

## ETRUSCAN NUMERALS

The origin of the Etruscan numerals was tried to be explained in many ways, considering the meanings given to numerals. In this article etymologies of the Etruscan numerals are given with regard to the order given by Wilkins, Pfiffig and Izbicki - ϑu, zal, ci, śa, maχ, hu, semϑ, cezp, nurϑ, śar.<sup>1</sup>

ϑu "one" came from

Nostr. \*UXdE or \*UQdE "one, only":

HS \*ʷHdA: Sem. \*ʷhd "one": Akkad. ēdu "individual, solitary, single", Hebr. ʿeḥād "one", Arabic ʾaḥad id.; Sem. \*wḥd "one, single": Akkad. wēdum "one", Hebr. jāḥid id., Arabic waḥid "single"; Eg. w m., w .t f. "one" < HS \*wAHd-;

Kart. \*ode "until": Georg. oden "when", odes id., -ode "only" (oriode "only two", semiode "only three"), Megrel. odo- "until", Svan wode id.;

IE \*ed(h)-: Sl. \*edn-/edinъ "one": OSl. jedinъ, jedino/jedno, Russ. odn, odnó, SCr. jedan etc.; \*ede: OSl. jede koi "some";

FU \*ükte "one": Finn. yksi, yhte-, SaamiN oktâ, Erzyan vejke, Mokshan if'ke, Mari ik, Udmurtian odik, Komi et, Hung. égy etc.;

Dr. \*ut- "what forms a pair": Telugu uddi "match, equal, rival", Tulu udri "match, pair" etc.;

Alt.: Tung. \*ragda "only": Nanai ogdadi-ragda "in boats only", Evenki bäje-riktä-1 "men only"; \*-r- is Tungus suffix of cardinal numbers;<sup>2</sup>

Yeniseian \*qūd/t "one": Ket kūs, qūs, Imbat xusam, Sym xūse, kūs etc., Pumpokol' xuta.<sup>3</sup>

zal, esal "two" came from

Nostr. \*ČoLʹa "to be a pair, to mate":

HS \*čal'- "to be a pair": Arabic sal'-, sil'- "semblable, like, fellow"; Southern Cushitic (Iraqwi) \*čat- (< \*cat- < \*čal'-): Iraqw, Gorowa, Alagwa

<sup>1</sup> Pfiffig 1969:123 ff.

<sup>2</sup> Dolgopol'skij 1969:300-1, HS+Kart.+IE+FU+Dr.+Tung.

<sup>3</sup> Toporov 1967:315

car, Burunge çada "two"; Chadic \*sAl- or \*sAl'- "two": Musgu silu, Margi sàdà, Logone xsða etc.;

Kart. \*Cqwil- "pair": Georg. q̄qwil-i "pair, testicles";

Ural. \*šōd'a- "to mate, to aspire for mating": Finn. suota "group of mares during a time of mating", Nenets sāje- "to mate (of birds)",<sup>4</sup>

ci "three"

The connection with Urartean kig? "three" in kigarbu "threeyear" is possible.<sup>5</sup>

ša "four"

Taking into consideration the connection between "four" and "six" (f.e., IE \*k<sup>w</sup>etwer- "four", FU \*kutte "six", Mong. \*ketüre "to be to many/much, exceed the norm", Tung. \*kätö- "much, many"),<sup>6</sup> we can compare Etr. ša "four" with

Kart. \*ekšw- "six": Georg. ekws-, Megrel. amšw-, Chan anš-, Svan usgwa-, uskwa-,<sup>7</sup>

IE \*(s)weks/uks "six": OInd. ṣaṣ-, Gr. hékx, Lat. sex, Goth. saihs, Lith. šeši, OSl. šestb.

Still Fr. Bopp thought about this connection between Kartvelian and Indo-European name of "six", thinking Georgian is Indo-European language.<sup>8</sup>

G.A. Klimov thinks that the Kartvelian word is the borrowing from Indo-European.<sup>9</sup>

Very interesting material is found in Vietnamuong: Vietnamese sáu, Muong khâu (Proto-Vietnamuong \*[š]aw "six").<sup>10</sup>

maλ "five" can be explained by

Nostr. \*mAgE "much, many, big":

HS: Cush. \*magg- (/mAg-?) "full, to fill": Afar mag- "to fill", Somali mug "lots, stoutness"; Baiso migi "full";<sup>11</sup>

<sup>4</sup> Dolgopol'skiĭ 1972:362, HS+Kart.+Ural.

<sup>5</sup> D'jakonov 1967:141

<sup>6</sup> Dolgopol'skiĭ 1970:626

<sup>7</sup> Klimov 1964:80

<sup>8</sup> Bopp 1848:38

<sup>9</sup> Klimov 1967:308

<sup>10</sup> Barker-Barker 1970:284

<sup>11</sup> Dolgopol'skiĭ 1973:256-7

IE \*meg(h)- "big": OInd. mahan, Av. mazant, Hitt. mekki- "numerous", Gr. megas "big", Lat. magnus, Goth. mikils;<sup>12</sup>

CK \*mk "many": Chukchi nə-mkə-qin,<sup>13</sup> Alyutor nə-mkə-'a;<sup>14</sup>

Nivkh moxo "ten"<sup>15</sup> (compare Nenets ju<sup>16</sup>, Tawgi bi "ten": Finn. viisi, Hanti uēt, Hung. öt "five").<sup>16</sup>

The link between "much, many" and "full" is clear; for the development "full" → "complete" → "ten" compare SCr. puno "much, many": pun "full" and Eskimo quła "ten" and "top, upper parts; upper" (Eskimos lift both their hands when enumerate ten);<sup>17</sup> "five" is "full hand", "all fingers". Also compare Chukchi rəlg-ak "to count": rəlgəlgən "finger", mətləŋən "five": məngətləŋən "hand".<sup>18</sup>

hu "six"

With regard to the connection between the numerals for "four" and "six" (see above, s.v. ša), hu can be compared with

Kart. \*otx- "four": Georg. otx-, Megrel. otx-, Chan o(n)txo-, otxu-, Svan woštx(w)-<sup>19</sup> and

IE \*oktō(u) "eight": OInd. astāu, Gr. óktō, Lat. octo, Goth. ahtau, Lith. aštuoni, OSl. osmь, where \*oktō(u) is the dual form of \*okto "four".

G.A. Klimov compares these Indo-European and Kartvelian numerals and explains them as areal parallelism.<sup>20</sup>

sem "seven" can be joined to

HS: Sem. \*[š]b<sup>c</sup>tu m., \*[š]b<sup>c</sup>u f. "seven": Akkad. sibittu, sibu, Hebr. šeba<sup>c</sup>, šib<sup>c</sup> ā, Arabic sab<sup>c</sup> (at)un; Eg. šfḥ, Coptic (Ahm.) saḥef etc.;

Kart. \*šwid- "seven": Georg. šwid-, Megrel. škwit-, Chan šk(w)it-, Svan išgwid-.<sup>21</sup> According to Klimov, \*šwid- is Semitic borrowing;<sup>22</sup>

<sup>12</sup> WP II 257-8

<sup>13</sup> Skorik 1968:266

<sup>14</sup> Žukova 1968:306

<sup>15</sup> Panfilov 1968:413

<sup>16</sup> Čop 1973:147-8

<sup>17</sup> Menovščikov 1962:288-9

<sup>18</sup> Skorik 1968:259

<sup>19</sup> Klimov 1964:150

<sup>20</sup> Klimov 1977:162-3

<sup>21</sup> Klimov 1964:216-7

<sup>22</sup> Klimov 1967:308

IE \*septm̥ "seven": OInd. saptá, Gr. heptá, Lat. septem, Goth. sibun, Lith. septyni, OSl. sedm̥.<sup>23</sup>

This word can be the Mediterranean word; compare also Hurrian šitta, šinda "seven".<sup>24</sup>

### cezp "eight"

can be explained as \*ce=ci "three" + \*zp, what came from Nostr. \*ćapa, the variant of

Nostr. \*įapa "to take in hands, to grasp, to gather":

IE \*sep- "to take in hands, to be occupied": OInd. sápati "is occupied", Av. hap- "to take in hands", Gr. -epō, aor. -espon "I prepare", maybe Sl. \*xapati, \*ščepati, \*capati;<sup>25</sup>

Alt. \*šapa- "to take in hands, to work": Turkic: Old Uighur ǰap- "to settle", Turkish yap- "to do, to work"; Tung. \*šapa- "to take, to seize": Manchu ǰafa-, Nanai ǰapao-, Evenki ǰawa-; Korean čab- "to take in hands".<sup>26</sup>

The Etruscan \*zp possibly had the meaning "five" ← "hand" (compare Turkish beş, Chuvash pillək "five": Azerbaijani, Uighur biläk "hand") ← "to grasp, to gather" (compare OSl. bbrati, berq "to take, to grasp, to gather", OSl. roka, Lith. rankà "hand": Lith. riñkti "to gather").

### murɸ "nine"

can be analysed as \*nu "new" + \*rɸ "eight", where \*nu came from

Nostr. \*Nüq^ "now":

IE \*nuH- "now": OInd. nū, Hitt. nu, Gr. nŷ, OIce. nu, Lith. nù, OSl. nyně; also \*new(H)-o-, \*neu(H)-jo- "new", what appears in IE \*newn "nine" too,

Ural. \*Nük^ "now": Finn. nyky- "present", nyt, nyy "now", Mokshan ñi "already", Erzyan ñej "now";<sup>27</sup>

Eskimo \*nu- "new, young": nutaq "new", nukaq "younger brother".<sup>28</sup>

The element \*rɸ means "eight" and it is connected with

Sem.: Arabic arba', Akkad. arba'u "four",

<sup>23</sup> see also Illič-Svityč 1964:6, IE+Sem.+Kart.

<sup>24</sup> Klimov 1971:53

<sup>25</sup> ÈSSJa 3.170-1, s.v. \*capati

<sup>26</sup> Illič-Svityč 1976:111, IE+Alt., Nostr. \*zap'a = \*įapa

<sup>27</sup> Illič-Svityč 1976:97, IE+Ural.

<sup>28</sup> Menovščikov 1974:58, IE+Esk., with lit.

Kart. \*arwa- "eight": Georg. rwa-, Megrel. bruo, Chan (ʔ)owro-, Svan ara-,<sup>29</sup> what is the Semitic borrowing.<sup>30</sup> About "eight": "four" compare IE \*oktō(u) "eight" = "twice four".

So nurϕ "nine" means "new after eight" (compare IE \*newn "nine" < \*neu- "new").

šar "ten" is connected with

Sem.: Akkad. esertu, Arabic ašr "ten", ašir "tenth",

Kart. \*aš- "hundred": Georg. as-, Megrel. oš-, Chan oš-, Svan ašir-, ašir-;<sup>31</sup>

AA \*šw<sup>^</sup>/s<sup>^</sup> "hundred": Abkhas, Abaza šwə, Adyghian, Kabardian s<sup>^</sup>ā, Ubykh šwə;<sup>32</sup>

ND "hundred": Lak tturš, Dargwa darš, Tabassaran warž, Aghul wärš.

G.A. Klimov explains Caucasian words as Semitic borrowings and compares the semantical relation with Manchu juvan "ten" and Mongolian jugun < \*javun "hundred".<sup>33</sup>

Also Turkic parallels can be joined here:

Turkic \*jür: Chuvash šar "hundred" (< \*jür), Turkmenian jüč, Yakut sūs, Tatar jöz, Kirghiz žüz etc.<sup>34</sup>

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<sup>29</sup> Klimov 1964:44-5

<sup>30</sup> see Klimov 1967:308-9

<sup>31</sup> Klimov 1964:45, Kart.+AA+ND

<sup>32</sup> Džanašia 1976:145 ff., AA+Kart.

<sup>33</sup> Klimov 1967:309-10

<sup>34</sup> Levitskaja 1976:44

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### Sažetak

### ETRURSKI BROJEVI

Porijeklo etrurskih brojeva objašnjavalo se na mnogo načina, ovisno o vrijednostima koje su im davane. Brojevi u poretku Wilkinsa, Pfiffiga i Izbickog daju se etimološki ovako protumačiti:

šu "jedan" nastalo je od nostr. \*ʷUXdE ili \*ʷUQdE "jedan, sam" (semham. \*ʷUHdʌ "jedan", kart. \*ode "samo", ie. \*ed(h)- "jedan", uf. \*ükte isto, dr. \*ut- "što čini par", tung. \*ragda "samo", jenisej. \*qūd/t "jedan");

zal, esal "dva" nastalo je od nostr. \*ĈoLfa "biti par, pariti (se)" (semham. \*caI'- "biti par", kart. \*Ĉqwil- "par", ural. \*šōδʹa- "pariti se, stremiti parenju");

ci "tri" možda je povezano s urart. kig? "tri";

ša "četiri", zbog veze između "četiri" i "šest", može se usporediti s kart. \*ekšw- "šest", ie. \*(s) weks/uks isto, a zanimljivo je vijetnamuong \*[š]aw "šest";

maχ "pet" može se objasniti pomoću nostr. \*mʌgE "mnogo, velik" (kuš. \*mʌgg- "pun, puniti", ie. \*meġ(h)- "velik", čukkamč. \*mk "mnogo", nivh. mxo "deset"); za semantički razvoj usporedi hs. pūno: pūn: eskim. qulʹa "deset" i "vrh, gornji dio, gore";

huʷ "šest" da se usporediti s kart. \*otx- "četiri", ie. oktō(u) "osam" (< \*okto "četiri");

semʹ "sedam" može se dodati k sem. \*[š]bʹ tu m. "sedam", egip. šfh isto, kart. \*šwid- isto, ie. \*septm isto; riječ može biti mediteranska, za što usporedi hur. šitta, šinda "sedam";

cezp "osam" može se objasniti kao ce=ci "tri" + \*zp što se razvilo od nostr. \*ĉapa, a što je varijanta osnove \*zapa "uzeti u ruke, uhvatiti, skupljati" (ie. \*sep- "uzeti u ruke, baviti se", alt. \*žapa- "uzeti u ruke, raditi"); za semantički razvoj usporedi čuvaš. pillək "pet" prema azerb., ujur. bi-läk "ruka" te lit. rankà "ruka" prema riŋkti "skupljati";

nur̥ "devet" može se analizirati kao \*nu "nov" (od nostr. \*Nūq̄ "sada":  
ie. \*nuH- isto, ural. \*Nūk̄ isto, esk. \*nu- "nov, mlad") + \*r̥ "osam"  
povezano sa semit.: arap. arba' itd. "četiri", kart. \*arwa- "osam" pa  
nur̥ znači "novo poslije osam" kao što je ie. \*new̥ "devet" < \*neu- "nov";  
šar "deset" povezano je sa semit. akad. esertu itd. "deset", kart. \*aš-  
"sto", abhadig. \*š̄w̄/s̄ isto, nahdag. lak. tturš itd. isto te turk. \*jür is-  
to.