (SP-ITMC, p.21-26) The Thracian-Phrygian cult of Sabazius is a direct continuation of the cult of the Mother Goddess. She is a primary deity in the Thracian pantheon. There is a four step cycle in her symbolism of development. The first reflects the
self-generation of the Mother Goddess (Mother Earth) or the autogenesis of life in the notions of the ancients. The second reflects the emergence of the divine child - Sun, showing the male beginning. It is necessary for the balance of nature and the cyclical rebirth and renewal - the cycle of four seasons. The manhood of the God-son is next, which continues up until he is a God of equal power to the Mother Goddess, which is followed by his divine marriage to her. Then the cycle closes and nature is able to resurge by itself.

Let's see what lies behind the characters that are used to write the names of these deities:

Fusi 伏羲, 伏 – modern pronunciation: fú, ancient Chinese and Han era pronunciation: bōk, meaning: short, hidden, submissive, lying (on something). the character 義: modern pronunciation: xī, ancient Chinese pronunciation: sngaj (sngaf), Han era pronunciation: ṇaj (ngaj); meaning: (in addition to being part of the name): breath, to gasp, breeze, vapor, steam. Therefore, Fusi was pronounced Biekngay / Biekngay. It is clear that Fusi is associated with the air and the wind; he is a sky god, or maybe a chthonic creature, a dragon, a fire-breathing dragon, given the meaning of the first the character.

Nüwa 女娲. the character 女: modern pronunciation: nǚ, ancient Chinese pronunciation: ncreasing. Han era pronunciation: nà, meaning: woman, female, girl, daughter. the character 娲 (娲): modern pronunciation: wā; used in the name Nüwa. However, there are two similar the characters also associated with this name: 1.蛙 - modern pronunciation: wā, ancient Chinese and Han era pronunciation: æwrē; meaning: a beautiful girl, a doll. 2.蛙 - modern pronunciation: wā, ancient Chinese and Han era pronunciation: æwrē; meaning: frog, obscene, depraved. The name Nüwa literally means a beautiful girl, a beautiful young woman, a woman with pronounced sexual activity and at the same time a “lunar symbol”, like the frog. Nüwa is completely analogous to Freya, Aphrodite and Venus, or the oldest image of a female deity - the Mother Goddess Nana!

Another image often seen on Kushan coins besides that of Nana is the image of Vaninda16 (Oanindo) – the goddess of victory, Toch. (b) winānne - victory, the god of fire Acho - in Toch. (b) antapse - fire, conflagration, Toch. (a) twās – to start a fire, the god of wind Vato (Oado) - Toch. (a, b) want, wānt, yente - wind, the Moon Goddess Mao - Toh. (b) mānt - moon. All of them have equally plausible Iranian etymologies as well, but we can see how there is an overlapping of closely related Indo-European words in the language of the Arsians / Yuezhi with words in the language of the Iranian population.

On some of Huvishka’s coins, the representation of Oesho (Shiva) along Nana is significant. Nana appears with Shiva, and replaces his wife (from Indian mythology) Uma - Ommo. As the Indian god Shiva can be seen as analogous to Siyavush, the pair Nana / Shiva is actually completely equivalent to Nana / Siyavush.

Another goddess, Riom (Riom), can also be found on Huvishka’s coins. Her name is written with Greek letters and it is generally believed she is equivalent to the Hindu goddess of fortune Riddī, who is the wife of the god of wealth Kuber. (Coins of Kushana Empire: http://www.indianetzone.com/2/coins_kushana_dynasty.htm and KANISHKA AND THE KUSHANA DYNASTY: http://prabhu.50g.com/kushanas.html)

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16 The first known Bulgarian ruler of the Armenian sources (Movzes Horenatsi "History of Armenia") says Vand (Вънд), modern. Bulgarian name Vando (Въндо).
There are interesting parallels in Toch (a) rām, Toch. (b) reme, Proto-Tocharian *rem – advocate, which E. Adams derived from the Proto-Indo-European *room – advocate, follower, in Sanskrit rāmā – well-being, rambahā - support, ramanlya, ramya - friend. (DA-DT-b) Also in Toch. (b) rām, Sanskrit rāmate, rama, Proto-Indo-Iranian hram, Old Persian ariyāramma, Avestian rāman, Khotan-Saka ram, Sogdian ‘wr’m, Parthian, modern Persian rāmišn, ārām, Pashtun ārām, Ossetian remun, Hindi-Urdu ārām, āramū, Old German rama, Icelandic rimis, ancient Baltic remti, Lithuanian remui, Latvian rams, Greek ἰρημος - calm, quiet. (L-IAIL) In Khufi and Rushan ram - pity, humility. (BC-PXT) In Finno-Ugrian languages, Lappish remm, Estonian, Veps ramb - weak, and Hungarian öröm, Mari ramyk, Lappish roamm, Finnish remu, Estonian rõõm - joy, fun, pleasure. (VS-ETD)

5. Daxia 大夏- Tachara, Dayuan 大宛 or 大宛 - Tahvar and the Tocharians, Ferghana

Like an axiom, in almost every piece of work devoted to the Kushans, it is repeated and reiterated that the Chinese name Daxia (大夏), used for the first time by Sima Qian in “Shi-ji” in the chapters devoted to the mission of Chang Jiang (張騫), is an analogue of Bactria. However, it turns out that this is in fact very wrong. That name was given by Chang Jiang, the first Chinese man for whom there are written records that he visited Central Asia, and at the time the Yuezhi / Arsians had just settled on the north bank of the Amu Darya River, at that. Let's see what the pronunciation of the modern variation Daxia (Dasya) 大夏 was in age our interest:

大夏: The first the character is 大. Modern reading dà, dái, tài, (Dial. forms do, to), ancient Chinese pronunciation: dhâś, thâś, Classic Old Chinese: pronunciation: dhâć, Han and Tang era pronunciation: dhâś; meaning: big, great, chief, tall, enormous. The second the character is 夏. Modern pronunciation: xià, ancient Chinese pronunciation: g(h)râś, Classic Old Chinese: pronunciation: g(h)râh, Han era pronunciation: grâh, grâg; meaning: summer, bright, shining, large; parallel with the Tibetan khra - colourful. By reconstructing the pronunciation in the period we are interested in, we get “dhâś-g(h)râś, thaâś-g(h)râś”, which is very close to *toyri (compare to Ptolemy’s Togara) Or Daxia = Dagra, Tagra, Tagara, Tachara. This was proven by the German researcher Chris Dorneihe. (CD-ZhQ, p.12) This clearly indicates that Daxia does not mean Bactria and instead means Tagara / Tochara. This fact raises a lot of new questions: Who gave this name to the area? Who are the Tocharians from the tribes described by Strabo, who conquered Greco-Bactria? How many “stages” was Greco-Bactria’s invasion carried out in?

In his “Shi-ji”, Sima Qian provides the very first information about Daxia, which he took from the report of Zhang Jiang after the latter returned from his "Western" mission with the Yuezhi in about 126 B.C.E.. Daxia was weak state, without a major ruler, divided into many small domains run by “small” kings, situated in every major city. The population was very skilled in trade, but very weak in military affairs. The soldiers were cowards and avoided going in open battle. The Yuezhi conquered Daxia easily, without even going to war. This information refers to a country that cannot in any case be the Greco-Bactrian kingdom, as it is governed by authoritarian rulers, who were in constant battle both with each other, for the throne, and with the neighboring countries. As war was daily life for the population of Greco-Bactria, there is no way they were weak, soft, cowardly merchants afraid of battle.

The capital city of Daxia was Lanshi 蘭市, known for its big markets. Zhang reached the royal camp of the Yuezhi in 128 B.C.E.. It was situated north of the river Guy 威, while Daxia was located south of said river. Most researchers believe that Guy refers to the Amu Darya River
and the analysis of the name confirms that theory. the character 姬: modern pronunciation: gui, ancient Chinese, Classic Old Chinese: and Han era pronunciation: kwaj; meaning: The name of the Guyhe River in the Hubei Province and the personal name Guy. It is very likely that kwaj or kwaj is a distorted transcription of the Iranian name of the river, Valsh, which the Greeks slanted to Ox / Oxus 17.

The name of the capital of Daxia, Lansi 藍市, is also interesting. It is known as Jianshi 監氏, the “Han-shu” ch.119, p.278, as Yingjianshi 腰監氏 in the “Bei-shi” and as Lujianshi 盧監氏, in “Wei-shu”. Let us look at the characters it is comprised of. The first the character is 藍. It is read as lán in modern times and was read as rám in Ancient Chinese: Classic Old Chinese: and Han era pronunciation: dhá; meaning: a market, city walls. We get the transcription “rám-dhá” in the era we are interested in. It is quite possible that the name reflects the direct transfer of a foreign name in a deformed version – Daraspa, as Chris Dorneich thinks, maybe even meant to include an implication of the presence of many markets, as suggested in “Shi-ji”. (CD-ZhQ, p. 49, 53) The second pronunciation: is written with the character 監 (modern pronunciation: jiān, very close to 藍 lán, indicating that we may have an error in the copy process), the character 監 (modern pronunciation: jiān, ancient Chinese and Han era pronunciation: krām; meaning: to monitor, to control, to inspect) and the character 氏 (modern pronunciation: shì, ancient Chinese and Western Han era pronunciation: g(h)é, Eastern Han era pronunciation: g(h)jé; meaning: family, clan). In this case, the name of the city is “krām-g(h)é / krām-g(h)jé”. The “Bei-shi”, the name of the city is Yingjianshi 腰監氏. The first the character is 姬. Its only reading is ying, and it signifies an important accomplishment of the bride at the wedding ceremony, a concubine. Therefore, the name here should be read as “ying-krām-g(h)é / ying-krām-g(h)jé” or “Ikrame”. In “Wei-shu” we, have Lujianshi 盧監氏. The first the character, 盧: modern pronunciation: lù, ancient Chinese and Han era pronunciation: rā, Wei and Tang era pronunciation: là; meaning: a hut. Given that the information about Lansi in these later Chinese texts was copied mainly in the “Shi-ji” and “Han-shu” texts, the probable restoration of the name is “rā-krām-g(h)é”.

I think the most trustworthy is the pronunciation: used in “Shi-ji”, as it is taken directly from Chang Jiang’s report. In the following transcripts, errors begin to accumulate. Considering the location of Lanshi apparently is the same as that of Daraspa, it becomes clear that Daxia / Tohara does not stretch over all of Bactria - only its eastern part. According to Strabo, “Daraspa / Draspa” is one of the three largest cities of Bactria, usually associated with the towns of Hulm or Kunduz in Afghanistan. (CD-ZhQ, p. 53) The name of Draspa (Ammianus Marcelinus) adrapa (Strabo) Drapsaka (Arrian). I think it corresponds the

17 An interesting hypothesis is that of Gamkrelidze and Ivanov, built on the hypothesis of Pederesen, who see the name Ox (Oks) as an old Tocharian word, analogous to the Latin aqua – water. Hittite akukal(la) - pouring water, Old English ēg - stream, Old Saxon, Old High German aha, Gothic ahwa - river, Proto-Indo-European *ak(w) - water, river, and Tocharian (a, b) yok - drink, yoko - thirst, and meaning water resp. the river. This proto-tocharian word was borrowed in ancient Turkish as ıkız - river. (ДТС, p.383), (ГИ-2, p.940),(IЕD) D. C.E.ams does not accept this hypothesis. Another meaning of yok is to drink, yokasto - drink, beverage. It was borrowed in the Turkish languages as *iće / eč - drink, ički - drink (Turkish word in Bulgarian: ichkiya).
best to the village of Anderab in Afghanistan, located approximately halfway between Kabul and Kunduz. Ptolemy writes that Drepsa was the capital of the Sogdians, but by Sogdiana, he means the so-called Transoxania area, i.e. the land between the rivers Yaksarat and Ox; in other words, Daxia (Tochara). (БЛ-ВТДРС-1988, p.219)

Another piece of evidence that shows that Daxia and Bactria are not the same is the fact that Chinese sources have a separate name for this toponym. In “Hou Han-shu”, the country of Puta 濃達, along with Gaofu 高附 and Qibin 廣賓, are clearly specified as the areas conquered by Kujula Kadphises (Qiujiuque -丘就卻). We see that the area around the city of Bactria, which the Kushans later called Bahlo, (modern name Balkh), is not among the areas that were first conquered by the Yuezhi / Arsians. In other words, Daxia cannot be Bactria! If we take into consideration the characters that comprise Puta 濃達, a clear conveyance of the resp. toponym can be seen. The character 濃 is very close to the character 濂. 濂 was read as bōk from ancient times until the Tang era and as bwōk, buk in the late Middle Ages. Its modern reading is pū. It means timber, crude, simple, wet. The second character, 達: reading from ancient times to the Middle Ages: d(h)āt, dat, modern pronunciation: dā; meaning: penetrate, stab, pierce, reach, shrewd. So, in the Han era, the pronunciation we get is “bōk(d)āt”, and if we assume that the “v” sound is being conveyed as well – “bōk(d)ār” or Bohdar / Bahdar. The ancient Iranian name of the city, and the district is Bakhtri, Bakhdi and the ancient name of Balkh, Bakhdi (Baxdi) itself is an Avetian pronunciation: of the old Persian baxtri, apparently associated with the direction west or north, Pahlavi ābaxtār - towards the north in the Persian bākhtar - west, Dards languages pāscimā, Sanskrit pāći, apāci - rear and west, Persian abhar - rear, English back - back. (DDSA) According to Indo-Iranian tradition, the West is associated with the rear. It is assumed that this is related to the Iranian people’s migration in the eastern direction, which makes “the West” always behind.

According to the Avestians, Balkh / Bakhdi was built by the mythical king of Ariyashayana (literally translated as “Country - ḍšaṇana, of the Arias”) Luhrasp, the father of Kavi Vishtaspi. Here, Zarathustra preached his teachings, which Kavi Vishtaspi adopted as the official religion of the country. According to another version, the founder of Bakhdi is the mythical “first man” Keyumars. Ancien Indian author Panini (V century B.C.E.) spoke of the city of Bahlīka, which is an accurate Sanskrit transcription of the Avetian name Bakhdis.

Out of the famous European scientists, who translated the Chinese chronicles, it was De Groot, who was the first one to correctly note in his translation of a certain passage that the two Chinese the characters 濃達 should be read as P’aktat = Baktar (Baktar). (CD-ZhQ, p. 54)

We see that the Yuezhi / Arsians did not conquer Bactria – they conquered the area called Tagara / Tachara, which was unknown to the classical Greco-Roman authors. In the later chronicle “Sin Tang-shu”, it is said that the country known as Daxia / Ta-hsia (大夏) during the Han era: is now called Tuholo\(^\text{18}\) (吐火羅) or Tocharistan. Tuholo is the universally recognized

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\(^{18}\) Neumann in year 1837 (p.181) completely correctly says: “Tu-ho-lo ... vor Alters war dies das Land der Ta-hia” (Tuholo - in antiquity, this is the country of Ta-xia/Ta-sia). In the Chinese text, it is very clearly stated: 吐火羅 ... 古大夏地 or “Tuholo is the ancient country Ta-sia/Ta-xia”.

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Chinese name of the district of Toharistan (Tuchristan / Tughristan or “Tacharestan”, as Arab authors wrote it) or To-ha-ra. This district is NOT Bactria – it is its eastern part. This is a very important fact. (CD-ZhQ, p.12) Thus, we get a very complicated case: The Tocharians of Greco-Roman sources are the same as the Yuezhi / Rouzhi (Arsians) from Chinese sources, yet these same Yuezhi / Tocharians conquer a foreign land, which bears their ethnonym!? Things get even more confusing if we take into account another fact. Chinese sources (“Shi-ji”, “Han-shu”) tell us that at an earlier stage, after they left Gansu, the Yuezhi settled in the area along the river valleys of Chu and Ili, in the land of the “Sai” 塞 (Shi-ji) or “Sai-wang” 塞王 people (Han-shu, ch.96). In the Han era, the character 塞 was read as sēk; this pronunciation has been preserved in some modern Chinese dialects (Guangzhou ʂak, Xiamen sìk, Chaozhou sak) and is generally accepted to mean “Sakas”. The pronunciation: 塞王 used in “Han-shu” clarifies that these Sakas were called “Royal Sakas” (from Chinese 王 wang - king, ruler). Under the pressure of new invaders, the Sakas left their land and resettled in the south, while the Yuezhi settled in their place. Later, the Wusun 烏孫 people came and defeated the Yuezhi. The latter were forced to leave the valleys of the rivers Chu and Ili (modern name of the area - Sedmorechie / Zhetsisu, or “Seven rivers”), went through the state of Dayuan 大宛 (Ferghana Valley), and then descended to the south, reaching the shores of the Amu Darya river. Analysing the name “Dayuan” (大宛, 大苑) gives us some interesting results. The first the character, 大: modern pronunciation: dā [dá]; ancient Chinese pronunciation: dḥāṣ [dhāṣ]; Classic Old Chinese pronunciation: dhāc, Han and Tang era pronunciation: dhāś; meaning: big, great, chief, tall, huge. The second the character is 宛. Modern pronunciation: yuān; ancient Chinese pronunciation: ㄚwan (āwan); Classic Old Chinese: and Han era pronunciation: āwan; meaning - crooked, bent, lying, treacherous. In the second version of the name, a second the character, 宛, is used. Its modern reading is yuān, its ancient Chinese – Han era reading was āwan. It means: park, storehouse. Therefore the pronunciation in the Han era was Dhātsāwan, the more ancient pronunciation: of which is Thātsā "ar. This gives E. Puleyblank reason to see in the Chinese name an ancient, non-Chinese self-given name - 'Ta-ar or “Tagara / Tachar”, resp. “Tochar” - a toponym, similar to Daxia / Tachara, located slightly north of it. There is only one conclusion we can draw from this situation: some people, who bore the name “tocharians” (tacharians), before the advent of the Arsians (Yuezhi), entered the region of the Ferghana Valley and the situated directly south of it territory of Eastern Bactria and even left their name. This area was called Tachara / Tochara. Unfortunately, the Greco-Roman authors do not say anything about it. In my opinion, there are two possibilities:

1. The name “Tachara / Tochara” is a remainder of antiquity when the proto-tocharians were migrating East. They probably stayed in the Ferghana Valley and Eastern Bactria before entering the Tarim and Dzungarian basins. In “Mahabharata”, it is said that the ancient people of “Cambodia” conquered Hindi kush and Paropamiz and became neighbors with the Rishikas - Tocharians or Arsians to the east, while going as far as Radzhur in the south, in Northern India. The eastern part of Cambodia is designated as a Parama-Cambodia and reaches Ferghana.

19 The ancestors of the modern Nuristan people, who called themselves Kamviri – the Kam people. They are at the heart of the Kimerrians, who emerged in the East VIII-VII century BC. The “Celticized” descendants of the Kimerrians, known as Kimvrians moved to Wales during the II century BC. Camboja (Kamboja) derives from the Nuristan toponym k̲om / kāmozi - the land of the Kom / Kam people.
2. Strabo, citing the works of Apollodorus of Artemita, which unfortunately did not reach us, reported that the Greco-Bactrian king Euthydemus, “massively expanded his empire to the east, reaching the lands of the Phrunes and Seres” in his “Geography” (Strabo. Geographia XI.XLI) We can therefore assume that there was also a significant migration of the population towards inner Greco-Bactria, i.e. the Tocharians, who hide behind the Greek name “Seres” probably settled in the Ferghana Valley and Eastern Bactria. The Ferghana region was conquered by Alexander the Great in 329 B.C.E. He founded the fortified city of Alexandria Eshtat (remote Alexandria) there, in the southwestern part of the Ferghana Valley, on the south bank of the river Sar Darya (Yaxarat), where the modern city of Khujand in Tajikistan is today. By Alexander’s order, a 6 km brick wall was built around the city. Remote Alexandria was populated by soldiers and veterans from Alexander’s army that had suffered injuries. The whole of Bactria, Transoxania and the Ferghana region remained under the rule of the Hellenistic Seleukid Empire until 250 B.C.E. After the rebellion of Diodot, these areas became the independent Greco-Bactrian kingdom. There is evidence that around 200 B.C.E. Greco-bactrians invaded Kashgar and the lands north of the Tian Shan mountain. Statues of Greek soldiers from that time have been found. Today, they are being preserved in the museum of Urumqi (Boardman). As for “Serica” Pliny, Ptolemy later said that it begins east of Bactria, the population is tall and has blue eyes and light hair, they are sedentary, they live in cities and have a peaceful disposition, they avoid conflicts with their neighbors (like the description given by Herodotus for Argippaeans or Argippaei), they are rich and love luxury. They mainly deal with trade - silk, high-quality leathers, wool and high-quality iron (Henry Yule, “Cathay and the way thither”).

The description of the inhabitants of Daxia / Tochara is extremely similar - peaceful and wealthy merchants, rather than brutal, warring nomads. Therefore, Serica generally corresponds to the Tocharian oases countries, rather than their “homogeneous brothers” – the warlike Arsians, and it is likely part of this population ended up in the land of Greco-Bactria, and left their name on the region where they had settled, before the advent of the Arsians/Tocharians, or Yuezhi. Similarly, “Han-shu”, the people of Dayuan are described as traders identical to the Daxians in appearance and customs.

Therefore, we cannot think of the “Tocharians” mentioned by Pliny and Pompey Trogus, which are among the nomadic tribes that conquered Bactria as the same as the “Tocharians” who gave their name to Dayuan and Daxia. It is impossible for a warlike nomadic people to become peace-loving merchants afraid of conflict in just a few decades.

The stages of the conquest of Greco-Bactria may be clearly determined by comparing the data of Chinese and Greco-Roman sources.

In 166/165 B.C.E. shanyu Laoshan struck the last devastating blow to the Yuezhi / Arsians 月氏, killing their ruler and ordering them to make a chalice from his skull. The Yuezhi headed northwest and abandoned Gansu forever. Their main route was near the Lop-noor lake and the town of Loulan (Krorain), then towards the Bosten-Hu lake (Bostan-cul/Baghrash-cul), where part of them remained, settled in the region and founded the state of Agni (Yanqi), while the others continued along the northern slopes of the Tian Shan towards the Ili river’s valley in the “Semirechye” (“Seven Rivers”) area. The second established date is 129/128 B.C.E. when the Chinese envoy Zhang Jiang discovers the Yuezhi / Arsians 月氏 on the north bank of the Ox (Amu Darya) river. In “Han-shu”, in the chapter “Narrative of the Western Regions (“Western countries” in Russian literature), it is reported that after the Xiongnu killed the ruler of the Yuezhi, the entire people moved far west, reaching the country of Dayuan. After that, they attacked and conquered Daxia. In the same chronicle, in a part of the same chapter, dedicated to

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20 Also called Khozdent, or the former Leninab C.E., in Tajikistan.
the Wusun 烏孫, and the description of their country, it is stated that initially these lands (between Dayuan in the west, Kangju in the northwest, and Xiongnu in the east (i.e. the Area of the Seven rivers) were inhabited by the Sai 塞 (Saka). Later, the Yuezhi (Arsians) came, defeated them, and expelled the Sai-wang 塞王, i.e. “Royal Sakas”21, to the south. The latter passed through the “Hanging passages”, i.e. the steep mountain passes in the Himalayas and Karakoram. In Ch. 96A. 3884, in the “Han-shu” In the report of Qibin (Kashmir) it is specified that this land was conquered by the Sai tribes after the Yuezhi drove them from their lands. The Sai / Sakas divided themselves into many tribes and formed many countries.

The Yuezhi settled in their old land. They did not live there long, however, as the very next sentence informs us that the Wusun “kunmo” (kan-bag) attacked them (to avenge an old insult and the murder of his father), defeated them and conquered their country. The Yuezhi were forced to emigrate to the west. Apparently some of them remained, as “Han-shu”, says that when the Wusuns settled in their newly conquered homeland, they mixed with the other Yuezhi and Sai (Sakas), and thus arose a mixed people. For the Wusun in “Shi-ji” and “Han-shu” it is said that they originally lived together with the Yuezhi between Dunhuang and Lop-noor. However, the Yuezhi became haughty, attacked Wusun and killed their ruler (kunmo / kan-bag). After that defeat, the Wusun people and the heir to their throne, still an infant, moved to Xiongnu and sought protection. They become vassals to the Xiongnu. Later, when their infant prince grew up and proved himself to be a good soldier, he was sent by the shanyu, together with his people, to protect the western borders of the state. These events occurred under the reign of shanyu Maotun. The infant “kunmo” grew up in the court of shanyu (first Maotun and then Laoshan). Once he became a strong young man and a ruler, he requested that the shanyu (Laoshan) allow him to take revenge on the Yuezhi. He received permission and attacked the Yuezhi who were then living west of him. However, shortly afterwards the shanyu died and “kunmo” remained in his new country and declared himself independent.

In other words, the war with and the conquest of the Yuezhi occurred during the last years of Laoshan’s reign, therefore in 160/161, when he died, the Wusuns were already masters of the Area of the Seven Rivers, which tells us the Yuezhi only inhabited the region for a few years. It is clear that the two events, the migration the “Royal Sakas” and the conquest of the Area of the Seven rivers, and the Yuezhi by the Wusuni, with their subsequent migration to the southwest, around Dayuan in the land of Kangju (The lands between the rivers Amu Darya and Syr Darya) (1) and the conquest of Eastern Bactria, or Daxia (Tachara / Tochara) (2) occurred within a few years of each other, almost simultaneously. The Chinese historian Xu Sung, who lived in the XVIII - XIX century (1781-1848) drew attention to this fact in his commentary to “Han-shu”. He was subsequently quoted by Stan Konov. If we look at the sentence Pompeiy Trogus uses in his “Prologues”: “How the Asians became kings of the Tocharians and destroyed the Sakaraulians”, we see a full match. The *Asians / Wusun* conquered the *Tocharians* who are, technically, *Yuezhi / Arsians*, and drove the “Royal Sakas” from their land. (HSh), (CD-ZhQ, p. 39)

The Sakaraukas / Sai-wang 塞王, were driven out of the “Area of the Seven Rivers” by the Yuezhi / Arsians 月氏 about 165 B.C.E.. They then settled west of the Yaksarat river (Syr Darya) in Sogdiana. The event is briefly hinted at by Strabo, who simply calls them “Sakas” (Sakai) and places them there in his “Geography”. At that time, Sogdiana was probably still Greco-Bactrian territory. Shortly thereafter, i.e. some time after 163-161 B.C.E., the Yuezhi / Arsians 月氏 were in turn driven from the region of the Ili river by the Wusun people 烏孫. The Yuezhi 月氏 then conquered the land of Kangju 康居 and settled westward along the valley

21 reportedly the name of these Sakas, an expression often wrongly translated in the past as “the king of Sakas”
of the Syr Darya (Yaxarat) river. There, they encountered the Sakaraucks / Sai-wang 塞王 once again and drove them south from Sogdiana. The “Sai-wang” had no other choice but to cross the Hissar ridge and invade the land, which Chang Jiang called “Daxia (Tachara / Tochara)”, located along the upper stream of the Ox river (Amu Darya). They conquered the territory and kept for half a generation. They are the elusive nomads, who stormed and burned the ancient Hellenistic city of Ai Hanuman (called Eucratidea at the time) to the ground. With the fall of this great Greek fortress, the road is open for them to take over Tochara in its entirety or the eastern part of Bactria. Archaeological evidence about this event was found during the excavations of the Old Town of Alexandria / Eucratidea (Ai Hanum). Archaeological analysis shows that the fortress was conquered and burned about 145 B.C.E.. The year was determined via a Greek inscription that told of a deal on a piece of clay pot used to store olive oil, which ends with the phrase "Ετους κοῦ", which means: Ετους = the year, κοῦ = 24. The year 24 is of an unknown age, but comparing it to the ruyle of Eucratides (Eucratides I Megas), which began in 170 B.C.E., we get 170 - 24 = 146 B.C.E. (CD-ZhQ, p. 46) Hans Loeschner mentions a curious detail that gives us proof that conquerors were indeed the “Royal Sakas” themselves. The French expedition which explored the remains of Eucratidea found a silver ingot with runes similar to those found on the golden chalice from “the funeral of the golden man”, dated to the IV century B.C.E. , likely a ruler of the area near the Issyk-Kul Lake, i.e. the old lands of the same “Royal Sakas”. (HL-NYuK, p.19) These are the same Sakas the Achaemenid Persian king Darius mentions, as “Sakas that live behind Sogd”. According to the explorer A.Akishev, the costume of the ruler of the Sakas can be found depicted on reliefs from the palace in Kushan Halchayan. (AA-K3ΠΠΚ)

In other words, while the Yuezhi / Arsians only came here in 130-129 B.C.E., shortly before Chang Jiang encountered them, the Sakaraules / “Royal Sakas” ruled over the area about 15 years before that. Following them closely, The Yuezhi drove them from out from there as well. The Sakaraules / Sakaraucks or “Royal Sakas” had no other way to retreat but to invade Western Bactria, where Eucratides’ son (and his killer) Heliocles still reigned over the capital Bactria / Bakhdi and the lands around it. According to the numismatics data, Bopearachichi determines the time period in which Heliocles reigned as 145-130 B.C.E.. Heliocles lost Bactria around 130 B.C.E. and the Sakas settled there. This is the second stage of the collapse of Greco-Bactria. (CD-ZhQ, p. 47) In other words, when the Yuezhi / Arsians conquered Eastern Bactria, the driven out and fleeing “Royal Sakas” conquered Bactria by storm and swept the last remnants of the Hellenistic rule. The final “destruction” of the Sakaraucks in Western Bactria by the Yuezhi / Arsians is difficult to determine, but most likely occurred in the next few years. In any case, this happens after Chang Jiang is on his way back to China. In “Shi-ji”, respectively in his report, these events are not mentioned. (CD-ZhQ, p. 48) We have no direct data/messages from this third and final stage. In spite of that, in his report, Zhang Jiang gives us a detailed description of Anxi 安息 or Parthia (安息 – the Chinese transcription of the name Arshak22, in the Han era: 安 朏, 息 陠, or Ansak from Arsak / Arshak), but there is no mention of the country of “Sai-wang”, southwest of the Yuezhi and Daxia. Strabo is more specific in his “Geography” (II, 9.2) describing the reign of Parthian King Arshak: “At the beginning of the reign of Arshak, Parthia was weak, as the leader fought with those whose descendants were deprived of power and whose lands he had captured. But later, his power grew so much that he took over the adjacent lands with successful wars and the Parthians established themselves as masters of the whole country up to the river Efrat. They (the Parthians) also conquered a part of Bactriana, forcing the Scythians, and even earlier, Eucratides and his successors to submit to them. Currently, they rule over over so much land and so many people that their empire has

22 Arshak I (247-211 BC) the founder of the Parthian country.
become a rival of the Roman Empire by sheer size... "(CD-ZhQ, p. 50) To put it bluntly, the Parthians conquered West Bactria and placed the Sakas under their control. Analyzing the events, we see that the conquest of Greco-Bactria is not a synchronous, planned attack by three or four allied tribes, but is a result of the so-called “Domino effect”. First, the Yuezhì removed the Sakaraualas / Sakaraukas from the “Area of the Seven Rivers”, as a result of which the latter divided themselves into two groups – the eastern one invaded Kashmir and the Western one invaded the land between the Ox and Yaxarat²³. Then the Wusuns / Asians came and drove the Yuezhì, resp. the Arsian-Tocharians. The latter attacked the “Royal Sakas” again and pushed them back all the way to Eastern Bactria (Tachara / Tochara), while in Western Bactria, the rule of the parricide leader Heliocles strengthened. Finally, the Yuezhì (Arsian-Tocharians) descended by the shores of the Amu Darya river and conquered Eastern Bactria, again driving the Sakas out, who in turn conquered the lands of Heliocles. However, the strong Parthian kingdom in turn conquered them and became an immediate neighbor of the Yuezhì in the southwest. The Wusuns remained in the “Area on the Seven Rivers”, mixed with Sakas and Tocharians up until the Vth century. A part of them penetrated westward and participated in the ethnogenesis of the Alanians, reached Caucasus and became known as the “Assi, Iassi, Assiagi / Essegeli”. They marked the beginning of the Ossetian people and participated in the formation of the ancient Bulgarians – the “Essegels tribe” (the Essegels tribe are part of the Volga Bulgarians). The other part, which remained in the “Area of the Seven Rivers” moved south and undert the blows of the (Rōurán)柔然, (Rúrú)茹茹, (Ruănruăn)蠕蠕 at the beginning of the V century and joined the community of the Hephtalites. (L. Borovkova).

Justin gives us an interesting clue in his story of the Parthian kings Phraates and Arshahanus. King Phraates (Phraates II 138-128 B.C.E.) called upon the “Scythians” as allies in his war with the Seleucid king Antiochus. The Scythians, however, appeared late, and only after the battle. They demanded the promised reward, and of course the Parthian king refused, because they did not participate in the conflict. As a result, the angry Scythians marched against Phraates and killed him in battle, then began to ravage and plunder Parthian lands. The new king Arshahanus (Arshahanus I 128-124 B.C.E.), the uncle of the slain Phraates, went to war with the raging Scythians right away. Here is where Justin mentions the name of these “Scythians” – the Tocharians, who, in the course of battle, wounded Artaban in the hand. He died soon after. After that, the Tocharians withdrew their forces, and Mithridates, the son of Artaban took his place as king. (Mithridates II, 124-87 B.C.E.). The successor later bore the nickname “The Great”. (Justin B, XLII, chapter 2). We can see that the Tocharians’ invasion of the Parthian lands took place immediately after the conquest of Daxia/Tochara, where the Parthians subdued the Sakas/Sakaraukas; i.e. the Parhians and the Yuezhì became neighbours. Apparently, the clashes with the Tocharians/Yuezhì continued, as Justin mentions Mithridates Rode against them in several wars. Here, he calls the Tocharians “Scythians” again to “avenge the insults towards his ancestors”.

In other words, we can see that those were the same Yuezhì/Tocharians, visited by Chang Jiang and NOT the “Sai-wang” or “Royal Sakas”, who were already subordinated to or vassals of the strong Parthian kingdom. The Sakas under Parthian rule have left us the small, but rich necropolis of “Tilya-tepe”, situated 100 km west of Bactra (Balkh). The graves contain mostly Parthian coins, as well as one golden coin of the Roman emperor Tiberius, minted in Lugdunum (modern Lyon) in the period between 16-21 B.C.E. This shows us that the Yuezhì/Arsians were only able to conquer Bactria in its entirety in the year 30 C.E., which is more than a whole century and a half after they took over Daxia/Tochara.

²³ called “Kangju / Kangka” by the Chinese.
This indicates that the status-quo did not change during the entire period of the reign of the Old Han dynasty and the uprising of Wang Mang.24

According to the later “Hou-Han-Shu”, however, significant changes occurred. In the chapter, dedicated to the Dai Yuezhi, it is stated that their country borders Ansi (Parthia) directly. After that, a brief description of what we already know from older chronicles is given, with the new information being that the country is now divided into five different autonomous principalities (xihou or yabgvyu). After a hundred years pass, one of the princes, known as Qiujiuque 丘就却 (Kujula Kadphises) attacked and defeated each of the other 4 princes one by one, conquering their lands and subsequently, uniting the country. His principality bore the name Kuishuana, so the country itself started using that name ((Kushan, Kushans, KΟΦΑΝΑ, Gușana – in the Kushanian inscriptions themselves). After he had gained enough power, Qiujiuque attacked attacked Anxi (Partha), captured Puta 漕达 (Bactria) Kaofu (Kabul Valley) and Qibin (Kashmir). He was 80 years old when he died. (CD-ZhQ, p. 53-54), (HHS - Section 13 - The Kingdom of the Da Yuezhi 大月氏 (the Kushans) Kujula Kadphises ruled in the beginning of the 1st century ad, but different authors place his rule in different years – e.g. 20-80 C.E (L. Borovkova), 10-60 C.E. (R. Burcey). It is known that he minted tetrarhams, an exact copy of Augustus’ denars, which goes to show that they ruled and lived either at the same time or close to each other in time.

Therefore, we get to the question: What does the ethnonym “Tocharians” mean? As we have seen, the Chinese name“Yuezhi” does not equate to the name “Tocharians”. Trying to explain this wrongly accepted as true position, Bailey (1985) reaches some interesting insights. He believed that behind the mysterious ethnonym, Da Yuezhi 大月氏, in this case, hid the name “gara”, “garvā”, “garrvā”. In Khotan-Saka documents, he read τtaw-da-gara and linked it to the name “Tocharians”, ” in Greek - γαρα, Θογαρα, Tibetan “to-gar”, Sanskrit “tukhāra”, Persian “Tuxāristān” and the Khotan-Saka “T lakhvāra”. He thinks that the transitions between the sounds g, γ, χ are natural, comparing the Tibetan B’hogar, the name of Bukhara to tho-gar, thog-gar, respectively “tocharians”. The name *gara, plural garam, is also encountered in Khotan-Saka documents from the 10th century. Chinese sources speak of the settling of different Turkic tribes in the cities of Şacū and Kamcū (Shazhou and Guangzhou in Western Gansu), where Khotan-Saka sources mention the “gara, or maja gara people – “our allies, the gara, neighbours of the Turks”. We should note that it is highly unlikely there were Tocharians in Gansu, so they still only inhabited the Tarim basin! Therefore, we should clarify. These are the “old lands” of the Yuezhi/Tocharians in Gansu. Pu Wantai in “Ko di zhi” (“A Geographical description of the Tan empire”, written in 638-642 C.E.) tells us that the origin lands of the Yuezhi people consisted of the so-called at the time (during the Tan era) districts of): Lanzhou, Ganzhou, Suzhou, Guazhou and Shazhou. The geographical position of these districts corresponds perfectly to the lands of the Yuezhi, according to the “Han-shu” – “between Dunhuang and Quilian shan” (AM-TX, p.197). We will look at the toponyms Shazhou and Ganchzhou, which Bailey presents as analogous to Şacū and Kamcū.

a). Shazhou (Shāzhōu) 沙州: the character 沙, modern reading shā, Tang era reading šā; meaning: sand; the character 州, modern reading zhōu, Tang era reading ǒw, meaning: county, province. The reconstruction is “šā-ǒw”. Shazhou literally means “sand field” and corresponds to the already known in the Han era Dunhuang border district.

24 Wang Mang 王莽 was regent and uncle of the last two children-emperors of the Han Senior Dynasty. In 9 C.E., he carried out a coup and declared himself emperor and proclaimed the new Dynasty - Xin 新朝. Dethroned in '23 C.E. after the uprising of "Red eyebrows", who then restored the Han Dynasty as Han Junior.
b). Ganzhou (Gānzhōu) 甘州,: the character 甘, modern reading gān, reading in the Tang era kām, meaning: sweet, delicious, joyful. The second the character is like in Shazhou. The reconstruction we get is “kām-čow”.

The restorations are completely accurate, but it is clear they relate to the “Old lands” of the Yuezhi. If Bailey’s comparison to the Khotan-Saka documents is correct, it is clear that the Khotan-Sakas used the name “gara” for the people, bearing the Chinese name “Yuezhi”, as well as some remnants of this people, likely from the “Small Yuezhi” still inhabited the Gansu area.

Bailey points out that the Chinese the character 大 - ta (meaning: great) most likely reflects the initial syllable “ta”; the character 月, was pronounced as “hgyar, h gay, h gvar” in ancient times, reflecting the name *gara, with a laryngeal (rough) “h”. Finally, the character 氏 reflects the syllable “tcheg”, so we get the proto-pronunciation: *tha-hgar-čik, or *ta-hgar-jik. In Iranian languages, the suffix “–čik / –jik”, marked an ethnic name, eg. Tajik. Or, we get Tagar-chi, which Bailey explains as an Iranian name – “Mountaineers”, from the Iranian *gar - Mountain, i.e. *Ta-hgar-čik – the many “highlanders”. (HHS, Section 13 - The Kingdom of the Da Yuezhi 大月氏 (the Kusans)

In our case, the “equation” “yuezhi=tocharians” is incorrect, but Bailey clearly shows us from Khotan-Saka documents and sources that the base ethnonym is *gara (Gara). In the known existing Tocharian vocabulary, we discover the interesting Tocharian(a) kār, Tocharian(b) kare – sitting, row, i.e. a group of people, a squad, with analogous words in celtic tongues - in Welsh (Cymraeg), in Old Welsh gwyr, Old Breton gour, Cornish (Kernowek) gur - man in Welsh gwyr – man, gwreg, woman, in Old Breton gueryn – people, in Old Welsh gwerin - crowd, many people. (P-JEW) Also, in Proto-Celtic *koryo, Old Irish cuire, Welsh codd - tribe, family. (CD) Therefore, we can assume that there also existed an analogous prototocharian word (*ghara/*khara (γαρα) – tribe, family, people. In Proto-Indo-European *koryo - group, tribe, people in Ancient Persian kāra, Ossetian čair, dzair, guyr, Prakriti hāra, Hindi gharrā, Pali kira, Bengali harū - people, in the Pashtun khor - friend, relative. (DPC),(OPC),(DDSA) Here, we should also point out the non-slavic Bulgarian word of unknown origin – hora – people. In other words, if we accept that *ghara/*khara was the name the Tocharian society(which aslo includes the Arsians and Kasi, and possibly other tribes) used for itself, what does the initial „ta/to” signify? Chris Dorneih points out one very important fact – in the oldest preserved copy of Strabon’s “Geography”, “Codex Antiquissimus”, the name is “TAXAPOI” (Tachari(ans)) – clearly legible. (CD-ZhQ,ctp.91)

The initial “ta” can be found in the Khotan-Sakh pronunciation: of the ethnonym “tocharians”, which is τταυ-Δα-gara. Bailey notes that the root word “ταυ- ; tu-“, which means “many, a large number” is a widely used root word in Indo-European languages. He connects θο- /θο- from boγara/Thogara directly to the Iranian tu- (large, earlier pronunciation:: tuvi-, analogous to the Indo-Iranian tuvi-, meaning large). John Hill, the translator of “Hou-Han-Shu” adds the following fact to what Bailey presents: on some of the coins of Kujula Kadhphises, the word “KΑoHn Hill, the translator of “Hou-Han-Shu” adds the following fact to what Bailey presents: on some of the coins of Kujula Kadhphises, the word “KAPΑ“ (Kara) can be seen, which, according to him, is the same self-given name, Gara/Ghara”. (HHS - Section 13 – The Kingdom of the Da Yuezhi 大月氏 (the Kusans) As we have established, it completely matches the Tocharian word kār/kare!
Here is the copper coin in mind. (photograph to the left). It was discovered in Chach.: MAC catalog number 2891, weight: 9.96 grams, diameter: 24 mm.

Depicted on its obverse is “The Bull Nando” (the Bull of Shiva from Indian mythology) and the word “nandipada” is written in Greek letters, while on the reverse, we see a camel, (the symbol of Bactria) and “Maharayad Rayatirayasa Kuyula Kara Kapasa” (The Great King, The King of kings, Kujila Kapsa (Kadphises), written in “Kharoshṭī”. The word “Kara”, can also be interpreted as (To)charians? (http://www.coinindia.com/galleries-kujula.html)

Pokorny in his “Dictionary of Indo-European language” indicates the root *tēu-, *tōu-, *teu-, *tū- meaning large, growing, strong, crowd, people. In Celtic languages, *tawtaw, Gaelic tewto, tuto, Oeskian tantu, Etruscan tuthi, Lician, Illyrian tawtu, Ancient Prussian (Baltic languages) tautu, Proto-Germanic *þeuðō, (theudo), Scandinavian þiðð (thiodr), Frizian thiâde, Gothic þiuda (thuida), Old German teutsch, modern German Deutsch, Dutch dutsch – people. Also, in Umbrian tota, in Thracian dou – country, Greek de, demos - land, people, Hittite tuzzi – people, army. There is a very interesting parallel with the Ossetian тыгъура, дзъыгъура - a group of people, community, tribe, nation, which gave the ethnic names Tagaurs, Digors – the other name of the speakers of the Ossetian Iron and Digor dialects. (HPC), (ДРС)

We must also point out the Tocharian (b) to - very, tattari - very much here. (DA-DT-b)

The reference Bailey gives us turns us to the Proto-Indo-Iranian tauH, in Sanskrit tavi, in ancient Indian (the Vedas) tavas, tiya, Avestian tauu, Old Persian tav, Sogdian t’w’nty, (Man.) t’twndyy, Pahlavi tw’bn (tuwân), Parthian t’wg (taūg), Ossetian Iron тьк (тъкъ), Khotan-Saka твăн (tvăн) - strong, Kushan-Bactrian taoi, taoo, taooano, taoano – many, rich. (L-LAIL)

Another fact strongly points to *taw/*tu – (meaning: many) being a Tocharian word that was lost in the ages: in Tocharian languages, there exists the word “tummen, tume, tăm” – ten thousand (analogous to the protobulgarian in origin Old Bulgarian тъма (tuma) – ten thousand). Since that word is common in the Turkic languages, it was widely considered to be of Turkic origin. However, that is not the case. In the Altai languages, in Mongolian we have “too” – a big number of, number, digit and “min, *mingan” – a thousand, in the Turkic languages bin / min - a thousand, a derivative of Altaic *mana - large (from the Turkic languages only in Chuvash мănă - large in Mongolian *mandu / *mantu - great in Tungusic-Manchu languages *mani, Ulch, Nanai mandu, Orok mandi, Udege mani, Evenki, Negidal man - a crowd, many people, a society, respectively the ethnonym “Manchu”, Korean *măn(h), Old Japanese mane - many. We find clear parallels with the Tocharian languages in мăn, мĕнт – much, many, large, so the Altai forms are obvious borrowings from tocharian, incl. the Mongolian too. We also have the prototocharian word tau-măn, tu-măn, meaning “very large, innumerable”. The ethnonym “Ta-chari”/”To-chari” means “many people”, a people, a community. It’s logical to think that “Tachari/Tochari(Ans)” is the name of the entire “community”, which the Arsians, Kasians/Kasirians, Kuchans/Kushans and other still unknown to us tribes, hidden under the names “Rong” 戎 and “Di” 氐 or 狄, also known as White (north) Di or Bai-Di 北狄, and “Red (fire) Di” or Chi-Di 赤狄 are a part of. It is possible that the Yuezhi/Arsians Chinese chronicles talk of were a group of several tribes that included Kasirians/Kasians, from whom the Kushans later formed and united the rest of the tribes and their principalities in one kingdom.

Other facts also point to a people, bearing the name “Гara”. There was a city, called Daxia in Northern China, specifically in Shenxi (Shānxī) 陕西. The name Daxia appears on the inscriptions of Liangtiai, dated back to the 28th year of the reign of the first emperor of the Qin

25 Modern. Ossetian scientists (A.Tuallagov etc.). directly linked ethnic names tagauri / digori with Tocharians, they believe that Tocharians took an active part in the formation of the Sarmatian tribes north of the Caucasus in the II - I century BC
empire - Qin Shi-Huang-di 始皇帝 (246 – 210 B.C.E), or 219 B.C.E. There is also a river that bears the name Daxia in Gansu, the influx of Huang-he. Another clue towards the link between Daxia and the Tocharians is the presence of the toponym Tuhuoluo in Souther Uchuan (located in the modern province of Inner Mongolia). Tuhuoluo was situated in the delta of the Shule river. (YuT-ETCh, p.4-21)

Of equally great interest is the Chinese the character 客 (modern pronunciation: kè; ancient Chinese, Classic Old Chinese: and Han age pronunciation: khrāk; meaning: foreigner, guest, buyer. Starostin indicates interesting parallels with the Proto-Altaic *kàra(k) - opposite, an enemy in Old-Turkic qaršî - opposite, foreign, qaraqçï - enemy, thief, in most Turkic languages qaraq – enemy, thief in Mongolian *xar, Khalkha-Mongolian xâî, Buryat xâî, Kalmuck xâîsa, Ordos xâî - alien, foreigner. (S-AE) So, it is very possible that this word, present in both Chinese and Altai languages, comes from the ancient self-given name of the Tocharians (gara / ghara / khara / kara) and originates in ancient times, when the warlike Indo-Europeans invaded the region of modern Xinjiang and Mongolia. It is interesting that the word was later returned by the Altai languages in Toch. (b) kärk - rob. D. Adams states the etymology is unknown. The Russian “Varyag”26 has an identical origin – Varangians, the name of the Normans, who later became the founders of the Russian state.

Serge Papilon has a very interesting hypothesis - namely that one of the most ancient Chinese states, the semi-mythical Xia 夏, which is written with the same the character Daxia is written with 大夏, was probably founded by the Proto-tocharians. In Ancient Chinese, the character 夏 was read as g(h)rās, in Classic Old Chinese: as g(h)rāh, in the Han era as grāh (grâg), while its modern reading is xià. It means: summer, bright, brilliant; an ancient link to reflect this ethnonym is possible. Daxia literally means “Great Xia” and is semantically equivalent to the term “to-charians”, as we saw earlier. The founder of Xia was the mythic Yu(禹), or Yu the Great. According to “Lung-hen”, Yu visited the land of (Xī Wáng Mǔ) 西王母, the Goddess of the West. Near the Dragon Gates, (Longmen), the gorge of the Yellow river, Yu met a deity, who had the face of a man and the body of a snake. That was Fusi. He showed him the eight trigrams, and it can be inferred from the Proto-Indo-European *kwerp – metal and the Ancient Chinese 倾 khwēn (khweng), khwer (ŋ = r) – melt, produce metal. (modern pronunciation: – qīng). According to the legend, shepherds supplied YU with metal, and the main occupation of the Tocharians, unlike the Chinese farmers, was livestock breeding. Traditional chronology puts Yu The Great’s reign around 2207 B.C.E., but that, as a historical fact, is quite questionable. Since Yu introduced metal production and copper and bronze casting, he definitely lived in the Bronze Age. He ruled for about 45 years and

26 You can specify several versions:
   a). from ancient Scandinavian *varingr, væringr, from var - fidelity, commissioned, vow, oath, ie allies community. (МФ-3СПЯ-1, p.276)
   b). of Proto-German *warg, in Old Icelandic wargr, Norwegian, Danish, Swedish varg, Old English wearg, Old Saxon warag, Old High German war(a)g, Gothic ga-war(f)jan, launa-war(s)a, warg, also Tocharian war(k)še, Slavic vrag / vorog - enemy, plunderer (Starlenberg, Tatishtev). (IEE), (DA-DT-b) It is known that the Scandinavian Normans have taken spoil and ruin across Europe. I think this version of the most reliable!
   c). On behalf of Peninsula Vagriya (Wagrien, Waierland, Wagerland), located in the eastern part of Schleswig-Holstein, to the X century was inhabited by Slavic tribe “Vagri” (S.fon Herbenschtein)
expanded his kingdom’s territory to the east. Most of the legends that pertain to Yu contain events in connection with the sea shore. Also according to legend, he was buried in the Fengshan mountain, in Guiji, which corresponds to the modern city of Shaxin.

Guiji was the capital of the ancient country of Yue (郁), which was situated in the area of the modern province of Zhejiang. The rulers of Yue were descendants of Yu the Great. According to legend, this is precisely where he was buried. (SP-ITMCh,crp.39-40) The Chinese historian Wang Guowei reached a similar conclusion in the end of the 20th century, citing the story of Xia’s destruction by Shan, when many of Xia’s citizens ran away towards their ancestors, the barbarians, who lived in the north and the west. In those, who migrated west, Wang Guoweng sees the ancestors of the future Yuezhi. (Ah Xiang. Yuezhi versus Xia People: http://www.imperialchina.org/index.shtml)

The modern historian Yu Taishan gives us some quite interesting facts for the Daxia people, taken from ancient Chinese sources. In “Shi-ji”, there are reports of the Daxian people before their resettlement in the Western regions (the “Historical records” of Sima Qian, ch. 123 and “Han-shu”, ch. 93, where their presence can be traced to the Xexi 河西 region (north of the Huang-he 黄河 river). According to “Shi-ji”, on the 35th year of his reign (i.e. 651 B.C.E), Huan Wang of the Qi kingdom gathered his most trusted and ordered them to prepare for a military campaign and to conquer the lands south to Shaolin (Shaoling) 邵陵 (a city in the province of Henan / Hénán 河南), to attack the Shan-Rong (mountain Rong) 山戎, Lizhi 離枝 and Guzhu 孤竹 in the north, to attack Daxia in the west and to cross the “Quicksands” and reach the mountains of Taihangshan (Taiháng Shān) 太行山 and Beiežshan (Bēièr Shān) 卑耳山.

Let us look at the names of the two tribes:

a). Guzhu 孤竹: the first the character is 孤: modern reading gū, ancient Chinese and Classic Old Chinese: reading kwā, Han era reading kā; meaning: an orphan, single, solitary. The second the character is 竹: modern reading zhú, ancient Chinese, Classic Old Chinese: reading truk, reading during the Han era: tōuk (cieuk); meaning: a bamboo pipe, a bamboo tablet, a writing tablet. Some modern dial. forms: Taiyuan cuo’, Hankou cou, Chengdu cu, Yangzhou cō, Suzhou co’, Wenzhou čiu. In the Han era, the pronunciation was “kā-cieuk”, a pronunciation: very close to Kasi / Kashi.

b). Lizhi 離枝: the first the character is 離: modern reading li; ancient Chinese, Classic Old Chinese: and Han era pronunciation: raj; meaning: singled out, ostracized, separation. The second the character is 枝: modern pronunciation: zhī; ancient Chinese, Classic Old Chinese: and Han era pronunciation: ke; meaning: a branch, department, similar to the character 支, with the the same readings and meanings. The same the character is used to write the ethnonym of the Yuezhi, so in this case we get “raj-ke”, i.e. another pronunciation: of transmission of the ethnonym “Arsians” (arkvi) (see the discussed in the beginning early pronunciation: of 肉支 Yuezhi / Rouzhi, and the analogous reconstruction.) In this case, for the transfer of the nonspecific initial sound “i”, another the character,that sounds closer is used.
In other words, in both tribes, we can see the Kasians and Arsians Huang-Wang from the kingdom of Qi fought in 651 B.C.E.

Similar reports exist in “Shi-ji” in ch.28, in the “Xiaokuang” 小匡 and “Fengshan” 封墳, chapters from the “Guanzi” 管子 treatise and the “Jiyu” (or Qiyu) 漢語 chapters of “Guoyu” 國語 (Discourse for the Kingdoms). In these messages, the name ”(Xiyu) 西虞 or (Xiwu) 西吳,
meaning “Western Yu” or “Western Wu” is mentioned. In “Shi-jì”, it corresponds to the name Daxia 大夏. Identifying these names is made easier because of the archaic pronunciation of the characters 夏 - yù; 吳- wu and 夏 – xi, which were very close in antiquity. Let’s examine Yu Taishan’s claim: 1. 夏: modern reading yù; ancient Chinese, classical old Chinese and Han era pronunciation: ŋua (ngua); meaning: think, ponder, predict, consider. 2. 吳: the variation 吳: modern reading wù; ancient Chinese, Classic Old Chinese: and Han era pronunciation: ŋuā (ngua); meaning: the name of a province, nickname, loud, noisy. 3. 夏: modern reading xià; ancient Chinese pronunciation: g(h)râs, Classic Old Chinese: pronunciation: g(h)râh, Han era pronunciation: grâh (grâg); meaning - summer, bright, brilliant. The first two the characters’ ancient pronunciations are much closer to each other, than to the third the character. The first common the character is 西, modern pronunciation: xī; ancient Chinese pronunciation: sør (sier), Classical Old Chinese and Han era pronunciation: sën (siën); meaning: the West. So in Xiyu, we can discover “sien-ngua”, and in Xiwù - sien-ngua, a variation of the name of the Xiongnu people (see below) rather than a variation of Daxia / Tohara. That means we have an inaccurate recording; in other words, the “ng” sound transmits the non-Chinese sound “r”, i.e. “Sien-rua”, as “-rua” is a misrepresentation of “-g(h)râ”.

According to Yu Taishan, the “Quicksands”, who Huang-wang passed through with his army can be indentified with the Tenger (or Alashan) desert in the district of Inner Mongolia, while the Beiezhshan (Beier Shan) mountain is in fact the Alashan (Helan Shan / Hèlán Shān) 贺兰山, also located in Inner Mongolia. That identification is completely logical. The Tenger desert (The Desert Of Heaven) is located in the West of Gansu, and it continues inward to Inner Mongolia. It is bordered by the Yabrai, Yanchan and Alashan mountains in the north and reaches the Great Wall Of China in the south. Therefore, the citizens of Daxia Huang-wang attacked must have inhabited the area, situated West of Hetao 河套 (Ordos – the big turn of the Huang-he river), located in the modern province of Gansu.

Huang-wang attacked the Shan-rong in the 23rd year of this reign – 663 B.C.E., while the war with Daxia likely took place between 660-650 B.C.E. In Mu Tianzi zhuan” (Journey of Mu, “Son of Heaven”), it is stated in chapter 4 that: “the distance from the Chan river in the kingdom of Zhou to Hezong (the modern city of Yuchen, Shanxi province) and the Yangyu 河水 river are it is 2500 Li, from Xi Xia 西夏 to Zhuyu 珠余, where the river-springs of the Huang-he river are it is another 1500 Li, and southwest of the Xiang 襄 mountain to the Zhu 珠 swamps and the Chong 春 mountain and the Kunlun 昆仑 fell, there were 700 Li”.

In this case, “Xi-Xia” (Western Xia) is an analogue to the incorrectly recorded “Xiyu” and “Xiwù” and is actually Daxia. From the data in “The history of Mu-wang”, we see that the distance between Daxia and the Kunlun fell is 2200 li. The Kunlun mountain is situated along the northern periphery of the Tarim basin. According to this data, Daxia was in the Gansu region. The commentators of “Zuo-zhuan” 左傳 Di Yu (222-284 C.E.) and Fang Qian (125-195 C.E.) think Daxia was situated between Jinyang 晋陽 (modern town of Taiyuan in the Shanxi province) and the Fen rivers (Feng-hu – a feeder of the Huang-he river) and Kuai. For Jinyang it is known that until 662 B.C.E. it was inhabited by (rong) 戎, i.e. the Non-Chinese barbarians
from the group of the “White Di” (Bei-Di) 北狄. The eponymous city of Jinyang, which later became the capital of the Zhao kingdom was built here, in 437 B.C.E. It was renamed to Taiyuan after it was conquered by the Qin dynasty in 221 B.C.E.

So now, we can localize Daxia – Western Shanxi, in the lands of the “White Di”. In the beginning, its inhabitants lived in Western Shanxi and were known as Xi Xia. Later, they migrated west to Hesi. Therefore, we can technically speak of a “Western Daxia”. The 28th chapter of “Han-shu” mentions a “Daxia” district in the Longxi 隆 prefecture. During the reign of “Han senior”, Longxi is the westernmost border prefecture of the empire.

In chapter 2 of the geographical treatise “Shu jing zhufu” 水經注 (Comments on the waterways), it is said that the Tao river merges with the Daxia river, which comes from the right. It flows south from the old centre of Daxia. This shows us that the central part of Daxia was situated around the modern city of Linxia (Linxià) 隆夏 (situated in Gansu, the capital city of the of Linxia Huei Autonomous Prefecture). The presence of a river and a district, bearing the name Daxia shows is that either ancient Daxia expanded its territory, or its people migrated west after they were chased out of the Shanxi region, which is much more plausible.

In the treatise “Yiyinchaoxian” (Yu Yun’s discourse on Taxes) 伊尹朝獻, and in its addition “Wanghuijie” 王会解 by “Yi Zhou-shu” 逸周書 (History of the Zhou kingdom) it is said: “These are (the principalities of) Kongtong 空同, Daxia 大夏, Suzhou 莎車, Guta 姑他, Danluo 旦咯, Bao Hu 豹胡, Dai Di 代翟, Xiongnu 匈奴, Loufan 樓烦, Yuezhi 月支, 月氏, Xianli 橘梨, Qilong 其龙, the eastern and northern “Hu” (barbarians, foreigners). I am asking, [your Majesty], so as to instruct them, as they want to trade with us and offer their camels, white jade, wild horses, “taotu” 驪駄 (a wild horse species), “jueti” 駝騄 (good horse breed) and good bows”.

It is usually accepted that this “discourse” was written during the period of the Kingdoms at war (403 – 221 B.C.E.) If what is stated in the document is true, these thirteen tribes can be taken as a complete list of the northern nomadic tribes the Chinese knew about at the time. According to Yu Tianshan, this is a compilation of older data, especially since it is attributed to Yu Yun, who lived in the more ancient Shan era (XVIII – XVII century B.C.E. - ~ 1027 B.C.E.) In other words, it is plausible that some of these tribes were also known in the period that the historic chronicle “Chunqiu” 春秋 (“Springs and Autumns”) is set it (770 – 476 B.C.E.) (YuT-SSH,D)

Let’s look at the ancient pronunciation of the names of these tribes and toponyms.

1. Kongtong 空同. The first the character is 空, modern pronunciation: kōng; ancient Chinese, Classic Old Chinese: and Han era pronunciation: kūn (kuôn); meaning: emptiness, air, space. This is likely a toponym. Compare to Kontunshan (Kōngtōng Shān) 崑崙山, a mountain near the town of Pingliang, Gansu province, which is revered by the followers of the doctrine of “Taoism”. The second the character 同, modern pronunciation: tōng; ancient Chinese, Classic Old Chinese: pronunciation: lōng (lōng); Han era pronunciation: lōng (lōng); meaning: one, one and the same. So the ancient pronunciation was “kūn-lōng”, or “Kunlun”. The Kunlun Mountain, also known as the “Jade Mountain” is considered sacred by the Taoists; they say “paradise” is situated there and Sivanmu (Xī Wáng Mǔ) 西王母, considered queen of the world of the dead, inhabits it She lives near the Jade Lake in a Jade palace. The sacred tree, whose fruits bring immortality, the peach, grows there. In Indo-European tradition, this is an apple tree. Even though modern Kunlun is situated in the southwestern end of the Tarim basin
and Kontun – in Eastern Gansu, it is very likely that another mountain bore this name first and the “transfer” of the name occurred after the migration of the Tocharians from the regions of Shanxi and Gansu west. The teachings of Daoism themselves, as well as the origin of the mythical personage Sivanmu are linked to the Tocharians (Serge Papillon) (look below for the meaning of the name Kunlun)

2. Suoju 莎車: The first the character is 莎: modern pronunciation: suō; ancient Chinese, Classic Old Chinese: pronunciation: srāj, Han era: pronunciation: sāj; meaning: a type of grass - osika, a cricket. The second the character is 車: modern pronunciation: chē; ancient Chinese pronunciation: k(l)a, a Classic Old Chinese:, and Han era: ka; meaning: wheel, chariot, car. Therefore, the pronunciation was “srāj-ka”, “sāj-ka”, and the spelling is identical to that of the name of the town Shache, or (Yarkend): 莎車. So we have one of the ancient names of the Saki people! In “Yiyin Chaoxian”, part of the “Wanghuijie” chapter to “Yi Zhoushu”, this name appears again as Suojian 所见. If we track down the ancient pronunciation, 所: modern pronunciation: suō; ancient Chinese, Classic Old Chinese:: sra, Han era: すあ; meaning: place, location; the character 見: modern reading jiàn; in Ancient Chinese:: kēns, Classic Old Chinese: and during the Han era:: kēnh; meaning: to see, perceive, i.e. we once more get “sra-kēns”, “sra-kēnh”, which in its Han era reading is “sā-kēnh” - Sakas.

3. Guta 姑他: The first the character is 姑: modern pronunciation: gū; in Ancient Chinese:, Classic Old Chinese: and during the Han era:: kā; meaning: aunt, mother in law, an older woman. The second the character is 他: modern pronunciation: tā; in Ancient Chinese:: slāj, Classic Old Chinese:, Han era: lāj; meaning: she, him, it, side (Parallel with the Burmese – Lushai hlei – another, side) In this case, the most ancient pronunciation was “kā-slāj”, which leads us to Kasi /Kasiri. It is probably close to Kasi / Kashi/ Kasiri.

4. Danluo 旦咯: The first the character is 旦, modern pronunciation: dān; in Ancient Chinese: tāns, Classic Old Chinese:, Han era: tānh; meaning: morning, sunrise. The second the character is 咯; in modern Chinese (Mandarin), it only transmits the syllable luó, (variations: 龅, modern pronunciation: luó, meaning: a white horse, camel, 咯, transmitted syllable luó; meaning: to cough, to spit blood; 洛, modern pronunciation: luò, in Ancient Chinese:, Classic Old Chinese: and during the Han era:: rāk; meaning: the name of the Lohe river in the Henan provience; 羅: modern pronunciation: luó, in Ancient Chinese:, Classic Old Chinese: and during the Han era:: r(h)āk; meaning: a jade necklace, 络 – luó – meaning: to tie.) The ancient variation we are interested in is rāk. We get the name “tāns-rāk”, “tānh-rāk”, “tānh-rāk”; this may be an older pronunciation: of the name Dingling 丁零, the first the character is 丁, modern pronunciation: dīng, in Ancient Chinese: trēng (trēng), Classic Old Chinese: and during the Han era:: tēng (tēng); meaning: the fourth sign of the decimal cycle, four. The second the character is 零: modern pronunciation: líng; ancient Chinese, Classic Old Chinese: and during the Han era:: rīng (rīng); meaning:” it is drizzling”. In the period we are interested in, the pronunciation of the name of this nation was “trēng-rīng”, “tēng-rīng”, which is close to the mentioned by Greco-Roman authors “truni”, “fruni/phruni” people and the city of “Troana / Phroana” associated with Dunhuang. I think that the Avestian “Turi” are hiding behind this name as well as their country
Turpan. (See below) In other words, Danluo and Dingling are the same people, only written with different combinations of the characters, given the difficult to pronounce name.

5. **Bao-Hu 豹胡**: The first the character is 豹: modern pronunciation: bāo; in Ancient Chinese: pēkws, pēkēw, in Classic Old Chinese: pēwh, during the Han era: (Senior Han): prjāwh, (Junior Han): prāwh; meaning: leopard, striped, mottled. The second the character 胡: modern pronunciation: hū; in Ancient Chinese; Classic Old Chinese: and during the Han era: ghā (gā); meaning: Barbarian, Northern and Western Barbarians, stupid, reckless. Perhaps in this case, it is used not for the purpose of transmitting a foreign name, but a semantic meaning-barbarians, foreigners. So we get “pēkws-ghā”, “pēkēw-ghā”, “prjāwh-ghā”. Semantic is meaning: "barbarians-tigers."

6. **Dai-Di 代翟**: The first the character is 代: modern pronunciation: dāi; in Ancient Chinese: l(h)aks, in Classic Old Chinese: l(h)əh; during the Han era: l(h)əh; meaning: replace, age, era dynasty. The second the character, 翟, 澍, zhuó, tiǎo, (the variation 柳, modern pronunciation: zhào, in Ancient Chinese: l(h)əkws, in Classic Old Chinese: l(h)əwh, during the Han era: (Senior): lāwh, (Junior): liāwh; meaning: oar, oars. It is obvious that two different the characters are assigned to a name consisting of similar-sounding syllables, “l(h)aks-l(h)əkws”, “l(h)əwh-l(h)əwh”, “l(h)əwh-l(h)əwh”, and said name very much resembles that of the Tibet-Burmese people Lolo (Luólúo) modern transcription 獅獅, 傈僳, and 羅羅. In the past they lived much further north than today (Southern China), among the Qiāng 羌 tribes. They are also known as the Yi 彝 people; modern pronunciation: yì; in Ancient Chinese.; Classic Old Chinese: and during the Han age: əw; i.e. reflecting the syllable “Lo”, meaning: other than the name of this people, it can mean bowl or cup. Lolo had a legend that their ancestors migrated from the Shanxi Province. (IT-M-2, p.17, p.3 footnote). It is assumed that their ancestors were Caucasian, Indo-European. We can find a link to the Proto-Indo-European *lah(u) - people, army, Hittite lahha - army, Greek (Mycenaean) lāwāgetās, Phrygian lāwagtaei, Doric lāgatās - leader. An interesting fact is that in Asia Minor live the lulahi people, in the time of the Hittites. The name Lulahi tribe is known of Hittite texts "lulahi" what the Greeks called lelegi (Λέλεγεζ). So it is quite possible that some sort part in proto-lulahian community has found itself with Tocharians far east in Xinjiang. Today, their distant descendants have preserved the ancient name are ethnic community "Lahou" of Tibet-Burmese group Lolo who dwell in the province Yunnan - China, Northern Vietnam, Northern Thailand, and Laos.

7. **Xiongnu 畚奴**: There is hardly an ancient people in Central Asia more written for. We will only look at the evolution in the pronunciation of the name. The first the character is 畚, modern pronunciation: xiōng, ancient Chinese sŋŋ, the Han age sŋŋ (ŋong); meaning: chest, breast. Can also mean shout, scream. The second the character is 奴, modern pronunciation: nu, ancient Chinese and Han era: nha; meaning: a slave. So, semantically, the Xiongnu are also called “the evil slaves”, respectively “the Screaming slaves”, “the angry slaves” in Chinese chronicles. In the period we are interested in and during the reign of the Han Dynasty, the name was pronounced “sŋŋ-ňha” (şngong-ha), “sŋʊŋ-ňha” (ŋong-nha). The Tungus, Evenki ngënmin - people, population, community, country is very close. As one of the oldest known variations of the transmission of this ethonym, we can point to Caonu 帳奴 mentioned in the ancient Chinese source “Mu Tianzi zhuan” (Journey of Mu, son of Heaven). The first the character is 曹: modern pronunciation: cāo; ancient Chinese, Classic Old Chinese: dzū, Han age: dzəw; meaning: a group, an establishment, obedience, the lands of Cao and the Cao family. The second
the character is 奴, the same as in Xiongnu. So the ancient pronunciation was “dzūn-ha”, “dzōn-ha”, or “dzenha”, “dzienha / dzynha”, which translates to “subordinates, servants”. According to Sima Qian, the Hsyuunn people are part of the Chunwei 淳维 barbarians, and are descended from Chunwei who is the son of the last emperor of the Xia Dynasty - Jie 殛. The first the character is 淳, modern pronunciation: chun, in Ancient Chinese: d(h)un, a Classic Old Chinese; and Han era d(h)un, medieval period dz(h)un, dzwin, meaning: pure, faithful, loyal.

The second the character is 维: modern pronunciation: wēi; ancient Chinese, Classic Old Chinese: wēi; Han era wēi; medieval period zwēi, jwi; meaning: to connect, to store. In the age we are interested in, the name was pronounced “d(h)urwēi”, “d(h)unwēi”. As we have seen, Caonu and Chunwei reflect the same name, resp. “dzūnhā” and “d(h)unwēi” and are two variations of the same ethonym. According to Zhang Ien, commentator on the Chinese chronicles, who lived in the VIII century and wrote “Suoyin” 索隱 (Guidelines for the interpretation of hidden meanings): “In the Qing era (221-206 B.C.E.) the Chunwei 淳维 fled to the northern border. After the standardization of Chinese the characters during the Qing era, Chunwei (淳维) became obsolete and was replaced with the standard the characters (匈奴) or Xiongnu”. Other older forms of this ethnonym of the Shan-Yin and Zhou ages are Xunyu 獫虞 and Xianyun 獫狁. Xunyu 獫虞: the first the character, 獫: has only one reading, xūn, used when writing the same ethnonym. The second the character, 虞: modern pronunciation: yú; ancient Chinese, Classical Old Chinese, Han era: yuα (ngua); meaning: think, consider. The ancient pronunciation: of the name was “xūn-ngua”. As for Xianyun 獫狁: the first the character is 獫. The only reading it has is xiān, which meansa long dog leash, and 犧, again, has only one reading – yǔn, which is used to transmit this ethnonym; however, the character is derived from 允 ( modern pronunciation: yǔn [yün]: ancient Chinese, Classical Old Chinese and Western Han era: lún; Eastern Han era: zūn; meaning: agreement. Therefore, we get “xiān-lún”, “xiān-zūn”. In the aforementioned cases, the self-given name was “dzūnhā”, “d(h)unwēi”, “xūn-ngua”, “xiān-lún”, “xiān-zūn”. It is etymologically explained by the ancient Mongolian dzon, Buryat zon, Yakutsk dzon, Tuva, Shors, Sagay čon, Altaic Turks jon, Evenki ngömnin - people, men, population, community, country, Chuvash şun - man. There is an Ural parallel in Finnish kansa - people, citizens. The name of this Altaic-language-speaking people was most likely “dzūnhā”, “dzonyu”, “syunyu”, “shunyu”, and the similarity with “hun” and “Huns” is the last thing to consider!

The names of the first three rulers of this people show an Altaic-language origin.

27 a). Touman. 頭曼. The name is of clear Altaic origin. The character 头: modern re.C.E:ing: tōu; Qin, Han eras: dhō, dhwō; the character 曼: modern re.C.E:ing: mān; Qin, Han era: m(h)anh. The reconstruction is „dhō-m(h)anh“.

Can be compared with the Tungus-Manju in Oroch tumne, Negidal tumkun, Evenki timači - smart in Mongolian tomi-ja(n), Chalcha-Mongolian tomjō-n, Buryat tomđor, Ordos tom - concept, thought, ancient Japanese tum(w)or - I intend to do something, thought, Proto-Altaic form *tum-u-o - thought. The word is Turanian (Ural-Altaic) in Finnish tumne, Estonian tunde, Sami tomta, Komi, Udmurt tod, Hungarian tud, tudom, Nenets tumtä, Enets tudda, Nganasans tuntua, Kamasins tuns - understand, I think, intend to do something Turanian form *tumV - I understand. The name is Altaic and means “smart”, (S-SE), (UE) Here, the Bulgarian (Protobulgarian) word “tumna mi” - came to my mind, I remembered, I decided to do something) should be C.E.ded.

b). Maotun 马頓. The first character is 马, modern re.C.E:ing: mǎo, Qin, Han era re.C.E:ing: mān; meaning: cover. The second character is 頓: modern re.C.E:ing: dùn, Qin, Han era: twonh, meaning: stay, stand. In the period we are
8. Loufan, Leufang, Loufang 楼烦, this tribe inhabited the Ordos and was conquered by the Xiongnu after the first defeat of the Yuezhi / Arians by Maotun, which indicates that they were probably part of their country. The first the character 楼, modern pronunciation: lòu, in Ancient Chinese:, Classic Old Chinese: rā, Han era rwā; meaning: Tower, tall building. The second the character 烦: modern pronunciation: fán, ancient Chinese, Classic Old Chinese:, Han age: b(h)an; meaning: slow, boring, difficult. The ancient pronunciation was “röb-(h)an”, “rwā-b(h)an” and sounded like “Ruban”. It turns out that Ptolemy was familiar with this ethnonym, as he mentions the people of Raban, which together with the Garinei live east of the Annibas and to the north of the Asmirei region. (BJL-BCA, p.10) Ammianus Marcelin, in his “Roman History” mentions it among the inhabitants of Serica as “Rabans”! (AM-PI) As “Rhibii”, Ptolemy places them in the “Middle Asian cross-rivers” (The territory between the rivers Amu Darya and Syr Darya), which indicates that they migrated with the Yuezhi to Central Asia. Apparently, along with the Hephtalites, they later migrated to northern India and their descendants are known today as “Rabari”. They inhabit the southern regions of Gujarat. Their main occupations were cattle breeding and camel-breeding. They consider themselves descendants of the Hephtalites ruler Miharakula. In their society, women had a high social position, incl. being able to rule over settlements. This Loufan / Rabans tribe was part of the Scythian community. They’ve left us objects, crafted in the typical “animalistic” style in Ordos. In “Shi-jì”, Loufans are reported together with the Bayan 白羊 tribe as inhabitants of Ordos. We’ll look at the name Bayan 白羊.

The first the character is 白: modern pronunciation: bái in Ancient Chinese: and during the Han age: brāk; meaning: white, bright, clear, pure. The second the character is 羊, modern reading yáng; in Ancient Chinese: and during the Han age (Western Han) lay (lang); meaning: ram, sheep. In the Western Han era, it was pronounced as “brāk-lang”, but it is likely the name is semantically literate (meaning: a white ram).

9. Xianli 嫶梨: The first the character is 嫾, modern reading xiān, in Ancient Chinese:, Classic Old Chinese: and during the Han age: sam; meaning: thin, weak. The second the character is 梨, modern pronunciation: lí, in Ancient Chinese:, Classic Old Chinese: and during the Han era: raj; meaning: pear. The pronunciation was “sam-raj”, (sam-riej), “Samri” – this probably refers to the people in the Asmireia region mentioned by Ptolemy, whom Marcelinus called “asmiri(ans)”?? The etymology of the name is probably linked to the Tocharian (a) sāom, (b) sāumo - man, human being. According to Yu Taishan in “Shi-jì”, this is the Xianli 薪梨 tribe. The latter is almost identical, the difference is in the first the character 薪, modern pronunciation: xīn, in Ancient Chinese: and Classical Old Chinese: sin, in the Han era: sjān. We get the

interested in the name was pronounced “mūh-twienh” or “Muten”, “Mutien”, and has an Altaic origin in the Tungus-Manju mutun - brave, muta - power Ulchi, Nanai, Orok mutu - power, strength in Korean mit - faith in Proto-Mongolian *mōde, generally Mongolian mede - I know Old-Turkic būt - believe Proto-Altaic form *m[ul]ti - I know, I believe. The meaning of the name is "strong, brave "). (CCTMY-1 p.561), (S-AE).

c). Jizhou 稷州, the personal name of Laoshan. The character 稷: modern. ReC.E.ing: ji , Han age: kiši, ; the second character, 稷: modern reC.E.ing: zhōu, Han era: tsuk. The reconstruction of the name is “kjištuk”. The origin of the word is entirely Altaic. In Middle Mongolian quteg, qutax, Chalcha-Mongolian xutag, Kalmuck xutug - happiness, holiness, glory in medieval Manju (Churchen) xutur - happiness, in the Turkic languages qut, kut, goł - good luck, in Chuvash saut - happiness, luck, good fortune, divine predestination, in the ancient Japanese kC.E. (ro), a medieval Japanese kC.E.o - talent, gift, common-Altaic form *kut’a - happiness. Thus we see that the name of the shanyu was pronounced during the Han age: as “Katuk” and it shows the closest parallel with the Mongolian forms! (S-AE) In other words, all three names appear to be of certain Altaic origin!
reconstruction “sin-rięf”, “sjien-rięf”, identical to the “sam-rięf”. This reconstruction, “Samri”, appears to be too similar to the reported by Ammian Marcelinus “asmiri(ans)”, one of the “Serės” tribes. (AM-PH) It is quite likely they gave the name to the Shango estate, which corresponds to the modern town Singer, situated near Loulan (Krorayna), which was called Shendu during the Tang era. According to the data of the late “Qidan Guozhi” 契丹国志 (“History of the Kidans (Khitans)” by E Lun Li, the population of “Shendu”, called “Xinluo” here was completely assimilated by the Chinese by the IX-X century and was engaged in mining.

10. Qiong 其龍. The first the character is 其, modern readings: qǐ, jǐ, jí, in Ancient Chinese: go, ko, kas, Classic Old Chinese: and Han age: go; meaning: the pronouns his and own. The second the character is 龍 lóng, in ancient Chinese, Classic Old Chinese: and Western Han era: roŋ (rong); meaning: dragon. The pronunciation of the entire name was “gie-rong”, which shows similarities to the “Garinei” (“Gara” in Khotan-Saka texts, neighbors of the Asmirians (Xianli) and the “Raban” (Loufan) Ptolemy mentions. So, in this interesting list from the era of the Zhou kingdom, we find a mountain, called “Kunlun” and the Tocharian, Saka, Kasian, Dingling (Turian, Turanian) group “Pulei / Paruki”, Lolo, Xiongnu, Loufan / Ruban (Rabanes), Yuezhi / Arsians, Xianli / Samri (Asmiria, Asmirei) and Qilon / Gieron people. (garinei – Gara / Khara or yet another nation that can be indentified as Tocharians). The variety of the character combinations with which the ancient Chinese sought to most accurately convey the foreign and difficult to pronounce names of the “barbarian” tribes is interesting.

Another interesting piece of information on the “Western barbarians” can be found in the description of the neighboring tribes of the kingdom of Qin. Among the Western Rong (Xi Rong) 西戎, the most powerful tribe were the Quanrong 犬戎, followed by the Yiqu 義渠, Dali 大荔, Wushi 烏氏 and Quyan 胥衍. Yiqu were the strongest “barbarians” (Rong people) living northwest of Qin. They inhabited the northwestern part of the modern Qingyang 慶陽, in Gansu. Their territory also included the Helangshan 貨蘭山 mountain, the land east of Qingtongxian 青銅峽 in Ningxia 宁夏, Huanxian 环县 and Malianhe 馬蓮河 - areas in the Gansu Province. The Yiqu tribe was in its heyday during “Spring and Autumn” period, also known as the pre-imperial period of the “Warring Kingdoms”. In 272 B.C.E., the wang of Qin plotted against the ruler of Yiqu, causing them a serious defeat and conquering part of their lands. [诱杀 义渠王于甘泉 宫, 因起兵灭之] (Jie Bao. Horse, Spread of the Indo-Europeans and The Rise of the Zhou Dynasty Dec. 12, 2002. http://www.cs.iastate.edu/~baojie/history/chinese/2002-12-02_horse.en.htm ).

Of these four tribes (collectively Quanrong is a generalizing term of unclear origins; it literally means: “barbarian-dogs”, behind which, according to Serge Papilon, the Tocharians are hidden as well). In any case, we have completely clarified one thing: Yiqu 義渠, is a variation of the name of the Yuezhi / Arsians, while Wushi 烏氏 is a variation of Wuji / Hujie - Proto-Uighurs. (See ch.7) The other two tribes are as follows:

1. Dali 大荔. The first the character is 大: modern pronunciation: dà [dài, tài], in Ancient Chinese: dhās [thās], Classic Old Chinese: dhāc, during the Han era: dhās; meaning: big. The second the character is 莹; modern pronunciation: lǐ, in Ancient Chinese: rhejs; Classic Old Chinese: rheč, during the Han age: rhejs; meaning: a type of fruit of the Nephelium litchi plant. Therefore, in the era immediately before the Qing empire, we have “thās-rhejs”, “dhāc-rheč”, or
a name that resembles “tatsrī”, “dasrī”, which I think is an alternative spelling of the name of the “Dinglign” people, respectively “Turi” (Turians/Turanians)!

2. **Quyan 胸衍.** The first the character, 胸, means “warm” and is an analogue of 胸 (modern pronunciation: qú; ancient Chinese, Classic Old Chinese: pronunciation: g(h)u; reading during the Han age: g(h)wu; meaning: dried meat.) The second the character is 衍: modern pronunciation: yán, in Ancient Chinese: and during the Han era: lán; meaning: spread out. plentiful, rich. The name we get is “g(h)u-o-lán”. It is a very interesting result, because it directly corresponds to the Proto-Mongolian *hulayan*, in Old Mongolian *hula'an*, *hulan*, Khalkha-Mongolian, Buryat, Kalmuck, Ordos *ulân*, Dongan xulan, Dagur xulan, hulán, Boan felān, fulan - red. In Tungus-Manju languages, Proto-Tungus-Manju *pula*, Evenki *xulama*, Evens *hulānā*, Negidal *xolajin*, Udege *xulaligi*, Solon *ulā*, Manju *fulgan*, Nanai *folgā(n)* - red, Proto-Altaic *puli* - red. In other words, we have an Altaic-language-speaking tribe called the “Red”. And this is not by accident. These are the ancestors of the famous in later centuries Wū-huán 烏桓 tribe.

3. **Daxia 大夏** is an earlier pronunciation: of Tuhuolo 吐火羅 and Duhuolo 見貨羅. In the later dynastic chronicle “Xin Tang-shu”, it is said that the country, known during the Han age as Daxia 大夏 is now called Tuholo 吐火罗 or Tocharistan. In “Datang Xiyuji” 大唐西域記 ch. 12 (A Description of the Western regions during the Great Tang Empire), we can find the information that “when you walk 400 里 Li (about 200 km), we come to the former country of Duhuolo 見貨羅, located east of the city of Nia 尼雅” (also known as Nirang 尼壩). There is more on this subject in “Xin Tang-shu”, Ch. 221 B: “Going through the desert, and walking 200 里 Li, one reaches the town of Nirang (Nia). After another 400 里 Li, one reaches the ancient country of Duluo 都羅. After yet another 600 里 Li, one reaches the ancient country of Zhemotana, which is the ancient Jumo. After another 1000 里 Li, one arrives in the old (state) of Nafubo; this is ancient Loulan”. the character 後 hòu is missing in the text – it should be “Duholo”. A. Stein pinpoints the location of this toponym in the area of the modern Andere village, located east of the ruins of the old town of Nia (see Zhenqyun Fan, 1955). (AM-TX, pp.85-86, 279) the character 都: modern pronunciation: dōu, dū, during the Tang age: tō; meaning: in everything, everywhere. The missing the character 後: modern rading: hòu, during the Tang age: gōw, gōw; meaning: rear, in the back. Finally, the character 羅, its only reading being luó, means a guard or patrol. Reconstruction: “tō-gōw-luó”. The name Duhuolo 見貨羅 transmitted via other the characters, excluding the last one, also appears in chapter 1 of the same book (Datang Xiyuji), and relates to the land of the Kushans “Passing the Iron Gates (90 km from the modern Shahr-i Sabz), one arrives in the former land of Duhuolo 見貨羅 (previously

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28 Mongolian people, Wū-huán 鳥桓 in the Wei – Tang age: "æô-wân". According to Pulebyblanc, Wū-huán 鳥桓, ou-hwan <* ah-hwan = Avar, ancient pronunciation during the Han era. 烏 - â / æ, 桓, ancient Chinese: wār, Han: wān. However, there also exists a Wū-huán toponym, and the mountain, from which the Wū-huans came, according to the reconstruction of Carlsgren is pronounced as "ogwan", and is called Chishan by the Chinese, which means "red mountain". In Mongolian, "red" is pronounced as ulan or ulagaga, which is phonetically transmitted with the Chinese uhuan. The more ancient form Quyan 胸衍, respectively "G(h)o-loan" is phonetically more accurate. So the self-given name of the people it was probably the Ulani / ulasi. There is a similarity with the name of the modern ethnic group, manju - Ulcinj, olchi, inhabiting the lower reaches of the Amur in the Ulchians district of the Khabarovsky region.
recorded as Tuhuoluo 吐火羅). This country extends to a distance of about 1000 里 Li north to south, and about 3000 里 Li east to west. To the east, it is bordered by the Cong(lin) (Cong) 葱 (Pamir) mountains, in the west, it reaches Bolasi) 波剌斯 (Persia), its southern border is the great Snow mountains (Hindu Kush), and its northern is the Iron Gate pass. The Big River Fuchu 縈粟 (Amudarya29), passes through the middle of this country to the west. The Buddhist monk Xuan Zang 玄奘 visited India, the country where the “Holy Lands” of Buddhism” are around 630 C.E. He describes his journey through Xinjiang 新疆 and reports that the Uighur people had settled in “the former country of Duhuoluo 貨羅”. In the Uighur translation of the “Biography of Xuan Zang”, Duhuoluo 貨羅 is recorded as Toγrī. (L. Yu. Tugusheva. “Fragment of the Uighur version of the biography of Xuanzang”, 1980). It is assumed that “the former country of Duhuoluo 貨羅”, refers to the old homeland of the 月氏 (Yuezhi / Arsiams), located southwest of Dunhuang 敦煌. Xuan Zang also gives the name Duhuoluo 貨羅 to Tocharistan (then ruled by the Hephtalites; the former Kushan kingdom) and the land around the town of Nia in the southern part of the Tarim basin. The name Tocharistan (Toγristān ) appears for the first time in a Persian inscription in Persopol from 310 C.E. and in the Chinese chronicles “Wei-shu”, ch. 5, p.65 in the pronunciation: of “Tuhuoluo 吐火羅”, in 465 C.E. (IOP-ICA-1 p.272) In the 10th century, in a Karabalagasan inscription in the Sogdian language, the Uighurs talk of “four Tugri (Twγry)”, or four Tocharian estates, situated on the southern slopes of East Tian Shan: Kuchan, Karashahr, Turfan (Cheshi) and Beshbalik (Guchenqi, northwest of Turfan). Also in the X century, Yuezhi soldiers are mentioned south of Shanxi (southwest of lake Lop-nor or possession Loulan / Krorayna in the Han era). They belong to the “Small Yuezhi” (Xiao Yezhi) 小月氏. The ethnic name of the people Yuezhi / Arsiams (Tocharians) gradually disappeared, with the people dissolving in the Iranian-Turkic and Tibetan environment. (IOP-TP)

Moreover, in addition to the name Dayuan 大宛, 大宛 we know from the “Shi-ji” and “Han-shu” (referring to Ferghana and the Ferghana Valley), there is also information about other names that appeared later:

1. Poluona 破洛那, another name of Ferghana. This name appears in the “Bei-shi” Ch. 97. 破: modern pronunciation: pò; Han era: phājh; Wei and Tang eras: phā; meaning: to break; 洛: modern pronunciation: luò, in the Han, In the Wei and Tang ages: eras: rhāk; meaning: the name of the Lohe river (in Henan); 那: modern pronunciation: nā, in the Han, Wei and Tang eras: n(h)ān; meaning: this, he. Reconstruction: “phā-rhāk-n(h)ān”, or Parkana. The etymology of the name can be explained with the Tocharian park - high and kaniya - country, “parkaniya” - high country. As analogues of the Tocharian name, we can indicate the Scandinavian Fiorgyn, the Old High German Fergunna - mountain land, the Gothic fairguni - Mountain. (AM-TX,p.186), (SP-ITMCh, p. 9) Ferghana Valley itself is a mountain valley.

2. Bohan 鍪汗, the name of Ferghana used in “Sui-shu”, Ch. 83 is composed of: 鍪: modern pronunciation: bó, in the Han, Wei and Tang eras: pāk; meaning: bell; 汗: modern pronunciation: hàn; reading in the Wei and Tang eras: gān: meaning: sweat, vapour. The reconstruction gives us: “pāk-gān”. We can see that this variation of the name is less accurate. (AM-TX, p.186)

3. Bahana 拔汗那, the name of Ferghana in “Xin Tang-shu” p. 221. Only the first the character, 拔, is different: modern pronunciation: bà, Tang age pronunciation: phān; meaning: pluck, pull, hold firmly with one’s hands. Reconstruction: “phān-gān-n(h)ān”. (AM-TX, p.186)

6. **The Five Kingdoms (xihou) 侯仿 of the Yuezhi of Central Asia**

After conquering their new homeland the, Yuezhi / Arsians created five principalities, independent from each other, each of which was managed by a yabgu - yāpko, yaüa, javuga, or in its Chinese transcription: xihou 侯仿. We know the names of these kingdoms in their Chinese transcriptions:

1. **Guishuang 貴霜.** The first the character is 貴: modern pronunciation: guì, in Ancient Chinese: kuts, Classic Old Chinese:: kwoc, during the Han era:: kwas; meaning: expensive, noble, reputable. The second the character is 霜: modern pronunciation: shuāng, in Ancient Chinese: and Classic Old Chinese:: sray, during the Han era:: sray; meaning: cold, frost, frozen. Reconstruction the name in the Han era gives us “kwoc-sray” (kuieshang) which perfectly corresponds to *Kushan / Kushans*. This is the principality of Kujula Kadphises, who united the other four kingdoms and imposed his own name upon the new, unified country. In chapter 96 of the “Han-shu”, it is said that that the capital of the principality is *Huzao 護澡*. (AM-TX, p.272) There is no information about the character 護 (modern pronunciation: hù, meaning: protection, guidance, hidden) in the dictionary I used, so we will look at some of its derivatives: 漱: modern pronunciation: huò, reading during the Han era:: whrāk; meaning: to take, to receive, to conquer, a slave; 擝: modern pronunciation: huò, in the Han era: w(h)āk; meaning: to catch; 擝: modern pronunciation: huò, in the Han era: w(h)āk; meaning: to pour water, to boil; and 擝: modern pronunciation: huò; reading in the Han era: w(h)āk, meaning: a large cauldron. For the character 漱, the only reading is zāo, which means to wash, to bathe; however, its derivative 擝: modern pronunciation: cao; Han era: shāw; meaning: offensive. The probable reconstruction is “whrāk-shāw”, “w(h)āk-shāw”. According to Puleyblenk (Pulleyblank, 1963), the restoration of the name is *‘hwax-tesau. In “Bai-shi”, the city is reported as Qiandun 钳敦 or ancient Huzao. For Qiandun: the first the character is 钳, but due to lack of information for it in the dictionary used, we will look at its derivative 钳: modern pronunciation: qian, reading in the Han era: ghram; e Wei and Tang eras: ghem; meaning: tweezers, pliers. the character 敦: modern pronunciation: dūn, in the Han, In the Wei and
Tang ages: eras: 乃是; meaning: generous, large, good. Reconstruction: “ghem-tān”.
Based on the probable restoration of the Han era pronunciation, “w(h)āk-shāw” probably means Vaksh, and Guishuana was most likely located near the Vaksh river (modern district of Hatlon, in Tajikistan, located northwest of the provinces of Badakhshan and Tachar in Afghanistan).

2. Xiūmi休密. The first the character 休: modern pronunciation: xiū, in Ancient Chinese: and Classic Old Chinese:: hū, hōw, during the Han age: hōw; meaning: rest, peace. The second the character 密: modern pronunciation: mi, ancient Chinese: pīs, Classic Old Chinese:: pīt, Western Han era: pītəs, Eastern Han era: pəs; meaning: secret, mucus, a thick, dense, intimate. Reconstruction: “hōw-prəs” (hieupri). In “Bei-shi”, it is specified that the kingdom that was known as Xiumi during the Han era: now bears the name Jiabei伽倍. The first the character 是: it transmits the syllable jiā, qié ga, derived from 加 (modern pronunciation: jiā, in the In the Wei and Tang ages: ages: kā; meaning: to, add, to increase. The second the character 是: modern pronunciation: bēi, in the In the Wei and Tang ages: ages: ba; meaning: double, to double, a multiple of. The reconstruction is “ga-bā”, “kā-bā” which is close to the older “hieup(ri)es” – “hupes”. Jiabei lies west of Yarkend and its main city is called Hemo 和墨. The first the character 是: modern pronunciation:, hé, in Classic Old Chinese:: ghwāj, in the Eastern Han, Wei and Tang ages: wā; meaning: peace, consent, order. the character 墨: modern pronunciation: mò, reading from the Ancient Chinese era to the Tang era: mək; meaning: black. Reconstruction: “wā-mək” (yuamiek). In “Xin Tang-shu”, the name of the city is Gumo 姑墨. The difference is in the first the character, 姑 (modern pronunciation: gū; in the Tang age: kō; meaning: aunt, mother in law.) Reconstruction: “kō-mək”. In the Northern Wei age, the name of the region is Bohe 鄂和. the character 鄂: modern pronunciation: bo, reading in the Han, Wei and Tang eras: pāk; meaning: a bell. The second the character was discussed above.
Reconstruction: “pāk-wā”, (pākwa, pākhwa). According to the appropriate reconstruction of Marquart, this is Vakhân. (AM-TX, p.179, 226 to 227 The older variation of the name is of interest. It dates back to the Han era and is most accurately transmitted with Gumo 姑墨, which we reconstructed as “kō-mək”. It is clear that this was referring to the “Komedia” region and the Komedian people (Kōmu and Kōmē, Kōmē known as “kumiji” to later Arab writers), mentioned by Ptolemy and located right in the territory of modern Vakhân. In Indian sources, are known as Kambojans, a people, who lived north of India, and were close western neighbours of the Rishikas tribes, i.e. the Arsians (Yuezhi / Tocharians). I think the etymology of the name reflects the Khovar komiyat, Baluchi kəwən, Kashmiri köm - tribe or kəm - tribe, community. The name of the Kambojans has not been forever lost. The modern nuristan tribes, called “Kafirs” are their distant descendants. The reason they are sometimes called “Kafirs” is because they only adopted the Islamic faith in the end of the 19th century. Their own given name is Kamviri - people. The Kamkata-viri language is spoken by 5 500 to 10 000 people in Afghanistan and Pakistan. Other names for the tribe include Kati, Kamozi, Bashgali, Khowari. In the XIX century, English voyagers spoke of the Kom or Kam people, one of the main Nuristan tribes. George Scott Robertson reported that
their country was called Kamdesh in Khovar and Kamoz\textsuperscript{30} in Pashtun. Kamdesh remains the main city of the Kunar province in Afghanistan to this day. In the past, the Kumiji/Kambojans lived a little further north than today, namely in the Wakhan region. There is no question that “Komedia” is an inaccurate conveyance of the toponym “Kamdesh” – “the country of the Kam people”! It is thought that the Wakhi tribes settled in the region later, as they are first mentioned in “Tan-shu”. In modern Wakhani, the region is called Wukh and in the Pamir dialect, the Wakhī are called “Wokhan”. (ШК-ИПОСТ) Pale skin, blue eyes and brown hair are common traits for these people. They most likely migrated in the region with the Hephtalites and the name they gave themselves, Wokhoni / Wokhani”, reflects the name of one of the heptalite tribes – “Walhans”.

3. **Shuangmi 雙靡.** The first the character is 雙: modern pronunciation: *shuang*, reading during the Han age: *sōŋ*; meaning: a couple, an even number. The second the character is 麗: modern pronunciation: *mi; Han era: maj; meaning: no, an expression of negation. Reconstruction: “*sōŋ-maj*”. In the later “Bai-shi”, “Wei-shu” and “Tang-shu”, the variation **Shemi 賒弭** appears. the character 賒: modern pronunciation: *shē; Eastern Han, Wei and Tang eras: sa; meaning: credit, to buy something on credit; the character 彥: modern pronunciation: *mi; reading in the Eastern Han, Wei and Tang ages: *mje; meaning: to terminate, to close down, to let go of the bow string. Reconstruction: “*sa-mje*”. It is said in the “Bai-shi” that **Zhuxiemosun 折薛莫孫** is the current name of the old Shuangmi. the character 折: modern pronunciation: *zhē; Eastern Han era: *cat; Wei and Tang era: āt; meaning: to break; the character 薛: modern pronunciation: *xiē; Eastern Han era: *sh(h)jat; Wei and Tang eras: (h)jet; meaning: pollen; the character 莫, modern pronunciation: *mò; reading in ancient and medieval times: *māk; meaning: no, prohibition, desert; the character 孫: modern pronunciation: *sūn; Wei, and Tang era pronunciation: *swān; meaning: grandchild, descendant. Reconstruction: “*cet-sh(h)jat-māk-swān*”. Apparently, in the later variation found in “Bai-shi”, we have a case of duplication of the first syllable, which is likely a mistake or an inaccurate conveyance! In “Xin Tang-shu”, the variation **Jiwei 拘緒** is used: the character 拘: modern pronunciation: *jū, reading during the Tang age: *kwo; meaning: tie up, arrest, capture, confine; the character 緒: modern pronunciation: *wēi; Tang age: *whīs, meaning: the weft of the fabric, a transverse line. Reconstruction: “*kwo-whīs*”. Most scientists restore Shuanmi / Shemi’s name as Shamak (Syāmāka). Chavannes links it to Chitral, the Japanese scholar T. Fujita – to the Kunar region. Another different link is also often made – to Shukhgnan. A. Mandelshtam believes the exact location cannot be pinpointed with certainty. AM-TX.crp.244-245) I personally think that the name is most accurately transferred in “Han-shu”. The Shamak reconstruction fully coincides with the region of the Shaimak village, situated in the valley of the Aksu River, in the “Upper Badakhshan region” of Tajikistan. Shaimak is located near Tashkurgan, and is located east of Wakhan,

\textsuperscript{30} which comes from the ancient Indian Cambodia (Kamboja). They are likely ancestors of the Kimmerians / Kimvri. Archaeological Kimmerians show clear parallels with the Middle and Central Asia.
which shows that in the pre-Kushan era Xiumi and Shuangmi were neighboring principalities.

4. **Xidun** 都密. The first the character is 都: modern readings: bū, xī; meaning: to laugh, to make noise; the character 密: modern pronunciation: dūn, Han era: twən̂h; meaning: to stop, to pause. Therefore, the probable reconstruction is “bi-twən̂h”. The fact that the **Fudisha** 弗敵沙 principlality was mentioned in the “Bai-shi” as ancient Xidun attests to that. And in the “Wei-shu”, ch. 102, in the “Tale of the Western Regions”, it is stated that the Da Yuezhi’s country, whose capital was Lujianshi 盧駕氏 (the city of Lanshi or Daraspa / Andarasp the “Shi-ji” talks about) is located west of Fudisha 弗敵沙. (YuT-WRChD, p.131) The first the character is 弗: modern pronunciation: fū; Wei and Tang age pronunciation: pwït; meaning: do not want, cannot, I do not want to. The second the character is 敵: modern pronunciation: dī, in the Wei and Tang ages: dhiēk, meaning: an enemy, an opponent, a rival. The third the character is 沙: modern pronunciation: shā, Wei and Tang era: șā; meaning: sand. We get the reconstruction “pwït-dhiēk-shā”, which corresponds to the area of Badakhshan. Bomao 薄茅 is a city mentioned in the “Han-shu” as the main city of Xidun. Its transcription gives us: the character 薄: modern pronunciation: bó, reading from ancient Chinese time until the Middle Ages: bāk; meaning: thin, weak, small; the character 茅: modern pronunciation: máo, in the Han era: mrow; Wei and Tang eras: mow; meaning: reed, cane. Reconstruction: “bāk-mrow”, “bāk-mow”. According to some researchers, including the Japanese scientist, M.Sakurai and his Chinese colleague Fen Chenjiun, Bomao should be associated with the town of Pervan, situated on the River Pyandshir, an Kabul. (AM-TX, pp.253, 266) Peravan is also a small province north of Kabul, situated along the Pyandshir. In this case, however Parvan / Pervan cannot be the capital of Xidun. The area of Kabul is part of the Gaofu / Kaofu 高附 lands, annexed by Kujula Kadphises after the unification of the five principalities. The reconstructions of Xidun – “bi-twən̂h” and Fudishi – “pwït-dhiēk-shā”, clearly show us that this is, in fact, Badakhshan. According to Barthold, the city of Badakhshan also existed in the past and was located around modern Fayzabad. (AM-TX, pp. 253,269). And according to Zücher, this city was Baharak (Bahārak). (HHS, Section 13 - The Kingdom of the Da Yuezhi 大月氏 (the Kushans) In spite of the not very clear precise localization of Bomao, it is definitely in the mountainous region of the Badakhshan province. Baharak appears to be close to the reconstruction “bāk-mrow”. We may find the origin of the word Badakhshan in Pashtun badar, badr, modern. Persian bād - north, badakhshān - northern country. Another view, advocated by V. Barthold is that the older form of the name was Balahšan from balas, balās - crystal, gemstone, as Badakhshan is known for its deposits of lazurite, especially valued in the antiquity. The third is the relationship with the General Iranian *bad - wind or windy country.

5. **Dūmi** 都密. The first the character is 都: modern pronunciation: dōu dū; Han era: tā, meaning: everything, whole, capital; the character 密: modern pronunciation: mì, ancient Chinese: prits, Classic Old Chinese:: pric, Western Han: prjas, Eastern
Han: *pras*, meaning: secret, mucus, thick, dense, intimate. Reconstruction: “*tā-prjas*”. The “Tang-shu” is the name of the principality of Damān 怛滿: the character 怛: modern pronunciation: *dá*; ancient Chinese and during the Middle ages: *tā*; meaning: grief, sorrow; the character 滿: modern pronunciation: *măn*, ancient Chinese: *mār*, Classic Old Chinese: and Medieval Chinese: *mān*; meaning: full, satisfied, content, pleased. Reconstruction: “*tāt-măn*”. Another variation, used in the Tang age is Damo / Dame 怛没: the character 没: modern pronunciation: *méi*, ancient Chinese: *mēi*, Classic Old Chinese: and Medieval Chinese: *mēt*; meaning: no, a negation. Reconstruction: “*tāt-mēt*”. (HHS, Section 13 - The Kingdom of the Da Yuezhi 大月氏 (the Kushans), (AM-TX, p.300) Researchers unanimously agree upon the localization of the name: the town of Tarmith in the Kushan era, sogdian Tarmiδ, or modern Termez in Uzbekistan. The name is derived from the Greco-Bactrian king Demetrius, who was an admirer of Buddhism and adopted the Indian name Dharmamithra. Tarmith / Termez means “city of Darmamithra”. In the immediate vicinity of Termez is Halachayan where D. Pugachenkova discovered and studied the ancient Kushanian palace complex. If we sort them geographically, the five “yabgu / xihou” principalities paint the following picture: in the west lies the principality of Dūmì 都密 or Termez, on the east is Xidun 貢頓 or Fudisha 弗敵沙 – Badakhshan; west of Xidun (and south of Dūmì) is the town of Lanshi, the capital of Daxia, i.e. Daxia and Lanshi are not part of the five “xihou”. North of Xidun and west of Dūmì was the Guishuang 貴霜 principality, in the valley of the river Wakhsh (modern southern Tajikistan). East of Xidun / Fudisha, is the principality Xiūmì 休密, or the “Komedia” region of Ptolemy, which corresponds to the modern Wakhan and the Wakhandarya River valley. And in the east, northeast of Xiūmì, is the Shunmi / Shemi (Shuangmi) 雙靡 principality, or Shamak, which corresponds to the modern town of Shaymak located in the eastern part of the Upper Badakhshan region of Tajikistan, the Aksu River / Murgab, a tributary of the Bartang river. My proposed reconstruction shows us the direct adjacency of five principalities to one another, situated next to the Daxia / Tochara district.

Therefore, the prince of Guishuang was not a direct ruler of the Da Yuezhi in the capital Lanshi/Daraspa. He was a governor, like the other four princes. We can also see that the country of the Yuezhi itself was a federation of five kingdoms, plus the central domain around Lanshi/Daraspa. All five said kingdoms are situated south of the Zeravshan river, which shows us that, entering the region through the valley of the Zeravshan river, the Yuezhi/Arsians settled around the town of Termez (Tarmit) and the mountainous region south of it, who is located north of the Amu Darya river and its tributary, Pianj. After the took the Kundus region – Daxia/Tochara and the city of Lanshi/Daraspa from the Royal Sakas, they settled on both shores of the Pianj river and in the Badakhshan and Wakhan region. They Royal Sakas were later driven from the region of Bactra/Balkh as well. Their land was likely annexed to that of the central domain of Lanshi. This was the situation until the 1st century ad when the principality king Kujula Kadphises conquered the other four kingdoms and the central domain (for which we have no information from Chinese sources, but is a logical assumption) and united all the lands.
of the Yuezhi/Arsians. The new country bore the name of his old principality – Kushania, country of the Kushans.

His conquest continued. He headed south and took over the Kaofu / Gaofu 高附 (Kabul Valley), Jibil 倫寳 (Kashmir or Gandhara) and Puta 濃達 (Bakhti / Balkh) – all vassal principalities to Parthia. The “Royal Sakas” ruled in all three of them, but did so under the strict supervision of the supreme authority of Parthia. There is some information about Kaofu / Gaofu 高附 in “Hou-han-shu”:

“Section 14 – The Kingdom of Gaofu (Kabul): The Kingdom of Gaofu is situated southwest from the lands of the Da Yuezhi (Kushans). It is a large kingdom. Their way of life is similar to that of the Tianzhu (Northwestern India), but they are weak and easily subjugated. They are excellent traders and are a very wealthy people. They were not always ruled by the same rules. Every time one of the three kingdoms (Tianzhu – Northwestern India), Jibil (Kapisha – Peshavar) or Ansi/Anxi (Parthia), grew strong they imposed their rule upon the Gaofu people and subsequently lost their influence when they grew weaker. Gaofu/Kaofu (Kabul) was never ruled by the Yuezhi. In “Han-shu”, it is wrongly stated that Gaofu is one of the five xihou of the Yuezhi. It was actually under Parthian rule (Ansi/Anxi) The Yuezhi conquered it after they defeated the Anxi (Parthia)”.

(HHS, Section 14 – The Kingdom of Gaofu (Kabul))

For Jibil, we have the following information in “Han-shu”: “the country is mostly flat and the climate – mostly moderate. The citizens cultivate five different kinds of field crops, grapes and different kinds of fruits. They dung their orchards and farmlands. The ground is low and wet. They produce rice and eat fresh vegetables during the winter… Camels are also bred [in the country], as well as water buffalos, elephant, large dogs, monkeys and even peacocks…”

From the description given, it is readily apparent that this could not have been the mountainous Kamshir, and John Hill accurately links ancient Jibil with the lands around the lower stream of the Kabul river, where it discharges in the Ind river. In other words, this is the area around Peshavar. Today, this is the northwestern province of Pakistan. In “Wei-shu” (History of the Southern Wei), there is some clarifying information about Jibil: “The capital of Jibil is situated southwest from Bolu/Bolo 波洛 (Bolor or Gilghit) and is 14 200 Lis from the capital of Northern Wei. The country is surrounded by four mountain ranges. It is 800 Li (333 km) west to east and 300 Li (125 km) north to south. “ The four mentioned mountain ranges are likely the Süleymaniye, Toba Kakar, Pir Pandzhal and Hinduradzh. Kashmir is very close to Gilgit in the west, while in the southwest, it reaches the flatlands around Peshavar. It is logical to assume that after he conquered the Kabul valley, Kujula Kadphises went southwest down the valley and
took over the region of Peshavar Peshawar (Puroshapuro). (HHS, Section 13 - The Kingdom of the Da Yuezhi 大月氏 (the Kushans) Let's see the transcription of these names:


2. **Jibin 駫賓**. The character 駫: the only pronunciation: ji; meaning: woolen fabric. The character 賓: modern pronunciation: bīn; Han age: pjān; meaning: guest, visitor. There also exists the variation Jiebin 劫賓. The difference is in the first the character, 劫 (modern pronunciation: jié; Han age: kap; meaning: rob, steal, take by force.) (AM-TX, p.229) We get the reconstruction “kap-pjān” – this does not refer to Kashmir, and instead corresponds ot the historical region of Kapisa. E. Chavanes was the first to note that detail. In the V century B.C.E., the Indian historian Panini is the first one, who mentions the state and the city of Kapisa (Kapiśi), while it is encountered under the name Kavisie (Kaviśiye) on the coins of the Greco-Bactrian king Eucratides. Pliny mentions the area as Kaphus. It is assumed that Kapisa is a derivative of the name Kamboja - northern lands located over India. The population is of Dardish origin and is known as Nuristanians or Kafirs (heathens, as they only accepted Islam in the XIX century), a population identical to the “Komades” of Ptolemy, who lived in the area north of the Wakhan region. It is these lands located north of Hindukush that were known as “Parama Kamboja” or “Distant Cambodia”, also “Uttara Kamboja” – “Northern Kamboja”.

3. **Dongli 東離**. And finally, I will focus on another toponym related to the Kushan kingdom, which occurs in “Hou Han-shu” and its meaning is not very clear. I am referring to the name Dongli 東離, which is used when speaking of the lands around the town of Shaqi 沙奇 = / Sageta (Śāketa), in India, which Ptolemy called Sagda (Σαγδα). In “Section 16 – Kingdom of Dongli” of “Hou Han-shu”, it is stated that, “The capital of the Donli kingdom is the city of Shaqi Sake (Śāketa). It is more than 3000 Li (1947 km) southeast from Tianzhu (Northwestern India). It is a large kingdom. They produce products and goods similar to those of Tianzhu. There are several large towns, whose rulers receive their titles directly from the king. The Da Yuezhi attacked the country and conquered it. The women and men here are tall (about 1,85m or 6 feet on average), but are cowardly. They ride on horse and camel-back when traveling to neighbouring kingdoms. They also ride elephants in time of war.” (HHS, Section 16 – The Kingdom of Dongli 東離 – The ‘Eastern Division’ (of the Kushan Empire). It is generally accepted that Dongli is not a transcription of a geographical name, but it instead a combination of the characters that carry the semantic meaning “Eastern periphery”, “Eastern outskirts” of the Kushan kingdom, in Sanskrit prācya or prāg-deṣa. This is where the contemporary name of Pradesh comes from. the character 東: modern pronunciation: dōng, Han age: tôŋ; meaning: East; the
character 離: modern pronunciation:  lí, Eastern Han age: re; meaning: separate, exclude, leave. Reconstruction: “tō-prop” (Tungre). The name Saketa of the capital city shows that until the arrival of the Kushans, the area was ruled by “Royal Sakas”, as the Indian name of the city is Ayodhyā. It is assumed that that this region, located next to to Nepal (modern Indian states of Uttar Pradesh and Uttarkhand) was conquered by the Kushans under the reign of Kanishka I. Despite the many, varying opinions on the rule of this king, today most researchers agree that it started in the early II century between 115 and 127. In the later Chronicle “Wei lue”, this onym was recorded as Juli 車離. the character 車: modern pronunciation: chē, In the Wei and Tang ages: ages: ko; meaning: wheel, car. The second the character is the same as the second one, used in Dongli, but was read as le during the Wei and Tang eras, which gives us the reconstruction “ko-le”. This implies that this name reflects the locally-given name of the “Kossala” region. Therefore Shiratori (Shiratori, 1956) suggests that the name used in the Han era is an erroneous record that was corrected in later chronicles. John Hill thinks that in “Wei lue” the character 車 is mistakenly copied as 車. In the 27th chapter of “Bei-shi”, additional information is given: “The Ganto(lo) (Gandhara) state is located west of the country of Uchan (Udayana connects to modern Pakistan). Its old name is Yebo ableOpacity, (also Yebolu ǑǐǑ), but when the Ephtalites conquered it, they also changed the name. Their king was descended from the dynasty that ruled over the neighbouring country of Chile 敕勒 (Juli), whose ancestors had held the throne for two generations. They were at war with the state of Jībin (Kapisa) for more than three years already. The people were unhappy, because of the burden the war put on them.” … “There is a Buddhist temple and a statue of Buddha (“Jiaoli”)” southwest of the capital.

“(AM-TX,ctr.290) Chile 敕勒: the character 敕: modern pronunciation: chí; Han age: r̥k; Wei and Tang ages: ʰt̥k; meaning: edict, decree; the character 勒: modern pronunciation: Ɋẽ; Han age: r̥k; Wei and Tang ages: l̥k; meaning: bridle. Reconstruction: “ʰt̥k-l̥k” – close to Dongli. Yebo(硕士研究: the character 研: modern pronunciation: yè, reading in the Wei age: yīp; Tang age: yāp; meaning: job, occupation; 波: modern pronunciation: bō; in the Wei and Tang ages: pā; meaning: wave, waves; the character 研: modern pronunciation: TEGER; reading in the Wei and Tang ages: l(h)ō; meaning: black. Restoration: “ngap-pā-l(h)ō”. R. Hatani reconstructs the name as Gopala (Gōpāla). In the Buddhist text, “Loyang Jiealan ji” (“Description of Buddhist samgharamas in Loyang”), written by Fan Xiang Yung, we find the information that: “‘We entered the country of Gantolo… Its older name is Yebol.”, which leads us to believe that Yebo/Yebolu must have been part of Gandhara or at the very least, one of its close neighbouring areas. (AM-TX,ctr.283) I am guessing this is the Evilat or Hevilat region, which the Greco-roman (and byzantine) authors knew of as “a region in India, close to the lands of the Brahmans”. (e.g. Kosma Indikoplovus mentions: “καὶ Εὔσαρε ἐν τῇ Ίνδια ὅτι Ινδιακά...”). In “Castorias’map” (Tabula Peutingeriana), the country of Dimirika-Havilah is marked in India. Also, in the anonymous byzantine text “Detailed description of the Universe and the people”, it is said that the Kamarin tribes
inhabit the lands near the Lands of the Brahmans, i.e. India. “8. What kind of people live behind the Kamarines? If you go west, you will reach the Brahman tribes; they keep the peace without having a state government (i.e. centralized power). They exhibit the typical Kamarine docility. Their lands can be crossed one end to the other in five days. Behind them lies the country of “the Evilates” – they are unfamiliar with government authority and their lifestyle is like that of gods. To cross their entire country side to side, one would need 32 days. “Evilat, in byzantine geographic tradition encompasses the lands of Kandakhar and Southern Afghanistan. “Khamarines” likely refers to the “Komari” (Komroï/Khomroi) tribe Ptolemy talks about. They are most likely part of the Kambojans in Northern India and Southern Afghanistan (Kamdesh), i.e. modern Nuristan. Another name for Chile is presented in “Wei-lue” -- Peili 沛隸. The capital is called Shaqi (Sageta). (AM-TX, p.299-300) the character 沛: modern pronunciation: pèi, Wei age: pāś; Tang age: pāj; meaning: swamp; the character 隸: modern pronunciation: lì, Wei age: las; Tang age: laj; meaning: belonging, obedience. Reconstruction: “pāś-las”’. This probably corresponds to the name of the Panchala district (Pāñcāla), located in the upper river crossing of Jamma and Ganges, whichencompases the lands of the modern states of Uttarkhand and Uttar Pradesh. I think that it’s more likely that behind the Chinese transcription “Dongli”, there is a foreign toponym, rather than the expression “Eastern outskirts”. There are a few possible explanations: first, the Chinese „tōŋ-re” (Tungre) may convey the Indian “uttar”(a) – north, northern, i.e. northern land, which is the meaning of the modern name of the Indian state of Uttarkhand. The second possibility is that it reflects the name of the religious Hindu commune, “Shakha”, the religious school “Taittiriya”, who worship the god Vishnu, who was quite popular in that region. It is not a mere coincidence that the Western sources speak of a “country of the Brahmans”. As a third possible explanation, we can look for a link to the term “Terrai / Tarai”, which was used to indicate the flatlands in the northeastern foot of the Himalayas, situated south of the Shivalik fell. “Terai” in Hindi terai, Nepali tarāī, is a word of Iranian origin which means “wet, waterlogged valley”. The rivers that descend from the Himalayas: Jamna (Yamuna), Ganges, and their smaller tributaries extensively irrigate the plain in the foot of the Himalayas. The “Terai” area encompasses the territories of the modern states of Uttarkhand, Haryana, Himachal Pradesh, Uttar Pradesh and northern Bihar.

7. The Chinese names of the western “barbarian” tribes according to “Mu Tianzi zhuan” and “Shi-ji”, or the conquered “bowstring-pulling tribes” of shanuy Maotun

The “Mu Tianzu Zhuan” manuscript („The Journey of Mu, son of Heaven“) was discovered in the tomb of the ruler of the Wei kingdom Xian (Xian Wang) (318 – 296 B.C.E.) in the Ji district in the second year of the “Taikang” period (281 B.C.E.) of the reign of the Western Jin dynasty. Wei existed during the “Period of the Warring kingdoms”. At first, the bamboo planks with the text were scattered, because the tomb was pillaged by thieves. They were gathered, ordered and copied by Xun Xu, He Qiao and others. Chapter 1-4 were incomplete and chapter 5 is only partially preserved.

Out of the five chapters telling of the travels of Mu, the Son of Heaven, the first four were written by the same person, while the fifth was by a different author. None of the names of the original authors were preserved. The first time the document’s name is mentioned is in the
phrase: “Mu Tianzu Zhuan has six chapters” in “Reports of the classicist B” of “Sui-shu”. The sixth chapter describes events that transpired after the death of Ms. Shen. This chapter is “an aggregate of 19 books, all written by the scientists of the Qin kingdom”. The first four chapters of “Mu Tianzu Zhuan” describe Mu, Son of Heaven’s trip west. It is generally thought that these 4 chapters were written by chroniclers from the Yang and Zhou kingdoms, during the later “Period of the Warring Kingdoms”. The historical personality Mu-Wang, ruler of Zhou, reigned between 1001 and 947 B.C.E. According to Chinese chronicles, he fought the “western barbarians”, or the Quan-rong. He did not heed his chief minister Muo Fu’s advice and went on a campaign against them. It was unsuccessful and the wang returned from the battlefield with only “four white wolves and four white deer”. The diplomatic relations with the Quan-rong degraded further. The bamboo annals give us better information. This conflict occurred in the 12th year of Mu wang’s reign. He punished the “dogs”, i.e. the Quan-rong. There was also a second campaign, for which it is said that: “In the 17th year, the king went west, to the Kunlun mountain and encountered Xiwanmu – the goddess-queen of the West. The next year, Xiwanmu came to Zhou to honour Mu-wang. In the autumn, in August, the king went north, crossed the “quicksands” and the “Jiyu peak and attacked the Quan-rong yet again, capturing five of their kings. He then continued his march and reached a place where there were many blue birds that changed their feathers. Xiwangmu finally stopped him.

Of course, part of this story is mythical, but we have no reason to doubt the information about the conflict between Zhou and the Quan-rong. These events transpired in X century B.C.E.

These two campaigns helped write “Mu Tianzhu Zhuan”, an ancient Chinese novel-travelsogue, written by an unknown author. Here, the war marches are presented as a friendly journey amongst unfamiliar tribes northwest of Zhou. The novel was written between 400 and 350 B.C.E. and its author was familiar with Central Asia and all the tribes that inhabited neighbouring lands to the Chinese. (SP-ITMCh,crp.2-3) Some of the tribes Mu-wang met were already discussed earlier and compared to famous analogues of theirs from the Western Han era. Some of these names were already explained, but let’s refresh our memory: Some of these ancient names were already known, but it will remind them: Yanju 畋居 (Yanqi / Karasharh), Jusou 巨蒐 (Cheshi / Kasi from the region of Turfan), Caonu 曹奴 (early variation of Xiongnu).

1. The first tribe, which Mu encountered were called Hezong 河宗. This name is not an ethnymym, but an expression that means “honoring the Yellow River”. The character 河: modern pronunciation: hé; reading from ancient Chinese times to the Han era included: ghēi; meaning: river, the river Huang-he. The second the character is 宗: modern pronunciation: zōng; in Ancient Chinese, Classic Old Chinese: cūŋ; meaning: Temple, a temple of one’s ancestors, ancestor, elder. The text itself tells us that Mu and the ruler of the Bo Yao tribe made an offering to the river god and prophecies for the upcoming trip. In “Shiji Zhengyi”, (Sima Qian’s comments on his own work) Ch. 43, it is said that: “the Hezong tribe probably lived in Longmen, the “Dragon Pass” on the upper stream of the Yellow River, i.e. the lands of both the Lan and Sheng prefectures”.

2. The next people Mu met were the Peng 阏 – in Ancient Chinese: bāŋ (being), modern pronunciation: ping; meaning: to cross a river, a ford. It is likely not an ethnymym, but transmits a semantic meaning – a tribe that lives near the ford.

3. Further along the path of Mu are the Quan Rong 犬戎. The name is semantic and means “dog-people”, “barbarian dogs”. “Quan Fan” mentioned in the “Diviner’s writings”. These are the same “Quan Fan” for which it is written in “Haini beijing” from “Shanhai jing”, or “the Dog Country” described in the “Yiyin Chaoxian” section in the “Wanghuijie” chapter of “Yi
Zhoushu”. In the chapter “Juian XVII” of “Shanhai jing” (Description of the Northern Deserts), it is stated that: “In the Great Desert, there is a mountain, called the “Mountain of father Yung” or Yung-fu. Here is where the Shun River ends. The people, who live here call themselves “Dog-soldiers” (Quan Rong 犬戎). (IIIXIXI, p.125) Yu Taishan connects them with Xiongnu and Serge Papilon - with the Tocharians, or the Tocharian tribe. The Quan-rong played a part in the downfall of the Western Zhou dynasty in 71 B.C.E. They stormed the capital city, Hao, and killed king Yōu, Yōu-Wáng 幽王 (781 – 771 B.C.E.) The Zhoy dynasty managed to recover, but had to move east, where a new capital, Lui, on the river Lu was established. The reestablished dynasty continued its existence under the name Eastern Zhou. The city of Hao was plundered and razed. It became uninhabitable. Historical sources tell us that in 660 B.C.E., the Quan-rong had settled in the lands north of the Wei river. That means that they were living in the heart of what was once the Western Zhou empire. In “Shanhai jing” (Description of the Mountains and Deserts) describes the Quan-rong like this: “In the lands of the Quan-rong, people look like dogs (from the name itself, Quan (barbarians) and rong (dog)). Their relationship with the animal comes from a special respect and love of it. (SP-ITMC,crp.2-5)

4 The next tribe he visited were the Yanju 焉居 “The day “jihai”, [the Son of Heaven] arrived in the big plane of Yanju 焉居 and Yuzhi 禹知. The first the character 焉: modern pronunciation: yán, in Ancient Chinese:; Classic Old Chinese: and during the Han era:: Æan. It is used when conveying the name Yanqī. It is otherwise an interrogative particle - what, where, who. The second the character 居: modern pronunciation: jū, in Ancient Chinese: and during the Han age: ka; meaning: residents, to stay somewhere, to reside. The result is an ancient variation of the name “æan-ka”. It very much looks like a probable variation of Yanqī i.e. the toponym Karashahr. The Yuzhi 禹知 people are the Arsians / Yuezhi we are familiar with. In our case, however, Yanqī has not yet been established, and Yanju is not Karashahr, but the plain around lake Lop-noor. In the II century ad Chinese called Lop-noor Yanze 盐泽 or “the Salt marsh”. In other words, the Yuezhi in the Yanju plain were actually said to reside near lake Lop-noor. (ИЛ-ЗЦА, p.51) Reconstruction of the toponym itself as “æan-ka” shows us that the combination of the characters is not meaningful and is meant to convey a foreign name. There is a possible connection with the Toch. (b) akhī – outskirt, border, suburban, or Toch. (a) yoñī, Toch. (b) yoñiyya - road, way , ynça – travel, movement. (DA-DT-b)

5. After he left the Yanju, Mu found himself within the lands of Xi Xia 西夏, or “Western Xia”, i.e. “Western (To)ghara” and as we have already clarified, this refers to the lands of western Gansu.

6. After Xi Xia, Mu continues his journey in the lands of the Zhuyu 珠余 tribe, who live between Xi Xia (near Hesi) and the beginning of the [Yellow] River (Lake Juyan). The first the character is 侏: modern pronunciation: zhū; in Ancient Chinese: and Classic Old Chinese:: to; during the Han age: twa; meaning: short, small. The second the character is 余: modern pronunciation: yù, in Ancient Chinese: and Classic Old Chinese:: la; during the Western Han era: la; meaning: alone, me. In the era we are interested in, the name of this people was “tola” (Han age pronunciation: “twala”31). Yu Taishan believed they inhabited the area along the river

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31 This name “tola / twala” is extremely interesting because it corresponds completely with the Sarmatian tribes “Dulasi / Tulasi” or “Dwals” known to the Greco-Roman authors as the “Tali”. They appear in the South Caucasus around 1 century BC and are most likely related to the ruling clan (dynasty) in ancient Bulgarians called “Dulo”. Pliny, who lived in 1 century B.C.E. – 1 century C.E. first reported the country of the “Tulas”, “Dulas / Dwals” under the names “Talos” and “Wallas”, inhabiting the lands from the Caucasus to the Caspian Sea, neighbors of the
Zhane, but I think it is more likely they lived in the west. An interesting fact is that according to
“Mu Tianzi zhuan”, the Zhuyu 璇余 tribe are immediate neighbors of Xi Xia in Gansu and
inhabit the land, which was later the center of the Yuezhi state (Zhaowu / Zhane 32 ).

7. After crossing the desert, Mu arrived in the land of the Chiwu 赤烏 people (ch. 4). the
color character 赤: modern pronunciation: chi, in Ancient Chinese; Classic Old Chinese: and during
the Han era: khiak; meaning: red; 鳥: modern pronunciation: wū, from ancient Chinese to the
Han age: ă, ă, meaning: crow. If we reconstruct the ancient pronunciation, we get “khiakă” or
“khiakæ”, a meaningful combination of the characters meaning “red crow”. The name of this
tribe is found as Shouyu 所居, which according to Yu Taishan is probably an older version of
the ethnonym Suojian 所見, as the “Yiyin Chaoxian” point of the “Wanghuijie” chapter to “Yi
Zhoushu” regards them and they are actually Sakas. Shouyu 所居: the first the character 所:
modern pronunciation: suō, in Ancient Chinese; Classic Old Chinese: sra, in the Han era: ʂă;
meaning: a place in space. The second the character is 居: modern pronunciation: jū, in Ancient
Chinese: and during the Han era: ka; meaning: place of residence, residence. The restoration is
“sra-ka”, “ʂă-ka”. In the second variation, Suojian 所見, only the second the character, 見, is
different (modern pronunciation: jiàn, in Ancient Chinese: kēns, Classic Old Chinese: kēnh,
during the Han age: kjānh, meaning: to see, to perceive. Thus, in the age we are interested in, we
get “sra-kēnh”, “ʂă-kjānḥ”. This version is completely logical and there is no doubt, “khiak–e”,
is an erroneous recording of “Saki / Sakas”. These “Sakas” must have lived to lake Lop-nor,
indicating that they were probably the Wusuns’ ancestors.

8. Another tribe which Mu meets is the Caonu 曹奴 tribe, which is certainly the earliest
known transcription of Xiongnu. For them, it is said they lived on the banks of the River Yang.

9. The next tribe, which Mu visited after leaving Caonu is called Guisi 奮巳. They were
“rong” and lived in the Qunyu 群玉 mountains, which they protected. The first character in

Epagerits, located south of the “lower / southern” Aorsians. Today their descendants are known as “ttolgei / dwaltæ or
dual / dwaultæ”, and are part of the Ossetian people. The origin of the name is associated with the Pashtun ddāla,
Ossetian ḏsul - people, nation, tribe; apparently the old Alanian (Sarmatian) dual / dual / dual / twal, is an analogue
of the Pashtum term likely derived from the Genetal-Iranian *tulf - son, a descendant with an extension in Ossetian
*tala - young twig. Also in Pashtun ttolgei – a group of people, class, social hierarchy. I. Steblin-Kamsenkyi
connected the Pashtum and Ossetian words as derived from the Indo-Aryan *tola – contingent, group of people,
group of soldiers, in Hindi, Punjabi, Nepali dal, Marathi dala, in Dards languages dala, Khowar dāl, Oriya dala, in
Avestian dara – army, armed force, a group of people. (IC,K-ЭСВЯ, p.222), (DDSA) Parallels exist in Caeltic
(Welsh) tylwyth - race, tribe, teylu - family, clan, genus, and the Baltic languages, Thracian dulo, dulos - child,
descendant, Irish diulach - youth. (EID) In Greek τόλος - family, race, tribe, militia, army. (IEE). The word is lao
borrowed in the Turkic languages: in Chuvash tūlę - family, race, tülen - multiplication, Changatai, Altai Turkic
languages (Kumandin, Teleut, Lebedin), Kyrgyz, Tatar, Bashkir töl - family, race, reproduction, offspring. (МФ-
ЭСЧЯ-2, p.261)

32 Zhaowu 昭武, the capital of the Yuezhi / Aorsians, has a different transcription, despite the apparent similarity in
the modern forms. The character 昭: modern reC.E.ing: zhāo, in ancient Chinese taw: meaning: bright, brilliant,
glorious; the character 武: modern reC.E.ing: wǔ, in ancient Chinese and during the Qin and Han eras: ma, meaning:
ilitary force, brave, valiant. In the era we are interested in, the town’s name was “Tama, Tawma”. An interesting
parallel is the Thracian dama - city, Sanskrit damah, dhama - house, home, Avestian dām – home, Avestian
dāman, Sogdian δm, Pahlavi dām - something built, created. Perhaps we have either a non-preserved tocharian word
with an initial “v”, or an Indo-European formerly tocharian word (“Afanasievo” heritage)? Compare to the the city
of Damna in Serica Ptolemy mentions!
the name of this people is 矢: modern pronunciation: guĩ, in Ancient Chinese; Classic Old Chinese: kwįj, during the Han era: kwjaŋ; meaning: the 10-th sign of the decimal cycle. The second the character is 了: modern pronunciation: ʂí; from ancient Chinese times to the Han era: lḥɔ; meaning: the 6-th sign of the decimal cycle. Thus the ancient pronunciation of the name is “kwi-jlḥɔ” ("kwjaŋ-lḥɔ" in the Han era). There is no doubt that this is the same people who appear in the Western Han era as one of the tribes conquered by Xiongnu, then known as Qushe 屈射 (khwiet-liàh). (For the etymology, see below!) The mountain Qunyu 群玉: the first the character 群: modern pronunciation: qin, in Ancient Chinese: ghur; Classic Old Chinese: and during the Han age: ghun, meaning: a crowd, many people, flock, group. The second the character is 玉: modern pronunciation: yǔ, in Ancient Chinese: and during the Qin and Han ages: yʊk; meaning: jade. When we restore the name, we get “ghur-ngok”, “ghun-ngok”. It is likely this mountain (a branch of Tien Shan) is related to jade mining. According to the “Hainei Dongjing” chapter to “Shanhai jing”, Qunyu is “a mountain very rich in jade”.

10. Mu then visited the Yilü 制闕 people, who lived on the other side of the mountain. The correct name is actually Jiylu 制閭: the character 制: modern pronunciation: ci, liüè; meaning: engraving, carving, engraving knife; a derivative of 奇 (modern pronunciation: qî, in Ancient Chinese: and during the Han era: kaj; meaning: strange, unusual). the character 閭: modern pronunciation: lü, reading in Ancient Chinese: and during the Han era: r(h)a; meaning: a small village. The pronunciation of the name in the age we are interested in was “kaj-r(h)a”. It is very likely Jiylu is a variation of the name of the famous in the Han era Yuylu (Yiwulu) 伊吾盧. The first the character is 伊: modern pronunciation: yĩ, in Ancient Chinese: and Classic Old Chinese:: æiəj, during the Han age: æiəj; meaning: he, she, it. The second the character is 吾: modern pronunciation: wū, in Ancient Chinese: and during the Han age: ŋhā; meaning: name, my, our; lastly, the third the character, 魌: modern pronunciation: lü; in Ancient Chinese: and during the Han era:: r(h)a; meaning: a hut. We get “æiəj-ŋhā-r(h)a” (æiæiŋhā[r]h). Jiylu 制閭 is probably identical to Qilong 其龍, mentioned in the treatise “Yiyinchaoxian” (Yu Yun’s discourse on taxes). In the age we are interested in: “gie-rong”, which corresponds to the mentioned by Ptolemy “garinei”, “gara” in Khotan-Saka documents, neighbors of the Asmirians (Xianli) and Rabans (Loufan). In the Western Han age, the Yuylu domain was adjacent to the Beilu. We see a name both similar to “kaj-r(h)a”, and the one mentioned above, which reflects the Tocharian self-given name “Ghara / Khara”.

11. The next people who Mu visited were the Juanhan 鄯韓 tribe. The first the character is 鄯: modern pronunciation: juan. Has no semantic meaning today. Let’s look at the similar the character, 郡: modern pronunciation: jṳn, in Ancient Chinese:: gurs, in Classic Old Chinese: and during the Han age: gwʊnɔh, meaning: a district, a province. the character 韓: modern pronunciation: hān, in Ancient Chinese: g(h)ār, in Classic Old Chinese: and during the Han era:: g(h)ān; meaning: the name of an ancient kingdom; a person’s last name. The oldest reconstruction would be “gurs-(g)ār” – “Gurgar(s)”. These are the tribe “Gekun / Gegun” tribes we know of from the Han era, or ancient Caucasian ancestors of the modern Kirghiz people.

12. The next stop of Mu’s travels were the “Black Lake” and the “Mountain of the Yellow Rat”. This is probably the Tarbagatay ridge, which takes its name from the animal “tarbagan” -
the character 智: modern pronunciation: zhi, in Ancient Chinese:: treh, Classic Old Chinese:: treh, during the Han era:: teh; meaning: mind, intelligence. It is derived from 知: modern pronunciation: zhi, in Ancient Chinese: and Classical Old Chinese: tre, in the Han era: te; . Its meaning is the same. Is it possible it relays the name of the Turians? In “Shanhai Jing”, the chapter “Hainei Dongjing”, they are mentioned as Zhonglong 重ilon: the character 重: modern pronunciation: zhòng, in Ancient Chinese:, and Classic Old Chinese:: dhrong (dhrong), during the Han era:: dhor, meaning: weight; 重: modern pronunciation: lóng, in Ancient Chinese:, Classic Old Chinese: and during the Han era: r(h)ōng (rōng); meaning: window. In Ancient Chinese:, it was was pronounced “dhrong-r(h)ōng” and is closer to “Turians” or “Phroani / Froani” (Dingling). As for Lake “Yizi” or the “Lake of the yellow weasel”, Yu Taishan thinks this is Lake Burultoqay, located in Xinjiang in the slopes of Altai. Its modern Chinese name is Fúhái 福海, meaning “happy lake”.

13. The next tribe on the way back is Ehu, 鄴胡, who live south of the Gualu (瓜績) mountain. The first the character is 鄩: modern pronunciation: ê, in Ancient Chinese:, Classic Old Chinese: and during the Han era:: aāt; meaning: obstruct. The second the character is 胡: modern pronunciation: hú, in Ancient Chinese: and Classic Old Chinese:: ghā; meaning: stupid, reckless, barbarian. Thus, in the Qin age, we get “eāt-ghā” – “Èatgha” identical to the name of the tribe Hujie / Wije, mentioned in the Han era, the reconstructions of which are respectively: (Uā-kat) – “Wakat” and “ākat / e-kat” – “Èkat”, i.e. there is no doubt that these are different variations of the same ethnonym. Behind it lie the “Proto-Uighurs” (see below). Let’s look at the name of the Gualu 瓜績 mountain: the character 瓜: modern pronunciation: guā, in Ancient Chinese:, Classic Old Chinese: and during the Han age: kwrā; meaning: the pumpkin Benincasa serifer, and 縱: modern pronunciation: lú, in Ancient Chinese:, Classic Old Chinese: and during the Han era: r(h)ā: meaning:tw, threads. The reconstruction is “kwrā-r(h)ā”, which shows similarities with the Toch. (b) kwrakar, Toch. (a) kurekār, Khotan-Saka kāragāra – peak, roof of a house and the General-Iranian *gur - Mountain.

14. He then again passes through the lands of the Sakas - Shouyu 所居.

15. On the “gengchen” day, [the Son of Heaven] arrived at the Tao River, which supplies the land of Zhuoyao 濁繇 with water. The first the character is 濁: modern pronunciation: zhuó, in Ancient Chinese: and Classic Old Chinese:: dh(r)ōk, during the Western Han era d(h)ōk; meaning: murky, muddy. The second the character is 燕: modern pronunciation: yāo, in Ancient Chinese: and Classic Old Chinese:: law, during the Han age: law; meaning: drudgery, statute labor. The reconstruction is “dh(r)ōk-law” or “d(h)ōk-law”. According to Yu Taishan, these people must have been the “Juyao”, as apparent in the “Hainei Dongjing” chapter to “Shanhai Jing”, or “Description of the mountains and seas”, in which case it should be corrected to
Shuyao 属繇, based on the “Xirong Zhuan” chapter of “Wei-lüe”. The difference is only in the first the character 属: modern pronunciation: shǔ, from ancient Chinese times to and during the Han era:: dok; meaning: category, type, kind. Reconstruction is “dok-law”, identical with the above variation Zhuoyao 濁繇. It is possible this is another variation on the name of the Zhuyu (Tulas).

16. The Gugan 骨幹 tribe follows. It is in their lands Mu and his fellow-travellers received clothing and fabrics as gifts. the character 骨: modern pronunciation: gū, in Ancient Chinese:: kū; in Classic Old Chinese: and during the Han age: kwət, meaning: bones, skeleton. the character 幹, modern pronunciation: gān, in Ancient Chinese: and during the Han age: kān; meaning: a type of large rice. That name sounded like “kūt-kān”. (?) It really resembles “Huhu” 狐胡, from the Han era (modern Luczheng to the west of Turfan). The first the character is 狐: modern pronunciation: hú, in Ancient Chinese: and Classic Old Chinese:: g(h)wā, in the Han era: gā (ghā); meaning: fox, vampire, wizard. The second the character is 車: modern pronunciation: hù, in Ancient Chinese: and Classic Old Chinese:: ghā, in the Han era: yā (ghā); meaning: a fool. Therefore, the name is “gā-ghā”, “ghā-ghā”. They are probably the predecessors of the Gaoche 高車 tribe that appeared later, in the Wei and Tang ages. The first the character is 高: modern pronunciation: gāo; from ancient Chinese times to the late Middle Ages: kāw; meaning: supreme, high, tall. The second the character is 車, modern pronunciation: chē, in Ancient Chinese: k(f)ə, in Classic Old Chinese: and during the Han era:: ka; in the Wei and Tang ages: ko; meaning: wheel, chariot, car. The pronunciation of the name in the Wei and Tang eras was “kāw-ko”.

17. Then Mu and his men entered the land of the Zhonglong 重縊 tribe, located around the mountain Caishi and the “Black River”. the character 重: modern pronunciation: zhòng, in Ancient Chinese: and Classic Old Chinese:: dhrong, in the Han era: dhoŋ; meaning: weight. the character 縊 is a derivative of 龍. Its modern reading is lóng; its ancient Chinese reading and tis reading during the Han age was roj. It means dragon, a mountain range. The name of the tribe was “dhrong-rong” and is closer to “Turians” or “Phroani” (Dingling).

18. The land of the Jusou 巨蒐 follows. As we have already established, it seems to be an accurate analogue of Cheshi or “Kasi”. The pronunciation in Ancient Chinese: Jusou was “gāshriou”.

19. At the end of his journey, Mu-wang passed through the lands of the Quan Rong and the Peng and Hezong tribes.

As we see, although this work can be defined as “an ancient novel”, it is written by someone familiar with the tribes that lived in the unknown lands to the west of the kingdom of Zhou. Following the route of Mu, “Son of Heaven”, we can see approximately what the conceptions of the author of this “historical travelogue” were about the tribes, living west of Zhou: The Hezong and Peng live along the Yellow River, just west of Zhou. After them come the Quan Rong, who often attacked Zhou Kingdom, i.e. they inhabited the lands along the eastern end of Mount Nan Shan. After that, Mu passed the “Quicksand” or the Alanshan desert, known as Tenger. After he got out of its land, he found himself in the plane of Yanju at Yuizhi, i.e. the plane around lake Lop-noor, where the Arsians lived. The landof the Xi Xia (Western Tochara) and the Zhuyu (Tulas) and Zhuwū (Saki) tribes are nearby. Then Mu found himself in the land of Caonu, i.e. Xiongnu, indicating that he went north and passed north of the Tian Shan. His path followed the northern slopes of the mountain. He passed through the lands of the Guisu
tribe (known as Queshe in the Han era). Their name likely means “guardians of the Passage” or “guardians of the mountain (rich in jade)”. Theirs western neighbors are the Yili, or the Jiylu as they were known during the Han era: their lands are around modern Urumqi). Further west are the Juanhan, or the Gekun / Gecun (Karkars, Proto-Kirgiz) as they were known in the Han era. All three of these tribes have inhabited the lands around the ridges Bogdoshan and Barkultag, north of the Tian Shan.

Then he reaches the “Black Lake” (Balkh), the “Mountain of the Yellow Rat” (Tarbagatay) and “Jade Lake” (Zaysan) where the domain of Xiwangmu is. Then, on the way back, he passed through the lands of the Zhi / Zhonlong tribe, which we saw is a variation of the name of the tribe known during the Han era: as Dingling or Turians. Mu then found himself in the lands of the Ehu people (west of the Karkars / Proto-Kirgizi), which were known as the Hujie / Wujie or Oichardes / Proto-Uighurians in the Han era. He passed through the lands of the Shouy (Saki) and Zhuyao (Tulas) again and ended up in the region of Turfan, where he met the Gugan tribe (known as Huhu during the Han era: and as Gaoche in the Wei and Tang ages), and the Zhonglong tribe (Turians, Dingling) as well as the Jusou tribe, known during the Han era: as Cheshi or Kasiri / Kasi. Mu then visited the lands of the Peng and Hezong tribes once more and finished his journey.

"MU TIANZI ZHUAN"  Journey of Mu “Son of Heaven”

Far more inaccurate is the data in the geographical Encyclopedia “Shanhaijin” (Description of the Mountains, Seas and Deserts). The chapter “Jiujuan XIII” (Catalog of the Eastern lands in the sea) tells us that the kingdoms beyond the boundaries of the “Quicksand” were the Great Xia, Jiuyao (the kingdom that belonged to Yao, a mythical hero), the kingdom of the Yuezhi, Western Hu and the “Wite Jade” mountain, located east of Great Xia. The “Azure plane-tree” mountain (platan - Platanus orientalis) or Qanyu, rises to the southwest of the “Quicksand” and south of Kunlun. Kunlun is located west of Western Hu. All of these kingdoms are located in the northwest. (ШХЦ, p.108-109) The information is too vague. Great Xia, or (Daxia) must be ancient Xia in the Shanxi province in this case, but the claim that the “White Jade Mountain” is east of Daxia show sus that Daxia refers to the Ningxia district instead. Thus, the “White Jade Mountain” matches Beishan, while Kunulun matches Nan Shan. The Yuezhi are beyond the boundaries of the “Quicksand’ and the Western Hu are located within eastern Gansu.
Many of the names in “Mu Tianzi zhuan” have a direct confirmation in the first great historical chronicle of the Western Han, or Senior Han dynasty – “Shi-ji” by Sima Qian. According to “Shi-ji”, ch. 110 (A tale of Xiongnu), shanyu Motun conquered the tribes of the Loulan 楼兰, Wusun 烏孫, Hujie 呼揭, or Wujie 烏揭, Hunyu 渥庾, Qushe 屈射, Dingling 丁零, Gekun 高昆 and Xinli 谢犁 who all lived in the north. Thus all the “bowstring-pulling” nations became one family, i.e. were united under the rule of Xiongnu. According to the “Han-shu”, Ch. 94 B, during the reign of Emperor Yuan Di 元帝 (48-33 B.C.E.) of the Senior Han Dynasty, Shanyu Zhizhi ceased his attacks against China, headed west, attacked the Wujie in the north and conquered them. He then continued west and invaded the lands of the Jiankun. After conquering them, he continued north to the lands of the Dingling tribe, and subsequently also conquered them. From this information we can conclude that the Jiankun were located west of the Wujie, and the Dingling were located north of the Wujie. At that time, the Jiankun are 7 000 Li (3 500 km) away from the camp of the Shanyu, located in the east. The distance from the ruler’s camp, in the center of Xiongnu to the State of Cheshi (Turfan) is 5 000 Li (2500 km).

Relying on Motun’s declaration that he had conquered the Loulan, Wusun, Hunyu, Qushe, Dingling and Gekun tribes, as well as the Xinli to the north, we see that “north” here actually means northwest. (YuT-MTZh, p.17-18) We will review each of the tribes’ names:

1. Loulan 楼兰. Loulan was a great country oasis, located around Lake Lop-nor and was inhabited by Tocharians. Transcription of the name indicates that the Tocharian name was Kroran, reported by Ptolemy as Haurana, preserved in the modern Uighur Kiruran to this day. The first the character is 楼: modern pronunciation: lōu; in Ancient Chinese: and Classic Old Chinese: rō; during the Han era: rwā; meaning: Tower, tall building. The second character is 兰: modern pronunciation: lán; from the ancient Chinese era to the Han era: rān; meaning: orchid. The pronunciation was “rō-rān”, exactly matching the Tocharian Kroran, stemming from the Toch. (b) koro, koraim, koraiñ - a herd of domestic animals, korai - caravan, which D.adams believes to be an incomplete recording of koraim, or koraiñ. (DA-DT-b)

Wusun 喀孫. The first the character 鸟 - modern pronunciation: wū, during the Han era: ā, or æ; meaning: crow, raven. The second the character is 孫: modern pronunciation: sūn, in Ancient Chinese: sw(h)ēn, in Classic Old Chinese: and during the Han age: (s)wēn; meaning: a son, a descendant. The combination is usually translated to “descendants of the crow” semantically, in connection to the ancient legend that a crow helped the Wusun infant prince to survive when he was cast by his Yuezhi enemies in the desert. However, there is no doubt that this is an accurate rendition of a foreign ethnonym. In fact, the modern form “Wu-sun” perfectly conveys the ancient “ā(s)wēn” / “æ(s)wēn”, corresponding to the Greco-Roman “Asi”, one of the tribes that conquered Greco-Bactria. In “Tabulae Peutingeria”, they appear as “Euseni-Scythians”, and Ammian Marcelinus calls them “Euseni”, who invaded Persia in 365 C.E. together with the Chionites. At an earlier time, they were known as inhabitants of Serica (Xinjiang) and bore the name Essedones, Assidones, Issidones. The meaning of the ethnonym is derived from the Khotan-Sakas asana33 - worthy, noble. Modern Ossetians are distant descendants of these people; they have even preserved the ancient name. In Ossetian aess - truth, righteousness, which is where the self-given name Asi (truthful, honest, decent) comes from. In Sanskrit assanna34 -

33 Tocharian analogues. identical in meaning: Toch. (b) asam, ananke, Toch. (a) āsānik, are considered Khotan-Saka borrowings
34 In Baluchi șan – glory, Kashmiri shāna - rank, position, social status, fame. The Protobulgarian san (санъ) - rank, position, social status is analogous in meaning. There are other Indo-European parallels in Hittite and Luvian asi, assija assemi - loved, assu - nice, good, assa - kindness, Thracian asn-i - the world honored. In Etruscan ais - god, aisin, eisina - divine. (EG)
dearest, dear, close, āsāna- rich, master, in old Indian īsāna - ruler. In the language of the Balkarians (in Caucasus) ēsen means noble. The name Asan (Asanov), can be seen as a Sarmatian name in inscriptions from the Bospor kingdom. Today, it exists in the language of the Bulgarians and the Ossetians. The Asians were most likely of Iranian origin, or possibly a mixture of Iranians (Saks) and Tocharians? The title of their ruler, “kunmo” 昆莫, which is transcribed as “kwân-māk” – “Khan-bag” or “god-king” by *bag is an Indo-Iranian word. An analysis of the name “kunmo” 昆莫, shows us that the character 昆, was pronounced “kwân” in Ancient Chinese: and during the Middle Ages, as kon in the Medieval period, and is pronounced kūn in modern times. It means senior brother, descendant, offspring, people, lots of people, similar. the character 莫: from ancient Chinese times to the Medieval period: màk; modern pronunciation: mò; meaning: not, (negation), desert, silence, night, tent. This shows that the ancient pronunciation was “kwân-māk”, which leads Yu. Zuev to believe that the Chinese form of the title reflects the phrase “Kan-bag” or “god-king”. What is the origin of “Khan”? There is a similar Tocharian word kaniye, keniye, kentsa – country, homeland, a derivative of kem / tken - land. (DA-DT-b) Given the development of yapoy - country, homeland - yabko / yâpko – ruler, we can expect the same for kaniye / keniye and the Wusun kan! Starostin points to the proto-Indo-European *k(w)en - head chief, linking it to the Celtic cean – sovereign, ruler. (IEE) Another interesting thing is the Tocharian word in Tocharian (b) ekaĩnê, ekaĩnê, Toch (a) akāmtstune - possession, related to land again, which suggests that we should expect kan to mean ruler. (DA-DT-b) For the origin of the word “Khan”, there is an alternative viewpoint – namely, that it is a borrowed word.

Another known Wusun title is “dalu” (Dalu) 大禄: 大 - dhās, thās (meaning: large), 禄 - rōk (meaning: prosperity, happiness) or in the Han era: “thāsrōk”, probably meant to convey the title “tarakt” or “darakt”. Possible etymological origins:

a). tarkan - prince and a judge. From the Ossetian word “taexxon” which means prince or judge. C. Abaev indicates that there is no similar Iranian root, but the closest is a Sanskrit tark - Judge, Indo-Aryan t’rīkana (târkana) - to discuss, to guess, to suppose, tarkana - speak in Hindi-Urdu târnā - judge. (BA- CEH, p.19) Abaev points to the Khotan-Saka ttarkāna, in Sogdian

\[35\] Compare to the Bulgarian ruler title “kana-subigi” (KANΛΣΥΒΙΓΙΓ) which is analogous in meaning! The second part of the Proto-Bulgarian title “kana” can be explained with the Indo-Iranian prefix “su- / hu-”, which when placed before a noun, stresses the quality concerned, eg.: Sanskrit su-ksatra, Avestian hu-xaspāra - noble (of a good family) Sanskrit su-dānu, Avestian hu-dānu - well-behaved, with good manners, Sanskrit su-sravas, Middle Persian hu-sraw - famous, glorified (with “good” fame) Sanskrit su-kratu, Avestian hu-xratu - high (good) power Sanskrit su-apas, Avestian huvāpah, huu-aspa - with good horses. (L-IAIL) In In Diger- Ossetian siau - nice, good, in Pashtun sse, šhā - good, nice have preserved their initial Indo-Iranian form without the transition “s → h”. In Pashtun šhā- istah or khā-īstah, sh’kulaey or kh’kulaey - good looking, beautiful. (DDSA) Therefore, the Bulgarian “Su-Bigi” means like a god, good, similar to a god, of divine origin. We have a clear Indo-Iranian emphasizing the quality. Similarly, the Greek translation of the Bulgarian title is always “a ruler, placed by god”. Relying on this construction, Bulgarian scientist Tsvetelin Stepanov (Паєгелії Српашов) suggested the meaning “with good fortune” stemming from the ancient Indo-Arian (Vedian) su-bhaga, Avestian hu-baga - good fortune, appropriate, since bhaga / baga in C.E. dition to God means happiness and good. (Ц–ВАСБ, p. 49), (ВР,ДЭ–ЭСЯЯ–2, p. 49)

\[36\] a). The Chinese 君, modern reC.E.ingL. jūn, in Classic Old Chinese and during the Han age: kun: - prince, ruler, master, he.C.E. of the family. In some dialects, this ancient form has been preserved, eg. in Guangzhou kuan, Meixian kiun, Xiamen kun, Chaohou kuy / kun, Zhongyuan kyun. (S-CD) b). Of Altaic origin. Starostin indicates the Proto-Altaic *k’iŋi, Turkic k(ı)ŋ, in Old-Turkic qaŋ (qang) - father, elder, Tungus-Manju (x)ung, in Manju ugan, uŋ - Elder, founder, if the Altaic forms are not Chinese borrowings. (S-AE) c). A very ancient Boreal word. In Kets qajen, Kots hijan, Arins kej - Prince. (S-YE) A Boreal parallel with the Jewish koen - chief, leC.E.er, priest, in Proto-Semitic *kH‘n, Ugarit, Phoenician, Aramaic, Arabic khan, Hebre kohen - priest. (SE)
tarxan – Judge, Prince, later borrowed by the Turks. However, the “way” of the borrowing is reversed. In Toch. (b) tarkāne – an expression of indifference, indifferent behavior, tār - defense before the court, tārkaucə - forgiveness. (DA-DT-b) In Luvian tarkumji, Hititite tarkumαι – declare, Etruscan tamera - judge. (EG). Here we can point out the personal name Tarkon, Tarchon (in its Romanized version – Tarquinius). The name Tarkon also exists in Lydian. (BA-C-3, p.277) The title “tarkan” is widespread in Proto-Bulgarian. The Hungarian tarchan - judge is an Alanian or Proto-Bulgarian borrowing.

b). darughēh - governor. The title is known in Persia as daroughēh - governor. Later, it was borrowed by the Mongols as darughachi – governor, while district was respectively darugha. Of equal importance is the Turkic basqaq - regional deputy, tax collector. It is very likely a similar title existed in the language of the Wusun, where “Dalu” is one of the top titles borne by the closest relatives of the ruler “kunmo”. The origin of the word is associated with the General-Iranian *drag, *drag – hold; the Indo-Iranian root is *d(th)aragh, Avestian drag, drang, Parthian draxs, Sogdian dryt (dragta), Khotan-Saka drajta, Middle Persian dранj, Wakhī дʒыр, Shughni дɨр, Ishkashimi дɨр - hold, restrict, resp. the Persian title kanarang, mentioned in the Kushan inscription of Surn Khital, comes from the expression kanār–drang - holding the edge, border, border area ruler. Similarly in Kushan-Bactrian δόραγγο, in Prakrit documents of Nia dramga – government official. (DH-SST,p.17)

As for the Wusuns/Arsians, we can point to the transcriptions of a few more names we know from the Han era.

a). Nartoumi 難兜靡, the name of the ruler killed by the Yuezhi / Arsians. The first the character is 難, in Ancient Chinese: nār, during the Han era: nǎn, meaning: difficult, heavy, burden, inconvenience; the second the character is 难, in Ancient Chinese: and Classic Old Chinese: tō, during the Han age: twāi; meaning: a metal helmet, a helmet; and 难: in Ancient Chinese: and during the Han age – maj; meaning: deprived, meager, poor, decadent. So we get “nār-tō-maj”, or “nār-twā-maj”. The first the character most likely reflects the atypical for the Chinese ear syllable “*nar”, so the name should be reconstructed as Nartamay / Nartamazd and shows an obvious link with “Narts” – the ancient Ossetian mythologic cycle. Nartamay / Nartamazd would be literally translated as “great nart”, i.e. a hero, a brave man! The origin of the word “Nart” is debatable.37

b). Liejiaomi 獵驕靡, is the son of Naduomi. He is the ruler that defeated the Yuezhi / Arsians in the are of the “Seven Rivers”. Let's see how the name was pronounced during the Han era.

37 V. Abaev offers a Mongolian origin, connecting it with the Mongolian nar, nara, naran - sun and sees nartæ as “children of the sun” from nar-tæ, -tæ - a plural suffix in Ossetian. He suggests that the borrowing occurred close to the time of the Proto-Bulgarians and is based on the Proto-Chuvash neg - sun, nar-tav, nar-tughan - holiday during the winter solstice, in translation: “the birth of the sun”. (BA-C-2, pp.159-160) Given that the term “nart” appears in the name of a Wusun ruler, this borrowing must have happened in ancient times, before the “tributary” of the Wusun / Arsians in the kingdom of Xiongnu! That's why I think the hypothesis of Abaev is unrealistic. I think the word “nart” in effect means hero, brave even a demigod, as the Ossetian “Nartæ” are precise analogues of the 'Ases of Odin. “In Indo-European languages *Hnerti/h - stamina, male power, whereas in Indo-Aryan nṛtā - hero, sūntā, Avestan hunara - vital force, ancient Iranian *nṛtāvā - hero, ancient Irish so-nirt, hy-north - powerful, ancient Irish nert, Welsh north - manful, virile, masculine, Irish neart, Breton herz - force. (EDGL) We should also mention the Scandinavian god Niord considered to be the god of the sea, but also his German counterpart, the goddess of abundance Nerta – “Mother Earth”. In all Iranian languages *nər mean man, male, breeding, fertilization, strong. In Sanskrit nār, Proto-Indo-Iranian hnaăr, Middle and Modern Persian nar, Parthian nər (nār), Baluchi nar - warrior hero, Pashtun iru, Yazgulam naraw, Sarikol nuraw - strong. (L-IAL) For example, in Ossetian, nard means big, fat (for a living being), but apparently it previously meant a strong man and originates from the Proto-Sarmatian (Saka) word *nart. It is important that in the “Avesta”, the ‘Naru’ “Narava” people are mentioned. They come from Turan. (ЮД-КГН),(ФТ-НГТН)

c). Wengguimi 翁歸靡: A Wusun "kunmo" with the moniker “the fat king”, mentioned in the “Han-shu”, ch. 96b: the character 翁 - *dōŋ (meaning: old), 隆 - *kwəj (meaning: to come back), 勝 - *maj (meaning: to not have, no), or the name is “*Āōŋkwəjəmjə”, which probably conveys the initial *Aonəkwəməjə / *Aonəkwəməzəd. The name *Unkəya exists in the Ossetians’ language. In our case, we have a derivative variation:; *Unkəməzəd meaning: “Great Unk”. (ЗГ-ОФЛІM)

d). Wujiutu 烏就屠, son of Wengguimi 翁歸靡 or “the fat king” and his nomadian wife (a Princess from Xiongnu), carried out a coup *d'etat and proclaimed himself “kunmo” (Kunmi) 昆弥. During the Han era: 烏 - *a or *æ (meaning: crow), 就 - *dz(h)əwɨh (meaning: zoom, close), 烏 - *dā (meaning: kill, slaughter, massacre, butcher). In other words, the name was *Ædz(h)əwɨdā, likely stemming from the base *Ætseed. Compare with the Ossetian names Azet, Atsæ, Atsət. (ЗГ-ОФЛІІ)

e). Xingmi 星靡, A Wusun king from around 51 B.C.E. In the Han era: the character 星 - *shēŋ (meaning: a star), 勝 - *maj (meaning: I do not possess, no), or “*Shēmjə” - *Shenməzə / *Shenmazə. Te names *San, *Sana’a, *Saneas exist in the Ossetian language. There was even an Alan ruler in the IV century C.E who bore said name). (ЗГ-ОФЛІІ)

f). Fuli 附离, “small kunmi” 昆弥 (Prince). In the Han era: the character 附 - *boh (meaning: complement, supplement); the second the character, 禽 – *re (Eastern Han), and raj (Western Han); (meaning: go, separate). The name was *Bohrəj, Bohrə. It is a popular Ossetian name to this day: *Bora, *Boro, *Borsı, *Borsəhaọ, also encountered in the Alan tribes: Bora, *Boracay, Boran, Borsa. It is explain as holding the meaning of 'bright or blond. This is also one version of the origin of the Proto-Bulgaric name *Boris!

g). Anri 安日, son of Fuli: The first the character is 安 - during the Han era:: *ǔən, (meaning: calm, peaceful). The second the character is 日 - in the Eastern Han age: *nət, Western Han *njət (meaning: the sun, day). The name was “*ǔən-nier”, or *Uanət / *Uanət, see the Ossetian names Uana, *Uane. (ЗГ-ОФЛІІІ) The Proto-Bulgarian name *Wand / *Wānd is analogous (in Ossetian *uəndon - courage, victory, Sanskrit *vaũnats, vanatis, Avestian vanətī, vantor, vanaiti, Old Persian *vantan, *vanat - desire, aspire, I want to fight, command, rule, Avestian van, *vanaĩt, *Proto-Indo-European *uënə / *uənə - victorious, affirming.) (P-IEW-3 str.1146)

h). Rier 日贰, younger brother of Fuli, who carried out a coup and killed his brother. During the Han era:: the first the character 日 - Eastern Han: *nət, Western Han: *njət (meaning: the sun, day), the second the character - 貳, Eastern Han: *nəs, Western Han: *njəs (meaning: double, secondary), so the name was *Nəmsə, *Nietnies, see Ossetian male names Natura, *Nattse, female names *Natəna, *Natə. Also encountered in the Bulgarians: Nato, Natia, Natto, and the Chuvash: resp. male names Natar, Natti. (ЗГ-ОФЛІІІ),(ЧАЯ) Probable word origin: in Sanskrit,
nad, Proto-Indo-Iranian nad, Avestian nadənt, Khotan-Saka nāt, Ossetian näetyn / näetun – a cry, a roar, a loud voice, a rumble. In other words, it is a wishful meaning - “to have a loud voice”.

i). Gumoni 姑莫匿, A Wusun aristocrat who killed the usurper Rier. During the Han era, 姑 - kā (meaning: older woman, aunt, mother in law); 莫 - māk (meaning: no, should not, a negation meant to imply something is forbidden); 窠 - ṇok (meaning: to hide). We get “kā-māk-ṇok” Kamakniek (modern Ossetian male names, Kaemadza, Kaumit, Kima, Kimsy, Kammarzha). (ЗГ-ОФЛИ) It is possibly related to the Iranian *kam - wish, desire, in Pahlavi kāmak, Yazgulem kōm - a desire, in Ossetian kom - consent komyn - agree. (BA-C-1, p.598)

j). Beiyuanzhi 卑爰疐 – A Wusun Prince from around 12-9 B.C.E. In the Han era: the character 卑: reading during the Western Han period: pe, Eastern Han: pje (meaning: low, mean); the character 爰: during the Han age: wan, (meaning: here, because); the charaster 总: in the Western Han period: tjaš, Eastern Han: tjaś; (meaning: error, mistake). That name sounds like “Pewantjaoš” - Pevantes, Peuttes?

k). Wuriling 烏日領, Wusun Prince, nephew of Beiyuanzhi, killed by him. The first the character is 烏: during the Han era: ū or ō (meaning: crow); the second the character is 日 - Eastern Han: nāt, Western Han: njoṭ (meaning: the sun, day); the third the character is 領: reading during the Han era: rhey (meaning: neck), or the reconstruction of the name is Ėnjoṭreng - Ėnetreng or Aenatrang? We see that most Wusun names are Iranian in origin, with analogues among the Ossetian names.

2. Hunyu 渾廬: Typically, most researchers associate this name with a tribe, close to the Huns (Xiongnu). However, analysis of the name shows us that this is not the case. The first the character is 渾: its only reading is hún; It means cloudy, colorful, mixed, great. There are interesting variations of the word in various dialects: Shanghai wēng (wëng), Guangzhou uan, Meixian fun, Wenzhou vāng (vang), Suzhou huon (huaing). The second the character is 廬: modern pronunciation: yū, (lin); in Ancient Chinese: and during the Han era: r(h)om (r(h)iem); meaning: barn, warehouse. The reconstruction of the Han era name is “hun-r(h)iem”, “uam-r(h)iem”, “uëng-r(h)iem”, “huaing-r(h)iem”, “vang-r(h)iem”, or “Uang(g)r(h)iem”, which is very much reminiscent of the ethnonym Ugrian. The ancestors of the Obs Ugrians lived further south than where their descendants live today. Perhaps they were the base of the Onoghur38 people, who appeared in IV – V century ad around the town of Bakat in Sogdiana – Ustrushana.

3. Hujie 呼街上, or Wujiie 烏揭, and Wushi 烏氏. The Hujie / Wuji tribe was conquered by Maotun and Wushi is an older variation of the name of one of the barbarian “Rong” tribes. It even gave its name to a region in the nort-west of China - in Pinglian. Let’s look at the character transcriptions:

a). Hujie 呼揭 (form used in “Shi-ji”). The first the character is 呼: modern pronunciation: hū, in Classical Old Chinese and during the Han age: wā; meaning: to shout, to call (someone). The second the character is 揭: modern pronunciation: jiē; in Ancient Chinese: and during the Han era: kät; meaning: find out, expose, unmask, denounce. Thus, during the Han era:, the name was pronounced “wā-kät” (uā-kät) – “Wakat”.

38 In 463, the Onoghurs, Magyars and Savirianq settled in North Caucasus. The Onoghurs (not to be confused with the Bulgarians) participated in the formation of the European Hungarians and left their ethnonym, fully equivalent to the self-given name Magyars.
b). Wujie 烏揭 (in “Han-shu”). The difference is only the first the character used to convey the name “Wusun”. In the Han era, 鳥 – ā / æ, meaning: crow. So we get “ā-kat / æ-kat” – “Ækat”, a variation, identical to Hujie.

c). Wushi 烏氏. (The name is from the Qin age, Sima Qian identifies them as one of the most famous tribes of the “Western Rong” or “Western barbarians.”) Here, the difference is in the second the character, which we know is used in the spelling of the name of the Yuezhi - 氏: modern pronunciation: shì; in ancient Chinese and during the Qin and Han ages: g(h)e; meaning: nobleman, gentleman. Therefore, in the time period we are interested in (Qin, Han eras), the name was pronounced “ā-g(h)e / æ-g(h) e” – “Æg(h)e”. With “gh = k”, we see the name is completely indentical to the upper two variations.

d). Ehu 閻胡 (æāt-ghā) – “Eatgha”, a variation encountered in “Mu Tianzi zhuan”. This shows us that all four names refer to the same people, who are actually the reported by Ptolemy “oihardes” (ἐχηαρδας), by Pliny – “attacoriae”⁵⁹: by Indian sources uttarakuru (northern tribe) and by Ammian Marcelinus – “Chardiae”. (ΙV-ΤΠ, p.183) (AM-PH) The probable origin of the name is associated with the Toch. (b) auki, auks, Toch. (a) ok, yuk - growth, development, seniority, strong, victorious. So aukkari, okkari would mean strong, mighty, victorious “khari”, respectively being the Tocharian self-given name Gara / Ghara – people, to-charians. Uighurs is simply a translation of the ancient Turkic ethnonym: in Turkish jikarsu, jiharša, Karachai-Balkar oğwaryu, Tatar jugarsı – high. See the Proto-Altaic *iugu – high and the counterparts in the Turkic languages jüg, in Mongolian augă, öje, ögse, in Tungus-Manju ug, in Korean uh. (S-AE) There also exist legendary theories on the origin of the name. According to Abulqazi (1603 -1663), the author of “Family tree of the Turks”, the word “Uighur” meant “ally” (yapashgur), a follower. This is how the mythical Ogres-Khan called the tribes that allied with him. According to Mahmud Kashgari, the name “Uighur” comes from the times of Alexander the Great, when he fought with the ancient Uygurs. As they were very quick and dexterous warriors, Alexander called them “Hud-hurand” or “like hawks”. It is from this expression that the name stemmed: “hudhur” – “Uighur”. Of course, these are legends. It should be pointed out that the ancestors of the modern Uighurs, who speak Turkic languages today, were probably tribes of the family of the Tocharians or parts of the Tocharian tribes, as their lingual “altaisation” occurred much later, in the first centuries ad F.Hirn also connects them to the “Wujie / Hujie” people – neighbors of the Wusun, while archaeologists lin mk them to the bearers of the “Kulazhurginsk” archaeological culture. Judging by the large amount of pottery, the “Wujie” were farmers and cattle-breeders. They had permanent villages and practiced seasonal practiced (“aylazh”) cattle-breeding. Their funeral rite was similar to that of the Wusun and Yuezhi: underseal pits, pits with a niche or a recess - “podboi”, Westward-oriented tombs and stone graves; little funerary objects. Anthropologically, they were Caucasian, of the Pamir-Fergana racial type. (СЧ-Н3ИРПК-САКЭ-2, pp.282-287)

4. Gekun 隔昆. The first the character is 隔: modern pronunciation: gé (and lì), in the age of late (Eastern) Zhou: *krēk; during the Han era:: r(h)ēk; meaning: tripod, a certain Chinese ceramic pot on three legs. The second the character is 昆: modern pronunciation: kūn; in Ancient Chinese: and during the Han age: kwon; meaning: older brother. We get “krēk-kwian”. Another variation of the name is Jiankun 建昆. Both are used in “Shi-jí”. In “Wei-Lue” (Description of the Three kingdoms), a similar form is used: Jiankun 建昆. The difference is in the first the

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⁵⁹ In Indian sources „uttarakuru”, which means “northern people”. The comparison of Umnyakov is not very accurate, as the atakors and the oyhards are different people.
character 隔: modern pronunciation: gè; in Ancient Chinese: and Classic Old Chinese: , as well as during the Han age: krēk; meaning: separate, alone. The later reading of the same the character: 堆: modern pronunciation: jiàn; in the Wei age: kiēn; meaning: healthy. We see that the ancient pronunciation in the Western Han era is the same, “krēk-kwien”. Yu Taishan points to another, even more ancient variation: Juuanh 鄭 韓, one of the tribes which Mu-wang met. As we have seen, the restoration is “gurs-g(h)ār” – “Gurgar(s)”. According to the Kyrgyz epic “Manas”, the homeland of the Kirghiz people was called Karkarhan. According to B. E. Kumikov, in the early Middle Ages, according to Arabic data, the Tarbagatay Ridge (north of Lake Balkhash) was called Girigir. Therefore, the area around Tarbagatay and Lake Balkhash is Karakarhan. “Kirigiz” appears to be a later, Turkicized form of Karkars. According to acad.S.E.Yahontov, the Chinese the characters, used to convey the name of Kyrgyzstan, Xiajias, around the year 600 approximately read – “katkatjie”, the final “r” in the transcription of foreign words being meaning the “r”, or “tl” sound, absent in the Chinese language. According to Yu. A. Zuev, the name is “karkyr-karkir”, which is confirmed by the early Byzantine name - γεργυρ. According to the earliest version of the epic “Manas”, the legendary hero was descended from the Kipchaks and is the grandson of Karkar-Khan, whose name reflects the ancient name of the region between Tarbagatay and Balkhash, and the ethnonym itself. (PA-KKKĒM) According to Chinese sources, the “Gekun” were distinguished by their blond hair and blue eyes, indicating that like the Uighurs, before they were Turkicized and Altaicized, they were probably a tribe of Tocharian origin. What lies behind the mysterious Karakars? Karkar, Girigir is the name of a mountain Ridge, respectively the Indo-European word *gar means mountain, hill. This gives us a few interesting Tocharian and Khotan-Saka analogies: Toch. (b) krwakar, Toch. (a) kurekār, Khotan-saka kāragāra – a peak, the roof of a house; i.e. Gurgars / Karks could mean “highlanders” or “the mountain Gharī’Khari” The mountain in question was also mentioned in “Mu Tianzhu Zhuan” as (Gualu) 瓜穰, “kwrā-r(h)ā”. (see above). The name could be connected to the Hephthalite tribe of the “Gurgars” who settled in northern India in the V century ad and gave the name to the province of Gujarat! This explains the sentence in “Bei-shi” where it is said that some believe the Hephthalites to be a part of the Gaojju tribes, and “Gao-gu / Gao-jiu” is a later variation of Gekun / Gegen. Let’s look at the interesting word “han” – an area, region, province, district, country. It is widespread in India in the lands where the Hephthalites settled, like “Rajasthan” - country of the “Rajah” or “Rajput”. It is also present in the Ossetians under the name “Irhan” - Eastern Ossetia, where the Irons live. We see that the country of the “Karkarians” – “Karkarhan” is named the same way. Could the Tocharian *kaniya (country, land) be hidden behind this name!? A fact that gives ground to this possibility is that in the novel “Mu Tianzi zhuan”, after leaving the “Jiuanhan” tribe, Mu-wang reached the “Mountain of the yellow raft”40. (YuT-MTZh, p. 34) In other words, the Karkarians inhabited the land between Tian Shan and Tarbagatay from antiquity.

6. Quše 屈射. The first the character is 屈: modern pronunciation: qū; in Ancient Chinese: khut, in Classic Old Chinese: and during the Han age: kḥwot; meaning: hooked, curved. The second the character is 射: modern pronunciation: shè; in Classical Old Chinese and during the Western Han age: liah; meaning: archery. The reconstruction of the pronunciation is

40This mountain can only be Tarbagatay, as it is named after the animal “tarbagan” (in Mongolian) or Marmota sibirica, Siberian marmot, animal, rodent, such as ground squirrel, with yellow hair of the body and darker fur on its heC.E.; in Mongolian tarbag(n), Buryat tarbaga(n), Chalcha-Mongolian tarvaga, Kalmuck tarwagp, Dagur tarbag, təɾbəg - Siberian marmot in Turkic languages, Chakas təbəɾy - marmot in Shors təbəɾy, Oyrat təɾrj, Tuvin, Toflar təɾj - musk deer, Siberian musk deer, Moschus moschiferus, in Tungus-Manju, Ulchi, Nanai *targau - beaver. (S-AE).
“khwiet-iah” – “Kuitlah”. The name of this tribe is not very clear. We can point to the Tocharian (b) koto, kotai, in Toch. (a) kotkar – pit, fissure in the ground, hole, and the Toch. (a) kot, Toch. (b) kaut - chop, beat, break down, dismember, respectively dig, perhaps a name associated with mining or landscape features - gorges, caves, mountain passes ( in Pashtun kotal, in Khovar katt’ā - a mountain gorge, pass, respectively). Surh Khotal means Red Pass. The Mongolian kotagir – narrow is a Tocharian borrowing and in Buryat, Mongolian kutil, xutel – wide passage, is an Iranian borrowing. It probably means “guardians of the Passage” or something similar. In “Mu Tianzi zhuàn”, they are given the name Guisi 癸巳, and they mine jade from the Qunyu 玉 mountain.

8. Turians and Turan, Dunhuang 敦煌 and Dingling 丁零

Of all the nations, listed by Maotun, the one we’ve yet to look at are the enigmatic Dingling. The names Dunhuang 敦煌 or Tunhuan 燉煌 are pronounced as follows: the character 敦: modern pronunciation: dūn; in Ancient Chinese: tūr, in Classical Old Chinese and during the Han age: tún; meaning: generous, great, honest, good, (Tibetan parallel adur, thor - big, fat, Proto-Sino-Tibetian pronunciation: *tūr / dūr) and the character 燉: modern pronunciation: huáng; in Ancient Chinese: Classic Old Chinese: and during the Han age: w(h)án; meaning: bright, shining. The ancient reconstruction of the name is “tūr-w(h)án”, which researchers associated with the Old Greek (Ptolemy) Θρούα, in Sogdian òr'w'n * (Òruwān). In the second variation, the difference is in the first the character 燉: modern pronunciation: tún, in Ancient Chinese: dūr, in Classic Old Chinese; and during the Han age: dūn; meaning: hot. The pronunciation was analogous “dūr-w(h)án”, “dūn-w(h)án”. It is not difficult to see “tūr-w(h)án” as being the closest to the name “Turan”. Dunhuang’s link to Throana (Ptolemy) and the Sogdian òr'w'n (Thruwān), is commonly accepted. The town of Dunhuang itself was founded in 121 B.C.E., while the “commandature” (garrison) of Dunhuang was established in 104 B.C.E. It's clear that it bears the foreign in origin name of the land (Turan) that the Chinese borrowed after they conquered this region. Danhuan 単桓 (Urumqi) has a similar transcription and sounds similar. We already discussed its name above – in Ancient Chinese: and during the Han age, it was pronounced “tār-wār”, “tān-wān” – very close to the name “Dunhuang / Turan”.

The ancient treatise “Book of the mountains, seas and deserts”, or “Shanhaijing”, mentions the name of the mountain Dunhong 敦薨, which probably corresponds to the Tian Shan, and according to Lin Meiqun is an older variation of Dunhuang. “Shanhaijing” tells us that: “The Dunhong river springs from the Dunhong mountain and its streams flow into the lake located on the northeast corner of the Kunlun Mountains.” ... “The two rivers run in the following manner: The Western one is divided into two – one part flows through the valley of the town of Yanqi and discharges its waters into lake Dunhong, while the other is split in four small streams that go directly through the city. The ruler’s palace is one of the islands that have formed due to that fact. It is located 400 Li away from Wulei. The Right river merges with the left and also flows into lake Dunhong”. (this refers to the Kaidu and Konji rivers, which ran between Korla and Karashahr. (Korla was Wulei during the Han age.) It is clear that it is referring to the Tian Shan mountains and the Kaidu-kol and Bagrash-kol lakes, which in the past may have been one big lake. (YuT-SSH, D, p.33) In the name Dunhong, 敦薨, first the character is identical to that of Dunhuang: the character 敦: modern pronunciation: dūn, in Ancient Chinese: tūr, in Classical Old Chinese and during the Han age: tún; meaning: generous, great, honest, good, (Tibetan parallel adur, thor - big, fat). The second
the character, 摄 – modern pronunciation: hōng; in Ancient Chinese: smhay (smhieng); in Classical Old Chinese and during the Western Han era: smay (smieng); in the Eastern Han era: may (meng); meaning: death of a great man, master and a tribute to his memory. In other words, in the age preceding the empires, the name was pronounced “thir-smhieng”. These names correspond with the name of the Dingling 丁零 people. The first the character is 丁: modern pronunciation: dīng; in Ancient Chinese:: trēng (trēng); in Classical Old Chinese and during the Han age: tēng (tēng); meaning: the fourth sign of the decimal cycle, four. The second the character is 零: modern pronunciation: līng, in Ancient Chinese::, Classic Old Chinese: and during the Han era::: ōng (ōng); meaning: rain, drizzle. In the period we are interested in, the pronunciation of the name of this nation was “trēng-rīng”, “tēng-rīng”, which is close to the mentioned by Greco-Roman authors “T(h)runi” / “Phruni” people, and the city of Throana / Phroana, connected to Dunhuang. As we have seen, there are four older names of the same people: Danluo 且貉 (tánh-rhāk, tānh-rāk), Zhi 智 (tres, treh), Zhonglong 重縶 (dhrong-r(h)ōng), Dali 大荔 (thāts-rhejs, dhāc-rhec). In other words, Danluo 且貉, Dali 大荔, Zhi 智, Zhonglong 重縶 and Dingling 丁零 are variations of the same difficult to pronounce for the ancient Chinese name, so they recorded it with various combinations of the characters that had different meanings, but sounded close! We have two later forms Chile 救勒, and Tiele 鐵勒, later names of the Dingling people.

In the first one, the first the character is 救: modern pronunciation: chī, in Ancient Chinese:: sṛhāk; in Classical Old Chinese and during the Han age: ṛk; during the Wei (Toba-Wei) and Tang ages: dhīk; meaning: Imperial decree, decree. The second the character is 勒: modern pronunciation: lē; from ancient Chinese times to the Han age: ṛk; in the Wei and Tang ages: lāk; meaning: bridle. In the Wei age, we get the reconstruction “ṭhīk-lāk” (ṭhīk-ROKE). The second variation only differs in the first the character, 鐵 (modern pronunciation: tiē, in Ancient Chinese: and Classic Old Chinese:: hōt; in the Han era: ḥjt / ljt; during the Wei and Tang ages: ṛtē; meaning: iron.) In the Wei and Tang eras, the reconstruction of the pronunciation is “ḥtē-lāk” (ṭhēt-ROKE).

In Greco-Roman sources, we have the Phaunae, mentioned by Pliny (Kn.IV, 55) as neighbors of the Attaconorae (Huie / Wuije) and Phocharae (Tocharians) the Phryne, mentioned by Strabo, the Phrunai, mentioned by Dionysus Perigethus, who speaks of the “Tocharians, the Phrunes and the barbaric nation of the Seres”. He mentions that they were very skilled weavers. Ptolemy calls them Phraonae and claims they are neighbors of the Phagures. (БЛ-БТСА, pp.6-10)

As it is apparent in the works of Greco-Roman authors, there is a transition of the “t” sound into a “ph” sound, because the names were written with an Θ (Th) in the beginning, which may be pronounced similarly to “ph”. Therefore we should consider the Phaunae / Phrunai to be the “Thrunti” or “Throane” as Ptolemy recorded them, while Chinese sources transcribed their name as “tanrak” / “trēng-rīn” / “dronrōn”. And while to the Chinese classic authors, this nation is almost unknown, the the Turan and Turians play an important, albeit negative role in the “Avesta”. According to V. Minorskiy in “Encyclopaedia of Islam”: Turan is an Iranian term that means a country, located northeast of Iran, inhabited by tribes of cattle-breeder, bearing the common name Turians. According to legend, the mythical hero Ferudin divided the land between his three sons Tura, Salma and Iraj. Tura’s share was the East, reaching the borders of China, and was called Turan. Salma appears to be an ancestor of the Sarmatians and he took the lands west of the Turan, while in the South, Iraj settled in Ariashaiana – the “Arian land”. The geographical picture is quite accurately transmitted. The legendary Ariashaiana, “Arian land” is

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located where the rivers Ardvisurya and Datya flow. They are of great importance for the lives of Arian farmers. One of the Ardvisurya rivers disgorged its waters into the Vorukasha sea near the river Ranha, which starts from the “Northern land of the beavers – Bavri”, while the other river, Datya, flowed into Lake Chaichasta.

The Northern neighbors of the Avestian Arias are tribes, similar to them: Dana (from the Iranian dan / don - a river, or “river-tribe”), Daxa (from the Iranian dix, ancient Iranian daxīu - region, country), Sairama, Saiana, Tura and Chiaona. Their warriors constantly attacked and robbed the Ariashaian farmers. The Turians even threatened the capital Ares, situated near Lake Chaichasta. The Chiaona attacked across the river Datya. Ardvi and Datya spring from the sacred mountain “Hara”, where the god Mithra lived, but it is far to the east, near the borders of China. Here, in the land of Chiaones is the town of Kangha, the legendary capital of Siyavush (Siyavush’s relationship with the Tocharians was explained earlier). The most eastern tribes, the Chiaones lived behind this mountain.

If we compare the data from the Avesta to modern geography, things come in place. Rangha is the ancient name of Volga (according to V. Abaev), Ardi is Amu Darya. Both flow into the Caspian Sea (Vorukasha). Then Amu Darya, through the Uzboy river and lake Sarakamash, flows into the Caspian Sea. Rangha flows through the “Northern land of beavers”, respectively the region between the Volga and Oka rivers. Chaichasta lake is the Aral Sea, where Datya, or Syr Darya flows. (CK-JITT, pp.21-33) Arian lands are between the Aral Sea, Syr Darya, East Turkestan and reach ancient Bactria and Sogdiana to the south. This is the range of the ancient Avestian farmer oasis civilization. The tribes that the Arians fought were the heirs of the Srubna, Andronovo and Karasuk archaeological cultures: Daxiast, Danias, Sarmatians, Sakas, and Chiaones (Chones), who had become cattle-breeders. The name of the north land of Turan described by Firdus in “Shah-name” (Book of Kings) comes from the Turans. The name comes from that of the mythical hero Tuta - son of the “primal ancestor”, Feridun. The lands of Turan and Ariashaiana formed a larger area, called “Hvanirath”, meaning: “Land of the best chariots”, conceived as General-Iranian space. Each “Turan-Turkestan” comparison is wrong not in a geographical sense, but in an ethnic sense. From the “Shah-name” and the “Avesta” it is clear that Turan was inhabited by tribes of the Indo-European family. In other words, the Turks, who appeared much later have nothing to do with Turan. (BIII-T)

According to Chinese sources (Shi-ji) the Dingling originally inhabited the regions of Zhili and Shaanxi until the end of V century B.C.E. when they were displaced to the north. However, until the time of the Qin empire, individual Dingling tribes continued to live in and around Zhili until the Qin commander Tian Men conquered Ordos. (IT-M-2, p.17) In the Chapter “Jian XVIII” of “Shanhajin” (Catalog of the lands in the sea), it is said that: “There is a Dingling kingdom. Its inhabitants have fur on their legs below the knees and horse hooves, which they love to walk with”. (IIIXII, p.128) This most likely refers to thick leather boots with wool on the outside, or skins, indicating that the Dingling are associated with northern tribes in general.

From a linguistic point of view, there is the following analogy: in the Etruscan language, whose roots lead to the heirs of the Hittites - Likians and Luvian and of the earlier, proto-Indo-European population, the word tur, turan means ruler! This is probably where the Greek tyrant - a ruler originated. (AH-IJBE-IHJKOEZC-1-1971) We can make an analogy with the Hittite tarh - victory Indo-Iranian *tura - strength, power, Toch. (b) tsiraune - power, strength, might, Sanskrit turai, sthira, Ossetian stur, Pashtun turyaaylay - brave, strong, Irish tōir, tōrchd, tuir - chasing, Old Irland tura - mob, armed group. In the “Rig-Veda” turyāma, Sanskrit tīr(v), Avestian tauruauiiāmā, tauruui, Pahlavi, Parthian, Khwrazm trw - fascinating, compelling, in the “Rig-Veda” tur - winner. (L-IAIL) So it is very likely that Tura means a ruler, a king, strong,
powerful, mighty, and has its obvious Indo-European roots: Turians - mighty warriors, powerful, mighty, winners, and Turan - land, kingdom.

As we see Turan spanned north of the Tian Shan mountains, to the northeast of Altai and Tuva, and the Turians are likely those who have left us the rich necropoleis in Pazirik and Arzhan. As evidenced by “Mu Tianzi zhuan”, the Turians have lived together with the Sakas, who were called “Saiona” in Avesta. It is possible that the name of the Saian mountains, stretching from the Altai to lake Baykal, is related to precisely them. As for the origin of the name of the Sakas, we may indicate the Hittite sakurîē, Sanskrit sah, Proto-Indo-Iranian sajāh, Tocharian sākti - power, strength, ability, sāk - manage, hold, restrict, restrain and sakw - prosperity, happiness, in Ossetian saxv - Hero, brave young warrior, Baluchi sak - a strong man, in the Finno-Ugric languages, Mansi saka, Chanti sōg; čēkē, Hungarian sok, Udmurt zōk, Komi suк, Mari šuко, Lappish šuokkod, Finnish sakea, Estonian sаge, Vеps sаге – large, strong. Bailey (1958) also links the ethnonym Saka / Sakas to the Sanskrit sа-sаkа - strong men. Another possibility is a connection with the Khotan-Saka sahāya - friend, relative, follower, borrowed in Toch. (b) sahāye, in Pali sаkа - a close friend, sahajja - friend, i.e. kinsmen. (L-IAIL), (VS-ETD)

The immediate neighbors of the Turians are the “Chiaona” people. Their distant descendants will migrate in western Central Asia in the III - IV century with the Hephthalites. The Avesta places them near in China. It is not difficult to see Proto-Tocharians in them. The name probably derives from the Toch. (a) onk, onи, Toch. (b) enkwe – man, Proto-Tocharian *onkı / *enkwe, also onolme - a person; variation – wnolme, according to Rasmussen and Hilmarson, the original Proto-Tocharian word is *haolme, which is derived from the older Proto-Tocharian *haonmo, a derivative of the verb *haien - breathing, living creature, man, Hittite anuhsa – man, Proto-Indo-European *en-dhuhs2o – a living, breathing creature, a living person. (DA-DT-b) The Ossetian xion, xъонаъ – countryman, relative, friend, relative is an interesting parallel. As a possible analogue of the “Chiaona” people in Chinese texts, we can point to the Youyu people, one of the ancient barbaric nations, leading back to the mythical hero Shaohao (少昊, known as “The White ancestor”). According to “Shanhajin”, he lived in the western Chanluo mountains, where the colur of the palace of the god Veishi, the god of winds and sunset was located. (IIIХI, p. 44) It is not clear where the mountain of Chanluo is, but it is definitely in the “Western lands”. Shaohao is one of the main gods in the pantheon of the Qin kingdom, located in the western parts of ancient China. (IIIХII,p.152), (YuT-ETCH, p. 26, 28) Let us reconstruct the pronunciation of Youyu in the age we are interested in. First the character, 有 – modern pronunciation: yōu; ancient Chinese, Classic Old Chinese; Han age wha, meaning: have, possess, and the character 處 – modern pronunciation: yu; in Ancient Chinese; Classic Old Chinese: and in the Han era: yua; meaning: to guess, to suppose, to predict. Thus, the ancient ethnonym was pronounced “wha-ya”, respectively. “whiengau / uhengua”, which are very close to the Toch. (a) onk, Toch. (b) enkwe – person, plural enkwí - people.

Also quite interesting is the reconstruction of the name Shaohao: the character 少昊: the character 少 modern pronunciation: shǎo; in Ancient Chinese:, Classic Old Chinese:, and during the Han age: tew; meaning: small; the character 昊 – modern pronunciation: hào; in Ancient Chinese:, Classic Old Chinese: and during the Han era: g(h)ū; meaning: clear sky. The most ancient pronunciation was “tegw(h)ū”, in Ancient Chinese:, in the Qin and Han ages it was Tegu, Tiagu,

41 Another theory is a link to the ancient Iranian *tar-, *tur- black, dark, Turan - dark, a hostile country, as opposed to Ariashahana - bright, glorious land, a country by the doctrine of the “prophet Zoroaster (Zaratushtra)” but this is a minor coincidence.
and it likely has a connection with the ancient Indo-European *tag - ruler, leader, king, in Tungus-Manju tege - alien nation, aliens Evenki tegemer, Evens tagamär, Orok tagamır - king. (CCTMЯ-2, p.228) This is an Old Indo-European, Tocharian borrowing in Toch. (a, b) tāš, Toch. (a) tāšši (pl) - leader Proto-Tocharian tāys, Greek ταυς, ancient Balts po-togus, Celtic pra-su-tagus - leader in Irish togairm - prophet, seer, defender, leader, togarmach - magic, Old Irish tovisaci – leader, tighearna, tighearn, Welsh teyrn, tigern, Cornwell teern, Breton tigernus – ruler, Tigrines - Rulers tribe, in Irish toigh - preferred, togaír, togairim, togru, Scottish togradh - will, desire, Armenian tagavor – king, Proto-Indo-European *tāγυ - chief, ruler. (EDGL), (EID) It was probably also borrowed in Ancient Chinese:: 帝 – modern pronunciation: dì; ancient Chinese: tēks, Classic Old Chinese:: tēh; meaning – Emperor, God. This brings us to the biblical person togarmah. According to biblical tradition, the founder of Kimmerians, Gāmer is the son of Togarmah and the grandson of Japheth. The brothers of Togarmah are Ashkenaz and Riphath. Gāmer is associated with the Gimmaraes, the Assyrian name of the Kimerrians, Ashkenaz, with the Ashkuzes - Scythians, Riphath - with the Patlagones (aMinor Asian Indo-European nation, kindred to the Armenians), but a connection with the “Riphean mountains” located to the north and inhabited by the Scythians and Sarmatians is also possible. According to Josephus Flavius, Togarmah is the ancestor of the Phrygians. According to Greek mythology, Teucer (Τεῦκρος, Teukros), is the founder of the Trojans, for whom we know they are related to the Phrygians. So the descendants of Japheth and Gāmer are actually the Indo-European people that shook the Semitic world around X - VII century B.C.E. The Armenians also come from the Togarmah, who we know are Phrygians in origin. Perhaps Teucer and Togarmah are the same person. It is very likely the defeat of Phrygia by Kimmerians caused the migration of some of the Armenians east to the lands of the Urartu, where in IV century B.C.E., the first Armenian state union known as the Arma, Armatana or “The House of Togarmah” was created.

The Eastern roots of the Kimmerians evident by their archaeological parallels to the Karasuk archaeological culture raises the question whether they’re also related to the Tocharians, respectively Togarmah is the ancestor of the Tocharians as well. This question is difficult to answer, but it is still noteworthy that, as a toponym, the name of the Togarmah river exists today in western Tian Shan. The Large Togarmah River, which flows in the eponymous Togarmah mountain. This is also the XIX century name of the modern mountain range Kongur, near Kashgar. (OH-HOMM) Another question arises: could the “Togarmah” mountain be the sacred for the Shaohao / (Tegu, Tiagu) Changluo 長流 mountain, where the sun sets, and where, according to Chinese mythological tradition, “The White ancestor” lived and is buried? The name Changluo 長流: the first the character, 長 – modern pronunciation: chāng, zhāng; in Ancient Chinese: dran, tran; Classic Old Chinese:: dran; during the Han era:: dany; meaning: long, length; the character 流 – modern pronunciation: liù; in Ancient Chinese: and Classic Old Chinese:: ru; during the Han age: rōw; meaning: current, flow, a river delta. Reconstruction: “dran-ru”, “trang-ru”, which is comparable with the name “Togarmah”. The mountain of Shaohao / Tegu was called Togarmah (Trangru), but we should not seek a precise geographic comparison with the Kongur mountain, but a smenatic one, one that pertains to the mountains, located in the west end, according to the geographical knowledge of the ancient Chinese.

8. Serica

By the name “Serica” used by classical Greek and Roman authors, we should understand the territory within the Tarim basin, Western Gansu and part of Dzungaria, or in a broader sense, modern Xinjiang.
It is assumed that the first to use this term was Ctesius (V century B.C.E.) who wrote “that the Seres are people of a remarkable stature and life longevity”. Strabo, in the I century ad mentioned Serica, citing Appolodorus of Arthemita, that the Greco-Bactrian king Eucratides, expanded his Kingdom to the lands of the Seres and Phrunes. (Geographia XI.XI.1) He also says that the Seres enjoyed a long life, lived up to 130 years, were rich and everything was produced their country, yet their morals were pure, unaffected by the opulence. (Geographia, XV, I)

Pomponius Mela in his “On the situation of the World” fits the Seres between the Indians and Scythians. The Seres were a very fair people and had an interesting way of trade – they left goods in a desert area, then withdrew. The story of Ceylon’s ambassadors in Rome sheds more light on them. They are tall, fair, blond-haired and blue-eyed people, speaking a strange language with a very sharp sound, living behind the Emodes mountains (the Himalayas). Pomponius Mela describes the strange way in which the Seres trade with other tribes. The Series put their goods on the river bank and leave. The traders from the other tribe then come, take the goods the Seres left, leave their own goods and go back to their tribe. The Series, in turn, also return later and take the items, offered by the other tribe. That is a case of typical naturalistic trading of people ignorant of money. (БЛ-ВТДРС-1988, pp.193, 206) Pliny cites the Ceylon ambassadors (from the country of Taprobane - Ceylon, Sri Lanka) in Rome, describing the red-haired and blue-eyed Seres, who lived behind the Emodes mountains. Pliny names some Eastern nations in order: Seres, Phaunes, Phocharies, Kasirs. According to him, the Kasirs inhabit the outermost part of India, bordering Scythia. Dionysius Perigetus lists the same people but in reverse order, from west to east: the Scythians living along the Yaxarates river, the Tocharians, Phrunes and Seres. (БЛ-ВТСА, p.16-17) Pseudo-Arianus, in his “Guide-book of Eritrean Sea” notes that the capital of the Seres is Phinae, and reaching it from India is very difficult. Each year representatives of a flat-nosed and wide faced people of small stature come to the borders of Phyna. Those are the “Sesetes” (with obvious Mongolid features) which the Seres trade with. (БЛ-ВТДРС-1988, str.210) The name “Sesets” is derived from the Toch. (b) sessatatte - trader, sese - trade, which shows us what language the Seres spoke in and how they called their trading partners. The pattern of trading was very strange. First, both groups went to the border location and left their respective goods, then withdrew, after which others went, took the goods and left their respective goods. This is how an exchange was carried out. (БЛ-ВТСА, p.21-22)

In Chinese, the name of the lazurite gemstone (which was often traded) is 緜緜, is “se-se”, during the Han era: ᵇᵃᵗ-ˢᵃᵗ. The character 緜 itself means a musical instrument (zither), but the meaning “lazurite” as evidenced by Xawani obviously has a connection with the Tocharian word сese - trade. Badakhshan lazurite was been extremely valuable in ancient China. (AM-TX, p.266)

Ptolemy summarizes all that is known during his time, and describes Scythia beyond the Imaus mountain and Serica. For that part of Scythia, he says: “Scythia beyond Imaus, borders Scythia on the other side of Imaus to the west and the country of the Sakas, located beyond the northern slopes of the mountain. It also borders the “Unknown land” to the north and Serica to the east. ... This part is where the western parts of the Auzakian, Kiasian and Emudos mountains are located. From the Auzakian mountains springs the Oichardus river. In the northern areas of that part of Scythia live the “Abi- Scythians”, under them live the “Hypophages-Scythians”, behind them lies the region of Auzakiada, and below is “Chormeterion” (literally meaning “camp of the traders”). Under that, in the Kasia region are the “Hattites- Scythians” and the region of Achasa and below it, near the Emodus mountains – the “Chauran-Scythians”. The following cities are in this area: Auzakia, Isseden-Scythian, Chaurana, Soita”. Ptolemy also gives us some geographic coordinates in relation to Alexandria in the text. For Serica, he says that the country is located “beyond Imaus”, i.e. behind Pamir and Tian Shan, which borders the “Scythia on the west side of Imaus” (Bactria), with the “Unknown land” to the north and to the east and with India to the south. ... The country is surrounded by the mountains Anniba, Auzakia (Auxakia / Auxacia), Asmireia, the most eastern parts of the Kasia Mountains, the Tagurian Mountain
(Thagurus), the Oichardian Mountains and the eastern parts of the Emodus mountains, also known as “Mountain of the Seres” and the Ottorokarian mountain. Two large rivers cross the country: the Oichardian river and the Bautech (Bautis) river. The Oicharda river has two sources, one in the Auzakian mountain, the other in the Asmirean mountain. The latter runs parallel to the Kasian mountain. East of these mountains is one of the sources of the Bautis river, (which also has its beginning in the Kasian mountain), the other comes from the Ottorokarian Mountains and runs parallel to the Emodus mountains, and the third stems from the Emodus mountains”. This geographical picture described by Ptolemy, can be compared with the contemporary geography of the Tarim basin. The Kasian Mountain is Tian shan, Aniba are its most western parts around Kashgar (the origin of the name comes from the Sanskrit expression Anavatapta, meaning “cold” or “no heat”). In the “Shi-ji”, it is said that the Anouda (Anoudao) 阿耨祷 mountain, where the river Zhoshui starts from, is located north of the “Kingdom of Women” (Western Tibet), where Xiwangmu, the Mother Goddess of the West lives. Commentators of the text associated Anouda with Kunlun, but this connection is wrong. Anouda accurately conveys Anavatapta, which is what the Indians called the northern parts of the Himalayas, and where the Karakorum mountains start from. (AM-TX, p. 284) The name of the Aniba mountain is actually derived from Anavatapta and refers to the Karakorum mountains and the beginning of te Kashgarian ridge. The reconstruction of the Chinese transcription is: 阿: modern pronunciation: ē, ā; in Ancient Chinese: and during the Han era:: nvarchar; meaning: mountain, coast, corner; 祷 – modern pronunciation: nòu; in Ancient Chinese:: nōh; in the Han era: nwāh; meaning: mattock; 祷 – modern pronunciation: dāo; in Ancient Chinese:: tū, during the Han age: təw, meaning: prayer. During the Han era:, the pronunciation was “nvarchar-nwāh-təw”, which is extremely close to Anavatapta.

The Auzakian Mountain is the middle part between Aksu, Wensu and Kucha. Wensu, as we have seen, can be read as “yūc-cake” - in Tocharian “steep river”. It is from this region that the Taushkandarya river (also called the Kakshal river) springs from. Said river is responsible for 70% of the Tarim river’s water supply and corresponds to the Oicharda river. The Eastern branch of Oicharda, which springs from the Asmirean mountains is actually the river Konchedarya that connects the Tarim river with lake Lop-nor. Singer, or the ancient Xianli (where the Samra / Asmireians live) is located immediately north of Konchedarya in the easternmost spurs of the Tian Shan – the Kuruktag ridge. It’s very likely that the Bautis river is the Cherchen river and

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**Geography of Serica by Ptolemy**

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two or three of its tributaries that spring from the Kunlun and Altantag. (During Ptolemy’s time, there were more and the river was longer.) Ptolemy accepts the Kunlun Mountain as an extension of the Emodus Mountains; in other words, the Himalayas also known as the Otorocarian Mountains are the westernmost parts of Kunlun and Karakorum, and the Mountain of the Seres is Altantag.

Ptolemy describes the people of Serica in detail. Chormeterion, or “the camp of the traders” is usually linked to Irkeshtam or nearby Kashgar and the Kasia area. Under it (i.e. south of it) are the “Hatties- Scythians” or Khotan-Sakas and Khotan, the Achasa area is probably the area east of Khotan (Keria, Nia, Cherchen), while close to the Emodus mountains, to the south, (actually southeast) of Achasa are the “Chauranes- Scythians” and the town of Churana - Krorayna (Chinese Loulan) and its people.

Ptolemy describes the people of Serica as follows: “In its northernmost parts, Serica is inhabited by cannibal tribes. Below them are the Anibes, who live north of the mountain with the same name. Between them and the Auzakia Mountain live the Siziges. Next to them are the Damns (town of Damna) and next to them the Piades (town of Piada). There Oicharda river crosses through that region and the people living there bear the same name - Oichardes. East of the Aanibes are the Gareneis and Rabaneis. Below them is Asmirea and the Asmirei people, located north of the mountain, whose name they bear. Below them (to the south) is the Kasia Mountain where the Issedones live. They are a large nation. To the east of them are the Phroanes / Throanes, under them (to the south) are the Pfigures / Thagures, who occupy the lands east of the mountain with this name. Under the Issedones (to the south yet again) are the Aspacars, under them (to the south) are the Bautes and the tribe that lives in the southernmost part of the lands, near the Emodus or Sera mountains are the Otorocares. The names of the following cities in Serica are known: Damna, Piada, Asmira, Throana Issedon Seres (Issedon Serica), Aspacara, Drosacha, Paliana, Abragana Thogara, Daxata, Orosana, Otorocara, Solana, Sera

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**TRIBES OF SERICA BY PTOLEMY**

Metropolis” (Book VI, Ch. 16).

“Some say - Ptolemy writes - that north of the lands of the Chinese is the capital of the Seres and to the east of it – the “Unknown land”, where there are Marshy Lakes, overgrown with tall reeds, so thick that one could traverse pass the lake simply by stepping on them. From there the road leads to Bactriana through the Stone Tower, and to India, through Palibotra” (Geogr., I, 17, 4). In this case, the marshy lake is Lop-nor. (EJ-BTCA, p.22)

Ammianus Marcelinus almost retells Ptolemy’s writings and gives us a description of Serica: “To the west, it is bordered by the Scythians; to the north and east, it is bordered by the
snow desert; it reaches India and the Gang to the south. The mountain ridges bear the following names: Aniba, Anzakia, Asmira, Emodus and Ottorocora. In this country, which is surrounded by steep mountains that gradually pass into planes, two slow rivers run: Ehardus and Bautis”. ... “The fertile lands are inhabited by various people: in the north, in the snowy part - Anthropophages (Ptolemy’s Cannibals) Anibes, Sizigs, Chards; in the east - Rabans, Asmirs and the most famous of them – the Essedones, which are the neighbours of the Aphagures and Aspanares to the west; in the south, under the steep mountainsides live the Betes. In this country, although few in numbers, the cities are big and rich. The biggest ones are: Asmira, Essedon, Aspaca and Sera. They are all beautiful and very famous. The Seres lives in profound peace, they are unfamiliar with war and weapons and are known as quiet and peaceful people, they cherish tranquility and peace the most and do not cause any problems to their neighbors. They manufacture a type of material that resembles wool, which they soften with water and extract thin filaments from it. After that, they create the fabric, called “Seric”. Earlier, this fabric was only used by aristocrats, but it is now widely popular even among ordinary people. ...” (AMPHI, point.64-69)

If we make a comparison to the Chinese sources, we seem interesting picture: Oichardes / chardes = Wuje = (Proto-Uighurians), Garinei = Qilon / Jiylu (Gierones), Loafan = Rabanes, Asmirei / Asmires = Xianli (Sanries, Samres), Essedones / Issedones = Wusun (Asianes) (name corresponds to the Ossetian jasdan - worthy warrior nobleman), Phroanes / Throanes = Dingling = (Tures, Turanians, Turan), Phagures / Aphagures (Thagures) = Yuezhi (Arsians, Tocharians) Bautes / Betes = Tibetans tribe “Botas”.

In the Peutingeria tables, also known as “Map of Castorius”, the Ottorocares correspond to the Abies and Hatties. The Northern neighbor of the Hatties is Kasia - Kashgar (toch. Kāāsake), and they live between Sogd, Bactria and India. We can link the Hatties with the area around Hotan. They speak the Khotan-Saka and Tumshuk-Saka languages. The name “ottorocares” itself was borrowed from the Indian uttarakuru - Northern tribes.

The Cannibal people (Anthropophages) refers to the Samodeic and Ugric tribes. It is known that they practiced ritualistic cannibalism – they ate the hearts of slain enemies. The Anibes should be the Tumshuk-Sakas, the population of Kashgar and the eastern slopes of the Karakorum. The Sizigs correspond to the people of the Aksu-Wensu region; the Damnes to the Kuchans (according to another opinion Kucha is Issedon-Scythian) the Piades to the population that lived between Luntai / Bugur and Quli / Korla; the Oichardes in this case are referred to as living along the river (Tarim); the Garineies likely correspond to the population of Jiuli (ga-riėj); the Rabanes, whose name fully coincides with the reconstruction of the Chinese Loufan, in this case should be in the area east of Jiuli in the western part of Kuruktag and south of lake Bosten-Hu; the Asmires correspond to the Xianli (sam-riėj). Next are the Issedones – a large nation. To the east of them are the Phroanes / Tures. The Issedones are actually Wusuns and they are really located west of the area of ancient Turan (Dunhuang-Urumqi), under which Phroanes / Tures, whose name perfectly coincides with the Chinese Dingling. In the south and the east from their lands are the Thagura mountains, which are the territory of the Phagurians / Thagurians (Tocharians), i.e. south of Bogdoshan. In this case, the Thagures inhabit the area between Turfan and Hami. South of the Issedones are the Aspacares, and below them, i.e. south of the Aspacares are the Bautes. The Aspacares should correspond to the population of Yanqi / Karashahr because they are immediately south of the country of the Wusun. The Tibetan-Botas are south of them. “Aspacares” is difficult to compare to “Arsians”. A possible origin of the name is the Iranian *aspa – horse, Aspa-cares, from Aspurgians, Aspa-urgi: strong horses, owning strong horses, likely a moniker, brought by an Iranian-language informant. The Arsians in Karashahr were famous for the good breeds of horses they bred and traded with.

Ptolemy indicates both branches of the Silk Road: the Northern, with the cities from the West to the East in order being: Stone Tower, Chormeterion, Auzakia, Issedon Scythian, Damna,
Piada, Asmirea, Throana / Phroana, Drosacha, Tochara and the capital Sera, and the Southern: Chormeterion, Soita, Chaurana, Issedon Seres, Aspacara, Daxata and Sera. The fact that the northern route passes through Asmirea, i.e. the Singer region, shows that this is the oldest known route through Kroraina / Loulan that remains in the north that does not pass through Yanqi / Karashah. Yanqi was only included in the North silk road when a new route through Tszyushi (Turfan) was devised in order to avoid passage through the desert area around lake Lop-nor, during the reign of the Junior or Eastern Han Dynasty. When it comes to Dmana, I think it is more likely it corresponds to the capital of the Yuezhi / Arsians - Zhoaou (reconstruction Tama, Tawma). We should also point out that Solana most likely refers to Karashah, having the name Solmi given to the city in mind. V.V.Grigoriev juxtaposes ancient Greek and Chinese names: Hatha and Hotan, Saga and Sogiu (Yarkend), Achasa, Kasia and Kashgar (although this name appeared in Chinese geography as late as the VII century), the region of Auzakia and Aksu (the Chinese Wen-su), the Churan- Scythians of Ptolemy and Kroraina (modern Uighurian name Kiruran, resp. Chinese name: Lpulan, by lake Lop-nor). Issedon Seres corresponds to the city of Yutian, i.e. east of Khotan, Issedon Scythian to Kucha and Dmana (Dama) to Karashah. It is assumed that the data about Paliana, Orosana, Solana, and the river Bautis were added later by Ptolemy, probably as a result of the story of Marin, one of his informants. Using stories of traders traveling along the Silk Road (Maï Titian, Marin, and their agents) Ptolemy recorded very contradicting information, and because of that, precise identification of the oases in the Tarim basin with the cities in Serica is quite difficult and incomplete. Even so, some very interesting non-random matches exist. (БЛ-ВТДРС-1988, pp.161-200)

One of the major geographical features in Asia that Ptolemy presents are the Imaus mountains and the Emodus mountains. The Emodus mountains is the Greek name of the Himalayas, the Indo-Aryan *hima, Sanskrit hemanta - winter, hima - cold. (L-LIAL) Mount Imaus appears in the later (VII century) Armenian geography “Ashharatsuyts” under the name Imeon / Emaon: “Emaon Mountain, which is the largest and longest of all the mountains, is shaped like an arc or the Armenian letter “lyun” (ł), with the opening of the arc going from east to south. One branch of this mountain to the west extends to 1280 miles long, the other to the north - at 1550 miles, and the third spans towards the “Unknown country”. 300 miles from the elbow (i.e. the angle of the mountain, in the Ferghana region) to the north, there is a road and an inn, (caravanserai, caravansary) for those, who are coming from Sagastan to the Land of the “Chenis” (more precisely, Serica, Tarim Valley), passing near the “Stone tower” (a milestone on the Great Silk Road, possibly Tash-kurgan), (Turris lapidea) at the “Wonderful valley”. (A) Almost until the end of the XIX, century the mountain chain, formed by the Fergana, Alay, Kyrgiz and Kokshetau ridges was perceived by the local population as one large mountain chain, an extension of Pamir, Hindu Kush, also known as “Bolor”. The word “Bolor” in the Pamir languages, in Shughni bōlōr means: high location, mountain, height. In the “Hudud
al-Alam” (Borders of the World) written by an unknown Persian author and in the writings of Mahmud Kashgari, the Bolor ridge is also called Mani, Manas. Perhaps Ptolemy knew the name of Manas and used it in his as Imaus, Imon. (CK) We should look for the origin of this word in the pre-Turkic Tocharian language layer. As a parallel in Celtic, we discover menez – Mountain in Breton, Latin mons - Hill, English mountain, which is a French borrowing (montagne), Celtic *men, Breton maen, Persian asman - stone. An interesting parallel is the Thracian Aimun, Aimon, Haimos - name of the Balkan Mountains (Haemus), haimos(-on), (modern Bulgarian “Stara Planina” or Old Mountain). In Indo-Aryan siman - mountain ridge, Hittite šamana – base, foundation. The name Manas therefore has its strong Indo-European, possibly Proto-Tocharian parallels. The very term Bolor is its semantic analogue.

It is very important for us to look at the origin of the names Serica and Seres. Surely this is not a self-name, or an ethonym, but a name, associated with the caravan trade on the “Silk Road”. Traditionally, it is believed that “Seres” comes from one of the Chinese names for silk. I will cite a few, starting with “s”: 1. 素 – modern pronunciation: sū; in Ancient Chinese: sās, in Classical Old Chinese and during the Han era: sāh; meaning: white, non-colored, “raw” silk. 2. 絹 – modern pronunciation: sī; in Ancient Chinese; Classic Old Chinese: and during the Western Han era: sā, Eastern Han era: sjà; meaning: silk; 3. 繌 – modern pronunciation: xiān; in Ancient Chinese: and in the Western Han age: sam; Eastern Han age: sjam; meaning: thin, fine silk, fine, tender.

the character that is thought to be the initial source is 絹 – modern pronunciation: sī; ancient pronunciation: sz (sie), which gave the Latin “sericum” – silk, goods that come from the country of Serica or the “Country of silk”. The Tocharian sessatate - trader, sessatattem – traders has the same origin, as silk was the main export commodity of Ancient China, and lazurite (and jade) were exchanged for silk. We can point out even more possibilities: in Toch. (b) særri - assembly, respectively. association Pashtun sar - man, sari – people; alternatively, we can establish a link with the Khotan-Saka sərthavāxa borrowed in Toch. (b) as sərθavāhe and Sogdian as sərθapao - merchant, caravan dealer, possibly related to the Indian (Sanskrit) sær – to go fast, to travel; in Rig-Veda sṛtvan - fast. (L-LIAL) The Word sart - trader is still preserved in Central Asia. This is what the first Turkic invaders called the sedentary, urban Iran-lingual population. Today, “Sart” has lost its ethnic meaning and refers to any settled inhabitant, regardless whether he speaks an Iranian or a Turkic language.

We will also look at the transcriptions of the Chinese names of the cities in Serica on the Silk Road. As we already discussed the country-oases at the foot of Tian Shan above, we will focus primarily on the Southern silk road:

1. Juandu 捐毒 (it is assumed that this is modern Irkeshtam, located on the border between China and Kyrgyzstan, it matches the “Stone tower” of Ptolemy). According to the “Han-shu” 96A, the population is mixed and comprised of Wusun and Sai (Sakas). The first the character is 捐 – modern pronunciation: juān; in Ancient Chinese: and during the Western Han era: wen; Eastern Han era: wjan; meaning: sacrifice, duty. The second the character, 毒 – modern reading dú, ancient Chinese pronunciation: dhūk, reading during the Han era: dhōuk; meaning: poison. It is generally considered that the meaning of the toponym was not to convey an ethnic name, but a semantic meaning: customs, a place where one must pay to pass. However, if we still reconstruct the ancient pronunciation, we get “wen-dhūk”, “wjan-dhōuk”. The original name of the village was Wandak, suggesting that perhaps it was located near the Wakhan Valley?

2. Puli 蒲犁 (modern Tashkurghan), is another village, associated with Ptolemy’s “Stone tower”. the character 蒲 – modern pronunciation: pū, in Ancient Chinese: and during the Han
age: bhā; meaning: a type of pressboard, a vine. The character 畦: modern pronunciation: lì, in Ancient Chinese: and during the Han era: ri; meaning: a plough. Therefore, the Han era pronunciation was “bhā-riē”. The name has a clear Iranian origin. In Ossetian-Ironian: boru, bru, in Digor: būrēu, (Proto-Bulgaerian Bora / Borey - castle, keep, hence the title Bori-tarkan or castellan); Parthan: bārag, Modern Persian: bāra - protected enclosed space, walls, also borj, borooj, bārū. Hindi-Urdu: burj – tower; in Persian: bar-āward; in Pashtun bara - castle walls, burak - wall, siege wall, in Persian: burḡ - tower. So, as it is clearly apparent “Stone Tower”, which Prolemy mentions in his Geography as being the starting point of the road through Serica was in the region of Tash-kurgan (which translated from Turkic means “stone mound”). It is likely that a large stone fortress was built here during the time of the Kushans.

3. Xiuxun 休循, (Han-shu) and Xiuxi 休修 (Wei-lue): It is assumed that this is the modern village of Karakavakat in the valley of the Surhab river or Kazal-Zu (“the Red River”) in the Alay Valley, Kyrgyzstan, on the border with China (Yu Taisha). In “Han-shu”, it is is said to have been inhabited by Sakas. It was a small state and it was a neighbor of Juandu. The character 休: modern pronunciation: xiū; ancient Chinese: hu, during the Han age: hōw; meaning: recreation; the character 僕 – modern pronunciation: xīn, meaning: to obey, to follow, in accordance with. It is similar to 侖 (modern pronunciation: xīn; in Ancient Chinese: whin; during the Han era: whīn; during the Wei era: hōw; meaning: to obey, to follow orders, to follow). Reconstruction: “hu-whin”, “hōw-whīn”. In the Wei age, the name was Xiuxi 休脩; the difference is only in the second the character, 修 (modern pronunciation: xiū, meaning: dry, dry meat, to pay for lessons). The character is used as a replacement of 修 (modern pronunciation: xiū, in the Wei age s(h)jiw, meaning: to put in order, work on oneself. The reconstruction is “hōw-s(h)jiw”. We have the original name: “Huhin”, “Hieuhien” and “Hieustsiu”. I think this refers to the river Hunza and the Hundzerab pass, where the road to Kashgar passes, part of the lands of historical Bactria. Today, here dwell the Burushi, Burushaski people whose language is of the Sino-Caucasian language family. In support of this localization, I will point out that K. Siratori draws attention to a fact, reported in the “Han-shu” in the “Tale of Nandou (Gilgit)” – in the north, Nandou borders Xiuxun. Gilgit is located south of the Hundzerab pass, where the Gilgit river disorges its waters into the Hunza river (which flows from the north). (Hunza is located in Pakistan today). (AM-TX,p.188)

4. Taohuai 桃槐 (located in the Congling 葱岭 (Pamir) mountain valleys. The character: 桃 – modern pronunciation: tāo, during the Han era: lhāw, meaning: peach; the character 槐 – modern pronunciation: huā, during the Han era: grwaj, γrwj; meaning: 1) Japanese sophora (Sophora japonica), a tree species; 2) ash(-tree) (Cladrastis amurensis). Reconstruction: “lhāw-grwaj”. It corresponds to the village of Liangar, situated at the confluence of the Wakhan and Pamir rivers, which form the Pianj river. The village is near lake Kara-kul, modern Tadzhikistan. Liangar is located on the Afghanistan border. Also, another village of the same name (Liangar) is located in the valley of the Vakhandarya river in Afghanistan.

5. Shule 疏勒, the name of the modern city of Kashgar during the Han age. The first character is 疏 – modern pronunciation: shū, in Ancient Chinese: sra, during the Han era: ʂa; in the Wei and Tang ages: ʂo; meaning: rare, spread out, distant, rough, of low quality. The second character: 勒 – modern pronunciation: lè; in Classic Old Chinese and during the Han age: râk; in the later Medieval Period: lek; meaning: an occasion, a bridle, a hand, a rib, a flank. The most ancient name of the city sounded like “sra-râk”, while during the Han era it was pronounced “ʂa-
rāk” - Saraksh, Sharak. Possibly related to the Eastern-Iranian šar (Western-Iranian šāhr) - city, settlement.

6. Suoche 菖薝 (Sakia) is the name of modern Yarkend. The character 菖 – modern pronunciation: suō; in Ancient Chinese and Classic Old Chinese: srāj; during the Han era: šāj, meaning: aspen, the asp plant, (Populus tremula), a cricket; the character 車 – modern pronunciation: chē in ancient Chinese: k(l)a; during the Han era: ka; meaning: wheel, car. Reconstruction of the original name: “șāj-ka”, or Saka / Shaka, no doubt reflecting the ethnonym “Sakas”. As for the name Yarkend, D. adams thinks that it is of Tocharian origin – in documents in Toch. (b), it is recorded as Yarkâm (possibly related to the Toch. (b) yarke and yärk (Yärkant), meaning honor, worship, nobility, esteem. (DA-DT-b)

7. Yutian 于阗, (Khotan) (modern variant: Hetian 和田), a city in the southwestern area of the Tarim basin. Ptolemy called the residents of Khotan “Scythian Hatties”. The character 于 – modern pronunciation: yú [yū, xū]; in Ancient Chinese and during the Han era: wa; in the Later Middle Ages: hū; meaning: to go, to leave for somewhere; the character 阮 – modern pronunciation: tián, in Ancient Chinese: d(h)īn, during the Han era: d(h)jon; meaning: the sound of a drum. Reconstruction: “wa-d(h)īn”, “wa-d(h)jien” or “Uadhīn”, “Uadhstien”. In documents, written in “Kharoshthi” from the III century ad, the name of the city is “Khotamma”, while in “Brahmi”, it is Hvatāna. In later centuries, as the language developed, the names was Hvamna / Hvam, or Hvam kšīra – the kingdom of Hvam (Khotan). Tibetans call it the “Lee” land and the capital is Hu-ten, Hu-den, Hu-then and Yvu-then. The people that gave the name both to the city and the state was known as the “Hatti” or the “Yatni” – one of the tribes that settled along the river valley of Yaxarat Ptolemy mentioned. A later name is very close to “Hatti” / “Yatni”: Yeda, Janda 嘉达, the name of the ruling Hephthalite tribe. The first character, 厭 – modern pronunciation: yān; in Ancient Chinese: āem; during the Han age: ājam; in the Wei and Tang ages: ājem; meaning: to bother, to annoy. The second character, 嚠 is derived from 達 (modern pronunciation: dā, in ancient Chinese and during the Wei and Tang ages: d(h)āt; meaning: to reach, to master). In the period we are interested in (the Wei and Tang ages), the pronunciation was “ājemd(h)āt” and can be compared to Ptolemy’s “Yatii”, who left their ethnonym to the modern North Indian Jati people, who are descendants of the Yatii – a Hephthalite tribe that migrated to India. There is also a possible link with the Tocharian āti - flock, generation, community (D.adams), which suggests a parallel with the Proto-Celtic *xestV / *xisti, Old Irish icht(tum). Middle Welsh ieth, Middle Breton yezh - language, nation, tribe. A more distant analogue in Old High German is jehan - language, in Slavic yazyk – language, in Proto-Indo-European *yek - language (Pokorny). So Yatii / Hatties literally refers to a large nation that speaks one language; a tribe, a community. The Khotan-Sakas are the product of the mixing of the Tocharian inhabitants of the Tarim basin and the Sakas, which migrated from the west. Around the X- VII century B.C.E., in the western part of the region, tribes of the Andronovo archaeological culture (Sakas) settled. They mixed with the tocharians and gave rise to the Khotan-Saka community. According to V. Abaev, the formation of the Khotan-Saka language occurs no later than the V century B.C.E. Particularly, in Khotan, in the III - II centuries B.C.E., there is also an Indian migration. (БЛ-ВТДРС -1988, p.161)

8. Jumi 拘弥 and Yumi 扶弥 (oasis countries near the region of Keriya), Hanmi 扶弥 (the name used in the “Wei-lue” and “Tang-shu”). The two variations, used in the Han age, and the later one, used in the Wei and Tang ages, only differ in their first characters: 拘 – modern pronunciation: jū, in Ancient Chinese: ko, during the Han era: kwa; meaning: to arrest, to tie up, to imprison. In the second variation, the character 扶 only transmits the syllable wū, yū, and is

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derived from 于 (modern pronunciation: yū, in the Han era: wa; meaning: to, how). The character, used in the third variation, 扃 – modern pronunciation: hàn; in the Wei and Tang ages: gān; meaning: put up a fight, strike, pull a bow string. The character they all have in common is 弩: modern pronunciation: mî; reading in Classic Old Chinese and during the Western Han era: me; Eastern Han era: mjî; meaning: to terminate, to close down, to release a tense bow string. Therefore, the pronunciation of the name during the Han era was “kwa-me/kwa-mjî”, “wû-me”, “yû-me” or “Kume” / “Ume, Yume”, and “gān-me” in the Wei and Tang eras. This exhibits a possible link with the Tocharian (a) yme, Tocharian (b) ymjfe, yamâî - road, way, direction. (DA-DT-b) The name Keliya 克里雅, used in the Sung era (5th century): the character 克 – modern pronunciation: kè, in the Post-classical period: khâk; 里 – modern pronunciation: lî; in the Post-classical period: lî; 雅 – modern pronunciation: yâ; in the Post-classical period: yâ. Reconstruction: “khâk-li-ŋâ”, a pronunciation, which probably reflects the Toch. (a) kâlyme, Toch. (b) kâlymiye – direction, area. In the Indian Proto-Krit language documents from Kroraina, the words is encountered as kilme and reflects the Proto-Tocharian *kâlymiye, originating from the Proto-Indo-European *kâ-Li-men – a geographical direction, a region. (DA-DT-b) additionally in Ch. 96B of the “Han-shu”, it is said of the Jumi kingdom that the heir to its throne was invited by Emperor Zhao Di 昭帝 (86-74 B.C.E.), to take up the title of “Commander and Defender of the Western regions”, created by him. The name of this prince is Laidan 靠丹. The character 靠 – modern pronunciation: lài; Han era pronunciation: rhâs; meaning: support, confidence; the character 丹 – modern pronunciation: dān; in the Han era: tân; meaning: a red mineral, a philosopher’s stone. The reconstruction of the name in the Western Han age is “rhâs-tân”, which is very close to the Iranian name Rustam.

9. Qule 渠勒 (name in the Han era; appears as Jingjue 精絶 later). An oasis country around the city of Nia (modern Minfeng 民豐). The character 渠 – modern pronunciation: qū; in the Han era: ga; meaning: tall, long, drain-pipe. The character 勒 – modern pronunciation: lè; during the Han era: rak; meaning: bridle. Reconstruction: “ga-rak”. As for the later version of the name: 精 – modern pronunciation: jīng; in the Han era: cey; meaning: slim, clean, defense. The second character is 絶 – modern pronunciation: juè; in the Han era: dž(h)wat; meaning: cut off, sever. The more ancient reading reflecting the ethonym “Ghari / Khari” is more reliable, as Chinese sources say that the “Old Tu-ho-lo” / “Du-ho-lo” is located in the region of Nia.

10. Ronglu 戎盧 (located 150 km from the modern city of Minfeng 民豐 in the Nia district). The character 戎: modern pronunciation: rông; during the Han era: nîwâ; meaning: warrior, warlike barbarian, non-Chinese Western tribes. The character 盧: modern pronunciation: lû; during the Han era: râ, meaning: hut. The reconstruction of the old pronunciation is “nîwâ-râ”. (See the Sanskrit nyânc, Rig-Veda nyâk, Avestian nîînç – down, located in a low place. (L-LIAL)

11. Qiemo 且末. In the Han era - the Cherchen oasis. The city was famous for its vineyards and fruit trees. The first the character is 且: modern pronunciation: qiē, in Ancient Chinese and during the Western Han age: chiâ; Eastern Han age: chjay; meaning: now, more, right now, in this very moment. The second character is 未 – modern pronunciation: mò, in Ancient Chinese and during the Han era: mât; meaning: top of a tree, tip, end. In the Han era – “chia-mât”. Possibly
related to the Toch. (b) săm, Toch. (a) stam – tree, forest. (DA-DT-b) In Pashtun: swadzem – forest; In Khowar: c‘um - pine forest. The Tocharian word in question has Altaic parallels. Starostin indicates the Altaic origin word *ç‘amo-e – a kind of tree, Turkic *çam - pine, Mongolian *çöme-sü - cherry, Korean *çamh - oak, Japanese *tamukui - ash tree. (S-AE) A particularly interesting clue is the Proto-Altaic *ši(ː)a(m)i, the Turkic, only attested to in Uighur *šimek, the Tungus-Manju *šumi(-ê), the Evenki čumi, the Negidal čumixän, the Udege simbo - bush, the Korean *sj̠em, the Japanese *simu - island. The Uighur variation is considered to be a local Proto-Tungus-Manju borrowing - *šumi, *simu - Forest42 (Martin, Miller 1976, Martin 1996). (S-AE) Qiezi 质志, is another attempt to convey the name Qiemo. The first character is the same as in QieMo. The second character is 志 (modern pronunciation: zhì; in the Western Han era: tōh; Eastern Han: cōh; meaning: desire, will. In the Western Han era the pronunciation was “chia-tōh”, while in the Eastern Han it was “chia-cōh”, which is close to the name of modern Cherchen. Moguo 末国 is yet another different spelling. The first character is 末 – modern pronunciation: mò, in Ancient Chinese and during the Han age: mà; meaning: the top of a tree, top, end. The second character is 国 – modern pronunciation: guó; during the Han era: kwak; meaning: kingdom, country. Apparently, the first syllable (character) of the name Qiemo is missing.

12. Yuni 扶泥 (Western Han) and Huanni 驪泥 (Eastern Han), the capital of the kingdom of Shanshan 鄯善. The Shanshan Kingdom emerged after the town of Krorain was deserted by its inhabitants because of the drying of the climate and because the bed of lake Lop-nor moved. The character 扶 only transmits the syllable wū, yū and is derived from 于 (modern pronunciation: yū; in the Han era: wa meaning: to, how). The character 泥 – modern pronunciation: ní, during the Han era: nàij; meaning: mud, dirty. During the reign of Western Han, the pronunciation was: “wa-naj”. As for the Eastern Han version of the name: the character 驪 – modern pronunciation: huān; during the Han era: hwān; meaning: an obedient horse, happy, joyful. In the Eastern Han age, the pronunciation was: “hwān-naj”. The name of the town is reminiscent of the name of the mentioned by Ptolemy city of Choana on the Ox river. Despite the difference in the localization, the city of Choana on the river Ox has never been identified and is usually associated with Iskashim or Kundus. This is probably a case of similar meanings. In Persian: khāna, xāna, xane, Gilaki xene, Kurdish xanî, Pashtun xana, Yagnobi xūna, Shughi xuona - home, house.

As you can see, it is difficult to seek the matches of the names of the settlements in the “Silk Road” according to Chinese sources and Ptolemy.

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Finally, I will focus on the name of the Taklamakan desert, the Kunlun mountains and Qilian, as well as the Lop-nor lake.

1. Taklamakan. According to Uighur tradition, the name Taklamakan means “If you come in, you will not come back out”, but the Uighur archaeologist Dolkun Kamberi believes that this is a later interpretation and at the root of the name is an old Turkic word, meaning “vine” (in the Turkic languages tal / talak, dal). The hot and dry climate of this region is very favorable for the cultivation of vines, especially in Turfan. According to “Jiu Tang-shu”, ch. 198, “the great

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42 The Bulgarian “shuma” (яйна) – Forest is similar. The word is of Proto-Bulgarian origin and gave its name to the Bulgarian town Shumen. The “Sum.C.E.ija” area, which was known as “Silva Bulgarica” - "Bulgarian Forest" in the Middle Ages, is now is located in the heart of the ever-hostile and anti-Bulgarian Serbia!
desert, which is east of Yutian (Khotan) is called the **Tulun** 畛倫 desert. The character 畛 - modern pronunciation: tú, during the Han era: dā, during the Tang era: dō; meaning: plan, map, blueprint; the character 倫 - modern pronunciation: lùn; during the Han age: rōn; during the Tang age: lùn; meaning: morality, ethics. The reconstruction of the name gives us “dā-rōn” during the Han era and “dō-lùn” during the Tang era. Yu Taishan sees this name as a transcription of the ethnonym “Tocharians”. (YuT-ETCh, p. 64) I believe this conclusion is too far-fetched, but it is possible for it to be a transcription of a tocharian word. In Toch. (a) tar, Toch. (b) taur, Proto-Tocharian *teur(ă) - dust, ash, respectively. A dusty land: tauratsste - dusty. The origin of the word is not very clear. D.adams considers an Altaic borrowing as a possibility (in Mongolian: toro – dust). Respectively, in Proto-Turkic *tör; in old-Turkic toz, in Mongolian toru, toorsun – dust, Evenki tor, Eveni tōr, Nanaï turqa - land, soil, medieval Korean ërr (ër̥h) – steppe, Proto-Altaic pronunciation: *töre - dust. (S-AE) The Tocharian word is preserved in the Sarikol their - dust. (IED) We may also indicate Indo-European and Celtic parallels: Irish tīr, Cornwell, Welsh, Breton tir, Latin terra - earth. In the case at hand, whether we have a Tocharian borrowing in the Altaic languages or vice versa is not that important. Obviously, the name of the desert was in Tocharian and meant “dusty land”. Taklamakan is known for its dust storms. However, it is not very likely for he very name Taklamakan to come from grape or vines. It is possible that the origin is associated with the Old-Turkic and Old Uighur (also modern Uighur) toγ - dust, in Chakas tōla, in Tuva toylə – falling to pieces, crumbling into dust; in Mongolian toγurγ - dust and in Proto-Altaic *mugda - land, terrace-like land; in Mongolian: mudž, in Chalha-Mongolian: mudź, in Buryat: možo, in Kalmuck: mudža, Ordos: mudži, also in modern Mongolian: aymag, muž - region, land, province, in Proto-Tungus-Manju *megdi / *mugdi, in Evenki megđin, in Eveni međīn, in Negidal međdīn, in Ulcha and Orok međđ(n). Udege: mogdzo, Manju: mudun – terrace-like coast, Korean mat, math - plot of land, garden, Japanese mati - neighborhood. (S-AE) In other words, we have an Altaic, probably ancient Turkic name, meaning “dusty land”, resp. desert or “terraced desert”, considering its hollow-like shape. I think it is a literal translation of the Tocharian taur-ën, in Khotan-Saka mëša, mëṣa – field. The Tocharian word mëše – field, is an Iranian borrowing via Khotan-Sakan, also in Talysh mësō, mézë, mek, Persian műzeka, mazrūh, Pashtun mdżēka, Sanskrit mahi, māṣhina, Prakrit, Hindi-Urdu maîyā māchhi, māṣhya - field, land, Ossetian maṣkýy - ravine. (DA-DT-b), (OPC)

2. **Kunlun** 昆仑 (崑崙), the name of a mountain primarily associated with the Yuezhi / Arsians. The Kunlun Mountain is sacred in Taoism – Heaven is there, as well as the realm of the Mother Goddess of the West Xiwanmu. The first character: 昆 – modern pronunciation: kūn, in Ancient Chinese: kūn, from Classic Old Chinese times to the Middle Ages: kūn; meaning: older brother, a descendant, an offspring. The second character, 昆, is a simplified form of 崧 and 崧 (they are all pronounced in the same way). Modern pronunciation: lūn; in Ancient Chinese: rūn, rūn, from Classic Old Chinese times to the Middle Ages: rōn; meaning of 崧: to consider, to think, to ponder; meaning of 崧: it is only used to write the name Kunlun. Reconstruction: “kūn-rūn”, “kūn-rōn”. Very similar to 昆 in its way of writing is the character 崧 - gèn, meaning mountain. It is also used in trigrams for predicting the future. In Ancient Chinese: kōns, in Classical Old Chinese and during the Han age: kōnh, meaning: other than a sign in trigrams, it can also mean limit, heavy, hard. We most likely have a case of a borrowing of the Proto-Tocharian *tken, in Toch. (a) kem, Toch. (b) ken – land, earth, hard. It is impossible to say whether the ancient Chinese missed the initial “r” or borrowed the word a later stage of the developement of the Tocharian language, after it was divided into two languages, (a) and (b).
There is also a complete match with the term “Earth” - 坤: modern pronunciation: kūn; in ancient Chinese: ḷūn, during the Han and Tang ages: khwōn, meaning: Earth as a feminine beginning, wife, obeyance. In this case we see that the terms “Earth-Mountain” are very old Tocharian borrowings related to the ancient idea of the Earth and its symbol - the “World Mountain” or the Kunlun Mountain, where the Mother Goddess of the West, Xiwangmu lives. The initial meaning of the Tocharian *tken is not only Earth, but also mountain. Besides the ancient Chinese, the word is also borrowed by the ancient Turks, in whose formation a Tocharian substrate participated. This is the name of the “Holy Mountain” of the Turks: Otuken (Ōtūkan). This name also appears in the name of the Mongolian goddess of Earth, Atyügan (Atügün). Various etymologies have been proposed, starting from the verb *ötü – to pray. This possibility was rejected by E.Lot-Falck, because “prayer is a relatively late concept, which emerged after the the notion of deities was born, i.e. there is no way for the word for prayer to precede the name of a god; in other words, Atügan existed before the appearance of prayer.” As no Turkic word can begin with a consonant, the vowels “ö” or “ü” are added to foreign words. In other words, the name “Atügan “ is the result of adding said vowels to the Tocharian word *tken – land, earth. For the Uighurs, Otkan embodies the “sacred homeland”. (SP-ITMCh, p. 9) The Mongolian goddess of the earth is also a Tocharian borrowing, similar to the Chinese Xiwangmu.

As for the characters run / rwōn, it probably is menat to convey the Toch. (b) rānk - mountain range, mountain peak, similar to the English range.

3. Qilian 祁连 corresponds to the ridge of Rithofen in the eastern branch of Nan Shan in the Gansu province. According to Lin Mei-jun, the name of the Qilian mountain, which in Chinese means “heavenly mountains”, comes from the hypothetical proto-tocharian word kaelum - Sky, comparing it to the Latin caelum, in French ciel, Spanish, Italian cielo, Sicilian celu, Portuguese céu, Romanian cerul - sky, skies, or the semantically related Tocharian (b) klyomo, (a) klyom - large, i.e. infinity. The character 祁 – modern pronunciation: qi, in Ancient Chinese: gij, during the Han era: gij; meaning: abundant, prosperous, large, great; the character 連 – modern pronunciation: lián, in Ancient Chinese and during the Han age: ran, meaning: a connection, a union. Reconstruction: “gij-ran”, “gij-ran”. We can assume that gij reflects the Tocharian klyom / klyomo - large or the hypothetical kaelum - sky. However, as a second opportunity, we can point to the already discussed Qilong 其龙 people, and the pronunciation of their self-given name – “gie-rong” – “Garinei” (Ptolemy), or the name of the mountain is connected with the ethnonym “garinei / Ghari” - Tocharians.

As a third option, we may consider a non-Tocharian origin for the name, with the meaning “dry mountain”. In the trigrams, the most ancient versions of the characters are used. 乾 is a variationof 干 and means “sky”, but also dry or clean. Modern pronunciation: gān, qián, in Ancient Chinese: ghar, kār, in Classical Old Chinese and during the Han age: ghan. A very interesting analogue is the Yeniseian and Kets qōlenj, qoľays, qōliŋs - dry, i.e. Qilian may mean “Dry Mountain” and the name could be of Kets origin. (S-YE)

4. Lop-noor. The name of the once great lake, now almost dried up marsh near Krorayna / Loulan. Even in ancient times, it was called "swamp", "reed swamp", The second part of the name is of Mongolian origin. In Proto-Mongolian * naryg, Dagur nary, in other Mongolian dialects nür - lake. In Tungus-Manju, Nanai nario, Manju nari, Ewenkian naruqay - swamp Evens naṙut - lake. (S-AE) The first part of the name, "Lop", is believed to be of ancient origin that is not connected with the Chinese, Tibetan or Turkic languages. In Tocharian (b) laupke - ointment, liniment, i.e. something sticky; in Ossetian (Irons and Digory) lebæda - soft and sticky. (ИРС, ДРС) in Mongolian labqu, labqan, lobqu, Kalhα-Mongolian lavx, lovx, Kalmuck lowxɔ - mud, muck, similar to the Old-Bulgarian lapa, Chuvash lapa - mud, silt; in Manju:
lebengi, Evens lewē, Ewenkian liwin, Ulchian, Nanai liwe - swamp Protr-Altaic *lepu - swamp mud. An Ural parallel in Mansi is lapasi, in Udmurt lap, in Mari lapid, in Finnish lapa, in Estonian lapuh, in Mordvinian lipsuma, in Veps lopodema - humid. (S-AE) Therefore, Lop-noor means swamp, no matter whether the word is of Uralo-Altaic or Tocharian origin.

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An excerpt from the Armenian geography "Ashharatsuyts" (VII century) that describes Scythia is of interest: “40. Scythia, where the apahtarians (from Parthian ībaxtar - north, i.e. northerners), i.e. the Turians) starts from the river Ethyl (Volga), [reaches] the Imavon mountains and stretches beyond, as far as the lands of the Chinese. Imavon is higher and longer than other mountains. Scythia has 44 nations: Sogdians, Tucharians, Heptales (Hephtalites) and others, bearing barbaric names. Scythia has mighty mountains and rivers and desert fields, and [is] a hot and dry country and [has] a “fire field” in it. The Sogdians are a people of rich craftsmen – traders, who live between Turkastan and the country of the Aries”. (A) We will examine the expression “fire field”. It turns out that this means desert; however, this word exists in Tocharian (b) pālkiye, and means “fiery”, but is used as a synonym for desert. (DA-DT-b) Therefore, the expression is most likely of Tocharian origin.

10. The Pasiens and the Kangju 康居, or was Strabo wrong?

The name (Kangju) 康居 (in Russian literature Kanguyuy) is used for the first time in the report of the Chinese traveler and explorer Zhang Jiang, who visited this region about 128 B.C.E.. His message is included in “Shi-ji”: “Kangju is located about 2000 Li (832 km) northwest of Dayuan. Its inhabitants are nomads and their customs resemble those of the Yuezhi. The state has 80 000 to 90 000 trained marksmen. The country is small and borders Dayuan (Ferghana). The southern part of the country is under Yuezhi rule, and the eastern – under Xiongnu rule”.

In the next dynastic chronicle, “Han-shu” (covering the period from 125 B.C.E. to 23 C.E.), Zhang Jiang describes Kangju as a large country, which expanded significantly, with a population of about 600 000 men, 120 000 of whom were capable of bearing arms. Kangju was now a major military power that controlled Dayuan and “five little kings” (小王五) in Sogdiana.

Yancai 奄蔡 (the Great steppes) was also under Kangju rule. It was located on the northern coast of the Aral Sea and had 100 000 well-trained marksmen.

In the “biography” of the Chinese general Ban Chao (brother of the historian Ban Gu) in “Hou Han-shu”, it is stated that in '94 C.E., the king of the Yuezhi (in this case, the Kushans) “married a princess from Kangju”. The Chinese sent “substantial amounts of silk” to the king of the Yuezhi (Kushans), asking him to put pressure on the ruler of Kangju to stop supporting the king of Kashgar, who then led an anti-Chinese policy.

In “Report on the Western Regions” in “Hou Han-shu”, it is said that about 125 C.E., Liyi 粟弋 (rhjat-kwāj) (an incorrect recording of Suyi 粟弋 (shjok-kwāj = Sogdiana, the state known since the old times of the West (Senior) Han age), bearing the name Yancai, 奄蔡 changed its name to Alanliao 阿蘭 and seems to have expanded its territory to the Caspian Sea. North of it is its vassal state Yan 嚴 (during the Han era: yam); both are dependent on Kangju. The fact that the officials of Kangju place the ambassadors of the Han empire one notch lower in court than the Wusun ambassadors attests to the power of the state and the attitude towards China. (PA-BİKK)
In the III century, according to “Wei-lüe”, Kangju no longer was that strong of a state and Alanliao, An and Sui were independents kingdoms. The last Kangju envoys visited China in the III century ad. Shortly thereafter, the territory of the kingdom was absorbed by the Hephtalite Empire.

The Chinese chronicle “Zhōu Shū” 周书 (authored by Linghu Defen, completed around 636 C.E.) contain a brief “Report on the state of Sute 粟特” (shjok-dhok), in which it is stated that the country of Sute is the ancient Yancai 奄蔡, which has also been called Wenasha 温那沙” (AM-TX,p.203)

During the reign of the Sui and Tang dynasties, the Kangju district was called Kangguo (Kang-guo) 康国 and was a region ruled by the Turkic Khaganate.

The ethnonym “Kangar” appears in the early Middle Ages in the Turkic runic inscriptions (“Kengeres”) –and refers to a nation that lived around the Aral Sea, i.e. in the Kang area.

This shows that “Kangju” is not a descriptive name, given by the Chinese, derived from 康 kāng - peace, prosperity, joy, but a real ethnonym. The character 康 – modern pronunciation: kāng; in the Han era: khāŋ; the character 居 – modern pronunciation: jū; during the Han era: ka; meaning: geographical location, place of residence. The reconstruction in the Han era is “kāng-ka” and the semantical meaning is “a joyous country”.

The name Kangha is mentioned in “Avesta” as a city of the mythical hero Siyavush and is identical to the Chinese transcription “Kāngka”. The sacred Kangha was near Ariashaiana. Kangh, Kanghdiz is a magic castle in Iranian mythology. In the “Avesta”: Yasht 5, 54-58, Kangha-Var (the asylum/fortress Kangh) belongs to the negative personages, the sons of Vasak of the Tura clan. In another version, it was built by the demons (fellow sons of Vasak), the ancestor Yima (Al-Biruni) or Siyavush (Ferdowsi), somewhere to the east. In Kangha, there is no grief, sorrow or disease; its inhabitants have eternal youth and inexhaustible vitality, analogous to the perception of the sacred town of Var, built by Yima. According to “Bundahishn”, Kangh had seven walls of gold, silver, steel, bronze, iron, glass and bricks. The number seven is especially popular in Iranian mythological notions and is a universal motif in world folklore. (MMO) The idea of Kanha is largely equated with the ancient Greek notions of “The Happy Hyperborea”. In other words, the Chinese meaning “happy/joyous country” refers to the ancient Iranian notions of Kangh. The concept Kangh in “Shah-name” overlaps with the concept of Turan.

In The “Mahabharata”, the final text of which was recorded as late as the early Middle Ages, the Kanki tribe is placed between the Sakas and Tocharians. Persian and Arab sourcespeak of the early medieval city of Kangh-diz, the capital of Siyavush located near the borders of China. Ferdowsi is even more explicit. In “The Story of Siyavush” included in “Shah-name”, he places the city of Kangh near Kotan, east of Syr Darya.

The name Kangh, according to E. Puleblank is of Tocharian origin (kank – stone, ground). Here are where the terms Kang, Kant, Kan, Kath, widespread in Central Asia and meaning city, town come from. In all East Iranian languages: Khotan-Sakān, Sogdian, Yagnobi, Old Ossetian, Bactrian, Pashtun. *kand/*kangha means a building, a settlement, a city. I would add that kand can be inferred directly from the Toch. (b) ikente - geographical location, Toch. (b) kanie, kenia, kentsa - country.

Archaeology shows two stages in the history of Kangju, which when it comes to territory matches the Middle Asian “cross-rivers”. Archaeologists distinguish the Early Kangju stage (II century B.C.E. - I century ad) and the Late Kangju stage (I century - V century). The latter is called “the Kushan-Afragian” stage by Tolstov.
The first stage is associated with the formation of the tribe union Kangju. In the second stage, a few new East-Iranian tribe migrations take place. They lead to the the Alanians, Chionites, Kidarites and Hephthalites drawing the attention of the Greco-Roman and Chinese chroniclers. The reorganization and redistribution of the Kangju lands occurs.

Burial of the early group were characterized by underseal pits, “podboy” (lateral niche) pits and catacombs. The orientation was north-south and the “podboy” was usually in the western wall, very rarely in the eastern. Catacombs were oval and the dromos was perpendicularly placed on the floor, which in turn is lower than the entrance (dromos). There are traces of fire and chalk, realted to a ritual “cleansing” of the grave before laying the dead. Funerals were always individual, including those of children. The skeletons are of Europeids in a stretched position on their backs. Most skulls have artificial cranial deformation, as an anthropological trait. The inventory is located around the head and feet of the burial. It is mostly comprised of weapons - swords, arrows, daggers, which belong to the Tagar archaeological culture, as the quality and make can attest. There are also ritual pots of food (mutton bones).

Swords are about a meter long, sharp-edged and straight. They gave their analogues in the Lower Volga and Aral sea, which shows their distribution throughout the entire territory of Kangju. The pottery is flat-bottomed, with elongated necks. Earrings and bracelets in the shape of a serpent, bronze mirrors, and coins of the Greco-Bactrian kings Ethydemus and Heliocles have also been found. According to O. V. Obelchenko these funerals are similar to Kushan, Wusun and the so-called “Late-Sarmatian” funerals (II century B.C.E. - I century ad) from the Caucasus, the Volga region and Aral sea area. Other authors, like Skripkin and Gabuev also connect the “Late-Sarmatian” burials with the emergence of the “early Alans” in Eastern Europe. A second, later group of burials shows some new features: the northern orientation prevails, there are traces of wooden structures (boards of coffins sandwiched with metal brackets). Archaeologists call them “wooden graves”. They are typical of the Hephthalites, i.e. no weapons are found, pottery is scarce, alabaster funeral masks and statuettes are present. There is a sharp increase in burials via Cremation (the burning of the dead body). The burnt bones are placed in urns – “hums” (pots, osuaries). Single-blade daggers and three-edged arrows are present. Synchronicity with similar burials in the Caspian Sea and Volga area is found. (ОО-КМЭКБ-САКЭ-1, pp.203-208)

Archaeological treasures from the Cunya-Uaz, Kangha-Kala and Kala-Gir are typical of the second (late) Kangju stage. They appear near the Amu Darya in II - IV century ad. They are characterized by a uniform ritual, one of its kind and not practiced in Central Asia until then. These are collective burials in large burial chambers. The burnt bones and the skulls are placed on the floor in “nests”, made of grass. Alabaster masks, statuettes and traces of broken urns – “hums” have been found in Kangha-kala. The skulls have artificial cranial deformation. The roots of this funeral rite are interesting. They can be found in the Tashtak archaeological culture (II c. B.C.E. - IV century ad). It is synchronous with the appearance of Kang-ju. People of the Tashtaks archaeological culture have identical funeral rituals: group burials, nests in which bones and skulls are placed, funerary masks and statuettes.

From all this we can deduce that the people, who created Kangju, migrated from the region of Western Siberia and the lands north of the Tian Shan (ancient Turan); in other words, they are part of the “Dingling” people (Turians) who are bearers of the following cultures: the synchronous Tagar and Pazirik, and the later Tashtak culture, whose center is around Minusinsk.

The emergence of Alania is also associated with these cultures. According to A. M. Maloletko, in the myths and legends of the Obs Ugrians, the Mansi, the Selkups, and the Altai Turks (Kumandins, Chakas), memories of an old, Caucasian population in the Altai, called Alans, “Yalans” have been preserved. They were heroes with superhuman strength, they bred horses, they were plated in iron head to toe. They were also called “Nartes” and had “sharp heads”. To become a “Yalan” (according to the Selkups), from childhood, one’s head needs to be tightened up, so that it becomes elongated. It turns out that toponyms, derived from “Alan” are found in the far East – in South Siberia, Altai, Tuva and Chakasia. A.M. Maloletko discovers the
names of rivers ending in -don, -dan, -ton (the alanian word for river; modern Ossetian – don, Alaniian dan / tan), e.g. : the Ardan, Chadon, Toydan and Kuydan (called Kobadan until the XVIII century) rivers and the Saratan, Orthon and Asratan (in Altai) lakes.

In the Shorts’ folklore, the idea of heroes has been preserved – bogatirs, called Alans, who were so strong, that could throw a hammer\(^3\) over the Toynag-aygy mountain. In the Shorts’ language, the word “nart” means a hero, and “nartpak” – a “bogatirian” hero’s tale. In the imagination of the Shorts, the Alans are giants, clad in iron from head to toe, armed with long spears, bows and swords. They live in fortified city-fortresses. They graze large horse herds. They live in underground dwellings and bury the dead in niches, carved into the rock, along with their war horse.

In the VII century, in Western Alania (the springs of the rivers Kaban, Kislovodsk, Kabardino-Balkaria), burials in rock crevices appeared. According to some researchers, these funerals are connect with the Alans (Minaev 1971), or the Proto-Bulgarians (Runic 1971). Similar funerals are found in Altai, from the pre-Hun and pre-Turkic ages.

The tales of the Kyrgyz also speak of bogatirs/heroes, who threw stones over the Altai mountain. This is how they understood the presence of many sacred stones – the “mengirs”, remaining from antiquity. In the folklore of the Khanty and Mansi, there also exist the bogatir-giants called “Yalans” or “Menkves” (spirits), clad in iron and with elongated heads (hint of artificial cranial deformation). Their chest armour/breastplate was red and they have winged horses. They have large horse herds. They usually turn prisoners in shepherds on horseback. They cut the heads of their slain enemies, scalp them and sew the scalp in their saddle. To become a Yalan man, his head must be elongated from childhood. In the Shorts and Selkups, the bogatir legends have two clearly differentiated groups. The first is connect with the Alans, who lade a very different life from the modern residents of Southern Siberia. The second is connected with the Matars and Mordars who defeated and drove the Alans out (the Mordari tribe are probably Turkecized Ugrans; they exiss among modern day Altaic Turks). The way of life of mordial bogatirs is similar to that of the Shorts and Selkups. Selkups consider them their ancestors. (ТП-ПС) There also exists a samodiyan Mataran tribe in Sayan. (AM- II, p.143) In other words, the Proto-Ugrian-Samoyedians were probably dependednt upon the old Eastern-Iranian inhabitants of Altai and Sayans, the tribes of Turians / Turanians, known to the Chinese as Dingling. But there came a time when they left this land and the Ugrians took them. According to Maloletko, the “Siberian Alans” in question can be connect to the bearers of the Tashtak archaeological culture and the transient Tesins culture (II - 1 century B.C.E.), separating Tashtak culture from the Tagar cultures. (AM-AC,III-тл-3-5.02.1997) In Chakasia, its analogue is the Saragashens’ culture. Therefore, the appearance of Kangju and Yanqai in Transoxania is synchronous. The expansion

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\(^3\) Throwing hammers is one of the favorite games/competitions of the Narts in the Ossetian “Narts epic”.

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of the Xiongnu empire caused not only the migration of the Yuezhi / Arsians, but that of their northern neighbors, the Dingling / Turanians.

According to Strabo, the tribes that conquered Greco- Bactria were four: the Asi / Asioi, the Pasiani / Pasianoi, the Tocharians (Tachari) / Tacharoi and the Sakarauki / Sakaráukoi. Three of them have clear parallels in Chinese sources, as we have already established: Asi = Wusun, Tochari = Yuezhi (not as a direct transmission, but in terms of origin - resp. Arsians - Tocharians) and the Sakarauli = the Saiwang or the “Royal Sakas”. The Pasianes not being acknowledged by the Chinese leads many researchers to think that the name “Pasiani”/”Pasianis” is the result of an incorrect copy: in the context, “Asioi kai Pasianoi” (Πασιανοί) is the result of an erroneous copy of Ἡ Ἀσιανοί. Having the expression Ἀσιοὶ καὶ Πασιανοί, in mind, it is most likely that ᾮκαί (or Asianis) was mixed up with Ἡ. Thus, “/io” in later copies was read as “II”(”P”). According to Yu Taisha, “/io” must be considered an incorrect copy of “/” so the name should be read as “Gasianois / Gasians” or Kushans.

But after the discovery of the so-called “Vatican Palimpsest” or “Palimpsest № 69”, which was proven to be the oldest so far discovered copy of the “Geography” of Strabo, dating from the VI century ad, it became apparent that “Pasianois” was written accurately and is easily legible, so it cannot be considered an error.

In lines 18-20 of column I of Folio 281 of the Palimpsest, the four names from Strabo’s list are visible and perfectly legible: ACIOI KAI PIACIANOI / KAI TACHIPOI KAI SA/KAPAYKAI - Ἀσιοὶ καὶ Πασιανοὶ καὶ Τάχιαροι καὶ Σακαράουκοι ... in other words, these are the “names of the four tribes, who took Bactriana from the Greeks - and they all “poured down like an avalanche” and swept the norther coast of Yaxarat”: ὀρμηθέντες ἀπὸ τῆς περαίας τοῦ Ταχαροῦ.

According to Chris Dorneich, as “Geography” was Strabo’s last work, he died leaving it in “draft”, with many additions in the text box. He may have familiarized himself with the work of Pompey Trogus and added, “HACIANOÏ” (or Asiani / Asianes) under his influence. This leads to the inclusion of the additional name after ACIOI. In fact, “HACIANOÏ” is the expression “Ἡ ἈΚΙΑΝΟΙ” or “... and the Asianis / ACIANOÏ”. Similarly, the name TOCHAROI (Tocharians), is the product of a later copy, but the earliest original form of this name is TACHAROI (Tacharians). The error occurred when an unknown editor of Strabo’s work, probably one of his pupils, wrote “II” instead of “/” while he was making a copy. (KD-MCHTS)

I do not think we should blame Strabo and think he is in error. He recorded the name “Pasianois”, which is the analogue of the Chinese Kangju / Kangka 康居 quite clearly. Ptolemy puts the “Pasiki” people upstream of Yaxarat (Syr Darya). Orosius called them “Kankas”. S. Tolstov associated the Pasik with the Kangju of Chinese authors. (ИУ-ТП)

In addition to in Central Asia, the Kanghars and “Patsinakis / Pachinakis” are also present in the Caucasus. In Narts Epos, the Nart clan “Sauamate / Sawmæratæ” / Saumræte are mentioned. The “head” or chief of the clan was Kaandz and his eldest son was named Sæwa, or Sæway. Sæwwa/ Sæwway was one of the strongest Nart warriors – he had many horse herds, and the fortress of Kaandz was somewhere on the Volga river. (ЮД-КТ) It is
quite evident that these are the Sarmatians, Kaandz reflects the name Kangh / Kangju and Sæwway is Siyavush, from whom the rulers of Hwarazm originate.

Georgian chronicler L. Mroveli also describes that during the alanian march of 78 C.E., other than the Owsï (the Asis in the Caucasus), the two leaders, Bazuk and Anbazuk brought the Pachinak and Jik (Abkhazia) tribes with themselves. (BK-KA, pp.85, 86) This campaign was extensively studied by N. Berlizov (1991, 1997). His conclusion is this: The march against Parthia benefitted the ruler of Hirkania, who let the Alans pass through his territory. Furthermore, the Dahia tribes also participated, as well as the “Pachinaks” – Kanghars, as reported by the Georgian chronicle. The militant force not only marched through Caucasus, but also ambushed the Georgians in the back, through Mangishlak and Hirakania. It is then, perhaps, when the Kangju tribe, called Patsinaks or Kanghars settled in the Caucasus together with Alans and left their name – “Gavara” Kangharak in Armenia. The Armenian chronicler Lazar Parpetsi, describing the struggles of the Caucasian peoples with the Sassanids, reports of a people, called “Kanghars”, living along the river Kura, on the border between Armenia and Georgia. He calles that part of the Caucasus “the Kangharian mountains”. The Armenian geography “Ashharatsuyts” places the Kanghars north of lake Sevan, between Iberia and Alvania (Caucasian Albania). (A) In 482 C.E., the combined armies of Vakhtang Gorgasal and Vakhan Mamikonian go to war with Persia for their independence. The war was fought in the district (“gavar”) Kangharak, whose name means “Land of the Kanghars”, north of the Kura river. The event was described in much more detail by Dzhuansher – “The Life of Vakhtang Gorgasal”. In it, it is said that the Vakhtang fought the “Ovsetes”, resp. Asis / Alans and Khazars, who were allies of the Persians. Once he destroyed Ovsetiya (Alanya), Vakhtang crossed the Ovsetian River (Olonta, Alonta, or Terek) and arrived in Pachnaketia and Jiketia, the eastern neighbors of the Alans. On the way back, he plundered Ovsetia again. After many years, the Turks drove out the Pachinaks to the west and the Jikets - to Abkhaiazza. The Jikians, also called “Zichi” are the adig tribes. (ДД-ЖВГ) The comparison Kanghar - Pachinaki and Kangharak – Pachinaketia is under no doubt.

In the Syrian texts, Mar Gregory writes that in 542 C.E., shah Hosrov I Anushirvan fought the “Hanagarai” people in the north, between Armenia and Georgia. In the chronicles of Mar Abasa (died 552 C.E.), the same event is associated with the “Kandharai” people.

Egishe Varataped speaks of the “Pasik, Posih and Pyukovan” tribes, who lived in the eastern parts of the Caucasus, and were recruited by the “traitor” Vasik Syuni to support Persia in the fight against the revolted Christian Armenians, led by Vardan Mamikonian in 451 C.E. (МА-ИХ, p. 58) Behind the names Pasik and Posih lie the “Pasiki”, Kanghars and the Bas, or Barsili tribes. In the Persian geographic work “Borders of the World”, compiled in the X century by an unknown author, two types of Pechenegs, are described, Turkic and Khazarian. For the Khazar group, it is said that they inhabit the Caucasus and are neighbours of the Alans. (СП-II-c6.ИИ, p. 35, 38) This statement fully confirms the veracity of the Armenian and Georgian sources.

The Toponym “Kanghar” in Caucasus is preserved for a long time. In 1064 C.E., according to “Kartlis tshovreba”, the Seljuk Sultan Alp-Arslan destroyed the Kanghar, Trletia, Klardzhetia, Shovketia, Tayk and Panaskert areas. During his travels in the land of Genghis Khan, Plano Karpini also mentions the Kanghita region in Caucasus.

Therefore, the names “Kanghar” and “Pasinaki / Patsinaki” (Pasiki / Pasianes) or later “Pechenegs” are completely equivalent. If “Kangh” respectively. kaniya, kantsa means land, country, then “Paisanies / Pasiki” must mean something similar. In Iranian languages: Ossetian bæsta, means land, country, field, area. According to V. Aabaev, the word is derived from the Indo-Arian upastha – mother, low land, in Sanskrit upatyaâ – valley, foothills, flatlands, Hindi upattyaka – valley, flatland, Punjabi paggâ - irrigated land between the canals and rivers, Persian bogheh - low, waterlogged land, Pashtun pattaey – field; in Dard languages patta – plain, field, Kashmiri puchâr - low field, plain, Persian baftâsa - plane field, in Yagnobi, Shughni, Pashtun
past, Sarikol post, Yazgulemi păst, Wakhi paq, Persian păst, Gilaki pēšt - low. (BA-C-1, pp.254-255), (DDSAB), (ИС-ЭСВЯ, p.258)

So Passes, Pasianes, Patisinakes and Pachanakes, probably meant “the inhabitants of a flat land”. Kangju is a territory located between Hindukush, Pamir, the Fergana ridge, Kopetdag and the Amu Darya and Syr Darya rivers, primarily occupying the so-called Turanian lowland, and excluding its Eastern regions, it was a flat land. In Indo-Iranian languages, *Pasth is an analogue of the Tocharian *Kank, which, in addition to stone, means land, base, open field and apparently in a broader sense, “plane”, “field”. Of interest is the Mongolian qangai, Buryat, Chalha-Mongolian xanxaj, Kalmuck xanygä, Ordos xanxä - large, wide, empty, in Tungus-Manju languages: Ulchi, Nanai xengel, Evenki ejï, Udegei ejedži – open space. (CCTΜΑ-2, pp. 457, 458) It is probably an old Tocharian borrowing, confirming the meaning of *Kank as land, steppe as well.

In other words, Strabo was not mistaken when he equated the “Pasianoii” people the Chinese name “Kangju” (Kangka) in his “Geography”. The name Kangka has been preserved to this day as the name of a village, located near the delta of the Syr Darya river.

An interesting fact is that in one of the largest groups, Pamir - Shughni, the Bajovist, Kushani and Save tribes dialects exist, which we can think of as possibly having preserved the ethnonyms of the ancient Kanghars (Pasianoii, Pasinaki, Bajanaki), the Kushans and Sakas. The Shughni call themselves Huni, Hughni, which reflects the ancient ethnonyms Chioana / Chiones or Chionites.

After the VIII century, the Kanghars in Middle Asia were assimilated by the Turks in the following centuries. In his stone inscription, the Turkic general Kyul-tegin reports that in 713 C.E., he went to war with the Kenghers and conquered them. The land of the Kenghers is the district of Kangu Tarabant, with Otrar being the capital city. It is located in the western parts of Chach and Ilak. For their language, Al Biruni writes that between Hwrazm and Gurgan live Asis and Alans, who speak the Alan-Pecheneg language. (СК-ДТР, pp.161-174) This fact demonstrates the transition from an Iranian to a Turkic language. Al Massoudi writes of the stubborn resistance of the Kanghar tribes: the Bajna, Bajanak, Bajhgird and Nukkarda, with the Turki tribes of the Guzes, Karlus, and Kimaks, around the “Jurjhanian lake” (Aral Sea). Modern Bashkirians are Distant descendants of the Bajhgird.

In his work “Taba and al-Hayavan”, Sharaf Al Tahir Zaman Marvazi describes these events: “Among the Turks there is a group of tribes, who are called Kun (Kipchaks or Cumans). They came from the land of China, fleeing from the Chinese khan (the Liao ХЛ帝国). A part of the Kun people are Nestori-Christians. They left their lands die to overcrowding and a shortage of pastures. A people, named Kai drove them from their homeland. They were stronger and larger in numbers. The Kun then settled in the lands of the Char (Siri) tribe and the Char went into the land of the Turkmen. They, in turn migrated to the eastern lands of the Guz tribe and the Guzs settled in the land of the Pechenegs, near the the shores of the Armenian Sea”.

Pressed by the Oguz, the Pechenegs / Kanghars moved west. In 1036 C.E., they attacked Russia, but were stopped by the ruler, prince (knyaz) Yaroslav Mudriy (Yaroslav the Wise). After the defeat, they headed towards Byzantium. After the fall of Bulgaria under Byzantine rule in 1018 C.E., the Pechenegs settled in the former Bulgarian lands in the Wallachia plane. Around 1040 C.E., 20 000 Pechenegs were baptized and settled in Dobruja, in 1042 C.E., another group of Pechenegs invaded Byzantium, but were defeated, converted and settled in the lands of Bulgaria, then conquered by Byzantium (for the period of 1018-1187 C.E.) between the towns of Sofia, Nish and Skopje. 15 000 of them served as Byzantine soldiers in the Minor Asia garrisons of the Empire, while some of them settled in the “Land of hundred mounds” near the modern town Devnya, where they created a semi-independent state, which existed between
The medieval name, given to this area is *Karvuna*. In 1087 C.E., the Kumans (Kipchaks), Pechenegs and Hungarians executed a joint attack against Byzantium. In 1088 C.E., the Pecheneg ruler Khan Tatisch called the Kumans for another joint expedition against Byzantium, but contradictions arose in the division of the division of the spoils. The Byzantine emperor Alexei Comnenus used the disarray to his advantage and incited the Kumans against the Pechenegs. In 1091 C.E., the Kumans joined the Byzantine side and annihilated the Pechenegs at the Battle of Enos, near the mouth of the river Maritza. The Byzantines killed large quantities of the captured Pechenegs and the survivors settled in the Bulgarian lands and intermingled with the Bulgarian people. The main Pecheneg settlements were in northeastern Bulgaria, Dobrudja (incl. North Dobrudja), and partially in Western Bulgaria, Sofia, along the Danube river and Meglen in southern Macedonia. Such is the fate of this ancient people.

In anthropological terms, the Pechenegs are Caucasians with Brahim cranes of the Pamir-Fergana racial type, with a slight Mongoloid admixture.

Let’s also look at the vassal state of Kangju, Yancai:.

1. **Yancai** 奄蔡. The character 奄 – modern pronunciation: yăn, from Ancient Chinese times to the Han era: *eram*; in the Middle Ages: *eem*, meaning: 1. cover, grip, hold 2. eunuch. It is similar to the character 蔡, modern pronunciation: yăn, yan, meaning: swampy, humid, waterlogged steppe. The second character, 蔡 – modern pronunciation: cài: during the Han era: chās; during the Wei and Tang ages: chā; meaning: steppe, a large turtle. Reconstruction fo the name during the Han era: “*eram-chās*” – “Æramchas”. The name is usually translated to “the vast steppes”. Another widely spread opinion is that it conveys the name “Aorsi / Aorces”. According to G. Vernadskiy, “Yancai” is closer to “Antsai” an the Ossetian *äntaes* - outskirts. It is likely that this is a case of a Chinese transcription of the ethnonym “Sarmatians”, see the Iranian “*Satrama*” in the “Avesta”. The Sogdian *rm*(rom) - people, nation is of interest. (OS-IMS, pp.115)

2. **Alanliao** 阿蘭聊. The character 阿 – modern pronunciation: ā, ē, in the Western Han age: *eāj*; in the Eastern Han age: *eä; in the Wei and Tang ages: *eä; meaning: beach, hill, angle; the character 聊 – modern pronunciation: lān, during the Han era: rān; in the Wei and Tang ages: lān, meaning: orchid; the character 聊 – modern pronunciation: liēw, during the Han era: rjāw, In the Wei and Tang ages: liēw, meaning: behold, now, after a little while. The reconstruction of the name in the Wei era is “*eä-lān-liēw*”, which accurately conveys the ethnonym “Alani / Alans”. The origin of the name of the Alans is too vague. V. Abaev thinks that it reflects the ancient “Airiana”, with the transition from the “r” to the “l” sound is not historically accurate, as his analogue is “*ir*” – Irons or Eastern Ossetians. The world “*allon*”, only exists in Ossetian folklore, as a name associated with an

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44 Author’s Note: The “*kar*” in the beginning may be associated with the roto-altaic *k’or*', in Old Turkic *gorum*, Uighur *gorum*, Chuvash *k’erk* (Finno-Ugrian borrowing) Chakas *xorim*, *xorum*, Tuva in Mongolian *kůr*, kur, Chalha-Mongolian *xor*, Proto-Tungus-Manju *xorj*, Evenki *or*, Korean *korang*, Japanese *kuruma, kuro* - hill, mound, mountain. For the second part of the word, “vuna” we can find an exact analogue in the Chuvash *vuna*, *vona, vunna, vonnā, von*, *von* – ten, 10, analogue to the General Turkic *on* - 10. An interesting parallel is the Korean *on* - 100, which Räsänen connects with the Old Korean *pon*, analogue in Tungus-Manju *fon* - 100. (ФБ-ЭСЯЯ-1 pp. 130, 131) In Proto-Tungus-Manju, *pobha* - titles, *dzuba*-n - 10 in ancient Japanese *-po* ~, *-pua, píwo*- 100. In Proto-Turkic *fonj, jůz* - 100. (Starostin) For the explanation of the name Karvuna – “Land of a hundred mounds”, we can consider that this group of Turkic tribes used the ancient Altaic form *pon-fon-von* – much, many, resp. 100, otherwise we would have hC.E. “the Land of ten mounds”.
ancient people. It is assumed it reflects the name “Alans”. (BA-C-1, p. 47) At the same time, in Ossetian Iron: *als, Digor *alı - every, everyone (person, man). The Toch. (b) *alanmen – all is similar; *allek, alyenk, alyaink, *allonk, alyauce; Toch. (a) *ālak - another, the other person, in Gaelic *alon - every, everything, German *alles - all. In Persian *ālīs, Baluchi *ālīs, Pashtun *ahl, hel, Rushani, Khuflī āl, Kashmiri *hail - residents, people. (BC-PXT) “Alan” is used to this day in Kabardino-Balkaria, as a synonym of friend, countryman, compatriot. According to T. V. Gamkrelidze and Vyach.Vs. Ivanov, the name “Alan” means friend, relative, host, guest, using the meaning of the word in the Balkars’tongue as evidence. In my opinion, the origin of the name of the Alans is associated with the appearance of the “Alhani” people in Central Asia, part of the Chionites, involved in the Hephthalite Union. In Khowar, the name of the Pashtuns was “Alghani”, and their language was called “alghaniwar”, which directly confirms the fact that Hephthalites are the heart of the origin of the Pashtun. In Northern India, in the tongue of the Jāts tribe, it is called “a’olāniyā”. These people are also distant descendants of the Alkhani-Hephthalites! The village Alkhan-Kalā still exists in the Caucasus to this day. Its name means: “al(h)ān fortress”. This toponym is completely identical to the Hephthalites’ ethnonym, which emans that there was a similar variation of the ethnonym “Alans”, which showed the common Eastern Iranian origin of *al - people, community and the Ossetian *xion, *xəopəx - relatives, compatriots, countrymen, friends, *xan - country (only in the toponym Irhan - country of the Irons). We have the initial form *al(h)an / al(h)on. The ‘h’ sound disappears in the Alans’language, but is preserved in the Chion-Alhans’ language. The meaning is: all the people, countrymen, relatives, community. It is not by chance that “Zhou-shu” indicates that the other name of Yancai is Wenansha / Uenasha.

3. **Wenasha** 温那沙, the character 温 – modern pronunciation: wen; dialect variations: *uan, uán, ue; in the Han Wei and Tang ages: *dwañ, or *əwən; meaning: warm, tender, kind, polite, boring; the character 那 – modern pronunciation: nə, na; in the Han age: n(h)ən; In the Wei and Tang ages: n(h)ən; meaning: this one, he; finally, the character 沙 – modern pronunciation: shā, during the Han era: ʂā, In the Wei and Tang eras: ʂə; meaning sand. Reconstruction in the period we’re interested in: “əwən-(*h)ən-ʂā”, “əwən-(*h)ən-ʂə”. I think that it transmits the ethnonym “Oni” “Uni” or “Chion / Hion”, whose origin is Tocharian and very ancient, and is associated with the familiar to us from the “Avesta” Chiaona: in Toch. onk / enkwe - man, human being.

The Chinese chronicles speak of the ruling dynasty of the Yuezhi, called **Wen** 温. The same character was used for its name as the one used in Wenansha. The ruler of the “Small Yuezhi”, who is a vassal of the Shanyu of Xiongnu, crowned himself Wenouto-wang (89 B.C.E.), and Weniujuan-wang (91 C.E.). (HK-X) Descendants of the Wen family ruled all the countries, created by Yuezhi. A. Malyavkin writes: “The title Wen-wang 温王 is spoken of in most Chinese sourses, but details on it are very scarce, if ever presented. It can be assumed that in this case, it is an indication of a family-tribal name that existed in the Yuezhi society”. (AM-TX, p. 257) In other words, as evidenced, the name “Chiaona-Wenansha / Hioni-Oni-Uni” is associated entirely with the Yuezhi / Arsians.

5th century Chinese chronicles speak of "Sute, where Hu-ni rules." Hu-ni killed their ruler and conquered the country. At the beginning of the reign of Emperor Weizhen Di (452-465 C.E.)
embassadors from Sute went to China. The king of the Hiones was called Hu-ni\textsuperscript{45} and his dynasty had been ruling for three generations (i.e. since about 100 years ago at the time). When Emperor Wu Di (561-576 C.E.) seized the throne, Sute ambassadors went to China again. (НК-КНИОЩДВ, стр. 180)

In II - III century C.E., the Hiones or Chionites conquered Kangjiu and invaded eastern Caucasus (Dagestan). The migration was the result of the pressure of the Xianbei and later Rouran tribes in Dzhungaria. In the middle of the II century C.E., Dionysius Periagetus first reported the emergence of a “Uni - Scythian tribe”, inhabiting the coast of the Caspian Sea. They were neighbours of the Caspians, the warlike Caucasian Albanians and Kadusians. One other late Byzantine author, Blemid Nicephorus, theologian and poet (1197-1272 C.E.) repeats the information of Periagetus in his “Geography”: “And so the outfall of the Boristen river is located in the “Ram’s capes” opposite the Kianeian rocks. I will go through the nations that live in the area, beginning from the northwest. First are the Scythians, who live near the bay of the Caspian Sea. The “Uni” (Uns) are next. Behind them are the Caspians, and behind them are the warlike Albanians. The mountainous area above (south of) the Albanians is inhabited by Kadusians, Mardians and Hirkianians”. (ВЛ-ИДПСК)

In Armenian sources they appear as “Masgutes” (Masagetes) and “Masaha-Hona” (Hions-massagets), who settled in the Eastern Caucasus and modern Dagestan. Their appearance coincides with the emergence of the Alan-Masagets in the international arena in 132-135 C.E. The new settlers took part in the famous Alanian campaign in Transcaucasia in 135 C.E. Those, who fought Parthia in the year 70 of the I century did not. Another source, the “Chronicle of Adiabena”, written by a Syrian monk in the VII century, reports that during the reign of the Parthian king Vologez II (105/6-147 C.E.), around 132 C.E., the northern barbarians tried tp plunder the Parthian province Adiabena, but the local residents, with the help of the Parthian troops managed to drive away the attackers. The name of their leader was Kizo. (НЛ-ЭВНИКЕ, p. 53)

Arian, the Roman governor of the province Cappadocia in Minor Asia, in his “Disposition against the Alans”, describes his first hand experience going to war with these “northern barbarians”. Their great attack in 135 C.E. affected his province. He describes the famous “dragon flags” of the Alans: “Scythian military flags are “dragons”, made from long pieces of colored fabric, acting as the “head” and six long strips coming out of it. When the horses stood still, one could only see colorful ribbons hanging down, but during assault and gallop, the wind flutters them, making them look like colorful snakes, which emit a loud, shrill, whistling sound. They were useful not only for instilling fear in the enemy, but also because different units easily recognized each other and there was no danger of them attacking their allies.”

Similar flags were used in medieval Ossetia, almost until the end of the XIX century, because Countess Paraskeva Uvarova (a famous Russian aristocrat, who, along with her husband Piotr Uvarov was among the first amateur archaeologists that patronized research on Scythian antiquities), personally saw a spear with the “dragon” flag during her visit to Ossetia as a relic in a local monastery. The origin of this tradition is related to China.

S.A. Yatsenko noticed that these Alan-masagets are also called Khazars in Armenian and Georgian sources. He came to the logical conclusion that the lands of the “Masaha-Hona” (masaget-hons or chions) coincide completely with the territory of the “Dagestani Huns”, studied by Ludmilla B. Gmyria, first mentioned in the works of Dionysus Periagetus. S.A. Yatsenko links them to the creators of the Late Sarmatian culture. Their homeland is on the outskirts of Bactria and Turkestan. A.A. Tsutsiev indicates the regions of Bukhara and Ferghana.

\textsuperscript{45} hũnิ 忽倪, reconstruction "hwot-(h)ûjî" "huyet-nghyey". It reflects the Persiantitle huddā, Avestian xaiytha - gentleman Old Russian (from Old-bulg.) hozia, Chuvash ɣoza, ɣuya, ɣusa, ɣosa - farmer Ossetian xuaceae, Yagnobi xudo, Kurdish xuda, Pashtun xaday, xwC.E.āy,likashimi xuda, Zebaki xudai, Talish xydo, Persian xoda, Shugmani xudo, Gilans xude, Yazgulem xêdo, Sarikol xûdo, Baluchi xuda – master, ruler, god.
as the lands, which the new migrants inhabited. They passed through Hwrazm and the lower reaches of the Amu Darya river, and later reached Caucasus through the Southern Aral Sea region. (Tsutsiev AA, 1999).

The Hions, or Chionits became masters of Central Asia and settled in the lands of middle and lower Transoxiana, or Ustrushana, Hwarazm, and existed as a separate people until the rise of the Hephthalite Kingdom, which consumed them. Anthropologically, the Hions were Europaeids, practitioners of artificial cranial deformation. They were bearers of the Dzhetyasar archaeological culture. They quickly merged with the older Kanghar people and developed an urban-type agricultural and stockbreeding culture. Destruction of cities never occurred; in fact, with the advent of the Chionits and Hephthalites, new ones were created. For example, Bukhara was established around III - IV century in the ruins of an older, deserted village from the Achaemenid era - V century B.C.E. (ИА,ЗУ-НДИБ,сб.ИАСА p. 105) A funeral custom some groups of Hions / Chionits had was mass cremations. The bones were placed in an urn or in a "nest" on the bottom of the grave pit. This ritual is analogous to that of the Tashpak archaeological culture. The other part of the Hions, found in East Caucasus, are associated with catacomb burials.

Of great interest is the fact that the Hions were divided into "red" and "white", analogous to the Chinese data of the “Di” (fiery) and white (northern) “Di" or “Chi Di" 赤狄 and “Bei Di” 北狄, or “Bai Di” 白狄 (white) tribes.

The analysis of these facts shows that after the II century C.E., a new Alan group of tribes came from the lands of Kangju in Central Asia, along the coasts of the Syr Darya and Dayan (Ferghana) rivers. Their migration is synchronous on the one hand with the largest expansion of the Kushan kingdom under Kanishka I, and on the other with the intensification of Xianbei and Rouran activities after the final defeat of Xiongnu.

1. **Yan** 嚴, located north of the kingdom of Yancai. The character 嚴 – modern pronunciation: yán, from ancient Chinese times until the Middle Ages: yam; meaning: strict, harsh, grim. It is possible that the name is semantic: raw, northern lands, or that it reflects the ethnonym "(a)ram" - Sairama (Sarmatians ?), the Finno-Ugric “Ezrya”, “Ezryan” people, whom the Arab geographer Ibn Haukal called the “Arsine” (Arsaja, Erssaja), and whom Rasihd ad Din called Arjan / Arjanes. In 961 C.E., the Khazar Kagan Joseph mentions the “Arta”, “Arisa” people, i.e. the Ezryanes, as one of his vassal tribes, who pay him tribute. Today the Erzyanes are part of the e Mordva people and live in the Volga region.

2. **Sute** 粟特, the ancient Yancai, according to “Zhou-shu”. The first character is 粟 – modern pronunciation: sù; in the Wei age shjok; meaning: millet, and the second character is 特 – modern pronunciation: tè, in the Wei age: dhok; meaning: peculiar, special. Reconstruction: “shjok-dhok” - Sogd, Sogdiana. In the VIII century, the Chinese encyclopedia "Tundian" states that Sute, the country of the Alans, is now called Tio-Kio-Mong (Turkmenistan).

11. Conclusion: The migration of the Tocharians through the eyes of Archaeology

**Indo-European cultures in Southern Siberia:** The first Indo-Europeans, who settled far East were the bearers of the Afanasievo archaeological culture. Said culture got its name from the first discovered necropolis, situated near the Afanasian mound (Afanasia wood), close to the
village of Bateni, Chakasia on the shore of Yenisei. They settled in the Minusinsk valley, Altai, Chakasia. To the south, they reached the northern regions of Xingjiang and the Tarim Basin.

Anthropologically, the Afanasian tribes are typical Brachio-cranial Caucasians of tall stature, a large frame, possessing a wide face and a prominent nose. They are close to the Paleo-Europeid Cromagnons of Europe during the Upper Paleolithic period. (JIT-X, p.21) Their main livelihood was stock-breeding, and to a smaller extent, agriculture. Their labor instruments were mostly stone, but they were familiar with the processing of gold, copper and silver and were the first to introduce mining in the region. Some small copper knives, copper daggers and short, pointy swords of a tubular shape have been found. Ceramics was represented by ovoid, spherical and flat-bottomed and vessels. The ornaments are relatively undiversified, ridge-shaped patches, “Alder-tree” decorations, and strippled dotted fields. The “Afanasievo” people led sedentary lives in permanent housing, of the semi-dugout type. Breeding sheep, cattle and horses was their main occupation. Hunting and fishing were also very important.

Their funeral rites are interesting. The burial mounds (mounds, kurgans) were marked on with circles of stone plates. Later, larger mounds with stone fences appeared. Afanasian family necropoleis consist of several tens of touching mounds that can be archeologically differentiated by their stone walls. Deeper, there are burial pits overed with stone slabs under the mounds. Funerals are mostly individual. Skeletons lie in a bent position, mostly sideways or on their back. There are traces of red ochre. Funerary objects mostly consist of pottery, tools and ritual meals, as evidenced by the bones of domestic animals. Clothing is richly decorated by stripes and by amulets made of animal bones and teeth. Images of birds and masked men on the tombstones can be also found on those of the later Karasuk culture, which attests to continuity 46.

Megalithic buildings and plates of stone with drawings on them are typical of the Afanasievo tribe. These were ancient shrines located in mountain valleys, showing the cult of “Mountain” and “Fire”. An interesting fact is that these stone temples from the same time can also be found in the Caucasus, in the Meshoko archaeological complex, associated with the Proto-Abhaz-adygs Maykop culture.

A specific style is depicted was also found. These are images of vehicles with teams of two animas from incompatible species, a bull and a horse, while the coachman is depicted as having a tail and is often seen walking behind the car. Cher explains these images with the Indo-European myth of the “difficult wedding task” - to harness incompatible animals (this is achievable by a god or a hero of demigod origin). The myth is attested to in the culture of the Greeks, in the Hercules cycle, and less in the culture of the Indo-Arians. The character with a tail is often associated with the god of the underworld, respectively of earthly goods. Cher also attributes the steles with a mythical character with a third eye on his forehead depicted on them to the Afanasievo culture. Chlenova (1983) connects this idea with the ancient Greek myths of the giant Cyclopes. The way cars are depicted is also specific – they are sideways and are predominantly led by two harnessed bulls.

So the question arises, who are their ancestors in Europe? Where did these mysterious immigrants come from?

The idea that the Afanasievo immigrants originate from the Black Sea coast has been accepted one for a long time. Today, that area is precisely linked with the so-called “Repino” culture that existed between the IV - III millennium B.C.E. (the shape and ornamentation of pottery, as well as the funeral rites match). The manifestation of megalithic traditions is typical for the Black Sea coast Eneolithic stone plates, on which (Kernosovo, Fedorovka) there is a series of images of tailed anthropomorphic character, including the wedding scene discussed earlier. It is in this cultural circle of the Black Sea that the parallel process of ethnogenesis of the ancient Balkan Indo-European populations and the Arians started. (Klein 1987.1990).

46 Kiselev. S.V., Ancient history of South Siberia, 2 ed., Moscow., 1951, The History of Siberia, from the ancient ages to the present, V.1, LeningrC.E., 1968
We should also relate the first layer of Indo-European borrowings in Chinese to the Afanasievo culture. In particular, the introduction of the horse (Afanasievo findings also appear Western Mongolia (Novgorodova 1981). Perhaps the language of the Afanasievo tribes is where the Chinese 马 originates (馬 – modern pronunciation: mǎ, in Ancient Chinese: mrây, mak, in Mongolian: morin, Turkic: omak, Ugrian: imen – horse, comparable with the Western European Celtic-Germanic *marc- (Irish mark, ancient German mahre) and the Thracian *mez – horse. Also, the word goose in Chinese is another likely borrowing: 雁, modern pronunciation: yàn in Ancient Chinese:  yrâns, ngan, in old Japanese gan, (in Proto-Indo-European *ghan-s, German gans, pre-Slavic gonsь, Latin *hanser, anser - goose).

The word for yogurt and oil in Chinese is also considered such a borrowing: 酪, modern pronunciation: lào, in Ancient Chinese: *klac, lac⁴⁷.

The megalithic traditions brought forth by the Afanasievo tribe proved very strong. They were inherited by the next Indo-European cultures, thw Okunevo, Karasuk, Tagar and the Tashtyk, and after VII - VIII centuries C.E. were also adopted by the invaders of the region of Altai, the ancient Turks. The creation of carved stones, depicting a rough drawing of the buried are also of Afanasievean origin – the so “Deer stones”, found in Xinjiang and Mongolia, with drawings of deer in the basis of human figures. Later, they were also present in the Scythians – found in the Northern Black Sea shore and Caucasus dating back to VII - VI century B.C.E.. In other words, the Turks only inherited and developed the already existing old Indo-European traditions.

⁴⁷ the last word, however, has another, Eastern Iranian origin and we can not relate it to these archaic borrowings. The character 酪: modern reading: lào, from ancient Chinese to the Han era: râk; meaning: koumiss, fermented milk, rice wine, an alcoholic beverage made from millet. Three characters close in meaning are: 1. 醋 – modern reading: dòng, in ancient Chinese and Classic Old Chinese: troyh – koumiss, 2. 酪 – modern reading: lào, in ancient Chinese and Classic Old Chinese: r(h)iü, during the Han era: r(h)aw; meaning: fermented wine, alcohol, and 3. 醢 – modern reading: li, in ancient Chinese r(h)ij in Classic Old Chinese: r(h)iü; during the Han era: r(h)ij; meaning: sweet, young wine (fermented). Bailey points to the Khotan-Saka word ragai - fermented milk, in a document (DKS 356) and the Ossetian rong, an its older variation rang - the mythical drink of the Narts. The word is borrowed in Svanetian, Mingrelian and Georgian as rang-i. In Khotan-Sakan, ragai is an alcohol drink that is prepared from mare milk, acquired from the nomadian Sakas. The origin of the word ragai is not known, but it probably derives from the root *râk-, * rank - or the proto-form *rângka is a derivative of the root *rang-. Bailey suggests the existence of an ancient-Iranian word *rank - milk, as an evolved form of the General-Indo-European *glak. The ancient Chinese and Proto-Altaic people also borrowed it from the ancient Indo-Iranians: Japanese râku, Mongolian ajrag, arag, in the Turks *ajran - yogurt, also in the Turkic languages araga, in Mongolian arxi. Buryat and Tuva arava, Tungus-Manju arki / araxi, Korean arak, in Chuvash erex – concentrated alcoholic drink. Even in the language of the Ainu people, arakke signifies Japanese sake. In Tibetan, the word is present in the form a-rag. In Ossetian arak, arax, araxвал - concentrate. Meaning: fermented milk, koumiss. (HW Bailey, Indo-Scythian Studies: being Khotanese Texts, VII, Cambridge. 1985, pp. 25-41. http://www.archive.org/ OfXiongnuNames) Since in the Altaic language, no word can start with an “r”, the initial “a / e” is added. It was widely agreed upon that in the Altaic languages and Turkic in particular, the word arag / aray is of Arabic origin and its meaning was sweet, a strong drink that makes a man sweet. This opinion was imposed by Ramsted, Rásänen, A. Kononov and others. But the widespread existence of the word in the “Far East” (Eastern Asia), completely challenges and contradicts this hypothesis. Bailey's hypothesis is much more logical and probable. Even the word in Bulgarian “rakiya” - alcohol concentrate, brandy, is present in the form "rakinya", before the arrival of the Ottoman Turks, as was recently demonstrated, indicating that it’s much more likely the wordraqi – brandy in Turkish was borrowed from Bulgarian in Turkish and not vice versa!

In support of Bailey, I will mention the Sanskrit ṛaṣī, a word with many meanings, but still one that very well explains the Ossetian rang / rong: juice, vital fluid, nectar, a magic elixir, milk, alcoholic beverages, a sweet drink, medicine. Similarly in Persian rahška – a drink made of sesame, honey and milk, Kashmíri rasāyén, Nepali rasān, Dards rasāyana - a magic potion; in Sanskrit rasāyana rasa, Avestian rahan - a magic potion. (DDSA)
An interesting fact mentioned by Victor Mair was that a few of the necropoleis in the Tarim basin, located around the lake Lop-noor (Gumugou or Kavragul) in Uighurian: Qāwrigihul, the Tieban necropolis, (Töwän), the five small cemeteries (subject SRC5), on the Xiaohe river and the Yordek necropolis) show a similar construction. The graves were mounds, with the mounds being made of wooden plates and their formation resembling an overturned boat. By every grave there were wooden pillars and the whole cemetery was surrounded by a fence of logs. In other words, this is an approximate copy of the Afanasiyevo culture burial complexes, the difference being that due to the lack of stone in the Tarim basin, poplar logs were used.

The Kumohu necropolis (Gumugou 古墓溝) was discovered during excavations in 1979. It is located west of the now dry lake Lop-noor, along the bank of the river Kongque (Konchedarya), and thus occupies the same area as the later antique city Kroraina (Loulan). Archaeological finds have been dated to 2000-1500 B.C.E.

The Archaeological site Xiaohe 小河 (the Little River), lies further south from the river Konchadarya, and also belongs to this culture. The necropolis of Syaohe, also called “Necropolis 5” or “Necropolis Yordek (Ördek)”; was first excavated by the Swedish archaeologist Folke Bergman in 1934. Separately from Xiaohe, Aurel Stein also made excavations in the region of Lop-nor, near the river Tieban 铁闆, where he found the mummy of the famous “Beauty of Loulan”. This object also belongs to this culture. Dating shows a connection to the Afanasiyevo and Okunev cultures.

The second major archaeological site is located north of the Tian Shan mountains in the Dzhungarian basin at the foot of Mount Altai. The oldest finds are from the Keremuqi 克爾木齊 culture and date from 2000 B.C.E. The funerary items and the pottery show a link to the Afanasiyevo culture in the Altai region of the river Enisey. The Archaeologist from Beijing University, Lin Meiqun 林梅村 believes that there are similarities between the necropolis Xiaohe and the Keremuqi site, located on the southern slopes of the Altai mountains. If this observation is true, that means that Xiaohe is the same age as, or even older than the Gumugou site. (JR-SX, p.13-16,20-22)

The next wave of Indo-Europeans, which appeared in South Siberia were bearers of the Okunev archaeological culture. It was named after the “Okunev ulus” district in South Chakasia, where in 1928, S.A. Teplouhov found and investigated the first necropolis of this culture. They are the second wave of Indo-Europeans, who appeared at the end of the III millennium B.C.E. and existed until the XVII century B.C.E.. According to T.Trofimova, the “Okunev” people brought the artificial skull deformation custom to southern Siberia. During the II millennium B.C.E., according to T.Trofimova artificial skull deformation was found among the discoveries from the southern Russian steppes; it is common for people of the Catacomb archaeological culture, who are considered to be the ancestors of the ancient Iranians. Artificially deformed skulls are found in the catacomb burials in the Lower Volga, the river Kuban, Manich and the lower reaches of the river Don. E.V.Zhirov studied the phenomenon of ADC and reached the
conclusion that “the ancient circularly-deformed skulls date from the II millennium B.C.E. and the findings are limited to the southern Russian steppes”. The emergence of this tradition in the customs of the Okunev culture holders clearly shows where their roots are - in the Catacomb archaeological culture. (TT-ИЭПМ, p.179) However, Europoid and other ethnic groups participated in the formation of the Okunev population. A. Kozintsev points us to the fact that the Okunevan population, which inhabited in modern Tuva, is not only anthropologically related to the representatives of the “Yamna” (“Pit [Grave] Culture”) and Catacomb archaeological cultures, but also with those of the “Funnel Beaker culture”, which existed in the IV millennium B.C.E. in northern Germany (village of Ostorf) and to the bearers of the Elunino and Samusk archaeological cultures (local sub-variations of the Okunean culture, which show a high degree of relation to the Poltavkino archaeological culture). (AK-CIOCK) This is the culture of the Middle Volga region, arising from the mutual assimilation of the tribes of the related Yamna and Catacomb cultures. Poltavkino culture evolves in the “Srubnaya” culture (Timber-grave culture), which was held by the ancestors of the European Scythians.

Most researchers accept that the Okunev Community are a hybrid culture, created by the mixing of new migrants with the local Afanasiyan tribes and local Mongolid tribes, which came from the east, from region of the river Angara. They were representatives of the so-called “Glazkovo” archaeological culture. In general, the old cult traditions remained, but new characters appeared – images of humans with three eyes and horns. (http://www.hyperborea.ru/ru/SMP.HTM)

The numerous rock engravings of the Okunev population show an anthropomorphic character, who incorporates the image of the “Sacred, Holy Mountain” and the “Sacred World-Tree” in himself. There are images of bulls, birds, and a mythical animal with an open mouth, a long tail and bird feet – the initial image of the griffin in later Scythian art. (ИЛ-ОПГПИОК,ГНС-1999-4) The main occupation of the Okunev population is cattle sheep and horse-breeding, hunting and fishing. They used two-wheel and four-wheel chariots.

Their funeral rites were inherited by the Afanasiyevengir traditions. Artificial mounds, surrounded by rectangular stone fences of vertical stone slabs have been found.

The skeletons in the burial pit beneath the mound are on their back, with their legs bent at the knees. The anthropological type of the buried is Europoids with a slight Mongolid admixture, but pure Mongoloids, as well as pure Europoids have also been found. The burial pit itself is lined with stone slabs. The funerary objects consist of conical in shape pottery, adorned with with odontoid and rod-shaped incisions, copper and bronze vessels, leaf-shaped knives, leaf-shaped spear tips and arrows, stone axes, stone balls, (probably some kind of weapon), fishing hooks, harpoons, earrings and rings. Burials are individual. Married couples are rarely buried together. A special feature of women's and children's funerals is the presence of clay, bone or stone figurines depicting female heads, as well as a mythical character - a human figure with a bird head and bird legs. (History of Siberia from the Ancient Ages to our days, v. 1, L., 1968)
The third Indo-European wave in South Siberia is associated with the emergence of the Karasuk archaeological culture. In the XIV - XIII century B.C.E., a new Caucasian wave of immigrants from the west crossed the passes of the Sayan Mountains and settled in Minusinsk. In the following centuries, they spread far to the east and south, forming the range of the Karasuk archaeological culture.

The name comes from the river Karasuk (“Black-water”) in Chakasia where the first discoveries were made. Archaeologically, it is divided into two stages: around early XIV - XII B.C.E. and the late X - IX century B.C.E.

V.P. Alexeev makes an anthropological characterisation of the Karasuk population. They are slightly Europeids with a slight Mongoloid admixture, similar to the previous Okunean tribes and, to a lesser extent, to the bearers of the Andronovo archaeological culture. They were among the first representatives of the so-called “Pamir-Fergana racial type”, “Pamirid race”, or “the Race Transoxania”. They are characterized with a medium or high stature and are brachycranic. The Pamir Eastern-Iranian ethnic groups (light skin and eyes, brown hair and a protruding nose) are typical representatives. Of course, today, among the lowland Tajiks and Uzbeks, darker skin and black hair are more common, but this is a much later emerged trait. From the mummified burials from Altai and Xinjiang it becomes readily apparent that in antiquity, red and blond hair prevailed. The main characteristics of this culture are a stock-breeding/agriculture economy, horse breeding and a very developed production of metal. Round-bottom pottery, dominated by geometric triangular forms in the ornaments prevails. Letter-like signs, crosses and triangles also appear. When comparing the images left on rocks by the Afanasievo and Karasuk cultures, there are significant similarities and differences. In both cases there are pictures of harnessed animals and cars. In the Afanasievo images, cars have small wheels, are always drawn in profile, have triangular frames and a team of oxes or a disadvantaged team of an ox (bull) with a goat or horse. They are led by the anthropomorphic character with a tail.
The Karasuk chariots have rectangular frames, large wheels with spokes and a horse team. The picture is always in a “view from above”. Cher (Шеп) finds analogues of the Karasuk images in similar images from the Hallstatt culture in Europe. Karasuk depictions of chariots were widespread in Xinjiang, Inner Mongolia, Yinshan and the Lang Shan mountains. Other analogues of the Karasuk chariots have been found in Scandinavia. (ДЧ,ОБ-ИКПСВМ-НСК-Н-1999) During the Shan-Yin Age, (12 century B.C.E.) in China, the same images of chariots were the basis for the way of writing of the character that signifies “chariot”.

The horse was introduced in this area by the Afanasiian tribes earlier, but only as a mount. The Afanasiian population used vehicles, drawn by oxes. The chariot was borrowed from the Karasuk tribes. In VI - III millennium B.C.E., a team of oxes or onagers (wild donkeys) was used for the chariots in the entire Ancient world.

The Karasuk tribes developed mining and metal production a lot. Bronze decorations appeared, as well as zoomorphic figures and the typical Karasuk daggers with their handle at an angle to the blade so as to increase attack power. These daggers became widespread in the neighboring Chinese states. They were even used as a standard and a comparison for the minting of the first Chinese coins.

The handles of the daggers are in the shape of animal heads. That practice of manufacturing was preserved in the subsequent periods, the Tagar and Tashtyk archeological cultures. They have been found Karasuk long swords, used by the “Ди” tribes in Xinjiang. Findings are mostly located from Harbin to Yakutia and from Tuva to the Gobi. They had wedge-shaped blades and handles shaped like animal heads. The so-called elbow-shaped knives were used as sickles, according G. Sosnovskiy and A. Lipsky. They are not typical for China, but their prototypes can be traced back as early as Okunev times. Apart from the typical knives, straight wedge-like daggers with zooomorphic handles are also part of Karasuk weaponry. It is assumed they were the product of the influence of the neighboring Andronovo tribe in Altai. The Karasuk people had another innovation in their armament – they discovered and used the so-called Composite bow, which has the shape of the Greek letter “ω” (Omega). Images of this weapons were first found on Karasuk rock paintings. Later, this bow was used by the neighboring Sakas, Xiongnu and Chinese and became widespread across Eurasia.

Karasuk arrow heads have three or six edges and are leaf-shaped. They were found along with the first bronze helmets.

As for spiritual traditions, they inherited the Okunev art, but the basics of the “Animalistic”, or “Zverin” style appeared (in Russian-speaking literature, Slavic word “зверь/ зьярь” meaning: wild animal): scenes of anguish and struggle between a predator and a herbivore, images of mythological animals - griffins, images of chariots, solar symbols.

The funeral ritual also developed the Afanasievo-Okunev traditions. It consisted of burials in pits, lined with stone slabs (stone tombs), the position of the deceased more often being on their back with their legs bent, and their head facing north, northwest. The funerary objects were weapons, ornaments, metal disk-mirrors. Burial mounds were not high (about 1 m) and had a side stone fencing.

There are different opinions on the migration of the Karasuk population. According to N. Chlenova, the Karasuk’s ancestors came from Iran, through Pamir to Xinjiang and Ordos, and once there, they retreated north to Minusinsk under the pressure of the Chinese. S.C.Kiselev also believed that the Karasuk tribes bore the traditions of the “Animalistic style”, which came as a result of their contacts with China, and with their resettlement north toe Altai and Minusinsk, they gave impetus to the spread of the customs among the Sakas, respectively the Scythians. During the Soviet era, the Karasuk culture was wrongly regarded as a local, eastern variation of the Andronovo culture, associated with the ancestors of the Sakas. (ЭН-ЦАКП, п.3-23, 70-114)

According to other researchers, (O. Dolgh, A. P. Dulyzon, E. A. Novgorodova, M. D. Hlobystin) Karasuk tribes were the ancestors of the Ket and Burushask people, which are small populations that speak related languages belonging to the Sino-Caucasian language family today.
The bearers of the Fatyanovo archaeological culture of Volga are suggested as possible ancestors of the Karasuk culture. The name was given by A. Spitsin in 1903 and is the same as the name of the cemetery discovered near the village of Fatyanovo. Fatyanovo culture is a local Eastern version of the “Culture of battle axes” or “Corded pottery culture” (or Corded Ware culture). At the beginning of the II millennium B.C.E., the Fatyanovo tribes invaded the Volga region and encountered the heavy resistance of the pre-Indo-European population. Along with them, the bearers of the Middle Dnieper culture in the middle and upper reaches of the river Dniepar are also displaced. The pottery of the Middle Dnieper tribes is special – it consists of vessels created by hand with a spherical shape, a relatively high straight or curved neck, with the ornaments being zigzagging and wavy lines, an “alder-tree” pattern and triangles with their angles pointing downward. They are farmers and shepherds, armed with stone axes and wedges. They are familiar with metal production and the processing of bronze. They are considered to be the ancestors of the “Northern”, German-Balts community (which hadn’t separated yet). Said community also included the Proto-Slavic population. The Fatyanovo tribes are their eastern neighbors. They migrated to the middle reaches of the river Volga. They moved with the currents of the Dnieper river, Desna, towards the East, settling the whole forest area of the former Soviet space in Europe and the land between the rivers Volga and Oka. They are active cattle-breeders and farmers, to which the fact that part of the forest was converted to a steppe and a forest-steppe, used for crop land attests. They mainly bred sheep and pigs. They also had good knowledge of the production of copper and bronze.

In the northern areas of the area, their infiltration is relatively easy and fast, because of the sparse population and lack of resistance from local tribes. In the more southern areas, such as between the rivers Vyatka and Vetluzh, however, archaeological findings show a high degree of military presence in the Fatyanovo society. Ceramic models of their primary weapon, the scaphoid axe, have been found even in the graves on children.

Burials show that all men between 16-30 years adults were been warriors. The battle axes were found as an accompanying accessory for both men and women – in the first case, near the head of the deceased, and the second - at the feet of the deceased. This facts shows that it’s likely women also took part in battles. At the funerals of chiefs and captains, in addition to battle axes, special items that were a sign of power - stone maces were discovered. Their balls are polished smooth, with a diameter of 4 to 7.3 cm. It is considered that they were initially weapons, but later became scepters of power.

The Fatyanovo and Middle Dnieper tribes are closely related in origin; that is why they had the same set of weapons. Judging by the discoveries made in burial sites, the arsenal consisted of stone battle axes, hammers, copper axes, copper spears, a bow and arrows and a mace. There is no data on protective gear, shields or breastplates.

The kind of “business cards” of these tribes, derived from the “Culture of battle axes and cord pottery”, are the stone hammer-axes. There have been findings of these throughout all the lands of the the two cultures.

In the process of improvement of the battle axes, the Fatyanovo men increased the curvature of the blade and changed its angle to the handle. Copper axes were much more rarely found – they were a privilege of the chiefs, luxury objects, a symbol of power, always kept in
special cases of leather or birch bark. The copper axe’s blade has a length of 9-15 cm, with a curved cutting part and a spike on the opposite side.

Even rarer are bronze spears. They had cone-shaped blades with a length of about 16 cm. The variety of arrows was much greater – there were triangular, rhombic and two-headed ones, which were like a swallow’s tail. The size and shape of the bows are unknown.

In the funeral sites of men warriors, ritual daggers made from bear bones and amulets made of bear teeth are often found. This implies there was a cult of this animal in Fatyanovo and the Middle Dniepar tribes.

In the vicinity of town of Rostov (Yaroslavl region) an axe-hammer was discovered that had a bear head crafted in the place where the spike usually was.

At the end of the II millennium B.C.E., the Fatyanovo tribes migrated eastward. Their remnants were engulfed by the Abashevo tribes, who were migrating from the South. The Middle Dniepar were also pushed to the upper Volga region and formed the Diakovo culture with what was left of the Fatyanovo tribes. (ВШ,ОФ-ГВ,ДПВО) The latter became part of the Balts community. Anthropologically, the Fatyanovo people are of the Mediterranean racial type. Their funeral rite was associated with placing the body in a sideways bent position in underseal pits. The skeletons lay on mats of tree bark. The funerary objects were metal and stone axes, knives, jewelry. The pottery was of high quality and had thin walls and round-bottoms. In the neck area, there was a typical cord-like ornament. The decoration consisted of shaded triangles and lozenges. Many molds for metal casting have been found. (ВВ-МДВ) Tribes of the Middle Dniepar community had a much richer funerary ritual. The burial place was burned. Then, a pit was dug and subsequently strewn with coal, ash and red ochre. After that, a sort of mat was made on the bottom surface. The deceased was placed in a sideways bent position, very rarely on their backs. Cremation is less frequently used and the pit only contained the burnt bones. The funerary inventory was rich and varied. The pit was covered with a wooden lid. A round ditch was dug near the grave and pillars were put in it (a memorial fence). On the grave, a mound with a diameter of 10-15 m was made. Sometimes, several people were buried under one mound; they were most likely close relatives. In addition to mound funerals, a large amount of underseal funerals have also been found. Placing a memorial fence tomb fence was not unique to mound funerals. Memorial fires are usually started on the grave. The funerary inventory of the dead included: containers, weapons, tools, wolf and deer teeth amulets. Pieces of the bones from accompanying funerals of wild and domestic animal sacrifices have also been discovered. Sometimes vessels were placed with the bottom up in the grave, apparently because of some belief.

Among the population of the Middle Dniepar culture, the cult to Fire and Sun was widespread, to which the use of fire in burial practices attests. The fact that mound burials were so common, shows us that in the minds of the people lied the concept of the “Sacred Mountain” and its connection with the heavenly world; in other words, the soul’s trip to the sky is made easier.

According to O. I. Trubachov, only the Fatyanovo tribes can be considered ancestors of the Tocharians. They are the easternmost representatives of the Indo-European centum-group, as they are archaeologically close to the region of Central Europe. According to the author, contacts with the Finno-Ugric began in Europe, west of the Ural Mountains in the lands between the Volga and Kama rivers. (ОТ-ЭСИП) The influence of the Finno-Ugric languages on Tocharian languages is remarkable, as well as the presence of many Tocharian-Finno-Ugric analogues.

The connection with the Fatyanovo culture is also attested to by the presence of similar battle axes (with a zoomorphic spike opposite the blade), which is one of the main weapons of the “Di” people (the Karasuk tribes), which was also borrowed by the Chinese. In the Shan-Yin Age (XII - XI century B.C.E.), the primary weapon of the Chinese soldier was precisely a battle axe of similar construction with with a long “boat-like” blade, sharpened on both sides. (ИП-ВДК)

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Around the XVI century B.C.E., the Volga region was occupied by the tribes of Abashevo and Srubna or Timber-grave cultures, pushing the Fatyanovo tribes towards the northeast. (ИЧА, pp.15-17) The Fatyanovo tribe stumbled upon the northern forest zone of Eurasia. There, they came in close contact with the Finno-Ugrian tribes, accepting a sizeable Finno-Ugrian substrate. After about 100-200 years, they appeared in the forests of Southern Siberia as bearers of the Karasuk archaeological culture and began expanding south.

According to L. Klein, who makes a detailed archaeological comparison, of the Indo-European cultures in South Siberia, the bearers of the Fatyanovo culture are the only possible ancestors of the Karasuk tribes. The latter, after mixing partially with the local Afanasievo and Okunevo population, gave rise to the Proto-Tocharian tribes, which settled in Xinjiang and northern China. This displacement began with the starting point Altai-Sayan-Minusinsk, south through the Dzhungarian door to the Gansu corridor, the Chinese flatland and the Tarim basin. The vanguard Karasuk tribes reached the Sichuan province (Yunnan in modern Central China) and the borders of Manjuria to the East.

Make the comparison with the succeeding Tagar archaeological culture (VIII - I century B.C.E.), Klein notes that, anthropologically, the Tagars populatio differs from the preceding Karask tribes, and are much closer to the more ancient Afanasievo people. This indicates that the Karasuk tribes migrated to the east and south and their place was taken by the older inhabitants - the descendants of the ancient Afanasievo population.

The bearers of the Tagar culture are generally identified with the “Dindling” from Chinese chronicles (behind whom as we established hide the Turians or Turan). In Greek tradition, the population of the extreme north and east were called the Hyperboreans or Ἀριμασπες “Arimaspi” (one-eyed), who fight the monsters - griffins. Griffins extracted gold from the mountains. These concepts reflect the distorted reality from the stories of travelers. For the one-eyed characters we can point to the images of the Okunevo stele carvings with the third eye and the griffins are a direct reflection of the images of the mythical animals of the “animalistic style”.

As the author of the “Fatyanovo-Karasuk-Tocharian-link” states, this is only a hypothesis. According to him, the Proto-Tocharians (Fatyanovo people) traveled along the northern road through the forests of West Siberia and reached Minusinsk. (ЛК-ДМИ, ch.10)

However, this theory does not address the question of whether the Tocharian population belogms to the so-called “Culture of painted pottery” (or “Culture of crafted pottery), whose parallels are in Ferghana, Tashkent and the valley of the river Kashkadarya and South Uzbekistan – the Yaz -I culture. The archaeological picture of Xinjiang in the Bronze and early Iron Age is as follows:

1. In the northwestern part of Xinjiang, during this period the cultures left by the “Andronovo tribes” continuously changed one after the other; after them came the Sakas and finally - the culture of the Ases / Asians or Wusun.

2. In the southern, western and northwestern suburbs of the Tarim basin, pressed by Taklamakan desert, appears the “Culture of gray pottery” whose carriers are the ancestors of the Khotan-Sakas and Kroraian people.
3. In the central parts of Xinjiang, in the broad zone between the Taklamakan, South Tian Shan from Kucha in the East to Hami in the West, including the eastern and northern slopes of the Tian Shan spread the “Culture of painted ceramic” or “Culture of painted pottery”. (ИС-ТП)

The anthropological characterisation of these cultures shows the following: The representatives of the “gray pottery culture” are primarily from the Eastern Mediterranean or the Indo-Afghan racial type. The tribes, bearing the the “culture of painted ceramic” show the presence of different Europoid racial types, but the “Eastern Mediterraneans” are the most underrepresented. Also in the east, the infiltration and and mixing with Mongoloids is observed. However, data is scarce. According to Chinese genetic studies, a more significant migration of Mongoloids west to the Tarim basin is only observed after II century B.C.E.

“The culture of painted pottery” was very well represented by the Chust culture in Ferghana (II-millennium - VII century B.C.E.). Its bearers were sedentary farmers, who know of irrigated agriculture, and cattle-breeders with permanent houses built of clay and kipich. Ceramic vessels were handmade in different shapes: with spherical bottoms, spherical glasses with high necks, decorated mostly in red, black and yellow, with various geometric shapes: triangles, lozenges, networks, wavy lines painted on them. Cultures similar to it appeared in the Tashken oasis – the Burguluyuk culture (Northern Bactria, along the Amu Darya and Murgab – the Yaz-depe culture), or the Yaz-1 culture (Tilya-Tepe, Sarazam, in southern Uzbekistan - Kuchuk-Tepe and Bandihan). In the East, the “culture of painted ceramics” continued along the Tian Shan mountains (the northern and southern slopes) to Turfan, Barkul and Hami. Additional comparisons exist with the “Siba” culture (IV - III millennium B.C.E.) in Gansu, both of the pottery and the anthropological characteristics of the bearers. There appears to be some, albeit contentious, relationship. According to another opinion, the holders of the “Siba” culture were cattle Proto-Tibetian tribes, ancestors of the “Qiang people (羌 - qiāng, in Ancient Chinese: khlaj, khaŋ). Around 1500 B.C.E., it suddenly ceased to exist. (Jindon Yan)

An interesting fact is that in Xinjiang, “the culture of painted ceramics” developed around the end of III millennium B.C.E., i.e. its spread was from the east to the west. The first findings were accounted for around Lake Lop-nor, by Aurel Stein. The Swedish expedition of Folke Bergman found containers of this type around Hami, Turfan (Karabodzha) and Singer (Mount Kurukttag). In the 1970s, “painted pottery” was discovered by a Chinese expedition to the village of Xidagou (Moulin County, located north of Turfan). “Painted ceramics” has also been discovered near Barkul, Yu, Urumqi, Shanxi (near lake Lop-nor), Kucha and Pishan (near Khotan). In the Western parts of the Tarim basin (Shufu, Aksu, Aketela, Uengulok, Kuluketala, Devoeleke) “gray ceramics” prevail, but use of both is also observed. (БЛ-ВТДРС -1988, pp.136-154)

Findings of “painted ceramics” have also been located north of the Tarim basin in the Altai, along the banks of the rivers Katuny and Tatkesken, in the necropolis Tatkesken-6. It was
colored in red-brown, had predominantly wavy patterns, commas, snake-like images, geometric shapes, triangles. So. “Upper Altai” (in Russian-speaking literature) is also a center of distribution of “painted ceramics”. In the area of the river Katuny, about 60% of the discovered ceramics is of this type. In the Upper Altai “painted ceramics” was introduced later, after the VI - V century B.C.E.. In Tuva, vessels of the “painted ceramics” type were found in the necropoleis Ai-marlag and Mazhalak-Hovuzu. The vessels were decorated with curved lines, spirals, geometric shapes. “Painted ceramics” have also been discovered in the Ulangom necropolis in Mongolia. Their ornaments are wavy and spiraling lines, as well as in the Chawuhugou I and IV necropoleis. “Painted ceramics” of this type is also found in eastern Kazakhstan and in the area of the Kulazhurginsk culture.

Obviously, the Upper Altay is one of the important centers of distribution of the “painted pottery” in the Scythian era. (ЮК,НС-ПКСВ)

Typical of the “Culture of painted pottery” is the emergence of animal images - mainly goats, and the presence of bronze angular knives (like the Karasuks’), some of which are large and apparently served as sickles or Scythes (E. Kuzmina). Yu. A. Zadneprovskiy suggests that the Chust culture is a local version of the Andronono culture, which has been disproven. (ИКСССР-1, pp.119-131),(БЛ-ВТДРС-1988, pp.149-155)

After the VII century B.C.E., Chust settlements in Ferghana ceased to exist, but their traditions were inherited in the next Eylatinsk and Shurabash archaeological cultures in which there was already widespread use of the potter's wheel and iron. According to M. I. Filanovich, separate havens of the Burguluy culture, like Shash-tepe, continued to exist up until IV - III century B.C.E. when they were absorbed by the Sarmatians (Kaunchi culture III - II centuries B.C.E.).

After the Yaz-1 (1500 - 1000 B.C.E.) ceased to exist, an entirely new culture, Yaz-2 appeared. Pottery was no longer handmade and decorated. Instead, ceramics related to the Margian-Bactrian archaeological culture appeared (the Avestian civilization), which gradually grew into the Achaemenid era (Yaz-3). In Xinjiang, the “culture of painted ceramics” developed without interruption until the appearance of written documents in the Tocharian languages. Given the early appearance of this culture, a contradiction with the theory of L. Klein arises. He sees the Karasuk tribes, which emerged in southern Siberia in the middle of the II millennium B.C.E. in the Proto-Tocharians.

According to L. Sverchkov: “Approximately in the middle of the II millennium B.C.E., for some reason, there is a migration of population from Tarim basin to the west and southwest. It is to this event that the emergence of the Burguluy culture in the Tashkent oasis, the Chust culture in Ferghana and the Bandihan culture, as well as the emergence of the first settlements of the Yaz-1 community in the southern regions of Central Asia are all related. Generally, these events from the end of II millennium B.C.E. are reminiscent of the situation with the migration of the DaYuezhi at the end of II century B.C.E. – which took place on the same route and in the same areas, and was ultimately carried out by the descendants of these people. Judging by the
archaeological and anthropological data, the population of Xinjiang in the II millennium B.C.E., and in the II century B.C.E., also shows ethnic diversity, suggesting that not only the Tocharians took part in the spread of the “culture of painted ceramics”, but some other, unknown to us tribes. In support of this, as we’ve already seen, the name “Tachara / Tochara” appears in the territory of Ferghana and Eastern Bactria. It is only recorded in Chinese sources (the “Shi-ji” and the report of Chang Jiang). This indicates that the name is of ancient origin, and its appearance is not related to the campaigns of the Greco-Bactrian king in Ephtidemos to Serica!

In all likelihood, the displacement of people from the community of “painted ceramics” at the end of the II millennium B.C.E. to the Amu Darya and Ferghana was reflected by the “Avesta”. It says that the king of Turan - Afrasiab, took over the entire Country of the Arians “Ariashaiana”. According to the texts of Pahlavi, Afrasiab reached Lake Hamun, where he built cities. An interesting fact is that right at that spot, at the confluence of the river Hilmand in Lake Hamun, there are traces of an ancient city near the modern settlement of Nadi-Ali, dated to the VII century B.C.E. and relating to the cultural circle Yaz-2.

The epic struggles of Iran and Turan are the subject of Ferdawsi’s poem “Sah-Name” (“Book of Kings”, in other words, the Iranian “Iliad”). The character Tochar is mentioned here - advisor to the son of Siyavush - Torud, leader of the Turanian army against Key Hosrov. Another one, who bears this name is mentioned: Tohar – the ruler of Dehistan, who fought alongside Key Hosrov. Another fact that should not be missed is that the capital, Seyavush is east of Khotan, near the boundaries of China.

Usually Turians and Turan are identified with the eastern Iranians – the Saka tribes. But is that so? According to Carling (Carling, 2005), in the Tocharian and Indo-Aryan languages and in ancient Chinese, borrowing from an unknown Indo-European language that existed in Central Asia can be found. According to L. Sverchikov, this is probably the language of the Turians and Turan, which was neither Iranian nor Tocharian, but some kind of Indo-European language closely related to ancient Greek, Phrygian, Thracian and the Indo-Iranian community.


48 Mongolian bûleg – group, clique, gang, bûlûg - something separate and distinct section, part bûlgem - group, community, bolo, Chalha-Mongolian bûl, Buryat bûle, Dugur bûle - family, relatives, cousins, bûl - divide, differentiate (ТБ-БРЭСАЯ, p.94)

In other words, we can assume that the so-called “Turians”, who became known to the Chinese as “Dingling” originally spoke in some non-Iranian language and subsequently their descendants merged with the emerging Siberian Sakas. Early contacts between the ancient Chinese and the Sakas has had an impact on the Chinese name for the white color of the human skin - 暝, modern pronunciation: xī, in the ancient Chinese to Middle ages sēk, siēk, borrowed as seki, shaku in Japanese.

Perhaps the Kimmers, Kimmerians, who suddenly appeared in Europe in the VIII century B.C.E. and just as suddenly disappeared about 100 – 200 years later hide behind the name of this community? The last remnants of the Kimmerians merged with the Celtic community and became the progenitors of the Cymraeg people (the Welsh). Their descendants in Asia are likely the modern Nuristans. Anthropologically, the Kimmerians have Karasuk features - Kimmerian daggers have zoomorphic hilts and an obtuse angle between the blade and handle – they are basically copies of Karasuk knives. Many stone images of war, very similar to the “deer stones” from southern Siberia have been found in Kimmerian graves. (HIPK-KTK)

The decline of the “culture of painted pottery” in Central Asia is related to the large displacements of tribes that bore the Andronovo culture.

The quasi-legendary information, stored in the “Avesta” for large migrations that occurred around the X century B.C.E., has been confirmed by archeology. Due to the drying (Aridization) of the climate in the Kazakh steppes, a change in the way of production occurred. The descendants of the Andronovo culture, tribes from the “cattle-breeding-farming community” or the proto-Sakas, were forced to practice more and more cattle-breeding. They needed new pastures and began an impetuous expansion south to the oases of the “culture of painted pottery” and the ancient Avestan agricultural civilization.

There are three main centers of the Andronovo tribal community:
1. East - between East Kazakhstan and Altai Minusinsk.
2. Central - North Kazakhstan.
3. West - between the Ural, the river Tobol and the Aral Sea.

In the west settled the related tribes of the “Srubna” culture or Timber-grave culture – the Dahian, Danian, who became the progenitors of the Black Sea Scythians; the Sarmatians and Sakas are in the center, while the people associated with the Karasuk culture – the Chiaonas and Turians are to the east.

In the II millennium B.C.E., modern Ferghana and the “region of the Seven Rivers” are border regions for the Andronovo tribes. They began their massive infiltration in the area around the X century B.C.E. They reached Khotan to the southeast and the land between the rivers Ob and Irtysh in southern Siberia to the Northeast. By the archaeological data about monuments from the Andronovo culture, dating to the X century B.C.E (from the Feodorovka type), we see that they spread even further south: to the region of the “Seven Rivers” and the valleys of the Tian Shan and Pamir, along the upper stream of the river Amu Darya and its tributaries.

The central Andronovo group invaded east of the Aral Sea in the middle reaches of the rivers Syr Darya and Chu.

The western Andorovo tribes, along with part of the “Srub” tribes (bearers of the Timber-grave culture) displaced between the Aral and Caspian seas, they crossed the then mouth of the Amu Darya in the Caspian Sea, now the dried-up river bed of Uzboj and reached the Kopetdag mountain range, including the middle reaches of the Amu Darya River.
During the movement south, collisions and mutual assimilation with the older population occurred. New “cattle-breeding-farming-hybrid” cultures, such as the Tazabagay and Dandabay-begazinsk appeared. The “Srub” tribes reached the Balkh region of the hills between the Caspian and Aral seas. Thus new tribes, related to each other arose, known from sources as the Scythians, Sarmatians, Saki, Dahian and Massagets (the latter means “Great Big Sakas”). Their common origin is confirmed by their similar funerary rites.

In VII - V century B.C.E. the second wave of migration occurred. The mass settlement of the “region of the Seven Rivers”, South Kazakhstan and the Talas River valley continued. It is even believed that the vanguard Andronovo groups reached as far as northern India. E. McCoy describes a rougher, handmade type of ceramics of northern Middle-Asian origin (the Chanhu-Daro and Dzhumara cultures) in the Arian tribes in northern India and Pakistan. (А.К-ДКСУ, pp.126-140)

In VIII - III century B.C.E. within the modern Tatar Republic, the Anansk archaeological culture arose, introduced by “Srub-Andronovo” tribes, which had migrated west the and the local Abashevo population (bearing the Abashevo culture). Its bearers were part of the European Scythians.

In Ferghana, the Chust culture evolved in the Eylatinsk culture, while still preserving part of the old traditions. (ЛС-ТП)

So many questions arise - who are the bearers of the “culture of painted pottery” – are they the native speakers of the Tocharian languages, or were they a Proto-Tocharian substrate, which adopted the language of the conquerors? An interesting fact is that the ethnonym “Kasi” can be found in Northern India. They are connected with an ancient people, presumably of Indo-Aryan origin, who displaced around the Himalayas and infiltrated West Tibet.

The most ancient parallels of the “culture of painted pottery” are found in Eastern Europe in the lands of the tribes, bearing the “Kokuten-Tripole-Varna-Vincha” culture, which existed in the V - IV millennium B.C.E. It is the first culture which began to produce copper and bronze. The origin of this sedentary, agricultural-cattle culture is associated with Minor Asia and Anatolia. Around XI millennium B.C.E., a highly developed agricultural civilization of the urban type arose there. Its traces can be found in the Chatal-Huyuk complex in eastern Turkey (6500-5690 B.C.E.). It is called fore-Asian, the most ancient center from where around the XI - VIII millennium B.C.E., agriculture and cattle-breeding originate. This leap is called the “Neolithic Revolution”. In the Middle East, it ended between the VII - VI millennium B.C.E.. The first evidence of the existence of this type of occupation in the Balkans also appeared around that time. It was the result of the migration of a population of Neolithic farmers, who come from Minor Asia and settled on the shores of the Mediterranean sea. Between the V - IV millennium B.C.E., they created the “Kokuten-Tripole-Varna-Vincha” culture. In other words, this agricultural and cattle-breeding community colonized the Balkans, the banks of the Danube river and Transylvania. Many early Eneolithic cultures closely related to the “painted ceramics” culture arose, such as the Starchevo, Keresh, Krish, Karanovo-I, Vincha, Varna Necropolis and others. In the middle of the V millennium B.C.E., west of the Middle Danube, in the territories of modern Hungary, Czech Moravia, southwestern Slovakia and Lower Austria, as a result of resettlement of the community, a new “culture of linearly-striped pottery” arose. It was introduced to Central and Eastern Europe along the way of the great rivers, from the Maas (in the west) to the Dnestar (in the east), and from the Sava and Drava (in the south) to the Oder (in the north). This resettlement was carried out on lands, inhabited by indigenous hunter-gatherers, standing on a Mesolithic uroven in their development. Traces of conflicts between the hunters and farmers have not been found. The ancient farmers and the hunter-gatherers belong to different anthropological types. The bearers of the “culture of painted pottery” of the “Starchevo” or “Keresh” type are Mediterraneans, while the local Mesolithic and Neolithic proto-population belonged to the cro-magnon type.
Between 3100 and 2700 B.C.E., the agricultural traditions reached Denmark, Scandinavia and Finland. There arose a “culture of neck-shaped vessels”.

In the V millennium B.C.E., the Balkans are the Neolithic center of European civilization. Copper mining and processing originates from here and only later spreads to Central and Eastern Europe. (HE-1) The bearers of the culture are not Indo-Europeans. It is believed that they were part of a tribe, related to the ancient Sumerians or the ancient Caucasians. Between the IV and III millennium B.C.E., the cultures of the “circle of painted ceramics” are absorbed by the resettling Proto-Indo-Europeans.

In 1921, Swedish archaeologist Anderson found interesting analogies between the Yanshou culture that existed between the V - II millennium B.C.E., and the Tripole culture, associated with the presence of similarly painted ceramics and similar ornaments in bright red and lemon-yellow, with geometric and zoomorphic figures. This fact indicates that the source of the “painted ceramics” is likely a tribe of the Sino-Caucasian community, whose easternmost representatives are the Yenisei (Kets) and the Sino-Tibetan community, while its Westernmost are the Neolithic farmers from Anatolia and Chatal-Huyuk (the ancestors of the Tripole culture). It is not surprising that the source of the cult of the Mother Goddess, depicted seated on a throne with a lion's head was found precisely in Chatal Huyuk. Her sacred animal was the dog. The group of barbaric tribes, neighbours of the ancient Chinese, whom the latter called Quanrong 犬戎 (meaning: rong - barbarians, who worship dogs, or barbarian dogs) had a special respect for the dog. According to Serge Papilon, these are Proto-Tocharian tribes. In other words, we have substrate of an ancient non-Indo-European tribe, which entered the circle of the “culture of painted pottery” and passed on their agricultural traditions to the Proto-Tocharians. However, it is not clear where this intermingling occurred – in Eastern Europe, before the Proto-Tocharians went East, or in the Gansu-corridor (the cultures of the circle of Siba). The migration route of the Proto-Tocharians is also unknown. However, if the native speakers of the Proto-Tocharian language are indeed representatives of the Karasuk culture, we can find a solution that does not contradict Klein's theory. The Proto-Tocharian substrate in the Tarim basin is probably related to the ancient Ket-Burushastkh community. Today, the Ketes are a small nation, living in South Siberia, but their settlement here occurred quite late – shortly before the Russian expansion into Siberia, in fact. The way of life and folklore of the Ketes tell us that they came from the south. Anthropologically, they are a mix of the Mongoloid and Europeid types. Today, the Burushaskhis inhabit the valley of the Hunza River in East Kashmir and are anthropologically Europeids of the Pamir-Fergana racial type. V.V. Ivanov, V.N. Toporov and Georges Louis van Drim express the hypothesis that the ancient ancestors of the Ketes and Burushaskhis formed a common Kets-Burushskes community that inhabited the area of the Tarim basin, and was then divided by the invading Indo-Europeans (the Proto-Tocharians). A typical feature for the Burushakhis is the presence of old agricultural traditions. (ЯЧ-ЗКЭИ) The language of the Ket-Burushastkh community is closely related to Sino-Tibetan. We can guess that the Proto-Tocharians (bearers of the Karasuk culture), who emerged in the middle of the II millennium B.C.E. migrated to Xinjiang. In the Tarim, basin they assimilated the local population and acquired their agricultural and household traditions which leads to early settling of part of the Proto-Tocharians – the “Kasi / Kasirs” community, which inhabited the area around the Tian Shan mountains, unlike the cattle-breeding Arsians, who went much far East. So, as we have already seen, at the end of II - early I millennium B.C.E., under the pressure of the large migratory movements we discussed above, “the culture of painted ceramics” made its way into Central Asia.

The following fact, mentioned by Serge Papilon further attests to the presence of agricultural skills in the Tocharian tribes: In ancient China, there was a very important harvest festival, called “Bazhe” or “Eight victims”. It was celebrated after farming work had concluded. Sacrifices were made to the ancestors and the gods, protectors of the home. This festival was
held during the tenth month, also known as “La” 腳 (simplified form: 腳) là, in medieval Chinese: làp, and in Ancient Chinese: *rap. Likewise, we find the name of the twelfth month in the languages of Kucha: rapaññe meñe which means “the month Rap”. (Toch. b) There is no way for the word “rap” in the language of Kucha (Tocharian (b) to be Chinese loan word, because when the Chinese began to infiltrate the Tarim basin, the name of that holiday in Chinese (during the Han era) was “lap” (lâp). According to Starostin, 腳 (modern pronunciation: là, from ancient Chinese to the Han age: râp, in the Wei and Tang ages: làp; in medieval Chinese: làp) means: salt, salty meat, the 7-th day after birth or death, the 12-th month of the lunar calendar and a sacrifice at the end of the year, a winter sacrifice. According to D. Adams, the Toch. (b) (Kuchan) rapaññe – the last month of the year is a borrowing of the aforementioned Chinese word râp / làp. This appears to be incorrect however, as there is another Tocharian (b) word, râp, in Toch. (a) râp – to plough, to dig the ground, rapaññe - plowing, mîse rapaññe – a plowed field. The Tocharian word is derived from a Proto-Indo-European root *drep- scratch, chip, which shows parallels with the Hittite tarrappunas - plow, Thracian torpos, Bulgarian trap – hole, dialect pronunciation: ropa - hole in the ground, rovya – to dig the ground. In other words, the meaning of rapaññe meñe is “the month of plowing” and completely coincides with the time at the end of the year - winter. So Serge Papilon is actually right - this is an ancient Tocharian borrowing in Chinese, which carries the meaning “to plow”, “plowing”. This was also the original meaning of the name of the holiday, but for Chinese, it was lost as a foreign word, and only the ritual remained - a holiday, on which they made sacrifices! (SP-ITMCh, p.25)

It is unlikely we will be able to give concrete answers to all these questions. The ethnogenesis of the Tocharians is a complex and multistage process in which the Afanasievo, Okunev and Karasuk cultures, as well as the bearers of the “Culture of painted ceramics” all took part. These ancient Indo-Europeans tribes were commonly called “Rong” 戎 by the ancient Chinese, which an means armed and courageous warrior, and “Di” 氐 or 狄, which generally means non-Chinese barbarians or cattle-herders - 炳 or 炅 (Di), also a variation of 氐 with the meaning of a ram or a goat.

In conclusion, we can say that the situation in ancient Central Asia was as follows: The Kasis or Kasirs, who speak the Toch. (b) language assettled around the Tian Shan mountain and lake Lop-nor. East of them in Gansu and Shaanxi were the Arsi / Arsian people or the Yuezhi – , who spoke the Toch. (a) language. North of the two Tocharian communities, between the Tian Shan, Altai and Sayan mountains and west of the „Area of the Seven Rivers” (Semirechchie or Jetysu) was the “Turan” community. Between the Turans and Arsians were the Asi / Asiاني (Wusun) tribes (from lake Lop-nor to Mongolian Altai). The Saka tribes invaded the southwest corner of the Tarim basin and mixed with the Tocharians, who were already there, creating the Khotan-Saka and Tumshuk-Saka people. Finally, in the areas south of lake Lop-nor formed the community of the ancient oasis countries: Cherchen, Nia, Kroraina. In the „Area of the Seven Rivers” (Semirechchie / Jetysu) arose the“Royal Saka” community. The Qiang (羌) tribes lived in Tibet, and the “Xiongnu” tribes inhabited the area behind the Inshan mountain.
12. Check method

As I said at the beginning of this study, for the restoration of the ancient pronunciation of Chinese the characters, I used the publicly available "Dictionary of Chinese The characters", compiled by Sergei Starostin (http://starling.rinet.ru/cgi-bin/query.cgi?root=config&morpho=0&basename=data\china\bigchina).

To demonstrate the correctness of the reconstructions we made, I will translate a few examples related to toponyms in Central Asia, referred to in “Hou Han-shu” in connection with the journey of Gan Ying 甘英 to the eastern parts of the Roman Empire.

1. Andun 安敦, emperor of the Da Qing (Roman Empire), who ruled during the reign of Huang Di 桓帝 (146-168) from Junior Han. According to “Hou Han-shu”, Ch. 88 in the 9-th year of the “Yanxi” 延熹 period of the reign of Emperor Huang Di 桓帝 (166 C.E.) Andun 安敦, sent a messenger across the border of Rinan 日南 (south of the sea), who offered (as his goods for trade) “elephant teeth, elephant bones, rhinoceros horns and tortoise-shells”. “This is the first report of direct contact between the two countries, Da Qin 大秦, i.e., the Roman Empire and
The name of the ruler of Rome Andun 安敦: the first the character: 安, modern pronunciation: ān; in the Eastern Han era: əuən; meaning: peace, prosperity. Second the character, 敦: modern pronunciation: dūn; Eastern Han pronunciation: tūn; meaning: generous, good. The reconstruction is “əuən-tūn”, which corresponds to the name Anthony. This is the Emperor Marcus Aurelius, whose full name was Marcus Aurelius Antonius, (161-180)

2. Lijian 犁靬, name of the Asian provinces of the Roman Empire. The name was used in “Wei-lue” as an analogue of Da Qing from “Hou Han-shu”. The character 犁 – modern pronunciation: li; in the Eastern Han era: raj; in the Wei era: laj; meaning: plough. The second character 輕 is not used in modern Chinese, but shows a similarity to 革 (modern pronunciation: gé; in the Wei era: kək; meaning: processed animal skin ) and 輕 (modern pronunciation: xuān, in the Wei age: han; meaning: a covered car). So the reconstruction is “raj-kək”, “raj-han”. It is usually linked to the city of Rekem, located near the town Petra.

3. Rinan 日南 (the city of Amman in modern Jordan). The character 日 – modern pronunciation: rì; in the Eastern Han age: nət; in the Wei age: nɪt, meaning: sun, day; the character 南 – modern pronunciation: nán; in the Eastern Han and Wei ages: nam, meaning: south, southern. The reconstruction is “niet-nam” and it corresponds to the city of Amman. In Roman times, there was a main road that connected Amman with Aila (modern Aqaba), a major Roman port on the Red Sea. In this case, this is the port through which contacts were made with China by sea.

4. Tiaozhi 条支, the Chinese name of the Seleucid kingdom, analogous to the name of its capital. The first character is 条 – modern pronunciation: tiáo, in the Eastern Han age: liəw; meaning: branch. The second character is 支 – modern pronunciation: zhī, in the Eastern Han age: kje; its meaning is also branch. Reconstruction: “liəw-kje” - (Se)Levkia.

5. Angu 安谷, a city on the border of Anxi 安息 (Parthia); a port via which one can travel by ship directly to the “Western Sea”. The first character is 安 – modern pronunciation: ān; in the Eastern Han age: əuən; meaning: peace, prosperity. The second character is 谷 – modern pronunciation: gū; in the Eastern Han age: kək; meaning: ravine. The restoration of the pronunciation gives us “əuən-kək”. This is the city of An(tio)chia, which was located near the Parthian lands on the Mediterranean.


7. Sibin 斯賓, a city in Parthia - the character 斯 – modern pronunciation: sī; in the Eastern Han era: sje; meaning: this, he; the character 賓 – modern pronunciation:
8. **Yuluo** 于羅, a city and a river in the westernmost parts of Anxi (Parthia), located 960 Li from its borders. The character 于: modern pronunciation: yú; in the Eastern Han age: wa; meaning: to go, to straighten o.s., far. The character 羅 – modern pronunciation: luó; in the Eastern Han era: rā; meaning: a hunting network. Reconstruction: “wa-rā” (ua-rā), which corresponds to (H)ira (Chira), a lake and a canal near Babylon.

9. **Hedu** 和濁, a city in Parthia. The character 和 – modern pronunciation: hé; in the Eastern Han: wū; meaning: peace, agreement. The character 濁 – modern pronunciation: dú; meaning: coffin, grave, box. A related to it character is 燕 – modern pronunciation: dú; in the Eastern Han: l(h)ōk; meaning: miscarriage, stillbirth (death). Reconstruction: “wā-l(h)ōk” (uā-l(h)ōk). It is associated with the town of Volozgeia, also known by the Greek name Hekatompil.

10. **Wuyishanli** 烏弋山離, the westernmost kingdom the Chinese are familiar with in the Western Han era until the journey of Gan Ying. The character 烏 – modern pronunciation: wū; during the Han era: æā; meaning: raven; the character 弋 – modern pronunciation: yì; during the Western Han era: lāk; meaning: an arrow, to shoot a bow; the character 山 – modern pronunciation: shān, in the Han era: sān; meaning: a mountain; the character 離 – modern pronunciation: lì, in the Western Han age: raj; meaning: to separate, to disassociate. The reconstruction is “æā-lāk-sān-raj”, and is a very accurate transmission of the name of the city of Alexandria. In this case, this may refer to the city of Alexandria in Arachosia (Alesandropol), in Kandahar, or the Caucasian Alexandria (the city of Bagram in Afghanistan). Isidore of Haraks in his work “The travel stations in Parthia” says: “Beyond is Sakastan(a) (Sacastan) of the Scythian Sakas (Sacea), which is also known as Paraetacena; 63 shoes (schoen, a unit used to measure distance, 1 schoen = 40 stadias) from it is the city of Barda, the “town of Min” and the towns of Palacenti and Sigal. Here is where the royal residence of the Sakas is. Nearby is the city of Alexandria. Near the city of Alexandroupolis, there are six villages. [... ] 19. Beyond is Arachosia, 36 shoes from here. The Parthians call this country “White India”. There is a town called Biyt there. The city of Pharsana and also the city of Chorochod, as well as the city of Demetrius, Alexandroupolis, the capital of Arachosia are also there. The city is Greek, and the river Arachthus runs through it. As for this place in the land (this land), it is under Parthian rule”. (ICH-PS, 18.1, 19) In this text Isidore clearly states that a city named Alexandria was the capital of the Sakas, i.e. the Indo-Scythians. It is one of the cities that Alexander the Great gave his name to. It is located next to the modern town of Kandahar in Afghanistan. Another town with that name, Caucasian Alexandria is located in close proximity and corresponds to the modern city of Bagram, also located in Afghanistan. It is one of the capitals of the Indo-Greek kings (180 B.C.E. - 10 C.E.). During the reign of Menander, the city became a center of the Buddhist religion, a large Greek-language Buddhist community. In Buddhist literature, it is known as Alasandra or Alasandra, or the city of “Yonas”, i.e. the Greeks. Perhaps one of these names corresponds to the Chinese “Wuyishanli”, the most western...
territory the Chinese know of during the Western Han era. As for the other toponyms reported by Isidore: Paraetacena - an area in Parthia, located next to Skastan, associated with the mountains of Western and Northern Persia, near Isfahan, Yazd and Kermen. The city of Barda probably corresponds to the Shaki Wardak settlement, located in the southern part of the province bearing the same name, Wardak in Afghanistan. The city of Min is Minagara in Northern India (now Pakistan). Minagara literally means the “city of Min”. Palacenti was in Drangiana (modern South Afghanistan), and the town of Sigal was in the valley of the river Helmand, also located in South Afghan. The city of Biyt is the modern town of Bost, which is also located on the river Helmand, while the town of Pharasana (called Pharazana by Ptolemy), is the modern city of Farach, located near Kandahar, Afghanistan. The River Arahotos is the river Archandab, a tributary of the river Helmand, which runs near Kandahar and Ghazni in Afghanistan. The city of Chorochoad is known to Ptolemy by the name Arikada but its location is unclear – it is somewhere in Drangiana. (PH, LE-ACSP, p. 114, 115)

11. Mengqi 蒙奇, a country in Central Asia, which established contact with the Eastern Han empire in the sixth year of the "Yongyuan" 永元 period of the reign of Emperor He Di 和帝 (89-105 C.E.) or 96 C.E. The character 蒙 – modern pronunciation: měng; in the Eastern Han era: mōng; meaning: childish, stupid, inexperienced; the character 奇 – modern reading: qì; in the Eastern Han era: ke; meaning: strange, unusual. Reconstruction: “mōng-ke”, in this case “ŋ” (ng) clearly reflects the “r” sound, which gives us “mōr-ke” - Marg(iana), the Iranian name of Margu.

12. Mulu 木鹿, the capital of Mengqi. The character 木 – modern pronunciation: mù, in the Eastern Han era: mhōk; meaning: wood, wooden beam; the character 鹿 – modern pronunciation: lù, in the Eastern Han era: rōk; meaning: deer. Reconstruction: “mhōk-rōk”, related to the city of Merv (name in Iranian Marv; ancient name Meru, Mouru.)

13. Doule 兜勒, also a country in Middle Asia, which sent embassadores to Eastern Han. They arrived together with those of Mengqi. Its location is unknown. The character 兜 – modern pronunciation: dōu, in the Eastern Han era: twā; meaning: helmet; the character 勒 – modern pronunciation: lè, in the Eastern Han age: rāk; meaning: bridle. The reconstruction is “twā-rāk”. According to Yu Taishan, this is another way of writing Tuchara / Tukharistan (Tocharistan) or as it was known during the Western Han era - Daxia. This opinion was put forth by the Chinese scientists Maoqai Liu, Wang Owen and the Japanese scientist D. Kuvabara. (AM-TX,p.213) (YuT-SHRWR, Chapter 2 p.18-27), (ICH-PS, Notes) I think that this is not the only solution. The fact that the messengers of Doule came to China, together with those of Mengqi, shows that Doule was a “country” neighboring Mencii (Margiana). Strabo (Geography, XI. 11.1-2) reported that during the reign of Eucratidus, the Parthians took from the Greeks in Bactria the border districts (satraps) of Turiva (also encountered as Turiya and Aspion or Aspionus), located far away from Eucratidea. The Pathian expansion occured under the rule of Mithridates I (171-138 B.C.E.). The location of these satraps is not known. For Turiva, some suppose it was located around the city of Herat in the west to the town of Meshhed in eastern Khorasan. However, Meshhed is located too far west. I
think that Turiva was located east of Herat, near the town of Taivaraon the river Sartanak, in the modern province of Ghor in Afghanistan. The comparison of the name Turiva / Turyua to the Chinese transcription of Doule in the Han age ( “twā- rak” (Tuariek) ) shows a complete match. Therefore, the area adjacent to Margina was also noticed by the Chinese traveler.

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As we have seen, the dictionary used is completely trustworthy for the Study of the toponymy of Central and Middle Asia, conveyed via the Chinese characters’ transcriptions. In conclusion, we should say that it is very important that any researcher of this matter uses the reconstruction of the Chinese names, consistent with the historical era. This would avoid many misunderstandings that lead to false conclusions and erroneous interpretations of historical events.

13. Thanks

I wish to express my most heartfelt gratitude to the researcher of the Yuezhi / Arsians Chris Dorneich (Chris M. Dorn'each) from Germany, whose publications from his personal website: “ARSI, ASIOI, 月氏” [http://chrisdorneich.tumblr.com/], which he personally sent to me in the course of our correspondence aided me greatly, and helped to explain many details of the intricate “Tocharian question”.

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