

THE PADJANAKS

白匈奴



KUSHANS
WHITE HUNS

‘TAKEN IN THE MASS THIS IS A
NATION TO BE FEARED, AND A
TREACHEROUS ONE.’

JOSEPH AMYOT PADJAN

THE PADJANAKS

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V. G. Vasilievsky, who was the first among historians to make clear the historical significance of the Patzinaks [Padjanaks], wrote in 1872 concerning their advance into Byzantine territory: 'This event, which has escaped the attention of all modern historical works, had enormous significance for the history of humanity. In its consequences it was almost as important as the crossing of the Danube by the western Goths, which initiated the so-called migration of nations.' – Alexander A. Vasiliev

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Preface

In this book I demonstrate that the Padjanaks, whatever the spelling of the name (Badjanaks, Patzinaks, Pechenegs, etc.), were, in the main, Huns, but were known as White Huns, and that the Padjanaks were, in fact, the Kushans. Along with the Kangar they were, as it happens, my ancestors. The results of the analysis of my DNA, and of my father's as well, serve as strong support for the arguments that I make in this book.

The text is, for the most part, a record of my thoughts and of my discoveries on the subjects that I discuss. The views expressed in this book, and the arguments made, are entirely mine. I realize that some people may find it hard to accept certain views that I express in it. To those people I say, please have an open mind, and keep in mind that my views may change, that nothing said in this book is necessarily written in stone, immutable, or to be seen as crystallized and permanent. The book necessarily begins with a few brief statements about my family name and the village in Croatia where my paternal ancestors had lived for many generations, so that the reader, at the outset, has a contextual foundation for developing the understanding that the Padjanaks, or Kushans, and the Kangar, were the ancestors of the Padjans of Kaniška Iva. It then proceeds to show, correctly, the true origin of the Padjanaks, or Kushans, or Yue-Ji, and the true origin of the Kangar; and along the way that of the Romani, and that of the Armâns, or Vlachs.

Joseph Amyot Padjan

Ubon Ratchathani, Thailand, 2014

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I

The Name Padjan

The wisest is time, for it brings everything to light. – Thales

When I was still a boy, my grandfather and I started talking one day about our family name—Pagen—and where it had come from. I cannot remember why it was that its origin had come up in conversation in the first place, but my memory of what he said, and how he said it, is still, after at least thirty years, as distinct and as vivid today as it was five minutes after he had spoken. Leaning over towards me from his reclining chair, with an index finger raised and pointed at me so as to impress upon my mind the importance of what he was about to say, he said, ‘It was originally Padjan,’ and he spelled it out for me; ‘and it was pronounced *pah-djin*,’ he said, enunciating it clearly and speaking in a serious tone. Then he sat back a little in his chair, and told me that it was a Croatian surname. I was sitting in a chair a few feet from him, listening intently the whole time. ‘I am a Croatian-American,’ he said, ‘one hundred percent Croatian.’ He was a proud Croat. It was at this time that I realized, as fully as possible, that, like my grandfather and my dad, I was Croatian, too.

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Every family name, or surname, originated somewhere with someone and has a story behind it, its own unique history. Its story is the story of those who bore it—who were born with it, who carried it their whole lives, who were known by it, and who died with it. Our name becomes our last reminder to the world that we existed—a silent message on a tombstone or an urn saying that we were born, that we lived, that we died.

Some surnames die out, and some live on generation after generation for hundreds of years. In our society it is the males of a family that carry on a surname and pass it on. It is an old tradition, and long will it continue.

The surname Padjan in its various forms has been passed down from father to son in my lineage for hundreds of years, and most of the generations of those who bore it lived in Eurasia. It was, of course, somewhere in Eurasia that the surname came into existence. Hundreds of years ago there lived a man who was the first to bear the surname in some form. He was the progenitor of my family, which would be a branch of an even larger family. That man, my most distant ancestor to bear the surname, had a family somewhere and at least one son, and that son had a son, and passed on the surname; and so on and so forth, generation after generation, has it been passed down, all the way down to me.

Anyone who looks seriously and carefully into the origin of my family name—Padjan—and examines every available bit of information discoverable about it, in the context of the history of Croatia and of the Balkans in general, will at some point arrive at the logical and correct conclusion that it is not a Croatian surname, not a Serbian surname, not a Bosnian, and not a Slavic surname.

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My great-grandfather, Anton Padjan, was born in a village named Kaniška Iva, which is now located in present-day Croatia. As will be seen in what follows, the arguments that I make about the origin of the name Kaniška Iva and of those who founded that village, together with those that I make about the origin of the name Padjan and how it arrived in Europe, in light of the evidence and information to be presented, will ultimately lead us in this discussion to India and to China, and will change our understanding of the history of Europe forever.

II

Vlachs and Morlachs

In any consideration of the origin of the name Padjan, the origin and history of a certain village in Croatia must be considered as well, the village of Padjene (*pah-dji-na*). Padjene lies about thirteen kilometers from Knin, a small town that has played a strategic role in the history of Croatia and the surrounding region, since at least the 1500s. It was events there in 1522 that make its history relevant to this discussion. In that year the Ottoman Turks took control of Knin,¹ and in consequence the Croats (Catholic) that had been living there moved away, leaving Knin and the surrounding areas depopulated.² The Turks repopulated the area with Serbs (Orthodox) and Vlachs (who spoke Serbian as a second language),³ and maintained control of the region until the late 1680s. In 1683 Habsburg forces defeated the Turks at Vienna, and by 1688 the Venetians were in control of Knin, having fought and defeated the Turks there.

¹ Carolin Leutloff-Grandits, *Claiming Ownership in Postwar Croatia: The Dynamics of Property Relations and Ethnic Conflict in the Knin Region* (LIT Verlag Münster, 2004), p. 45.

² Johann Dobrovich, "People on the Border - Destiny and Mission: On the History of the Burgenland Croats," translated by Frank Teklits (with the assistance of Albert and Inge Schuch), Burgenland Research Paper # 47 (Provincial Archive of Burgenland, 1999), accessed March 2, 2014, <https://www.the-burgenland-bunch.org/People%20on%20the%20Border.htm>.

³ Leutloff-Grandits, *Claiming Ownership in Postwar Croatia*, p. 45.

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Once the Venetians had control of Knin and the areas around it, the land had again become depopulated, the populace having fled because of the battles between the Venetians and the Turks. To repopulate the area, the Venetians offered land ownership rights to certain groups of people if they agreed to cultivate the land that they settled.⁴ To take advantage of this offer, five thousand people of the Orthodox faith migrated from Bosnia to settle this land around Knin, many of whom—probably the majority—were Vlachs or Morlachs from Bosanski Petrovac, an area which lies ninety-five kilometers to the southwest of the city of Prijedor and eighty-five kilometers to the northeast of Knin.⁵ These Vlachs or Morlachs received land in Padjene, Plavno, Mokro Polje, and Otona.⁶ It is noteworthy that a settlement named Padjani lies about thirteen kilometers to the south of Prijedor.

Now, in every country, there are many sources of surnames. Many are derived from the name of a place—a village, a town, a city. The fact that there is a village named Padjene in Croatia and families surnamed Padjan in the area around it, is no coincidence. There is a connection between the name of the village and the family name, or clan name, or tribal name, of Padjan, whether it is spelled Paden, Padan, Padjen, or Padjan, etc. Is the clan or tribal name derived from the name of the village, or is the name of the village derived from the name of the clan or tribe? The answer is that the name of the village is derived from the clan or tribal name of Padjan, which was, as will soon be seen, brought to the area by those people *called*

⁴ Leutloff-Grandits, p. 46.

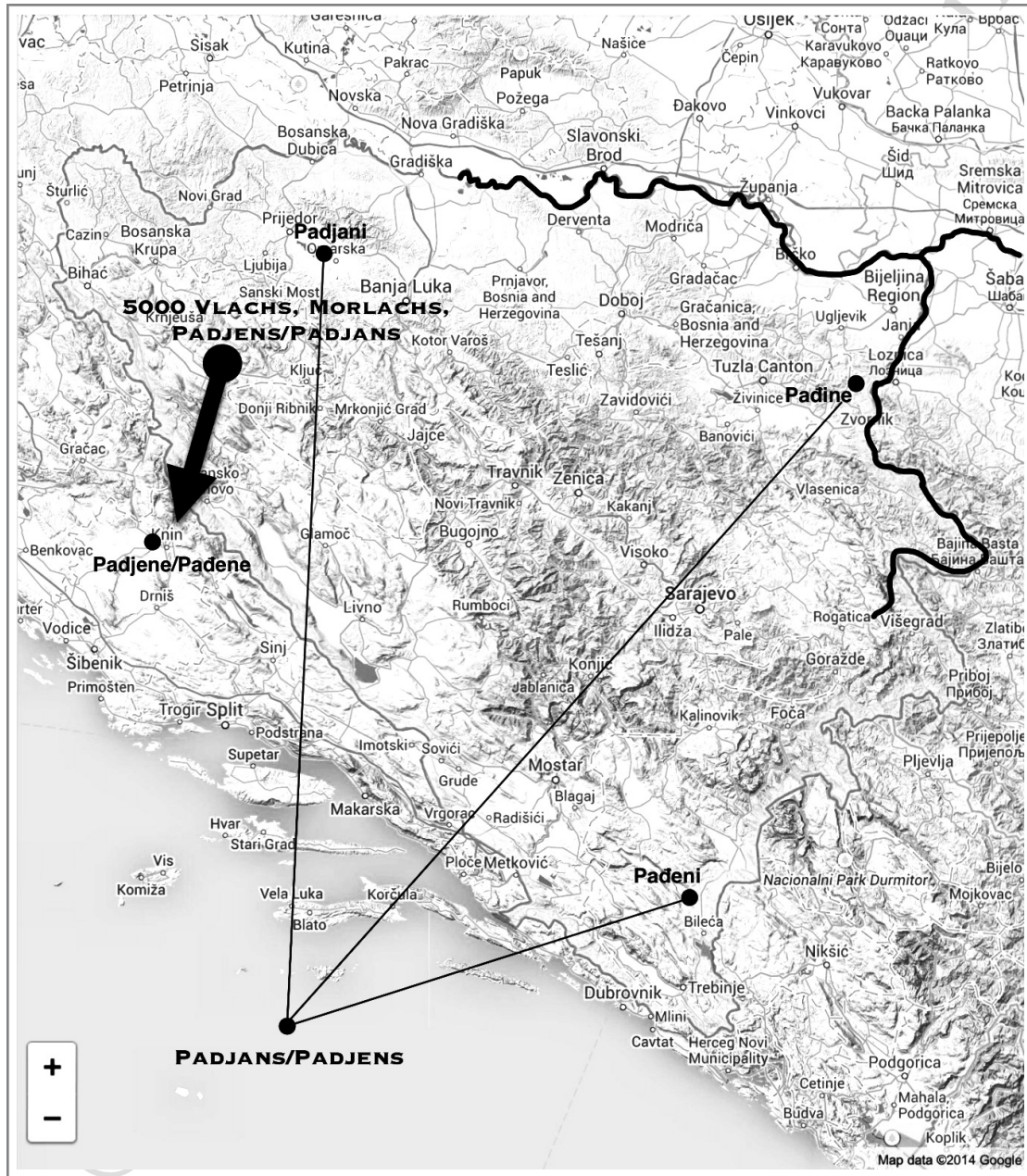
⁵ Leutloff-Grandits, p. 46.

⁶ Leutloff-Grandits, p. 46.

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Vlachs or Morlachs. Vlachs and Morlachs, who are not Slavs, are documented, as indicated above, to have migrated to Croatia from Bosnia, where the clan or tribal name of Padjan was already established in places where the so-called Vlachs or Morlachs had lived, there being at least three villages in Bosnia of the same name as the clan or tribe, and those villages getting their names from Padjans that settled them: Padjani, just south of Prijedor; Padine, in easternmost Bosnia, in the north, on the Drina River; and Padeni, in the far south of Bosnia; and one of the settlements—Padjani—is in the area of Bosnia where the Vlachs migrated from to the Knin region.

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I arrived independently at the understanding that the surname Padjan was brought to Croatia by (Black) 'Vlachs.' I later found that my conclusion is corroborated by the Croatian archaeologist Stjepan Gunjača, who writes:

Selo Padene nalazi se 12 km sjeverozapadno od Knina na cesti i željezničkoj pruzi, koje iz Knina vode u Zagreb. Kad se poodavno u Kaštel-Sučurcu pronašao natpis, na kojem se nalaze imena četiriju municipija, među kojima i PAZINA(tium), stao je Bulić dovoditi ovaj toponim u vezu s Padenama, podupirući to s okolnošću, da se Plinijeva civitas Pasini (Nat. Hist. 140) prema orijentacionom kriteriju kod nabiranja ostalih mjesta morala nalaziti na zadnjem mjestu u Liburniji >> upravo tamo, gdje je Liburnija s Japodijom i Dalmacijom <<. Pored etimološke sličnosti imena Pazinium – Padene podupire Bulića i okolnost, što se u bližnjem očestovu, kako je čuo govoriti, nalazilo ostataka starih spomenika, novca, tragova vodovoda i t. d. Bulić se još upire u činjenicu što se u parokijskoj crkvi u Padenama prema Alačevićevu izvještaju nalaze spolija, i to sa sjeverne strane dva krasna friza urešena cvjetovima, u crkvenom pločniku fragment ukrašenog pilastra s natpisom DIGNADOMUFUNDA i na južnom prozoru još jedan njemu pripadajući pilastar. Istaknuo je, da su na njemu slova otučena. Bulić na osnovu svog iznošenja zaključuje, da je vjerojatno, da je Pazinium ležao u današnjem selu Padenama. A dalje, kako bi se sukcesivno susretao s kojim nalazom iz Padena, pri objelodanjivanju je navodio porijeklo : >> Pazinium?<< ili >>Pazinatium?<<. Čudno bi bilo, da bi današnji naziv Padena vukao korijen od staroga Pazinum ili Municipium Pazinatium, a da se ne spominju kroz cijeli Srednji vijek kao ni u početku Novoga, nego se s tim imenom prvi put susrećemo u dokumentu iz g. 1683. Mnogo je vjerojatnije, da ime potječe od novih stanovnika, krajišnika, koje mletačke isprave nazivaju Morlacima, t.j. Crnim Vlasima, od kojih su se neki prezivali Pađen, jer se oni kao Vlasi spominju u Bosni, a znamo, da je za doba turske dominacije današnje stanovništvo zagorske Dalmacije u nekoliko valova imigriralo isključivo iz Bosne i

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*Hercegovine, pa su, sva je vjerojatnost, došli i Padeni, te se jedno vrijeme naselili ovdje, i po njima je zar ostao današnji naziv, a prije se selo moralo drukčije zvati.*⁷ [Italics added.]

Translation of the italicized sentences:

It would be strange if the present name [of the village] Paden dragged the root out of the old [ancient] Pazinum [Pasinum] or Municipium Pazinatium, but is not mentioned during the Middle Ages as well as the beginning of the new [age]. But that name [Paden] was first found in a document from the year 1683. It is much more likely that the name [of the village of Padene] comes from new residents, frontiersman, that Venetian documents called Morlachs, i.e., Black Vlachs, all of which have a last name Paden, because they are mentioned as Vlachs in Bosnia; and since we know that for the period of Turkish domination the present population of Dalmatian Zagore [Vlachs or Morlachs] immigrated [there] in several waves exclusively from Bosnia and Herzegovina, and in all probability they had come to Paden, and for a time settled here, and by them was not left the name [Padene/Padjene], and before that the village had to be called by a different name. [...] [Brackets added.]

He further states:

Objavljujući nalaz iz Padena osvrnuli smo se na toponimik sela i utvrdili, da selo ne vuče ime iz Plinijeva civitas Pasini ili municipium Pazinatium, kako je to vjerovao Bulić, nego od Padena vlašskog plemena, koje se oko doba turske dominacije doselilo iz Bosne.⁸

⁷ Stjepan Gunjača, "Tiniensia Archeologica-Historica-Topographica I." Starohrvatska prosvjeta III, no. 6 (1958): 105-164. <https://hrcak.srce.hr/101793>, pp. 108-109.

⁸ Stjepan Gunjača, "Tiniensia Archeologica-Historica-Topographica I," p. 160.

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Translation:

Announcing the findings of Paden we dealt with toponimics [sic] of villages and found that the village does not draw a name from Pliny's civitas Pasini or the municipium Pazinatium, as believed by Bulic, but the Paden Vlach tribes, which about the period of Turkish domination immigrated from Bosnia.

And from the summary of his paper, which is in English:

He asserts that the name of to-day's Padjene does not originate from this old municipium, but from the Wallachian tribe of Padjen, which migrated into this region in the time of Turkish domination.⁹ [Brackets added.]

Dr. Gunjača thus asserts that these tribes of Vlachs were 'Paden Vlach tribes.' That is to say that the name of this tribe of Vlachs, or these tribes of Vlachs, was Paden (Padjen, Padjan). Remember that this information provided by Gunjača came from the Venetians. It was the Venetians that documented the name of these Vlach tribes as Padjan (Padjen).

'The Wallachian tribe of Padjen' is, of course, equivalent to 'The Vlach tribe of Padjen.' Wallachian is the adjective form of Wallachia, a geographical region in present-day southern Romania with a long and violent history. Wallachia means land of the Vlachs. In the twelfth century, the ancestors of those who would come to be known as Romanians were called Vlachs. A brief history of Wallachia and of Vlachs will help us to understand why a tribe of Vlachs, or Morlachs, or Padjans, were called Padjans.

⁹ Gunjača, p. 163.

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Now, it is obvious that we need to ask a few questions. Who were, and are, the Vlachs? Where did they come from originally? Where did these particular Padjan tribes, to whom the Padjans of Kaniška Iva are related, get the name Padjan? How did the Venetians use the words or names Vlach and Morlach? And remember, the Venetians referred to the Padjan tribe, or tribes, as Morlachs—Black Vlachs. In *The Balkan Vlachs/Aromanians Awakening, National Policies, Assimilation*, Miroslav Ružica writes:

The Vlachs are descendants of the Roman Empire's Latinized but indigenous population of the Balkans. The word Vlach is of German origin and was used by ancient Germans to name the citizens of the Roman Empire. This name was eventually embraced by Byzantium, [the] Ottoman Empire, and generally by all Slavs, though the name was later limited to describe only the remnants of the Romanized population of the Balkans. The Vlachs, however, call themselves Arumani, Armani, Aromani, Rumani – all of them meaning Romans [They call themselves Armâns,¹⁰ and it *does not* mean Romans. It means Armenians. See below.]. Internationally, the most common names are Vlachs and/or Aromanians.¹¹ [Brackets added.]

It is important to remember that those who were called Vlachs or Morlachs by others did not call themselves Vlachs or Morlachs. The Padjans documented as Morlachs by the Venetians, for example, did not call themselves Morlachs, but

¹⁰ The Council of the Armâns, accessed March 5, 2014, <http://www.makedonarman-council.org>.

¹¹ Miroslav Ružica, "The Balkan Vlachs/Aromanians: Awakening, National Policies, Assimilation." (2010), accessed March 5, 2014, <https://www.semanticscholar.org/paper/The-Balkan-Vlachs-Aromanians-Awakening-,National-,Ružica/bc4218c948ab98ead629b78a48102050db19e39b>, p. 2.

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Padjans. Hence the name of the tribe—Padjan. Had the name of the tribe been Morlach, or Morlacchi, the name of Padjan would not have been recorded: it would not have existed as the name of the tribe. Thus, it is their tribal names that should be the starting point for an investigation into the ethnic and cultural background and history of the so-called Vlachs and Morlachs, not the name or word Vlach or Morlach. These exonyms can, however, help to guide us in this investigation. But we must remember that we are looking into the origin of a tribe named Padjan.

The Armâns, for example, known as Vlachs by their Balkan neighbors, speak a language that is considered a dialect of Romanian, but that has a definite and fundamental connection to the Albanian language.¹² The features that the language of the Armâns and the language of the Albanians have in common are attributable to these languages evolving in close proximity to each other, and to their being descended from earlier languages that were closely related, perhaps daughters of the same parent language. In any case, there is a fundamental relationship between the language of the Albanians and that of the Armâns, just as there is a connection between these two peoples themselves. Is there any other language that may be related to Albanian, or to the language of the Armâns? Linguist Marika Butskhrikidze writes:

I was always intrigued by the fact that Albanian and Armenian (leaving aside the case of Greek for now) stand in isolation, but still have enough features to belong to the Indo-European language family. Questions that were puzzling me for quite some time were: what are the characteristics that make these languages Indo-

¹² Noel Malcolm, *Bosnia: A Short History* (New York University Press, 1996), pp. 75-76.

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European, and at the same time distinct to make them stand in isolation? And why they do not have ‘sisters,’ just like other languages, as for example Polish or French? While I still do not have all the answers for now, I can at least tell you about remarkable similarities, I found between Albanian and Armenian... Having in my disposition various etymological dictionaries of Albanian and Armenian and scholarly papers, I found out that among the first, who paid attention and has written about the closeness between Albanian and Armenian languages, were H. Pedersen (1906) and V. Pisani (1950, 1959). From more recent articles on this issue one could single out Kortlandt (1980) and Martirosyan (2013). Martirosyan (2010) in his ‘Etymological Dictionary of the Armenian Inherited Lexicon’ gives a list of some 49 Albanian words attested (but some of them disputed as well) in Armenian. These words are: *bletëz, botë, bredh, dal, dele, dell, derë, det, dhallë, dhi, dhje, dhjetë, djathë, djersë, dorë, dredh, drithë, dru/drû, end/ën(d), ëndërrë, fjalë, gjalpe, gogël, herdhë, hudhër, im, lerë, mat, mish, mjalte, mjekër, mo, nënë, nëntë, një, nuse, rrënjë, sorrë, tatë, -a, thëri/th(ë)ni, thjër(r), thur, trishe, udhë, verë/vënë, verrë, veth, vidh, zog*.¹³ [Italics Butskhrikidze’s.]

The Armâns, the so-called Vlachs—whose ultimate origin has been debated for hundreds of years—are, *mark my words*, romanized Armenians—Armens—but without the ancestry from the Hayasa, the Hurro-Urartians, and the Luwians that the Armenians of today have. The Armâns and the Armens are one and the same people.

In the Middle Ages the Armenians—Armens—lived next to Albanians in the Caucasus (the so-called Caucasian Albanians); and in the Middle Ages the Armâns and Albanians lived side by

¹³ Marika Butskhrikidze, “Intriguing linguistic similarities: Albanian–Armenian,” accessed June 3, 2014, https://www.researchgate.net/publication/258519878_Intriguing_linguistic_similarities_Albanian-Armenian, pp. 1-2.

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side in the Balkans (where some still live in close proximity to each other). While it is possible for it to be merely coincidental that two different and unrelated peoples living in two different parts of the world may have, or be known by, the same name, such as the Albanians of the Caucasus and the Albanians of the Balkans, it is exceedingly unlikely that such peoples—the Albanians in these two different locations—would each have adjacent neighbors of the same name—Armens/Armâns—if the Albanians in the Caucasus and those in the Balkans were not related to each other. They must have been the same people. And the same holds true for the Armâns of the Balkans and the Armens of the Caucasus; they must be the same people. In fact, the only logical conclusion is that the Albanians of the Caucasus—those whose tribal name became the name of the region (which was inhabited by other peoples as well)—were related to the Albanians of the Balkans, just as the Armens of the Caucasus and the Armâns of the Balkans must be of the same original stock. Thus, the Albanians and the Armens/Armâns must have migrated together to one of these locations, either to the Balkans or to the Caucasus-Anatolian region.

Some scholars place the origin of the Armenians in the Balkans, while other scholars argue that they are autochthonous to the Caucasus-Anatolian region.¹⁴ Wherever the original homeland of the Armenians is, the original homeland of the Albanians, it would seem, must be as well. Did the Armenians (Armens/Armâns) originate in the Caucasus-Anatolian region? or did they originate in the Balkans? It is beyond the scope of this book to answer that question in detail, but I will offer some

¹⁴ Alla Movsesian, and Nvard Kochar, “On the Origin of the Armenians (In the Light of Non-Metric Cranial Traits Data).” *Iran & the Caucasus* 8, no. 2 (2004): 183–97. <http://www.jstor.org/stable/4030991>, p. 193.

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thoughts and share the following quotation. In *Checking the hypothesis of a Balkan origin of the Armenians*, L. Yepiskoposyan and his colleagues state:

The origin of Armenians is a controversial subject for anthropologists, archaeologists, historians and linguists. Among several hypotheses on this point, one prevails. The ancient Greek historian Herodotus described the Armenians as Phrygian colonists because of their speech and the garments they wore. Here, we tested the Balkan version of the origin of Armenians based on the Y-chromosomal markers. We used the results of high-resolution typing (applying 50-70 SNPs) in 1171 DNA samples representing 10 Armenian geographic groups covering the whole area of the Armenian plateau and the database of the Armenian DNA project at Family Tree DNA comprising a general Armenian population. As possible signals of Greek influence the presence of the E1b1b1a1-M78 haplogroup with its major sub-branches (E1b1b1a1b-V13, E1b1b1a1a-V12 and E1b1b1a1c-V22) were considered. The frequencies of the E1b1b1a1-M78 clade in Armenians are quite low in nine out of ten geographic groups and in the general dataset, ranging from 0 to 3.8%. The highest rate (8%) of the supposed Balkan lineages is observed in a sample representing the south-eastern part of the Armenian Highland (currently north-west Iran). The mean age of this haplogroup using 14 STR markers is 14.5 ky based on evolutionary mutation rates. This value is much higher than that shown for the Greek samples which indicates that the E1b1b1a1-M78 haplogroup among south-eastern Armenians is indigenous and clearly was not introduced by back-migration from Balkan region. Thus, the

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patrilineal genetic structure of modern Armenians groups does not support their Balkan origin.¹⁵

The results of this DNA study, however, should not be regarded as proof that it was in the Caucasus that the Armenians (and the Albanians) originated. If the original homeland of the Armens, or Armenians, had been the Caucasus or Anatolia, it would be impossible to explain the correspondences, as well as the differences, between the Armenian, Albanian, and Aromanian languages. In all three languages, the definite article is not placed before the noun, as it is in most other Indo-European languages; it is added to nouns as a suffix.¹⁶ Albanian influenced the development of the language spoken by the Armâns before they became speakers of Latin and evolved the Aromanian

¹⁵ L. Yepiskoposyan, P. Hrechdakian, and H. Simonian, "Checking the hypothesis of a Balkan origin of the Armenians," European Society of Human Genetics, 2013, accessed June 18, 2014, <https://www.abstractsonline.com/Plan/ViewAbstract.aspx?sKey=033f317e-adbe-4a7b-891c-ee0405066ca3&cKey=164bfa52-0c1e-4467-8aeb-4504c8aad6e&mKey={6A55B106-9C1E-4903-9B31-9FDF3C69C4D6}>.

¹⁶ The use of the postponed definite article in Armenian had existed before Armenian became a written language; and the use of it in the Albanian language, which, again, shares a fundamental connection to the language of the Armâns, had existed long before Albanian came to be a written tongue. The origin of the use of the definite article in this way is traceable, in all probability, either to common ancestors of the Armâns/Armens and Albanians, ancestors speaking what must have been the parent tongue of the Armenian and Albanian languages, or, perhaps, to a people speaking an unrecorded language and living in close proximity in the Balkans to ancient Armâns/Armens and Albanians, who must have adopted from that people the use of the definite article in this way. The differences in the forms of the suffix that were evolved by the speakers of these languages, and the differences of the forms of it that are attested in certain Slavic and Latinate languages to which its use spread, are inconsequential compared to the fact that this *style of thinking* arose among one people, from whom its spread to others was extremely restricted, the early peoples documented to have employed it happening to be neighbors to each other in the Balkans, and happening to be known by the same names as those by which two peoples that were neighbors to each other in the Caucasus in antiquity were known, one of those two being known to have employed it as well. The existence of different endonyms among them in historical times is irrelevant—factions arise, hegemony changes hands, and names once in use fall out of use.

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language.¹⁷ The Proto-Armenians, or Armens, borrowed into their language words of Hurro-Urartian origin after the settlement of Hurro-Urartians in the Caucasus or Anatolia.¹⁸ If the Albanians and Armâns (Armens) had migrated from the Caucasus to the Balkans, their migration would have had to take place before the Armâns began to speak Latin, and it would have had to take place also at a time when Armenians (Armens) in the Caucasus had already borrowed into their language words of Hurro-Urartian origin. The absence of Hurro-Urartian words in the language of the Armâns of the Balkans, and the presence of them in the language of the Armenians, show that the migration could not have been from the Caucasus to the Balkans. The migration could only have been from the Balkans to the Caucasus. The Albanians of the Caucasus evidently underwent a language shift, but their name was preserved among them and it was given to the area of their settlement. My conclusion is, that groups of Armâns/Armens and groups of Albanians migrated together from the Balkans, through Asia Minor, to the Caucasus in antiquity, and eventually settled there. As for the Albanians of the Caucasus, the greatest probability is, that they were absorbed by their neighbors, Armens and perhaps others. The Armâns/Armens (Armenians) were Phrygians,¹⁹ who were long thought to have been Thracians, but who are now recognized to have been, or to have been of the

¹⁷ Noel Malcolm, *Kosovo: A Short History* (New York University Press, 1998) p. 38.

¹⁸ I. M. Diakonoff, "Hurro-Urartian Borrowings in Old Armenian." *Journal of the American Oriental Society* 105, no. 4 (1985): 597–603. <https://doi.org/10.2307/602722>, p. 600.

¹⁹ Herodotus, *The Histories*, translated by Aubrey de Sélincourt, Revised, with an introduction and notes by A. R. Burn (Penguin, 1972), p. 468.

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same stock as, the ancient Macedonians;²⁰ and the Albanians descend, or are said to descend, from Illyrians. However, since the Albanian language has a fundamental connection with the language of the Armâns/Armens, who ultimately descend from the ancient Macedonians—Dorian Greeks—it seems rather probable that the Albanians themselves descend not from Illyrians, but from Dorian Greeks, or from Greek tribes closely related to the Dorians. Alternatively, the Illyrians may well have been Dorian Greeks.²¹

In the Venetian documents that mention Padjan Vlach or Morlach tribes, the important noun in the phrase is the name Padjan, not the word or name Vlach or Morlach. It is the name Padjan that points to the ethnic background of the members of the tribe, at least to the dominant members of it. The fact that the Venetians qualified the word Vlach or Morlach in this instance of their use of it by pairing it with the name Padjan, indicates that they were dealing with Vlachs, or, more specifically, with Morlachs—Black Vlachs—that had a specific and definite name for themselves—for their tribe, namely, Padjan. The Venetians' identification of the Padjans as Vlachs, or Morlachs, however, forces recognition of the fact that the tribe, at least by the 1680s, also consisted of Armâns, that is, of ethnic Greeks; but the tribal name of Padjan demonstrates that the Padjans were the dominant members of the tribe.

²⁰ Manolis Manoledakis, *From Macedonia to Anatolia. Some comments on the Phrygians and their migration* (M. Giannopoulou – Chr. Kallini, eds., *Τιμητικός τόμος για τη Στέλλα Δρούγου, Volume in Honour of Stella Drougou*, pp. 48-72, Athens, 2016), p. 65.

²¹ If, in fact, the Albanians also are descended from Dorian Greeks, then it is all but certain that the origin of the use of the postponed definite article in the various languages above indicated, must have arisen among a people speaking an unattested Balkan language, a language having such significant influence on its neighbors' (neighbor's) use of language, that those neighbors, the earliest Armâns/Armens and Albanians, adopted the use of the postponed definite article.

III

Padjanaks, Armâns, Vlachs, and Morlachs

Venetian documents, as we have seen, state that Padjan tribes came to Dalmatia from Bosnia and settled in the Knin region in the 1680s, by invitation from the Venetians. Before the 1680s, Bosnia was evidently a region where many Padjans were settled, as indicated by the number of villages there bearing a form of the name Padjan. The Padjans I descend from were, again, settled in Slavonia, in Kaniška Iva, not far from Bosnia.

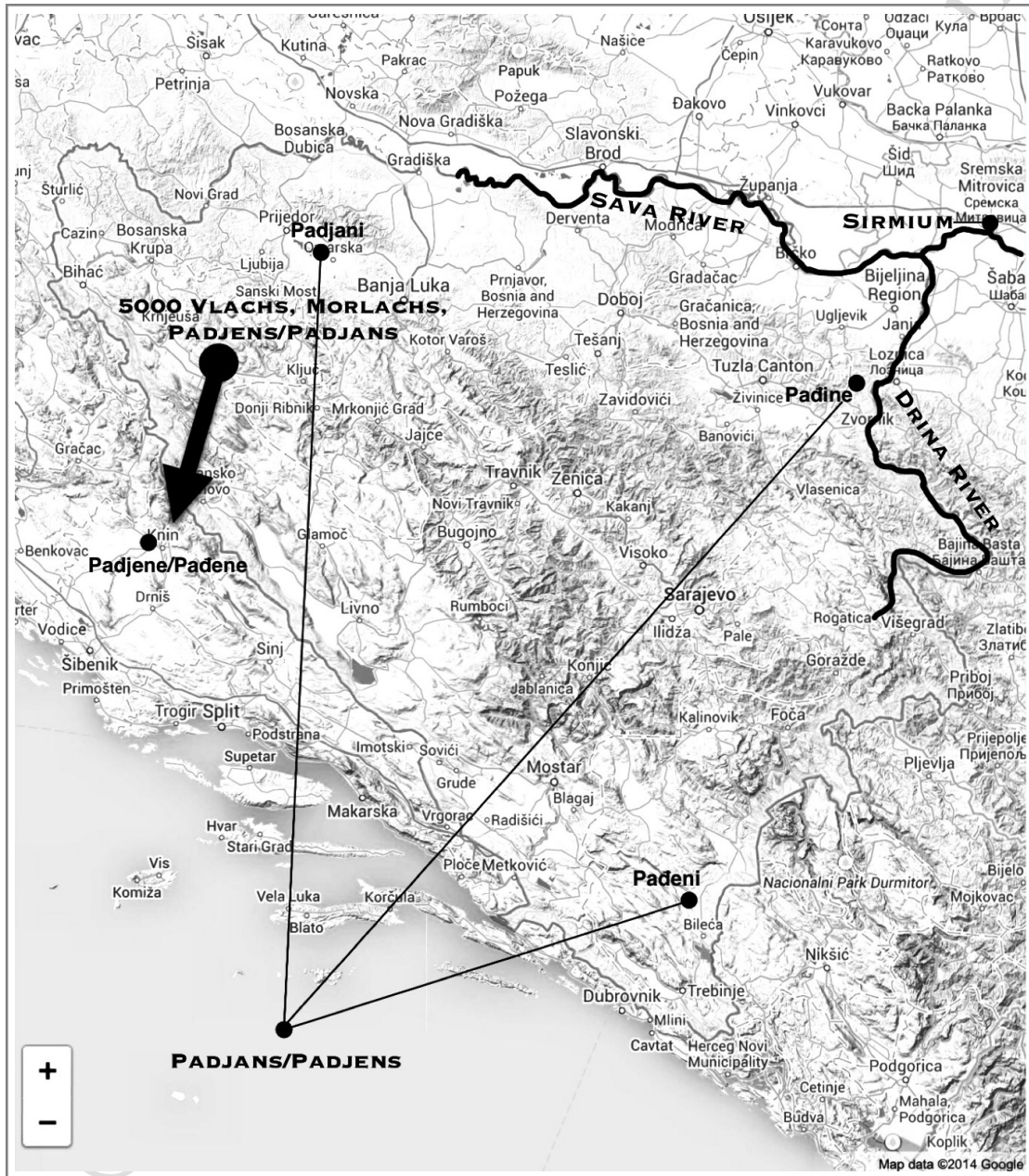
Now, the Padjan villages in Bosnia are very far from one another, and the vast distances between each of those respective villages, and the amount of time it must have taken to cover them on foot and on horseback, with wagon and pack animal in tow, indicate that Padjans had spent a long time in Bosnia before migrating to Croatia. 'It is said that if one ironed out Bosnia and Hercegovina this region alone would be as large as all of Europe.'²² To make their journeys easier, they most likely followed routes along rivers whenever possible. The village of Padine in easternmost Bosnia, near the border with Serbia, for example, is located on the left bank of the Drina River, which is the largest tributary of the Sava.

²² John V. A. Fine, Jr., *The Early Medieval Balkans: A Critical Survey from the Sixth to the Late Twelfth Century* (The University of Michigan Press, 1999), p. 1.

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If we were to travel north from Padine along the Drina, we would eventually reach the Sava, and could walk alongside its banks either east or west. Traveling east, we would soon leave Bosnia and enter present-day Serbia, and we would shortly arrive at Sremska Mitrovica, which in the Middle Ages was known as Sirmium:

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One event in the history of Sirmium concerns us. In 1071 CE there arrived in that city a horde of warriors called Patzinaks.²³ ‘Patzinaks’ is an English transliteration of the Byzantine Greek Πατζινακίται, which was the spelling that Constantine Porphyrogenitus used to represent the pronunciation of the name of the tribe.²⁴ Patzinaks is pronounced Padjanaks.

Note that the name of the tribe has been recorded in a variety of spellings by western writers throughout Europe, and by others elsewhere. In his *History of the Mongols*, Sir Henry Hoyle Howorth noted a number of them, but not all that there are. He mentions the following variants:

They were called Pizenaci by Liutprand, Pecenatici by Cosmas of Prague and Pećinei, Petinei, Postinagi, by other western writers ; Patzinakitai, by Constantine Porphyrogenitus ; Peczenjei, by the Slavs ; and Bisseni, or Bessi, by the Hungarians [Besenyők is the Hungarian form].’ [Brackets added.]²⁵

Pećinei, one form of the name of the Padjanaks, and also a place name in Serbia, of course means Padjanaks, and is a synonym of Padjani, which, of course, likewise means Padjanaks, and is, as mentioned above, a place name in Bosnia. Padjani denotes Padjanaks, plural; and Padjan denotes Padjanak, singular.

²³ Alexandru Madgearu, *The Pechenegs in the Byzantine Army (The Steppe Lands and The World Beyond Them : Studies in Honor of Victor Spinei on his 70th Birthday*, ed. Florin Curta and Bogdan-Petru Maleon, Editura Universităţii “Al. I. Cuza”, 2013), p. 213.

²⁴ Constantine Porphyrogenitus, *De administrando imperio*, Volumen I, translated by R. J. H. Jenkins (Dumbarton Oaks, 1967), p. 166.

²⁵ Sir Henry Hoyle Howorth, *History of the Mongols: From the 9th to the 19th Century*, Volume 2, Issue 1 (Burt Franklin New York, 1880), p. 4.

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Perhaps the most common variant of the name of the Patzinaks is the one encountered in most English language writings, namely, Pecheneg(s). The spelling of the name as Pecheneg is actually an English transliteration of Печенег, which is the Russian spelling of the name of the tribe. The English transliteration of the Russian spelling has become the most common form used in English writings for one reason, namely, for the sake of convenience. The widespread and common use of the spelling of the tribal name as Pecheneg should not be taken to mean that it is a form that more correctly represents the pronunciation of the name of the tribe than other forms do. Other variants of the tribal name begin with the letter *b*, not the letter *p*, and they should not be regarded as less correct or less accurate than the English transliteration of the Russian spelling simply because they are used and found less frequently. The fact that such variants of it exist—variants of it that begin with the letter *b*—is an indication that the initial consonant sound of the name of the tribe is somewhere between the sound of the English *b* and *p*—a little harder than *b* and a little softer than *p*. There is, actually, an extant language that is widely used and that has a character with which we may quite precisely represent the sound of the initial consonant of the name of the tribe. That language is Thai. The Thai character ๒ (*bpaaw bplaah*) represents a consonantal sound that is somewhere between the English letters *b* and *p*—*bp*. I have mentioned the Thai character ๒ in this discussion only for the purpose of analogy.

Some other variants of the name are: Be-ča-nag (Classical Tibetan), Badjanak, Bajanak (Arabic and Persian), Besenyők, Pacinnak (Armenian), Padzinak, Pečeneg, and Petcheneg. The

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general consensus on the etymology of the name is that it comes from the Old Turkic word *baja-naq*, meaning ‘brother-in-law.’²⁶

The Padjanaks raided Sirmium in 1071 and took control of the city. Soon, however, the Hungarians engaged them in battle there and defeated them.²⁷ This defeat was probably owing to the fact that only a small number of Padjanaks had raided Sirmium, the bulk of them being settled, at the time, in an area between Niš, Serbia, Skopje, Macedonia (formerly Bulgaria), and Sofia, Bulgaria.²⁸ It was, in fact, most likely a group from this settlement that had raided that city.²⁹ The settlement of the Padjanaks in that area had taken place in 1046/47, after a falling out between two Padjanak chiefs, one Tyrach, and one Kegen. Before 1046, most of the Padjanaks had been settled in present-day Wallachia and Transylvania, though numbers of them had settled also in Moldova and Ukraine. They had arrived in Eastern Europe from Central Asia, their migration westward beginning in the mid to late 800s because of pressure from their enemies, the Khazars and the Uzes.³⁰ By 895 CE or so, they were occupying the land between the Volga and the Dniester, with four clans settling east of the Dnieper River, and the rest of

²⁶ Victor Spinei, *The Great Migrations in the East and South East of Europe from the Ninth to the Thirteenth Century*, translated by Dana Badulescu (Imprimeria Ardealul Romania, 2003), p. 93; Peter Golden, *Nomads and their Neighbours in the Russian Steppe: Turks, Khazars and Qipchaqs* (Ashgate, 2003), p. 64.

²⁷ Alexandru Madgearu, *The Pechenegs in the Byzantine Army*, p. 213; Endre Haraszti, *Origin of the Rumanians (Vlach Origin, Migration, and Infiltration to Transylvania)* (Danubian Press, 1977), p. 37.

²⁸ Madgearu, p. 212.

²⁹ Madgearu, p. 214.

³⁰ Constantine Porphyrogenitus, *De administrando imperio*, p. 167.

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the clans settling west of it.³¹ This large area was the region where the Padjanaks had settled, for the most part, about 900. Eventually, however, most of them would move farther and farther south and west, driving the Magyars (Hungarians) ahead of them. The mass movement and shifting of these two peoples came to an end, more or less, when the Padjanaks reached present-day Wallachia. It was there that the majority of them settled. The Padjanaks controlled the area of Wallachia from at least 1018 to at least 1046/47. It is important to note that Wallachia was not the name of the region at this time.

³¹ Constantine Porphyrogenitus, pp. 167-169.

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Europe, 1000

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Enlarged

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During the early period of their control of the area corresponding to present-day Wallachia, the Padjanaks' immediate neighbors to the south, on the other side of the Lower Danube, were the Bulgarians, whose lands the Padjanaks frequently raided, being encouraged to do so by the Byzantines, who were engaged in war with the Bulgarians until 1018. John Fine, Jr., in *The Early Medieval Balkans*, discusses at length the events subsequent to the end of this war, and relates that after it had ended, the victorious Byzantines annexed the territory that they had won from the Bulgarians. As a result, however, as Fine points out, the buffer that had existed between the Byzantines and the Padjanaks was removed, and thus new problems arose for the Byzantines. In 1046 or 1047, a group of Padjanaks numbering twenty thousand or so, led by the chief Kegen, broke away from the main horde of Padjanaks led by the supreme chief Tyrach, and sought permission from the Byzantines to settle on the southern side of the Lower Danube in imperial territory. Kegen and his Padjanaks received permission, but on condition that they would defend the river border, which of course separated imperial territory from the land still occupied by Tyrach's Padjanaks. Kegen upheld his end of the agreement, and made frequent raids and plundering expeditions in Tyrach's territory. Tyrach, aware that Kegen had become an imperial subject, was enraged, and sent envoys to Constantinople to complain. The emperor at the time, Constantine IX Monomachus, insulted the envoys, and sent them away. Later that year, in the winter of 1047, when the Danube had frozen over, and with a goal of destroying Kegen and his men, Tyrach along with tens of thousands of Padjanaks (or many hundreds of thousands, according to Kedrenos) stormed into imperial

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territory, plundering everything in their path. His forces, however, fell sick with dysentery, and thus weakened, Kegen and his warriors, together with Byzantine troops from Macedonia and Thrace, defeated them and took a great many prisoners, including Tyrach. Kegen pleaded that they be annihilated, but the Byzantines ignored his pleas. Instead, they settled Tyrach and his Padjanaks in underpopulated parts of the empire, in the same general area where Kegen was settled with his followers, resulting in an enormous group of Padjanaks in imperial territory.³²

The underpopulated parts of Bulgaria where the Byzantines settled those Padjanaks were, again, the lands between Niš, Sofia, and Skopje. John Skylitzes informs us:

Basil Monachos, the governor of Bulgaria, took the tens of thousands of Patzinaks [loyal to Tyrach] and settled them on the plains of Sardike [Sofia], Naissos [Niš] and Eutzapolis [Ovče Polje, a city a little to the southeast of Skopje].³³ [Brackets added.]

Even though many thousands of Padjanaks crossed the Lower Danube into imperial territory after the Byzantine defeat of the Bulgarians, thousands of Padjanaks had stayed behind on the northern side of the river. In the spring of 1087, the chieftain Tzelgu crossed the Lower Danube with about eighty thousand Padjanaks and invaded Thrace.³⁴

³² John V. A. Fine, Jr., *The Early Medieval Balkans*, pp. 208-209.

³³ John Skylitzes, *A Synopsis of Byzantine History 811-1057*, translated by John Wortley (Cambridge University Press, 2010), p. 430.

³⁴ Paul Stephenson, *Byzantium's Balkan Frontier: A Political Study of the Northern Balkans, 900 - 1204* (Cambridge University Press, 2000), p. 102.

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Padjanak power, however, came to an effective end about 1091, when an army of Byzantines and Cumans, a Turkic tribe, vanquished the Padjanaks at the Battle of Lebounion.³⁵ This battle brought about the destruction of the Padjanak army; it did not amount to the complete annihilation of the Padjanaks.

Now, we know that the Hungarians defeated that group of Padjanaks in Sirmium in 1071, but what became of those and the other groups of Padjanaks after that battle? In *Origin of the Rumanians*, Endre Haraszti writes:

The Petchenegs were already destructed and partially annihilated by the Cumans at this time, but some surviving fragments still presented a considerable force, and they pushed by the Cumans slightly westward in the Lower Danube-valley. They probably mixed themselves with migratory Vlachs [Armâns] in 1071, when they conquered Sirmium (Hung: Szeremseg), which happened to be a Hungarian dominion at this time.³⁶

It is not probable that Padjanaks mixed with Armâns (Vlachs); it is certain that they did. The Padjan Vlach tribes documented by the Venetians stand as proof that a merger between large groups of these two peoples took place. But when did such merger take place, and where? In 1071, when that horde of Padjanaks raided Sirmium, there were two other groups of Padjanaks in the Balkans, and they were both very large groups, the group still settled between Niš, Sofia, and Skopje, which with Kegen's and Tyrach's Padjanaks combined may well have numbered in the hundreds of thousands

³⁵ Anna Comnena, *The Alexiad*, translated by Elizabeth A. S. Dawes (In parentheses Publications, Byzantine Series, 2000), p. 145.

³⁶ Endre Haraszti, *Origin of the Rumanians*, p. 37.

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(Tyrach's alone having numbered eight hundred thousand according to Kedrenos), and the group on the northern side of the Lower Danube that Tzelgu would lead into Thrace in 1087. Of the three groups of Padjanaks in 1071, the group that was settled between Niš, Sofia, and Skopje, was located closest to the region where the language of the Armâns acquired grammatical features that establish its fundamental connection with the Albanian language,³⁷ and therefore, in 1071, it was in all probability the case that the Armâns that merged with Padjanaks merged with those Padjanaks, and did so while living close to the Albanians.

The Padjanaks that Tzelgu would lead in 1087 into Thrace, were most heavily settled to the east of present-day Romania in 1071, near the Black Sea, well outside the range of the Armâns. It is, therefore, unlikely that Tzelgu's Padjanaks were those that had merged with the Armâns if the merging of Padjanaks and the Armâns began to take place between 1071 and 1087; and after his invasion in 1087, in which in battle Tzelgu was killed, the Padjanaks led by him settled on the right bank of the Danube after their defeat by a force led by Byzantine commander Nicolas Maurocatalon.³⁸ In other words, both between 1071 and 1087, and after 1087, the horde of Padjanaks settled between Niš, Sofia, and Skopje, were the group of Padjanaks closest to the region where the Armâns must have been located, where their language acquired the fundamental grammatical features that it shares with Albanian.

³⁷ Noel Malcolm, *Kosovo*, pp. 37-40.

³⁸ Anna Comnena, *The Alexiad of Anna Comnena*, translated by E. R. A. Sewter (Penguin Group, 1969), pp. 217-218.

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The Padjanaks that raided Sirmium in 1071 are held to have come there from the area between Niš, Sofia, and Skopje, as said above, where those two large groups of Padjanaks had been living close to each other, making for a supergroup of Padjanaks, but one made up of forces with different loyalties. Those loyal to Tyrach were, by all accounts, a much larger faction than the one loyal to Kegen. Since the group that raided Sirmium was quickly and easily defeated by the Hungarians, it is improbable that Tyrach's faction or a portion of it constituted the group that had raided that city. Tens of thousands, and perhaps hundreds of thousands of Padjanaks were loyal to him. If those loyal to him had been the Padjanaks that raided Sirmium, the Hungarians would not have been able to defeat them easily: the battle at Sirmium would have escalated into a war.

It must have been, therefore, a faction loyal to Kegen that had raided Sirmium. Evidence indicating that it was, in fact, his forces that did so does exist, in place names, particularly in Slavonia, where lie two villages exhibiting such evidence, with a mere nine kilometers separating them, namely, Kaniška Iva and Kajgana (Kaigana). Kaniška Iva means Kanishka I, as I demonstrate below. Kanishka I was the greatest emperor of the Kushans, and as I show, the Padjanaks proper were, in fact, the Kushans proper. The place name Kajgana, as it pertains to the village, is derived from the name Kegen. The Padjanaks that named these two places must have been those that were loyal to Kegen, and they must have named them at a very early date, and about the same time, and before they merged with or assimilated into another culture. It is highly improbable that Padjanaks (Kushans) would have named the settlement after emperor Kanishka I, who flourished in the second century CE, after their

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assimilation into another culture. Therefore they must have named the settlement Kaniška Iva before merging with another group, and at a very early date. And since it could have been only those Padjanaks loyal to Kegen that had raided Sirmium, which is about two hundred sixty-five kilometers from Kajgana, and since Kegen died after 1047 and before 1071, it must have been in 1071, or shortly after that year, that the Padjanaks loyal to Kegen settled in Slavonia and named the one place Kajgana, and the other Kaniška Iva. Once settled in these locations, it is clear that the Padjanaks never left. If they had abandoned these settlements turned villages, which have always been small, it is certain the names of the settlements would have been replaced with names given to them by later arrivals of a different cultural background. The fact that the names of the settlements have remained unchanged through the centuries, together with the fact that all my Padjanak ancestors were natives of Kaniška Iva since at least 1721, when record-keeping for the settlement began, is evidence of a continuous Padjanak presence since the establishment of the settlements, which must have taken place about 1071.

Thus, of the groups or factions of Padjanaks active between 1046 and 1087—Tyrach's Padjanaks, Kegen's, and Tzelgu's—it must have been Tyrach's, or a number of Tyrach's, that merged with the Armâns, at least that merged with them first; and the merger must have taken place a little to the west of the Morava Valley and a little to the east of the area where the Albanians were located; most probably, Tyrach's Padjanaks and the Armâns began to merge in the eastern lands of present-day Kosovo, perhaps between Prishtina and Skopje, and just a stone's throw from the Albanians. (To the reader who is

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interested in understanding how it has been shown that the Albanians were in the Balkans long before they were documented by ancient writers to have been so, I recommend Noel Malcolm's *Kosovo: A Short History*.)

The Padjanaks that settled in Slavonia would also eventually intermix with Armâns, but their intermixing with them would take place during the Ottoman centuries, at a time when the Armâns had already been merged for centuries with Tyrach's Padjanaks. In other words, the ethnogenesis of the Vlachs, as well as of the Morlachs, was, in the main, the merging of the Armâns and Tyrach's Padjanaks, or a large number of his Padjanaks, in the mid to late eleventh century and the early twelfth century.

I conclude the following: Padjanaks and Armâns, after merging, eventually broke up into different mixed groups, with those groups being called Vlachs when the Armâns' numbers were greater than the Padjanaks', or when the Armâns were dominant, and when the language used by the whole mixed group was, in the main, Aromanian, and when as a second language (dialect) the whole mixed group (or some branches of it) spoke Torlakian or Ijekavian Štokavian, or a hybrid of the two; and those being called Morlachs when the Padjanaks' numbers were greater than the Armâns', or vice versa, or when the numbers of each were equal or nearly so, or when either group was dominant or when neither existed as a separate group to exert dominance, and when the language used by the whole mixed group was, in the main, Torlakian or Ijekavian Štokavian, or a hybrid of the two. The use of Torlakian, or, rather, the use of Ijekavian Štokavian, suggests that Serbs, or perhaps, in the main, Serbian women, comprised a significant proportion of

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these mixed groups, whether called Vlachs or Morlachs. But it is also possible that Eastern Herzegovinian, or Ijekavian Štokavian, served as a kind of *lingua franca* in the region. Some Padjanaks (who probably adopted first, as a second language, Torlakian, or what would come to be known as Torlakian) may well have adopted early on the use of Torlakian or Ijekavian Štokavian for the purpose of being able to communicate with Serbs and other Slavs, and with the Armâns, who probably spoke one of these dialects as a second language. Armâns have always been noted for their bilingualism, and their second language, outside the sphere of Greece, has historically almost always been Serbian.

The names or words Vlach and Morlach were, remember, exonyms. When the number of Padjanaks in a mixed group was greater than that of the Armâns, or when the Padjanaks were dominant, and when the language of the mixed group was, in the main, Torlakian or Ijekavian Štokavian (or a hybrid of the two), they called themselves Padjanaks or Padjans and were known to outsiders as Morlachs. When the number of Armâns in a mixed group was greater than that of the Padjanaks (or Padjans), or when the Armâns were dominant, and when the language of the mixed group was (and for the Padjanak members had become) Aromanian, they called themselves Armâns and were known to outsiders as Vlachs. In time the Padjanaks and the Armâns in some areas melded so completely into a single people of mixed ancestry, that neither the one nor the other any longer existed as an unmixed group to exert dominance, such as those that the traveler Alberto Fortis documented. From his report we can state that those he described spoke either Torlakian or Ijekavian Štokavian, or a

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hybrid of the two; and, according to him, they called themselves Vlassi, evidently adopting the exonym and making it the endonym, yet they were known to outsiders as Morlachs. Hence from the above, we have an explanation for the existence of the Padjan Vlach or Morlach tribe, or tribes, documented by the Venetians, whose records antedate by a hundred years the account by Fortis. And it is, again, practically certain that among these mixed groups of Padjanaks and Armâns, whether called Vlachs or Morlachs or Padjanaks or Padjans, were Serbs.

I have referred to this people that the Padjanaks merged with as Armâns rather than as Vlachs, because, it is clear, the name Vlach did not come into use until after the two peoples had merged. In fact, in writings of the eleventh and twelfth centuries, uses of the word Vlach to describe participants of events that took place before 1050 are, in fact, anachronisms. In the case of Skylitzes, the use of the word Vlach is both an interpolation and an anachronism; and it is also an anachronism in the *Annales Barenses*. In the *Strategikon* of Kekaumenos, and in *The Alexiad* of Anna Comnena, it may or may not be an anachronism. In the case of Benjamin of Tudela, the use of the word Vlach is not an anachronism.

The 'Second Bulgarian Empire,' which had its effective beginning with the success of the revolt led by the brothers Peter and Asen, was, in fact, an Armân-Padjanak—a Vlach—empire.

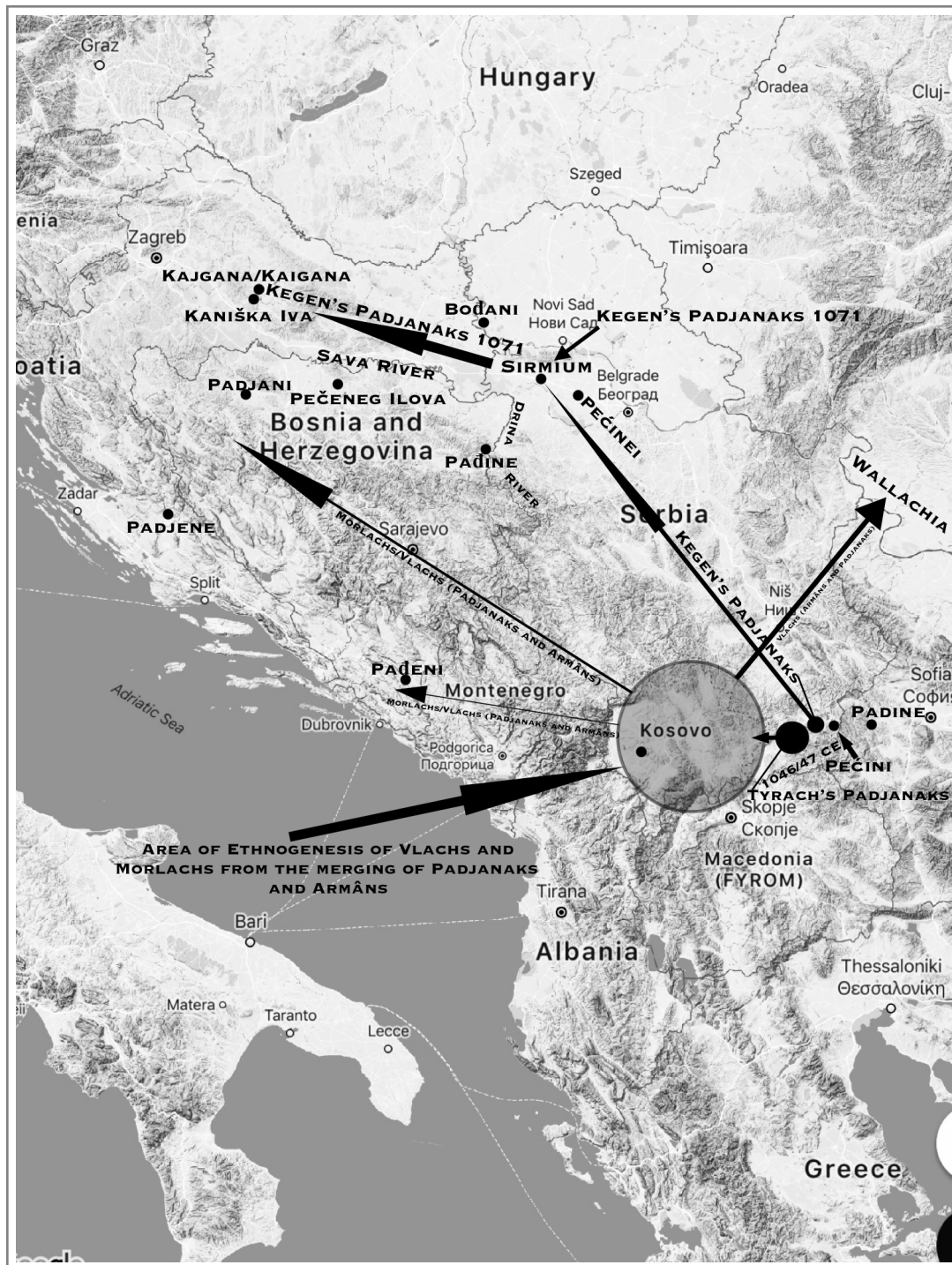
It is well to remember that nomadism was always in the blood of the Padjanaks, and it would thus have been natural for Padjanaks to become a single people with the Armâns. Besides, the nomadic lifestyle offered an attraction that always appealed to the Padjanaks, namely, opportunities to plunder. Why did the

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Vlachs (Proto-Romanians) go to present-day Romania in the twelfth century? They went there because the *Padjanaks of the group led them there*. Now is a good time to look at the map:

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Looking at the map we can see, to the west of Sofia, the village of Padine, Bulgaria (the letter *d* in Padine is as close an equivalent to the English letter *j* as possible in romanized Bulgarian. Bulgarians pronounce the letter *j* like the letter *d*. So a word such as *jam* would be pronounced *dam* by a Bulgarian). That village, like its neighboring village Pećini, which is in present-day Serbia, is in the exact area where the Padjanaks were settled in 1047. The names of these villages—Padine and Pećini—are exactly the same names as the ones in Bosnia and the one in Croatia. Note also the village named Bodani to the west of Novi Sad.

The name of the village of Pećinei, Serbia, which is also spelled Pećini (both names are pronounced like Padjani), and which is thirty-three kilometers from Sremska Mitrovica, the location of ancient Sirmium, is, again, like Padjani, one form of the name of the Padjanaks, as pointed out above.

The name of the village of Pećeneg Ilova, in Bosnia, is a variant of the name of the Padjanaks, often spelled Pechenegs but also as Pećenegs. The word *ilova* means ‘clay.’

About one hundred kilometers to the west of Pećeneg Ilova, is the village of Padjani, Bosnia. Padjani is about one hundred kilometers to the south of Kaniška Iva, which is, again, the village in which my great-grandfather Anton Padjan was born. It is, in fact, the village where all my known Padjan ancestors were born and raised. Kajgan and Kajgana, also spelled Kaigan and Kaigana in old original records, are rare surnames found in present-day Croatia, such as in Sisak and Garešnica.

In Croatia, Kajgana families are mainly Croats (from Garesnica), less frequently Serbs. In the past century, relatively most of

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Croatian residents bearing this family name were born in Garesnica and Zagreb.³⁹

Garešnica is five and a half kilometers from Kaniška Iva. The village of Kajgana is, again, nine kilometers from Kaniška Iva. Kajgana, or rather Kaigan, is the same name as that of the Padjanak chief Kegen.

³⁹ Surname Kajgana (Kaigana), Acta Croatica, accessed March 6, 2025, <https://actacroatica.com/en/surname/Kajgana/>.

IV

Mavrovlachos, Chernye Klobuki, Black Caps

Sir Henry Howorth tells us the following about the Padjanaks:

The first appearance of the Pechenegs in Europe is dated by Constantine Porphyrogenitus about the year 894-899, when, as he tells us, they were attacked by Khazars, and Uzi in alliance, and driven from their ancient seats. Previously, according to the same author, they had lived on the Atil, i.e., the Volga, and the Geech, i.e., the Jaik, and were the neighbors of the Uzi and the Mazari. In another place he tells the story in another way. He says that 'the Patzinakitai, who were formerly called Kangar, which name,' he adds, 'among them meant nobility and strength, having taken up arms against the Khazars, were beaten, and deserted their country, and were obliged to enter the land inhabited by the Turks.' By Turks Constantine always means Magyars.

After a while, Constantine goes on to say, the Pechenegs quarrelled with the Turks, and having defeated them, drove one section towards Persia, i.e., as I believe, to the north of the Caucasus, and the other towards the Carpathians. The Pechenegs now definitely occupied the old Turkland on each side of the Dnieper, and divided their country into eight provinces – four east of that river called Tzur, Culpee, Talmat, and Tzopon ; and four west of it, namely, Chopon, Gyla, Kharobœ, and Ertem, and thus occupied the very country held by the Nogais in later times.

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Elsewhere Constantine tells us the name Kangar was not applied to all the Pechenegs, but only to three of their tribes who were stronger and nobler than the rest.* This shows that Pecheneg and Kangar, which is apparently only another form of Kankali, were not quite convertible terms. Nestor, the early Russian annalist, confirms the account of Constantine, except as to the date ; in dates, however, he is often astray. He says the Pechenegs appeared for the first time in Russia (i.e., in the principality of Kief [Kiev]), in the year 915. They made peace with Igor the Russian chief, and advanced as far as the Danube, and had intercourse with the Greek [Byzantine] empire. Zuess thus gives the synonymy of the Pechenegs. They were called Pizenaci by Liutprand, Pecenatici by Cosmas of Prague and Pecinei, Petinei, Postinagi, by other western writers ; Patzinakitai, by Constantine Porphyrogenitus ; Peczenjei, by the Slavs ; and Bisseni, or Bessi, by the Hungarians. This last form of the name probably gave its appellation to Bessarabia ; Snorro calls the race *Pezina vollr*. That the Pechenegs were Turks there cannot be any doubt. Ibn el Vardi describes them as a Turkish [Turkic] race who had separated from the other Turks, and settled between the Khazars and Krim. He calls them *Beknakije*, and tells us, that although they had lived there so long they had not any houses. Anna Comnena tells us they spoke the same language as the Comans [Cumans]. The meaning of the word Pecheneg is explained very plausibly by M. Vambéry as being a corruption of *bash mak*, i.e., chief prince. Von Hammer, and Dr. Schott, in his memoir on the Kangar, say the name *Bejnak* means the related, or allied. It is undoubtedly a personal name ; thus we read that when the Cossack Yermak attacked the Siberians on the Tawda, a prince called Pecheneg was among the slain, so that it is exceedingly probable that the race was named after some chief named Pecheneg, as it was at a later day after Nogai. It will be noted also that the chief who ruled on the Volga at the time of Batu's invasion, was called *Bachiman*, which seems another form of the same name.

The Pechenegs occur for the last time, *eo nomine*, in the Russian annals in the year 1152, but in 1162, and in that section of Nestor,

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written by the fourth continuation, we find a new name applied to the rivals and enemies of the Comans [Cumans], in the steppes of southern Russia, who can be no other than the Pechenegs, namely, Chernoklobuks or Black Caps.

They are also mentioned in the years 1174, 1187, 1190, 1192, and 1200. We again meet with the name in the accounts of Batu's invasion, when we are told that in the autumn of 1239 he with other princes marched against the Russians and the Karakalpaks or Black Caps. This name of Black Caps, or Karakalpaks, is actually a well-known tribal name among the Turks, and applied to an important section of the Nogais. One of the principal features of the Karakalpaks, distinguishing them from the other Turkish [Turkic] tribes is the possession of a considerable quantity of hair on their faces ; and Bakui says of the Pechenegs, they had long beards and large mustaches. He adds, that their food consisted chiefly of millet. Vambery says the favourite food of the Karakalpaks is kazan djappay, i.e., meal baked in a pan with fat.

One of the tribes of Kipchak, as given by Novairi in 1325, Kara Burkli, i.e., Black Caps ; and lastly, Strahlenberg tells us that east of the Jaik there survived when he wrote the places called Talmasata and Curcutata, which are clearly identical with the Talmat and Tzur of Constantine Porphyrogenitus, which he names as two sections of the Pechenegs. For these reasons, I am disposed to identify the Manguts and Karakalpaks as the descendants of the Pechenegs.⁴⁰ [Brackets added.]

Howorth says that about 1162 the Padjanaks had come to be called Chernoklobuks (Chernye Klobuki), a name meaning Black Caps, and he goes on to say that he is disposed to identify the Karakalpaks as the descendants of the Padjanaks. Chernye is a variant spelling of Crni (Crno, Crna); it means 'black' in Slavic languages.

⁴⁰ Sir Henry Hoyle Howorth, *History of the Mongols*, pp. 3-5.

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A people called, or a people who called themselves, by a name that meant ‘black caps’ or ‘black hoods’ must have been called, or must have called themselves, by that name for the reason that they wore, or had come to wear, traditionally, black caps on their heads, or black hoods over their heads.

Now, the Venetians in their documents referred, again, to the Padjan tribes that they encountered as Morlacchi—Morlachs; but they documented the name of the tribe as Padjan. At the time when the Venetians encountered them, those Padjans, or Padjanaks, were already merged with Armâns, as they must have been. If they had not been already merged with Armâns by the time that the Venetians documented them, the group would have consisted of no speakers of a mother tongue associated with Vlachs, no speakers of whatever first language it was that caused them to be identified as Vlachs of a certain kind in the first place—Black Vlachs.

The name Morlach, or Morlacchi, is derived from the Byzantine Greek name Mavrovlachos. The Greek word *mavro* means ‘black;’⁴¹ *vlachos* signifies Vlach. Thus, Mavrovlachos means ‘Black Vlach.’ As the Padjans were Padjanaks, so the Venetians were actually calling a tribe of Padjanaks mixed with Armâns by the name Morlacchi—Black Vlachs.

The very existence of this Byzantine Greek name Mavrovlachos indicates that its origin occurred after the application of it to a certain people became relevant and accurate, not before. In other words, at a certain time in the history of the Byzantine Empire, a reason came about for the Byzantines to use a new name to indicate a certain people who were noted for being regularly and repeatedly associated with

⁴¹ Noel Malcolm, *Bosnia*, p. 74.

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the color black. Of all the known peoples with whom the Byzantines were contemporaneous, the people most likely to have qualified themselves as deserving to be called Mavrovlachos were those who were called Chernye Klobuki—the Black Caps or Black Hoods, who were, and who must have been, in the main, a tribe of Padjanaks mixed with Armâns when the name Mavrovlachos came into use.

The Byzantines, speaking Greek, would not have called, in everyday communication, the Chernye Klobuki by the name Chernye Klobuki, or the Karakalpaks by the name Karakalpaks. They would have used the terminology of their own language—the Greek language. Hence the existence of the name Mavrovlachos.

The name Morlacchi, being derived from the Greek name Mavrovlachos and having the same meaning, and denoting a tribe of Padjanaks mixed with Armâns, indicated the same tribe that Chernye Klobuki indicated, as the Chernye Klobuki were, in the main, Padjanaks.⁴² Mavrovlachos or Morlacchi, or Morlachs, and Chernye Klobuki are, then, for all intents and purposes, one and the same. The names may not mean exactly the same thing, but they do in fact denote the same mixed tribe or people, and in that sense they are synonymous terms.

The statements of Alberto Fortis in *Of the Morlacchi*, in his *Travels into Dalmatia*, are particularly interesting:

On their head they [the Morlachs] wear a red cloth cap, and above it, a sort of cylindrical turban called *Kalpak*. They shave their heads, leaving only a small tuft behind, like the Poles and Tartars. They bind their loins with a strong reticular fillet of woollen yarn,

⁴² Charles J. Halperin, *Russia and the Golden Horde: The Mongol Impact on Medieval Russian History* (Indiana University Press, 1985), p. 13.

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and sometimes of silk : and in this fillet, or bandage, and their breeches, they carry all their necessary implements ; such as, one or two pistols stuck in behind, and before, a very large knife [dagger or short sword], which they call *Hanzar* [Handžar], with the handle of brass, set round with false stones.⁴³ [Brackets added.]

The Morlachs called the cylindrical turban on their caps *kalpak*; and they carried a short sword or dagger that they called *hanzar*, that is, *handžar*. *Handžar* is a variant of *khanjar*, or *khangar*, that is, of Kangar, the name of the people with whom the Padjanaks had arrived in Europe. The Padjan tribes identified as Morlachs must, therefore, have carried a dagger, or short sword, that they called *handžar*, or *khanjar*; and, being identified as Morlachs or Black Vlachs, they must have worn the cap that Alberto Fortis described, and they must have called the cylindrical top of it *kalpak*.

The Padjans were Padjanaks, and it is thus a fact that the Padjanaks, together with the Armâns, were also known as, and called, Morlachs, or Black Vlachs, as well as Chernye Klobuki, or Black Caps or Black Hoods, also known as Karakalpaks. Since the Padjanaks constituted the majority of the Black Caps or Black Hoods—the Chernye Klobuki—we might expect to find Black Caps or Black Hoods, or Black Vlachs, and the like, in the areas where there were mixed groups of Padjanaks and Armâns. In *Acarnania*, L. Heuzey writes:

The native Acarnanians of the Valtos and the Xeromeros are not the only people in the land [Greece] who deserve notice. There is a race of Karagounis, or wandering Wallachians, who come every winter and encamp with their flocks on the plains of the province,

⁴³ Alberto Fortis, *Travels into Dalmatia* (J. Robson, 1778), p. 82.

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whose curious manners are not to be overlooked. They are an offshoot of the larger Roumanic [Aromanian] tribes, which inhabit the principalities of the Danube, and they have strayed thus far from their proper abode to enjoy the freedom of a constitutional Christian kingdom. They are allowed to lead in the country a nomad life, on the single condition that they shall not cross the frontier or enter the [Ottoman] Turkish domain. They can pasture their sheep in the public forests and the wild plains along the Acheloüs, and the only tax required of them is a tax upon each head of their flocks. Their name, Karagounis [sic], comes from the black caps which they wear, since in the Romaic tongue the word *kara* means black, and the word *gouna* is applied to the rude cape thrown over the shoulders, and used to cover the head.⁴⁴ [Brackets added.]

The Padjanaks arrived from the East, from the steppes of Central Asia. They were, in large numbers, in Southern Russia, Ukraine, Moldova, Romania, Bulgaria, Hungary, Slavonia, Serbia, Bosnia, Croatia, Macedonia, Kosovo, Greece, and Turkey (Asia Minor); they were all over Eastern Europe. We know that they were from the archaeological excavations that have revealed their presence in many of these places, and we also know that they were in these areas from the written records of their contemporaries, as well as from their toponyms. They were warriors, mercenaries, and settlers. They arrived in Eastern Europe in very large numbers, and the vast majority of them, with the exception of those that became known as Karakalpaks, did not return to Central Asia.

⁴⁴ L. Heuzey, *Acarmania* (North American Review, v. 97, Crosby and Smith, 1863) p. 196.

V

The Meaning of the Name Padjanak

The generally accepted meaning of the name of the Padjanaks makes no sense. To say that their name means ‘brother-in-law’ and reflects what the nature of their relationship was with the Kangar, presupposes either that they underwent a change of name, from some unknown original name to the name Padjanak with the generally accepted meaning ‘brother-in-law’ when they merged with the Kangar, or that the meaning of their name changed from some unknown original meaning to the generally accepted meaning ‘brother-in-law’ to reflect the nature of their relationship with the Kangar, when the two peoples merged. Either scenario is very improbable, to say the least. The Padjanaks constituted a tribe *before* their merging with the Kangar, and, therefore, they must have had a name and it must have meant something other than ‘brother-in-law.’

Constantine Porphyrogenitus begins chapter 37 of his *De administrando imperio* by saying:

Originally, the Pechenegs had their dwelling on the river Atil, and likewise on the river Geïch, having common frontiers with the Chazars [Khazars] and the so-called Uzes. But fifty years ago the so-called Uzes made common cause with the Chazars and joined battle with the Pechenegs and prevailed over them and expelled

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them from their country, which the so-called Uzes have occupied till this day. The Pechenegs fled and wandered round, casting about for a place for their settlement; and when they reached the land which they now possess and found the Turks [Magyars] living in it, they defeated them in battle and expelled and cast them out, and settled in it, and have been masters of this country, as has been said, for fifty-five years to this day.

The whole of Patzinacia is divided into eight provinces with same number of great princes.⁴⁵ [Brackets added.]

Then Constantine says at the very end of chapter 37:

The Pechenegs are also called 'Kangar', though not all of them, but only the folk of the three provinces of Iabdierti and Kouartzitzour and Chabouxyngyla, for they are more valiant and noble than the rest: and that is what the title 'Kangar' signifies.⁴⁶

But at the very beginning of chapter 38, in the first paragraph, Constantine says:

Now, the Pechenegs who were previously called 'Kangar' (for this 'Kangar' was a name signifying nobility and valour among them), these, then, stirred up war against the Chazars [Khazars] and, being defeated, were forced to quit their own land and settle in that of the Turks [Magyars]. And when battle was joined between the Turks [Magyars] and the Pechenegs who were at that time called 'Kangar', the army of the Turks was defeated and split into two parts.⁴⁷ [Brackets added; parentheses are Constantine's]

⁴⁵ Constantine Porphyrogenitus, p. 167.

⁴⁶ Constantine Porphyrogenitus, p. 171.

⁴⁷ Constantine Porphyrogenitus, p. 171.

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Constantine, then, tells us in chapter 37 that the Padjanaks fought a war against the so-called Uzes and the Chazars, and that the Padjanaks lost. He does not say, in that chapter, who started the war, although it may appear, from how Jenkins words what Constantine says, that the Uzes and Chazars started it. All that he says is that ‘the Uzes made common cause with the Chazars and joined battle with the Pechenegs,’ indicating not that the Uzes and Chazars started the war, but that the Uzes joined battle in a war that was already started and going on between the Chazars and the Padjanaks.

In chapter 38 Constantine states that it was the Padjanaks that ‘stirred up war against the Chazars.’ But he qualifies the statement that he makes by saying that the Padjanaks that stirred up war against the Chazars were, previously, called Kangar. These were not Padjanaks who at a previous time were called Kangar. Constantine is speaking anachronistically. They were Kangar who at a previous time were called Kangar, but who later had come to be called Padjanaks.

When he says, in chapter 38, “the Pechenegs who were previously called ‘Kangar’,” Constantine is indicating that those who were known in the past as Kangar, and who were Kangar, ceased to be called Kangar and came to be called Padjanaks. That is what Constantine is saying. Jenkins used a restrictive who-clause after Padjanaks. The clause “who were previously called ‘Kangar’” limits the antecedence to a specific group or number, namely, to those that started the war and that were known at the time as, and were, Kangar. It would not be a restrictive clause if there were a comma after ‘Pechenegs.’ The use of the restrictive clause separates the Padjanaks of Constantine’s day into two distinct groups, namely, those that

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had always been Padjanaks and that had therefore never been known as Kangar, and those that had always been Kangar and known as such, but that had come to be known as Padjanaks by the time of Constantine's day. In other words, Constantine is talking about *two distinct ethnic groups*—the Kangar and the Padjanaks—and it was the Kangar that had undergone a change of name at some point after merging with the Padjanaks; they became known as Padjanaks. The statement “the Pechenegs who were previously called ‘Kangar’” means ‘the Kangar who came to be called Pechenegs.’

Likewise, Constantine is not saying that all the Padjanaks were called Kangar when he says “the Pechenegs who were at that time called ‘Kangar’.” ‘Pechenegs’ is here also followed by a restrictive who-clause. He is saying that a number of groups were in the past known as Kangar but are now called Padjanaks. He is again speaking anachronistically. It was the Kangar that were at that time called Kangar; but later (by the time of Constantine's writing) they had come to be called Padjanaks.

Again, at the end of chapter 37, in the last paragraph, Constantine says:

The Pechenegs are also called ‘Kangar’, though not all of them, but only the folk of the three provinces of Iabdierti and Kouartzitzour and Chabouxingyla, for they are more valiant and noble than the rest: and that is what the title ‘Kangar’ signifies.⁴⁸

The key word in this sentence is the word *also*, because its use implies that the folk of those three provinces were called by two names. This statement—‘The Pechenegs are also called Kangar,

⁴⁸ Constantine Porphyrogenitus, p. 171.

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though not all of them’—means ‘Some of the horde [of the Pechenegs] are also called Kangar.’ And the statement ‘Some of the horde [of the the Pechenegs] are also called Kangar’ means, therefore, because of the word *also*, ‘The Kangar are also called Pechenegs.’ But the statement ‘Some of the horde [of the Pechenegs] are called Kangar,’ with the word *also* omitted, implies the use of only one name, and therefore does not mean, and cannot mean, ‘The Kangar are also called Pechenegs.’ In other words, the use of the word *also* implies that the Pechenegs called Kangar (i.e., the Kangar) are being called Pechenegs as well, and not just Kangar. That is to say, the Kangar are also called Pechenegs. And in the next chapter we learn that the Kangar ceased to be called Kangar and came to be called Pechenegs only. The original sentence, then, may be expressed more clearly in this way, ‘The folk [the Kangar, who are also called Pechenegs] of the three provinces of Iabdierti and Kouartzitzour and Chabouxingyla are called Kangar as well as Pechenegs, the name Kangar [according to Constantine] signifying nobility and valour among them.’ A title (or a name) in itself cannot indicate any degree of quality whatever, in any language, because a title is a noun, and nouns are not inflected or compared for degree. In other words, the noun Kangar in itself cannot mean ‘more noble’ or ‘more valiant’ (or ‘less noble’ or ‘less valiant’).

Constantine makes it clear in chapter 38 that the Kangar, after the war with the Chazars and the Uzes, and after the battle with the Turks (Magyars), had come to be called Padjanaks. The Kangar were absorbed by the Padjanaks; the Padjanaks were not absorbed by the Kangar. This indicates that the

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Padjanaks were, or had become, the dominant tribe, or were at least numerically superior to the Kangar.

If the name Padjanak meant ‘brother-in-law,’ and indicated that some of the clans of the horde were related only by ‘law,’ then the name Padjanak, with that meaning, could have applied only to those that were recorded to be a separate group. Only the Kangar are attested to have been previously a separate group from the Padjanaks. Only the Kangar underwent a change of name and came to be known as Padjanaks—a change of name that would have been unnecessary if the Kangar had been Padjanaks in the first place and known as such. The clans that constituted the tribe that the Kangar merged with were recorded to be a single people by the time of their merging with the Kangar, yet they were known as Padjanaks, and they must have been known as Padjanaks, *before* merging with the Kangar, for the Kangar to have come to be called Padjanaks in the first place. If the name of the Padjanaks meant ‘brother-in-law,’ and reflected the nature of the relationship of the Padjanaks with the Kangar, the only way to conclude logically how this kind of relationship between these two tribes or peoples could have come about, and how the meaning of the name Padjanak could be ‘brother-in-law’ and reflect the nature of this relationship, would be to conclude that the clans that formed the Padjanaks were named as brothers-in-law—named as Padjanaks—by the Kangar, and thus had undergone a change of name from some unknown original name to the name Padjanak meaning ‘brother-in-law’ to reflect the nature of their relationship with the Kangar—to reflect their in-law relatedness to the Kangar—when the two peoples merged. If, however, such event and such change of name had actually occurred, Constantine would

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necessarily have described the relationship between the Kangar and the Padjanaks in a way exactly opposite to how he did describe it. He would necessarily have told us that the Padjanaks that were *never* known as Kangar had been known by some name other than Padjanaks (some other name that did not mean ‘brother-in-law’) before they merged with the Kangar and came to be known as Padjanaks. He would not have told us, twice, as he has, that the *Kangar* had come to be known as Padjanaks. It was the Kangar that had undergone a change of name. The name Padjanak was pre-existing before the merger with the Kangar and in use for the clans that constituted the blood-related Padjanaks. The meaning of the name of the Padjanaks must therefore have been the same *before and after* their merging with the Kangar. We cannot logically conclude that the name Padjanak means ‘brother-in-law’ because such conclusion cannot logically be deduced from Constantine’s description of the relationship between the Padjanaks and the Kangar.

The Kushan Empire, when under the rule of Kanishka I, covered most of present-day Afghanistan, Pakistan, Tajikistan, Kyrgyzstan, Uzbekistan, and Turkmenistan, as well as most of the northern half of India. The dissolution of this vast empire, which split into two halves shortly after 225 CE,⁴⁹ was ultimately effected by the Sasanians, a Persian people, who conquered the Western Kushans after 240,⁵⁰ and by the Guptas of India, who conquered the Eastern Kushans in the mid 300s.⁵¹

⁴⁹ Michael C. Howard, *Transnationalism in Ancient and Medieval Societies: The Role of Cross-Border Trade and Travel* (McFarland, 2012), p. 90.

⁵⁰ Stanley Wolport, *A New History of India* (Oxford University Press, 3rd ed., 1989), p. 75.

⁵¹ Michael C. Howard, *Transnationalism in Ancient and Medieval Societies*, p. 90.

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In 84 CE, as Fan Ye informs us, the royal family of the Kushans married into the royal family of the Kangar, thus uniting the two dynasties.⁵² The Kangar, then, are documented to have been allies and to have become members of both the Padjanaks and the Kushans.

The Kushans were, as I will show, White Huns, and they were called Padjanaks by the Kangar. I will show that both names—Kushan and Padjanak—denote exactly the same people, and mean exactly the same thing, namely, White Huns.

If, as I say, the Padjanaks were really the Kushans, then the Padjanaks were directly connected to the Kushan Empire, to the Kushans of antiquity. It was their empire, or the empire of their ancestors. The greatest emperor of the Kushans was Kanishka I. The Padjanaks that I descend from were all natives of the village of Kaniška Iva, which is named after that emperor.

In *A Comparative Grammar of the Sanskrit, Zend, Greek, Latin, Lithuanian, Gothic, German, and Slavonic Languages*, Franz Bopp writes:

So from *êva* would come the Zend [Avestan] numeral for ‘one,’ *aêva*, with *a* prefixed.⁵³ [Brackets added.]

The main language, or at least one of them, as well as the official language, of the Kushan Empire in the days of Kanishka I, was

⁵² Fan Ye, *Heou Han chou: Chapitre LXXVII du Heou Han chou, Trois Généraux Chinois de la Dynastie des Han Orientaux, Pan Tch'ao (32-102 p.C.)*, pp. 210-269, translated by Edouard Chavennes (in *T'oung Pao ou Archives, Concernant l'Histoire, les Langues, la Géographie et l'Ethnographie de l'Asie Orientale, Serie II, Vol. VII*: E. J. Brill, 1906), p. 230.

⁵³ Franz Bopp, *A Comparative Grammar of the Sanskrit, Zend, Greek, Latin, Lithuanian, Gothic, German, and Slavonic Languages* (Williams and Norgate, v. 2, 1862), p. 535.

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Bactrian.⁵⁴ Bactrian has historically been referred to as Zend (Avestan) or Classical Zend (Avestan).⁵⁵ Since *iva* in the name of this village forms a compound with the name of the greatest emperor of the Kushan Empire, and since in this compound name it cannot be construed as a Slavic word, the word *iva* in the name of this village must be the Avestan or Bactrian word for ‘one,’ the word *aéva*, or *iva*, having been, of course, the very word that the Kushans themselves, when speaking Bactrian, would have used to mean or signify ‘one’ or ‘first.’

The ethnonym Padjanak, however spelled, was an exonym for the Kushans, one used of them by the Kangar, and by other tribes or peoples as well. The name Padjanak, with all its various forms, is an evolution or variant of Pasiani, that is, Basiani, as I will elucidate below, Pasiani or Basiani having been the form of the exonym used of the horde when it was still most widely known as Yue-Ji, and having been attested before the attestation of the endonym Kushan and any of its various forms. The exonym Pasiani, or Basiani, was formed among, and first used by, one group of speakers, the Chinese, using a word, *bai*, meaning ‘white,’ and applying it to a clan of the Xiongnu, thus calling the clan Bai-Xiongnu, this clan being better known as the Yue-Ji. In other words, Pasiani or Basiani is, in fact, a transliteration of Bai-Xiongnu. Later to be attested was the other endonym used by the Yue-Ji besides the endonym Yue-Ji itself, namely, Kushan, this compound name being formed from the word *ku*, meaning ‘white,’ and, of course, Xiongnu, yielding Ku-Xiongnu, a synonym of Bai-Xiongnu.

⁵⁴ YU Taishan, “The Origin of the Kushans.” Sino-Platonic Papers, 212, July 2011, p. 15.

⁵⁵ Martin Haug, *Outline of a Grammar of the Zend Language* (Bombay Gazette Press, 1862), pp. 2-3.

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It is the nature of all languages to absorb into their lexicon, and to assimilate into use, words and names from other languages. When an exonym is thus created, such as the one above named, it begins, of course, to be used by the group that created it, in this case the Chinese; but it is eventually picked up and used by other groups also to indicate the tribe. If the tribe or clan to whom the exonym is applied merges with a people that refer to them by the exonym, it is all but certain that this new composite people will refer to themselves, at least for a time, by the exonym and by the endonym that the exonym is synonymous with, and that eventually one name will supplant the other. The Kangar are attested to have intermarried with the Kushans and to have been their allies. The Kangar are attested to have been allies of the Padjanaks, to have merged with them, and to have come to be called Padjanaks. The Kangar, or at least a large number of them, merged with a single people, and this people, at various times, was known by three names—Yue-Ji, Pasiani (Basiani), and Kushan—and by many variants of those three names, such as Besenyök, Badjanak, Padjanak, etc.

The Padjanaks were the Kushans; the Kushans were the Padjanaks. They were one and the same people, the Yue-Ji. As it was the Kangar that had undergone a change of name when they merged with this people, and had come to be called Padjanaks, the name Padjanak had already existed and been in use by the Kangar, as it must have. Otherwise the Kangar would not have come to be called Padjanaks when they merged with them. The name Padjanak means the same thing that the name Kushan does—White Xiongnu, that is, White Huns. In other words, as I will further discuss below, the Yue-Ji were, in fact, a clan of the Xiongnu.

VI

The Kangar

In the east of India lie a forest, a district, and a city that are all situated close to one another, in relation to the size of the subcontinent itself, namely, Kanger Valley Forest, Malkangiri district, and the city of Kanker, which city a few hundred years ago was a Gond or Kangar kingdom.⁵⁶ The names of all three places are derived from the name of the Kangar tribe or people. Since Malkangiri takes its name from the Kangar, we should expect the Kangar to be one of the scheduled tribes or castes of that district; but, today, no tribe resides there by the name of Kangar, or by any of the many variant spellings of the name. The explanation for the absence of the tribal name Kangar in Malkangiri, is not that all the Kangar there have moved away, but that the Kangar inhabitants of it are now known by a different name, just as elsewhere other Kangar are now known by other names.

In *Gonds of the Central Indian Highlands*, Behram Mehta writes:

⁵⁶ Behram H. Mehta, *Gonds of the Central Indian Highlands*, Volume I (Concept Publishing Company, 1984), p. 224.

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It is in this story of centuries that emerged a word like “sub-divisions” to explain an almost continuous process of make-up and break-up, leading often to social dis-organisation and tribal disintegration. New clans and new tribes arose in the Central India belt of tribal societies like Bhils in the west, Oraons, Kols, and Santhals in the east, Nagas in the extreme east, and above all in the vast central mountainous regions inhabited by the Gond tribes, Khonds, Bhuinyas, and Juangs.⁵⁷

Over the centuries the Kangar have split into different divisions time and again, and produced many sub-tribes. One Captain Luard informs us, for example, that in 1901 the Kangar in Bundelkhand were ‘divided into three large endogamous groups, Rāj-Khangars, Ārakhs, and Dhanuks,’ though Captain Luard felt that the Dhanuks were perhaps of some other derivation than of Kangar.⁵⁸

Captain Luard also provides a list of the names of the subdivisions of the Rāj-Kangar, and of the Arakh. Of the Rāj-Kangar, at the time, the subdivisions were eighteen in number, and those of the Arakh were nine; and all twenty-seven of the subdivisions were exogamous.⁵⁹ Among the Arakh septs he includes the Santal, or Sandal, who are actually Munda speakers, though they were formerly classified as a Dravidian people. Note that the Karmali are Santal.

⁵⁷ Behram H. Mehta, *Gonds of the Central Indian Highlands*, p. 225.

⁵⁸ Captain C. E. Luard, *Of the Dravidian Tract* (H. H. Risley, *Census of India, Volume I, Ethnographic Appendices*, pp. 165-166, 1901), pp. 165-166.

⁵⁹ Captain C. E. Luard, *Of the Dravidian Tract*, p. 166.

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Chief among the names by which the Kangar are known, besides Kangar itself, is Khand.⁶⁰ The word or name Khand is of Munda origin; it means *sword* or *dagger*.⁶¹ Khond and Gond are variants of Khand. In other words, all three names are essentially the same name; they are exonyms that refer to people who are, at bottom, Kangar, even if they now speak different dialects or even different languages. Not all Gonds, however, are Kangar. The use of the name Gond has been extended to denote tribes or peoples of different origins. Behram Mehta again:

It is significant that in the East India Company Gazetteer where first references to the Gonds are made, they are called “Goonds” as well as “Ghonds”. Russell remains uncertain about the origin of the word. He says: “The derivation of the word Gond is uncertain. It is the name given to the tribe by the Hindus or Mohammedans, as their own name for themselves is Koitors or Koi.”⁶² [Brackets added.]

Grigson himself appears to be somewhat confused about “race” and “tribe” concepts. He is quite correct when he says, “So over much of India, the prevailing Hindu name Gond and not Koi is used; and with his usual passion for standardisation the official in India has tried gradually to call all the Koitor race Gonds, whatever the name by which they call themselves or the local vernacular name for them, *and even to include under the genuine*

⁶⁰ R. V. Russell, *The Tribes and Castes of the Central Provinces of India*, Volume III (Macmillan and Company, 1916), p. 439.

⁶¹ F. B. J. Kuiper, *Proto-Munda Words in Sanskrit* (Noord-hollandsche Uitgevers Maatschappij, 1948), pp. 47-48.

⁶² Mehta, p. 202.

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*term Gond other races or tribes who are not Koitor, but only resemble them more or less in customs”.*⁶³ [Italics added.]

So as far as the Gonds are concerned, they have not given this name [Gond] to themselves. Rev. Hislop considered that the name Gond was a form of Kond as he spelt the name of the Khond tribe. He pointed out that “h” [“k”] and “g” are interchangeable [...] The name by which the Gonds call themselves is Koi or Koitor, whilst the Khonds call themselves Ku, which word Grierson considers to be related to the Gond name Koi. Further he says that the Telegu people call the Khond, Gond or Kod (Kor). It seems, therefore, that the designation Gond was given to the tribe by the Telegus. Referring to the Khutta Khonds, Verrier Elwin writes: “I am hence forth going to spell Kond [Gond] instead of Khond, Khand, Kandh, or Kond of Orissa, who are not after all very different geographically from the Muria.”⁶⁴ [Brackets added.]

R. V. Russell, in *The Tribes and Castes of the Central Provinces of India*, writes:

This evidence seems to establish a probability that the Gonds and Khonds were originally one tribe in the south of India, and that they obtained separate names and languages since they left their original home for the north. The fact that both of them speak languages of the Dravidian family, whose home is in southern India, makes it probable that the two tribes originally belonged there, and migrated north into the Central Provinces and Orissa. This hypothesis is supported by the traditions of the Gonds.⁶⁵

⁶³ Mehta, p. 203.

⁶⁴ Mehta, p. 204.

⁶⁵ R. V. Russell, *The Tribes and Castes of the Central Provinces of India*, p. 44.

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Gondi is more nearly related to Tamil and Khond to Telugu.⁶⁶

Mehta again:

Together with the Gonds, British anthropologists and administrators have called the Khonds a Dravidian people. They have also been called Kandhs [Khands] at times [...] The Khonds [Khands] call themselves Kuienju [Kangju, Kangar] or Kuiloka, which are their old tribal names. Kui is the dialect spoken by some of the Khonds (Khands), whilst Koi is the dialect of the Koyias [Koya] of Adillabad. The main dialect of the Khonds is called “Kandhi” and is much related to Telugu. The name appears to be associated with Ku, Ko and Konda which all mean “mountain”.⁶⁷ [Brackets added.]

The Khands call themselves Kuienju. The name Kuienju, or Kuenju, is the name Kangju in the *Shi ji* of Sima Qian, the name of the state or territory of Kangju and its inhabitants. Kangar is a variant of Kuienju and Kangju.

Koi and Kui are Dravidian languages, Koi being spoken by the Koya, and Kui being spoken by the Kuienju. Behram Mehta again:

The Bastar legends, told to Rev. Hislop more than a hundred years ago, are thus different from the Adillabad legends revealed by Haimendorf. Whilst Lingo has a divine birth in the Bastar legend, Jangubai has a divine birth in the Adillabad legend.

After Jangubai and Lingo are born the deities of the Gonds.

⁶⁶ Russell, p. 44.

⁶⁷ Mehta, p. 219.

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On an island in the ocean, thereon stood two temples. In one temple a male god, Niranimamjam [Niramiranjan] the God, in the other dwelt a goddess.

Full twelve years the two gods lived there
But neither saw the other's face, neither came
near to the other
Then they came out, both gods came out.
From afar in the flash of their eyes they
united.
Their hands did not touch.
From afar they beheld each other.
Through the flash of their eyes the goddess
conceived
Two lives were in her.
Nine months passed, nine hours passed,
Her pains started, and a girl was born.

The mother was frightened, afraid that her divine virtues were lost, and she refused to nurse the child. She threw the child into the sea, but Niramiranjan brought her back. The child weighed only five mugri flowers. She was named *Kankali-Kali-Kankali*.⁶⁸ [Brackets and italics added.]

C. von Fuhrer Haimendorf, who collected the legends of Adillabad, concludes that "the Parendra Khara Koyas [Koya] Wasi Penk, born of Kali Kankali, nourished by Girjal Parvati, imprisoned by Sri Shembu, liberated and installed in Propater Dhanegaon by Pahandi Kupal Lingal, and ultimately transformed into men, are regarded as the ancestors of all but eight Gond clans...."⁶⁹ [Brackets added.]

⁶⁸ Mehta, pp. 188-189.

⁶⁹ Mehta, p. 193.

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The Gond, or Kangar, origin story, as shown above, tells us that Kankali-Kali-Kankali gave birth to the Koya. Kankali, like Kangar, is a variant of Kangari, or Kangiri, or vice versa; and outside Adilabad the Koya live in Malkangiri.⁷⁰

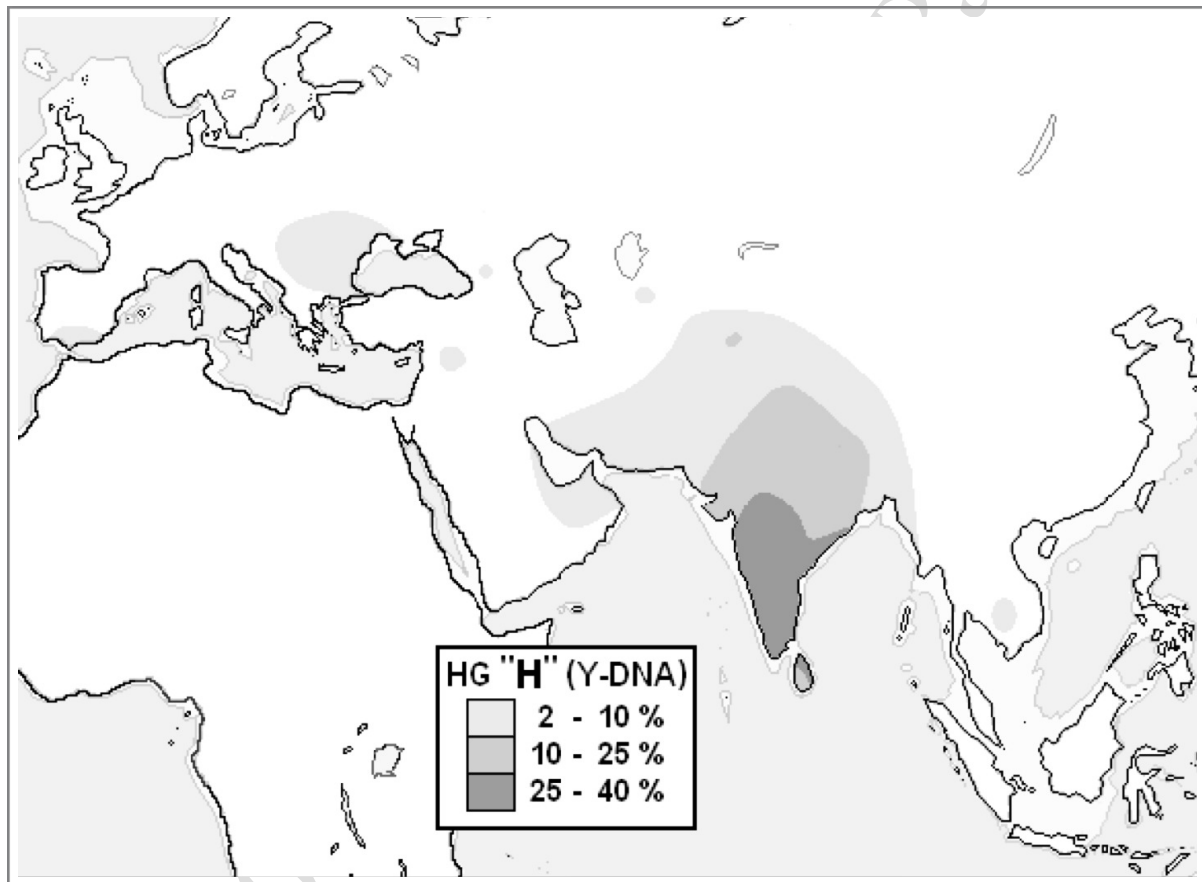
I belong to Y-DNA haplogroup H-M69, as shown below. This haplogroup is most common among the Dravidian speakers of India, and of these, H-M69 is found at its highest frequency—seventy-one percent—among the Koya.⁷¹ This is the highest frequency of H-M69 in the world, and such high frequency indicates that the haplotype that defines the haplogroup originated among the Koya. As the Koya are Kangar, so H-M69, or, as it is now known, H1, originated among none other than the Kangar.

I bear the name of the Padjanaks, just like the Kangar, as demonstrated above, came to bear the name of the Padjanaks. But it was from the Kangar that came to be called Padjanaks that I inherited my Y-DNA. In other words, my patrilineal ancestors were the Kangar. That is why I belong to haplogroup H-M69 (H1).

⁷⁰ Das Kornel, *Tribals and Their Culture: Koya Tribe in Transition* (APH Publishing, 2006), p. 6.

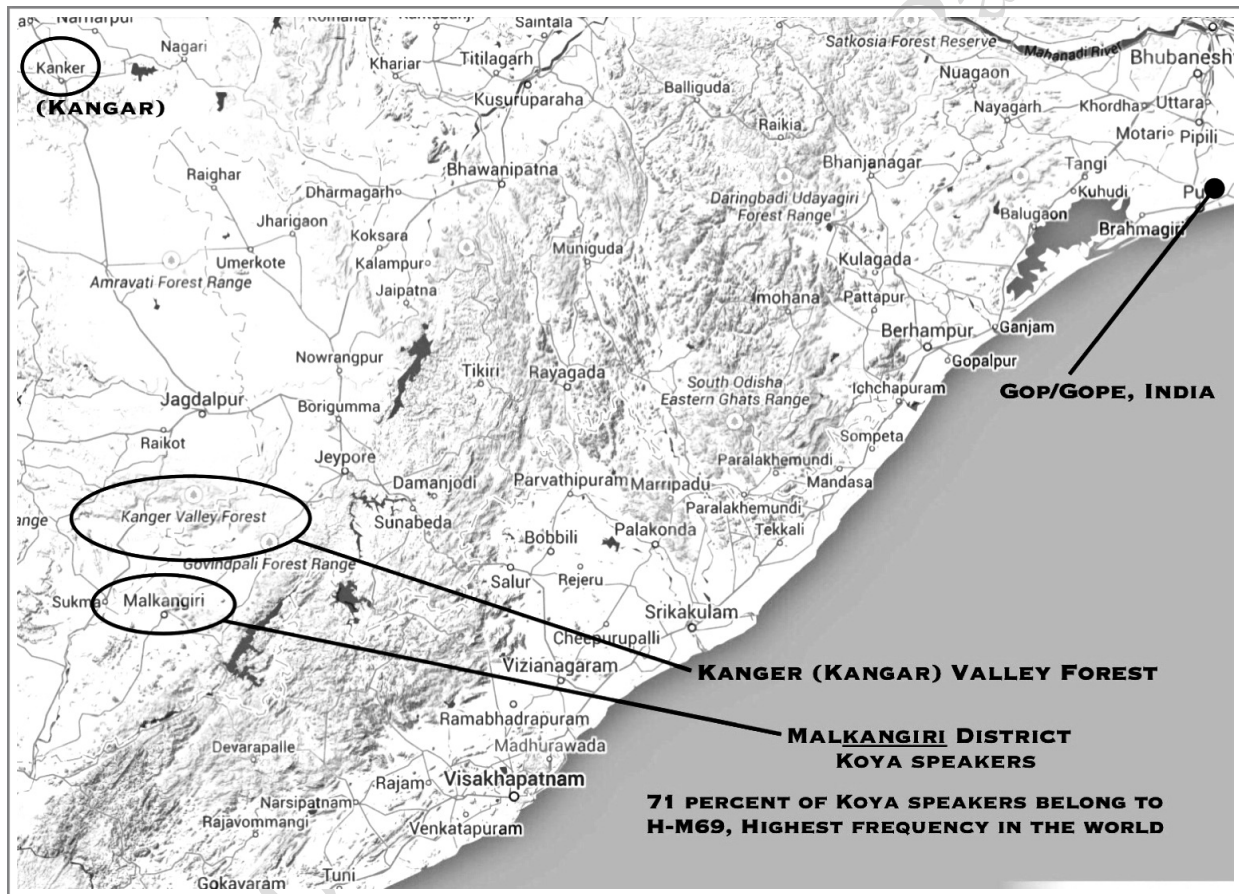
⁷¹ Kivisild, T., Rootsi, S., et al., *The Genetic Heritage of the Earliest Settlers Persists Both in Indian Tribal and Caste Populations* (American Journal of Human Genetics 72, pp. 313–332, 2003), p. 321.

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Map showing the distribution of H-M69 (H1)

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Kanker, Kanger Valley Forest, and Malkangiri

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The tribal name Kangar came in antiquity to mean ‘sword- or dagger-bearer,’⁷² and it thus became the name for a short sword or dagger in many languages. In Kannada, a sword is a *khadga*;⁷³ in Hindi, a dagger is a *khengar* or *khanjar*; a sword, a *khanda*, or a *khengar*.⁷⁴ The tribal name Khandahat means ‘swordsmen.’⁷⁵ In Egyptian Arabic, and in Arabic spoken outside Egypt, a dagger is called *khengar*.⁷⁶ In whatever language the word for a dagger or a short sword is *khengar*, or *khanjar*, or *khanda*, or *hanjar*, or *hanzar*, or *handžar*, etc., it is ultimately derived from the name of the Kangar of India.

The Kyrgyzes, the Kazakhs, and the Uzbeks all call a dagger *khengar* or *khanjar* or *hanjar*; and Kankali clans constitute a part of all three of these peoples. The Kankali, or Kangly, or Qangly are, in fact, Kangar. They are all originally from India.

Haplogroup H-M69 is also found among men in Georgia, Oman, Yemen, and Somalia. In Oman and Yemen, a dagger is called *khanjar*; in Georgia, *khanjali*. If H-M69 has yet to be found among the Dongolawi people of Africa, I predict it will be. Among the Nubian Dongolawi, a dagger is a *khand*. Khand is, in fact, as shown above, the Munda word for dagger, and it is, in fact, the Austroasiatic name, an exonym, for the Kangar. While the name Kangar, or Kangari, or Kuenju, or Kangju, etc.,

⁷² K. S. Singh, *The People of Rajasthan*, Volume XXXVIII, Part Two (Anthropological Survey of India, Popular Prakashan, 1998), p. 529.

⁷³ Rev. F. Kittel, *A Kannada-English Dictionary*, (Basel Mission Book and Tract Depository, 1894), p. XXXIV.

⁷⁴ Nathaniel Brice, *A Romanized Hindustani and English Dictionary* (Trubner and Co., 1864), p. 157.

⁷⁵ Russell, p. 436.

⁷⁶ F. E. Robertson, *An Arabic Vocabulary for Egypt* (Sampson, Low, Marston and Company, 1898), p. 43.

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comes ultimately from the name of the mother goddess Kankali-Kali-Kankali, the Kangar people, being always dagger-bearers, have been known to Munda speakers as Khands since time immemorial, and thus the meaning of the word *khand*—‘dagger’—became the meaning of the name Kangar and of all its various forms, and did so thousands of years ago.

VII

The Romani

The origin of the Romani has been debated for more than a century, with no satisfactory explanation of it yet given. Positive evidence exists, however, as I will show, that the Romani are, in the main, the descendants of the Padjanaks (Kushans) and Kangar led by Tyrach—descendants whose ancestors did not merge with the Armâns; and some indeterminate number of the Romani are evidently descendants of others to be named below, others that must have arrived in Europe with the Padjanaks and the Kangar. Although my autosomal DNA ‘matches’ with all Romani groups are extremely weak or non-existent, as are my father’s, sixty percent of Romani males belong to haplogroup H-M69 and its subclade H-M82, just as my father and I do, proving that they have the same patrilineal ancestry that we have. Geneticists say, that the Romani arrived in Europe about a thousand years ago,⁷⁷ and thus their arrival in Europe coincided with the arrival of the Padjanaks and Kangar in Europe—in exactly the same area. This was no coincidence.

⁷⁷ Isabel Mendizabal, Oscar Lao, Urko M. Marigorta, et al., *Reconstructing the Population History of European Romani from Genome-wide Data* (Current Biology, 18 December 2012, Vol.22{24}:2342–2349).

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John Skylitzes, a contemporary of the Padjanak chiefs Tyrach and Kegen, wrote about the falling out between the two chiefs in 1046/47. Skylitzes noted, as said above, that after Kegen and twenty thousand⁷⁸ Padjanaks settled to the south of the Lower Danube in Byzantine territory that was formerly Bulgaria, Tyrach, in the following winter, when the Danube had frozen over, crossed into the same area of Byzantine territory with eighty thousand Padjanaks.⁷⁹ George Kedrenos, another contemporary of Tyrach and Kegen, and chronicler of the events, puts the number of Padjanaks that crossed into Byzantine territory at eight hundred thousand.⁸⁰ Whether Skylitzes, and especially Kedrenos, exaggerated the number of Padjanaks, we will never know for sure. But we can draw from their reports a conclusion about the number of Padjanaks that made the crossing. Skylitzes, to have said that Kegen crossed the Danube with about twenty thousand Padjanaks, and that Tyrach crossed it when it was frozen with about eighty thousand, most definitely observed, or his sources observed, that the number of those that came with Tyrach was much larger than the number of those that came with Kegen; and Kedrenos, putting the Padjanak numbers at eight hundred thousand, indicates that Kegen crossed the Danube with a minute fraction of the Padjanak horde. Theophylact of Bulgaria wrote:

Their invasion is a flash of lightning; their retreat is both heavy and light at the same time: heavy with spoils and light in the speed

⁷⁸ John Skylitzes, *A Synopsis of Byzantine History 811-1057*, p. 427.

⁷⁹ Skylitzes, p. 429.

⁸⁰ Georgii Cedreni [George Kedrenos], *Historiarum compendium*, Bonn Edition, p. 585, as cited by A. A. Vasiliev, *History of the Byzantine Empire: 324-1453* (The University of Wisconsin Press, 1952), p. 325.

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of their flight.... The most terrible thing about them is that they exceed in number the bees of the springtime, and no one knows yet how many thousands, or tens of thousands they count; their number is incalculable.⁸¹

That the Padjanaks numbered in the hundreds of thousands, and that the chroniclers Skylitzes, Kedrenos, and Theophylact were not much exaggerating, is clearly implied by the fear that the Padjanaks inspired among the Byzantines, the Magyars (called Turks by Constantine), the Rus, and the Bulgarians.⁸² Michael Psellus, Byzantine historian and philosopher, speaking of the Padjanaks, writes:

Taken in the mass this is a nation to be feared, and a treacherous one.⁸³

After 1047, all the Padjanaks that crossed the Lower Danube with Tyrach were settled, as mentioned above, in the area between Niš, Sofia, and Skopje. Remember that this Byzantine territory was Bulgarian territory just a few decades before the settlement of all those Padjanaks (Kushans) and Kangar, and that in 1185 it would become Bulgaria once again.

Now, after the battle at Lebounion in 1091, large numbers of Padjanaks—those that did not merge and assimilate with Armâns and did not become known as Vlachs or Morlachs with them—may very likely have become slaves of the Byzantines,

⁸¹ Theophylact of Bulgaria, *Oratio in Imperatorem Alexium Comnenum*, ed. Migne *Patrologia Graeca*, CXXVI, pp. 292-293, as quoted in A. A. Vasiliev, *History of the Byzantine Empire: 324-1453* (The University of Wisconsin Press, 1952), p. 325.

⁸² Constantine Porphyrogenitus, pp. 49-53.

⁸³ Michael Psellus, *Chronographia*, translated by E. R. A. Sewter (Penguin Classics, 1966), p. 319.

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despite the assertion of Anna Comnena that all the Padjanaks were killed at this battle.⁸⁴ They were not all killed. There is, in fact, evidence that indicates that Padjanaks did become slaves. Three different authors, writing on the origins of certain Balkan words long before I began to write this book, provided three different etymologies, all spurious, for this word—*padenija*—with one saying that the word is of Greek origin,⁸⁵ one saying it is of Latin origin,⁸⁶ and one, of Turkish origin;⁸⁷ but all three finding that the basic definition of *padenija* is ‘compulsory labor.’ This term—compulsory labor—is a euphemism for the word *slavery*. The word *padenija* meaning slavery came into use in Serbia.⁸⁸ The use of the word *padenija* to refer to those who were forced to work, who were forced into slavery, arose because an entire body of people was referred to by the original of the word *padenija*, namely, Padjanak, the name of the whole people, the name of the tribe.

A large number of Padjanaks must have become slaves of the Byzantines after the Battle of Lebounion. The largest known group of Padjanaks at the time was the one settled in that region encompassing parts of present-day Serbia, Bulgaria, and Macedonia, as stated above. The Romani lived in Bulgaria in the

⁸⁴ Anna Comnena, *The Alexiad of Anna Comnena*, p. 258, n. 12. ‘Anna exaggerates, as she often does, and she contradicts herself in the next breath. The Patzinaks were not annihilated.’

⁸⁵ Antun Šimčik, “Nekoliko grčkih riječi u hrvatskom jeziku.” *Jezik* 1, br. 2 (1952): 57-58. <https://hrcak.srce.hr/50193>, p. 58.

⁸⁶ Vladimir Anić and Ivo Goldstein, *Rječnik stranih riječi* (Novi Liber, 2007), p. 959.

⁸⁷ Nusret Mulasmajic, *Bosnian-English Dictionary: Turcisms, Colloquialisms, Islamic Words and Expressions* (Authorhouse, 2011), p. 220.

⁸⁸ Vladimir Anić and Ivo Goldstein, *Rječnik stranih riječi*, p. 959.

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1200s,⁸⁹ and were in all probability slaves there. They began to migrate to Wallachia in the 1300s, with the oldest known crossing of the Danube into Wallachia taking place at Vidin, Bulgaria.⁹⁰ These Romani were really Padjanaks (Kushans) and Kangar, and, as will be seen, Kanjar-Doms, who arrived in Europe with them. The Romani, particularly those that belong to haplogroup H-M69 and its subclade H-M82, are the descendants of the Padjanaks, or Kushans, and the Kangar: their paternal ancestors, those who passed H-M69 on to them, were the Kangar.

The highest frequency of Y-DNA haplogroup H-M69 in the world, as shown above, is found among the Koya of Malkangiri, and, as we have seen, the Koya are the Kangar. The Kangar that the Padjanaks merged with were, of course, related to the Koya. To the northeast of Malkangiri is West Bengal, where the grammar of the language spoken there, Bengali, is most similar to the grammar of Romani.⁹¹

In *Tribals and Their Culture: Koya Tribe in Transition*, Das Kornel writes:

Among the Koyas, a Scheduled Caste called 'Doms' is also living.⁹² [...] The Doms (Scheduled Caste) are also found in Koya villages. The Koyas treat them as an inferior class of people. These Doms are employed for playing drums and the mahuria (a special pipe)

⁸⁹ Viorel Achim, *The Roma in Romanian History* (Central European University Press, 2004), p. 18.

⁹⁰ Viorel Achim, *The Roma in Romanian History*, p. 18.

⁹¹ Milena Hübschmannová, "Romaňi čhib," Bulletin Muzea romské kultury (Brno), 4, 1995, pp. 26-29, https://www.rommuz.cz/file/other/aktuality/M_Hubschmannova_Nekolik-zakladnich-informaci-o-romskem-jazyku-BMRK-4_1995.pdf, p. 26.

⁹² Das Kornel, *Tribals and Their Culture: Koya Tribe in Transition*, p. 6.

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during festivals, special in ceremonial treatments and to satisfy the evil spirits by the Sirhas and Waddaees.⁹³

William Crooke, in *An Ethnological Hand-book for the N.-W. Provinces and Oudh*, tells us the following about the Doms:

Next come the *Dúm* or *Dom Mirásí*. The word *Mirásí* is derived from the Arabic *mirás*, 'inheritance,' in the sense that this caste are a sort of hereditary bards or minstrels to the lower tribes as the Bhát is to the Rájpúts. They are also known as *Pakháwají* from *pakháwaj* the timbrel which they play. They sometimes abbreviate the title *Mirásí* into *Mír* as though they were Sayyids. The men are musicians and the women dance and sing, but they only perform in the presence of females and are reputed therefore to be chaste. They are said to eat with and intermarry with the *Dhárhí*, and both adopt the common name of *kaláwant* (*kalá*, skill, in the sense of 'accomplished') or *Qawwál* (one who speaks well). The instruments they use are generally the small drum (*Dholak*) the cymbals (*majíra*) or the lute made of gourds (*kingrí*)...

There seems reason to believe that some at least of the gypsy tribes of Europe are akin to the *Maghaiya* Dom and a connection has been traced between the two languages. "The word Rom in all the gypsy dialects of Europe has a two-fold meaning signifying 'man' and 'husband' as well as 'gypsy.' A satisfactory connection has still to be found for it, that connected with *Ráma* the incarnate Vishnu of the Hindús being discountenanced by the authority of Professor Ascoli of Milan. By a curious and unexplained coincidence the identical word *Rom* or *Rome* occurs with the meaning of 'man' in modern Coptic and according to Herodotus (II, 143) belonged also to the language of the ancient Egyptians. Although this isolated fact in no way affects the general bearings of the question it is worth noting as an etymological curiosity. It is not improbable that among the primitive element of the Aryan

⁹³ Kornel, p. 40.

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mother tongue may have existed a root *ro* or *rom* expressive of power, the survival of which we can discern in the Greek *romé* strength, the Latin *robur* and perhaps in the illustrious name of *Rome* itself. There seems however very little doubt that the word *Romani* is derived from *Dom* or *Domra*.⁹⁴

Florin Curta writes:

Even when not in captivity, the Byzantines were often sufficiently close to their enemies [Padjanaks and Kangar] to note that, when partying, they were ‘dancing to lutes and cymbals’...⁹⁵ [Brackets added.]

Before the establishment of the Kushan Empire, throughout its duration, and also after its dissolution, the Kangar occupied Sogdia, and ruled it for many decades or longer; but the Kangar were originally from India, where they doubtless lived among Doms, just as the Koya there do today. The language of Sogdia was Sogdian, and the Kangar, as rulers and residents of Sogdia, were speakers of Sogdian, although in India they spoke, and still speak, a Dravidian language, and it is probable, highly probable, that the Kangar of Sogdia continued to speak their Dravidian mother tongue. It is also probable that the Kangar spoke the language of the Doms. It is interesting to note the similarity of the Avestan or Bactrian word for ‘one,’ *aēva/aēva/iva*, to the Domari word for ‘one,’ *yika*.

⁹⁴ William Crooke, *An Ethnological Hand-book for the N.-W. Provinces and Oudh* (North-West Provinces and Oudh Government Press, 1890), pp. 71-72.

⁹⁵ Florin Curta, *The Image and Archeaology of the Pechenegs*, pp. 152-153.

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Now Ptolemy, in his description of Sogdiana, mentions a people called *πάσχοι*, which he locates near or in the Oxus mountains. The Oxus mountains form the southern part of the western frontier of Sogdiana; the frontier is the Oxus itself and ends in the mountains bordering the upper course of that river. It should be kept in mind that Ptolemy's orientation is wrong; what he calls the western direction is really south-western. *πάσχοι* might be considered as the first element of *πάσχοι-βουροι*. As for the second element, the only possibility for identification which presents itself is to connect it with the *Buriš*, one of the names given to the inhabitants of Hunza and Nagir, who still speak the otherwise unrelated language called Burushaski. There is much to be said for the view that this people belongs to the pre-Aryan population of the southern Pamirs; so the *πάσχοιβουροι* could be located in the mountains bordering the upper course of the Oxus to the south. This would seem a far better place to mention as the extreme limit of the Kushan territory.⁹⁶

Ptolemy, in describing Sogdia, leaves only one possible identification for the *βουροι*, the people that he located in the extremity of Sogdia near the Oxus mountains, or in them, namely, the Burusho (*Buriš*). The Burusho people now live beyond the Oxus, or Amu Darya, in the Hunza valley of Pakistan, and speak a language called Burushaski. Living alongside them are Doms, whose language, Domaki (*Domaá*; *Domari*), is classified as a Dardic one. The ancestors of these Doms must at one time have lived in Sogdia and must have migrated with the Burusho from Sogdia to Hunza; and the Romani must be related to these Doms. The Romani language contains elements of Burushaski, and its grammar is close to that of Domari; but it is the Doms that live with the Burushaski

⁹⁶ J. H. Kramers, *Analecta Orientalia*, Volume I, (Brill, 1954), p. 372.

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speakers. The Romani language must have acquired its Burushaski elements when the Burusho people lived in the frontier of Sogdia. If Romani had acquired them in Hunza, the Romani people outside Hunza today should be known as Doms, or the Doms in Hunza today should be known as Romani. Since the Romani first made their way into Europe roughly a thousand years ago, however, it is a matter of fact that Romani could not possibly have acquired its Burushaski elements in Hunza: the Doms themselves did not live in Hunza until three or four hundred years ago. Bertil Tikkanen writes:

Internal motivations for quitting Domaki included enhanced social status for the Doma in Hunza and Nager, who reportedly came from Kashmir or Baltistan some 300–400 years ago as musicians, blacksmiths and craftsmen.⁹⁷

Since it is the Doms that live in Hunza with the Burushaski speakers, we must conclude that the ancestors of the Romani and the Doms were one and the same people to explain the presence of Burushaski elements in Romani and the presence in Hunza of Doms whose language shows in its grammar a connection to the Romani tongue; and we must likewise conclude that those Burushaski elements could have entered the Romani language only in Sogdia (or Bactria).

[DNA] Cluster VI includes [only] the Sinte Romani (Gypsies), Hunza (a northern Pakistani population speaking a divergent

⁹⁷ Bertil Tikkanen, “Domaki Noun Inflection and Case Syntax.” *Studia Orientalia Electronica* 1100 (2011): 205–228., p. 206.

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language, Burushaski), and Bartangi (Pamir region) populations.⁹⁸
[Brackets added.]

In *Scholarship and the Gypsy Struggle*, Donald Kenrick and Thomas Alan Acton tell us:

Romani includes a substantial Dardic component (particularly from Phālūa) and items from Burushaski, a language-isolate spoken in the Pamir and nowhere else.⁹⁹

Now, I realize that if I say that the Romani and the Domari are descended from one and the same people, and yet maintain that the paternal ancestors of the Romani were, in the main, the Kangar, I am in effect saying that the Kangar were the ancestors of the Doms or Domari as well, that the Doms are Kangar in origin. On the contrary, I posit that the Kangar must have brought Doms with them to the West and had children with Domari women.

It so happens that a wandering people in India, called Kanjar and known there as gypsies, are connected or related to the Kangar. Brief accounts of both the Kangar and the Kanjar will shed some light on them and on their connection with the Doms and Romani. H. W. Bellew, in *An Inquiry into the Ethnography of Afghanistan*, writes:

⁹⁸ R. Spencer Wells, et al., *The Eurasian Heartland: A continental perspective on Y-chromosome diversity* (Proceedings of the National Academy of Sciences of the United States of America, Volume 98, Number 18, August 28, 2001), p. 4.

⁹⁹ Donald Kenrick and Thomas Alan Acton, *Scholarship and the Gypsy Struggle : Commitment in Romani Studies: A Collection of Papers and Poems to Celebrate Donald Kenrick's Seventieth Year* (University of Hertfordshire Press, 2000), p. 7.

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Kolàr is an aboriginal Indian tribe, as is Kongàri for Khangar, or Kanjar, or Changar, Indian Gipsy tribe.¹⁰⁰

And John Nesfield, in *Brief View of the Caste System of the North-Western Provinces and Oudh*, says:

The name Khangár [Kangar] appears to be only a variant of the name Kanjar. In character and manners the Khangár is simply an improved Kanjar, just as the Khangár Chattri is an improved form of his ancestor, the Khangár hunter.¹⁰¹ [Brackets added.]

Kangar and Kanjar are variants of the same name; but the Kangar is not an improved Kanjar; the Kanjar are Doms with Kangar ancestry. I surmise that the variant Kanjar, in this use, came to denote the children of Kangar men and Domari women. R. V. Russell, in *The Tribes and Castes of the Central Provinces of India*, writes:

Kanjar—A name applied somewhat loosely to various small communities of a gipsy character who wander about the country.¹⁰² [...] Mr. Gayer states that as the result of special inquiries made by an experienced police-officer it would appear that these Jallad [executioners] Kanjars are really Doms.¹⁰³

¹⁰⁰ H. W. Bellew, *An Inquiry into the Ethnography of Afghanistan* (The Oriental University Institute, Woking, 1891), p. 115.

¹⁰¹ John Nesfield, *Brief View of the Caste System of the North-Western Provinces and Oudh* (North-Western Provinces and Oudh Government Press, 1885), p. 7.

¹⁰² Russell, p. 331.

¹⁰³ Russell, p. 332.

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The Kanjars and Berias are the typical gipsy castes of India, and have been supposed to be the parents of the European gipsies. On this point Mr. Nesfield writes: 'The commonly received legend is that multitudes of Kanjars were driven out of India by the oppressions of Tamerlane, and it is inferred that the gipsies of Europe are their direct descendants by blood, because they speak like them a form of the Hindi language.'¹⁰⁴ [Had Mr. Nesfield known about the Padjanaks and the Kangar, he would have dismissed this legend and would have acknowledged that the Kangar and the Padjanaks (Kushans) were the ancestors of the Romani.] [...] The above argument renders it probable that the gipsies [of Europe] are derived from the Doms; and as Mr. Nesfield gives it as a common legend that they [the gipsies] originated from the Kanjars, this is perhaps another connecting link between the Doms and Kanjars.¹⁰⁵ [Brackets added.]

Mr. Russell treats the Kangar and the Kanjar as distinct from each other; but the similarities of the names Kangar and Kanjar, the former criminal character of the Kangar (or at least of some of them), and the connection to the Doms that the Romani, the Kanjar, and the Kangar all have, indicate that the two groups—the Kanjar and the Kangar—are connected with each other by close association and intermixing, but exist at different stages of culture in India, the Kanjar being (then) a vagrant and criminal class, the Kangar being a respectable and more cultivated one. Russell again:

The Sunar and the Khangar only flourish together; because the Sunar acts as a receiver of the property stolen by the Khangar. They are said to have had different ways of breaking into a house,

¹⁰⁴ Russell, p. 333.

¹⁰⁵ Russell, p. 335.

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those who got through the roof being called *chhappartor*, while others who dug through the side walls were known as *khonpāphor*. They have now, however, generally relinquished their criminal practices and settled down to live as respectable citizens.¹⁰⁶

I belong to haplogroup H-M69 and its subclade H-M82, in common with so many Romani, because the Kangar that I inherited my Y-DNA from were descended from the same ancient Kangar that the Romani ultimately inherited their Y-DNA from. Remember, the Venetians identified and documented the Padjan tribes as Morlachs; and linguists and historians have shown that Padjans are a documented Bunjevci clan.¹⁰⁷ In other words, the Padjans, or the Padjan tribes, have never been identified, and have never been regarded as, Romani. The Croatian linguist and cultural historian Ante Sekulić, in his *Bački Hrvati: Narodni život i običaji*, asserts that the Bunjevci are slavicized Vlachs.¹⁰⁸ The Bunjevci are slavicized Morlachs.

The Morlachs were thought by some to be of either Tartar or Kirghiz origin—to be ‘Hunnish Croats.’ Henry Howorth again:

Traces of these Hunnic Croats are in my view still to be found in the title Ban in use among the Croats, and perhaps also in the peculiarities of the so-called Morlaks [Morlachs], a clan in Croatia which it has been urged is of Tartar or Kirghiz origin...¹⁰⁹
[Brackets added.]

¹⁰⁶ Russell, p. 444.

¹⁰⁷ Mateja Fumić Bistre. (2020). “Onomastički pogled na matične knjige krštenih župe Jablanac (1860. – 1895.),” *Senjski zbornik*. 46. 233-248. 10.31953/sz.46.1.9., p. 245.

¹⁰⁸ Ante Sekulić, *Bački Hrvati: Narodni život i običaji*. [*The Bačka Croats: The People's Life and Customs*]. (Zagreb: Jugoslavenska akademija znanosti i umjetnosti, 1991), p. 56.

¹⁰⁹ Sir Henry Hoyle Howorth, *The Avars* (Journal of the Royal Asiatic Society of Great Britain & Ireland, Volume 21; Cambridge University Press, 1889), p. 789.

VIII

Kaniška Iva

I have demonstrated that the Padjanaks and the Kangar were the ancestors of the Padjans, no matter where the Padjans have ended up, and regardless of whatever variant of the name they bear, or bore. The Padjans that I descend from were all natives of Kaniška Iva, as stated above. The oldest records of the village of Kaniška Iva are found in the church records of the village of Tomašica, and begin in 1720/21. But, as mentioned above, it is clear that Padjanaks had settled the village and given it its name of Kaniška Iva at the end of the eleventh century.

Since the close relationship and alliance of the Kangar with the Kushans had long existed before the Kangar were recorded by Constantine to have merged with the Padjanaks, and since the Kangar, whose ruling family are attested, as shown above, to have intermarried with the ruling family of the Kushans, came to be called Padjanaks, the Padjans of Kaniška Iva, as descendants of intermixed Padjanaks and Kangar, are thus attested to be directly connected to the Kushans of antiquity, and, therefore, directly connected to Kanishka I. The Padjans are, in fact, Kushans by descent, with Kangar ancestry. It is, therefore, clear that it was, in fact, the Padjans, or Padjanaks, that established the village of Kaniška Iva and gave it its name.

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No Europeans would have named it Kaniška Iva. For the sake of argument, if Kaniška Iva had been settled by Avars and named by them, as some without all the facts might imagine such to have been the case, it would be remarkable, and exceedingly so, that Padjanaks settled by chance in a small village named after an emperor to whom only they, of all the peoples in Europe, past and present, are attested to have been directly connected. The fact that there exist in a village in Croatia people—Padjans—that have a demonstrable direct connection to the Kushans of antiquity, and therefore to Emperor Kanishka I, and the fact that the village that they live in is named *after that emperor*, is no coincidence, and it cannot possibly be a coincidence. The Padjans, or Padjanaks, have always been the only inhabitants of Kaniška Iva that have a definite connection to the ancient Kushans. Only one reason exists to explain why the Padjanaks would have named the village Kaniška Iva after Kanishka I, and the reason is, and can only be, that the Padjanaks *were the Kushans themselves*. The union of the Kangar and the Padjanaks was in reality the union of the Kangar and the Kushans.

Those that named the village of Kaniška Iva must have spoken Bactrian as at least one of their languages, or must have been descended from persons that had spoken it. At least one of the languages that they spoke, or that their ancestors spoke, must have been Bactrian, or a form of it, because the first part of the name of the village is, as shown above, the name of king Kanishka, and the second part is the Avestan or Bactrian word for ‘one’ and ‘first.’ The Bactrian language evolved and was spoken in the same area where Avestan is attested to have evolved and been spoken.

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In *The Image and Archaeology of the Pechenegs*, Florin Curta writes:

The late eleventh-century authors writing about the Pechenegs have very little to say about their daily life, customs, dress, and political institutions. This is surprising, given the relatively large number of prisoners who spent some time among the Pechenegs before being ransomed, and who could have offered details about what they had seen and heard during their captivity. One of them, Nikephoros Melissenos, a Byzantine general, even wrote to Emperor Alexios I from captivity to inform him about the plans of the Pechenegs to sell their prisoners of war. Even when not in captivity, the Byzantines were often sufficiently close to their enemies to note that, when partying, they were ‘dancing to lutes and cymbals’ or that some of their leading men spoke the language of the Cumans.¹¹⁰

Scholars point out that the language of the Padjanaks and the language of the Cumans were closely related, just dialects of the same language. For any Byzantine to have noted that some of the leading Padjanaks spoke the language of the Cumans implies that a number of other Padjanaks did not speak the language of the Cumans. It is highly unlikely that any Byzantine would have been able to differentiate between two closely related dialects of the same Turkic language. For the Byzantine to have been able to point out that some of the leading Padjanaks spoke the same language as the Cumans, he must have been able to recognize a significant difference between the language spoken by a number of other Padjanaks and the language spoken by the Cumans. It would have been much easier and far more likely for a Byzantine to have been able to tell the difference between a language such

¹¹⁰ Curta, pp. 152–153.

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as Bactrian (or a dialect of it) and the Turkic language of the Cumans, than between two closely related dialects of the same Turkic language, especially when spoken at a normal rate as they would have been (i.e. not slowly for the sake of someone who does not understand the language being spoken). I am not saying, of course, that the Padjanaks did not speak a Turkic language. I am saying that they spoke more than one language—a Turkic language and an East Iranian language, either Bactrian or a dialect of it. Moreover, the Kangar groups of the Padjanak horde, being descended from speakers of Sogdian, who in all probability spoke Domari as well, probably retained, and very likely retained, in their speech elements of both of these languages, as well as elements of the original Kangar language, a Dravidian tongue—one that they may in fact have still been speaking, and that had evolved in isolation outside India for a long time. It is probable that the Kangar were still speaking Sogdian as well as their Dravidian mother tongue when they arrived in Europe, and that they, or a number of them, could also speak Domari. No record exists of what language the Kangar were speaking when they arrived in Europe with the Padjanaks. Otto Maenchen-Helfen points out that ‘the Bactrians spoke a Sogdian dialect.’¹¹¹ The Padjanaks (Kushans), in other words, arrived in Europe with descendants of speakers of one of the languages used in Sogdia, namely, Sogdian, of which Bactrian was a dialect, and those descendants were the Kangar, whose ancestors had occupied Sogdia for any number of centuries, and had ruled it for many decades or more.

¹¹¹ Otto Maenchen-Helfen, “The Yüeh-Chih Problem Re-Examined.” *Journal of the American Oriental Society* 65, no. 2 (1945): 71–81. <https://doi.org/10.2307/593930>, p. 73.

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After the ascendancy of Kujula Kadphises, the Kushans were a composite people, one that became a single people whose everyday language, or one of whose everyday languages besides a Turkic one, was Bactrian, a Sogdian dialect; it was the mother tongue of Kanishka I,¹¹² and it must have been very similar to Avestan. It must have been the descendants of the Kushans, or the Kushans themselves, or the descendants of both the Kushans and the Kangar, as has been said, that named the village of Kaniška Iva. The Kangar were not the Kushans, but the Kangar must have arrived in Europe with the Kushans among them, because the Kangar were definitely connected, through the Padjanaks, or Padjans, with the village of Kaniška Iva. Since the Kangar, *eo nomine*, are known and attested to have arrived in Europe only with the Padjanaks, it must be that the Padjanaks were the Kushans among them when the Kangar arrived in Europe—were the Kushans themselves.

Attempts have been made to etymologize the name of the village of Kaniška Iva, but none of the etymologies are correct. The name of the village of Kaniška Iva was, of course, meaningful and important to those who gave it that name, and both parts of the name, Kaniška and Iva, are of equal importance, and must be treated as such if we are to etymologize the name correctly, because they constitute a compound consisting of two inextricable parts—Kaniška and Iva. To etymologize one part of the compound in the absence of the other part, without regard for the meaning and significance of the other part in connection with the part etymologized, would yield a faulty and incorrect etymology like those of it that

¹¹² E. Yarshater, *The Cambridge History of Iran: Seleucid Parthian* (Cambridge University Press, 1983) p. 1251.

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already exist, and would prevent us from understanding what the compound name means, and why the compound name was meaningful and important to those who chose it to be the name of the settlement that became the village.

Some linguists, making the mistake of taking only the first part of the compound name—Kaniška—and etymologizing it, without any regard for the meaning and significance of the second part—Iva—as it occurs in connection with the first part, tell us that Kaniška (pronounced *kanishka*), which was the name of a renowned and highly esteemed king of an enormous and long-lasting empire, is derived from *kaniža*, a word that means ‘prince.’ This etymology that they have given is obviously incorrect. When it is understood that the Padjanaks, who left many toponyms in the Balkans, were the Kushans, it becomes clear that the proper and correct etymology is the reverse of the one given above: the word that means ‘prince’—*kaniža* or *knez* or *knyaz*—is derived from the name of the Kushan king—Kanishka. To etymologize the name Kaniška in the way in which it is presently etymologized by some, is like saying that the name of a village named Caesar means ‘emperor’ and is a name derived from *czar*. Such an etymology would be absurd.

In this compound name, Iva is not a Slavic word. It is, as has been shown, the Avestan or Bactrian word for ‘one,’ namely, *aêva*. Here the word Iva is an epithet adjective meaning ‘one’ in the sense of ‘first,’ as in Kanishka I or Kanishka the First—Kaniška Iva. Here the epithet adjective follows the noun because it is, in this use, a title.¹¹³ For example, in Elizabeth II or Elizabeth the Second, the word *second*, whether spelled out or

¹¹³ John B. Opdycke, *Harper's English Grammar* (Harper and Row, 1983), p. 82.

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represented by Roman numerals, is an epithet adjective. It follows the name Elizabeth because it is a title.

The word *kaniža* or *knez* or *knyaz* is said by some to be derived from *kuningaz*, which is a reconstructed ‘word’ from a reconstructed language, namely, Proto-Germanic.¹¹⁴ The ‘word’ *kuningaz* is a *factitious* word based on a real word—*kuningas*—found in the Finnish language.¹¹⁵ This is a problematic etymology for a number of reasons. These linguists are taking a word attested in Finnish and changing its form and fitting it into a theoretical language, in a different language family, that they call Proto-Germanic. Then others show this contrived ‘word’ to be the ‘word’ from which real and attested words are derived. Their etymology is wrong. In reality, *kaniža* or *knez* or *knyaz* or *knyazhna*, is derived from Kanishka, just as *czar* is derived from Caesar, *and not the other way around*.

The king Kanishka I—Kaniška Iva—was a real man, a real king, and he was an eminent one in the ancient world and esteemed by the bulk of his people. 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, or 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.

¹¹⁴ Isabel de Madariaga et al., *Royal and Republican Sovereignty in Early Modern Europe: Essays in Memory of Ragnhild Hatton* (Cambridge University Press, 1997), p. 354.

¹¹⁵ Charles Barber et al., *The English Language* (Cambridge University Press, 2012), p. 91.

IX

The Yue-Ji, The Wusun, and The Xiongnu

The Kushans, though not named *as Kushans* by the classical authors or by the Chinese as one of the tribes that conquered Bactria, were, in fact, one of the groups that conquered it; but Kushan was not, of course, at the time of the conquest, the name by which the classical authors and the Chinese knew them, or at least it was not the name that they recorded if they did know them also as Kushans. Strabo, in his *Geographica*, names the conquerors as the Asii, the Pasiani, the Tochari, and the Sacarauli,¹¹⁶ whereas Trogus, according to Justin, in his *Historiarum Philippicarum*, refers to them as the Saraucae and the Asiani.¹¹⁷ To the Chinese, however, the conquerors, after the conquest, were known as the Great Yue-Ji. The names given by Trogus are, of course, variants of the ones given by Strabo, or vice versa. The conquest of Bactria by these groups took place about 130 BCE. One hundred seventy-five years or so after the conquest, or between approximately 30 and 45 CE, Kujula Kadphises, a Kushan and known as such, rose to power, and, by

¹¹⁶ Strabo, *The Geography of Strabo*, Volume V, translated by Horace Leonard Jones (Loeb Classical Library, Harvard University Press, 1928), p. 261.

¹¹⁷ Justin, *Historiarum Philippicarum, ex Trogo Pompeio, Libros XLIV*, edited by C. L. F. Panckoucke (Nova Scriptorum Latinorum Bibliotheca, 1833), p. 175.

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either conquering or uniting the *yabghus* ruling all the other groups at the time, established hegemony in the region and founded the Kushan dynasty.

The original homeland, or the most ancient known habitation of the ancestors of the Kushans, the Yue-Ji, was in Gansu, and one of their ancient habitations there was near the Huangshui River. Burials found in an archaeological context in Yongchang, Gansu, in what is called the Hamadun cemetery, have been determined by Chinese scholars to be the remains of the Yue-Ji,¹¹⁸ and the Hamadun site is quite close to the Huangshui. We know from the *Shi ji* and the *Han shu*, two early histories written by the Chinese, that the Yue-Ji were the dominant people in Gansu at least as early as 215 BCE, but that about 176 their arch-enemies, the Xiongnu proper, known in the West as Huns, vanquished them in warfare, so reducing the power of the Yue-Ji, that most of them abandoned their lands in Gansu, and began to migrate westwards.¹¹⁹

It is a virtually unknown fact that among the Yue-Ji and the Xiongnu lived ‘another’ people, the Ji 姬, whose homeland or ancient habitation was also by the Huangshui River.¹²⁰ But this was not really ‘another’ people. Sima Qian, author of the *Shi ji*, as well as others that followed him, spelled the name of the Yue-Ji, or ‘Yuezhi,’ in Chinese as 月氏, which means ‘moon clan.’ The first character in this name, 月, which is a common

¹¹⁸ Enguo Lu, *The Podboy Burials Found in Xinjiang and The Remains of the Yuezhi* (Circle of Inner Asian Art SOAS, Newsletter, Issue 15, June, 2002), p. 21.

¹¹⁹ Sima Qian, *Shi ji, or Records of the Grand Historian: Han Dynasty II*, Revised Edition, translated by Burton Watson (Columbia University Press, 1993), pp. 140-141.

¹²⁰ Mary Bai, “Bai Nationality Shines in Southwestern China,” China International Travel Service Co., accessed January 4, 2025, <https://www.cits.net/china-travel-guide/bai-nationality-shines-in-southwestern-china.html>.

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noun that means ‘moon,’ is transliterated in English as *yue*. The second character in this name, 氏, which is a common noun that means ‘clan,’ is most commonly transliterated in English as *zhi* and *chih*. Scholars understand the name 月氏 as spelled in Chinese, and its transliteration ‘Yuezhi’ in English, to be a proper noun, that is, a proper name—the name of the clan to which 月氏 ‘Yuezhi’ refers. To understand the name 月氏 in such way means, that the proper name of the clan consists of two common nouns, with the latter of the two being the very word for ‘clan’ in Chinese. Clearly, we have discovered an absurdity. Since the first common noun 月 in the compound is being used as an adjective to modify the second common noun 氏, the second common noun is the substantive; and, therefore, with such understanding of the name as scholars maintain, the meaning is, that the name of the clan is *clan*. This is, obviously, ridiculous; but that is exactly what it comes down to, as analysis of the name demonstrates (which analysis apparently has not been done before). Obviously, Sima Qian erred when he recorded the name; for the proper name of a clan would never be the generic word or common noun ‘clan’ 氏 itself. This would be like saying ‘John’s family name is family.’ That is to say, Sima Qian made a mistake in his spelling of the clan name of the people whose history he was relating. But it was a natural mistake, or perhaps a careless one, since the pronunciation of the real name of the clan, Ji 姬, is identical in pronunciation to 氏 when it 氏 is used in the compound 月氏. In other words, 月姬 and 月氏 are pronounced in exactly the same way, as Yue-Ji (‘Yuezhi’).

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Thus, there were not ‘two’ peoples—the Ji 姬 and the ‘Yuezhi’ ‘月氏’—living by the same river, in the same area, at the same time, and having names identical in pronunciation; there was one people living by that river, in that location, and at that time: the 月姬氏 Yue-Ji clan—the ‘Moon Ji clan.’

The Chinese also referred to the Ji 姬 or Yue-Ji clan 月姬氏 as Bai, a word or name meaning, as we have seen, ‘white,’ that was first prefixed by them to another name by which the Yue-Ji were also known. That the Chinese also referred to the Ji (Yue-Ji) as Bai, is evidenced by the fact that the name Bai eventually became their ethnonym permanently when they migrated from Gansu to Yunnan during the Han (206 BCE to 220) and Jin (265 to 420 CE) dynasties.¹²¹ The Chinese referred to them as Bai because of the high importance of the color white in the culture, customs, and dress of the Ji, that is, the Yue-Ji; and the Chinese prefixed the word 月 *yue* to the name Ji 姬 because the Ji (the Bai) had a moon-oriented culture. If the Yue-Ji had not had customs centered around the color white, and had not traditionally worn white clothing, they would not have been associated with the color white to the degree that they have, and Bai would not have come to be the ethnonym permanently. Mary Bai, in *Bai Nationality Shines in Southwestern China*, writes:

Bai people are descendants of an ancient nationality named Ji, which habited in the drainage area of the Huangshui River during pre-Qin period (about 2,200 years ago). The Ji have been known as

¹²¹ Ruru Zhou, “Bai Minority of China,” China Highlights, accessed January 4, 2014, <http://www.chinahighlights.com/travelguide/nationality/bai.htm>.

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Bai until [the author means *since*] the Han and Jin Dynasties.¹²²
[Brackets added.]

Thus the Ji of Gansu living by the Huangshui River were the ‘月氏’ (‘Yuezhi’) of the *Shi ji*, that is, the Yue-Ji, and they were also known as Bai. Maenchen-Helfen tells us,

Thanks to the acumen of Sylvain Lévi the Yüeh-chih problem appears now in a new light. He made the observation that the Kushana kings bore a title that *means* what the Yüeh-chih means, viz. the lunar people.¹²³

Now, since the Kushan kings bore a title that means ‘moon people,’¹²⁴ or Moon Ji, the name Yue-Ji can apply only to the Kushans; and if the name ever came to apply at all to the Tocharians, whom some suppose to have been the ‘Yuezhi,’ it could have been only incidental that it did. By demonstrating that the Padjanaks, who spoke a Turkic language, as well as an East Iranian one, either Bactrian or a dialect of it, were the Kushans, I have at the same time demonstrated that the Kushans and the Tocharians did not speak the same language, for the Tocharians spoke Tocharian. If the Tocharians were ‘allied’ with the Kushans and Asiani (‘lords of the Tochari’) through subjugation, then the Tocharians were a ‘moon people’ only through association with the Kushans, rather than through a moon-oriented culture of their own. In other words, the Tocharians may have been Yue-Ji in one way only, by way of

¹²² Mary Bai, “Bai Nationality Shines in Southwestern China.”

¹²³ Otto Maenchen-Helfen, “The Yüeh-Chih Problem Re-Examined,” p. 80 n. 110.

¹²⁴ Maenchen-Helfen, p. 80 n. 110.

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association with the 月姬氏 ‘Moon Ji clan,’ that is, the Kushans, who, being the ‘moon people,’ as the title of their kings indicated, were definitely the 月姬 Yue-Ji—the ‘Moon Ji’.

There were two migrations of the Yue-Ji in different directions that resulted from pressure by the Xiongnu—the migration of the Yue-Ji that would come to be called the Great Yue-Ji, and that of the Yue-Ji that would come to be called the Lesser Yue-Ji. The Yue-Ji that conquered Bactria were the former; they came to be widely known by the name Kushan. The Yue-Ji that eventually migrated to Yunnan were the latter. They became permanently known by the name Bai, as said above, though they were also known simply as Ji; they eventually merged with the Qiang. In the *Shi ji*, the Han envoy Zhang Qian tells us:

The Yuezhi originally lived in the area between the Qilian or Heavenly Mountains (Tian Shan) and Dunhuang, but after they were defeated by the Xiongnu they moved far away to the west, beyond Dayuan, where they attacked and conquered the people of Daxia and set up the court of their king on the northern bank of the Gui [Oxus] River. A small number of their people who were unable to make the journey west sought refuge among the Qiang barbarians in the Southern Mountains, where they are known as the Lesser Yuezhi.¹²⁵ [Brackets added.]

And Ruru Zhou, in *The Bai Minority*, says:

During the Han and Jin dynasties, the Ji people moved to the eastern portion of the Lanchang River, in Yunnan Province, as well as the northern portion of the Honghe River. During this era, the

¹²⁵ Sima Qian, *Shi ji*, p. 234.

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Ji people lived with the Qiang people. As concentrations of the Ji people thinned out, they slowly became known as the Bai [That is, they became permanently known as the Bai].¹²⁶ [Brackets added.]

The Yue-Ji brought their ancient customs and culture with them from Gansu to Yunnan; they did not forsake their old customs and create a new culture. That is one reason why they are still officially recognized by the Chinese as a separate ethnic group. That is also why the Chinese still call them Bai (they call themselves Bai as well. The Bai adopted the exonym and made it their endonym). The defining features of the culture, customs, and dress of the Yue-Ji, or Bai, are the same as always, namely, the color white and the moon. Bai celebrations and holidays are scheduled according to a lunar calendar;¹²⁷ and the Ji—the Yue-Ji—were the 月姬氏 ‘Moon Ji clan.’

Now, Strabo mentioned a fourth group that Otto Maenchen-Helfen dealt with, a little bit. He should have investigated that group, the Pasianni, more than he did. Maenchen-Helfen writes:

When Chang Ch'ien [Zhang Qian] came to Bactria in 129-28 B.C. he found the Yüeh-chih ruling over Ta-hsia [Bactria].

While in the Chinese sources only the Yüeh-chih are named, the classical authors say that Bactria was conquered by the Asii, the Pasianni, the Tochari, and the Sacarauli (Strabo) or the Saraucae and the Asiani (Trogus Pompeius).¹²⁸

None of the tribal names occurring in the classical sources resembles that of the Kushanas even remotely. It is, of course, tempting to recognize the Saka-speaking Kushanas in the

¹²⁶ Ruru Zhou, “Bai Minority of China.”

¹²⁷ Mary Bai, “Bai Nationality Shines in Southwestern China.”

¹²⁸ Maenchen-Helfen, pp. 71-72.

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Sacaraucae, for however this name may be explained, there is no doubt that it contains the element Saka. But the Sacaraucae ‘perished,’ whereas the Kushanas founded a great empire.

Whether the Pasiāni are to be eliminated from the list of names in Strabo as due to a copyist’s fault, or whether they were the Parsi [where did the ‘r’ come from?] of the Greek geographers, which seems more probable, is immaterial. The Pasiāni were certainly not Kushanas [he says that they were certainly not Kushanas only because Pasiāni and Kushana, *as names*, have no resemblance, and he was trying to find the original of the ethnonym Kushana, which is not found in the classical sources].¹²⁹ [Brackets added.]

Jarl Charpentier identified the Asii, or Asiani, as the Wusun, also known as Usun. The second syllable –*sun* (*sün*) is variously pronounced *sun*, *shun*, *zhun*, and *djan*. Yury Zuev states the following:

Until recent [sic], the term Usun (Uysun, Uyshun, Ushun, Ushin, Uysyn, Usyn, etc.) has not been deciphered, therefore its real sense remained a puzzle. But the presence of a raven as a clan totem among the ancient Usuns is undisputable [sic]. The Usun legends name a raven and a wolf as ancestors of Usuns [false]. This fact found reflection in the Ashina (Oshin) Usun tamga, which also depicted a raven.¹³⁰ [Brackets added.]

Maenchen-Helfen could not etymologize Pasiāni to his satisfaction, and therefore neglected dealing with it altogether. We will take a closer look at the name Pasiāni. Now, I maintain,

¹²⁹ Maenchen-Helfen, pp. 73-74.

¹³⁰ Yury Zuev, “Ethnic History of Usuns,” Works of Institute of History, archeology and ethnography Kazakh Academy of Sciences. Vol. VIII., Alma-Ata, 1960. pp. 5–25., accessed February 9, 2014, <http://s155239215.onlinehome.us/turkic/29Huns/Usuns/ZuevHunsandUsunsEn.htm>.

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and it will be seen, that Jarl Charpentier was correct, that Asiani is the same as Wusun; and thus the form Usun, which is a variant of Wusun, means likewise, of course, the same thing as Asiani, and is, needless to say, a variant of it. In reality, all three of these forms, as well as all their variants, are phonetic spellings of the name of the tribe, or a part of the name of the tribe, clan, or people referred to. Note, by the way, that the *w* in Wusun is silent, or barely audible. Thus Wusun, like Usun, begins with a vowel sound—an initial vowel sound approximately like that in the word *ooze*. In other words, the forms Wusun and Usun are pronounced in exactly the same way. And as Zuev shows the pronunciation of Usun to be U-sun, U-shun, etc., so Wusun is pronounced Wu-sun, Wu-shun, etc. This pronunciation of Wusun or Usun is correct, however, or is as described, only because the Chinese characters that Wusun and Usun are transliterations of, are pronounced approximately as such. Now, E. G. Pulleyblank argues that the Chinese characters used to represent the name are a transcription of a non-Chinese name.¹³¹ I will show, however, that only the latter part of the name is non-Chinese in origin. The Chinese characters are taken to mean ‘crow grandson,’¹³² and they seem to scholars to have been fitting characters to use to represent the name of the people, because the people to whom they referred were, according to a myth of theirs, led by a godlike man who was abandoned as a baby and fed by birds that brought him meat.¹³³

¹³¹ E. G. Pulleyblank, “The Wu-Sun and Sakas and the Yüeh-Chih Migration.” *Bulletin of the School of Oriental and African Studies, University of London* 33, no. 1 (1970): 154–60. <http://www.jstor.org/stable/613330>, p. 156.

¹³² E. G. Pulleyblank, “The Wu-Sun and Sakas and the Yüeh-Chih Migration,” p. 156.

¹³³ Sima Qian, p. 238.

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The non-Chinese people whose name was transcribed in Chinese as such, however, may well have explained the meaning of their name, or at least one part of it, in completely different terms. That is to say, their name to a Chinese person merely sounded like it should be spelled with the characters that mean 'crow grandson,' and it was fortuitous that the people happened to have a myth that identified birds (*not* crows) as their mythical saviors. Note that the myth does not identify the birds as the ancestors of the Wusun; nor does it identify the species of bird.

Zuev, likewise, says that Usun means 'raven descendants,'¹³⁴ which etymology is, for all intents and purposes, the same as 'crow grandson.' But Zuev says also that the 'Yuezhi' (Yue-Ji) and the Usun were two branches of the same people, the former being the 'Moon clan,' and the latter the 'Solar clan.'¹³⁵ This is a natural conclusion and bound to be correct; for the 'Yuezhi' and the Wusun lived originally in the same general area and had like customs, or the same customs.¹³⁶ It is on the basis of the structure of the name 'Yuezhi' that Zuev identifies the 'Yuezhi' as the 'Moon clan.' And, as it is natural that a 'Moon clan' should have a counterpart clan, it is most plausible that that counterpart clan would be known as the 'Solar clan.' Since he etymologizes 'Usun' as 'raven descendants,' what is the basis of his maintaining the view that the Usun, or Wusun, were the 'Solar clan,' apart from the fact of their obvious relation to the 'Moon clan,' or 'Yuezhi?' Let us put this question aside for now,

¹³⁴ Yury Zuev, "Ethnic History of Usuns," pp. 5–25., accessed February 9, 2014, <http://s155239215.onlinehome.us/turkic/29Huns/Usuns/ZuevHunsandUsunsEn.htm>.

¹³⁵ Yury Zuev, *Rannie tyurki. Ocerki istorii i ideologii* (Daik-Press, 2002), p. 10.

¹³⁶ Sima Qian, p. 234.

and deal instead with the problem of the etymology of the name of the people in question.

The first part of the solution to the problem lies in understanding that the myth actually provides no basis for taking the name of the Wusun to mean that the Wusun thought of themselves as ‘raven descendants,’ for the birds acted only as saviors in the myth, and wolves participated in saving the baby by suckling it.¹³⁷ The wolves, therefore, are equally entitled with the birds to be regarded as the ancestors of the Wusun, or, to put it conversely, the Wusun are just as bound on the same false interpretation of the myth to be regarded as descendants of the wolves as of the birds. Yet no scholar argues, on the basis of the myth, that the Wusun were, or thought of themselves as, descendants of wolves. The second part lies in understanding that the Chinese characters used to represent their name cannot be said to be entirely a phonetic representation of a non-Chinese name. It is entirely possible, and I show it to be in fact the case, that the name Wusun, or, rather, the first part of it, *wu*, is in fact not a transcription of a non-Chinese name at all, but is actually the Chinese word for ‘black.’ The name Wusun, in fact, however it is spelled, has nothing whatever to do with the myth above. This fact becomes clear when it is understood that the name Wusun existed as the name of that people *before* the birth of the Kunmo, that is, before the birth of the child that was rescued by the birds and the wolves, though scholars have completely overlooked this fact. Maodun, leader of the Xiongnu, was the father of one Jizhu,¹³⁸ who would become leader of the Xiongnu upon the death of Maodun, and it was Jizhu that took in the

¹³⁷ Sima Qian, p. 238.

¹³⁸ Sima Qian, p. 142.

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Kunmo and raised him from the time when he was an infant.¹³⁹ Before Jizhu adopted the Kunmo, or perhaps about the same time of that adoption, Maodun, in 176 BCE, had written a letter to Emperor Wen of the Han, and boasted in it that the Xiongnu had vanquished in warfare the Yue-Ji, 'the Loulan, the Wusun, and the Hujie tribes, as well as twenty-six states nearby so that all of them have become a part of the Xiongnu nation.'¹⁴⁰ In other words, in his letter of 176, Maodun mentioned *by name* the Wusun as one of the defeated, which thereby proves that the name existed before they were defeated, and before the time that the myth came to be associated with the Kunmo, just as its documented use in that letter proves likewise that it is no anachronism.

Now, bear in mind that if the Wusun were a branch of the same people as the Yue-Ji ('Yuezhi'), the Moon Ji clan, who were the ancestors of the Turkic-speaking Kushans, or Padjanaks, as well as the ancestors of the Bai people, or 'White people,' also known as, as we have seen, the Ji, and I think it will become clear that the Wusun were a branch of the same people, the counterpart clan of the Yue-Ji, and were the 'Black something,' then it is a safe assumption that the Wusun, or Usun, were likewise, at one time or another, Turkic-speaking, though not to the exclusion of the use of other languages by them, just as the descendants of the Yue-Ji, that is, the Kushans, or Padjanaks, spoke more than one language in the course of their history.

In attempting to etymologize the name Wusun, we must, then, keep in mind that two different languages had a bearing on

¹³⁹ Sima Qian, p. 238.

¹⁴⁰ Sima Qian, p. 140.

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the way in which it was recorded in written language, namely, the language of those who bore it, and the language of those who recorded it, the latter being, of course, the Chinese. To assume, therefore, that both parts of the name, *wu* and *sun*, represent one and the same language, or one and the same name in each language, is, in fact, a mistake; and this mistake has been made by all who have explained the name Wusun or its Chinese original to mean that the name of the people was 'crow grandson' or 'raven descendants.' At least one part of this name—Wusun—must have been a phonetic representation of the name of this non-Chinese people. The first part, *wu*, in Chinese means 'crow' or 'raven' when used as a noun; but used as an adjective, it means 'black.' The first part of the name recorded in Chinese of this non-Chinese people is, as will be seen, the Chinese word for 'black,' namely, *wu*; it is functioning as an adjective in the name Wusun. The second part, *sun* or *shun*, however, represents, as will be seen, the sound of the name of that non-Chinese people, or a part of the name, and is thus not Chinese but is represented, of course, by a Chinese character, there having been at the time no other way to record the name. Now, before we try to etymologize the second part of the name—*sun*—we must look into the history of the Wusun and of some other peoples discussed in the *Shi ji*.

Sima Qian, in his *Shi ji*, speaks of many different tribes, and states in many cases the places where they lived, and in some cases what the names of their kings were. Besides the Xiongnu, the Yuezhi (Yue-Ji), the Kangju (Kangar), the Wusun, and the

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Qiang, he mentions the Loulan,¹⁴¹ the Hujie,¹⁴² the Yiqu,¹⁴³ the Gushi,¹⁴⁴ the Di,¹⁴⁵ the Zuo,¹⁴⁶ the Sui,¹⁴⁷ the Kunming,¹⁴⁸ the Hunrong,¹⁴⁹ the Huhe,¹⁵⁰ the Loufan,¹⁵¹ the Diyuan,¹⁵² the Dali,¹⁵³ the Wuzhi,¹⁵⁴ the Quyan,¹⁵⁵ the Yi,¹⁵⁶ the Min,¹⁵⁷ and the Yue.¹⁵⁸ A tribe by the name of Hunye he mentions also, but the Hunye were a Xiongnu tribe, or clan,¹⁵⁹ as were the Xiutu,¹⁶⁰ another Xiongnu group mentioned by Sima Qian. It was,

¹⁴¹ Sima Qian, p. 140.

¹⁴² Sima Qian, p. 140.

¹⁴³ Sima Qian, p. 132.

¹⁴⁴ Sima Qian, p. 233.

¹⁴⁵ Sima Qian, p. 236.

¹⁴⁶ Sima Qian, p. 236.

¹⁴⁷ Sima Qian, p. 236.

¹⁴⁸ Sima Qian, p. 236.

¹⁴⁹ Sima Qian, p. 132.

¹⁵⁰ Sima Qian, p. 132.

¹⁵¹ Sima Qian, p. 132.

¹⁵² Sima Qian, p. 132.

¹⁵³ Sima Qian, p. 132.

¹⁵⁴ Sima Qian, p. 132.

¹⁵⁵ Sima Qian, p. 132.

¹⁵⁶ Sima Qian, p. 294.

¹⁵⁷ Sima Qian, p. 445.

¹⁵⁸ Sima Qian, p. 81.

¹⁵⁹ Sima Qian, pp. 67-68; p. 312.

¹⁶⁰ Sima Qian, pp. 152-153.

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evidently, during a period of one thousand years, roughly between the time of one Chunwei, ancestor of the Xiongnu, and the time of Maodun, the *shanyu* of the Xiongnu beginning about 209 BCE, that the Xiongnu broke up into numerous tribes, or clans.¹⁶¹ Since it was the Xiongnu proper, led by Maodun, that gave the Han the most trouble, Sima Qian devoted, by far, more space in the *Shi ji* to discussion of them than to any of the other Xiongnu clans or tribes; and it is certainly for that reason that many scholars speak of the Xiongnu as if there had been only the Xiongnu proper. It must be remembered, however, that a number of tribes (or clans) in the Han era were Xiongnu in origin.

Now, Sima Qian himself says little or nothing about the customs of any of the twenty-five tribes named in the paragraph just above, but he shares in his *Shi ji* a copy of the summary of the report made by the Han envoy Zhang Qian, who visited the regions west of the Han about 127 BCE,¹⁶² and noted in his report the likeness, or sameness, of the customs of four groups, namely, the Xiongnu, the (Great) Yuezhi, the Wusun, and the Kangju.¹⁶³ (Yancai was a place name, not the name of a people.) He also noted the similarity of the customs of the people of Dayuan (Ferghana) with those of the people of Daxia (Bactria),¹⁶⁴ and he mentioned that the people of Anxi (Parthia), like those of Dayuan, made wine out of grapes, and had walled

¹⁶¹ Sima Qian, p. 136.

¹⁶² Sima Qian, p. 232.

¹⁶³ Sima Qian, p. 234.

¹⁶⁴ Sima Qian, p. 235.

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cities like those of Dayuan.¹⁶⁵ The inhabitants of these three locations—Dayuan, Daxia, and Anxi—were at the time overwhelmingly Indo-Europeans and had similar customs, but Zhang Qian noted no similarity between the customs of these three different groups of Indo-Europeans and those of all the other groups mentioned in his report. Zhang Qian, however, stated that the customs of the Wusun were much like those of the Xiongnu,¹⁶⁶ and that the customs of the (Great) Yuezhi were like those of the Xiongnu as well.¹⁶⁷ Since the customs of the Yuezhi, or rather Yue-Ji, were like those of the Xiongnu, then the customs of the Yue-Ji were like those of the Wusun also. In other words, for all intents and purposes, the Xiongnu, the Wusun, and the Yue-Ji all had the same customs. Now anyone who has read the *Shi ji* in its entirety, and comprehended it well, knows that the Xiongnu and the Yue-Ji were arch-enemies, and remembers, or should remember, that the Xiongnu also attacked the Wusun,¹⁶⁸ who were, it is said in the *Shi ji*, originally under the control of the Xiongnu, and acknowledged themselves a part of the Xiongnu nation.¹⁶⁹ How, then, did the Xiongnu and the Yue-Ji, those enemies, and the Wusun, foes at one time of the Xiongnu, all end up with the same customs? Note that customs and manners are *not* methods. Unrelated nomadic peoples living in similar environments, for example, are subjected to similar environmental and situational dictates, and are thus bound to

¹⁶⁵ Sima Qian, pp. 234-235.

¹⁶⁶ Sima Qian, p. 234.

¹⁶⁷ Sima Qian, p. 234.

¹⁶⁸ Sima Qian, p. 140.

¹⁶⁹ Sima Qian, p. 234.

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develop similar methods to perform their everyday tasks; but customs develop independently of those dictates. Ceremonies, rites of passage, rules, penalties, incantations, courting practices, traditionary acts of respect, and the like, constitute manners and customs, and they are unique to a people. If enemies have the same or similar methods of doing things, they cannot on that account be said to be related; but if such enemies have the same customs, they must be related: they must have been sprung in the past from one and the same people. And this must be true of the Xiongnu, the Yue-Ji, and the Wusun: they must have been one people in the past, and at some point in time they must have broken up into different groups or clans, and become independent tribes or clans themselves. Since Sima Qian states that the ancestry of the Xiongnu goes back one thousand years or so, farther back than that of the Yue-Ji, *eo nomine*, and than that of the Wusun, and says that the Xiongnu in the past broke up into a number of groups or clans, and since Zhang Qian confirms that all three had basically the same customs, the Wusun and the Yue-Ji in the past must have been, and have been known as, Xiongnu; that is to say, the Yue-Ji and the Wusun were Xiongnu clans, and they must have borne the Xiongnu name, though not necessarily exclusively. The Yue-Ji, I maintain, always continued to bear, or at least always continued to be known by, in addition, the oldest name of ancestors of the Xiongnu people, namely, Ji, but not exclusively. In other words, I maintain that the Xiongnu were themselves descended in part from the Ji clan, the Ji who were the ancestors of those who founded the Zhou dynasty, the most distant known ancestor of

which was Hou Ji.¹⁷⁰ But this subject, as well as that of the Kangju, or Kangar, and how they figure into the history of the Ji people, I will discuss in a separate work. But about the Ji of the Zhou, I will share this legend here: ‘When the Chou [Zhou dynasty] was about to rise, there was a great red raven which, holding seeds of grain in its mouth, settled on the king’s house.’¹⁷¹ The red raven appears to the Zhou when a saint is to be born, or when the Zhou are to be victorious in war.¹⁷² These are the reasons why the raven was the symbol of the Zhou. The parallels of the Zhou legend to that of the Wusun are not coincidences.

Now, we have already reached the understanding that the second part of the name Wusun, *sun*, however the name is spelled (Usun, Asii, Asiani, etc.), is a transliteration of the Chinese phonetic spelling of the name, or a part of the name, of the people referred to, who were, as shown above, a Xiongnu clan. Now, if we prefix *wu* to Xiongnu, we get Wu-Xiongnu, a form pronounced approximately as *wu-shiong-nu* or *wu-shung-nu*. And what does Wu-Xiongnu mean? It means Black Xiongnu. This name in Trogus as found in Justin, was thus transliterated as Asiani;¹⁷³ and for all intents and purposes, Wusun, and all its various forms, are thus phonetic spellings or transcriptions of Wu-Xiongnu.

¹⁷⁰ Sima Qian, *Shi ji, or Records of the Grand Historian: Han Dynasty I*, Revised Edition, translated by Burton Watson (Columbia University Press, 1993), p. 235.

¹⁷¹ Bernhard Karlgren, *Glosses on the Ta ya and Sung odes* (The Museum of Far Eastern Antiquities, Bulletin No. 18, 1946), p. 152.

¹⁷² Marcel Granet, *Chinese Civilization* (Routledge, 2013), p. 197.

¹⁷³ Justini, *Historiarum Philippicarum*, p. 175.

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Now, Pasiani differs from Asiani only by beginning with the letter *p*. Since the Pasiani are attested in Strabo to have been one of the tribes that conquered Bactria, and since the name Bai was one of the names by which the Chinese knew the Yue-Ji, or Moon Ji clan, who conquered Bactria, we come logically to the only conclusion that logic offers, and it must be correct—that Pasiani is really a variant of Basiani, and that Basiani is, in fact, a phonetic spelling of Bai-Xiongnu, pronounced *bai-shung-nu*, and meaning White Xiongnu. The first part of the name is thus the Chinese word for ‘white.’ That being so, the first part of Bai-Xiongnu and of its derivatives makes the name an exonym in part, for the people to whom the name referred were not Chinese. They were Huns. If, again, we look to the Turkic languages for a word that means ‘white,’ we find that the word for ‘white’ is *ku*.¹⁷⁴ Prefix *ku* to Xiongnu, and you get Ku-Xiongnu, which is pronounced *ku-shung-nu*. The last syllable in Ku-Xiongnu and Bai-Xiongnu, however, evidently suffered the same fate that the last syllable in Wu-Xiongnu suffered: either it was dropped, or it was pronounced too indistinctly to be often heard, and this is reflected in the phonetic spelling Wusun and in most of its variants. Thus, as Wu-Xiongnu became Wusun, or Usun, etc., so Ku-Xiongnu became Kusun, or Kushan, etc., and Bai-Xiongnu became Bai-shu-ni, or Bai-shun, or Baisun, etc. The *sun* or *shun* or *shan* in these names, as indicated above, represents the sound of *Xiong*, as does the *djan* in Padjanak, the suffix *-ok* (*-ak*) being added to the latter to denote plurality.

Thus the Wu-Xiongnu were the Black Xiongnu, or Black Huns, and almost certainly the Sun or Solar clan; and the Bai-

¹⁷⁴ Forukh Boltabaev, “Qypchaq, Detachment of Blond Soldiers,” *Transoxiana* 9, Dicembre 2004, accessed March 15, 2014, http://www.transoxiana.org/0109/baltabaev_qypchaks.html.

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Xiongnu, or Ku-Xiongnu, were the White Xiongnu, or White Huns; they were the Moon Ji clan.

The Great Yue-Ji became the neighbors of the Kangar of Sogdia by about 130 BCE. When the hordes had conquered Bactria, they were known as the Pasiāni, the Asiāni, or Asii, the Tochari, and the Sacarauli by the classical authors, the Chinese, of course, referring collectively to the conquerors as the Great Yue-Ji. Later the Pasiāni, or Basiani, or Great Yue-Ji, would be widely known as Kushans. But use of the name Pasiāni, or Basiani, for them continued among the Kangar, as it must have, since the Kangar came to be known as Padjanaks; and the name eventually evolved from Basiani and Pasiāni to Badjanak, Padjanak, etc., with the spelling Patzinak being the English transliteration of the form of it recorded by Constantine when the Kangar arrived in Europe with them. The Hungarian name for the Padjanaks is Besenyő́k, or Besenyő́ (Basiani). Besenyő́k is a transliteration of Basiani with the *i* at the end dropped and the suffix *-ok* supplanting it—Ba(i)-sian-ok. The names are, both in form and in pronunciation, for all intents and purposes, identical. Uli Schamiloglu, in *The Name of the Pechenegs in Ibn Hayyan's Al-Muqtabas*^{*}, writes:

Once we accept that BŞNAQ can and probably does refer to the Pechenegs [Padjanaks], in which case we may read this form of their name in Arabic as Bašanâq [Bai-shu-nok], we return to the question implicit in the editor's emendation of the text, namely how such an unusual form of the name of the Pechenegs is possible.¹⁷⁵

¹⁷⁵ Uli Schamiloglu, "The Name of the Pechenegs in Ibn Hayyan's Al-Muqtabas," *Journal of Turkish Studies*, Volume 8, pp. 215-222, edited by Şinasi Tekin and Gönül Alpay Tekin (Harvard University, 1984), p. 217.

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The form Bašanâq, like Besenyők, is nearly identical to Ba(i)-sian-ok.

My fourteenth strongest autosomal DNA match, as shown below, or eleventh strongest when duplicates are not counted, out of twelve hundred seventy-three populations from around the world, is with the Bai in Yunnan today. The Bai and I are directly descended from the same people, the Bai-Xiongnu—the Yue-Ji. In *Bai Nationality Shines in Southwestern China*, Mary Bai writes:

Bai literally means white in Chinese. Bai People believe that white represents dignity and high social status, and their love in [sic] white color gets reflected from clothes. Women generally wear white dresses, sleeveless jackets of red, blue or black color. Men like to wear white jackets, black-collared coats, and dark loose shorts. Their headwear and costume also reflect the Bai symbols: the snow [white], the moon [white], the flower, and the wind.

The most important Bai festivals are the March Fair and the Torch Festival. Each year between the fifteenth and the twentieth day of the third lunar month is their March Fair held in Dali. Originally it was a religious activity to respect their god, nowadays the fair gradually evolved into a fair including performance of traditional sports and dance. On that day Bai people [who] live in different regions also come in Dali and trade in a big market. The Torch Festival is held on the 25th day of the sixth lunar month, Bai people wear costumes, butcher pigs and sheep for a feast to pray for health and a good harvest in the next year.

Bai people are known as hospitable and enthusiastic. Guests from far away are welcomed by the famous Sandao Tea ceremony. They have several interesting traditional customs. For example, On New Year's eve, everybody must return borrowed items and retrieve items they lent to others to avoid bad luck. The seventh day of the New Year is women's day, on that day only women do is having a good rest instead of doing housework like normal. In

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Yuanlong County, on the 15th of the seventh month of the lunar calendar, people are not allowed to visit others' homes.¹⁷⁶
[Brackets added.]

Ruru Zhou, in *The Bai Minority*, writes:

The headscarf that's worn on most Bai women's heads is shaped like a crescent. It represents a flower in the wind and the moon on a snowy evening.¹⁷⁷

The Bai of Yunnan today, basing their traditions on and following a lunar calendar, and having the moon as one of the four symbols of their culture, may be properly and accurately said to be the 'moon people.' The Yue-Ji were the Moon Ji clan; and the Kushans were the 'moon people.'

The fact that the Bai today speak a tonal language does not preclude that their ancestors had spoken in remotest antiquity a different tonal language, and then a Hunnic or Turkic language, or Tocharian, or all of the above. The (Lesser) Yue-Ji, the ancestors of the Bai, began their migration to Yunnan about two thousand two hundred years ago, and in two thousand two hundred years much can change.

The Bai-shu-nok, or Padjanaks, were not just the descendants of the Kushans; they were the Kushans, they were the Yue-Ji. The Kangar merged with White Huns known by two names, Ku-Xiongnu and Bai-Xiongnu, and those names came to be represented by all the various spellings mentioned above.

¹⁷⁶ Mary Bai, "Bai Nationality Shines in Southwestern China."

¹⁷⁷ Ruru Zhou, "Bai Minority of China."

X

The Yue-Ji

The principal city of the Yue-Ji in Bactria was called Jianshi by the Chinese.¹⁷⁸ Craig Benjamin points out that archaeologists have identified a few sites in southern Uzbekistan near Tajikistan, that may have been the location of ancient Jianshi, with two sites standing out as the most probable candidates for its identification, namely, the fortress of Payonkurgan, and the site called Khalchayan. The Payonkurgan site is about twelve kilometers from the city of Baisun, which Benjamin spells 'Bojsun.' The other site, Khalchayan, is just under one hundred kilometers to the east of Baisun, near the city of Denov (Denau). The Payonkurgan site has proved to be rich in archaeological material, especially in early Kushan pottery and coins. As Benjamin points out, the numismatic evidence indicates that the Kushans occupied the site from the time of the reign of Vima Taktu (90 - 113) to that of Huvishka (150 - 190).¹⁷⁹ The Khalchayan site, however, is of even greater interest; it is taken to have been the 'first center of the Kushan *yabghu*,' and has an even greater wealth of artifacts of Kushan origin, including 'coins, figurines, ossuaries, pottery, wall

¹⁷⁸ Craig G. R. Benjamin, *The Yuezhi*, pp. 191-192.

¹⁷⁹ Benjamin, p. 196.

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paintings, and sculptures.’¹⁸⁰ Galina Pugachenkova, Soviet archaeologist and art historian, successfully assembled a quantity of the clay sculpture fragments discovered at the site, which together formed a triumphal procession of the victorious Yue-Ji together with the warriors that they defeated.¹⁸¹ Pugachenkova’s identification of the victors as the Yue-Ji has been accepted, but the visages of the warriors representing the Yue-Ji have dismayed scholars who hold the view that the Yue-Ji were Indo-Europeans; for they are not Europoid, but clearly Mongoloid, whereas the defeated warriors, whom some take to represent Sakas, have Europoid visages. Benjamin finds the depiction of the Yue-Ji as Mongoloid ‘intriguing,’ but he says, ignoring the evidence that is staring him in the face, that such depiction of them ‘sheds no real light on the ethnicity of the Yuezhi dynasty itself.’¹⁸²

It is well to remember how foolish (I am not saying or implying that Benjamin is foolish) it is to assign a certain ethnicity to a people based upon the physical appearance of their kings and queens alone. Royalty around the world, ever since there have been kings and queens and the like, have intermarried with one another regardless of ethnicity. The representation of Yue-Ji warriors in the triumphal procession as Mongoloid, is, in fact, far more likely to be an accurate representation of the physical appearance of the bulk of the Yue-Ji, especially at the time of their conquest of Bactria, than are the depictions of the kings of the Yue-Ji, or Kushans, on their coins.

¹⁸⁰ Benjamin, pp. 198–199.

¹⁸¹ Benjamin, pp. 198–199.

¹⁸² Benjamin, p. 199.

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Now, while it may have been the case that the Yue-Ji were accompanied at various times by tribes or peoples of backgrounds different from that of the Yue-Ji, yet the number of distinct physical types, or phenotypes, to be found among the Yue-Ji and those perhaps with them, would still have been limited to just two types, the Mongoloid (with probable Dravidian admixture) and the Europoid, or to a hybrid type of the two. In any case, it is significant that the visages of the Yue-Ji warriors were depicted as Mongoloid.

It must also be remembered that kings, and young kings in particular, in that day and age, were themselves warriors. Kings ages ago did not sit on thrones and wait to hear how their warriors fared in battles. Kings led their armies and fought in the front. The representation of the Yue-Ji warriors as Mongoloid can be said, therefore, to have applied to the Yue-Ji, or Kushan, dynasty as well, that is, to the ruling family, even if some of the Yue-Ji or Kushan kings on their coins may have lacked a strictly Mongoloid appearance.

The Tocharians, who spoke an Indo-European language, are known to have been Europoid, but they were, or rather became, connected with the Yue-Ji. The fact that the Tocharians are not represented as victors in the triumphal procession described above, may be taken as further evidence that the Tocharians were, in fact, brought into 'alliance' with the Yue-Ji and the Wusun (Asiani) through subjugation.

XI

DNA Test Results

The results of my DNA tests are shown in the following pages, as are also the results of the DNA tests of both of my parents. I recognize that it is necessary to provide some information about my paternal and maternal ancestries in order to establish a context in which the results of all our DNA tests may be understood and evaluated. I provide such information in the Conclusion of this book. Note that DNA Tribes put the date of the DNA analysis at the bottom of each page. My father's full name on his test results is 'Joseph Berlin Pagen.' My name on my test results is 'Joseph R. Pagen' or 'Joseph Pagen' or 'Joseph Robert Pagen III (Padjan).' My mother's maiden name is Amiot/Amyot. All our allele values are included in case the reader wishes to check the profile calculations.

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The screenshot shows the myFTDNA (Family Tree DNA) website interface. At the top, the myFTDNA logo is on the left, and navigation links for 'Follow Us', 'Privacy', and 'Contact Us' are on the right. A welcome message for 'Joseph Robert Pagen III - Kit No: 342516' is displayed. Below the navigation bar, a 'Welcome to myFTDNA' message is shown alongside links for 'Interactive Tour', 'Feedback', and 'Refer Friends & Family'. The main content area is divided into several sections: 'Your Account' with links for 'Order History', 'Projects', and 'Profile'; 'Waiting For Results' with a 'Click Here For More Info!' link; a large black box with white text stating 'THE BIG Y IS HERE' and 'H-M69 Y-DNA Haplogroup'; 'Family Finder' with a 'Click Here To Learn More' link; and 'Y-DNA' results completed on 6/5/2014. The Y-DNA section includes links for 'Matches', 'Ancestral Origins', 'Haplotree & SNPs', 'Matches Maps', 'Migration Maps', and 'SNP Map'. A 'Messages' section at the bottom left indicates 'You have no new messages.'

Screenshot showing my Y-DNA haplogroup assignment by Family Tree DNA. I belong to haplogroup H-M69, and so does, of course, my father. My subclade, or subgroup, H-M82, is shown below.

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Part A: Your Genetic Profile

CONFIDENTIAL INFORMATION: Below is your unique genetic profile used to identify your geographical ancestry. Because this profile identifies you personally, DNA Tribes™ recommends that you treat the genetic profile on this page as strictly confidential information.

A reference to further information about these genetic markers is listed under Further Reading on Page 3 of this report.

Autosomal STR Profile Joseph R. Pagen

Locus	Allele 1	Allele 2
Amel	X	Y
D3S1358	15	17
TH01	9	9.3
D21S11	30	31
D18S51	10	14
Penta E	14	15
D5S818	10	11
D13S317	11	14
D7S820	8	10
D16S539	11	11
CSF1PO	12	12
Penta D	8	12
vWA	18	19
D8S1179	9	13
TPOX	11	12
FGA	23	24

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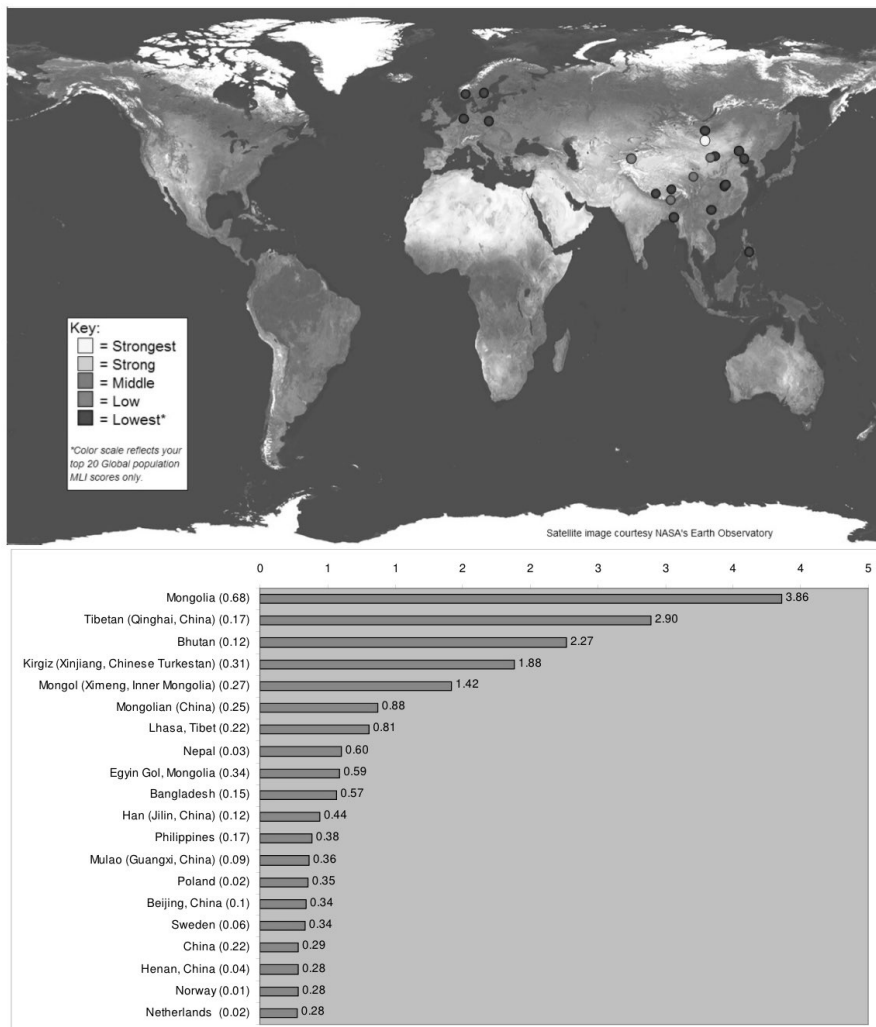
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Joseph Amyot Padjan

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DNA *what's your tribe?* TRIBES

Part B: Your High Resolution Native Population Match Results

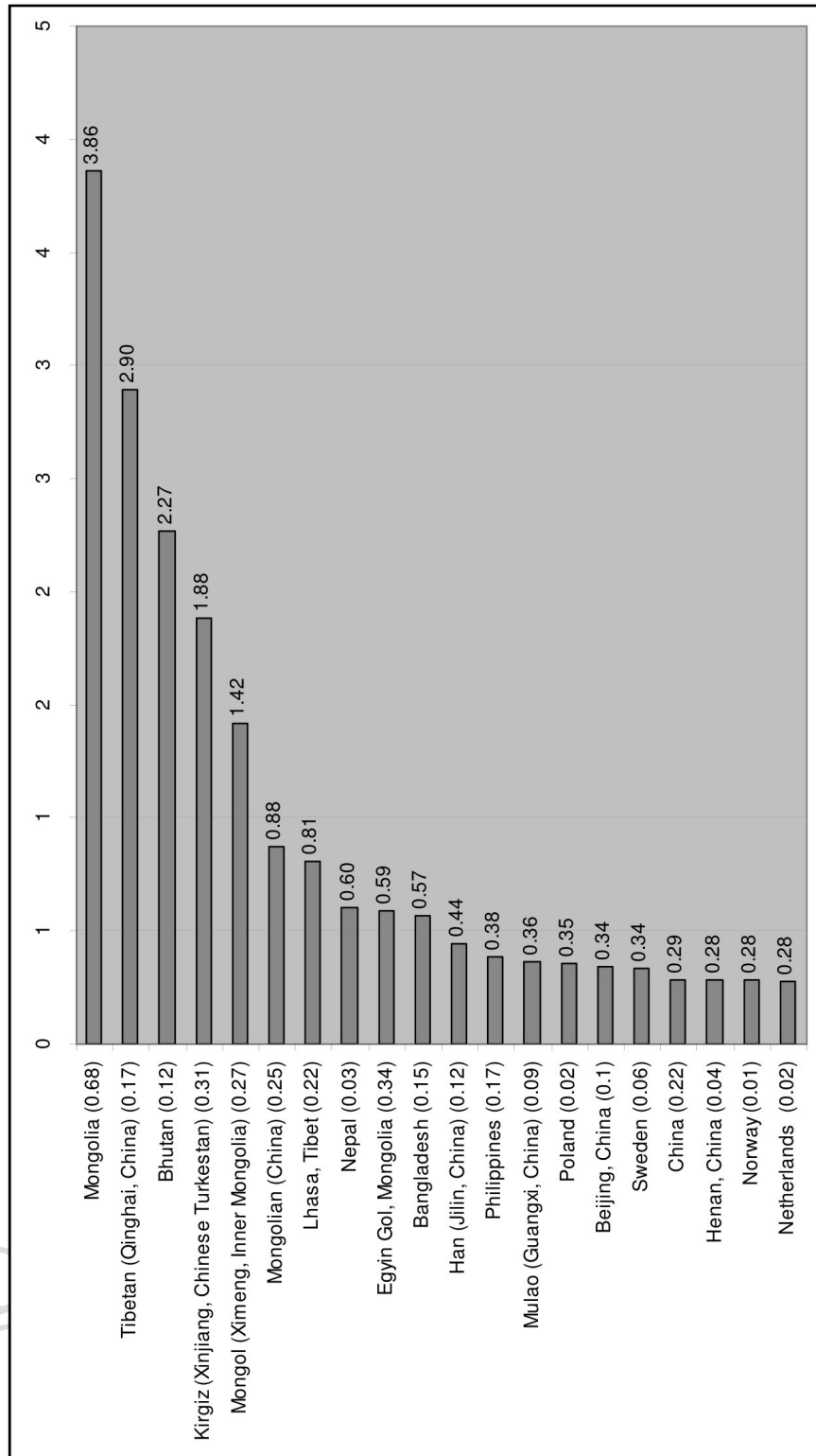


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Joseph Amyot Padjan

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Joseph Amyot Padjan

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Part A: Your Genetic Profile

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A reference to further information about these genetic markers is listed under Further Reading on Page 6 of this report.

Autosomal STR Profile Joseph Berlin Pagen

Locus	Allele 1	Allele 2
<i>Amel</i>	X	Y
<i>D3S1358</i>	15	16
<i>TH01</i>	7	9.3
<i>D21S11</i>	31	33.2
<i>D18S51</i>	12	14
<i>Penta E</i>	10	14
<i>D5S818</i>	10	12
<i>D13S317</i>	8	11
<i>D7S820</i>	8	8
<i>D16S539</i>	11	13
<i>CSF1PO</i>	10	12
<i>Penta D</i>	9	12
<i>vWA</i>	16	18
<i>D8S1179</i>	9	15
<i>TPOX</i>	8	12
<i>FGA</i>	22	23
<i>D2S1338</i>	17	24
<i>D19S433</i>	15	15
<i>F13A1</i>	5	8
<i>F13B</i>	8	10
<i>FES/FPS</i>	10	12
<i>LPL</i>	10	10

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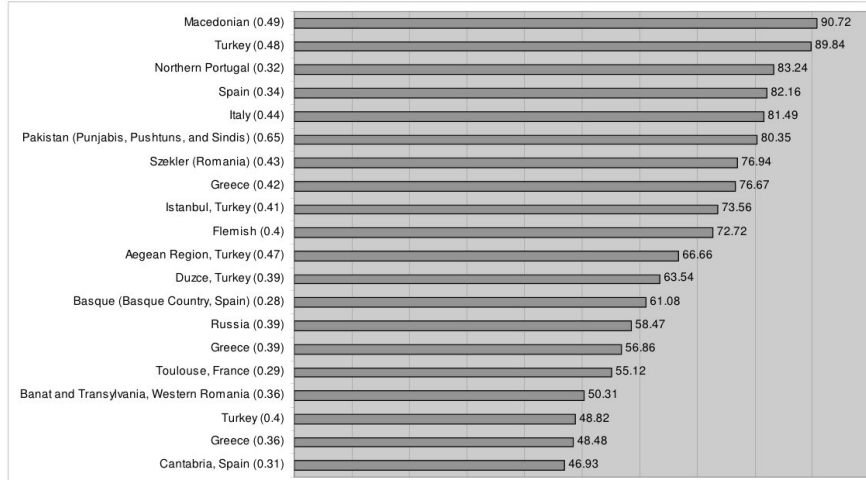
Joseph Berlin Pagen (the author's father)

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Part B: Your High Resolution Native Population Match Results

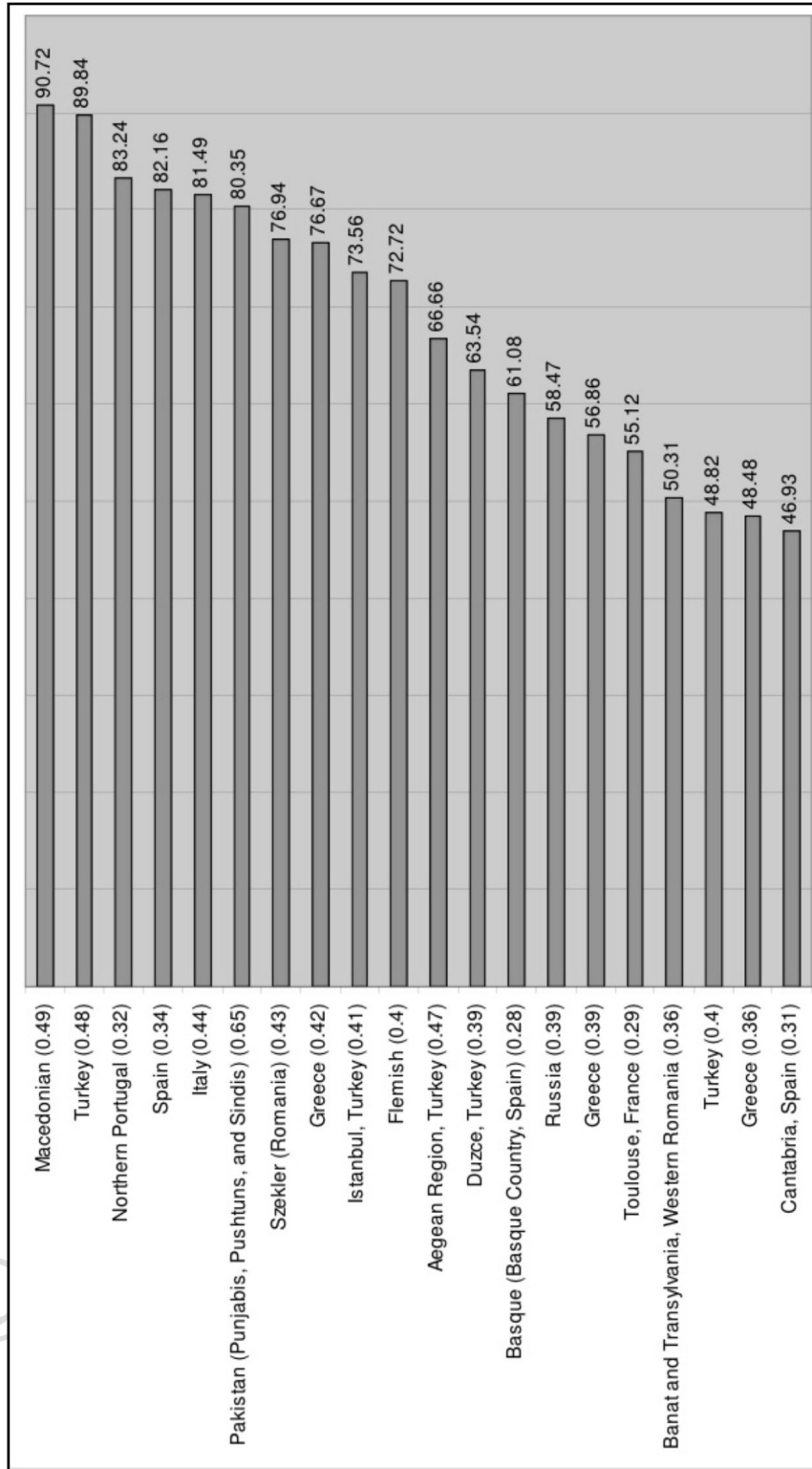


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Joseph Berlin Pagen

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Joseph Berlin Pagen

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In the following pages are my father's DNA Tribes Extended Match Results from his DNA test analysis update on 30 July 2013. All the matches highlighted gray are paternal. In order to show in which populations his DNA profile is most to least common, only the strongest match with each respective population or country is counted by being double-highlighted a darker shade of gray. For example, if in the top three hundred matches (out of the total of twelve hundred seventy-three populations) that are included in the following first five pages of his report there are six matches with Poland, only the strongest match with Poland will be double-highlighted with a darker shade of gray. The matches not highlighted are matches attributable to his maternal ancestry, although his matches with Austria are attributable to both paternal and maternal ancestry.

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Extended Match Results

Joseph Berlin Pagen

7/30/2013

Rank	Sample Name (TribeScore)	MLI Score
1	East Indian (Canada) (0.73)	819.56
2	Greece (0.52)	780.03
3	Macedonian (0.49)	436.92
4	Russia (0.37)	316.50
5	Greece (0.42)	314.57
6	Spain (0.32)	304.83
7	Armenian (Lake Van, Armenia) (0.51)	302.57
8	Greece (0.42)	299.99
9	Spain (0.3)	293.56
10	Flemish (0.38)	291.09
11	Switzerland (0.36)	288.27
12	Caucasian (U.S.A.) (0.35)	287.92
13	Spain (0.31)	284.28
14	Spain (0.3)	284.28
15	Armenian (Ararat Valley, Armenia) (0.49)	268.08
16	Caucasian (Northern Territory, Australia) (0.41)	264.67
17	Szekler (Romania) (0.34)	249.91
18	Moscow, Russia (0.3)	246.90
19	Greece (0.38)	244.80
20	Northern Portugal (0.31)	243.76
21	Southern Russia (Stavropol, Orel and Saratov regions) (0.35)	228.36
22	Austria (0.3)	218.84
23	Bosnia (0.3)	206.54
24	Caucasian (Minnesota, U.S.A.) (0.38)	202.87
25	Basque (Basque Country, Spain) (0.26)	198.99
26	Tajik (Afghanistan) (0.78)	198.30
27	Italy (0.38)	198.16
28	Pashtun (Afghanistan) (0.74)	195.14
29	Caucasian (New South Wales, Australia) (0.36)	190.53
30	Moscow, Russia (0.3)	190.50
31	Belarus (0.23)	179.32
32	Northeast Spain (0.27)	178.91
33	France (0.27)	178.54
34	Turkey (0.43)	174.29
35	Denmark (0.25)	169.46
36	Portugal (0.29)	162.39
37	Poland (0.23)	159.21
38	Cantabria, Spain (0.3)	158.95
39	Finland (0.29)	155.56
40	Buenos Aires, Argentina (0.4)	154.19
41	Podlasie, Northeast Poland (0.22)	152.88
42	Sicilia, Italy (0.33)	152.56

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Joseph Berlin Pagen

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His Armenian matches, which are among his strongest matches out of nearly thirteen hundred populations from around the world, can be attributed only to his having ancestors that were Balkan Armâns – Armâns that are one and the same with the Armens, or Armenians, descendants of the Phrygians, who were themselves either ancient Macedonians or a branch of the ancient Macedonians, that is, Dorian Greeks. No other explanation exists for those matches of his.

Note also my father's match with Tajik (Afghanistan). It is his eighth strongest match of all when duplicates are not counted and when only Native Populations are counted. His score of .78 Tajik (Afghanistan) is his strongest Tribescore of all.

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Below are my father's highest TribeScores (with Native Populations except for South Asian) from his DNA analysis on 30 July 2013. They are arranged in descending order, starting with his highest score: .78 Tajik (Afghanistan). These matches can be attributed only to his paternal ancestry (with the exception of his matches with South Asian populations, which may be attributable to a maternal Native American ancestor of Malay-Polynesian origin). Shown below are his top twenty-seven scores out of twelve hundred seventy-three populations from around the world. The first twenty-one matches are in the first five pages of his DNA Tribes Extended Match Results as shown above in the screenshots of his original DNA Tribes results report from 30 July 2013. The capital of the Kushan Empire was in present-day Pakistan.

.78	Tajik (Afghanistan)
.74	Pashtun (Afghanistan)
.73	East Indian [owing to Kangar ancestry]
.69	Uzbek (Afghanistan)
.65	Uyghur (Kashgar, Western China)
.64	Pakistan (Punjabis, Pushtuns, Sindis)
.62	Pakistani (United Arab Emirates)
.55	Buddhist (Ladakh, India)
.55	Uyghur (Xinjiang, Western China)
.54	South Asian (UK)
.52	Greece
.52	Pakistan
.51	Armenian (Lake Van, Armenia)
.51	South Asian (United Kingdom)
.49	Macedonian

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- .49 Armenian (Ararat Valley, Armenia)
- .49 Indian (United Arab Emirates)
- .48 Pakistan
- .47 Armenian (Gardman, Azerbaijan)
- .45 Afghanistan
- .45 Afghanistan
- .44 Yusufzai Pathan (Afghanistan)
- .44 Hazara (Afghanistan)
- .43 Turkey
- .43 Bashkir (Russian Federation)
- .42 Greece
- .40 Kirgiz (Xinjiang, Western China)

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Extended Match Results

Joseph Berlin Pagen

7/30/2013

989	Lingayat (Karnataka, India) (0)	0.00
990	Chol Maya (Northeast Chiapas, Mexico) (0)	0.00
991	Zimbabwe (0)	0.00
992	Fang (Bioko Island, Equatorial Guinea) (0)	0.00
993	Adyghe (Southern Russia) (0)	0.00
994	Naples, Italy (0)	0.00
995	Roma (Northwest Croatia) (0)	0.00
996	Chao Shan (Guandong, China) (0)	0.00
997	Balochi (Pakistan) (0)	0.00
998	Galicia, Spain (0)	0.00
999	Nigeria (0)	0.00
1,000	Kuruman (Tamil Nadu, India) (0)	0.00
1,001	Milan, Italy (0)	0.00
1,002	Purepecha (Tarascan) (Angahuan, Mexico) (Valley) (0)	0.00
1,003	Huastec (Hidalgo, Mexico) (0)	0.00
1,004	Anishinaabeg (Chippewa/Ojibwe) (Ontario, Canada) (0)	0.00
1,005	Cabinda, Angola (0)	0.00
1,006	Hispanic (U.S.A.) (0)	0.00
1,007	Kanagawa, Japan (0)	0.00
1,008	Venda (South Africa) (0)	0.00
1,009	Macau, China (0)	0.00
1,010	Japan (0)	0.00
1,011	Satnami Caste (Central India) (0)	0.00
1,012	Bhumihar (Bihar, India) (0)	0.00
1,013	Otomi (La Sierra Madre Oriental, Mexico) (0)	0.00
1,014	Zapoteco del Istmo (Oaxaca, Mexico) (0)	0.00
1,015	Otomi (Ixmiuilpan Valley, Mexico) (0)	0.00
1,016	Shiite Muslim (Tamil Nadu, India) (0)	0.00
1,017	Dhangar (Maharashtra, India) (0)	0.00
1,018	Ovambo Bantu (Namibia) (0)	0.00
1,019	Juang (Orissa, India) (0)	0.00
1,020	Navajo (Dineh) (Southwestern U.S.) (0)	0.00
1,021	Thakur (Uttar Pradesh, India) (0)	0.00
1,022	Hutu (Rwanda) (0)	0.00
1,023	Konkanastha Brahmin (Maharashtra, India) (0)	0.00
1,024	Yao (Guangxi, China) (0)	0.00
1,025	Benin (0)	0.00
1,026	Coast Salish (British Columbia, Canada) (0)	0.00
1,027	Tsonga (Shangaan) (0)	0.00
1,028	Brahman (Chhattisgarh, India) (0)	0.00
1,029	Sindhi (Pakistan) (0)	0.00
1,030	Coast Salish (British Columbia, Canada) (0)	0.00
1,031	African-American (Florida, U.S.A.) (0)	0.00

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Joseph Berlin Pagen. His Roma 'match' is 0.00.

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Extended Match Results

Joseph Pagen

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1,118	Roma (Northwest Croatia) (0)	0.00
1,119	Adi Komkar (Arunachal Pradesh, India) (0)	0.00
1,120	Berber (Sened, Tunisia) (0)	0.00
1,121	Wounan (Panama) (0)	0.00
1,122	France (0)	0.00
1,123	Afridi Pathan (Uttar Pradesh, India) (0)	0.00
1,124	Daur (China) (0)	0.00
1,125	Bunun (Taiwan) (0)	0.00
1,126	Sardinia (0)	0.00
1,127	Yami (Taiwan) (0)	0.00
1,128	Graciosa, Azores Islands (0)	0.00
1,129	Mixteco (Oaxaca, Mexico) (0)	0.00
1,130	Saisiyat (Taiwan) (0)	0.00
1,131	Allia, Sicilia, Italy (0)	0.00
1,132	Padmashali (Andhra Pradesh, India) (0)	0.00
1,133	Tupuri (Cameroon) (0)	0.00
1,134	Zapoteco del Istmo (Oaxaca, Mexico) (0)	0.00
1,135	Naga (India) (0)	0.00
1,136	St. Maria, Azores Islands (0)	0.00
1,137	Tonga (0)	0.00
1,138	Mordva-Moksha (Russian Federation) (0)	0.00
1,139	Kesra Berber (Central Tunisia) (0)	0.00
1,140	Huichol (Nayarit, Mexico) (0)	0.00
1,141	Sanga (Salo Village, southwestern Central African Republic) (0)	0.00
1,142	Sakuna-pakshollu (Andhra Pradesh, India) (0)	0.00
1,143	Berber (North and Central Morocco) (0)	0.00
1,144	Muslim (Karnataka, India) (0)	0.00
1,145	Derung (Yunnan, China) (0)	0.00
1,146	Tepehuano (Durango, Mexico) (0)	0.00
1,147	Bantu (South Africa) (Zulu, South Sotho, and Tswana) (0)	0.00
1,148	Dhangar (Maharashtra, India) (0)	0.00
1,149	Mexicanero (Durango, Mexico) (0)	0.00
1,150	Southeastern Bantu (South Africa) (0)	0.00
1,151	Naga (Nagaland, India) (0)	0.00
1,152	Khoisan (Republic of South Africa) (0)	0.00
1,153	Tsou (Taiwan) (0)	0.00
1,154	Tiriyo (Brazil) (0)	0.00
1,155	Bri Bri (Costa Rica) (0)	0.00
1,156	Campeche Mayan (Campeche, Mexico) (0)	0.00
1,157	Atayal (Taiwan) (0)	0.00
1,158	Dogrib (Northwest Territories, Canada) (0)	0.00
1,159	European-Aboriginal (mixed) (Northeast Australia) (0)	0.00
1,160	Onge Islanders (India) (0)	0.00

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Joseph Amyot Padjan. My Roma 'match' is 0.00.

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Extended Match Results

Joseph R. Pagen

7/31/2007

Rank	Sample Name (TribeScore)	MLI Score	
1	Mongolia (0.68)	3.86	
2	Tibetan (Qinghai, China) (0.17)	2.90	
3	Bhutan (0.12)	2.27	
4	Maori (mixed) (New Zealand) (0.04)	2.04	
5	Kirgiz (Xinjiang, Chinese Turkestan) (0.31)	1.88	
6	Mongol (Ximeng, Inner Mongolia) (0.27)	1.42	
7	East Timor (0.14)	1.14	
8	Indian (Singapore) (0.19)	1.14	
9	Puerto Rican (Springfield, Massachusetts, U.S.A.) (0.14)	0.95	
10	Mongolian (China) (0.25)	0.88	
11	Lhasa, Tibet (0.22)	0.81	
12	Hispanic (U.S.A.) (0.02)	0.63	
13	Nepal (0.03)	0.60	
14	Egyin Gol, Mongolia (0.34)	0.59	Xiongnu
15	Indian (Malaysia) (0.07)	0.57	
16	Costa Rica (0.03)	0.57	
17	Bangladesh (0.15)	0.57	
18	Hispanic (U.S.A.) (0.17)	0.56	
19	Costa Rica (0.03)	0.55	
20	East Indian (Canada) (0.04)	0.54	
21	Filipinos (Taiwan) (0.07)	0.53	
22	Buenos Aires, Argentina (0.02)	0.49	
23	Indian (Malaysia) (0.07)	0.48	
24	Chihuahua, Mexico (0.19)	0.47	
25	Han (Jilin, China) (0.12)	0.44	
26	Hispanic (Arizona, U.S.A.) (0.06)	0.43	
27	Philippines (0.17)	0.38	
28	East Timor (0.04)	0.38	
29	Misiones, Argentina (0.1)	0.38	
30	Costa Rica (0.05)	0.37	
31	Mulao (Guangxi, China) (0.09)	0.36	
32	Poland (0.02)	0.35	
33	Caracas, Venezuela (0.03)	0.35	
34	Beijing, China (0.1)	0.34	
35	Sweden (0.06)	0.34	
36	Native American (mixed) (Minnesota, U.S.A.) (0.1)	0.30	
37	Native American (mixed) (Minnesota, U.S.A.) (0.1)	0.29	
38	China (0.09)	0.29	

1

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Extended Match Results

Joseph R. Pagen

7/31/2007

39	Henan, China (0.04)	0.28
40	Norway (0.01)	0.28
41	Netherlands (0.02)	0.28
42	Malay (0.06)	0.27
43	Dundee, Scotland (0.02)	0.27
44	Pakistan (0.03)	0.27
45	Wales, United Kingdom (0.02)	0.26
46	Belem, Brazil (0.02)	0.26
47	Hispanic (0.03)	0.25
48	Xibe (Xinjiang, Chinese Turkestan) (0.09)	0.24
49	Han (Shaanxi, China) (0.09)	0.24
50	Turkey (0.06)	0.24
51	Hispanic (Minnesota, U.S.A.) (0.05)	0.23
52	European-Aboriginal (Southeast Australia) (0.01)	0.23
53	Korea (0.03)	0.23
54	Hispanic (0.03)	0.23
55	Norway (0.02)	0.22
56	Xiongnu (Egyin Gol, Mongolia, 200 AD) (0.34)	0.22
57	Japan (0.07)	0.21
58	Hispanic (Florida, U.S.A.) (0.05)	0.21
59	Hispanic (California, U.S.A.) (0.04)	0.20
60	Szekler (Romania) (0.03)	0.20
61	Ireland (0.01)	0.20
62	Podlasie, Northeast Poland (0.01)	0.20
63	Hispanic (0.06)	0.19
64	Tibetan (China) (0.09)	0.19
65	Maracaibo, Venezuela (0.02)	0.19
66	Brazil (0)	0.19
67	Denmark (0.03)	0.18
68	European-Aboriginal (Northern Territory, Australia) (0.01)	0.18
69	Korea (0.04)	0.18
70	Republic of Ireland (0.01)	0.18
71	Finland (0.02)	0.18
72	Valley of Mexico (0.06)	0.18
73	Estonia (0.04)	0.17
74	Germany (0)	0.17
75	European-Aboriginal (Northern Territory, Australia) (0)	0.17
76	Chubut, Argentina (0.02)	0.17
77	Hispanic (0.07)	0.17

2

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XII

Conclusion

All the known ancestries of my mother are, from her father: French, Jewish, Irish, and English in the main, followed by distant Dutch, Italian (Tuscan), Welsh, and Native American (Algonquin and Mi'kmaq) ancestry; and from her mother: Jewish (Ashkenazic) and French, followed by distant Native American (Illini) ancestry.

All the known maternal ancestries of my father are: Jewish (Sephardic), English, Welsh, Scottish, and Dutch, followed by distant German as well as by probable Native American ancestry (Native Americans of Malay-Polynesian stock).

My paternal grandfather always maintained that he was one hundred percent Croatian, but his knowledge of our ancestry was limited to what he had learned about it from his parents. He had no idea that his father Anton Padjan was a man of mostly Padjanak, Kangar, and Greek (Armân/Macedonian) ancestry.

Before marrying my great-grandmother, who was half Croatian and half Kashubian, Anton Padjan considered Serbian his native language (and both his parents, too, considered Serbian their native language); after marrying my great-grandmother, he considered Croatian his native language. After marrying her, he came to regard himself as Croatian.

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The Yue-Ji, or Moon Ji, were a clan of the Xiongnu—the Bai-Xiongnu 白匈奴, or Ku-Xiongnu, that is, the White Xiongnu, or White Huns. The Bai-Xiongnu, or Basiani, came to be known as Padjanaks; and the Padjanaks were, as I have demonstrated, the Kushans.

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Appendix

Zsitvábesenyő

The number of birth, marriage, and census records that the Church of Jesus Christ of Latter-Day Saints (LDS for short) has amassed is enormous. For Hungary, the LDS has twenty-four million five hundred fifty-one thousand seventy records (24,551,070). These records span a period of three hundred forty-four years, from the year 1636 to 1980. For Slovakia it has a collection of eleven million one hundred thirty-four thousand nine hundred thirty records (11,134,930), spanning a period of three hundred eighteen years, from the year 1592 to 1910. The LDS has a combined total of thirty-five million six hundred eighty-six thousand records (35,686,000) (as of 24 December 2013) for Hungary and Slovakia alone.

If we search the entire LDS database for a surname—any surname—and limit our search to the exact spelling of the chosen surname, the results returned will show every record of the surname spelled as such in the database.

A search for the Hungarian surname Magyar, for example, yields one hundred forty-nine thousand twenty-eight exact matches (149,028), that is, for the spelling of the surname as Magyar. But the matches yielded are not limited to those found in just Hungary. A search for the Hungarian surname Nagy,

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spelled exactly as such, yields one million seven hundred eighty-two thousand two hundred eight exact matches (1,782,208). A search for the Hungarian surname Szabo yields one million six hundred twenty-four thousand nine hundred eighty-nine (1,624,989) exact matches. The Hungarian surname Molnar is somewhat less common than Szabo, the search yielding eight hundred thirty-three thousand nine hundred twenty-nine exact matches (833,929) in the entire LDS database.

For all these surnames—Magyar, Nagy, Szabo, Molnar—the results show us all the records of these surnames wherever they are found, but because these are Hungarian surnames, most of the records are, of course, found in Hungary.

When we search the LDS database for the form of the surname Padjan most often recorded for and used by my most distant known ancestor—Wolfgang Pagyan¹⁸³—only four exact matches are yielded. Now, the surname Padjan spelled in this way—Pagyan—looks like a Hungarian surname because of the *gy* digraph; but the surname Padjan is not a Hungarian surname. The spelling Pagyan is just a phonetic spelling of the surname, and the *gy* digraph was used only for the purpose of representing the sound of the *dj* digraph.

Where are these four matches? They are not in Croatia, Bosnia, or Serbia, as might be expected. Three of the matches are found in southwestern Slovakia—two in a village called Dolná Streda, and one in a town called Sered'; and one of the

¹⁸³ "Croatia, Church Books, 1516-1994," database with images, *FamilySearch*(<https://familysearch.org/ark:/61903/3:1:3Q57-899X-3BCM?cc=2040054&wc=9R2Q-N3J%3A391644801%2C392123601%2C392123602> : 16 July 2014), Roman Catholic (Rimokatolička crkva) > Tomašica > Births (Rodeni) 1721-1742 Marriages (Vjenčani) 1720-1760 > image 148 of 184; Arhiva Hrvatske u Zagrebu (Croatia State Archives), Zagreb.

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matches is found in a village in northernmost Hungary, called Ludányhalászi, formerly known as Felsőludány.

It is important to remember that exactly the same number of records is searched, regardless of what surname we search for. Thus, while a search for the surname Szabo yields one million six hundred twenty-four thousand nine hundred eighty-nine exact matches (1,624,989), a search for the surname Pagyan, in exactly the same records, yields only four exact matches. A search for matches of variant spellings of Pagyan in all the LDS records yields:

Pagyen • 0 matches

Pagyun • 0 matches

Pagyon • 5 matches (minus repeats)

Pagyin • 0 matches

Pogyan • 5 matches (minus repeats)

Pogyin • 2 matches

Pogyen • 0 matches

Pogyun • 0 matches

Pogyon • 1 match

I have plotted all these on a map to show where they occur:



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The black lines drawn from each variant of the surname to a place show all the places where a match is found of that exact spelling of the surname. Each small black dot indicates a single match; no repeats are included (such as the name of the same father in two different birth records for siblings born in the same village). The variant spelled Pagyan, for example, is found in Dolná Streda, Sered', and Felősoludány—two matches in Dolná Streda (two black dots); one match in Sered' (one black dot); and one in Felősoludány (one black dot)—for a total of four exact matches. There are no other Pagyan matches in the database (as of 24 December 2013). Note that there is one match for the spelling of the surname as Pádján in Dolná Streda.

These are the only places where all these spellings (Pagyan, Pasyon, Pogyan, etc.) of the surname are found in all of the indexed records of the LDS, and taken all together there are fewer than twenty. Not all records have been transcribed or indexed, however, which explains why the surname Pagyan as found in the original records of Kaniška Iva does not come up in the search results. But we know that Pagyan is a rare surname as it is, judging by the fewness of the matches that are yielded in all databases. At any rate, the number of transcribed records is large enough to yield almost two million matches for a single surname, such as Nagy, for instance, which, again, yields one million seven hundred eighty-two thousand two hundred eight (1,782,208). For Pagyan, spelled as such, we get, again, just four. But note where they are. That is what is significant.

In *Pechenegs, Cumans, Iasians: Steppe peoples in medieval Hungary*, András Pálóczi-Horváth writes:

A Pecheneg-style snaffle with curved mouth-piece was discovered at the site of a tenth-century settlement in the village of Bajcs-

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Farkasd, Komárom County (now Bajč-Vlkanovo, Czechoslovakia [now southwestern, Slovakia]) on the left bank of the River Zsitva (Žitva, Czechoslovakia [now Slovakia]). A few kilometres from there lies Zsitvabesenyő (now [formerly] Bešeňov, Czechoslovakia [now Bešeňov, Slovakia]), a village of Pecheneg court officials for which we have documentary references from 1209 and 1214. The graves of Pecheneg noblemen buried in the heathen manner were discovered at the farmstead of Tinód, Fejér County, at the end of the last century; the grave goods included a bridle-bit, a stirrup and two sabres.¹⁸⁴ [Brackets added.]

And in *The Image and Archaeology of the Pechenegs*, Florin Curta writes:

In 1071, the Pechenegs crossed the Sava from the south and raided southern Hungary. King Salomon pursued the marauders to the walls of Belgrade, and then besieged the city. Its inhabitants called the Pechenegs for help, but the city was eventually conquered and the Pechenegs defeated by Count Ian of Sopron, who took many prisoners, all of whom he then moved to the county of Sopron. It is possible that the Pechenegs in question were Byzantine border guards. There were Pecheneg guards of the royal domain near Zsitvabesenyő in what is now southwestern Slovakia, when King Géza I donated that village to the Abbey of Garam St. Benedict.¹⁸⁵

Note that the paragraph does not say that the count took all of the Pechenegs prisoner. It says that he took many of them as prisoners, and that he moved all of those taken as prisoners to the County of Sopron.

¹⁸⁴ András Pálóczi-Horváth, *Pechenegs, Cumans, Iasians: Steppe peoples in medieval Hungary*, translated by Timothy Wilkinson (Corvina, 1989), p. 34

¹⁸⁵ Curta, p. 177 n. 151.

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Zsitvábcsenyő, Slovakia, known as Bešeňov in Slovak, is sixty-three kilometers from Dolná Streda. The latter part of the name Zsitvábcsenyő is Bcsenyő, which is the Hungarian word for Padjanak, Bešeňov being the Slovak form of the Hungarian name for the Padjanaks.

In his *Historical predecessors and current geographical possibilities of ethnic based territorial autonomies in the Carpathian Basin*, Károly Kocsis writes:

The autonomous territory consisting of the – from the 17th century administratively more and more intertwined – Jassic and Cuman seats, the Jassic-Cuman District (Jászkun Kerület) with Jászberény as its seat, ceased to exist in 1876 when it was merged with the newly created Jász-Nagykun-Szolnok and Pest-Pilis-Solt-Kiskun county. The Pechenegs (Bcsenyők) who were settled scattered [sic] in the country in the 12th and 13th centuries only had a territorial autonomy in the border area of Fejér and Tolna counties (Sármellék area), and even there only for a short period (1321–1352) (Györffy, Gy. 1939).¹⁸⁶

As seen on the map above, Sárbogárd is in Fejér County, and Kocsola is in Tolna County.

¹⁸⁶ Károly Kocsis, *Historical predecessors and current geographical possibilities of ethnic based territorial autonomies in the Carpathian Basin* (Hungarian Geographical Bulletin 62 (1) (2013) pp. 3–46.), pp. 11–12.

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Anton Padjan, my great-grandfather.