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PALAEO-BALKANIC EPIGRAPHIC MONUMENTS: NEW DISCOVERIES AND INTERPRETATIONS

The S(itovo) inscription found more than 60 years ago in the Rhodopes (Bulgaria) aroused a number of bold hypotheses and original interpretations. Most of them, however, were not admitted to scholarly editions the latter being rather cautious for many Bulgarian archaeologists from Sofia considered the S. inscription to be either a fake or an accidental combination of natural clefts and cracks in the rock. But since the problem of deciphering the S. inscription was arising from time to time, so in order to finally close it down an expedition was organized (in summer 1988) including some Bulgarian archaeologists, epigraphists, geologists, geodesists and other experts¹. As a result of this expedition the S. inscription was declared to be a sequence of natural cracks in the rock that were intentionally "finished" by a local patriot wishing to glorify his village not rich in historical monuments (s. "L'inscription", p. 133, 139). The main arguments of the authors in favour of this point of view were as follows:

1. The signs of the S. inscription seem not to be repeated or separated from one another (s. "L'inscription", p. 132, 136).

2. According to the authors these signs are not similar to those of other inscriptions found in Bulgaria, therefore it is impossible to decipher them (s. L'origine, p. 145).

3. The rock surface with the signs appears to be a natural formation; the authors consider it (though without any reason) to be "a relatively smooth vertical fracturation" (s. L'origine, p. 144).

4. The inspection of the rock cracks in the radius of 15 m from the inscription showed a similarity in the arrangement of the Sitovo groups of cracks and those on other rocks which, according to the authors, proves their synchronous origin dating from the eocene time (s. L'origine, p. 144-145), i.e. the middle epoch of paleogene (the first kainozoe period).

When getting thoroughly acquainted with the results of the above expedition one can not help asking questions caused partly by erroneous statements (s. below) and partly by discrepancies between the conclusions of the expedition members, for instance, in the chronological evaluation of the Sitovo "cracks" dated either 1928 A.D. (s. "L'inscription", p. 139) or the eocene epoch (s. above). All of this, together with some inaccuracy in presenting the material in the above-mentioned reports² made us undertake a re-examination

of the S. inscription, which importance, as we are going to show, is far more than strictly epigraphic³.

The discovery of the S. monument was briefly described by its editors. A. Peev and Z. Rakeva-Morfova⁴ and more completely by the archaeologist V. Gerassimova-Tomova ("*L'inscription*", p. 131) as well as by some other authors proposing their decipherments of the S. inscription⁵. But since the same facts led the authors to quite different conclusions we found it necessary to re-examine all of the information concerning the monument and the circumstances under which it had been discovered, the more so that a lot of details remain rather puzzling.

After the Plovdiv earthquake of 1928 some woodmen discovered enigmatic signs on the rock 3 km north-west of the village of Sitovo (30 km from Plovdiv). They told it to the local teacher A. Bozhilov. The latter not considering himself an expert in epigraphics appealed to a well-known Plovdiv lawyer Dr. Al. Peev who was then at the head of the local archaeological society. V. Gerassimova-Tomova finds it curious that the teacher did not appeal to the archaeological museums either in Sofia or in Plovdiv ("*L'inscription*"; p. 131), though it might be explained by utterly common reasons not excluding those of personal character. But there is another thing that struck us as curious: why since the publication of the inscription by Dr. Peev (1923) and up to its republication by Dr. Rakeva-Morfova (1950) both Plovdiv and Sofia archaeological museums had showed very little interest in the S. monument, if any? Supposing the authenticity of the inscription seemed rather doubtful at the very beginning, why not organize an expedition in order to deflate the possible forgers already in 1929, the more so that no special equipment, judging the geologists' report (s. *L'origine*, p. 142) is required.

Another puzzle is connected with the brothers H. and K. Shkorpil who at the end of the last century made a thorough inspection of the Rhodopes (including the village of Sitovo area) with a particular interest in karst phenomena. Their summarizing publication of 1900⁶ contained apart from other things a map of the village of Sitovo and its neighbourhood but the inscription was not mentioned. According to Dr. Gerassimova-Tomova, this is the evidence that the inscription did not yet exist at the time of the Shkorpils' inspection. However if we believe the geologists dating the S. signs the kainozoe era we shall not be able to understand how the Shkorpils managed not to notice the signs on the rock which, even without being intentionally "finished" by someone, are quite visible on the rock surface. When we are considering possible answers it does not really matter whether the S. signs appeared 2 millions or 2 hundred years ago. The Shkorpils could not have seen them if the signs, following Dr. Gerassimova-Tomova's idea, appeared a few decades later or else, if before the earthquake of 1928 the inscription had been hidden in a natural way, and there are reasons to regard this hypothesis as quite reasonable. As for the arguments, it seems necessary to begin with a detailed description of the S. monument and its location.

The last kilometers from Plovdiv to Sitovo pass on rather a narrow mountain road with a precipice on the right and a small river running at the

bottom. Just across the river (nearly opposite the S. monument) are the remains of a sanctuary mentioned by the editors of the inscription⁷. On the other side of the road there is rather a steep mountainside with rocks appearing on the surface in places. In one of such places, about 50 m up from the road, there is a small platform not longer than 2 m and nearly 1 m wide. The platform is facing huge stone slabs. On the right-hand slab, "crowned" with sort of a heavy peak belonging to the same rock, one can see the major part of the inscription.

The right-hand slab is separated from the left one (where are the last 7 signs of the inscription) by a deep rift narrowing upwards and turning into rather a low recess at the bottom. In fact the right and the left slabs form parts of the same rock surface. In front of the left-hand slab, almost touching it (in the way one can hardly put one's hand in between), there stands another stone slab making inaccessible the left part of the inscription. This slab which must have fallen on the platform during one of last earthquakes (rather frequent in these areas, according to the local inhabitants) occupies almost all the space before the left part of the inscription. The platform in front of the right-hand part is now free, but there might also have been a slab hiding the inscription and sliding down during the earthquake of 1928: the sizes of the platform would not let anything on during the earthquakes⁸.

On the right-hand slab, at a height of 2 m from the platform and about 20 cm down from the peak serving as a natural protection of the whole structure, one can see a smooth stone stripe (280 × 40 cm) in the rock carrying several signs. On the left rock there is a similar stripe (90 × 30 cm) with the last few signs. The whole site looks like an artificially made portal⁹.

Since fragmentary photos of the S. monument and the *estampages* of the inscription have already been published (s. above, notes 1, 4) we'll confine ourselves with our drawing made *in situ*. For technical reasons, the right part of the inscription consisting of one line (signs 1—49) is divided into two parts (s. fig. 1).

The inscription is dextroverse. The writing is alphabetic. Rather negligently carved and abounding in ligatures, the inscription is palaeographically similar to and sometimes identical with those spread in Asia Minor in the I mill. B.C. — early I mill. A.D. As one can see in the comparative table (fig. 2), the majority of the S. signs are fairly similar to those of Old Phrygian inscriptions of the VII-IV cent. B.C. (10 points out of 14), 2 others are identical with New Phrygian signs (first centuries A.D.) and only 2 of them are parallel to the Lycian alphabetic signs (second half of the I mill. B.C.), that is, outside the Phrygian area¹⁰. The way the S. signs are carved is also very similar to that of some Old Phrygian inscriptions, cf. M-01 d (VII cent. B.C., s. fig. 3)¹¹.

Transliteration

(I)	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	e	i	v	i	x	u	s	i	n	v	i	x	u	i	p	t	i	u	i	m	i
	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38				
	n	i	p	t	i	n	s	a	i	k	u	i	o	i	8	a	x				

39 40 41 42 43 44 45 46 47 48 49
 i u e i s i m i n Z i
 (II) 50 51 52 53 54 55 56
 n u i x u s i

Palaeographic notes

I/1: the sign consisting of 2 bars inclined towards each other occurs twice (cf. also I/41). It basically resembles Lyc. $\uparrow = e$ (minus a vertical bar absent in the S. sign) and presumably has the same phonetic value.

I/4—5: the ligature *ix* (with a *iota* inscribed into the sign *x*, cf. also I/11—12). It should be noticed that inscribing the *iota* into various signs is mainly typical for Phrygian epigraphics (cf. G-113, P-106; Brixhe-Lejeune 1984: 106, 250). The sign χ seems to be in complementary distribution with *k*, for it appears only in the intervocalic position. Cf. the same function of Old Phrygian $\Psi = \chi$ in *daΨet* 'he establishes/will establish'.

I/10: the sign *v*, differing from *u* in I/3 by a bigger size of the left side bars. It is interesting that both signs for *v* (the same as *u* in I/2, II/51, 54) are sinistroversive, though the inscription is dextroversive. Yet the opposite orientation of *u*- and *v*-signs is not unfrequent in Old Phrygian, cf. M-01c, W-10 etc. (Brixhe-Lejeune 1984: 12, 55 et passim).

I/14—16: the ligature *ipt*, where a vertical *iota* crosses the left element of the sign *p*. The upper elements of *p* and *t* form one line, cf. a similar ligature *pt* in I/24—25. The broken line over the right part of the ligature is an accidental fissure.

I/19: several scratches around the *iota*.

I/20: the sign *m* (inversed), cf. I/45. This kind of writing is well known: e.g., there are some Old Phrygian inscriptions where both separate signs and whole lines are inversed on 180°, cf. G-01 (VI cent. B.C.)¹².

I/30—31: two "dots" between these signs may be a punctuation mark rather than accidental scratches.

I/34—35: the ligature *oi*. The same lozenge-shaped *o* is found in several Old Phrygian inscriptions from Western Phrygia, Gordion etc.

I/36: this sign resembling a lozenge-shaped "8" may be identified with the Old Phrygian 8 functioning as a graphic version of the sign *b* in W-08 and in two inscriptions from Pteria (cf. especially P-101: Brixhe-Lejeune 1984: 52, 244, 250), cf. also Lydian 8 = *f*.

I/37: the sign *a* with the right part damaged.

I/38—39: the ligature χi structurally different from *iχ* (s. I/4—5, 11—12).

I/46—47: the ligature *in*; a *iota* crosses the left element of *n*, slightly inclined, cf. the identical *iota* in I/14.

I/48—49: the ligature *Zi*. The same sign in Old Phrygian seems to stand for a dental spirant (*z*?), cf. G-106 in Brixhe-Lejeune 1984: 101 and Bayun-Orel, 1988 a).

II/52: this sign may be a *iota* with accidental scratches around. On the

other hand, it resembles Carian *e* of the same type. The identification is difficult because there is no direct access to the sign.

As a result of the palaeographic analysis we have come to the conclusion that the S. inscription is a coherent text containing 56 signs, 14 different signs in all¹³.

Interpretation

When interpreting the S. inscription and, specifically, on the first stage — while segmenting the text into words, we started with a few previous assumptions, corroborated partly by the above analysis and partly by some pragmatic considerations. 1. The writing of the S. text is alphabetic; the majority of S. signs are parallel to those of Phrygian epigraphic monuments. 2. The language of the S. inscription is Indo-European which is supported not only by objectively segmented sequences (e.g. the last form *uiχusi*) but also the lack of really attested non-Indo-European languages of the 1st mill. B. C. in the North-East of the Balkans. 3. As for its contents, the inscription must definitely be connected with the recess below which, according to several parallels, may have been of a cult character.

It seems evident that for a text of such length a large number of segmentations are in principle possible. However, proceeding from the combinatorial analysis of the sign distribution, agglomerations of vowels/consonants, it is possible to suggest a tentative segmentation of the inscription into words:

- (I) *ei viχusin viχu iptiu imin iptin sai:*
ku ioi 8aχiu eis imin Zi(II)n uiχusi

ei — particle, cf. O. Prh. *ae* (M-01f), *ai* (P-06), N. Prh. αi , ϵi N-18, -53, -62, -64, -67). May be etymologically related to Gk. ϵi , αi 'if' (s. Bayun, Orel 1988a: 142).

vixusin ~ *uixusi* — 3 pl. praes./fut. of a transitive verb. The suggested proto-form is **u(e)ikonti* with a regular change of intervocalic **-k-* > *-χ-*, **-on* > *u* (cf. below, acc. sg. *-u* < **-on*) and the development of intervocalic *t* > *s* before *-i* (cf. verbal forms with final *-ś* < **-ti* in the dialectal Phrygian inscription from Uyucik¹⁴). Final *-n* in *viχusin* resembles Greek $\nu \epsilon \phi \epsilon \lambda \kappa \upsilon \sigma \tau \iota \kappa \acute{o} \nu$ and N. Prh. 3 pl. praet. *-q-ev* in $\delta \alpha \kappa \alpha \rho \epsilon \nu$ 'they put, set'. As far as the meaning of *v/uiχu-* is concerned, s. below.

viχu — acc. sg. of a noun presumably going back to **u(e)ikōN*. It is obviously related to the above verb and it may be assumed that *viχusin viχu* is a *figura etymologica*. A possible etymological interpretation is to connect the words in question with Gk. $\epsilon \iota \kappa \acute{o} \nu$, $\omicron \nu \omicron \varsigma$, Cyp. $\Phi \epsilon \iota \kappa \acute{o} \nu \alpha$ 'image' reflecting IE **ueik-*. If this assumption is correct the whole structure might be tentatively translated as 'they (will) make an image'.

iptiu — acc. sg. of an adjective coordinated with *vixu* and formed with **-io-* suffix from a theonym (s. below).

imin — acc. sg. of a noun having an exact parallel in O. Phr. *iman* and N. Phr. $\mu \rho \nu$. In Phrygian the word designated various kinds of cult models or

images (figurines), votive stones etc. dedicated to a deity and, thereby, getting some of the magic power of the latter¹⁵. Acc. sg. *-in* (cf. below, *iptin*) could be explained as a reduction of **-o-* before *-n*, cf. N. Phr. σεμουν, ζεμουν, σεμν 'this', κακουν, κακεν, κακουν 'evil'.

iptin — acc. sg. of a theonym which was used in Asia Minor as a name of *Magna Mater*: "Ιπτα, Είπτα¹⁶ reflecting Hitt. *Hé-pít*¹⁷. In the Balkans this theonym can be found in a large number of compound names such as Επτα-κενθος, Επτα-πορις etc.¹⁸ L. A. Gindin, when studying the onomastics of the Balkanic and neighbouring areas, came to the conclusion that there existed a Thracian (i.e. Palaeo-Balkan) theophoric stem **(H)Epta* (19). The latter together with the cult of the Μητήρ was returned to Asia Minor through the Phrygians (ibid., p. 80). And presently, thanks to the publication of Old Phrygian inscriptions by Brixhe-Lejeune we have found the Phrygian name of the goddess, which is eϑta = [*epta*] (G-112, s. Bayun, Orel 1988: 198).

sai — dat. sg. fem. of a deictic pronoun (IE **so-*, **sā*) identical with N. Phr.σαι (N-35, -39: Bayun, Orel 1988 a: 152).

ku — from the historical point of view it is a pronominal stem reflecting IE **k^u-o-*. The form does not occur in Phrygian inscriptions. As to its meaning, it seems possible to interpret it as an adverb 'when/then' or, which is syntactically more probable, as a relative / indefinite pronoun 'who, whoever'.

ioi — dat. sg. masc. of the pronoun **io-* attested in Phrygian in the meaning of 'this/that one; he; who', cf. O. Phr. yoi (B-01), N. Phr. ioi (N-86).

ḡaxiu — acc. sg. of an adjective structurally corresponding to *iptin* (s. above). It may be analyzed as a derivative in **-io-* from the noun *ḡaxi-* or *ḡaxo-* finding a reasonable parallel in O. Phr. vaki, cf. *eymi vaki* '(I) am vaki' (G-178), the inscription on an anthropomorphic figurine. In Bayun, Orel 1988a: 166 it was suggested to connect O. Phr. vaki with the Lydian theonim *baki va-* and Greek βάκχος. Since Bacchus-Dionysos is known to be somehow connected with Phrygia and the cults of *Magna Mater* (Apollod. III 5,1), *ḡaxiu* in this inscription may be treated as a hypothetical equivalent of the above series of theonims.

eis — 3 sg. aor. of the verb meaning 'to make; to dedicate (?)', cf. O. Phr. ais 'id.' in G-117 (s. above the correlation of O. Phr. ai, a particle ~ Sit. ei); for more details s. Bayun, Orel 1988: 193. The form *eis* belongs to the group of sygmatic aorists in *-es* < **-es-t*, cf. O. Phr. edaes 'he dedicated', etoves 'he made a sacrifice', N. Phr. edaes 'he dedicated', εσταες 'he put, set'.

Zin — acc. sg. of a pronoun or a noun, attribute/apposition to *imin*. The stem *Zi-* may be derived from an earlier **d(e)i-u-* 'god', of O. Phr. devo-, N. Phr. deo- and, perhaps, du in N-116 (though in this case the influence of Greek Δι can not be excluded). A special shift of IE **d* to a sibilant before **i/*i* is typical of the Balkanic and Anatolian linguistic areas, cf. Hitt. šiu- 'god' < **diu-*, Lyc. zi(w)- 'god' etc. The sequence *imin Zin* 'god-iman' where *Zin* is in apposition with the first word is parallel to *imin iptin* 'Ipta-iman' (acc. sg. in both cases).

* * *

The S. inscription has a well-defined metric structure. It consists of two parts (each of 15 syllables) with an interpunction sign between them. Within each part (A and B) there are two metric lines of (A) 9+6 and (B) 8+7 syllables. The metric pattern of the text can be represented as follows:

(A) 1 ei vixusin vixu iptiu	υ υ υ υ υ υ υ υ υ
2 imin iptin sai	υ υ υ υ υ υ
(B) 1 ku ioi ḡaxiu eis	υ υ υ υ υ υ υ υ
2 imin Zin uixusi	υ υ υ υ υ υ υ ²⁰

The metric structure of the text is of some interest in the light of the reconstruction of Indo-European metre: both eight-syllabic (for the lines of even number of syllables) and nine-syllabic structures seem to be typically Indo-European²¹. But at the same time one can see the metric peculiarity of the S. inscription with its syllable balance between the two parts though the number of syllables in each line is different.

The identification of the S. inscription as a metrical one is corroborated by a great number of alliterations, the repetition of *viXu* — *viXu*, the prevailing stressed vowel *i* etc. Besides, we should not ignore the frame structure of the inscription where the same verbal form *viXusin/uiXusi* is used both as the "opening" and as the "closing" word of the text.

The results of our lexical and grammatical analysis of the S. inscription are in conformity with its metric structure. Two parts of the text having each an equal number of syllables correspond to two interconnected topics. The semantic centre of the first part is the goddess Ipta, that of the second part is the god B/waki. The two parts have a cross-structure which is achieved by putting the same word *v/uiXusi(n)* at the beginning of the first part and at the end of the second. All of it makes the text more expressive and rhythmically completed.

We wouldn't insist on considering the below translation of the text as the only possible one. It seems obvious that in such cases any choice of etymological associations available must be rather subjective. Nevertheless we find useful to suggest it as one of a number of likely interpretations. It will be shown later that it has of Phrygian parallels as for its semantic structure.

(A) if they make an image of Ipta as/in form of Ipta's iman (=figurine) for her (sc. for the goddess),

(B) (when) somebody made (something) related to Bacchus for him (sc. for the god), they (will) make god's (=Bacchus') iman.

There is a striking similarity between this text and the Old Phrygian inscription from Bithynia B-03 (VI cent. B.C.?). The latter runs as follows: "If somebody sets any monument to the Just Goddess (sc. Cybele), for the Just God let him [...] a share" (for more details s. Bayun, Orel, 1988).

The language of the S. inscription may be linguistically identified as a Phrygian dialect. This opinion is based on an impressive number of common words (*imin* ~ O. Phr. iman, N. Phr. ιμον 'cult model/figurine'; *sai* ~ N. Phr.σαι 'to this one, to her'; *ioi* ~ O. Phr. yoi, N. Phr. ioi 'to him, to which'; *ei* ~ O. Phr. ai, ae. N. Phr. αι, ει 'if; and'; *eis* ~ O. Phr. ais 'he ma-

de/dedicated'), on specifically Phrygian syntactic structures (especially word order)²² and some phonetic details (e.g. the assimilation of the voiced dental before front vowels²³). On the other hand, a few phonetic features of the inscription seem to be characteristic of the West Phrygian dialects: (1) spirantization of the intervocalic unvoiced velar (*-k- > -x, cf. O. Phr. *da\et* 'he will put, establish'); (2) assibilation of *t before i (*-ti > -si), cf. *-ti > -s in the inscription from Yučik (s. above, not. 14). From the palaeographic and phonetic point of view (e.g. spizantization of occlusive stops reduction of unstressed vowels) the inscription from Sitovo could be tentatively placed in the period between III and I centuries B.C.

The discovery of a Phrygian or a para-Phrygian inscription going back to the last centuries B.C. on the Thracian territory should obviously change our ideas about the early periods of Balkanic cultural history. The polyethnic character of the ancient population in the Balkanic North-East being undoubted²⁴, a concrete ethnolinguistic identification of peoples and tribes mentioned by Greek and Roman authors usually faces a serious obstacle which is lack of relevant linguistic data. The inscription from Sitovo is a unique (though, perhaps, not the only one) evidence of the presence of Phrygian-speaking people in the Balkans late in the I mill. B.C. At the same time there must have existed religious cults amalgamating both Anatolian and Balkanic features.

Recent publications and research make it possible to outline the Phrygian area much more definitely. This one must have included (a) the territories where Old and New Phrygian epigraphic spread²⁵, (b) Phrygia Epictetus in Western Asia Minor where a Phrygian ('Moesian') inscription was found and, (c) the North-East of the Balkans where there is at least one Phrygian (or para-Phrygian) epigraphic monument. Among epichoric inscriptions from Samothracia²⁶ Phrygian fragments are very likely to be discovered though their state of preservation can not further any explicit conclusion. G. Bonfante has already mentioned the form *beka* (40) which is not to be separated from N. Phr. βεκος 'bread'. The form *arkaie* (30) also appears to have Greek and Phrygian parallels.

Now, all data at our disposal lead us to the idea of a vast zone of the dispersion of Phrygian dialects encompassing a part of Anatolia with its almost non-interrupted Phrygian epigraphic tradition (VIII cent. B.C.—III cent. A.D.), Samothracia (VI—III cent. B.C.) and some regions in the North-East of the Balkans (the inscription from Sitovo: III—I cent. B.C.). A historical and geographical unity of this region, noted more than once²⁷, must have been supported, to our mind, by the ethnolinguistic affinity preserved for many thousands of years.

ABBREVIATIONS

Bayun, Orel, 1988 — Баюн Л.С., Орел В.Э. *Язык фригийских надписей как исторический источник*. I. ВДИ, 1988, No. 1.

Bayun, Orel, 1988a — Баюн Л.С., Орел В.Э. *Язык фригийских надписей как исторический источник*. II. ВДИ, 1988, No. 4.

Brixhe, Lejeune, 1984 — Brixhe C., Lejeune M. *Corpus des inscriptions paléo-phrygiennes*, T. I—II, Paris 1984.

"L'inscription" — see not. 1.

L'origine — see not. 1.

NOTES

¹ See short reports on the expedition: Gérassimova-Tomova V. "L'inscription" de Sitovo, "LB" XXXII, 2, 1989, pp. 131—141; Bonev K., Vangelov D., Tzontcheva-Boneva A. *L'origine de l'inscription de Sitovo — considérations géologiques et structurales*, Ibid. p. 141—146.

² E.g., on p. 133 an Old Phrygian inscription from Gordion G-145 is designated as that from Central Phrygia, *C-145; in the drawing of G-145 one of the signs (8th on the left) is unrecognizable; the inscriptions accompanying fig. 9 and 10 on p. 136 are mixed up, etc.

³ A study of the monument and a re-examination of the inscription became possible thanks to the assistance of our Bulgarian colleagues. We should like to express our gratitude to prof. I. Venedikov and Dr. E. Penkova (Sofian National Museum) who had called our attention to that inscription, to M. Vasileva and D. Vasilev who helped us to examine the inscription *in situ*, to A. Asenova Alexeva from the village of Sitovo who showed us the location of the inscription, to Dr. S. Chernova (Plovdiv National Archaeological Museum) and to D. Zlateva (a descendant of the man who had found the inscription) who told us some interesting details regarding the discovery of the monument.

⁴ Пеев Ал. *Новооткрит надпис в Родопите*, "Известия на Българския Археологически институт". 1928/1929, т. V. с. 363—365; Ракева-Морфова Зл. *Надписът при Ситово*, "Годишник на Народния Археологически музей (Пловдив), 1950. Т. II. С. 242—245; Ракева-Морфова Зл. *Уне инсциптитион д'оригине ичоннуе де Тхраце*. „LB" XVI, 1, 1972. p. 49 s.

⁵ *Тайните на вековете*, София, 1982, p. 246 sqq; Никитов Ст., *Древните цивилизации*, София, 1986, p. 22 sqq.

⁶ Шкорпил Х., Шкорпил К., *Кражки явления*, Пловдив, 1990, п. 25—28.

⁷ Miss D. Zlateva said to us that her great-grandfather, the teacher Bozhilov often remembered finding in this sanctuary a few pieces of ceramics bearing mysterious signs. Having attached no importance to them, he had thrown them into the river as he was going to climb the mountain. Though there is no possibility of verifying the authenticity of this story, the finds of this type are well known both in the Balkans and in the neighbouring regions.

⁸ The platform is not wide enough to take a picture of the general view of the monument; only parts of it can be taken by the object-glass.

⁹ For the type quite common in Asia Minor, cf. Haspels E., *The Highlands of Phrygia*, Princeton, 1971; Brixhe C., Lejeune M., *Corpus des inscriptions paléo-phrygiennes*, Paris, 1984. T. II. Pl. I suiv.

¹⁰ Another important fact is several grammar parallels between Phrygian and Lycian we have already touched upon in: Phrygian-Anatolian linguistic relations (in Russian). *Paleobalkanistika i antichnost*, Moscow, 1989.

¹¹ Our notation of Old Phrygian inscriptions follows that of Brixhe-Lejeune; New Phrygian inscriptions have the index N.

¹² Cf. Pulgram E., *The Prae-Italic dialects of Italy* for the similar phenomena in chronologically close epigraphic traditions from the neighbouring areas.

¹³ The correlation between the total number of signs and that of different signs (which is 4:1 in the S. inscription) in a text of that length is quite usual for an alphabetic writing and makes the idea of faking the inscription scarcely probable.

¹⁴ Bayun L., Orel V. *The 'Moesian' Inscription from uyučik, "Kadmos" XXVII/2, 1988, p. 134.*

¹⁵ It seems worth-while to connect Phr. *iman* with Hitt. *himma*-cult image, cult model'. The similarity between them is not only formal but also functional. Cf. Hitt. I GIS GIGIR *hi-im-ma-aš i-ia-an* 'a cart as a cult model (was) made'; *ú-e-ra-aš-ša ŠA IM hi-im-ma-aš i-ia-an-za* 'and a clay *ueraš* (Rosenkranz: Tablett) as a cult model (was) made' (IBOT III 93+KBo XV 21 I 7 ff., 9). For Hitt *himma*- cf. Oettinger N. *Die militärischen Eide der Hethiter*, Wiesbaden, 1976. S. 61 ff., and especially: Иванов Вяч. Вс., *Проблема происхождения и в начальном слоге в балтийском в свете этимологических данных* [in:] Балто-славянские этно-языковые контакты, М., 1980. pp. 81—82. Among the latest publications concerning Phr. *iman* cf. Orel VI. E. *Phrygian Religion and Rituals: Indo-European and Non-Indo-European Components*. "Orpheus. Journal of Indo-European, Palaeo-Balkan and Thracian Studies" 1990. P. 107 f. The proper name *Ἰμαν/Εἰμαν* (Zgusta L. *Kleinasiatische Personennamen*, Prag, 1964. S. 195 f.) can be regarded as a secondary phenomenon (cf. another point of view, though not argued, in Brixhe-Lejeune 1984: 125 et passim).

¹⁶ Keil J., von Premerstein A., *Bericht über zweite Reise durch Lydien*. "Denkschriften der phil.-hist. Klasse der Akad. der Wiss. in Wien" Bd. LIV. 1911. S. 169, 188; Heubeck A., *Lydiaka Untersuchungen zu Schrift, Sprache und Götternamen der Lyder*. Erlangen, 1959. p. 63.

¹⁷ A Hurrian loan-word, cf. Kretschmer P., *Mythische Namen* (17. Hipta). "Glotta", Bd. XV, 1927. p. 77.

¹⁸ Detschew D., *Die thrakischen Sprachreste* (2). Wien, 1976. pp. 167 ff.

¹⁹ С. Гиндин Л. А., *Древнейшая ономастика Восточных Балкан*. София, 1981. pp. 76 ff.

²⁰ It can not be excluded that the initial *u* (a vowel) in *uixusi* (cf. *vixusin* in A 1) is not accidental and is used for restoring a syllable which is needed.

²¹ West M. L., *Indo-European metre*, "Glotta", 1973, 51. p. 164 ff.

²² It has already been noted that Phrygian syntax is strikingly steady in time and space. For many centuries it has preserved the same syntactic structures and the rules of their functioning all over the area of its spreading (cf. Bayun L., Orel VI. *Phrygian*, Moscow, "Nauka", in press [in Russian]. Chapter IV).

²³ Cf. Bayun, Orel, 1988.

²⁴ Georgiev VI., *Introduction to the History of the Indo-European Languages*, Sofia, 1981. p. 108 ff.

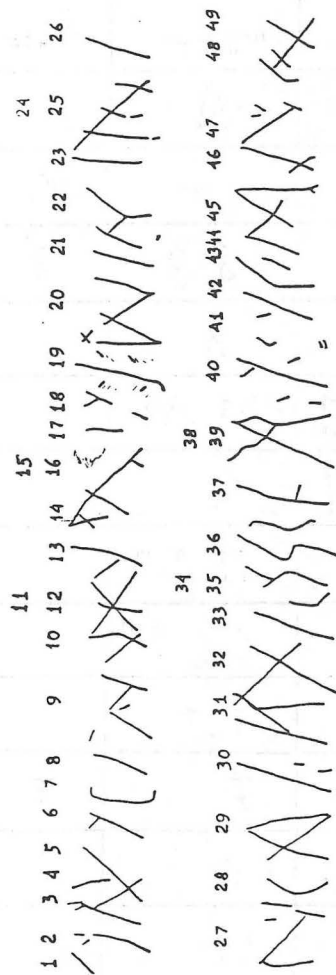
²⁵ Haas O., *Die phrygische Sprachdenkmäler*, Sofia, 1966. pp. 60 ff., 172 ff.

²⁶ Lehmann W.

²⁷ S. Merpert N. Ja., *On the ethno-cultural situation in the Circumpontic area of IV-III mill. B. C.* (in Russian) [in:] *Drevniy Vostok. Etnokulturnye svyazi*, Moscow, 1988. pp. 7 ff.

Fig. 1

The inscription from Sitovo (drawing)



50 51 52 53 54 55 56
 A y i i x y < l
 ?

Fig. 2

The signs of the inscription from Sitovo and of some alphabets of Asia Minor (comparative table)

Presumed phonetic value	Sitovo	Phrygian	Anatolian
a	A	A	
ā	^ ^		↑ Lyc. e
b	ſſ	8 8	8 Lyd. f
k	K	K	
m	M W	M M	
n	N N	N	
p	π	π N-Phr.	
s	((	((N-Phr.	
t	τ x	T τ	
z	ƒ	ƒ	ƒ Lyd. [ts]
u	χ	χ	
u	γ γ	γ	
i			Lyd.
χ	X		X Lyc. [kh]

Fig. 3

The Old Phrygian inscription from the „City of Midas” M-01 d
(after Brixhe-Lejeune 1984, p. 18)

