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Old Phrygian *totin*[1]

Abstract: Old Phrygian *totin* '?' (M-01f) is derived from Proto-Indo-European accsg *dh_3tim '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

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[1] 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 occassions.

the relative bad luck with its lexicon consisting by and large of nontransparent hapaxes.[2]

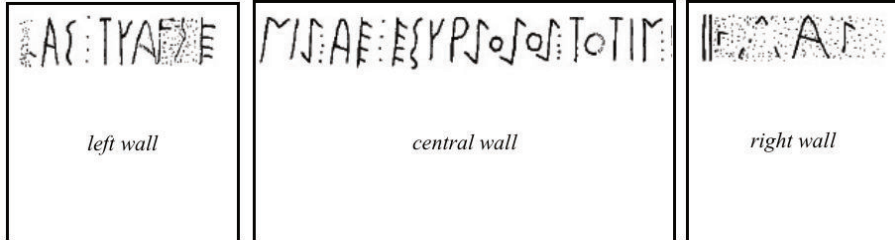In this paper I shall try to provide the etymology of the word *totin*.

left wall   central wall   right wall

Fig. 1. Inscription M-01f

On Fig. 1 above,[3] I read:

[—]*as tuaveͅ|niy ae esuryoyoy totin| eͅdaeͅ*[*s*].[4][5]

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.[6] Much of the posterior work hinged on this erroneous reading,[7] which seriously affected the interpretation of M-01f for the better part of the last century[8] – 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 *eͅdaeͅ*[*s*] 'has put', which appears to continue PIE *h_1e-d^heh_1-s-es-t.[9] The

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[2] See Ligorio 2015a s.vv. *tuaveͅ|niy*, *esuryoyoy*, *totin*, and cf. the transcription below.

[3] After Brixhe–Lejeune 1984: I 15sqq (see also II, plate 3, for photographs).

[4] So also Brihxe–Lejeune 1984: I 15. (Other editions: Ramsey 1883: 131; Kretschmer 1901: 116.)

[5] See *Abbreviations* below.

[6] As it were, ᶘｏＴＩＮ for ＴｏＴＩＮ. The mistake goes back to Kretschmer 1901, whose drawing I reproduce:

[7] Friedrich 1932, Haas 1966, Lejeune 1969, Нерознак 1978 all have *yotin*.

[8] In particular, see Lejeune 1969: 35 and Нерознак 1978: 74.

[9] See Лигорио–Лубоцкий 2013: 191.

rest is obscure. It is, however, reasonable to assume that [—]*as* is a nominative singular and the subject of *ẹdaẹ*[*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.[10]

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. *sosin* 'this' of RIG G-153; (2) by Orel 1997: 20, who suggests that *totin* is comparable to Ved. adv. *táti* '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. *sosin* does not match the *t* of Phr. *Totin*: originating from PIE *s, it regularly corresponds to Phr. Ø — both word-initially and inbetween vowels.[11] Ad (2). Vedic *táti* requires PIE *tot(-i) and Greek τόσσος - PIE *totios, neither of which can herald Phr. *totin*. Ad (3). *Tatas*, the name, is not attested in the *i*-stems.[12]

Instead, I propose that OPhr. *totin* derives from PIE *dh₃tis 'gift',[13] accsg *dh₃tim.

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

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[10] Other *i*-stem accusative singulars: OPhr. accsg *areyastin* 'Areyastis' (of Cybele, W-01a), NPhr. ευκιν 'vow' (30, 98).

[11] Compare Matasović 2009: 350 and Лигорио–Лубоцкий 2013: 185. (Unless Brihxe-Lejeune loc. cit. imply PIE *to- ⇒ *to-ti-m — since Gaul. *sosin* 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 *-ḱi-im, with *ḱi of Gr. σ-, OCS *sь*, Lith. *šìs*, etc., and PIE *to-ḱi-im, again, would not result in Phr. *totin*, as per op. cit.)

[12] See Ligorio 2015a and 2015b.

[13] 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 *dh₃tis.[14] [15]

The PIE accsg *dh₃tim yields OPhr. *totin* regularly: 1. PIE *d > Phr. *t* as in NPhr. gensg Τιος (passim) < PIE *diṷos (Ved. *dívaḥ*, Gr. gensg Διός);[16] 2. PIE *Ch₃C > Phr. C*o*C as in OPhr. *onoman* (W-01b) < PIE *h₃nh₃mṇ (Gr. ὄνομα, Arm. *anun*);[17] 3. PIE *t > Phr. *t* as in OPhr. *matar* (W-04, B-01) < PIE *meh₂tēr (Ved. *mātắ*, Gr. μήτηρ);[18] 4. PIE *i > Phr. *i* as in OPhr. *kin* (B-01) < PIE accsg *kʷim (Hitt. accsg *ku-in*, Gr. accsg τίν-);[19] 5. PIE *-m > Phr. -*n* as in the OPhr. *o*-stem accsg *-un* (passim) < PIE *-om (Ved. *-am*, Gr. -ον) or, better, as in the OPhr. *i*-stem accsg *-in* (W-01a), Nphr. -ιν (30) < PIE *-im (Ved. *-im*, Gr. -ιν).[20]

Based on this etymology, and given the text [—]*as*₁ *tuaṿe*|*niy*₂ *ae*₃ *es-uryoyoy*₄ *totin*|₅ *ẹḍaẹ*[*s*]₆, I hazard the following interpretation: 'X-*as*₁ has₆ put₆ (sc. this niche) as₅ a₅ gift₅ *tuaṿe*|*niy*₂ *ae*₃ *esuryoyoy*₄' where *totin* 'as a gift' is understood as an apposition to the implicit object of *ẹḍaẹ*[*s*] 'has put', like *sikeneman* 'this niche' of M-01b, or similar.[21]

What *tuaṿe*|*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).

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[14] See Chantraine I 279; Brugmann 1906: 431; KEWA II 40.

[15] PIE *dh₃-ti-s 'gift', derives from PIE *deh₃- 'give' (Ved. *dá-dā-ti*, Gr. δί-δω-μι, etc.) as PIE *ǵṇh₃-ti-s 'knowledge' derives from PIE *ǵneh₃- 'know'. Cf. Gr. γι-γνώ-σκ-ω and γνῶ-σι-ς. (Gr. γνῶσις is the expected reflex of ǵṇh₃-ti-s since, in fact, it stands for *ǵṇh₃-ti-s and PIE *Cṇh₃C yields Gr. νω regularly.) Similar derivation is seen in other *set*-roots, ending in *h₁ and *h₂, e.g.*dʰeh₁- 'put, set' (Gr. τί-θη-μι, Ved. *dá-dhā-ti*) ⇒ *dʰh₁-ti-s 'setting' (Gr. θέ-σι-ς, Ved. *-dhi-ti-*) or *steh₂- 'stay, stand' (Gr. ἵ-στη-μι) ⇒ *sth₂-ti-s 'state' (Gr. στά-σι-ς, Ved. *sthí-ti-*, *-st-i-*).

[16] Cf. Lubotsky 2004 and Лигорио–Лубоцкий 2013: 185.

[17] Cf. op. cit. 186.

[18] Cf. op. cit. 185.

[19] Cf. op. cit. 183.

[20] Cf. op. cit. 186 (and n. 10 above).

[21] Compare *ates arkiaevais 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.[22]

Abbreviations

*	— reconstructed form	|	—	wall boundaries
>	— 'yields'	[−]	—	lacuna
<	— 'comes from'	[abc]	—	restituted characters
⇒	— 'yields by derivation'	a̱ḇc̱	—	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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[22] 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. *dh₃tis 'давање; поклон', у вези са коријеном *deh₃- 'дати', тј. да потиче од accsg *dh₃tim. Упореди грч. δόσις 'давање; поклон', лат. adv. *dē-ditim* 'предајом' и, у другом дијелу композитâ, вед. *-tti-* 'поклон' — све од ие. *dh₃tis. На темељу ове етимологије, предлаже се да натпис М-01f, из којега ова ријеч потиче, [—]*as*₁ *tuaveǀniy*₂ *ae*₃ *esuryoyoy*₄ *totin*ǀ₅ *edae*[*s*]₆, значи 'X-ас₁ поставио₆ је₆ (*sc.* ову нишу) као₅ поклон₅ *tuaveǀniy*₂ *ae*₃ *esuryoyoy*₄' гдје се узима да је *totin* 'као поклон' апозиција уз неизражени објекат глагола *edae*[*s*]. (Као нпр. *sikeneman* 'ову нишу'.) Ие. *dh₃tim > стфриг. *totin* са фриг. *t* < ие. *d подупире тзв. Lautverschiebung у фригијскоме.

Кључне ријечи: старофригијски, индоевропски, етимологија.