

Work notes on the Phrygian texts — a survey of Etruscan Phrases texts

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(Relating to texts on the Midas Monument <http://www.maravot.com/Phrygian.html>)

A work in progress.

This work, [Work Notes on Phrygian Texts](#), continues our work on the following texts on the Etruscan Phrases website: "[Work Notes on Etruscan Murals and Mirrors III](#)," continues our work on the following texts on the Etruscan Phrases website: "[Work Notes on Etruscan Murals and Mirrors II](#)," "[Work Notes on Etruscan Murals and Mirrors I](#)" "[Translation of Devotional Plates III](#)," "[Translation of Devotional Plates II](#)," http://www.maravot.com/Translation_ShortScripts_g.html 1.28.12) and other work notes: "[Work Notes on the Tavola Eugubine, Script Q1-Q273](#)," "[Work Notes on the Tavola Eugubine, Script Q278-Q453](#)," "[Work Notes on the Zagreb Mummy](#)," "[Work Notes on the Tavola Cortonensis](#)," "[Work Notes on the Perugia Cippus](#)," "[Work Notes on the Magliano Disk](#)," "[Work Notes on the Novilara Stele](#)," and "[Work Notes on the Pyrgi Gold Tablets](#)" (PDF files), all of which are reconciled to one another. This latest work is based upon Etruscan [GlossaryA.pdf](#) developed from our [Indo-European Table 1](#).

General note: The scripts on this page are texts found in Phrygian monuments, selected from texts on Etruscan Phrases website, incorporated in Etruscan Phrases [GlossaryA.xls](#). Some images are poor and will be improved when possible.

The Phrygian texts appear to carry a language similar to the Lydian language, both of which are close to the Etruscan language, based upon data developed so far. It appears that we are dealing with a common language base that is close to Latin, being represented in the Lydian, Phrygian and Etruscan scripts. The Ancient writers, such as Herodotus (See "[Etruscan Phrases](#)") attribute the source of the Etruscan civilization to Lydia.

After the Trojan War which consumed the west coast of Anatolia over a period of ten years, according to the Iliad, several refugee groups fled the land. The Aeneid of Virgil records an immigration from Lydia, by which the Romans owe their descent. They were led by the Trojan hero Aeneas — who fled the ruins of Troy. Herodotus records another group led by Tyrsenus, the son of king Atys, who led his people to a home among the Ombrici of northern and central Italy, after suffering a prolonged drought in Lydia and the Trojan War. The British also make their claim of being refugees from the Trojan War and the Parisians have a similar claim. Thus, about 1200 B.C., out of the chaos of war on the Lydian coast and the simultaneous defeat of the Hittites, grew tales of colonies seeking refuge in western lands.

The [Phrygians](#) are believed to have emigrated from Thrace to Anatolia, settling north of the Lydians, covering an area that comprises the eastern half of modern Turkey. Of interest is an acropolis called [Midas City](#) located near Eskisehir, Turkey, dating from the 7th Century B.C., which contains inscriptions in an alphabet similar to the Etruscan. This site is on the western border of Phrygia (More information can be gotten at ancientanatolia.com).

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The most famous Phrygian is Midas, a son of King Gordius by Cybele, who founded the city of Ankara. Nearby Ankara is the ancient capital of the Hittite Empire, Hattusha, Bogazkale, that was destroyed about 1180 B.C. An excellent photographic essay of this city is at <http://www.pbases.com/dosseman/bogazkale>. More on the Hittite Empire can be read at ancientanatolia.com.

Midas is said to be the discoverer of both black and white lead, but he is best known for his connections with another metal: gold. While Dionysus was on his expedition to India with his train, Old Seilenus wandered away and was captured by Phrygian peasants, who took him to the king. Some say that Midas caught him by mixing wine with the water in a spring, presumably in the hope of profiting from his prophetic powers. In either case, the king entertained Seilenus graciously and then gave him a guide to lead him back to Dionysus and his company. Dionysus was so grateful to Midas that he offered to grant any boon that he asked. Midas, who was fond of luxury, asked that all he touched might turn to gold. Reluctantly the god consented. Midas was at first delighted with the results, but he soon discovered that when he tried to eat the food turned to metal. Before long the ravenously hungry king was begging Dionysus to take back his miraculous gift. The god could not do that, but he advised Midas to wash in the river Pactolus. The king did so and his "golden touch" was transferred to the river, which forever after had gold-bearing sands.

Midas worshipped Pan as well as Dionysus. That woodland-god one day engaged in a musical contest with Apollo, with old King Tmolus as judge. Tmolus prudently awarded the prize to Apollo for his lyre playing, but the rash Midas let it be known that he thought Pan the better musician. Apollo rewarded him by changing his ears to those of an ass.

Midas was acutely embarrassed. He wore a Phrygian cap pulled down over his ears, removing it only long enough to have his hair cut now and then. His barber, no doubt threatened with dire penalties if he revealed what he saw, was unusually discreet. In time, however, the strain of keeping the secret became too great for him. He dug a hole in a deserted meadow, whispered his extraordinary news into it, and filled it up again. All went well until the following spring, when reeds grew up on the spot. Passersby were astonished to hear them murmuring, "Midas has ass's ears" — and the king's secret was out.

Historically, Midas was one dynastic title of a succession of Phrygian kings who ruled in the valley of the Sangarius River; it alternated with the name Gordius. Some of these kings, ruling in Gordium, achieved considerable fame because of their wealth. One Midas sent rich offerings to Delphi. The Phrygians are believed to have entered Asia Minor from Europe. They may well have brought the name Midas with them from Macedonia, for the fertile valley that surrounds the ancient capitol, Aegae (later Edessa), was known as the Gardens of Midas, and the story of the king's capture of Seilenus is sometimes located there. As for Midas' wealth, it seems to have been accidentally passed on to King Croesus of Lydia. That famous monarch found his rich supply of gold in the river Pactolus, near his capital of Sardis, where Midas had washed away his golden touch. Like the Lydian language, the Phrygian texts appear to share a language common to Etruscan. Because of the correspondence, I have integrated the words in these texts into the ["Etruscan Phrases" GlossaryA.xls](#). The words identified as Phrygian carry the alpha code of "X," being external to the Italian peninsula. The Phrygian language is known from texts dating circa. 600 B.C.

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Phrygia's neighbors: the Trojan allies

In the Catalogue of Ships invading Troy ([Iliad](#) Book II), in addition to listing the Greek allies — of many languages, he says — Homer lists the allies of Troy. They include Lydians (called Maeonians) and Phrygians, whom we can presume to have been "nations" in Anatolia about 1180 B.C. The list of nations in the Iliad tends to run from north to south, discussing the troops from as far away as Illyria (Modern Macedonia and Albania) and Thessaly, the Thracians— all those enclosed by the Hellespont — the Pelasgians from Larissa, the Ciconian Spearmen (near the Paeonians), the Paeonians of the river Axios (modern Vardar River), the Paphlagonians, the Alizones from Alybe (place unknown), the Mysians, the Trojans, Dardanians, Zeleians (the peoples around the Troad, Zeleians unknown), peoples on either side of the Hellespont, of Mysia and Sestos (modern Gallipoli), the Phrygians, Lydians (Meionians) homeland under Mount Tmolos, the Carians and the Lycians. For a discussion on Strabo's geography of the Troad see <http://soltdm.com/sources/mss/strab/13.htm>.

Hector Priamides commanded the [Trojans](#). He had under his own hand much the larger division of armed spearmen, and the best men.

The Dardanians were led by Aineias son of Anchises. His mother was the divine Aphrodite, who lay with Anchises on the foothills of Mount Ida, goddess with mortal man. With Aineias were the two sons of Antenor, Archeolochos and Acamas, complete warriors both.

[Editorial note: Dardanus, the son of Zeus and Electra, daughter of Atlas, was either born in the region later known as Troy or came there from Samothrace or Crete. The Romans claimed that he was born in Italy and reached Troy by way of Samothrace. Whatever his origin, he was welcomed to the land by Teucer, its first king. Teucer gave him land and the hand of his daughter, Bateia. Dardanus founded a city, [Dardania](#), and, on succeeding to Teucer's rule at the king's death, extended the name to the entire region. He was regarded as the first ancestor of the Trojans. Homer claimed that he was Zeus's favorite of all his sons by mortal women. (From the "Meridian Handbook of Classical Mythology")]

Those who came from Zeleia under the lowest foot of Ida, and drank the water of the Aisepos, wealthy men and Trojans, were led by Lycaon's son Pandaros, who received his bow from Apollo himself.

[Editor's note: See Granicus River Valley Survey Project, <http://cat.une.edu.au/page/granicus%20valley> which claims to include the ancient site of Zeleia. Zeleia, however, is listed "under the lowest foot of Mt. Ida, which would place it in the Troad.]

Those who came from Adresteia and the land of Apaisos, from Pityeia and the steep hill of Tereia, were led by Adrestos, and Amphios in his linen corselet, two sons of Percosian Merops. He understood divination beyond all others, and he forbade his sons to go to the war; but they disobeyed him, since the fate of black death drove them on.

[Editorial note: For an interesting geographical note, see "The Argonautica" by Apollonius Rhodius Chapter 48, Section VI. It places Pityeia before [Corcyra](#), that is located in the Ionian Sea, off the coast of modern Albania. The book may be read at: <http://www.worldwideschool.org/library/books/lit/epics/TheArgonautica/chap48.html>: "... but far onward they sped starting from the Hyllean land, and they left behind all the islands that were beforetime thronged by the Colchians — the Liburnian isles, isle after isle, Issa, Dysceladus, and lovely Pityeia. Next after them they came to Corcyra, where Poseidon settled the daughter of

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Asopus, fair-haired Corcyra, far from the land of Phlius, whence he had carried her off through love; and sailors beholding it from the sea, all black with its sombre woods, call it Corcyra the Black. And next they passed Melite, rejoicing in the soft-blowing breeze, and steep Cerossus, and Nymphaea at a distance, where lady Calypso, daughter of Atlas, dwelt; and they deemed they saw the misty mountains of Thunder..” The "steep hill of Tereia" is an unknown place.]

Those who came from Percote and Praction, from [Sestos](#) and [Abydos](#) and sunny Arisbe, were led by Asios Hyrtacos' son. He came from Arisbe besides the river Selleeis driving great chestnut horses.

Hippochoös led the bands of Pelasgian spearmen, those who are settled on the rich soil of [Larisa](#): Hippochoös and Pylaios, that true sprig of Ares, the two sons of the Pelasgian Lethos Teutamos' son.

The [Thracians](#) were led by Acamas and Peiroös, all those enclosed by the strong-flowing Hellespont.z

Euphemos was the leader of the Ciconian spearmen. He was a son of Prince Troizenos Ceades.

Pyraichmes led the Paeonians with curving bows. He brought them a long way, out of Amydon from the broad [river Axios](#), from Axios, the finest water that runs over the earth.

The [Paphlagonians](#) were led by hairy Pylaimenes from the Enetai, where the wild she-mules are found. They were settled at Cytoros and Sesamos about the river Parthenios, at Cromna and Aigialos and lofty Erythinoi.

The Alizones were led by Odios and Epistrophos, from Alybe far away, where silver has its birth.

The [Mysians](#) were led by Chromis, and Eunomos the diviner of birds; but his birds did not save him from black death, for he was brought low by the hand of Achilles at the river, when Achilles despoiled other Trojans too.

Phorcys led the Phrygians, and noble Ascanios, from distant Ascania: they were eager to join in the fray. [Editorial note: see theoi.com for extracts of classical works that refer to the Phrygians and their mother goddess Kybele.

The [Meionians](#) were led by Mesthles and Aniphos, two sons of Talaimenes born beside the Gygaian lake; they brought the Meionians from their birthplace under Tmolos.

Nastes again led the [Carians](#), men of barbarous speech, who came from Miletos, and the leafy mountain of Phthira, from the streams of Maiandros and the high peaks of Mycale. Amphimachos and Nastes were their leaders, Nastes and Amphimachos the fine sons of Nomion. One came to the war all over gold, like a poor girl. Poor fool! It did not save him from cruel death; but he was brought low by the hands of Achilles at the river, and prudent Achilles carried off the gold.

Sarpedon and the admirable Glaucos led the [Lycians](#), out of far-off Lycia, from the eddying Xanthos.

For records of ancient poets and historians as relating to the Phrygians see [Phrygian1k.html](#); the records of Assyrian kings as they relate to the Phrygians and eastern Anatolia are in [Phrygian1b-1j](#). See also [Hittite Treaties.html](#) for Hittite treaties that relate to the area. Ancient records are important to the understanding of the collapse of the Bronze Age civilizations about 1180 B.C., and in the wake of the collapse appeared the Phrygians, traditions of migrations of people (the Etruscans and the ancestors of the Romans) from Lydia / the Troad, fleeing the

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devastated and drought-ridden region.

The inscriptions of Midas City's monuments

We may summarize the context of the monument as follows: Note: We have found two repetitious texts at XA-25 and XE-10.

Since these texts are written on extraordinary monuments located in highlands that are described as uncomfortably cold in the winter and unbearable in the heat of summer, we can conclude that the Midas Monument was a very special place to the ancients of Anatolia. It is obvious from the size of the Midas Monument and its orientation to the rising sun that it records an equinox. Since we can suspect that the monument has to do with Attis (The name ATES appears in the Glossary at N462, R359, XA-1) the context of the inscriptions should take into account the following, as described by Edward Tripp:

Attis or Atys was the young consort of the Phrygian goddess Cybele. Attis was a son of Nana, a daughter of the river-god Sangarius who had been impregnated by an almond fallen from a tree that had sprung from the severed male genitals of Agdistis (Cybele). Suckled by a he-goat, he grew to handsome manhood and was loved from afar by Cybele, who jealously drove him mad when he planned marriage. He castrated himself and died; according to some, he was then changed by the goddess into a pine tree.

Cybele was a Phrygian mother-goddess. Cybele was often referred to as the Mother of the Gods. She was also called Dindymene or Dindymenian Mother because of her association with

Mount Dindymus. There grew up on this spot a strange creature with both male and female organs. The other gods, alarmed at the thought of what such an offspring of Zeus might do on reaching full size, cut off the male genitals. The castrated creature grew to be the goddess Agdistis, or Cybele.

From the severed genitals an almond tree grew. One day Nana, daughter of the river-god Sangarius, placed one of the fruits of the tree in her lap. It vanished and Nana found herself pregnant. In time she gave birth to a boy, whom she exposed. This child, Attis, was somehow suckled by a he-goat and grew up to be a handsome young man. Agdistis saw him one



Cybele



Mater Catal Huyuk

day and fell in love with him, but the youth, apparently unaware of this fact, prepared to marry a daughter of the king of Pessinus, a city at the foot of Dindymus. Madly jealous, Agdistis drove both Attis and the king mad. They castrated themselves in their frenzy and Attis died. Agdistis, regretting her fury too late, asked Zeus to grant that Attis' corpse never decay. He was buried at Pessinus, below Agdus, the rocky outcropping of Dindymus that gave Agdistis her name. Some say that Attis was transformed into the evergreen pine; this tree was at least sacred to him.

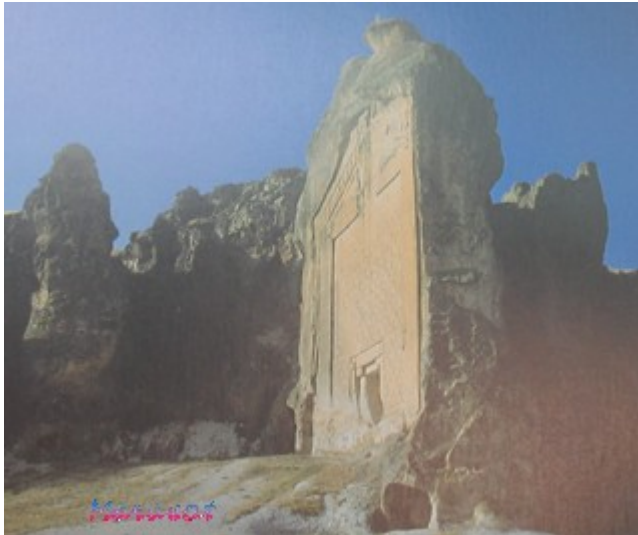
Cybele does not often appear in Greek literature, except as she is identified with Rhea, the mother of most of the Olympian gods. In this guise she is said to have purified the young

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Dionysus and taught him his rites at Cybela, in Phrygia. She also taught prophecy to Oenone. As the mother-goddess of Mount Tmolus, she was the mother by Gordius of Midas. Because Aeneas' ships were made of her sacred pine trees on Mount Ida, Cybele is said to have prevented them from being burned by Turnus and to have changed them into sea-nymphs.

Cybele was represented in art wearing a crown shaped like a turreted city wall and riding in a chariot drawn by lions. She was attended by maenads like those of Dionysus and, more particularly, by the Corybantes. These were young male divinities who danced in armor, clashing their shields and spears. The Greeks identified the Corybantes with the Curetes, who behaved similarly while attending the child Zeus in Crete. Cybele's male worshipers accompanied their own dancing with the music of shrill flutes, drums, rattles and cymbals. Her priests castrated themselves in honor of Attis.

Although a foreign goddess with no place in the Greek pantheon, Cybele had shrines in many parts of Greece. She was perhaps the leading representative known to the Greeks of the Classical Age of a universal type of mother-goddess that had been worshiped in the



Mediterranean region since prehistoric times. Such a goddess personified the regenerative forces of nature, of animals as well as vegetation. She usually had as a consort a younger god, such as Attis, who was subordinate to her [Apollodorus 3.12.6; Apollonius Rhodius 1.1092-1152; Ovid, *Metamorphoses*, 10.102-105, 10.686-704, 14.535-555; *Homeric Hymn to the Mother of the Gods* 14; Hyginus, *Fabulae*, 191; Virgil, *Ciris*, 163-167]

The place called "Three Kalas" of "Midas City" is not any of the following locations that are revered sanctuaries of Cybele and Attis:

1) Burial place of Attis: Pessinus, below Agdus, the rocky outcropping of Dindymust that gave Agdistis her name. The place is also called DIDYMI, or BRANCHIDAE, the ancient sanctuary and seat of an oracle of Apollo, located south of [Miletus](#) in modern Turkey. Mt. Dindymus is the place where Zeus ejaculated on the ground while sleeping. There grew up on this spot a strange creature with both male and female organs which became the goddess Agdistis or Cybele.

2) [Mount Ida](#), where Aeneas collected the wood for his ships from Cybele's sacred pine-trees.

3) Cybela, Phrygia, the place from which the name Cybele was derived. A Thracian royal city, [Cabyle](#), near Edirne, Turkey – where the borders of Bulgaria, Greece and Turkey meet – claims to be that site.

4) Mount Berecynthus, of the perennial pines, associated with Mount Ida. There is no conclusive evidence where the place was located, based upon my Google search.

What do the people of Yazihkaya believe the place was called? What kind of myths do they have connected with the place? Short of having a precise answer to the origin and name the Phrygians gave to the site now called the Three Kalas, we can refer to the following:

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“...Like the Kizil-Bash peasants of today, the ancient inhabitants of the peninsula met on the summits of mountains covered with woods no ax had desecrated, and celebrated their festal days. 3_1 They believed that Cybele resided on the high summits of Ida and Berecyntus, and the perennial pines, in conjunction with the prolific and early maturing almond tree, were the sacred trees of Attis. Besides trees, the country people worshiped stones, rocks or meteors that had fallen from the sky like the one taken from Pessinus to Pergamum and thence to Rome. They also venerated certain animals, especially the most powerful of them all, the lion, who may at one time have been the totem of savage tribes. 3_2 In mythology as well as in art the lion remained the riding or driving animal of the Great Mother. Their conception of the divinity was indistinct and impersonal. A goddess of the earth, called Mi or Cybele, was revered as the fecund mother of all things, the "mistress of the wild beasts" 3_3 that inhabit the woods. A god Attis, or Papas, was regarded as her husband, but the first place in this divine household belonged to the woman, a reminiscence of the period of matriarchy. 3_4

When the Phrygians at a very early period came from Thrace and inserted themselves like a wedge in the old Anatolian races, they adopted the vague deities of their new country by identifying them with their own, after the habit of pagan nations. Thus Attis became one with the Dionysus-Sabazius of the conquerors, or at least assumed some of his characteristics. This Thracian Dionysus was a god of vegetation. Foucart has thus admirably pictured his savage nature: "Wooded summits, deep oak and pine forests, ivy-clad caverns were at all times his favorite haunts. Mortals who were anxious to know the powerful divinity ruling these solitudes had to observe the life of his kingdom, and to guess the god's nature from the phenomena through which he manifested his power. Seeing the creeks descend in noisy foaming cascades, or hearing the roaring of steers in the uplands and the strange sounds of the wind-beaten forests, the Thracians thought they heard the voice and the calls of the lord of that empire, and imagined a god who was fond of extravagant leaps and of wild roaming over the wooded mountains. This conception inspired their religion, for the surest way for mortals to ingratiate themselves with a divinity was to imitate him, and as far as possible to make their lives resemble his. For this reason the Thracians endeavored to attain the divine delirium that transported their Dionysus, and hoped to realize their purpose by following their invisible yet ever-present lord in his chase over the mountains." 3_5

In the Phrygian religion we find the same beliefs and rites, scarcely modified at all, with the one difference that Attis, the god of vegetation, was united to the goddess of the earth instead of living "in sullen loneliness." When the tempest was beating the forests of the Berecyntus or Ida, it was Cybele traveling about in her car drawn by roaring lions mourning her lover's death. A crowd of worshipers followed her through woods and thickets, mingling their shouts with the shrill sound of flutes, with the dull beat of tambourines, with the rattling of castanets and the dissonance of brass cymbals. Intoxicated with shouting and with uproar of the instruments, excited by their impetuous advance, breathless and panting, they surrendered to the raptures of a sacred enthusiasm. Catullus has left us a dramatic description of this divine ecstasy. 3_6

The religion of Phrygia was perhaps even more violent than that of Thrace. The climate of the Anatolian uplands is one of extremes. Its winters are rough, long and cold,

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the spring rains suddenly develop a vigorous vegetation that is scorched by the hot summer sun. The abrupt contrasts of a nature generous and sterile, radiant and bleak in turn, caused excesses of sadness and joy that were unknown in temperate and smiling regions, where the ground was never buried under snow nor scorched by the sun. The Phrygians mourned the long agony and death of the vegetation, but when the verdure reappeared in March they surrendered to the excitement of a tumultuous joy. In Asia savage rites that had been unknown in Thrace or practiced in milder form expressed the vehemence of those opposing feelings. In the midst of their orgies, and after wild dances, some of the worshipers voluntarily wounded themselves and, becoming intoxicated with the view of the blood, with which they besprinkled their altars, they believed they were uniting themselves with their divinity. Or else, arriving at a paroxysm of frenzy, they sacrificed their virility to the gods as certain Russian dissenters still do to-day. These men became priests of Cybele and were called Galli. Violent ecstasis was always an endemic disease in Phrygia. As late as the Antonines, montanist prophets that arose in that country attempted to introduce it into Christianity.

All these excessive and degrading demonstrations of an extreme worship must not cause us to slight the power of the feeling that inspired it. The sacred ecstasy, the voluntary mutilations and the eagerly sought sufferings manifested an ardent longing for deliverance from subjection to carnal instincts, and a fervent desire to free the soul from the bonds of matter. The ascetic tendencies went so far as to create a kind of begging monachism--the métragyrtes. They also harmonized with some of the ideas of renunciation taught by Greek philosophy, and at an early period Hellenic theologians took an interest in this devotion that attracted and repelled them at the same time. Timotheus the Eumolpid, who was one of the founders of the Alexandrian religion of Serapis, derived the inspiration for his essays on religious reform, among other sources, from the ancient Phrygian myths. Those thinkers undoubtedly succeeded in making the priests of Pessinus themselves admit many speculations quite foreign to the old Anatolian nature worship. The votaries of Cybele began at a very remote period to practice "mysteries" 3_7 in which the initiates were made acquainted, by degrees, with a wisdom that was always considered divine, but underwent peculiar variations in the course of time.

Such is the religion which the rough Romans of the Punic wars accepted and adopted. Hidden under theological and cosmological doctrines it contained an ancient

stock of very primitive and coarse religious ideas, such as the worship of trees, stones and animals. Besides this superstitious fetishism it involved ceremonies that



Figure 1 The Kaya of Midas City, Yazihkaya, Turkey

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were both sensual and ribald, including all the wild and mystic rites of the bacchanalia which the public authorities were to prohibit a few years later..." [Full article>>sacred-texts.com]

Keeping in mind the merger of the Thracian Dionysus-Sabazius with Attis, we can now review the writings on the Midas Monument.

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XA -1 ATES: ARKIA EFAIS AKENANO TAFOS: MIDAI: PAFAPa TAEI: FANA Ki TEI: EDA ES
 Attys or father, ates, the leader (Gr. archon) a Bacchante (L. Euias or Euhias-adis) Akenano,



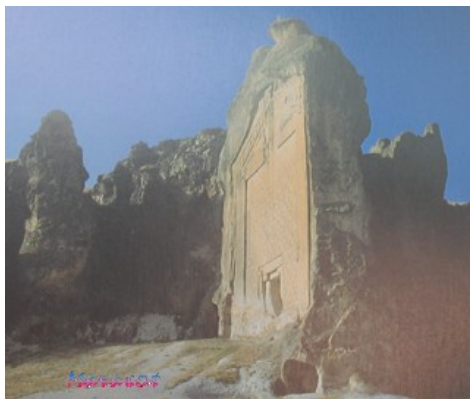
name :
 Akenanos,
 another form
 of [Cernunos](#)?
 or [Ascanios](#) of
 Taphos? the
 tomb (Gk. taphi
 [taΦη], burial,

internment; taphos [taΦος], grave, tomb): Midas he feared (L. paveo, pavere, Ind. Imperf. 3rd
 Pers. singl. pavēbat; It. paura, fear; Fr. peur, dread) the goddess (L. dea-ae, f.) or alternatively,



Theia, (Titaness, daughter of
 Ge and Uranus, mother of
 Eos, Helius, and Selene) to
 the holy places, temple
 grounds (L. fanum-i, 2nd
 Decl. Acc. pl. -a) who,
 which, what, **that**, wherefore,
 whereby (L. qui, quae, quod;
 It. chi; Fr. qui; Etr. Ki, Ki) of

the gods (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deese; he produces,
 brings out (L. edo-edere-didi-ditum, Conj. Pres. 3rd Pers. singl. edat); you are (L. sum, Ind. Pres.
 2nd Pers. singl. es). Alternatively EDA could be Hades, Hell (Hades' name in Etruscan, as seen
 in the Tomb of Orcos, is ATAI) or Ida, referring to Mount Ida.



Mt. Ida is the name of two mountain ranges, one in
 Crete where Zeus was fed as a babe, and the other
 southeast of Troy. Many events of the Trojan War,
 beginning with the fateful judgment of Paris, took place on
 the slopes of Mt. Ida. Midas City is located about 200
 miles east of Mt. Ida. Mt. Dindymon, where Zeus spilled
 his sperm on the ground, creating the monster that
 became Cybele, has been cited in several locations: In
 eastern Phrygia (today's Murat Dağı of Gediz), later part
 of Galatia, that was later called [Agdistis](#), sacred to the
 "mountain mother," [Cybele](#), whom the Hellenes knew

as [Rhea](#). [Strabo](#) sited Dindymon above [Pessinos](#), sacred to Cybele. Gediz is not far from Midas
 City.

See [Phrygiank.html](#) for a comment of Strabo who lists a place called [Midaieium](#) in a location

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that approximates the present Midas City. His description of Pesinnus may apply to the reality of Midas City. It is difficult to believe that the historians would have focused so much on the story of Cybele and not listed the site known now as Midas City.

The suffix, AI, of [MIDAI, in the "Etruscan Phrases" Grammar](#) corresponds to the suffix of proper names, accusative singular, as in the Etruscan name of Hades: ATAI. Thus, with the

accusative case corresponding to the Greek and Latin usage, the name Midas would be the direct object of the verb. He speaks to or of Midas. The spelling of Midas also corresponds exactly to the spelling found in the Assyrian Chronicles.

The cry, "euan" (Etr. EFAN), is confirmed in mirror CU. In this mirror we can see a woman on the left, facing Adonis, who is approaching the seated goddess MEAN. She is shouting out to Dionysus, exclaiming "euan." A name of Bacchus is Euan or Euhan. This makes mirror CU even more interesting, since the person being addressed is not Dionysus but Adonis. This suggests that



Figure 2 Script CU, ATVNIS and MEAN

Adonis shared a similar light and rite as Dionysus.

MEAN appears in three mirrors, Script DM, Script CU and Script CZ:

In mirror **CZ** MEAN is seen crowning **HERCLE** in the presence of Larentia (**LEINTH**).



Figure 3 Script CZ HERCLE, MEAN and LEINTH

Larentia who is an obscure Roman goddess worshipped in an annual festival, the Larentalia. She is said to have been the wife of Faustulus, the shepherd who reared Romulus and Remus. She was also believed to have been the "she-wolf" that suckled the children – lupa, carrying a double meaning, of a she-wolf and a prostitute.

Larentia is connected with another story involving Heracle's temple at Rome, where the keeper had invited Heracles to a contest with dice, with the loser to give the winner a present. When the god won, the temple servant locked in the sanctuary, along with a sumptuous dinner, Larentia, the most beautiful prostitute in Rome. The god, after taking his fill, advised

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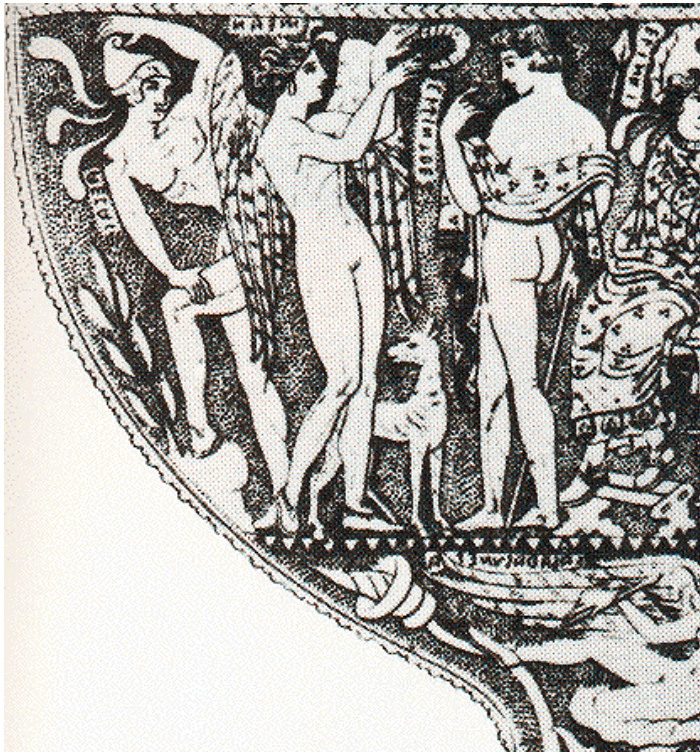


Figure 4 Script DM, AECAI, MEAN, ELCHINTRE & ELINAI

Larentia to court the next man she met. She did so and became the wife of a wealthy Etruscan who bequeathed to her all of his money. This money Larentia left in turn to the Roman people.

In Script DM MEAN is winged and crowning Alexander (Paris). Her role in recognizing extraordinary merits has yet to be connected in mythology, in as much as it was Aphrodite (TVRAN) who awarded Alexander the hand of Helen, though she was already married to another. Shown in Script DM is AECAI (Aesacus, son of King Priam by his first wife, Arisbe, who prophesied that Alexander would cause Troy to fall in flames), MEAN, a goddess like the virgin huntress Artemis, Alexander

(ELCHINTRE)-Paris and ELINAI (Helen, queen of Sparta). AECAI, who wears a

leopard skin and a Phrygian helmet, is alarmed at the crowning of Alexander by MEAN. The leopard skin should be a clue to this story. There are Asian gods that wore leopard skins, such as Dionysus (L. Bacchus; the Romans also called Bacchus "Father Liber."). MEAN may be a bacchante or prophetess (Latin Maenias-idis [f]. [Homer](#) ([Iliad](#) ii. v. 43, xi. 431) refers to the inhabitants of Lydia as *Maiones* (Μαίονες). The woman crying "euan" to Adonis in Script CU suggests that Adonis had bacchantes as followers. Adonis is found in Script CU and in a mirror featuring Aphrodite (Turan), Script CAC. This mirror shows that Adonis and Aphrodite were lovers, consistent with the Greek myth.

Another text on the Midas monument uses the word EFAIS, also referring to Dionysus. (Inscription on right side, running vertically on the wall) Note: BaBA MEM EFAIS PROITA FO is a phrase repeated on an altar, [Script XE](#)!

XA-25 BABA: MEM EFAIS: PROITA FOST TIPA NA EPOS: SKENEM AM: EL AES

Baba (a name of Cybele). I call to mind, remember (L. memoro-are, 1st Pers. singl. memorō) or alternatively the self, same (Fr. même) a Bacchante (L. Euias or Euhias-adis); therefore, consequently (L. proinde and proin) the stick, club (L. fustis-is) or alternatively the stock, trunk, shaft (L. fossa-ae; It. fusto; Fr. fut; Sanskrit, yasti;) of the models, figures on a wall, types (L. typus-I, 2nd Decl. Acc. pl. -a; It. tipo; Fr. type; Gr. typos, Polish, typ); indeed, truly (L. ne [nae]) the epic poem (L. epos): known (re: L. scio, scire, to know, understand; scientia-ae, Acc. singl. -em) I love, like (L. amo-are, Ind. Pres. 1st Pers. singl. amō; alternatively, her (L. eius, illius; It. ella; Fr. elle, elles) bronze, metal (L. aes, aeris).

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Note: One of her names is "Baba Dochia" ; the first days of March (1-12) are called by the Romanian people "the days of Baba Dochia" or "the days of Babe" [Marianu, Ornitologia, I. p.2796; Albina Carpatilor, IV. 11]. See XE-12, E LAES in the context suggesting, "from Laius."



Script XE Midas Monument, altar at the base of the plateau
(Image: "Phrygie Exploration Archéologique," Tome II and IV, by Albert Gabriel, Institute Francais D'archéologie de Stanboul, Pars E. de Boccard, 1952). This is identified in "Midasstadt in Phrigien" as [Inscription # 71.](#)

XE-1 BRATEI EFAIS TROITAE brother (L. frater-tris; lt. frate, friar, monk, brother) a

Bacchante (L. Euias or Euhias-adis) to the Trojans? (L. Troes, Troia, Troiades, Tropicus; Tros, Trois, a king of Phrygia, after whom Troy was named; Troia-ae, the town of Troy besieged and finally captured by the Greeks; adj. Trous, Troius, Troicus, Troianus-a-um, Trojan; subst. Tros, Trois, m., a Trojan; adj. and subst. Troas-ados, Trojan, a Trojan woman; Dat. singl. -ae)

XE-1 BaBA: MEM EFAIS: PROITA FO Papa (Attis, also called Papas, husband of Cybele, Mater) I call to mind, remember (L. memoro-are, 1st Pers. singl. memorō) or alternatively the self, same (Fr. même) a Bacchante (L. Euias or Euhias-adis) therefore, consequently (L. proinde and proin)) the stick, club (L. fustis-is) or alternatively the stock, trunk, shaft (L. fossa-ae; lt. fusto; Fr. fut; Sanskrit, yasti;)

XE-6 EFIA NAFE IOS (or YOS) : AY ARA PATYR he caused, brought about (L. effio [ecf] -ffieri, Ind. Conj. 3rd Pers. singl. effiat) from the ship, boat (L. navis-is, 3rd Decl. Abl. singl. -e; lt. nave; Fr. navire) Eos, goddess of the dawn (L. Eos; adj. Eous & Eous-a-um, belonging to morning, eastern); - oh! (L. au!) the altar (L. ara-ae) of the father (L. pater-tris)

Note: the "Midasstadt in Phrigien" reading would be: CH (K)IANA FESOS: AKARA PASUN or PASIN

XE-12 E LAES from (L. e, ex) Laius, name (L. Laius-i, father of Oedipus. Note: the last word

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Areyastis Monument, Midas City, "Altar / Throne."
Image: "Midasstadt in Hieronymi," Deutscher Verlag

at XA-25 is EL AES which could be "the olives"? (Gr. elaia) or alternatively, her (L. eius, illius; It. ella; Fr. elle, elles) bronze, metal (L. aes, aeris)

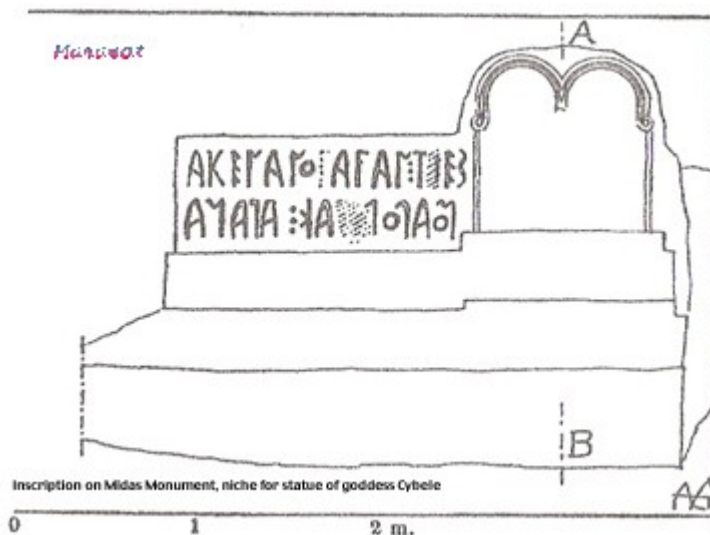
(Script XA, Inscription on a [throne / altar](#) overlooking the Midas Monument in Midas City.)

XA-18 AKENANO: A FAN TIES
Aknano, person's name, to (L. a) the temple (holy place, temple grounds (L. fanum-i)?) day (L. dies-ei, 5th Decl. Acc. -is; diu, by day; diutius, longer; Welsh,

dydd; Scot, di).

Note: **TIES** appears at: AG-3, N312, Q62, R661. **FAN** declines: XA-5, XF; FANA, XA-9, S-22; FANI, CB-3, PB-3, J1-3, J2-3, J3-3, J4-3, J5-3, J9-3, J12-3, J13-3. Scripts "J" are devotional plates. Because of the repeated use of **AKENANO** (See Etruscan GlossaryA) we conclude it is a proper name. Thus, we could have this translation: "Akenano: to the holy place of the days." In

the context of a holy place of the days, the mount would be oriented to the calendar. To be such a place the many altars, idols and monuments would have to be oriented to the sunrise and sunset, the positions of the moon, particularly at the new year, and heavenly deities (constellations).



XA-21 NOA POPLA Ki:
APANA it renews (L. novo-are, Ind. Pres. 3rd Pers. singl. novat) the people people, a nation (L. populus-i; It. popolo; Fr. popolo)

or alternatively, the priest (L. popa-ae, jr. priest; Gr. papas, It. prete; Fr. prêtre) that of (L. qui, quae, quod; It. chi; Fr. qui; Etr. KI, Ki) of [Ectabana](#)? (Agbatana in Aeschylus, written Agámtanu by Nabonidos, and Agamatanu at Behistun) (literally: the place of gathering) is supposed to be the capital of Astyages (Istuvegü), which was taken by the Persian emperor Cyrus the Great in the sixth year of Nabonidos (549 BC). The Greeks supposed it to be the capital of Media).

Note: POPLA declines: PVPVLV, N11, N41, N404, PVPVLVM, N100.

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Script XG, Midas Monument, altar (Image: "Phrygie Exploration Archéologique," Tome II and IV, by Albert Gabriel, Institute Francais D'archéologie de Stanboul, Pars E. de Boccard, 1952)

XG-1 PIATA PICUTO (PICYTO) piety (L. pius-a-um; pietas-atis, 3rd Decl. Gen. Pl. N. -a; It. pio, pious; Fr. pieux, pious) by, with, from the

beast, animal, esp. a sheep (L. pecus-udis, 2nd Decl. Abl. -o)

Script XB, Areyastis Monument, Midas City, Yazikaya, Turkey (Drawing from Alexander Lubotsky, [Areyastis.pdf](#); See original drawings "Phrygie Exploration Archéologique," Tome IV)

XB-1 KE LOKES: FENA UTYN (FTYN): AFTAS MATER ES wherewith, wherefrom (L. qui, old abl. of qui; qui, quae, quod, any, some; relat. Who, which, what) the location, place (L. locus-i): she comes, she arrives (L. venio, venita, veni, ventum, Conj. 3rd Pers. singl. veniat; It. venire) they enjoy, use (L. utor, uti, usus, Ind. Pres. 3rd Pers. pl. ūtunt); the ancestral, of a grandfather (L. avitus-a-um, Acc. pl. -as) or lifetime, age (L. aevitas-atis; aetas-atis); mother (L. mater, matris) you are (L. sum, esse, fui, futurus; 2nd pers., es)



Note: Several words in the Phrygian texts on this page have an uncanny resemblance to Norse gods: UTYN = Odin? LOKES = Loki?; FREKYN (XB-27) = Frigg?

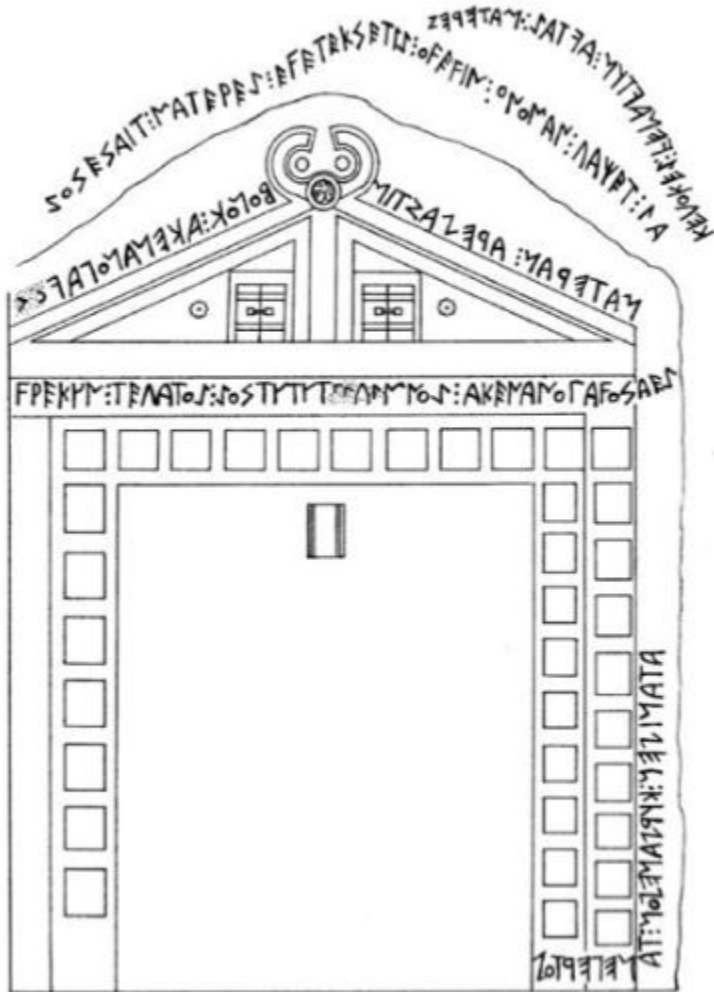
See crystalinks.com. A possible connection to these gods could be through the Tectosages, a Celtic people from the Pyrenees whose stock settled in Phrygia, according to

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Strabo:

4.13: [from penelope.uchicago.edu] "...The people who are called Tectosages closely approach the Pyrenees, though they also reach over small parts of the northern side of the Cimmerius;p205and the land they occupy is rich in gold. It appears that at one time they were so powerful and had so large a stock of strong men that, when a sedition broke out in their midst, they drove a considerable number of their own people out of the homeland; again, that other persons from other tribes made common lot with these exiles; and that among these are also those people who have taken possession of that part of Phrygia which has a common boundary with Cappadocia and the Paphlagonians.⁵⁹ Now as proof of this we have the people who are still, even at the present time, called Tectosages; for, since there are three tribes, one of them – the one that lives about the city of Ancyra – is called "the tribe of the Tectosages," while the remaining two are the Trocmi and the Tolistobogii. As for these latter peoples, although the fact of their racial kinship with the Tectosages indicates that they emigrated from Celtica, I am unable to tell from what districts they set forth; for I have not learned of any Trocmi or Tolistobogii who now live beyond the Alps, or within them, or this side of them. But it is reasonable to suppose that nothing has been left of them in Celtica on account of their thoroughgoing migrations – just as is the case with several other peoples. For example, some say that the second Brennus⁶⁰ who made an invasion against Delphi was a Prausan, but I am unable to say where on earth the Prausans formerly lived, either. And it is further said that the Tectosages shared in the expedition to Delphi; and even the treasures that were found among them in the city of Tolosa by p207 Caepio, a general of the Romans, were, it is said, a part of the valuables that were taken from Delphi, although the people, in trying to consecrate them and propitiate the god, added thereto out of their personal properties, and it was on account of having laid hands on them that Caepio ended his life in misfortunes – for he was cast out by his native land as a temple-robber, and he left behind as his heirs female children only, who, as it turned out, became prostitutes, as Timagenes has said, and therefore perished in disgrace. However, the account of Poseidonius is more plausible:.."

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XB-9 SOS ES AIT: MATER ES: EFE TEK SETIS: OFE FIN: ONO MAN: LACHET (LA Ψ ET): PA the double (L. duplex; It. sosia, suisare, to alter; Fr. double) you are (L. sum, esse, fui, futurus; 2nd pers., es) the summer (L. aestas-atis; It. estate; Fr. été) mother (L. mater, matris) you are (L. sum, esse, fui, futurus; 2nd pers., es); she will speak out, expound (L. effor-fari, Ind. Fut. efferet) I cover, shield, protect, bury (L. tego, tegere, Ind. Pres. 1st Pers. singl. tegō) the seats, chairs, thrones (L. sedes-is); with the pellet, swelling (L. offa-ae, Abl. singl. -e; It. enfiare, Fr. enfiar, to swell) the end, summit (L. finis-is) or I bind, enclose limit, appoint, finish by speaking, or to die (L. finio-ire, Ind. Pres. 1st Pers. singl. finio); I honor, respect (L. honore-are, Ind. Pres. 1st Pers.

singl. honō; It. onorare; Fr. honorer; Polish, honor); in the morning (L. mane, indecl. N. as subst., morning, adv., in the morning); she relaxes, loosens, widens (L. laxo-are, Conj. 3rd Pers. sing. laxet): throughout (L. per)

Note: OFE appears at Z234. SOS appears at ZB-2, Z981, Z1027, Z1853, XB-9, XB-29, Script XA and other altars on the Midas City site show a double image. AIT also appears at J23-6. See theoi.com for extracts relating to ancient reports of Cybele. Here we see an interesting quote from the *Argonautica* 1.1076, by Apollonius Rhodius : "Titias and Kyllenos. For these two are singled out as dispensers of doom and assessors to the Meter Idaia (Mother of Mt. Ida)." Here the phrase SOS ES AIT may say, "the double you are of [Mt.] Ida." Another site with ancient descriptions of Cybele, from the Dacian perspective is pelasgians.bigpondhosting.com. One of her names is "Baba Dochia" and this site says that the first days of March (1-12) are called by the Romanian people "the days of Baba Dochia" or "the days of Babe" (Marianu, Ornitologia, I. p.2796; Albina Carpatilor, IV. 11). In addition it says:

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“...While at north of the Lower Danube Caloian was the pampered son of ‘Deciana,’ or the Great Mother, he appears in Phrygian legends as a young shepherd extraordinarily handsome, called Attis, whose love was sought by the Great Mother, called by them Cybele. This Attis was, according to the legends of Asia Minor, the son of a Phrygian called Calaus (Pausanias, lib. VII. 17.9), and his mother’s name was Nana (Arnobius, adv. G. IX. 5.4).

“Attis, the son of Calaus of the Phrygians, is identical with young Caloian from the religious legends and customs of the Romanian people, and the name Nana of his mother appears in Romanian carols as Nina Dochiana. As Attis is the son of Calaus in the neo-Phrygian legends, similarly the Great Mother or Cybele appears in Greek inscriptions with the epithet of *Koilana*, meaning Caloiana (Goehler, p.69 - C. I. G. 3886, D. 270).

“The tradition is the same. The difference is only that, while the Romanian legend has preserved its primitive character, moral-religious, in the traditions of Asia Minor, influenced by the Greek erotic spirit, young Attis, the son of Calaus, appears as the favorite of Cybele or the Great Mother. And similarly, there existed in Asia Minor too, until the Roman epoch, the custom of celebrating the burial of Attis, the son of Calaus, when the earth suffered from drought.

“Diodorus Siculus writes regarding this (III. 59.7): ‘In Phrygia, happening once an epidemic, and on another hand, the earth suffering of drought, the people consulted the oracle regarding the means by which to repel these calamities. The oracle told them to bury the body of Attis and to worship Cybele as a divinity. But because of the passing of time from the body of Attis nothing had remained, the Phrygians made the image of the youth, which they then buried with lamentations and funerary honors, and this custom they practice constantly to our days.’

This is an important document for the origin of the cult of Cybele or the Great Mother in Asia Minor. According to Diodorus, the oracle had ordered the Phrygians to bury the body of Attis and to worship the Great Mother, or Cybele, in order to be protected from epidemics and drought.

Or, in other words, the cult of Cybele was imported on the territory of Asia Minor from other Pelasgian lands, especially from the region of the Lower Danube, connected to Asia Minor through many ethnic, economic and religious ties.

Of interest is the fact that all of the ancients agree that the worship of Cybele originated in Phrygia (Some reports attribute the cult beginning in Samothrace and then moving to Phrygia) and her worship involved frenzied dances accompanied by noisy tambourines and kettledrums, self-castration and the slashing of the arms with knives. Her worship was in mountainous, natural rock structures, groomed with pine forests, with a cave nearby and springs. She is described as a terrible goddess that must be appeased and envisioned driving a chariot pulled by lions or seated on a rock holding grain, a poppy and a cornucopia, symbolizing abundance. She is also depicted as a

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water bearer. Within the natural rock niches were placed, along with her carved, stone image, wooden images of other gods. One of the original images made of her, by the Argonauts, was that carved from a large vine growing on a tree on Mt. Didymus. Her worship is described relative to her sacred places, where she was conceived by the sleeping Zeus, where her consort, Attis was conceived, and where Attis was buried. For instance, see thoi.com:

"But the Skepsian again states, in opposition to the words of Euripides, that the rites of Rhea were not sanctioned or in vogue in Krete, but only in Phrygia and Troia." - Strabo, Geography 10.3.9

"As for the Berekyntes, a tribe of Phrygians, and the Phrygians in general, and those of the Trojans who live round Ida, they too hold Rhea in honor and worship her with Orgia (Orgies), calling her Meter Theon (Mother of the Gods) and Agdistis and Thea Megala Phrygia (Great Goddess of Phrygia), and also, from the places where she is worshipped, Idaia [of Mt Ida in Troia] and Dindymene [of Mt. Dindymenos in Phrygia] and Sipylene [of Mt. Sipylos in Lydia] and Pessinountis [of Pessinos city in Phrygia] and Kybele and Kybebe [of Mt. Kybela in Phrygia]." - Strabo, Geography 10.3.12

"In one place the Phrygians, first-born of men, call me Pessinuntine Mother of the Gods." - Apuleius, The Golden Ass 11.5

The most famous of the Orgia of the Meter Theon was held on Mt. Dindymenos (which was named the throne and residence of the goddess).

"Pessinos [in Phrygia] is the greatest of the emporiums in that part of the world, containing a temple of the Meter Theon (Mother of the Gods), which is an object of great veneration. They call her Agdistis. The priests were in ancient times potentates, I might call them, who reaped the fruits of a great priesthood, but at present the prerogatives of these have been much reduced, although the emporium still endures. The sacred precinct has been built up by the Attalic kings in a manner befitting a holy place, with a sanctuary and also with porticos of white marble. The Romans made the temple famous when, in accordance with oracles of the Sibylla, they sent for the statue of the goddess there, just as they did in the case of that of Asklepios at Epidauros. There is also a mountain situated above the city, Dindymon, after which the country Dindymene was named, just as Kybele was named after Kybela. Nearby, also, flows the Sangarios River; and on this river are the ancient habitations of the Phrygians, of Midas, and of Gordios." - Strabo, Geography 12.5.3

"[The river] Hermos flows from the mountain sacred to the Meter Dindymene (Mother of Mt Dindymenos) and empties into the sea near the city of Phokaia." - Herodotus, Histories 1.80.1

"The Mother always loved Dindymus and Cybele [mountains in Phrygia]." - Ovid, Fasti

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4.181

"There is also a mountain [in Phrygia] ... [the Meter Theon] Kybele was named after, Mt Kybela." - Strabo, Geography 12.5.3

"The Great Mother, the patron of Cybele, the cymbals of the Corybantes." - Virgil, Aeneid 3.111

"The Mother always loved Dindymus and Cybele [mountains in Phrygia]." - Ovid, Fasti 4.181

"Kybele: Rhea. [So named] from the Kybela mountains; for she is a mountain goddess; that is why she rides in a chariot drawn by a team of lions ... effeminate are present in the mysteries of Rhea." - Suidas "Kybele"

... 'But why do we call the self-castrated 'Galli', when the Gallic land is far from Phrygia?' 'Between,' she says, 'green Cybele and high Celaenae runs a stream of bad water named Gallus. Its taste causes madness. Keep away, if you want a healthy mind. Its taste causes madness.' 'Aren't they ashamed,' I said, 'to place a herb salad before the Mistress? Or is there some cause?' 'The ancients are said to have dieted on pure milk and on herbs produced by the earth itself, White cheeses,' she says, 'are mingled with pounded herbs, so the primal goddess sees primal food.' - Ovid, Fasti 4.181.

XB-19 NATERAN: ARES ASTIN they were born (L. nascor-i, Ind. Pluperfect nāscerant): Ares, Greek god of war (L. Ares-is); they stand by (L. adsto-stare, Conj. Pres. adstent)

XB-22 BONO Kī: AKENANO PAUS Se (PAFS Se) for the good, good of its kind (L. bonus-a-um, 2nd Decl. singl. Dat. -o) who, which, what, that, wherefore, whereby (L. qui, quae, quod; It. chi; Fr. qui); Akenano, name, the cessation (L. pausa-ae, cessation, end) himself (L. se, sese)

XB-27 FREKYN : TELATOS: SOS TUTU (TYTY) Te LEMNOS: AKENANO PAFOS AES, Phrygian; Telatos, finisher (Gr. Telieotis, finisher): the double (L. duplex; It. sosia, suisare, to alter; Fr. double) the total, entire (L. tutus-a-um; totius, toti; It. totale, tutto; Fr. tout; Welsh, tuath) to you (L. tu, te, vos; 2nd pers. sing. acc., abl.; It. te, to you; Fr. te, to you) Lemnos, Lemnian (L. Lemnos [us]-i; adj. Lemnius-a-um, Lemnian): Akenano, name, of Paphos, name (2nd Decl. Acc. pl. -os) Paphos, Cyriote city – Aphrodite's sanctuary) or of fear (L. pavor, 2nd Decl. Acc. -os; the bronze, metal (L. aes, aeris).

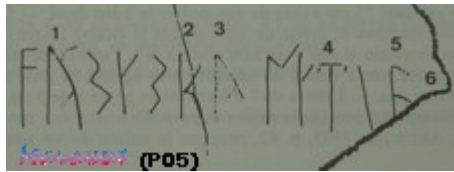
Note: the suffix "os" designates a name; as a noun it should have an "or" suffix, such as Latin pavor-oris, fear, panic, trembling, quaking. The word LEMNOS is interesting since [wikipedia.com](https://en.wikipedia.org/wiki/Lemnos) "The name 'of Lemnos' is said by [Hecataeus](#) to have been a title of [Cybele](#) among the [Thracians](#), and the earliest inhabitants are said to have been a Thracian tribe, whom the Greeks called *Sintians*, 'the robbers.' " Of particular interest is a [script found in Lemnos](#), believed to be Etruscan, that uses the three-dot colon – like Phrygian – as punctuation.

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The presence of the Lemnos script in relationship to the Phrygian scripts provides more interest in a Phrygian-Etruscan linguistic affinity. Ancient historians and poets, including Virgil, also referred to the Troad and the sea off its coast as "Phrygian." (See Phrygian1k.html) The story of the Aeneid presents the argument that the ancestors of the ancient Romans were from the Troad. The Aeneid refers to Latin tribes being in the area of Rome at the time of the arrival of Aeneas' [Trojan] ships. If the newly arrived settlers were "Trojans" or "Phrygians" and spoke a language similar to Latin, we can only wonder what language the indigenous population of Latins spoke. Dominating the region were the Etruscans and beside other Italic tribes was a colony among the Etruscans (north of Rome) that was Greek. The Greeks had settled Sicily and southern Italy by the 8th century B.C., (see wikipedia.org) with its region being called *Magna Graecia* (Latin, "Greater Greece").

XB-37 ATANIS EN: KURSAN E SON: TA NEPERTOS of the Atanas, name (L. 2nd Decl. Dat. pl. -is)-, Ectabana? behold! (L. en) they run hither and thither (L. curso-are, Ind. Pres. 3rd Pers. pl. cursant) from, out of, after (L. e, ex) the sound, celebration (L. sonus-i): you, your (L. tuus, vester; Fr. ta, thy, votre, your) Nepertos, name.

Note: Compare the physical shape of this monument with that of the monument identified by [Brixhe and Lejeune as W-03](#).

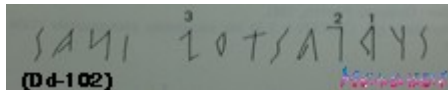


Script XP-1 FAS IS KANI TIE fate, divine command, law, right (L. fas) he, she, it, that person, thing (L. is, ea, id) she sings, chants, prophesies (L. cano, canere, Ind. Pres. 3rd Pers. singl. canit) by, with the day (L. dies-ei, 5th Decl. Abl. singl, day; diu, by day; diutius, longer; Welsh, dydd; Scot, di). FAS appears at: TC190, AC-2, XP-1; TIE appears at Z1216, Au-9, N453, R15, R114, R661, XP-4; PM-7, AF-21.

Script XR-1 SYD PASTOS INAS



to sister (L. soror-oris; It. suora; Fr. soeur; Tocharian, sar; Irish sier; Pers., xahar) of the foods, pastures (L. pastus-us, Acc. pl. -os) of Aeneas (L. Aeneas-ae, 1st Decl. Acc. pl. -as)



Note: SVR appears at: Z166, Z197, Z272, Z327, Z347, Z357, Z378, Z412, Z1016, Z1040, Z1797, Z1825, AN18, N741, R286, L14, XR-1.

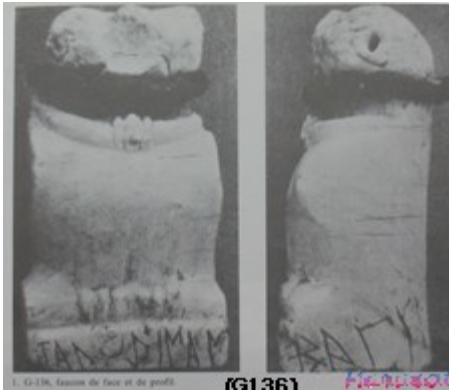
Script XJ-7 TIVA (TYFA) TIS



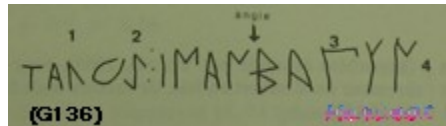
god-like, divine (L. divus-a-um) Dis, god of Hades, Pluto (L. Dis, Ditis, dis, diti [from dives], rich; Gr. Ploutos) TIS appears at: Q433, Q475, Z-5, Z206, TC150, F-4, XB-13, XJ-8, CP33.

Work notes on the Phrygian texts — a survey of Etruscan Phrases texts

Script XL-1 TALOS: IMAN BATIN by, for, with talons (L. talus-l, 2nd Decl. Acc. pl. -os)



enormous, immense, monstrous, of character, savage, horrible (L. immanis-e) they beat, knock (L. battuo [batuo]-are, Ind. Pres. 3rd Pers. pl. battuent)



For related Etruscan words see PC-7, THALIV (ΘALIV), retaliation (L. talio-onis, f) and THALNA (ΘALNA), Thalna, Etruscan goddess, Nemesis, mother of Helen; re: Gr.

thalassinos, of the sea. THALNA is at: DM-6, CX-2, DK-4, DN-5.

Our source on Mythology is the Meridian handbook of Classical Mythology, by Edward Tripp, New American Library 1970.

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