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ETYMOLOGICAL ANALYSIS OF THRACIAN TOPONYMS AND HYDRONYMS

Abstract

This paper offers an etymological analysis of more than 60 Thracian toponyms, hydronyms and oronyms. It presents the evidence that the Slavs were the indigenous population in the region, in agreement to the testimony of Simokatta, who equated Thracians (called Getae) with the Old Slavs: «*Sclavos sive Getas hoc enim nomine antiquitus appellati sunt*» – **"**Slavs or Getae, because this is the way they were called in the antiquity".

Introduction

The toponyms, hydronyms and oronyms can provide very valuable information about the inhabitants of certain lands, because every ethnic group has their own names for *mountain, valley, lake,* and *village* more or less different from these of the other people. Slavic **Bela Gora** (White mountain) corresponds to German **Weiss Berg,** the Greek **Λέύκος Ορος** and Latin **Albus Mons**. Judging by these differences and peculiarities we can determine the ethnic affiliation of people who lived a long time ago in a certain geographical area. In this paper the attention is given to the Old Thracian lands: from the Carpathian Mountains to Asia Minor and from Black Sea till Dardania (Serbia). But I have to clarify that these regions do not represent the totality of the Thracian domain, in reality it continued to the *Hercynian forest* (Schwarzwald in Germany), Map 1, where according to Strabo the country of the Getae began [1], VII-2-III-1.

Facts and discussion

The terms for different types of settlements in the Thracian lands were: DABA (DAVA), PARA (PHARA), BRIA, DIZA, MIDNE, OSS (VIS), and DAMA.

The most commonly used word for a *settlement* in Dacia (Rumania) and Moesia (Northern Bulgaria) was **DABA** (Syki **daba**), having variants **DAVA** (Saci **dava**), **DOBA** (Gil **doba** in Moesia), **DEVA** (Pulpu **deva** in Thrace), DAPA (Sanci **dapa** in Moesia). According to Duridanov **DAVA** is derived from Indo-European **dheua** with primal meaning *camp*. He connects it with the Bulgarian verb **дявам** (djavam) – *I put, I set* and Homeric Greek **τοωκος** – *sit* [2], p. 113.

Map 1. Thracian lands

I agree partially with Duridanov. I support that the primal meaning of **DAVA** – **DABA** was *camp* – *gathering of people*, but in my opinion **DABA** corresponds to Bulgarian word **таб**ор (**tab**or) – *camp*, Slovenian word **tab**or – *camp*, Czech word **tab**or – *camp* or *encampment*, and Greek **τοπ**ος – *place*.

Latin word **tab**erna – *hut*, and Slavic (Bulg., Serb., Cr., Sl.) word **soba** – *room* also have relation to **DABA**. (D and S could change places in Thracian). The phonetically closest match to **DAV**A is Czech word **DAV** – *multitude, crowd (gathered people)*.

The root DAV (DAB, TAB) with meaning *to gather, to fit* is very old. It is to be found in Sanskrit words s**tab**aka – *cluster, bunch (gathered objects)* and in Avestanic **dab** – *to fit*. Further related words are Blg. **тов**ар (**tov**ar)– *stocks (gathered goods)* and O. Blg. **доб**ро (**dob**ro) – *stocks (gathered goods)*.

As mentioned above, in the deep antiquity the settlements of type **DABA** were nothing more than **temporary camps** (gatherings) of one or more families – about 30-50 persons. During the centuries the settlements become larger (200-500 people) and some even defended by trench, palisade or wall. Technically it became new type of abode, which didn't correspond anymore to the old definition – *camp, family*, *gathering*, but despite of

becoming an archaism, DABA, DAVA was used for many years after that, because the original meaning was already forgotten.

That process still exists today. **Malo selo** means *small village* in Bulgarian, whereas in Slovenian it is **Mala vas**, but that doesn't mean that the settlement has a population of only 30-50 humans, the inhabitants could have become 100 times more since the establishing of the place as *a small village*.

It would be fair to ask – *Why, if the Thracians were Slavic people, none of the Slavs today use DAVA (or its variants) for settlement*? Actually, DAVA in the sense of the word of *camp* exists no more except for Gypsy (Roma)-like encampments. In the Slavic lands such migratory groups largely yielded to pressures to settle into permanent communities in the last 60 years.

As mentioned above, variants of the Thracian word DAVA – camp are still used by the Slavic peoples – Slovenians, Czechs and Bulgarians, that is the word **tab**or – *camp* or *encampment* (Cz) and *camp* (Blg, Sl), the other Czech word **DAV** – *crowd, multitude* is not used to define type of settlement, but signifies gathered people. A bit different meanings of the Slavic words show only the different stages of development of one and the same word. That excludes the possibility of loaning it from other people.

Because of its conservative character the Slovenian language has the most related words: **tabor** – *gathering of people, assembly*, **taborišče** – *camp*, **taboriti** – *to set a camp*, **taborenje** – *placing a camp*, **taborjan, tabornik** – *member of the camp, gathering*.

The presence of only two settlements containing the particle DABA-DEVA in Thrace (Pulpudeva and Gildoba) made Duridanov think that the north and the south of ancient Bulgaria were occupied by ethnically and linguistically different people [2], p. 115. Georgiev also considered Thracian language very different from Daco-Moesian basing its claim on the rarity of DABA in Southern Bulgaria, and the absence of settlements of type PARA (see below) above Danube [3], pp. 192, 193. Apparently Duridanov [2], p.115, and Georgiev [3], pp. 192,193, didn't consider the possibility that the differences (found in the place names) could be explained not by the different origin of the people but by different types of their settlements, depending on their way of life.

In the lands under *Haemus mountain* (modern Stara planina) the people had permanent settlements, made possible by hospitable and fertile land and resources of game and fish. Additionally, the location was proximal to markets on the Black Sea coast, and those on the coasts of Marmara, Aegean and Mediterranean Sea. There the Thracians could exchange their goods: metals, wine, salt, animals, etc. All these peculiarities allowed gathering of wealth and the existence of permanent settlements. In 5th ct BC, Tucydides testified that the empire of Thracian king Sitalkes was richest and mightiest in Europe [4], II-97.

In the north of *Haemus Mountain* and above Danube the people were mainly cattle breeders. They were forced to relocate their temporary camps. (Writing about the Old Slavs from this region Prokopius mentioned (quoted by G. Bakalov, P. Delev, A. Stamatov, A. Fol) that they often relocated their settlements [5], p.112. We know also that those Northern Thracians were poorer than their Southern relatives. Strabo who described the war between Lysimachus and Dromichetes, narrated how after the victory of the Thracians,

their king showed to the Macedonian warlord the simplicity of life and the absence of great wealth among Getae [1], VII-3-8. So the rarity of the term DABA in the lands under *Haemus Mountain* have to be sought in the much earlier permanent abodes of the Southern Thracians, not in the ethnic difference with the people of Moesia and Dacia. In the deep antiquity there were more places in the south of *Haemus Mountain* using the name of DABA - DAVA - DEVA besides Pupu**deva** and Mun**depa**.

The Beotian **Thebes**, Mysian **Thebes** and Carian **Tabae** in Asia Minor are examples of that (The oldest name of **Thebes** was **Taba**ya, according Czech scholar B. Hrozny [6], p. 202). In my opinion **Taba**ya corresponds to Thracian DABA, DEVA, DAVA – *gathering, camp, fortress,* and of course to Modern Slavic **tab**or – *camp* (Sl, Blg, Cz).

In Asia Minor Lycians used the word **ddewe** for a *settlement, village* and **krte** – *city, enwalled place* [7], which correspond in my opinion to common Slavic GRAD, GOROD – *city, fortress*

It is worth mentioning that the archaic character of the Lycian word **krte** – *city* is preserved in the Slovenian word KORTE, used for toponyms for settlements on the top of a hill [8].

It is necessary to bring some light on the resemblance of Slovenian and common Slavic word DEVA – *virgin* and Thracian DEVA (DABA) – *camp*. (Rem. A. P.) Here we have co-incidental similarity, a case of homonyms. There are many examples for such peculiarities. In the Bulgarian language two phonetically identical words- **бел** (**bel**) have two completely different meanings: *white* and *shovel*.

Actually the conterpart of common Slavic word DEVA – *virgin* is the Thracian DIU-*god*. The primal meaning of the both words is ***pure, brigh one*** (the virgin is called *pure, bright one*, because of her innocence, and the deity deserves the nomination *bright one*, because DIU is actually the name of the ancient Indo-European sky (sun)-god: **Tiwat** was the Luwian god of the day light, who was known under the name **Tinia** among the Etruscans. In Sanskrit **dyaus** means *heaven, radiance, brilliance*, **diva** means *heaven*, **diva kara** was one of the names of the *sun*, **diviya** means *celestial, divine*, **deva**na means *shining* and **deva** means *God*.

We see that the word for *God* is derived from the concept – *shine, brightness*. The Thracian word BAGO, corresponding to common Slavic word BOG (Slov. Cerkljanski dial. BAGA – *God*) is related to Vedic BAGA – *the sun* (BAGA means also God in Sanskrit).

Another common spread Thracian word for settlement was PARA (PHARA) It was used mostly in Southern Thrace: Beri**para (**modern **Berievo)**, Ca**para (**modern **Caparevo)**, Sa**para (**modern Saparevo). Georgiev suggests that PARA could be **river** (place at the river) related to Bulgarian **бара** (bara) - *small river, marshy place* and perhaps Bulgarian **порой** (poroi) – *flood, pouring rain*, Albanian **përrua** – *creek,* Greek **πορος** - *ford* (quoting Fick) and Greek **ἐμπoριον** - *market* (quoting Tomaschek) [3], p.187. Duridanov isn't very certain about the exact meaning, he defines it as some type of primitive settlement built by wooden logs, girders and searches connection in Old Islandic **spari** – *log, girder,* O.H.G. **sparro** - *log, girder*. Further Duridanov offers the formula: log → building → abode → village [2], p. 78, 79. In my opinion PARA (PHARA) corresponds to Old Church Slavonic words VARĂ with

meaning – *city, enclosed, fortified place.* Sanskrit **vara** – *enclosure,* Avestanic **pairi-daeza** – *enclosure*, **vareshva** – *fortification* and Greek **πέριβολι** – *garden* are also related. The word is still in use by some Slavic people under the form **varoš** (Serb-Croat.) with meaning *city*. The primal meaning of VARA – PHARA was *enclosed, enwalled place.* I think that it is related to the common Slavic verb *to turn* (*to enclose*) **VĂRT**JA (Blg.) **VAR**TETI (Sl) **VR**TET (Cz). Same connection we see in Sanskrit words: **vari** – *enclosure,* **vara** – *enclosing* and **var**tate – *to turn.* As related to Thracian **para, phara**, I consider Gaulish **var** – *enclosed place* (in Durno**var**ia and A**var**icum). (About the difference in the initial consonat in **p**ara and **v**aroš, I can say that in Slavic Bulgarian initial P could be transferred in V: the verb **па**ря (**p**arja) – *to burn* corresponds perfect to O. Blg. **в**aръ (**v**arǎ) – *heat, burn*). It is quite possible that Slovenian and Czech word FARA- *parsonage* could have Thracian origin (coming from the Thracian PHARA) and not from the German PFARRE- *parsonage* [9].

As mentioned above, the Southern Thracians settled in permanent abodes earlier than their northern relatives, because of the many advantageous factors in the lands under the *Haemus Mountain.* Permanent settlements have to be defended by walls to keep away predators, and thieves and enemies, attracted by the wealth of the inhabitants.

MIDNE was another Thracian word for *settlement*: **midne Poltense** [3], p. 86, **Μαίτώνίόν** [10], p. 37. Georgiev and Detchev connected it with Avestanic verb **midnati** – *to settle*, *to inhabit,* and **maetana** – *abode*, but both omitted to mention O. Ch. Sl. verb **МЕСТ**ИТИ СЕ (MESTITI SE) – *to take place*, Croatian verb **METN**UTI *to set, to place*, also the common Slavic word **MEST**O – *place, town*, which have variant **MESTN**O- *city, place,* in Wendic language [11], p. 72. Slovenian language offers the most related words: **mesto** – *city*, **mesten** – *urban,* **meščan** – *citizen.* I think that Etruscan word **methlum** – *place, district* and the name of the Illyrian city **Metulum** are also related to MIDNE.

The greatest Thracian cities bared the suffix **BRIA**: Messem-**bria**, Selym-**bria**, Alaai-**bria** translated as *city* by Strabo [1], VII-6-1. To these I add Beroea mentioned by Amianus Marcelinus [12], XXXI, 9, 1. Georgiev connects BRIA with Tokharian B riye – city, Sanskrit vrti- garden, enclosure and Old Bulgarian (ЗА)ВРЕТИ – (ZA)VRETI – to close [3], p. 13. I think that BRIA is connected also with Etruscan spur – city, spura – community and Sanskrit PURA – city, which in my opinion are related to O.Ch.Sl. verbs БРАТИ (brati), СЪБЕРАТИ (saberati) – to collect, to gather in one place, СЪБОРЪ (sǎbor) – assembly, community, gathering and РОЙ (roj) swarm, multitude. The best match offers the Slovenian word bera – assembly, gathering. So BRIA had the meaning: community, people united in a great group. It is logical, because exactly the settlements of the type BRIA had the largest communities.

DIZA was a name for *stronghold* in Thrace: Burti **dizos**, Tarpo **diza.** Duridanov relates it with Avestanic **pari daeza** – *enclosure*, and New Persian **diz, dez** – *fortress* [2], p. 34. In my opinion **DIZA** had the meaning **strong** and is related to Slovene word **des**en – *right*, Bulgarian **дес**ен (**des**en) – *right*. (The right hand is also the **strong** hand). The Modern Bulgarian word for *stronghold* – **крепост** – (krepost) comes from the word for *strength* – **крепкост** (krepkost). **DIZA** is related also to Hittite words: **daššus** – *strong*, **tuza** – *army* and Bulg. dial. **туз** (tuz) – ***strong*** *card* (in card play).

Few ancient cities like Salmydess**oss** and Odess**oss** have the particle **OSS** which in my opinion corresponds to Sanskrit words VAS, VASA – *village, settlement, home* and Old Church Slavonic ВЬСЪ (VESĂ) – *village, settlement,* used today by Slovenians **vas** – *village* (pronounced in some dialects as **uás**, **ves**), Wendic **wjes** – *village* and Czech **ves** – *village*. The word ВЬСЪ (VESĂ) - *village* was used in Bulgaria till the end of the 19ᵗʰ ct. AD. It is generally accepted that settlements with the suffix OSS are pre-Greek [13], p. 32, but none connected it with the Slavic (Sl) word for settlement **vas** which in my opinion was pronounced **was** in the deep antiquity. That we can see in the most ancient name of Ankara – Aku **wash**. The soft initial V, or actually W was dropped, so the original WAS was transformed into OSS. In a same way the name of the Macedonian city **V**edessa (today Voden – *watery)* become **Edessa** and tribal name **V**edoni (*watery, living at the water,* in Modern Bulgarian – **vodni**) become Edoni.

Related to Salmydessos, Odessos are **Βάσκον** and **Βάσσιδινά**. The difference **oss** – **Βάσ** has to be sought in the chronological development. The name Odessoss was documented in 6ᵗʰ ct. BC while Βάσκον was documented in 5ᵗʰ ct. AD.

Duridanov defines **DAMA** (Uscu-**dama**) as Thracian word for settlement [2], p. 74. He connects it with Sanskrit **dama** – *home, settlement*, but doesn't mention common Slavic word **dom** – *home* and Bulgarian **dam** – *shed, barn*. Related to DAMA are the Etruscan words **tmia** – *wall, temple* and **tmase** – *fence*.

GORDO was a Phrygian word, which was translated as *city* by Haas [14], p. 154, who compared it also to O.Ch.Sl. ГОРОДЪ (gorodă) – *city*. I think that **GORDO** is related to Thracian KORTA (in the unlocalized toponym **Stene Korta**), Lycian **krte** – *city*, Tokharian **kercye** – *palace,* Hittite **gurta** – *enclosed place*. Related place names are Old Macedonian **Gortinae**, Arcadian **Gortina**, Cretan **Gortynia**, **Kyrton** in Beotia, Gaulish Duro**corto**rum and Etruscan **Cortona**. It is worthwhile to mention also the other related toponyms from Slovenia: Korta, Korte, Kortel, Kortina, Kortinari, Kortinca, Kortine, Kortivi [15] p.385, 387, and Italian (in the Dolomites) *CORTINA*, Italian *GARDENA, Val Gardena* (in 11ᵗʰ-12ᵗʰ century *GRADINA*).

The O.Ch.Sl. word ГОРОДЪ (gorodă) – *city* has variants **grad** – *fortress* (Sl) and **градина** (gradina) – *garden* (Blg), **ограда** (ograda) – *fence* (Blg.), **сграда** (sgrada) – *building* (Blg.) Such a variety of related words shows the long development of one and the same word and excludes the possibility that O.Ch.Sl. ГОРОДЪ (gorodă) – *city* is a loanword. In my opinion the most ancient meaning of this common Slavic word for enwalled settlement is preserved in Slovenian word **grad** – *fortress*.

Not only the terms for settlements, but also the separate names of the Thracian abodes, rivers and mountains are easy to explain in Bulgarian, Slovene, Czech and other Slavic languages:

A̲l̲a̲a̲i̲ **bria** was city near the coast of Black Sea. Duridanov connected its name with Lith. **alaja** – *lake*, and **aleti** – *to flood*, [2], p. 29, but omitted to mention common Slavic verb LITI (Sl), LETI (Cz) LEJA (Blg.) – *to flow*, also Bulgarian **залят** (zaljat), **олят** (oljat) – *flooded*, **оливам** (olivam) – *I pour over*. **Alaai bria** means: *Flooded city* (apparently often flooded by the sea) and its name is related also to Luwian verb **alhai** – *to flow*.

Angissos was a town in Thrace, Duridanov derives its name from IE **ank, ang** – *to bend, to curve*, found in Sanskrit **ancati** – *to bend, to curve*, **anka-h** – *curve*, Greek ἄνκος – *abyss* and O.Ch.Sl. ОНКОТЪ (ONKOTĂ) – *hook*. As related hydronym Duridanov points <u>Angites</u> (today Angista) – side river of Strymon (Struma). It means *curved, bent river* [2], p. 29. Related are also O. Blg. ОНГЪЛЪ (ONGĂLĂ) – *angle, hook*, Slovene <u>ogel</u>, <u>vogal</u> - *corner*, Rusian **уголъ** (ugol) – *angle, hook*. Here I would like to mention that the most ancient variant of **ang** – *curve* is preserved in the Slovenian language, that is the word z**anka** – *a loop, snare* [8,9]

Athos was the name of a mountain on Halkidikian peninsula (Greece). Duridanov compares it with the Greek a<u>kte</u> – (high) *bank* [2], p. 31. I agree with this, but I have to add that **Athos** corresponds also to Bulgarian word **кат** (kat) – *high, second floor,* also to **кач**вам (**kač**vam) – *I put on a high place*. Same relation we see in Bulgarian words **гора** (gora) – *mountain* and **горе** (gore) – *up, hight.*

Αθρος, Ieterus, Iatrus was the ancient name of Bulgarian river Jantra, called also Etăr. Georgiev drives it from **ethru-s** – *quick*, and indeed in the upper flow Jantra is a very quick river [3], p. 63. Georgiev did not mention Old Bulgarian word ІАНДРЪ (IANDRĂ) quick, also Slovene words hiter – quick, and hitro – quickly, hitrost – speed, jadrn – quick, jadrati – to sail, jadrno-quickly, jadranje – sailing, as well as the related Russian быстро.

Αθύράς, Atyras was name of a fortress and river near the Black Sea. According to Georgiev **Αθράς** is related to Greek ἀκτή – (*high*) *sea bank* [3], p. 63, but in my opinion **Αθύράς** is related to **Αθρος, Ieterus, Iatrus** and the Thracian word for *quick* **– atras,** corresponding to Old Bulgarian word ІАНДРЪ (IANDRĂ) *quick*, also Slovene words h**iter** – *quick,* and h**itro** – *quickly, jadrn – quick, jadrno – quickly, jadrati – to sail, jadranje – sailing*. I consider important to add that Bystrica/Bistrica is a common place-name for western Slavs – near rapids and BYSTRAS means *rapid* in Thracian.

Ballanstra was station (*mutatio*) near present village **Jarlovtsi**. Georgiev translates is as *White river*, coming from Indo-European **bhel(y)ano-s** – *white* and **srowo-s** – *stream, river*. Gerogiev mentions the hydronym **Bela reka** – *White river*, which is in vicinity of the ancient **Ballanstra. Ballan** corresponds to Bulg. dial. and Rumanian **balan** – *white* (for animal), whereas **stra** corresponds to common Slavic **struja** – *stream* [3], pp. 34, 35.

Βάλζινά was a Thracian village near present Turkish-Bulgarian border. Georgiev compares its name with Slovene word **blazina** – *beam, girder* and Russian **bolozno** – *tick beam,* Lith **balzienas** – *girder* [3], p. 67.

Batkunion was the name of a Thracian settlement near Pazardjik, Bulgaria (modern **Batkun**). Duridanov compares it with the name of the Lith. village **Batkuni kaimas** [2], p. 32. He didn't consider the possibility of its origin from Bulgarian personal name **Batkun** [16], p. 71. Another related Bulgarian word is **батко** (batko) – *addressing toward elder brother,* Ukrainian **batko** – *father,* and Servo – Cr. **bato** – *big brother* Russian **батюшка**, an endearment term for the ЦАР are also related.

<u>Berge</u> dava, <u>Berge</u>, <u>Berga</u>, Bor <u>brega</u>, <u>Bergule</u>, <u>Berge</u> polis, <u>Bergison</u> contain the particle **BERG** – **BREG** which corresponds to Slavic word **breg, brdo, bardo** – *hill* Sl. Cz, бряг (brjag) *hill, bank* Blg. берег (bereg) – *hill, bank* Russ. German **Berg** – *mountain* is also related [3], p. 68, [5], p. 32.

Bersame was the oldest name of **Aitos** [2], p. 32. Duridanov translates it as **Birch city,** having connection with Slavic word for *birch* – **береза** (bereza) (Russ) **бреза - breza** (Bulg. Sl.)

Burtidizos, Burdapa, Burdones, Burticom are connected by Duridanov [5], p. 34 and Georgiev [3], p. 70, with common Slavic word BROD – *ford,* also with Old Church Slavonic БРЕСТИ – BRESTI - *to wade.*

Chalastra was a settlement on the lower flow of river Vardar. Duridanov explains it as having two components: KALO – *mud* and STRUA – *stream*. [2], p. 34. **Кал (kal)** is word for *mud* in Bulgarian, Russian, Serbo-Croatian, in Slovene s**kal**jen means *muddy* and **kaluža** means – *marsh*. **Струя (struja)** is name for a *stream* in Bulgarian, Slovene, Russian. **Chalastra** thusly meant: *Settlement along muddy river.*

Debre is the name of a Thracian fortress near Haemus Mountain, mentioned by Procopius. In my opinion **Debre** corresponds to Blg. **дебра** (debra) and Slovenian **deber** – *abyss*. [17], p. 312.

Duro-storum, Doro storum was the ancient name of Silistra. **Duro** corresponds to common Slavic **dvor** – *court, enclosed place*, the closests match is Slovene word duri – *door*. **Stor**(um) corresponds to Bulgarian **strana** – *country*, Russian **storona** – *country* [10], p. 18. The meaning of **Duro-storum** is thus *Enclosed country*.

Dyme, Dimum are connected by Duridanov with common Slavic word **dim** – *smoke* (here in the sense – *Smoky, dark place*) [2], p. 35.

Εβρος, **Hebros** was the oldest name for Bulgarian river **Maritsa.** Georgiev interprets Εβρος as *broad*, name related to Greek εύρύς – *broad* [3], pp. 246, 247, but in my opinion both Εβρος and **Maritsa** mean *red*. Εβρος is related to Old Bulgarian БРОЩЪ (BROŠTĂ) *dark red*, and Maritsa is related to Bulgarian морав (**mor**av) – *red* and моравея (**mor**aveja) – *I redden*. The meaning of Εβρος and **Maritsa** is *Red river*. That is logical, because the river goes through clay grounds and its colour is **red-brown,** at least in the lower stream – Plovdiv, Dimitrovgrad. Related hydronyms are river **Ibar** in Serbia, **Ibr** in Ukraine, **Maroş** in Rumania, and **Marasantiya** - the ancient (Hittite) name of the Turkish river **Kizil Ermak** (literally *Red* river).

Ereta was name of a city south of Odessoss (Varna, Bulgaria). Duridanov derives its name from the verb – *to boil*: **virtu** In Lithuanian, **vreti** in common Slavic [2], p. 36. Original name was V**ereta**, but later the initial **V** was dropped just like in the names V**edesa** and V**edoni**.

Γάρήσκος, **Tugu-gerum, Ρολλι-γεράς** contain the particle **gar-ger**, which Detchev connects with Cymr. **garth** – *cape, mountain,* [4], p. 10, to it I add the common Slavic **gora** – *mountain*. Related to Γάρήσκος, **Tugu-gerum, Ρολλι-γεράς** are Κάρά-βιζύή, Κάρ-δενθής, having the particle Κάρ – *kar*, corresponding to common Slavic **gora** – *mountain* and Bulgarian **gore** – *up, above* [10], p. 16 and to old Slovene word kar – *rock*.

Haimos, Haimon Haemus were the ancient names of Bulgarian mountain Stara planina. Duridanov claims that **Haimon** had older form Saiman – the original Thracian one, coming from Indo-European **sei** – *I connect, present* in Sanskrit *siman – ridge, top, streap.* Today the ancient name is preserved only in the most eastern part of Stara planina

– cape Emine. The initial Thracian S was transformed in H under Greek influence [2] pp. 36, 37. To my opinion, the meaning of **Haemus** is quite different, it is related to Central Asian **Imaus,** translated by Pliny as *covered by snow – snowy,* and it is related to Sanskrit word **hima** – *winter, white, snowy,* Avestanic **zima** – *winter*, and common Slavic **zima** – *winter*. The meaning in the case of Haeumus is *White toped* (from October till June the tops of **Stara planina** are covered with snow). It remained in the people's memory as **Stara planina** - *Old mountain,* because the word **star** – *old* has exactly the same meaning – *white toped, having white hair*. Same semantic build up *old – white-topped* has the Latin word **canus**, which means both *old* and *white*.

Ilion was a city in South-Eastern Thrace. Duridanov [2], p. 38 explains the meaning as coming from Indo-European **il** – *mud*, which is to be found in Greek **ιλύς** – *mud*, Old Church **Slavonic ИЛЪ** – *mud*, preserved today in Russian **иль** – *mud* and Slovene **ilo**, as well as **jul** in its Tolminski dialect. Hittites named it Wilusia. **Ilion** (Troy) was located indeed in marshy area, so the name *Muddy* is quite logical.

Ις-μάρος Ismara was name of city and mountain in the lands of Ciconians (Northern Greece). According to Georgiev the name comes from Indo-European **wik's mara** – *big village,* related to Albanian **vis** – *settlement*, Old Bulgarian ВЬСЬ (VĂSĂ – village, Avestanic **vis** – *home, village*, Sanskrit **vis** – *home, abode*. To these I add Slovenian **vas** – *village* and Czech **ves** – *village*. **Mar** (os) is related to Rumanian **mare** – *big*, Old Irish mor – *big*, Welsh **mawr** – *big*, Old Sax. **mari** – *glorious* and Old Church Slavonic МЕРЪ (MERĂ) – *great*. The absence of the initial *V* Georgiev explains with the Greek influence [3], p. 82.

Istros was another name for river **Danube**. Georgiev derives its name from Sanskrit word **işira** – *mighty, quick*, Doric Greek **ιάρος** – *mighty, turbulent*, Atic Greek **ίερος** – *migty, turbulent* [3], p. 82. Georgiev had omitted the Bulgarian **щур** (štur) – *mighty, disobedient*, **щурея** (štureja) – *I'm quick, disobedient,* **втурвам се** (vturvam se) – *I run,* also Slovene **tirati** – *to push, to pursue,* **tura** – *a walk, travel*. The name **Danube** Georgiev derives from Indo-European **dehnu** – *mighty, turbulent*, present in Avestanic **danuš** – *river,* Sanskrit **danu** – *river*. Georgiev neglected to add the Old Bulgarian **dvan** – *rabbit* (quick one) and Old Church Slavonic ДОУНТИ (DUNTI) – *to blow, to become big*. **Danube – Danubis** means in my opinion – *Moving, increasing* (water). Other possible candidate for explaining the name Danube are Slovene verb toniti – to drown, Slovene word dno – bottom and Bulgarian word дъно (dăno) bottom.

Strabo testifies about another name for **Danube – Matoas**, [1], book 7, fragment 65, which he translates as *muddy*. **Matoas** corresponds in my opinion to Bulgarian **мътен** (măten) – *muddy*, мътя (**măt**ja) – *I make turbulent*, **măt**ilka – *turbulent water*, also to Slovene **mot**en – *muddy, unclear*, **motiti** – *to make turbulent*, and Russian **мутить** (**mutit**)– *to make turbulent,* мутны (**mytni**) – *unclear, turbulent*. We see that although different, all three names **Istros, Danubis,** and **Matoas** have explanation in Slavic languages.

Kapi sturia was located in the upper stream of river **Hebros** (Maritsa) The name is translated by Duridanov as *Hilly country* and related to Latv. word **kapi** – *dune*, Lith**. kopa** – *sandy hill*, to Bulgarian **kopa** – *heap*, also to Old Church Slavonic СТЪРНА (STĂRNA) – *country* and Old Church Slavonic ПРОСТРЕТИ (PROSTRETI) – *to spread* [2], p. 39.

Kolpa, Kupa is also the river between Slovenia and Croatia. To these I would like to add Slovene **stran** – *side*, **stranski** – *spread, broad,* pro**stor** – *space*, pro**stor**ček – *small place*, pro**stor**en – *wide, broad,* **kopa** – *heap*, also Russian **копа (**kopa**)** – *heap*, **страна** (strana) *country*. I agree with the Duridanov's explanation as *Hilly country*.

Κίϛτί δίζος was a fortress in Lower Moesia (Northern Bulgaria). Georgiev translates Κίϛτί as *white* and corresponding to Bulgarian **чист** (čist) – *clean* [3], p. 84. The meaning of δίζος is *fortress* as explained above, here I would like to add that **čist** – *clean* is common Slavic word.

Kurpisos was an ancient settlement in the vicinity of Chirpan, Bulgaria. According Duridanov the root is **kurp** – *to dig*, related to Lith. **kurpti** – *to dig*, but also to Old Church Slavonic КЪРПАТИ (KĂRPATI) *to dig*, Russ. корпать – (korpat) *to dig*, Ukrainian **корпати** – *to dig*. Slovene verb krpati – *to patch, to darn* is an additional related word). Related toponyms are Lith. **Kurpu kaimas**, Latv. **Kurpe**s-**gravis**, Bulgarian **Кърпец** and Croat. **Krpec** [2], p. 40. The meaning of **Kurpisos** was *Excavated place.*

Nestos, Mestus was the older name of Bulgarian river Mesta. Duridanov explains its name as coming from Indo-European root **ned** – (In Sanskirt **nadati** – *makes noise,* also **nadi** – *river*) also Irish **nes** – *river.* He connects it also with Greek hydronymes: **Neda** (Arkadia), **Nedon** (Messenia) [2], p. 42. I think that **Nestos** is related to Old Church Slavonic НЕСТИ (**NES**TI) – *to move, to carry, to bring*, МЕСТИ, МЕТАТИ (MESTI, METATI) – *to throw,* and to Modern Bulgarian НОСЯ (NOSJA) – *I bring*, and МЕСТЯ (MESTJA) – *I remove*. In my opinion **Nestos** ment: *Moving, bringing, carying* (water). Nestos is comparable with Visla (Vistula), which name is connected with O.Ch.Sl. verb ВЕСТИ (VESTI) – *to carry, to move*. As other related Slavic hydronyms I offer Czech and Polish **Nysa** Luzicka (also know as Lusatian Neisse) and Polish **Nysa** Klodzka.

Οδησος is translated by Vlahov (quoted by Georgiev [3]) as *city at the* **water.** He derives it from the original *Fοδά* – *water* [3] p. 26. I agree completely with him about that and also with his claim that at least from 6th ct. BC Proto-Slavic tribes have already lived by the Danube [3], p. 26.

Ορβέλος was Thracian name of the mountain **Bela**sitsa. According Georgiev it means *White Mountain*, coming from the Phrygian, or Peonian – **Βελον**, corresponding to Bulgarian **бел** (bel) *white*. To that I would like to add that **bel, bjal**– *white* is common Slavic word. The Macedonian name of **Ορβέλος** was Βάλάκρος, which Georgiev sees as **Βάλ-άκρος** – *White top* [3], p. 33. **Βάλ** means *white*, and **άκρος** corresponds in my opinion to the Phrygian word **akris** – *end, top* [14], p. 158, related to Russian **крыша** (krǎiša) *roof, top*, and also to Slovene word **kraj** - *end*, Serbian and Bulgarian words край (**krai**) – *top, end.*

Ostudizos, Ostodizos was located South-East of Adrianopolis (Edirne, Turkey) perhaps modern **Hafsa**. Duridanov translates it as *Settlement at the estuary of the river* and connects it with Latv**. uosta** – *estuary*, Lith **uostas, uosta** – *estuary,* Latin **ostium** – *estuary* and Old Bulgarian ОУСТИЕ – *estuary* [2], p. 43. Here I would add that Slovene and Russian also offer related words for *estuary* **ustje** (Sl.) and **устье** (ustje) (Russ.). The name of the Czech city **Ústi nad Labem** (*The mouth above the Elbe*) is also a toponym related to Ostudizos, Ostodizos.

Panax was name of the Thracian river in the *Pangeus Mountain* (Turkey). According to Duridanov it comes from Indo-European **poni** – *mud*, and is connected to Goth. **fani** – *mud,* Old Isl. **fen** – *marsh*, and Old Prussian **pannean** – *marsh* [2], p. 44. I think that **Panax** is related also to Sanskrit **pani** – *water*, **phana** – *foam* and Slavic (Sl, Blg. Russ, Cz) word **banja** – *bath* (water) and Bulgarian **пяна** (pjana) – *foam,* Slovene **pena** – *foam,* and Russ. **пена** (pena) – *foam*. Considering the fact that **pena** (pjana) is a common Slavic word and it is a close match to Panax, it can be claimed that this toponym was of Slavic origin.

Prasias limne was the Thracian name of lake **Τάχίνο** in Greece. According to Duridanov its name is connected to Lith verb **prausti** – *washing*, Latv. verb **prauslât** – *to splash*, Sanskrit **prusnoti** – *to splash*, and to Bulgarian **prâskam** – *to splash*, **pera** – *I wash*. The meaning of the name must have been – *Washing its banks* [2], p. 45.

Πέργάμον, Πέργάμος was a settlement of the Bistonian tribe of Ksanti. Georgiev connects its name with Pelasgian word **πέργάμος** – *fortress*, points to the related place names: **Πέργάμος** – the fortress of Troy, **Πέργάμον** – city in Mysia and on Crete, and claims the meaning of the name as coming from Indo-European *bhergho-mo-* mountain, connected with German **Berg** – *mountain* [3], p. 89. He did not consider the Slavic (Sl. Blg, Russ) word **праг, порог** (prag, porog) – *threshold* (high place) inc*luding the name of a European capital: Prague*. Slavic (Sl. Blg, Russ) **берег, брег** (bereg, breg) – *bank, hill* (high place), also common Slavic **Brdo**, Sl. dial. also **Bardo**; Czech **Brdy** mountains. The Slavs have many words related to **Πέργάμος** so this ancient toponym is probably also Slavic by origin.

Perinthos was a city on the cape (on Propontis). Duridanov connected its name with Hittite word peruna – *rock* and with Sanskrit parvata – *mountain.* [2], p. 41. Partially I agree with him, but I would like to add that **Perinthos** means actually *first, prominent* (the city was built on a high promontory). The root was PER corresponding to Slavic (Russ.) **PER**V – *first*, also to Bulgarian verb **PER**ČA SE – *I'm prominent, I boast.* The particle INT corresponds to ENT in Old Ch. Sl: СВЕНТЪ (SV**ENT**Ă) – *bright*, holy. That suffix is evolved today in ET, IT and AT, that we can se in Bulgarian words: **свет (**sv*et*) – *bright, holy,* **мразо**вит** (mrazo*vit*) – *chilly*, **виноват (vinovat)** – *guilty*, also in Slovene words **kostn**at** - bony, **silo**vit** - *strong, violent,* **brego**vit** – *hilly*. Same suffix INT as in Per**inth**os we see in the names of the cities **Kor**inth**os**, **Ol**inth**os** and **Zer**ynth**os**.

Korinthos bares in fact the same name as **Carinthia** – region in the Alps inhabited by Slovenians from deep antiquity [18], pp. 138-143. The meaning of **Korinthos** and **Carintia** is: *Mountain land, Place in the mountain.* The root is KAR, KOR corresponding to Thracian words for mountain: GAR [10], p. 10, KARA [3], p. 100, which is nothing more than archaic variant of common Slavic GORA – *mountain*. Slovenian language offers the most related words: **gor** – *on the top*, **gori** – *up*, **gorica** - *hill*, **grič** – *hill*, **hribovit** - *hilly*, **hrib** – *hill*, mountain, **kar, karn, karnele** – *a steep*, *rocky mountain* [18], p.146.

Olinthos meant in my opinion: *City of the deers.* I derive its name from common Slavic word ELEN – *deer*, having variant **олён** (ol*j*on) in Russian.

Zerinthos is translated as *Place of beast* (place rich in beasts) by Duridanov [2], p. 55. He compares ZER in **Zer**inthos with Thracian word ZER – *beast*, corresponding to common Slavic **zver** – *beast*, having form **зуер** - (zwer) in some Bulgarian dialects. Slavic **tvor** *creature*, German **Tier**, ultimately English **deer** are similar.

Ramae was the oldest name of Ljubimets, which Duridanov connects with Lith. **ramus**- *silent* [2], p. 47, but he didn't mention Bulgarian word **ръмеж** (rămez) – **silent** rain.

Rhusion was another name of the ancient city Topeira, located on the eastern bank of river Mesta. Duridanov compares Rhusion to the Old Prussian toponym Russe, also to Lith**. rusas** – *well for potatoes,* Latv**. rusa** – *well*, Latv. verb **ruseti** – *to flow slowly* [2], p. 47. He did not consider the Bulgarian verb **рося** (rosja) **руся** (rusja, dial.) – *I irrigate,* and common Slavic **rosa** – *dew*. It meant in my opinion *Irrigated place* and is related to the name of Bulgarian city **Russe** on river Danube.

Seietovia was located somewhere in Southern Bulgaria. Duridanov derives the name from a dedicatory plate of local deity - **Seietovien**(us) and suspects that the name is connected with Lith. **sietuva** – *deep place in river, well*, and mentions also the Illyrian place name **Setova** (Dalmatia) [2], p. 48. I think that **Seietovia** is connected with the Old Slavic theonym **Sventovit,** because Duridanov reconstructed **Seietovia** from the name of the Thracian god Xeros **Seietovien**(us) documented in ancient inscription. In my opinion **Seietovia**, or originally **Swentowia** meant – *Settlement (of the worshipers) of Sventovit.*

Σηλυμβριά, Seli-bria was situated on Propontis (Marmara sea). Strabo thinks that it means City of Selis [1], book 7, 6, 1, but according to Georgiev such etymology is naïve, because the ancient authors did not understand the scientific etymology of the word they sought in the toponym a name of some hero [3], p. 18. In think that the part **Σηλυ** is connected with the ethnonym **Σέλλοί**, both related to O.Ch.Sl. **СЕЛО** (SELO) – *village*. **Σέλλοί** means in my opinion *settled people,* and **Σηλυ**-βριά means: *The community of the settled people*. As mentioned above, the process of permanent settling of the Thracians began much earlier in the southern regions, because of the many advantageous factors.

Skapto para was a village near modern Blagoevgrad (Blg). Duridanov derives its name form the Greek verb **skapto** – *I dig,* Lith. verb **skaptuoti** – *to dig* [2], p. 49, but does not mention Old Bulgarian verb СКОПИТИ (**skopiti** – *to cut,* also the common Slavic **kopati** – *to dig,* Bulgarian **копач** (kopač**)** – *digger*. **Skapto para** means – *Village of the diggers*. Related Slavic toponyms could be Slovene Skopana vas, Izkopana vas (rem. A. Perdih). Slovene verb skopati – *to dig out*, *to dig up* has preserved its ancient form and is phonetically closest one to the Thracian verb skapt – *to dig*.

Strymon was the ancient name of Bulgarian river Struma. Duridanov derives its name from the Indo-European **sreu, sru** – *I flow, stream* and connects it with Lith. **sruti** (**sruvu, srunu**) *I fill with water, I flow*, Polish **strumien** – *creek*, German **Strom** – *stream*, Old Irish **sruaim** – *I flow* and Lith. **sraumo** – *quick stream* [2], p. 51. To these I would like to add Bulgarian words у**стрем** (u**strem**)– *acceleration*, стремя се (**stremja** se) – *I strive*, стремителен (**strem**itelen)– *quick*, also стрелкам се (**stre**lkam se) – *I move quickly forwards*. **Strymon** ment thus *Quick moving water*.

Stryme was the name of a Thracian settlement on the territory of the Modern Greece. The origin of the name is the same as that of Strymon. Duridanov compares **Stryme** with the name of the Bulgarian village **Strima**, [2], p. 51. The meaning of **Stryme** was: *Settlement near quick river*.

Τάπή is defined as Daco-Moesian name of settlement near the present Železni vrata (Iron gates). The place is in the valley between Carpatians and Stara planina and is known for the quick and dangerous streams of Danube. According to Georgiev **Τάπή** comes from Indo-Eurpean **tokwuy** – *quick stream*, corresponding to Old Bulgarian ТОКЪ (TOKĂ) Russian **ток** (tok) *stream, current,* also to Avestanic **taka** – *run* [3], p. 36. Slovene **teči** – *to flow*, **teč**aj – *current*, **tič**ati – *to run*, **toč**iti – *to flow, to pour*, and **tok** – *current* are also related.

Tarpodizos – today Kovchas (Turkey). Duridanov connects **Tarpo** with Lith. **tarpas** – *hollow*, also with O.Ch.Sl. TRAP – *well, pit*, also with Modern Bulgarian **трап** (trap) *well, pit*, so **Tarpodizos** ment: *Fortress in a valley, Fortress in a low place* [2], p. 51,52.

Tibisia, Τίβισκος were names of Thracian river, which name Detchev connects with Indo-European **tai**, **ti** – *to melt, to flow*, present in Grek **τίφος** – *marshy area*, *wet ground,* [10], p. 24, also in Bulgarian топя (**topja**) – *I melt, I put under water*, Slovenian words **topiti** – *to melt,* **topljenje** – *melting*, Russian **топить** (topit) – *to melt*, **топь** (top) – *marsh*, **топкий** (topky) – *marshy*.

Timachus is the older name of river Timok. Georgiev derives its name from Indo-Europen **tm-akwa** – *black, dark water, river* and connects it with Old Bulgarian ТЬМА (TĂMA) – *darkness*, from which also come the names of the Bulgarian rivers **Temščiča, Temna reka, Temnoto dere,** and Serbian **Tamnava** [3], p. 34. Slovenian Temenica, Timava are other hydronyms related to Timachus. I personally consider the particle **ok** in Tim**ok** as typical Slavic suffix, which we can see in Russian word klen**ok** – *blade*, Slovene klinč**ek** – *nail*, Bulgarian храстал**ак** (hrastal**ak)** – *bushes.*

Tonzos was the Thracian name of Bulgarian river Tundža, which name Georgiev explains from Indo-European **(s)tundo**, related to Armenian **t'ndum** – *noise*, Albanian **shty(n)j** – *to hit*, Sanskrit **tundate** – *to hit*, and Latin **tundo** – *to hit* [3], p. 52. He however seems not to have considered Bulgarian, s**ton** – *moan*, s**ten**a – *I moan*, tä**ten** – *noice, tunder,* **dandan**ija – *noice*, and dial. **dăn**ja – *I hit*. Slovene verb **doneti** – *to sound, to thunder* is also related. **Tonzos** meant *Noisy, moaning river*.

Utus was fortress on river Utus (Modern Vit). Duridanov connects **Utus** with IE udo's – *water*, found in the Grek hydos – *water* [2], p. 54. Here I add Bulgarian dial. – **удъ** (udă) *water.*

Veleka is river near Ahtopol, Bulgaria, which name according Duridanov can't be explained from Bulgarian language, nor from Greek, Turkish, or Rumanian [2], p. 56. Connection is sought in Lith. **velekes** – *place for washing in the water* and **veleti** – *to wash with bath, stick.* **Veleka** is a relatively slow river, and in my opinion its name is connected with Bulgarian verb влача (**vlača**) – *I carry, I pull, I drag*, also with the word **влак (**vlak)– *train* – pulling, dragging. Slovenian equivalents are **vlačiti** – *to drag,* **vlačilec** – *dragging ship*. Other explanation could be Bulgarian word **велика** (velika) – *big* fem. gen. (here in the sense – *becoming big* in certain period of time). Slov. **velika** – *big one*, Russ. **великая** (velikaja) – *big one* are also related.

Zuro bara was a Dacian settlement (Northern Rumania). **Zuro** corresponds to Old Bulgarian ЗОРИЯ (ZORYA) – *brightness, dawn*, to Bulg. Dial. **зура** (zura) – *dawn,* to common Slavic **zora** – *dawn*, and Sanskrit **sur**ya – *dawn*. **Bara** corresponds to Slovenian word **barje** – *marsh*, and Bulgarian **бара** (bara) – *marsh*. The meaning of **Zuro bara** was *Shiny, brigth marsh* (marsh with bright surface).

Ζάλδοκέλή was the Thracian name of the creek, called today Zlatna Panega. Georgiev connects **Ζάλδο** with IE **gholto** – **gold**, related to Russian **золото** (zoloto) – *gold* and Bulgarian **злато** (zlato) – *gold*. The second word **κέλή** Georgiev connects with IE **gwelna** – *creek*, corresponding to German **Quelle** – *creek, spring* [3], p. 31. I think that **κέλή** corresponds also to O. Blg. **ХЛЕНБЪ** (**hle**nbă) – *creek, spring*, КЛОКОТАТИ (**kloko**tati) – *to brawl*, Modern Bulg. **къл** **на** (kălna) – *I germinate*, **бликам** (blikam) – *I spring* (like water) and Slovene **kliti** – *to grow*.

If we compare the Thracian terms for settlements with Slavic, English, Greek, Latin and Lithuanian we will see that Slavic languages have the most and best matches. That can be seen in **Table 1**.

Table 1. Comparison of the Thracian terms for settlements with Slavic, English, Greek, Latin and Lithuanian.

	Thracian	Slavic	English	Latin	Greek	Lithuanian
1	**gordo**	**gorod** (Rus) **grad** (Blg.)	city, **yard**	urbis, **hortus**	**χοριο**-*village*	miestas
2	**dur**	**dvor** (C.Sl.)	enclosure, fence	saepes	**δουβάρι**	**tvaras**
3	**vis, vas**	**vas** (Sl) **ves** (Cz)	village, settlement	vicus	*Ϝάϛτυ*	kaimas
4	**para, phara**	**var**oš (Sl, Sr. Croat.)	village, settlement	oppidum, saepes	**πέριβολι**-*garden*	kaimas
5	**doba, dava**	**tab**or (Blg, Sl, Cz) **dav**- *crowd* (Cz)	camp, settlement	corpus, taberna – *room*	**τοπος**-*place*	stovikla
6	**midne**	**mesto** (Blg. Sl. Cz. Russ) **mestno** (W)	place, town	sedes, domiculum	τοπος-*place*	**miestas**
7	**bria**	**bera** (Sl) s**bor** (Blg.)	city, gathering	communio, societas	συνέυση	susirinkimas
8	**diza**	**des**en (Blg. Sl) *	fortress	castra	φρούριο	tvirtove
9	**dama**	**dom** (C.Sl) **dam** – *barn* (Blg)	home	**domus**	**δομος**	**namas**
10	**sel**	**selo** (C. Sl)	village	pagus	χοριο	miestas

Blg – Bulgarian; Cz – Czech; Russ – Russian; Sl – Slovene   W – Wendish
* The word **diza** doesn't exist today in the Slavic dictionary, because it has become an archaism, but as shown above it can be easy explained with the help of Bulgarian, Slovene, and Serbo-Croatian language.

We see that from 10 Thracian terms for settlement, 9 are still present in the vocabulary of the Bulgarian, Czech, Russian and Slovenian people. Greek related words are 6: **χοριο** – *village,* **δουβάρι** – *fence,* **πέριβολι** – *garden, enclosure,* **Ϝάϛτυ** – *city,* **δομος** – *abode* and **τοπος** - *place,* but I think that **Ϝάϛτυ** – *city* is of Pelasgian origin. Latin gives 4 related words: **hortis** – *garden, enclosure,* **taberna** – *room,* **domus** – *home,* **vicus** – *village.* Lithuanian,

although offering close matches offers only three related words: **tvaras** – *fence,* **namas** – *home* and **miestas** – *village, town.* The English offer only one word – **yard,** corresponding to Thracian **gordo** – *city, enclosed place.* Where these Thracian terms for settlement are positioned, can be seen in Map 2.

Map 2. Position of places mentioned in Table 1.

Not only Thracian terms for settlement are closest to these of the Slavic people, but the same is true about the basic topographic terms: *stone, top, valley, marsh, ford, mountain, sea, country, stream, water, creek, earth, forest.* That can be seen in **Table 2**.

Table 2. Some basic Thracian topographic terms compared to Slavic, English, Latin, Greek, and Lithuanian.

	Thracian	Slavic	English	Latin	Greek	Lithuanian
1	**akmon**	**kamen** (C.Sl)	stone	lapis	πέτρά	akmuo
2	**akris**	**kraiša** (Russ) **krai** (Blg, Sl)	top, upper part	culmen,	κορφή	viršus
3	**bara**	**bara** (Blg), **barje** (Sl)	marsh, swamp	udis	έλος	bilirdas

	Thracian	Slavic	English	Latin	Greek	Lithuanian
4	**belte**	**boloto** (Rus) **blato** (Blg, Sl)	marsh, swamp	palus	έλος	**pelke**
5	**berg, breg**	**bereg** (Rus) **breg** (Blg, Sl)	bank, hill	mons, collis	οκτη, λοβος	krantas, kalva
6	**burd**	**brod** (C.Sl)	ford, bridge	vadum	πορος	braiditi – *to wade*
7	**chal**	**kal** (Blg, Russ, Sl, Sr)	mud	limus	λάσπη	purvas
8	**kapa**	**kopa** (Blg, Sl, Cz)	heap, hill	**cap**ut- head	λόβος	**kopa** – *sandy hill*
9	**debre**	**debra** (Blg) **deber** (Sl)	abyss	sinus, us	αγμός	bedugne
10	**sara** *	(j)**ezero** (C.Sl)	lake	lacus	λιμνη	ežeras
11	**gar, ker**	gora (C.Sl)	mountain	mons	ορος	kalnas
12	**il**	**ilă** (O.Ch.Sl), **ilo** Sl; **jul** in Tolminski dialect	mud	lutum	λάσπη	purvas
13	**kira**	**gora, korija** Blg.	forest	silva	δάσος	**giria**
14	**mar**	**more** (C.Sl)	sea	**mare**	τάλάσσά	jura
15	**usto, osto**	**ustie** (Blg) **ustje** (Sl) **usti** (Cz) **ušče** (Sr)	estuary**	**osti**um	**στό**μα	**estu**arija
16	**pan**	**pjana** (Blg) **pena** – (Cz, Russ, Sl, Sr)	foam	spuma	αφρός	puta
17	**rhus**	**rosa** (Blg, Russ, Sl, Sr)	dew	**ros**	**δρσιά**	rasa
18	**sturia**	**star**na O.C.Sl	country	pars, regio	κράτος	šalis
19	**stryme stra**	**strum**ien (Pl) **struja** (C.Sl)	current creek	flumen	ρέυμά	srautas
20	**tape, tok**	**tok**(Cz, O.Blg, Russ, Sl, Sr)	current	rivus	ρέυμά	**tekme**
21	**tarpo**	**trap** (Blg) **rupa** (Sr)	well, low place	caverna, vallis	λάκκος	**tarpas**
22	**vedu,*** ud(a)**	**voda** (C.Sl) **udă** (Blg dl.)	**water**	**aqua, udis** – *marsh*	νέρο	**vandus**
23	**ver**	**vir** (Blg, Cz, Sl, Sr)	creek	fons, caput	πηγή	**vir**ti- *to boil*
24	**zemla**	**zemlja** (C.Sl)	earth	terra, **homma**	χωμά	**žeme**

Blg – Bulgarian; Blgdl. – Bulgarian dialect; Cz – Czech; OBlg. – Old Bulgarian; Pl – Polish; Russ – Russian; Sl – Slovene

* **sara** was Thracian word for water basin, according to Duridanov [2] p. 81, it meant current, flow, creek. In my opinion **sara** was corupted variant of **esara**, related to Illyrian word **oseria**(tes) – *lake(s)*.

* * The word **estuary** is loanword in English language

*** The root **ved** is preserved in Blg. and Sl. words **ved**ro – *watter bucket.*

From 23 basic Thracian topographic terms 23 are present in the dictionary of the Slavic people. Lithuanian offers 12 words, Greek 5, Latin 5, English offers only 2, but it will be fair to mention that the German language (related to English) gives 5 matches: **Berg** – *mountain,* **Meer** – *sea,* **Strom** – *stream*, **Wasser** – *water*, **Furt** – *ford.*

In Table 3 are presented the other Thracian words, derived from the ancient toponyms and hydronyms.

Table 3. Thracian words, derived from the ancient toponyms and hydronyms.

	Thracian	Slavic	English	Latin	Greek	Lithuanian
1	athros	jandră (O.Blg)	quick	celer	ταχύς	greitas
2	bal	jal, bel (C.Sl)	white	alpus	λέυκος	baltas
3	balzina	blazina (Sl)	beam	trabs	δοκάρι	balzienas
4	batku	batko (Blg, Ukr, Russ)	chief	potens	ποτινία	ponas
5	bersa	bereza, breza (C.Sl)	birch	betula	σημύδα	beržas
6	dim	dim (C. Sl)	smoke	fumus	καπνός	dumas
7	(e)bros	broštă (O. Blg.)	ruddy	ruber	ερυθρος	rausvas
8	(e)vret	vreti (C. Sl)	to boil	fervere	βράζω	virimas
9	(g)or	gore (Blg) gora – *mountain* (C.Sl)	high	altus	πάνο	aukštis
10	istr	stur (Blg)	mighty	magnus	ισχυρός	galingas
11	kist	čist (C.Sl)	pure	pulcher	καθαρός	grinas
12	kurp	korpati – (O.Ch.Sl)	to dig	fodere	σκάβω	kasti
13	mar	meră (O.Ch.Sl)	maer – *great* (O.E)	grandis	μέγας	didis
14	mat	măten (Blg) moten (Sl)	muddy	luteus	θολός	purvas
15	nest	nesti (O.Ch.Sl)	to carry	vehere	φορώ	nešti
16	olin	(j)elen (C.Sl)	deer	cerva	ελάβι	elinas
17	perg	prag, porog (C.Sl)	high place	altitudo	πιργος	aukštis
18	per(v)	perv, prv (C.Sl)	prominent	primus	πρώτος	pirmas
19	pras	prăskam (Blg)	splash	spargere	ψεκάζω	pliuškenimas
20	ramas	rămež (Blg)	silent	quietus	ήρεμαιος	ramus
21	saim	ima (C.Sl)	winter(y)	hiems	χειμάνας	ziema
22	saieto	svet(o) (C.Sl)	bright, holly	lux	φωτεινός	šviesus
23	skapto	kopati (C.Sl)	to dig	fodere	σκάβω	kasti
24	tib	topiti (C.Sl)	to melt	liquare	τήκω	tirpti
25	tim	tăma (C.Sl)	dark	ater	θαμπός	tamsus
26	ton	ston (Blg, Russ.)	noice	clamor	στόνος	deone
27	velek	vlačiti (Blg, Cz, Sl, Sr)	to drag	trahere	σέρνω	draga
28	zur	zora (C.Sl)	dawn, bright	aurum	χάραμα	auštra
29	zaldo	zoloto, zlato (C.Sl)	gold	aurum	χρυσός	auksas
30	zuer	zver (C.Sl)	animal	fera	θηρίο	žveris

Blg – Bulgarian; Blg dl. – Bulgarian dialect; Cz – Czech; C.Sl. – common Slavic; O.Blg – Old Bulgarian; O.E – Old English; Pl – Polish; Russ – Russian; Sl – Slovene Sr – Serbian; Ukr – Ukrainian

From the 30 additional words extracted from the Thracian toponyms and hydronyms 30 have very good matches in Bulgarian and the other Slavic languages. Lithuanian offers 16 matches, Greek 13, Latin 5 and English 4. We can see that again the Slavic languages offer the most and the best matches.

The resemblance of many names is so strikingly close that it can't be called coincidence. And if we consider the fact that Thracian words were documented about 2000 years ago, it will not be an exaggeration to say that in fact they are identical with the Slavic ones. The comparision presented in the Tables 1, 2 and 3 has never been made by any scientist, who studied the ancient Thracian culture. That is why now we have the wrong impression that Thracians have disappeared into thin air and the Slavs came to the lands south of the Danube as invaders.

To that wrong view contributed the ignoring of the historical testimonies of T. Simokatta (cited by Tsenov [19], p. 14), who equates Slavs and Thracians, while the old writer is very clear saying: **Sclavos sive Getas hoc enim nomine antiquitus appellati sunt** – *Slavs, or Getae, because that was their name in the antiquity.*

Ignored was also the amazing similarity of the Slavic and Thracian burial rituals. Herodotus narrated how after the burial took place, games were organized around his grave [20], V-8. These are in my opinion the Old Slavic **Trizna** games, played after the burial [21], p. 126. Herodotus gives us another very important detail from the burial rites of the ancient Thracians: the wife of the deceased followed him voluntary into the grave [20], V-8. About the same peculiarity writes Pseudomaurikius in *Strategikon*, describing the life of the Thracians – *Their wives are so pious that follow the man in the grave* (cited by Bakalov et al. [5], p. 144.)

One more peculiar ritual of the Thracian burial rites was the placing of horse and dog in the grave [22], p. 212; exactly the same ritual was practised by the Old Bulgarians till about 9th ct. AD [23], p. 330-333.

If the Old Slavs were invaders in the lands south of the Danube than we should see sharp change in the material culture after the 'invasion', but such change is not attested. Thracian domestic pottery of 5th ct. B.C. is identical to Old Slavic domestic pottery of 5th ct. A.D. Tsvetkov's explanation to this almost unknown fact was that the similarity appeared because the conditions of production were the same [24], p. 56. I can't agree that the similar conditions of production would lead to same shape and ornaments. The village population of different countries might have produced its pottery in similar conditions, but every ethnic group has its own style, taste, and needs, which would be reflected in the shape, size and the ornaments of the vessels. Let's not forget that **only** the Slavic domestic pottery is undistinguishable from the Thracians one. Greek, Roman and Anglo-Saxon ones are quite different.

Nobody has brought to attention the similarity of the Thracian and Old Slavic pantheon. In my opinion, Thracian **Perkun** corresponds to Slavic **Perun**, Thracian **Seitovins** to Slavic **Sventovit**, Thracian **Ares** to Slavic **Jarovit**, Thracian **Balenos** to Slavic **Belen**, Thracian **Kerilos** to Slavic **Černobog**, Thracian **Zemi – Zemela** to Slavic **Zemina – Mati**

Sira Zemlja. Even the common Slavic word for *God* – **BOG** is in fact the same as the Thracian one - **BAGO** – *God*.

It is an interesting, but unknown fact that Thracians ethnonyms are easy to explain in Slavic languages as Bulgarian, Slovene, Czech, Russian, and others:

Agriani were mountaineers and their name corresponds to Blg. **горяни** (gorjani) – *mountaineers* and Sl. **gorjan**ec – *mountaneer*.

Briges inhabited hilly, mountain regions too. **BREG** is common Slavic word for *hill, high place*.

Derzi corresponds to O.Blg. **ДРЕЗЪ** (dreză) *dearing, bold*, Sl. **drz**ek, **drz**en – *bold*, Cz. **drz**ost - *boldness*, Russ. **дерз**кий (**derz**kii) – *bold*.

Dolongi corresponds to O. Ch. Sl. **ДОЛОНГЪ** (DOLONGĂ) – *long one*.

Drugeri corresponds to Blg. **другари** (drugari) – *comrades,* but the actual meaning of the ethnonym **Drugeri** is *family, community,* corresponding perfectly to Sl. word **družina** – *family*. In my opinion Tracian tribe **Drug**eri is the same one as the Old Slavic **Drug**oviti.

Moriseni lived at the coast of Black Sea, their name corresponds to common Slavic word **MORE** – *sea*.

Sijaleti consists of two parts: **sija** corresponding to common Slavic verb **seja**ti – *to sow*, and **leti** corresponds to common Slavic **ljude, ljudi, lide** - *people*. **Sijaleti** means simply *sowers, agricultural people.*

Vessi correspond to O. Ch. Sl. **ВЬСЪ** (VESĂ) – *village, settlement*, **Vessi** means settled people. Slovene VAS, dial. VES – *village*.

It is worth mentioning also that the Thracian personal names are not alien to the Slavic people. Thracian name **Karsimar** corresponds to Bulgarian **Красимир** (Krasimir), Thracian **Berimar** corresponds to Bulgarian **Беримир** (Berimir), Thracian name **Burzas** corresponds to Bulgarian **Бързой** (Bărzoi). Much more examples of common Thracian and Slavic names can be given. Important is that the names of the Thracians can be explained using the languages of the Slavic people. For example, **Skorilo** was a king of Dacians. His name corresponds to Bulgarian name **Скорил** (Skoril), derived from the O. Blg. word **скоръ** (skorǎ) – *quick*. Other related Bulgarian words are **скорост** (skorost) – *speed*, **ускорявам** (uskorjavam) – *I speed up*, **скоро** (skoro) – *soon*.

Further I wish to mention that the recent genetic research has shown that Bulgarians are progeny of the Thracians, but Tsvetkov seeks the genetic similarity of Thracians and Old Bulgarians in Bactria, where according to him 80 000 Thracians from the army of Alexander the Great have mingled with Bulgarians [24], p. 54, 55. The information, which Tsvetkov presents, is wrong. The amount of 80 000 men wasn't the number of Thracians in the Alexander's army, but the largest amount of the soldiers of the Macedonian conqueror while he was in Persia: Macedonians, Greeks, Persians, Sogdians and others. Thracians were only few thousand people, a large part of which died in the battles.

Bulgarians have genetic closeness with the Thracians because they are the progeny of the Thracians. The anthropological researches in the 30-ties of the 20th century proved that Bulgarians belong to the Slavic family [25], p. 170. (That is Slavs, whom Simokata called Thracians – Getae). Unfortunately, the result came out in 1936, when the government of

the Kingdom Bulgaria sympathized with Germany – a non-Slavic country. The research was negated and surpressed, and in later times the books of Prof. Tsenov mentioning the conclusion of the anthropologists were inadmissible.

The presentation of above facts brings new light to the question: *Did Thracians disappear in thin air, and were the Slavs invaders at all?*

If we see that the inhabitants of certain land have same burial rites, material culture and religion as the inhabitants of the same land 1000 years later, and if the place names of the oldest inhabitants are candidates to explain from the language of these, who inhabit the same land later, the most logical and parsimonious conclusion is that we have the one and the same people, only known under different names. That possibility is confirmed by the historical sources, equating the two groups, so the only thing, which remains is to rewrite the early history of the Slavs, called Thracians in antiquity.

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Povzetek

Etimološka analiza trakijskih krajevnih in vodnih imen

Podana je etimološka analiza 60 trakijskih toponimov, hidronimov in oronimov. Rezultati kažejo, da so Slovani prvotno prebivalstvo tega območja, v skladu s poročilom Simokatte, ki je Trakijce (imenovane Getae) enačil s Slovani: «*Sclavos sive Getas hoc enim nomine antiquitus appellati sunt*» – «Slovani ali Geti, saj so jih nekdaj tako imenovali».