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A CARIAN TEXT: THE LONGER INSCRIPTION FROM SINURI

In *Kadmos* 29, 1990, 54–83 the present writer published a sketch of Carian grammar¹, insofar as it could be understood from the surviving inscriptions. This was by no means an easy task, and it was sometimes necessary to speculate and to bring in analogies from other Anatolian languages which are better attested; but it was at least a beginning. However, the real proof of a decipherment lies in whether it can explain a text satisfactorily. The present article is an attempt to read part at least of one of the longer texts from the Carian mainland, and to comment on its principal features. It is therefore worth repeating at the outset that the Carian alphabet was not a unity, any more than its Greek equivalent. While the surviving inscriptions from a site such as Saqqâra in Egypt may be more or less homogenous (and it is far from certain that this is in fact the case), the situation on the Carian mainland may well have been more like that which prevailed in the sixth- or fifth-century Greek world. It would therefore be most unwise to assume that what was true for a site such as Hyllarima would also apply at Euromus or Stratoniceia; but this does not mean that we should abandon the attempt completely. It merely means that we should proceed with caution, not building upon hypotheses until they have been tested, and not importing values automatically from one area to another.

In June, 1982 Dieter Schürr of Gründau (West Germany) argued in personal correspondence that the beginnings of the Greek and Carian inscription from Sinuri, Deroy no. 10, showed a strong resemblance to the known Greek decrees of the Hecatomnids. This is an extremely attractive idea, especially because it is clear that the Greek-Carian ‘bilinguals’ from the mainland are not bilinguals in the strict sense, but represent extracts from the records of the various sanctuaries where they appear. The question of the language of their composition is

¹ Quoted in the present article as *Grammar*, followed by a paragraph. Other references to standard works and journals follow the abbreviations used in *Grammar*.

| | | | |
|----|-------|----|----|
| Λ | a | Μ | p |
| ʀ | b | ϙ | q |
| ϑ | d (?) | ʀ | r |
| ϙ | e | Μ | s |
| χ | h | ⊕ | ś |
| ʀʀ | i | ^ | t |
| □ | j | Υ | u |
| I | λ | Δ | 4 |
| N | m | T | 18 |
| ϕ | n | Υ | 22 |
| ○ | o | ^X | 37 |

Fig. 1. Sinuri D 10: proposed letter-values.

therefore secondary to their essential purpose, which is to record civic or other honours given to individuals and their families². In such a case, there is no reason why the 'comparative' method (which, when used carefully, has produced good results in some other fields of decipherment) should not help us with our Carian, and it is worthwhile trying to analyse one particular text in such a light.

A facsimile of the inscription D 10 was published by L. Deroy in *L'Antiquité classique* 24, 1955, 317; note also the important comments

² See Ussollos in Caria, *Kadmos* 27, 1988, 150–4.



Fig. 2. Sinuri D 10.

by M. Meier in *Kadmos* 17, 1978, 83. The facsimile is reproduced in Fig. 2.

Greek text

ε]καστος
]αρειης
]κατενιαυτον
].πινησαιου
].σ
 τοι]ς συεννιοις

Carian text

- 1]-r-i-e-22 h-q-m-n-o-ś : s-b a-d(?) -a h-q-m-n-o-ś
 2 j-r-e : p-e-s-n-o-e-m-t̄-a : p-n-m-22-22-ś-n : p-t̄-a
 3 h-m-ś-u-n-h-e-d-a-o-j-r-h-r-e-m-q-h-j-4-37
 4 n-m-a-e-l-d-o-m-t̄-a-4-r-18-n : s-q-s-p-n (*vacat*)
 5 s-m-d-s-[]-s-r-a-n-m-s-n-s-e-m-t̄-a
 6 s-m-[]-a-h-j-[
 7 h-.-[]-q-u-n-t̄-n-[
 8 n-j-.-[(*space*)
 9 p-e-s(?)-.-[
 10 18-a-.-[

Commentary

(A list of proposed letter-values is given in Fig. 1.)

Line 1. Greek decrees of the Hecatomnid dynasty regularly begin with the heading Ἰδριεύς Ἑκατόμνω καὶ Ἀδα Ἑκατόμνω; here, in the corresponding places in the Carian, we find the repetition of an identical group in the genitive, immediately following two different words which could well correspond to the names Idrieus (?) and Ada. This is very appealing, especially as the group immediately preceding the final word clearly begins and ends with the letter a. The credit for these observations must go to Dieter Schürr. All this suggests that we should read the first line of the Carian text as

* i-d-]-r-i-e-22 h-q-m-n-o-ś : s-b a-d-a h-q-m-n-o-ś 'Idrieus (son) of Hecatomnus and Ada (daughter) of Hecatomnus'.

The sign read d in the name a-d(?) -a is unusual; in fact it resembles the sign conventionally numbered 15, which is known from the hieroglyphic equivalents to be read š in Egypt. It certainly differs from the triangular sign (no. 4) which does duty for the d-sound in the Egyptian texts. This delta-like sign does occur in our text, however, and may be intended for the sound l. Particularly intriguing is the identification of a sign for n, which is demanded by the name h-q-m-n-o-ś. Whether this is the same as sign no. 20, which appears elsewhere in the texts from the mainland, is still to be decided.

Another important feature is the use of the sign q for sounds (or a syllable) which according to the Greek transcription Ἑκατόμνωϝ should correspond to k followed by t; in *JEA* 68, 1982, 182—3 a value *kt was in fact suggested for the sign no. 22. Whether this is the true value of q is a point which cannot be determined here. Otherwise, we must

assume either that the native pronunciation of the name Hecatomnus was slightly different from the Greek, or that we are dealing with an abbreviated writing of some sort.

The first sign in the line is damaged; if it represents the d of Idrieus, it cannot be the sign j, which it otherwise resembles. It must either be the sign like a reversed P which is seen in a-d(?) -a, or the delta-like sign no. 4.

After the first occurrence of h-q-m-n-o-ś there are two dots like a colon which act as a divider. This makes the rest of the line appear as an afterthought. In such a light, the element s-b, which precedes the group read a-d-a, ought to correspond to a connecting particle, the equivalent of the Greek καί. The word is dealt with in *Grammar*, § 5.9, where it occurs in a compound (?) element s-b-m-22-o-ś, which either corresponds to 'grandson' or is a phrase meaning 'and descendant'. If s-b is truly a connecting word it may be derived from Luvian šuwa 'fill' (Laroche, *Dictionnaire*, 88), possibly in the sense of 'completing'.

Line 2. The first word, to judge from its position, ought to mean something like 'together' or 'as follows'. The next group, which is clearly separated by word-dividers, is best seen as a preterite verb (see *Grammar*, § 3.2.1); in view of its important positioning, it may mean 'appointed' or 'decreed'. The third word, p-n-m-22-ś-n, in spite of its uncouth appearance, is probably a proper name; for Carian names beginning with Πov- see L. Zgusta, *Kleinasiatische Personennamen*, Prague 1964, §§ 1288, 1289. The final -n could be an accusative ending dependent on the preceding verb.

Lines 2–3. A word runs across the division between these lines. The fifth and sixth letters in line 3 are h-e, which suggests one of the common genitive endings already encountered (*Grammar*, § 1.4). We may therefore be dealing with a patronymic qualifying the previous name. Particularly interesting is the form of this second group: p-t-a-h-m-ś-u-n-h-e. This looks remarkably like an Egyptian name, *Ptḥ-ms*. Unfortunately, this superficial resemblance cannot be taken for granted, since the good personal name *Ptḥmōse* or *Ptḥmāsi* ('the god Ptḥ is born') was accented on the middle syllable, and the corresponding vowel should therefore have been present in the Carian. Nevertheless, it would be extremely interesting to find an Egyptian name in fourth-century Caria, where the links with mercenary families who had settled in Egypt were presumably still strong³, and it is always possible that

³ In this context, it is worth noting that the god Ptḥ was the patron of Memphis, the Egyptian capital, where most of the Carians resident in Egypt were settled.

the dynamics of the Carian language preferred to stress such a name on the first syllable. On the other hand, if the name is not Egyptian, the -ś in p-t-a-h-m-ś may be nothing more than the usual genitive ending. If, however, the following -h-e is also part of the patronymic, what is to be made of the -u-n- which separates the two elements? Could it contain an echo of the previous accusative ending? This raises again the unusual possibility that Carian possessed secondary declensions. A similar idea has already been mentioned with regard to the endings -h-e and -ś-h-e in the texts from Egypt (*Grammar*, §§ 1.3, 1.4). The limited syntax of the stelae from Saqqâra probably rules out accusative endings, but the more complex decrees from the Carian mainland are almost certain to contain such things. The rest of line three is obscure.

Line 4. Here too near the beginning is a preterite form in -m-t-a, followed by a group 4-r-18-n which is probably an accusative. For sign no. 18 see O. Masson in *Carian Inscriptions from North Saqqâra and Bubon*, London 1978, 14, with n. 12. It appears to be a sibilant. A name Δερσω is recorded from Caria (Zgusta, § 275), but this may be incomplete; cf. the remarks of M. Şahin in *Anadolu* 17, 1973, 191. Whatever the name, it is followed by a word-divider. The following name is isolated, but is also in the accusative, and must be in apposition to the previous word.

Line 5. This line ends with another preterite verb. If the -n- which appears as sixth letter from the end is another termination, the verbal element will be merely *s-e-m-t-a. The lack of word-dividers is a problem here, as often.

Lines 5 and 6 begin with the letters s-m-; for the element Σαμ- in Carian names see L. Robert and J. Robert, *La Carie*, Paris 1954, 78 n. 11.

Very little can be made of the rest of the text. Line 9 may begin with one of the many names commencing with P-e-s- (*Grammar*, § 5.4). The rest is mostly damaged.

In short, the longer Carian inscription from Sinuri, D10, is a decree from the joint reign of Idrieus and Ada, the children of Hecatomnus, which lasted for an unknown period between 351 and 344 BC⁴. The

⁴ The evidence is set out in Simon Hornblower, *Mausolus*, Oxford 1982, 41–6. After 344 BC, Ada is found ruling alone.

text contains several preterite verbs, and at least three nouns in the accusative, which may well be the names of persons who are being honoured by the decree. One of these names, p-t-a-h-m-ś-(u-n-h-e), is apparently a patronymic, and may be Egyptian. This would have come from a Caromemphite or similar family, resident in Egypt since the days of Psammetichus I in the seventh century. Greek decrees from Sinuri and other sites in the Carian mainland normally record grants of privileges to benefactors or local dignitaries; these were kept in temple or city archives and from time to time were reproduced on stone. The native Carian inscriptions are presumably similar. Whenever a Carian text of this sort is found alongside a Greek one, this probably means that both are extracts from the city records, and that the Greek will not be a translation of the Carian or vice versa. The Greek part of the inscription D10 is therefore an independent text, and not a rendering of the Carian. This may be a little disappointing, but it at least saves us from the distraction of spurious bilinguals.

It should be clear from this that progress is still difficult; indeed, it would be surprising if it were not so. Nevertheless, enough is clear to make us hopeful that some at least of the Carian language can be recovered from the scanty records which are left to us. If scholars can combine their efforts to secure this end, it will be all to the good, and Carian studies will at last have made the progress that they deserve.