

№ III

Арабск.

Отношение к аланам в летописи:

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В Новгородской летописи указывается, что князь Святослав в 965 г., захвативший главнейший город хазар Втуг-Вегуг, отправился в поход против аланов (осетинков), и привел с собою в Киев питаников и все поддчи и касоги, и привезь Касеву" (Новгородская летопись по синог. харатейному списку; изд. Имп. Арх. Комм.). Эта же летопись повествует, что в 1029 г., Великий князь Ярослав совершил поход против Кавказских аланов "хоги на дсы, и взять их".

Согласно Ипатьевской летописи (Ипатьевская летопись, лето 6683, стр. 113, 18, т. II), князь Андрей Боголюбский почит смерти своей первой жены Кочковой, женился на осетинке, которая, вместе с ключником князя осетинном Андалом, приняла участие в убийстве князя.

Имя это Андала ("Андам дениз ключник", также встречается форма — Андал), по всей вероятности было широко распространено среди осетинков в XI и XII ст. по Гр. на осетинской надписи каменной пресекими буквами, найд. в Район Зеленица, прирчка Кубани, читается: Пакадас Пакадаси форт, Андал Анадалану форт, г. е. "Бакадас сын Бакадас, Андал, сын Анадалака".

Надпись принадлежит Ваволодом Мичером (Die Sprache der Osseten, стр. 5.) XI^{му} или XII^{му} вeku. Возможно, что надпись озаглавлена Диорами

Проп. Marquart (über das Volkstum der Komänen, стр. 153)
срывается, что Пакдаг перегаиу обшниское Багагар,
которое, по его мнению, идентично с Гингуном
аналогичной книге (ср. также в отделе сьбу Ibn Rusta,
121, 17) بغاير, которое нужно читать بغاير.

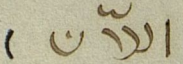
The Scythian personal names of Ossetian origin bear witness that the Alans played an important role among the nomad tribes in the steppes of the Euxine. The name "Alan" is well known in history. It is met with in classical writers, as well as in the Russian chronicles and Chinese Annals (Grk. Ἀλανοί; Lat. Alani, Halani; Chin. A-lan, 阿蘭[★]); Arab. آلان^ω, al-Lān from the Persian Alān; Smith, Thesaur. Syr., gives the Syriac ܐܠܢܘܪܝܐ "Alanorum regio" and ܐܠܢܝܐ "alani"). Prof. Marquart (Untersuchungen zur Geschichte von Eran, II, Philologus, Suppl.) advanced the theory, based on the interpretation of an Armenian text, that the name "Alan" is an ancient appellativum with the meaning "victorious, famous, deserving". Marquart's explanation of the name Alan is fully supported by the opinion of Prof. Gauthiot that the ancient Ἀρειοί (*arya, noble, deserving) of Strabo (15.2) were the later Ala-ni, where the group *-ry-, according to a discovery of Prof. Andreas, corresponds to -l. The same appears to be true in Ossetian. The tribal name of one of the Alanian tribes was As, or Os, the form is found in the Persian آس (ās), the O. Sl. Ясы (Yasy), and the Georgian Osi. The later writers, both Muhammadan and Byzantine, made a distinction between the name "Alan" and As. Already Strabo (VII, III, 17) in his description of the nomad tribes to the north of the Euxine, mentions the Ῥωξολανοί ("the Rhozolani are furthest to the north and hold the plains between the Tanais and the Borysthenes"). The Rhozolani are the Alans of the Volga, *Roxa being the Iranian name of the Volga. Further to the east, in the plains to the north of the Caspian, Strabo places the Aorsi, known to the Chinese Annals of the Han by the name Yen-Ts'ai.

The country of the Aorsi was apparently situated at the Aral Sea in Russian Turkestan. Tchang-k'ien, the ambassador of the Han Emperor Wu-ti in 138 B.C. to the country of the Yue-tsi, gives the following description of the Aorsi: Yen-ts'ai lies to the northwst of K'angku, perhaps at a distance of 2900 li. It is a nomad state, and its manners and customs are in the main identical with those of K'angku. It has fully a hundred thousand archers". These Aorsi may be identified with the Alans or Alanaorsi of Ptolemy.

The earliest classical writer to mention the Alans was Seneca (Thyestes.V,630). Pliny(IV,12,25) speaking of the Rhoxolani, mentions the Alans. Josephus Ant.jud.(XVIII,6) informs us that the Roman Emperor Tiberius had asked in 35 A.D. the Alans to attack the Parthian kingdom. The writer adds that the Aalns, in compliance with the wish of the Roman Emperor, crossed the Caucasian mountains and devastated Media and Armenia. St. Martin (Les Alains) had compared this passage with a passage in Tac. Ann.33, on the Sarmatian advance on the north-western frontier of Persia. Ammianus Marcellinus (XXI,2,12ff) gives us a lengthy description of the Alans.

In XXI,2,12, he says that the Alans were descendants of the ancient Massagetae, whom Herodotus places in the region behind the Oxus, to the north-west of Soghdiana. The geographer Ptolemy (VI,10,13) makes a distinction between the Massagetae and the Alans, locating the former in Transoxiana, and the latter in the Kirghiz stppes. Ammianus Marcellinus places the Alans in the steppes to the north of the Euxine and the Caspian, for he says: in immensum extentas Scythiae solitudines Halani inhabitant ex montium appellatione cognominati(XXXI,2,13). According to the same author, the Alans on several occasions attacked the coast of the Meotis and the peninsula of Taman.

The Alans occupied the plains to the north of the Caucasus, until the time of the migration of the Huns, who partly carried them away in their advance towards Western Europe, and partly repulsed them towards the south, towards the mountain valleys of the Caucasus, now occupied by the Ossetians. Klaproth was the first to prove (in 1822) that the modern Ossetians are descendants of the Caucasian Alans. The Ossetians of the Caucasus call themselves Rōn or Irōn, but their neighbours called them always As or Os. The Byzantine historians considered the Alans and Ossetians to be different tribes, though closely related to each other in their ethnic character. So Constantinus Porphyrogenetos, De caerimon. aul Byzant. II, 48, says that the Alans were ruled by one king, and the Asiae (Ossetians) in the Caucasus by a number of petty rulers. The geographical environment of the plains and mountain valleys had played a considerable role in the formation of state organization of the Alans.

The Arab geographer Abulfeda mentions certain Al-ass in the Caucasian mountains, whom he considers to be identical with the Al-allān (), that is, Alans. Mas'ūdī (943 A.D.) also makes the distinction between the Alans and the Ossetians. The same distinction is made by the author of the Ta'rīx-i- Guzīda, Hamdu'llāh Mustawfī-i-Qazwīnī (E. J. W. Gibb Memorial, vol. XIV, I, pp. 573-574 of the Persian text). It is said: Tūsī Khan ruled over the Khazars, Bulghars, Saksim, Alan, As, Russ, etc. In another place of the same work, it is said, that Cingiz-Khan had conquered: Saksim, As, Russ, Alan, Kirghiz.

Jean De Plano Carpini, sent in 1246 by the Pope Innocent IV to the court of the Mongol Khan, in his "Historia Mongalorum quos nos Tartaros appellamus", does not make that distinction and calls the Ossetians of the Caucasus ----Alans ("Alani sive Assi").

The Persian dictionary, *Burhān-i-Qāṭi*, of the first part of the 17th century gives the name of a certain Alan, called Verenjeh, who served as soldier in the Russian Army (ورنجیه نام مردی بوده الائی). The same person is known to us from the chronicle of Nestor (V,206) and is mentioned by Karamzin in his history (p.168).

