

# SUPARSTHAS and SWAG<sup>w</sup>AUTAS Colonisers of the Ancient World

## Part II – Late migrations

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**ABSTRACT** - In the second part of this study the main migrations of the peoples descending from \**Suparsthas* and \**Swag<sup>w</sup>autas* are reconstructed in Asia and Europe from the second millennium BC to the tenth AD. The role of Etruscan relative peoples in the evolution of Indo-European nations and languages is investigated and highlighted.

### INTRODUCTION

In the first part of this study the name \**Suparsthas* has been reconstructed for the ancestors of the peoples speaking the Proto-Indo-European language, \**Parsthas* and \**Swag<sup>w</sup>autas*, and their related \**Suparas* and \**Thyrg<sup>w</sup>aunas*. By analyzing the ethnonyms of the descendant peoples and the historical attestations on them, traces of the customs and religion of the progenitors have been highlighted. Moreover, the early migrations of the descendant peoples in Asia and Europe have been reconstructed. In this second part we will analyse the heritage of the peoples that diffused in Asia and Europe starting from the second millennium BC.

### MIGRATIONS IN ASIA

In the first part of this study, we recognised a migration wave of \**Swag<sup>w</sup>autas*, that invested Anatolia, Syria, and Mesopotamia following western \**Thyrg<sup>w</sup>aunas* at the end of third millennium BC. After few centuries a new migration wave involved those lands as well as Persia and India (Fig. 1).

#### *Kassites*

At the beginning of the second millennium BC, shortly after *Guti*, other \**Swag<sup>w</sup>autas* penetrated Mesopotamia from the northern mountains and took the power around the middle of the millennium. In this period the kingdom of *Akkadians* was weakened by the attacks of *Hittites*, *Hurrians* and *Mitanni*. *Akkadians* distinguished the invaders coming from the northern mountains under the name *Kashshū*, translated into Gr. *Κοσσαῖοι* (Polybius; V, 44, 7; Strabo: XI, 13, 6), namely *Kossaeans* or *Kassites*. Such names are clearly connected with the term \**g<sup>w</sup>o/aus*. *Kassites* settled in the southeastern part of Mesopotamia (Babylon), overriding the local *Akkadian-Sumerian* population and constituting the ruling class. Of them we know the name of some kings and deities, that demonstrate the Indo-European origin. In the names of the kings *Shagarakti Shuriash* and *Kashtiliash* and of the god *Buriash* we find additional references to \**Swag<sup>w</sup>autas* and bovines. The fact that the invaders from North, *Guti* and *Kassites*, were distinguished with terms related to the cow breeding indicates that this activity was not yet widely developed and diffused in Mesopotamia and was characteristic of a clearly distinct people. In addition to cow breeding, *Kassites* introduced in Mesopotamia the horses, that they employed for pulling war chariots

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Therefore, it is probable that *Abraham* and *Eber* were eponymous heroes of a tribe of \**Hubras* (> *Hebrews*), namely \**Hubaras* (< \**Subaras* < \**Suparas*), coming from a “settlement of \**Hubaras*“ (> \**Hubr* > *Ur*, cf. Lat. *urbs*) in the territory occupied by \**G<sup>w</sup>altas* (\**Swag<sup>w</sup>autas*). In the western semitic languages the name \**Hubra* became *Heb/vrai*, translated in Gr. *Ἑβραῖος* and Engl, *Hebrew*. It is a diffused opinion that the names *Abraham*, *Eber*, and *Hebrew*, as well as *Subari* and *Habiru*, derive from the Semitic root *avr/evr/ivr* which means "overcome", "pass beyond" and then "cross", "wander", "to be nomad". However, in the first part of this study, we demonstrated that this root, in the original meaning indeed, is connected to the Indo-European adverb \**supar*, from which \**Hubra* comes.

At the time of *Abraham*, southern Mesopotamia, where the Sumerian city of *Ur* is located, was not yet inhabited by *Chaldeans* speaking a Semitic language (Pettinato 2005: 14), but from *Elamites* and *Proto-Kassites* \**G<sup>w</sup>altas*. However, it is more probable that the *Ur* whence *Abraham* came was situated in the territory occupied by the \**G<sup>w</sup>altas* north of Mesopotamia, from which is likely to stop in *Harran* traveling to the land of *Canaan*. *Ur Kasdim* has then been identified by Issar (Issar 2013: 67) with the city of *Urkesh* or *Urkish* in current northeastern Syria. This identification is supported by the fact that the term *ke/ish* can be connected with Old Pers. *guš* and Sum. *gud*, identifying *Urkish* as a city (*Ur*) of cow (*kish*) breeders.

Therefore, in the biblical genealogy the progeny of *Shem* would not represent Semitic-speaking peoples, who are to be included as *Canaanites* among the descendants of *Ham*, but \**Suparas*/\**Subaras*/\**Hubaras*, while the the progeny of *Japheth* would represent \**Swag<sup>w</sup>autas* (\**Swag<sup>w</sup>aut* > \**Safat* > *Japhet*) and \**Parsthas*. Among the ancestors of *Abraham*, however, the name of *Arpachshad* also appears, closely connected to the horse breeder activity, language and mythology of \**Swag<sup>w</sup>autas* (cf. *Arpoxais* in first part of this study). *Abraham* would then descend from a \**Hubaras* tribe, in which a \**Swag<sup>w</sup>auta* branch (cf. \**G<sup>w</sup>aus-tas* and \**Kas-dim*) would have been inserted. He would have spoken a \**Suparstha* origin language, derived from a mixture of those spoken by \**Subaras* and \**Swag<sup>w</sup>autas*, while the Semitic language would have been assumed by *Jews* as a consequence of the rape of the *Canaanite* women (it is known that when an invading people generates offspring with indigenous women, the progeny assumes the language from the mather, as in the case of Vikings and Normans).

### *Hurrians and Mitanni*

The tribe of *Abraham* migrated to southern Syria probably because of the pressure of the *Swag<sup>w</sup>autas* migration wave that led *Kassites* in Mesopotamia. At the beginning of the second millennium BC, other \**Swag<sup>w</sup>autas* peoples coming from \**Matàn* (country of \**Matas*) invaded the land of \**Hubras* (the *Subartu/Urartu*) and thence later penetrated Mesopotamia and Syria. As we assumed in the first part of this study, the *Akkadians* called them *Mitanni* and *Hurru* probably because they came from the land of \**Matas* and \**Hubras*. However, the kingdom that later they created between northern Syria and northern Mesopotamia was also known as *Hanigalbat* or *Khanigalbat*, terms that reveals the \**Swag<sup>w</sup>auta* origin. Such a name can in fact be connected to the locution “\**G<sup>w</sup>aunas G<sup>w</sup>aulg<sup>w</sup>auat*“, that means “\**G<sup>w</sup>aunas* coming from country of \**G<sup>w</sup>aulg<sup>w</sup>aunas*, people who once, as we saw, pressed the *Akkadians* (< \**Sarchatas* < \**Thyrg<sup>w</sup>autas*) into Mesopotamia. The sequence *g<sup>w</sup>auna-g<sup>w</sup>aula-g<sup>w</sup>aua* recalls those that *Sumerians* inserted in the name of *Gilgamesh*, king coming from a foreign people, called by several names similar each other. It is possible that *Mitanni* just crossed the country of \**Matas* attracted by the riches of Mesopotamia. However, it is more probable that they first interacted with \**Matas* and then were guided by them to the conquest of Mesopotamia.

Upon the arrival of the first *Mitanni* some *Hurrians* migrated to southern Syria and Egypt. Among these was probably also *Abraham*. However, most of *Hurrians* integrated with *Mitanni*, who constituted the ruling class of the kingdom which was formed towards the middle of the millennium. According to Helck (Helck 1993), *Hyksos* (Gr. *Ἰκσῶς* < Egypt. *Heka khasut*) were

*Hurrians* who tried to penetrate into Egypt in successive waves. Among them were probably also *Mitanni* and other \**Swag<sup>w</sup>autas* tribes.

In Syria, many toponyms, already existing in the second millennium BC, can be traced back to \**Swag<sup>w</sup>autas*. These are perhaps traces of the language originally spoken by *Hethaeans*, *Canaanites* and *Hebrews* (*Jewes*), or derive from *Cimmerians* descended from Anatolia, or *Kassites* ventured, as to the north *Mitanni*, up to the Mediterranean coast, or *Mitanni* themselves, or *Hyksos*. To these \**Swag<sup>w</sup>autas*, the names of *Gaulanitis* or *Golam* (< \**G<sup>w</sup>aulana*), *Golgota* (Aram. *Gûlgaltâ* < \**G<sup>w</sup>aulg<sup>w</sup>aulata*), *Sogane* (da \**Swagauna*) are owed, which later were reinterpreted in Semitic languages. Probably, also the *Scythian* elements of *Beit She'an*, the Hellenist *Scythopolis*, are actually connected with them. Moreover, the Biblical cities of Sodom (<\**Swag<sup>w</sup>auma*) and Gomorrah (<\**G<sup>w</sup>aumara*) could have originally been settlements of \**Swag<sup>w</sup>autas* *Cimmerians*.

### *Hittites and Kaskas*

The *Swag<sup>w</sup>autas* migration wave occurred at the beginning of the second millennium BC brought to Anatolia other \**G<sup>w</sup>autas* tribes who overlapped those immigrated shortly after western *Thyrg<sup>w</sup>aunas* and contributed to constitute the poples of *Hittites* and *Kaskians*. All these incomers, having arrived in tight migration waves laeding large herds of cows, well integrated with \**Hattas* and \**Subaras*, devotees to deities having oxen attributes.

The people of the *Hittites* (Akk. *Kheta* < \**G<sup>w</sup>autas*), which has been already mentioned in the first part, developed in central Anatolia and reached its maximum state organization towards the middle of the millennium. Its ability to integrate people of different origins and cultures is demonstrated by the fact that *Hittites* vaunted to worship a thousand gods (Lehman 1977: 249).

The people of the *Kaskians* (Hitt. *Kaşkas*, Hurr. *Kasku*, also *Gasgas* < \**G<sup>w</sup>ausg<sup>w</sup>aus*) developed on the Anatolian coast of Black Sea. At its formation probably contributed also \**G<sup>w</sup>unmaras* (*Proto-Cimmerians*) and other \**Swag<sup>w</sup>autas* from the area around Black Sea, pressed to south by the migration wave of the beginning of the second millennium BC. *Kaskians* went down in history shortly after the middle of the millennium contrasting the *Hittite* Empire and later, together with the *Phrygians*, were cause of its fall.

### *Aryans*

During the penetration of *Kassites* in Mesopotamia other \**Swag<sup>w</sup>autas* peoples migrated from Central Asia to South, crossed the territories occupied by \**Parsas*, interacted with them and partly reached India, where they subjugated the *Dravidian* and *Vedda* population. They were not distinguished by names related to the cow breeding, but with the term *Arya*, probably derived from the name \**Parsa* (> \**Arsa* > \**Ar'a* > *Arya*). However they worshipped cows, and references to breeding and sacrifices of oxen occur in their religious hymns (*Rig Veda*). Therefore, they probably were breeders of small cow herds related to \**Swag<sup>w</sup>autas* of Sogdiana.

### *Arsi, Agathyrsi, Aorsi, and Alanorsi*

In the basin of the Tarim River, in the Chinese province of Xinjiang, manuscript fragments dating mainly to the seventh and eighth centuries have been found. They were written in two distinct varieties of a more ancient Indo-European language, that differs from those commonly defined Iranian because it has not palatalised the velars (Villar 2011: 592). In the manuscripts the people who lived in the Tarim Basin is distinguished by the name *Arsi*. This term seems derived from \**Parsas* (> \**Arsa* > *Arsi*).

It is unclear when *Arsi* settled in Xinjiang. It is possible (hypothesis A) that \**Swag<sup>w</sup>autas*, who stopped in the mountainous territory during expansion eastward, separated from the other Iranian peoples before these attained the palatalisation of the velars. Moreover, by the nature of sites, they

reduced the activity of cow breeder and returned to develop others such as hunting. They were then indicated no longer as cow breeders but by the original name. It is also possible (hypothesis B) that *Arsi* were a distinct \**Parsas* descendent population, who already occupied the territory before the development of cow breeding and came in contact with \**Swag<sup>w</sup>autas* during their expansion to the east and south.

It is probably that a first flow of \**Swag<sup>w</sup>autas* related, the western \**Thyrg<sup>w</sup>aunas*, already arrived in the region in the third millennium BC, and a second flow arrived as a part of the migration wave of the beginning of the following millennium. In the languages of \**Thyrg<sup>w</sup>aunas* peoples we can find velars which have been aspirated, palatised, changed to sibilants, or muted. The name of \**Thyrg<sup>w</sup>aunas* itself change to \**Thyrghunas*, \**Thyrshunas*, \**Sunas* and \**Hunas*, but also to \**Turkas* and \**Tarchnas*. It is possible that the tendency to palatise the velars was not yet developed in the third millennium BC \**Thyrg<sup>w</sup>aunas* and had not yet taken root in early following millennium \**Swag<sup>w</sup>autas*.

We can find evidence of the fusion of \**Swag<sup>w</sup>autas* with *Arsi* in the names of *Agathyrsi* (< \**Sagatarsi* or \**SagaThyrArsi*), *Alanorsi* (< \**G<sup>w</sup>aulanarsi*), and *Aorsi* (< \**G<sup>w</sup>auarsi*). These people are attested from the age of Herodotus (450 BC) and the first centuries of the Christian era (Herodotus: IV, 100; Strabo: XI, 5, 8; Ptolemaeus: VI, 14, 9-13; Marcellinus: XXXI, 2, 14) in the territory between the Danube and the Caspian Sea, where they had established as a consequence of the repeated westwards pressures, produced by sinanthropoid populations of Mongolia and China. It is not clear whether the fusions of peoples, if separate (hypothesis B), or names, if referring to the same people (hypothesis A), occurred in the mountain territory bordering on China or after the backflow in Turanian grasslands.

\**G<sup>w</sup>aunasthas*, \**G<sup>w</sup>aulasthas*, *Thessalians*, *Thracians*, *Trojans*, *Phrygians*, \**Sg<sup>w</sup>etas*, \**Sg<sup>w</sup>ytas* and \**G<sup>w</sup>unmaras*

The migration wave of the beginning of the second millennium BC was probably caused by a backflow of a northeastern branch of \**Thyrg<sup>w</sup>aunas*, due to the expansion of Mongol peoples. This backflow pressed a part of \**Swag<sup>w</sup>autas* to move from the original territory to the south and west, and also, as we said, to Xinjiang, where a southeastern branch of \**Thyrg<sup>w</sup>aunas* previously settled. Moreover, from Central Asia a series of minor migrations, that involved the whole area between the Balkans and the Caspian Sea, was triggered, succeeded for most of the millennium, and culminated in the great migration of the XII and XIII century BC.

In the course of these migrations the tribes of *Thessalians*, *Thracians* and *Phrygians*, passing north of Black Sea, ventured towards the Aegean coast, pressing *Sicani-Ascani* and *Siculi-Ascali*, whom we discussed in the first part of this study, towards the Adriatic and northwestern Aegean coasts and also letting them to flow back eastwards. Successively the \**Swag<sup>w</sup>autas* concentrated north of Black Sea and probably already indicated by the contracted and vowel changed names \**Sg<sup>w</sup>etas* and \**Sg<sup>w</sup>ytas* progressively descended toward the coast, settling in the territory already occupied by \**G<sup>w</sup>unmaras* (later *Cimmerians*), obligating the latter partly to a forced cohabitation and partly to move to Thrace (southwest), Armenia (southeast) and Central and Southern Europe. \**Sg<sup>w</sup>etas* (later *Getae*, Gr. *Γέται*; Herodotus: IV, 93-96]) settled by the western coast of Black Sea and \**Sg<sup>w</sup>ytas* (later *Scythians*) by the northern. *Thessalians*, *Thracians* and *Phrygians* were pressed by \**G<sup>w</sup>unmaras* towards Anatolia and Central and Northwestern Greece.

*Sicani-Ascani* and *Siculi-Ascali* migrated to Italy, Illyria and Greece and flowed back to the east. They were probably the same people, called by different names. The tribes who had become sedentary probably remained mostly in the territories occupied by *Thracians* and *Thessalians*, thus constituting together with previous inhabitants the indigenous class of \**G<sup>w</sup>aunasthas* and \**G<sup>w</sup>aulasthas* (\**G<sup>w</sup>aunas* e \**G<sup>w</sup>aulas* stable or stayed, later *Penastae* and *Pelasgians*; Gr. *Πελέσται*; Aristoteles: II, 9, 3; and Gr. *Πελασγοί*; Herodotus: I, 57, 2). The nomadic tribes more easily migrated, looking for new spaces. *Ascani* penetrated western Anatolia and overlapped to \**Sardanas*

and \**Tarhunas*, who had been pressed to this region by the progressive arrival of *Hittite* tribes. *Ascali* moved along the Anatolian and Syrian coast, trying to settle in southern Syria, where the city of *Ashkelon* was located, founded, as seen in the first part of this study, by relative people, with whom they had maintained maritime trade relations.

Together with *Ascani*, *Phrygians* settled in western Anatolia. According to Herodotus, *Phrygians* (Gr. *Φρύγες*), before migrating to Asia, lived together with *Macedonians* and were called *Brigians* (Gr. *Βρίγες*; Herodotus: VII, 73). This name may be derived from a more archaic \**Borίγες* (< \**G<sup>w</sup>aurajas*, "who lead cows") and thus be linked to the activity of cow breeders. However, the ancient Macedonian language had a tendency to mutate the labial aspirate consonants in occlusive (e.g. Gr. *Κεφαλή* <> Mac. *Κεβλή*). It is therefore possible that the original name was *Phrygians* and had been deformed by Macedonians in *Brigians*. In this case, considering the fact that the people lived peacefully in contact with \**Thyrg<sup>w</sup>aura* origin populations, we can assume that the *Phrygians* name derives by metathesis from a more archaic \**Φύργες* (< \**Thyrg<sup>w</sup>auas*). This hypothesis is supported by the fact that in the Iliad the eponymous leader of *Phrygians* is called *Forcys* (*Φόρκυς*; Homer: II, 862), with antecedent sonant vocalization. We can therefore conclude that *Phrygians* had a \**Thyrg<sup>w</sup>aura* origin, while *Ascani*, their allies in the Trojan war, were a distinct \**Swag<sup>w</sup>auta* origin people (the two peoples have been confused because of an incorrect interpretation of the cited Iliad line). Pressed by \**G<sup>w</sup>unmaras*, *Phrygians* migrated to Anatolia, where they kept the original name, and towards the Adriatic coast, where they were called *Brigi* by *Macedonians*. In Anatolia they contrasted *Hittites*, causing the collapse of their empire in the twelfth century BC.

In a similar manner from the name of *Thracians* (Gr. Att. *Θράκες*, Gr. Ion. *Θρήκες*, Gr. Hom. *Θρήϊκες*), by metathesis and antecedent sonant vocalization, we can go back to a more archaic form \**Θᾶρκες*/\**Θήρκες* that we can easily derive from \**Thyrg<sup>w</sup>auas*. The name of *Thessalians* (Gr. *Θεσσαλοὶ*) can instead be derived from \**Thyrg<sup>w</sup>aulas* through the intermediate form \**Thersalas* by consonant assimilation (cf. *Thyssagetae* < \**Thyrsagatas* < \**Thyrswag<sup>w</sup>autas*). Therefore, *Thracians* and *Thessalians* had a \**Thyrg<sup>w</sup>aura* origin, as well as *Phrygians*. However, in the name of the latter we find the aspired dental to aspired labial change, which is characteristic of the Latin language. This leads to think that *Phrygians*, unlike *Thracians* and *Thessalians*, had been in contact for a long time with the ancestors of *Latins*, probably in the area between Volga River and Fergana (< \**Thyrg<sup>w</sup>aura*) Valley. Therefore, they were the last to arrive in the territory west of Black Sea, preceded by *Thracians*. in turn preceded by *Thessalians*, as the geographical location of the places where they settled leads to think.

According to Josephus (Josephus 94: I, 6) *Thracians* descended from *Thiris* (Gr. *Θείρης*), son of *Japhet* (< \**Swag<sup>w</sup>aut*) and originally were called *Thiri* (Gr. *Θείρες* or *Θείροι*). *Thiris* is evidently the eponymous hero of \**Thyras*, whom we discussed in the first part of this study and whose name can also be considered an abbreviation of the names \**Thyrswag<sup>w</sup>autas*, \**Thyrg<sup>w</sup>auas*, or \**Thyrg<sup>w</sup>auas*. The Greek names *Θείρης* and *Θείρες* can be easily derived from the above mentioned intermediate form \**Θᾶρκες*/\**Θήρκες*, considering the tendency of \**Thyrg<sup>w</sup>auas* and their descendants to aspirate or not pronounce the velars. Due to the same tendency, from \**Thyrg<sup>w</sup>auas* through the intermediate form \**Θᾶρκες*, also the name of *Trojans* (Gr. *Τρῶες* or *Τρῶες* < \**Τρῶκες* < \**Θᾶρκες* < \**Thyrg<sup>w</sup>auas*) can be derived. In the Iliad (Homer: X, 434-435] the *Thracians* are allies of the *Trojans* and come from *Thrace*. Their king is *Rheso* (Gr. *Ρήσος*), son of *Eioneus* (Gr. *Ἰωνῆος*), a name linked to the city of *Eion* at the mouth of the Strymon (Struma) River in western Thrace. However, it is more probable that, at the time of the Trojan War, original *Thracians* (\**Thyrg<sup>w</sup>auas*) were a minority in Thrace, then occupied mostly by tribes of \**G<sup>w</sup>unmaras* and *Sg<sup>w</sup>etas*. The migration of *Thracians* in Asia Minor is attested by Herodotus who reports that the *Thracians* who lived on the banks of the Strymon were chased off to Anatolia by *Mysians* (Gr. *Μυσοὶ*) and *Teucrians* (Gr. *Τευκροὶ*), migrated from Anatolia itself to Thrace through Bosphorus (Herodotus: VII, 20). In Anatolia *Thracians* were called *Bithyni* (Herodotus: VII, 75; < \**Bi-thyrg<sup>w</sup>auas*). However, it is very improbable that the hunted fled in the direction from which the hunters came. It is more likely that the people who hunted the *Thracians* from Strymon were instead *Moesi* (Gr.

Μοισοί). According to Strabo (Strabo: VII, 3, 2), *Moesi* were once called *Mysians*, were *Thracians* and partially migrated from Balkans to Anatolia, as *Medobithyni*, *Bithyni* and *Thyni* (< \**Thyrg<sup>w</sup>aunas*) did. We can lastly observe that the name *Rheso* (< \**Razwa* < \**Arzwa* < \**Tarzwa* < \**Thyrg<sup>w</sup>aua*) is probably an endonym of *Thracians*, which can be derived through the same transformations of that of Etruscan \**Thyrg<sup>w</sup>aunas* (*Razna*), which we show below.

By the Anatolian coast *Thessalians* were known as *Tyrsini* (Gr. *Τυρσηνοί* < \**Thyrg<sup>w</sup>aunas*; Herodotus: I, 94). The people was in fact indifferently indicated by the names \**Thyrg<sup>w</sup>aulas* and \**Thyrg<sup>w</sup>aunas*. This is demonstrated by Strabo (Strabo: V, 1, 7), who attributes to the *Thessalians* (\**Thyrg<sup>w</sup>aulas*) the founding, on the northwestern Adriatic coast, of the city of *Ravenna*, whose name, as we shall see, clearly derives from the endonym of Etruscan \**Thyrg<sup>w</sup>aunas* (*Razna*). According to Herodotus, *Thessalians* were colonists of *Thesprotians* (Gr. *Θεσπρωτοί*; Herodotus: VII, 176), who lived by the *Epirus* coast in northwestern Greece. It is however more likely that *Thesprotians* were *Thessalians* migrated toward the Adriatic coast or a distinct tribe of \**Thyrg<sup>w</sup>aunas* pressed westward as well as *Thessalians* during the great and the previous minor migrations. It is possible that the name *Tesprotians* derives from the union of the names *Thessalians* and *Epirotes*. However it is more probable that the names of *Epirus* (Gr. *Ἠπειρος*) and *Tesprotians* derive from \**Thyrg<sup>w</sup>aula* (> \**Therspaula* > \**Thespaura* > \**Espaira* > *Ἠπειρος*; \**Thespaura* > \**Thespauratas* > \**Thesprautas* > *Θεσπρωτοί*; cf. PIE \**aq<sup>w</sup>as* > Old Pers. *aspa*).

When Thessaly and Thrace were invaded by *Cimmerians*, *Macedonians* and *Greeks*, the \**Thyrg<sup>w</sup>aunas* tribes (the original *Thessalians* and *Thracians*) who remained in the territory were included in the class of *Penastae* and *Pelasgians*. An attestation of the original language of the *Thessalians*/*Tyrsini* remains in a stele and ceramic fragments found on the island of Lemnos in the northeastern Aegean Sea. The language of the inscriptions of these remains, dating from the sixth century BC, has an affinity with the Etruscan (Villar 2011: 493). The Lemnos island remains are the only evidence we have received of the Eastern \**Thyrg<sup>w</sup>aunas* language in the Aegean area. At the time when writing diffused again after the Greek Middle Ages, the language of the Eastern \**Thyrg<sup>w</sup>aunas* was probably spoken only in a few areas, where, as we shall see, *Pelasgian* or *Penastae* populations were confined and still attested in the fifth century BC (Herodotus: I, 57, 2; Thucydides: IV, 109, 4).

### Sea Peoples

Due to the overcrowding of western Anatolia, \**Sardanas* repeatedly tried to settle in Syria by conquering the lands under the control of the Egyptians. In their incursions they allied to *Siculi-Ascali* and other peoples concentrated by the northern Aegean coast, assembling a confederation known as "Sea Peoples". Under the name *Shardana* or *Sherden*, they are mentioned in the letters of Amarna (EA 61, 122, 123; 1350 BC approximately), the stele of Tani (1250 BC approximately) and the inscription at Karnak (rows 13 and 15; 1200 BC approximately). In the latter, also \**Swag<sup>w</sup>aulas* (*Siculi*), \**Thyrg<sup>w</sup>auas* (*Thracians* or *Arzawa*), and \**Swag<sup>w</sup>auas* (*Achaeans*, see below) appear as confederates under the names *Shekelesh*, *Teresh*, and *Ekwesh*, respectively.

Among the *Sea Peoples*, also *Deinie*, *Theker*, *Peleset*, and *Weshesh* were mentioned (Great Inscription on the Medinet Habu Second Pylon). We have already observed how in \**Thyrg<sup>w</sup>aunas* the labiovelar *g<sup>w</sup>* result in dental *z* or *d* (cf. *Razna*, *Arzawa*, *Shardana*). The name of *Deinie* can then be associated with the term \**G<sup>w</sup>aunas*, that we find with dentalised labiovelar in the name of \**Sardana* and other \**Thyrg<sup>w</sup>aunas* in Anatolia and Balkan area. Among these we remind *Dauni*, an Illyrian tribe that, in the first millennium BC, lived on eastern and western Mediterranean coasts. The name of the *Theker* probably derives from \**Thyrg<sup>w</sup>aulas* (> \**Thergalas* > \**Thekaras*) and then indicated *Thessalians*. A \**G<sup>w</sup>aulg<sup>w</sup>auna* origin can instead be attributed to *Peleset* (< *Pelest* < \**Pelastas* < \**G<sup>w</sup>aulasthas*) and *Weshesh* (< \**G<sup>w</sup>ausas*; cf. *Eqwesh* < \**Swag<sup>w</sup>aus*).

The first incursions of *Sea Peoples* did not succeed. The ships at their disposal should in fact follow the coast making several stopovers and thus being easily countered by people by the ground under

the Egyptian control. The situation improved for the confederates, when they had available keel ships, able to sail not only having wind at back and to cover long distances offshore, and ground troops in sufficient force to protect supplies. Keel ships should have already been in use in the mid-thirteenth century BC. In the stele of Tani, in fact, it is written that *Shardana* arrived with their warships from the center of the sea, that is not following the coast. However, only when the *Phrygians* beat the Hittite Empire, the multitude of people who had massed in western Anatolia poured out into the central and western part of the peninsula and descended along the Syrian coast on ox carts, upsetting all the states that they crossed (Lehmann 1977: 275).

Since the keel ships appeared in northern Aegean Sea at a time of several migrations, it is possible that this innovation was imported from another site. Since the main migration flow was oriented from northeast to southwest to the Balkans and thence to northwest, and its cause was the return of eastern *Thyrg<sup>w</sup>auanas* from Mongolia and northern China, it is logical to think that the innovation can have arrived from the Pacific coast. Some historians believe that the keel ships were invented in Denmark and imported from there towards the Aegean Sea in counterflow with respect to main migrations (Herm 1974: 63 and 73). It is therefore possible, as we shall see, that the primitive *Danes* (< \**G<sup>w</sup>auanas*), like *Dauni*, were *Thyrg<sup>w</sup>auanas* and had migrated along the Danube and Elbe towards the Cimbric peninsula, whence they brought the new naval technology flowing back towards the Aegean Sea. However, it is more probable that the technology was conceived in the east and thence forwarded to the North Sea.

#### *Dardanians, Mygdones, and Mycenaean*

Among the \**Thyrg<sup>w</sup>auanas* peoples whose name has dentalised labiovelar, we find in Anatolia at the time of the Trojan war also *Dardanians* and *Mygdones*. The name of *Dardanians* (Gr. *Δάρδανοι* (Homer: III, 456) is derived from \**Thyrg<sup>w</sup>auanas* through the intermediate form \**Tardanas* by consonant assimilation. It is then an alternative form equivalent to \**Sardana*. The name of *Mygdones* (Gr. *Μυγδόνες*; Strabo: VII, 3, 2) probably derives from \**Mykg<sup>w</sup>auanas*, term indicating a mixed people of \**G<sup>w</sup>aulg<sup>w</sup>auanas* and \**Thyrg<sup>w</sup>auanas*. Both *Dardanians* and *Mygdones* had corresponding peoples in the Balkan area, who are attested in the first millennium BC as *Dardanei* or *Dardanii* (Gr. *Δαρδανεῖς* and *Δαρδάνιοι*; Polybius: IV, 66, 1 and 6) and *Macedonians* (Gr. *Μακεδόνες*; Polybius: IV, 3, 2), respectively. It is possible that in \**G<sup>w</sup>aulg<sup>w</sup>auanas* dialects the name \**Mykg<sup>w</sup>auanas* resulted in \**Mykwainas* and then in Gr. *Μυκῆναι*, *Mycenae*, whence the homonymous city that was the cradle of the culture from it called *Mycenaean*.

*Dardanians* inhabited a territory close to the Troad, by the Anatolian shore of Dardanelles strait, which takes its name from them and their eponymous hero *Dardanus* (Gr. *Δάρδανος*). In the Iliad they are often mentioned together with *Trojans* (Hom: III, 456). In the Trojan war, the head of *Dardanians* was *Aeneas*. According to the legends gathered by Virgil (Vergilius), after the war *Aeneas*, directed towards Italy, was diverted by a storm to *Carthage* in current Tunisia, where he was welcomed by Queen *Dido* (Lat. *Dido-Didonis* < \**Thyrg<sup>w</sup>auana*; Gr. *Δίδω-Δίδου*, < \**Thyrg<sup>w</sup>aus*), who had settled there after fleeing from Tyre. According to Josephus (Herm 1974: 198) a Tyrian queen named *Elisha* (Gr. *Ἐλίσσα*), identifiable with *Dido*, fled to *Carthage* in the late ninth century BC, actually long after the Trojan War. Therefore, in the myth of *Aeneas*, two distinct events are probably condensed: the founding of *Carthage* by the *Dardanians* and the subsequent flight of the *Tyrians*, threatened by emerging Middle Eastern empires. When they had available keel ships, *Dardanians/Shardana* not only tried to settle by the Syrian coast, but also probably founded colonies on the African coast, and from there they headed to *Sardinia* (Lat. *Sardinia* < \**Sardania* < \**Thyrg<sup>w</sup>auania*) and western Mediterranean Sea. Near modern Tunis they founded an initial nucleus which was called *Byrsa* (< \**Phyrsa* < \**Thyrg<sup>w</sup>aus*). With the same name, we can find in Anatolia the city of *Bursa* (< Prusa < \**Phyrsa* < \**Thyrg<sup>w</sup>aus*), which is said to be founded by the king of Bithynia *Prusia I*, whose name actually is evidently derived by that of a previous settlement. The city that grew up around the African nucleus was probably indicated by the names

*\*Dardanal\**/*\*Tartanal\**/*\*Thargona* and from these later *\*Thartagona* or *\*Thartadona*. When fleeing *Tyrians* were welcomed among their relatives settled on the African coast, they reinterpreted the city name, having previously assumed the Semitic language, as *Qart-hadašt*, new city, from which the names Lat. *Carthago*, Gr. *Καρχηδών* e Etr. *Carthaza* (where the original labiovelar typically results in *z*) are derived. We can find remains of the original *Carthage* name in those of other *Dardanian*/*\*Tartanas* colonies such as *Tartessos* (Lat. *Tartessus*, Gr. *Τάρτησος* < *\*Tartaghus* < *\*Thyrthyrg<sup>w</sup>aus*), which has been identified with Strabo *Turditania* (Gr. *Τουρδητανία*; Strabo: III, 2, 1; < *\*Thyrtidania* < *\*Thyrtigania* < *\*Thyrthyrg<sup>w</sup>auria*).

### *Cimmerians, Scythians, Issedones, Arimaspians, Huns and Medes*

As we saw, the arrival of *\*Sg<sup>w</sup>etas*/*\*Sg<sup>w</sup>ytas* in the area north of Black Sea caused *\*G<sup>w</sup>unmaras* to partly migrate and partly share the land with the newcomers. The cohabitation was probably quite peaceful until the time when new migrations caused an overcrowding. During the eighth century BC a new great migratory process occurred, probably caused by the expulsion of southeastern *\*Thyrg<sup>w</sup>auras* from China. The overcrowding of the territories north of Black Sea then caused strong contrasts between *\*G<sup>w</sup>unmaras* and *\*Sg<sup>w</sup>ytas*, whose names at that time had already changed to *\*Kimmeras* and *\*Skytas*, namely *Cimmerians* e *Scythians*. Between the end of the eighth century BC and the beginning of the seventh, *Cimmerians* burst into Asia Minor chased by *Scythians*. Herodotus (Herodotus: IV, 12) reports that *Cimmerians* (Gr. *Κιμμέριοι*) crossed the Caucasus passing along the western coast, while the *Scythians* (Gr. *Σκόθαι*), moving further east, clashed with *Medes*. *Cimmerians* penetrated Anatolia, sacking the kingdoms of Phrygia and Lydia (Herodotus: I, 15-16).

Herodotus (Herodotus: IV, 13) explains that *Scythians* moved toward *Cimmerian* because they were pressed by *Issedones* in turn pressed by *Arimaspians*, who lived further north. Claudius Ptolemy (Ptolemaeus: VI, 16, 7) mentions a city named *Issedon Serica* identifiable with the current *Khotan* in the Chinese province of *Xinjiang*. It can then be deduced that *Issedones* (Gr. *Ίσσηδόνες* < *\*(S)yrsagonas* < *\*Thyrswag<sup>w</sup>auras*) were *\*Thyrg<sup>w</sup>auras* coming from this area and *Arimaspians* (Gr. *Αριμασποί*, < *\*Aramaspas* = *\*(P)ar(s)as* horse breeders; cf. Aves. *aspa* and PIE *\*markos*, horse), were *\*Swag<sup>w</sup>autas aspanas*.

At the beginning of the first millennium BC, the terms *\*Sunas* and *\*Hunas* diffused as abbreviations of *\*Thyrshunas* (<*\*Thyrg<sup>w</sup>auras*) to indicate eastern *\*Thyrg<sup>w</sup>auras* who flowed back westward from China and Mongolia and started penetrating Iranian territories, through which they would reach the Indian borders before the middle of the millennium. In the early Buddhist writings the presence of the people of *Suni* in mountainous areas north of India is already attested (De Lorenzo 1981: 374).

Due to the infiltration of *Huns* and related peoples, in the first half of the first millennium BC *\*Parsas* descended from the Iranian highlands toward Mesopotamia. The tribes ruled by the priestly caste, the *Medes* (< *\*Matas*), concentrated on the border with Assyrians, and, as reported by Herodotus (Herodotus: I, 95-102), united and revolted against them. They were followed by the other peoples on which Assyrians exert their supremacy. Afterwards, *Medes*, having power on all *\*Parsas*, began to subject the Middle Eastern peoples.

Herodotus relates (Herodotus: I, 103-106) that after having chased the *Cimmerians* through Caucasus, clashed with *Medes* besieging the Assyrian city of Nineveh and won them, *Scythians* broke into Asia venturing up to Palestine. Here Pharaoh Psammetichus convinced them to retreat offering gifts and tributes. While coming back along the Mediterranean coast *Scythians* passed near the city of *Ashkelon*. Most of the army continues without plundering the city, perhaps recognizing and respecting its *\*Swag<sup>w</sup>aula* origins, while a few stopped to sack the temple of Aphrodite Urania.

### *Pasargadai and Sagartians*

*Medes* took 28 years to chase *Scythians* out from the Middle East and to reduce this under their control (Herodotus: I, 106). Shortly after, the tribe of *Pasargadai* (Gr. Πασαργάδαι; Herodotus: I, 125), allied with others including that of nomad *Sagartians* (Gr. Σαγάρτιοι; Herodotus: ibidem), rebelled against *Medes*, assumed power on all \**Parsas* and began to constitute the Persian Empire. We can recognize \**Swag<sup>w</sup>autas* evidences in the names of *Pasargadai* and their city *Pasargadae* (Gr. Πασαργάδαι, Old Pers. *Batrakataš* and *Pâthragâda*, probably from \**Parstha<sup>w</sup>autas*) and of *Sagartians* (Old Pers. *Asagartiya*, Babyl. *Sa-ga-ar-ta-a-a*, probably from \**Sagas [P]arsthas*).

### *Tocharians and Sakarauli*

The Persian Empire organization restrained the migrations through the northeastern borders. However, these started again during the Macedonian regency, also because of the strengthening of Mongolia and northwestern China's populations. Strabo (Strabo: XI, 8, 2) reports that the Macedonian kingdom of Bactria was invaded and devastated by a confederation of four tribes: *Asii* (Ἄσιοι), *Pasiani* (Πασιανοί), *Tocharians* (Τόχαροι) and *Sakarauli* (Σακάρουλοι). The names *Asii* and *Pasiani* seem derived from the common term \*(*P*)*a(r)sas*, while *Sakarauli* is more clearly connected with \**Swag<sup>w</sup>autas*, probably derived from \**Sagas \*ghaulas* (<\**Swag<sup>w</sup>au-ta-s \*g<sup>w</sup>aulas*). The name *Tocharioi* has been instead put in relation with *Arsi* of Xinjiang. In particular, F. W. K. Müller (Müller 1907) in a fragment of a manuscript found in this same region, observed that the *Arsi* language was indicated by the term *Toxri*, or *Tuxri*. Therefore, he suggested that the *Arsi* population could have been also called *Tocharians*. Such hypothesis induced modern linguists to call the *Arsi* language *Tocharian*. The name *Tocharioi* has also been associated to *Ithaguri* of *Mount Thagurus*, cited by Ptolemy among the peoples of Serica (Ptolemaeus: VI, 16, 5), but distinctly from *Tocharians* of Bactria (Ptolemaeus: VI, 16, 28). Carefully considered, the term *Tocharioi* seems derived from the mixing of the names \**Thyrg<sup>w</sup>auas* and \*(*P*)*ar(s)as*, through the forms \**Thyrghari* and \**Thyrçari*, from which the apocopated and metithesed forms \**Thyrç*, *Tuxri*, *Toxri*, and *Toçari* could derive. It is also possible that the term *Tocharioi* is connected with the activity of archers (cf. Gr. τοξευτής, τοξότης). In mountainous territories, \**Swag<sup>w</sup>autas* would have reduced the cow breeding, dedicated to hunting, developed the the archery, and distinguished themselves as \**Toxarsi*. In this regard, Strabo (Strabo: XI, 5, 8) reports that *Aorsi* (< \**Gauarsi*) were skilled archers on horseback.

### *Kushanas*

The territory occupied by the confederation of *Asii*, *Pasiani*, *Tocharians* and *Sakarauli* was indicated by the name *Kushan*, namely “(country) of cows (breeders)” (cf. *gush* in Darius inscriptions at Behistun: col. 1, row 6) and was the heart of the kingdom known as *Kushan Empire*. According to Chinese chronicles, in the second century BC the Indo-European people of *Yuezhi*, who lived in the Tarim river basin, was pressed westward by the Mongolian people of *Xiongnu*. Among the five tribes which composed the *Yuezhi* people, that of *Guishuang* took the command over the others and constituted a kingdom, that has been known in the West as the *Kushan Empire*. It is evident that the Chinese name *Guishuang* is connected to Iranian terms *gaus* > *gush* > *kush*, also attested in the name of the aforementioned city of *Kusha* (*Kucha*) in the Tarim river basin. Therefore, *Guishuang* was an Iranian tribe of cow breeders, namely \**Swag<sup>w</sup>autas*. A different interpretation of the term *kush* connects it with Modern Pers. *koh*, which means mountain. However, this term can in turn derive from \**g<sup>w</sup>aus* and indicate the place from which the cows came, since in Mesopotamia and Iran \**Swag<sup>w</sup>autas*, from *Guti* to *Kushanas*, came with their cows through the mountains.

### *Afghans and Kafirs*

The Kushan Empire in its maximum extension included the valleys of Ganges and Indus rivers, Bactria, Sogdiana, and the Tarim river basin. It was a polyethnic empire, mainly composed of Indians, Macedonians, Persians, Huns, and other peoples descending from \*Swag<sup>w</sup>autas. In its territories we can find connections with cow breeding in many toponyms and ethnonyms also resulting from previous centuries \*Swag<sup>w</sup>autas migrations. We find for example connections with the term \*g<sup>w</sup>aus in the names of *Hindu Kush* (the Indian *Caucasus* < \*G<sup>w</sup>aug<sup>w</sup>aus), *Kashmir* and *Kosala*. In this latter region the city of *Saketa* (current Ayodhya) is located, whose name, as that of the city of *Sagata*, situated further north, is clearly connected with \*Swag<sup>w</sup>autas. We can also mention the names of *Afghans*, which probably derives from \*G<sup>w</sup>aug<sup>w</sup>auna (> \*Ghavghana > \*Hafghana), and *Cafiri*, probably an Arabic reinterpretation, meaning "infidels", of an original \*G<sup>w</sup>au-airya (> \*Kauira). The latter consider themselves descendants of the Macedonians, but they speak an Iranian language. Probably, they derived from a mix of Macedonians and tribes coming directly from the \*Swag<sup>w</sup>autas homeland.

### *Sakas*

At the same time when *Kushanas* settled in Bactria other \*Swag<sup>w</sup>autas tribes, known as *Sakas*, settled further south, in the border area between Persia and India, that from them was called *Sakastan*. Hence they went to India, where they founded kingdoms and interacted with *Indo-Greeks* and *Kushanas*.

\*Swag<sup>w</sup>autas migrating to India during the first millennium BC found there the descendants of *Aryans*, who still spoke a language very similar to their one and had maintained separate from the Dravidian and Vedda substrate. Recognising the common origin and the benefit of integrating *Aryans* in the administrative and religious ruling class of their kingdoms, they adopted the Hindu religion and reconstructed a common language for the state administration and religious cults. The language thus "elaborated" (Sans. *saṃskṛtam*), the Sanskrit, was used almost exclusively by the caste of princes and priests, while the other castes continued to utilise local dialects (*prākṛta*). The grammatical system of Sanskrit was codified by Pāṇini, who lived in the Gandhāra region. Some date back his work to the fifth century BC. Others believe the work impossible without the use of writing that diffused in Gandhāra during the third century BC, and then postpone it dating to the last centuries end of the I millennium BC, that is during the immigration of *Sakas*.

### *Hephtalites*

The migrations of the Iranian peoples to India in the first millennium BC were caused, as it has been said, by the intrusion of *Huns*. \*Swag<sup>w</sup>autas and *Hunas* alternated in occupying territories, interacted and probably joined together into the people of *Huns Hephtalites* (gr. Ἐφθαλίτες < \*Haftalas < \*Ghautalas < \*G<sup>w</sup>autalas), who diffused in India in the fifth century AD. *Hephtalites* were also known in India as *Svitas Hunas* (White Huns), probably an Indian reinterpretation of Gr. Σκόθαι Χόνοι (< \*Sg<sup>w</sup>ytas \*g<sup>w</sup>aunas).

## **MIGRATIONS IN EUROPE**

The infiltrations in Europe of peoples descending from \*Suparsthas during the second millennium BC were the result of a process that culminated in the great migration of the XII and XIII century BC. In this process, as we saw, the cow breeder who had settled in Mongolia and western China, the \*Thyrg<sup>w</sup>aunas, were forced to flow back westward, pressing in the same direction tribes of

\**Swag<sup>w</sup>autas* who had already differentiated their names, while maintaining a discrete linguistic uniformity.

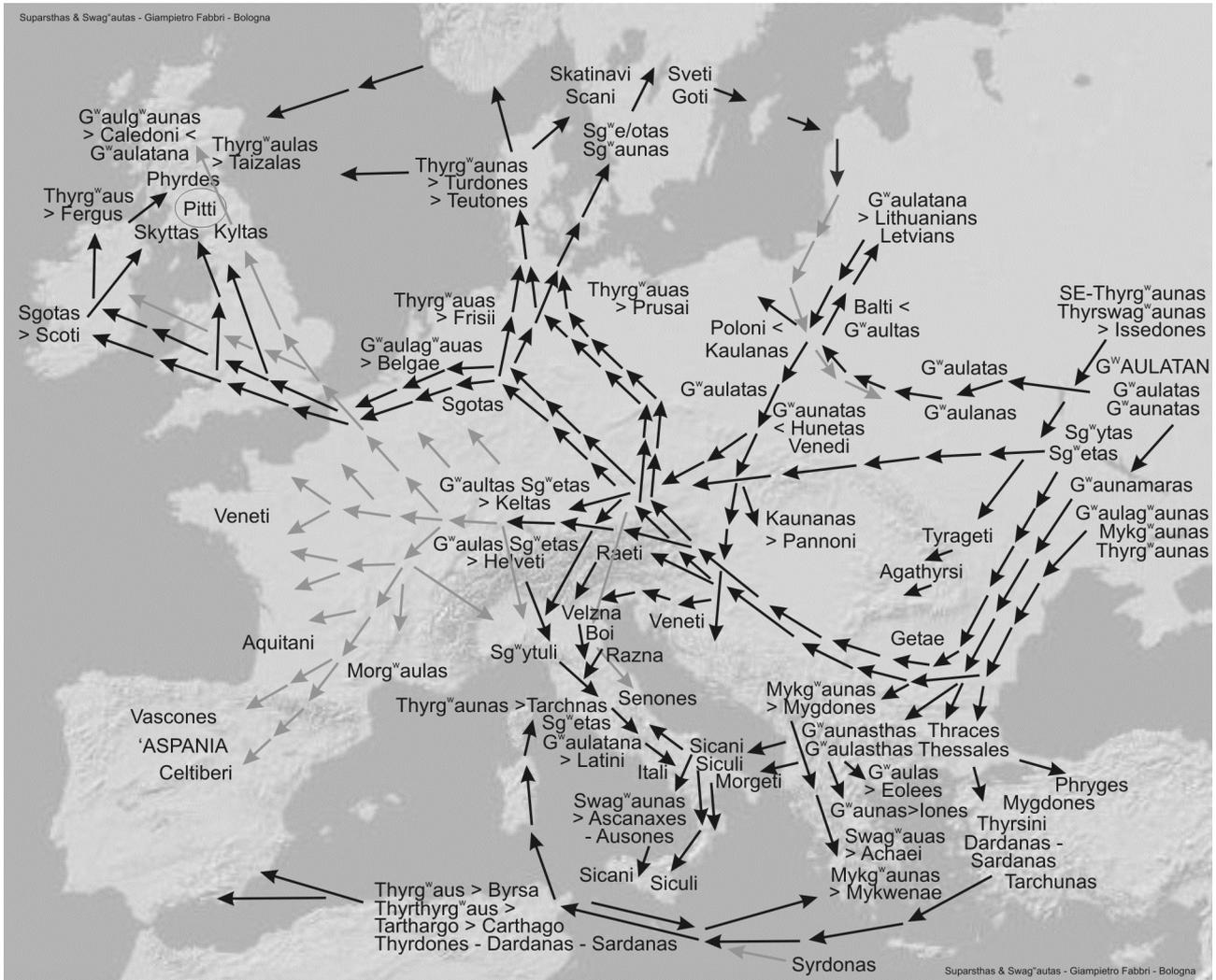


Figure 2 – Migrations in Europe.

\**Sg<sup>w</sup>e/ytas*, \**G<sup>w</sup>aul/natas*, \**G<sup>w</sup>aulatanas*, \**G<sup>w</sup>aulg<sup>w</sup>aunas*, and \**Thyrg<sup>w</sup>aunas*

By analysing the names of the people who reached Central Europe, we can assume that in the middle of the second millennium the \**Swag<sup>w</sup>autas* located approximately between Danube and Borysthènes rivers had assumed the contracts names with vowel variation \**Sg<sup>w</sup>etas* and \**Sg<sup>w</sup>ytas*, those between Borysthènes and Volga rivers the derivatives names \**G<sup>w</sup>aunatas* and \**G<sup>w</sup>aulatas* (whence the name of their territory \**G<sup>w</sup>aulatàn* and its derivative \**G<sup>w</sup>aulatanas*, "inhabitants of \**G<sup>w</sup>aulatàn*"), those east to Volga river the name \**G<sup>w</sup>aulg<sup>w</sup>aunas* (or \**G<sup>w</sup>aulg<sup>w</sup>auas*, whence the name of Volga river), and further east the most of \**Thyrg<sup>w</sup>aunas*, some tribes of which were already diffused in the southern area from Balkans to Anatolia (Fig. 1 and 2).

### *Helveti, Svitti and Itali*

Of the name of \**Sg<sup>w</sup>etas* and \**Sg<sup>w</sup>ytas*, who reached the Alpine area at the beginning of the great migration process, we find attestations in the names of *Helveti* (< *Kelt* \**Swetas* < \**G<sup>w</sup>aulatas* \**Sg<sup>w</sup>etas*) and *Canton Svitto* (It. for *Canton of Schwyz*, Ger. *Kanton Schwyz*, Fr. *Canton de Schwytz* < \**Sg<sup>w</sup>ytas*), whence the name of *Switzerland*.

From the Alpine region \*Sg<sup>w</sup>etas e \*Sg<sup>w</sup>ytas descended on Italy, diffusing through \*Swag<sup>w</sup>autas previously immigrated. The totemic animal that distinguished them, a calf, was called \*Sg<sup>w</sup>ytulus (cf. Lat. *vitulus*, Umb. *vitlu*), whence probably the Lat. names *Itali* and *Italia* (Italics and Italy; Gellius: XI, 1; cf. Osc. *Viteliu*; Devoto 1931: 116). \*Sg<sup>w</sup>etas settled mainly in Tuscany and Lazio, that from them was probably said \*swetus. The term became synonym of archaic, and resulted in Lat. *vetus* (cf. *Latium vetus* < \*Latia or \*Latàn \*swetus < \*G<sup>w</sup>aulatia or \*G<sup>w</sup>aulatàn \*Sg<sup>w</sup>etas, see below). From the name of \*Sg<sup>w</sup>etas probably derives those of the cities of *Vetulonia* (< \*Sg<sup>w</sup>etalanas; later called *Colonnata* or *Colonna* < \*G<sup>w</sup>aulanas), *Orvieto*, and *Viterbo* (\*Hubras \*Sg<sup>w</sup>etas, “settlement of \*Sg<sup>w</sup>etas“). \*Sg<sup>w</sup>ytas reached southern Italy and were mentioned in the founding myths of Calabria (see below).

### *Scatinavi, Scani, Gothi and Sveti*

As \*G<sup>w</sup>umbras previously, \*Sg<sup>w</sup>etas and \*Sg<sup>w</sup>ytas reached the coast of the North Sea from the Alpine area, following the course of Elbe and Rhine rivers. The forms \*Sg<sup>w</sup>e/ytas probably changed by vowel variation also in \*Sg<sup>w</sup>otas already in the Alpine and Central Europe. By the North Sea, also as a consequence of subsequent migrations of \*Skytas, the variants \*Skotas and \*Skatas were generated by change of labiovelar in voiceless velar and additional vowel variation. Talking about the frozen sea that *Cimbrians* called with the mentioned name *Morimarusam* and that probably was part of the North Sea, Pliny the Elder (Plinius: IV, 94) cites an island a day away from *Scythiam Baunonia* (< \*G<sup>w</sup>aunonia) and later calls the Scandinavian Peninsula *Scatinavia*, thus attesting the presence of \*Skatas in Scandinavia. From the form \*Skatas the name of the eponymous goddess *Skadi* derives.

In Scandinavia, we also find attested the change of labiovelar in aspirated voiced labial, already developed in the Alpine area, in the name of *Sveti* (< \*Sg<sup>w</sup>etas; also *Svetidi*; Iordanes: III, 23) or *Sueoni* (< \*Sg<sup>w</sup>aunas or \*Sg<sup>w</sup>auas; also *Suiones*; Tacitus: XLIV), whence the name of *Sweden* (Lat. *Svetia/Svecia*).

Between Denmark and Sweden, the fall of initial s occurred in the name \*Sg<sup>w</sup>o/ytas, originating the name of *Goths* (Lat. *Gutae*, *Gothi*, *Gothones* or *Gotones*, Old Nor. *Gotar* and *Gutar*), also by assimilation to the adjective \*g<sup>w</sup>autas. Ptolemy (Ptolemaeus: II, 10, last table) situates *Goths* in the south of *Scandia* (Scandinavia). The name *Scandia* is probably derived from a mix of the names \*Skatas (< \*Swagautas or \*Gausgautas) and \*Scanas (< \*Swag<sup>w</sup>aunas or \*Gausg<sup>w</sup>aunas), whence the name *Scania*.

It is possible that in Scandinavia \*Skatas / \*Sg<sup>w</sup>etas / \*G<sup>w</sup>autas, with caucasoid somatic morphology, assimilated the language of neighbouring Proto-Germanic peoples with depigmented sinanthropoid morphology. It is also possible that they were indeed the ones who Indo-Europeised the northern Europe sinanthropoid peoples creating the Germanic dialects. However it is more probably that the Germanic languages were generated only a long time after the first migrations of \*Sg<sup>w</sup>e/ytas in Denmark and Sweden. The Germanic language of the first attestations, that are the runic inscriptions of the third century and the Ulfila's Bible of the fourth century, still appears in fact very homogeneous and then recently formed. As we will see, \*Thyrg<sup>w</sup>aunas probably contributed to the genesis of the Germanic people and their languages.

### *Scots and Picts*

From the coast of the North Sea, \*Skytas and \*Skotas crossed the English Channel and reached Britannia. Thence, they ventured to the north of the island and to Ireland, changing their name respectively to \*Skittas > \*Kittas > \*Pittas (*Picts*, Lat. *Picti*) and to \*Skottas (*Scots*, Lat. *Scotti* or *Scoti*). Romans reinterpreted the name of \*Pittas as *Picti*, namely painted, because the latter had the custom of painting their body (Taylor 1864: 87). The name of \*Skytas, later merged with that of \*G<sup>w</sup>aulatas, also evolved through the forms \*Kytas \*G<sup>w</sup>aultas > \*Kyltas > \*Pyltas > \*Pyrtas, wich

probably were confused and mixed with the forms *\*Pittas* and *\*Pyrdas*. The latter was perhaps derived from *\*Thyrg<sup>w</sup>aunas* (*\*Thyrg<sup>w</sup>aus* > *\*Phyrdas* > *\*Pyrdas*) who probably reached Scotland, as we will see, at the end of the second millennium BC. From Ireland, *\*Skottas/Scoti* migrated to Scotland in the sixth century.

In Britain and Ireland the *\*Sg<sup>w</sup>e/ytas* language remained closer to the original form than the Scandinavian one and came under the influence of Germanic languages only after the conquest of the Anglo-Saxons (fifth and sixth centuries) and Vikings (ninth to eleventh centuries).

### *Baltics, Latins, and Veneti*

Shortly after the arrival of *\*Sg<sup>w</sup>etas* and *\*Sg<sup>w</sup>ytas*, central Europe was reached by *\*G<sup>w</sup>aunatas*, *\*G<sup>w</sup>aulatas* and *\*G<sup>w</sup>aulatanas*. It is possible that, pressed by *\*G<sup>w</sup>aulg<sup>w</sup>aunas* and *\*Thyrg<sup>w</sup>aunas*, *\*G<sup>w</sup>aulatas* divided in two branch, one of which directed toward central and southern Europe and one northward. From the contract name *\*G<sup>w</sup>aultas*, the name of *Balts* (Lith. *Baltai*) derives, whence the Baltic Sea was named, whence in turn the terminology derives, by which some populations who lived on the southern coast of that sea are designated, namely the *Baltics* or *Baltic* peoples .

The Baltic languages, particularly *Lithuanian*, show similarities in the lexicon with Latin. This leads us to think that the names of *Latvians*, *Lithuanians* and *Latins* may have a common origin from the form *\*G<sup>w</sup>aulatanas*. It is important to observe that in these three names no trace remains of the root *\*g<sup>w</sup>au*. However, it is reasonable to suppose the derivation from that root by analogy with the names of other peoples, as well as for Latin term *lactis* we can assume the derivation from the same root *\*g<sup>w</sup>au* by analogy with Gr. γάλα-γάλακτος. It is then possible that Italic *\*G<sup>w</sup>aulatanas* separated from *Baltics* soon in the same area where early *\*G<sup>w</sup>aulatas* settled and which was called *\*G<sup>w</sup>aulatàn* or later in the *Baltic* area.

Among the names of *Baltic* peoples, in those of *Galindi*, *Semigallians*, and *Latgolic* we find a clear connection with the adjective *\*g<sup>w</sup>aulas*. It is a diffused opinion (Villar 2011: 406) that these names are derived from Balt. *galas*, which means border. However, it is natural that when *\*G<sup>w</sup>aultas* migrated in the Baltic region and partly began to settle devoting to agriculture, villages and later towns arose near the houses of the farmer, while the cows breeders continued to pasture their herds in the surrounding areas while keeping commercial and cultural relations with those who became sedentary. In this situation, the adjective *\*g<sup>w</sup>aulas* was used to indicate the peripheral territories populated by farmers and thus acquired the meaning of periphery and border.

In the Baltic area, we also find the forms *\*G<sup>w</sup>aulas* and *\*G<sup>w</sup>aulanas* with labiovelar unvoicing in the name of *Poles* (< *\*Kaulas* < *\*G<sup>w</sup>aulas*, Pol. *Polacy*, Lat. *Poloni* < *\*Kaulanas* < *\*G<sup>w</sup>aulanas*). The same labiovelar unvoicing appears in the name of the city of *Kaunas* (< *\*G<sup>w</sup>aunas*) and further south, in *Pannonia*, in the names of Celtic *Cotini* (*\*Kautanas* < *\*G<sup>w</sup>autanas*) and *Pannonians* (Lat. *Pannoni* < *\*Kaunanas* < *\*G<sup>w</sup>aunanas*) themselves.

The connection between Baltic and Italic *\*G<sup>w</sup>aulatanas* was probably the people of *Veneti*, that in ancient times settled between the Danube river and Central Europe areas. The ancient Italic Venetic is in fact one of the languages closest to the Latin. It is probable that a part of the ancient *Veneti* people contributed to the genesis of the *Gallic* people, whence the *Armorican Veneti* (Caesar: III, 8 ), another merged with the Italic peoples, whence the *Adriatic Veneti* (Herodotus: V, 9 ), and the remainder, the *Venedi*, stationed near Vistula river (Plinius: IV, 97; Tacitus: XLVI), integrated with subsequently immigrated *\*Swagautas* and much more recently was absorbed by Slavic peoples, whence the *Wends* (Ger. *Wendes*; Martinet 1987: 109).

The name of *Veneti* probably derives from the term *\*G<sup>w</sup>aunatas*, through a process (*\*G<sup>w</sup>aunatas* > *\*G<sup>w</sup>unatas* > *\*Hunet/das* > *\*Unet/das* > *\*Uenet/das*) that left an intermediate attestation in the name of the Romanian district *Hunedoara* (< *\*Hunedarum*) of the city of Sarmizegeteusa, mentioned in the first parte of this study. The Italic *\*G<sup>w</sup>aulatanas*, the *Latins*, crossing the Adriatic *Veneti* territory, settled among Italic *\*Sg<sup>w</sup>etas* in a region that from them was called *\*G<sup>w</sup>aulatàn* or

\*G<sup>w</sup>aulatia \*Sg<sup>w</sup>etas, whence Lat. *Latium Vetus*. An attestation of the term \*G<sup>w</sup>aulatia remains in the name of the city of *Collatia*, located nearly 5 km east of Rome.

### *Celts, Gauls, and Galatians*

Reached central and Alpine Europe, \*G<sup>w</sup>aulatas merged with \*Hubaras and the previously immigrated \*Swag<sup>w</sup>autas, and later with \*G<sup>w</sup>aulg<sup>w</sup>aunas and a few \*Thyrg<sup>w</sup>aunas people, also absorbing the sparse original tribes of depigmented Sinanthropoids and giving rise to a people who would evolve over the centuries, acquiring morphological (scarcely pigmented Caucasoid), linguistic, and cultural homogeneity. In the course of time their name underwent alteration of the root vowel with alternate resolution of labiovelar. \*G<sup>w</sup>aultas became *Κέλται* (Strabo: IV, 6, 3; Plutarchus: *Themistocles and Camillus*, 15) or *Κελτοί* (Herodotus: II, 33; *Celts*, with unvoiced velar), name under which the Greek colonists of *Μασσαλία* (< \*Mor-g<sup>w</sup>aulia, *Marseille*) originally called the hinterland inhabitants (Villar 2011: 443). However, Romans knew them as *Galli* (Caesar; < \*G<sup>w</sup>aulas, with voiced velar, *Gauls*) and Greeks themselves at the time of the back flow towards the Balkan region of the third century BC knew them as *Γαλάται* (Strabo: XII, 5, 1; < \*G<sup>w</sup>aulatas, *Galatians*).

Among the Gaulish tribes we can find traces of \*Swag<sup>w</sup>autas in the name of *Bituriges* (< \*Sg<sup>w</sup>ytarajas, kings of all \*Swag<sup>w</sup>autas, ie of the world), *Caletes* (< \*G<sup>w</sup>aulatas), *Gabali* (< \*G<sup>w</sup>aug<sup>w</sup>auli), *Vellavi* and *Volcae* (< \*G<sup>w</sup>aulg<sup>w</sup>auas) and in the name *Casses* or *Catu* (< \*G<sup>w</sup>autas) that we can find in compounds as *Boiocasses* (< \*G<sup>w</sup>auag<sup>w</sup>autas), *Veliocasses* (< \*G<sup>w</sup>aulag<sup>w</sup>autas), *Cassivelauni* or *Catuvellauni* (< \*G<sup>w</sup>autag<sup>w</sup>aulanas) and *Caturiges* (< \*G<sup>w</sup>autarajas, kings of *G<sup>w</sup>autas*). Among the *Aquitanian* tribes we can find similar traces in the name of *Cocosates* (< \*G<sup>w</sup>aug<sup>w</sup>ausatas), *Gati* (< \*G<sup>w</sup>autas) and *Vocati* (< \*G<sup>w</sup>aug<sup>w</sup>autas), among *Belgae* (see below) in the name of *Bellovaci* (< \*G<sup>w</sup>aulag<sup>w</sup>augas).

In the first half of the first millennium BC *Celts* diffused through the current France and, crossing the Pyrenees Mountains and the English Channel, ventured into Spain and Britain, respectively. In Spain *Celts* probably settled separately from \*Hubaras (*Iberians*) and \*Gausgaunas (*Basques*), while in Britain merged with \*G<sup>w</sup>umbras, \*Sg<sup>w</sup>e/ytas, and \*G<sup>w</sup>aul/Thyrg<sup>w</sup>aunas who were previously immigrated in the island.

### *Tyrsini and Volsini*

At the beginning of the migration process that culminated in the great migration of the XII and XIII century BC \*Thyrg<sup>w</sup>aunas were driven by eastern peoples to flow back into the territory of \*G<sup>w</sup>aulg<sup>w</sup>aunas. In China \*Thyrg<sup>w</sup>aunas, nomad cow breeders, had come in contact with culturally more advanced peoples. They had probably learned arts such as the ornamental metal manufacturing, morass drainage and perhaps writing. Flowed back among the roughest \*G<sup>w</sup>aulg<sup>w</sup>aunas, with some of them they created a confederation of peoples speaking different languages, over which they took the power, although they were a minority. In the course of the migration process, the confederation or some of its tribes (probably called \*Mykg<sup>w</sup>aunas, as we already mentioned) reached Anatolia, the Balkan region, and the Alpine area. When it arrived in Central Europe, the labiovelar g<sup>w</sup>, as mentioned in the first part of this study, was resulted in voiced dental *d*, also aspirated *z*, or voiced sibilant *s* in the \*Thyrg<sup>w</sup>aunas language and in voiced labial *b*, also aspirated *v*, in the \*G<sup>w</sup>aulg<sup>w</sup>aunas one.

From the Alps the confederation of *Tyrsini* (Greek-Latin translation of Etr. \*Tyrzna < \*Thyrg<sup>w</sup>aunas, from which also the endonyms Etr. *Tarchnas* and \*Tarzna > \*Rzna > Razna) and *Volsini* (Latin translation of Etr. *Velzna* < \*G<sup>w</sup>aulg<sup>w</sup>aunas) descended on Italy settling among the descendants of \*G<sup>w</sup>umbras, \*Sg<sup>w</sup>e/ytas, and \*G<sup>w</sup>aulatanas as far as in Campania. We can find traces of \*Thyras/\*Thyrg<sup>w</sup>aunas passing through the Alpine area in the names of *Tyrol* (< *Tyral*; Kühebacher 1991: 470-471) and *Kanton Thurgau* (< \*Thyrg<sup>w</sup>aus) in Switzerland. We have an

additional evidence in the Alpine people of *Reti* (< \**Reza* < \**Rezna* < \**Rzna*; cf. Etr. *Razna*), for language and customs similar to *Tyrsini*.

It is probable that *Tyrsini* arrived as the last on the Italian soil persuading *Volsini*. The latter, who in their language probably identified themselves by names like \**Volvoni*, \**Bolboni*, \**Bolzoni*, and similar, stopped in lands most suitable for cow breeding, while the former headed for the commercial ports and towards the marshes, the “maremme”, which they could transform into fertile lands thanks to the drainage techniques they had learned and developed in China. In historical age *Tyrsini* appear to be settled mainly by the Tuscan coast and on the border between Tuscany, Lazio and Umbria, while *Volsini* in the surrounding areas and Padania. We can find evidence of *Tyrsini* for example in the names of the cities of *Tarquinia* (< \**Thyrg<sup>w</sup>auria*), *Perugia* (Lat. *Perusia* < \**Pherhusia* < \**Therghusia* < \**Thyrg<sup>w</sup>ausia*), *Sarsina* and *Sarzana* (< \**Sarzna* < \**Targhana* < \**Thyrg<sup>w</sup>auria*), and in the *Tarquini* lineage and *Tyrrhenian* Sea. We can instead find attestations of \**G<sup>w</sup>aulg<sup>w</sup>auras* and Swag<sup>w</sup>autic (Indo-European) language speaking tribes in the names of the cities of the axis *Bolzano*, *Bologna* (Etr. *Velzna*, Lat. *Felsina*), *Bolsena* (Etr. *Velzna*, Lat. *Volsini*) and of the cities of *Vulci* (< \**G<sup>w</sup>aulg<sup>w</sup>auras*), *Veii* (< \**G<sup>w</sup>auas*), and *Populonia* (Etr. *Pupluna* or *Fufluna*, from the name of God *Fufluns*, metathesis of *Fulfun* < \**G<sup>w</sup>aulg<sup>w</sup>auras*, *Galvano*; from \**G<sup>w</sup>aulg<sup>w</sup>auras* also Ger. *Volk*, Lat. *populus* > Lat. *Populonia*). We have evidence of both \**Thyrg<sup>w</sup>auras* and \**G<sup>w</sup>aulg<sup>w</sup>auras* (or \**G<sup>w</sup>aulg<sup>w</sup>auas*, *Volsci*) in the name of the cities of *Volterra* (Lat. *Volaterrae*, Etr. *Velathri*, < \**G<sup>w</sup>aulathyras*), *Feltre* (Lat. *Feltria*, Etr. *Felthuri*, *Velhatre* < \**G<sup>w</sup>aulathyras*), *Velletri* (Lat. *Velitrae*, Etr. *Veltri*, *Velthri* < \**G<sup>w</sup>aulathyras*), and maybe *Kainua* (< \**G<sup>w</sup>auria*, Marzabotto).

The city of *Ravenna*, on the northwestern coast of the Adriatic Sea, was founded, as we said, by *Tyrsini*, who left to the city their endonym *Razna* (< \**Arzna* < \**Tarzna* < \**Thyrg<sup>w</sup>auria*). The city then passed to *Volsini*, who pronounced the name as *Rabona* or *Rabenna*, having changed in their language the labiovelar *g<sup>w</sup>* into labial *b*. The memory of these events was confused by the time of Strabo (Strabo: V, 1, 7), which reports that the city of *Ravenna* was founded by *Thessalians* (< \**Thyrg<sup>w</sup>auras*). These, unable to suffer the outrages of neighbour *Tyrrhenians* (*Τυρρηνοί* < \**Thyrg<sup>w</sup>auras*), left the city to the *Umbrians*. Actually, it was precisely the *Tyrrhenians* or *Tyrsini* to found the city, as a port for trade with \**Thyrg<sup>w</sup>auras* from eastern Mediterranean Sea (\**D/S/Tardanas*). But when probably the roughest *Volsini* occupied with their herds the land close to the city, *Tyrsini* moved towards the *Tyrrhenian* coast, leaving the territories previously occupied partly to *Volsini* themselves and partly to *Umbrians*. It is probable that on the *Tyrrhenian* coast *Tyrsini* found commercial colonies already founded by merchants of related populations coming from Anatolia and Syria through stopovers on the African and Sardinian coasts. It is possible that the *Tarquini* (Etr. *Tarchnas*) lineage, in whose name the labiovelar *g<sup>w</sup>* results in aspirated labial *ch*, descended from western \**Thyrg<sup>w</sup>auras*, arrived in Italy during the great migration process before the eastern ones (Etr. *Razna*), or even migrated by sea as Anatolian colonists (cf. \**Tarhunas*).

The names of the tribes and cities were variously pronounced in the different confederation dialects. From the alternation of \**Thyrsunas* and \**Thyrg<sup>w</sup>hunas* (whence Etr. *Tarchnas*) the term \**Thyrsk-as* originated, whence later Lat. *Tuscus* and Lat. *Etruscus* (probably with an additional euphonical *e* preceding \**Thyrskas* < \**Thyrskas*). Of the *Volsini* cities we know the Latin names derived from the *Tyrsinian* ones, while the current names are often derived from the *Volsinian* names. For example, we know the Latin name *Felsina* from Etr. *Velzna*, but the corresponding *Volsinian* one had to be \**Bolbona* and \**Bolwona* (whence later *Bol'ona*, *Bolonia* and *Bologna*, with a not survived Roman reinterpretation as *Bononia*).

Of the common origins of *Etruskans* (< \**Thyrg<sup>w</sup>auras*) and *Scythians* (< \**Swag<sup>w</sup>aut/nas*) we find an evidence in the foundation myths. In the *Etruskan* one the divination art and rituals are in fact revealed to the eponymous *Tarchunus* or *Tarchòn* (< \**Thyrg<sup>w</sup>auria*) by a being named *Tarchies* (< \**Thyrg<sup>w</sup>aus*, Lat. *Targes-Targetis* or *Tages-Tagetis*; Cicero: 2, 23; eponymous deity), whose name recalls that of *Targitaos*, the *Scythian* progenitor, to whose sons gold symbols of arts and social divisions appeared from the sky.

In Italy *Volsini* found populations closely related in language and customs. With them they often allied against *Tyrsini*. The history of Ancient Rome shows how the alternate coalitions of \*G<sup>w</sup>aulg<sup>w</sup>aunas, \*G<sup>w</sup>aulatanas, \*Sg<sup>w</sup>e/ytas, and \*G<sup>w</sup>umbras gradually neutralised the cultural superiority of *Tyrsini*. At the time of the foundation and first expansion of Rome, the *Etruscan* confederations had incorporated the previously immigrated Italic peoples, but the contrast between \*Thyras e \*G<sup>w</sup>aulas remained alive until the *Etruscan* surrender to the Rome power. The names of the *Etruscans* handed down by the history betray the membership of the different factions. *Aulus* and *Caelius Vibenna* (Etr. *Aule* and *Caile Vipina* < \*G<sup>w</sup>aulas \*Swag<sup>w</sup>aunas) probably had a *Sabine* origin and sided with *Volsini*, while *Lars Porsena* (Etr. *Pursena* < \*Phyrsena < \*Thyrg<sup>w</sup>auna; cf. Etr. -sena with Celt. -bona) with *Tyrsini*.

By Romans (Livius: IV, 25) we are informed that the representatives of the Etruscan peoples congregated at the *Fanum Voltumnae* (temple of *Voltumna* or *Voltumnus*). Actually, by the name we can infer that, at least in origin, it was a sacred place for *Volsini* and the people related to them. We can in fact derive the name *Voltumna* from \*g<sup>w</sup>aula-tamanas, by analogy with Gr. τέμενος (“delimited place”, “sacred place”, meaning the Lat. *sacrum* and *sacellum*), or even from \*g<sup>w</sup>aulata-samanas by analogy with Lat. *omnes* (all). The “sacred place for all \*G<sup>w</sup>aulas or \*G<sup>w</sup>aulatas“ was venerated by these as home of a deity that joined different peoples, deity that became the god of the variety and change during the Roman age.

#### *Belgae, Frisii, Prussians, Fergusians and Caledonians*

While Etruscans descended on Italy, other tribes of \*Thyrg<sup>w</sup>aunas and \*G<sup>w</sup>aulg<sup>w</sup>aunas headed along the *Rhine* river to the North Sea. We already observed that the name of Danes can have a \*Thyrg<sup>w</sup>auna origin. The presence of \*Thyrg<sup>w</sup>aunas by the North Sea finds an attestation also in the name of the old *Frisians* (Lat. *Frisii* < \*Phrysi < \*Thyrg<sup>w</sup>as < \*Thyrg<sup>w</sup>auas, cf. *Phrygians*) and probably in the name of the *Thy* district or *Thysyssel* in northwestern Jutland, while that of \*G<sup>w</sup>aulg<sup>w</sup>aunas in the name of the old *Belgians* (Lat. *Belgae* < \*G<sup>w</sup>aulg<sup>w</sup>auas) and some of the mentioned Celtic tribes. Moreover, by the Baltic Sea too we can find traces of \*Thyrg<sup>w</sup>aunas in the name of the old *Prussians* (Lat. *Pruteni*, Lith. *Prūsai* < \*Phrysas < \*Thyrg<sup>w</sup>as < \*Thyrg<sup>w</sup>auas), who later underwent the influence of *Baltic* peoples. We can also find and traces of \*G<sup>w</sup>aulg<sup>w</sup>aunas in the name of primitive *Burgundians* (Lat. *Burgundii* or *Burgundiones* < \*G<sup>w</sup>aulg<sup>w</sup>auatas or \*G<sup>w</sup>aulg<sup>w</sup>aung<sup>w</sup>aunas, cf. Bologna family name *Borgonzoni*). The name of *Rhine* river itself (Lat. *Rhenus*, also the Italian homonymous one named *Ragn* in Bologna dialect, cf. Etr. *Razna*) probably derives from \*Thyrg<sup>w</sup>aunas (> \*Rg<sup>w</sup>aunas > \*Rhenas > *Rhenus*; cf. *Rhesos* river in Anatoly).

At the end of the second millennium BC \*G<sup>w</sup>aulg<sup>w</sup>aunas and probably a minor part of \*Thyrg<sup>w</sup>aunas from the North Sea coast crossed the English Channel and diffused in Britain among the populations of \*Sg<sup>w</sup>ytas, \*G<sup>w</sup>umbras, and \*Hubratanas. In Britain we find testimony of \*G<sup>w</sup>aulg<sup>w</sup>aunas in the name of the *Arthurian* cycle hero *Gaulgaunus-Gwalchmei-Gawain-Galvano-Walewein*, who was son of *Morgause*, sister of *Morgaine* and half-sister of King *Arthur Pendragon*. In these names we find recalls to cow breeders by the sea (*mor-g<sup>w</sup>aun/sas*) and also to \*Thyrg<sup>w</sup>aunas (\*Thyrthyras > \*Tarthyras > *Arthur*; \*G<sup>w</sup>auna \*Thyrg<sup>w</sup>aunas > \*Ghona \*Thairghonas > \*Ken \*Thraigon > *Pen Draig* or *Pendragon*), people half-brother of \*G<sup>w</sup>aulg<sup>w</sup>aunas.

In the same period, \*Thyrg<sup>w</sup>aunas from the Danish peninsula moved to Scandinavia pressing *Scani*, *Scati*, *Sveti*, and *Goths* to the east and diffused along the coast of Norway. Hence they moved to Scotland and Ireland. Geoffrey of Monmouth (Monmouth: II, 1) reports a reinterpretation according to which the mentioned Humber river take name from an homonymous king of the *Huns*, landed at Scotland around 1000 BC and subsequently drowned in the river while retreating from an incursion in Loegria. The same author mentions a later king of the *Huns* named *Gwanius* (< of \*G<sup>w</sup>aunas = \*Hunas) hired together with the king of the *Picts* *Melga* by Emperor Gratian (late fourth century)

against the Briton Maximian (Monmouth: V, 16). It is possible that these *Huns* were actually \*Thyrg<sup>w</sup> *aunas* settled between Ireland and Scotland. In this area we find in fact the *Fergus* (< \*Thyrg<sup>w</sup> *aus*) dynasty (Gael. *Uì Fergusa*), that gave kings to *Picts* (**Causantín** Mc Fergusa) and Dál Riata (Fergus Mór Mc Eirc). An additional testimony of \*Thyrg<sup>w</sup> *aunas* in Scotland is probably given by Ptolemy (Ptolemaeus: II, 20) who mentions in this area the people of *Taexali* or *Taezali* (*Ταιζαλοι* or *Ταιζαλοι*), whose name, as that of *Thessalians*, can be derived from \*Thyrg<sup>w</sup> *aulas*.

It is possible that the name of *Caledonians*, a confederation of tribes of *Picts* who lived in Scotland in pre-Roman and Roman times, derives from \*G<sup>w</sup> *aulatanas* (> \*Galatanas > Lat. *Caledones* or *Caledonii*). However, considering, the presence of the suffix *-dones* in the name of a people who lived in a land also populated by \*Thyrg<sup>w</sup> *aunas*, it is more probable that the term *Caledones* is an exonym that in the \*Thyrg<sup>w</sup> *auna* language indicated the tribes of \*G<sup>w</sup> *aulg<sup>w</sup> aunas* (> \*G<sup>w</sup> *aulag<sup>w</sup> aunas* > \*Galadonas > *Caledones*). It is also possible that it derives from the confusion and mix of the names \*Galatanas and \*Galadonas by which the Indo-European speaking tribes were indicated.

It is probable that the language of \*Thyrg<sup>w</sup> *aunas* contributed to the formation of the Germanic one, mainly in the central and southeastern Europe more than in the Scandinavian area. In fact, we have already observed that the Germanic shift from *k* to *h* can be derived from the tendency of \*Thyrg<sup>w</sup> *aunas* and their descendants to mute or aspirate the velars. Also the plural form ending in *-ar*, which is characteristic of the Etruscan language, can have influenced the Germanic plural forms (cf. Old Norse *Gutar* or *Gotar*, Goths).

#### *Boii and Senones*

Also in Central-European and Alpine area, as in Italic *Volsini*, in the name of \*G<sup>w</sup> *aulag<sup>w</sup> aunas* or \*G<sup>w</sup> *aulag<sup>w</sup> auas* the change of labiovelar to labial no more aspirated occurred and is attested together with the contraction of the diphthong *au* to *o*, previously occurred in the region around *Volga* river. Actually, in that area \*Bolboni (< \*G<sup>w</sup> *aulag<sup>w</sup> aunas*) and \*Tarsenar (< \*Thyrg<sup>w</sup> *aunas*) were probably distinguished by the way they changed and pronounce in they own dialects the labiovelar *g<sup>w</sup>*, and then indicated as \*Boni (< \*G<sup>w</sup> *aunas*) or Boii (< \*G<sup>w</sup> *auas*) and \*Senar (< \*G<sup>w</sup> *aunas*), omitting suffixes \*Bol- and \*Tar -.

In the course of time the people of \*Senar, in Central and Alpine Europe even less numerous than in Padania, assimilated the language of \*Boni. It is probable that at the time of the descending on Italy, at the beginning of the fourth century BC, \*Boni and \*Senar constituted an only people, for which the Etruscans still felt a strong affinity. *Volsini* and *Tyrnsini* distinguished them with the most familiar name. In the *Volsinian* area, particularly in Emilia, they were called \*Boni or Boii, while in the *Tyrnsinian* area, between Romagna, Tuscany and Marche, they were distinguished as \*Znar or \*Senar and the city in which they settled was called *Sena*, just like a *Tyrnsinian* city (cf. *Ce-sena*).

Romans knew them first (fourth century BC) as *Senones* (< \*G<sup>w</sup> *aunanas*; Livius: V, 34) through the *Tyrnsini* of Chiusi. But later (second century BC) in Emila they knew them as *Boii* (Livius: XXXIII, 37), *Boni* or *Bononi* and called *Bononia* (< \*G<sup>w</sup> *aunania* > *Senonia*) the area where this people were mainly settled, which *Volsini*, as we said, and \*Bolboni called \*Volvononia, \*Bolbonia, \*Bolwononia and similarly (> \*Bol'ononia > *Bologna*; also by analogy with \*G<sup>w</sup> *aulonia* > *Boulogne*, *Boulogne sur Mer*, *Boulogne sur Seine*, *Bolonia*).

From *Boii* the names of *Bohemia* (Lat. *Boiohaemum*; cf. Ger. *Heim*, Eng. *home*, Gr. *κόμη*) and *Bavaria* (< \*G<sup>w</sup> *aua/erum*) derive, from *Senones* the names of the city of *Senigallia* in Italy and *Seine* river in France.

#### *Oenotrians, Peucetians, and Morgetians*

As we saw, at the end of the third millennium BC the area between the Black Sea and the southern Adriatic Sea was inhabited by tribes of \*Swag<sup>w</sup> *autas*, \*Swag<sup>w</sup> *aunas*, and \*Swag<sup>w</sup> *aulas*, who also

were distinguished by the abbreviated names \*G<sup>w</sup>autas, \*G<sup>w</sup>aunas, \*G<sup>w</sup>aulas and derived. At the beginning of the second millennium BC, *Sicels* (Lat. *Siculi* < \*Swag<sup>w</sup>aulas) and *Sicani* (< \*Swag<sup>w</sup>aunas) were pressed from *Thessalians* (< \*Thyrg<sup>w</sup>aulas) and relatives to cross the Otranto Strait and settle in southern Italy, where they cohabited with *Bruttii*, *Calabri*, *Ausonones*, and *Osci*, while other tribes of \*Swag<sup>w</sup>autas descended on Greece. The migration flow to these regions continued for most of the millennium, as a consequence of the process that culminated in the great migration of the XII and XIII century BC.

According to Dionysius of Halicarnassus (Dionysius: I, 11, 1-4), *Calabria* was inhabited by *Arcadian* colonists, who first among the Greeks crossed the Ionian Gulf being led by *Oenotrus*, begot by King *Lycaon* (grandson of a former *Lycaon*) 17 generations before the Trojan War. *Oenotrus* left with his brother *Peucetius* and others of his people. *Peucetius* settled over the *Iapygian* promontory, while *Oenotrus* headed for the sea west of Italy, said *Ausonium* from *Ausones* that had inhabited its coast. Citing Antiochus of Syracuse, Dionysius of Halicarnassus also reports (Dionysius: I, 12, 3) that the *Oenotri* descendants, initially called *Oenotrians*, later were ruled by King *Italus*, whence the name of old *Italians* (Lat. *Itali*, Greek *Ἰταλοί*), and then King *Morgetes*, whence the name of *Morgetians* (Lat. *Morgetes*, Greek *Μόργητες*). *Morgetes* hosted *Sicelus*, who create its own kingdom. The genealogy of *Calabrians*, reported by Dionysius of Halicarnassus and integrated by other historians (Strabo: VI, 1, 5-6; Josephus 94: I, 6, 1), reflects the succession of peoples who inhabited the ancient Calabria: *Ausones* or *Ascanaxes*, *Oenotrians*, *Peucetians*, *Itali*, *Morgetians*, *Sicels*.

The *Arcadia*, from which *Oenotrus* and *Peucetius* came according to Dionysius, was not the historical Peloponnesian region, but a northern Balkan area where Hellenic peoples settled before descending on the southern peninsula through subsequent waves (Villar 2011: 559). Therefore the two brothers symbolise relative peoples who reached Italy through the Otranto Strait before the descending of *Itali* (< \*Sg<sup>w</sup>ytuli < \*Sg<sup>w</sup>ytas). The names can be connected with those of *Veneti* (< \*Hunetas < \*G<sup>w</sup>aunatas) and the Danube isle of *Peuce* (< \*Kaukas < \*G<sup>w</sup>aug<sup>w</sup>aus) and lead to assume that *Oenotrians* and *Peucetians* belonged to the Latin-Venetic-Dacian-Baltic branch. The name of *Oenotrians* can also be derived from \*G<sup>w</sup>aunathyras (> \*Haunatras > \*Oenotrus) and refer to a mixed people of \*G<sup>w</sup>aulg<sup>w</sup>aunas and \*Thyrg<sup>w</sup>aunas, as attested in the Balkan area. The recurrence of the name *Lycaon* in the genealogy and the passage through territories later known by names such as *Albania* (cf. Old Pers. *varka*) and *Lucania* (cf. Gr. *Λύκος*) lead to think that *Oenotrian* and *Peucetian* tribes were descendants of \*Swag<sup>w</sup>autas *varkan*as. The name of *Morgetians* (Lat. *Mor-getes* < \*Mor-g<sup>w</sup>autas) probably means “*Getae of the sea*”, perhaps *Cimmerians* (< \*G<sup>w</sup>auta-maras) chased out of the Black Sea or *Getae* who crossed the Adriatic Sea more recently.

#### *Achaeans, Ionians, Aeolians, Hellenes, Dorians, and Danaans*

In Greece \*Swag<sup>w</sup>autas came through subsequent migration waves since the beginning of the second millennium BC, overlapping the population who lived there, derived from a mixture of primitive sinanthropoids, Anatolic \*Parsthas, and \*Hubaras (Iberians). The presence of \*Hubaras in northern Greece is attested by the name of *Evros* river (Gr. *Ἐβρος*, Lat. *Hebrus*). The pre-Hellenic population was indicated by the historians with the name *Pelasgians* (*Πελασγοί*; Herodotus: I, 57), that originally referred instead, as we saw, to the tribes of \*G<sup>w</sup>aulas. The various tribes with which \*Swag<sup>w</sup>autas came into contact called them by different names: *Achaeans* (Gr. *Ἀχαιοί*; Herodotus: I, 145; < *Ἀχαιφοί* < \*Ag<sup>w</sup>auai < \*G<sup>w</sup>ausg<sup>w</sup>auas or \*Swag<sup>w</sup>auas), *Ionians* (Gr. *Ἴωνες*; Herodotus: I, 28; < *Yaunas* < \*G<sup>w</sup>aunas), *Aeolians* (Gr. *Αἰολέες*; Herodotus: I, 28; < \*G<sup>w</sup>aulas), *Hellenes* (*Ἕλληνες*; Herodotus: II, 1; < \*G<sup>w</sup>aulanas; see also *Geloni* and *Alani* in the next section).

The name of *Achaeans* was recognized in the term *Ahhiyawa* reported in *Hittite* texts of the thirteenth BC (Forrer 1928; Finkelberg 1988). Homer in the *Iliad* uses the term *Ἀχαιοί* (Homer: II,

row 123) to indicate the *Mycenaeans* (< \*Mykg<sup>w</sup>auanas) and the term Ἕλληνες (Homer: II, row 684) to refer to the inhabitants of Thessaly, the territory where originally *Aeolians* were settled. The general name *Hellenes* (<\*G<sup>w</sup>aulanas) was in fact derived from that of *Aeolians* (\*G<sup>w</sup>aulas) through the process \*G<sup>w</sup>aulas > \*G<sup>w</sup>aulân (country of \*G<sup>w</sup>aulas) > \*G<sup>w</sup>aulanas (from the country of \*G<sup>w</sup>aulas).

The name of *Ionians* appears in the Knossos tables (Xd 146) dating back to the period between 1400 and 1200 BC, under the form *Iawone*. Homer in the *Iliad* calls the *Ionians* as Ἴωνες (Homer: XIII, row 685). The Jews knew them as *Yawan* (*Genesi*: 10, 2), the Assyrians as *Iaunaia* (Foley 2005: 294). Persians indicated *Ionians* of Asia Minor simply as *Yauna* (Szemerényi 1980: 11-14), the Greeks of the motherland as “*Yauna paradraya*” (“*Ionians* beyond the sea”), and *Macedonians* (<\*Mik-g<sup>w</sup>auanas) as “*Yauna takabara*” (“*Ionians* with overhead shields”). According to Herodotus (Herodotus: VIII, 73), at its time the only *Ionian* tribe who still lived in Peloponnesus was that of *Cinuri* (Κυνούριοι). This name is probably derived from a more archaic \*Κυνούριοι that can be connected to the forms \*G<sup>w</sup>auaryas- \*G<sup>w</sup>auamaras, from which also the name of *Cimmerians* can be derived. Herodotus also says that *Ionians* and *Aeolians* were previously called *Pelasgians*. In fact, as we saw, the *Ionians* and *Aeolians* who stayed in the territories occupied by *Thessalians* and relatives were originally indicated by the names \*G<sup>w</sup>auasthas and \*G<sup>w</sup>aulasthas, later *Penastae* and *Pelasgians*.

*Dorians* arrived in Greece probably towards the end of the second millennium BC. The name of *Dorians* (Gr. Δωριεῖς; Strabo: VIII, 6, 16) probably derives from that of their eponymous ancestor *Dorus* (Gr. Δῶρος; Pseudo-Apollodorus: I, 7, 3), which in turn can result from a more archaic \*Δῶλος or \*Δῶνος (cfr Gr. δῶρον <> Lat. donum), terms that can be derived from \*G<sup>w</sup>aulas and \*G<sup>w</sup>auanas through the phonetic change of labiovelar to dental which is characteristic of the \*Thyrg<sup>w</sup>auanas language. Therefore, *Dorians* could be a tribe belonging to the people of \*Sardanas or to the mixed one of *Mygdones*, that during the migrations of Sea Peoples crossed the Greece and settled in Peloponnesus.

From \*Thyrg<sup>w</sup>auanas also the name *Danaans* (Gr. Δαναοί) comes, which indicated the descendants of *Danaus*. In the *Iliad* the term is used as a synonym of *Argives* (Ἀργεῖοι) and *Achaeans* (Ἀχαιοί). According to the myth reported by Pseudo-Apollodorus (Pseudo-Apollodorus: II, 1, 4-5) *Danaus* was the grandson of Poseidon and Libya, who had two sons, of whom Belus ruled Egypt and Agenor moved to Phoenicia, where he became king. Belus had two twin sons, of whom *Danaus* was set to rule Libya and Aegyptus to govern Arabia. After Aegyptus subjugated the territory to which he gave his name, *Danaus*, by the advice of Athena, built as the first a ship on which, together with his fifty daughters, reached Rhodes and then *Argos*. Here the reigning king *Gelanor* (< G<sup>w</sup>aulanar) surrendered the kingdom to him and the inhabitants were then called *Danaans*. According to Aeschylus (Aeschylus) *Danaus* was accepted in *Argos* by the king *Pelastus* (< \*Pelastha < \*G<sup>w</sup>aulastha), who had taken the decision after consulting with the popular assembly. According to Pausanias (Pausanias: 2, 16, 1 and 2, 19, 3-4) *Danaus* came to *Argos* to claim the throne against *Gelanor*, son of *Sthenelas*. The people chose *Danaus* as king after seeing a wolf fight and win a bull leading a cow herd and interpreting what happened as premonition of the victory of the foreigner over the leader of *Argos*. Pliny the Elder (Plinius: VII, 56, 16) points out that *Danaus* was the first to sail with a ship, whereas previously rafts were used which had been invented by King Erythras to pass from one island to another in the Red Sea.

In the myth of *Danaus* many elements appear condensed and confused, that lead to think that *Danaans* belonged to the people of \*T/D/Sardanas. Like these, in fact, *Danaus* sails following long routes between Libya and the Aegean coasts. Moreover, he settles in the lands of \*Pelasthas and \*Penasthas, who were sedentary \*G<sup>w</sup>aulas and \*G<sup>w</sup>auanas, symbolised by *Pelastus* and *Sthenelas* (also cf. *Mene-laos* and *Plei-sthenes* with Indo-European roots ma/en and stha). The wolf and the bull actually symbolise *Argos* (cf. Old Pers. varka and Lat. albus, see first part) and \*Tarhunans and then the conflict between \*G<sup>w</sup>aulg<sup>w</sup>auanas and \*Thyrg<sup>w</sup>auanas, between \*Mykwenans (*Mycenaeans*) and \*Mykdonans (*Mygdones*). Therefore, it is possible that the names *Dorians* and *Danaans*

originally referred to the same people of \**Thyrg<sup>w</sup> aunas* penetrated by land and sea at the end of the second millennium BC in the Greece inhabited by \**G<sup>w</sup> aulg<sup>w</sup> aunas* and represent a case of Greek language characteristic double (Villar 2011: 556).

## BACKFLOWS

The expansion of Mongolian peoples, as we saw, led most of the eastward migrated \**Swag<sup>w</sup> autas* to flow back to the original land and was probably the cause of the migrations to India and Europe. Also from Central Europe \**Swag<sup>w</sup> autas* continually flowed back towards Black Sea and Caspian Sea. Actually, the \**Swag<sup>w</sup> autas* migrated to Europe remained in contact with their original country through the merchants traveling along Danube and Borysthenes rivers and carrying goods and news. The gradual overcrowding of Central Europe, compared to the availability of pastures for large cow herds and to the deforestation capabilities by the time, led \**Swag<sup>w</sup> autas* to migrate to peripheral areas and often to flow back to previously unattractive areas that had remained less populated.

### *Galatians*

*Celts*, having ventured into Spain and across the English Channel in the first half of the first millennium BC and already moved southwards to Italy in the fourth century BC, in the following century flowed back along the Danube to Thrace. Thence, known as *Galatians*, (Lat. *Galatae*; Plinius: V, 42; Gr. *Γαλάται*; Strabo: XII, 5, 1; < \**G<sup>w</sup> aulatas*), they passed to Anatolia (Strabo: XII, 5, 2), territory that a millennium before had welcomed the *Cimmerian* exiles. In Anatolia they constituted the kingdom of *Galatia*, that was incorporated into the Roman Empire towards the middle of the first century BC. It is possible that the names of the *Galatian* tribes ending in *-sages*, such as *Tectosages* and *Rigosages*, are connected to Celt. *segos* (Ger. *Sieg*, victory), but it is more probable that they refer to \**Swag<sup>w</sup> au(t)as*. (cf. Gr. *-σαγέται*)

### *Cimbri, Teutons, and Ambrones*

Along the North Sea and Scandinavia coasts, the worsening of the weather conditions and probably the gradual arrival of new \**Thyrg<sup>w</sup> aunas* tribes in the second half of the first millennium BC increased the backflow of the peoples previously immigrated. Towards the end of the second century BC, *Cimbri* and *Teutons* who lived in the Danish peninsula flowed back towards Bohemia and Noricum (in central Austria, Bavaria, Eastern Alps and Slovenia) and thence, led by *Boiorix* (= *king of Boii*), wandered about Gaul and tried unsuccessfully to penetrate Italy (Strabo: VII, 2, 2). It is possible that the name of *Teutons* (Lat. *Teutones*) is simply connected to Proto-Ger. \**theud* (Old. Sax. \**thiod*, Old Eng. \**theod*, people) and generally indicated some peoples who lived in the Danish peninsula and followed *Cimbri* in their backflow southwards. However, it is more probable that the terms *Teutones* and \**theud* derive from \**Thyrdones* (< \**Thyrg<sup>w</sup> aunas*) as well as Lat. *Vulgus* (> \**Vuglus* > Lat. *Populus*, Lat. *Populus*) and Ger. *Volk* derive from \**G<sup>w</sup> aulg<sup>w</sup> aunas*. The term \**theud* and \**waulg* were probably used in the border areas to distinguish the \**Thyrg<sup>w</sup> aunas* from \**G<sup>w</sup> aulg<sup>w</sup> aunas* tribes. We already observed that \**Thyrg<sup>w</sup> aunas* can have contributed to the formation of the German language and to the Germanisation of the Scandinavian countries. It is important to notice that the descendants of the Germanic peoples pronounce the *r* briefly and in a guttural or palatal manner, as in French, German or English. This tendency explains the transformation of \**Thyrdones* in \**Thydones* and \**Theudones* (cf. \**Thyrg<sup>w</sup> aunas* > *Θεσσαλοί*). Therefore, *Teutons* were tribes of \**Thyrg<sup>w</sup> aunas* that accompanied in the southwards backflow *Cimbri/Cambri*, whom in their language they called \*(H)*ambri*, whence Lat. *Ambrones*.

### *Visigoths and Ostrogoths*

In the last centuries of the first millennium BC, *Goths* crossed the Baltic Sea and settled at the mouth of Vistula river in the territory inhabited by the Baltic people of Aesti. Hence, following Vistula river upstream and Borysthenes downstream, they began to flow back into the lands of *Getae* and *Scythians* (Iordanes: IV, 25-27). Quickly they subdued the local population and acquired the control of the territory north of Black Sea and the Danube mouth, whence they performed expeditions in the neighboring lands to procure goods and slaves.

The *Goths* tribes who settled in the west (*Getia*) constituted the group of *Thervingi*, later identified with *Visigoths*, those who settled in the east (*Scythia*) formed the group of *Greuthungi*, later remembered as *Ostrogoths* (Schreiber 1981: 75). At the beginning of the fifth century *Visigoths* flowed back along the Danube area to Central Europe again, sacked Italy, settled in Aquitaine and then penetrate into Spain. Towards the middle of the same century also *Ostrogoths* flowed to Central Europe, initially following the incursion and the retreat of *Huns*, then settling in Pannonia, and finally taking the control over Italy.

It is probable that the Germanic language was formed when *Goths* still lived in Scandinavia or during the first settlements along the Vistula, by contact with peoples descending from \*Swag<sup>w</sup>autas and sinanthropoids speaking Uralic and Altaic languages, undergoing the direct influence of the Greek or languages having a Proto-Hellenic substrate. However, it is also likely, that the language of *Goths*, when they initially arrived in the lands of *Getae* and *Scythians*, was still close enough to the local dialects to denounce a common origin of *Goths* and *Getae*. Otherwise, the awareness of a common origin may have maintained over the centuries through trade and cultural contacts between the two peoples. Such awareness was still alive at the time of Iordanes, secretary at the Constantinople court in the sixth century, who narrated the migration of *Goths* from Scandinavia in his work concerning the *Getae* origin and acts (Iordanes 551).

### *Alans and Geloni*

By the Black Sea, *Goths* came into contact with *Alans* (Lat. *Halani*; Marcellinus: XXXI, 12; and *Alani* ; Plinius: IV, 7, 29; Gr. *Ἀλανοί*; Josephus 75: VII, 7, 4; and *Ἀλανοί*; Ptolemaeus: II, 12, 2). With them, towards the end of the third century, they raided in Anatolia, whence they were later driven out by the Byzantine Emperor Tacitus. Like *Alans*, in the fourth century, *Goths* became servants of *Huns*. *Alans* allied with *Visigoths* against *Romans* at the Battle of Adrianople in the fourth century and with *Visigoths* and *Romans* against *Ostrogoths* and *Huns* at the Battle of *Catalaunian* fields in the fifth century.

The name of *Alans* appears for the first time in the first century in the reports of the incursions of this people against the Roman Empire (Lucanus: VIII) and against the kingdoms of Armenia and Media (Josephus 75: VII, 8, 4). In the same period the Chinese chronicles (Fan: 88, 19) report that the kingdom of Yanciai ("great steppe") had assumed the name of *Alanliao*. According to Ammianus Marcellinus (Marcellinus: XXIII, 5, 16 and XXXI, 2, 12 ) and Dio Cassius (Dio: LXIX, 15, 1) the *Alans* were descendants of *Massagetae*.

Some scholars (Szemerényi 1980: 22; Klaproth 1822; Tomaschek 1888-1889) believe that the name *Alani* derives from the term *Aryani* (*Aryans*) or *Irani* (*Iranians*). However these ethnonyms are derived from toponyms (Sans. *Aryan* and Aves. *Airyan*, respectively) in turn derived from ethnonyms (Sans. *Arya* and Aves. *Airya*, respectively. inflected to plural genitive). While in India (*Āryāvarta*) and Iran (*Airyan vaējō*) we find toponyms of this kind since the second millennium BC, in the territories occupied by *Alani* and *Massagetae* the term *Iron* (name of an Ossetian district and its dialect) appears only in the Middle Ages as a result of migrations from Persia (Nasidze et al. 2004).

It would be more reliable to assume that the name of *Alans* derives from that of *Albanians* (Lat. *Albani* (Plinius Secundus: VI, 15, 3; Gr. *Ἀλβανοί*; Strabo: XXI, 4, 1), which, like that of

*Hyrceanians*, can be traced back to \*Swag<sup>w</sup>autas varkanas.. However, based on the information provided by Chinese chronicles, it is more likely that the term *Halani* derives from \*G<sup>w</sup>aulanas. In fact, *Massagetae*, breeders of large herds, were probably called \*G<sup>w</sup>aulanas more reasonably than their relatives when the term \*Swag<sup>w</sup>auta lost its original meaning. The people of the great steppe changed so gradually its name until they were called (*G*)alana. The use of term derived from \*G<sup>w</sup>aulas and \*G<sup>w</sup>aulanas to indicate *Scythian* peoples is attested by Herodotus (Herodotus: IV, 108, 2) reporting about the people of *Geloni* (Gr. Γελωνοὶ < \*G<sup>w</sup>aulanas), believed to be originally Hellenes (< \*G<sup>w</sup>aulanas).

### *Slavs*

From *Scythians* enslaved by *Goths*, from *Huns* also minorly integrated with other peoples having sinanthropoid and \*Swag<sup>w</sup>autas origins, and from *Goths* themselves, it is probable that the *Slavic* people was originated. The name Σκλαβήνοι (Procopius: I, 27], by which the Greeks indicated *Slavs*, can in fact be derived from the term \*Σκυθολαβείς, composed of Σκύθοι (*Scythians*) and λαβή (capture, catch, from verb λαμβάνω). The *Slavic* language is attested only since the ninth century BC (Villar 2011: 418) by the translation of the Bible by Cyril and Methodius to the *Slavic* dialect spoken in Thrace. The fact that the dialect spoken in an area on the *Slavic* settlement border was understandable to all the *Slavic* peoples that the two missionaries evangelized, testifies that at that time the *Slavic* language was still very uniform. The *Slavic* people should therefore have been formed in a relatively limited area in the first centuries of the Christian era.

The nucleus from which the *Slavic* language developed was probably a Daco-Scythian koiné. As evidence of the Dacian language some toponyms, loan words to the Romanian and very short inscriptions remain. It was probably an intermediate language among Baltic, Venetic-Latin and Scythian. When Romans conquered Dacia, a part of the local population probably moved to the territories of Scythians, giving rise with the latter to trade and cultural exchanges that led to the formation of a common language. The new cities founded in Dacia were populated mainly by Roman colonists and merchants speaking Latin, language sufficiently understandable to the local population, that, mostly retired to the countryside, continued to speak Dacian or assumed the Dacian-Scythian Proto-Slavic koiné. While Dacian evolved into Proto-Slavic and still was spoken by the less cultured classes, Latin was used for the province administration and commercial and cultural exchanges with the rest of the Roman Empire. This explain why apparently Dacian did not survived to Roman domination lasted only a little over a century and a half, and why in Romania a romance language continued to be spoken while Slavic diffused in the surrounding areas.

### *Serbs, Sorbs, and Avars*

Among the names of the *Slavic* peoples that of *Serbs* and *Sorbs* (also called white *Serbs*, Lusatian *Serbs*, and *Sorabs*) can be derived from the aforementioned *Sargeti* (> \*Sarbeti), people settled in the Danubian area and probably generated from a mixing of *Sarmatian* and \*Swag<sup>w</sup>autas. According to the Byzantine Emperor Constantine the seventh (Constantinus VII: 32) all *Serbs* had originally resided over the *Turkey* (Τουρκία, i.e. Hungary) in a land they called *Boiki* (probably the \*Boikome > *Bohemia*) on the border with Franks; their name was derived from Lat. *servus*, because they were serfs or vassals of Romans; at the time of Emperor Heraclius a Serbian prince had got from him the permission to settle in Thessaly, but later the Serbs who had followed him wanted to return towards their homeland and settled in the current Serbia, previously devastated and subtracted from the Roman control by the *Avars*. Therefore, it is widely believed that *Serbs* were originally living in an area between Germany, Poland, and Czechoslovakia and were invited by Emperor Heraclius to settle in Thessaly and Bosnia in order to defend the borders of the empire from *Avars* and other peoples coming from the East. However, it is probable that *Serbs* had

followed the *Slavic* expansion since its origin and were distributed throughout the whole area between Dacia and Lusatia. Chased by the *Avars* out from Dacia and Pannonia, they concentrated in the northern territories joining forces with Byzantines to repel the invaders. It is also probable that the name of *Sargeti*, under the influence of the Galatian tribes that settled in the Danube area during their backflow to the Black Sea, was already changed to *\*Sarbeti* under the Roman domination and was reinterpreted by the conquerors in association with the condition of servants, hence the belief of Constantine the seventh that the name of *Serbs* derived from Lat. *servus*.

The *Avars* (Gr. *"Αβαρηις*; Constantinus VII, 32), also known as *Kavari* or *Kabari*, were a people speaking an Altaic language, probably descended from a mixture of eastward migrated *\*Swag<sup>w</sup>autas* and Mongoloid peoples. It is probable that the name of *Avars*, as that of *Aorsi* and *Kafirs*, derives from *\*G<sup>w</sup>auarsi* or *\*G<sup>w</sup>auari*. It is then possible that the *Avaric* people was formed in the area between Kazakhstan and Pakistan and was closely relative of *Hephtalites Huns* (< *\*G<sup>w</sup>autala-tas*).

### *Vikings and Varyags*

A later backflow of peoples descending from *\*Swag<sup>w</sup>autas* towards the original land is that of *Vikings-Varyags* (or *Varangians*) in Ukraine. This people, which colonized Eurasia and North America, probably brought in its name testimony of its cow breeder ancestors. The origin of the name of *Vikings* in fact is not sure. It is widely believed to can derive from Old Nor. *vik* (fiord, bay) or from Ang. *wic* (camp) and to have been originally referred to pirates or raiders. However, by analogy with the name of the *Gauls Bituriges* (< *\*Sg<sup>w</sup>yturiges* < *\*Sg<sup>w</sup>atarajas*, “reigning over all *Sg<sup>w</sup>ytas*“, “reigning over the world”), it is probable that it derives from *\*Swytikunrig* or *\*Swytiking* (< *\*Sg<sup>w</sup>autag<sup>w</sup>aurarajas*) “reigning over all *Swe/yti*”. *Vikings* in fact gained control over most of the areas populated by *\*Sg<sup>w</sup>e/ytas* between the Black Sea and Britain. As a reminder of the dominion over a plurality of *\*Swag<sup>w</sup>auta* populations, the Rulers of Sweden up to Gustav VI Adolf were crowned acquiring the title of “King of *Vikings, Goths, Vandals, Wends, Alans* and *Suebi*”. To the east, where the language had more widely maintained the prevalence of the original vowel *a*, which is characteristic of Iranian languages (later changed to *o* in Slavic; Villar 2011: 421) *Vikings* were probably known as *\*Swatrag* (< *\*Sg<sup>w</sup>atarajas*) or *\*Swatrang* (*\*Swatganrag* < *\*Sg<sup>w</sup>autag<sup>w</sup>aurarajas*), whence the terms *Varyags* (Gr. *Βάρβαροι*) or *Varangians* (Gr. *Βάρβαροι*).

## CONCLUSIONS

In the second part of this study, evidences of the diffusion of the descendant of *\*Supartshas* and *\*Swag<sup>w</sup>autas* have been found by analysing the historical attestations of the names and the customs of the peoples who migrated through Asia and Europe and the names of the places where they settled from the beginning of the second millennium BC to the end of the first millennium AD. In Asia and Europe there are still many toponyms that testify the diffusion of peoples descending from *\*Swag<sup>w</sup>autas* and their relatives. Since the sixteenth century, as a consequence of colonialism, these peoples spread over almost all the world, bringing with them the testimony of their ancestors in the language and toponyms. It goes beyond the intentions of this study to highlight and analyse all these testimonies until today. It is also beyond the scope of this work to analyse in detail all the assumptions that have been introduced for each people taken into consideration. Such an analysis is then left to successive works.

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