

ETRUSCAN LANGUAGE

Introduction

The best citation on the controversial association of the Etruscan language in the <http://www.mysteriousetruscans.com/language.html> goes as follows:

There are numerous crank theories, which relate the Etruscan language with Hungarian, Israeli, Ukranian, Basque, Turkish, or Akkadian. There is usually a good reason for trying to find such a connection, reasons which have more to do with nationalism than science. Many such websites can be found littering the web, and may be found with most search engines. The translations are quite creative, and read like crossword clues. One would have to wonder why any ancient civilizations would write such strange disjointed phrases on their grave stelae etc.

The article by F.R. Latypov can be looked at as one of these “crank” attempts. The [lexical base](#), fluid and changeable with time, is superimposed over more permanent properties of the language, the properties that define the attribution to the groups of languages. For Türkic languages, these defining properties, which distinguish the Ural-Altaic languages from the Indo-European and other groups of languages are:

Agglutinative.

Verbs come at the end of the sentence.

No gender.

Vowel harmony.

A summary of the [Etruscan grammar](#) appears to confirm the agglutinative nature of the Etruscan language.

The vowel harmony analysis is subject to the guesswork present in any theory of the sound system.

The gender or its absence thereof is clearly witnessed in the grammatical studies: there is none.

Any work that traces the Etruscan language to the Türkic group should as a minimum demonstrate these basic properties. The analysis should also tend to include the immigrant vs. the autochthonous genesis of the language. In the [vocabulary](#), some [Türkisms](#) are very noticeable: “avil” year, “clan” son, etc. The article of F.R. Latypov’ s adds a number of other words. The usefulness of the methods, suggested by F.R. Latypov, in reading the treasure throve of 13 thousand extant inscriptions, will be a true test of the Pra-Türkic theory.

Links

<http://www.lostlanguages.com/etruscan.htm>

<http://www.mysteriousetruscans.com/language.html>

<http://www.netaxs.com/~salvucci/VTLetrvocab.html>

F.R. Latypov

MAIN WORD GROUPS AND NODES IN ANALYSIS

AND TRANSLATION OF THE ETRUSCAN TEXTS

TLE 1, TLE 2, CIE 4538 AND

INSCRIPTIONS ON SANTA MARINELLA ALTAR

Published in the book “Problems Of Linguo-ethno-history Of The Tatar People”
(Kazan, 1995. pages 28-35).

Having learned of the Pra Türkic character of Etruscan language, many starting researchers rush to try to translate separate Etruscan words and texts. However, the correct genuine translation of Etruscan words requires a preliminary multifaceted combinatorial, phonetical, etymological analysis. The purpose of present article is to help the starting researchers in learning and translation of the main Etruscan texts, taking advantage of my long-term experience in this mission.

At once I want to give key points, which of the texts are major and most important. On my deep belief, those are the texts on the slab from Capua TLE 2, and an inscription on the altar from Santa Marinella. Why? Because both of these texts contain a list of moral principles of behavior (in one case for children, in the other for adults) in Etruscan society. And it is a main core of behavioral stereotype of the whole society and of different spheres of its activity. Therefore through these two texts, and also the text of the Zagreb mummy TLE 1, describing the main ritual of Etruscan religion, we can gather a maximum of information about the life of Pra Türkic peoples of Mediterranean.

Below are listed the key moments in the analysis and translation of any Etruscan text, and also are given the general characteristics, brief contents and the main groups of words for each of the named texts.

The key moments of the analysis in identification of an Etruscan word

1. By all means learn what other texts and surrounded by what words is met the examined word. This can be helped by the volume I of the Volf and Fauler manual, a review of the last issues of the magazine ‘Studi Etruschi’, and other monographs on Etruscan language.

2. The key feature of Etruscan words in comparison with the modern Turkic words consists that they do not have prothetical sounds, accumulated later in Turkic languages, and sounds themselves, according to already determined frequentative dependences, considerably differ from the modern Turkic... Therefore never discard a consideration that in the beginning of the word could be prothetical sounds. Their complete **list is given in my articles [Latypov F.R., 1991; 1992 a, 1992b]. Of frequentative transitions most important are** <š, č> p; <q, k, g, h> m; <p> b; <s >=< z, ś >=< s. For example, in the analysis of a word *pa* from the text TLE 2 were explored such probable combinations:

a) This word is not met anywhere, except for this text;

b) If in front of the word has grown later a prothetic sound, this word could turn to *apa* or *aga* (p > g), that with etymological association gives in contemporary Kazakh-Turkic the 'senior sister' *oaga* + g (possible) 'if'. However neither variation appeared acceptable. The final identification of the examined word have helped make the Ancient Turkic Dictionary (ATD) and the word, following in the text after *pa:cuš naš i* 'teacher', *i.əa: cuš naš i* 'senior teacher'.

3. Do not forget to look in ATD: the Etruscan forms are closest to the forms of words in ATD. Compare: *pa* 'senior' - **apa**, *clan* 'son' - **oylan**, **huviθun** 'dead body' - **hθvitoŋ**, *lurs* 'magic wand with diamonds for scaring of malicious spirits' - *lurz* etc. In my article [Latypov F.R., 1992b] is the list of some of these words with a match in ATD.

4. Filter out the words of the Semitic roots. The Etruscan language comes from the territory of Syria and contains a significant amount of ancient Eastern Semitic borrowings [Latypov F.R., 1994a].

5. Using nostratic matches, search for clones of the translated word in Roman and Slavic languages. For example: Etr. *epl* 'attaching', touching' ~ French **ap** 'applied', Etr. *cepen* 'ready' - French. *eciper* 'prepare, equip' *hum* 'well', tucu Slavic *tugo* 'tough' *z* Slavic *zelo* 'zeal', etc. is good', hue'

6. Precisely understand what type of text you are translating: epitaph, inscription on a dish, on a statue or on an altar. It will help at combinatorial analysis.

7. On epitaphs and inscriptions on altars there are frequently abbreviations **aθ** 'help!' (**aθumicš** 'help'), **lθ** 'bless!' (**lursθ**), **MMM** (**mlax mulse munθen** 'beneficent, merciful, Omnipresent'), **CCC** (*in eCs Calusce Cletram* 'in heavens (eternal) basking Creator') **Y** (*vin* 'religion'), **R** (*ril* 'age') etc.

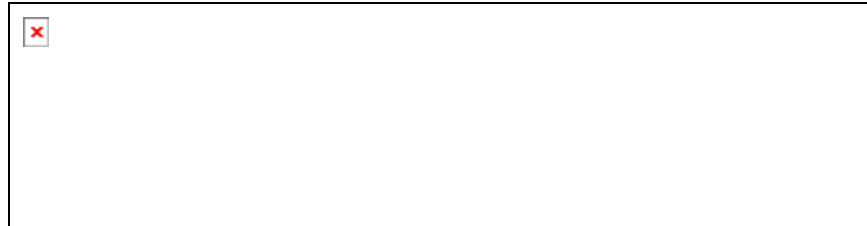
8. Pay attention to the first word of the text, on repetitions of the grammar forms in the text (word endings), on separating punctuation between words, on morphological indicators of the word, its precise classification as part of sentence. The information on adjectives, verbs, pronouns and numerals you can find in my articles [Latypov F.R.,

1992c, 1994b, 1994d].

General information, contents of translations and key groups of words in the major Etruscan texts

TLE 1. An inscription on bandage of the Zagreb mummy

[Fowler M., Wolf R., 1965]



Brief description. Found at the end of 19 c., it contains about 1130 words written by almost faded red pigment on the bandage of a mummy of a young girl from Upper Egypt. Dated III c. BC, it is kept in a glass box in the Zagreb Archeological museum.

Overview of the inscription based on my translation [Latypov F.R., 1990, 1994c]. Intent of the inscription is to preserve for the descendants a main ritual of Etruscan religion, human sacrifice. The sacrifice of the young girl was conducted on the altar in the vicinity of city Fivs in the presence of a multitude of noble Etruscan representatives from the East Mediterranean clans, appointed slayers of the Sacred Counsel (conforming to all the ritual rules) with the involvement of the Egyptian mummification experts.

Following the columns of text:

II-IV - repetitions of evocations from "damage" with epithets praising the main god Tin;

V - description of religious concepts of Etruscans;

VI-XI - description of rites and ritual sacrifice;

XII – summary of performed rites. The purpose of the whole inscription is relayed in lines III. 14-15 and XII.3-9 ‘ remain as the prayerful will of Tarkic people’ , ‘ performed this ritual... desires of our souls completed’ . Basic groups of words are:

a)The girl:**xiś cis** ‘ young girl’ *təsim* ‘ patient’ *celucn* ‘ cheerful’ **θenθ** 'body', *taret* ‘ intended for sacrifice’ *sal* 'victim';

b)Society: **cś**, *ce še* 'man', **enaś** 'advice', **cilθś** ‘ slayers’ *mutin* 'people', **śacniśtreś**

(čuqŷnyštručelar) ‘ sanctificators’ ;

c) Sacrifice tools, evocations, products, chemicals: *tunt enac* (**tuŋ injär**) ‘ cold sword’ (compare Scythian **inac** ‘ honorable sword’) **u- li
 θacac** (**očly pyčaq**) ‘ sharp knife’ *ipe (ipi)* ‘ bread’ *sul (su)* ‘ water ’, *pruθs* ‘ fruit’ , *mθcva* ‘ sweets’ **hsmφeš leiveš** ‘ myrrh pitch ’ (Bulgarian. *lav* ‘ wax’) *ɣatrs* ‘ salammoniac’ ;

d) Count, measure: *neri sane* ‘ large number’ *mur (märtäbä)* of ‘ time’ , *ar ratum* ‘ in order’ ;

e) Universe: **Crapš** ≡ **Cr** + **apš** (**Qŷr** + *upqyn*) ‘ field + disappear’ ≡ ‘ **Universe**’.

TLE 2. Inscription on a slab from Capua

[Roncalli F. Hoffman W., 1988]

Brief description. Found at the end of 19 c. in Capua. Contains 250 words written with a boustrophedonic method (sequential change in the direction of lines). Attributed to 5 c. BC. The upper and lower parts of the slab are extensively damaged. The slab is kept in the Berlin Archeological Museum.

Summary of the inscription based on my translation.

The slab contains a code of norms of behavior for a pupil of an Etruscan school. In the beginning of the inscription are mentioned three Tartirians Lunash, Savknes and Ledams (inhabitants of the south of Spain?), who created a doctrine about forming of character and developed 10 rules of conduct. There are quoted some of their statements. The second part of the inscription is devoted to an explanation of a harm of the foul language and atheistic ideas. The last part reviews the mutual relationship of the schoolboy with the parents and with the ‘ senior teacher’ (principal?), imposing prohibitions for undermining the prestige of the teacher, application of cosmetics, revealing home secrets etc.

Main groups of words:

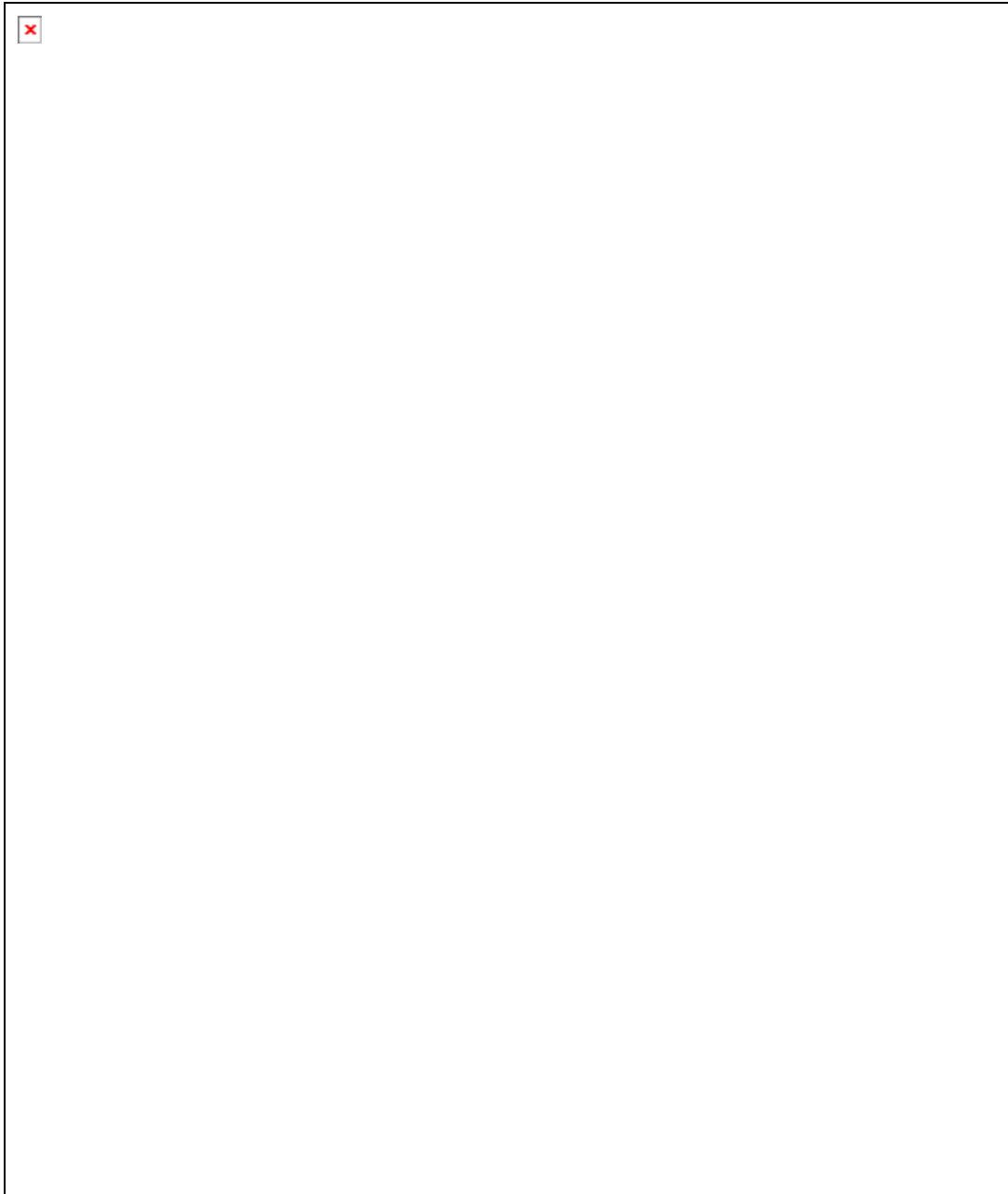
macvilulule fala ‘ the child worthy of praises’ *pa cuš naš i* ‘ senior instructor (teacher)’ *halx (holyq)* ‘ character’ *iŋtehamai* (Semit.), ‘ examination’ , *ital* ‘ conscience, fairness’ (*at*) , *iluc* ‘ case’ , *picaš ri* ‘ rule’ , *racvanies (ōryš lanyš)* ‘ profanity’ , *Astitii* (Aristotel?, aesthetics?).

It would be interesting to continue excavation near the detection place of this slab. It is thought that there is a chance for detection of clay tablets from the Etruscan school library.

CIE 4538. An inscription on rectangular (in crosssection) stone pillar (Ital.

‘Chippo’), found near Perugia

[Roncalli F., 1987, 1988; Latypov Ф., 1994 e]



Brief description. ‘Chippo’ is found in 1822 on a lot of Vincentso Cerabuni at a depth of 5 m. The inscription is on two sides of a stone prism, well preserved, and is attributed to the 3 c. BC. Now the pillar is on display in the Bologna Archeological Museum.

Summary of the inscription based on my translation.

The intent of the inscription is to present to the descendants a rare for the Etruscan society phenomenon of friendship and mutual assistance of two brothers. One is called Larez (the helped one), and another - Volgina (rich, experienced in household business, with the large number of sons and dependants). Volgina rented from Larez his dry, badly irrigated land. With the help of the sons, and also on the advice of the worker Perasha, a ‘digging expert’ (contemporary ‘irrigator’), they blocked off the stream, running along the boundary of Larez lot, by erecting a dam. A rising gate valve was built in in the dam to regulate the feed of water to the lot.

After plowing of the leased site drainage pipes were laid in trenches and bridges which provided water access to the roots of the plants. As a result of these works and the effective agrotechnical methods a crop was collected ‘as stars in the sky’. Harvest was jointly picked also, the grain was threshed and well winnowed. From a joy of the benefits of such cooperation, Volgina and Larez jointly erected this stone marker near the dam, supplying it with an appropriate inscription.

Main groups of words:

zer ‘land’tezan ‘lot’fušleri teš nš (îueš le teš läř)wet places’felic (îelga)
 ‘river’,**θunxul** (buÿnkül’) ‘water storage basin’falaš ‘dam’,capumuniclet (menüle-
 qÿigan qapqa) ‘rising gate valve’mlęsculzicienęsci (**belüče čoqyûkîñäš lärendä**) ‘expert
 on digging advices’,masu (basu) ‘plough land’ipa (igennär) ‘bread’ximθ (čabyp)
 ‘having cut’š,peloi(sugyldy) ‘threshed’,reneθi (ōrende) ‘winnowed’,vaxrlautna (bât
 alpautlyq) ‘rich estate’,zranc (sōrêlgäč) ‘after ploughing’,cñl ‘channel’**θuruna** (büränä)
 ‘post’ejn (uelgan) ‘hewn’.

Inscription on an altar from Santa Marinella

(Torelli M., 1969]

Summary of the inscription based on my translation.

The inscription begins first line with traditional clichés, epithets to the god Tin: **MMM<>>CCC**. Then follows a description of the goddess Minerva: ‘who is snake faced’, ‘knowing what is hidden for mortals’.

Further follows a list of objects recommended for donations on the altar: ‘pleasantly looking bread’, ‘good vine’, etc. The list of acceptable donations is strongly damaged.

From the 4-th until 7-th line treatise is, apparently, about general ‘theory’ and rules of sacrifice. 8-10 lines are devoted to the specific recommendations, what is useful to do to obtain a favor of the goddess Minerva (Fate), and what is considered a sin. Most outstanding of all inscriptions is the tenth line, ‘packed’ by such exalted religiously bureaucratic terminology of complex combination words [Latypov F.R., 1994] that these terms **literally shock the researchers** [Torelli<>M., 1969; Rix H., 1989; Fu Treister M., 1991]. Really, nothing like this is found anywhere among Etruscan

inscriptions. My translations of some of these ‘shocking’ words are given below. Literal translation of the text, because of the strong damage, is not possible, though it is clear that it is of exclusive significance.

Main groups of words:

iceicin 0ezi ipe (oř aıčan tesle äpi) ‘pleasantly looking bread’ **unu rapa (uıyř ly araqy)** ‘good wine?...*menatina texu...* ‘he requests execute’ **icana (oř yga)** ‘to this’ **eizurva (uıçylylylar)** ‘thoughtful’ **a0emeican (ädämçän)** ‘humanistic’ **xnxva (gönahlar)** ‘sins’ **nacarsurveclesvare (naçarçylyq qylasy bar äle)** ‘such, who yet would make baddish deeds’ **a0esunamul0ame (kern dusyna mullyq kürsätä)** ‘those who are generous to friends’ (see ancient Turk *kadas* ‘friend’) [Latypov F.R., 1994 b].

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<http://www.geocities.com/jackiesixx/caere/languagepage.htm>

Etruscan Grammar

This page reviews what is now known of the Etruscan Grammar. I would like to express my gratitude to the source of the information provided here, prof.dr. R.S.P. Beekes and dr. L.B. van der Meer who are both connected with the University of Leiden, The Netherlands, and whose student I have been. The review of the Etruscan Grammar is, in fact, a translation from the Dutch language of Chapter 7 of the book "De Etrusken Spreken" by R.S.P. Beekes and L.B. van der Meer (Coutinho, Muiderberg 1991).

Introduction

Many aspects of the Etruscan language are still unclear. The most recent discussions of Etruscan prove this, not only on Ancient Sites, but especially in Etruscan science: the biggest and most far going book on Etruscan language is that of A.J. Pfiffig, die Etruskische Sprache, Graz, 1969 and the most recent but also shortest one is by H. Rix,

La scrittura e la lingua, 1985, in: M.Cristofani, *Gli Etruschi, una nuova immagine*, pp. 210-238. The theories brought forward by Pfiffig are highly disputable and not very safe. Beekes and van der Meer follow Rix, who has a much more scientific and safe view on the Etruscan language and its interpretation. Beekes agrees with Rix on many point, except his sound system.

The Etruscan Sound System

This can be presented as the following:

labials	p	ph	f			
dentals	t	th	s	s'	z("ts")	
velars	k	ch	h			
sonants	r	l	m	n	i	v/u
vocals	i	e	a	u		
				("ou"/"oe")		

ph, th and ch were aspirated, like in classic Greek. The f was (in South Etruria) formerly noted as "vh" or "hv": thavhna = thafna "bowl". The z had the sound of "ts". The link between s and s' is not perfectly clear. In North Etruria s and s' are (mainly!) used adversary to the use in th South. h came only at the beginning of a word. The consonant i was written as "i", but sounded like "j" or "y" (like in latin at the beginning of a word and with another sonant following): iucurte, Lat. Iugurtha; puia "wife". The Etruscan language didn't have the letter/sound "o". It is thought that u sounded more or less like "o", because the Latin version of a word with -u- often has the sound "o" in it: nufurznei, lat. Noborsinia. Essential in the system is, that u refers to only one sound, so there was no "o" adversary to a "u" sound. Not certain is whether there have been long vocals or whether they have existed in an earlier stage. Diphtongs existed, like ai, ei, ui, au/av, eu, uv (pronounced like "ou"?).

Historical Development

Over the seven centuries that the Etruscan language can be followed, some changes over the periods of time have been encountered. Here are some of these developments:

syncope: between 500 and 450 B.C. all vocals in the syllable that was not the first of a word disappeared, except for a vocal at the end of a word: aranth>arnth, achile>achle, tinas>tins. Often vocals were repaired after the example of other forms. In reverse, in syncopated forms, new vocals are found (later on): thactra>thactara.

Some other developments are the following:

i>e before e or a: ika, eca "this"

ai>ei: kaiknas'>ceicna

ei (also ei from ai)>e before u/v: cnaive>cneive

-ei>-e: caine(i)

f->haround Clusium: fasti>hasti (female name)

f>p before sonant: thuftha>thuptha

Nouns

First of all, again we must say that a lot about the nouns is uncertain. For example, it is highly discussed whether there actually is an accusative and dative in Etruscan! How the two genitive forms are used is unclear. One might accept only three things as clear about the flecion system in Etruscan: the genitive is -s/-l; the locative is a form ending with -i (often with suffix -thi, -t(e)); the plural has -r (Beekes states that there is no ending in the nominative and accusative plural forms).

Genitive

There are some stems in Etruscan nouns. Nouns ending with a vocal in the nominative, get -s or -l in the genitive; nouns ending with a consonant in the nominative, get -s or -l (see 2a) or vocal + -s/-l (see 2b); which vocal appears in the last option cannot be predicted. For example:

1	apa	gen. apa-s	rasna	gen. rasna-l
	suthi	gen. suthi-s	suthi	gen. suthi-l
	avile	gen. avile-s		
2a	avil	gen. avil-s	mech	gen. mech-l
	cilth	gen. cilth-s'	cilth	gen. cilth-l
2b	laris	gen. laris-a-l		
	methlum	methlum-e-s	selvans	gen. selvans-e-l
	sech	sech-i-s		
	vel	vel-u-s	lethams	lethams-u-l

At the genitive -l, we can find furthermore -al after a vocal in **female names** on -i:

Latini gen. Latini-a-l

Next to Arnthal and Larthal we also find Arth-i-al/Larth-i-al. There are archaic forms on -a instead of -al: arch. aranthia rec. arnthial arch. larisa rec. larisal

There has not yet been sufficient research to the historical and dialect-geographical development of these forms. A plausible assumption is that the vocal appearing before -s/-l would belong to the noun's stem, but has "fallen off" in the nominative:

*methlume>methlum

There is little to say about the diversion of -s and -l. as far as names are concerned, there appear to be the following rules:

FAMILY NAMES:

masculin names---> genitive: -s feminin names---> genitive: -l

Tutna: m/gen. Tutna-s f/gen Tutna-l

Other names have -l after -th or -s, or else they have -s.

The Flection of the Noun

noun-stems	-a	-u	-e	-i	-C plur.
on					
nom	-a,	-u,	-e,	-i,	-C -r
s-gen	-as	-us	-es	-is	- Cs -ras
s-abl.	-es	-uis	-e(i)s	-is	- Cs
s-dat.	-asi	-usi	-el		- Csi rasi
l-gen.	-al	-ul			-Cl
l-abl.	-al(a)s				
l-dat.	-ale,	-althi			
loc.	-e	-e(i)			
loc.+thi	-ethi,	-aithi	-ethi		-rthi

The Ablative

The ablative was formed by adding the genitive's -s to the genitive. -l gen.+ -s became -ls (arch. -las; so the -l genitive must have developed from *-la). This is the so-called "double genitive". In the case of the -s genitive (probably developed from *-si) this became *-si-s; syncope rendered -Cs-s, f.e. -uis; -ais became -es.

The Dative

Another form, called "pertinentivus" by Rix, but "dativus" by most linguists, developed from adding the locative -i to the genitive: -s-i; but -la-i>-le. Both ablative and dative are easily to understand if we bare in mind that the genitives on -s and -l originally were adjectives (f.e. not "from/of school" but "school(i)s(h)". By the way, cases from cases do appear more often than one might think, especially in the case of the genitive (f.e. in the Caucasus).

The Locative

The locative ending was -i; together with -a, this became -ai>-ei>-e. -thi and -t(e) were postpositions, which could be added after the ending -i, hence -aithi>-ethi.

The Plural

The plural was formed by adding -r to the stem: ais (god), ais-e-r (gods). After this -r came the same endings as in the singular. Thereby, before the genitive -s, an -a appears (probably belonging to the -r, so -r<-ra). Another suffix, pointing out the plural, probably a collective form, was -chva, also known as -cva or -va/-ua: f.e. marunuchva "college of maru's"

Prenouns

These have a separate accusative.

a) personal preouns: only the forms for "I" and "me" are known:

nom. mi "I" acc. mini "me" (also: "mine"/"mene")

b) demonstrative preouns: we know of two: ika>(e)ca and ita>(e)ta. Here's the flection:

	arch.	rec.	rec.	arch.	rec. rec.
nom.	ika	eca	ca	ita	eta ta ipa
acc.	ikan	ecn	cn/cen	ita/-un	etn tninpa
gen.	icas'	ecs	cs'	itas'	ts' ipas'
abl.			cs'/ces'		teis'
gen.			cla	ita/-ula	tle
abl.			clz?		
dat.			cle	ita/-ule	tle
loc.			cei (e)clthi celthi, calthi		teiipei

The a/u is probably a recent epenthetic vocal (so *itla is realized as [itela]; cf. tla and is'a further on). These preouns could be used enclitically as an article: rithna-ita, cinthiuna-itula, tamerescas<*-as-icas, with umlaut a>e and syncope of the i). -is'a is used after a genitive and means "that of/belonging to". -is'a can be put in the genitive itself: -(i)s'la: "of that of/of belonging to" or the dative (-is'ule):

gen. velthur-us +nom. velthurus'a +gen. velthurus'la

gen. arnthal +nom. arnthal-is'a +gen. anthal-is'la

c) anaphoric preouns are: an and in ("he"/"she"/"this"/"that").

d) interrogative and relative preoun was ipa (probably in + pa): "which?" and "which".

+nom. arnthal-is'a +gen. anthal-is'la

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Numerals

	Adverbial	distributives
1	thu	thunz
2	zal/esal	zelur
3	ci	ciz(i)
4	huth(?)	huthz
5	mach	
6	s'a	
7	semph	
8	cezp	cezpz
9	nurphsemphalch	
10	*s'ar (gen.s'aris)	
14	huthzar?	
17	ciem zathrum	
18	eslem zathrum	
19	thunem zathrum	
20	zathrum	
30	cialch	
40	?	
50	muvalch	
60	sealch	
70	semphalch	
80	cezpach	

Some think that s'a means "four" and huth means "six".

17, "ciem zathrum" means "three off twenty", idem 18 and 19 (cf. Lat. duo-de-viginti, un-de-viginti); the genitive of the numerals is formed by -s: thuns', esals, cis', huth(i)s, machs, zathrum(i)s, cialchls (developed from -alchls?). Adverbs are:

thunzone time etc.

thunur (distr.) "one by one" etc.

The Verb

The known verbal endings are (always the 3rd person singular):

ind.praes.	-a	tva	"he shows"
coni.?/fut.?	-a	tur-a	"he giveth/shall give"
imp.praes.	-X	tur	"give!"
ind.perf.act.	-ce	turu-ce	"he has given"
ind.perf.pass.	-che	zichu-che	"it is written"
injunctive??	-e	zilachnv-e	"he was zilach"
ptc.praes.act.	-th?	nunthen-th	"sacrificing"
	-as(a)	sval-as	"living"
ptc.perf.act.	-thas(a)	sval-thaas	"having lived"
	-anas(a)	acn-anas(a)	"having achieved"
ptc.perf.pass.	-u	mul-u	"given"
intrans.	-u	zilachn-u	"having been zilach"
gerundivum	-ri	theze-ri	"having to be placed"
infinitive?	-e?		

-ce is the 3rd person singular, but maybe it is also a plural form (vide CIE 6213a: laris avle larisal clenar sval cn suthi cerichunce --->

"Laris and Aule, sons of Laris, have this grave built during their life"). NB: also sval ("living") has no plural ending.

A 1st person singular is maybe: inpa thapicun ("that I curse"), TLE 380.

Formation of the words: frequent is a suffix with -n-:

mulu-eni-ce: "he has given" (mulu= "given")

cerichu-n-ce: "he has built"

zilach-n-u: "having been zilach"; zilach-nu-ce: "he has been zilach"

Maybe the -n- has developed by syncope from -eni-.

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