A CARIAN INSCRIPTION FROM MYLASA

Abstract. – In the following discussion of a Carian inscription on an oinokhoe from Mylasa, dated to the 7th century BC, the values of the signs of the Carian alphabet as established by me in my contribution entitled Carian: On the Greek-Luwian Interface (Živa Antika 68, 5-24), are put further to the test. In doing so, it turns out that we are confronted here with an object bilingual in which the vase on which the inscription is written is mentioned. Apart from this salient feature, the inscription consists of a run-of-the-mill dedicatory text.

After the publication of my paper on Carian, I came across a publication of a completely preserved Carian inscription from the Sadberk Hanım museum in Istanbul by Sinem Türkteki and Recai Tekoğlu of 2012. This inscription, inscribed on the neck of an oinokhoe catalogued as inv. nr. ARK 919-14806 (Fig. 1) and reported to originate from clandestine excavations at Damlıboğaz (= classical Hydai), 7 km. west of Milas (= classical Mylasa), therefore provides an excellent opportunity to put the values for the signs as proposed by me (Fig. 3) further to the test.

The inscription, which, as I will elaborate below, presumably belonged to a sanctuary in the region of Mylasa, is dated by its publishers to the 7th century BC. This is very early, as Carian inscriptions from Caria itself (as opposed to those from Egypt) thus far known date to

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1 Woudhuizen, Carian: On the Luwian-Greek.
2 Türkteki & Tekoğlu, Une inscription Carienne sur oenochoé, 101.
3 Türkteki & Tekoğlu, Une inscription Carienne sur oenochoé, 102.
the period of the 6th to 4th century BC. Closest comparative data are therefore provided by the Carian inscriptions from Sardis and Smyrna also datable to the 7th century BC, though in these cases the Carian nature of the inscriptions is questionable as it is also possible that we are simply dealing here with an early phase of the Lydian script.

The inscription, which runs in retrograde direction of writing, consists of 31 letters in sum, one of which, the rho, is added later on top of the line just like the only instance of the word divider in the form of a vertical stroke (Fig. 2).

![Fig. 2. Carian inscription on the oinokhoe](Türkteki & Tekoğlu, *Une inscription Carienne sur oenochoé*, 102).

In the legend only signs originating from the Phoenician alphabet are used (Fig. 3), and not ones from the category distinguished by me as originating from the Cypro-Minoan Syllabary and/or the Cretan Linear script.

From an epigraphic point of view, it deserves our attention that in the legend there are used two forms of delta, one in form of an upright triangle and the other of a semi-circle attached to a vertical hasta. Furthermore, omicron occurs in both rounded and square variant. Next, the qoph sign, used for both the expression of the original value q and the secondary value i, also appears in rounded and square variant as well as in form of a triangle pointing downwards without hasta. Finally, khi is only used for the expression of its original value χ and not for its secondary value ι.

If allowance be made for the observation that the damaged sixth sign is omicron instead of s, we arrive at the following transliteration and translation (see commentary below) of the legend on the oinokhoe from Mylasa:

**Oinokhoe from Mylasa, 7th century BC (dedicatory)**

\[ cn -uo χodoosn daχoidroi/ \]
\[ padśa edraqa \]

“This pouring vessel for a water-libation, Pedasa has dedicated.”

Table I. Text in transliteration and translation.

For our understanding of the contents of the inscription it is of prime importance that its structure is of a highly transparent nature. Thus it starts with the two-partite object of which both elements are characterized by the A(m/f) sg. in -n, continues with the indirect object

4 Türkteki & Tekoğlu, *Une inscription Carienne sur oenochoé*, 100.
5 Türkteki & Tekoğlu, *Une inscription Carienne sur oenochoé*, 107.
6 Woudhuizen, *Carian: On the Luwian-Greek*, 8, Fig. 2.
in D sg. -i, which sequence in turn is followed after the only instance of the word divider by the combination of the dedicator in endingless N(m/f) sg. and the verb marked by the ending of 3rd pers. sg. of the past tense in -qa.

To go into further detail, the following elements can be distinguished, discussed in their order of appearance in the commentary below.

**COMMENTS**

**cn**: A(m/f) sg. in -n of demonstrative pronoun c- “this”. This demonstrative, which corresponds to Etruscan c(a)-, ultimately originates from Hittite ka- “this” (< Proto-Indo-European [= PIE] *ki-).7

**-uo**: introductory particle corresponding to cuneiform Luwian -wa, Luwian hieroglyphic wa-, -wa, Lycian -we, Lydian fa-, and Etruscan va-, fa-.10

**χοδοός**: A(m/f) sg. in -n of noun χοδοός- “pouring vessel”. Like χοίδοδος- “libation-vessel” from C.xx 2 of uncertain origin,12 this noun is of composite nature. The first element χο- or χοί- is related to Greek χοή “libation offering” (< PIE *ǵeue- “to pour”), whereas the second element δοός- or δδοός- originates from PIE *deh₃- “to give”, which in nominal derivations can be extended with a morpheme -s- (as in Latin dōs, dotis “dowry”) or -n- (as in Latin dōnum “gift” < PIE *dēhr/n-).15 Note that in decipherment terminology we are dealing here with an object bilingual, as χοδοός- “pouring vessel” denotes the object on which the legend is written, a oinokhoe.
which of course also may serve for pouring other liquids than wine, like water (see next entry).

dayoidroi: D sg. in -i of dayoidro- “water-libation”. Like the previous word, dayoidro- is of composite nature. It shows the first element dako-, the root of which is also present in the verb dax- “to dedicate” and the related noun daxh- “dedication” as attested for C.Ia 3 from Iasos. This element corresponds to Phrygian dax- “to place, put; to dedicate” (< PIE *dēh₁(-k)- as in Greek τίθημι and Latin facere). Next, as the second element of the compound we can distinguish idro-, which recalls Greek ὑδρο- “water”, originating from PIE *wōdr-. Note that the D sg. in -i was surmised by me as an unwritten iota subscriptum in connection with ēqro (m1ṣn1a) “to the great (god)” in C.xx 1 of uncertain origin, nzēo “to the Nysesian (god)” in C.Ia 3 from Iasos, and mēzo “to the god” in C.Ha 1 from Halikarnassos.

padṣa: endingless N(m/f) sg. of the TN Πηδάσα. This TN shows a reflex of PIE *ped- “foot” in like manner as Luwian hieroglyphic pāta- “place; field, meadow, precinct, plot” (bearing testimony of the vowel a) and Greek πεδίον “plain, valley”. According to Wikipedia, s.v. Pedasa, this place is located between Miletos and Halikarnassos in the west and Stratonikeia in the east, which means precisely in the region of Mylasa. As the oino-khoe originally served a religious purpose, it lies at hand to assume that it had been dedicated by the community of Pedasa to a sanctuary in the region of the nearby central Mylasa.

edraqa: augmented (e-) 3rd pers. sg. of the past tense in -qa of the verb dra- “to dedicate”. The verbal root dra- corresponds to Etruscan t(u)r(u)- “to give”. The 3rd pers. sg. of the past tense of this verb, turuce, has been compared by A.I. Charsekin to the Greek perfect δεδώρηκε from δωρέω. The latter verb shows the morpheme -r- in like manner as the noun δῶρον (< PIE *déh₃r/n- “gift”). Now, from the perfect δεδώρηκε we may perhaps surmise an aorist *ἐδώρηκε, which would match Carian syncopated edraqa. At any rate, the use of the augment is definitely a Greek feature otherwise unparalleled for the Indo-European Anatolian languages. Note that the ending of the 3rd pers. sg. of the past

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16 Woudhuizen, Carian: On the Luwian-Greek, 11-12.
19 Woudhuizen, Carian: On the Luwian-Greek, 11; 12; 14.
21 Woudhuizen, Selected Luwian Hieroglyphic Texts, 350.
22 Adiego, The Carian Language, 521, Map 1.
23 Woudhuizen, Etruscan as a Colonial Luwian, 463.
26 Woudhuizen, Indo-Europeanization in the Mediterranean, 15-19.
tense in -qa thus far had been encountered in form of -qē. It is a moot point whether this, like Etruscan -ce, is a reflex of Greek -κε or Luwian -ta and Lycian -te or -tē by means of c/t-change.

The foregoing treatment of the Carian inscription from Mylasa shows that the values of the letters of the Carian alphabet as established by me in 2018 are correct. As opposed to this, the current paradigm formed by the “Adiego-Schürr system” leads nowhere.

Furthermore, it may be concluded that 7th century BC Carian from Caria is much closer related to Etruscan than the later inscriptions would suggest. This comes as no surprise, as substantial colonization of Etruria took place from c. 700 BC onwards and demonstrably involved Luwian population groups from Lydia and Lycia, so may reasonably be assumed to have included those from the intermediate Caria as well (as most tellingly illustrated by the family name Kar-kana- [< Hittite Karkisa- or Karkiya- “Caria”] attested for inscriptions from Caere).

BIBLIOGRAPHY


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30 Rix e.a., *Etruskische Texte* I, 84; Rix e.a., *Etruskische Texte* II, Cr 2.4, 2.18, 2.19, 2.20, 2.34, 2.35, 6.1 (all 7th century BC).