

Joseph Amyot Padjan • *The Padjanaks*

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Book synopsis

The Kushan Empire reached its greatest height in the second century when Kanishka I was emperor. When he was on the throne, the territory of the Kushans covered most of Central Asia and most of the northern half of India, with Kushan influence reaching far beyond its borders, all the way to China in the East, and in the West to the shores of the Caspian Sea. The following century, however, saw the empire splinter into two halves, the eastern and the western, and the seeds of its demise were thus sown. In the third century the Sasanians, a Persian people, conquered the Western Kushans, and about one hundred years later the Guptas of India conquered the Eastern Kushans. *The Padjanaks* demonstrates that the dissolution of the Kushan Empire did not effect the demise of the Kushans as a people. Bringing to light a new discovery, it demonstrates that the Kushans were also known by the exonym Pasiani (Basiani), which was recorded by Strabo as the name of one of the groups that conquered Bactria, and that Pasiani came to be the primary name that the Kushans used in reference to themselves after the fall of their empire. *The Padjanaks* shows that Pasiani is a transcription of Bai-Xiongnu (*bai-shung-nu*), and that Kushan is a transcription of Ku-Xiongnu, both meaning White Xiongnu, or White Huns, and that over time the name Pasiani evolved into various forms represented by varied spellings, such as Besenyők (Bai-shu-nok),

Badjanak, Pecheneg, etc., with the form Patzinak being the transliteration of the variant recorded by Byzantine Emperor Constantine Porphyrogenitus when the Padjanaks, or Kushans, arrived in Eastern Europe in the tenth century with a people called Kangar. The book reveals that the Kangar are attested in all history to have intermarried only with the Kushans, and to have merged only with the Padjanaks, strengthening the argument that the Kushans and the Padjanaks were one and the same people, one known by two names meaning the same thing.

Laying the contextual groundwork for what follows, the first third of the book reveals and explains the connections between two peoples living in Croatia and other Balkan countries—the Padjans and the Vlachs or Morlachs, showing first that some tribal groups that called themselves Padjans were documented as, and called, Morlachs, or Black Vlachs, by the Venetians, and then showing that the Padjans that they documented as such were in large part Padjanaks, ones that had combined in the eleventh and twelfth centuries with autochthonous inhabitants of the Balkans known among themselves as Armâns, but as Vlachs to others after the eleventh century. The relevance of the discussion of the connection between the Padjans, or Padjanaks, and the Vlachs or Morlachs to the subject of the Kushans and their history, becomes clear when the book demonstrates that the Padjanaks that were documented as Morlachs were the Kushans, and that they were related to the Padjanaks (Kushans) that founded the village of Kanishka Iva (Kanishka I) in Croatia. The first third also answers the old vexed question of who the Vlachs that call themselves Armâns are, by showing that the Armâns of the Balkans are one

and the same as the Armenians, or Armenians, of the Caucasus. This unique achievement of the book made it possible to demonstrate also that the Albanians that lived in the Caucasus in antiquity next to the Armenians, were related to the Albanians that lived next to the Armâns in the Balkans, and to demonstrate definitively that the homeland of the Armenians is the Balkans, not the Caucasus, as some scholars argue.

The second third introduces the Kangar and elucidates the relationship between them and the Padjanaks. It shows that the Kangar were not Padjanaks in origin, as some scholars mistakenly believe, but that they were a different ethnic group altogether, one that had become a close ally of the Kushans as early as 83 CE, and that had come to be known as Padjanaks over time, just as the Kushans had come to be known as such. The second third also demonstrates that the Kangar, who are also known by the name Kankali (Kangari), and who were living in Sogdia when the Kushans conquered Bactria, were originally from India, where they are still known as Kangar, and also as Gonds, Khands, and Koya. *The Padjanaks* demonstrates that the Kangar were originally from India by showing that Y-DNA haplogroup H-M69, which originated in India, is most common among the Koya people of the Malkangiri District in West Bengal, showing that the haplotype that defines the haplogroup originated among them. The book reveals that the Koya, according to their origin story, descend from the goddess Kankali-Kali-Kankali, Kankali, or Kangari, being the original of the name Kangar. The author, who bears the name of the Padjanaks, belongs to the same haplogroup as the Koya, having inherited from his Kangar ancestors the same haplotype

that the Koya carry, and therefore bears witness to the fact that the Kangar did come to be known as Padjanaks when the two peoples had become a composite people.

The origin of the Romani, or Gypsies as they are pejoratively called, is another vexed question that *The Padjanaks* settles. The Romani arrived in Eastern Europe at the same time and in the same area that the Padjanaks and Kangar did, and about three hundred years after their arrival, in the 1300s, the Romani began to migrate to Romania from a region in Bulgaria where the Byzantines, in 1047, had forcibly settled the bulk of the Padjanaks and Kangar. *The Padjanaks* reveals that more than sixty percent of Romani males belong to the same haplogroup as the Kangar, making for the inescapable correct conclusion that the Romani are, in the main, the direct descendants of the Kangar, at least on the paternal line, and that they arrived in Europe together with the Padjanaks and the Kangar.

The last third of the book begins by explaining the etymology of the name of the village of Kaniška Iva, where all the Padjanak and Kangar ancestors of the author are documented to have been born, and demonstrates that the latter name of the compound, *iva*, is the Avestan or Bactrian word *aēva*, meaning ‘one,’ and that the name Kaniška Iva means Kanishka I. The book shows that the only inhabitants of the village that have a demonstrable connection to the Kushans of antiquity are the descendants of the Padjanaks, namely, the Padjans, and that the village could therefore have been founded and named only by the Padjanaks. It demonstrates that the only reason that can explain

why the Padjanaks named a village after Emperor Kanishka I, is that the Padjanaks were the Kushans themselves.

The last third introduces the Yue-Ji, the ancestors of the Kushans, and demonstrates that the common transliterations of their name, ‘Yuezhi’ and ‘Yüeh-chih,’ etc. (pronounced *yee-ah-jee*), and the meaning assigned to it, ‘moon clan,’ are perpetuating a misunderstanding of the real name of that people, on the basis of an error in the spelling of it in Chinese by Sima Qian, author of the *Shi ji*, in which book he spells the name using two common nouns that have been taken to be a proper name. *The Padjanaks* demonstrates that the correct way to represent their name is Yue-Ji, meaning ‘Moon Ji.’ It achieves this correct etymology of their name by showing that the Bai people (‘White people’) of Yunnan, China, who are a ‘moon people’ even today, know themselves to be the descendants of a people called Ji, and relate that the Ji people began to migrate to Yunnan 2,200 years ago from the drainage area of the Huangshui River in northern China, thus placing the Ji in the same region that the *Shi ji* places the Lesser Yue-Ji in 176 BCE, or 2,200 years ago, and from which region, according to the *Shi ji*, the Lesser Yue-Ji began to migrate towards Yunnan after 176. *The Padjanaks* shows, in other words, that the existence of the Bai people in Yunnan today and the record in Strabo of the name Pasiani, or Basiani (Bai-Xiongnu), whom the Chinese knew as the Great Yue-Ji, attest that the use of the name Bai for the Yue-Ji antedated the splitting of the horde in 176 BCE into the Great Yue-Ji and the Lesser, and that the Ji and the Yue-Ji were, in fact, one and the same people.

The last third of the book further shows that the Yue-Ji were a clan of the Xiongnu, and that the Wusun people, whose history was intertwined with that of the Yue-Ji and of the Xiongnu, were a Xiongnu clan as well, the Asiani mentioned by Trogus. To demonstrate the correctness of this assertion, the book shows that in the *Shi ji* content from the summary of the report by the Han envoy Zhang Qian, who was the first Han to visit and report on the regions to the west of China, reveals that the Xiongnu, the (Great) Yue-Ji, and the Wusun all had basically the same customs, and *The Padjanaks* demonstrates that the same customs could not have arisen independently among those three peoples, that in the ancient past all three must have been one and the same people, one that had broken up into separate clans or tribes. The book points out that Sima Qian states that the ancestry of the Xiongnu goes back one thousand years, thus antedating the existence of the Yue-Ji, *eo nomine*, as well as that of the Wusun, and that before the time of Maodun, leader of the Xiongnu in 209 BCE, the Xiongnu had broken up into numerous clans and tribes. The book demonstrates that the names Wusun, or Asiani, and Basiani, or Baisun, are hybrid proper names consisting of a phonetic representation of the first part of the name of the Xiongnu, namely, *Xiong*, pronounced approximately *shung*, and of the Chinese word *wu*, meaning ‘black,’ and of the Chinese word *bai*, meaning ‘white,’ thus indicating respectively Wu-Xiongnu and Bai-Xiongnu, that is, the Black Xiongnu, or Black Huns, and the White Xiongnu, or White Huns. *The Padjanaks* points out that the Turkic word for ‘white’ is *ku*, and that when prefixed to *Xiong*, the resulting name is Ku-Xiong, or Kushan, which name means, of course, White Xiongnu as well. The book

demonstrates, in other words, that Kushan and Baisun are synonymous, just two different names for exactly the same people, the White Xiongnu, who were also known as the Yue-Ji.

*The Padjanaks* concludes with the original images of the DNA test results of the author, of those of his parents, and those of his maternal grandmother, along with a concise explanation of the author's ancestry, to provide a context in which all the DNA test results may be evaluated and interpreted. The author's results, and those of his father, serve as strong support for the arguments that *The Padjanaks* makes.

Chapter ten of the book gives one an idea of the significance and importance of *The Padjanaks* with its closing statements: *Once it is realized and understood that the Padjanaks were, in fact, the Kushans, a new understanding of the history of Europe, especially of Eastern Europe, will supplant the present one, and it will be easily understandable that a village in present-day Croatia is named after the greatest king of the Kushans. The migration of the Padjanaks (Kushans) and Kangar from Central Asia to Europe was not merely a migration of tribes; it was the migration of the descendants of the populace of an empire – the Kushan Empire.*