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<th>Title</th>
<th>The Carian particle -si</th>
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<td>Auther(s)</td>
<td>Oshiro, Terumasa</td>
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<tr>
<td>Citation</td>
<td>NIDABA, 48: 1 – 2</td>
</tr>
<tr>
<td>Issue Date</td>
<td>2019-03-31</td>
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<td>DOI</td>
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<td>Self DOI</td>
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<td>URL</td>
<td><a href="http://ir.lib.hiroshima-u.ac.jp/00047423">http://ir.lib.hiroshima-u.ac.jp/00047423</a></td>
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<td>Right</td>
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<td>Relation</td>
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The Carian particle -si

Terumasa OSHIRO

The author (2010) has already pointed out that the particle -si is directly attached to verbal forms in Hieroglyphic Luwian inscriptions and also this particle has a reflexive nuance comparable to the reflexive pronoun -ti of this language: (PES2) HWI-HWI-sátá-si “they themselves marched” of KARKAMIŞ A11b,3 and A12,2: iżi'-ha'-si “I myself made” of ALEPPO 2,3: hu'-ha'-sátá-si “he himself ran” of TELL AHMAR 6,4 and 5: iżi'-ia-(t)a'-si “they themselves made” of ÇINEKÖY 5(×2). However Hawkins (2000:p.105 and p.238: 2006: p.22) describes the element -si as “still unexplained”.

For examples, we can refer to the following of the particle -si:

(1) ÇINEKÖY 5:(1)

(vi) REL:pa-wa/i-mu/u su+ra/i-wa/i-ni'-sa(URBS) REX-ći'-sa
    su+ra/i-wa/i-za'-ha(URBS) DOMUS-na'-za ta-ni'-ma-/za tát'-ni
    MATER-na'-ha iżi'-ia-(t)a'-si
(vii) hi'-ia'-wa/i-za'-ha/ha(URBS) su+ra/i-ia'-sa'-ha(URBS) “UNUS”-za
    DOMUS-na'-za iżi'-ia-(t)a'-si
(vi) “And so the king of the Surawaeans and the entire house of the city Surawa
    themselves made father and mother for me.
(vii) And the city Hiyawa and the city Suraya themselves made one house.”

In this citation, it is very probable that in view of the Phoenician part of ÇINEKÖY
inscription, the verbal phrase iżiyasi may be understood as corresponding to the 3.pl.pret.
verb KN in Phoenician. Thus the verbal phrase iżiyasi can be divided into iżiya and -si,
that is, iżiya is an exceptionally omitted verbal form of the 3. pl. pret. *iżiya(n)ta “they
made” and -si expresses a reflexive nuance for “themselves”. In this case, the final *ta
of the 3. pl. pret. verbal ending *(n)ta of *iżiya(n)ta is wrongly omitted for consecutive
alveolar consonants *(t(a)')-si.

Otherwise, Adiego (2007:p.321 and p.349) has already confirmed that the element -si
in Carian is directly attached to the verbal form *aitu in the inscription of Kaunos: C.Ka.5, aitusi. He exactly recognizes *aitu as the 3. pl. imp. form of the verb ai- “to make, to do”, but he (2007:p.349) describes the final element *si as “unexplained”.

(2) C.Ka. 5:2)

\textit{tab sb ort[ /] sb Tor-}
\textit{ouo bi mslmnlia}
\textit{purmoruos mnos}
\textit{aitusi}

The author also confirms *aitu of aitusi as the 3. pl. imp. form of the verb ai- “to make, to do” as Adiego (2007:p.349) has already pointed out. Further the particle *si of aitusi is also understood as a reflexive particle in Carian comparable to the particle *si in Hieroglyphic Luwian as already mentioned above. Thus the meaning of the verbal form aitusi should be “They must make for themselves”.3)

Therefore it is very probable that this small evidence can be another trait to place Carian within the Indo-European Anatolian languages, especially Luwic branch, though this analysis is somewhat speculative, given that this part of the Kaunos inscription (C.Ka, 5) is not clear to interpret.

Notes
*I am very grateful to Prof. Dr. Ignacio J. Adiego for valuable comments on an earlier draft of this paper.
1) Refer to Oshiro (2010:p.69).
3) Cf. Hier.Luw.a(ya); Cun.Luw.a(ya); Lyc.a(ya)− “to make, to do” and also Hier.Luw.izi(ya); Hit.iya−.

References