SOME MORE ETRUSCAN INSCRIPTIONS

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In the present contribution the contents of newly found Etruscan texts, or already known ones but recently having received renewed attention, are further elucidated with the help of the insights into the structure of the Etruscan language as presented in from Woudhuizen 2008 on the basis of its etymological relationship with the Luwian language group. Note that for convenience’s sake I use the same abbreviations of the names of the largest Etruscan texts as in the latter publication.

INTRODUCTION

While reading the manual of the Etruscan language by Rex Wallace of 2008 and the more popular work on the Etruscan language by Giulio Facchetti of 2001, my attention was drawn to the following newly discovered texts, or redrawn to some already known ones also given below, of which the understanding in my opinion may be improved on the basis of my analysis of the Etruscan language as presented in Woudhuizen 2008. In addition, two inscriptions already discussed in this latter publication (Rix 1991, Cl 2.3 on a gold fibula from Clusium and Rix 1991, Cr 5.2 from a grave in Caere) are presented here once more in order to adjust their interpretation on details as specified in the comments. Note that for the sake of brevity I have restricted myself in the comments as far as possible to references to Etruscan words and elements listed in the index of my work of 2008 (Woudhuizen 2008, 445-465), without repetition of their Luwian background, if this applies, as worked out to the full in this work, so that only new Luwian identifications are highlighted.

Caere
Wallace 2008, 176-177, on a bronze weight with lead nucleus, dated ca. 350 BC.
1. raθs Turmςal Veluς lmςal “For the chariot of Turms (serving) for the priest-kingship of Vel.”
2. qucti θui meθlmθ mu[l]-sl[e]-c “In the month August place
3. *im-s epl masani Hercles Alpan tece IIC*  
   “During the (ceremony) one has placed around (it) 98 (offerings) for the god Heraklēs of Alba.”

4. *ei ut-ta θešca ac penθa*  
   “Do not lay down these in this manner and pay,”

5. *[v(-)] hulave zilci La<r>θale Nulaθes*  
   “I will raise (the funds) during the praetorship of Larth from Nola.”

**COMMENTS**

**Phrase 1**

raθis: D-G sg. in -s of the noun raθ-, a writing variant characterized by θ/t-interchange of ra(tu)- “chariot”.


Velus: G sg. in -s of the masculine praenomen Vel- “Vel”.

luvçmsal: D-G sg. in -l of the noun luvçms- “priest-kingship”, an adjectival derivative in -s- of a variant writing of the root luvçm- or luvçm- “king”, corresponding to Latin lucumo.

**Phrase 2**

θucti: D sg. in -i of the month name θuct-, a writing variant characterized by c/χ-interchange of θuct- “August”. The various editions read †θusti, but note the difficulty of deciding between s and c with respect to masani in phrase 3.

θui: 2nd person sg. of the imperative in -i of the verb θu- “to place”, which also occurs in writing variant tva-.

meθlmθ: Abl.-Instr. pl. in -θ of the noun meθlm(e)- “member of the assembly”.

mul: endingless A(m/f) sg. or N-A(n) sg. of the noun mul- “thank-offering”. Note that in reading l instead of n I follow the edition by Adriano Maggiani of 2002. However, if the reading n should prevail, as Giulio Facchetti and Koen Wylin 2004 maintain, comparative data are provided by the combination mun-sle as attested for a grave inscription from Tarquinia (Rix 1991, Ta 5.2; cf. infra), the first element of which bears testimony of the endingless A(m/f) sg. or N-A(n) sg. of the noun mun(i)- “obligation”, related to the verb muni- “to have a duty, be obliged” and the nominal derivative in -st-, munist-, also expressing the meaning “obligation”. In that case, the obligation is to be expected “from the side of” the members of the assembly. All in all, the general sense remains the same, as “obligation” in that case is nothing but an alternative indication of an offering.

-sle: endingless A(m/f) sg. or N-A(n) sg. of the ordinal number sle “first”, which also occurs in the variant forms sal, zal, and esl-. For its enclitic use in attachment...
to the same nominal root, cf. MD mul-sle “the first as a thank-offering”.

Phrase 3
im:- variant form of the preposition in- “during”, characterized by m/n-interchange.
-s: D-G sg. of the enclitic pronoun of the 3rd person. For its combination in writing variant -ś characterized by ś/s-interchange with a writing variant of the preposition in-, cf. ena-ś “during it (= the festival)” in LL.
epl: preposition “around, behind”.
masani: D sg. in -i of the noun masana/i- “god”, also attested in endingless variant masan for the shorter Etruscan version of PB. Note that with the present reading I follow Maggiani 2002, 167. Facchetti/Wylin 2004 prefer macuni, which, if correct, should be analyzed as mac-Uni, with the variant of the cardinal numeral max “5” characterized by c/x-interchange as attested for LL and the D sg. in -i of the GN Un(i)- “Uni”, corresponding to Latin Iuno. Accordingly, 5 subsidiary offerings should be placed for the mother of Heraklēs, Uni. I consider this latter reading less likely, as we have to assume an asyndetical chiastic construction, but nevertheless by no means impossible.
Hercles: D-G sg. in -s of the GN Hercle- “Heraklēs” of Greek origin.
Alpan: undeclined adjective corresponding to the form Hercles, based on the PIE root *albho- “white” and referring in this particular case, in like manner as in case of its occurrence in an inscription from Cortona (Rix 1991, Co 3.4 on a statuette dated to the 4th or 3rd century BC), where it is associated with the GN Culšanš, to the Alban hills.
tece: 3rd person sg. of the past tense in -ce of the verbal root te- “to place”, corresponding to Luwian hieroglyphic ta₇− (Tilsevet § 1, see Woudhuizen 2011, 216) of the same meaning.

Phrase 4
ei: negative adverb “not”.
ut: corresponding to the Latin adverb ut “in this manner”.
-ta: N-A(n) pl. in -a of the enclitic variant of the demonstrative pronoun ta- “this”. For the enclitic use of the demonstrative pronoun, cf. its occurrences in TC.
θescα: 3rd person sg. of the subjunctive in -ca of the verb θes-, a writing variant charcterized by θ/t-interchange of tes- “to lay down”.
ac: corresponding to the Latin copulative particle ac “and also”.
penthα: 3rd person sg. of the subjunctive in -a of the verb penth- “to pay”.

Phrase 5
With respect to the space following the verbal form penthα and preceding the verbal form hulave, both in the reading by Facchetti/Wylin, Maggiani and the authors just mentioned agree that there might be identified a v, perhaps in com-
bination with yet another letter. If so, I would suggest the presence of the sentence introductory particle *va*- or *ve*- here.

*hulave*: 1st person sg. of the present/future in -ve of the verb *hula*- “to raise, elevate”. Note that the ending -ve corresponds to Luwian hieroglyphic -wa for the same function, and the verbal root *hula-* against the backdrop of *u/wa*-interchange, provides us with a closer match for Luwian hieroglyphic *wala-* of the same meaning as the variant *fal(a)*- with which we are already familiar (for *v/j*-interchange, cf. the introductory particle *va/-fā*).

*zilci*: D sg. in -i of the noun *zil(a)ce-* “praetorship”, which also occurs in variant writing characterized by c/j-interchange as *zilj*. *La<r>θale*: adjectival derivative in -ale used for the expression of a D-G relationship of the masculine praenomen *Larθ-* “Larth”. *Nulaθes*: D-G sg. in -s of a derivative in -θe-* “from the place”, which also occurs in variant writing characterized by θ/τ-interchange as -t(e)-, of the place-name *Nula-* “Nola”. Note that the ethnic in -θe- or -t(e)- can now ultimately be traced back to Luwian hieroglyphic -ti- or, in rhotacized variant, -r- as attested for the forms *Kir(a)ti*- and *Kir(a)dr-* “from Kir, Kiraean” from the Assur letter e, §§ 29 and 25 (Woudhuizen 2005, 43-45), respectively. By the way: the praetor Larth may just as well be a citizen of Caer with the gentilicium *Nulaθes* signaling his ultimate Campanian roots.

Against the backdrop of the foregoing interpretation, the weight bearing the inscription was probably used in the process of weighing substance(s) used in offering ceremonies for which normally (*i.e.* if the financial arrangements announced by its dedicator would turn out to be ineffective) payment was due.

**Volaterrae**

Rix 1991, Vt 8.1, cippus of recent date.

1. *A Titeši Caleši cina*  
   “(Concerning) the meal(s) of A. Tite Cales:”

2. *cś mes-tleś huθ naper lescan<α> Lete-m*  
   “During this the last four (of) the days (dedicated) to the god (one has) to pray also for Letō.”

3. *θui araśa*  
   “Place the things belonging to the altar!”

4. *θent mase Laei*  
   “One will hold (a feast) for the god Laios.”

5. *tre-cś θe<ś>nśt menaθa*  
   “Three (days) during this one may lawfully organize (games).”
COMMENTS

Phrase 1
*Titeši*: adjectival derivative in -*ši* of the praenomen *Tite*- “Tite” used for the expression of a genitive relationship.
*Calesi*: adjectival derivative in -*ši* of the gentilicium *Cale* - “Cales” used for the expression of a genitive relationship.
*cina*: endingless A(m/f) sg. of the noun *cena*- “meal”, also attested in variant form *cenu* for TC and PC. Note that we are confronted here with an *accusativus respectus*.

Phrase 2
*cš*: D-G sg. of the demonstrative pronoun *c(a)*- “this”, referring back to the object *cina*- “meal” of the previous phrase.
*mes*: endingless D sg. of the noun *mes*- “god”, which also occurs in the variant forms *mese* - and *masan*.
*tlesš*: A(m/f) pl. in -*š* of the enclitic element -i(a)l- “day”, attested for day-names like *tesiametal* - from PB and *sušiufamel* - from TC, both meaning “day of the burial”, and *menitl* - “day of the ceremonies” from MD (see further below).
*huiŋ naper*: “last four”. This combination is also found in PC.
*lescan*<a>: infinitive in -n<a> of the verb *lesca*- “to pray” also present in PC.
*Lete*: D sg. in -e of the GN *Let*- “Letō”, also attested in variant form *Leθams*- for CT and like this latter related to the noun *leθ*- “wife”.
*m*: enclitic conjunction “and; also”.

Phrase 3
*θu*: 2nd person sg. of the imperative in -i of the verb *θu*- “to place”, which also occurs in writing variant *tva*.
*araša*: N-A(n) pl. in -a of adjectival derivative in -š- of the noun *ara*- “altar”.

Phrase 4
*θent*: 3rd person sg. of the present/future in -t of the verb *θen(u)*- “to hold”.
*mase*: D sg. in -e of the noun *mas*- “god”, which we already came across in phrase 2 in variant form *mes*.
*Laei*: D sg. in -i of the GN *Lae*- “Laios” also attested for LL.

Phrase 5
*tre*: cardinal number *tre*- “three”, otherwise featuring in the indication of sacrificial animals *tres* or *tartria* - “trítváς” in LL and CT.
*-cš*: enclitic variant of the D-G sg. in -š of the demonstrative pronoun *c(a)*- “this”, likewise referring back to the object *cina*- “meal” of phrase 1.
*θe<s>nšt*: adverb related to the noun *tešnste*- “law” as attested for PC.
*menaθa*: 3rd person sg. of the subjunctive in -θa of the verb *mena*- “to handle, organize”, which in reduplicated variant *mimeni*- is used in MD in the context of the organization of games.
Perugia
Rix 1991, Pe 4.1, quadrangular stone or cippus, of recent date.

1. cehèn cel Tèzan peñòna
   θauroús Òanr
   “With respect to this precinct: Thesan (has) to pay for the
   store-room (on behalf of) Thanr.”

COMMENTS

cehèn: writing variant of the A(m/f) sg. in -n of the demonstrative pronoun c(a)-“this”, otherwise occurring in form of (e)cn or cèn.

cel: endingless A(m/f) sg. of the noun cèl- “precinct”, otherwise occurring in form of c(a)l- or c(a)l-

Tèzan: endingless N(m/f) sg. of the female praenomen Tèzan, also attested for PC and presumably related to the female GN Òesan (= the Etruscan equivalent of Latin Aurora and Greek Õēs).

peñòna: infinitive in -na of the verb peñò- “to pay”.

θauroús: D-G sg. in -s of the noun θauros- “store-room”, which in variant form θauro- is also attested for PC.

Òanr: endingless D sg. of the female GN Ïn or Ïor Persephonē (= the Etruscan equivalent of Latin Libera and Greek Korē or Persephonē).

Uncertain origin
Rix 1991, OA 3.9, on a bronze statue base, dated ca. 350-300 BC (photo & drawing: Bonfante/Bonfante 2002, 175, fig. 52).

1. Caesi Prisnies iř turce
   Hercleis cëxa munis
   “Caesie Prisnies has given to
   Hêraklēs as a member (of) the
   Senate on behalf of an obligation:”

2. en Cæ lùx-çve trûta ala
   alpnina luðs in-pa ᵃ lo bo
   “(Because) during whatever
   (number) of game(s) Cae
   may (have) dedicate(d himself
to the task of) arbiterto wear
the white (dress) of the game
and during (them) to rule.”

COMMENTS

Phrase 1
Caesi: endingless N(m/f) sg. of the masculine praenomen Caesi, cf. Kaisie (Rix 1991, Cr 3.14 from Caere, on a vase dated to the late 7th or early 6th century BC). This praenomen recurs in phrase 2 in short-hand variant Cae.
Prisnies: N(m/f) sg. in -s of the gentilicium Prisnies, cf. Latinized Prisnius (Rix
1991, OA 3.9 of uncertain origin, on a copper base of recent date).

turce: 3rd person sg. of the past tense in -ce of the verbal root tur- “to give”.

Hercles: D-G sg. in -s of the GN Hercle- “Heraklēs” of Greek origin, as we have already noted above.

clen: endingless N(m/f) sg. of the noun clan- or clen- “son”, which is also used to refer to an official representative, originally of subordinate rank.

cexa: endingless form of the noun cexa- “Senate” (< Luwian huxha- “grandfather” in like manner as Latin Senatus < senex “old man”).

munis: D-G sg. in -s of the noun mun(i)- “obligation”.

Phrase 2

en: variant form of the preposition in- “during”, charcterized by e/i-interchange. Note that this preposition recurs in form of in- later on in this phrase.

lur-ce: D-G pl. in -e of the enclitic variant of the relative pronoun -cv(a)- “who(ever), what(ever)”, characterized by c/x-interchange, attached to the rhotaced variant lur- of the noun lurθ- “game”.

truta: endingless N(m/f) sg. of the noun truta- “arbiter”. This noun either originates from Luwian hieroglyphic tarwana- “judge”, which, in combination with the marker of agent nouns -talli-, occurs in Lydian as tarvtalli- (Gusmani 1964, Lyd. no. 5, line 1), or it corresponds to the Etruscan variant of Celtic druid, truθ- or truθ-.

ala: 3rd person sg. of the subjunctive in -a of the verbal root al(i)- “to dedicate”.

alpina: infinitive in -na of the verb alpni-, based, like the adjective Alpan “Alban”, on the PIE root *alb h- “white”, and therefore in the context likely referring to the white color of the cloths an arbiter is wearing. Note that the arbiter in the painting of the Tomb of the Augurs, here addressed as tevārath, is wearing a white tunic – be it partly covered by a dark brown colored piece of cloth with purple or red bands, see Mansuelli 1963, 74-75.

lūx: G sg. in -s of the noun lūθ- “game” in its original, unrhotacized form.

-pa: enclitic conjunction “and; but”.

lvna: infinitive in -na of the verb root lvχ-, related to the noun lauχm- or lauχm- “(priest-)king”.

Vulci

Wallace 2008, 175, on a bronze base or small altar, dated ca. 300 BC (drawing: Facchetti 2001, 85).

1. Tryphon Peθunus V lav lurmicla turce XXX ever "Tryphon, freedman of Vel
   Pethunus, has given on the day

    1 Cf. Rix 1991, Ve 3.1 from Veii, on a vase dated ca. 750-725 BC: mi Atiānaia Āxaprī alice
    Venelisi “Atiānaia Akhāpri has dedicated me to Venel” and, in a variant writing characterized
    by c/x-interchange, Rix 1991, Vs 3.6 from Volisini, on an altar stone of recent date: Hermu
    Zar[u]a alīxe [?] Cv[sansl] “Hermu Zaru has dedicated to Culsans”.

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of the game(s) because of
their 30(th anniversary).”

**Uncertain origin**
Rix 1991, OA 3.6, on a statuette of recent date.

1. *Vel Matlnas turce lurmitla evera*  
   “Vel Matlnas has given on the day of the game(s) because of
   (the occasion).”

**COMMENTS**

*Truφun*: endingless N(m/f) sg. of masculine praenomen originating from Greek Τρύφων.

*Peθunus*: Latinized variant of the gentilicum Peθnas or Peθnas, probably characterized by the G sg. in -s here.

*V*: abbreviation of masculine praenomen *Vel*, no doubt representing the G form *Vetus* here.

*lav*: abbreviation of *lavtni*, the Etruscan equivalent of Latin *libertas* “freedman”.

*lurmitla*: D sg. in -a of the compound in lurmitl-, consisting of the root *ludh*- “game” in rhotacized variant lur-, extended here by the morpheme -mi-, in combination with -t(a)l- or -tul- “day”, as in *tesiameital*- from PB and *suθiuametal*- from TC, both meaning “day of the burial”, a whole series based on an ordinal numeral, like *celutul*- “the third day”, or a deity’s name, like *tiniantul*- “Tin’s day” from CT, and *menitl*- “day of the ceremonies” from MD. In LL, the last mentioned element occurs, just like in our first example, in variant form -cl-, characterized by c/t-interchange: *śacnicl*- “day of the sacrifices”.

*turce*: 3rd person sg. of the past tense in -ce of the verb tur- “to give”.

cver(a): conjunction “because of”, which in fact renders the rhotacized variant of the Abl.-Instr. in -ra(a) of the relative cva- “who, what”.

**Clusium**
Rix 1991, Cl 2.3, on a gold fibula, dated *ca*. 625-600 BC.

1. *mi Aratha Velavesnaś zamaθi*  
   “I (am) the votive offering for Aratha Velavesnas.”

2. *Manurke mulvenike Tursikina<s>*  
   “Mamerce Tursikinas has offered as a vow.”

**COMMENT**

Phrase 1
*zamaθi*: endingless N(m/f or n) sg. of the noun zamaθi- “votive offering, corresponding to Luwian hieroglyphic *zāmatia* of the same meaning (Karkamis
A15b, § 22, see Woudhuizen 2011, 197; on the polyphonic reading of the Luwian hieroglyphic signs *376 and *377, see especially Woudhuizen 2011, 89-98).

Tarquinia
Rix 1991, Ta 1.35, grave inscription, dated to the 3rd century BC.
1. Śetre Curunas Velus
   [R]amθaf[s] Avenal-c
   samman šuθ[θ]iθ arce
   “Setre Curunas, (the son) of Vel and Ramtha Avenas, has erected the memorial in the tomb”

COMMENTS
Śetre: endingless N(m/f) sg. of the masculine praenomen Śetre- “Setre”.
Curunas: N(m/f) sg. in -s of the gentilicium Curuna- “Curunas”.
Velus: G sg. in -s of the masculine praenomen Vel- “Vel”.
[R]amθaf[s]: G sg. in -s of the female praenomen Ramθa- “Ramtha”.
Avenal: G sg. in -l of the gentilicium Avena- “Avenas”.
-c: enclitic conjunction “and”.
samman: endingless A(m/f or n) sg. of the noun samman- “memorial”, corresponding to Luwian hieroglyphic sàma- of the same meaning (Karaburun § 5; Kululu 2, § 2; cf. Greek τὸ σῆμα or σήμαν in compounds), and the root of the related verb samana- “to make, set up a memorial” (Boybeypınarı 2, § 8; Hama 4, § 2) (for the Luwian hieroglyphic forms, see Woudhuizen 2011, 353).
šuθ[θ]: Loc. sg. in -θ of the noun šuθi- “(part of the) tomb”.
arce: 3rd person sg. of the past tense in -ce of the verb ar- “to rect”.

Tarquinia
Rix 1991, Ta 1.107, on the wall of a tomb, dated ca. 200-100 BC (drawing: Bonfante/Bonfante 2002, 176, fig. 53).
1. Felsnas La Leθes svalce
   avil CVI
   “Larth Felsnas, (son) of Lethe, lived 106 year(s).”
2. murce Capue
   “He died at Capua.”
3. tlece Hanipaluscle
   “He served as a mercenary at the day of Hannibal’s (victory).”

COMMENTS
Phrase 1
La: abbreviation of the N(m/f) sg. of the masculine praenomen Larθ- “Larth”.
Felsnas: N(m/f) sg. in -s of the gentilicium Felsna- “Felsnas”.
Leθes: G sg. in -s of the masculine praenomen Leθe- “Lethe”.

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svalce: 3rd person sg. of the past tense in -ce of the verbal root sval- “to live”.

avil: endingless A(m/f or n) sg. of the noun avil- “year”, used for the pl. here.

Phrase 2
murce: 3rd person sg. of the past tense in -ce of the verbal root mur- “to die”,
derived from or related to that of Latin morior of the same meaning.
Capua: D sg. in -e of the TN Capua- “Capua”. Note that the D is used here to express a locative relation.

Phrase 3
tlece: 3rd person sg. of the past tense in -ce of the verbal root tle- “to pay, be paid”,
related to that of the noun ttlete- “(things) paid for, revenues” from TC,
originating from Lycian tll(e)i- “to pay”.
Hanipaluscle: D sg. in -e of the compound Hanipaluscl- consisting of the G sg.
in -s of the Punic MN Hanipalu- “Hannibal” with the element -cl- attached to it
corresponding to the variant characterized c/t-interchange of -(t(a))l- “day”. Now,
“at the day of Hannibal’s” can, of course, only bear reference to that of his crushing
victory against the Romans at Cannae in 216 BC.

Tarquinia
Rix 1991, Ta 5.2, grave inscription, dated ca. 350-325 BC.

1. Larθiale Hulγniesi Marcesi-c Caliaθesι mun-sle nac-nvaiasi θamce Lei[)
   “During (the praetorship) of
   Larth Hulkhnies and Marce
   Caliathes as a first obligation
   Lei[ ] has built for his son.”

COMMENTS

For the dating-formula at the beginning, cf. zilci Velusi Hulγniesi “during the
praetorship of Vel Hulkhnies” at the start of yet another grave inscription from
Tarquinia (Rix 1991, Ta 5.5) and zilci La<r>θαle Nulaθes “during the praetor-
ship of Larth from Nola” in the inscription on a weight from Caere discussed in
the above.
mun: endingless A(m/f) sg. or N-A(n) sg. of the noun mun(i)- “obligation”,
related to the verb muni- “to have a duty, be obliged” and the nominal derivative in -st-,
munist-, also expressing the meaning “obligation”.
sle: endingless A(m/f) sg. or N-A(n) sg. of the ordinal number sle “first”, which
also occurs in the variant forms sal, zal, and esl-. For its enclitic use in attachment
to the same nominal root, cf. MD mul-sle “the first as a thank-offering”.
nac: sentence introductory particle.
nvaiasi: adjectival formation in -(a)si, used for the expression of a dative rela-
tionship, of the nominal root nvaι- “son”, corresponding to Luwian hieroglyphic
nawaι- for the same meaning. The same root also occurs in abbreviated variant as
nva- (Rix 1991, Ta 1.50) and na- (Rix 1991, Ta 1.51, etc.), in their turn corresponding to the Luwian hieroglyphic graphic variants of nawāʾ-, nawa- and na-, respectively, always in combination with the particle nac-, which, however, is not used in these contexts to mark the beginning of a new phrase and of which the use, therefore, remains in need of further clarification. Note also in this connection the variant form nuva- of the kinship term under consideration in the combination nac-nuva as attested for yet another inscription from Tarquinia (Rix 1991, Ta 7.60), of which the meaning “son” can be verified thanks to its use in variant form navi in a bilingual inscription from Clusium (Rix 1991, Cl 1.1181).

Clusium
Wallace 2008, 166 (ETP 285), on the wall of a tomb, dated ca. 500-450 BC.

1. ei-n ṭui ara anan
   “Do not place anything below the altar!”

COMMENTS

ei: negative adverb “not”, also occurring in form of monophthongized e (on the latter see below).
-n: A(m/f) sg. of the enclitic pronoun of the 3rd person, also occurring in “syllabic” variant -ne. Note that this form is used here for the neuter “it” or perhaps the indefinite “anything”. Its combination with the negative adverb ei is paralleled for PC § 23.
ṭui: 2nd person sg. of the imperative in -i of the verb ṭu- “to place”, which also occurs in writing variant tv-a-.
ara: D sg. in -a of the noun ara- “altar”.
anan: postposition “below, under”, also attested in variant form ana for CT. Note that the final n is paralleled for its Luwian equivalent anan, which latter rules the D case in like manner as this happens to apply here.

Perugia
Rix 1991, Pe 5.2, grave inscription, dated to the 2nd century BC.

2. e-tve ṭaure lautneš-cle caresri
   “Do not place (anything) in the store-room on the day that the family members themselves are commemorating.”

COMMENTS

e: writing variant of the negative adverb ei “not”, characterized by monophthongization.
tve: writing variant of the endingless 2nd person sg. of the imperative of the verb
\textit{tva-} “to place”, which, as we have seen, also occurs in writing variant \textit{thu-}.
\textit{θαιρε}: D sg. in \textit{-e} of the noun \textit{θαιρα-} “store-room”.
\textit{lautnēs}: N(m/f) pl. in \textit{-e\#} of the noun \textit{lautn-} “family”.
\textit{-cle}: D sg. in \textit{-e} of the writing variant of the element \textit{-t(a)l-} “day” characterized
by \textit{c/t}-interchange.
\textit{caresri}: infinitive of the middle-passive in \textit{-ri} of the verb \textit{cares-}, which may be
analyzed as a derivative in \textit{-s} of the noun \textit{caru-} “beloved, dear”. If correct, the
verb likely renders the meaning “to take care of, to caress”, or, within funerary
context as presently applies, “to commemorate”. Note that the combination of
\textit{caresri} with \textit{lautnēs} confronts us with a \textit{nominativus cum infinitivo} construction.

**Tarquinia**
Rix 1991, Ta 5.6, grave inscription, dated ca. 175-150 BC.

1. \textit{e\(\theta\) fanu \textit{saθε-c} lattn Pumpus
\textit{scunis šuθiθi} in \textit{flenzna teisnica}}
   “In the presence of the female
   and male (member)s (of the)
   Pumpus-family participants in a
   procession in(to) the grave
   may lay down (offerings) du-
   ring worship of the image(s).”

**COMMENTS**

\textit{e\(\theta\)}: preposition “in the presence of”, ruling the D.
\textit{fanu}: endingless D-G pl. of the adjective \textit{fanu-} “female”, related to the GN \textit{Uni-}
“Lady” and likewise originating from Luwian hieroglyphic \textit{wana(ti)}- “woman”.
\textit{saθe}: D-G pl. in \textit{-e} of the adjective \textit{saθ-} “male”, which root is also present in writing
variant characterized by \textit{ś/z}- and \textit{θ/t}-interchange in the derivative \textit{zatlaθ}
“armed guard” and Latin \textit{satelles} of the same meaning (Wallace 2008, 130). As
a matter of fact, in the latter case we are dealing with an adjectival derivative in
\textit{-a(l)-} of the Lycian variant \textit{-σατης} as attested for names in Greek transcription,
of Luwian hieroglyphic \textit{zitt-} “man” (cf. Houwink ten Cate 1961, 171-172).
\textit{-c}: enclitic conjunction “and”.
\textit{lattn}: endingless D-G pl. of the noun \textit{lautn-} “family”.
\textit{Pumpus}: G sg. in \textit{-s} of the gentilicium \textit{Pumpu-} of Italic origin, cf. Osco-Umbrian
\textit{Pumpe-}, which is related to Latin \textit{quinque} “5”.
\textit{scunis}: N(m/f) pl. in \textit{-is} of the noun \textit{scun-} “participant in a procession”, which is
based on the same root as the verb \textit{ścu-}, \textit{scu-} or \textit{scuv-} “to walk in procession”.
\textit{šuθiθi}: Loc. sg. in \textit{-θi} of the noun \textit{šuθi-} “grave”.
\textit{in}: preposition “during”.
\textit{flenzna}: infinitive in \textit{-na} of the verb \textit{flenz-}, the root of which may well be related
to that of the noun \textit{fler-} “statue(tte)” if we are indeed dealing here with an \textit{r/n-}
stem.
teisnica: 3rd person pl. of the subjunctive in -ca of the verb teisni- “to lay down”,
which appears to be a derivative in -ni- of tes- or ḥes- for the same meaning.

Library of the Vatican
Copied in the 15th century (Facchetti 2001, 231).

1. Larθi Cilnei Luvχumesal Cilnies sexχ
   “Larthi Cilnei, daughter of Laukhumes Cilnies.”

2. an Aritima-χ Meani ar[u]since
   “During (her lifetime) she was civic magistrate in regard to
   (the cult of) Artemis and Mean.”

3. Crθlu-m lupu Felznealc
   “And (when) Cruthlus (had)
die(d) in the region of Felsina,”
   (then) she became the wife of
   Arnθal Spurinas.”

4. nax-um-se puia amce Arnθal Spurinas
   “(And) so he consecrated (this)
   grave (for her and her) son(s).”

5. ever puθse [s]uθu uzr
   “And not for the first (time)
   he organized them, games after
   games.”

6. ei-n-χ sal lurce-ϕu lurce
   “For this (person) she was 14
   year(s) the wife.”

7. ces puia amce avil XIII
   “And she die(d) (at the age) of
   83 year(s).”

8. lupu-m avils LXXXIII

COMMENTS

Phrase 1
Larθi: endingless N(m/f) sg. of the female praenomen Larθi- “Larthi(a)”.
Cilnei: endingless N(m/f) sg. of the gentilicium Cilnei-, otherwise occurring in
male variant Cilnie- “Cilnies”. For the combination of female praenomen with
gentilicium in the nomative, cf. Larθi Leθanei in a dedicatory inscription from
Tarquinia (Rix 1991, Ta 3.9).
Luvχumesal: D-G sg. in -(a)l of the masculine praenomen Luvχumes-
“Laukhumes”.
Cilnies: D-G sg. in -s of the gentilicium Cilnie- “Cilnies”.
sexχ: endingless D sg. of the noun sexχ- “daughter”.

Phrase 2
an: preposition “during”, also occurring in writing variants en and in.
Aritima: D sg. in -a of the GN Aritim- “Artemis”.
-χ: enclitic conjunction “and”, also attested in writing variant -c.
Meani: D sg. in -i of the GN Mean- “Mean” as recorded for various mirror scenes.
arfu/since: 3rd person sg. of the past tense in -ce of the verb arusin- “to be civic magistrate”, which may reasonably be analyzed as a factitive in -n of an adjectival derivative in -si- of the noun aru- “citizen”, corresponding to Lycian aru- of the same meaning.

Phrase 3
Crölůu: endingless N(m/f) sg. of the gentilicium Crölulu- “Cruthlus”.
-m: enclitic conjunction “and”.
lupu: endingless form representing the 3rd person sg. of the past tense in -ce of the verb lupu- “to die”.
Felznealc: ethnic formation in -c “from the place” as attested in writing variant -χ in Rumax “from Rome” of adjectival derivative in -al- of the TN Falzne- “Felsina”.

Phrase 4
nay: sentence introductory particle attested in writing variant nac for PB.
-um: enclitic conjunction “and” also occurring in form of -m.
-se: N(m/f) sg. of the enclitic pronoun of the 3rd person, otherwise occurring in form of -s or -ś. Note that the present syllabic writing variant is paralleled for the A(m/f) form of this pronoun, -n, also appearing as -ne.
puía: endingless N(m/f) sg. of the noun puía- “wife”.
amce: 3rd person sg. of the past tense in -ce of the verb am- “to be”.
Arnðal: G sg. in -(a)l of the masculine praenomen Arnð- “Arnth”.
Spurinas: G sg. in -s of the gentilicium Spurina- “Spurinas”.

Phrase 5
cver: conjunction “because of” (see above).
puðscé: 3rd person sg. of the past tense in -ce of the verb puðsc- “to consecrate”.
The root of the verb is related to Luwian hieroglyphic pu- or puti- “to sacrifice” as attested for Maraş 14, § 9 and Maraş 8, § 10, respectively (see Woudhuizen 2011, 351).
[s]uðh: endingless A(m/f or n) sg. of the noun suðh- “(part of the) grave”, which also appears in writing variant suðh-.
uzr: endingless form showing a writing variant of the root hušur- “son, boy” and likely representing the D sg. or pl. here.

Phrase 6
ei: negative adverb “not”, also occurring in monophthongized writing variant e.
-n: A(m/f) sg. of the enclitic pronoun of the 3rd person, used here proleptically for the pl. “them” (note that Latin lūdus is of masculine gender) in like manner as this is the case with its Lycian equivalent -ńne in the trilingual text from Xanthos, lines 3-4 (cf. Laroche 1979). For the proleptic use of this form, cf. the prohibition against stealing in a vase inscription from Clusium: e-n mini pi kapi “do not give (or) take it, (viz.) me, (away)” (Rix 1991, Cl 2.4).
:-χ: enclitic conjunction “and”, also attested in writing variant -c.
sal: ordinal numeral “first”.
lurce: 3rd person sg. of the past tense in -ce of the verb lur- “to organize games”,
derived from the rhotacized variant lur- of the noun luθ- “game”.
-φu: enclitic variant of the preposition apa “behind, after”, which is also encountered in form of epn and from an etymological point of view corresponds to Luwian ap(π)an of the same meaning.

Phrase 7
**ces**: D-G sg. in -s of the demonstrative pronoun c(a)- “this”.
**avil**: endingless A(m/f or n) sg. of the noun avil- “year”, used for the pl. here.

Phrase 8
**-m**: enclitic conjunction “and”.
**avils**: G sg. in -s of the noun avil- “year”, used for the pl. here.

**Caere**

1. **Laris Avle Larisal clenar sval**
   **cn suθi cerīγunce**
   “Laris (and) Avle, sons of Laris, while living have built this (part of) the grave.”

2. **apa-c ati-c sani-sva θui cesu**
   “Place both their younger as well as older relatives (in this) chamber.”

3. **Clavtieθurasi**
   “For the brotherhood of the Claudii.”

**COMMENT**

Note that the division of this text into three phrases is warranted by the fact that each phrase is followed by a *vacat* and that they are separated from each other by two lines of division.
### NOUN

<table>
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<td>-i, -e, -is, -eś</td>
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<td>-i, -is/-iś, -es/-eś, -aś</td>
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<td>-a</td>
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<td>D</td>
<td>-a, -e, -i, -u</td>
<td>-as (dual)</td>
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<tr>
<td>D(-G)</td>
<td>-l, -s/-ś</td>
<td>-ai, -e</td>
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<td>G</td>
<td>-l, -s/-ś</td>
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### PRONOUN

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<td>cuies</td>
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<td>ecnia, icni, itani, -χve</td>
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### VERB

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<td>-nt-, -as</td>
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Table 1. System of (pro)nominal inflection and verbal conjugation.
In consulting the papers of a colloquium held on the occasion of the 109th yearly meeting of the Archaeological Institute of America, held January 3-6, 2008, in Chicago, and published by Nancy Thomson de Grummond and Ingrid Edlund-Berry in 2011, I stumbled upon the discussion of a newly found Etruscan inscription from Orvieto by Simonetta Stopponi in an appendix to her main contribution on new discoveries at the Campo della Fiera at this site. In my opinion, it can be transliterated and interpreted as follows:

**Orvieto**

Stopponi 2011: 37-42 inscribed statue base in the form of an altar dated to the last quarter of the 6th century BC.

1. Kanuta Larecenas lauteniθa
   Aranthia Pinies puia turuce
   “Kanuta Larecenas, freedman,
   (and) Aranthia Pinies, (his)
   wife, have given.”

2. thls-χval marveθul faliaθere
   “(The fund covers the cost) for
   whatever offering one will be
   sacrificing as a fire offering on
   the day of the Great (Gods).”

**COMMENTS**

Phrase 1

*Kanuta*: endingless N(m/f) sg. of masculine praenomen *Kanuta-* , known, as Stopponi duly notifies, from the Oscan possession formula *Kanuties sim* “I am of Kanutie”, where it appears in adjectival derivative in -ie- and characterized by the G sg. ending in -s. In view of the fact that the root of this name also appears in the Phrygian compound *Kanutieivais* “son of Kanuties” (Woudhuizen 2008-09, 197-198 [discussion of P-03]), it may reasonably be assumed to be of Phrygian antecedents (cf. also Linear A *ka-nu-ti* from HT 97a.3 as referred to in Woudhuizen 2009: 109).

*Larecenas*: N(m/f) sg. in -s of the gentilicium *Larecena-* “Larecenas”.

*lauteniθa*: endingless N(m/f) sg. of a variant form of regular *lautniθa-* or *lautni-ta-* “freedman”.

*Aranθia*: endingless (m/f) sg. of the female praenomen *Aranθia-* “Aranthia”. Note that the female nature of this name is underlined by fact that it also occurs in variant writing *Arnθia-* or *Arntia-* , of which the female nature is established by Hadas-Lebel 2004, 276. It is interesting to note in this connection, as Stopponi does, that in an inscription from Volsinii (Vs. 1.14 [late 6th/early 5th century BC]: [mi Ar]anθia Laricenas Valjaes “I (am) for Aranthia Laricenas Velkhaes”) the female praenomen *Aranθia-* occurs in combination with the gentilicium *Laricena-* , a writing variant of *Larecena-* , so that we might well be dealing here with a daughter or more distant relative of the dedicators in the present inscription.

**ADDENDUM**

In consulting the papers of a colloquium held on the occasion of the 109th yearly meeting of the Archaeological Institute of America, held January 3-6, 2008, in Chicago, and published by Nancy Thomson de Grummond and Ingrid Edlund-Berry in 2011, I stumbled upon the discussion of a newly found Etruscan inscription from Orvieto by Simonetta Stopponi in an appendix to her main contribution on new discoveries at the Campo della Fiera at this site. In my opinion, it can be transliterated and interpreted as follows:
Pinies: N(m/f)sg. in -s of the gentilicium Pinie- “Pinies”, primarily attested for inscriptions from the region of Tarquinia (Ta 1.20-4; 1.26), but once also for an inscription from Vulci (Vc 1.101).

puia; endingless N(m/f)sg. of the kinship term puia- “wife”.

turuce: 3rd pers. pl. of the past tense in -ce of the verbal root turu- “to give”.

Phrase 2

tlus: the first element of the composite form tlusχval, thus, confronts us with a reflex of Greek τέλος “expense, payment, obligation, tax, tribute”, which in a religious context boils down to “offering” (i.e. something due be given to the gods).

χval: D-G sg. in -l of the enclitic relative pronoun χv(a) “who, what”, which also occurs in variant writing χv(a)-, characterized by χ/c-interchange.

marveθul: the present form is singled out as a day name by the final element -θul-, which is nothing but a writing variant of -tul- “day” as attested for numerous day names in CT (Woudhuizen 2008, 242-244), characterized by θ/t-interchange. The first element of this form, marve, may well be analyzed as a D-G pl. in -e of the root marv-, related to the indication of a religious functionary, marv- “priest” (in AT 1.32 from the region of Tarquinia: maru paχaburas caθs-c “priest of the Bakkhic-brotherhood and Cautha”, but ultimately related to Gaulish maros “great” (Delamarre 2003, 218-219; originating from Proto-Indo-European *mē-, mō-). In line with this latter relationship, it may reasonably argued that marveθul refers to the day for the festivities of the Great Gods (Greek Ṭheoi Μεγάλοι; Phrygian mekas devos [D pl.], see Woudhuizen 2008-09, 197-198), also known as the Kabeiroi, Penates, or, in the Etruscan context, Tin(c)iniiaras “the sons of Tin [D dual]” as attested for an inscription from Tarquinia, Ta 3.2). If we realize that the Dioskouroi, the Greek equivalent of Etruscan “sons of Tin”, play a prominent role in the Bacchic mystery cult, the mention of the more developed form marutl on a 5th century BC vase from Vulci (Vc 0.34) with scenes of Bacchic festivities as referred to by Stopponi 2011, 39, need not surprise us, not to say that its translation as “on the day of the Great (Gods)” is entirely fitting to the occasion.

faliaθere: 3rd pers. sg. of the present/future of the (middle-)passive in -θere of the verbal root falia-, a writing variant of fala- “to elevate, bring as a fire offering”. The present writing variant of the verbal root is easily explained against the background of its Luwian equivalent, occurring in form of wala- as well as wali- (Woudhuizen 2011, 370). Thus far this ending is only attested in form of -θur in the verbal form tēnθur “it will be held or kept” (TC A, I 2; 3; 6), originating from Latin -tur for the same function. But here we appear to be confronted rather with a corresponding form of the 3rd pers. sg. of the present/future of the middle passive in Hittite, -tari (Friedrich 1960, 108; 110). Luwian hieroglyphic is out of tune in this respect, with endings in -r(i) for the function in question (Woudhuizen 2011, 314).

Correction

In Woudhuizen 2008, 309, note 133, I assumed that the reference by Rix 1991,
OI S.63 for the occurrence of *Maris Tins*ta in the legends to the mirror scene of ES 284, 2 was mistaken. This assumption was based on the fact that the legend in question is highly damaged and associated with a bearded adult instead of a newborn child. In the mean time, however, the reading of the legend in question has been improved, as clearly demonstrated by the drawing of this mirror in de Grummond 2006, 81, V.10, which in turn is based on Bonfante 1990, 36, Fig. 19. Against the backdrop of the interpretation of *Tins*ta as *Tins*ta “this (is) Tins” and the latter’s identification with *Maris*, this is important in the context of my argument that the GN *Tins* “Dionysos” existed alongside that of *Tinia* “Zeus”, as he is depicted as a separate deity in one and the same mirror scene together with *Tinia*.

**News on the Etruscan primary numerals**

In the FS Gusmani of 2006, John D. Ray argues cogently that the sequence of the Etruscan primary numerals “1” and “2”, in general taken to be represented by *θυ* and *zal*, respectively, and as such forming one of the foremost stumbling blocks against the identification of the Etruscan language as belonging to the Indo-European family, may well be reversed (Ray 2006, 1470: “On balance, the reversal of the numbers *zal* and *θυ* has something to be said for it.”). If so, the case for their relationship with Indo-European equivalents, like, for example, Luwian hieroglyphic *sa*- “1” (< PIE *sem-* ) and *tuwa*- “2” (< PIE *d(u)woh₁, or *dwi-) seriously comes into consideration (note that *zal*, etc., is actually the ordinal variant of cardinal *ez*). In fact, Ray (2006, 1471) even goes one step further and boldly entertains the idea that *ci-* “3” may originate from PIE *tri-. Unfortunately, however, the author appears to be unaware of the fact that I argued along these lines already in Woudhuizen 1988–89 – a much improved version of which has now appeared as section 11 in my book on the colonial Luwian nature of the Etruscan language of 2008 (pp. 171-186).

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