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Etruscan Numerals

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Abstract

The present contribution summarizes all relevant information about Etruscan numerals, to analyze them from the point of view of their internal structure and possible external relations. These are taken in account in both senses, areal, where the probable donor-language is Phoenician/Punic, and genetic, first within the Tyrsenian language family, secondly with Hurrian and Urtartian, thirdly with North Caucasian.

Keywords

Etruscan; Lemnian; Raetic; Tyrsenian; Hurro-Urtartian; Phoenician/Punic; numerals

1. Introduction

There is probably no other language, whose numerals were analyzed so frequently as Etruscan. It is possible to mention at least 17 articles from 1882 (in chronological order): Pauli (1882); Skutsch (1895); Sloty (1937); Stoltenberg (1943); Xarsekin (1964); Gluhak (1978); Lejeune (1981a; 1981b; 2009); Woudhuizen (1988); Agostiniani (1995); Slunečko (2003); Jacemirskij / Jatsemirsky (2007; 2009); Van Heems (2009); Hadas-Lebel (2017); Facchetti (2018). The numerals are also discussed in comprehensive monographs devoted to Etruscan, e.g. from the recent time by Steinbauer (1999); Bonfante & Bonfante (2002); Wallace (2008). Naturally, it is not an exhaustive list. Taking in account the results and opinions of these (and other) scholars, the present study concentrates on the following aspects:

(a) Almost complete documentation of forms identified as the Etruscan numerals.

The main source is Pallottino 1968 (= *TLE*), with comments and supplements of Steinbauer (1999), Bonfante & Bonfante (2002), Jacemirskij (2007), Wallace (2008), Lejeune (2009) et alii.

(b) Arguments for determination of meanings of the individual numerals.

In general the present contribution follows Michel Lejeune concerning the identification of meanings of concrete numerals, which are supplemented by additional arguments based on toponymy, anthroponymy, metrology, statistics etc.

(c) Hypothetical external relations of the individual numerals.

Accepted as established is the idea of Tyrsenian language family, probably consisting of at least three epigraphic languages: Etruscan, Raetic, and Lemnian. Hypothetically are the Tyrsenian languages taken as candidates for relationship to Hurrian and Urartian (cf. e.g. Ivanov 1988; Orel & Starostin 1990; Robertson 2006; Blažek 2010; Facchetti 2018; Akulov 2024). As more distantly related are taken in account the North Caucasian languages.¹ Finally, some numerals can be identified as Phoenician/Punic borrowings.

1 The Hurro-Urartian language family is well-established genealogical unit (the relationship was mentioned e.g. by Hrozný 1915: p. 42; seriously it was proven by Friedrich 1935), consisting of two 'cuneiform' languages, one attested in the 2nd mill. BCE, second in the first half of the 1st mill. BCE. Following Bork (1909) and others, Trombetti (1922–23: pp. 105–108) tried to summarize the first synthesis of relations between Hurrian, Urartian and North Caucasian, especially Nakh. The Hurro-Urartian lexical material was included in *A North Caucasian Etymological Dictionary*, where Sergej Nikoleyev and Sergej Starostin (1994) introduced their model of the reconstruction of the North Caucasian protolanguage. They followed the sound rules identified by Nikolai Trubetzkoy (1922, 1924, 1926, 1930, 1931), who established so the North Caucasian language family. See also his 'Selected writings' (1987: pp. 233–345), where Trubetzkoy's articles about the North Caucasian languages are summarized in Russian translations and with comments. In perspective of a hypothetical distant relationship the 'isolates' Basque and Burušaski could be genetically related to North Caucasian (see Blažek & Bengtson 1995).

(d) Possible internal structure of the individual numerals.

There are the numerals with the transparent internal structure as $13 = 3 + 10$, $14 = 4 + 10$, $17 = 3$ subtracted from 20, $18 = 2$ subtracted from 20, $19 = 1$ subtracted from 20, $23 = 3 + 20$, $25 = 5 + 20$, $28 = 2$ subtracted from 30, $29 = 1$ subtracted from 30, $33 = 3 + 30$, $34 = 4 + 30$, $49 = 1$ subtracted from 50, $53 = 3 + 50$, $54 = 4 + 50$, $65 = 5 + 60$, $75 = 5 + 70$, $82 = 2 + 80$, $85 = 5 + 80$; further 30 from 3, 50 from 5, 60 from 6, 70 from 7, 80 from 8, all by the suffix $*-al\chi(v)-(a)l$, consisting of the deictic element $-(a)l-$ and plural $-\chi va-(l)$. There are also the numerals with a less clear structure as 8 = 3 times for {5}; $12 = 2 + 10?$; 20 from 2 or from 10^2 by the plural or collective suffix $-\theta ur$, plus the abstract suffix $-um$. The ambition of the present article is to identify the compound structure also in some other numerals.

2. Survey of forms and their structural and etymological analysis

(1) Etruscan θu “one”

(a) Documentation

θu [TLE 197] “one” on the dice from Tuscana, where the numeral $hu\theta$ stands on the opposite side; $\theta u ešic zal$ “one or two” [Liber Linteus X 21].

θun^o “one”:

θun [Liber Linteus IV 5; IV 17], obl./gen. $\theta unś$ [Liber Linteus VI 12], loc. or definite acc. θuni [Liber Linteus VII 17; VII 23, X 7] (Bonfante & Bonfante 2002: p. 96).

θunz [TLE 324] “once / semel”.

$\theta unśna$ [Liber Linteus VI 13] “first”.

$\theta un-em$ “without one” in $\theta unem za\theta rums$ [TLE 192] “19”, $\theta unem cial\chi us$ [Liber Linteus XI 17; XII 10] “of 29”, $\theta unem muval\chi ls$ [TLE 136] “of 49” (Lejeune 2009: pp. 311–12; Steinbauer 1999: pp. 100, 489).

$\theta un\chi-$ “first” in $\theta un\chi um$ [TLE 100], gen.pl. $\theta un\chi erś$ [Liber Linteus VI 7], plus compounds $\theta un\chi ule$ [Liber Linteus XII 3], $\theta un\chi ul\theta e$, $\theta un\chi ul\theta l$ [TLE 570] (Jacemirskij 2007: p. 190).

$tun-ur$ [TLE 619] “one at the time” (Bonfante & Bonfante 2002: p. 220) ~ “singular” (Jacemirskij 2007: p. 191).

(b) Semantic determination

The meaning of the numeral θu was determined from the fact that counted nouns are never in plural and this numeral also forms no tens (cf. Stoltenberg 1943: p. 237).

(c) Possible external relations

Related may be Hurrian $\check{s}ukki \sim \check{s}ugi$ “one”, $\check{s}ukši$ “erstens” (Richter 2012: pp. 406–07), Urartian $\check{s}uki$ “once”, $\check{s}usi(ni)$ “ein ... einzig” (Arutjunjan 2001: p. 466; Salvini & Wegner 2014: p. 114).

Note 1: The first one, who compared the Etruscan and Urartian numerals “1” was probably Stoltenberg (1943: p. 243).

Note 2: The same phonetic correspondence can be identified in Etruscan *θi* “water; brook, river” (Steinbauer 1999: p. 488) // Hurrian *šije* “water” ~ *tī* in the Ugaritic transcription (Richter 2012: pp. 366, 544), independently identified by Facchetti (2018: p. 14) and Akulov (2024: p. 43).

Note 3: Orel & Starostin (1990: p. 62, n. 20) compared Etruscan *θu* “one” with Urartian *š(V)-usə* “first” and North Caucasian **cHə* “one” (NCED 323–24).

(2) Etruscan *zal* “two”

(a) Documentation

zal [TLE 197] “2” on the dice from Tuscana, where the numeral *maχ* “5” stands on the opposite side; *clenar zal* [TLE 170] “2 sons”; *θu ešic zal* “one or two” and *zal ešic ci* [Liber Linteus X 20–21] “two or three” etc.

esals = *esal-* “2”, plus the oblique in *-s*: *avils esals cezpalχals* [TLE 324] “of 82 years”.

eslz [TLE 136; 171] “twice” (cf. Steinbauer 1999: p. 63: *esl^o* from **izal*).

esl-em “minus two”:

avils eslem zaθrums [TLE 279] “of 18 years”; *eslem zaθrum* [Liber Linteus XI 8], *eslem zaθrumiš* id. [ibid. VI 14]; *eslem cealχus* [ibid. XI 12] and *eslem cialχus* [ibid. XI 17] “of 28”.

zelur [TLE 619] “two at the time / bini”? (cf. Bonfante & Bonfante 2002: p. 97).

zelar^o “12”, hidden in the title *tamera zelarvenas* “curator of the assembly of 12 citizens” = XII *uiri* [TLE 172; 195], similarly as *tamera šarvenas* “curator of the assembly of 10 citizens” [TLE 170] = X *uiri*. Lejeune (2009: pp. 311, 313) derived **zelar^o* from **zelsar* “2+10”.

zaθrum [Liber Linteus XI 8] “20” in *eslem zaθrum* “18” = “2 subtracted from 20” etc. (Lejeune 2009: p. 310; Steinbauer 1999: pp. 96–100, 499), if it is derivable from **zalθrum*, if the first component is the numeral *zal* “2” – see below.

(b) Semantic determination

The meaning “2” was considered already by Pauli (1882: p. 141).

(c) Possible external relations

There are convincing cognates in other languages of the Tyrsenian language family: Raetic *zal* “2” (Rix 1998: pp. 57–58; Salomon 2020: p. 283); Lemnian *azlas* “den zweien” (Eichner 2019: p. 96).

Ivanov (1988: p. 214) tried to identify a cognate in Hurrian *əšella* in *šinišella*, which should correspond to Hittite *2-an-ki* “twice” by Kammenhuber (see Laroche 1980: p. 234; Richter 2012: p. 382), but a more fitting interpretation could be “two both”² or

2 E.g. *two both of our own*.

German “zwei beide”³. Friedrich (1934: pp. 314–16), followed by Laroche (1980: pp. 171, 288) also mentioned the Hurrian suffix *-ššil* appearing in the theonyms of Mitanni-Aryan origin, namely DINGIR^{mes} *Mi-it-ra-aš-ši-il* and DINGIR^{mes} *ú-ru-wa-na-aš-ši-il*. They apparently correspond to the Vedic divine names in dual *Mitrá* “both Mitras”, i.e. “Mitra and Varuṇa”, and *Váruṇā* “both Varuṇas”, i.e. “Mitra and Varuṇa”. Both the theonyms are also attested as the copulative compound of the type *dvandva*, with the common dual ending: nom. *Mitra-Váruṇau*, gen.-loc. *Mitra-Váruṇayoḥ*, dat.-abl.-instr. *Mitra-Váruṇābhyām*. Laroche (1980: p. 171) interpreted the suffix *-ššil* as “les deux”.

Note 1: Orel & Starostin (1990: p. 61, n. 12) compared Etruscan *zal* “2” with HU counterparts: according to more recent sources Hurrian *šina*, *šine/i* “2” (Richter 2012: p. 380), Urartian *šinamdini* “двое” (Arutjunan 2001: p. 464), plus Nakh **šič*, obl. **šina-* “2” (NCED 845–46). But HU **šina-* “2” is apparently of Semitic origin, cf. Akkadian m. *šina* (status absolutus), Eblaite *šina* “2” (Blažek 2010: p. 118; Robertson 2006: p. 9; Facchetti 2018: p. 18, following p.c. with Mauro Giorgieri in 2011), while Nakh **šič*, obl. **šina-* “2” looks as a result of the areal influence of Hurrian or Urartian.

Note 2: The comparison of Etruscan *zal* “2” with HU **šina-* “2” would imply the correspondence of Etruscan *-l-* and HU **-n-*, but it cannot be supported by other arguments.

(3) Etruscan *ci* “three”

(a) Documentation

ci “3” on the dice from Tuscan, where the numeral *ša* stands on the opposite side [TLE 197].

ci clenar [TLE 98; 883; 888] and *clenar ci* [TLE 169] “3 sons”, *hušur ci* “3 children” [TLE 889]; *zal ešic ci* “two or three” [Liber Linteus X 21].

cim = *ci* “3”, plus enclitic *-m* [TLE 2.4].

ci-š/ci-s = *ci* “3”, plus the oblique in *-(i)s/-iš*:

ciš šariš “on the 13th” [Liber Linteus VIII 1], *ceš zeriš* [TLE 380] id.; *avils cis zaθrmis-c* “of 23 years” [TLE 93]; *avils cis cealχs* “of 33 years” [TLE 180], *avils cis muvalχls* “of 53 years” [TLE 138].

ci-z(i) “thrice”: *cizi* [TLE 99]; *ciz* and *citz* used two times and five times respectively in Liber Linteus [VII 2, 3, 4, 5, 6; V 17, 19].

cis-um “dreimal aber” [Liber Linteus V 21] (Steinbauer 1999: pp. 318, 409).

ci-em “minus three”: *avils ciemzaθrms* [TLE 166] and *avils ciemzaθrums* [Ta 1.109] “of 17 years”; *ciem cealχuš* [Liber Linteus IX γ 2] and *ciem cealχuz* [Liber Linteus X 2] “on the 27th” (Lejeune 2009: p. 309).

cezp- “8” – see below.

cezpalχ “80” – see below.

cialχ-/cealχ- “30” – see below.

3 E.g. *zwei beide von unseren Selbst*.

(b) Semantic determination

The meaning “three” is firmly established thanks to the Bilingual from Pyrgi [TLE 874]: *ci avil* = Punic *šnt šlš* III “3 years” (see Agostini & Zavaroni 2017: pp. 9, 23 with older literature; Lejeune 2009: p. 309; Jacemirskij 2007: p. 187).

(c) Possible external relations

There is an apparent cognate in Hurrian *kige* “three”, *kigae* “dreifach”, *kiški* “three times” or “third” < **kikši* < **kig(a/e)=ži*, *kikmani* “13” or “30” (Richter 2012: pp. 201–202).

Note 1: Gluhak (1978: p. 26) compared the Etruscan and Hurrian numerals, the latter he mistakenly designated as Urartian.

Note 2: Ivanov (1988: p. 214) and Orel & Starostin (1990: p. 61, n. 10) already compared Etruscan *ci*- “three” with Hurrian *kig*- “three” and PNakh **qo* id.

Note 3: The Etruscan multiplicative suffix *-z(i)/-tz* corresponds to the Hurrian suffix *-ži* of ordinal or multiplicative numerals.

(4) Etruscan *huθ* “four”

(a) Documentation

huθ “4” [TLE 2.9; 381], and on the dice from Tuscana, where the numeral *θu* “1” stands on the opposite side [TLE 197];

huθ-s/ huθ-iś = “4”, plus the oblique in *-s/-iś*:

avils huθs [TLE 142, 143, 144] “of 4 years”;

huθiś zaθrumiś [Liber Linteus VIII 3; XI 15] “of 24”;

avils huθs celχls [TLE 144] “of 34 years”;

avils huθs muvalχls [TLE 142] “of 54 years”;

χarun huθs [TLE 885] < *χarun* **huθz* “Charon four times” (Lejeune 2009: p. 311);

huteri [Liber Linteus X 14] dat.-lat. “to 4” (Jacemirskij 2007: p. 190);

hutila tina etiasas [TLE 876] “on the fourth day of Idus” (Jacemirskij 2007: p. 190);

avils huθzars “of 14 years” [TLE 191] = “4” + “10” (Lejeune 2009: p. 311).

The tenfold of *huθ* is not known (see Lejeune 2009: p. 311, summarizing the preceding forms).

(b/c) Semantic determination and external relations

This meaning was considered already by Pauli (1882: pp. 14, 41) for similarity with IE **k^uet^uores* “4”. A more convincing, although indirect, proof was proposed by Oštir (1921: p. 34), mentioning the toponymic bilingual: Pre-Greek Ὑττηνία = Attic Τετράπολις, recorded by Stephanus of Byzantium⁴. It was accepted by Kretschmer

4 Stephanus of Byzantium: *Ethnicon* (1849/1992: p. 618):

Τετράπολις τῆς Ἀττικῆς, ἔχουσα δήμους καὶ πόλεις τέτταρας, Οἰνόην Προβάλινθον Τρικόρυνθον

(1921: p. 277), who added the Lycian city-name “Υτεννα (Steph. Byz. 1849/1992: p. 653: Υτεννα · πόλις Λυκίας); further cf. Kretschmer (1929: pp. 110–11); Furnée (1972: p. 76, fn. 385). Lejeune (2009: p. 311) mentioned the description *charun huθs* [TLE 885] *charun *huθz* of the fourth of demons depicted in the Tomba dei Caronti near Tarquinia, interpreting it as “Charon four times”.

(d) Internal structure

The internal structure is enigmatic, perhaps the syntagm **huvi⁵ θun-em maχ* “every² one subtracted from five” (= IV) > **huviθunemaχ* > **hu(vu)θumaχ* > *huθ* “4”, finally shortened with regard to the following numeral *maχ* “5”.

(5) Etruscan *maχ* “five”

(a) Documentation

maχ [TLE 197] “5” on the dice from Tuscana, where the numeral *zal* “2” stands on the opposite side;

huśur maχ [TLE 887] “5 children”; *maχ cezpalχ avil* [TLE 94] “85 years”.

maχs = *maχ* “5”, plus the oblique in -s:

avils maχs zaθrumis [TLE 325] “of 25 years”; *avils maχs śealχls-c* [TLE 98] “and of 65 years”, *avils maχs semφalχls* [TLE 165] “of 75 years”.

muvalχ “50” – see below.

(b) Semantic determination

It is tempting to identify this numeral in the archaic toponymy of Rome: *Collis Mucialis: quinticeps apud aedem dei de Fidi in delubro, ubi aeditumus habere solet*. “Mucial Hill: fifth shrine {literally ‘five-peaked’}, at the temple of the God of Faith, in the chapel where the sacristan customarily dwells” [Varro, *De lingua latina* 5.50].

(c) Possible external relations

Within the Tyrsenian language family there is a cognate in Lemnian *mav* “5” (cf. Cortsen 1929: p. 107; Steinbauer 1999: p. 439; Wallace 2008: p. 220).

If the final -χ in Etruscan *maχ* is a suffix, as indicate *muvalχ* “50” and Lemnian *mav* “5”, it can be identified with the ordinal suffix as in *θunχ*- “first” (Jacemirskij 2007: p. 190). In this case it is possible to connect it with Hurrian *eman* “ten” (Richter

Μαραθῶνα. Ἀνδροτίων δὲ Τετραπόλιδος φησι διὰ τοῦ ,δ‘ αὐτῆ πρότερον ἐκαλεῖτο Ὑττηνία, οἱ οἰκῆτορες Τετραπολεῖς καὶ Τετραπολίται, ὡς Φαβωρίνος ἐν πρώτῳ παντοδαπῆς ὕλης ἱστορικῆς.

“Tetropolis der Attika, mit vier Demen und Städten, <nämlich> Oinoe, Probalinthos, Trikorynthos und Marathon. Androktion sagt Τετραπόλιδος mit δ (anstelle von Τετραπόλεως). Diese <Tetropolis> nannte man früher Hyttenia. Die Bewohner <heissen> Tetrapoleer und Tetrapoliter, wie Favorin im ersten Buch der Bunten Geschichten <angibt>.”

Stephani Byzantii *Ethnica*, volumen iv, edited and translated in German by Margarethe Billerbeck & Arlette Neumann-Hartmann. Berlin – Boston: De Gruyter 2016.

5 The first two components are attested as the one-word compound *huviθun* in TLE 359b. It is tempting to see in *huvi-* any connection with *heva* “all, jeder” (Steinbauer 1999: p. 427).

2012: pp. 83–85), if the final *-n* can be identified with the Hurrian plural relator *-na* (cf. Wilhelm 2004a: pp. 106–108).

Note 1: The Etruscan-Hurrian comparison was proposed by Blažek (2010a: p. 121).

Note 2: Alternatively, the final *-χ* could represent the enclitic conjunction “and” (Wallace 2008: p. 116). In this case it is legitimate to interpret Tyrsenian **mu(va)-χ* as “plus X”, where X = “4” with regard to the interpretation of Etruscan > Latin *mundus* as “four cardinal points”⁶. In this case the Etruscan/Tyrsenian numeral “5” would be the sum **θu-mu(va)-χ* “1+4”. This hypothesis supports the existence of the common numeral “4” in Tyrsenian **mu(va)-* & *mundus* and Hurrian **(ta-)muni-*. Accepting it, this isogloss conspicuously resembles the Anatolian numerals “4”: Hittite *me(i)u-/meḫu-*; Cuneiform Luwian *māuṽa-* “four”; Hieroglyphic Luwian **miwa-*, reconstructed on the basis of the sign IIII *mi* and the record nom.-acc.pl.c. IIII-*wa/i-zi*; Lycian *mupṽm-* “fourfold” (Kloekhorst 2008: p. 571), and it is legitimate to ask, who borrowed from whom? Naturally, there are also other etymological possibilities to explain Latin *mundus* – see Martzloff (2024) for discussion of preceding etymological attempts and his new solution.

Note 3: If *-χ* is an integral part of the root, there are even three North Caucasian possible cognates, based on the semantic connection between the meanings of “5” and “handful”:

(i) **mēhwV* (NCED 801-02), attested e.g. in Lak *k^wi-jama* “handful”, lit. “two (cupped) hands”; Akuša *mēh* “hollow of hand, handful”; Udin *aIm* “arm, wing”; Abkhaz **ma* in *a-ma-c^ʼá* “finger”, *a-ma-χ^ʼár* “arm”;

(ii) **mHōχĭ* (NCED 819), attested in Tsezian **mɔχV* “handful”; Lezgian **χ:am* “hand(ful), palm of hand”;

(iii) **mōqǫV* (NCED 830), attested e.g. in Tsez *moqI*; Udin *q:ošIa-maB* “handful”.

(6₁) Etruscan *śa*

(a) Documentation

śa “6” on the dice from Tuscan, where the numeral *ci* stands on the opposite side [TLE 197].

śa-s = *śa* “6”, plus the oblique in *-s*:

avils śas “of 6 years” [TLE 193]; *avils XX tivrs śas* “of 20 years – 6 months” [TLE 182].

śealχ- “60” – see below.

(b) Semantic determination

Mańczak (1983: pp. 103–04) judged that among the numerals “4”, “5” and “6” the lowest textual frequency for “6” is universal, demonstrating it on examples of 12 modern languages and Latin. The same conclusion is valid for the sequence of the Etruscan numerals *huθ*, *maχ*, *śa* in the share 10 : 6 : 3 according to Pallotino.

(c) Possible external relations

6 See Carter Platner (1901: pp. 420–25; 1908: p. 180); Toporov (1983: pp. 123–24). Cf. Quechua *tahu-antinsuyu / tawantinsuyu* “four regions of Andes” (*tawa* “four”; *Anti* “Andes”; *suyu* “region” – DQEQ 16–17; 595, 617) = “the Inca empire”.

Within Tyrsenic language family, there is Lemnian abl. *śialχveiz* & *śialχviz* “60”, corresponding to Etruscan *śealχ-*, which implies the existence of Lemnian **śi(a)* “6”.

Pauli (1882: pp. 13, 14, 28) sought origin of *śa* in Latin *sē* “6” separated from *sēnī* “six at a time”, *sēdecim* “16”, *sēmestris* “of six months” after the simplification from **seks-n/d/m-*. It should be realized after 580–570 BCE, since it is the dating of the inscription on the cippus from Forum Romanum with the form *IOVXMENTA* > Classical Latin *jūmenta* (Urbanová & Blažek 2008: pp. 88, 90). The presence of Lemnian **śi(a)* “6” would mean its Latin origin, if Pauli was right, but the adaptation should be realized before 510 BCE, when Lemnos was conquered by Athenians.

Perhaps more promising is an adaptation of Phoenician *šš /šēš/*, in Latin transcription *śis* “6” (Krahmalkov 2000: p. 483), or any connection with Hurrian *šeže* “6”, which itself is of Akkadian origin. The loss of the final sibilant could consist in the identification of it with the oblique case in *-s*, i.e. *śas* “of six”, and the following meta-analysis. Let us mention the vocalisation of Lemnian **śi(a)* “6”, which may be older.

Basque *sei* “6”, sometimes connected with *śa*, is probably of Romance origin, cf. Spanish *seis*, Provençal *sieis*, or adapted directly from Latin *sēnī* “six at a time”, which could change into Basque **sei* as G, L *sei* vs. E, B *sein* “child” < Proto-Basque **seni* (Trask 2008: p. 338).

(6₂) ?*veli

(a/b) Documentation and semantic determination

If *śa* “6” is a borrowing, it is legitimate to ask, what was the original numeral “6” in Etruscan. Robertson (2006: pp. 7–8) sees its traces in the Etruscan-Latin bilingual from Clusium [TLE 925]:

Śenti . vilina/l “Śenti (daughter) of Vilina”

SENTIA . SEX[TI] . F[ILIA] “Sentia, daughter of Sextus”;

deducing from the correspondence of *Vilina = Sextus* the Etruscan numeral **vili* “6”.

It is tempting to support this idea by the existence of the archaic Roman toponym *Velia*, defined by Varro [*De lingua latina* 5.54] as *Veliense sexticeps in Velia apud aedem deum Penatium*. “Velian: sixth shrine {literally ‘six-peaked’}, on the Velia, at the temple of the deified Penates.” It is also included among eight hills forming *Septimontium* by Festus.

(c) Possible external relations

Robertson (2006: pp. 7–8) compared **vili* (or perhaps **veli*) with Nakh **jalχ* “6”.

(7) *semφ-*

(a) Documentation

semφś [TLE 232] = *semφ-* “7”, plus the oblique in *-ś*:

avils semφś “of 7 years”.

semφalχ- “70” – see below

(b) Semantic determination

The meaning was determined by Slotty (1937: p. 398).

(c) Hypothetical external relations

The numeral has usually been interpreted as a loan:

Steinbauer (1999: p. 98): **semtf* < **semtef* < East Italic **seftem*.

Bugge (1883: p. 168): **sepm-* < **septom-* < Latin *septem*. Bugge saw an analogical metathesis in Etruscan *velnθial* vs. *velθne*.

It could also be an adaptation of Punic *šbš*, via **šbb* > **šmb* and devoicing.

(d) Internal structure

Stoltenberg (1943: p. 239) tried to derive it from the numeral “2”: *sem*^o < **slem*^o < *esl-em* “minus two”, deducing for *semφ-* the meaning “8”.

But the derivation from the numeral “2” is applicable also to the meaning “7”, assuming the compound **sel-* “2” (cf. *zal*, *esl-*) + *maχ* “5” + *-pi* “on, for”, i.e. **sel-maχ-pi* > **selmχpi* > **semφ-*, corresponding to the Roman number VII. The loss of *-l-* has analogy e.g. in *zaθrum* “20” < **zalθrum*. The order of components has an analogy in the numeral *zelar*^o “12” < **zel-šar* “2+10” (Lejeune 2009: pp. 311, 313), and further *ci-š šar-iš* and *ce-š zer-iš* “13” = “3 + 10” and *huθ-zars* “14” < **huθ-szar-s* = “4 + 10”, or *cis zaθrmis* “23” = “3 + 20”, *maχs zaθrum*s “25” = “5 + 20”, *huθs celχls* “34” = “4 + 30”, *huθs muvalχls* “54” = “4 + 50”, *maχs šéalχls* “65” = “5 + 60”, *maχs semφalχls* “75” = “5 + 70”, *esals cezpālχals* “82” = “2 + 80”, all with the ending of the oblique case in *-(i)s / -(i)š*, besides *maχ cezpalχ* “85” = “5 + 80”. Cf. also Hurrian *šinda* “7”, derivable from *šin*^o “2” + *nariya* “5” (Blažek 2010a: p. 121). The same structure can be identified e.g. in the East Chadic language Mokilko: *sarat* “7” = *sire* “2” + *paat* “5” (Blažek 2021: p. 18).

(8) *cezp-*

(a) Documentation

cezpz [TLE 324] “eight times” = *cezp-* “8”, plus the multiplicative suffix *-z*.

cezpalχ- “80” – see below.

(b) Semantic determination

An indirect witness about the meaning “8” of *cezp-* is the equivalence of the month-names: Etruscan *Xosfer* = Latin *October*, known from *Liber Glossarum* from the 8th cent.: *Xosfer Tuscorum lingua October mensis dicitur* (Fiesel 1936: pp. 324–25; Hoenigswald 1941: pp. 204–206). There is also a possible witness of the archaic toponymy of Rome: the hill *Cespius* [Varro, *De lingua latina* 5.50] or *Cispus* [Festus] is the eighth (*sic!*) of hills called *Septimontium* by Festus, namely *Palatius*, *Velia*, *Fagutalus*, *Subura*, *Cermalus*, *Caelius*, *Oppius et Cispus* (cf. Slotty 1937: p. 397).

(d) Internal structure

Robertson (2006: p. 6) analyzed *cezp-* as **ce-z=p(i)* “three times on {five} = VIII; cf. *ci-z* “three times” + *-pi* “for” (Steinbauer 1999: pp. 409, 454).

(9) *nurϕ-*

(a) Documentation

nurϕzi [TLE 99] “nine times” = *nurϕ-* “9”, plus the multiplicative suffix *-zi* (Lejeune 2009: p. 312).

(d) Hypothetical internal structure

**θunur-īpa* *‘‘one at a time remaining beyond’’ > **nurīp(a-)* > **nurϕ*; cf. *tun-ur* ‘‘one at the time’’ (Bonfante & Bonfante 2002: p. 220) ~ ‘‘singuli’’ (Jacemirskij 2007: p. 191) & *īpa-* ‘‘hinterbliebene(r)’’ (Steinbauer 1999: p. 431).

(10) *sar / śar- / zer- / -zar-*

(a) Documentation

sar ‘‘10’’ [Tabula Cortonensis I.1.2] (Wallace 2008: p. 202: *σar* ‘‘10’’).

śarśnaus [Liber Linteus X 16] < **śar-sna-* ‘‘10th’’ (Lejeune 2009: p. 313).

tamera śarvenas [TLE 170] ‘‘curator of 10 men’’ (Lejeune 2009: p. 313).

ciś śariś [Liber Linteus VIII 1] = *ceś zeriś* [TLE 380] id. ‘‘of 13’’, in the oblique case in *-(i)ś*.

avils huθzars [TLE 191] ‘‘of 14 years’’, in the oblique case in *-s* (Lejeune 2009: p. 313: obl. **huθs zars*).

(c) Hypothetical external relations

Adaptation of Punic *ḥśr* & *asar* ‘‘10’’ in Latin transcription (Krahmalkov 2000: p. 389); cf. Hebrew f.abs. *ḥśārā*, Aramaic m. *ḥśar* ‘‘10’’ (Facchetti 2018: p. 18; Robertson 2006: p. 9). The Etruscan and Roman sign X for ‘‘10’’ represents the Etruscan initial *ś* of *śar* ‘‘10’’.

(11) *enza*

(a) Documentation

It appears in the recently discovered text ET Ta 1.108 from Tarquinia (see Morandi 2004: pp. 334–35; Wallace 2008: p. 29).

(b) Semantic determination

Van Heems (2009: p. 298) speculated about the meaning ‘‘11’’ of this word.

(d) Hypothetical internal structure

If the final *-za* represents the corrupted numeral *zar* ‘‘10’’, the crucial question is, what is the function of *en-*? It is tempting to identify in it the stem *ena-*, derivable from the word *enac*, *enax* ‘‘then, afterwards’’ [Liber Linteus VII 11; X γ 4; XI γ 2; XII 7; TLE 100 / Liber Linteus XII 4] (Bonfante & Bonfante 2002: p. 215), where the final *-c/-χ* represents the enclitic conjunction ‘‘and’’ (Wallace 2008: pp. 248, 254; Steinbauer 1999: pp. 402, 414). The hypothetical original compound **{θun-}ena-zar* would mean ‘‘{one} after ten’’. Its reduction in *enza* is nothing exceptional in the development of the Etruscan numerals.

(12) *zelar-*

(a/b) Documentation and semantic determination

The numeral *zelar*^o “12” is hidden in the title *tamera zelarvenas* [TLE 172; 195] “curator of the assembly of 12 citizens” = XII *uiri*, corresponding to *tamera śarvenas* [TLE 170] “curator of the assembly of 10 citizens” = X *uiri*.

(d) Internal structure

zelar^o “12” < **zelśar* “2+10” (Lejeune 2009: pp. 311, 313).

(13) *ci- śar-* and *ce- zer-*

(a) Documentation

ciś śariś [Liber Linteus VIII 1] = *ceś zeriś* [TLE 380] id. “of 13” (Jacemirskij 2007: p. 192).

(d) Internal structure

ci-ś śar-iś and *ce-ś zer-iś* = “3 + 10” in the oblique case in *-(i)ś*.

(14) *huθzar-*

(a) Documentation

avils huθzars “of 14 years” [TLE 191].

(d) Internal structure

huθ-zars < **huθ-s zar-s* = “4 + 10” in the oblique case in *-(i)ś* (Lejeune 2009: p. 311).

(17) *ciem zaθrum-/ zaθrm-*

(a) Documentation

avils ciemzaθrms [TLE 166] and *avils ciemzaθrums* [Ta 1.109] “of 17 years”.

(d) Internal structure

ci-em zaθr(u)m-s “3 subtracted from 20” in the oblique case in *-(i)ś* (Lejeune 2009: p. 309).

(18) *eslem zaθrum-*

(a) Documentation

eslem zaθrum [Liber Linteus XI 8] “18”;

eslem zaθrumiś “of 18” [Liber Linteus VI 14]; *avils esle[m z]aθrums* [TLE 279] “of 18 years” in the oblique case in *-s/-(i)ś*.

(d) Internal structure

esl-em zaθrum // *zaθrum-s/-iś* “2 subtracted from 20” reflect the same pattern as Latin *duodeviginti* “18” (Lejeune 2009: p. 310).

(19) *θunem zaθrum-*

(a) Documentation

avils θunem zaθrum [TLE 192] “of 19 years”.

(d) Internal structure

θun-em zaθrum-s “1 subtracted from 20” in the oblique case in *-s* (cf. Latin *undeviginti* = XIX).

(20) *zaθrum-/ zaθrm-*

(a) Documentation

zaθrum: eslem zaθrum [Liber Linteus XI 8] “18”;

zaθrums: avils eslem zaθrums [TLE 279] “of 18 years”; *avils θunem zaθrums* [TLE 192] “of 19 years”; *avils maxs zaθrums* [TLE 325] “of 25 years”;

zaθrumiś: eslem zaθrumiś [Liber Linteus VI 14; XI 8] “of 18”; *huθiś zaθrumiś* [Liber Linteus: VIII 3; XI 15] “of 24”;

zaθrms: avils ciem zaθrms [TLE 166] “of 17 years”;

zaθrmis: cis zaθrmis-c [TLE 93] “of 23 years and”.

zaθrumsne [Liber Linteus VI 9] “of 19th” < **zaθrum-sna* (Lejeune 2009: p. 310).

(c/d) Internal structure and external comparison

(i) **zalθrum* from *zal* “2”, as *veθurus* < **velθurus* (Pauli 1882: pp. 128, 141), with the locative *-θ-* + plural *-(u)r-* + the abstract suffix *-um* (Robertson 2006: p. 9). Alternatively, Van Heems (2009: p. 306) speculates about the suffix *-θur* with the collective function, analyzing it as *θu* “1” + plural in *-r*.

(ii) The second component *θrum* can alternatively be interpreted as “10”. In this case, there is an exclusive parallel in Burušaski: Hunza *tóorumo*, Yasin *tórum* “10” (Berger 1998: p. 429), mentioned already by Trombetti (1928: p. 42).

(iii) **zarθrum* from **zar* “10”, attested in *ceś zeriś* “13”, *huθzar-* “14”, with the locative *-θ-* + plural *-(u)r-* + the abstract suffix *-um*, or alternatively with the collective suffix *-θur*, as in the section (i). The same pattern “20” = “10 + plural” is used in West Semitic languages to form “20” and higher tens: cf. Phoenician *ʕšrm / ʕsrm*, besides the Latin record *esrim*, allowing to reconstruct the vocalisation /*ʕeśrīm*/, which corresponds to Hebrew *ʕeśrīm* “20” (see Brugnatelli 1982: pp. 59, 136–37; Krahmalkov 2000: pp. 389–90; 2001: p. 217).

(30) *cialχ-/cealχ-/ celχ-/ calχ-*

Documentation (all examples are in the oblique case in *-s/-is/-us/-uś/-uz*)

cialχ: eslem cialχus [Liber Linteus XI 17] “of 28”, *θunem cialχus* [ibid. XI 17; XII 10] “of 29”.

*cealχ: avils cealχls*⁷ [TLE 141] “of 30 years”; *avils cis cealχs* [TLE 180] “of 33 years”; *ciem cealχus* [Liber Linteus IX g 2] and *ciem cealχuz* [ibid. X 1] “of 27”; *eslem cealχus* [ibid. XI 12] “of 28”.

7 See Jacemirskij (2007: p. 189) on the ‘second’ *-l-*.

celχ-: *avils huθs celχls* [TLE 144] “of 34 years”.

calχ-: *avils calχis* (sarcophagus from San Francesco, Ager Tarquinensis; see Proietti 1977: p. 293) “of 30 years”.

(d) Internal structure

cialχ- (etc.) = *ci* “3”, plus **-alχ(v)-*, consisting of the deictic element *-l-* and plural *-χva-* (Steinbauer 1999: pp. 93, 87–88), corresponding to the Semitic pattern, attested e.g. in Arabic *θalāθūna* “30” = plural from *θalāθa* “3” (Eichner 2019: pp. 110–11). This explanation is more convincing than the idea of Jacemirskij (2007: pp. 192–93), identifying in **-alχ(v)-* the original numeral “10”, while *sar / śar* should mean “dozen”.

(50) *muvalχ-*

(a) Documentation

muvalχls: *avils θunem muvalχls* [TLE 136] “of 49 years”; *avils cis muvalχls* [TLE 138] “of 53 years” *avils huθs muvalχls* [TLE 142] “of 54 years”.

(d) Internal structure

Formed from the numeral *maχ* “5”, originally perhaps **muva(-χ)*, with regard to Lemnian *mav* “5” (cf. Cortsen 1929: p. 107 about the relation of *maχ* and *mav*).

(60) *śealχ-*

(a) Documentation

avils maχs śealχls-c “and of 65 years” [TLE 98]

Cf. Lemnian abl. *śialχveiz* & *sialχviz* “60” (Hrozný 1935: pp. 128, 132: “60”?; Jacemirskij 2005: pp. 324–25: “60”; Eichner 2019: p. 97: “40”).

(d) Internal structure

Formed from the numeral **śia-* “6”, plus the compound suffix **-alχ(v)-*, consisting of the deictic element *-l-* and plural *-χva-* (Steinbauer 1999: pp. 93, 87–88) – see “30” above.

(70) *semφalχ-*

(a) Documentation

avils maχs semφalχls “of 75 years” [TLE 165].

(d) Internal structure

Formed from the numeral *semφ-* “7”, plus the compound suffix **-alχ(v)-*, consisting of the deictic element *-l-* and plural *-χva-* (Steinbauer 1999: pp. 93, 87–88) – see “30” above.

(80) *cezpalχ*

(a) Documentation

maχ cezpalχ avil [TLE 94] “85 years”;

avils esals cezpalχals [TLE 324] “of 82 years”.

Cf. also the truncated form in *avils cezpa[]* [TLE 97].

(d) Internal structure

Formed from the numeral *cezpa-* “8”, plus the compound suffix **-alχ(v)-*, consisting of the deictic element *-l-* and plural *-χva-* (Steinbauer 1999: pp. 93, 87–88) – see “30” above.

(100₁) **vers*

Robertson (2006: p. 8) sought the Etruscan numeral “100” in the ancient Roman field-measure, mentioned e.g. by Varro, *De Re Rustica* 1.10: *In Campania versibus ... versum dicunt C pedes quoque versum quadratum*. “In Campania the versus. ... The versus is one hundred feet square.” or by Frontinus, *De limitibus* 89: *Primum agri modum fecerunt quattuor limitibus clausum, plerumque centenum pedum in utraque parte, quod Graeci πλέθρον appellant, Tusci {ms. variant Oscii} et Umbri vorsum ...* “First of all, they have determined the measure of a field, closed by four limits, generally one hundred feet on each side, which the Greeks call a *plethron*, the Etruscan (or Oscans) and the Umbrians call *vorsum* ...” (cf. Bonfante & Bonfante 2002: p. 191).

The existence of the root **vers-* or **vors-* “100” in Etruscan would offer to connect it with promising North Caucasian counterparts: Lak *tturš*, Dargi *darš*, Agul *wärš*, which were projected into North Caucasian **Hlōšwě* by Nikolayev & Starostin (NCED 587–88; cited also by Robertson). On the other hand, there is a transparent Latin etymology of *versus* / *vorsus* meaning “furrow, row, line”, namely a derivation from the verb *verto* / *vorto* “to turn (round or about)”, also “to plough” (Lewis & Short 1958: p. 1977).

(100₂) *sran*

Hadas-Label (2017) tried to demonstrate that Etruscan *sran*, traditionally interpreted as a measure (Bonfante & Bonfante 2002: p. 219; Wallace 2008: p. 252), really meant “100”⁸. He derived it from **sar-an*, where the root meant “10” and the suffix *-an* formed abstract nouns: *thesan* “Morgensonne”, *alpan* “Dankesgabe”, *tezan* “Weg” etc. (Steinbauer 1999: p. 111). He convincingly compared the primary motivation with the Indo-European numeral “100”, reconstructed as **k̑ntom*, which was shortened from the syntagm **dek̑n̑ d̑k̑ntom* “ten of tens”, i.e. “10 x 10”. Another parallel can be found in Kartvelian **ašir-* “100” (Svan *ašir*, Georgian *asi*, Laz-Mingrelian *oši*), probably representing the adaptation of the Canaanite Semitic ordinal **ʕašir* “tenth” (Hebrew *ʕāšīrī*, Aramaic *ʕāsīrāyā*), originally from the syntagm **ʕašir* **ʕašar* “tenth ten” (see Blažek 1999: p. 84; Klimov 1967: pp. 308–09; he proposed the same origin for Lak *tturš*, Dargi *darš*, Agul *wärš* “100”, quoted above).

8 It was already Eichner (2002: fn. 9) who thought about this interpretation: “Zehnheit?, *decuria*?, *decemuir*?”, vielleicht sogar “Hundert?” oder “Zehntel”, oder auch “Dutzend?”.

3. Conclusion

The new results of the present study may be summarized as follows:

Newly was proposed the internal structure of the numerals “4”, “7”, “9” and “11”, corresponding to the Roman figures IV, VII, IX, XI respectively.

New is also the hypothetical identification of the unintelligible toponyms of Rome, *Mucialis* and *Velia* [Varro, *De Lingua Latina* 5.50, 54] with the numerals “5” and “6” respectively, similarly as *Cespius* [Varro, *De Lingua Latina* 5.50] with “8”, mentioned already by Sloty (1937: p. 397).

For the numeral “5” there are discussed two alternatives: (i) internal formation “{1}+4”; (ii) external comparison with Hurrian *eman* “10”, where the final nasal can be determined as the plural relator *-na*. The Hurrian counterparts of the Etruscan numerals “1”, “2”, “3” were already identified.

The numeral “6” is probably of Phoenician/Punic origin. The final sibilant of the source should be meta-analyzed as the Etruscan oblique. The Phoenician/Punic origin was already proposed for the numeral “10” (Facchetti 2018: p. 18; Robertson 2006: p. 9). Let us mention that e.g. the Hurrian numerals “2” and “6” are probably borrowed from Akkadian or Eblaite.

Appendix

Table I: Hurrian numerals

	Cardinal	Ordinal	Internal structure and external parallels
1	<i>šukki, šuga?</i>		
2	<i>šin(a)</i>	<i>šinzi</i>	< Akkadian or Eblaite <i>šina</i>
3	<i>kig(a)</i>	<i>kiški < *kikši</i>	
4	<i>tumni</i>	<i>tumušše, -unzi</i>	* <i>tamun-</i>
5	<i>nariy(a)</i>	<i>narišše</i>	
6	<i>šeže</i>		
7	<i>šindi</i>	<i>šendešši</i>	* <i>šina + *nari- = "2 + 5"</i>
8	<i>kira/i</i>		* <i>ki- + *nari- = "3 + 5"</i>
9	<i>tamri/a</i>		* <i>tamun- + *nari- = "4 + 5"</i>
10	<i>eman</i>	<i>emanzi, -assi</i>	
13/30	<i>kigman(i)</i>		"3 + 10" or "3 x 10"
14?	<i>šinašinda</i>		"2 x 7"
17/70	<i>šindeman(i)</i>		"7 + 10" or "7 x 10"
18/80	<i>kir(e)man</i>	<i>kirmanze</i>	"8 + 10" or "8 x 10"
10.000	<i>nubi</i>		cf. Phoen. <i>rb</i> "great number; 10,000"
30.000	<i>kiga nubi</i>		

Note: The affix *-šše/-š(š)i/-ze/-zi* forms abstract nouns and also ordinals.

Table II: North Caucasian numerals

NCED	Nakh	Aw.-And.	Tsez.	Lakian	Darg.	Lezgian	Khinalug	WCauc.
*cHǎ 1	*cha?	*ci-	*hǎs, obl. *s:i-	ca	*ca	*s:a	sa	*zV
*qHwā 2		*ki-	*q ^w i-nV	ki=a	*k ^w i	*qI ^w ā	ku	*tqI ^w :
	*ši? obl. *šina-							
*λHě 3		*λob-	*λ:ɔl-		*hab-	*lep:i-		*λ:V
*świmHV 3				šam=a		*ś ^(w) imV- -ç u-r 30	pś ^w a	
	*qo?							
*hěmqi 4	*=fiw?	*=uq̄u-	*ʔōq̄e-(nɔ)	muq̄	*ʔawʔa-l	*jewq̄i-	unɸ	
								*p̄k̄ə; cf. '8'
*ffā 5	*p̄χi(?)	*ʔin-š:-tu	*λ:i-nɔ	χ:ul-	*χu-	*λ: ^w e-	p̄xu	*s-x ^w ə
*ʔrān̄E 6	*jalχ	*ʔin̄:i-	*ʔēλ:-(nɔ)	ralχ-	*ʔurik:	*rīi-	zāk	*λ ^w V
*ʔērL̄i 7	*worλ	*hōλ:u-	*ʔɔλ:-(nɔ)	arul	*warɸl-	*ūir̄:i-	jīk	*bəLə
*būnL̄e 8	*barλ	*bīλ:i-	*bēλ:-(nɔ)	malj-	*k:aħ-	*men̄λ:ä-	in̄k	
*ʔil̄čwi 9	*ʔiss	*ho(b)č ^w o-	*ʔṣč ^w e-(nɔ)	urč	*ʔurčem-	*ūil̄č ^w i-	joz	
								*bγ ^w ə
*ʔēn̄čE 10	*ʔitt̄	*hoço-	*ʔɔçə-(nɔ)	aç	*weç-	*ūiçi-	jā ^w iz	*b-ç ^w ə
*Gǎ 20	*t̄q̄a	*q̄:V-	*qo-(nɔ)	q̄u	*ɸa-	*q̄:a	q̄a(n)	
*Hlōšwě 100		*bišo-nV		t:urš	*darš:	*wallš:		*ś ^w V

Abbreviations: And. Andian, Aw. Awar, Cauc. Caucasian, Dard. Darginian, Tsez. Tsezian, W West.

Table III: Numerals from cultural languages of the ancient Near East

	Indo-European			Semitic			‘Isolated’	
	Hittite	^H = Hier.) Luwian	Mitan- ni-Aryan	Ugaritic / Phoeni- cian	Eblaite	Akkadian	Sumerian (N 329)	Elamite (EW)
1	<i>sani-</i>		<i>a-i-ka-</i>	<i>āḥd / ḥd</i> <i>ḥšty</i>			<i>ištiānum</i> <i>*aš</i> <i>*diL(i)</i> <i>*g^we</i>	<i>ki</i> (459–69)
2	<i>duya-</i> <i>d/tā-</i>	^H <i>tuwaⁿzi</i> ^H <i>tuwana</i>		<i>ṭnm / šnm</i>	<i>šina</i> <i>šanū(m)</i> ord.	<i>šinān</i>	<i>*min/*nim</i>	<i>mar</i> (876)
3	gen. <i>teriyas</i>	^H <i>*trinza/i-</i>	<i>ti-e-r^o</i>	<i>ṭlt / šlš</i>		<i>šalaš</i>	<i>*eweš</i>	<i>ziti</i> (1305)
4	<i>meyawas</i>	<i>māuwa/i-</i> ^H <i>*mawiⁿza-</i>		<i>ārḃḥ / ḥrbḥ</i>		<i>arba’um</i>	<i>*lim</i>	
5		^H <i>*panuwa</i> in <i>Tapapanuwa</i> (MONS) IUDEX. QUINQUE Lyc. <i>pñnuta-</i>	<i>pa-an-za-</i>	<i>ḥmš / ḥmš</i>	<i>ḥamuš/sum</i> <i>ḥamaštu</i> ord. <i>ḥamašum</i> be fifth	<i>ḥamiš</i>	<i>*i(a)</i>	<i>tuku?</i> (356)
6	<i>?waksur</i> (= ¹ / ₆ <i>sekan</i> measures)			<i>ṭṭ / šš</i> <i>ṭdṭ</i> ord.		<i>šeššet</i> f. <i>ši/eššum</i> ord.	<i>*i-aš(-u)</i>	
7	<i>siptamiya-</i>	<i>sap(pa)tam-</i> <i>mammi-</i>	<i>šatta</i>	<i>šbḥ / šbḥ</i>		<i>sebe, seba</i> OAs. <i>šabe</i>	<i>*i-min(-u)</i>	
8		^H <i>8-waⁿzi/a-</i> Lyc. <i>aitāta</i>		<i>ṭmn / šmn</i>		As. <i>šamāne</i>	<i>*i-eweš(-u)</i>	<i>barba</i> 80, cf. <i>mar</i> 2? (147)
9		^H <i>*nuwiⁿza-</i> Lyc. <i>nuñtāta</i>	<i>na-a-wa-</i>	<i>tšḥ / tšḥ</i>		<i>tiše</i>	<i>*i-lim(-u)</i>	
10		^H <i>tinata-</i> tithe		<i>ḥšr / ḥšr</i>		<i>ešer</i> As. <i>ešar</i>	<i>*ḥaw(-u)</i>	
100				<i>mit / m?t</i>	<i>miat</i>			

Abbreviations: As. Assyrian, Lyc. Lycian, Phoen. Phoenician / Punic.

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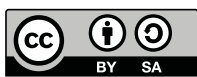
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