

# The Language of the Farmer Scythians

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**[Abstract]**

Chernoles archaeological culture, which existed in the area between the rivers Dniester and Dnieper between from XIth until VIIIth centuries BC, was a culture belonging to Pre-Scythian period. According to the prevailing point of view in the scholarly milieu, the Scythians coming from east appeared in the mentioned area afterwards. However, Herodotos' accounts in relation to the geographical location of the farmer Scythians refutes the scholarly judgment of this kind and reveal the fact that the archaeological culture of Chernoles continued its existence uninterrupted until the Sarmatian invasion. In this paper, the language of the Farmer Scythians, who appear to be the creators of Chernoles archaeological culture and to be an indigenous community in the country stretching from the Dniepr River to the Dniestr River, will be showed with linguistic materials.

**Key words: The Scythians, The Farmer Scythians, Chernoles Archaeological Culture, Ancient Greek, Altaic Languages, Indo-European languages, Finno-Ugric Languages, Slavic Languages, The Orkhun Inscriptions**

## 1. Chernoles Culture and Farmer Scythians

According to the information given by Herodotus, Scythians followed the Cimmerians and landed in Asia Minor, after their adventures in the field, they immigrated to the territory of today's Ukraine. The Scythian age, in the classical sense, begins with the story Herodotus mentions and the time period after the end of the iron age in the Ukrainian territory. But before the main Scythian community reached the territory of Ukraine, there was an archaeological culture that points to the fact that there was another scythian community.

Before the Scythians reached the geography of Ukraine from the Asia Minor expedition, the archaeological culture of Chernoles existed in the area between the Dnieper and Dniester. The area covered by this archaeological culture and its settlement places include roughly the forest-steppe belt between the Dnieper and the Dniester Rivers and the Vorskla River basin to the east of the Dnieper.<sup>1)</sup> The mentioned archaeological culture developed on the basis of local and previous Belogradovskiy archaeological culture within the field on the right bank of Ukraine, (that is to say, the west of the Dnieper River). With its predecessor Belogradovskoy culture it represents the transition to the Ukrainian forest-steppe culture. In

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1) Пастернак, Ярослав Иванович, (1961), Археология Украины, Торонто, сс.297-298; Тереножкин А.И., (1961), Предскифский Период на Днепровском Правобережье, Киев, Изд-во АН Украинской ССР, с.13; Петрухин В.Я. & Раевский Д.С.,(2018), История народов России в Древности и Раннем Средневековье 3-е изд., испр. и доп. Учебное пособие для бакалавриата и магистратуры, Юрайт, Moscow, с.154

other words, it represents a culture that constitutes an intermediate step in the transition from bronze age to iron one.<sup>2)</sup>

The archeological culture of Chernoles is divided into two phases: late and early. The early phase, which constitutes the first of these phases, covers a period of time between the 1050–900 BC and the last periods of the Bronze Age. The late phase corresponds to 900–725 BC.<sup>3)</sup> After this late phase, it is accepted that the transitional period was followed by the Zhabotin transition period and the Scythian period was followed.<sup>4)</sup>

Although the existence of the archaeological culture of Chernoles, as the Scythian archaeologists have informed us, covers chronologically the period from the 11th century BC to the arrival of the Scythians, Herodotus, who visited Scythia in the 5th century BC, clearly shows that this culture still exists even during the Scythian period.

The father of history provides detailed information about the sites inhabited by the Scythians living in the territory of today's

2) Граков, В.Н., (1977), Ранний Железный Век (культуры Западной и Юго-Восточной Европы), Издательство Московского университета, Москва, с.103; Винокур І.С., Телегін Д.Я., (2008), Археологія України, Богдан, Тернопіль, с.144; Bell-Fialkoff, Andrew, (2000), The Role of Migration in the History of the Eurasian Steppe/Sedentary Civilization vs. "Barbarian and Nomad", St.Martin's Press, New York, p.135; Fokkens, Harry & Harding, Anthony, (212), The Oxford Handbook of European Bronze Age, Oxford University Press, Oxford, p.915

3) Тереножкин 1961:182-197; Залізняка, Л.Л., (2005), Археологія України, Київ, Либідь, с.217; Mallory, J.P & Adams, D.Q, (1997), Encyclopedia of Indo-European Culture, Fitzroy Dearbon, Chicago, p.104

4) Артеменко И.И. & Березанская С.С., (1975), Археология Украинской ССР. Киев, Наукова думка, Т. II, с.30; Тереножкин А.И. (1955), "Об Этнической Принадлежности Племен Скифского Времени в Правобережной Лесостепи", Института Археологии. Выпуск 4, сс.75-77; Дараган, Марин а & Кашуба, Майя, (2008), "Аргументы к Ранней Дате Основания Жаботинского о Пселения", Revista Arheologică, Serie Nouă., IV, 2:сс. 40-73

Ukraine. The information about the Farmer Scythians from these information is as follows:

*“From the ports above the Borysthenes River coasts, which is the midpoint of all the Skyth coasts, starting from this port, Kallipidai Skyths are first encountered, they are of Greek descent; there is another people further north, the Halizons. Their lives, like Kallipidai’s, are quite different from the Scythians, they plant wheat and feed on it, they also plant and eat onions, garlic, lentils and corn. There are Farmer Scythians above the Halizons; they also plant wheat, but not for food, but for selling. The Neurians live higher. As far as we know, in the north of Neuri, an area where people do not live extends. These nations are scattered across the river Hypanis in the west of Borysthenes..”<sup>5)</sup>*

*“When coming from the sea, **Hyla** (wooded area) comes after passing the Borysthenes River, then farmer Scythians sit inside. The Hypanis River Greeks call them Borysthenites. They say that their name is Olbiopolit. These Farmer Scythians hold an area along the three-day road in the direction of the east; They stay on the river called Pantikapes. To the north, while crossing the river Borysthenes, they pass through their country for ten days; Beyond it is a big desert, just beyond the desert, there is a completely different people Androphagi, they are not of the Scythian ancestry. The desert is still upstairs... This time, endless, no human lineage is encountered as far as we know.”<sup>6)</sup>*

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5) Геродот із Галікарнасу, (1992), Найдавніший Опис України з V Століття Перед Христом, Довіра, Київ, IV-17.

6) Ibid, IV-18

There is an important detail in the above information of Herodotus. Another name for Farmer Scythians is the fact that they are Borysthenites. In another place, the Father of History conveys important information about the Borysthenites, the Farmer Scythians.

*“...In the immediate vicinity of the sea, the waters of Hypanis pour into Borysthenes and together they form an immense puddle of water. There is a kind of soil protrusion between these two rivers. They say Hippolas nose; a Temple of Demeter rises above it; Borysthenites are settled opposite the temple, upon Hypanis.”<sup>7)</sup>*

In the above quote, the Greek writer essentially says that the southernmost boundary of the field where Farmer Scythians lived started above the Hypanis River. To date, all interpretations have not gone beyond seeing the Hypanis River as the Bug River. Herodotus clearly states that the Hypanis River is in the west of Borysthenes.<sup>8)</sup> Although Bug is in the west of the Dnieper, one point is overlooked. The sameness that Hypanis River is a river of Bug is true in light of the information that Herodotus mentioned in the 17th, 47th and 52nd parts of Melpomene about the Hypanis River. However, the Hypanis River mentioned in the 18th and 53rd parts of the same Melpomene can never be identified as the Bug River, because the information in 53th part of Melpomene clearly states that the Hypanis River meets

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7) Ibid, IV-53

8) Ibid, IV-17

the Borysthene, the Dnieper River. On the other hand, the Bug River never joins with the Dnieper; on the contrary, the only river that remains in the west of the Dnieper River and joins with the Dnieper River is the Ingulets River with its current name. For this reason, Herodotus expresses both the Bug and the Ingulets rivers under the name Hypanis.<sup>9)</sup>

In the following period, Hypanis River<sup>10)</sup>, which is the biggest clue presented by both Nicephoros and Theophanes, about the establishment of Great Bulgaria, which was founded by Kubrat Khan, the descendant of Irnak, son of Hun Emperor Attila in the Middle Ages, has been suggested that it is not the Kuban River in the Caucasus, which is accepted by the scientific world, but the Ingulets River, and it has been paired with the Hypanis River mentioned in the book of Herodotus, and it has been suggested that Great Bulgaria was founded around the Ingulets River.<sup>11)</sup>

When we set out from the knowledge of Herodotus, we can easily say that the southernmost border of the Farmer Scythians' homeland started at the top of today's Ingulets River. However, Herodotus presents another very important data on the borders of the Farmer Scythians' homeland. The Father of History sorts the rivers of the land of Scythia from west to east and places Pantikapēs

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9) Şengül, Fatih, (2013), Sabir, Sekel, Avar ve Bulgar Etnik Meselelerinin Çözümü, Hikmetevi yay., İstanbul, p.191

10) Theophanes Confessor, (1982), The Chronicle of Theophanes Confessor, University of Pennsylvania Press, Philadelphia, p.55; Nicephoros (1990), Patriarch of Constantinople Short History, Cyril Mango, Washington, p.89

11) Şengül 2013:187-211

in the east of Borysthenes, the Dnieper River.<sup>12)</sup> In another place, the Greek writer presents another very important data regarding the land of the Farmer Scythians, and says that their homeland is on the east side of the Dnieper River.

*“...but after crossing the Borysthenes, first from the sea-coast is Hyla, and beyond this as one goes up the river dwell farmer Scythians, whom the Hellenes who live upon the river Hypanis call Borysthenites, calling themselves at the same time citizens of Olbia. These farmer Scythians occupy the region which extends Eastwards for a distance of three days' journey, reaching to a river which is called Panticapes”<sup>13)</sup>*

Herodot offers those information in the section following the above information.

*“After one has crossed the river Panticapes the region lying to the East of these farmer Scythians is occupied by nomadic Scythians; they do not cultivate, do not plant crops. There is no tree in these lands except Hyla (Woodland region) ...”<sup>14)</sup>*

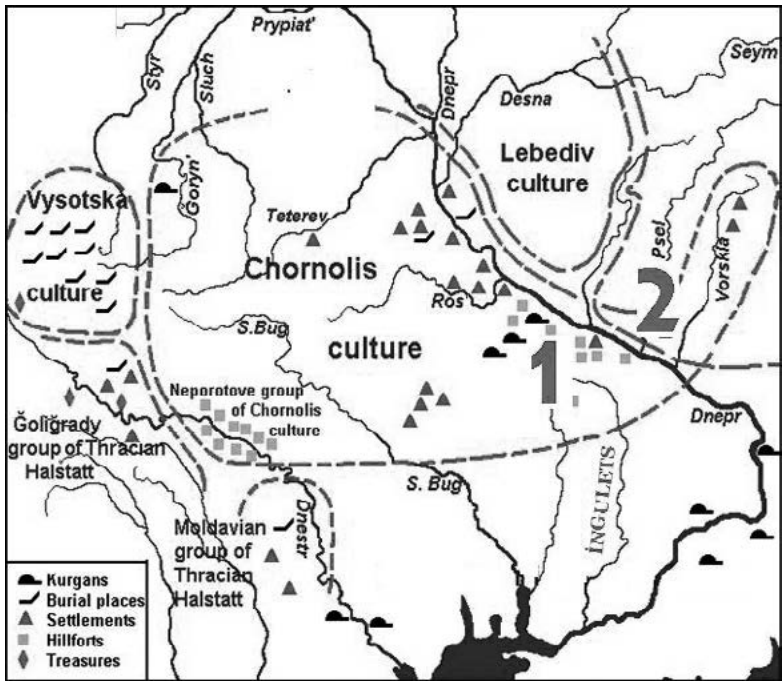
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12) Геродот із Галікарнасу, 1992: IV-47

13) Ibid, IV-18

14) Ibid, IV-19

Map of Chernoles Archaeological Culture<sup>15)</sup>



Above, the Greek writer expresses that when the Borsthenes River crosses east, Hyla, the Woodland Region, is reached and that the Farmers Scythians live in the east of the same river. Now let's diagnose the data we tried to summarize above, albeit briefly, by numbering them on the Culture map of Chernoles below.

“Borysthenites live upon Hypanis,” says Herodotus. Since the Hypanis River here represents Ingulets, the land of the Borysthenes,

15) Бунятян К. П. & Мурзін В. Ю. & Симоненко О. В. (1998), На Світанку Історії, Київ, Альтернативи, Т.І, сс.124-125; Стецюк, Валентин (2000), Дослідження Передісторичних Етногенетичних Процесів у Східній Європі, Львів-Київ, Т.ІІ, с.18

that is, the Farmers Scythians, indeed lies on the Ingulets River. Number 1 on the map represents these statements of Herodotus. If we come to the statement of Herodotus, “... *After crossing the Borysthenes, first from the sea-coast is Hyla, and beyond this as one goes up the river dwell farmer Scythians...*” We have mentioned above that the river Hypanis is the Ingulets. As can be seen on the map, the homeland of Farmer Scythians starts just above the Ingulets River. Similarly, the Greek writer states that the Farmer Scythians lived on the east side of the Dnieper river. **Hyla**, the Woodland region, is essentially the point where the land of the Farmer Scythians, who are in the east of the Dnieper River on the cultural map of Chernoles, meets the Dnieper River. The Pantikapés River is actually the Vorskla River today. Number 2 on the map represents these descriptions of Herodotus. Indeed, a person coming from the sea side will only cross the Dnieper at this point and will enter the land of the Farmer Scythians who have dwelled in the field immediately inside.

Herodotus places the Agathyr’s homeland to the west of the habitat where the Farmer Scythians live and says “... *the river of Maris, which meets the Danube comes from the homeland of the Agathyr’s*”<sup>16)</sup>, and provides a hint about the field they live in. Maris River phonetically reminds us of the Mureş River within the borders of Romania, but the fact that the Mureş River rises in the Erdel (Transylvania) region and flows in the west direction and does not merge directly with the Danube at any point indicates that there

16) Геродот із Галікарнасу, 1992: IV-48

is no relationship other than a phonetic similarity between the two rivers. The river that joins the Danube is the Prut River today. Therefore, The Agathyr's dwelled places near the city of today's Ivano-Frankovsk, Uzhorod and Lviv, on the upper part of Prut River in the westernmost part of Ukraine<sup>17)</sup>.

Indeed, the westernmost boundary of the culture of Chernoles begins at just the east of the site, where the Agathyr's homeland is located above. The Father of History, with his explanations about habitat of the Farmer Scythians in Melpomene, describes the geography where the archaeological culture of Chernoles covers.

### Agathyr's Home According to Herodotos



The Chernoles culture, which is explained briefly above, clearly

17) Şengül, Fatih, (2008), "Herodotos'a Göre İskit Boylarının Yurdu", Fuzuli Bayat Armağanı, Ankara, p.247

states a historical fact. It is the fact that this archaeological culture belongs mainly to the Farmer Scythians, and above all, it documents the presence of a Scythian community in the territory of Ukraine, before the Scythians coming from the other side of the Caspian Sea arrived in Eastern European territory.

As a matter of fact, the following statements in the book published by Terenozhkin and Ilyinskaya, who are accepted two of the most leading figures of Scythian archeology, in 1983, reveal this fact: *“The forest-steppe area of the Union of Soviet Socialist Republics was dwelled by tribes of Scythian culture, whose occupation was agriculture and animal husbandry. The farmer Scythians mentioned by Herodotus lived in the western part, which extends from the Dnieper to the Dniester. They were indigenous because their remnants were genetically linked to the pre-Scythian period, and originated from Belogradovskoy culture and the Chernoles culture, on the base of which the Zhabotin phase was shaped. We came to the conclusion that this tribe can be called Scythians in a similar way to other tribes affiliated with the political unity, but they belonged to a different belonging than the Iranian-speaking Scythians who emerged from the depths of Asia..”*<sup>18)</sup>

However, even though Terenozhkin and Ilyinskaya have reached such a conclusion, they did not realize that the geographical boundaries drawn by Herodotus for the land of Farmer Scyths corresponded exactly to the borders of the culture of Chernoles.

18) Ильинская В.А. & Тереножкин А.И., (1983), Скифия VII - IV вв. до н.э. Киев, Наукова Думка, сс.364-365; Ильинская В.А., (1975), Раннескифские Курганы в Бассейне р. Тясмин (VII-VI вв. до н. э.), Наукова думка, Киев, с.5

Contrary to popular belief, the culture of Chernoles did not end with the arrival of the Scythians in the Ukrainian territory, but continued uninterrupted until the Sarmatian invasion. The fact that they were called “Farmers” already shows that they are settled and separate from the nomadic Scythian community coming from the east. Because farming is a field of work belonging to established life.

## 2. The Direct Word Related to the Language of the Farmer Scythians

It is claimed that this community is of Slavic origin right after the above quotation with the statements of Farmer Scythians in the work of Ilyinskaya and Terenozkhin and as the reason for the claim, it is cited as a reason to look at this site as the homeland of the Slavs since the old times, based on the historical process.<sup>19)</sup>

Like Terenozkhin and Ilyinskaya, Gimbutas, Dolukhanov, O.N.Trubachov and B.O.Rybakov believes that the language of the creators of the Chernoles culture is Slavic, M.I.Artamonov, B.D.Ribalova and S.S.Berezenska, on the other hand, are of the

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19) Ibid,с.365; Зубанова, В.О. & Толстоухов, А.В. (2010), Україна. Хронологія розвитку з давніх часів до пізньої античності, Київ, Кріон Т.І., с.362; Тереножкин, А. И., (1955), “К вопросу об Этнической Принадл ежности Лесостепных Племен Северного Причерноморья в Скифско е Время”, Советская Археология”, Т. XXIV., с.28; Рыбаков Б.А., (2013), Язычество Древней Руси, Академический Проект, Москва, сс.16–17; Smirnow, Alexej, P., (1979), Die Skythen, Verlag der Kunst Dresden, Dresden, p.35; Глоба, Павел, (2011), Учения Древних Ариев, Эксмо, Москва, с.70

opinion that this community is Thracian.<sup>20)</sup>

Of course, those who put forward such views could not even suggest a single linguistic data on the language of the same community. For the first time, I will present precise linguistic data on the language of this community.

Herodotus gives the name of the wooded area in the land of Farmer Scythians as **Hyla**. Linguists could not realize the fact that this word directly belongs to the language of people of Chernoles culture.

Let us consider the cultural community of Chernoles as a community with Slavic or Thracian language, or an Iranian language as a hypothetical by evaluating their identity as Scythian origin. Regardless of which of these three attributes belong to the ethnic identity, a name similar to the word **Hyla** would be common in this language family.

However, the words used for forest in Slavic languages are Russian лес, Ukraine лис, Slovak les, Polish las, Belarusian лес, Czech les, Bulgarian лес, etc. and these names have nothing to do with the word **Hyla** from the phonetic point of view. When we look at the issue of the language of the farmer Scythians from an Iranian perspective, we cannot achieve any positive results. To be honest, the argument that the Scythians are of Iranian origin and speak an Iranian language is essentially based on a completely accepted

20) Бунятян & Мурзін & Симоненко:1998:132; Gimbutas, Marija, (1971), *The Slavs*, Thames and Hudson Ltd, London, p.47; Гимбутас М., (2007) , Славяне. Сыны Перуна, Центрполиграф, Москва, с.53; Dolukhanov, Pavel, (1996), *The Early Slavs:Eastern Europe from the Initial Settlement to the Kievan Rus*, Taylor and Francis, p.135

view in advance. Otherwise, there is not a single written document saying that the Scythians are neither of Iranian origin nor speak of Iranian language. Moreover, even the words recorded by ancient writers belonging to the Scythian language do not have a precise description on the basis of the Iranian language vocabulary.

Let it be equivalent to the word *hyla* in Slavic languages, even in the Iranian language family, we cannot find a suitable response.

The only equivalent of this word is available in Greek. The word ὄλη(*hūlē*) used in modern Greek means “forest, bush, wood.”<sup>21)</sup> We find this word in Homer’s work in the meaning of “forest” first time.<sup>22)</sup> This data points to the fact that the mentioned word belongs to the language of an indigenous Scythian tribe who had settled in what is today Ukraine since time immemorial. Because Homer had retired from the world prior to the coming of the main Scythian community and the definitive establishment of the Scythians in the Eastern European lands took place in the second half of the 7th century B.C.<sup>23)</sup> Naturally, this Scythian word existed in the geography of modern Ukraine before arrival of the Scythians and it can not be attributed to the language of the outcomers.

Beekes cannot find etymologically any connection or response for the origin of this Greek word in Indo-European languages.<sup>24)</sup>

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21) Дворецкий И.Х., (1958), Древнегреческо- Русский Словарь, Москва, Т. II, с.1662; Çelgin, Güler, (2011), Eski Yunanca-Türkçe Sözlük, Kabalcı yay., İstanbul, p.668

22) Дворецкий 1958:1662

23) Melyukova, “A.I., (1990), “The Scythians and Sarmatians” The Cambridge University of Central Asia, Cambridge University Press, Cambridge, p.98

24) Beekes, Robert, (2010), Etymological Dictionary of Greek, Brill, Leiden-Boston, p.1530

Frisk shows this Greek word as a word without etymology.<sup>25)</sup> However, what Beekes and Frisk cannot see is that this word in Greek is a Scythian borrowing. On the other hand, Beekes and Frisk, who argues if Greek word is identical with *silva* meaning “forest” in Latin, regard that there is no relation between both.<sup>26)</sup> Finnish **salo** “wooded island, forest region” and Karelian **šalo** “wooded island, forest region and big uninhabited forest”<sup>27)</sup> must be added to this list.

The word **hyla** “woodland, forest” in the language of the Scythians has been the most perfectly preserved in Turkic dialects. Uighurian **hola** “tree”<sup>28)</sup>, Azerbaijani **kollu** “bush, forested”, **kol** “bush”, **kula** “wood”<sup>29)</sup>, Compilation Dictionary **kol** “forest”<sup>30)</sup>, **kol** “brushwood”<sup>31)</sup>, Kyrgyz **kolo** “fir timber”<sup>32)</sup>, **yula** (gula<yula in Bashkir Turkish ) “elm”<sup>33)</sup> etc. The words are the current equivalents of the Scythian word.

25) Frisk, Hjalmar, (1960), *Griechisches Etymologisches Wörterbuch*, Carl Winter, Heidelberg, p.962-963; Etymology of the word is difficult, see, Sinanoğlu, Suat, (1953), *Kelimelerin Etymonu Esas Tutularak Tertiplenen Yunanca-Türkçe Sözlük*, Türk Tarih Kurumu Basımevi, Ankara, p. 277

26) Beekes 2010:1530; Frisk 1960:962-963

27) Collinder, Björn, (1977), *Fenno-Ugric Vocabulary*, Almqvist&Wiksell, Hamburg, p.73

28) Öztunçer, Özlem, (2006), *Uygur Şiveleri Sözlüğü (A'dan Z'ye Kadar Transkripsiyonlu Metin)*, Çanakkale 18 Mart Üni. Sos.Bil.Ens. ABD, Yüksek Lisans Tezi, p.146

29) Akdoğan, Yaşar, (1999), *Azerbaycan Türkçe'sinden Türkiye Türkçe'sine Büyük Sözlük*, Beşir yay., İstanbul, p.537

30) DS, (1972), *Derleme Sözlüğü*, TDK yay., Ankara, C.VIII, p.2906

31) Ibid, p.2907

32) Yudahin, K.K., (1998), *Kırgız Sözlüğü*, TDK yay., Ankara, C.II, p.480

33) İnan, Abdulkadir, (1998), *Makaleler ve İncelemeler*, TTK yay., Ankara, p.443

The word used for forest in Orkhon monuments is **Yıŝ**.<sup>34)</sup> Earlier form of **Yıŝ** is **Giŝ** and it has been identified with Sumerian word **Giŝ** “wood, tree”<sup>35)</sup>, which is one of innumerable common words between Turkic and Sumerian. The name given to the beech tree, which has an important place in Turkic Mythology, is **huŝ**.<sup>36)</sup>

The first Turkic was a Oguric dialect. Today, Chuvash dialect is the only representative of this language. All other Turkic communities are in Common Turkic dialect. It is believed that the Huns speak a language similar to Chuvash, which is exactly what I think.

One of the most distinctive differences that distinguish this dialect from the remaining Turkic dialects is that the letter **ŝ** in other dialects is replaced by the letter **L** and the letter **Z** in place of the letter **R**. This linguistic transition between the words **Hul** [**<Huŝ**, the original form of **Yıŝ**> **Giŝ** ] and **Hyla**, namely the **ŝ**> **L** transition, can be easily seen. The Scythian word has been preserved as **хулă** (**hulă**) “stick, thin branch (tree, bush, etc), twig, sprout”<sup>37)</sup> in Chuvash. Chuvash **хулă** is identical with **yıŝ** in the Orkhun Inscriptions.

As can be seen, there is a linguistic evidence that strictly belongs to the language of the Farmer Scythians. He is neither Slavic nor Thracian. On the contrary, it is very clearly Turkic.

34) Ergin, Muharrem, (2002), *Orhun Abideleri, Boğaziçi yayınları*, İstanbul, p.123; Tekin, Talat, (2016), *Orhon Türkçesi Grameri*, TDK yay., Ankara, p.60

35) Tuna, Osman Nedim, (1997), *Sümer ve Türk Dillerinin Tarihi İlgisi ile Türk Dili'nin Yaşı Meselesi*, TDK yay., Ankara, p.7; Gerey, Begmyrat, (2005), *5000 Yıllık Sümer-Türkmen Bağları*, IQ Kültürsanat Yayıncılık, İstanbul, p. 202

36) İnan 1998:415

37) Bayram, Bülent, ((2002), *Çuvaş Türkçesi-Türkiye Türkçesi Sözlük*, Tabley yay., Ankara, p.273

### 3. Indirect Words Related to the Language of the Farmer Scythians

a. **Hypanis River:** Apart from this word, there are some indirect words that will be associated with the language of Farmer Scythians. Although the written sources do not say that they belong to the Farmer Scythians in any way, I can mention the following as words that I can say that they belong to their language with some implications.

Above I showed that the naming given to the Ingulets River during the Herodotus' period was Hypanis. This naming, which is the actual form of the word and clearly seen the name of the Kuban River in the Scythian era, is the same as the word **Koban**, which means river in Karachai-Malkar Turkic, and is the name given to the Kuban River by the mentioned Turkic community.<sup>38)</sup>

I must say that I have not seen any explanation of the name Hypan in the Iranian language family. The Ingulets River originates from the land of Farmer Scythians and flows southward and joins the Dnieper. The name of this river clearly seems to belong to the language of the Farmer Scythians.

b. **Antakai:** Herodotus gives the name of the fish caught in the Dnieper River as **αντακαλοι (Antakai)**.<sup>39)</sup> No equivalence could

38) Tavkul, Ufuk, (2000), Karaçay-Malkar Türkçesi Sözlüğü, TDK yay., Ankara, p.267

39) Геродот из Галикарнасу, 1992:IV:53

be found for this word in any European language. The so-called explanation for antakai on the basis of Indo-European vocabulary is the fact that it is a combination of two words called *ánta* “end, edge” and *käya* “body, torso.”<sup>40)</sup> Unfortunately, it is impossible to accept such a view.

But the only equivalence exists in the language of the Yakut Turks living in Russia today. In this Turkic dialect *andi* means “a kind of fish”.<sup>41)</sup> And it constitutes the only equivalence and remnant of the Scythian word today. This is not limited to the phonetic and semantic similarity of both words. In Yakut, this word also means “duck”.<sup>42)</sup> This is the crucial point; we find the equivalence of this word in Yakut in German. In German, *ente* means “duck” and is exactly the same with *andi* in Yakut. Phonetically, Scythian antakai remains close to antikay “lake name and place name” and andıga “lake name” in the same Turkic dialect. Pekarskiy notes in his work that both of antikay and andıga come from andı “duck and fish”.<sup>43)</sup>

The fact that the farmer Scythians were identified as Borysthenites by being identified with the Dnieper River by the

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40) Трубачев О.Н., (1999), *Indoarica в Северном Причерноморье*, Наука, Москва, с.225

41) Pekarskiy, E.K., (1945), *Yakut Dili Sözlüğü*, Ebüzziya Matbaası, İstanbul, p.21; Monastyrjew, Wladimir, (2006), *Jakutisch Kleines Erklärendes Wörterbuch des Jakutischen*, Turcologia Band 68, Harrossowitz Verlag, Wiesbaden, p.22; Hauenschield, Ingeborg, (2008), *Lexion Jakutischer Tierbezeichnungen*, Turcologia Band 68, Harrossowitz Verlag, Wiesbaden, p.8

42) Monastyrjew, 2006:22; Hauenschield 2008:8; Pekarskiy 1945:21

43) Pekarskiy 1945:21

Greeks can be explained by their residence around the Dnieper for a long time. The naming of Antakai fish caught in the Dnieper River mentioned by Herodot also belonged to this Scythian community because of the fact that the only Scythian community, who would be associated with the Dnieper River at that time, appeared to be the Farmer Scythians.

**c. Borysthenes River:** Herodotos associates the self-designation of the farmer Scythians with Borysthenes, the name of Dniepr river in his own age. Those, who believe that the Scythians were of Iranian origin, explain the naming Borysthenes as a combination of Avesta *vouru*, Osetçe *wäräx* meaning “wide, immense” and *stana* “place” in Iranian.<sup>44)</sup>

Maenchen links the river called *Urux*, a branch of Terek river in the Caucasia, with the words *vouru* and *wäräx* in order to testify such an explanation.<sup>45)</sup> However, *Urux* never carries any meaning related to river in Indo-European languages. It is the same as Yakutian word *ürex* “brook, stream”.<sup>46)</sup> The naming Arax river mentioned by Herodotos in some places of his work is related to *Ürex*.

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44) Трубачев 1999:231

45) Maenchen-Helfen, Otto J., (1973), *The World of the Huns: Studies in Their History and Culture*. University of California Press, Berkeley and Los Angeles, p.424

46) Vasiliev, Yuriy, (1995), *Türkçe-Sahaca (Yakutça) Sözlük*, TDK yay., Ankara, p.64

The name of the Dniepr river occurs in Şan Kızı Destanı “The Epos of the Daughter of Khan”, a Bulgarian–Tatar Epic, which is said to have written in VIIIth century AD, as Buri–Çay.<sup>47)</sup> Çay means “stream, streamlet” in Turkic.

Bory/Boru, the first component of the naming Borysthenes, coincides with Buri, the first part of Dniepr river occurring in the mentioned epic. The second part of the naming Borysthenes can be reconstructed as ysthen/usthen or thene without the Greek suffix – s. Ysthen or Usthen can be attributed to Özden “the place where waters run”<sup>48)</sup> in Turkish. In addition to this, İştēn, the first component of İştēn sui (İştēn suyu)<sup>49)</sup>, the name given by Tatars to a river, may be linked with Ysthen/Usthen. Thene, possible second component of the naming Borysthenes, can be tied to tüne meaning “small stream”<sup>50)</sup> in Turkish. If we use tüne, özden or işten in place of thene in the naming Buri–çay a form like Buri–tüne/Buri–işten/Buri–özden will appear. Needless to say that these three forms stands close to the naming Borysthene(s).

Got Historian Jordanes records that Huns called Dnieper River “**Var**”.<sup>51)</sup> Pritsak, who believes that Huns language is Ogur dialect of

47) Mikail Baştu İbn Şems, (1991), Şan Kızı Destanı, Kültür Bakanlığı yay., Ankara, p.128

48) DS X:4011

49) Fattah, Nurihan, (2004), Tanrıların ve Firavunların Dili, Selenge yay., İstanbul, p.143

50) DS X:4011

51) Jordanes, (1915), The Gothic History of Jordanes, Princeton University Press, Princeton, p.128

Turkic, has linked this word with the word **Ver**, which means “small creek, brook” in Chuvash, and stated that the word **Özi**, which is the one given for the river Dniepr by Eastern Turks and the word **Var** are one and the same.<sup>52)</sup>

Indeed, the syllable Va/Ve in Chuvash, which is the only living branch of Oghuric dialect today, corresponds to the letter **Ö**, and the letter **-R** corresponds to the letter **-Z** in Eastern Turkic. **Var**, Hunnic naming for Dniepr river, seems to be identical with **Boru/Bory**, the first component of Dniepr River due to the change *v~b*.<sup>53)</sup> To sum up, Scythian **Borysthenes** seems to be identical with Turkic **Buri-çay**

Modern Bulgarian *бара* “lake, swamp”, Romanian *pârâu* “stream”, Finnish *puro* “stream”, Albanian *përrua* “stream”, Latin *ferre* “stream”, Turkish *bere* “water running between fields and the place where water runs” and etc. are present remnants of the Scythian naming.

**d. Agricultural Terms:** Hamit Z. Koşay's list of nebulae and farming related to language interaction between Turkic and world languages, Turkic *buzay*, Finnish *puuro*, Korean *pori* “barley”, Greek *puro* “wheat”, Lithuanian *pūrai*, Classical Arabic *burr* “wheat”, Georgian *puri* “bread”<sup>54)</sup> equivalents related to black wheat are interesting.

52) Pritsak, Omeljan. (1954), “Ein Hunnisches Wort”. Zeitschrift der Deutschen Morgenländischen Gesellschaft, 104, pp.124-135

53) Şengül 2008:265

54) Koşay, H.Z., (1939), “Türkçe'nin Dünya Dilleri Arasındaki Mevkii”, Belleten, C.III, p. 369, pp.363-367

If the opinion that Schiemann and Solms-Laubach suggested that white wheat was brought to Europe by an Asian tribe<sup>55)</sup> is correct, then the word equivalents between Western languages and Turkic should have started in the period of Farmer Scythians.

According to the Father of History, the Farmer Scythians sow and sell wheat. It is thought-provoking that the word *Πυροϋς* which means wheat in Old Greek, is one and the same with the word ‘*boray*’<sup>56)</sup> in Tatar language and that there is an ancient R> Z equivalence between the Turkish *buzay* word and the Greek *puro* word.

Now those who object to the equivalence between the Old Greek word and Turkic will emerge. However, the connection in relation to cereals is not limited to wheat. There is a very similar similarity between Greek *αλφι* (wheat), English *alfalfa*, Arabic *عذيق* and Turkic *arpa* “barley” and *yulaf* “oat” and earlier Turkic *alaf* “oat”. And there is > r passage which is commonly seen in Turkic, between terms in Turkic and other languages. There are other connections between Turkic and Western languages indirectly related to wheat.

The naming given to bread in Yakut is the word *Burtuk*. Seroşevsky believes that the origin of this word, which also means “flour” in Yakut, is unknown.<sup>57)</sup> However, the word cited is related

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55) Ibid, p.369

56) Ganiyev, Fuat & Ahmet’yanov, Rifkat & Açıkgöz, Halil, (1997), *Tatarca-Türkçe Sözlük*, Kazan-Moskova, p.55

57) Seroşevsky, V.L., (2007), *Saka Yakutlar*, Selenge yay., İstanbul, p.75

to the word *bürtük* (“grain”)<sup>58)</sup> in Turkish and *bürtük* (“grain seeds/ cereals, wheat”)<sup>59)</sup> in Kipchak language. Because the main material of bread is wheat. This includes the word *burçak* “tare” in Turkish. This equivalence between the English word bread and German word brot and the word in Yakut is unquestionably clear.

In addition, the word equivalents between English *wheat*, Danish *hvede*, Swedish *vede* and Norwegian *hvete*, Icelandic *hveiti* meaning “wheat” and Turkic *budi* / *buday* (“wheat”) are also interesting.

English *oat* “avenin” of which origin is not known<sup>60)</sup> must be evaluated here. It seems to be identical with Turkic *ot* “general naming given to all kinds of cereal products including avenin and plants”.

Also, the equivalents between Norwegian *bygg*, Icelandic *bygg* and Danish *byg* meaning barley in Germanic dialects and Turkish *buğday* “wheat” are also noteworthy. And this points to the fact that the unity between the Turks and the Germanic world dates back to ancient times. By the way, the fact that English tare and its equivalents in Indo-European languages are identical with Turkic *dar*, *tara*, *tarıǵ* and etc having the same meaning is also interesting.

Considering that the word “bread” in German languages is transmitted to the western languages via the Scythians, it may be

58) DS II:828

59) Toparlı, Recep & Vural, Hanifi & Karaatlı, Recep (2007), Kıpçak Türkçesi Sözlüğü, TDK yay., Ankara, p..40

60) Toparlı, Recep & Vural, Hanifi & Karaatlı, Recep (2007), Kıpçak Türkçesi Sözlüğü, TDK yay., Ankara, p..40

said that the word *crouton*, which means “chopped toast” (put into soup) in many Western languages (Estonian *krutoon*, Armenian *կրրուտ* “krruton”, Bosnian *kruton*, Serbian *кpyтoн*, Croatian *kruton*, English *crouton* and etc.), was probably transferred to these languages from the Scythians.

This word in many western languages exists in Karachai–Malkar dialect with its most perfect equivalent. The words *gürte* “bread”, *gürden* “bread” and *gürten* “cheese pie, pastry”<sup>61)</sup> in this dialect are identical with those in western languages. The word *kurtan* (“meal made with kidney and mutton cooked with oil and onions”)<sup>62)</sup> in Altai dialect should also be evaluated here.

Turkic and Indo–European terms used for agriculture products have common points but we don’t see the same thing between Finno–Ugric and Turkic Languages. This points to the fact that the Turks were geographically and culturally in contact with Indo–European peoples even in antiquity.

The agricultural terms listed above are open to every kind of speculations and opinions but phonetic and semantic relation between the words *hyla*, *hypan(is)* and *antakai* and their Turkic equivalents is beyond doubt.

61) Tavkul 2000:211

62) Naskali, Emine Gürsoy & Duranlı, Muvaffak, (1999), *Altayca-Türkçe Sözlük*, TDK yay., Ankara, p.126

### **3. Conclusion:**

In short, Farmer Scythians, who had settled in the Ukrainian geography before the Scythians came from the east to the Eastern European lands, used words that could only be related to the Turkic, according to the available evidence. Contrary to popular belief, the oldest traces of Turkic are not in the east but in the west. The word Hyla is one of the best proofs of this, and the existing linguistic doctrines deserve to be re-examined.

[한국어 초록]

농업인 스키타이인의 언어 연구

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기원전 11세기에서 13세기까지 드니에스터 강과 인근 지역에 존재했던 체르놀레스 고고학 유적지는 스키타이 이전 시대에 속한 문화였다. 학계의 초기 관점은 동쪽에서 이주한 스키타이인들은 위 언급 된 지역에 정착했다. 그러나 농업인 스키타이인의 지리적 위치에 대한 헤로도토스의 설명은 이러한 학계의 판단을 반박하며, 체르놀레스의 고고학 유적지가 사르마티아인의 침략까지 지속적으로 계속 존재했다는 사실을 보여준다. 이 논문에서는 체르놀레스 고고학 유적지의 주역이자 드니에퍼 강에서 드니에스터 강까지 이어지는 토착공동체를 만들었던 농업인 스키타이인의 언어를 언어학 자료와 함께 입증하였다.

**주제어:** 스키타이 인, 농부 스키타이 인, Chernoles 고고학 문화, 고대 그리스어, 알타이어 언어, 인도 유럽어 언어, Finno-Ugric 언어, 슬라브어, 오르혼 비문

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