SUPARSTHAS and SWAGW 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 *Swagw 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 *Swagw autas, and their related *Suparas and *Thyr gw 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 *Swagw autas, that invested Anatolia, Syria, and Mesopotamia following western *Thyr gw 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 *Swagw 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. Κοσσαίοι (Polybius; V, 44, 7; Strabo: XI, 13, 6), namely Kossaeans or Kassites. Such names are clearly connected with the term *g’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 Buriaš we find additional references to *Swagw 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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(Toynbee 1977: 102) and worshiped, perhaps belonging to the tribe of Arpoxais cited by Herodotus (see first part of this study).

Figure 1 – Migrations in Asia.

**Chaldaeans**

The peoples of cow breeders who broke into Mesopotamia through Caucasus and Iranian highlands were probably identified also with the name *Gʷaulatas*, contracted into *Gʷaltas*. In the western semitic languages *Gʷalta* became *Ghaltai* and *Chaldai*, translated in Gr. Χαλδαί -οι (Herodotus: I, 181), namely Chaldaeans. These peoples were also called *Kaldu* and *Kašdu* by Akkadians and *Kašdim* by Jews, demonstrating the connection also with the term *gʷaus* (Old Pers. guš) and *Kassites*. In the mountainous territory north of Mesopotamia the name of *Gʷaltas* overlapped that of *Qartas*, originating names like *Gordas* or *Carduchians* (or Carduchoi, Gr. Καρδούχοι; Xenophon: III, 5), by which the descendants of the mixture of *Parsthas* and *Swagʷautas* were distinguished. In southwestern Iran and southern Mesopotamia *Gʷaltas* gave rise to the cultures of *Elamites* (Elam. Haltamti < *Gʷaltán*) and Mesopotamian Chaldeans. The latter probably descended from a mixture of *Kassites* and *Amorites*, from which they inherited the Semitic language.

**Hebrews (Jewes)**

According to the Bible (*Genesis;* 11, 10-31), Abraham (earlier Abram), a descendant of Eber, a grandson of Arpachshad, a son of Sem, arrived in the land of the Camaanites toward the beginning of the second millennium BC, departing from Ur of Chaldeans (Heb. Ur Kašdim) and staying in Harran. The grandchildren of Abraham and the followers, to avenge a suffered injustice, exterminated the males of a Camaanite tribe and abducted the women and children (*Genesis;* 34, 1-29). According to the Biblical genealogy Camaanites descended from Ham (*Genesis;* 10, 18) and were thus a people clearly distinct from that of Abraham, who instead descended from Shem.
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 *Gušaltas (*Swagautas). In the western Semitic languages the name *Hubra became Heb/vrai, translated in Gr. Ἰβραῖ-ος and Engl. Hebrew. It is a diffused opinion that the names Abraham, Eber, and Hebrew, as well as Subari and Hubira, 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 *Gušaltas. However, it is more probable that the Ur whence Abraham came was situated in the territory occupied by the *Gušaltas north of Mesopotamia, from which is likely to stop in Harran traveling to the land of Canaan. Ur Kašdim 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 included as Canaanites among the descendants of Ham, but *Suparas/*Subaras/*Hubaras, while the the progeny of Japheth would represent *Swagautas (*Swagaut > *Safat > Japhet) and *Parsthas. Among the ancestors of Abraham, however, the name Arpachshad also appears, closely connected to the horse breeder activity, language and mythology of *Swagautas (cf. Arpoxais in first part of this study). Abraham would then descend from a *Hubaras tribe, in which a *Swagauta branch (cf. *Gušaut-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 *Swagautas, 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 Swagautas migration wave that led Kassites in Mesopotamia. At the beginning of the second millennium BC, other Swagautas peoples coming from *Matām (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 *Swagauta origin. Such a name can in fact be connected to the locution “G’aunas G’aulg’aaut”, that means “*G’aunas coming from conuntry of *G’aulg’aunas, people who once, as we saw, pressed the Akkadians (< *Sarchatas < *Thyr’gautas) into Mesopotamia. The sequence g’auna-g’aul=g’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 Mittani, who constituted the ruling class of the kingdom which was formed towards the middle of the millennium. According to Helck (Helck 1993), Ἡγκσος (Gr. Ῥακός < Egypt. Ησκα khasut) were...
Hurrians who tried to penetrate into Egypt in successive waves. Among them were probably also Mitanni and other *Swag w autas tribes.

In Syria, many toponyms, already existing in the second millennium BC, can be traced back to *Swag w autas. These are perhaps traces of the language originally spoken by Hethaeans, Canaanites and Hebrews (Jews), 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 w autas, the names of Gaulanitis or Golam (< *Gaulana), Golgota (Aram. Gûlgaltâ < *Gaulgaulata), 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 w auma) and Gomorrah (< *G w aumara) could have originally been settlements of *Swag w autas Cimmerians.

Hittites and Kaskas

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

The people of the Hittites (Akk. Kheta < *G w 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. Kaskas, Hur. Kasku also Gasgas < *G wauxg w aus) developed on the Anatolian coast of Black Sea. At its formation probably contributed also *G unmaras (Proto-Cimmerians) and other *Swag w 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 w 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 w 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 w 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 caw 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 autas during their expansion to the east and south.

It is probably that a first flow of *Swag autas related, the western *Thyr g 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 *Thyr g aunas peoples we can find velars which have been aspired, palatised, changed to sibilants, or muted. The name of *Thyr g 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 thrid millennium BC *Thyr g aunas and had not yet taken root in early following millennium *Swag autas.

We can find evidence of the fusion of *Swag autas with Arsi in the names of Agathyrsi (< *Sagatarsi or *Saga Thyr Ars i), Alanorsi (< *G wulanarsi), and Aorsi (< *G waurarsi). 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 repeated westwards pressures, produced by sinanthropoid populations of Mongolia and China.

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 autas concentrated north of Black Sea and probably already indicated by the contracted and vowel changed names *G w etas and *G w ytas progressively descended toward the coast, settling in the territory already occupied by *G w 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. *G w etas (later Getae, Gr. Γεται; Herodotus: IV, 93-96) settled by the western coast of Black Sea and *G w ytas (later Scythians) by the northern. Thessalians, Thracians and Phrygians were pressed by *G w unmaras towards Anatolia and Central and Northwestern Grece.

Sicani-Ascani ande 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 w aunasthas and *G w aulasthas (*G w aunas e *G w auls stable or stayed, later Penastae and Pelasgians; Gr. Πενάσται; Aristoteles: II, 9, 3; and Gr. Πέλασγοι; 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. Φρυγες), before migrating to Asia, lived together with Macedonians and were called Brigiants (Gr. Βριγες; Herodotus: VII, 73). This name may be derived from a more archaic *Βριγες (< *G"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. Κσφαλην <> Mac. Κβλην). It is therefore possible that the original name was Phrygians and had been deformed by Macedonians in Brigiants. In this case, considering the fact that the people lived peacefully in contact with *Thyrg"auna origin populations, we can assume that the Phrygians name derives by metathesis from a more archaic *Φυργες (< *Thyr"aunas). This hypothesis is supported by the fact that in the Iliad the eponymous leader of Phrygians is called Forcys (Φορκς; Homer: II, 862), with antecedent sonant vocalization. We can therefore conclude that Phrygians had a *Thyr"auna origin, while Ascani, their allies in the Trojan war, were a distinct *Swag"auta origin people (the two peoples have been confused because of an incorrect interpretation of the cited Iliad line). Pressed by *G"ummaras, 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. Θρακες; Gr. Ion. Θρηκες; Gr. Hom. Θρίκες), by metathesis and antecedent sonant vocalization, we can go back to a more archaic form *Θόρκες/<Θηρίκες that we can easily derive from *Thyr"aunas. The name of Thessalians (Gr. Θεσσαλοι) can instead be derived from *Thyr"aulas through the intermediate form *Thersalas by consonant assimilation (cf. Thyssagetae < *Thyrsagatas < *Thyrswag"autas). Therefore, Thracians and Thessalians had a *Thyr"auna origin, as well as Phrygians. However, in the name of the latter we find the aspirated dental to aspirated 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 (< *Thyr"auna) 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"aut) and originally were called Thiri (Gr. Θείρις or Θείριοι). 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"autas, *Thyr"aunas, or *Thyrw"aunas. The Greek names Θείρης and Θείρις can be easily derived from the above mentioned intermediate form *Θόρκες/<Θηρίκες, considering the tendency of *Thyr"aunas and their descendants to aspirate or not pronounce the velars. Due to the same tendency, from *Thyrw"aunas through the intermediate form *Θόρκες, also the name of Trojans (Gr. Τρόως or Τρό̂ς < *Θρόκες < *Θηρίκες < *Thyrw"aunas) 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. Ειώνης), 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 (*Thyrw"aunas) were a minority in Thrace, then occupied mostly by tribes of *G"ummaras and Sg"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. Μυσοί) and Teucrians (Gr. Τευκροί), migrated from Anatolia itself to Thrace through Bosphorus (Herodotus: VII, 20). In Anatolia Thracians were called Bithyni (Herodotus: VII, 75; < *Bi-thyrw"aunas). However, it is very improbable that the people who hunted the Thracians from Strymon were instead Moesi (Gr.
Moisoi). According to Strabo (Strabo: VII, 3, 2), Moesoi were once called Mysians, were Thracians and partially migrated from Balkans to Anatolia, as Medobithyni, Bithyni and Thyni (<Thrygauñas) did. We can lastly observe that the name Rheso (<Ražwa <Aržwa <Taržwa <Thrygauna) is probably an endonym of Thracians, which can be derived through the same transformations of that of Etruscan *Thrygauñas (Razna), which we show below.

By the Anatolian coast Thessalians were known as Tyrsini (Gr. Τυρσινοι <Thrygauñas; Herodotus: I, 94). The people was in fact indifferently indicated by the names *Thrygauñas and *Thrygauņas. This is demonstrated by Strabo (Strabo: V, 1, 7), who attributes to the Thessalians (*Thrygauñas) the founding, on the northwestern Adriatic coast, of the city of Ravena, whose name, as we shall see, clearly derives from the endonym of Etruscan *Thrygauņas (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 *Thrygauņas 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 Epirote. However it is more probable that the names of Epirus (Gr. Ἑπείρος) and Tesprotians derive from *Thrygauña (>Therspaula >Thespaura >Espaira >Hépeiros; *Thespaura > *Thespauratas >Thespauratas >Θεσπρωτοί; cf. PIE *aqnas >Old Pers. aspā).

When Thessaly and Thrace were invaded by Cimmerians, Macedonians and Greeks, the *Thrygauņas 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 *Thrygauņas language in the Aegean area. At the time when writing diffused again after the Greek Middle Ages, the language of the Eastern *Thrygauņas 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 *Swagaunas (Siculi), *Thrygauناس (Thracians or Arzawa), and *Swagaunas (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 *Thrygauناس the labiovelar g< result in dental z or d (cf. Ražna, Aržawa, Shardana). The name of Deinie can then be associated with the term *Gauñas, that we find with dentalised labiovelar in the name of *Sardana and other *Thrygauñas 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 *Thrygauñas (>Thergalas >Thekaras) and then indicated Thessalians. A *Gaulgauña origin can instead be attributed to Peleset (<Pelest <Pelastas <Gaulasthas) and Weshesh (<Gauñas; cf. Eqwesh <Swagaunas).

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 oxcarts, 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 Thyrγₕₐunas 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 (< *Gʰawnas), like Damni, were Thyrγₕₐunas 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 Mycenaeans**

Among the *Thyrγₕₐunas 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. ∆αρδάνιοι (Homer: III, 456) is derived from *Thyrγₕₐunas 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 *Mykgₕₐunas, term indicating a mixed people of *Gʰawlₕₐunas and *Thyrγₕₐunas. Both Dardanians and Mygdones had corresponding peoples in the Balkan area, who are attested in the first millennium BC as Dardanei or Dardanii (Gr. Δαρδάνεις and Δαρδάνιοι; Polybius: IV, 66, 1 and 6) and Macedonians (Gr. Μακεδόνες; Polybius: IV, 3, 2), respectively. It is possible that in *Gʰawlₕₐunas dialects the name *Mykgₕₐunas resulted in *Mykwainas and then in Gr. Μυκήναι, 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 Dardanos (Gr. Δαρδάνος). 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 < *Thyrγₕₐuna; Gr. Διώδω-Διώδης, < *Thyrγₕₐus), who had settled there after fleeing from Tyre. According to Josephus (Herm 1974: 198) a Tyrian queen named Elisha (Gr. Εἴλια), 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 < *Thyrγₕₐunia) and western Mediterranean Sea. Near modern Tunis they founded an initial nucleus which was called Byrsa (< *Phyrsa < *Thyrγₕₐus). With the same name, we can find in Anatolia the city of Bursa (< Prusa < *Phyrsa < *Thyrγₕₐus), 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
*Dardan/*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-hadas, new city, from which the names Lat. Carthago, Gr. Καρθάγων ε Ἑτρ. Carthaca (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. Τάρτασσος < *Tartaghus < *Thyrgyas), which has been identified with Strabo Turditania (Gr. Τουρδήτανια; Strabo: III, 2, 1; < *Thyrtidania < *Thyrtigania < *Thyrgyas). 

Cimmerians, Scythians, Issedones, Arimaspians, Huns and Medes

As we saw, the arrival of *Sg* etas/*Sg* ytas in the area north of Black Sea caused *G* ummaras 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 *Thyrgyas* from China. The overcrowding of the territories north of Black Sea then caused strong contrasts between *G* ummaras and *Sg* ytas, whose names at that time had already changed to *Kimmeras* and *Skytas*, namely Cimmerians and 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. Σκύθαι), 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. Τσεγόδονες < *(S)yrsagonas < *Thyrsagyas) were *Thyrswgas* coming from this area and Arimaspians (Gr. Αριµασποί, < *Aramasphas = *(P)aras as horse breeders; cf. Aves. aspa and PIE *markos, horse), were *Swag* utas aspanas.

At the beginning of the first millennium BC, the terms *Sunas* and *Hunas* diffused as abbreviations of *Thyrshunas (=*Thyrwgas) to indicate eastern *Thyrwgas* 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 Psammeticus 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* wuala origins, while a few stopped to sack the temple of Aphrodite Urania.

* Giampietro Fabbri – SUPARSTHAS and SWAGW AUTAS: Colonisers of the Ancient World - II
**Pasargadae 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 *Pasargadaei* (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* *autas* evidences in the names of *Pasargadae* and their city *Pasargadae* (Gr. Πασαργάδαι,. Old Pers. *Batrakataś* and *Páthragáda*, probably from *Parshag* *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* (< *Asi*), *Pasiani* (< *Paši*), *Tocharians* (< *Toχαρι*), and *Sakarauli* (< *Σακάραυλοι*). The names *Asii* and *Pasiani* seem derived from the common term *P* *ar(s)as*, while *Sakarauli* is more clearly connected with *Swag* *autas*, probably derived from *Sagas* *ghaulas* (< *Swag* *au-ta-s* *g* *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 *Toχαρι* or *Tuχαри*. 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 *Thyr* *g* *auas* and *P* *ar(s)as*, through the forms *Thyrghari* and *Thyrţari*, from which the apocopated and metitthesed forms *Thyr*, *Tuχαρι*, and *Tuχαри* 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* *autas* would have reduced the cow breeding, dedicated to hunting, developed 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. I, 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 *gau* > *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* *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* *aus* and indicate the place from which the cows came, since in Mesopotamia and Iran *Swag* *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 autas. In its territories we can find connections with cow breeding in many toponyms and ethnonyms also resuting from previous centuries *Swag autas migrations. We find for example connections with the term *g′aus in the names of Hindu Kush (the Indian Caucasus < *G′aug′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 autas. We can also mention the names of Afghans, which probably derives from *G′aug′au-r (> *Ghavghana > *Hafghana), and Cafiri, probably an Arabic reinterpretation, meaning "infidels", of an original *G′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 autas homeland.

Sakas

At the same time when Kushanas settled in Bactria other *Swag 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 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. sanskritam), 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 autas and Hunas alternated in occupying territories, interacted and probably joined together into the people of Huns Hephtalites (gr. Ἔφθαλιτες < *Haftalas < *Ghautalas < *G 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. Σκίθα Χοῖνοι (< *Sg′ytas *g′au-ras).

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′au-ras, were forced to flow back westward, pressing in the same direction tribes of
*Swagʷautas* who had already differentiated their names, while maintaining a discrete linguistic uniformity.

By analysing the names of the people who reached Central Europe, we can assume that in the middle of the second millennium the *Swagʷautas* located approximately between Danube and Borysthenes rivers had assumed the contracts names with vowel variation *Sgʷetas* and *Sgʷytas*, those between Borysthenes and Volga rivers the derivatives names *Gʷaulatas* and *Gʷaulgʷaunas* (whence the name of their territory *Gʷaulatàn* and its derivative *Gʷaulatanas*, “inhabitants of *Gʷaulatàn*”), those east to Volga river the name *Gʷaulgʷaunas* (or *Gʷaulgʷauas*, whence the name of Volga river), and further east the most of *Thyrgʷaunas*, 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 *Sgʷetas* and *Sgʷytas*, who reached the Alpine area at the beginning of the great migration process, we find attestations in the names of *Helveti* (< Kelt *Swetas* < *Gʷaultas* *Sgʷetas*) and *Canton Svitto* (It. for Canton of Schwyz, Ger. Kanton Schwyz, Fr. Canton de Schwytz < *Sgʷytas*), whence the name of Switzerland.
From the Alpine region *Sgʷ‘etas e *Sgʷ‘ytas descended on Italy, diffusing through *Swagʷ‘autas previously immigrated. The totemic animal that distinguished them, a calf, was called *Sgʷ‘ytulus (cf. Lat vitulus, Umb. vītī), whence probably the Lat. names Itali and Italia (Italics and Italy; Gellius: XI, 1; cf. Osc. Vitellic; Devoto 1931: 116). *Sgʷ‘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 *Latān *swetus < *Gʷ‘aulaṭia or *Gʷ‘aulatān *Sgʷ‘etas, see below). From the name of *Sgʷ‘etas probably derives those of the cities of Vetulonia (<*Sgʷ‘etalanas; later called Colonnata or Colonna < *Gʷ‘aulanas), Orvieto, and Viterbo (*Hubras *Sgʷ‘etas, “settlement of *Sgʷ‘etas”). *Sgʷ‘ytas reached southern Italy and were mentioned in the founding myths of Calabria (see below).

Scatinavi, Scani, Gothi and Sveti

As *Gʷ‘umbras previously, *Sgʷ‘etas and *Sgʷ‘ytas reached the coast of the North Sea from the Alpine area, following the course of Elbe and Rhine rivers. The forms *Sgʷ‘e/ytas probably changed by vowel variation also in *Sgʷ‘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 Morimarssam and that probably was part of the North Sea, Pliny the Elder (Plinius: IV, 94) cites an island a day away from Scythiam Suanoniam (<*Gʷ‘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 voice labial, already developed in the Alpine area, in the name of Sveti (<*Sgʷ‘etas; also Svetidi; Iordanes: III, 23) or Sueoni (<*Sgʷ‘aunas or *Sgʷ‘aues; also Suiiones; Tacitus: XLIV), whence the name of Sweden (Lat. Svetia/Svecia).

Between Denmark and Sweden, the fall of initial s occurred in the name *Sgʷ‘o/ytas, originating the name of Goths (Lat. Gutae, Gothi, Gothones or Gotones, Old Nor. Gotar and Gutar), also by assimilation to the adjective *gʷ‘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’aunas or *Gausg’aunas), whence the name Scania.

It is possible that in Scandinavia *Skatas / *Sgʷ‘etas / *Gʷ‘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 *Sgʷ‘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, *Thyrγ’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 *Gʷ‘aulatas, also evolved through the forms *Kytas *Gʷ‘aultas > *Kyltas > *Pyltas > *Pyrtas, wich
probably were confused and mixed with the forms *Pittas and *Pyrdas. The latter was perhaps derived from *Thyrγderdas (*Thyrγdas > *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 *Sgγe/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 *Sγγetas and *Sγγytas, central Europe was reached by *Ggammaunatas, *Ggaualatas and *Ggaualatanas. It is possible that, pressed by *Ggaualγunatas and *Thyrγunatas, *Ggaualatas divided in two branch, one of which directed toward central and southern Europe and one northward. From the contract name *Ggaualtas, 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 Baltic 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 *Ggaualatanas. It is important to observe that in these three names no trace remains of the root *gγau. 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 *gγau by analogy with Gr. γάλα-γάλακτος. It is then possible that Italic *Ggaualatanas separated from Baltics soon in the same area where early *Ggaualatas settled and which was called *Ggaualatın or later in the Baltic area.

Among the names of Baltic peoples, in those of Galindi, Semigollians, and Latgolici we find a clear connection with the adjective *gγaulus. 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 *Ggaualtas 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 *gγaulus 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 *Ggaualas and *Ggaualanas with labiovelar unvoicing in the name of Poles (< *Kaulas < *Gγaulas, Pol. Polacy, Lat. Poloni < *Kaulanas < *Gγaulanas). The same labiovelar unvoicing appears in the name of the city of Kaunas (< *Gγaunas) and further south, in Pannonia, in the names of Celtic Cotini (*Kautanas < *Gγautanas) and Pannonians (Lat. Pannoni < *Kaunanas < *Gγaunananas) themselves.

The connection between Baltic and Italic *Ggaualatanas 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 (Caeser: 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. Wenden; Martinet 1987: 109).

The name of Veneti probably derives from the term *Ggammaunatas, through a process (*Ggammaunatas > *Ggaunatas > *Hunet/das > *Unet/das > *Venet/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 *Ggaualatanas, the Latins, crossing the Adriatic Veneti territory, settled among Italic *Sγγetas in a region that from them was called *Ggaualatın or...
Celts, Gauls, and Galatians

Reached central and Alpine Europe, *Gaulatas* merged with *Hubaras* and the previously immigrated *Swagautas*, and later with *Gaulgauanas* and a few *Thyrgauanas* 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 Caucasian), linguistic, and cultural homogeneity. In the course of time their name underwent alteration of the root vowel with alternate resolution of labiovelar. *Gaulata* became *Κόλατα* (Strabo: IV, 6, 3; Plutarchus: Themistocles and Camillus, 15) or *Κόλατοι* (Herodotus: II, 33; Celts, with unvoiced velar), name under wich the Greek colonists of Μασσαλία (< *Mor-gualita, Marseille*) originally called the hinterland inhabitants (Villar 2011: 443). However, Romans knew them as *Galli* (Caesar; < *Gaulata*, 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 *Γαλατας* (Strabo: XII, 5, 1; < *Gaulatas*). Among the Gaulish tribes we can find traces of *Swagautas* in the name of Bituriges (< *Sgutarajas*, kings of all *Swagautas*, ie of the world), Caletes (< *Gaulatas*), Gabali (< *Gaulgauan*, Vellavi and Volcae (< *Gaulgauanasa*) and in the name Casses or Catu (< *Gualatas*), that we can find in compounds as Boiocasses (< *Gaulgauanasa*), Veliocasses (< *Gaulgauanasa*), Cassivelonauni or Catuvelanauni (< *Gaulgauanasa*), and Caturiges (< *Gaulgauanasa*), kings of *Gaulatas*. Among the Aquitanian tribes we can find similar traces in the name of Cocosates (< *Gaulgauanasa*), Gati (< *Gaulatas*) and Vocati (< *Gaulgauanasa*), among Belgae (see below) in the name of Bellovaci (< *Gaulgauanasa*).

In the firts 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 *Gausgaunasi* (Basques), while in Britain merged with *Gumbras*, *Sgewytas*, and *Gaul/Thyrgauanas* who were previously immigrated in the inland.

Tyrsini and Voltsini

At the beginning of the migration process that culminated in the great migration of the XII and XIII century BC *Thyrsgauanasi* were driven by eastern peoples to flow back into the territory of *Gaulgauanasi*. In China *Thyrsgauanasi*, 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 *Gaulgauanasi*, 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 *Mykgauanasi*, as we already mentioned) reached Anatolia, the Balkan region, and the Alpine area. When it arrived in Central Europe, the labiovelar *gu*, as mentioned in the first part of this study, was resulted in voiced dental *d*, also aspirated *z*, or voiced sibilant *s* in the *Thyrsgauanasi* language and in voiced labial *b*, also aspired *v*, in the *Gaulgauanasi* one.

From the Alps the confederation of Tyrsini (Greek-Latin translation of Etr. *Tyrsna < Thyrsgauanasi*, from which also the endonyms Etr. *Tarchnas* and *Tarzna > Razna > Razna*) and Voltsini (Latin translation of Etr. Velzna < *Gaulgauanasi*) descended on Italy settling among the descendants of *Gumbras*, *Sgewytas*, and *Gaulatanaus* as far as in Campania. We can find traces of *Thyras/Thyrgauanasi* passing through the Alpine area in the names of Tyrol (< Tyral; Kühbacher 1991: 470-471) and Kanton Thurgau (< *Thyrsgaus*) in Switzerland. We have an

*Gaulatia *Sgewytas*, whence Lat. *Latium Vetus*. An attestation of the term *Gaulatia* remains in the name of the city of *Collatia*, located nearly 5 km east of Rome.
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 pursuing 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 “mare mme”, 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 (< *Thyrgh*aunas), Perugia (Lat. Perusia < *Pherhusia < *Therghusia < *Thyrgh*ausia), Sarsina and Sarzana (< *Sarzna < *Targhhana < *Thyrgh*auna), and in the Tarquini lineage and Tyrrehnian Sea. We can instead find attestations of *G*aulg*aunas and Swag*autic (Indo-European) language speaking tribes in the names of the cities of the axis Bolzano, Bologna (Etr. Velzna, Lat. Felsina), Bolsgna (Etr. Velzna, Lat. Volsin) and of the cities of Vulci (< *G*aulg*aunas), Veii (<*G*auas), and Populonia (Etr. Pupluna or Fufluna, from the name of God Fufluns, metathesis of Fulflun < *G*aulg*aunas, Galvano; from *G*aulg*aunas also Ger. Volk, Lat. populus > Lat. Populonia). We have evidence of both *Thyrgh*aunas and *G*aulg*aunas (or *G*aulg*ausas, Volsci) in the name of the cities of Volterra (Lat. Volaterrae, Etr. Velathri, < *G*aulg*aulathyras), Feltria (Lat. Feltria, Etr. Felthuri, Velhatre < *G*aulg*aualhys), Velletri (Lat. Velitrae, Etr. Veltiri, Velthri < *G*aulg*aulathyras), and maybe Kainua (< *G*auna, 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 etymology Razna (< *Arzna < *Tarzna < *Thyrgh*auna). The city then passed to Volsini, who pronounced the name as Rabona or Rabenna, having changed in their language the labiovelar g̣ 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 (< *Thyrgh*aulas). These, unable to suffer the outrages of neighbour Tyrrehnians (Tupnyvoi < *Thyrgh*aunas), left the city to the Umbrians. Actually, it was precisely the Tyrrehnians or Tyrsini to found the city, as a port for trade with *Thyrgh*aunas 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 Tyrrehnian coast, leaving the territories previously occupied partly to Volsini themselves and partly to Umbrians. It is probable that on the Tyrrehnian 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 g̣ results in aspirated labial ch, descended from western *Thyrgh*aunas, 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 *Thyrshunas and *Thyrghunus (whence Etr. Tarchnas) the term *Thyrsk-as originated, whence later Lat. Tuscas and Lat. Etruscus (probably with an additional euphonical e preceding *Thrskas < *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 (< *Thyrgh*aunas) and Scythians (< *Swag*aut纳斯) 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 (< *Thyrgh*auna) by a being named Tarchies (< *Thyrgh*aus, Lat. Targes-Targetes 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 Tyrsiini. The history of Ancient Rome shows how the alternate coalitions of *Gwaulg*aunas, *Gwaulatas, *Sgwelytas, and *Gwumbras gradually neutralised the cultural superiority of Tyrsiini. 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 *Gwauls 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 < *Gwauls *Swag*aunas) probably had a Sabine origin and sided with Volusi, while Lars Porsena (Etr. Pursena < *Phyrsea < *Thyrgh*auna; cf. Etr. -se na with Celt. -bona) with Tyrsiini.

By Romans (Livius: IV, 25) we are informed that the representatives of the Etruscan peoples congregated at the Fanum Volutmae (temple of Volutma or Volturnus). Actually, by the name we can infer that, at least in origin, it was a sacred place for Volusi and the people related to them. We can in fact derive the name Volutma from *g*aula-tamanas, by analogy with Gr. τέμενος (“delimited place”, “sacred place”, meaning the Lat. sacrum and sacellum), or even from *Gwaulata-samanas by analogy with Lat. omnes (all). The “sacred place for all *Gwauls or *Gwaulatas” 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 *Thyrgh*aunas and *Gwaulg*aunas headed along the Rhine river to the North Sea. We already observed that the name of Danes can have a *Thyrgh*auna origin. The presence of *Thyrgh*aunas by the North Sea finds an attestation also in the name of the old Frisians (Lat. Frisii < *Phryses < *Thyrghw as < *Thyrgh*aust, cf. Phrygians) and probably in the name of the Thy district or Thysysel in northwestern Jutland, while that of *Gwaulg*aunas in the name of the old Belgians (Lat. Belgae < *Gwaulgaus) and some of the mentioned Celtic tribes. Moreover, by the Baltic Sea too we can find traces of *Thyrgh*aunas in the name of the old Prussians (Lat. Pruteni, Lith. Prūsai < *Phryses < *Thyrghw as < *Thyrgh*aust, who later underwent the influence of Baltic peoples. We can also find and traces of *Gwaulgaus in the name of primitive Burgundians (Lat. Burgundii or Burgundiones < *Gwaulg*aumas or *Gwaulg*auntas, cf. Bologna family name Borgonzoni). The name of Rhine river itself (Lat. Rhenus, also the Italian homonymous one named Raggin in Bologna dialect, cf. Etr. Razna) probably derives from *Thyrgh*aunas (> *Rgw*aunas > *Rhenas > Rhenus; cf. Rhesos river in Anatoly).

At the end of the second millennium BC *Gwaulg*aunas and probably a minor part of *Thyrgh*aunas from the North Sea coast crossed the English Channel and diffused in Britain among the populations of *Sgwytas, *Gwumbras, and *Hubratanas. In Britain we find testimony of *Gwaulg*aunas in the name of the Arthurian cycle hero Gaulgaunus-Gwalchmei-Gawain-Galvano-Walwein, 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-gw*aun/sas) and also to *Thyrgh*aunas (*Thyrthyras > *Tarthyras > Arthur; *Gw*auna *Thyrgh*auna > *Ghona *Thairghonas > *Ken *Thraigon > Pen Draig or Pendragon), people half-brother of *Gwaulg*aunas.

In the same period, *Thyrgh*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 *Gw*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" aunas settled between Ireland and Scotland. In this area we find in fact the Fergus (< *Thyrg"aus) dynasty (Gael. Uí Fergusa), that gave kings to Picts (Causantín Mc Fergusa) and Dál Riata (Fergus Mór Mc Eirc). An additional testimony of *Thyrg" aunas in Scotland is probably given by Ptolemy (Ptolemaeus: II, 20) who mentions in this area the people of Taexali or Taezali (Τα/υςαλοι or Τα/υςαλοι), whose name, as that of Thessalians, can be derived from *Thyrg" 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 *Galadonas (> *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" aunas, it is more probable that the term Caledones is an exonym that in the *Thyrg" auna language indicated the tribes of *G"aulag" aunas (> *G"aulag" 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" 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" aunas and their descendants to mute or asprate 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"aulag" aunas or *G"aulag" 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"aulag" aunas) and *Tarsenar (< *Thyrg" aunas) were probably distinguished by the way they changed and pronounced in they own dialects the labiovelar g", and then indicated as *Boni (< *G" aunas) or Boii (< *G" auas) and *Senar (< *G" auas), 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 Tyrsini distinguished them with the most familiar name. In the Volsinian area, particularly in Emilia, they were called *Boni or Boii, while in the Tyrsinian area, between Romagna, Tuscany and Marche, they were distinguished as *Znar o *Senar and the city in which they settled was called Sena, just like a Tyrsinian city (cf. Ce-sena).

Romans knew them first (fourth century BC) as Senones (< *G" aunas; Livius: V, 34) through the Tyrsini of Chiusi. But later (second century BC) in Emila they knew them as Boii (Livius: XXXIII, 37), Boni or Bononi and called Bononia (< *G" auania > Senonia) the area where this people were mainly settled, which Volsini, as we said, and *Bolboni called *Volvonia, *Bolbonia, *Bolwonia and similarly (> *Bol'onia > Bologna; also by analogy with *G"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"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" autas, *Swag" aunas, and *Swag" aulas, who also
were distinguished by the abbreviated names *Gʷ autas, *Gʷ aunas, *Gʷ aulas and derived. At the beginning of the second millennium BC, Sicels (Lat. Siculi < *Swagʷ aulas) and Sicani (< *Swagʷ aunas) were pressed from Thessalians (< *Thyrɡʷ aulas) and relatives to cross the Otranto Strait and settle in southern Italy, where they cohabited with Bruttii, Calabri, Ausones, and Osci, while other tribes of *Swagʷ 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 settled Siculus, 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 Italii (< *Sgʷ ytuli < *Sgʷ ytas). The names can be connected with those of Veneti (< *Hunetas < *Gʷ aumatas) and the Danube isle of Peace (< *Kaukas < *Gʷ augʷ 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 *Gʷ aunathyras (> *Haunatras > *Oenotrus) and refer to a mixed people of *Gʷ aulgʷ aunas and *Thyrɡʷ 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 *Swagautas varkanas. The name of Morgetians (Lat. Mor-getes < *Mor-gʷ autas) probably means “Getae of the sea”, perhaps Cimmerians (< *Gʷ auta-maras) chased out of the Black Sea or Getae who crossed the Adriatic Sea more recently.

Achaeans, Ionians, Aeolians, Hellenes, Dori ans, and Danaans

In Greece *Swagʷ 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. Έβρος, Lat. Hebrus). The pre-Hellenic population was indicated by the historians with the name Pelasgians (Πέλασγοι; Herodotus: I, 57), that originally referred instead, as we saw, to the tribes of *Gʷ autas. The various tribes with which *Swagʷ autas came into contact called them by different names: Achaeans (Gr. Ἀχαιοί; Herodotus: I, 145; < Ἀχαιοῖ < *Auai < *Gʷ ausgʷ ausas or *Swagʷ auas), Ionians (Gr. Ιονίες; Herodotus: I, 28; < Ιάουνας < *Gʷ aunas), Aeolians (Gr. Αἰολίες; Herodotus: II, 28; < *Gʷ aulas), Hellenes (Ελλήνες; Herodotus: II, 1; < *Gʷ 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 (< *Mykgʷaunās) and the term Ἑλληνες (Homer: II, row 684) to refer to the inhabitants of Thessaly, the territory where originally Aeolians were settled. The general name Ἑλληναι (< *Gʷaulanas) was in fact derived from that of Aeolians (< *Gʷaulas) through the process <Gʷaulas > <Gʷaulan (country of <Gʷaulas) > <Gʷaulanas (from the country of <Gʷaulas).

The name of Ionians appears in the Knossos tables (Xd 146) dating back to the period between 1400 and 1200 BC, under the form Ἰωανας. Homer in the Iliad calls the Ionians as Ἰωάνας (Homer: XIII, row 685). The Jews knew them as Yavan (Genesi: 10, 2), the Assyrians as launaia (Foley 2005: 294). Persians indicated Ionians of Asia Minor simply as Yuna (Szemerényi 1980: 11-14), the Greeks of the motherland as “Yuna paraparadaya” (“Ionians beyond the sea”), and Macedonians (< *Mik-gʷaunas) as “Yuna 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 Cimiriri (Κυνο/uni1F79ριοι). This name is probably derived from a more archaic *Κωνόριοι that can be connected to the forms *Gʷaunarias-*Gʷaunarias, 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 Thessalia and relatives were originally indicated by the names *Gʷaunasthas and *Gʷaualhas, later Penastae and Pelasgians.

Dorians arrived in Greece probably towards the end of the second millennium BC. The name of Dorians (Gr. Δωριε/uni1FD6ς; Strabo: VIII, 6, 16) probably derives from that of their eponymous ancestor Dorus (Gr. Δόρος; Pseudo-Apollodorus: I, 7, 3), which in turn can result from a more archaic *Δόλος or *Δόνος (cfr Gr. δόρος <> Lat. donum), terms that can be derived from *Gʷaulas and *Gʷaunas through the phonetic change of labiovelar to dental which is characteristic of the *Thyrgʷaunas 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 *Thyrγʷaunas 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 (Ἀργείων) and Achaeans (Ἀχαείων). 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 (< Gʷaulanar) surrendered the kingdom to him and the inhabitants were then called Danaans. According to Aeschylus (Aeschylus) Danaus was accepted in Argos by the king Pelasgus (< *Pelastha < *Gʷaulasta), 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 *Gʷaulas and *Gʷaunas, symbolised by Pelasgus and Sthenelus (also cf. Mene-laus 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 *Tarhunas and then the conflict between *Gʷaulgʷaunas and *Thyrγʷaunas, between *Mykwenas (Mycenaeans) and *Mykdonas (Mygdones). Therefore, it is possible that the names Dorians and Danaans
originally referred to the same people of *Thyrgʷaunas penetrated by land and sea at the end of the second millennium BC in the Greece inhabited by *Gʷaulgʷaunas 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 *Swagʷautas to flow back to the original land and was probably the cause of the migrations to India and Europe. Also from Central Europe *Swagʷautas continually flowed back towards Black Sea and Caspian Sea. Actually, the *Swagʷautas 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 *Swagʷautas 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; < *Gʷaulatas), 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 *Swagʷau(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 *Thyrgʷaunas 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 *Thyrđones (< *Thyrgʷaunas) as well as Lat. Vulgus (> *Vuglus > Lat. Poplus, Lat. Populus) and Ger. Volk derive from *Gʷaulgʷaunas. The term *theud and *aulg were probably used in the border areas to distinguish the *Thyrđaunas from *Gʷaulgʷaunas tribes. We already observed that *Thyrđaunas 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 *Thyrđones in *Thydones and *Theudones (cf. *Thyrđaulas > Θεσσαλοί). Therefore, Teutons were tribes of *Thyrgʷaunas 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 *Swagautas 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 denote 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 Jordanes, 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. Αλάνοι; Josephus 75: VII, 7, 4; and Αλανοί; 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; Tomasech 1888-1889) believe that the name Alani derives from the term Aryani (Aryans) or Irani (Iranians). However these ethnonyms are derived from toponyms (Sans. Arya and Aves. Airyan, respectively) in turn derived from ethnonyms (Sans. Arya and Aves. Airya, respectively, inflected to plural genitive). While in India (Āryanvarṣa) 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. Αλβανοί; Strabo: XXI, 4, 1), which, like that of
**Hyrcanians**, can be traced back to *Swag*"wautas varkanas.. However, based on the information provided by Chinese chronicles, it is more likely that the term Halani derives from *G"aulanas. In fact, Massagetae, breeders of large herds, were probably called *G"aulanas more reasonably than their relatives when the term *Swag*"wauta 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"aulas and *G"aulanas to indicate Scythian peoples is attested by Herodotus (Herodotus: IV, 108, 2) reporting about the people of Geloni (Gr. Γελωνοι < *G"aulanas), believed to be originally Hellenes (< *G"aulanas).

**Slavs**

From Scythians enslaved by Goths, from Huns also minorly integrated with other peoples having sinanthropoid and *Swag*"wautas 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 latters 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 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 (> *Sarbetti), people settled in the Danubian area and probably generated from a mixing of Sarmatian and *Swag*"wautas. 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. Ἀβαρεῖς; Constantinus VII, 32), also known as Kavari or Kabari, were a people speaking an Altaic language, probably descended from a mixture of eastward migrated *Swagwautas and Mongolid peoples. It is probable that the name of Avars, as that of Aorsi and Kafirs, derives from *Gwauarsi or *Gwauari. It is then possible that the Avaric people was formed in the area between Kazakhstan and Pakistan and was closely relative of Hephtalites Huns (< *Gwautala-tas).

**Vikings and Varyags**

A later backflow of peoples descending from *Swagwautas 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 (fjord, 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 wasturiges < *Sg watarajas, “reigning over all Sg wytas “, “reigning over the world”), it is probable that it derives from *Swytikunrig or *Swytiking (*Sg wautagwamurajas) “reigning over all Swe/ytas”. Vikings in fact gained control over most of the areas populated by *Sg wytas between the Black Sea and Britain. As a reminder of the dominion over a plurality of *Swagwauta 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 *Swatr ( <*Sg watarajas) or *Swatrang (*Swatganrag < *Sg wautagwamurajas), whence the terms Varyags (Gr. Βάραγοι) or Varangians (Gr. Βάραγγοι).

**CONCLUSIONS**

In the second part of this study, evidences of the diffusion of the descendant of *Supartshas and *Swagwautas 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 *Swagwautas 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 cosideration. Such an analysis is then left to successive works.
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