Once more Greek τολόση

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B. Joseph (1982) has argued that Ancient Greek τολόση ‘ball of spun wool, ball of wool to be spun; type of globular cake’ is a loanword from Anatolian — specifically that it is based on the Hitite verb tarap-p ‘assemble, gather, unite’. E. Barber (1991: 269) seconded Joseph’s suggestion, noting that the usage in Greek (or a kind of cake supports the idea that τολόση does refer to a clew or ball of wool based on its shape. No satisfactory inner-Greek source for the word has yet been presented, M. Mau r i c e (1991) makes a number of useful observations on the use of τολόση and its derivatives, but her attempt to rehabilitate the old idea of pick (a connection with τολάκ, ‘callus, knot, knob’ and τολάς ‘swelling, callus; pad, cushion’) fails to convince. The semantic connection is satisfactory, but hardly compelling, while the formal gymnastics required re-arranging ad hoc. It thus seems worthwhile to reconsider Joseph’s idea of an Anatolian origin.


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2. I am indebted to Michael Weiss for this reference.
al (recall the use for a kind of cake). I would not entirely exclude the possibility that the application to wood is a Greek innovation (see further below). The term "tulipa"-"lump, clod" obviously makes a perfect formal fit with "tulipan". It has the required -e and is an a-stem noun: cf. Hitite *tulip, *tulipu- (a kind of fowl) and Greek τουλπα('s) "tulip" (see N e u m a n n 1961: 600) for the place-name Tulipan, Turkey (O tt e n 1988: 37, with reference to H a w k i n s c h e 1961: 1977, for the phytology). The fact that the word is Latin as well as Hitite also makes a borrowing into Greek all the more plausible in terms of both time and space.

My claim that the direct source of Greek τουλπαν ἑεντα- is the Luvo-Hittite noun tulapuva- "lump, clod" does not mean that Joseph's original connection with the Hitite verb *turpe- is false. In fact, the Luvo-Hittite verb *turpe- is used in a similar sense in the Luvo-Hittite texts (see also below).

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A close connection between Luvo-Hittite tulapuva- and the noun taupe, tulapuva- thus seems unavoidable, and the formal relationship is straightforward: the latter is a deverbal animate accusative noun of a type that is moderately productive in Hitite (at least a dozen examples) and also in Luvo (for the latter compare H l a v i a n (L I N K E ) "stutter, disturbance" from an unattested verb cognate with Pulic "be stammered at". It remains unclear whether the verb has an inherited function, as it is not clear what the Hitite verb *tulesva- is used for (see also above). This verb has been suggested as a reflex of the Luvo-Hittite stem *tulapuva-. The Luvo-Hittite verb *tulesva- is used in a similar sense in the Luvo-Hittite texts (see also below).

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I therefore venture with all due caution the following alternative: Lydian appears to show a verbal prefix *deu-* (see above), and as a definite analysis of any indivisible example is not yet possible (see G U S s o n 1964: 94). Lydian deu*-suggests that Akinian did inherit a verb-to-cognate with Old Lith. *deu- m. "towards, to." Our "root" may thus be analyzed as an unattested *deu*- group, where the verb prefix would sense the force of bringing one thing upon another. cf. English 'to gather' or German zaumen. However, I know of no PIE etymology of the shape *deu* or *reu* with the requisite meaning 'gather, collect.'

There is a well-attested root *reu-* with the meaning 'steal, break,' seen in Latin rapina, break, Old English ripte, etc. Old German *ripti, ripto* and Icelandic ripti, *teu-* with the old derivative root *reupf- 'plucked wool.' See further German raufen (tear) 'one's hair or brow but also 'pluck,' in the latter sense synonymous with raupfen 'pluck.' The sense 'pluck' is also seen in the rich set of Germanic forms for 'to rob.' Parallels for a shift from 'tear, rip' to 'snatch, seize' are not hard to find. Compare German raubzen 'tear, rip' but also 'steiwe grip' or OHS rapienen 'gather' vs. Old English ge-brocan 'tear.'

We have good reason to believe that wool was not originally plucked from melting snow (see A r b e r 1991: 261). In practical terms, if one snatches with the hand material which naturally self-adheres, such as clay, dough, or raw wool (for the last see A r b e r 1988), there is good reason to believe that there is a pattern involved in the usage. The examples cited in the previous paragraph suggest that a connection between snatching or seizing and gathering or collecting need not even be restricted to "sticky" materials. Nevertheless, the likely application of our verb to dough, clay, and wool seems to me to increase the likelihood of a semantic shift from 'tear' to 'rip,' 'snatch,' 'to gather.' Collect as noted above, the preverb to- to reinforce the latter sense.

All cases of *deu*- alternation in Livianus attributed thus far appear to reflect etymology of an original *deu* part of a widespread phenomenon: see M e l h e m (1994: 238) with references. The situation in Livianus is less clear. The examples aduquaeditar, haupeitar, aduquauitar, and haupeitar aduquaeditar probably all show for L, given the established noun classes in *-adu* and *-tadu* and the preponderance of *-atadu* in publications. The derivatives of the spelling *-aadu*- (Kl 6,5 vs 3) for (sandu) Lo-va-tadu- can be obtained by means similar to those in the comment by Hartmut in the Hittite Laws similarly is a case for *a* but there is room to doubt that the alternation here is purely phonetic. The very limited evidence available allows for the possibility that the variations of *re* are a factor in the etymology. The heavy preponderance of *-atadu* in the forms of terp-terp- cannot be entirely discounted. Our current knowledge permits derivation of terp-terp- and taluqal-qal-qal from a putative *-terp-*.

The still doubtful status of a preverbal *-adu-* in Livianus and the need to assume several hypothetical, if plausible, semantic shifts leaves the above etymological analysis in the realm of the speculative. I do believe that Livian-Hittite taluqal-taluqal-taluqal- and the new evidence for a variant taluqal to the Hittite verb terp-terp- 'gather, collect' fully vindicate Joseph's original proposal that Greek *to* may be a loanword from Anatolian.

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1 Our current understanding of the preverb *deu-* coexists with Sayoe deu and Livianus deu as in the Livianus preverbal *deu* review.

2 See S e i l e r c e (2000: 204) who suggests with some probability that the *teu*- forms result from confusion in the reading of the sign *TEU*. It is also possible that the *deu* -teu- sign in E H 6 was influenced by the sigh E H 24. 1994: 371 for deu- default for *deu* (e.g. was based on a reading of the published photo of K 6.5-3-3 showing a spelling *deu*). All authorities, however, read *deu* as *deu* and *deu* in publications. This would support the "broken" spelling would be *teu* (e.g. would expect in a case of a potential alternation rather than "deu- vs. *deu*"). This effect example (above) should probably be deleted.

3 Thus, in the case of *P E E* root *teu*- "tears" seen in Sambian leaves broken *teu* "tears" in Livianus teu & P E E. Russian Leban is an example of this kind.

4 "To" and "ript" may be a preverbal *-terp-* and "to-ript" as the Russian "terp-* as part of the "terp-* word-family. There is no evidence of a preverbal *-terp-* and secondary "ript*