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## Old Phrygian *totin*<sup>1</sup>

*Abstract:* Old Phrygian *totin* ‘?’ (M-01f) is derived from Proto-Indo-European accsg \*dh<sub>3</sub>tim ‘gift’.

*Key Words:* Old Phrygian, Proto-Indo-European, Etymology.

The ‘Midas Monument’, which is probably the most iconic site of ancient Phrygia, features two niches, at least one of which originally housed (as we have now come to believe) the image of the Great Mother of the Phrygians, the *Matar Kubeleya*, displaced or destroyed long since. The first niche, which is rather lofty and tabernacular, occupies the central position on the Monument, and the other, which is in fact like a shed, is placed to the right of it, on the very margin of the massive relief which decorates the front of the Midas Monument.

Carved into the walls of this other niche, where the sides meet the roof, is an inscription, M-01f, written in Phrygian script running from left to right. This inscription is perhaps not as well-known as M-01a or M-01b, which famously appear on the left side and on the top of the Monument, but is just as difficult to ‘crack’ using the methods of Historical and Comparative Linguistics — if in fact not even more difficult, given

<sup>1</sup> The substance of this paper was first presented in May 2013 at the University of Copenhagen, where I lectured within the *Roots of Europe* project; the title of that lecture was ‘Old Phrygian *totin*, Old Latin *berber*, Greek *delphis*’. In 2016 it reappeared as an *extra causam* ‘stelling’, or proposition, in my PhD thesis, *Serbo-Croatian Accent Retraction*, which was defended at the University of Leiden in March of that year. (Traditionally, PhD candidates at the University of Leiden present up to 4 *extra causam* propositions. See Ligorio 2016, *Stelling* 8.) But the very idea for the etymology presented on these occasions and proposed in this paper had originally occurred to me in 2012, while I was working on *Лигорио–Лубоцкий* 2013. The following year, in March 2013, this paper was drafted but has not been published until now. — I owe a particular debt to A. Lubotsky of Leiden University, with whom I have discussed the etymology of OPhr. *totin* on many occasions.

the relative bad luck with its lexicon consisting by and large of nontransparent hapaxes.<sup>2</sup>

In this paper I shall try to provide the etymology of the word *totin*.

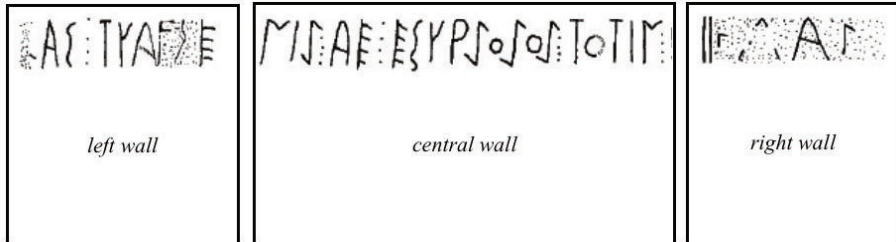


Fig. 1. Inscriptio M-01f

On Fig. 1 above,<sup>3</sup> I read:

[—]as tuave|niy ae esuryoyoy totin| eḏae[s].<sup>4 5</sup>

The word *totin* is found on the far right of the central wall, and that is what was originally read by Ramsey 1883: 131. Some time after that, however, *yotin* came to be read instead.<sup>6</sup> Much of the posterior work hinged on this erroneous reading,<sup>7</sup> which seriously affected the interpretation of M-01f for the better part of the last century<sup>8</sup> – that is, until Brixhe–Lejeune 1984: I 17 finally assured that *totin* is the “lecture indiscutable”.

But even so, Phrygian is a language which is not completely understood. With confidence we can claim but one word in the M-01f, the 3sg aor *eḏae[s]* ‘has put’, which appears to continue PIE \*h<sub>1</sub>e-d<sup>h</sup>eh<sub>1</sub>-s-es-t.<sup>9</sup> The

<sup>2</sup> See Ligorio 2015a s.vv. *tuave|niy, esuryoyoy, totin*, and cf. the transcription below.

<sup>3</sup> After Brixhe–Lejeune 1984: I 15sq (see also II, plate 3, for photographs).

<sup>4</sup> So also Brixhe–Lejeune 1984: I 15. (Other editions: Ramsey 1883: 131; Kretschmer 1901: 116.)

<sup>5</sup> See *Abbreviations* below.

<sup>6</sup> As it were, JOTIM for TOTIM. The mistake goes back to Kretschmer 1901, whose drawing I reproduce:



<sup>7</sup> Friedrich 1932, Haas 1966, Lejeune 1969, Нерознак 1978 all have *yotin*.

<sup>8</sup> In particular, see Lejeune 1969: 35 and Нерознак 1978: 74.

<sup>9</sup> See Лигорин–Лубоцкий 2013: 191.

rest is obscure. It is, however, reasonable to assume that [—]as is a nominative singular and the subject of *edaē[s]*, probably a name like *Atas* (G-119, G-221) or *Midas* (M-01d, G-137, HP-102).

From this perspective, *totin* looks like an accusative singular.

And Kretschmer 1901: 116 indeed suspected it was an *i*-stem accusative singular, comparing *totin* to Gr. μάντιν from μάντις ‘seer’ — but he did not elaborate further on the root.<sup>10</sup>

Since, there has been a number of takes at the etymology of the Phr. *totin* and, to wit, (1) by Brixhe–Lejeune 1984: I 17, who suggest that *totin*, if demonstrative, is comparable to Gaul. *sošin* ‘this’ of RIG G-153; (2) by Orel 1997: 20, who suggests that *totin* is comparable to Ved. adv. *tāti* ‘so much’ and Gr. τόσσοσ ‘so great’; and, originally, (3) by Ramsey 1883: 131, who proposed that *totin* is related to *Tatas*, a well-attested name, e.g. in OPhr. *Tatas* (G-04) or *Tates* (G-122).

But neither suggestion fits quite right.

Ad (1). The *s* of Gaul. *sošin* does not match the *t* of Phr. *Totin*: originating from PIE \*s, it regularly corresponds to Phr. Ø — both word-initially and inbetween vowels.<sup>11</sup> Ad (2). Vedic *tāti* requires PIE \*tot(-i) and Greek τόσσοσ - PIE \*tot̥jos, neither of which can herald Phr. *totin*. Ad (3). *Tatas*, the name, is not attested in the *i*-stems.<sup>12</sup>

Instead, I propose that OPhr. *totin* derives from PIE \*dh<sub>3</sub>tis ‘gift’,<sup>13</sup> accsg \*dh<sub>3</sub>tim.

Compare Gr. δόσις ‘gift’, Lat. adv. *dē-ditim* ‘by surrender’, and, in the

<sup>10</sup> Other *i*-stem accusative singulars: OPhr. accsg *areyastin* ‘Areyastis’ (of Cybele, W-01a), NPhr. ευκιν ‘vow’ (30, 98).

<sup>11</sup> Compare Matasović 2009: 350 and Лигорио–Лубоцкий 2013: 185. (Unless Brixhe–Lejeune loc. cit. imply PIE \*to- ⇒ \*to-ti-m — since Gaul. *sošin* derives from PIE pronoun \*so-, which is suppletive and alternates with \*to- — but in that case I’m not sure it wouldn’t be better to suppose that *-sin* of Gaul. *so-sin* reflects PIE \*-k̑-im, with \*k̑i of Gr. σ-, OCS *sb*, Lith. *šis*, etc., and PIE \*to-k̑-im, again, would not result in Phr. *totin*, as per op. cit.)

<sup>12</sup> See Ligorio 2015a and 2015b.

<sup>13</sup> See IEW 223 and NIL 61.

second part of composita, Ved. *-tti-* ‘gift’ (e.g. *bhaga-tti-* ‘gift of luck’), which all continue the PIE \*dh<sub>3</sub>tis.<sup>14 15</sup>

The PIE accsg \*dh<sub>3</sub>tim yields OPhr. *totin* regularly: 1. PIE \*d > Phr. *t* as in NPhr. gensg *Τιος* (passim) < PIE \*diuos (Ved. *dívaḥ*, Gr. gensg *Διός*);<sup>16</sup> 2. PIE \*Ch<sub>3</sub>C > Phr. CoC as in OPhr. *onoman* (W-01b) < PIE \*h<sub>3</sub>nh<sub>3</sub>m̃ (Gr. *ὄνομα*, Arm. *anun*);<sup>17</sup> 3. PIE \*t > Phr. *t* as in OPhr. *matar* (W-04, B-01) < PIE \*meh<sub>2</sub>tēr (Ved. *mātā*, Gr. *μήτηρ*);<sup>18</sup> 4. PIE \*i > Phr. *i* as in OPhr. *kin* (B-01) < PIE accsg \*k<sup>w</sup>im (Hitt. accsg *ku-in*, Gr. accsg *τίv-*);<sup>19</sup> 5. PIE \*-m > Phr. *-n* as in the OPhr. *o*-stem accsg *-un* (passim) < PIE \*-om (Ved. *-am*, Gr. *-ov*) or, better, as in the OPhr. *i*-stem accsg *-in* (W-01a), Nphr. *-iv* (30) < PIE \*-im (Ved. *-im*, Gr. *-iv*).<sup>20</sup>

Based on this etymology, and given the text [—]as<sub>1</sub> *tuave | niy<sub>2</sub> ae<sub>3</sub> esuryoyoy<sub>4</sub> totin |<sub>5</sub> eḏaḑ[s]<sub>6</sub>*, I hazard the following interpretation: ‘X-as<sub>1</sub> has<sub>6</sub> put<sub>6</sub> (sc. this niche) as<sub>5</sub> a<sub>5</sub> gift<sub>5</sub> *tuave | niy<sub>2</sub> ae<sub>3</sub> esuryoyoy<sub>4</sub>*’ where *totin* ‘as a gift’ is understood as an apposition to the implicit object of *eḏaḑ[s]* ‘has put’, like *sikeneman* ‘this niche’ of M-01b, or similar.<sup>21</sup>

What *tuave | niy, ae, or esuryoyoy* is, I do not know.

Certainly, the Midas Monument, carved with inscriptions of the Old Phrygian period, continues to puzzle and haunt those of us who took up the study of these mysteries (which I did for a hobby, not knowing how easily Phrygian grows on a person).

<sup>14</sup> See Chantraine I 279; Brugmann 1906: 431; KEWA II 40.

<sup>15</sup> PIE \*dh<sub>3</sub>-ti-s ‘gift’, derives from PIE \*deh<sub>3</sub>- ‘give’ (Ved. *dá-dā-ti*, Gr. *δί-δω-μι*, etc.) as PIE \*ǵnh<sub>3</sub>-ti-s ‘knowledge’ derives from PIE \*ǵneh<sub>3</sub>- ‘know’. Cf. Gr. *γτ-γνῶ-σκ-ω* and *γνῶ-σι-ς*. (Gr. *γνῶσις* is the expected reflex of *ǵnh<sub>3</sub>-ti-s* since, in fact, it stands for \*ǵnh<sub>3</sub>-ti-s and PIE \*Cñh<sub>3</sub>C yields Gr. *νω* regularly.) Similar derivation is seen in other *set*-roots, ending in \*h<sub>1</sub> and \*h<sub>2</sub>, e.g. \*d<sup>h</sup>eh<sub>1</sub>- ‘put, set’ (Gr. *τί-θη-μι*, Ved. *dá-dhā-ti*) ⇒ \*d<sup>h</sup>h<sub>1</sub>-ti-s ‘setting’ (Gr. *θέ-σι-ς*, Ved. *-dhi-ti*) or \*steh<sub>2</sub>- ‘stay, stand’ (Gr. *ἵ-στη-μι*) ⇒ \*sth<sub>2</sub>-ti-s ‘state’ (Gr. *στά-σι-ς*, Ved. *sthí-ti*, *-st-i*).

<sup>16</sup> Cf. Lubotsky 2004 and Лигорио-Любоцкий 2013: 185.

<sup>17</sup> Cf. op. cit. 186.

<sup>18</sup> Cf. op. cit. 185.

<sup>19</sup> Cf. op. cit. 183.

<sup>20</sup> Cf. op. cit. 186 (and n. 10 above).

<sup>21</sup> Compare *ates arkaievais akenanogavos midai lavagtaei vanaktei edaes* (M-01a) where, likewise, the object is not expressed.

But I hope OPhr. *totin* ‘gift’ brings us one step closer to the complete understanding of the inscriptions of the Midas Monument, and of the Phrygian language.<sup>22</sup>

## Abbreviations

* — reconstructed form	— wall boundaries
> — ‘yields’	[—] — lacuna
< — ‘comes from’	[abc] — restituted characters
⇒ — ‘yields by derivation’	⸗ — damaged characters
NPhr. — New Phrygian	Arm. — Armenian
OCS — Old Church Slavonic	Gaul. — Gaulish
OPhr. — Old Phrygian	Gr. — Greek
Phr. — Phrygian	Hitt. — Hittite
PIE — Proto-Indo-European	Lat. — Latin
Ved. — Vedic	Lith. — Lithuanian

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<sup>22</sup> I draw the reader’s attention to the fact that OPhr. *totin*, with its PIE \*d > Phr. *t*, adds to the evidence supporting the Phrygian ‘Lautverschiebung’. (See Lubotsky 2004.)

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## Старофригијски *totin*

Апстракт

Предлаже се да стфриг. *totin* ‘?’ из натписа М-01f потиче од ие. \*dh<sub>3</sub>tis ‘давање; поклон’, у вези са коријеном \*deh<sub>3</sub>- ‘дати’, тј. да потиче од accsg \*dh<sub>3</sub>tim. Упореди грч. δόσις ‘давање; поклон’, лат. adv. *dē-ditim* ‘предајом’ и, у другом дијелу композитâ, вед. -*tī-* ‘поклон’ — све од ие. \*dh<sub>3</sub>tis. На темељу ове етимологије, предлаже се да натпис М-01f, из којег ова ријеч потиче, [-]as<sub>1</sub> tuavē | niy<sub>2</sub> ae<sub>3</sub> esuryoyoy<sub>4</sub> totin |<sub>5</sub> ẽdãẽ[s]<sub>6</sub>, значи ‘Х-ас<sub>1</sub> поставио<sub>6</sub> је<sub>6</sub> (sc. ову нишу) као<sub>5</sub> поклон<sub>5</sub> tuavē | niy<sub>2</sub> ae<sub>3</sub> esuryoyoy<sub>4</sub>’ гдје се узима да је *totin* ‘као поклон’ апозиција уз неизражени објекат глагола ẽdãẽ[s]. (Као нпр. *sikenetan* ‘ову нишу’.) Ие. \*dh<sub>3</sub>tim > стфриг. *totin* са фриг. *t* < ие. \*d подупире тзв. Lautverschiebung у фригијскоме.

*Кључне ријечи:* старофригијски, индоевропски, етимологија.

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