

SUPARSTHAS and SWAG^wAUTAS Colonisers of the Ancient World

Part I – Origins and early migrations

Giampietro Fabbri⁺

ABSTRACT - In the first part of this study the name **Suparsthas* is reconstructed and proposed for the ancestors of the peoples speaking the Proto-Indo-European language and their relatives. Moreover, the name **Swag^wautas* and its variants are recognised as endonyms of Proto-Indo-Europeans. By analyzing the ethnonyms of the descendant peoples and the historical attestations on them, traces of the customs and religion of **Suparsthas* and **Swag^wautas* are highlighted. Lastly, the early migrations of the descendant peoples in Asia and Europe are reconstructed until the beginning of the second millennium BC.

INTRODUCTION

The ancient cultures transferred to us the knowledge of a time when the earth was flooded and just few men and animals survived. Sumerians (Wasilewska 2000: 146), Assyrians-Babylonians (George 2016: 31), Jews (*Genesis*: 7, 10-24), Greeks (Pseudo-Apollodorus: I, 7, 2), Indians (Daniélou 2003: 19) (Vyāsa: 8, 17) left texts about a great flood. It is commonly believed that the event remembered by these cultures was actually a flood on Mesopotamia due to different causes, such as an exceptional overflow of Tigris and Euphrates rivers, the melting of glaciers at the end of the last ice age, seismic activity, or an asteroid crash into the earth.

The hypothesis of a flood on Mesopotamia due to a temporary increase in the sea level as a consequence of the melting of glaciers at the end of the last Ice Age (9000 BC; Denton et al. 2010) would also explain the separation of caucasoid somatic morphology peoples into branches speaking languages belonging to apparently different families, in particular the Semitic and Indo-European languages. It is believed in fact that the languages of these two families, attested in documents of the third millennium BC, can be derived from a single language through an evolution process lasted about 6000-6500 years (Villar 2011: 651).

If Mesopotamia was flooded, the caucasoid morphology populations, who were gathered there, tried to escape into the surrounding areas, which probably were already partly occupied by their relatives. They thus resulted separated by a water barrier stretching from north-west to south-east. The populations who escaped to the north, on the mountain chain stretching from Anatolia to the Iranian highlands, and those that fled to the south, on the highest parts of the Arabian peninsula, maintained the common somatic morphology with small mutations, such as minor changes in forehead, eye arch, and nose curvature. Their descendants, in the historical age, resulted in speaking Indo-European and Semitic languages, respectively. The populations who escaped the flood to east and west probably interbred with people of different morphology, settled respectively in the Indus and Nile Valley, contributing to the civilization of these areas.

⁺ giampietro.fabbri@unibo.it
University of Bologna

SUPARSTHAS

Comparing the names of the different Iranian and related populations attested in the historical age, we can reconstruct the name by which, in the primordial Proto-Iranic or Proto-Indo-European language, peoples were remembered, who escaped the flood by taking refuge on the mountains, or survived because they had settled there previously. This name was probably **Suparsthas*, composite of **supar*, over (Lat. *super*, Gr. *ὑπέρ*, Sans. *upari*), and **stha*, stay (Lat. *sto*, Gr. *ἵστημι*, Sans. *sthami*). It could have the meaning of Lat. *superstes*, survivor, or simply indicated who was over, i. e. on the mountains. The term is very close to Lat. *superstes* and Sans. *uparistha*, and then to forms of the historical languages. Therefore, it is hardly imaginable that such a term belongs to a phase very close to the separation between the Indo-European and Semitic families. On the other hand, since it finds confirmation in two languages considered to belong to lateral areas, it must have originated in a remote stage of the common Indo-European language.

From the noun **Suparsthas* we can derive those of the main historical Iranian and related populations, who probably were originally settled on the mountain chain north of Mesopotamia: *Subari* (Subarus), *Hurri* (Hurrians), *Parthi* (Parthians), *Qarti* (Kurds; also *Καρδούχοι* in Greek), *Hatti* (Hattians, Protoanatolians), *Parsi* (or *Persi*, Persians), *Arsi* (endonym of the Indo-European population who lived in Xinjiang and has been identified with Tocharians), *Ari* (Armenians, Iranians, Indians), *Asi* (inhabitants of Asia).

By analysing the geographical distribution of ethnonyms and toponyms we can assume that the term **Suparsthas* has initially evolved through abbreviation in the form **Suparas* (> **Subaras* > **Hubaras*), adopted by northern populations, and in the form **Parsthas* (> **Parthas* > **Qartas* > **Hattas* to the west and **Parsas* > **Arsas* > **Asas* to the east), spread in southern regions. It is probable that caucasoid morphology populations already inhabited the mountain areas north of Mesopotamia before the flood and spoke a slightly different language from that spoken by the populations who lived in the plain between the rivers. It is also probable that peoples escaping from the flood pressed the mountain populations towards northern territories, where they interbred with peoples speaking an even more different language. Therefore, it is consequent to assume that the opposition between the terms **Suparas* and **Parsthas* reflected the linguistic difference between the original population of the mountain area and the newcomers, two peoples who even should originally speak closely related languages.

The area where **Suparsthas* were originally gathered and from which they moved into Anatolia, Caucasus, and Iranian highlands was indicated with the ablative (motion from place) form **Suparsthat*, from which probably come the nouns *Subartu*, *Urartu*, and *Ararat* (< **Urarat* < **Uparat* < **Suparat* < **Suparsthat*). It is in fact probable that when the land between Tigris and Euphrates rivers began to be flooded, the inhabitants, trapped between the two rivers, have been pushed to their sources. From this area, fearing that the water level could rise again, they have reached the highest peak, namely the *Ararat* mount. This mountain, higher than the others, became the symbol of the surrounding mountainous area where the survivors the flood had taken refuge.

It is credible that **Suparsthas* have remained in **Suparsthat* for a very long time, for two main reasons: the tradition maintained alive the recall of the past flood devastation and the fear of new ones; the area should be exceptionally rich in fauna, since even the animals had been driven to the mountains by the overflowing of rivers and the progressive water raising. When later the region become gradually poorer, **Suparsthas* began to move, but remaining on the mountains. Only much later they went back to Mesopotamia and they ventured in the grasslands of southern Russia.

Among the aforementioned ethnonyms, deriving from the term **Suparsthas*, those of two important Iranian peoples are missing: *Scythians* and *Medes*. The noun of *Scythians* derives in fact from a term coined later, probably after the survivors left the mountains and began to occupy the grasslands of southern Russia, once covered by glaciers. The name of *Medes* instead began to assert after the social and religious evolution of the people who had escaped the flood.

SWAG^wAUTAS

Scythians are remembered as a people of horsemen who wandered the steppes of southern Russia and burst into Asia Minor fighting and subjecting the populations it got in contact: a nation of warriors and horse breeders. From Eastern Europe to India they were called by names apparently different, such as *Skythai* (Σκύθαι; Herodotus: IV, 6) by Greeks, *Askenaz* by Jews (Genesis: 10, 3; Jeremiah: 51, 27), *Ashkuzai* by Assyrians (Szemerényi 1980: 7), *Saka* by Persians (Herodotus: VII, 64) and Indians (Mitchiner 1986: 68).

According to Herodotus, *Scythians* called themselves *Scolotoi* (Σκολότοί; Herodotus: IV, 6). Szemerényi (Szemerényi 1980: 22), reconstructing the phonetic changes occurred in the name of this people in the transition from the Persian to the Assyrian and to the Greek, come to the conclusion that the original form would be **Scuda*, changed in a more recent time into **Scula*, from which then the greekised name *Scolotoi*.

However, comparing the various names by which *Scythians* and related were called, we can imagine that the original name was **Sagatas*, with a possible apocopated form (or pure root) of the singular nominative **Sagas* (cfr. Gr. τέρας-τέρατος, Lat. *cives-civitis*). The name **Sagas-Sagatas*, probably had the alternative form **Sagus-Sagutas* (as we derive below), and later evolved into **Sakatas*, **Sakytas*, and **Sagetas*. The latter form would have been framed in Greek into the α declination, resulting in the name **Σαγέται*, namely **Sagetae*. The form **Sakytas* would have instead contracted into **Skytas* and then changed into **Skythas*, translated with Gr. Σκύθαι, and would have been used to indicate the western **Sagatas*. Finally, the form **Sakatas*, apocopated into **Sakas* (gr. Σάκαι), would have been employed by Persians and Indians to indicate the eastern **Sagatas*.

Herodotus noted that Cyrus II died fighting against Massagetae (Gr. Μασσαγέται), an Iranian people having costumes similar to those of *Scythians* (Herodotus: 1, 201-216). Remembering that in Sanskrit *maha* means *great* (cf. Gr. μέγας, Lat. *magis*, *mag-nus*, *ma'-ior*, and *mag-simus*), we can imagine that by the term **Mahasagatas* or **Magsagatas* (Big *Sagetae*) members of a *Sagetae* tribe were indicated at the time of Herodotus, who were bigger than the others in some quality or characteristic.

The names **Sagatas*, **Sakatas*, and **Sakytas* seem to be connected to the Indo-European root **sag/*sak*, to which the meaning of joining, attaching, and, figuratively, attacking or assaulting is usually attributed. This root can be put in relationship with the activity of both breeders and warriors, as we see below. However, the true meaning and etymology of the root **sag / *sak* can be obtained by analysing just the activity of the people from which the *Scythians* originated.

A predominant element in the Bronze Age figurative art of *Proto-Scythian* populations are oxen, progressively accompanied by sheep and horses around the age of historical *Scythians* (Rolle 1989: 101). Therefore, it can be assumed that originally **Sagatas* were nomads committed to cattle breeding.

Comparing the terms *sagina* and *gauna* which indicate the crop in Latin and Sanskrit, respectively, we can assume that the Proto-Iranian, who first dealt with the breeding of cattle, called **swag^wauna* the herbaceous plants used to feed their animals. Such a term results as a composite of **swa* (essence, substance, good, with a meaning equivalent to that of the Gr. οὐσία) and **g^wauna* (bovine, from **g^waus*, cow, cf. Sans *gaus*, Lat. *bos-bovis*, Gr. βοῦς-βοός), namely substance, food for cows. People feeding cows with **swag^wauna* were called **Swag^wautas*, name which in a subsequent time evolved into **Sagatas* and **Sagutas*, and then, through phonetic change of the vowel and framing into the α declination, was translated into Gr. -σαγέται.

The cattle breeders *joined* and regrouped the animals and safeguarded them within corrals originally surrounded by fences composite of canes or poles which were in turn *joined* together. The root **sag/*sak* of **Sagatas/*Sakatas* and the root **sgat/*skat* of the contracted form **Sgatas/*Skatas* were then associated also to the action of *joining* and attaching and to that of safeguarding and defending. Hence Lat. *sacer* and *sacellum*, Gr. σηκός (*sēkós*, Gr. Dor. σακός) and Sans. *saketa* originated. These are terms which indicate indeed an area originally surrounded by a fence of canes

or poles attached to each other. Moreover, we can find the root **sag* in Lat. *sagitta*, which refers to a cane used to attach the enemy in a figurative sense, namely to attack. We find instead the root **skat* with vowel variation in Lat. *scutus* (shield), in Gr. *σκῦτος* (*skytos*: leather, skin, protecton, wicker shield covered with leather, in Ger. *Schutz* (protection), and in Eng. *shut*, words which indicate shelter and protection.

Referring to the domestication of wild oxen (*uri* or *aurochsen*), the term **swag^wautas* can also be interpreted as "people making cows their own", attributing to *swa* the meaning of Lat. *suus*. Under such an interpretation, **swag^wautas* and **swag^wauna* would have been derived from **swag^waus*, own cow, bred cow, or herd of cows. These derivations in *-ta* and *-na* are common in the Indo-European languages. To these we can add the derivation in *-la*, **swag^waula*, and the derivations of derivations **swag^wautala*, **swag^waulata*, **swag^waulana*, and similar, which have been employed to indicate the cow breeder people and its activity. From the term **swag^waulata*, through contraction and common vowel changes, the name *Scolotoi* derives, which was reported by Herodotus.

Another probable etymology, based on the cattle breeding, could be that which considers the name **Sagatas* as derived from **g^wausg^waus*. The repetition of roots or words is a characteristic phenomenon of the Proto-Indo-European languages (Martinet 1987: 92). As a consequence of it, words under metathesis form often occur in the derived languages. For example, the repetition **ulfulf* results in Ger. and Engl. *wolf* (Goth. *wulfs*) and Old Pers. *varka* on one side, and in Lat. *lupus* and Gr. *λύκος* on the other. In case of **g^wausg^waus*, the repetition of the term **g^waus* may also indicate plurality, transferring the meaning from "cow" to "herd of cows". Under such an etymology, the cow breeder would have been indicated by the terms **g^wausg^wautas* > **gasgatas* > **asgatas* > **sagatas*. The name **asgatas* finds confirmation in Ass. *Askuzai* and in Hebr. *Askenaz* (more precisely from **g^wausg^wauna*), even if, for some authors (Szemerényi 1980: 7), such names, in which the metathesis *sak* > *ask* occurs, would result from an incorrect transcription in the semitic alphabets (devoid of vowels). We can find a trace of the term **g^wausg^waus* in the name of *Caucasus*, an isthmus crossed in both direction several times by peoples descending from the ancestors of *Scythians*, as we will see. It is also probable that **Swag^wautas* and **G^wausg^wautas* were distinct alternative forms both used to indicate the cow breeder people.

An additional probable etymology, based on the breeding of cattle, can be the one that identifies **Sagatas* with the *Thataguš* (Sattagydiens) who are mentioned in the inscription of Darius the Great at Mount Behistun (Darius: col. 1, row 6). At the time of Darius (VI sec. BC) the *Thataguš* were a population of Persia settled in proximity of the Indus valley. Herodotus mentions them, with the greek name *Sattagydoi* (*Σατταγύδοι*), together with Gandarians, Dadicans, and Aparytai, as the constituents of the seventh satrapy of the Persian Empire (Herodotus: III, 91). The name means "hundred cows" (cf. Sans. *sata* and *gaus*) and probably indicated a tribe of breeders having particularly copious herds. According to this etymology, the original name **Satagytas* would have contracted into **Sagytas* and the into **Sgytas*. However, at the time of Herodotus we find attested all three forms: *Σατταγύδοι* (Herodotus: III, 91), *(Μασ)σαγέται* (Herodotus: I, 201), and *Σκύθαι* (Herodotus: IV, 6). The original people of **Satagytas*, breeders of copious herds, probably wandering through the grasslands North and East of the Caspian Sea, would then be divided into different branches, one of which would have kept the original name, while the others would have assumed the contracted forms.

We can then imagine that **Parsthas* migrated from the southern part of **Suparsthas* into the Iranian highlands and later moved to lower altitude lands and ventured into the plains situated to the north. They then found in this territory great herds of wild oxen. In the course of time they learned to domesticate these animals and to breed them making their own herds of cows (**swag^waus*, **g^wausg^waus*, or **satag^waus*). The "cows breeders" (**Swag^wautas*, **G^wausg^wautas* or **Satag^wautas*) thus became a nomadic population which wandered in the grasslands between the Northern Iran and Southern Russia.

Successively, in the southern part of the original territory, the name of the "cows breeders" population become **Sagatas* and **Sagutas*. A part of the population concentrated in a more limited

area, which was named **Sagatàn*, (country of **Sagatas*). From this term and the intermediate forms **Sagtàn*, **Sagtana*, we can obtain the historical forms *Suguda* (Darius: col. 1, row 6), *Sughdha* (*Vendidad*: 1), *Sogdia* (Σόγδια; Ptolemaeus: VI, 12, 2), *Sogdiana* (Σογδιανή; Strabo: XI, 8). The rest of the population continued to move in the northern grasslands, covering greater distances. In this way, it disposed of wider pastures and was able to feed large herds. These **Sagatas* was called **Magsagatas* (<**Magaswag^wautas*), “breeder of large cow herds”, namely *Massagetae*. Herodotus places *Massagetae* beyond the river Araxes, that is East and North of the Caspian Sea, bordering on *Issedones* (Ἰσσηδόνων; Herodotus: I, 201).

The original area, where the first communities of breeders of **swag^waus*, **g^wausg^waus*, or **satag^waus* were created and from which later their descendants emigrated to the most extreme regions of Asia and Europe, was probably indicated by the ablative form **Swag^wauat*, **G^wausg^wauat*, or **Satag^wauat*. From this name, through the intermediate forms (common for all three hypothetical etymologies) **Sagauat* and **Asgauat*, probably the name of the city of *Ashgabat* originates, which was successively reinterpreted as *Ashakhabad*, city of love. This city is located in the current Turkmenistan, near the border with Iran, namely in that territory that for the Medes-Persians was the beginning of the **Sakauat*. Similarly, from the alternate name **Swag^waunas* we obtain **Swag^waunat* > **Saganat* > **Asganat* > Hebr. *Askenaz*.

In the following we use the term **Swag^wautas* to indicate the original cow breeder population and its descendants in general. Such a population was probably called by different equivalent names just since its origin. As we said, in addition to the term **Swag^wautas* the other derivative forms **Swag^waunas* and **Swag^waulas* or the shorter ones **G^wautas*, **G^waunas*, and **G^waulas* were employed. From these, other names were obtained, such as *(*Swa*)*g^waunatas* and *(*Swa*)*g^waulatas*, and others derived from these latter, such as **G^waulatàn* (country of **G^waulatas*) and **G^waulatanas* (inhabitants of the country of **G^waulatas*).

At the beginning of the migrations, in the names of the tribes the labiovelar *g^w* occurred, which later resulted in labial *v* e *b* (mainly in the North) and in velar *γ* e *k*. In the migration flows and backflows the names changed undergoing transformations and phonetic changes which are characteristic of Indo-European languages, such as vowel change (*Sagale/o/yti*), contraction (*G^waulatas* > *G^waultas*), apheresis (*Sγeti* > *Feti*), transformation of voiced consonants into voiceless (*Sγoti* > *Skoti*), doubling of consonants (*Skoti* > *Skotti*), transformation of velars into labials (*Kyltas* > *Pyltas*), which is characteristic of Celtic languages, consonant shift (*Kelt*>*Helt*) such as in German languages. In the course of the time the original meaning of the names became less evident and the need was felt to place beside them an adjective (again derived from **g^wautas*, **g^waunas*, and **g^waulas*, or simply from **g^wauas*), that specified the characteristic of cow breeders. Sometimes these adjectives were joined to the name, even when it kept clear its meaning, to denote **Swag^wautas* who had kept costumes or linguistic or physical characteristics more similar to the original ones, and to distinguish these peoples from those who, mingling with neighbouring peoples, had assumed different features. This is the case of **g^waulas* **G^waunas* (> **G^waulg^waunas* > **Volghuni* > *Volsini*) distinct from **thyras* **G^waunas* (> **Thyrg^waunas* > **Thyrghuni* > *Tyrsini*). In the case of **G^waulg^waunas* and **Thyrg^waunas* we can also observe how the meaning of the term *g^waua* evolved from “bovine”, “cow breeder”, “group of cows” to “group of cow breeders”, “camp”, “village”, resulting into *G^waulg^waunic* (ProtoCeltic) *bona* (cf. *Ratisbona*, *Vindobona*, *Bona*) and into *Thyrg^waunic* (Etruscan) *zna*, translated into Lat. *senalsina* (cf. *Bolsena*, *Cesena*, *Felsina*, *Sarsina*). Finally, the names of **Swag^wautas* descendants mixed and fused with those of other peoples, as, for example, in the case of **G^waunas*-**Hubaras*, whence the name of *Cumbri*, *Cimbri*, and *Umbri*, and in the case of **G^waulas*-**Hubaras*, whence the name of *Chalybi* and *Calabri*.

As we observed, **Swag^wautas* were originally cow breeders. However, in the course of the time, they began to pay their care even to another animal, the horse, perhaps less generous in milk (**g^waulata* > gr. γάλα-γάλακτος) production, but more agile and interactive with the man. The wild horse was then domesticated and used as an aid in cattle breeding. The other peoples knew him as

"the beast of the cows breeders". The Proto-Iranian term **ak^was*, (cf. Sans. *asvas*, Aves. *aspa*, Lat. *equus*, Celt. *epos*, Gr. ἵππος), is in fact closely related to **(sw)ag^waus*.

Also the wolf (wild dog) was domesticated and employed in cattle breeding. The verse of the wolf, "ulf-arf", gave rise, through onomatopoeia, to the name by which the animal was indicated (cf. Goth. *wulfs*, Lat. *vulpes-lupus*, Gr. λύκος, Old Pers. *varka*, Sans. *vrka*), the color of the coat (white and bright in the Siberian wolf) to the name of the color white (cf. Old Pers. *varka*, wolf, with Gr. ἀργός, Sans. *arjuna*, Lat. *albus*, white) and of the light (cf. Gr. λύκος with Gr. λευκός, white, and with Gr. λυκῆ, Lat. *lux-lucis*, light). But when the wolf was domesticated and used to guide the cow herds, it was called **g^wauna* (bovine), whence Sans. *svan*, Gr. κύων-κυνός, Celt. *cù*, Lat. *canis*, dog. However, the concept of leading a herd or a community was indicated by the terms derived from the root **vrk* (cf. Lat. *regere*, to lead, and Lat. *rex-regis*, Sans. *raja*, king). By chance, in Ger. Koenig and Engl. king (< ku/in rig < **g^wauna raja*) both roots are probably fused, since, as we observed, the term **g^wauna*, in the course of time, got the meaning of "group of men", tribe).

The similarity between the names of cow, horse and dog can lead to the assumption that originally the term **g^waus* indicate livestock and animals in general, and were connected with the verb **ga* (go, cf. Sans. *gam*, Ger. *gehen*, Lat. *vado*, Gr. βαίνω) in a way similar to Gr. πρόβατον ("going forward", "moving", animal, livestock, from Gr. προβαίνω). The term **Swagauta* could then be interpreted as a breeder not necessarily of cows. A connection could also be hypothesised between the term **Sagata* and the verb **ga* and its derivative **aga* (let go, lead, move), through a more archaic **Swaagata*, to which the meaning "moving himself" (i. e. nomad) could be attributed.

However, several elements concerning costumes, religion, interactions with other peoples, as we will see in the following, lead to believe more probable the derivation of the term **Sagatas* from the cow breeding.

RELIGION

The survivors the deluge were certainly grateful and devoted to the deity that had welcomed them in the mountainous territory. Such a deity was associated with the features of the site, which was located up, was dry and abounded in fauna. The name by which it was probably indicated, **Supria*, was derived from that of **Suparsthas*, as usual for eponymous deities, and from the characteristic of being up (**supar*). The deity **Supria*, who saved **Suparsthas* from the flood by accomodating them in a high and dry site, was soon identified with the sun, which warms and dries, standing up in the sky. The association with the abundance and the prosperity of the territory was probably felt more deeply by **Suparas*, while the identification with the sun had a more considerably relevance for **Parsthas*. From deity **Supria* the name of the sun in the main languages of the descendant of **Parsthas* can be derived (cf. sans. *surya*, lat. *sol-solis*, gr. ἥλιος).

We find a trace of the name of deity **Supria* in the ancient Italic people of *Umbrians*, whose principal deity was in fact the goddess *Supra* or *Cupra* (as reported in Iguvine Tablets, Plestia lamina, and Fossato lamina) According to Pliny the Elder, *Umbrians* were the most ancient people of Italy and had been named *Ombri* by Greeks (cf. Gr. ὄμβρος, Lat. *imber* or *ymer*, rain), since they survived the great flood (Plinius: III, 112). Actually, as we will see in the next section, the *Umbrians* (Lat. *Umbri* < **G^wumbras*) were probably a crossbreed of peoples descending from **Swag^wautas* (**G^waunamaras* > **G^wunmaras* > **G^wumras*) and from **Suparas* (**Hubaras* > **Hubras*), having inherited from the latter the veneration of a goddess of fertility and abundance which was later identified by the Romans with the Bona Dea or Bona Mater (Varro: V, 159).

In the *Hurrians* (*Hurri* < **Hubras* < **Hubaras*), people who lived in the territory north of Mesopotamia and was the result, through subsequents migrations, of a fusion of elements from **Parsthas*, **Suparas*, and **Swagautas*, we find both the association of the deity with fertility and richness of the land and the identification with the sun. We find in fact a trace of deity **Supria* in the name of goddess *Hepa* or *Hebat* (< **Hupa* < **Supr*; cf. Gr. ἥλιος <> Sans. *surya*), venerated as

the mother goddess and identified with the Hittite goddess of the sun *Arinna* (Bach 1998: p. 171). In the Hurrian pantheon, consort of *Hepa* was *Teshup*, god of the sky, in which we find again the association with a high place.

In the descendants of **Parsthas*, we find the cult of the sun in the religion of the Iranian peoples. Diodorus Siculus reports (Diodorus: II, 43, 6) that when *Scythians* occupied Media, they deported the population in the region of the Tanais river (Don), in Scythia. Here *Medes* (Old Persian *Mādā*, Hebr. *Madai* [Genesis: 10, 2] greekised into *Madei* [*Μαδαῖοι*; Josephus 94: I, 6, 1], Gr. *Μῆδοι* [Herodotus: VII, 62, 1]) were called *Sauromatians* (Gr. *Σαυρομάται*, Lat. *Sauromatae* > Lat. *Sarmatae*, Sarmatians). The terms *matae*, *mādā*, *mazda*, *magi* are equivalent forms derived from the root **mat/*mad* that, in the Indo-European languages, indicates wisdom and knowledge of the things and of the way to solve problems and to venerate gods. We find for example this root in Gr. *μανθάνω* (I learn, I become wise), Gr. *μάντις* (foreteller), Lat. *modus* (mode, measure, order), Lat. *mediare* (to cure), Sans. *mata* (religion). The suffix *sauro* refers instead to the sun (cfr. Sans. *sauras*, solar). The name *Sauromatians* means therefore “priests” or “devotees” “of the sun”.

This leads us to think that already in the **Parsthas* the sun was worshiped, and his priests were simply called **matas* (priests). When later **Parsthas* migrated to Iran, the term was used to indicate the communities ruled by a priestly caste, in order to distinguish them from those where the leaders only held an administrative function. In this way, the tribes of the **Matas*, the *Medes*, whose leaders were invested with a divine power, were denoted and distinguished from those of other **Parsas*. Therefore, the tribes of **Matas* had probably power over all **Parsas* already at the time of the first settlements in Iran.

According to Herodotus (Herodotus: VII, 62, 1) *Medes* were originally called *Ἄριοι* (*Arii* < **Arias* < **Ar'as* < **Arsas*) and changed their name after the sorceress *Medea* came to live with them. Therefore, *Medes* would have been **Parsas/*Arsas/*Arias* and would have asserted themselves as **Matas* after learning the magic arts from *Medea*. The myth mentioned by Herodotus thus try to explain and confirms the rise of a class of magicians-priests in the Persian tribes.

It is likely that the territory controlled by **Matas* was called **Matàn* (country of **Matas*) and the invaders coming from it were distinguished by Akkadians as **Matannu*, gone down in history as *Mitanni*. From the terms **Matan* and **Matannu* comes probably also the names of later *Matiani* and *Mannae*.

When **Parsas* began to settle in the grasslands of southern Russia and the first communities of **Swagautas* were created, the cult of the sun lost relevance compared to that of new deities connected to the activities of cow breeders. To these new deities, the characteristics of abundance and richness of the original deity **Supria* were transferred. For this reason, when *Medes* were deported into Scythia, they were called *Sauromatians*, to highlight that they were priests or devotees of the sun, a god different from that revered by the people of the country. Herodotus (who visited Scythia 150 years after the *Medes* deportation) locates *Sauromatians* north of the territories occupied by Scythian tribes (Herodotus: IV, 117).

In historical age, Persians were devotees of *Ahura Mazda* [26] (Darius: col. 5, row 75) and followers of his priest or prophet *Zoroaster* or *Zarathustra*. Such a cult was probably the result of subsequent reforms of the worship of Sun God. It is likely, in fact, that originally the venerated deity was the sun (Old Pers. *svaryas*, Aves. *hvare* < **svare*) and was invoked under the name **Saurastaras* or **Svarastaras* (cf. Sans. *saura*, solar and Ved. Sans. *staras*, star) from which the names *Zoroastro* and *Zarathustra* derived. Beside, its priests, who served it taking care of the cult, were indicated by the name **Sauramatas* o **Hauramazdas*. It is possible that, after the tribes ruled by the priestly caste took the power, **Parsas* were forced to worship the **Hauramazdas* as gods, leaving in the background the god **Svarastaras*, which was transformed into their servant or priest. When later **Parsas* rebelled against **Matas*, they reformed the religion again, becoming conscious that the **Hauramazdas* were impostors who had seized the power and the veneration that actually belonged to a deity immaterial, *ahura* (cfr. sans. *asura*), and wise, *mazda*. No longer a multiplicity

of priests-leaders was to be worshiped, but only one god: *Ahura Mazda*, whose prophet was *Zoroaster*.

In this way, the ancient Persians became devoted to *Ahura Mazda*. They did not abandon the religion that the ancestors had handed down, but reinterpreted it. The cult of the Sun, whose power the **Matas* claimed they were invested, was considered foreign and attributed to the impious people who did not worship *Ahura Mazda* and did not enjoy his favor.

This forced projection of the cult of the Sun on the peoples neighbouring to the Persians, is probably the cause of the belief reported by Herodotus (Herodotus: I, 216) that *Massagetae* adored only the sun, although **Swagautas*, at least at the stage when they separated from other **Parsas* and formed their own individuality of cow breeders, were probably devoted, as we have said, to other deities. In fact, the animals domesticated and bred by **Swagautas*, the cow, the horse and the dog, were not just a resource to be exploited for the sustenance, but probably assumed a totemic role in the cow breeder tribes.

Herodotus himself, writing about the origin of the Scythians (Herodotus: IV, 5) and therefore of their progenitor people, refers to a legend according to which they would derive from the union of Zeus with the daughter of Borysthenes (Dnpr) river. From this union a man named Targitaos (probably derived from **sthaurg^wautas*, “breeder of bulls, strong cows”) was born, who had three children: *Colaxais*, *Arpoxais*, and *Lipoxais*. The name *Colaxais* is clearly derived from **g^waulas*, in turn derived from *g^waus*, cow. *Arpoxais* comes instead from **arpos*, an intermediate term between the Iranian *aspas* and the Proto-Indo-European **markos*, horse. Finally, *Lipoxais* can be related to Lat. *lupus*, Gr. *λύκος*, Sans. *vrka*, Old Pers. *varka*, wolf. Therefore, the three brothers represent in the legend tribes having as totemic animals the cow, the horse and the wolf (or dog). From *Colaxais*, according to legend, the race of the kings, the *Paralatae* (perhaps from **uparg^waulatas* or **paramg^waulatas*, “higher” or “supreme” “breeders of cows”), would be born. Among the totemic animals, the higher degree was then attributed to the cow.

Of the totemic and eponymous role of the three animals in *Scythians*, we find evidence in the names of *Callippidae* (*Καλλιππίδαι*; Herodotus: IV, 17) and *Argippaei* (*Ἀργιππαῖοι*; Herodotus: IV, 23), probably Greek reinterpretations of **Gaulaspas* and **Varkaspas*, respectively. These names should indicate the union of **Swag^wautas* **g^waulatas* (having the cow as a totem) and **varkanas* (wolf-dog totem), respectively, with **Swag^wautas* **aspanas* (horse totem). From **Swag^wautas* **varkanas*, also the name of *Hyrceanians* and *Albanians*, who lived on the Caspian Sea coast, probably comes.

It is widely believed that Lat. *pecunia* (exchange asset, money) comes from *pecus* (sheep, livestock). In a similar way, Lat. *bonus* (good, asset) can be derived from *bos* (ox, cow). Therefore, the Italic peoples, to which a descentance from **Swag^wautas* can be attributed as we see in the next section, considered the cows as the good par excellence. To Latin adjective *bonus*, Gr. *ἀγαθός* (*agathós*, good) corresponds, which can be assumed as derived from a more archaic form **σαγατός* by analogy with Gr. Dor. *σακίτα* (contained in the fence). Hence, even for Greeks the cow herd (**swag^waus* or **g^wausg^waus*) guarded in the fence represented the “good thing” par excellence. In German and English terms that indicate bovines, respectively *cow* and *kuh*, the original labiovelar results in velar consonant. From these two terms the words *gut* and *good*, even with velar consonant, could be respectively derived by analogy with the Gr. *ἀγαθός*. It then seems that in Indo-European languages the tendency to regard the cattle as the supreme good is diffuse. We can therefore conclude that this tendency was typical of **Swag^wautas*, since, as we shall see, they were the progenitors not only of *Scythians* but also of the main European nations and many Asian ones. However, for **Swag^wautas*, as well as for their descendants, the cows were considered not only a material good but also deities. It is in fact known that in India cows are sacred. With a similar sentiment Italics derived the concept of sacred (Lat. *sacer*) from the cow fence. Moreover, Ger. *Gott* (God) and Eng. *God* can be respectively related to *gut* and *good*, and in turn to *kuh* and *cow*. Therefore it is reasonable to think that even **Swag^wautas* venerated cows.

**Swag^wautas* and *Scythians* were then devoted to cows, namely **g^waumatas*. This is the reason for which, when the *Medes* were deported among *Scythians*, they were distinguished from these latter

as *Sauromatians*, while in Persia and among devotees of the Sun God they were simply indicated as **Matas*.

In the history of the Iranian peoples we find an attestation of the term **g^waumatas* in the name of a usurper, indeed called *Gaumata*. In the Behistun inscription (Darius: col. 1, row 10), Darius reports that a Magian or a priest named *Gaumata*, after the death of Cambyses, pretended to be the his brother, *Bardiya*, and seized the throne. Justin attributes (Justinus: I, 9, 7) the killing of *Mergis* (*Bardiya*) to *Cometen*, namely *Gaumata*. Herodotus refers (Herodotus: III, 61-79) instead that *Smerdis* (*Mergis*) was killed by *Pressaspe* by order of *Cambyses* himself and later two Magian brothers, one of whom named *Smerdis*, took possession of the kingdom.

The story seems to be confusedly arrived to the historians. It is likely that in their reports the common names have become proper names. It is evident that *Bardiya* and its derivatives (*Bhardiya* > *Swardiya* > *Smerdis* > *Mergis*) mean "brother" (cf. sans. bhratr) and *Gaumata* "priest of the cows". *Gaumata* was probably a *Scythian-Massageta* and his attempt to seize the power in Persia shows how *Scythians*, still in the time of Darius, represented a threat to the Persian Empire. Herodotus, in fact, reports (Herodotus: III, 88) that Darius, immediately after depositing *Gaumata* and having ascended the throne, wanted to undertake an expedition against *Massagetae* to avenge the death of Cyrus (father of Cambyses and *Smerdis*), fallen in a previous war against that people.

The cult of bovine deities is also attested in *Hatti*. In the wall drawings of Çatal Hüyük deities are depicted with bull shapes or having bull horns (Lehmann 1977: 150). The cult of such deities has been handed down to **Subaras*, **Hubaras*, *Hurrians*, **Tarhunas*, and *Hittites*, peoples who, as we shall see, populated Anatolia and neighbouring territories in later periods. The aforementioned *Hurrian* God of sky and storm *Teshup* and the *Hittite* analog *Tarhun* are depicted with a headgear adorned with bull horns and riding a bull or a chariot drawn by bulls. The veneration of bovine deities in lateral areas, such as Anatolia populated by *Hatti* and grasslands between Russia and Iran occupied by **Swag^wautas*, leads one to think that this cult was originally shared by all **Parsthas*. However, in the Anatolian peoples the bovine revered was an indomitable animal to be placated with the cult, while in the people of cow breeders it was a domesticated animal, which was thanked and ingratiated for sustenance.

According to Lehmann (Lehmann 1977: 259) the bull and its horns for Anatolian, Syrian, and Mesopotamian peoples, as well as the snake and the dragon for the Eastern peoples, would represent meteors. They were then worshiped to avert the fall of meteorites. The *Urrian-Hittite* god of the sky and the storm, who rides the bull and adorns himself with its horns, represents the control of this phenomenon. Such an interpretation then leads us to support the hypothesis that the flood of Mesopotamia was caused by the impact of asteroids against the earth, changing the inclination of its axis and inducing the melting of glaciers. This phenomenon, perhaps repeated in a minor form through successive falls of meteorites, would have been remembered for a long time by the descendants of **Suparsthas* and would have been averted by practising the cult of the bull.

EARLY MIGRATIONS IN ASIA

The first migrations of **Suparsthas* (Fig. 1) occurred in the prehistoric age. We can try to reconstruct them by analysing the toponyms, the ethnonyms and the linguistic heritage attested in the cultures of successive eras. The first movements were probably very slow. Men had in fact to move on foot through a mountainous territory. Only when **Suparas* and **Parsthas* reached the plains and began to exploit animals for towing, the movements became more rapid.

**Suparas and *Parsthas*

Initially **Suparas*, pressed by **Parsthas*, moved to the North and slowly reached, crossing *Caucasus*, the region North of Black Sea and a territory which took from them the name of

Suparia* or **Sybaria*, namely the Siberia. Simultaneously **Parsthas*, rapidly grew in number thanks to the fauna abundance, moved to Anatolia (the **Hattas*) and to the Iranian highlands (the **Parsas*). In their migrations they assimilated the inhabitants of the crossed territories, gradually varying customs and language. The language then differed, however maintaining a geographical continuity in variations. From the Iranian Highlands **Parsas*/Arsas*/**Aras* moved to Russia, China, and Mesopotamia. The territory from which they departed was probably called by the name **Arat*, whose we can find a trace in the Sumerian mythology (*Enmerkar and the Lord of Aratta*) in the name of the city of *Aratta*, located somewhere in the mounts of Persia.

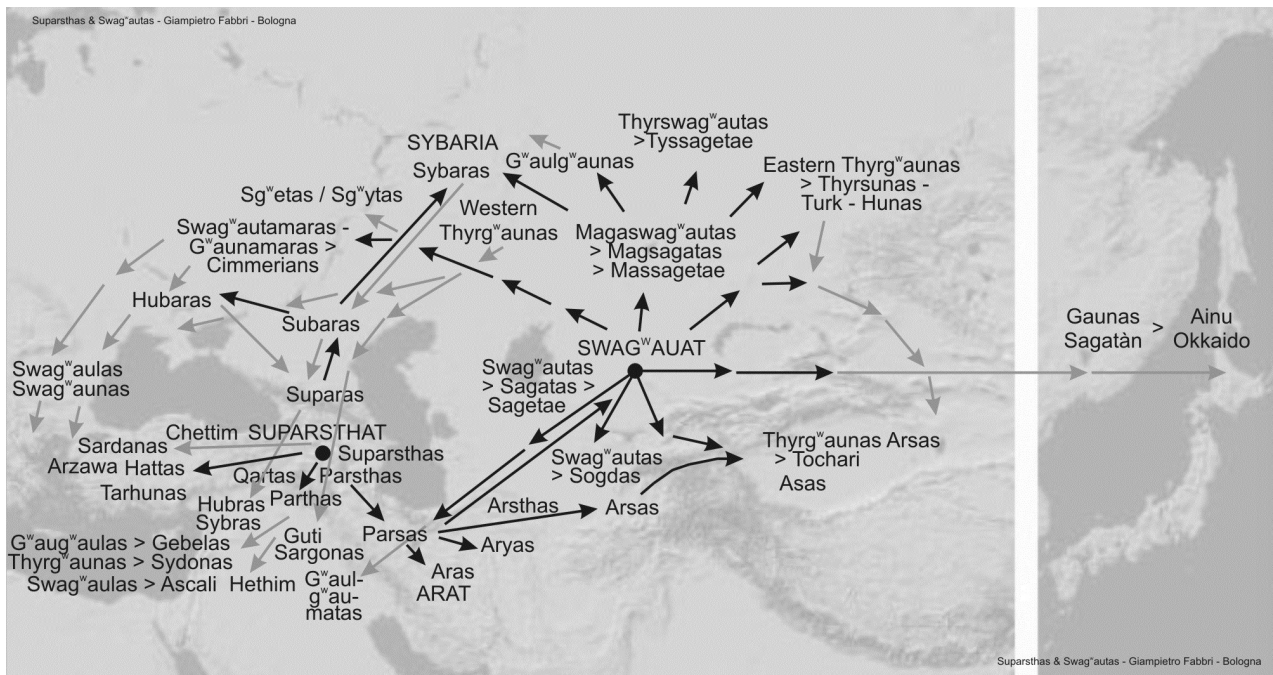


Figure 1 – Migrations in Asia.

When **Parsas* reached the grasslands of southern Russia, and began to practice the cow breeding, they took advantage of its products and grew in number and strength. Again they exerted pressure on **Suparas* who were at the time settled in the Siberian grasslands and had changed their own name to **Subaras*. As a consequence, a part of these latter was forced to flow back to its original territory, and also to move beyond this and settle in the plain region which took from **Subaras* the name **Sybria*, namely the *Syria*. Of the remainder, a branch probably stayed bordering on **Swagautas*, one went to the North-East, and another joined the **Suparas* who settled North of Black Sea in the past and those who were brought into this region from *Caucasus* as a result of reflux of **Subaras* themselves from **Sybaria*. In the Semitic languages of the nomads coming from the Arabian desert the name *Syria* probably became synonym with sea, coast, cliff, hence the Arab. *sur*, cliff.

From *Syria* **Suparas* or **Huparas* reached the island that took from them the name **Supras* or **Hupras*, namely *Cyprus* (Gr. *Κύπρος*). From the island **Suparas* exported in Asia Minor and Mesopotamia copper (Sum. *zubar*) to alloy with tin in bronze (Sum. *kubar*). Copper was already known and utilized in the Stone Age, as demonstrate the archaeological finds from the *Hattian* city Çatal Hüyük. From Black Sea **Subaras*, then known as **Hubaras*, namely *Iberians*, slowly moved towards the center of Europe following the course of Danube river.

The backflow of **Subaras* from **Sybaria* to **Suparsthat* interrupted the linguistic continuity between **Hattas* and **Parsas* and probably gave rise to the process that caused the separation of the Anatolian branch of Indo-European languages (Villar 2011: 349). The backflow began in prehistoric age, and overlapped with the first migration of **Swag^Wautas* through Caucasus to Asia Minor and Mesopotamia. The inflow of **Swagautas* in **Suparsthat* brought in the region linguistic

elements which were more closely related to the language of the **Parsas* and are considered characteristic of the language that we identify as Proto-Indo-European or Common Indo-European. Such elements, fused with those of the **Parsas* language of *Hatti* (<**Hattas*), originated the peculiarities of the Anatolian languages, which appear as early separated from other Indo-European dialects.

Of the term **Subaras* we find an attestation in historical age in the names Sum. *Subar* (Herzfeld 1968: 56) and Akk. *Subari* (as in Amarna Letter 100, 108 and 109), referred to a territory identified also with Akk. *Subartum* (< **Subarsthàn*), namely the **Suparsthat*. Even today we find in that area a trace of the term in the name of the Kurdish tribe of *Zibaris* (Izady 1993: 30). Moreover, the land of *Subartum* (Toumanoff 1963: 586) was also known by Assyrians as *Shubria* and *Shupria* (< **Suparas*). Of the terms **Hubaras* and **Huparas*, derived from **Subaras* and **Suparas*, we find evidence in historical age in Akk. names *Habiru* and *Hapiri* (also *Khabiru*, Egypt. *Apiri*) by which nomadic populations located between Syria and Mesopotamia were indicated in the second millennium BC. It is a widespread opinion that the terms *Subari* and *Habiru* derive from the Semitic root *avr/evr/ivr* which means "overcome", "pass beyond" and then "cross", "wander", "to be nomad." It is evident that this root, in the original meaning indeed, is connected to the Indo-European adverb **supar*. With a similar meaning but a negative connotation we find in Greek the word *ὑβρις*, "overcome the limit", "arrogance", clearly derived from the adverb *ὑπέρ* (<**supar*). Therefore, it is likely that the root *avr/evr/ivr* was introduced in Semitic languages just after the advent of **Subaras* in Syria and Mesopotamia. We will see in the second part of this study that even the biblical terms *Hebrew*, *Eber* and *Abraham* can be attributed to the same origin.

**Subaras* and **Hubaras*, backflowed from Siberia and Black Sea to **Suparsthat* and Syria, were later known by Akkadian as *Hurru* (< **Hubras* < **Hubaras* < **Subaras*). The territory from which they made incursions in Mesopotamia was probably called **Hubarat*, term of which we find traces not only in **Suparsthat/Subartu/Urartu* but probably also in the name of the city of Ugarit. Territories bordering with **S/Hubaras*, were probably called **(s)am-s/hubras*, from which the name of the semitic populations who started settling in these lands around the beginning of the second millennium BC: *Assur* (< **assuras* < **amsubras* < **amsubaras*; Assyrians) and *Amurru* (< **amhurras* < **amhubras* < **amhubaras*; Amorrites).

**Swag^wautas*

The development of communities of nomadic breeders of cow herds between Kazakhstan and Turkmenistan began in the prehistoric age. It is presumable that the controlled displacement of cow herds has been possible only after the domestication of the wolf (dog) and the horse. The latter was domesticated in this area around the end of the fifth millennium BC. However, at the beginning of the second millennium BC the size of the selected samples were still relatively small. We need only remember that *Kassites*, **Swag^wautas* who burst into Mesopotamia in this period, did not ride horses, still too small to bear the weight of armed warriors, but used them to pull the war chariots (Toynbee 1977: 104). It is then logical to think that between the end of the fifth and the beginning of IV millennium BC horses were only used as beasts of burden and trawl, and only around the middle of the fourth millennium BC they were able to bear the weight of light herdsmen. Therefore, it is likely that the first displacements of cow herds for considerable distances date back to this period and the first great migrations of cow breeders have taken place in the second half of the fourth millennium BC.

Already at the beginning of the fourth millennium BC, **Swag^wautas* probably began to infiltrate into the territories of **Subaras*. Initially there was a peaceful coexistence between formers, breeders of small cow herds, and latters, who probably were partly sedentary and dedicated to agriculture and partly nomadic breeders of small animals. But when **Swag^wautas* began to use the horse to lead increasingly large herds that burst into increasingly large pastures they needed, **Subaras* were forced to move, penetrating into Siberia, going to central Europe and flowing back to their original

territories through Caucasus. A part of them was assimilated by *Swag^wautas, particularly in border regions.

Ainu

Due to the increase in the human and bovine concentration in *Swag^wauat, the cow breeders moved towards increasingly remote areas. To the east, *Swag^wautas traversed long distances venturing towards Mongolia and China. Some of them crossed the mountain regions and burst into China's grasslands, propagating the Iranian Caucasoid morphology (dolichocephaly, straight nose with high root, sloping forehead without discontinuity with the top of the skull, sloping shoulders, curved hand flexor line, abundant body hair) up to the coasts of the Pacific Ocean. We find a probable evidence of *G^waunas *Swag^wautàn (breeders of the country of *Swag^wautas) in *Ainu* of *Okkaido* Islands (in northern Japan), in whose language 450 correspondences with Indo-European words have been recognized (Villar 2011: 646). The name *Wo*, by which Japan itself was indicated in the ancient Chinese chronicles, can be connected with the root *g^wau.

Euphratics

To the south, *Swag^wautas probably reached Mesopotamia through Caucasus or Iranian highland already in the fourth millennium BC, before the development of the Sumerian culture. Whittaker (Whittaker 2008), analyzing the Sumerian ideograms of third millennium BC, observes that many of them do not schematize the image of the Sumerian word represented, but rather that of a homophonic Protoindo-European one. Therefore he suggests that the Sumerian writing system was at least partly inherited from an Indo-European population, which he defines *Euphratics*. Such a population would have lived in Mesopotamia before the Sumerians or come into contact with them in the fourth millennium BC. Moreover, among Sumerian ideograms we can find a schematized cow head (Uhlig 1979: 72; Whittaker 2008: 160), which corresponds to the Sumerian word *gud*, ox, closely related to the terms *g^wau-s and *g^wautas. We can then suppose that *Euphratics* were simply *Parsas/Arsas/Aras* coming from the *Arat*. However, it is more probable that they were *Swag^wautas who imported the cow breeding in Mesopotamia and made it known to the Sumerians. In the Sumerian and Babylonian mythology about *Gilgamesh*, some memories of *Swag^wautas seem in fact to be condensed. *Gilgamesh*, also called *Gishgamesh*, *Gishgimash*, *Gishginmash*, *Gishbilgamesh*, *Gishgibilgamesh*, (Jastrow and Clay 1920: 26; Uhlig 1979: 145; Schärf Kluger 1991: 10; Lehmann 1977: 256) was son of *Lugalbanda* (interpreted as Sum. Lu-gal Banda, “man-big”, namely “king” Banda) and king of *Uruk* (Arab. *Warka*, Hebr. *Erech*), city fighting against *Kish*. Moreover *Gilgamesh* fought against and won the bull sent by the God of the Sky *An* on request of his daughter Goddess *Inanna*. It is then probable that the mythology recalls in a confuse way the names of peoples who domesticated the cows: *G^waug^waulbandhas (who bind the cow herds) and *G^waulg^waumatas (who know how to domesticate the cow herds), and the rivalry between *Swag^wautas *varkanas and *g^waulanas: *Uruk* (< *vruk < *vurk < *vulf) versus *Kish* (< *g^waus, cf. Old. Pers. *gush*, cow), *Vruk^waulbandhas versus *G^waulg^waumatas. Of the terms *gishbil* (< *g^wausg^waul), *gibil* (< *g^waug^waul) and *gishgin* (< *g^wausg^waun) inserted in the name of the hero, we can find several examples in ancient Middle East, such as in the name of the city of *Byblos* (Arab. *Jubayl*, Phoen. *Gebeil* < *g^waug^waul) and probably of *Babylon* (Arab. *Bābil*, Akk. *Bābili*).

Swag^waunas and Swag^waulas (Ascani and Ascali)

To the West, *Swag^wautas* infiltrated into **Hubaras*/**Subaras* around the Black Sea and during the third millennium BC settled in the area between the Adriatic coast and the Caucasus. In this area,

they were also known by the names *Swag^waunas (or *G^wausg^waunas) and *Swag^waulas (or *G^wausg^waulas), and by the shorter forms *G^waunas and *G^waulas. From *Swag^waunas and *Swag^waulas, the names of *Sicani* (Gr. Σικανοί) and *Ascani* (Gr. Ἀσκάνιος and Ἀσκανίης (Homer, *Ilias*, II, 862 and 863), and those of *Sicels* (Lat. *Siculi*) and *Ascali (> Lat. *Asculum* and *Ascalonia*) respectively derive. These peoples advanced from the Balkan-Danube area to the central and southern Europe and flowed back to the east in Anatolia and Syria by land and sea during the second millennium BC.

**G^wumbras and *G^walubras (Cimmerians and Chalybes)*

Around the Black Sea, *Swag^waunas and *Swag^waulas crossbred with *Hubaras, and later also with scarcely pigmented sinanthropoid morphology populations, originating peoples whose descendants are known as *Cimmerians* (Gr. Κιμμέριοι; Herodotus: I, 15) and *Chalybes* (Gr. Χάλυβες; Herodotus: I, 28). *Cimmerians* were a population living north of the Black Sea. Pressed by other *Swag^wautas tribes, *Cimmerians* moved to Caucasus, Thrace and Central Europe through repeated migration waves, interacting with the populations of these regions. From Caucasus and Thrace, they passed in Asia Minor. *Chalybes* were a population living in Anatolia on the southern coast of the Black Sea in historical age. It is possible that they crossbred in that place or that they too reached Asia Minor from Caucasus and Thrace.

It is possible that the name of *Cimmerians*, as well as that of *Cimbri*, *Cumbri*, *Humbri*, and *Umbri* (see next section), is derived from *G^wumbaras or *G^wumbras (< *G^wunbaras < *G^waunubaras < *G^waunas *Hubaras), a mix of the names of *Swag^wautas and *Hubaras. Consonant *b* would be changed into *m* through assimilation. In this case, it would be confirmed the assertion of Strabo that the name of *Cimmerians* is derived from that of *Cimbri* (Strabo: VII, 2, 2), or better from their ancestor *G^wumbras.

However, it is also possible that the name *G^wumbras originated only during the migration of *Iberians* (*Hubaras) and *Cimmerians* towards central Europe, from a mix of the names of this peoples. In fact, the name of *Cimmerians* could directly derive from *Swag^wautamaras (> *Sacytmer) or *G^waunamaras, terms to which the meaning of “partly *Swag^wautas” (cf. Gr. μέρος) or “sea *Swag^wautas ” (cf. Lat. *mare*, Celt. *mór*, Ger. *Meer*) can be attributed, or from *G^waun/maras, with the meaning of “cow fodder”, or even from *Gaun/maryas, “Aryas breeder of cow”. Of the term *g^waun/mar we can find a correspondence in the Bible (*Genesis*: 10, 2), where *Gomer* (< *G^waumar) is mentioned as son of *Yafet* (< *Sag^wat < *Swag^wauta) and father of *Askenaz* (< *Swag^waunat or *G^wausg^waunat). The term *G^waun/maryas can be instead likened to Gr. Κιμμέριοι. In Assyrian chronicles of the seventh century BC *Cimmerians* are mentioned with the name *Gimirri* and indicated, together with the *Scythians*, with the term *Ugutumki*, clearly connected to Old Pers. *Suguda* and *Sagatas. The name *G^wumbras could then be derived from the mix of the contracted forms *G^wumras (< *G^waumaras < *G^waunamaras) and *Hubras. (< *Hubaras).

The name of *Chalybes seems be derived from the term *G^walubras, a mix of the names *G^waulas and *Hubaras (> *G^waulubaras > *G^walubras > *Ghalubas).

Thyrswag^wautas (Thyssagetæ and Tyrangetæ)

Among *Scythian* populations Herodotus mentions *Thyssagetæ* (Gr. Θυσσαγέται; Herodotus: IV, 22), on the border with *Iurcae* (Ἰούρκαι, maybe Turks or Uighurs), north and far east of *Sauromatians* and *Budini*, that is North-Northeast of *Massagetæ*. By analysing toponyms and ethnonyms of neighboring areas, it is possible to assume that the greek name of this people derives from the endonym *Thyrsgatas, in turn derived from *Thyrswag^wautas, whose suffix *thyr could have an attribute function as in case of then name of *Magsagatas (*Massagetæ*), or else it could indicate a people fused with or absorbed by *Swag^wautas during their expansion.

Since at the time of Herodotus *Thyssagetæ* were located on the edge between the area originally occupied by *Swag^wautas and the territories of nations having probably different languages and origins, the name *Thyrswag^wautas may have been originally attributed to those tribes that, in the migration towards East- Northeast, stopped beside the mountain passes or on the borders of the territories controlled by *Swag^wautas. In this case the term could be derived from *Duvrswag^wautas (cf. Old Pers. *duvara*, Gr. *θύρα*, Ger. *Tür*, Lat. *foris*, door), namely *Swag^wautas beside the passes, at the doors or on the borders. The name of *Thyrswag^wautas may also be related with Old Pers. *thūra* (strong, cf. Avest. *sūra*, Lat. *fortis*), and could therefore indicate a particular strength of the breeders or of the cattle (strong cows or bulls, cf. *Targitaos*).

According to these attribute based etymologies, the name of *Thyrswag^wautas may also have originated the shortened form *Thyras, of which we have several evidences in the populations neighbouring *Swag^wautas. In the Persian literature, Central Asia or the area around Caspian Sea is indicated by the term *Tūran* (< *Thyràn, country of *Thyras). In the Avesta, *Thyras are indicated by the name *Tūrya* (*Uštavaitī Gāthā*: Yasna XLVI, 12) and with the adjective *tūranām* (*Kordah Avesta*: Farvardīn Yašt IX, 38); they are enemies of *Aryas*, probably *Gaumatians* opposed to *Sauromatians*. From *Thyras migrated to the West the name of *Tyras* River (Dniestr) and that of *Tyregetæ* (Gr. *Τυρέγεται*; Strabo: VII, 3, 17) or *Tyrangitæ* (Gr. *Τυραγγεῖται*; Ptolemaeus; III, 5, 25) probably come.

However, it is also possible that *Thyras were initially a population distinct from *Swag^wautas, who would have partly forced it to migrate and partly absorbed, originating the hybrid people of *Thyrswag^wautas. In this case, *Thyras could be identified with *Syras (< *Sybras) or *Subaras, which would be pressed by *Swag^wautas to the margins of the territory occupied by them, towards Caucasus, Siberia and even to China. Of the phonetic change from *s* to *t* (common in Greek and Armenian), we find several evidencies in the *Subaras territory. We find, for example, *s* changed to *t* in the name of *Tibarenians* (Gr. *Τιβαρηνοί*; Strabo: XII, 3, 28; < *Subaranas < *Subaràn, inhabitants of the country of *Subaras), an Anatolian people located on the Black Sea coast and considered the founder of the metallurgy together with the already mentioned neighbouring *Chalybes*. Also in the names of the city of *Tyre* (Akk. *Surru*, Hebr. *Tsor*, Gr. *Τύρος*), we find an alternation of sibilant and dental consonants.

Thyrg^waunas, Thyrg^wauas (Tyrnsini, Turks, and Huns)

Both *Thyras were descendant of *Suparas or a particular tribe of *Swag^wautas, probably they spoke a language just different from that of these peoples. *Suparas, in fact, had crossbred in Siberia with sinanthropoid peoples, as well as *Swag^wautas had done on the border with Siberia and China. *Thyrswag^wautas were probably indicated also by the names *Thyrg^waunas and *Thyrg^wauas, from which the forms *Thyrghunas, *Thyr'unas, *Thyrsunas, *Thyrk-, *Huna*, and *Sunas can be derived, that lead to the names of *Tyrnsini*, *Huns*, and *Turks*. Therefore, it is likely that the language of *Thyras was Proto-Altaiic.

Huns, as well as *Turks*, were a people speaking an altaiic language. They were probably generated by a mix of *Swag^wautas and sinanthropoid peoples. Known in India under the name *Suni* (De Lorenzo 1981: 374) or *Huna* (cf. Aves. *Hunu* and Gr. *Χούνοι*; Ptolemaeus: III, 5; < *Suna < *G^waunas), they were for Iranic peoples a nation bordering on China. From *Suna, the exonym of China (cf. Lat. *Sina* o *Sinae*) could then be derived.

Tyrnsini or *Tyrnseni* (*Τυρσηνοί*; Herodotus; I, 94) were a people involved in the great migration of the XII and XIII century BC, probably listed as *Tereš* o *Turša* among the Sea Peoples. Herodotus (ibidem) identifies *Tyrnsini* with Lydians and considers them colonizers of the land of *Umbrians*. This Italic region from them was called *Tyrnsinia*, namely the Etruria. In fact, from *Thyrg^wauna and *Thyrg^wauania (> *Tyrnsinia*), as we will better see in the second part of this study, the latinised names *Tarquinus* and *Tarquinia*, through Etr. *Tarchnas* (Keller 1971: 197), can be derived. However,

Italic *Tyrsini*, although relatives of the Anatolian ones, were not mostly colonists of Lydians nor prevalently reached Italy by sea.

It is probable that **Swag^wautas* in their expansion have separated the mixed people of **Thyrg^waunas* into two branches. A western branch would have been pressed by **Swag^wautas* towards Caucasus and Anatolia during the last back flows of **Subaras* in the last centuries of the third millennium BC. In the same period, a north-eastern branch would have instead been pressed to Mongolia and China and later, during the great migration of the XII-XIII century BC, it would have flowed back to the west because of the pressure of Mongolian and Chinese peoples. It is probable that the language of the western branch was still an intermediate form between the language of **Subaras* and **Swag^wautas* and the Altaic one developed by the north-eastern branch.

The relationship between the names *Tyrsini* and *Tarchnas*, attests the phonetic change from *Thyr* to *Tar* that we find in different geographical names and ethnonyms of the area between Eastern Turkestan and western China. Among them, we can mention the name of the river *Tarim* and the city of *Tarfan* (< **Thyrg^wàn* > **Thyrg^wauàn*; also *Tarpan* from **Thyrkauàn*) located in the basin of the same river in the current Chinese province of Xinjiang. Moreover, in the same area, the name of *Ferghana* valley (cf. Gr. *θόρα* <> Lat. *foris*) in current Uzbekistan and Kirghisia can be derived from **Thyrg^wauna*, while the name of *Kirghisia* (< *Gyrgysia*) itself can be obtained through consonant assimilation from **Thyrg^waus*. Finally, the name of *Kazakhs*, of the cities of *Kyzil* (in Kirghisia and in Siberia), and of the cities of *Kashgar* and *Kusha* (or *Kucha*) in Xinjiang can be put in relationship with **g^waus*. These names attest to the presence of peoples of cows breeders having an Indo-European origin in the mountainous regions between the grasslands of Massagetæ and the Chinese ones.

**G^waulg^waunas*, *Tartars*, and *Mongols*

It is probable that on the border between **Swag^wautas* and **Thyrg^waunas* the terms **G^waulg^waunas* or **G^waulg^wauas* diffused to distinguish the formers, who maintained the original language and customs of the cow breeder people, from the latter. It is possible that also the terms **G^wausg^waunas* and **G^wausg^wautas* were created to the same aim in the same period from the original shorter names **G^waunas* and **G^wautas*.

When **G^waulg^waunas* tribes opened a gap separating western from northeastern **Thyrg^waunas*, they penetrated in southern Russia and settled in the area around the *Volga* River (< **Waulga* < **G^waulg^waua*), which took name from them. Hence, as a consequence of the great migration of XIII and XII century BC, they were pressed to central and peripheral Europe, where they diffused their name, as we will see, leaving evidences in Celtic, Italic, and relative ethnonyms and toponyms such as, for example, *Volcae*, *Volsci*, *Vulci* (< **G^waulg^wauas*) and *Volsini*, *Felsina* (< Etr. *Velzna* < *G^waulg^wauna*). From **G^waulg^waunas* the names of deities (*Fufluns* < **Fulfuns*), saints and ecclesiastics (*San Galgano*), epic heroes (*Gualgvanus-Gwalchmei-Walwein-Gauvain-Gawain*), characters from the “commedia dell’arte” (*Balanzone*) were derived. Moreover, as we will see, from **G^waulg^wauas* Lat. *vulgus* and Ger. *Volk* comes, while Old. Eng. *theod* and Goth. *thiuda* may be derived from **Thyrg^wauas*.

It is possible that, similarly to the repetition of the root **g^wau* in the names **G^waulg^waunas* and **G^waulg^wauas*, the repetition of the root **thyr* were employed to indicate **Thyrg^waunas* by the name **Thyrthyras*. From such a term, through the attested phonetic change from *thyr* to *tar*, the name of *Tartars* could derive. *Tartars* or *Tatars* were a nomadic tribe confederation speaking an Altaic language and living north of Mongolia in fifth century AD. Related to *Tartars* were *Mongols* (< **Ma/eng^waulas*, cow breeders on mountains), whose name, in Chinese *Meng-ku*, (< **Mengush*, mount cow) seems to be connected to the forms **g^waulas* and **g^waus*.

Tarhunas, Arzawa, and Sardanas

Towards the end of the third millennium BC, western **Thyrg^waunas*, riding their small horses and leading herds of domesticated cows, arrived in Anatolia and Subartu. Here **Subaras* and **Hattas*, who worshiped the bull to avert its fury, probably considered **Thyrg^waunas* as deities who had reduced the savage animal under their control. The eponymous God of the last incomers, the **Tarhunas* (< **Thyrghunas* < **Thyrg^waunas*), was then depicted as riding a bull or a chariot drawn by bulls, to represent the subjugation of the animal. The *God Tarhun* was also called *Taru* by **Hattas*, and later Hittites, due to their tendency to let a dental follow a nasal consonant, changed its name also to *Tarhunt*, *Tarhuwant*, and *Tarhunta*. Due to the devastating effect of their herds launched against the enemy and to the consideration in which they were taken, **Tarhunas* easily penetrate into **Subaras* and **Hattas* and integrated with them.

Of the arrival of the mixed people of **Tarhunas* in Anatolia we have archaeological evidences. In particular, the found skulls dating back to 2000 BC are more brachycephalic than those of the previous period (Lehmann 1977: 77). This demonstrate the infiltration of sinanthropoid elements in the Anatolian population.

When later **Swag^wautas* reached Anatolia, **Tarhunas* were pressed to the western and southern coast. We can find traces of them in several geographical names, such as the name of the *Taurus* Mountains and that of the city of *Tarsus*. (< **Targhus* < **Thyrg^waus*). Other similar Anatolian toponymous and ethnonymous are probably derived from the eastern **Thyrg^waunas*, the **Tyrsini*, who penetrated into Asia Minor towards the end of the second millennium BC.

In the language of the Italic **Tyrsini*, the *Etruscans*, as we will see in the second part of this study, the name **Thyrg^wauna* becomes *Razna* through the intermediate form *(*T*)*arznas* and **Rznas*, from which also the name of the Alpine *Raeti* probably comes. Similarly the name **G^waulg^wauna* becomes *Velzna*. In particular the labiovelar *g^w* of *g^wauna* is changed to aspirated dental *z*. Therefore, we can assume that from **Thyrg^wauna* the name *Arzawa* comes. *Arzawa* were a people who inhabited eastern Anatolia during the second millennium BC. They were related to Luwians, who were settled in southern Anatolia and probably resulted from a mix of **Tarhunas* and **Swag^wautas*.

Once attested the phonetic change from labiovelar to aspirated dental, we can assume that *g^w* also changed to not aspirated dental *d*. In this way, from **Thyrg^wauna* (> **Tardaunas*) we can derive the name **Sardanas*, namely the *Shardana*. *Shardana* or *Sherden* were a people mentioned among the Sea Peoples who fought against the Egyptians at the end of the second millennium BC (Kitchen 1982: 40-41). Since in the same way we can derive the name of the city of *Sardis* (Gr. Σάρδεις) from **Thyrg^waus* (>**Tardaus* >**Sardais*), we can suppose that *Shardana* were originally settled in western Anatolia during the second millennium BC.

Since the resultance of the labiovelar in dental is attested in Etruscan and is different from that in the name of **Tarhunas*, we can suppose that **Arzawa* and **Sardanas* belonged to an intermediate branch who reached Anatolia through Thrace after the arrival of **Tarhunas* and before the great migration of eastern **Thyrg^waunas*. However, **Tarhunas*, **Arzawa*, and **Sardanas* were probably used by the Anatolian peoples as alternative names to indicate **Thyrg^waunas*.

**Sargonas*

According to (Uhlig 1979: 10) Semitic-speaking peoples reached Mesopotamia before Sumerians at the beginning of the fourth millennium BC. However they gained the upper hand only in the second half of the third millennium BC, led by King *Sargon*, founder of the city of *Akkad* (Sum. *Agade*, Gr. *Αρχάδ* or *Άχάδ*). Since in the same period Anatolia and Subartu were invaded by **Thyrg^waunas*, it is logical to think that *Sargon* (< **Sargona* < **Targauna* < **Thyrg^wauna*) was actually the eponymous leader of a tribe of **Thyrg^waunas* that penetrated and was integrated in the Semitic Mesopotamian population. Even if *Sargon* and his people, the **Sargonas*, did not speak a Semitic language, to

administer the kingdom they used Semitic officials and scribes and the language that we know as *Akkadian*, as later Medes and Persians employed Aramaic (or better they used Aramaic written words as ideograms). **Sargonas* were probably also called **Sargatas* from **Thyrg^wautas*, whence also the name *Akkad* (< **Sarkhad* < **Thyrg^waut* > Gr. Ἀρχάδ) comes, which later was reinterpreted by Sumerian as *Aga-de* (fire crown) and as dedicated to Goddess Inanna.

Guti

At the end of the third millennium BC, *Akkadians* were attacked by nomads coming from the mountains north of Mesopotamia, through the territory inhabited by **Qartas*, probably the ancestor of *Kurds*. *Akkadians* distinguished them as *Guti* or *Gutei* (Toynbee 1977: 102), a name probably derived from Sum. *gud*, ox, or from **G^wautas*, cow breeder. It is in fact possible that some tribes of **Swag^wautas*, descended through Caucasus on the **Qartas* territory, clashed, interacted and joined with them against the *Akkadians* to penetrate into the plains of Mesopotamia. *Guti* were first beaten and arrested, but towards 2150 BC they succeeded in conquering Mesopotamia, which they ruled with 21 kings. Defeated by Utu-hengal (or Utu-heḡal, or Utukhegal), the Sumerian king founder of the fifth dynasty of Uruk, they partly were integrated in the population of Mesopotamia and partly retreated into the northern mountains where they merged with the neighbouring **Matas*. *Guti* were probably a part of the migration wave of **Swag^wautas* (**G^waulg^waunas* and related) that pressed western **Thyrg^waunas* in Anatolia, Subartu, and Mesopotamia. In Mesopotamia they probably merged with **Sargonas*, since the king considered as the last Gutian was called *Tirigan* (= *Sargon* < **Thyrg^waun*). Such a name had perhaps become synonym of king, as *Tabarna* for Hittites or *Caesar* for Romans, or even simply indicated a man from the **Sargona* tribe.

Canaanites, Giblites, Jebusites, Hethaeans, Hittites

It is probable that **Thyrg^waunas* pressed and followed by **G^waulg^waunas* ventured as far as the border with Egypt, settling in Syria along the coast and on the mountains. In fact, by comparing Ebr. *Cana'an*, term indicating southern Syria, with the corresponding Gr. Φοινίκη, it can be assumed that these two forms derives from **G^waunas*. Such an assumption is based on the fact that the labiovelar *g^w* is an intermediate form between the Greek labial and the Hebrew velar. Moreover, in the ethnonyms and toponyms having a **Swag^wautas* origin, we can find several examples where the labiovelar *g^w* results in voiceless aspirated labial *f* (cf. **G^waulg^wauna* > Etr. *Velzna* > Lat. *Felsina*, **G^waulerum* > lat. *Falerii*) and in voiceless velar *k* (cfr. **G^wautanas* > Lat. *Caudini*, *Cotini*), also aspirated (cfr. *Thyrg^waunas* > Etr. *Tarchnas*), as in the transcription in Greek alphabet Χαναάν of Ebr. *Cana'an*.

It is therefore reasonable to assume that **Swag^wautas* tribes, indicated by the shorter name **G^waunas* (common for **Thyrg^waunas* and **G^waulg^waunas*) penetrated the Syrian territory from them called **G^waunàn*, that in Hebrew became *Kn'n* or *Cana'an*. The inhabitants of the land of *Cana'an* were then called *Cananaeans* or *Canaanites*. In Greek, **G^wauna* became *Φοῖνος and the region was indicated with the characteristic attributive form Φοινίκη. The term *φοῖνος was later associated to the red color of purple, which *Phoenicians/Canaanites* traded, and to the blood, from which the adjective φοινός (blood red). It is likely that the term Gr. αἷμα -ατος (blood) has the same origin and constitutes a characteristic double of the Greek language (Villar 2011: 556). We will see in the second part of this study that the term **G^wauna* also gives a different result in Greek.

Among the cities located along the Syrian coast, it is probable that *Tyre* (Phoen. *Sur*, Akk. *Surru*, Hebr. *Tsor*, Gr. Τύρος), *Sidon* (Arab. *Šāidā*, Phoen. *Šdn*; Eyp. *Ddn*, Gr. Σιδών), and *Arvad* (Phoen. *Arwad*, Gr. Ἀραδος) were founded by **Thyrg^waunas*/**Sardanas*/**(S)arg^watas*, while *Byblos* (Phoen. *Gebeil*, Arab. *Jubayl*) by **G^waug^waulas* (= **G^waulg^waunas*) who reached Syria later. The name of *Tyre* was reinterpreted as derived from the Semitic word *sur/sor* (rock), even if the city was actually rebuilt by King Hiram on two joined rocks only around 1000 BC (Herm 1974: 68).

Also the name of the city of *Tripoli* (Arab. *Ṭarābulus*), in the tradition founded in a tripartite form by *Tyrians*, *Sidonians*, and *Arvadians*, but on a preexisting settlement, could have a **Thyrg^wauanas* (**Thyrg^waulas* > **Ṭarboulos* > *Ṭarābulus*) origin. Though founded by **G^waulg^wauanas* who arrived in Syria some time after **Thyrg^wauanas*, the city of *Byblos* had the upper hand over the others until the arrival of the Sea Peoples, which contributed to a more intensive development of the **Thyrg^wauanas* cities.

According to Herm (Herm 1974: 53) the people of these cities originally practiced cabotage, because they did not have ships capable of long voyages offshore until the arrival of the Sea Peoples. It is logical to think that through cabotage **Thyrg^wauanas* on Syrian coast were maintained in contact with those on southern and western Anatolia coasts. The Prophet Ezekiel (Ezekiel: 27, 12) remembers the commercial exchanges between *Tyre* and *Tarsis* (< **Thyrg^waus* > *Sardis* for **Sardanas*, the western Anatolian **Thyrg^wauanas*; see the second part of this study).

The city of *Ashkelon*, on the southern Syria (Palestine) coast, was first mentioned at the beginning of the second millennium BC in the Egyptian Execration Texts of the 11th dynasty as *Asqanu* (Pritchard 1969: 254) and later in the Amarna letters (287, 320-2, 370) as *Ašqaluna*. It was probably founded by a branch of the already mentioned people of *Ascani* (< **G^wausg^wauanas*) and **Ascali* (< **G^wausg^waulas*), who reached the region as a part of the **G^waulg^wauanas* migration wave coming from a place that was called **Ascanat*, whence Ebr. *Ashkenaz*. It is logical to think that the people of *Ashkelon*, following the **Thyrg^wauanas* cabotage routes, came into contact with the *Ascani* and **Ascali* settled on the northern Aegean coast and maintained cultural and commercial relations with them.

Among the tribes that inhabited the land of *Canaan* before the arrival of Abraham, the Bible mentions *Hethaeans* (Gr. *Χετταίοι*). From these Abraham bought the land to bury his wife Sarah in Hebron (*Genesis*: 23, 3-20). Esau, the grandson of Abraham, married *Hethaeans* women (*Genesis*: 26, 34). The messengers sent by Moses to explore the land of *Canaan* reported that *Hethaeans*, *Jebusites*, and *Amorites* lived in the mountains and *Canaanites* on the sea coast and the banks of the Jordan river (*Numbers*: 13, 26-27). The territory occupied by the *Hethaeans* tribes was then located in the mountains where afterwards arose the kingdoms of Judah and Israel (Lehmann 1977: 13). The term *Heth-aeans* (Gr. *Χεττ-αίοι*, descendants of *Heth*, the son of *Canaan*; *Genesis*, 10, 15) was put in relation to the name *Kheta*, by which in the Amarna letters the Anatolian people we now call *Hittites* is indicated. It is probable that *Heth* and *Kheta* come from *G^wautas*. Among the *Canaan*'s sons, beside *Jebus-aeus* (Gr. *Ιεβουσαϊός*, also *Jebus* and *Gebus* < **G^waug^waus*) also *Gerges-aeus* (Gr. *Γεργεσαϊός*, also *Gerges*, *Gergash*, and *Girgash* < **G^waulg^waus*) is mentioned in the Bible (*Genesis*, 10, 16). *Jebusites* lived in the city of *Jebus* (identified with Jerusalem) before it was conquered by King David, while *Girgashites* lived in the city of *Gerges* (or *Gergasa*) est of the Sea of Galilee.

We can then assume that, as well as *Guti* and *Giblites* (people of *Byblos*), *Jebusites*, *Girgashites*, *Hetaeans*, and the first *Hittites* were a part of the migration wave of **G^waulg^wauanas*/**G^waulg^wautas* who pressed and followed western **Thyrg^wauanas* in Anatolia, Syria and Mesopotamia at the end of the third millennium BC. During the following centuries, these tribes having a **Swag^wautas* origin assimilated the language of the Semitic peoples who came in successive waves from the Arabian desert and mingled with them.

EARLY MIGRATIONS IN EUROPA

Pressed by **Swag^wautas*, **Hubaras* moved from the Black Sea through the Danube plane to central Europe, where probably settled already in the fourth millennium BC (Fig. 2). Hence they ventured to the peripheral regions, to which later they were forced by the progressive arrival of new incomers. They probably settled for a long time in Central Europe and current France, and later moved also to and Spain, Ireland, Britain, and Italy.

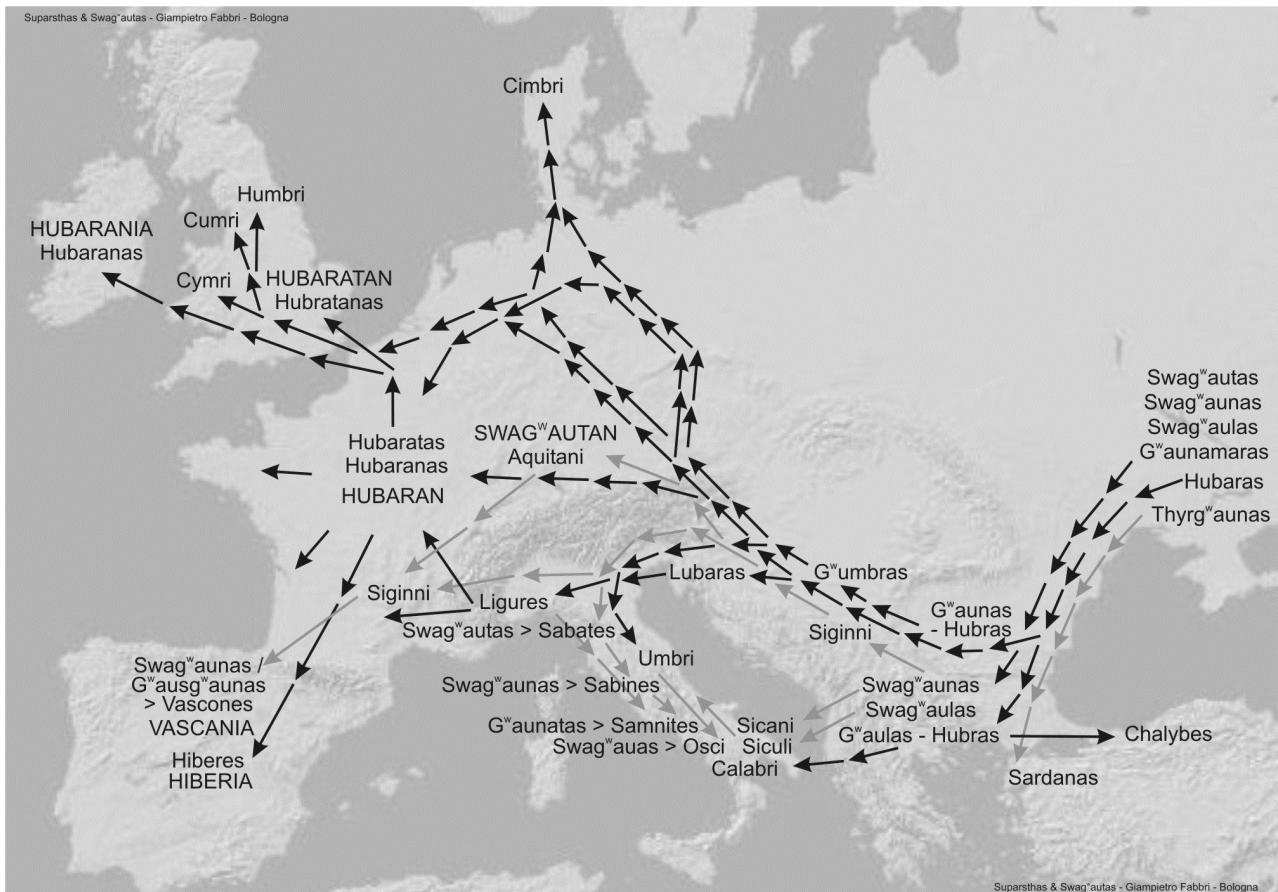


Figure 2 – Migrations in Europe

Hubaras, Hubaranas, Hubaratas, and Ligures

The place where they originally settled was probably called **Hubaràn* (country of **Hubaras*). In Spain **Hubaras* were known as Iberians (Lat. *Hiberi*, Gr. *Ἰβηρες*; Strabo: III, 1, 4). From **Hubaràn*, **Hubaranas* and **Hubaratas* crossed the English Channel and settled respectively in Ireland, **Hubarania*, (> Lat. *Hibernia*; Tacitus: *Agricola*, I, 24), and Britain, **Hubaratàn* and **Hubratàn*. The inhabitants of **Hubratàn* were called **Hubratanas*, whence Lat. *Britanni* (Caesar: V, 13-14) or Lat. *Brittones* (Nennius: II, 1) and Lat. *Britannia* may come. Probably, the terms **Hubaràn*, **Hubaranas*, and **Hubaratas* were later introduced by mixed peoples of **Hubaras* and **Swag^wautas* such as **G^wumbras*.

A branch of **Subaras*/**Hubaras* probably reached southern France from the Danube plain through northern Italy. They were known as *Ligures* (Justinus: XLIII, 3). Of the phonetic change from *h/s/t* to *l* we can find an attestation in *Hittites*. Their first historical king was called *Tabarna* (*Tabarnaš*) or *Labarna* (*Labarnaš*). Since the Anatolian coast of Black Sea was inhabited by the already mentioned *Tibareni* (Gr. *Τιβάρηνοι*) related to **Subaras* (> **Subaràn* > **Subaranas* > **Tybaranas*), it is logical to assume that the king was called *Tabarna* because he descended from a **Subaras* tribe or he fought and submitted *Tibareni* to the Hittite kingdom. Moreover the equivalence of *b* and *g* in the name of *Ligures* is attested in Strabo (Strabo: VII, 3, 7), who calls them *Λίγυς* or *Λίβυς* in different copies. The transformation **Subarana* > **Tybarana* > *Tabarna* > *Labarna* then attests that *Ligures* could be relative of **Subaras*/**Hubaras*. We can find a trace of the passage of *Ligures* through the area between Danube and northern Italy in the Illyrian tribe of *Liburnians*.

From northern Italy, *Ligures* diffused along Tyrrhenian coast to southern Italy. Later they were chased away or absorbed by **Swag^wautas* origin peoples. At the beginning of the second

millennium BC they mingled with *G^wumbras and *Swag^wautas/*Swag^waunas. From *G^wumbras the name *Ambrones* (Gr. Ἀμβρωνες < *Chambranas < *G^wumbràn) derives, that was common to the tribes of *Ligures* and *Cimbri* (see below) according to Plutarch (Plutarchus: Marius, 19, 3-4). Later *Ligures* mingled with *Sg^wytulas (*Italics*) and *G^waultas (*Celtics*), who reached Central Europe during the second millennium BC, as we will see in the second part of this study.

In southern Italy we can find traces of *Hubaras/*Hubaratas/*Hubratas in the name of *Bruttii* (also Lat. *Brettii* and Gr. Βρέττιοι). This was an ancient people who lived in southern Italy since the prehistorical age, and had been later subjugated by Oenotrians and Lucanians. In the historical age *Bruttii* spoke an *Oscan* language that probably they assumed from the peoples who settled in southern Italy during the second millennium BC (see below). They also spoke Greek, due to the commercial relationships with Greek colonists. It is probable that they reached Italy from Central Europa in the third millennium BC and were later pressed to the south by new incomers. It is also possible that they come directly from the Balkan area through the Otranto Strait. In the same Italian area inhabited by *Bruttii* we also find evidence of *Subaras in the names of the cities of *Sybaris* and *Siris* (< *Subras). These cities were founded respectively by Achean and Ionian colonists probably in territories that still conserved in their names memory of their previous inhabitants

Basques and Aquitanians

At the end of third millennium BC, *Swag^wautas started moving from the Black Sea area to central Europe through successive waves, following the main communication routes consisting in Borysthenes (Dnieper), Tyras (Dniester) and Danube rivers, and overlapping the previous migratory flows of *Hubaras. The populations that *Swag^wautas found in Europe were partly absorbed by them and partly chased away to the most remote regions of the continent.

The *Swag^wautas tribes of the first migration waves, even imparting their name and culture, were too few in number, especially in peripheral areas, to pass their language to the local populations to whom they joined. This is probably the case of the fusion with Iberian tribes, who were pressed toward the most marginal regions of France and Spain. *Basques*, for example, even deriving their name from the terms *G^wausg^waulas and *G^wausg^waunas (cf. Bas. *Euskal* and Lat. *Vascones*; from which also *G^wausg^waunia > *Vaskania > Lat. *Hispania*, and also Fr. *Gascogne*, It. *Guascogna*), spoke a language largely different from common Indo-European (Villar 2011: 507), originally spoken by *Swag^wautas. The same can be said about *Aquitani*s (Lat. *Aquitani*; Caesar; I,1; Gr. Ἀκωνταιοί; Strabo: IV, 2, 1) whose name can be derived from *G^waug^wautanas.

**G^wumbras and *G^walubras*

The first tribes migrated to central Europe that passed to their descendants their Swag^wautic (Indo-European) language, were probably *G^wumbras, who reached the Alpine area around the beginning of the second millennium BC. As we hypothesised, *G^wumbras were primitive *Cimmerians* (<*G^waunas *Hubras, a mix of *Swag^wautas and *Hubaras) or a mixed people of *Cimmerians* and *Hubaras (<*G^wumras *Hubras <*G^waunamaras *Hubaras). From central Europe *G^wumbras diffused towards the peripheral zones already occupied by *Hubaras. Following the flow of Elbe and Rhine rivers, they reached the North Sea coast, whence they ventured in the Danish peninsula and Britain. Crossing the alpine passes, they descended on Italy. Probably, some tribes also reached Italy directly from the Danube area, crossing the narrow Otranto channel, and were indicated, in the southern regions, by the name *G^walubras (< *G^waulas *Hubras), namely *Calabri* (Lat. *Calabri* and Lat. *Calabria*; Plinius: III, 99; Gr. Καλαβρόι; Strabo: VI, 3, 1).

Cimbri, Cymri, Cumbri and Umbri

Near the mouth of Elbe river, we find traces of *G^wumbras in the name of *Cimbri*. Ptolemy places *Cimbri* (Gr. *Κίμβροι*) "most northerly of all" in the Danish peninsula, that he calls *Χερσόνησος Κίμβρική* (Ptolemaeus: II, 10). Pliny the Elder (Plinius: IV, 95) citing Philemon mentions a sea called *Morimarusam* (cf. Celt. *mór*, sea, and Celt. *maru*, death) by *Cimbri*, thus attributing a Celtic language to this people. The name of *Cimbri* was probably distorted to *Ambri (> Lat. *Ambrones*) by *Thyrg^waunas due to their tendency to aspirate or silence velar consonants, which they passed to their living descendants in Turkey and Tuscany, and also to the Germanic consonant shift.

Beyond the English Channel, in Britain, we find evidence of *G^wumbras and *Cimmerians* in the name of *Cymry* or *Cymri* (*Kymras < *Kumbras < *G^wumbras), endonym of the southern Welsh (*Cymru*) people (Markale 2001: 49). This people is clearly related with *Cumbri*, the northern Welsh people, in turn related to the population located by the *Humber* river. The name of this river was probably derived from *Cumbri* by *Thyrg^waunas (> *Thyrhunas > *Huns*) around the beginning of the first millennium BC. This could be supported by the legend registered by Geoffrey of Monmouth (Monmouth: II, 1), according to which the name comes from a Hun King fallen into the river.

*G^wumbras probably descended on Italy already at the beginning of the second millennium BC, leaving evidence of himself in the name and the language of *Umbri*. As we already mentioned, Pliny the Elder reports the belief that Umbri were the most ancient people of Italy, and that they had been called Ombri (cf. Gr. *ὄμβρος*, Lat. *imber* or *yMBER*, rain) by the Greeks because they survived the great flood (Plinius: III, 112). According to Pliny the Elder many Etruscan cities had been previously inhabited by *Umbri* (Plinius: III, 113). Strabo reports that the *Umbrian* territory was bounded by the Tiber to the west, bordering on that of *Sabines* to the south, and stretched to the city of Ravenna to the north (Strabone: V, 2, 1). The language of *Umbri* was similar to that of *Osci* (< *G^wausg^wauas), while it had some differences with respect to that of the Latins (Villar 2011: 483), which suggest that the latter have arrived in Italy in a different time.

Camuni, Euganei, and Ingauni

Citing the Greek historian Ephorus of Cuma the Aeolian (in Anatolia), Strabo attests the presence of *G^wumbras-Cimmerians in Italy also near Avernus Lake and Cuma the Italic (Strabo: V, 4, 5). Moreover, Pliny the Elder mentions a city founded by the *Cimmerians*, located between Avernus and Lucrine Lakes (Plinius: III, 61). Connections with *Cimmerians* have been recognized in Italy in the name of the city of *Comerio* (Celt. *Kunmaer* < *Gaunamar, cow breeder by the lake) and in the name of *Camuni* (or *Camunni*). Plinius the Elder (Plinius: III, 133-134) includes *Camuni* in the tribes of *Euganei* (Lat *Euganei-eorum*; Gr. *Εὐγενής*), whose name can be derived from *G^wausg^waunas and put in relationship with Ligurian *Ingauni* (Plinius: III, 46) and the already mentioned Iberian *Vascones*.

**Swag^wautas, *Swag^waunas, and *Swag^waulas*

The tribes of the migration wave immediately after *G^wumbras were probably distinguished under the names *Swag^wautas, *Swag^waunas, and *Swag^waulas. We can find traces of these names in hydronyms such as *Saona* (< *Swag^wauna, French river) and *Sargetia* (< *Sarmasagetia < *Sauramata-swag^wautia, Romanian river), toponyms such as *Sabaudia* (< *Sawautia < *Swag^wautia; Savoy, region of France), *Savona* (< *Sawona < *Swag^wauna; Ligurian town), *Sabatia* (< *Sawatia < *Swag^wautia; areas in Liguria and Lazio), *Szeged* (< *Sweg^wet < *Swag^wautia; Hungarian town), *Sarmizegetusa* (< *Sarmasagatausa < *Sauramata-swag^wautasa; capital of Dacia), *Sargetia* (as the river; currently Dava, Romanian town), *Sicania* (< *Swag^waunia; central

part of Sicily), *Sicilia* (< *Swag^waulia; eastern part and later the whole of Sicily), ethnonyms such as *Sabates*, *Sabines*, *Siginni*, *Sequani*, *Sicani*, and *Siculi*.

Sabines, Siginni, Sequani, Sabates, and Sargetae

Sabines (Lat. *Sabini*, Gr. Σαβῖνοι; Strabo: V, 3, 1), as well as *Sabelli* and *Samnites*, spoke a language similar *Oscan-Umbrian*. This suggests that these peoples have cohabited for a long time with *G^wumbras and have therefore come into the Italian peninsula immediately after these. According to Rix (Rix 1957), the names of *Sabines*, *Sabelli*, and *Samnites* derive from the same more archaic form *Saj/keni, from which also the name *Safini* comes, which appears on coins minted by the Italic peoples who allied against Latins during the “bellum sociale” in 88 BC (Camana 1987). The names *Sabini* and *Safini* are clearly related to the term *Swag^waunas, from which also the intermediate form *Saj/keni can be derived. The name of *Samnites* seems more properly derived from the form *G^wauna(ta)s, through phonetic changes similar to those of the *Thyrsini* (< *Thyrg^waunas) name: *G^waunas > *Ghanas > *Sanas > *Sanni-Sanniti* (cf. -*g^wauna > -senal/-bona, in the second part of this study). It is in fact probable that Romans initially learned the name of *Samnites* through Campanian Etruscans, but when later they came in direct contact with them, they knew the correct pronunciation *Khaunas/*Khautas, by means of which they passed to us the name of *Caudini*.

As we mentioned, *Umbri* and *Sabines* worshiped the goddess *Cupra*, that Romans identified with *Bona Dea* or *Bona Mater*, recognizing the identity between Lat. *bonum* (< *g^wauna) and Sab. *cuprum* (< *supra): “cyprum Sabine bonum” (Varro: V, 19). It is evident that the goddess *Cupra*, also known as *Cubra* and *Supra*, was the eponymous of *Umbri-Cumbri-Cimbri* and had properties concerning both abundance (from *Suparas-*Hubras) and cow breeding (from *Swag^wautas-Cimmerians).

Siginni (Gr. Σιγίνναι; Herodotus: V, 9) were a *Scythian* people located in the Danube area. About *Siginni* Herodotus reports that they saw themselves as colonists of Medes, they dressed like them and stretched up to the Adriatic Venetians (Herodotus: V, 9). The historian acknowledges to be unable to explain how Medes had come up to that place. It is probable that at the time of Herodotus, *Siginni* were colonists not of Medes of Media, but of those deported by the Scythians, who had assumed the name of *Sauromatians*, then *Sarmatians*, and were mixed with *Swag^wautas or *Swag^waunas who had occupied the Danube area in more remote times. Of the presence of populations derived from the fusion of *Sarmatians* with *Swag^wautas between Danube and Vistula rivers, we find evidence in the names of the cited Dacian capital *Sarmizegetusa*, of the *Sargetia* city (now Deva) and river (now Strei) (Dio: LXVIII, 14, 4), and of *Sargeti*, that Ammianus Marcellinus places near Vistula river close to *Arimfei* and *Massagetae* (Marcellinus: XXII, 8, 38).

Herodotus also reports that “the Ligures who dwell in the region inland above Massalia call traders *Siginni*” (Herodotus: V, 9). Therefore, it is probable that *Sequani*, at the time of Caesar a Celtic tribe located by *Saone* (from Goddess *Souconne* < *Swag^wauna) river, were originally a colony of *Siginni* who exchanged goods between the Danube area and Gaul.

Sabates (Plinius: III, 48 and 132; Gr. Σαβάτοι; Strabo: IV, 6, 1) were a population located between Liguria and Lazio, the probable connection between *Siginni-Sequani* and *Sabines*.

Sicani, Sicels, and Ausones

Sicani (Lat. *Sicani*, Gr. Σικανοί; Thucydides: VI, 2, 2; < *Sakanas < *Swag^waunas or *Gausg^waunas) and *Sicels* (Lat. *Siculi*, Gr. Σικελοί; Thucydides: VI, 2, 4; < *Sakalas < *Swag^waulas or *G^wausg^waulas) possibly arrived in southern Italy through Otranto channel immediately after *Calabri* (< *G^waulas *Hubras). They were probably known also as *Askanas or *Ascani* and *Askalas or *Ascali (see previous section), and related to *Ausones* and *Osci*. Originally, they settled in the inland of central and southern Italy. Chased away from there by the arrival of

other peoples, *Sicani* migrated directly to Sicily, while *Sicels* first ventured on the Calabrian coast (Strabo: VI, 1, 6), and later settled in eastern Sicily. As we said, some *Sicels* tribes, remembered as *Shakalasha* or *Shekelesh*, probably took part in the raids of the Sea Peoples in Egypt. However, these tribes should be of *Sicels* (*Swag^waulas) who, during the migration from Asia to Italy, stopped in the Balkan area like *Sicani-Siginni* (*Swag^waunas).

Ausones (Gr. *Ἀσωνες*; Strabo: VI, 1, 5) are remembered by historians as a people diffused in central and southern Italy, according to some identifiable with *Osci* or *Opici*, according to others distinct from these (Strabo: V, 4, 3). The name of *Ausones*, like that of *Ascanassi* (*Ἀσκανάζης*; Josephus: I, 6, 1) or *Ascani*, with whom they are also identified, can be derived from the term *G^wausg^waunas, (or *Swag^waunas) similarly to the name of *Osci* (< *G^wausg^wauas). Probably they arrived in Italy shortly after *Iberians* and *Umbri*, interacting with them and leaving memory of himself in toponyms and ethnonyms also in northern Italy and beyond. In fact, we already found connection with *G^wausg^waunas in Camuni *Euganei* and Ligures *Ingauni*, as well as in Iberian *Vascones*. We can find an additional trace of *G^wausg^waunas in the names of the Swiss city of *Ascona*, located by a lake like the Anatolian *Ascania* (Iznik).

CONCLUSIONS

In the first part of this study a theory on the diffusion of Indo-European and relative peoples in Asia and Europe has been presented. The name *Suparsthas has been reconstructed for the common ancestors who survived the great flood, while the progenitors of the peoples speaking historical Indo-European language have been recognised under the name *Swag^wautas and its variants. Evidences of such ethnonyms and the diffusion theory have been found by analysing the historical attestations of the names and the customs of the ancient Eurasian populations until the beginning of the second millennium BC. Migration waves have been distinguished for *G^waulg^waunas, speaking Proto-Indo-European languages, and for their relative *Thyrg^waunas, speaking Proto-Altaic languages.

In the second part of this study, the heritage of *Suparsthas and *Swag^wautas is investigated in the peoples that diffused in Asia and Europe starting from the second millennium BC. All ethnonyms considered in both parts are shown in the name tables reported in the appendix.

REFERENCES

- Anonymous
Avesta, Uštavaitī Gāthā.
- Anonymous
Avesta, Vendidad.
- Anonymous
Kordah Avesta.
- Anonymous
Bible, Genesis.
- Anonymous
XXI BC *Enmerkar and the Lord of Aratta*
- Bach, Alice
1998 *Women in the Hebrew Bible.* London: Routledge.
- Caesar, Gaius Julius
50 BC *Commentarii de bello gallico.*
- Campana, Alberto

- 1987 *La monetazione degli insorti italici durante la Guerra sociale (91-87 a.C.)*. Soliera: Apparuti.
- Darius, the Great
518 BC *Behistun Inscription*.
- Daniélou, Alain
2013 *A brief history of India*. Rochester: Inner Traditions.
- De Lorenzo, Giuseppe
1981 *India e Buddismo antico*. Bari: Laterza.
- Denton, G. H., Anderson, R. F., Toggweiler, J. R., Edwards, R. L., Schaefer, J. M., Putnam, A. E.
2010 The Last Glacial Termination. *Science* 328: 1652-1656,
- Diodorus, Siculus
35 BC *Bibliotheca Historica*.
- Dio, Lucius Cassius
230 *Storia Romana*.
- Ezekiel
571 BC *Bible, Book of Ezekiel*.
- George, Andrew
2016 *The Epic of Gilgamesh*. London: Penguin Classics.
- Herm, Gerhard
1973 *Die Phönizier*. Düsseldorf: Econ Verlag.
1974 *L'avventura dei Fenici*. Milan: Garzanti.
- Herodotus
440 BC *Histories*.
- Herzfeld, Ernst
1968 *The Persian Empire*. Wiesbaden : Franz Steiner
- Homer
III-II BC *Ilias*.
- Iustinus, Marcus Iunianus
II – III *Historiarum Philippicarum Gnaei Pompeii Trogi libri XLIV in epitomen redacti*
- Izady, Michael
1993 *The Kurds*. Oxford: Taylor & Francis.
- Jastrow, Morris Jr., Clay, Albert T.
1920 *The Epic of Gilgamesh: An Old Babylonian Version*. Yale University Press.
- Jeremiah
586 BC *Bible, Book of Jeremiah*
- Josephus, Titus Flavius
94 *Antiquitates Judaicae*
- Keller, Werner
1970 *Denn sie entzündeten das Licht*. Droemer: Knaur.
1971 Milan: Garzanti. *Gli Etruschi*.
- Kitchen, Kenneth
1982 *Pharaoh Triumphant: The Life and Times of Ramesses II, King of Egypt*. Oxford: Aris & Phillips Classical Texts.
- Lehmann, Johannes
1975 *Die Hethiter*. Munich, Gütersloh, Vienna: Bertelsmann.
1977 *Gli Ittiti*. Milan: Garzanti.
- Marcellinus, Ammianus
380 *Res gestae*.
- Markale, Jean
1969 *Les Celtes et la civilisation celtique*. Paris: Payot.
2001 *I Celti*. Milan: Mondadori.

- Martinet, André
 1986 *Des steppes aux océans: l'indo-européen et les "Indo-Européens"*, Paris: Payot.
 1987 *L' indoeuropeo: lingue, popoli e culture*. Roma: Laterza.
- Mitchiner, John E.
 1986 *Yuga purana*. Calcutta: The Asiatic Society.
- Monmouth, Geoffrey of
 1136 *Historia regum Britannie*.
- Nennius
 829 *Historia Brittonum*.
- Plinius, Gaius Secundus
 77 *Naturalis Historia*.
- Plutarchus, Lucius Mestrius
 I-II *Vitae Parallelae*.
- Pritchard, J. B.
 1969 *The Ancient Near East*. Princeton University Press.
- Pseudo-Apollodorus
 II AD *Library*
- Ptolemaeus, Claudius
 150 *Geography*
- Rix, H.
 1957 Sabini, Sabelli, Samnium. Ein Beitrag zur Lautgeschichte der Sprachen Altitalies. *Beiträge zur Namenforschung* Vol. 8: 127-143.
- Rolle, Renate
 1989 *The world of the Scythians*. Oakland: University of California Press.
- Schärf Kluger, Rivkah
 1991 *The Archetypal Significance of Gilgamesh: A Modern Ancient Hero*. Einsiedeln: Daimon Verlag.
- Strabo
 23 *Geography*
- Szemerényi, Oswald
 1980 *Four old iranian ethnic names: Scythian - Skudra - Sogdian - Saka*. Vienna: Verlag der Österreichischen Akademie der Wissenschaften.
- Tacitus, Publius Cornelius
 89 *De vita et moribus Iulii Agricola*
- Thucydides
 V BC *History of the Peloponnesian war*.
- Toynbee, Arnold Joseph
 1976 *Mankind and Mother Earth*. Oxford University Press
 1977 *Il racconto dell'uomo*. Milan: Garzanti.
- Toumanoff, Cyrille
 1963 *Studies in Christian Caucasian History*. Georgetown University Press.
- Uhlig, Helmut
 1979 *I Sumeri*. Milan: Garzanti.
- Varro, Marcus Terentius
 44 BC *De lingua latina*
- Villar, Francisco
 1991 *Los Indoeuropeos y los orígenes de Europa: lenguaje e historia*. Madrid: Gredos.
 2011 *Gli Indoeuropei e le origini dell'Europa*. Bologna: Il Mulino.
- Vyāsa
 III BC - I AD *Bhagavad Gita*
- Wasilewska, Ewa

- 2000 *Creation stories of the Middle East*. London: Jessica Kingsley Publishers.
- Whittaker, Gordon
- 2008 The Case for Euphratic. *Bulletin of the Georgian National Academy of Sciences* 2:
156-168.