

THE BULGARIAN GREAT KANAS (GREAT KNYAS) KYI/SAMO/SAMBAT AND HIS STATESMANSHIP AND CIVILLIZATION-MAKING ROLE IN EUROPE IN THE EARLY MEDIEVAL PERIOD

By Valentin Yordanov

In the Znojmo Rotunda in Moravia there is a full-length fresco of the Western Bulgarian Great Kanas (Knyas) Samo/Sam-Bat, brother of the Eastern Bulgarian Great Kanas Kur-Bat (Kubrat). The ruler of the *Western Bulgarian-Slavic federative state of Dulo*, which in the 7th century occupied the whole of Central Europe, was dressed in a beautifully decorated royal robe, covered with a green cape, holding a spear in front of him and a teardrop-shaped shield propped up to his waist. On the shield of Samo was forged, for the purpose of divine protection, the sacred sign of the Dulo clan – „the flower of Tangra“ (**photo 1**).



Photo 1. Only in full length of Samo in the Znojmo Rotunda in Moravia. On the shield of Samo was forged, for the purpose of divine protection, the sacred ancestral sign „the flower of Tangra“ –

of Dulo and the higher representatives of the Bulgarian military caste, called boili or uruses (i.e. „bulls“).

The flower here has seven petals.

Despite the poor preservation of the fresco, the „flower of Tangra“, executed in yellow, with orange edging, is also visible on Samo's white royal robe, and is best seen on the wrist of his raised right hand.

How and why did Samo end up in Pannonia in 623, and in the following years he created an empire that included twelve Slavic tribes from the Veneti group?

To answer this question, we need to go back five years, when the event that caused such a causal historical development occurred.

In 618, in the camp of the Avar Khagan Bayan in Pannonia, a treacherous murder of the Bulgarian Kanas Alburi (605-618) was unexpectedly committed. A sharp deterioration of relations between the ruling families of *Patria Onoguria*, also known as *Old Great Bulgaria*, and the *Avar Khaganate* followed. The Bulgarian kanas Organa (618-622) and kanas Kubrat (622-668) made a sharp turn in their foreign policy: they ended the nearly 60-year alliance with the Avars, directed against the *Eastern Empire*, by signing a treaty with the *Eastern Empire*, directed against the Avars. /**Bakhshi Iman**. *Djagfar tarihi* /The Story of Djagfar/. Scroll of Bulgarian Chronicles 1680.

Translated from Russian by Vasil Kolevski. Sofia, „Kama“ Publishing House, 2005, pp. 21, 22/. Patriarch Nikephoros offers the following commentary to these events:

„At the same time [622 – note V.Y.] the ruler of the Unogundurs Kuvrat, nephew of Organ, rebelled against the Avar khagan and insulted the people he left behind [the control Avar garrison in the Bulgarian capital Batavil on the Dnieper River, near the present-day city of Poltava – note V.Y.] and expelled them from his land [Kubrat changed the name of the state of *Patria Onoguria* to *Great Bulgaria* – note V.Y.]. He sent envoys to Heraclius and made peace with him, which they both observed for the rest of their lives, because he sent him gifts and honored him with the rank of patrician.“

/Nicephorus, **Patriarch of Constantinople**. A brief history after the reign of Mauritius. Transl. from Middle Greek by Veselin N. Ivanov. Sofia, „Zograf“ Publishing House, 1997, pp. 40, 41./

In pursuance of the above-mentioned Bulgarian-Byzantine treaty, in the spring of 623, by order of Kanas Yuvigi Kubrat (622-668), Kanas Samo/Sambat (623-658), at the head of an army consisting of heavy cavalry of *Bulgarians-Kutrigurs* and *Urus-Alans* (descendants of the ancient *Sarmatians*), secured by a large infantry unit from the tribal alliance of the *Antes*, which undertook a campaign against the Avar Khaganate in Pannonia. There, the Bulgarian Kanas Samo was joined by the kanes/knyases (princes) of twelve Slavic tribes enslaved by the Avars: *Lyakhs*, *Jatvegs* and *Mazovsians* (today's *Poles*), *Prussians*, *Obotrites*, *Rujani/Rani*, *Pomoryany/Pomerani*, *Lyutichs*, *Sorbs*, *Slovenes*, *Carantans* (today's *Austrians*), *Croats* – all from the group of Western Slavic *Veneti*. An accelerated military training of the local Slavs from Samo and his officers followed, and at the same time the production of weapons and equipment for the newly trained army was organized. /**Bakhshi Iman**. *Djagfar tarihi*..., p. 22/.

In the period 623-628, under the skillful leadership of the Bulgarian Great Kanas Samo, the *Bulgarian-Slavic coalition* conducted numerous victorious battles, which led to the bleeding and strong contraction of the *Avar Khaganate*. It was only by Samo's mercy that the Avar state was not finished, but in any case it ceased to be a threat and would soon disappear from the map of Europe.

Grateful for their salvation from the Avar yoke, the twelve Slavic kans (princes) offered their first-born daughters to Samo as wives, who subsequently bore him 37 heirs. The contemporary Fredegar (?-659), secretary and chronicler of the Frankish king Dagobert I (623-634), notes:

„ ... They [the Bulgarians and the Slavs-Wends – note by V.Y.] advanced
against the
Huns [i.e. the Avars – note by V.Y.]. The aforementioned Samo rode with them
and his bravery won him their admiration: an astonishing number of Huns fell
from the sword of the Wends. Recognizing his merits, the Wends made Samo their
king and he ruled them for thirty-five years. Under his leadership, they fought the
Huns several times; His prudence and bravery always ensured their victory. He
had only twelve Wendish wives, who bore him twenty-two sons and fifteen
daughters...”

/Fredegar. Chronicle (Paris Codex), § 48. Translated by D.N.Rakov. – **On the site:** Oriental Literature. Medieval historical sources of the East and the West./

His establishment as a strong and authoritative ruler in Central Europe gave Kanas Samo a reason to officially announce in 628 the establishment of his *Western Bulgarian Empire Duloba* – a fraternal and allied state of the *Eastern Bulgarian Empire Old Great Bulgaria* of his brother Kanas Kur-Bat (Kubrat). He only accepted the title of Kanas Yuvigi = Great Knyas (Prince), equal to the title of his brother. By the way, the names Samo and Sam-Bat (Sham-Bat) emphasized the idea that he was an „autocrat“, an „autocratic“ ruler of the new independent state of Duloba. That is why Kubrat called his brother *Kyi* – i.e. the „Separatist“ from the central government. From the nickname *Kyi* derives the name of the city of *Kyiv/Kiev*, which Kanas Samo/Sambat laid the foundations for in 622, before his campaign against the Avars began. **/Bakhshi Iman.** Djangfar tarihi..., p. 22/.

The founders of the city of Kiev are noted in the chronicle „Повесть временных лет“ („The Tale of Bygone Years“):

„In those times [in the VIth and VIIth centuries – note by V.Y.] the Polans lived separately and were governed by their own clans, because even before these brothers, of whom we will speak later [i.e., of Rurik, Sineus, and Truvor, who reigned in the IXth century – note by V.Y.], there were the Polans, and they inhabited their places with all their families, and each governed independently. And there were three brothers: one named Kiy, others Shchek, and a third Khoriv, and their sister Lybed [in the original text Лыбедь – note by V.Y.]. Kyi sat on the mountain where the height of Borichev is now, and Szczek sat on the mountain, which is now called Shchekovitsa, and Khoriv sat on a third mountain, which was named after him Khorivitsa. And they

built a city in honor of their eldest brother, and called it Kiev. There was a forest of majestic pines around the city, and they hunted beasts there, and these men were wise and prudent, and they were called Polans, from which the Polans are still in Kiev today.“

/Повесть временных лет (The Tale of Bygone Years). Translated by Dimitriy S. Likhachëv, Introduction. – In <http://www.vehi.net/oldrussian/povest.html/>

The compilation „Повесть временных лет“ („Tale of Bygone Years“) was compiled in 1113 by Nestor, a monk in the Kiev-Pechora Lavra. Over the next four centuries, at the request of various Russian knyases (princes), it was corrected, edited and censored by loyal writers-monks, such as Sylvester, Lawrence and others, who left their names on the respective copies. However, the original, the three editions derived from it, as well as their copies made in the XIIth, XIIIth and XIVth centuries, have been lost. The oldest surviving copies are the Laurentian Chronicle from the end of the XIVth century and the Hypatian Chronicle from the XVth century, also copied in the following centuries.

With such a multitude of manipulated edits and transcripts, it is normal for unintentional or deliberate factual errors to be made.

In our opinion, the founding of the city of Kyiv was carried out not by three, but by two brothers – *Khoriv* and *Kyi-Shcheck* – because the words *kyi* and *shcheck/check*, used here as anthroponyms/nicknames, are synonymous and mean the same thing: „secessionist“. So, the meaning of the nickname *Check* is identical to the meaning of the nickname *Kyi*: „The Breakawayse“ (from the Bulgarian state and in general secession, separation from some whole). For comparison, we give the nouns *checkiya*/knife (for cutting/carving); *check* – page from a checkbook; *checkanka* (minting) – coinage; as well as the verbs *checkanit* – mint coins; *checkna*, *otcheckna*, *razcheckna*, *ottsepya*, *raztsepyam* (splitting), etc.

Of course, we will reveal the secret jealously guarded by Russian historiography: who was the main source of the monk Nestor in the creation of his compilation „Повесть временных лет“ („The Tale of Bygone Years“), except to additional sources – John Malalas, George Hamartolos, Russian-Byzantine treaties, etc.

The main source is the Bulgarian chronicle „Djagfar tarihi“ – much more detailed and accurate, much more comprehensive and complete. It says that the founding of the city of Kyiv was due to two brothers – Kubrat and Kyi, the latter being also known as Shambat/Sambat:

„... By order of Kurbat, his younger brother Shambat in 620 founded the city of Bashtu on the site of the village of Askal in the Kuyantau Mountain... The inhabitants of the city loved him so much that they called the fortress after him – Shambat, and the whole city – with his nickname Kyi. From then on, the Anchiyses [i.e. the Antes – note by V.Y.] called Bashtu – Kyi.“

/Bakhshi Iman. Djagfar tarihi..., p. 22/.

Emperor Constantine VII Porphyrogenitus (913 / independently 945-959), a contemporary of the Russian knyases (princes) Igor (913-945) and Svetoslav (945 / independently 963-972), confirmed the information in the Bulgarian code, namely that the fortress of the city of Kiev bore the name Sambat: „All of them [the Slavs

with the one-wood boats made by them – note by V.Y.] descend the Dnieper River and gather in the fortress of Kiev, called Samvatas.“ /Konstantin

Porphyrogenitus. On the Administration of the Empire, § 3. – In: **GIBI** (Greek Sources for Bulgarian History), vol. V, 1964, pp. 199, 200/.

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In connection with what has been said so far, I will point out one of my assumptions about the emergence of the ethnonym *Czechs* and the choronym *Czechia*. It is possible that they are eponyms formed by the nickname *Check* of the Bulgarian Kanas Sambat/Samo, or by combining the two nicknames of his commented in the above paragraph – *Check* and *Kyi*, which appeared as a result of his open demonstration towards independence and a better life. Not only the leader *Check/Kyi*, but also his fighters Bulgarians-Kutrigurs, Urus-Alans and Antes were considered secessionists, i.e. *Checki/Czechs*, because they abandoned their homeland and their families on the Dnieper. My hypothesis is confirmed at the very beginning of the „Chronica Boemorum“ by Cosmas of Prague (~1045~1125), regarding the settlement and naming of the Czechia:

„In those times, the country was not inhabited by people; It was covered with forests, sounded by the buzzing of bees and bird songs... The forest expanses were filled with herds of wild animals, and the meadows were filled with horse herds... All streams, small and large, starting from different mountains, are absorbed by one large river called the Laba, flowing towards the North Sea. At that time, the country was untouched by a plough, because there had not yet been a man who could do this [i.e., no farmers had lived there until then – note by V.Y.]...

... The people located their first settlements around the Ržyp Mountain, between two rivers, namely, between the Ogóře and the Vltava; Here they founded their first dwellings, and gladly began to beat into the ground the penates they had brought on their shoulders. Then the chief, behind whom the others were walking as if after their master, turned to his companions with these words:

„O friends, who have more than once borne with me grievous misfortunes in foreign lands! Stop and make sacrifices pleasing to your penates! With miraculous help, we have finally arrived in the homeland, predestined for us by fate! This is exactly the country that I have often promised you: uncontrollable, full of beasts and birds, honey and milk... A lot of water flows from everywhere, abundant in fish. Here you will have everything and no one will interfere with you. This beautiful and great country will be in your hands, so think about what name will be most suitable for it.“

Those who accompanied him, as if under the influence of an oracle, answered him: „**Can we find a better or more appropriate name than the name which you bear, father; and if your name is Czech, then let this country also be called Czechia!** [bold by V.Y.] “

/Cosmas of Prague. The Chronicle of the Czechs, book I, § 2. – In: **Козма Пражский.** Чешская хроника. Пер. Г. Э. Санчук. Москва, Изд. АН СССР,

1962. – available online at: Средневековые исторические источники Востока и Запада. The original is written in Latin between 1119-1125 by Cosmas of Prague, decan (secretary) to the Bishop of „St. Vitus“ Cathedral. Some 15 re-writes of the work have been preserved./

In the quoted text we see the legendary Lord *Čech*, i.e. *Čeck* (*Check*), from the legend that Cosmas of Prague wrote down from the „stories of the old men“, fearing that it „will not be consigned to oblivion“. Cosmas shares why he had to use the „stories of the elders“: „... At the beginning of this book, I didn't want to invent anything, but I couldn't find any chronicles from which to know when these events took place...“

However, there was also such a chronicle of Cosmas, who completed his Catholic education in Liège, and then often Bulgarian to the Frankish kingdom and Italy, perhaps he knew about it. This is the chronicle of Fredegar, quoted by us above, also written in Latin, only in it the leader of the Slavs is named Samo. Kozma has failed to make the connection between the names *Samo*, *Check/Čech* and *Kyi*. If this had happened, the beginning of his chronicle would have received documentary support in the chronicle of the contemporary Fredegar.

In his text, Kozmas draws attention to the fact that when the people of *Check* (*Čech*) settled, the country around the rivers Laba (Elbe) and Vltava was uninhabited, „untouched by a plow“, „not subject to anyone“, the forests were abundant in wild animals. Fortunately, the men in the cavalry of Samo came from the tribal contingent of the *Bulgarians-Kutrigurs* – an agricultural and sedentary people, whose cities, surrounded by fields, had been located since ancient times in the fertile lands of the Crimean Peninsula and along the valley of the Dnieper River. It is no coincidence that the „Czech Chronicle“ tells about Přemysl the Plowman, liked by Princess Libuše as her husband, whom her envoys took from his field during ploughing to take him to her in the princely palace.

Here we will digress for a moment to say that in antiquity this land was called Bohemia, but in the first third of the VIIth century, just at the time of the events under consideration, as we have understood, it was renamed Čechia.

Boemia or Bohemia, because until the IInd century the Celtic tribe of *Boii* lived there, then expelled by the Germanic tribe of the *Marcomanni* in the course of the long and multidirectional migration of the Germanic tribes to Western Europe. Some of the *Boii* were carried away by the migratory flow to the south in Italy, but we assume that the main part shifted first to the west – to the province of Gaul, where the Romans called them *Pictones*, and then far to the north. This is probably the Celtic tribe of the *Picts*, which at the end of the IIIrd and the beginning of the IVth century settled in the mountainous northern zone of the British Isles, in present-day Scotland. /Isabel Henderson. The Picts. The mysterious wars of Ancient Scotland. Sofia, „Litera Prima“ Publishing House, 2010, pp. 5-23/.

The two ethnonyms – *Boii* and *Picts* – are identical in meaning and derive from their ancient tradition of tattooing/painting their bodies, probably with divine scenes. The first term derives from the Celtic word *boia* – *boii* = „painted“ (here, by the way, the closeness of the Celtic language with Old Bulgarian is evident), and the second – of the Latin words *276ulgar* – „painter“, *pictura* – „picture“, *pictus* – „written“, „colored“.

We continue on the chronicle of Cosmas of Prague. So, before the people of *Check* (*Čech*) or *Samo* began to work on the fortification and their homes, the leaders, who combined the priestly function of *kolobry*, carved in the forest totem poles of the gods (according to us – of *Perun*, *Veles*, *Hors*, *Troyan/Tangra/Triglaus* and of course the patron saint of wars *Svyatovit*), carried them on the shoulder of Mount Ržyp, where they stuck them. There they ritually performed the necessary sacrifices. Instead of *totems*, Cosmas uses the ancient word *penates*; this was the name given to *pagan idols* in Rome.

We believe that the mentioned migration should be attributed to 628, after the defeat of the Avar Khaganate, when *Check-Kyi* or *Samo* had to determine the geographical location of the military-strategic center of the new state, i.e. of his *Bulgarian-Slavic federation*, by settling his army there: the *Bulgarians-Kutrigurs* – on the Vltava River; The *Urus-Alans*, later called *Lučane* or *Žatčane* – around the Ogarže River, today's towns of Žatec and Chomutov /**Kozma Prazhki**. Czech Chronicle, vol. I, § 10/; the *Moravians* – in Moravia, and the *Slovaks* – in Slovakia. This is a key area, both in terms of the effective management of the twelve large tribes of the *Venetes* and in relation to countering the new regional rival – the *Frankish kingdom* (photos 2, 3).

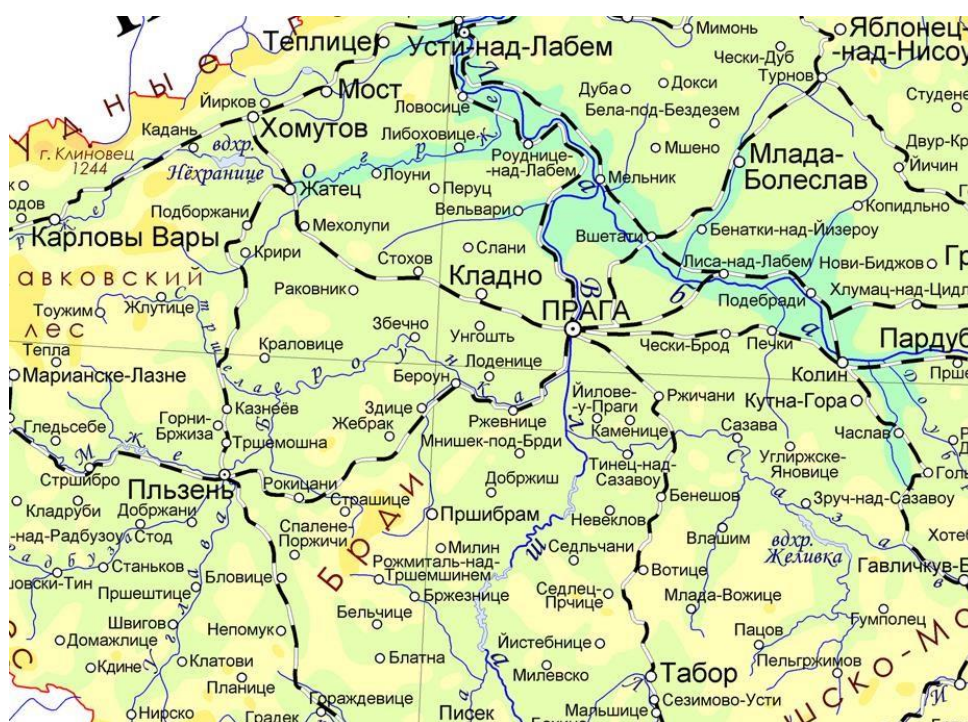


Photo 2. The territory of the *Bulgarians-Kutrigurs* and the *Urus-Alans* on the modern map of the Czech Republic.



Photo 3. Czechia and Moravia in the IXth century. The latter is inhabited by the *Slovaks* and *Moravians*.

The transition from a regime of war – campaigns and battles, to a regime of settling in an established territory with permanent borders had the following stages: first, the construction of fortified military camps – oangles; secondly, the expansion of the oangles due to the arrival of a new population seeking protection; thirdly, the construction of fortress-cities with feudal castles, temples and the necessary infrastructure.

It is quite natural that the ruler Samo has held together and compactly the Bulgarian shock core of the broad Slavic military coalition. In the period 628-658, despite many campaigns and battles, this elite battle core had its own fortified base territory, in which over time it settled and created families and offspring.

First of all, the camp of the *Bulgarians-Kutrigurs* was built, and then in it – the castle of Great Kanas *Samo/Check/Kyi*. This fortified base was set up against the main military opponent – the *Franks* – namely in the lower reaches of the Vltava, where the Czech capital Prague is located today.

Therefore, *the camp of the Central Ongle*, as well as *the castle of Samo*, should be sought today in Prague, the Hradčany district – under the Prague Castle fortress, the seat of the Czech knyases (princes), on the fortified spacious plateau rising above the Vltava River.

In the second and third place, as mentioned, in the historical regions of Slovakia and Moravia, the military camps of the infantry of Samo, made up of the respective two tribes of *Slovaks* and *Moravians* of the tribal union of the *Antes*, were

positioned. This was dictated by the traditional Bulgarian military tactics of the „three Ongles“ – left wing, center, right wing – located several tens, even hundreds of kilometers from each other, with a front to the enemy, in this case the *Frankish state*. There was also a fourth camp – of the *Urus-Alans*, later renamed *Lučane* and *Žatčane* – which was placed as a security and warning outpost closest to the Frankish border – near the present-day town of Žatec.

In Prague, in the Prague Castle fortress, Great Kanas Samo also built the pagan temple of his military patron – the victorious god-horseman *Svyatovit* („Vitjas of Light“=„Knight of Light“). Undoubtedly, this is Dionysus/Bacchus/Horos in his military hypostasis of the *Thracian Horseman/Heros*, the *Bulgarian Hursa*, the *Slavic Hors*, revered throughout the territory from the Balkans to the Caucasus and to the north to the North Sea and Baltic Sea.

Of course, exactly three centuries later, when the Vatican began to forcibly impose Christianity on the local Slavs, and the German kings – their language and power, the pagan temple of the god *Svyatovit* was demolished and remodeled into a Christian church, which, in order to be more easily accepted together with the new faith, had to bear the same or at least a similar name. This

„civilizing“ deed was carried out in 929 by the then Duke of Bohemia Vačlav I Saint / Wenceslas I Saint (921-935), from the Přemyslovci dynasty.

Due to the lack of reliable historical sources, the Catholic officials in Regensburg – Abbot Tuto and Bishop Michael – had to use uncertain church traditions, where they found the much-needed name *Saint Vitus*. It was on their advice that Wenceslas I adopted this transformation of the main temple in Prague in order to make Christianity more acceptable to his pagan subjects (**same source**, Book I, § 17, 18, 19/.

In fact, *Saint Vitus* was a child from Sicily, who, during the persecutions of the Emperor Diocletian (284-305) against the Christians, was among the martyrs thrown to the hungry lions in the arena.

Much later, only in 1344, the construction of the modern *Saint Vitus Cathedral*, the seat of the Archbishop of the city of Prague, began (**photos 4A, 4B**).



Photo 4 A. Saint Vitus Cathedral in Prague Castle, view from the south. Photo by Valentin Yordanov.

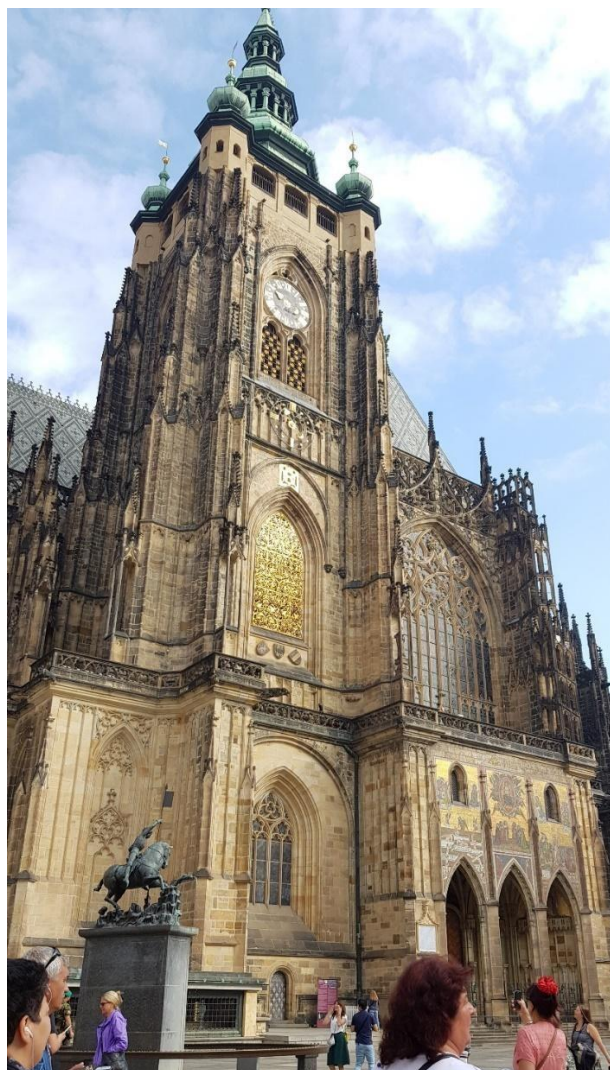


Photo 4 B. Saint Vitus Cathedral in Prague Castle, view from the west. Photo by Valentina Marinova-Yordanova.

Therefore, today's Czechs are descendants of the above-mentioned *Bulgarians-Kutrigurs* and *Urus-Alans*, and today's *Slovaks* and *Moravians* are descendants of the *Antes* tribes of the same name. The mobilization of these military-tribal contingents was carried out in the region around the Dnieper River at the end of 622 and the beginning of 623 to ensure the Bulgarian military campaign against the *Avars*, in 280 of the Bulgarian-Byzantine treaty concluded between the khans Kubrat and Sambat/Samo on the one hand and Emperor Heraclius on the other. It is important to say that with their successful actions to liquidate the *Avar Khaganate*, Kubrat and Samo became the saviors of Byzantium, for which Emperor Heraclius (610-641) awarded both with the title of patrician and rich gifts. This fact is known to modern historians as far as Kubrat is concerned, but not about Samo, about whom on this occasion there is indirect data only in the „Повесть временных лет“ („Tale of Bygone Years“). /**The Tale of Bygone Years**. Translated

by Dimitriy Sergeevich Likhachev according to the Laurentian list. – In: <http://www.vehi.net/oldrussian/povest/>.

The patrician title of Samo will also be proven archaeologically if his burial is ever discovered, as Kubrat's was discovered – in 1912 near the village of Malaya Pereshchepina, near the town of Poltava, Eastern Ukraine. /**Vera Nikolaevna Zaleskaya and others.** Treasure of Khan Kubrat. Culture of Bulgarians, Khazars, Slavs. Published by: Committee for Culture of the People's Republic of Bulgaria, National Museum of History, Ministry of Culture of the USSR, State Hermitage – Leningrad. Sofia, 1989. 97 p. + catalog of artifacts 59 p./.

From 628 to 658, Great Kanas Samo fought for territories with the Frankish kings Dagobert and Sigibert, of the Merovingian clan, managing to annex the principalities of Thuringia and Bavaria to his empire. These events were described in Latin by the aforementioned royal Frankish chronicler and contemporary Fredegarius Scholasticus (?-659).

Before we cite Fredegarius's text, we provide background information necessary for its understanding. The Frankish king Lothair II (597-629) of the Merovingian family, whose court resided in Paris (Neustria), proclaimed his son Dagobert (623-634) co-ruler in 623 and made him king of Austrasia, leaving Neustria and Burgundy for himself. In turn, at the end of his reign, Dagobert placed his son Sigebert III (634-656) on the throne, who also had to continue the struggle with the inexhaustible Kanas Samo until the very end of his reign.

Austrasia encompassed the northeastern parts of the Merovingian kingdom, namely presentday Eastern France, Belgium, the Netherlands, Luxembourg and West Germany. At different times, the capitals of Austrasia were the cities of Metz, Reims, Trier and Cologne.

The deeds that Kanas Samo performed in Central Europe between 623-658 deserve special attention, not least because two centuries after the mighty Attila, the Bulgarian Great Kanas Samo managed to restore the western half of the old *Huno-Bulgarian Empire* of his great-greatgrandfather Attila. Samo's policy apparently achieved a long-lasting effect, since a century and a half after his (Samo's) rule, the ruler of the Frankish kingdom Charlemagne (768-814) made a special request to the Bulgarian Kanas Krum (803-814) not to allow the Moravians to sell the salt mined in Transylvania to the Franks. This is because in the time of Krum the Western Slavs, just like under Kanas Samo, were subjects of Bulgaria, which had a common border with Francia. In order to illustrate the respect of the Franks for the Bulgarian Kanas Samo in the VIIth century, we cite more extensive quotes from the very curious chronicle of the aforementioned contemporary Fredegarius (?-659):

„48. In the fortieth year of Lothair's reign [623/624 – Fredegarius refers to the birth of

Lothair II in 584 – note by V.Y.] a certain man named Samo, a Frank native of Sans, with

other merchants, went to the Slavs, known as the Wends. The Slavs had already rebelled against the Avars, also called Huns, and against their master – the Khagan. The Wends were for a long time subjects of the Huns [i.e. the Avars – note by V.Y.], who used them as *befulci* [vanguard, note by V.Y.]. During battles with other peoples, the Huns stood in formation next to the camp, ready for battle, while the Wends fought. If the Wends won, the Huns

rushed forward for the spoils, but if the Wends were defeated, the Huns returned them and forced them to re-enter the battle...”

/Fredegar. Chronicle (Paris Code), § 48. Translated by D. N. Rakov. – **On the site:** Oriental Literature. Medieval historical sources of the East and the West./

It is obvious that the untruth promoted by Fredegar about the Frankish origin of Samo was intended to belittle the victories of the peace-loving Slavs over the warlike and proud Franks, since these victories painfully undermined the self-confidence of the Frankish kings! It would have looked quite different if a Frank had trained and led the docile Slavs against his own countrymen, the Franks, and subjected them to a shameful defeat for thirty-five years!

Fortunately, there are sources in which this lie of Fredegar is exposed. Thus, for example, in the Bavarian text *Conversio Bagoariorum et Carantanorum*, i.e. „The conversion [in the faith] of the Bavarians and Carantans“, the king of the Carantans Samo is represented as a Slav. /**Conversio...**, MG, SS, T. XI, p. 7/.

Rutbert of Salzburg also recorded the following in his annals: „In 655 King Dagobert sent an army to Carinthia against Samo the Slav, who killed his merchants.“ /Annals of **Saint Rutbert of Salzburg**. Year 655. – **On the site:** Oriental Literature. Medieval historical sources of the East and the West.

Fredegar’s other manipulation lies in the presentation of Kanas Samo as a merchant and not an aristocrat, as he was. Our comment in this case is categorical: at that time it was absolutely impossible for a person without noble origin, for example, a merchant, to be elected king by any people, especially by the Slavs! We continue along Fredegar:

„68. In this year [630 – note by V.Y.] the Slavs (or Wends, as they call themselves) killed and plundered in the kingdom of Samo a large number of Frankish merchants, and thus began the enmity between Dagobert and Samo, the king of the Slavs... The king [Dagobert – note by V.Y.] ordered the army of the whole kingdom of Austrasia to be secretly assembled for a campaign against Samo and the Wends... Dagobert’s Austrasians, besieging the fortress of Vogastisburg, in which many of the most determined Wends had taken refuge, were defeated in a battle of three days. And so they returned to their homes, leaving behind all the tents and equipment during their escape. After that, the Wends carried out many raids in Thuringia and the surrounding lands in the Kingdom of the Franks. Along with this, Dervan, the Duke of the Sorbs, a people of Slavic origin, subject to the Franks for a long time, passed under the rule of Samo together with all his people...”

„74. In the tenth year of his reign (631) Dagobert learned that an army of Wendis had invaded Thuringia. He gathered an army in Austrasia, led it himself in the city of Metz, crossed the Ardennes, and arrived at Mainz, preparing to cross the Rhine. He was accompanied by corps of team warriors from Neustria and Burgundy under the command of their dukes and counts. The Saxons sent messengers to Dagobert, asking him to release them from the tribute they paid to his treasury, and they promised him diligently and bravely to block the path of the Wends and to defend a [their – note by V.Y.] section of the Frankish frontier...”

„75. In the eleventh year of the reign of Dagobert [632 – note by V.Y.] the Wends, by order of Samo, made extensive raids, often crossing the border and ravaging the Frankish kingdom, scattering throughout Thuringia and other lands. Dagobert arrived in the city of Metz, and there, on the advice of his bishops and nobles, and with the consent of all the prominent men of his kingdom, placed his son Sigibert on the throne of Austrasia, and allowed him to make Metz his capital. Bishop Hoonibert of Cologne and Duke Adalgisel were elected governors of the palace and the kingdom. Giving his son a sufficient treasury, he provided him with everything necessary for his rank and confirmed his donations by separate papers. After that, it is said that the Austrasians bravely defended their borders and the Frankish kingdom from the Wends...”

/Fredegar. Chronicle (Paris Codex), § 68, 74, 75. Translated by D. N. Rakov.
– **On the site:** Oriental Literature. Medieval historical sources of the East and the West./

As to the length of the reign of Great Kanas Samo, in the first paragraph quoted by us (§ 48) Fredegar states that he ruled the Wends from 623 onwards, for thirty-five years, therefore he died in 658. According to the Bulgarian codex, after thirty-three years of absence (from 623) Samo returned to Kiev and died there in 656 /**Bakhshi Iman**. Djagfar tarihi..., p. 22/. It is obvious that the two sources roughly coincide on this issue as well.

The elder brother Kurbat outlived Sambat by only ten years and died in 668 – at the end of the reign of Emperor Constantine II (661-668). After Kurbat's death, his empire of *Old Great Bulgaria*, together with its subjects, was divided among three of his sons: Bat-Bayan, Kotrag and Asparuh, and the other two – Kuber and Altsek – migrated with their tribes to Macedonia and Italy, respectively. /**Theophanes the Confessor**. Chronicle. Translated by Veselin Beshevliev. –

In: Christomathy on the History of Bulgaria. Vol. I. Early Middle Ages. Sofia, 1978, pp. 84, 85; **Nicephorus, Patriarch of Constantinople**. A Brief History After the Reign of Mauritius..., pp. 49, 50/.

Gavril Krastevich, after exhaustively researching and comparing all Greek sources on this issue, also comes to the opinion that the death of Kurbat should be attributed to 668 /**Gavril Krastevich**. Bulgarian History. Vol. II (485-668). Manuscript completed before 1865. First edition 2019: Translation into modern Bulgarian Nikolay Kolev. Sofia, Publisher „GUTA-N“, pp. 248, 249/.

* * *

It is necessary to note the strange coincidences between the names of the legendary fathers/mothers (ancestors of peoples and states) in the Russian chronicle „Повесть временных лет“ („The Tale of Bygone Years“) and in the Czech chronicle „Chronica Boemorum“, which, by the way, were written at the same time: the first – in 1113, and the second – in 1119-1125.

**„Tale of Bygone Years“, (Introduction)
Founders of the Kyivan Russ**

Kyi
Shcheck (Check)
Khoriv
Liybed

**„Chronica Boemorum“ /§ 2-6/
Founders of Chekhia Czechia**

Cech
Krok
Libuše

We remind you that according to our analysis made above regarding the anthroponyms Check and Kiy in the „Tale of Bygone Years“, they refer to one person: Check-Kyi, Sambat or Samo – Kubrat’s brother. Therefore, in addition to the identity of the first person in the two texts, we assume that the identity of the second and third persons in the chronology is also possible. Although in the first chronicle Lybid (i.e. Swan) is presented as the sister of Kyi-Check and Khoriv, and in the second – Libuše is the daughter of Krok, who in our opinion is identical with Khoriv, i.e. Kurbat.

In addition, in both chronicles, after the legendary ancestors, there is a distinct gap – there are no epic heroes and deeds performed by them, a „dark period“ of about 200 years is skipped, and only after that the story of real historical events continues. This conclusion of ours is supported by the absence in the „Chronica Boemorum“ of a narrative about the heir-princes of Libuše and Přemysl the Plowman. Instead, Cosmas of Prague embarks on lyrical deviations and moral teachings and only in § 9 he lists seven invented names: Nežamysl, Mnat, Vojen, Vnislav, Křesomysl, Neklan, Hostivit. Most researchers of the „Czech Chronicle“ („Chronica Boemorum“) notice that these princely names are actually a Slavic version of the weekly days and their analogue ancient pagan deities-planets, respectively from Sunday to Saturday.

The historically accurate data in the chronicle of Cosmas, as he himself admits, begin in § 10 with the first baptized Knyas (Prince) Borzhivoi (~870/872~889/894). In the second preface of his work, he says that the problem is due to the lack of royal chronicles for the period VII-IX century. We can confidently assume that the old books were probably burned by Catholic German priests, during their constant interference in Czech affairs and in particular during the destruction of the pagan temple of the *Victorious Horseman Svyatovit* and the construction of the Christian church of „St. Vitus“ in 929, dedicated to the martyr of the same name, by Prince Vačlav I (Wenceslas

I). Perhaps the murder in 935 of the same Wenceslas by his brother Bolesław (**Chronica Boemorum**, § 17-19) was committed for religious reasons and also for the destruction of the family memory, which had been diligently preserved until then in the Bulgarian Royal Chronicles. Thus, the German clergy, striving to impose their ethnic and cultural influence on the Slavs in Central Europe through the Catholic faith, achieved their goal.

The German military, religious and cultural invasion of Czechia, Moravia, Dalmatia and the Principality of Obotrite is well attested in other sources: the „Annals of Fulden“ (for the years 844, 845, 846, 848, 849, 851, 855, 856, 857, 858, 863), the „Annals of Rouen“ (for the years 881, 912), as well as in the „Annals of St. Rutbert of Salzburg“ (for the years 655, 805, 986, 1004, 1035, 1036, 1040, 1082, 1073, 1076/.

For example, in the „Annals of Fulden“, a similar event is recorded in 844:

„Louis [Louis II, King of the East Franks from 840 to 876 – note by V.Y.] went to war against the Obotrites [their principality was located in the lower reaches of the Laba/Elbe River, present-day Northern Germany – note by V.Y.], who were plotting treason, and subjugated them. When the king of this people, Gostomysl, died, Louis ordered this country and its people, who obeyed him according to the will of God, to be handed over to the rule of a duke.“

/Fulden Annals, Part II, text for 844 – In: Medieval Historical Sources of the East and West./

Also in 849:

„The Bohemians [i.e. the Czechs – note by V.Y.] treacherously, as is customary with them, they tried to attack the Franks. One of the closest to the king, Duke Ernst [Margrave of Nordau, Northeastern Bavaria – note by V.Y.], as well as a large number of counts and abbots with a large army, set out to suppress their treacherous advance... During the day, when the army was fighting with great difficulty in front of the enemy's fortifications, and during the battle on both sides, many [knights – note by V.Y.], regardless of rank, were wounded, an arrow stuck in his left knee... The enemies gained the upper hand and, constantly killing [nobles – note by V.Y.], pursued them to the very camp. The fugitives saw many dead, left lying there with their good weapons. They were terrified and lost hope of deliverance...“

/Same source, Part II, text for 849./

Also in 855:

„King Louis entered the land of the Moravian Slavs with his army against their rebellious duke Rastitsa [Rostislav, knyaz/prince of Great Moravia from 846 to 870 – note by V.Y.], but he did not achieve success. He returned without victory, because his opponent was under the protection of very strong fortifications, which is why the king's army in a heavy battle could suffer serious losses...“

/Same source, Part II, text for 855./

* * *

The conclusion that there is „blank spot“ regarding the period of the VIIth-IXth centuries can also be made for the other source, which is fundamental for Russian history – the „Tale of Bygone Years“. There, after the fleeting mention in the introduction of the legendary ancestors Kiy, Shcheck, Khoriv and their sister Lybid

(i.e. Swan), there is a similarly information vacuum for a period of about 200 years (see the quotes above). The specific historical narrative begins in 862, when the power in the so-called Black Bulgaria (this state name is not mentioned in the text) was usurped by Rurik, a Khazar vassal, who was declared the progenitor of the Russian princely dynasty, as if he did not have a father or grandfather and did not descend from the ancient Kanas family of Dulo.

In fact, from the Bulgarian chronicle „Djagfar tarihi“ we understand that behind the nickname Rurik („The King“) is hidden the Bulgarian kanas Latchin, who in 862 with Khazar support dethroned his elder brother Dzhilki from the throne of Black (i.e. Western) Bulgaria. In turn, twenty years later, in 882, Dzhilki's son Almush/Olmush, recorded in the „Tale of Bygone Years“ as Oleg the Wise (Oleg Veshchiy), removed from power the Khazar protégé his uncle Latchin/Rurik and began to rule Black Bulgaria as the chief regent of his young son Ugor/Igor, born of a Hungarian princess. In 895, Almush was elected ruler of Volga Bulgaria and moved from the city of Kiev to the city Bulgar. And in 913, Igor's other two Bulgarian regents withdrew and he took over power in Black Bulgaria, renamed Kyivan Rus at that time, categorically rejecting the ongoing attempts for Khazar patronage /**Bakhshi Iman**. Djagfar Tarikhy..., pp. 4445, 48, 57/.

So, what is the factor in Russia that destroyed the old princely chronicles, and censored some of them in their favor and omitted them – those that have reached our time?

This factor is the *Romanov dynasty*, which seized the royal throne after Ivan the Terrible, the last representative of the *Dulo dynasty*, and then ruled the Russian kingdom and empire for 304 years, from 1613 to 1917.

Therefore, the harmful factor can be not only external, as is the case with the Czech Kingdom, but also internal, which has damaged the history of Russia. Of course, this internal factor had its motives, but for now they remain hidden from the public, except for the assumption that the Romanovs had a clan or ethnic enmity towards the Dulo dynasty and the Bulgarians in general. Even today, more than a century after the inglorious end of the Romanovs, Russia's modern political class continues to impose the Romanov pseudo-historical hypothesis of Rurik and the Slavs, thereby inflicting enormous damage on the medieval history of Europe. Similar behavior has the political and scientific community in Western Europe, which looks back in time not through the prism of historical sources, but through the rose-colored glasses of the modern conjuncture.

Woe to the seekers of truth, as well as to the young naïve, who have been stocked with lies since school.

* * *

The Bulgarian Kanas Yuvigi, i.e. Emperor, Samo died in 658, at the height of his power and glory. The vast territory of his state, stretching in the north-south direction from the Baltic to the Adriatic Sea, and in the east-west direction from the Dnieper River to the Laba/Elbe River (**photomap 5**), broke up into twelve states, ruled in the following centuries by his successors. These were the counties/principalities of the *Czechs*, the *Moravians*, the *Carantans* (today's *Austrians*), the *Croats*, the *Lutichs*, the *Sorbs*, the *Prussians*, the *Pomoryany/Pomerani*, the *Rujani/Rani*, the *Obotrites*, the *Mazovsians* and the

Jatvegs (the last two tribes are today's *Poles*). This disintegration was due, on the one hand, to the lack of a strong personality among the heirs of Samo, possessing his leadership, military and managerial qualities, and on the other hand, to the striving of the individual Slavic tribal families for self-government.



Photo-map 5. Empires and kingdoms in Europe in the VIIth century.

However, the empire of Samo was nominally preserved in Central Europe, as a single ethnocultural territory under the name of *Slavia/Sclavia*. In addition to ethnic proximity, language and economic community, this territory was under the spiritual rule of a united priestly class, which professed the cult of the *Invincible Horseman Svyatovit*, brought to Europe by Kanas Samo and his companions. The invincible warrior of the sun Svyatovit, of course, is an analogue and continuation in this epoch of the son of God-sun, worshipped since ancient times in Asia, Egypt, Hellas, Thrace, Persia and Rome as a *falcon and a horse/horseman* – Hors/Hursa, Horus/Heru/Old Heracles, Geros/Geraki, the Thracian Heros or Mithras (Mithras Sol Invictus). In the historical region of Slavia, each Slavic tribe had its own sanctuaries of the supreme pagan god

Tangra/Troyan/Triglaus/Trigelavi and of the warrior god Svyatovit („Vitjas of Light“=„Knight of Light“), and the main temple of the region was located on the island of Rügen, in the capital Arkona of the tribe of *Ryugians/Rujani*. /See **Valentin Yordanov**. The horse – the sacred animal of the Thracians and Bulgarians. – In the „Gorgoni Magazine“, vol. 1, 2016, pp. 7-26/.

If the *Western Slavs (Veneti)* had preserved the empire of Samo in the form of a confederation with centralized supreme government, they would not have been gradually assimilated, Germanized and Catholicized in the period of the IX-XII

centuries, and Europe would undoubtedly have today a natural, diverse and authentic national appearance.

* * *

So far, our documentary research has been based on historical sources. And now we will present our hypothesis about events about which the sources are silent, but nevertheless there is enough circumstantial data.

What is it about?

Above we mentioned the fratricide in 935 in the Czech royal family. If we analyze chronologically the events surrounding this terrible act, we will be able to see the overall picture of the historical moment with the participants and the motivation of their behavior.

In 928-929, Henry I the Fowler, king of the East Frankish kingdom (919-936), defeated the Slavic tribes of the Obotrites, Veleti, Hevelians, Redars and Bohemians in several campaigns, forcing them to pay him an annual tribute. In this military campaign, the capital of the Czechs (Bohemians), Prague, was besieged and captured as early as 928, and Henry was actively assisted by his successor and co-king Otto I, then a 16-year-old large, red-haired and violent young man. In the signed peace treaty, the defeated Czech Kanas/Knyas (Prince) Waclav/Wenceslaus I (921-935) undertook to accept the Christian faith, to rebuild the old family rotunda-temple of God Svyatovit into a Christian church, renamed „St. Vitus“ and to pay an annual tribute to the winner. The treaty was sealed by a dynastic marriage between the young king Otto and „a noble Slavic woman“, probably the sister of Wenceslaus. /**Vidukkind of Corvey**. Acts of the Saxons. Book I, § 35. – In: Medieval sources of the East and West: <https://www.vostlit.info/Texts/rus/Widukkind/frame1.htm/>.

We assume that during the Frankish occupation of Prague in 628, the grave of the Czech ancestor Čech/Samo, located in the crypt under the family rotunda-temple of Svyatovit, was desecrated (**photos 6, 7**). This criminal act was probably committed in a dark hours of the night, without Wenceslas' knowledge. Since the thieves sent by King Henry could not carry out Samo's swords, armor, shield and helmet unnoticed, they were forced to quickly tear off the gold ornaments applied to the luxurious patrician weapons and combat equipment of the deceased Samo. The gold decoration was crushed in order to reduce its volume, put away in a bag and secretly taken out of the tomb.

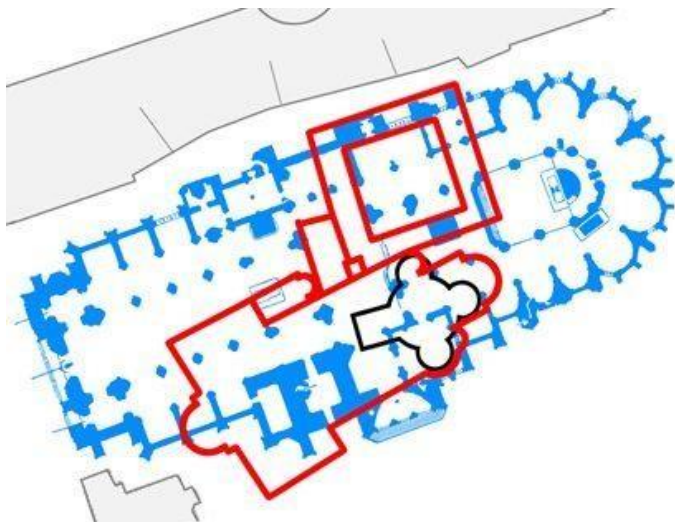


Photo 6. Plan of the pagan 287ulgari rotunda of God Svyatovit (in black) in the general plan of the Roman Basilica of St. Vitus (in red), as well as in the general plan of the modern St. Vitus Cathedral (in blue).

Románská_rotunda_svatého_Víta By
<httpzhola.comprahacz.phpst=chramyaSvatyne>, Public Domain,
<httpscommons.wikimedia.orgwindex.phpcurid=18010237>.

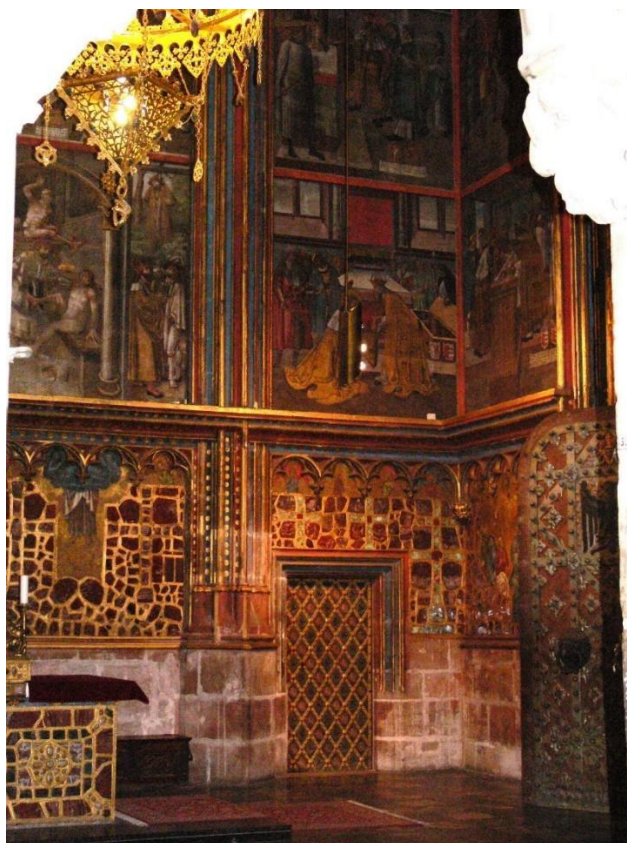


Photo 7. The wall and door of the „Crown Chamber“ of the Czech kings, specially decorated with gilded sockets/cassettes filled with dark red crystals.

Korunni_komora_dvere Autor Pajast – Fotografie je vlastním
 dílem, Volné dílo, <httpscommons.wikimedia.orgwindex.phpcurid=4072722>.





Photos 8-14. Part of the gold-garnet appliques of weapons and military equipment in the Staffordshire hoard. Sword_staffs By Jon Callas from San Jose, USA – Sword fitting with garnets (Staffordshire Hoard).Uploaded by Victuallers, CC BY 2.0, <https://commons.wikimedia.org/w/index.php?curid=10734900>.

The style of gold appliques is characterized by the fact that shallow sockets/cassettes of different sizes and shapes are made in the gold plates to accommodate semi-precious garnets and colored glass of appropriate size and shape. After the inlay, a general smoothing of the appliques was performed, which took on the appearance of a golden-red mosaic.

We note that the wall and the door of the „Crown Chamber“ of the Czech kings in the Cathedral „St.Vit“ in the town of Prague are made in the same specific style (see photo 7).

For us, however, the interesting moment is the identity of the gold-garnet appliques from Staffordshire with the gold-garnet royal jewels from the funeral treasure of the Great Kanas/Knyas (Prince) Korbati (622-668), found in 1912 in his mound on the shore of the Holy Lake near the village of Malaya Pereshchepina (near the modern city of Poltava), Ukraine (**photos 15-20**). Korbati/Kurt and

Sambat/Samo were brothers and rulers in the 7th century of two large federated neighboring states with a common border on the Dnieper River.







Photos 15-20. Part of the royal jewels, appliquéd with garnets and other semi-precious stones, found in the mound at Malaya Pereshchepina of Korbat, Kanas Yuvigi of Old Great Bulgaria (622-668).

Zaleskaya, V.N., and others. Treasure of Khan Kubrat. Culture of Bulgarians, Khazars, Slavs. Published by: Committee for Culture of the People's Republic of Bulgaria, National Museum of History, Ministry of Culture of the USSR, State Hermitage – Leningrad. Sofia, 1989. 97 p. + catalog of artifacts 59 p.

We can only guess where these luxury items were made: in Kiev, in Prague, or in both places, by engravers trained in the same school. It is also not to be underestimated that they are of Byzantine workmanship, presented to Corbat and Samo by Heraclius, when he consecrated them to the patrician rank in 628.

Bohemian Kanas/Knyas (Prince) Wenceslaus I (born 907) he had a younger brother, Boleslaus (born in 915). In 935 there was a fierce scandal and quarrel between the two brothers, through the entrance of the rotunda-church „St. Vit“. Seven years earlier, in 928, when Wenceslaus had shamefully submitted to Henry and his son Otho, Boleslaus was only 13 years old. But in 935 he was already 20 years old, and then he probably found out about the desecration of the grave of their great great-grandfather Samo, as well as about the lack of royal chronicles.

The brothers fought, took out their personal weapons. In the skirmish, Boleslaus fell to the ground, and Wenceslaus leaned over him, and then Boleslaw's bodyguards standing nearby intervened to tear them apart, but at that moment Wenceslaus was mortally pierced. /**Vidukkind of Corvey**. Acts of the Saxons. Book II, § 3/.

Subsequently, the murdered Czech prince was called Wenceslaus I the Saint, and his brother was called Boleslaus I the Cruel (935-972).

Inheriting the throne, the angry Boleslaw opposed the Franks and waged a protracted war with them in 936-950, in an attempt to break away from German political and religious influence. Unfortunately, failing to attract the other Slavic

princes to his side, he was defeated. Then he had to fight against the Polabian Slavs and the Hungarians as an ally of his former enemy Otto I the Great, king of the East Frankish kingdom (936-962); Holy Roman Emperor (962-973).