

SOME MORE ETRUSCAN INSCRIPTIONS

(Supplementum Epigraphicum Mediterraneum 39)

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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 Turmsal Velus luvχmsal* "For the chariot of Turms (serving)
for the priest-kinship of Vel."
2. *θucti θui meθlmθ mu[l]-sl[e]-c* "In the month August place

- | | |
|---|---|
| 3. <i>im-s epl masani Hercles Alban tece IIC</i> | also the first thank-offering by the members of the assembly.”
“During the (ceremony) one has placed around (it) 98 (offerings) for the god Heraklēs of Alba.” |
| 4. <i>ei ut-ta thesca ac penθα</i> | “Do not lay down these in this manner and pay,” |
| 5. <i>[v(-)] hulave zilci La<r>θαle Nulaθes</i> | “I will raise (the funds) during the praetorship of Larth from Nola.” |

COMMENTS

Phrase 1

raθs: D-G sg. in *-s* of the noun *raθ-*, a writing variant characterized by *θ/t*-interchange of *rat(u)-* “chariot”.

Turmsal: G sg. in *-l* of the GN *Turms-* “Turms”. On the identification of Turms as *Hermēs paidokōrēs*, who features in the Bacchic mystery cult, see Pfiffig 1975, 239-241.

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

luyχmsal: D-G sg. in *-l* of the noun *luyχms-* “priest-kingship”, an adjectival derivative in *-s-* of a variant writing of the root *lauχm-* or *laχum-* “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 *θuyct-* “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 Wylín 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”.
-c: enclitic conjunction “and; also”, also occurring in variant forms characterized by *c/k/χ*-interchange *-ke* and *-χ*.

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 endless 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 *maχ* “5” characterized by *c/χ*-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 chiasmic 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 **alb^ho-* “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 *Culśanś*, 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 *ta₄-* (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.

θesca: 3rd person sg. of the subjunctive in *-ca* of the verb *θes-*, a writing variant characterized by *θ/i*-interchange of *tes-* “to lay down”.

ac: corresponding to the Latin copulative particle *ac* “and also”.

penθa: 3rd person sg. of the subjunctive in *-a* of the verb *penθ-* “to pay”.

Phrase 5

With respect to the space following the verbal form *penθa* 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/f*-interchange, cf. the introductory particle *va-/fa-*).

zilci: D sg. in *-i* of the noun *zil(a)c-* “praetorship”, which also occurs in variant writing characterized by *c/χ*-interchange as *zilχ-*.

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/t*-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)àr-* “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 Caere with the gentilicium *Nolaθes* 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.

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|--|---|
| 1. <i>A Titeši Calesi cina</i> | “(Concerning) the meal(s) of A. Tite Cales:” |
| 2. <i>cś mes-tleś huθ naper
lescan<a> Lete-m</i> | “During this the last four (of) the days (dedicated) to the god (one has) to pray also for Letō.” |
| 3. <i>θui araśa</i> | “Place the things belonging to the altar!” |
| 4. <i>θent mase Laei</i> | “One will hold (a feast) for the god Laios.” |
| 5. <i>tre-cś θe<s>nst menaθa</i> | “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.

Caleši: 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

cś: 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 *meše-* and *masan-*.

-tleś: A(m/f) pl. in *-eś* of the enclitic element *-t(a)l-* “day”, attested for day-names like *tesimeital-* from PB and *suθiuametal-* from TC, both meaning “day of the burial”, and *menitl-* “day of the ceremonies” from MD (see further below).

huθ 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

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

araśa: N-A(n) pl. in *-a* of adjectival derivative in *-ś-* 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 *treś* or *tartiria-* “τριττός” in LL and CT.

-cś: enclitic variant of the D-G sg. in *-ś* of the demonstrative pronoun *c(a)-* “this”, likewise referring back to the object *cina-* “meal” of phrase 1.

θe<s>nśt: adverb related to the noun *teśnste-* “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.

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| 1. <i>cehen cel Tezan penθna</i>
<i>θaurus θanr</i> | “With respect to this precinct:
Thesan (has) to pay for the
store-room (on behalf of)
Thanr.” |
|--|--|

COMMENTS

cehen: 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 *cēn*.

cel: endingless A(m/f) sg. of the noun *cel-* “precinct”, otherwise occurring in form of *cla-* or *cle-*. Note that the combination *cehen cel* confronts us with an *accusativus respectus*.

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

penθna: infinitive in *-na* of the verb *penθ-* “to pay”.

θaurus: D-G sg. in *-ś* of the noun *θauru-* “store-room”, which in variant form *θaura-* is also attested for PC.

θanr: endingless D sg. of the female GN *θanr-* (= 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).

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|---|---|
| 1. <i>Caesi Prisnies {i} turce</i>
<i>Hercles clen ceχa munis</i> | “Caesie Prisnies has given to
Heraklēs as a member (of) the
Senate on behalf of an obligation:” |
| 2. <i>en Cae lur-χve truta ala</i>
<i>alpnina luθs in-pa lvχna</i> | “(Because) during whatever
(number) of game(s) Cae
may (have) dedicate(d himself
to the task of) arbiter to 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.

ceχα: endingless form of the noun *ceχα-* “Senate” (< Luwian *ḫuhḫa-* “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”, characterized by *e/i*-interchange. Note that this preposition recurs in form of *in-* later on in this phrase.

lur-χve: D-G pl. in *-e* of the enclitic variant of the relative pronoun *-cv(a)-* “who(ever), what(ever)”, characterized by *c/χ*-interchange, attached to the rhotacized variant *lur-* of the noun *luθ-* “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 *trut-*.

ala: 3rd person sg. of the subjunctive in *-a* of the verbal root *al(i)-* “to dedicate”¹.

alpina: infinitive in *-na* of the verb *alpni-*, based, like the adjective *Alpan* “Alban”, on the PIE root **alb^ho-* “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 *tevaraθ*, 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.

luθs: G sg. in *-s* of the noun *luθ-* “game” in its original, unrhottacized form.

-pa: enclitic conjunction “and; but”.

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

Vulci

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

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|--------------------------------|--------------------------------|
| 1. <i>Truϕun Peθunus V lav</i> | “Tryphon, freedman of Vel |
| <i>lurmicla turce XXX cver</i> | Pethunus, has given on the day |

¹ Cf. Rix 1991, Ve 3.1 from Veii, on a vase dated *ca.* 750-725 BC: *mi Atianaia Aχapri alice Venelisi* “Atianaia Akhapri has dedicated me to Venel” and, in a variant writing characterized by *c/χ*-interchange, Rix 1991, Vs 3.6 from Volsinii, on an altar stone of recent date: *Hermu Zar[u] aliχe [-?-] Cvl[sansl]* “Hermu Zaru has dedicated to Culsans”.

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 cvera* “Vel Matlnas has given on the day of the game(s) because of (the occasion).”

COMMENTS

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

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

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

lav: abbreviation of *lavtni*, the Etruscan equivalent of Latin *libertus* “freedman”.
lurmitla: D sg. in *-a* of the compound in *lurmitl-*, consisting of the root *luθ-* “game” in rhotacized variant *lur-*, extended here by the morpheme *-mi-*, in combination with *-t(a)l-* or *-tul-* “day”, as in *tesiametal-* 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: *śacniel-* “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 *-r(a)* of the relative *cva-* “who, what”.

Clusium

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

1. *mi Araθia Velaveśnaś zamaθi* “I (am) the votive offering for Arathia Velavesnas.”
2. *Manurke mulvenike* “Mamerce Tursikinas has
Tursikina<s> offered as a vow.”

COMMENT

Phrase 1

zamaθi: endless 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.

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|---|---|
| 1. <i>Šetre Curunas Velus</i>
<i>[R]amθa[s] Avenal-c</i>
<i>samman šuθ[i]θ arce</i> | “Setre Curunas, (the son) of Vel and Ramtha Avenas, has erected the memorial in the tomb” |
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COMMENTS

Šetre: endingless N(m/f) sg. of the masculine praenomen *Šetre*- “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]amθa[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 τό σῆμα σημα- in compounds), and the root of the related verb *samana*- “to make, set up a memorial” (Boybeyirani 2, § 8; Hama 4, § 2) (for the Luwian hieroglyphic forms, see Woudhuizen 2011, 353).

šuθiθ: 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).

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|---|--|
| 1. <i>Felsnas La Lethes svalce</i>
<i>avil CVI</i> | “Larth Felsnas, (son) of Lethe, lived 106 year(s).” |
| 2. <i>murce Capue</i> | “He died at Capua.” |
| 3. <i>tlece Hanipaluscle</i> | “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”.

Lethes: G sg. in *-s* of the masculine praenomen *Leθe*- “Lethe”.

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.

Capue: 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 *tltelte-* “(things) paid for, revenues” from TC, originating from Lycian *ttl(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.

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|---|--|
| 1. <i>Larθiale Hulχniesi Marcesi-c</i>
<i>Caliaθesi mun-sle nac-nvaiasi</i>
<i>θamce Lei[</i> | “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 Hulχniesi* “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>θale Nulaθes* “during the praetorship 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 relationship, of the nominal root *nvai-* “son”, corresponding to Luwian hieroglyphic *nawai-* 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 *nawaĩ-*, *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 *nuvi* in a bilingual inscription from Clusium (Rix 1991, Cl 1.1181).
θamce: 3rd person sg. of the past tense in *-ce* of the verb *θam-* “to build”.

Clusium

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

1. *ei-n θui 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.

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

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 θaure lautneś-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 endless 2nd person sg. of the imperative of the verb *tva-* “to place”, which, as we have seen, also occurs in writing variant *thu-*.

θaure: D sg. in *-e* of the noun *θaura-* “store-room”.

lautneś: N(m/f) pl. in *-eś* of the noun *lautn-* “family”.

-cle: D sg. in *-e* of the writing variant of the element *-t(a)l-* “day” characterized by *c/t*-interchange.

caresri: infinitive of the middle-passive in *-ri* of the verb *cares-*, which may be analyzed as a derivative in *-s-* of the noun *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 *caresri* with *lautneś* confronts us with a *nominativus cum infinitivo* construction.

Tarquinia

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

- | | |
|---|--|
| 1. <i>eθ fanu śaθe-c lavtn Pumpus
scunis śuθiθi in flenzna teisnica</i> | “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) during worship of the image(s).” |
|---|--|

COMMENTS

eθ: preposition “in the presence of”, ruling the D.

fanu: endless D-G pl. of the adjective *fanu-* “female”, related to the GN *Uni-* “Lady” and likewise originating from Luwian hieroglyphic *wana(ti)-* “woman”.

śaθe: D-G pl. in *-e* of the adjective *śaθ-* “male”, which root is also present in writing variant characterized by *ś/z-* and *θ/t-* interchange in the derivative *zatlaθ* “armed guard” and Latin *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 *-(a)li-* of the Lycian variant *-σατης* as attested for names in Greek transcription, of Luwian hieroglyphic *ziti-* “man” (cf. Houwink ten Cate 1961, 171-172).

-c: enclitic conjunction “and”.

lavtn: endless D-G pl. of the noun *lautn-* “family”.

Pumpus: G sg. in *-s* of the gentilicium *Pumpu-* of Italic origin, cf. Osco-Umbrian *Pumpe-*, which is related to Latin *quinque* “5”.

scunis: N(m/f) pl. in *-is* of the noun *scun-* “participant in a procession”, which is based on the same root as the verb *ścu-*, *scu-* or *scuv-* “to walk in procession”.

śuθiθi: Loc. sg. in *-θi* of the noun *śuθi-* “grave”.

in: preposition “during”.

flenzna: infinitive in *-na* of the verb *flenz-*, the root of which may well be related to that of the noun *fler-* “statue(tte)” if we are indeed dealing here with an *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 *thes-* for the same meaning.

Library of the Vatican

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

- | | |
|---|---|
| 1. <i>Larθi Cilnei Luvχumesal
Cilnies seχ</i> | “Larθi Cilnei, daughter of Laukhumes Cilnies.” |
| 2. <i>an Aritima-χ Meani ar[u]since</i> | “During (her lifetime) she was civic magistrate in regard to (the cult of) Artemis and Mean.” |
| 3. <i>Crθlu-m lupu Felznealc</i> | “And (when) Cruthlus (had) die(d) in the region of Felsina,” |
| 4. <i>naχ-um-se puia amce Arnθal
Spurinas</i> | (then) she became the wife of Arnθ Spurinas.” |
| 5. <i>cver puθsce [s]uθu uzr</i> | “(And) so he consecrated (this) grave (for her and her) son(s).” |
| 6. <i>ei-n-χ sal lurce-φu lurce</i> | “And not (for the) first (time) he organized them, games after games.” |
| 7. <i>ces puia amce avil XIII</i> | “For this (person) she was 14 year(s) the wife.” |
| 8. <i>lupu-m avils LXXXIII</i> | “And she die(d) (at the age) of 83 year(s).” |

COMMENTS

Phrase 1

Larθi: endingless N(m/f) sg. of the female praenomen *Larθi*- “Larθi(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 nominative, 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”.

seχ: endingless D sg. of the noun *seχ*- “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.

ar[u]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

Crθlu: endingless N(m/f) sg. of the gentilicium *Crθlu-* “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 *Rumaχ* “from Rome” of adjectival derivative in *-al-* of the TN *Falzne-* “Felsina”.

Phrase 4

nax: 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*.

puia: endingless N(m/f) sg. of the noun *puia-* “wife”.

amce: 3rd person sg. of the past tense in *-ce* of the verb *am-* “to be”.

Arnθal: G sg. in *-(a)l* of the masculine praenomen *Arnθ-* “Arnth”.

Spurinas: G sg. in *-s* of the gentilicium *Spurina-* “Spurinas”.

Phrase 5

cver: conjunction “because of” (see above).

puθsce: 3rd person sg. of the past tense in *-ce* of the verb *puθs-* “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]uθu: endingless A(m/f or n) sg. of the noun *suθi-* “(part of the) grave”, which also appears in writing variant *śuθi-*.

uzr: endingless form showing a writing variant of the root *huśur-* “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 *-ñne* 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 Luvian *ap(p)an* of the same meaning.

Phrase 7

ces: D-G sg. in *-s* of the demonstrative pronoun *c(a)-* “this”.

avil: endless 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

Rix 1991, Cr 5.2, grave inscription, dated to the 4th century BC (drawing: Facchetti 2001, 12).

- | | |
|--|--|
| 1. <i>Laris Avle Larisal clenar sval
cn suθi cerixunce</i> | “Laris (and) Avle, sons of Laris, while living have built this (part of) the grave.” |
| 2. <i>apa-c ati-c sani-sva θui cesu</i> | “Place both their younger as well as older relatives (in this) chamber.” |
| 3. <i>Clavtieθurasi</i> | “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

	sg.	pl.
N(m/f)	—, -s/-ś	-i, -e, -is, -eś
A(m/f)	—, -n	-i, -is/-iś, -es/-eś, -aś
N-A(n)	—, -s/-ś, -n	-a
D	-a, -e, -i, -u	-as (dual)
D(-G)	-l, -s/-ś	-ai, -e
G	-l, -s/-ś	-ai
Abl.-Instr.	-θ(i)/-ti, -te, -r(i)	-θ, -te, -r(i)
Loc.	-θ(i)/-t(i)	

PRONOUN

	demonstrative		3rd person	
	sg.	pl.	sg.	pl.
N(m/f)	<i>eca, ta, χiś</i>	<i>θii</i>	-s(e)/-ś	
A(m/f)	<i>(e)cn, (i)tan(e)</i>	<i>cuies</i>	-n(e)	-is/-iś, -n
N-A(n)	<i>ica, eca, ita</i>	<i>ica, eca, -ta</i>		
D	<i>(i)cei, tei</i>		-i(a)	-e(i)
D(-G)	<i>(e)cs, ces, -cś, -cal, ital, -χval</i>	<i>ecnia, icni, itani, -χve</i>	-l(a), -s/-ś	
G		-ci (dual)		-iei
Abl.-Instr.	<i>cver(a), -χr</i>	<i>itirśver</i>		
Loc.	<i>clθ(i), -cilθi</i>			

VERB

	present/future	past tense	subjunctive	imperative
1st sg. act.	-ve			
2nd sg. act.				—, -i
3rd sg. act.	-θ(i)/-t(i), -e(i), -i	-ce/-ke/-χe	-a, -θα, -ca	-u, -cu
3rd pl. act.	-nθ(i), -nt	-(n)ce, -ke	-nθα, -ca	
3rd sg. m.-p.	-θur			
3rd pl. m.-p.	-n(a)θur			
infinitive	active -(u)na, -(u)ne, -ni		middle-passive -r(i)	
participle	-nt-, -as			

Table 1. System of (pro)nominal inflection and verbal conjugation.

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:

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. <i>Kanuta Larecenas lauteniθa</i>
<i>Aranθia Pinies puia turuce</i> | “Kanuta Larecenas, freedman, (and) Aranthia Pinies, (his) wife, have given.” |
| 2. <i>thus-χyal marveθul faliaθere</i> | “(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 Valχaes* “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.

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; endless 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

thus: the first element of the composite form *thusχval*, *thus*, confronts us with a reflex of Greek τέλας “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 *-cv(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, *maru-* “priest” (in AT 1.32 from the region of Tarquinia: *maru παχαθuras καθs-c* “priest of the Bakkkhic-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 Θεοὶ Μεγάλοι; Phrygian *mekas devos* [D pl.], see Woudhuizen 2008-09, 197-198), also known as the Kabeiroi, Penates, or, in the Etruscan context, *Tinas cliniiaras* “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 *walia-* (Woudhuizen 2011, 370). Thus far this ending is only attested in form of *-θur* in the verbal form *tēnθur* “it will be hold 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 *-rti* or *-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 Tinsta* 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 *Tinsta* 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 θv 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 θv 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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