



INTRODUCTION
TO THE
ETRUSCAN
LANGUAGE

By Mel Copeland

Introduction to the Etruscan language

By Mel Copeland

Impact of the Etruscan language on Indo-European studies

The Etruscan language has been a dead language since about 300 B.C., after their 12 city states had been conquered and absorbed by the Romans. A few Etruscan haruspices (fortune tellers) continued to be consulted until the time of Cicero and Julius Caesar (~43B.C.). Cicero took pride in the fact that he was descended from an Etruscan family. The Etruscans were considered by Romans at that time as “blue-bloods,” of a more refined culture, etc. They were particularly known for their metallurgy, workings in gold and silver and iron smelting. Their pottery included black Bucchero Ware and their artisans became experts at duplicating Greek ceramics. They excelled so well many extant examples of Greek pottery were made by known Etruscan artisans. Livy (“History of Rome”) points out that there was a Greek colony within the area of Etruria (modern day Tuscany). The fifth king of Rome was Lucius Tarquinius Priscus who, with his wife Tanaquil, left Tarquinia to settle in Rome. Livy says his father Demaratus had migrated from Corinth, Greece to Tarquinia. The main Greek colonies of the region included Massilia (modern Marseille) and Naples.

The Etruscans controlled much of the western Mediterranean, but their reputation as traders extended from the interior of France to the shores of the Black Sea, Lebanon and northern Africa. The Greek myth of the god Dionysus carries an interesting note, that the god as a youth was kidnapped by Etruscan pirates in the eastern Mediterranean. He caused vines to grow on the ship and leopards and other animals to appear on the ship, whereby the frightened pirates dove off the ship to become dolphins.

We wondered whether Herodotus and his sources were true, as pertaining to the origin of the Etruscans in “Lydia” or “Phrygia,” both civilizations being also listed among the allies of the Trojans in the Trojan War. The Etruscans arrived in Italy about 1,000 B.C. or earlier, represented in their early culture as Villanovan. Their appearance in northern Italy thus coincides with the Trojan War, which is dated to 1180 B.C. Concurrently the Hittite capital, Hattussus, was completely destroyed in 1189 B.C. The period reflects a world in turmoil, besieged by invaders such as the Sea Peoples who attacked Egypt during the 8th year of the reign of Pharaoh Ramesses III (~1186-1155 B.C.). We may compare the period then to today, with the flood of sea peoples from southeastern Asia and currently Afghanistan and Pakistan. Boats carrying refugees fleeing Afghanistan and Pakistan appear almost daily on the shores of Indonesia and Australia.

If the Etruscans did originate from Lydia/Phrygia (the area of Western Anatolia was described by Roman writers, such as Virgil’s Aeneid, as Phrygia), then their language would have implications on the nature of the languages in that area about 1,000 B.C. Since Herodotus also tells us that the Phrygians came from the area of Macedonia, this tells us that if the Phrygians and Etruscans spoke similar languages, then the language distribution of the area of the Peneus River in Macedonia would possibly have been similar to the Etruscan language. Such a conclusion would leave one with a further inquiry, whether the early spread of the Indo-European groups included in southeastern Europe an Italic group related to the Etruscans. The map on the spread of Indo-European peoples would thus include an Italic-Celtic group in southeastern Europe, the Greeks in southeastern Europe and the Persian –Avestan/

Introduction to the Etruscan language

Hindi-Sanskrit group moving eastward into Persia and India. The Germanic and Slavic groups would presumably then occupy places outside the Italic-Celtic-Greek area.

If one accepts the theory of Larissa Bonfante et al. (see Wikipedia.org) there is no impact in understanding the Etruscan language in terms of the development and spread of the Indo-European languages. However, if their theory – which cannot be proved – is proved wrong, that the Etruscan language is an Indo-European language, there can be great impact on what is known about the development and spread of the Indo-European languages. The reason for this is simple: The Etruscan language is a language frozen in time (most texts are ~650-400 B.C). We can confidently say that the Etruscan language has not changed (nor been tampered with) since ~400 B.C., unlike Latin, for instance. In fact, some words in Old Latin are similar to the Etruscan words. Hercle in Old Latin is Etruscan Hercle/Herkle (L. Hercules; Gr. Heracles). Coincidentally the French spelling is Hercule. Drop the vowel “u” and you have from French the old Latin and Etruscan spellings.

Unfortunately there are very few extant texts in Old Latin. Thus, any hope in discerning other relationships between Etruscan and Old Latin are slim. The prospects in discerning relationships between Etruscan, Latin, French and Italian are quite good, however, as we can see in “Etruscan Phrases” Indo-European Table1. What is shown in [Table 1 is a map of three Indo-European linguistic strands](#): an Eastern (Blue), a Middle (Green), and a Western group (Red). The Slavic language group, which is in the main represented in Table 1 by Polish, appears in the "green" zone. Sanskrit, Avestan and

Sanskrit	Avestan	Slavic	Greek	Latin	other	English	Etruscan
matR*, matāa, ambaa	barethrišva	majka (Serbo-Croatian) māci, mātka (Belarus)	mana, mitera	mater, matris	mamm (Breton) mācar (Tocharian) ēna (Lydian) xñna, a mother (Lycian)	mother	matra, matro, matrov

Table 1 Indo-European words as they relate to Etruscan
http://www.maravot.com/Etruscan_Phrases_a.html 12/8/03

Persian I placed in the "blue" zone. What is interesting about Table 1 is that some of the solid

"green" and "red" zone languages have words that fall into the "blue," Sanskrit zone. German and Gaelic — including Old English — fall solidly into the (Green) zone, and French, Italian, Etruscan and Latin represent the strongest band in Table 1: the red zone.

The main components of Etruscan grammar include the suffixes categorized from the [Etruscan Grammar.xls](#). Among the nouns the suffixes "IA" versus "IE" and "AI" are interesting. They were thought to be separated according to masculine, feminine and neuter cases, but all three suffixes include those cases. Plurals appear to be represented in the suffix "i" and "es, as." The name, probably a gens, Atijerie-ies, is an example of this.

The word 8RATER, declining as 8RATRV, 8RATRVM, 8RATRVS (frater, fratro, fratrum, fratus), is a good example of the declension of Etruscan nouns. The word appears in the "Icarius Mirror," MS 565/2, in the Schoyen Collection and other texts. The "Icarius Mirror," is perhaps the most significant example of "Etruscan literature" I have seen to date. In the mirror we have an illustration of the first disciple of Dionysus, Icarius, who set off to spread the gospel of wine-making with his faithful dog Maera. The text explains the illustration, like a modern cartoon.

Following the mode in Latin of classifying nouns according to the genitive ending, we can see how the name Atijerie contains a breadth of endings but falls in the "IE" declension group. In contrast, a prefix of the word, which appears to be that relating to Attis, is Ati, which declines to both the "IA" and "IE"

Introduction to the Etruscan language

declension groups. As we examine the grammar more fully and are able to add more words to the list the relationships will become clearer. For instance, what appears to be the genitive case, "ia," can be seen in such words as: VNIA (Uni), ANIA, 8ASTIA, KVRAIA, 8EIA (Veii?), 8VIA (Boii?), MIA, SPINIA (Spina), SINIA (Siena), 8eRONIA (Verona?), TINIA (Tini), THIA (Dia), PHONTIA, PHABIA (Phoebe), ARCIA, ATIA (Attis), VSIA, and the common name, PETRVNIA. The name of Helen of Troy is also of interest, since her name appears on a mirror ("Etruscan Phrases" [Divine Mirror, Script DM](#)) as ELENAI. In another mirror, Script MM, her name is spelled ELENEI. This latter spelling coincides with the name of Persephone (Etr. PHERSIPNEI) seen in Script PH, a mural from the Tomb of Orcos, and a name in the Tavola Eugubine, MVSEI (Muse, goddess of music?).

The function of "E" in suffixes is not entirely clear, since it also appears to indicate the 2nd person sing. verb, and many nouns carry the suffix as well, such as: AKLE (Achilles), ATMITE (Admetus), AKNE, AKNI (L. agnae-ae), AFLE, AVLE (L. aule, word used as "lord, prince" a common Roman name), EPE VR, FELTVNE, FETVRE (L. fetura-ae), FILAE (L. filia-ae), HERCLE (Heracles), HERMNE (L. Hermes, Herma-ae), IVNE (L. Ionia-ae?), ITALE, (L. Italia-ae), LARE (L. lar, laris, lares), LVNE (L. luna-ae), MENLE (Menelaus), MVRFE (L. Morpheus-eos), NVRE (L. nurus-us), PATRE (L. patria-ae), PERAE (L. Perae), PHABE (L. Phoebeis), PHVNTE (L. fontanus-a-um), RASNE (Etr. Rasne, Etruscan), RESINE (L. resina-ae), RVMAE (L. Roma-ae), SATANE (noun, related to L. satio-are), SATENE (noun, name of a regent), SEMLE (Semele, mother of Dionysus), TA8LE (L. tabella-ae), TVTE (L. tutus-a-um), VNE, VNEM, VNVM (L. unnu-a-um), 8ASE, 8ASEI (L. vas, vasis), 8ATE (L. vates-is), 8IE (L. vita, It. vita; Fr. vie).

These are just a few of the words in "Etruscan Phrases" that have an "E" suffix that can be clearly identified as nouns or names.

We are dealing with a language that was frozen in time – the texts cover a period largely between 650 B.C. and 400 B.C. – as pointed out in our introductory comments in Etruscan Phrases. What is interesting from this perspective is the fact that the language, as frozen, appears to reflect little or no linguistic drift. Linguists have theorized that it takes about 200 years for a language to drift into separate dialects, even separate languages. Such changes in English can best be appreciated by one reading Chaucer's "Canterbury Tales," written in 15th century English. Modern editions of "Canterbury Tales" carry a translation, making it possible for us to read the book.



Writing Styles





We have color-coded some characters that are not in the "Latin" alphabet used in Western alphabets: They are the "S," (𐌱, probably a "z"); "R" (possibly the "double 'r' seen in Spanish, etc.," written as O) and "K" (𐌵, established as "ch," based upon the names of the seer Chalcas, the feared ferryman, Charon, and the region of Chaina, Italy found in the texts.


In general the values of the vowels are consistent with the Latin alphabet, but there can be a shift in usage between the "a" and "e" or "o" and "u," which is common in Latin and especially English as well.

The use of "th" (𐌸) seems to have been dropped in favor of the "t" – it appears in older scripts. An interesting usage of the character is found on a mirror with regard to the name of the Sea-nymph Thetis, who was the mother of Achilles. Her name is written: THETHIS. The "t" usually was written just as we write it, appearing either as a T, t, and sometimes a +, and sometimes the writers slant the character as

Introduction to the Etruscan language

Υ. There are two "Rs": the O and P. The O has been confused by others with the "th," though the two characters can be differentiated by the presence of the dot in the center of the character (sometimes, as with the Greek theta, the dot is substituted by a horizontal line). The character represented by the "P" is sometimes written with a short stem and at other times the "P" is not closed, almost resembling the Etruscan "P" =  or . The character "L" is written as we write it, and it is often characterized with the bottom foot slanted upward.

There are four "Ss": S, Z, a character that can be confused for an "M" =  but written without a serif as: "M," and the . The latter character is written in our script as an S. The interchange of these characters needs to be further examined. For instance, the Lemnos Script, Script "S," uses the "Z" and a form of the "M," written as a . The "S" () does not appear in the text.

There are three "Ks": C, K, and , the latter being written as a K in our script and representing our "ch." The character appears as the first letter of Charon, the ferryman of Hades, pictured in Etruscan murals with his mallet as he stands over those sent to hell. He was known for hitting new souls over the head as they enter hell, either to make sure they were dead or because they lacked sufficient passage money. It is also shown in an engraving on a mirror, with the seer Chalchas and his name.

The "D" is rare and appears in the Magliano script. In most cases what appears to be a "D" is an "R," either the character "O" or sometimes, when you look closely, the character may have a serif on its foot, indicating that it is the "P" character ("R") with a short stem. One of the "Rs" may be a double R.

One can observe changes in the character "E," which is written as we write it. To avoid confusion with the "F" scribes placed a serif on the foot of the "E" and increased the length and angle of the bar in the F, sometimes writing it with a short stem. The "F" is used both as a consonant and a vowel, "u."

The "V" may be a consonant "V" as in vario, but usually is an "o" and sometimes, as seen in this grammar, a "u." How its sound differs from the "u" represented by the "F" is something yet to be discerned. We, in fact, are not at the point of assigning specific sounds to the characters and approximate them to English sounds pending the availability or discernment of more Etruscan vocabulary.

Because of the overwhelming correspondence of the Etruscan vocabulary to Latin, the more complex grammar of Latin is anticipated in Etruscan. Once again, recognizing that Etruscan was frozen about 400 B.C., the reader should appreciate the significance of looking at a grammar in that untouched state. We can compare the opportunity of observing a frozen Etruscan language to Latin, which is a dead language, but carried on by the Catholic Church. Time has affected Latin through its continued use over the ages by many peoples and accents, but Etruscan ceased to be used over two thousand years ago and is thus a relic in time. It is our objective to try to understand it and how it affected the Romans who gave us the script you are reading on this page. We may wonder, for instance, how the "s" and "c" became confused.

The British dialect writes "criticise" with a k, c and an s sound. Americans, on the other hand, write the same word as "criticize." And in this simple comparison we can see a "c" shifting sometimes as an "s" sound and the "s" sometimes being written as an "s" and other times as a "z." (As a side note the English pronunciation of the "C" in Celt (Gr. Kelt) was changed from the "k" to an "s," which probably accounts for the often confusing pronunciation of the name.)

Introduction to the Etruscan language

The character that the Etruscans used to convey the "sh" sound we have not identified and left the matter for the moment as an issue of three "Ss," one of which no doubt is the "sh" (the M?). Other characters in the Etruscan alphabet – as in the [Lemnos Script.html](#) – were not forwarded to us by the Romans and we may wonder as well why that is so. Some ambiguities in reading English might have been avoided, perhaps. In any event, this is not just an exercise in trying to understand Etruscan but rather more importantly we must take advantage of an opportunity to better understand our own writing system(s), how they evolved over time from the Etruscan original.

We thus begin with grammar. Curiously, in transferring words from Indo-European Table 1, Welsh was appearing in a close association to Etruscan grammar. I had not expected this, though I know that linguists have concluded that at one time Latin and Celtic (Welsh being a modern representative) were one tongue. The Etruscan suffixes, "A8" and "AF" are perplexing in that regard. We need more Etruscan words (scripts!) in order to address this, among many examples. It may be that the "A8" = "ab" relates to the Sanskrit such as in the declension of SAKRE ("holy"):

SAKRE, SAKRA, SACREV, SACRE8:

"holy"	Etruscan	Latin	Sanskrit
N. Sing.	SAKRE	sacer	bhagavānaḥ, pAvana
N. Plur.	SAKRA	sacra	bhagavānāḥ
Acc. Sing.		sacrum	bhagavānam
Gen. Sing.		sacri	bhagavānasya
Abl./Dat. Sing.	SAKREV (Sacreo)	sacro	bhagavānāt, bhagavānāya
Abl./Dat. Plur.	SAKRE8 (Sacreb)		bhagavānebhyaḥ

Other words that may follow this declension may be:

"sack": SAC, SACEV, SACE8

"arrow": PINA, PINI, PINAS, PINIE, PINES, PINA8

"mother" MATER, MATRE, MATRV8

The "os" suffix in names is of interest. The name TARKONOS is quite revealing, since it refers to Tarquin, a king from Tarquinia. The suffix, "os," is also in the name of Tarquin's wife, THANIKQILOS. Her name is in a short text, Script A, indicating the place of her tomb. His name is on a mirror, Script DL, that shows several people examining a liver. The script refers both to Tarkonos and the Tarquins (TARKIE) – a plural suffix.

The significance of the 2,500 word sample

The ~2,500 word Glossary is not a small sample of the Etruscan language. This glossary will grow even larger as we add more texts to the "Etruscan Phrases" site. Experts say that the Oxford English Dictionary has 616,500 entries, out of which the average English speaker uses 10,000-20,000 words. By comparison there are about 185,000 words in German, 130,000 Russian, and 100,000 French. According to Unforgettable Languages (<http://www.unforgettablelanguages.com/maincdfrench.html>) a person that completes their 4th level French language course will have a vocabulary of 1,300 words by which they will "be able to read and understand the average newspaper article, write letters in French, and be

Introduction to the Etruscan language

able to communicate effectively in a large number of situations." The Etruscan texts recorded in "Etruscan Phrases" may be compared to similar reading assessments, indicating that most of the day-to-day vocabulary is within the range of 2,500 words (which explains why the 6,000+ words of the "Etruscan Phrases" texts reduce to ~2,500 words). The "Etruscan Phrases" Glossary is thus a "working" vocabulary, used to convey everyday speech. I will add to the Glossary and Grammar as more texts become available.

Empirical investigation versus the Pallottino School

The Etruscan Glossary spreadsheet and the Declension Tables contain not only words — the words are data. And everyone, who chooses to do so, can independently, scientifically verify that the words are words (not particles of other words, etc.). To maximize this feature we include images of the original texts, whose words are assigned alphanumerical locators and cataloged through the "Etruscan Phrases" Glossary spreadsheet. One can open the "Etruscan Phrases" website and the Etruscan_GlossaryA.xls and check every word location listed in the spreadsheet against the texts where the word is used. Critical to this process is the presentation on each text page an image of the original text. If an investigator cannot examine an image of the original text, then corroboration of a transcription of a text cannot be accomplished, and science then rests upon the credibility of the transcriber(s) (i.e., accepting their word on faith. The "Etruscan Texts Project" by Rex Wallace, University of Massachusetts, illustrates the problem of relying on an Etruscologist's transcriptions alone, since its transliterations are not supported by images of the original texts.).

Our objective, of course, is to identify the grammatical relationships and meaning of the words. To do this we need images of the original texts and I thought that leading scholars including those particularly affiliated with the "Etruscan Texts Project" might facilitate this process. I thus contacted Rex Wallace, who runs the "Etruscan Texts Project." There was a problem in obtaining his support from the outset, however, since Wallace propounds the theory that the Etruscan language is not Indo-European and an isolate, unlike any language known to man. An October 5, 2006 press release from the University of Massachusetts on grants Wallace had received says: "According to Wallace, the Etruscan language, which was spoken during the 1st millennium BCE in ancient Etruria (modern Tuscany), was the most important non-Indo-European language of ancient Italy." [umass.edu]

Wallace's foundations on the nature of the Etruscan language are not original and follow an example of what has been expressed in an email to me (by an Italian journalist, Paolo Campidori) as the "Pallottino School" theory. The essence of the "Pallottino School" theory, though not identified as such on the site, is documented at wikipedia.org. We wonder who posted the erroneous data on the Etruscan language at wikipedia, with the comment: "The value of some words attested in many short inscriptions are known with certainty because the correctness of their meaning can be so easily cross-verified." It presents links to Wallace's site, "Etruscan Texts Project," as an authority for the wikipedia data, as well as Wallace's "Etruscan News Online." Thus, since Wallace and his associates are locked into what can be called the "Pallottino School" theory, prospects that he would cooperate with "Etruscan Phrases" were not auspicious. As it turns out other famous scholars whom I contacted fell into the same mold, of protecting their own investment in their erroneous theory, offering no help.

Introduction to the Etruscan language

Although Wallace wrote in his correspondence with me that the "Etruscan Texts Project" "does not attempt to translate the texts," his "categories" and his publications attempt to read and translate the texts. In his email of July 2006, in response to my inquiry, whether he was familiar with or had seen the "Etruscan Phrases" site he said:

Rex Wallace

July 12, 2006

"I have. Etruscan Texts Project is, I suppose, less ambitious. We make texts available to the scholarly community. We leave it to the community to do linguistic analysis."

In his email in response to my inquiry to obtain photos of the texts upon which he bases the "Etruscan Texts Project" Wallace said:

"I do not have photographs of inscriptions on the ETP database."

Wallace (who is also the language editor for Etruscan News, according to its editor, Larissa Bonfante, author of "Etruscan Language,") asks the scholastic world to accept his offerings in translating the texts and his foundation that the Etruscan language is not Indo-European and unlike any language known to man. His "non-Indo-European Etruscan language, an isolate," theory of the "Pallottino School," can be traced to Massimo Pallottino's work, "The Etruscans," (first published by Ulrico Hoepli, 1942). I found Pallottino's work to be a good resource on the Etruscans, but his theory on the Etruscan language suffers from a lack of understanding of grammar; and his "translations," that have set standards for modern scholars, have no relationship to the grammatical data recorded in "Etruscan Phrases." Another scholar, Romolo Augusto Staccioli, "La Lingua degli Etruschi," 1970, continued the same erroneous "translations," all of which claim to involve a few hundred words that we can best describe as gibberish. Since their work is based upon Etruscan not being Indo-European, an isolate unlike any other language, their conclusions can never be verified, nor audited against any linguistic foundation. Contrary to theirs, "Etruscan Phrases" can be easily audited since it can be measured against known languages, such as Latin, Italian, French and Romanian, their declensions and the shifts between them and Etruscan, i.e., suffix "us" to "o": Latin Titus shifts to Italian Tito and Etruscan Tito (TITV).

My first disappointing experience with the "Pallottino School" relates to Staccioli. In my first work, "Catalogue of Etruscan Words," 1981, I made comparisons between the "translations" of Staccioli to my data — updated and republished as "Etruscan Phrases." I sent and delivered the catalogue to several museum curators in the US and Europe and received from a cardinal in the Vatican a letter saying, "How dare you criticize my friend Staccioli..." This explains the principal problem I have seen in my inquiries with "Pallottino School" scholars. Their pride of authorship has gotten in the way of true scholarship. One can hope that one of them will break rank, seeing that "Etruscan Phrases" can be of great scholastic and monetary benefit to them. After all, the data in, "Etruscan Phrases" offers opportunities for new books and an abundance of articles. The empirical data and its implications foster new questions and new studies in many spheres.

Introduction to the Etruscan language

That these proponents advertise that they have compiled and translated a vocabulary of several hundred words — without having any bearing to grammatical relationships — can only be described as simple guesswork. One cannot identify declension patterns based upon a few hundred words, nor can one identify verbs and their conjugations. In fact, anyone who has taken a language course will learn that a vocabulary of 1,200 - 1,500 words will allow one to acquire a proficiency of basically being able to read a newspaper, and most students would confess that a vocabulary of only 200 words would not facilitate any ability to converse. An American, for instance, who learns French, Spanish or Italian as a second language, will probably have two things handy when he/she acquires a basic 1,200 word vocabulary: (1) A dictionary with basic grammar, including declension tables, some commentary on verb conjugation, articles, pronouns, adverbs and prepositions etc.; and (2) a book on verb conjugation — 500 word editions are popular —, "fully conjugated in all the tenses." This, of course, is what "Etruscan Phrases" intends to produce, using the growing 2,500 word vocabulary identified to date, half of which appears to be verbs.

We need more texts to reconcile to the "Etruscan Phrases" Etruscan Glossary and its Declension and Conjugation Tables on this site.

I attempted to get the support of Wallace and Bonfante in this regard, without success. It's a sad situation, I confess, since the advertisements for Bonfante's book, "Etruscan Language," say:

"...Originally published in 1983 and translated into a number of other languages, the book is a standard historical reference and a popular textbook for students of languages, linguistics, ancient civilization and Etruscan studies. This informative, scholarly and well-illustrated volume provides the best collection of Etruscan inscriptions and texts currently in print. The Etruscans were highly literate: approximately 13,000 Etruscan inscriptions have been researched and they, far from having to be deciphered, can be easily read. One reason for this accessibility is because the Etruscans used the Greek alphabet, and they in turn passed it onto the Romans. The language is, however, idiosyncratic, being non-Indo-European, and different in structure from any other known language, ancient or modern.

"A substantial archeological introduction sets language and inscriptions in their historical, geographical and cultural context. The overview of Etruscan grammar, the glossary and chapters on mythological figures all incorporate the latest scholarship and innovative discoveries."

Those of you who have examined "Etruscan Phrases" and reached this point may wonder about this comment from Bonfante in response to my appeal:

November 26, 2006

Dear Etruscan enthusiast, I am sorry, the only help I can offer is Etruscan News, where we have a Language Editor, Rex Wallace.

(Larissa Bonfante)

I replied to her email as follows:

November 28, 2006

Introduction to the Etruscan language

Dear Professor Bonfante,

Thank you for your reply. I am sorry you didn't check out the Etruscan Phrases website, since it contributes to the history of the Etruscans and you, as an Etruscan enthusiast, are so well recognized for your contributions to that history (though my work contradicts some of yours).
(Mel Copeland)

Latin declensions, definitions, from Cassell's and Divry's dictionaries:

- Nominative case: Of or designating a grammatical case that indicates the subject of a verb.
- Genitive case: Of or designating a grammatical case that indicates possession or source.
- Dative case: Designating or belonging to a grammatical case that principally marks the indirect object of a verb.
- Accusative case: Of or pertaining to the grammatical case of a noun, pronoun, adjective or particle that is the direct object of a verb or the object of certain prepositions.
- Ablative case: Designating a grammatical case indicating separation, direction away from, and sometimes manner or agency.

Two thousand three hundred years ago the Etruscans applied a grammar similar to that of Latin. In Indo-European languages such as Latin the "suffix" indicates the meaning of a word together with the context in which it is used. The words decline. With this said, we can examine the declination of Etruscan words. Straight away we can see an abundance of the following suffixes which we believe to be nouns or adjectives: as, ai, em, ia, ias, um, is, os (or us), er, o, ie, ei, ies, or, es, a, e, i, and some curious ones, A8 (au, ao?) ov, ev, and au (AF). The value of "V" versus "F" is curious, and the two vowels might be revealed in the word OSUIS (VSFIS). Before we can pursue this value we have to verify that OSUIS is a word, and this can be done by finding the locator in the Etruscan_glossaryA.xls. The glossary records these locators: Z47, Z681, Z834, TC201. Script Z, the Zagreb Mummy, and TC, the Tavola Cortonensis are listed. At first glance OSUIS looks like a word because of the several locators. The reader can ascertain the viability of this word for himself / herself. As for the "V" and "F," it appears that the "V" as a vowel has a value of "o" and "u." The "F" is a "u" when used as a vowel. We tend to render "V" as an "o." It's a problem of distinction, as in pronouncing the English words, such as put, foot, could, hood, shoot, chute, mute, debut, moat, note, cause, gnaws, laws, loss, boss, gauze, faucet, etc. We do hope, however, that the Etruscan spelling convention was a bit more rational. So far it seems to be so.

Note how the Etruscans made distinctions between ai and ia and ie and ei. The word FRATER or BRATER (8RATER) seen in the Tavola Eugubine Script, and the Schøyen mirror MS 565/2, Script MS, is important, because of the suffix, os, and the consonant "8" which we usually render as "B" but in this case may have the value of "F." The word "frater," of course is "brother" and we can see in the Indo-EuropeanTable.html that the word shifts from Sanskrit, bhratar and Persian baradar, to Greek phrater and Latin frater, French frère, Welsh friar, pracar in Tocharian, brathair in Irish, breudeur in Breton, brothor in Old English, and brother in modern English. We note that the "8" in most Etruscan words

Introduction to the Etruscan language

appears to be "V," as in vario, or "B" and is distinctly not an "F." This leads us to suspect that the Irish pronunciation, brathair (pl.), may be closer to the Etruscan pronunciation, which appears to be brater. Furthermore, if this indicates a trend or shift it may indicate a closer affinity of the Gaelic language(s) to Etruscan than found in that between Latin and Gaelic. Our investigation through the Indo-European Table, however, shows that the Etruscan language is closest to Latin, of all the Indo-European languages. Because of its declension characteristics — with its age, being of a people that are antecedent to the Romans / Latins — the Etruscan language may be in the nexus where Latin, Gaelic and Greek meet or began to differentiate.

Like Latin, Etruscan does not use the article. Thus, gender and number would be indicated through the suffix, just as the specific case would also be identified through the suffix. So far the Etruscan conjugation table is dominated by Active, Indicative Present, Imperfect and Future; however, there seems to be an "e" suffix shift to Active Subjunctive Present cases. In this shift the Indicative Present 3rd Person single "-at" as in "amat" shifts from Etr. "ama" (third person single and plural final consonant drops) to Latin "amet," Etr. "ame."

We have not been able to produce with any confidence a compound verb (past, using the verb "to have" or future using the verb "to be.")

In any event the Conjugation Table and the process by which it will emerge has a life of its own, as it were, and it will take whatever form that is found in it. After all, we can't make up words to fit a theory, as the process compels us to understand the words as they fit within their bounds of grammatical rules.

We are fortunate that the Etruscans produced thousands of mirrors for export that contained texts and graphics representing their view of mythological (Greek) stories. Since they generally follow known Greek mythological themes, we can identify the names of the characters written on the mirrors. There is a shift from Greek to Etruscan in the dropping of final consonants, such as Heracles to HERCLE or Achilles to AKLE. This shift continues in the case of other nouns. Another source of names and historical presentations by the Etruscans is in their murals.

Many of the Etruscan inscriptions are on murals or frescoes painted in Etruscan tombs. The paintings are extraordinary art forms in themselves, but now they are also sources of a new history about the Etruscans from the Etruscan point of view. A significant story in Script AM, which we call "Rape of Hecuba," can be related here. It is known as "The Battle of the Greeks and Amazons." There are some



characters that are hard to read. See more details in [Short Scripts.htm](#). Script "AM," a sarcophagus from Tarquinia, now in the Archeological Museum in Florence

Introduction to the Etruscan language

AM-1 - HVC CRAI: RVI: ASV ATI: TIFI CNEI: LAR RIAL Hither is (L. huc) Crai the king (L. rex, regis; It. re, Fr. roi). Aso (Asius, a Trojan ally) of the Ati (sons of Atis). He carries away (L. deveho - veheree -vexi -vectum; Ind. Pres. 3rd Pers. singl. devehit) Cnei (Hecate or Hecuba; Cyneus): the god (L. lar) royal (L. regalis).

Asius was the younger brother of Hecuba and son of Dymas, king of the Phrygian tribe who lived on the Sangarius River (their father was the river god, Sangarius). Asius led that nation's forces in the Trojan War. Crai carries a genitive suffix and may have a relationship to the Titan Crius. Crius was the father of Perses and Perses was the father of Hecate (Hecuba) by Asteria. Rather than calling this scene the "Battle of the Greeks and Amazons" it appears to be "The rape of Hecuba, wife of King Priam of Troy." Trojan stories are favorites in Etruscan art.

Table of Contents	Page
- Unique perspectives in Etruscan mythology – concerning the causes of the Trojan War	13
- Work notes on the Zagreb Mummy	37
- Work notes on the Tavola Eugubine, Script R (V) R1-R154	101
- Work notes on the Tavola Eugubine, Script Q278-Q534	107
- Work notes on the Tavola Eugubine, Script Q (IIB) Q1-Q273	114
- Work notes on the Tavola Eugubine, (1a) Script N462-N478	125
- Work notes on the Tavola Cortonensis	133
- Work notes on the Pyrgi Gold Tablets	143
- Work notes on the Perugia Cippus	150
-Work notes on the Novilara Stele	158
- Work notes on the Magliano Disk	161
- Work notes on the Lemnos Stele, Script "S"	165
- Work notes on Etruscan mirrors and murals, Part III	170
- Work notes on Etruscan mirrors and murals, Part I	185
- Work notes on Etruscan mirrors and murals Part II	207
- Work notes on Etruscan devotional plates, Scripts PA, PB, PC, PD, PE, PG, PJ, PK, PL	230
- Translation of Etruscan short inscriptions, Scripts J, devotional plates and vases	238
- Work notes on Etruscan devotional plates II, Script J25-J30	245
- Accentuations of the Etruscan language that are comparable to Indo-European patterns	247
- How to use "Etruscan Phrases" Etruscan Glossary A Spreadsheet	257
- Etruscan Phrases Etruscan Glossary A Spreadsheet	263

Launched: 7.24.12

Updated:

Copyright © 1981-2012 Mel Copeland. All rights reserved.

July 6, 2011

**Unique perspectives in Etruscan mythology —
concerning the causes of the Trojan War**

by Mel Copeland
(From “Etruscan Phrases”
(http://www.maravot.com/Etruscan_Phrases_b.html)

The Etruscans were experts in telling their mythology through murals in their tombs and the mirrors used by their gentry and sold throughout their known world, from the interior of France to the coasts of the Black Sea and North Africa.

Etruscan mirrors were beautifully engraved, recalling details recorded in Greek mythology; however, the Etruscans had a unique view of certain stories, particularly those involving Helen of Troy, with many mirrors devoted to the Trojan War and its heroes. Murals in Etruscan tombs tended to show situations of



the underworld, such as the appeal of three-headed giant Geryon (Etr. CERN) to the god of the underworld, Hades (Etr. AITA). Seated beside the god is the wife whom he abducted, Persephone (Etr. PHERSIPNEI), who is allowed to return to earth once a year, as a herald of the coming of spring.

This mural from the Tomb of Orcos shows the three-headed giant Geryon (Etr. CERN) appealing to AITA (Latin Pluto) on the complaint that Heracles (Etr. HERKLE) had stolen his cattle. The theft was

the 10th Labor of Heracles. The names of the characters are important in this mural, particularly that of PHERSIPNEI. We note the suffix “EI” in her name that is also one of two suffixes used in Helen of Troy’s names (ELINAI and ELINEI). The common declension to ELINEI and PHERSIPNEI helps us understand the application of the “EI” suffix, since we can see CERN is appealing to PHERSIPNEI.

Perhaps the best illustration presented by the Etruscans is a mirror which we have called “The Divine



Mirror.” It tells the story of Helen of Troy’s marriage to the Mycenaean Prince, Menelaus, brother of King Agamemnon. Agamemnon became the leader of the Greek expedition of one thousand ships that invaded Troy. But we are getting ahead of ourselves. Let’s start with the mirror: It has three levels. On the top level is the god TINI who has a consort name RALNA. TINI is the Etruscan version of Greek Zeus and Latin Jupiter. RALNA has a goose standing next to her, so we know that she is the mother of Helen, for in the story of Helen’s birth Zeus was enraptured by a goddess — Nemesis, or possibly another — who changed into a goose to avoid him. He changed into a swan, caught her and copulated with her. The result was an egg that eventually ended up in the hands of Leda, the wife of King Tyndareus of Sparta. The egg produced Helen, who would become the most

Figure 1 "Divine Mirror" Script DM, Mirror from Vulci

beautiful woman in the world. Thus, so far the mirror tells us that TINI raped RALNA and is the father of Helen of Troy (ELENAI).

According to another Etruscan mirror the egg was laid in a grove of Sparta. Shepherds found the egg and took it to Leda, wife of King Tyndareüs (Etr. TVNTLE). After Helen was hatched from the egg Leda reared her as her own daughter. But this is not exactly how an Etruscan mirror recalls this portion of the story. It seems that the brothers of Helen, commonly known as the Dioscuri — Castor (Etr. CASTVR) and Polydeukes (PVLTVCEI) — presented the egg to Queen Leda.

There may be difficulties even in this story, since Aphrodite (TVRAN) seems to have been involved in the creation of Helen. Another interesting Etruscan mirror shows TVRAN riding a swan. We know that Aphrodite helped Zeus rape Nemesis, the mother of Helen, by changing into the form of an eagle and chasing Zeus who had changed into a swan, who was chasing Nemesis who had changed into the form of a goose. The swan (Zeus, TINI) caught the goose (Nemesis, RALNA) and she produced an egg that hatched not an ugly duckling but Helen of Troy. So what is TVRAN doing riding on a swan? In the Etruscan version of the story it appears that rather than changing into the form of an eagle she got on the back of the swan and rode it after Nemesis. There is a mirror of TVRAN riding a swan in the Louvre, Paris.

Facing TINI is HERCLE who presents to TINI a cherub whose name is Epe Or (EPE VR). Next to HERCLE is the goddess Aphrodite (TVRAN). TVRAN has a role in the Helen of Troy story, since she was involved in the “Judgment of Paris,” one of the causes of the Trojan War. We say it was one of the causes, because there were many causes.

The mortal Peleus (Etr. PELE, PELIVN) married the goddess Thetis (Etr. THETIS). The marriage celebration was not without complications. They invited everyone to the banquet except the goddess of strife, Eris. Fuming over the affront, Eris threw a golden apple into the banquet hall that had the words “for the fairest” engraved on it. Aphrodite, Athena and the mother goddess Hera believed that the apple was intended for them. Since they could not settle among themselves who deserved the apple they asked the most beautiful man in the world — Alexander, the prince of Troy, son of King Priam — to judge who was the fairest. Alexander’s name is commonly known in Greek mythology as Paris. But here, in the Etruscan mirror, the name Alexander (Etr. ELINTRE) is recorded. He is standing next to the enthroned Queen ELINAI in the center panel. Naked Alexander is facing a nude goddess whose name is MEAN, who is placing a laurel on his head. At the same time Queen ELINAI is facing and shaking hands with King Agamemnon (Etr. ACHMEMNVN). Between them is his brother, Prince Menelaus (Etr. MENLE) who is being betrothed to Queen ELINAI. MEAN, incidentally, is featured in several other mirrors on “Etruscan Phrases,” including one illustration of her being approached seated upon a throne.

There are several problems with this version of the story. First of all HERCLE had nothing to do with the Trojan War. The mirror seems to suggest that the cherub being presented to TINI is the child of TVRAN and HERCLE. Aphrodite had a child, Eros, who would mischievously cause people to fall in love, with his arrows. In the Greek legend there is a question as to whether Eros had anything to do with Helen falling in love with Alexander (Paris). Some versions of the story have Helen being served a potion that caused her to fall in love with the visiting Prince Alexander. Eros has been shown in the plural form as Eroles, and such an Eroles may be that seen in the “Icarius” mirror, Script MS (to be discussed).

MEAN has a doe beside her and appears to be the perpetual virgin-huntress goddess Artemis (sister of the god Apollo). Artemis, however, is well represented in Etruscan mirrors as ARTVMES, so we can presume that MEAN is not ARTVMES. Artemis was involved in the beginning of the Trojan War story. King Agamemnon failed to sacrifice properly to her one day, affronting her and causing her reprisal in several ways: She compelled him to sacrifice his own daughter, Iphiginia, in recompense for his

poorly done sacrifice. Later, when he launched his ships to invade Troy she caused a terrible wind to come up, causing a delay in their launch towards Troy. Iphigina later appears as a Taurian queen whose people share the custom of sacrificing hapless visitors.

MEAN is probably a Lydian patroness goddess. The Iliad of Homer records that the Lydians were originally known as Maiones (Μαίονες). One of the Seven Wonders of the World was the Temple of Artemis in Ephesus (modern Ephes), and perhaps MEAN is an earlier form of the goddess.

But it was not Artemis who awarded Alexander (Paris) with the hand of Helen. It was Aphrodite (TVRAN)! In the "Judgment of Paris" Alexander (Paris) awarded Aphrodite with the title of "the fairest." Neither Athena (Etr. MENERFA) nor Hera (Etr. VNI) were particularly excited about losing the contest. They ended up taking opposite sides in the Trojan War. Athena took the side of the Trojans.

In any event, the connection of Aphrodite (TVRAN) and Heracles (HERCLE) has yet to be explained in Etruscan mythology. Also Aphrodite's award to Alexander of the hand of the fairest woman for having given her the title of being "the fairest" of goddesses was ignored in the Etruscan story, giving that act to MEAN / Artemis. After the "Judgment of Paris" Paris was invited to visit Sparta's royal palace, now occupied by King Menelaus and his wife Queen Helen. This is how Menelaus and Helen came to be married according to Diodorus Siculus:

Diodorus: [78] LXXVIII. TYNDAREUS

Tyndareus, son of Oebalus, by Leda, daughter of Thestius, became father of Clytemnestra and Helen; he gave Clytemnestra in marriage to Agamemnon, son of Atreus. Because of her exceeding beauty many suitors from many states sought Helen in marriage. Tyndareus, since he feared that Agamemnon might divorce his daughter Clytemnestra, and that discord might arise from this, at the advice of Ulysses bound himself by an oath, and gave Helen leave to put a wreath on whomever she wished to marry. She put it on Menelaus, and Tyndareus gave her to him in marriage and at his death left him his kingdom.

The initial days of Alexander's embassy to Sparta were normal, on the up-and-up. But then Menelaus' grandfather had died in Crete and he was called away to attend his funeral. Oh, my, now the most beautiful man in the world (Paris) and the most beautiful woman in the world were left alone in the Spartan palace. Suddenly Helen fell in love with Alexander. Aphrodite fulfilled her obligation to Paris by sending either a love potion or her son Eros to affect the pair with an insatiable love.

Paris and Helen decide to return to Troy together during Menelaus' absence. They also decided to take many palatial treasures. When Menelaus returned, he and his brother, King Agamemnon, together with other Greek allies, called for vengeance and the redemption of the abducted queen and her treasures. King Priam of Troy refused to return the two lovers to Sparta. Agamemnon and his allies launched their ships in answer to Troy's insult.

On the other side of MEAN is another figure called AECAI who is shielding his face from the scene at hand. AECAI is probably the son of King Priam who prophesied that Paris would bring destruction to Troy. His name was Aesacus, son of Priam by Arisbe. There is an interesting refrain from the work, "Alexandra," by Lycophron of Calchis (3rd century B.C.) that refers to the firebrand upon Troy voiced through Aesacus:

Alexandra (31) "...I see thee hapless city, fired a second time by Aeaceian hands..."

We can compare this passage to others from the same work:

Alexandra (219) "...And would that my father had not spurned the nightly terrors of the oracle of Aesacus..."

"...wherein one day hereafter the Tymphaean dragon, even the king of the Aethices, shall at a feast destroy Heracles sprung from the seed of Aeacus and Perseus and no stranger to the blood of Temenus..."

Heracles' mother was married to Amphitryon, son of Perseus' son Alcaeus. Heracles was originally called Alcaeus. Lycophron may have made an intentional slip in his reference to the seed of Aeacus as relating to Heracles. Laomedon neglected to pay Aeacus, Poseidon and Apollo for rebuilding the walls of Troy, and Poseidon punished him by sending a sea-monster to ravage the land. An oracle told Laomedon that this threat, the the plague sent at the time by Apollo, would end only if he offered his daughter Hesione to the monster. When the Argonauts were returning home from Colchis, Heracles was in the crew and they stopped at Troy. Hearing about the plight of Hesione, who had been chained to a rock in sacrifice to the sea-monster, Heracles offered to rescue her. Payment to Heracles would be the girl and the handsome mares Zeus had given to the king when he carried off the king's son Ganymede. After Heracles killed the monster and freed the girl, Laomedon refused to pay the debt. Heracles did not have enough of a force to make war on Troy, so he sailed away, threatening vengeance at a later date. According to Diodorus Siculus (1st century B.C.) Heracles made war with Laomedon:

Diodorus: HERACLES WAR AGAINST LAOMEDON

[4.32.1] After this Heracles, returning to the Peloponnesus, made war against Ilium since he had a ground of complaint against its king, Laomedon. For when Heracles was on the expedition with Jason to get the Golden Fleece and had slain the sea-monster, Laomedon had withheld from him the mares which he had agreed to give him and of which we shall give a detailed account a little later in connection with the Argonauts.

[4.32.4] Laomedon then withdrew and joining combat with the troops of Heracles near the city he was slain himself and most of the soldiers with him. Heracles then took the city by storm and after slaughtering many of its inhabitants in the action he gave the kingdom of the Iliadae to Priam because of his sense of justice.

[4.32.5] For Priam was the only one of the sons of Laomedon who had opposed his father and had counseled him to give the mares back to Heracles, as he had promised to do. And Heracles crowned Telamon with the meed of valour by bestowing upon him Hesione the daughter of Laomedon, for in the siege he had been the first to force his way into the city, while Heracles was assaulting the strongest section of the wall of the acropolis.

HERACLES WAR AGAINST HIPPOCOON [4.33.5] After this Hippocoön exiled from Sparta his brother Tyndareüs, and the sons of Hippocoön, twenty in number, put to death Oeonus who was the son of Licymnius and a friend of Heracles; whereupon Heracles was angered and set out against them, and being victorious in a great battle he made a slaughter of every man of them. Then, taking Sparta by storm he restored Tyndareüs, who was the father of the Dioscori, to his kingdom and bestowed upon him the kingdom on the ground that it was his by right of war, commanding him to keep it safe for Heracles' own descendants.

Priam, Christened Podarces, was the son of Laomedon and was named Priam from the word priamus ("to buy") when ransomed from Heracles by his sister Hesione. He succeeded his father as king of the wealthy city of Troy. He had children by many women. He married Arisbe, daughter of Merops, king of Percote, and had a son, Aesacus. Later he gave Arisbe to his ally Hyrtacus and married Hecuba, daughter of Dymas, of Cisseus, or of the river Sangarius by Metope. Hecuba bore Priam a son, Hector, who became the champion of Troy. When she was about to give birth to a second child, Hecuba dreamed that

she gave birth to a firebrand that burned Troy. Aesacus, who had diviner's powers, told Priam to expose the child at birth (a way of killing unwanted children). The court had presumed Paris to be dead until, as a young man, he appeared in the palace and was recognized by Cassandra, Paris' sister by Hecuba.

Cassandra had acquired a gift of prophecy when she had slept overnight in the temple of Thimbraean Apollo. The temple got its name from the river Thimbra and the plain named from it that was near Troy. This name is probably that relating to the winged goddess LASA THIMRAE (at DM-12). The prophecy of the firebrand had been forgotten by the time Alexander returned to the palace, so the long-lost child was readmitted to the family. During the Trojan War Hector, firstborn of Hecuba, was chased around the walls of Troy and killed by Achilles. Achilles refused to give up Hector's body for burial, but the old man, Priam, driving a mule-cart to the Achaean camp, was able to ransom the body. Achilles was subsequently killed by Paris, and there are several versions to the story how he was killed, one being from an arrow of Paris.

This is not the first time the beautiful Helen was abducted. (Abductions seemed to be a common way of claiming a wife in marriage among the ancients, still practiced though in Central Asia.) We can't tell the entire story as it should be told, but Theseus and Peirithous determined to abduct the fair virgin Helen when she was but a child.

How is it that Theseus caused the Trojan War by being the first to abduct Helen? The answer to the first cause of the Trojan War involves Peirithous. It seems that Peirithous had heard so many tales of Theseus' exploits that he determined to test the truth of his reputation for courage. He therefore stole a herd of cattle at Marathon and, when Theseus came in pursuit, returned to confront him. Instead of fighting, the two were so taken with each other's bearing that they swore eternal friendship. At Peirithous' invitation Theseus attended the Lapith's wedding to Hippodameia and assisted him in his battle with the Centaurs. This misfortune occurred when, getting drunk during the festivities, the Centaurs tried to carry off the Lapith women, including the bride.

Icarius set off to teach the world the art of winemaking, but was murdered by a group of shepherds who got drunk from Icarus' wine. The next event in the spread of Dionysus' religion and winemaking involved the Centaurs. Script MS carries an unusual composition with the Centaurs being harnessed to Icarus' chariot, as he set off to spread the art of wine making. Thus, Theseus' defense of the Lapiths at a wedding was a cause of the Trojan War.

Kidnappers Peirithous and Theseus were a cause of the Trojan War

Peirithous, who had inherited some of his father's impious rashness, seems to have had an unfortunate influence on his now middle-aged friend, for Theseus' customary common sense deserted him during the last years of his life and the two enterprises that the pair carried out together turned out disastrously for both. They decided first that they would kidnap Helen, a daughter of Zeus who had been adopted by Tyndareus, king of Sparta. Some say that Theseus wanted to be related to the Dioscuri, Helen's brothers; others claim that he and Peirithous had vowed that they would marry daughters of Zeus and that they would aid each other in fulfilling this ambition.

They met with little difficulty in carrying off Helen, who was only ten or twelve years old at the time. Theseus took her to the town of Aphidnae, in Attica, and left her in the charge of his mother, Aethra, while he went off to keep his part of the compact by helping Peirithous to win a bride. During their absence the Dioscuri, with a force of Spartans and Arcadians, took Aphidnae and perhaps sacked Athens as well. They not only rescued their sister but carried off Aethra to be her nurse (for Helen and Theseus' daughter Iphigenia). Some say Helen later bore a child, Iphigenia, by Theseus. Helen's sister, Clytemnestra (who is usually called Iphigenia's mother by Agamemnon) adopted the infant because of

Helen's youth.

Of the many daughters of Zeus that Peirithous might have chosen to abduct, he had hit upon the most unlikely and dangerous bride: Persephone, queen of Hades. Theseus, bound by vows to aid his friend in this suicidal scheme, went with him down into the Underworld, through the entrance at Taenarum. The two sat down on stone chairs before Hades (Etr. AITA) and became frozen to them. Some say that the seat they sat on was the seat of Lethe (Forgetfulness). Later Theseus was rescued from Hades by Heracles, when Heracles went down to Hades to bring up Cerberus, the three-headed dog that guarded its gates, in his twelfth and final labor. He escaped with the fiendish dog and Theseus but was not able to rescue Peirithous, though he tried.

So it is that Theseus had been the cause by which Tyndareus required an oath by the suitors of Helen to take revenge against anyone that takes Helen by force or harm the chosen husband.

Tyndareus then gave his daughter to Menelaus, brother of King Agamemnon, who had brought the finest gifts. But because Tyndareus had once forgotten Aphrodite when sacrificing to the gods, the goddess punished him by making three of his four daughters unfaithful to their husbands. Timandra deserted Echemus for Phyleus, son of Augeias; Helen went off to Troy with Paris while Menelaus was attending his grandfather's funeral in Crete; Clytemnestra (Etr. CLVTHVMVSTHA) and her lover, Aegisthus, murdered her husband, Agamemnon, on his return from Troy.

When Orestes (Etr. VRESTE) avenged his father, murdering his mother, some say that it was Tyndareus who brought against him the charge of matricide. Script DF is a mirror that shows the act of matricide. Here (Etr. CLVTHVMVSTHA) is being stabbed by her son Orestes. Assisting him is the Argonaut Jason (Etr. AEITHEON). NATHOM appears to be the word "sailor" (L. nauticus-a-um).

Clytemnestra was the daughter of Tyndareus, king of Sparta, and Leda and was the sister of Helen of Troy. Tyndareus married Clytemnestra to Tantalus, son of Thyestes. Agamemnon, king of Mycenae, killed her husband and her baby, whereupon Tyndareus gave her to him in marriage. She bore several children to Agamemnon: Iphigeneia, Electra (Laodice), Chrysothemis, and Orestes. Agamemnon deceived her into sending Iphigeneia to Aulis, on the pretext of marrying her to Achilles; in reality he was preparing to sacrifice her to Artemis (Agamemnon had offended Artemis by boasting that he was a better archer than she, so she asked him to sacrifice his beloved daughter to make things right).

When Clytemnestra discovered this treachery she conceived a great hatred for her husband and plotted with her lover, Aegisthus, to kill him on his return from the Trojan War. When Agamemnon returned, accompanied with his new concubine, Cassandra, daughter of King Priam, the two lovers killed him in his bath and Clytemnestra, herself, is reported to have killed Cassandra. Aegisthus and Clytemnestra had two children, Erigone and Aletees.



Figure 2 Script DF "Orestes and Clytemnestra," Veii, Fourth Century B.C.

Orestes had been sent away as a child to Phocis by his sister Electra. There he was raised by Strophius, who had married Agamemnon's sister, Anaxibia or Astyoche. Orestes and Strophius' son, Pylades, became loyal friends, and Pylades accompanied Orestes in nearly all his subsequent adventures. Eight years after his escape from Argos, Orestes, now a young man, went to Delphi to ask of the oracle what it was his duty to do about his father's murderers, who

were prospering in Agamemnon's palace. Apollo commanded him to kill them both. With many misgivings Orestes journeyed to Argos with Pylades and there made himself known to Electra, whom Aegisthus had married to a commoner or otherwise humiliated. Urged on by Electra, Orestes killed Clytemnestra and her lover.

In spite of its divine sanction, this deed led the Erinyes of Orestes' mother to drive him mad. Moreover, he was brought to trial by Clytemnestra's father Tyndareus and one of her relatives, Oeax, urged his banishment. Orestes wandered to Delphi to seek help from the oracle on his madness. Apollo told him to go to the land of the Taurians to steal the wooden statue of Artemis that had fallen there from heaven. If he brought it to Attica it would restore his health.

The Taurians — who were a tribe of Scythians — had a practice of sacrificing all of the strangers that visit their land, and Iphigeneia was the priestess of the Temple of Artemis in their land. When Orestes and his friend, Pylades, stepped foot on the Taurian soil they were instantly captured and dragged to the temple to be sacrificed. Iphigeneia recognized them and arranged for their escape, with Athena's help. On his return, Orestes became king of Mycenae and as a decedent of Tyndareus he succeeded to the throne of Sparta when Menelaus died; being the king of both cities he was the most powerful monarch in the Peloponnesus. Pylades married Orestes' sister, Electra, who bore him two sons, Medon and Strophius.

In this mirror we see beneath the floor of the murder scene Jason of the Argonauts who killed a dragon guarding the Golden Fleece in Colchis. Jason's story begins with the murder of his father by Pelias, king of Iolcus. Pelias and his twin, Neleus, had been exposed at birth and a horse herder accidentally discovered them, but a mare had trampled on Pelias' face, leaving a livid mark (pelios). When grown, Pelias revealed his violent nature by killing the stepmother of his mother, who was Tyro, daughter of

Salmoneus and the god Poseidon. She had mistreated Tyro as a child, accounting for the reason Tyro abandoned Pelias and his twin. Pelias then began to persecute his brother Neleus and their half-brother Aeson. When Neleus put in a claim to the throne, Pelias turned on his twin and drove him out of the country. Aeson's wife bore a son, but it was mourned as dead at birth, so Pelias felt no alarm. Pelias became one of the most powerful Greek kings of his day, but a prediction by the Delphic oracle came to his attention, that an Aeolid wearing one sandal would one day bring about his death.

The day Jason returned to claim the throne of Iolcus the prophesy came true. In crossing a stream on the way to the city he lost a sandal, and went on without it. The king was not present in the city when Jason entered it, but an official of the city heard the young man who was missing a sandal declaring his right to the throne, and he reported his sighting to King Pelias. Pelias recognized the boy and tricked him into going to Colchis to recover the Golden Fleece — which Pelias believed would be Jason's last voyage. While Jason was gone on his adventure with the Argonauts Pelias killed Jason's father, Aeson, and his brother Promachus, a mere boy. Aeson's wife committed suicide.

Pelias had from an early date offended Hera, in refusing to sacrifice to her, so Hera had taken sides with Jason, greeting him at the stream where he lost his sandal, and she contrived a complex plan of revenge against Pelias: to cause Jason to abduct the sorceress, Medea, who was the daughter of the king of Colchis where the Golden Fleece was kept. Hera caused Medea to fall in love with Jason, and Medea continued to be the main help for Jason, to kill the dragon that guarded the Golden Fleece and to deliver the poison that would take Pelias' life. After Pelias was killed Jason and Medea took the throne of Iolcus and then went to Corinth to claim the throne there that had been in Medea's inheritance (Her father, Aeëtes, had been king of Corinth before he took the throne of Colchis). Their presence in Corinth was not well received by the Corinthians, however, because they believed the powerful sorceress would stop at nothing to gain her ends. She was beginning to become an embarrassment to him and finally Jason divorced her and took the hand of Creon's daughter, Glauce or Creüsa. Threatened with banishment as well as divorce, Medea reminded Jason that all the exploits for which he was famous would never have been accomplished without her help. There are several differing accounts as to what happened to Medea and her two sons by Jason, Mermerus and Pheres, after the divorce.

When the artist-story-teller of the mirror placed Jason in the bottom panel of the scene, beneath the panel describing Orestes' revenge for his father's death, it may be as an allusion to the revenge Jason took upon Pelias, his father's murderer. As one can see, both stories, which we summarize here, are quite complex, and this is a testimony to the Etruscan artisan's extraordinary story-telling abilities.

An interesting mirror, Script MM ([Miscellaneous Short Inscriptions.c.html Scripts.. MM...](#)), “Mirror in the Metropolitan Museum of Art, New York, Acc.#21.88.28,” illustrates an unusual meeting of two young women and two young men before a seated, bearded elder whose name appears to be NEPLE. The characters are Helen (Etr. ELINEI), Orestes (Etr. VRSTE), Thetis (Etr. THETHIS, THETIS) and Achilles (Etr. AKLE), son of Thetis. NEPLE is wearing a Phrygian hat and instructing them — the subject and actor here being unknown — but probably is a counsel to Orestes on avenging his father's murder. Orestes ended up counseling the god Apollo (Etr. APLV), who told him to go ahead with the murder. Helen's name is accented differently in this mirror, with an “EI” suffix, as she is receiving an action or instruction, as opposed to the “Divine Mirror” scene where Helen (ELINAI) is acting towards Agamemnon.

The part Eros played in this whole affair is also subject to review, since some reports suggest that Eros was one of the first gods of creation and therefore could not have been a son of Aphrodite (TVRAN). According to Hesiod's *Theogony* [120-122, 201] Eros existed almost from the beginning of time, being born, together with Ge (Earth) and Tartarus, of, or at the same time as, Chaos. Far from being Aphrodite's roguish little boy, as he appears in the works of later writers, Eros was on hand to greet that goddess at

her birth. Shown in Greek art as a beautiful youth, he seems to have been worshipped, particularly at the Boeotian city of Thespieae, as a god of love and loyalty between young men. Later writers depict Eros as the youngest of the gods, an archer whose gold-tipped arrows could make even gods fall in love. According to Ovid's *Metamorphosis* it was he who made the cold-hearted god Hades love Persephone. Annoyed because Apollo had advised him to leave archery to men, he shot the god, making him fall in love with Daphne and at Persephone's prompting Eros made Medea fall in love with Jason. The best known myth of Eros is that of his love of Psyche. Eros is sometimes spoken of in the plural (Erotes). In art these "loves" are generally shown as small winged spirits such as might have escaped from Pandora's jar. The name, Eros is mentioned in the Tavola Eugubine, Scripts N, Q and R.

The final character in the scene in the "Divine Mirror" is a winged goddess named LASA THIMRAE who is carrying an unguent jar (for anointing) but exiting the room with the jar and a wand in hand. (Lasa is a Latin and Etruscan word for "household goddess.")

Since she has a wand (presumably of prophesy) and is leaving the room, one might presume that she did not approve of the conflicting interests, of MEAN anointing ELKINTRE and ACHMEMNVN bargaining with ELINAI for her hand in marriage to MENLE. LASA THIMRAE appears to be a goddess connected with the Thimbraean Apollo. The household goddess, LASA THIMRAE, carries a wand of prophesy in her right hand and in the left hand what appears to be an alabaster unguent bottle, seen frequently being carried in ladies' hands in Etruscan murals. A wand and purse are mentioned many times in the Zagreb Mummy Script, Script Z. We know that Agamemnon paid a substantial dowry to King Tyndareüs for the hand of Helen in marriage to his brother Menelaüs.

In the middle panel the alarmed AECAI and on the right the household goddess, LASA THIMRAE, appear to be reacting to MEAN's crowning of Alexander. Thus, we believe that the theme of this panel of the mirror deals with the anointing of Alexander as husband of Helen at the time Helen agrees to marry Menelaus. For the record, there may be some oblique connection, of THIMRAE and HIMRAE:

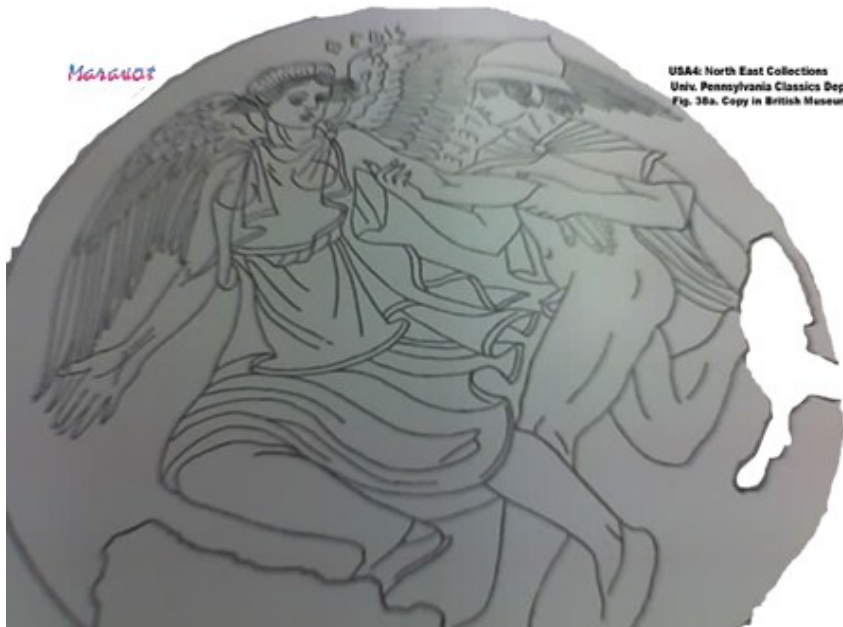
Himera was born, together with Aether, from Erebus (Darkness) and Nyx (Night), and regularly emerged from Tartarus as Nyx entered it, and returned as Nyx was leaving. Since Eos (Dawn) was thought of as accompanying the Sun as well as heralding his rising, she tended to usurp the functions of Hemera and was often identified with her. In this mirror she is exiting the room, and if she is Day, then what follows is Nyx (Night). Nyx was born, together with Erebus (Darkness), Ge (Earth), Tartarus and Eros (Love), out of Chaos. Apart from Aether (Upper Air) and Hemera (Day) she spawned a large and generally unpleasant brood that included Moros (Doom), Thanatos (Death), Hypnos (Sleep), the Fates, and Nemesis.

Knowing that HIMRAE is leaving the room where terrible betrayals and bargaining is taking place, the story here is clear: As HIMRAE leaves the room, love will take over and bring forth Chaos. There will be Doom, Death and, for those wondering where it all began, you can look to RALNA (Nemesis) who was desired by Zeus at one time. She changed into various forms in order to escape him and when she changed into a goose he changed into a swan, caught her and raped her. The result of this union was an egg that was given to Leda, the wife of King Tyndareus. The egg hatched into Helen, the most beautiful woman in the world. Another Etruscan mirror shows the Dioscuri presenting the egg containing Helen to Tyndareus.

The abduction of the sea nymph Thetis was a cause of the Trojan War

Peleus was the husband of Thetis, and father of Achilles. He was the son of Aeacus, king of Aegina, and Endeis. He and his brother, Telamon, plotted to kill their half-brother, Phocus, either because he excelled them in sports or merely to please their mother. One brother or the other murdered Phocus with a stone

quoit during a contest, and together they hid his body. Aeacus learned of the crime and banished both. Telamon settled in the nearby island of Salamis, but Peleus wandered with his followers and flocks as far as Phthia. There King Eurytion, or his father, Actor, purified him of murder and gave him his daughter



Antigone in marriage. Antigone bore a daughter, Pandora. According to Ovid, Peleus went from Aegina to Trachis, where Ceyx, king of Oeta, entertained him. Psamathe, Phocus' sea-nymph mother, sent a wolf to destroy Peleus' flocks. The fugitive tried vainly to appease her with prayers and sacrifice. Finally, Psamathe's sister Thetis, who later married Peleus, interceded for him and Psamathe turned the wolf to stone. As one can see in Script "CR" Peleus abducted Thetis (from Miscellaneous Short Inscriptions.f.html.)

Figure 3 Script CR — Corpus USA 4: N. E. Collections, Providence Rhode Island, Rhode Island School of Design Museum, figure 38a, said to be from the tomb of Monte Torello, Fidenae. A copy of the mirror is in the British Museum. "Peleus carrying off Thetis."

During the Calydonian boar hunt Peleus accidentally killed his father-in-law, Eurytion, and did not dare return to Phthia. He wandered to Iolcus where

he stayed with King Acastus, but Acastus' wife, Astydameia or Hippolyte, fell in love with him. He repulsed her, so she sent word to Antigone that Peleus was about to marry her daughter, Sterope. Antigone killed herself from grief.

He wandered to Iolcus where the king of the Centaurs, the wise Cheiron, found him exposed and saved him. Later Peleus returned to Phthia from his year in exile and became king.

In further revenge Acastus tried to kill Peleus while hunting on Mount Pelion, where wild tribes of



Achilles, the son of Peleus and Thetis, became the main hero of the Greeks in the Trojan War. At first he was reluctant to join the Greek allies, so it took considerable persuasion from Agamemnon to get him and his warriors to finally support the cause. In an

Figure 4 Script CG — Bunderepublik Deutschland 4, Staatliche Museen Zu Berlin, Antikensammlung 2, 1995, Hirmer Verlag, Munchen.

Etruscan mirror, Script CR, King Agamemnon (Etr. ACHMEMNVN) and a character named FELERE beg Achilles (Etr. AKLE) to join the Greek troops who had by then been engaged in a long siege of Troy. (Script CR is from http://www.maravot.com/Translation_ShortScripts_f.html). FELERE is a common name in many Etruscan texts and is probably the common Latin name Valerius-i. At the age of 15 Achilles was made admiral of the Greek fleet. The city of Troy was so impregnable within its great walls the Greeks, led apparently by Achilles, spent much of their time sacking 12 cities around the coast of Troy. During his attack on Lyrnessus, Achilles had killed Mynes and Epistrophus, sons of King Evenus, and had carried off a beautiful Lyrnessan woman named Briseïs as his concubine. Sometime later Agamemnon was forced by the insistence of Achilles and the other leaders to give up his own concubine, Chryseïs, to save the Greeks from a plague. Enraged, he took Briseïs from Achilles. Achilles surrendered her but refused to fight any longer or to allow his troops to do so. To get Achilles back into the fighting Agamemnon sent old Phoenix together with Odysseus and Ajax, to offer not only Briseïs but a great deal of treasures as well if Achilles and his troops would rejoin the fighting. Achilles refused them however, but kept Phoenix with him.

Shortly after that his best friend Patroclus was killed by the Trojan Prince Hector (brother of Alexander / Paris) and enraged Achilles rejoined the fight. Later Paris shot Achilles in the heel by an arrow from atop Troy's walls, causing the death of Achilles. It is said that Paris' hand was guided by Apollo, either because Achilles had killed his son Tenes, or at the request of Poseidon, father of Achilles' victim Cycnus, or merely because Apollo had sided with the Trojans from the first. There was a terrible struggle over the corpse, but Ajax finally carried it from the field while Odysseus defended his rear. Achilles' ashes were buried in a golden urn, mixed with those of Patroclus, and a great barrow was raised over them by the sea. The earlier burial ceremony of Patroclus involved placing his body on a great bier with horses and young Trojan captives sacrificed on it, together with other offerings, and lit on fire. Over the ashes a mound was raised around which games were conducted, many of which continue in the Olympics.

The hero of the Trojan War was a cause of the war from his birth.

Zeus continued his philandering habits and began chasing Thetis, and this angered his wife Hera. Zeus had been warned, however, that Thetis was fated to bear a child who would be greater than his father. For one reason or another Zeus and Hera decided to marry off Thetis. They decided upon a mortal and, through either Cheiron or Proteus, the Old Man of the Sea, they let Peleus know that he could capture her in a sea-cave on the Magnesian coast. She would change forms when he touches her, so he was told to hold her down while she slept. Thetis, captured in her sleep, became successively fire, water, a lioness and a tree, but finally succumbed to Peleus' persistence and consented to become his wife. The wedding was held on Mount Pelion and all of the gods were invited except Eris, the goddess of discord.

The two lived happily together in Phthia, unwary of the fate held in store for them. When she bore Achilles, to prove the child would be mortal, she exposed him to fire by night and ambrosia by day. Other accounts say that she dipped Achilles in boiling water, and then when she dipped him in the river Styx every part of his body was immortalized except the part by which she held him: his heel. Peleus stumbled upon her exposing the child to hot coals and became enraged. She thereupon returned to the sea and the child was sent to Cheiron for rearing. The other account says that Thetis and Peleus continued in marriage and Thetis knew that Achilles would die in the Trojan War, so she thus had him raised in the disguise of a girl.

We have many directions to which the tale on the “Divine Mirror” points. And we have only discussed some of them! What master storytellers the Etruscans were, to have put all this into one mirror!”

The god Dionysus was one of the causes of the Trojan War.

There is much more to the story of Helen’s abduction, as we can see in other mirrors. One of the most important mirrors found to date is the [Schøyen Mirror, "Ikarius," Script MS](#). This mirror contains the story of Icarus, the first disciple of the god Dionysus (god of wine). Icarus (Etr. IKRA) is seen driving a chariot pulled by two Centaurs and running beside him (identifying the main character in the story) is his faithful dog. The mirror seems to tell a story that hasn't quite come down to us. We know the story of Icarus, how he was clubbed to death by shepherds whom he had introduced to wine. His driving a chariot pulled by Centaurs is new. The characters above the Centaur's leg MS-20, read: AN PRēSSE, "to the press.”



MS 565/2
Early Etruscan script. Italy, 6th c. BC

The mirror shows an image of a man with a club with a Phrygian style cap (common in Etruscan images) driving two Centaurs with a dog beside the chariot. One Centaur carries a bunch of grapes and the other appears to have a cast cutting instrument – as reflected in its handle – probably used for cutting grapes. He also has an animal hanging over his shoulder that is destined for a feast. Above the driver is a cherub. This image, then, shows what appear to be Icarus and his friends driving off to dinner. The cherub above them appears to be sprinkling them with water, with both hands outstretched. He is not likely warning Icarus. If it were not for the dog in the design, we could suspect that the driver could be Dionysus, the Greek god of wine and vegetation, also called "the twice born" god. He is also known as

Bacchus and Euan (Etr. EFAN); the Romans also called him Liber. The driver and Centaurs are delivering food and grapes. I have yet to find a story that involves Dionysus driving a chariot pulled by Centaurs. (However, we recently discovered a Roman tile of Dionysus driving a chariot pulled by Centaurs.) His image usually involves goats, he rides on an ass, he is sometimes wearing a leopard skin, and he carries a thyrsos (a long fennel stalk topped with ivy leaves). An excellent resource with ancient images of Dionysos and a link to ancient texts on Dionysos is at:

http://web.uvic.ca/grs/bowman/myth/gods/dionysos_i.html.

Because of a name on the left-hand bottom circumference of the mirror which is IKRA, the driver is probably Icarius who was a key disciple of Dionysus who spread the worship of Dionysus, known as the Bacchalian rites. Wherever Dionysus traveled, he was followed by a train of satyrs and maenads. The maenads were often joined in their orgiastic rites by local women, to the distress of their husbands and fathers. The dancing maenads, dressed in skins and carrying thyrsi, were popular themes in Greek art. Often represented in the murals of Etruscan tombs (See [Etruscan Murals.html](#)) are what appear to be banquet scenes with Bacchalian rites.

The craftsman of the mirror would have to know that the key figure in the design was Icarius' faithful dog, Maera. The dog became the means by which the daughter of Icarius discovered her father's grave, for she found it barking over her father's grave. So this tip from the artist would eliminate Dionysus, leaving no other than Icarius as the driver. The club in the driver's hand is also another clue: Icarius was clubbed to death by drunken shepherds who first learned the art of winemaking from Icarius.

Background story regarding the "Ikra" mirror:

The script is about IKRA (Icarius) who was an Athenian (here identified as a king) who had a daughter, Erigone. Both welcomed Dionysus, the god that taught Icarius the culture of the vine. Icarius loaded a wagon with wineskins, called his faithful dog Maera and set off to spread the word. The first persons that he met were some shepherds. He gave them some of the wine, which, from inexperience, they drank unwatered. Rousing much later from a drunken stupor, they thought that the stranger had tried to poison them. They beat Icarius to death with clubs, flung his body into a well or buried it under a tree, and ran away. Erigone looked everywhere for her father and was finally led to him by Maera, who howled over his grave. Distracted with grief, she hanged herself from the tree that grew over the grave. The dog also committed suicide by jumping into a well.

Dionysus, angered that the deaths of his devoted followers had gone unavenged, sent a madness on Athenian girls that caused them to hang themselves from trees. The Athenians learned the cause of this phenomenon from a miracle, found and punished the murderers, and instituted rites in honor of Icarius and his daughter that were held during the grape harvest. During this "swinging festival" girls swung from trees on swings, in imitation of Erigone. Dionysus further honored the two by placing Icarius in the sky as the constellation Boötes, Erigone as Virgo, and Maera as the Dog Star.

IKRA is driving a chariot pulled by two Centaurs. The Centaurs are known in mythology for being among the first to get drunken drinking wine and turning violent. Heracles was involved with the Centaurs. He was entertained by Pholus, a civilized member of their tribe, when the other Centaurs, aroused by the odor of wine, broke up the feast. Heracles killed many of them and drove away the others, most of whom fled either to Malea, to Mount Pholoe (named for Pholus) or to Eleusis. Nessus, however, went to Aetolia, where he ultimately took a terrible revenge on Heracles. An innocent victim of Heracles' war with the centaurs was Pholus, who dropped one of his guest's poisoned arrows on his foot. Heracles also inadvertently caused the death of the wise Centaur Cheiron, who had reared Jason, Asclepius, Actaeon and Achilles. Cheiron was the firstborn Centaurus or Ixion.

Cheiron also befriended Peleus when he was deserted without weapons on Mount Pelion by Acastus. Cheiron saved Peleus from an attack by hostile Centaurs and found for him the sword that Acastus had hidden. Later he told Peleus how to win the love of Thetis. From the two was born Achilles.

Cheiron was noted for his knowledge of medicine, which he taught to Asclepius, and he was a competent sculptor as well. When, after Actaeon's death, his dogs howled in loneliness, the centaur comforted them by making a statue of their master.

Cheiron is sometimes said to have been king of the Centaurs. With them he was driven from Pelion by the Lapiths, after a protracted war between the two tribes. The Centaurs took refuge at Mount Malea in the southern Peloponesus, but were encountered by Heracles in Arcadia when he hunted the Erymanthian boar. When they attacked the friendly Centaur Pholus, Heracles killed many and drove the others from the land. During these hostilities Cheiron was accidentally shot by Heracles, or else dropped one of Heracles' poisoned arrows on his foot, as did Pholus. Cheiron could not die, but the pain of the wound, and perhaps the fate of his people, made him regret his immortality. [See Apollodorus 1.2.4, 2.5.4, 3.4.4, 3.13.3-5, Hyginus, *Poetica Astronomica*, 2.38]

Birth of Dionysus (Etr. Flufuns, EFAN)

Semele was the daughter of Cadmus, king of Thebes, and Harmonia. Semele was loved by Zeus and conceived a child by him. The jealous Hera learned of this affair and, disguising herself as Semele's nurse, Beroë, and advised the young woman to demand of her lover that he appear to her as he did to his wife on Olympus. Zeus tried to dissuade her but, having vowed to grant whatever wish she expressed, could not refuse. He appeared as the storm god and Semele was consumed by lightning. The six-month-old child was snatched from her womb by Hermes and sewed into Zeus' thigh, from which, in due course, it was born. After Semele's death, her envious sisters, Autoonoe, Ino and Agave, spread a rumor that her lover had been mortal and that her fate had been Zeus' punishment for her presumptuous lie. For this insult to Semele, the sisters were severely afflicted by Zeus or by Semele's child, the god Dionysus. At the end of his wanderings Dionysus descended into Hades and brought his mother up to Olympus under the name Thyone.

According to certain Orphic myths, Dionysus was originally the child of Zeus and Persephone. He was dismembered and eaten by the Titans, but Zeus saved his torn heart and served it to Semele in a drink, by which she became pregnant. At the time of her destruction by a thunderbolt, a log is said to have fallen from heaven at Thebes. King Polydorus, Semele's brother, decorated it with bronze, and it was honored as Dionysus Cadmus. At the Laconian coast town of Brasiae there was a tradition; found nowhere else, that Cadmus punished his daughter for bearing an illegitimate son by locking mother and child into a chest and flinging them into the sea. When the chest came ashore at Brasiae, Semele was dead, but her son was alive and was nursed in a cave there by his aunt Ino.

Semele was identified by the Greeks with the mother of the Egyptian god Osiris. She was probably closely related to the Phrygian earth-goddess Zemelo. Osiris was tricked by his brother Set into laying in a wooden box that turned out to be a coffin. When the innocent man was in the box Set nailed the lid shut and cast the box into the Nile where it drifted into the sea. It came to rest in Tyre, Lebanon, at the foot of a tree. The tree soon engulfed the casket and began to emit a wonderful odor. The king heard about the wonderful tree and ordered that it be cut down and brought to his palace, where it would be installed as a pillar. When it was cut down a babe was found in the coffin. The child was given to the king's wife, Ishtar, who began to raise it. But Isis, the wife of Osiris, heard about the child and went to the palace, where she was given the job of being the child's wet nurse. When the child became an adult Isis and Osiris married once again. Osiris was regarded as the judge of the Underworld. [Apollodorus 3.4.4, Hyginus, *Fabulae*, 167, 179; Pausanias 9.2.3]

Ixion was a Thessalian king who tried to seduce Hera, the wife of Zeus. Zeus caught onto the plan and substituted a cloud in the shape of a woman in her bed instead of Hera. Ixion was delighted but caught in the act and punished by Zeus who chained him to a winged and fiery wheel which revolved forever in the sky (or the Underworld). The cloud with whom he had intercourse gave birth to the first of the Centaurs or else a creature named Centaurus, who fathered them on Magnesian mares. [Apollodorus, *Epitome*, 1.20; Diodorus Siculus 4.69.3-5; Pindar, *Pythian Odes*, 2.21-48].

Theseus was also involved with the Centaurs, for he had been invited to attend the Lapith wedding. The notorious Lapith King Ixion's son Peirithoüs was to marry Hippodameia. The Centaurs got drunk during the festivities and tried to carry off the Lapith women, including the bride.

Note on the "Icarius" mirror, Script MS: Here is what the text looks like so far:

● Bottom left side: Script MS-1: IKRA RVI Le ET: VSV ENAI : [Translation: Ikra the king (Fr. roi) there from (L. et) Oso (Mt. Ossa, in northern Magnesia) of Enai (Eioneus = Ixion)]. The letter "b" is not used often in the Etruscan scripts and appears to be a "g" sound, here transcribed as "k." Thus, "Ikra the king there [is] from Mt. Ossa of Ixion."

● Top left side: Script MS-13: TRE RI: CIM Se QISI [Translation: Three (L. tres, tria) things / matters (L. res, ri) within / on this side (L. cis) of itself (L. se) he did (L. queo, quire, quivi, and quii, quitum)]. Alternatively the Q could be "8" written in a similar way in the word 8RATER. The word 8ISI may be indicated, "he saw / went to see. (L. viso, visere, visi, visum)," but the character looks like the Etruscan "Q" written upside down (as in the case of the "F." Thus, I prefer "Three things on this side of itself he did." This character can be seen on the [Etruscan writing tablet](#).

● Top right side: Script MS-14: ESV Ce 8RATER IRE: [Translation: Eso ce frater iri : I hunger long. r Here the brother (L. frater-tris) he goes (L. ire, It. ire)]. 8RATER declines: 8RATRVM, 8RATRV, 8RATRVS; IR declines: IR, IRE, and IRI, IRV. This key word 8RATER demonstrates that the Tavola Eugubine and Ikarius mirror share a common language, i.e, Etruscan. We hope to find other texts with the word.

● Bottom right side: Script MS-18 ZEK HeKNIZ KVPIZ CEPI ABiR [Translation: I cut (L. seco, secare, secui, sectum) the grapes (L. acinus-i, bunch of grapes; note AKNI is used in Script Z.) abundant (L. copiosus-a-um, richly provided, wealthy, plentiful; note the agreement in number in HeKNIZ KVPIZ) of the vinestock (Fr. cep; CEP declines: CEPE, CEPEN, CEPI, CEPIS appear in script Z, used in the same context). A BiR = "to drink" (L. bibo, bibere, bibi, bibitum; It. bere). In the story Icarius (IKRA) harvested the grapes and was killed for it. The context of "harvesting to drink" is the main purpose Icarius had in mind.

● Words above the Centaur's leg: Script MS-20: AN PRÉSSE [Translation: or, whether (L. an) word frequently used in the Etruscan scripts, used like a preposition) PRESSE (L. presso-are, to press; It. presse, f. press.); thus: "to the press!"

● Word under the cherub: MS-21: PVLESI [Translation: This may be, "young boy" (L. puellus-i, a little boy) or may refer to the messenger "lares" (household god) of the tribe of the Centaur Pholus). The winged cherub appears to be sprinkling / anointing the driver. Another winged child is held in the hand of Heracles in the [Divine Mirror.html](#), being offered to the god TINIA (Greek Zeus, Latin Jupiter). That child has the inscription EPE VR above his head. The cherub god, ERVS, Eros, (L. Cupid, Amore) is mentioned frequently in Script N, Q and R (Tavola Eugubine) and possibly as ERvS, Au62. Erus-i, Latin, master, owner, lord," may be indicated at Au62, the [Pyrgi Gold tablets](#).

Since the inscription over the driver describes an action and not a name, this word may be, L. polliceor-ceri -citus, "to offer, promise."

● Words over the head of IKRA: MS-24: III AP RICF. The first characters appear to be the Roman

Numeral III. Roman numerals are used in tomb inscriptions (See [Translation_Scripts_html](#)), and should properly be called "Etruscan numerals," since the Etruscans passed the alphabet to the Romans. III agrees with the word, TRE, at MS-13. If the III is an "M" I would be tempted to read a name, Mapricu here. The "F" is sometimes written upside down and represents a vowel at the end of a word. [Translation: three away from / beside / on the side of (L. a, ab, abs; used also in Scripts Q253, Q396, Q767, Q908.) watered / bedewed (L. rigo-are, to lead or conduct water, irrigate, moisten, bedew; riguus-a-um, watering, pass. well watered, irrigated). RIC appears in script Z; RIK is at AF-1, RIKE at Q460, Q726, Q837, used with the word PVP (L. popa-ae, junior priest or temple servant) which appears in other locations in Script Q and R. Other words are RICA, script, RiGES, Q854, RIGV, R65. Thus: "Three on the side bedewed / anointed."

Index of Etruscan Gods & Goddesses

(From http://www.maravot.com/Etruscan_Phrases_b.html)

Aita (Hades, king of the Underworld whose symbol was wealth);

Achle (Achilles, son of Peleus and Thetis — hero of the Trojan War who at first sulked over the death of his friend Patroclus and killed the Trojan hero Hector),

Eris, (Eres, goddess of discord who caused the Trojan War by throwing a golden apple inscribed with the words, "for the fairest" in the wedding of Thetis and Peleus. Hera, Aphrodite and Athena fought over who should receive the apple);

Achmemnun (Agamemnon, king of Mycenae who commanded the 1,000 ship army that invaded Troy; who offended Artemis by claiming to be equal to her in archery; she required him to sacrifice his eldest daughter, Iphigenia);

Aeitheon (Jason was the son of Aeson, half-brother to Pelias, king of Iolcus. Pelias and his twin, Neleus, had been exposed at birth and a horse herder accidentally discovered them, but a mare had trampled on Pelias' face, leaving a livid mark (pelios). When grown, Pelias revealed his violent nature by killing the stepmother of his mother, who was Tyro, daughter of Salmoneus and the god Poseidon. Pelias became one of the most powerful Greek kings of his day, but a prediction by the Delphic oracle came to his attention, that an Aeolid wearing one sandal would one day bring about his death. The prophesy came true the day Jason returned to claim the throne of Iolcus. In crossing a stream on the way to the city he lost a sandal, and went on without it. The king was not present in the city when Jason entered it, but an official of the city heard the young man who was missing a sandal declaring his right to the throne, and he reported his sighting to King Pelias. Pelias recognized the boy and tricked him into going to Colchis to recover the Golden Fleece — which Pelias believed would be Jason's last voyage. While Jason was gone on his adventure with the Argonauts Pelias killed Jason's father, Aeson, and his brother Promachus, a mere boy. Aeson's wife committed suicide. Pelias had from an early date offended Hera, in refusing to sacrifice to her, so Hera had taken sides with Jason, greeting him at the stream where he lost his sandal, and she contrived a complex plan of revenge against Pelias: to cause Jason to abduct the sorceress, Medea, who was the daughter of the king of Colchis where the Golden Fleece was kept. Hera caused Medea to fall in love with Jason, and Medea continued to be the main help for Jason, to kill the dragon that guarded the Golden Fleece and to deliver the poison that would take Pelias' life. After Pelias was killed Jason and Medea took the throne of Iolcus and then went to Corinth to claim the throne there that had been in Medea's inheritance (Her father, Aeëtes, had been king of Corinth before he took the throne of Colchis). Their presence in Corinth was not well received by the Corinthians.);

Alcsti, (Alcestis, daughter of king Pelias, wife of Admetus who was willing to die to save his life and then resurrected, either through the hand of Heracles or Persephone. Admetus had offended Artemis by not performing the proper rites honoring her at his wedding. She put snakes in his bed in revenge and he fell deathly ill. Pressed to save the repentant young man's life, Artemis consented that his life could be saved if someone were to die in his stead. Admetus asked his old parents if they might be willing to give their life for him. They declined, but his lovely wife, Alcestis, was willing to give her life up so that he could

live.);

Amphiare, Hamphiare (Amphiaräus, Argive warrior and greatest seer of his day; in Script DC he is involved in a scene with Ajax who seems to be lamenting the loss of Achilles armor and contemplating suicide. Although the seer is not described in the Greek myths involving Ajax, the reputation of Amphiaräus being a great seer and officiating at funerals may apply here.);

Apolo, Aplo (Apollo, son of Zeus and the Titaness Leto, god of youth, music, prophecy, archery and healing; he was born with his sister, Artemis, on the island of Delos. At an early age he traveled to Delphi and killed there a huge snake; later a temple was raised at Delphi for him, attended by a Pythia, or prophetess, who delivered his oracles. He supported the Trojans in the Trojan War.);

Athrapa (Atropos, one of the three Fates. Clotho and Lachesis predicted that the child Meleager would be noble and brave, but Atropos, pointing to a stick burning in the fireplace, added that he would die the moment the brand was consumed.);

Atrste (Adrastus, king of Argos and leader of the Seven Against Thebes, driven from his throne in a feud with Amphiaräus);

Artumes (Artemis, daughter of Zeus and Leto, goddess of the hunt whose arrow never missed its mark; unusually jealous over the honors given her, she was offended by Agamemnon and Admetus);

Atle (Atlas, a son of the Titan Iapetus by the Oceanid Clymene or by Asia, was the father of the Oceanid Pleione, by Calypso, of the Pleiades, and some say, of the Hyades. His name is related to the Greek word "to bear," and is known as the divine giant that stood near the Pillars of Hercules holding up the world. While on the way to fetch the golden apples of the Hesperides, Heracles came across Atlas holding up the world. Atlas offered to fetch the apples for Heracles provided he held up the world for him. Heracles took the world on his shoulder while Atlas went on his mission. Atlas came back with the apples and suggested that he could deliver the apples to Eurystheus himself. Heracles saw that he was being conned and realized that he had to trick Atlas into taking the burden back on his shoulders; otherwise he would be stuck with the job. So Heracles asked Atlas to hold the earth while he put a cloth on his head to soften the weight of the world on his head. Atlas felt that he could at least do this for his friend and took over the weight. Heracles bade him goodbye.);

Atlenta (Atalanta, the virgin huntress, gained fame from the Calydonian Boar Hunt. She was the daughter of either Iasus, king of Tegea, or Maenalus, by Clymene, daughter of Minyas. Her father could also have been Schoeneus, a son of Athamas. Wanting only sons, Atalanta's father exposed his infant daughter in a forest, but she was suckled by a bear and eventually found by hunters who brought her up. Atalanta grew to adulthood loving the hunt above all other things and wished to remain a virgin in order that she might continue to enjoy the sport. Some say that an oracle warned that disaster would result if she married. She participated in the Calydonian Boar Hunt together with some of the most famous men of her age. Her participation led to the death of some of the men, including the sons of Thestius and perhaps also of Meleager, who had fallen in love with Atalanta.);

Atmite (Admetus, king of Pherae, husband of Alcestis; he offended Artemis during his wedding night);

Atne (Mt. Etna) and **Henna, Henni** (Henna, a city of Sicily and a noted site of the goddess Ceres are mentioned in the Etruscan texts.).

Atunis (Adonis, a vegetation god that died too young; the red anemone sprouted from the spot where his blood was spilled and he was worshipped in "gardens of Adonis." He is similar to the Sumero-Akkadian god of rebirth, Tammuz or Dimuzzi. There are two versions of the love affair between Aphrodite and Adonis. One version has her turning the child over to Persephone for safe keeping in Hades, because he was so beautiful. Persephone refused to give the boy up, and a judgment was called where Zeus may have had the Muse Calliope arbitrate the matter. She assigned half of the boy's time to each goddess, and Aphrodite was so furious over the ruling she caused the death of Calliope's son, Orpheus. The other version says that when Aphrodite saw Adonis for the first time he was already a handsome youth. She fell in love with him and spent much time with him. He loved to hunt and ignored her pleas to chase only small game. As a consequence he was killed by a boar. Aphrodite grieved for him inconsolably and caused the blood-red anemone to sprout from his blood.););

Chalchas (Calchas, seer who foretold the Trojan War),

Charon (Charon, ferryman of Hades who hit souls on the head when they reached the Underworld, to make sure they were dead), Himrae (Hemera, goddess of the day; when she leaves the goddess of the night, Nyx, enters and she often spells doom);

Cerun, (Geryon, king of Cadez whose cattle Heracles raided as part of his 12 labors. In script PH we see Geryon standing before Hades, complaining to him about the theft of his cattle by Heracles. This is important to recognize, since one might have thought that he would have appealed to Zeus, king of heaven. But Hades was also the god of wealth, so it would follow that his appeal in the Etruscan view of things would be to Hades. The Romans called Hades by the name Pluto, meaning wealth. Cernunos, the Gaelic horned god, is pictured with coins and a cornucopia, and it may be that the Celts appealed to Cernunos in issues involving cattle raids, etc., just as Geryon did in the Etruscan mural before Hades.);

Cluthumustha (Clytemnestra, wife of King Agamemnon, daughter of Tyndareüs, king of Sparta, and Leda; and she was the sister of Helen of Troy. She bore several children to Agamemnon: Iphigeneia, Electra (Laodice), Chrysothemis, and Orestes. Agamemnon deceived her into sending Iphigeneia to Aulis, on the pretext of marrying her to Achilles; in reality he was preparing to sacrifice her to Artemis [Agamemnon had offended Artemis by boasting that he was a better archer than she, so she asked him to sacrifice his beloved daughter to make things right]. When Clytemnestra discovered this treachery she conceived a great hatred for her husband and plotted with her lover, Aegisthus, to kill him on his return from the Trojan War. When Agamemnon returned, accompanied with his new concubine, Cassandra, daughter of King Priam, the two lovers killed him in his bath and Clytemnestra, herself, is reported to have killed Cassandra. Aegisthus and Clytemnestra had two children, Erigone and Aletees. Orestes had been sent away as a child to Phocis by his sister Electra. There he was raised by Strophius, who had married Agamemnon's sister, Anaxibia or Astyoche. Orestes and Strophius' son, Pylades, became loyal friends, and Pylades accompanied Orestes in nearly all his subsequent adventures. Eight years after his escape from Argos, Orestes, now a young man, went to Delphi to ask of the oracle what it was his duty to do about his father's murderers, who were prospering in Agamemnon's palace. Apollo commanded him to kill them both. With many misgivings Orestes journeyed to Argos with Pylades and there made himself known to Electra, whom Aegisthus had married to a commoner or otherwise humiliated. Urged on by Electra, Orestes killed Clytemnestra and her lover.);

Efan (Euan, another name of Dionysus — The Romans called him Bacchus and Euan);

Eifas Telmonos, or Aifas (Ajax Telemonos, hero of Troy who committed suicide over Achilles shield);

Elinei and Elinai (Helen of Troy, daughter of Zeus and Nemesis, raised by Leda and Tyndareüs of Sparta);

Elchsuntre, Elchintre, Elachsntre (Alexander, Paris, prince of Troy, the second son of Priam, king of Troy and Hecuba. Alexander — whose name means, "defender of men," — had an inauspicious birth. His mother had a disturbing nightmare that she had given birth to a firebrand and her daughter, Cassandra, a soothsayer, warned that the child to be born would be the destruction of Troy. After the child was born he was exposed, then given to be killed to a shepherd on Mount Ida. Instead of killing him, the shepherd raised the child. When he reached adulthood Cassandra recognized him and he was welcomed back into the family. He was considered to be the handsomest man on earth and was selected as Zeus to judge who was the most beautiful of the goddesses, Hera, Athena or Aphrodite. Aphrodite was given the prize in exchange for the promise that she would deliver the most beautiful woman in the world to him. Fulfilling her promise, Aphrodite caused Paris to fall in love with the beautiful Helen, queen of Sparta, when he was a guest at the castle of Menelaus and Helen, in Sparta. Menelaus had to leave for Crete to attend his father's funeral, leaving his beautiful wife alone with Paris. Paris and Helen got together, fell in love, and he carried her and Menelaus' treasure off to Troy. Alexander the Great popularized the name, with many cities in the ancient world, such as Alexandria, Egypt, named after him. [Kandahar](#), Afghanistan, is another "Alexandria" founded by his army. Modern Iran has a Russian-made (2004) missile, [Iskander](#), named after Alexander, such are the variants in the spelling of the name.);

Eos (Eos, goddess of the dawn, also called Aurora by the Romans, with her brother and sister, Helios[sun] and Selene [moon]), was a child of the Titans Hyperion or Pallas and Theia or Eurypaëssa. She personified the day and was thought to accompany Helios on his journey through the sky. She is often

seen at the top of Etruscan mirrors, driving her four horsed chariot. This is to be expected, since everyone uses a mirror and more often than not the mirror is used in the morning as a person grooms for the coming day. Women comb their hair and put on makeup, and men shave or trim their beards. A mirror is, of course, no good at night and thus would represent the dawning day. Those of you who review the Rig Veda, quoted somewhat in the Banquet.html, will find that the goddess of the dawn held an important place in the worship of the early Aryans of India. Many verses are dedicated to her. The reason for this is due to the fact that their first and foremost worship service was held at dawn, when the worshippers prepared a special feast for the gods to attend, including Indra, who was the hero that defeated the dragon in the mountains. In the ceremony horses and other animals were sacrificed and vats of a liquor called Soma — made out of the marijuana plant — were offered to the gods who were bid to the feast, along with those in attendance. The early Persians had a similar practice, described in the Avesta, and they shared similar gods. Their god, Mithra, was the same as the Aryan god Mitra. Mithra was a member of the ahuric triad who maintained order in the universe and in his capacity he was the protector of truth and justice and the source of cosmic light. Because of the antiquity of this character, his equivalent ought to be somewhere in the Etruscan mythology. In the course of time, as with the Greek gods, their were wars in heaven and gods, like Cronus, were overturned. Saturn, Zeus, Cronos, etc. in Greek mythology attempted to consume their own children. The same battles, the overturning of gods, appear in the verses of the Rig Veda. The same contests between the sons of light and the sons of darkness also come into play and appear to be strong themes in the Etruscan presentations. The murals in Etruscan tombs are quite grim in some cases and one might wonder who on earth would want to be buried in a tomb with Tuchulcha or Typhon painted on the wall. In contrast to the grim murals from the Etruscan tombs, we have Etruscan mirrors portraying with the dawn the glory and loves of the day. Of interest is a phrase used several times in the Tavola Eugubine that refers to Eos and Phaebeto (See Etruscan Glossary spreadsheet for locations of the epithets), dawn and the sun god, perhaps Apollo?);

Euple (Euipe, also called Athamas, was a king of Orchomenus, son of the powerful king Aeolus. For all of his prestige Athamas was one of the most unlucky men who ever lived. His troubles began with his decision to take a second wife while his first, Nephele, still lived. Athamas brought Ino, one of Cadmus' daughters, from Thebes and installed her in his palace. She bore him two sons, Learchus and Melicertes, but could not rest content while Nephele's children, Phrixus and Helle, lived, presumably because Phrixus might be expected to succeed his father as king. Phrixus and Helle were saved from Ino's plot when a miraculous ram appeared where they were about to be sacrificed and they climbed on its back. The ram with the Golden Fleece flew off. Helle fell off the ram, however, as it crossed over the Hellespont, but Phrixus continued riding the ram until it came to rest in Colchis. Later, Jason, a grandson of Aeolus, led the Argonauts to Colchis to steal the Golden Fleece. After the ram died, the king of Colchis, Aeëtes, had placed the pelt in a tree in a sacred grove, guarded by a dragon. Jason was able to kill the monster and steal the fleece through the help of the king's daughter, Medea, who was a sorceress.);

Feltune (Poseidon, a god of the sea, of earthquakes, and of horses, may be his equivalent, and Fel tune may represent the words, "great thunder," — i.e., to thunder: L. tono-are; It. tonare; Fr. tonnerre, thunder —, and we see in a mirror Feltune standing, overlooking a hourspex, or augur, as he examines a liver in the presence of Tarkonos [Tarquin]. The Roman version of Poseidon is Neptune [L. Neptunus-i], a name curiously similar to Feltune.);

Fufluns (a name of Dionysus, the god of wine and vegetation);

Heracle (Heracles, a hero involved in many Etruscan myths; son of Zeus and Alcmena, he was hated by Hera who attempted to prevent his birth and then, after Hera had been tricked by Alcmena's nursemaid, she put snakes in Heracle's crib; he had to perform 10-12 labors for Eurystheus, often facing hardship during them which was caused by jealous Hera; Zeus tricked Hera one day, causing her to suckle the babe Heracles while she was sleeping — the milk spilled and caused the Milky Way. An Etruscan mirror shows Heracles suckling at the breast of Hera as an adult! In the mirror, Tinia (Zeus) holds a writing tablet describing the odd situation;

Ikra - Icarius, the first disciple of Dionysus who set off in a wagon filled with wineskins, with his faithful dog Maera, to spread the gospel of wine-making. He first met up with shepherds who, being drunk from

the wine because they drank it unwatered, thought he had tried to poison them. They bludgeoned him to death with clubs and buried him. His daughter, Erigone, looked everywhere for him and finally went to the place where she heard the wailing dog and saw her dead father's grave. In grief she hanged herself from the tree that grew over his grave. His faithful dog Maera jumped into a well in grief. Ever since then, in remembrance of the tragedy, a festival was held each year in Athens where the young girls were placed in swings in trees where they would swing to the accompaniment of flutes and panpipes););

Latfa (Leda, mortal mother of Helen of Troy, wife of Tyndareüs),

Lerni (This name appears as a region on the Piacenza liver. Lerna is a town south of Argos on the shore of the Gulf of Argolis, believed to be where one enters Hades. The swampy rivers in the region of Lerna supplied Argos with water, thanks to Poseidon's graciousness to Danaüs' daughter Amyclone in return for her favors. They were also the haunt of the monster Hydra, which Heracles killed. The supposedly bottomless Alcyonian Lake, in this same region, was claimed by the Argives to be an entrance to Hades. The other entrance to the Underworld was believed to be in Sicily, under Mount Etna which was also the place where Hephaestus worked.;

Maris (Ares, the only son of Zeus and Hera, the god of war, lover of Aphrodite; he opposed Athena in the Trojan War and was wounded by Diomedes and later flattened by Athena),

Mean (another name for Artemis, the huntress);

Mehar or Snenar (Myrrha, mother of Adonis. Although Adonis in the Catalogues of Women is said to be the son of Phoenix and Alpheisiboea, or according to Apollodorus, Adonis is a son of Cinyras, king of Paphos, in Cyprus, and Metharme, daughter of Pygmalion, the usual tradition is that he is the son of the incestuous union of Cinyras or Theias, king of Assyria, with his daughter, named Myrrha or Smyrna [Gr. smyrna = myrrh]. For not giving honor to Aphrodite, Myrrha was punished by the goddess with an uncomfortable love for her father. Myrrha satisfied her desire with the help of her nurse and became pregnant. When the father learned what had happened, he pursued the girl with a sword. The gods changed her into a myrrh tree, which split open in due course, revealing the infant Adonis inside.);

Meliaphr (Meleager was a son of Oeneus, king of Calydon, and Althaea, daughter of Thestius.

Immediately after the birth of the infant Meleager, the three Fates appeared in the mother's room. Clotho and Lachesis predicted that the child would be noble and brave, but Atropos, pointing to a stick burning in the fireplace, added that he would die the moment the brand was consumed. Althaea leaped from her bed, put out the flames, and hid the stick somewhere in the palace. He participated in the Calydonian Boar Hunt and is credited with having killed the boar that had been terrorizing his father's land. But a quarrel broke out between the Calydonians and their arch enemies over the prize from the hunt, and Meleager killed Thestius' sons, his mother's brothers. His mother cursed him and remembered the brand that the Fates had said was the key to Meleager's life. She took it from its hiding place and flung it into the fire.);

Menle (Menelaus, brother of Agamemnon, husband of Helen of Troy and king of Sparta); **Menrfa** (Athena, goddess of crafts and war, born from the first wife of Zeus, Metis. Fearing a prophesy that his son would overpower him (Zeus had overthrown his own father) Zeus swallowed the pregnant Metis, but began to repent it and asked either the Titan Prometheus or craftsman-god Hephaestus to extricate him from the predicament. One or the other took an axe and split open his head and out jumped Athena, dressed in full armor. She, with Hera, sided with the Greeks in the Trojan war. Hephaestus made the prized armor of Achilles, over which Ajax committed suicide.);

Metus (Medusa was one of the three snaky-haired monsters known as the Gorgons. Medusa, unlike her sisters, Stheno and Euryale, was not immortal. In late versions of the myth, she is said to have once been a beautiful maiden. Pursued by many suitors she would have none of them, until Poseidon lay with her in a flowery field. She incurred the enmity of Athena, either because the goddess envied her beauty or because Medusa had yielded to Poseidon in Athena's shrine. In any case, the goddess turned Medusa's lovely hair into serpents and made her face so hideous that a glimpse of it would turn men to stone. Having snatched away the head of Medusa, Perseus happened by Atlas who was king of the Hesperides and also was holding up the world. He also was guardian of the Golden Apples of the Hesperides and feared that Perseus might attempt to snatch them too. He had been told by the goddess Themis that a son of Zeus would attempt to steal them one day. The two began to wrestle but Perseus knew he would be no match

for the Titan, so he drew the head of Medusa out of its pouch and showed it to Atlas. Atlas was instantly turned into a mountain, known today as Mount Atlas.);

Nike (Nike, Greek goddess of victory. Nike, though called a daughter of Pallas and Styx, was more a symbol than a mythological character. Like her brothers, Cratus [Strength] Boia [Force] and Zelus [Emulation], she was a constant companion or attribute of Zeus.);

Orste and Oroshte (Orestes, son of Agamemnon who killed his mother Clytemnestra over her adultery);

Ossa (Mt. Ossa in North Magnesia. This name appears on the "Icarius Mirror" which depicts Icarius driving a chariot pulled by two Centaurs. The home of the Centaurs is on Mt. Ossa. Ossa was one of the three mountains that Otus and Ephialtes piled up when they attempted to storm heaven. The Centaurs, descended from Centaurus, a son of Apollo, and of Stilbe or of Ixion and the cloud that Zeus substituted for Hera in Ixion's bed. The tribe of Centaurs is principally known for their famous battle with the Lapiths, another Thessalian mountain tribe. The conflict began when Peirithoüs, a Lapith king, inherited the rule of a part of Thessaly from his father, Ixion. The Centaurs, who were also Ixion's sons (or grandsons), claimed a share in the rule. War ensued, but a peace was arranged. Later Peirithoüs invited the Centaurs to his wedding. Unused to wine, they became violent and, led by Eurytion, tried to carry off the Lapith women. The result was a bloody battle, which ended with the Centaurs being driven out of the region by the Lapiths. Heracles encountered the Centaurs in western Arcadia. He was being entertained by Pholus, a civilized member of the tribe, when the other Centaurs, aroused by the odor of wine, broke up the feast. Heracles killed many of them and drove away the others. Nessus ended up in Aetolia, where he ultimately took revenge upon Heracles. Among many incidents, Heracles inadvertently caused the death of the wise Centaur, Cheiron, the king of the Centaurs who had reared Jason and Achilles.

Pele (Peleus, son of Aeacus, king of Aegina, and Endeüs, was the husband of Thetis and father of Achilles. He was a never-do-well in his youth, who, with his brother, Telemon, thought to kill their half-brother, Phocus. He wandered in exile and finally returned to Phthia where he became king. In the meantime Zeus had fallen in love with Thetis — who had been raised by Hera — and this, of course, encouraged Hera's wrath. The sea-nymph was a bit of trouble to both of them. Zeus had been warned that the child of Thetis would be greater than his father, so they decided they would pawn her off on a mortal. There was a problem with Thetis, however, since she changed shape. Zeus and Hera advised Peleus that he could probably win her — who would be unwilling to wed — if he would catch her when she was sleeping and hold her down. He caught her in her cave, and held her tightly while she was asleep. While holding her firmly she changed into fire, water, a lioness and a tree. After she succumbed to the idea of marriage, they invited all of the gods to their wedding. They did not invite Eris, the goddess of discord, and thus caused the discord that caused the Trojan War.);

Pheris (Pheris, father of Admetus who refused to give his life for his son);

Perse (Perseus was a king of Mycenae and Tiryns. His mother, Danaë, bore him in a brazen cell in which her father, Acrisius, king of Argos, had imprisoned her on learning from an oracle that a son of Danaë would kill him. Although Danaë claimed that Perseus was a son of Zeus, who had visited her as a shower of gold, Acrisius set mother and child adrift in a chest. Zeus saw to it that the chest containing Perseus floated safely across the sea to the island of Seriphus, where it was found by a kindly fisherman, Dictys., who took them in and raised the youth to adulthood. One day King Polydectes, Dictys' lustful brother, saw Danaë and wanted to marry her, but she was unwilling and the king did not dare to oppose Perseus, who defended his mother's decision. He therefore falsely announced that he intended to sue for the hand of Hippodameia, daughter of the Pisan king Oenomaüs, and required all of his subjects to contribute horses toward the bride-gift. Perseus, who owned no horses, rashly promised to bring anything else that the king might ask, even to the head of the Gorgon Medusa. Polydectes eagerly accepted this offer, knowing that no man had ever returned alive from an encounter with the Gorgons. The Gorgons were an invincible foe for an ordinary mortal: on foot he could not get near them; to escape after battle would be impossible, for they would follow on golden wings. To kill Medusa one would need to attack invisibly and then flee faster than her sisters could fly. Moreover, anyone who glimpsed a Gorgon's face would instantly be turned to stone. But Perseus had the help of Athena, who had her own reasons for killing Medusa. She appeared to him and explained how to proceed against the Gorgons. Their hair was

surrounded with the petrified forms of men and animals that had looked at the Gorgons' faces. Perseus avoided this danger by keeping his eyes on the highly polished surface of his shield, in which the scene was clearly but safely reflected. Invisible, he soon found the Gorgons, hideous monsters with hands of brass and wings of gold; huge tongues lolled from their mouths between swine's tusks, and their heads were entwined with snakes. Perseus waited until they were asleep; then, avoiding the two immortal Gorgons, Stheno and Euryale, he crept toward Medusa. Watching her in his shield, he cut off her head with a single blow of the sickle, stuffed it into the wallet, and flew off. The other Gorgons rose into the air, but, unable to pursue an invisible attacker, they returned to mourn their sister

Phersipnei (Persephone, daughter of Zeus and Demeter, abducted by Hades and ruled with him as the queen of the Underworld; to keep her happy Hades allowed her to be resurrected every Spring to roam the earth for six months);

Raia (Rhea, a Titaness, mother of the gods, who married her brother Cronus. Cronus was told that he would be overthrown by one of his children, so he ate all of her children, but Rhea hid her youngest child, Zeus in Crete and fed Cronus a stone wrapped in swaddling clothes; when Zeus grew to manhood his first wife, Metis, gave Cronus an emetic so that he vomited up his children. Zeus' brothers, Poseidon and Hades, and his sisters, Hestia, Demeter and Hera, overthrew Cronus);

Ralna, or Thalna (Nemesis, goddess of retribution, mother of Helen of Troy by Zeus; she changed into a goose trying to evade Zeus, Zeus changed into a swan and, aided by Aphrodite, he raped Nemesis. The egg produced by the goose hatched into Helen, the most beautiful woman in the world

Semle (Semele, daughter of Cadmus, king of Thebes and Harmonia; mother of Dionysus by Zeus; jealous Hera got Hermes to kidnap Semele's six-month-old child from the womb and he sewed the child in Zeus' thigh); **Snenar / Snenao or Snenath** (Goddess unknown, seen in Script DR. She holds a wand and unguent bottle like the goddess Lasa and is associated with the lovers Atunis and Turan. She may be Myrrha. See Script DR and [DO](#) for Atunis and Snenar, and DS for Atunis and Lasa);

Tages (no Greek equivalent) was a god of boundaries who appeared in a field one day as a child with a full, grey beard. He set the boundaries of the Etruscan cities.);

Tarkonos (Tarquin, king of Rome) and **Tarkie, Tankuilos** (Tanaquil, Etruscan queen, wife of Tarquin the Elder, 5th king of Rome).

Thethis (Thetis, a sea-nymph, daughter of Nereis. She was the mother of Achilles, the sulking hero of Troy who was killed by an arrow shot by Paris);

Tinia (Zeus, the philandering father of gods and the popular heroes and heroines, Achilles, Heracles and Helen of Troy);

Tul Thieth (Theias, king of Assyria, husband of Myrrha and father of Adonis);

Tuchulcha (The Gorgons may be a form of this demon. Tuchulcha threatened souls entering Hades with the three snakes that grew out of his head. He may be the character TRE8IPER (three snakes) described in the Tavola Eugubine.);

Tuntle, Tuntles (Tyndareüs, king of Sparta, mortal father of Helen who is shown in Etruscan mirrors holding or receiving the egg that contained Helen);

Turan (Aphrodite, goddess of erotic love, born of the sea -foam, Gr. "aphros," near Cyprus, from the genitals of the god Uranus; she favored the Trojans and caused the Trojan War by rewarding Paris in The Judgment of Paris with the love of Helen;

Turms (Hermes, messenger of the gods, was the son of Maia, a daughter of Atlas and Pleione, and a nymph that was visited in the night by Zeus whilst Hera was sleeping. He was precocious and a trickster even in the crib, noted for having left his crib one night and stole 50 head of cattle belonging to Apollo). He is shown carrying the souls of the dead to the Underworld (See Etruscan Murals.html).

Tute (Tydeus, one of the Seven Against Thebes, married king Adrastus' daughter, Deipyle);

Uni (Hera, mother goddess, wife of Zeus, jealous of Zeus' philandering and bitter towards Heracles in particular).

Urthea (Aethra, daughter of Pittheus, king of Troezen, married to Aegeus, king of Athens, mother of Theseus by Zeus; abducted by Helen's brothers, "the Dioscuri" and given to Helen as a slave; she accompanied Helen when she was abducted by Paris and taken to Troy), **These** (Theseus, king of Athens,

son of Aethra and the sea-god Poseidon, hero who wanted to be as great as Heracles: He killed the Minotaur that was fed the flesh of Athenian children in the Labyrinth of king Minos of Crete; he abducted Helen with his friend, Peirithoüs, when she was a child but released her, then the two went down into the Underworld to abduct Persephone where both were frozen in their stone seats called the "seats of forgetfulness"; Theseus was later rescued by Heracles who entered the Underworld to capture the three-headed dog, Cerberus; he accompanied the Argonauts, he was on the Calydonian Boar Hunt, and he accompanied Heracles in the War against the Amazons; and he was part of the Embassy to Achilles to persuade him to get back in the battle in the Trojan War).

General Note:

- 1) We use The Meridian handbook of Classical Mythology, by Edward Tripp, New American Library, New York, 1974, as our primary reference on Greek mythology.
- 2) We will provide better images of the mirrors when they become available.

Copyright © 1981-2011 Mel Copeland. All rights reserved

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

December 05, 2011
(Update)

by Mel Copeland
(Relating to http://www.maravot.com/Translation_Zagreb_Mummy.html)
A work in progress



Introduction

The Zagreb Mummy text is the longest extant Etruscan text. For this reason it is the most important with regard to completion of a translation of the various Etruscan texts. According to Dr. Ivan Mirnik, M.A., Ph.D. of the Arheoloski muzej u Zagrebu (The Zagreb Archaeological Museum), the linen wrapping of the mummy is called, "Liber Linteus Zagrabienensis." Dr. Mirnik said that the museum collaborated with Mrs. Mechthild Flury-Lemberg of the Abegg Foundation at Riggisberg nr. Berne. She reconstructed the Zagreb Book of Linen. Mr. Nazzareno Gabrielli, the chief of the Vatican Museum Laboratories, is the one who saved the mummy. Others who helped with the reconstruction of the texts include specialists: the late Massimo Pallottino, Francesco Roncalli (who supervised the reconstruction), Ambros Josef Pfiffig and Helmut Rix. Mr. Igor Uranic, who is in charge of the museum's Egyptian collection, oversees the Zagreb Mummy. There are about 46 panels / wrappings that were on the mummy. The following are questions we listed on our Zagreb Mummy.html:

- Where was the mummy found? It was found in Egypt, according to the Zagreb Museum. The text refers frequently to CISVM (Cisum) which may be the town, Chiusi, or the word for a four wheeled cart. Also Falari, as in the Tavola Cortonensis, is mentioned frequently. This is a town up the Tiber from Rome. Also Spina is mentioned, which is a few miles northwest of Venice. It is a town mentioned in the Tavola Eugubine. Rome is mentioned several times in several contexts.
- Is the mummy an Italian? What is the forensic data as to any genetic links the mummy may have with the particular population where the body was interred? This may be the only surviving corpse of the Etruscan Civilization. What do we know about it?
- When was the mummy embalmed? How old was she when she died? What did she die from? Did she have children?

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

- What did the container in which she was preserved look like, etc.? Was it a sarcophagus of stone?
- In what kind of burial was it found? A tholos tomb, shaft grave? What were the artifacts which accompanied the mummy? Where were they made?
- Are there any peculiarities or anomalies between the embalming of known Egyptian mummies and this one?
- Does it show any characteristics which might share a common technique with a particular group of mummies?
- Is the linen Egyptian? If it is, how is it that an Etruscan scribe wrote upon the linen? Would it have been written on in Italy and then shipped back to Egypt?

Work notes (Changes to be incorporated in the Zagreb Mummy.html / appropriate texts)

To follow these notes we recommend that you open two pages from Etruscan Phrases, to confirm how the various words selected are used in other texts.

(http://www.maravot.com/Translation_Zagreb_Mummy.html)

(http://www.maravot.com/Etruscan_Phrases_a.html)

Also, open the Etruscan Phrases GlossaryA.xls published on academia.edu. to determine in which texts a specific word appears. Because words appear in many texts this will involve opening appropriate pages where the words are used from Etruscan Phrases.a.html. To view a copy of the Zagreb Mummy panels / wrappings, click on the appropriate link. For instance Panel 1 is viewed via [Script ZA](#) link. Many scripts are involved in an audit of the Zagreb Mummy texts. As we audit Script Z, we will thus be auditing associated texts at the same time.

The panels / wrappings were called PHASEI (ØASEI) (L. fascia-ae, f.; It. fascia, f.) Special characters used, colored green: K "ch" = ✚, S = M, R (double r?) is written as an O, as contrasted with the Greek R, written as a P. Two other "S's" are used in the texts: Z or S, and ‡.

Panel 1

Z Frag. A-1 MVLA Ce*... She strives after (L. molior-iri) to us (It.) Note: See Z1282: ESI Ce SAL* MVLA* SANTI Ce

Z1337: FINVM* SANTIS TiS* CELI* PEN* TRVTVM

Z1352: FINVM RIC

If mola (MVLA) is "she strives after," then "mola santi" would mean she strives after the holies, santi being "holies" (L. sanctus-a-um, sancti, 2nd decl. nom. m. pl.). We can compare this to "finum santis" where finum is "wine" (L. vinum-i, 2nd decl. nom. n. sing.) and santis appears to be 2nd decl. dat. m. pl. We note that in this case we have a phrase, santis TiS, where TiS would be L. Dis, Ditis, God of Hades; thus, "the holies of Dis." Then at Z1232 we have FINVM RIC, "rich, wealthy" (L. dives-vetis; It. ricco; Fr. riche).

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

RIC appears at: Z100, Z308, Z378, Z842, Z1352, Z1825, Z1787, Au28, Au74, Au102, AN20, N462, R31, L20, L44 and RICA at TC190.

TIS appears at: Q433, Q475, Z-5, Z206, Z1337, Z1345, TC150, F-4, XB-13, XJ-8, CP33.

Z206 "TIS": IN*CRAP STI VN MvLAK *NVN REN *TIS *ESFIS Ce* If VN is one (L. un-nus-a-um, unius, uni, una; It. un, uno, una; Fr. un, une; Welsh, un-au); MvLAK, which we believe is a verb "I soften" (L. mollesco-ere, to become soft or gentle) we have the phrase "one I soften." The phrase introduces, "in" (L. in, into, towards, within) CRAP "drunkenness" (L. crapula-ae, drunkenness) "I stood" (L. sto, stare; It. stare; Fr. stationner; Avestan, astaya); not (L. non [old forms, noenum, noenu]) I rule, support (L. regno-are; rego, regere; It. reggere; Fr. regler; Sanscrit, raj) Dis esuis (ESFIS) you are hungry (L. esurio-ire, Present, 2nd pers. Ssing. esuris to, for us (It. ce).

Z1345 RI*RAPINES TiS*TRVTAN ASA HANeRIN*CELI appears to be "things, matters" (L. res, rei) "of plunder, robbery, rape" (It. rapina; Fr. rapine) Dis they run (It. trottare; Fr. trotter) he adopts (L. ascio-scire) Hanerin, personal name? (HANeRIN) "he hid" (L. celo-are); Trotan appears once in the Glossary; a declension TRVTVM appears at Z1337:

Z1337 FINVM*SANTIS TiS*CELI*PEN*TRVTVM "the wine, holies of Dis, he hid" the wing, feather, pen (L. penna-ae; It. penna; Fr. plume, penna) of Trotum? Here TRVTVM does not appear to be a verb but a noun, 2nd decl. **acc. sing.**

Thus at Z1337 and Z1345 we appear to have: (Z1337) the wine holies of Dis he hid, the feather, pen of Trotum;(Z1345) "[to] these matters of plunder Dis they run; he adopts Hanerin, he hid

Z1352 TVR HE TVM*FINVM RIC*FAC Le*HEKS*E TvNAM "You have (have, possess, L. habeo-ere; It. avere, Fr. avoir) watched over (L. tuor or tueor, tueri; Scott, tuir, to delore; Gr. Theoro) then, at that time, next (L. tum) the rich wine I make there (L. facio, facere) (Fr. le, there). The galley (HEKS) (L. hexeris-is, f. a galley with six banks of oars; See also HEKSR, Z158) out of thunder E TVNAM (L., e, ex, from, out of; tonitrus-us; 4th decl. acc. sing.)

Z1359 IK* MATAM CN TICNeR CEPEN*TES AMI TIN Here (L. hic [and heic], hie; It. qui; Fr. ici) we steam? steam, to be wet (L. madeo-ere) CN (L. Cn, Cnaeus-i) Ticner, name? or stem, tick, stalk (Fr. tic, tige; Sanskrit, taka; see also TIC, AF-13) CEPEN, the vine stalks, they cut the vine stalks? (vine stock, branch, stump (Fr. cep; It. ceppo) I weave (weave, to twine together, compose (L. texo-texere; It. tesere; Fr. tisser) AMI, the friend (L. amicus, amica; Fr. amie-e; ; see also AMIE, AF-3) of Tini (Tin, Tini, Tinia, Etruscan Zeus). Note that AMI could be "you loved" (L. amo-are), but friend is the probable, and these verb conjugations apply, AM, AME, AMA (I, you, he/she/it love[s]); See **AMIE, AR-3**, discussed below (page 5).

Z1367 [words unreadable] E TvNAM *RI*TRVS* E TvNAM out of the thunder (L., e, ex, from, out of; thunder, tonitrus-us; 4th decl. acc. sing.) these matters (L. res, rei) Trojan? (L. Troianus-a-

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

um; Trous, Troius, Troicus; Troas-ados) out of the thunder
(End of Panel 36)

Z Frag. A-2 HILARE * A. . . you make joyful / cheer up (L. hilaro-are) the eagle (ACIL) (L. aquila-ae) See Z701]

Z701 ACIL AME * E TvNAM * CILeR EFETI * HILARE * ACIL the eagle (L. aquila-ae) you love (L. amo-are) out of thunder E TVNAM (L., e, ex, from, out of; tonitrus-us; 4th decl. acc. sing), to accelerate, make quick (L. celo-are); a name, Celeres, armed guard of Romulus, Livy 1.15; you dislodged, to cut away (L. evertto-everti) you make joyful / cheer up (L. hilaro-are) the eagle (ACIL) (L. aquila-ae). ACIL appears at Z591, Z1161, Z1168, Z1662, K164?

Z591 KIMI CVKIE * ACIL HV NIS * PAINIEM the summits/tops (It. cima, f.; Fr. cime, f.) of the earthen pots (It. coccio, m.), the eagle (L. Aquila-ae) I have (have, possess, L. habeo-ere; It. avere, Fr. avoir) if not, unless (L. nisi) of Pania (town near Chiusi, 3rd decl. sing. acc.))
Note: Kim appears at Z1607. Ho (HV) appears at Z64, Z591, Z805, K86, M32, AM-1, J12-6.

Z805 MENAS CLvTRA Le * MVLAK * HV SINA * FINVM you lead / led (It. menare; Fr. mener, 2nd pers. sing. mènes, pl. menez; Simple Past 2nd pers. sing. menas) the prison/enclosed place (L. claustrum-i) there; I soften (L. mollesco-ere, to become soft or gentle); I possess (have, possess, L. habeo-ere; It. avere, Fr. avoir) Sina, name, Sienna?; the wine (L. vinum-i). Sina declines: SINA, SINAM (PC-12), SINE. See Z817, RA-2.

See MENES, N160: ... **PVNIG (PVNIB) ATE PVNE: MENES: N173 AKER VNI AMEM ENV MEK** the purple (L. puniceus-a-um) Ate (of the gens of King Atys) you place (L. pono, ponere, posui [posivi], positum [postum]); you lead (It. menar; Fr. mener, 2nd pers. sing. mènes). AKER, the land, territory (L. ager, agri) VNI, goddess Uni (Gr. Hera); AMEM, to / for love (L. amare, 3rd decl. acc.) eno (ENV) I flee (L. eno-are) with myself (It. mecco).

MENAS declines: MENA, MENAN, MENAS, MENE, MENARI, MENIAR.

Z817 RE VK SINA * CAFER SVS LEFA Ce * MAC * RAMVR RI The matter (L. res, rei) of the aversion/dislike (It. uggia, f.; possibly related to Fr. ogre, m., ogress, f., ogre, ogress) she permits/leaves alone (L. sino, sinere, sivi, situm) or Sina, town Sienna; to draw out (It. cavare); the double (It. m. sosia) she lifts up (L. levo-are) here; to a greater extent/more (L. magis [or mage]) the delay/hinderance (L. remora-a, f.; It. remora, f.) of these things (L. res, rei)

Text on a funerary urn in the British Museum: **RA-1 A SINA * ANCA RVI * THELESA (⊙ ELESA)** by, at, from (L. a) Sina (Siena, Italy) Ancus (L. Ancus-i) the king, regent (L. rex, regis; It. re; Fr. roi); a delight (L. delicae-orum; It. delizia; Fr. délice). Sina is probably a town. Roi (RVI) appears at Z606, Z1161, Z1310, Z1334, Z1386, Z1578, Z1780, TC28, TC179, AT-10, L31, AM-3; MS-1, AF19, AM-3, FR-2, L17, RA-4, PQ-10; the word declines: RVI, RVIAl, RVIM, RVIS.

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Panel 2

Z Frag. B-1--R SI PVR VRN E PRIL __supposing that (L. si) I purify (L. purgo-are) the urn (L. orna-ae) out of (L. e) the prayers (L. priere, supplication, f. prayer book, ritual; Fr. f. prière; It. f. preghiera); See Z834, for PVR see ZB-1, Z834; N294, G30. For VRN see Z834, page 36.

Z834 MVLA*HVR SI*PVR VRN*FAC Le VSI*CLVCeR RAS she grinds at the mill or works at (L. molo-ere-ui-ium or molior-iri) in her season (L. hora); supposing that (L. si)) I purify (L. purgo-are) I honor (L. orno-are); I make/do (L. facio, facere, feci, factum) there the bones (L. os, ossis) to limp, to be lame (L. claudico-are; Fr. clocher) the tribe, Etruscan? (L. tribus-us; It. razza; Etr. Rasna, Rasne);

Text on a sarcophagus, Museo Archeological, Tarquinia, with RAS, VP19 : **VP-1: FELeR VR: PARTVNVS : LARIS ALISA : CLAN : RAMeRAS : CVCLe NIA Le: FILI ↓ (Fili) : CE ↓ ANERI (CHANERI) : TENErAS : AFIL CE AL RAS : ↓ XXXII** The ship (L. velum-i, a sail; It. vellerò, Fr. voilier, sailing ship); this is possibly a name, Veler, which also appears in other texts and is a common Roman name; of the boundary, coast (L. ora-ae, f.) : to part (L. partio-ire; It. spartire; Fr. partager) us, ours (L. nos) : the gods (L. Lar, Laris, Lares) Alisa; clan (L. gens, tribus; It. tribu, Fr. clan, m.) RAMeRAS Cocle (L. Cocles, Roman cognomen, esp. of [Horatius Cocles](#), the Roman who defended the bridge over the Tiber against Porsenna, after the Romans expelled Tarquin the Proud in 510 B.C.) indeed, truly (L. nai, ne, nae) there (le) : successful, fruitful (L. felix-icis) to us (It. ce) the Chaneri : you held, kept (L. teneo, tenere, tenui, tentum [teneras]); he dwelt / had (L. habeo-ere) or is suitable, fit (L. habilis-e) to us (It. ce) to the (It. al) tribe (It. razza; alternatively Etruscans, Rasna, Rasne) 32 [years] (XXXII).

Note: PARTONOS appears to be a name, following the example of Ajax Telemonos, Etr. TELMVNVS, CN-2 and Tanaquil, Etr. THANCHVILVS. "OS" is a suffix found in proper names. FELeR declines: FELaRA, FELARA, FELaRE, FELaRI. FELaRA is at: Z1192. FELARA is at: TC80, TC220, FELaRE is at Z1236, CG-2 and FELaRI is at a chronicle of kings and queens, Script K157, Perugia Cippus. This might be the name of a town, or clan from the town, Falerii. We may compare this name to another frequently used name: Veler, 8eLER, 8ELERE, 8eLERE, 8eLEREI, 8eLERES, 8eLEReS, 8eLERI, which is probably the popular Roman name Velerius.

CHANERI also appears at BS-17 (Tomb of the Shields fresco):

BS-15: ET. CE KANERI TENEr RIALS MASA and, even (L. et) : to us (It. ce) of the Chaneri to hold (L. teneo, tenere, tenui, tentum) the royals (L. regius-a-um; It. reale, Fr. royal) of the mass [tomb] (L. massa-ae; It. massa, f. bunch, mass, ground; Fr. masse, f. mass, bulk, heap, frowd [gens] mace [arme], sledgehammer)

Note: MASA declines: MaSaN, Z1164; MASAN, Au83, both appearing to be a verb, they mass

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

(Fr. masser, to mass, massage). RIALS declines: RIAL, AM-9 (page 10), AR-4.

AR-1: AR : CVMNI : AMEI RIAL the altar (L. ara f.) threatened, cursed (L. comminor-ari, to threaten; It. comminare, to comminate, threaten; woe to!) Amei, friend; possibly a proper name, "ei" suffix as in Helen's name, ELINEI, ELENAI (L. amicus, amica; It. amico, amica; Fr. ami, amie) royal (L. regius-a-um; It. reale, Fr. royal)] See Script SM below. The text is on a decorated funerary urn showing three men stabbing a warrior in the neck, the victim probably the royal friend or royal Amei. As a name, the "ei" suffix must not relate to [feminine] gender, since the victim in the scene of the urn is male. The urn probably reads, "altar, woe to the royal Amei." CVMNI also appears at SM-2 which carries the same scene.

SM-1 - AR : CVMNI : CERIS Te LIAL [the altar (L. ara f.) : of the threatened, cursed (L. comminor-ari, to threaten; It. comminare, to comminate, threaten; woe to!) Ceris (3rd decl. gen. sing.) you, your (te) loyal, (It. leale, adj., Fr. loyal, adj., L. fidelis, fidus). This text probably says: "The altar, woe to, to Ceres, you the loyal."

Scripts **BS**, **AR** and **SM** are at: http://www.maravot.com/Translation_ShortScripts_a.html

Z Frag. B-2 -- MVLAK *SVS LEFA I am gentle, soft (L. mollesco-ere); the double (It. m. sosia) she raises/lifts up (L. levo-are)] See Z981, LEFE.

Z981 NVN REN SVS LEFE *SARI A8A (torn fragment) _ _ EICE IN * TFRI not (L. non [old forms noenum, noenu]) I rein over (L. regno-are) the double (It. m. sosia) you lift up (L. levo-are) the series/succession (It. série f.; Fr. série) or alternatively you brought forth/ give rise to (L. sero, serere, sevi, satum) of the ancestress (It. f. ava) ...you cast out (L. eicio-icere-ieci-iectum) against (L. in) the towers (L. turris-is, f.) "I do not reign over the double you lift up; you brought forth the ancestressyou cast out against the towers.

Note: REN declines: RENA, RENE, RENERI, RENEr, RENI, ReNI, RENO (RENV) RENEs.
REN appears at Z150, Z176, Z206, Z369, Z665, Z913, Z1049, Z1853, AN112.

Panel 3

Z-1 (fabric tear/missing word) _ R * E TvNAM TESIM * E TvNAM * T(ESIM--fabric tear/missing words) from/by (L. e, ex) the thunder (L. tonitrus [-us] m. and tonitrum-i of the dice (L. tessarae, "-im" acc., L. "am") from/by (L. e, ex) the thunder (L. tonitrus [-us] m. and tonitrum-l of the dice (L. tessarae, "-im" acc., L. "am")

Z-7 CLETRAM * SeREN CFATIS FE _ _ _ T * 8eLER to the grating/trellis (L. m. clatri-orum); serene (L. sereno-are; It. m. sereno) you shake (L. quatio, quater; 2nd pers. sing. quatis) or alternatively CFA (he assembles, collects together (L. coeo, ire) TIS, god of Hell, Hell _ _ _ _ Veler, person's name? or to pluck? (L. vello, vellere)

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Z-12 TAR Ce* MVTINVM* AN ANCFIS* NAC IRI ___ R Ce the disease/stigma (It. f. tara) here (Fr. ici) or alternatively Taharqa (Pharaoh Khunefertemre Taharqa; 690-664 B.C.) of Galic town, Modena (L. Mutina-ae; "um" acc. L. "am"), whether (L. an) the snake/constellation Hydra (L. anguis-is) born (L. nascori-i) to go (L. ire, vadere; It. ire, Fr. aller) to us (It. ce); Note: The "-um" suffix suggests a noun.

Z20 RESI* FAC Le* AN* Se CANIN CE_____SIN I gave back/revealed (L. resero-are; It. rendere; Fr. rendre) I make/ do (L. facio, facere, feci, factum) there (le) whether (L. an) themselves (L. se, sese) they sing (L. cano-canere.....however, but if (L. sin)] Note: the reflexive pronoun, SE appears in front of the verb in this script. CANIN appears at Z33, Z1177.

Z29 CLETRAM* SeREN KFELKi Se CANIN CEPIS * FAC Le to / by the grating (L. m. clatri-orum; acc. "am") serene (L. sereno-are; It. m. sereno) of whatever kind (L. qualisquaque [-cunque], quaecumque) or some, any, whatever (Fr. quelque) they sing themselves (L. cano-canere) of Cepis / the vine stocks (It. ceppo, m., stump; Fr. cep, m. vine-stock; cep-"is" is dat., abl. pl. or gen. sing.); I make (L. facio, facere, feci, factum) there)
Note: KFELK is also at Z40:

Z40 ARA NVN RENE* MARAM* NA KFE* AEKIS* MVLE at the refuge/altar (L. f. ara) of Nun (Nun, Egyptian god of fertility, oceans) you reign (L. regno-are); of / by the sea (L. mare-is; 1st decl. acc. sing.) lest (L. ne, nae) you cherish (Fr. choyer) the shield (L. f. aegis-idis, especially the shield of Jupiter and Minerva) you toil/struggle (L. molior-iri] Note on Egyptian god Nun. This phrase, "at the altar of Nun you rule: the sea:

Despite all the various Creation myths that the Egyptians subscribed to, they had one thing in common, Nun. Even though the myths named different gods as the original creator, they all agreed that he sprang from Nun, the primordial waters. Nun was more than an ocean, he was a limitless expanse of motionless water. Even after the world was created, Nun continued to exist at its margins and would one day return to destroy it and begin the cycle again.

Following the creation, Nun played a role in the destruction of mankind when humans no longer respected and obeyed [Re](#) in his old age. Re called together all the gods and goddesses together, including Nun, and asked them what he should do about the problem. Nun suggested that Re should call forth his Eye to destroy mankind. Re did so, and his Eye, in the form of the goddess [Sekhmet](#) traveled across Egypt killing all men. Also, Nun protected [Shu](#) and [Tefnut](#) at birth and he kept the demonic powers of chaos (represented as serpents) in check.

Nun was portrayed as a bearded man with a [blue or green](#) body, symbolizing water and fertility. Sometimes he is shown with female breasts as well. In one hand he holds a palm frond, a symbol of long life and wears another one in his hair.

[From egyptianmyths.net]

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

MVLE declines: MVLA (ZA-1, Z1282); MVLV, AB-2.

AB-1 - MI MVLV LARI SALE FEL KAINA * SI for me I toil, struggle (L. molior-iri) to the god (L. lar, laris, lares; dat. sing. -i) you go up (It. salire, sale, he goes up; L. salio, salire) of the great Chaina (Chaina, place name, Chiana Valley) itself (It. si) Note: See CHIANE (KIANE) at TC190:

TC190 RISA LIS FLA *PETRVS Ce* SCE FAS *PES STAR KIANE he is pleased (L. rideo, ridere, risi, risum) of the legal controversy/strife (L. lis, litis, f.) of anyone, anything (L. ullus-a-um); to the stones/rocks (It. pietra, f. stone; Fr. pierre, f.; Gr. petra) to us (It. ce); you know (L. scio, scir, scivi or scli, scitu) of the divine law, fate, lawful (L. fas) the army (L. pes, pedis) to stay, stand (It. stare) Chiane (Chianciano, Chiana Valley, near Chiuso). The suffix "NA" and "NE" appears in the names of places and people, such as the RASNA, RASNE, RASNES. STAR declines, STAR appears at TC298:

TC298 STAR Se MINAS Se *SPARSE IN RVK Te CESV to stand (It. stare) oneself you threaten (L. minor-ari; minito-are and minitor-ari; Fr. menacer) yourself (L. se, sese); you scatter (L. spargo, spargere, sparsi, sparsum) until (L. in) I demand (L. rogo-are) of you/yours (L. tibi; It. ti) to stop/cease (L. cesso-are; It. cessare)] Note: "I demand you to stop" is repeated at TC 170.

TC170 NAS* RATvM *RVK Te* CESV *Te *TEL TEI *SI ANS*SPA born (L. nascor-i) settled, determined (L. ratus-a-um; 2nd decl. acc. sing.) I demand (L. rogo-are) of you (L. te) to stop/stop! (L. cesso-are; It. cessare; Fr. cesser); of you (L. te); the same/like (Fr. tel, telle) of the gods (L. di [dii] divi); if/supposing that (L. si) the opportunity (L. ansa-ae, f., handle, occasion, opportunity; Fr. anse, f.,) he expects (L. spero-are)] Note: See TC150 and TC 298 for SPARSE; on RATVM see TC307 and Z1274.

TC307 RATvM *SV RIV* SV RIV SAL FELKES*CVSV SA [Translation: settled, determined (L. ratus-a-um; 2nd decl. acc. sing.) upon (It. su) the river/stream (It. rio, m.) upon (L. su; It. su) the river/stream (It. rio, m.) salt (L. sal, salis, m.) of the Velches (ancient Etruscan town, Velcha?); I give as a reason/plead (L. causor-ari) of myself Note: If SA is reflexive feminine, this letter is written by a woman.

TC318 VLES LA*FILEr *VRVS*TINI* ITIS *FILEr VRVS LA you omit an odor/smell (L. oleo-ere) of it/her (It. la; Fr. la); to run away/sneak away (It. filare; Fr. filer); we speak (L. oro-are; possibly "you speak," oras); the god Tini; his movement (L. itus-us); to run away/sneak away/flirt (It. filare; Fr. filer); we/you speak (L. oro-are) of it of it/her (It. la; Fr. la)

TC327 LAR RAL Ce* CEL RIMAT*AMA Le*LARIS ALC CI the household god (L. Lar, Laris, m.) Ral (RALNA, consort of TINI) to us (It. ce); those (It. quel) she cleaves to (L. rimor-ari; rimat 3rd pers. sing.); she loves (L. amo-are) there; the gods (L. Lar, Laris, m.) of someone/something (L. aliqui, aliquae) of it (It. chi)

TC338 LATINA *PITI TI NAL (end of the reverse side of the Tavola Cortonensis). the Latins (L.

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Latinus-a-um); ...(can't read words)..... money (L. m. naulum-i); LATINA also appears at TC90, TC213.

TC90 AVLES A * FEL * PVMPVI RVCIV * AVLE CE LATINA SE; the lords/princes (L. aule) to (L. a); the great/good Pompey (Roman gens, Pompeius -a-um; possibly the town Pompeii-orum) rocky (Fr. rocheux-e, adj. rocky, stony; It. roccioso; Gr. Petrodis; L. rogus-l, funeral pile); a prince (L. aule) to us (It. ce) the Latins (L. Latinus-a-um; 2nd decl. nom. pl.) SE belongs at TC103. RVCIV. Note: "FEL" appears in connection with proper names and rocio (RVCIV) would thus be an adjective, "rocky," and the phrase "a prince to us" would further confirm that Pompey is being addressed here. The Etruscan word for rock is also PETR, PETRV, PETRVS (L. lapis-ids; It. pietra, Gr. Petra; Fr. pierre). Aules (AVLES) also appears at APH-11; AVLE appears at K45, TC241, TC279. The word also appears to be spelled AFL (BS-3), AFLE, T-1, AF-2, AL-1, DD-1, AFLI, DL-4.

TC103 (SE)TM NAL * ARNSA 8ELSiNI * FEL * RINA Le * FEL (3) LVISNA for the seat/throne (L. sedes-is; acc. sing.) the fare/passage money (L. naulum-i); the tool/implement (It. arnese, m.) probably a person, Arnsa of Felsina, Felsinii (later called [Bologna](#), after the Boii invaders); the great/good queen (L. regina-ae; It. regina; Fr. reine) there; the great/good Luis / Loisna] Note: See FELeRE at Z1236. RINA appears at Z530, TC201, K-10, K31, K49, K70, K92, K101, K108, K147, K163, K181, S22, DA-9. Script K, Perugia Cippus, contains a list of regents, including a queen Sarina ([MARINA](#)) whose bust (she was quite beautiful) is in the Louvre with the inscription on her forehead, [RINA MARINA](#). (OINA MAOINA). NA and NE are augmentatives, like Italian -ona, -one attached to names such as RAS, RASNA, RASNE, RASNES (Etruscans). Thus we would have the phrase, "the great Luis the Oscan (or owl, bird for augury - L. oscen-inis)."

TC108 VSCE * FELVS INA NV8 RESA * LARV SLANSV * LAR Te [the great Luis the Oscan (L. Osci-orum, an ancient people of Italy); the skin/fleece (L. vellus-eris, used here to refer to a map?) he sails over, navigates (L. inno-nare) new (L. novus-a-um; It. nuovo; Fr. neuf, nouveau) he discloses, opens, reveals (L. resero-are); the ghost/spectre/mask (L. larva [larua]-ae) I thin out (It. slanciare) or alternatively hurl myself/ bring out to myself (It. lanciare; Fr. se lancer, to rush); the god (L. Lar, Laris, Lares m.) yours (L. te) Note: The Oscans occupied the territory south of Rome to Naples/Pompeii. The Latins (Livy) called them Aurunci and in 503 B.C. in a war with Rome the Aurunci towns were leveled, officers beheaded, people sold into slavery and land sold. In 495 B.C. they went to war with Rome in support of the Volsci. The consul Publius Servilus Priscus Structus met them on the march at [Arricia](#) and "in one battle finished the war." No more is heard of the Oscans for almost a century. (Wikipedia.org.)

VSCA appears at DH-4. DH-4 is a mirror and inscribed on the mirror is the god TINIA (Gr. Zeus) and MENERFA (Minerva) with the phrase:

DH-3 ERA OSCA mistress (L. era) of the birds of augury (L. oscen-inis, a bird from whose note auguries were taken [e.g., raven, owl, crow]; owl, L. noctua-ae). The owl is the symbol of the

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Greek Athena (L. Minerva). See (http://www.maravot.com/Translation_ShortScripts_d.html)

Based on this, VSCA refers to the owl (and possibly the practice of augury using birds) as well as the Oscans.

TC120 A LAR Te LEFE LAFES AN PETRV*RA V8E E PRV (continuing from * LAR Te, your god) to (L. a) god (L. Lar, Laris, m.) yours (L. te) you lift up (L. levo-are) you (pl) bathe/moisten (L. lavo, lavare, lavere, lavi, lautum or lotu or lavatum; 2nd pers. indic. lavas; conjunct. laves) or to be consistent with VF-4, praise (L. laus, laudis; to praise, L. laudo-are) within the rock, stone (It. pietra, f.; modern Italian uses the word also to refer to a hilltop town, fort); the party in a law-suit (L. rea-ae, f.) I went against (L. obeo-ire-ivi-utum; obii, 1st pers. perf.) out of, with respect to (L. e, ex) straight-forward-prose (L. prosus-a-um). T 126, AN, (underlined characters are those which are uncertain) is probably IN (L.in, within, in, towards). LAFES is also used at VF-4, a beautiful gold fibula in the Louvre from Chiusi:

VF-1 MI ARA CHIAFE (⊗ IAFE) LAFES NASIA MACHIMAS (MA ⊗ IMAS) for me (Lat. meus-a-um, my, mine) the gold (Lat. aurum-i) key (Lat. chiafe) of praise, fame (Lat. laus, laudis); Nasia the great (Lat. maximus-a-um) (http://www.maravot.com/Chiusi_Fibula.html)



Thus, TC108 through TC120 appear to read: “the great Luis the the vellum he navigates the new he discloses, opens; the specter I bring out to myself; your god to your god you lift up praise in the rock/fort; the party in a law-suit I went against with respect to prose”

TC127 S *AME FILIK E *CVSV LARI AI* __ LENI ARC* LARIS (S belongs with line TC120, PRV) you love (L. amo-are) happiness/good luck (L. felix-icis) out of (L. e, ex); the cause (L. causa; It. causa, f.; Fr. cause) or I give reason (L. causor-ari); the gods (L. Lar, Laris); ai! (L. ai!, interjection of grief); __ I made straight (L. lineo-are) the bow (L. arcus-us, m. the bow); the gods (L. Lar, Laris) CVSV is also used at TC127, TC241, TC271, TC279, TC307, AM-3. CVSVR (to give reason) is at TC56, TC161, TC179.

AM-1 HVC CRAI: RVI: ASV ATI: TIFI CNEI: LAR RIAL Hither is, to this place (L. huc) Crai the king (L. rex, regis; It. re, Fr. roi). Aso (Asius, a Trojan ally. Asius was the younger brother of Hecuba and son of Dymas, king of the Phrygian tribe who lived on the Sangarius River. He led that nation's forces in the Trojan War) of the Ati (sons of Atis) the divine (L. divus-a-um) Cnei: the god (L. lar) royal (L. regalis)] Note: A letter faces towards the word it belongs when there is a chance of confusing it with the following word; i.e., HVC CRAI and not Ce CRAI. AI is a genitive suffix identifying proper names. TIFI is probably divine (L. divus-a-um; divi, 2nd decl gen. sing.).

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

(See http://www.maravot.com/Translation_Short_Scripts.html) TIFA (TYFA) appears at XJ-7, a Phrygian inscription:

XJ-7 TIVA (TYFA) TIS “The gods of Hades” (L. divus-a-um) Dis, god of Hades, Pluto (L. Dis, Ditis, dis, diti [from dives], rich; Gr. Ploutos) (See also XB-13, TIS. TIFA is probably 2nd decl. nom. pl.

XB-1 KE LOKES: FENA UTYN (FTYN): AFTAS (or possibly A UTAS [FTAS]): MATER ES to us (It. ce) the location, place (L. locus-i): she comes (L. venio, venita, veni, ventum; It. venire) enjoy (L. utor, uti, usus); possibly a name, Utin?: ancestral, of a grandfather (L. avitus-a-um)? possibly to (L. a) you enjoy (L. utor, uti, usus); mother (L. mater, matris) you are (L. sum, esse, fui, futurus; 2nd pers., es)

XB-9 SOS ES AIT: MATER ES: EFE TEKSE TIS: OFE FIN: the double (L. duplex; It. sosia, suisare, to alter; Fr. double) you are (L. sum, esse, fui, futurus; 2nd pers., es) the summer (L. aestas-atis; It. estate; Fr. été)?: mother (L. mater, matris) you are (L. sum, esse, fui, futurus; 2nd pers., es); you speak out, expound (L. effor-fari) you compose (L. texo, texere, texui, textum) of Dis, Pluto (L. Dis, Ditis, dis, diti [from dives], rich; Gr. Ploutos) the swelling (L. offa-ae; It. enfiare, Fr. enfiere, to swell) I end, finish by speaking, or die (L. finio-ire).

Note: These Phrygian texts come from a group of monuments called Midas City, Yazikaya, Turkey. The monuments are to the goddess Cybele and her consort Attis. Cybele was often referred to as the mother of the gods. She was also called Dindymene or the Dindymenian Mother because of her association with Mount Dindymus, in Asia Minor. The Greeks identified Bybele with Rhea, the mother of Zeus. According to a Phrygian myth recounted by Pausanias [7.17.9-12] Zeus once ejaculated on the ground while sleeping on the mount. There grew up on the spot a strange creature with both male and female organs. The other gods alarmed at the thought of what such an offspring of Zeus might do on reaching full size, cut off the male genitals. The castrated creature grew to be the goddess Agdistis, or Cybele.

From the severed genitals an almond tree grew. One day Nana, daughter of the river-god Sangarius, placed one of the fruits of this tree in her lap. It vanished and Nana found herself pregnant. In time she gave birth to a boy, whom she exposed. This child, Attis, was somehow suckled by a he-goat and grew up to be a handsome young man. Agdistis saw him one day and fell in love with him, but the youth, apparently unaware of this fact, prepared to marry a daughter of the king of Pessinus, a city at the foot of Dindymus. Madly jealous, Agdistis drove both Attis and the king mad. They castrated themselves in their frenzy and Attis died. Agdistis regretting her fury too late, asked Zeus to grant that Attis' corpse never decay. He was buried at Pessinus, below Agdus, the rocky outcropping of Dindymus that gave Agdistis her name. Some say that Attis was transformed into the evergreen pine; this tree was at least sacred to him.

These monuments at Midas City had a plethora of altars, perhaps not unlike the Greek sanctuary of Delphi.

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Back to the Zagreb Mummy:

Z47 FINVM VSI * TRIN * 8eLERE * IN CRAP STI the wine (L. vinum-i) the bones/bodies (L. os, ossis) or I burned (L. uro.urere, ussi) three at a time (L. trin-ae-a) Velere (person's name) in L. in drunkenness/debauchery (L. crapula-ae, f.) I stood/remained (L. sto, stare, stari, statum; steti, imperit. ; It. stare, to stand)

Z54 VN * MvLAK * NVN RENeR * AC Le RI * IRI RIE * CIA Le one (L. unus-a-um); I am gentle/soft (L. mollesco-ere); Nun (Egyptian god of fertility, ocean) or not (L. non [old forms, noenum, noenu] to reign (L. regno-are, to be a king, master, prevail; regnator-oris,m., ruler, king) and indeed (L. ac, atque) there (le) the things/matters (L. res, rei); the wrath (L. ira-ae, f.) of Rhea / Cybele (L. Rhea-ae) she summons (L. cieo, ciere, civi, citum) or alternatively, because (L. quia) there] Note: NVN RENeR - not to disown/deny (Fr. rener) may be a better context for this often repeated phrase and also NVN REN.

Z64 HVS LeNE * FINVM * E SISI SERAMV ERA CVSE hark! (L. heus!) you make mild (L. leno-ire) or alternatively, the thread, line (L. linea-ae) of wine (L. vinum-i) from (L. e, ex) ourselves (L. se or sese, sui, sibi); Seramus the lady (L. f. era-ae) you plead (L. causor-ari)] Note: Seramo (Seramus) may possibly be the Babylonian goddess Semiramis.

Z72 8ASEI * SPVRES TREI * ENAS * ERvR SE * TIN SI to the bandage (L. fascia-ae) or alternatively vases (L. vas, vasis, a utensil; It. m. vaso, pot, vessel, vase; Fr. vase, vase) you spit out (L. spuo, spuere, spui, sputum; spuares, 2nd pers. conj. impf.) three (L. tres, tria); you escape (L. eno-are, to swim out, escape by swimming, flee) to wander (L. err-are) itself, myself? (L. se, sese); of the god Tin supposing that (L. si)]

See Panel 8, Z300 and the following verse which replicates Z72, Z84; also Z103. Note: 8ASEI declines like the name of Helen: ELENEI and must be a proper name; i.e., Basei. However, it may be bandage, band, girdle (L. fascia-ae). 8ASEI SPVRES TREI - shift from Latin tria to trei; thus 8ASEI may be plural noun. Note agreement between 8ASEI and TREI. EI = L. ae, 1st decl. gen. pl.

Z84 TI VRIM * AFILS KIS * CISVM * RVTE * TVL * RANI yours (L. tu, te, vos, tibi, tuus; It. ti) I speak /beg (L. oro-are; orem, 1st. pers. subj.) you lived, availed (L. avere, to avail; 1st. pers. imperfecto, valessi, 2nd pers. impf., valessi, 3rd pers. impf., valesse) the chariot (L. cisium-i) ; the wheel (L. rota-ae, f.) I carry (L. tolero-are) the kidneys? (L. renes-um; It. m. rene)] Note: See Z1818 which contains the same verse. Note: RANI is probably not "kidneys" since the context going into line Z92 is "at the poor years of pine-wood you cure/heal things." RANI declines like a verb: RAN, RANE, RANES, RANO. The context seems to be "renew." Thus, You renewed (L. renovo-are, to renew, restore, repair, repeat). The context would be: you renewed at the poor years of pinewood; you are for things."

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Z92 A ANI PARF PINES CVRE RI*MERI*VME RIC at/by (L. a) the years (L. annus-i) poor (L. parvus-a-um) of pine-wood (L. pineus-a-um) you care for (curo-are) things/matters (L. res, rei); I merited (L. mereo and mereor; 1st pers. perfect, merui) the moisture, fluids? (L. umor (hu)-oris; It. umidita, moisture) rich (L. dives-vetis; It. ricco; Fr. riche). Is this phrase referring to the cult of Attis/Cybele? (End of Zagreb Mummy panel 4)

MERI appears at: Z317, Z386. It declines: MER, MERES, MERIV, MERITAN, MERITV:

Z317 SAC NI CLERI*CILeR Le SPVRERIM E RIV MERI the sack/purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) unless (L. ni, if not, unless; Fr. ni, nor) evident (L. clareo-ere; clarus-a-um; 2nd decl. gen. sing.) to hasten (L. celero-are) there (Fr. le); I spit out (L. spuo, spuer, spui, sputum; Imperfect, 1st pers. spuaem) from (L. e, ex) the brook/stream (L. rivus-i, m.; It. rio, m) I merited (L. mereo and mereor, to deserve, earn, merit)] Note: This phrase is repeated at Z386.

Z327 ENAS*RAKaR*SVR* NVN RENEr*E TvNAM 8ARRAN you escape (L. eno-are); to recount/narrate (Fr. raconter); of the sister (L. soror; It. suora f.; Fr. soeur, f.) not (L. non) to reign (L. regno-ari); by/from (L. e, ex) the thunder (L. tono-are-ui-utum; It. tuono, m.; Fr. tonnerre. m.) they changed (L. vario-are; varient, Imperfect 3rd pers. pl.)]

Note: 8ARRAN declines: 8AR, Z369, VARAR, VG-8. RAKaR (Z156, Z164, Z190, Z327, Z405, Z969, Z1013, Z1016, Z1027, Z1846, Z1869) declines: RAK: Z263, Z336, Z412, Z516, Z582, Z1048, Q335; SVR appears at: Z166, Z197, Z272, Z327, Z347, Z357, Z378, Z412, Z1016, Z1040, Z1797, Z1825, AN18, N738, R286, L14, XR-1.

Z369 [seven characters unreadable.. NVN REN KIS ESFIS Ce *8AR _____not (L. non) I reign (L. regno-are) whom (L. quis, quid; It. chi, Fr. qui) you hunger (L. esurio-ire; Present, 2nd pers. sing. esuris) to us (It. ce) I change (L. vario-are). (end of panel 11) ESFIS appears at: Z206 (page 2), Z255, Z396, Z1049. "I reign not for whom you hunger." KIS appears at: AL-15 below.

AL-15 is an inscription on the toga of Aule Metelis (Prince Metelis):

AL-1 AULE (AFLE) * METELIS * FE * FELES IR Le * CLENSI prince (L. aule) Metelis perhaps (L. ve, perhaps) light-armed infantry (L. veles-itis or velites) I go (L. iri) there (le) of the Clensi (peoples' name). The Clensi are mentioned at K52, Perugia Cippus.

AL-8 Le * ERES : TECE * SANS Le * V__? There you err, wander (L. error-are; Active Pres. 2nd pers. sing., erras; Subj. Pres. 2nd pers. sing., erres) he covers (L. tego, tegere, texi, tectum; Indic. Fut. 3rd pers. teget) the healthy (L. sanguis-itis, m. and sanguen; It. sangue, m.; Fr. sang, m.; or healthy (L. sanus-a-um) there (le); SANS declines: SAN, SANA, SANI, SANIM, SANV, SANS (AL-11, R653, TB-1)

AL-15 TVRINES KIS FLICS the people of Turin (L. Augusta Taurinorum; 2nd decl. dat. pl. "is"

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

= “es”?) whom (L. quis, quid; It. chi, Fr. qui) I change, alter, bend (L. flecto, flectere, flexi, flexum) or happy, fruitful (L. felix-icis). FILIK is used at TC127, Au96, VP12. This phrase actually may be “the people of Turin, the seat (It. chiesa, f. church; Fr. chaise, f. chair, seat) of happiness.” (end of Aule Metelis text.

Note: The character **K** (↓) is “ch” based upon the spelling of the seer Chalchas (Script CH and Charon, the ferryman of Hades. (See http://www.maravot.com/Translation_ShortScripts_c.html) Therefore **KiS** cannot be “quis.” In other instances of the “q” the spelling of a particular word is either with a “c” or “q.”

TB-1 is a statue, “Lake Trasimene Bronze,” of a boy holding a bird.

TB-1 ...SANS Le^o CFER ...the healthy ((L. sanguis-itis, m. and sanguen; It. sangue, m.; Fr. sang, m.; or healthy (L. sanus-a-um) there (le) to assemble (L. coeo-ire)] CFER declines: CF (Z234, Au76, Au86), CFA (Z-1, Z656, Z784, Z1183), CFE (Z180, Z336, Z1137, Z1236, J18, Au38, Au50), CFETV (Z1137).

Panel 5

Z101 ERvR SE^o TIN SI^o TI VRIM^o AFILS^o KIS^o EC (I wander L. err-are; error, 1st pers. present indicative) itself, myself (L. se, sese); the god Tin supposing that (L. si) to you (L. tu, te, vos, tibi, tuus; It. ti) I speak /beg (L. oro-are; orem), 1st. pers. conj.; you lived, availed (L. avere, to avail; 1st. pers. imperfetto, valessi, 2nd pers. impf., valessi, 3rd pers. impf., valesse) the seat (It. chiesa, f. church; Fr. chaise, f. chair, seat); behold/see! (L. ecce)] Note: This is a repeat of line Z72-Z84; See Z880.

Z110 IN Ce^o TEC^o 8eLER RESIN CE CISVM PVTE T..... in (L. in, into, towards, within) to us (It. ce) I cover/bury (L. tego, tegere, texi, tectum); Veler the resin (L. resina-ae) to us (It. ce) the chariot (L. cisum-i) you possess (L. potior-iri) T...] Note: Z84: CISVM RVTE.

Z122 HA TEC^o REPINE Ce^o ME LERI^o SFE LERI Ce^o SFE she has (L. habeo, habere) covered (L. tego, tegere, texi, tectum) or she has been covered? you are found again (L. reperio, eperire, repperi, repertum) to us (It. ce) to me (L. Acc. me) victory, (L. laurus-i), or by the spectre / god (L. larua-ae; god, lar, laris, lares); you join together/sew (L. suo, suere, sui, sutum) by the spectre /god (L. larua-ae; god, lar, laris, lares) to us (It. ce) you join together (L. suo, suere, sui, sutum)]

Note: **SFE CaSa** may be **SUEC Sa** (**SFEC**) **Sa** (L. suesco-suescere, suevi, suerum, to be accustomed, to accustom) See Z214 for content of Z111-Z133. Note: HA TEC may be a compound verb, “She has covered.” The word LER is a place on the Piacenza liver (PL-5, PL-7); LERNI is PL-26. The word has something to do with the gods and augury. Compare this word and its use with LAR, LARE, LARI, LARIS.

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Z132 CaSa MELE*RVN*MVTIN CERE SINE* RVT the house (L. casa) of honey/sweetness (L. mel, mellis; It. miele); the dart, arrow (L. runa-ae) they change, move (L. muto-are; 3rd pers. pl. mutant) the wax (L. cera-ae) of wisdom (L. sapientia; It. senno; Fr. sagesse) the wheel / chariot (L. f. rota-ae, wheel, chariot] Note: MVTIN CERE SINE is a phrase. CER declines: CERE, CEREN, CERES, CERI, CERIS and appears to be the verb, L. queror, queri. SINE declines: SINA (Z805, Z817, RA-2), SINAM (PC-12) and is probably a noun, possibly Siena, Italy.

Note: RON (RVN) declines: RVNA, RVNE, RVNEM, RVNAI (person's name), RVNI, RVNIS, RVNV, RVNS. It appears to be used as a verb, to guard, watch (L. runa-ae, a dart; It. ronda, rounds, watch; Fr. rond). (End of Panel 5)

Script PC, (A kyanthos from Tomb BB6, Necropolis of Casone di Monteriggioni, Museo Guarnacci, Volterra): **NATE** or **NAPE ME ORO (VRV) ITHAL (I[⊙]AL) THI (⊙I?) LEPSI THALIO (⊙ALIV) E ME MESNA MERTAN SINAM OLO (VLV)** : you are born (L. nascor-I; natu, abl. sing. m. by birth) by, with me (L. Abl. sing. me) to speak (L. oro-are) Italian (Itali-orum and -um, the Italians, Italus, Italian; Italia-ae, Italy, Italicus and Italus-a-um, Italian, adj.; Fr. Italian) your (L. ti) you ran away, flowed apart, fell away (L. dilabor-labi-lapsus, dep.) Thalia-ae, the Muse of comic poetry or the green branch (L. thallus-i) from, by (L. e) me (L. me, Acc.) the harvest (L. messis-is; It. messe; Fr. moisson) they deserve (L. mereo-ere, meritus-a-um) with oil (L. oleum-i, Etr. oleo, abl. sing.); It. olio; Fr. huile; to oil, L. oleo-ere). See also VLIE, PK-5.

PK-1, (stele avil tite) **MI AFILES TITEM OCHSIEM (V ↓ SIEM) VLIE NIKE** for me (L. me, meus, mihi) or you lived, availed (L. avere, to avail; 1st. pers. imperfetto, valessi, 2nd pers. impf., valessi, 3rd pers. impf., valesse) of the [tribe] titem (L. tities-ium; -em, 3rd Decl. Acc.) Oxiem? Eighth? (L. octavus; It. ottavo, Fr. huitiem) the oils (L. oleum-i; It. olio; Fr. huile) of the goddess Nike (victory). Oxiem appears to be a name, since a name of the warrior image carved on the stele would be expected. This would suggest that TITEM is Titus-i (It. Tito) a Roman praenomen, 2nd decl. acc. sing. Titum (Etr. Titem). Thus: "for me the fit Tito [of] Oxiem the oils of Nike / victory." See Z84, page 12, AFILS). (See Script PK at http://www.maravot.com/Translation_ShortScripts_e.html)

Note: AFIL, AFILES is often used with Roman numeral dates, signifying the age of the deceased (See tomb inscriptions, Scrip AN). Oxiem in this case agrees with Titem. Oxiem may refer to the Oxus River, Syr-Darya, called the Araxes River by Herodotus (The Histories, i.201-216; 484-425 B.C.). Another similar stele of a PARTHIAM (Parthian) Script PF-1 suggests that the Etruscans may have been in wars as far as the Oxus River. The Parthian could relate to the Parthini in Ilyria or Parthians in what is now northeastern Iran. Parthia was first recognized in the Achaemenid lists of satrapies in the Behistun inscription of Darius in 520 B.C. (See Script PF at http://www.maravot.com/Translation_ShortScripts_c.html)

We do not know the date of the stelae PK and PF but 500 B.C. would not be inconceivable. If

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Parthia and the Oxus river are relevant, then it may be possible that Etruscan warriors may have been engaged in wars in such far off places. Alexander the Great invaded Persia in 334 B.C., which may be a bit too early to count an Etruscan presence in his army. The Etruscans were known as pirates and traders. They had a strong naval presence in the Western Mediterranean but their artifacts have been found from Libya to Lebanon and the Black Sea coast.

Panel 6

Z139 [fragment missing] S| VRE RI * MERLVM ERIC ENAS if, supposing that (L. si) you speak (L. oro-are) of the things / matters (L. res, rei) to the blackbirds (L. merula-ae, 2nd decl. acc. sing. "am" = Etr. "um, om"; It merlo m., Fr. merle) I raise (L. erigo-rigere-rexi-rectum) you escape (L. enno-are; to escape by swimming, flee. Note: MERLVM appears at Z245, Z470, Z969, Z1016, Z1065, Z1607, Z1832.

Z245 MERLVM IRI Ce* ENAS* SIN* 8eLERE IN CRAP STI to the blackbird(s) (It merlo m.; L. merula-ae f.) of wrath (L. ira-ae, f.) to us (It. ce) you escape (L. eno-are); if however (L. sin) Velere in (L. in drunkenness/debauchery (L. crapula-ae, f.) she stood/stayed (It. stare)

Z470 CILeR Le* SPVRA Le* MERLVM ES Ce* ENAS Ce* LA RESAN to hasten (L. celero-are) there (Fr. le); she spues out (L. spuo, spuer, spui, sputum) there; to the blackbirds (It merlo m.; L. merula-ae f.) (Fr. merle, m.) you are (L. es) to us (It. ce); you escape (L. eno-are) to us (It. ce); there (Fr. la) or her (It. la) they reveal/unbolt (L. resero-are)

Note: SPVRA declines: SPVR, SPVRA, SPVRE, SPVRERIM, SPVRES. RESAN (Z144, Z439, Z470, Z1423) declines: RESANE (Z455). LA appears at: Z470, Z551, TC179, TC290, TC318, K58, M74, AT-8, Q21, Q521, R381.

Z969 MERLVM ERIC * ENAS* RAKaR* TIR HEKSR to the blackbird (L. merula-ae, f.; It. merlo, f.) I raise (L. erigo-rigere-rexi-rectum; you escape (L. eno-are); to narrate (Fr. raconter) I pull/tend (It. tirare; Fr. tirer) the galley (L. hexeris-is, galley with six banks of oars)

Z1016 MERLVM ERIC* ENAS* RAKaR* SVR* NVN RENEr to the blackbird (L. merula-ae, f.; It. merlo, f.) I raise (L. erigo-rigere-rexi-rectum) you escape (L. eno-are) to narrate (Fr. raconter) the sister (L. soror; Fr. soeur) not (L. non [old forms noenum, noenu]) to reign (L. regno-are)

Z1065 SAC NI CLERI* CILeR Le* SPVRE RI* MERLVM ERIC the sack/purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) unless (L. ni, if not, unless; Fr. ni, nor) I made evident (L. clareo-ere) to hasten (L. celero-are) there; you spit out (L. spuo, spuer, spui, sputum) the things (L. res, rei) to the blackbird (L. merula-ae, f.; It. merlo, f.) I raise (L. erigo-rigere-rexi-rectum)

Z1607 CARPE* KIM* ENAK* VN KFA* MERLVM RePVTiS you proceed/pass over (L. carpo, carpere, carpai, carptum) the summit (It. cima, f.; Fr. cime, f.) I spring forth/arise (L. enascore, nasci, natis) the one and the same (L. unnus-aum) she cherishes/fondles (Fr. choyer); the black

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

bird (L. merula-ae, f.; It. merlo, f.) restorer (L. repostor-oris, m. restorer; Fr. restaurateur)]

Z1832 [__ torn-unreadable] **S_VN|RI MERLVM ERIC^ CN** [______ torn-unreadable] the things/matters (L.res, rei) to the blackbird(s) (It merlo m.; L. merula-ae f.) I raise (L. erigo-riger-rexi-rectum); CN. CN (L. CN, abbreviation of name, Cnaeus (L. Cn, Cnaeus-i) seems to be a name / abbreviation referring to the deceased. CN appears at: Z190,Z289, Z851, Z897, Z929, Z1168, Z1203, Z1236.

Back to Panel 6

Z145 [fragment missing] **TAR ^ 8eNER LVS LEFES ^ NVN REN** the disease/stigma (It. f. tara) or probably the bull (L. taurus-i) to come (L. venio, venire, veni, ventum) to the light (L. f. lux, lucis) you raise up (L. levo-are) Nun (Nun, Egyptian god of fertility) I reign, rule (L. regno-are) or not / nothing L. non [old forms noenum, noenu] I reign (L. regno-are].

Note: TAR appears at: Z12, Z145, M-1, BS-10?

Z-12 TAR Ce^ MVTINVM^ AN ANCFIS^ NAC |RI ___ R Ce the disease/stigma (It. f. tara) to us (It. ce) of Modena (Gaelic town, Modena L. Mutina-ae; 1st decl. acc. sing "am" = "om"), whether (L. an) the snake/constellation Hydra (L. anguis-is) born (L. nascori-i) of wrath (L. ira-ae)___ to us (It. ce)

M1 MvLAK THAR CFLVS^ CE CNIA^ AFIL MI^ MENI I am gentle, I am become soft (L. mollesco-ere) the disease/stigma (It. f. tara) or probably the bull (L. taurus-i) of the hill, high ground (L. collis-is) to us (It. ce) of Gnaeus, (L. Gnaeus-i, a Roman Praenomen, shortened Cn.) I avail (L. avere, to avail; 1st. pers. imperfetto, valessi, 2nd pers. impf., valessi, 3rd pers. impf., valesse) myself (L. mei, gen. sing.; It. mi) led (It. menare; Fr. mener)]

Note: the suffix "IA" is the genitive case, found in such words as Tarquinia, Ania, Arcia, Asia, Atia, ceia, cia, eraia, Eria, Falia, Fasia, Fenias, hia, Larthia, larfaia, Laucilia, masnia, Nasia, nia, Penia, Phabia, Phobia, phontia, poia, puia, Raia, Rasiia, Recia, Romia, Spinia, Taeia, Tekeias, teia, Thia, Tinia, toia, tria, Unia, unias, unitia, Vamerias, Vastia (Fastia), Veia, Velcia, via, vias, Voia (Boii).

M8 CAC MARCA^ LVI CACE THYV DIVNE^ SeSe I make blind/uncertain (L. caeco-are) Marcus (L. Marcus-i, a Roman praenomen) or alternatively, the mark (It. marca, f.); I atoned for/expiated (L. luo, luere, lui, luiturus) the blind (L. caecus-a-um) daily, for a long time (L. diu) of the goddess Dione (L. Dione-es and Diona-ae, the goddess Venus or mother of Venus) itself herself (L. sese)

M13 MANRIFA^ Ki LE BeLE MYNV CASI the goddess Menerva who (L. qui; It. chi) of her (It. le) you wage war (L.bello-ari) I give, present (L. munero-are) houses (L. casa-ae)

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

M19 BVRIS•EIS•TEIS•EFITI VRAS•MVLvS Le; to the north (L. Boreas-ae, m.) of them (L. eis, gen. & dat. they; It. essi, esse, them) the god (L. deus, divus; Fr. desse, f. goddess) you shunned (L. evito-are) you plead (L. oro-are); the mass of men/power (L. moles-is, f.) there

Note: See comment on Leto below on Leto at Z160 : “...Zeus ordered Boreas, the North Wind, to carry her (Leto) to Poseidon..”

M24 MvLAK•IL AKaPa TIN Le• LVRS RaTEU (RaTEF) •A8aRaS I am soft/gentle (L. mollescere, to become soft or gentle); to him (It. egli; Fr. il) he set in motion/drove (L. ago, agere, egi, actum) the god Tin there (Fr. le); the reigns (L. lorum-i) settled, determined (L. ratus-a-um; possibly 4th decl. nom. sing. n.); covetous/greedy (L. avaras-a-um)

M32 NACUS (NACFS)•LVRS•The SAL•HV FITHI IN you arose (L. nascor-i; It. nascere, nasceste); the reigns (L. lorum-i) to you (L. tu, te, vos; 2nd pers. sing. acc., abl.; It. te, to you; Fr. te, to you); to the (It. al) the salt (L. sal, salis, salsus-a-um; It. sale; Fr. sel; Illyrian, sal) I have (L. habeo-ere) I trusted (L. fido, fidere, fissus sum)] in (L. in)] (end of verso)

Z151 [fragment missing] LERES •IN CRAP STI •CLETRAM the specters / gods (L. larua-ae; god, lar, laris, lares); in (L. in) drunkenness/debauchery (L. crapula-ae, f.) you stood/stayed (L. stare); of the grating/trellis (L. clatro-orum, trellis)] See panel 8. Note: LER, LERI, LERES appears to be a 3rd Declension: -es = nom. pl., -i = dat. sing.

Z156 [fragment missing] RAKaR TVRA HEKSR FINVM to narrate (Fr. raconter, to relate, to tell, to narrate, to recount) she watches over (L. tueo-ere) the galley (L. hexeris-is, f. a galley with six banks of oars) of wine (L. vinum-i)]

Z160 [fragment missing] LETV AM•SeREN IFE•RAKaR •SVR (the goddess) Leto I love (L. amo-are); serene, quietly (It. sereno, m.; Fr. serein) you assist (L. iuvo-are, iuvi, iutum); to narrate; (Fr. raconter, to relate, to tell, to narrate, to recount) the sister (L. soror; It. suora f.; Fr. soeur, f.)

Note: Leto was a daughter of the Titans Coeus and Phoebe. Leto (or Latona, as the Romans called her) may in ancient times have been a powerful goddess of Oriental origin, according to Edward Tripp. She was known to the Greeks, however, as the mother of Apollo (Etr. APLV) and Artemis (Etr. ARTVMIS, ARTVMES). Impregnated by Zeus she wandered through many lands seeking a place to give birth but none of them would let her rest, as they were afraid to give birth to such a great god as Apollo, or fear of offending Hera who hated Leto and had decreed that no land under the sun should receive her. When Python threatened her, Zeus ordered Boreas, the North Wind, to carry her to Poseidon. The sea-god therefore took her to the island of Ortygia (Delos) and covered it with his waves so that it would no longer fall under Hera's ban. There Leto gave birth to Apollo and Artemis while clinging to an olive tree. Leto suffered more travail after giving birth, being chased by the Euboean giant Tityus who tried to rape her, and calling upon her children, he was killed by both or just Apollo. They continued to rescue their mother

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

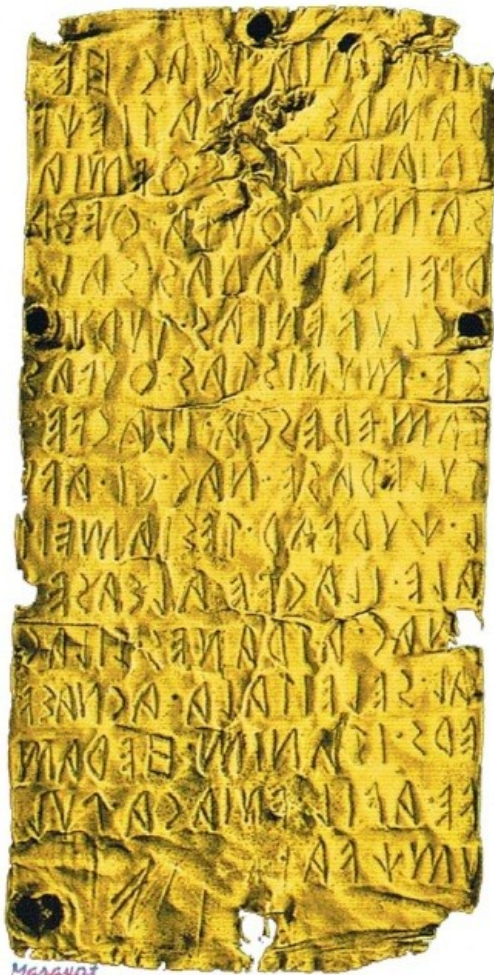
from danger and insults. Leto, like her children, took the side of the Trojans in the Trojan War. She defended her children on many occasions.

Z176 [fragment missing] VS LEFES NVN REN* F CT REI the bones (L. os, ossis) you raise (L. levo-are) Nun, goddess of fertility | reign, rule (L. regno-are) __ _ the things (L. res, rei)
(End of Panel 6)

Panel 7

Z180 AL ØASEI (PHASEI) CLETRAM* SeREN CFE EIM *TVL *FAR to the (It. al) bandages/swaddling bands (L. fascia-ae, f.; It. fascia, f.) of the grating/trellis (L. clatro-orum, trellis); the serene (It. sereno, m.; Fr. serain) you assemble L. coeo-ire-iv-itum) of itself/yourself (L. eum, eam, id, himself, herself, itself); I carry/bear (L. tolero-are) the grain (L. far, farris) Note: See Z1027 which names the goddess Pha "of Asia." FAR appears at Z180, Z197, Z357, Z1027, Z1040, Z1097, Z1430, TC327, Au44. (See http://www.maravot.com/Pyrgi_1Translation.html)

Au-39 TVLERA SE* NAC *CI *AFI he, she bears/endures (L. tolero-are) himself, herself (L. se, sese); the born/birth because (L. quia) or alternatively, which (It. chi)



Au-43 L* KVR FAR *TESI AME IT (IT on next line) L (AFIL) she possess (L. habeo-ere-ui-itum) or suitable, fit (L. habilis-e) of the heart/judgment (L. cor, cordis) of the grain (L. far, farris) the thesis (L. thesis-is; It. f. tesi, Fr. f. thèse) or alternatively, you composed (L. texo-texere; It. tesere; Fr. tisser) you love (L. amo-are; Fr. imp. aimait)

Au-48 (IT)ALE*ILA CFE*AL SASE Italy (L. Itali-orum and -um, the Italians; Italia-ae, Italy; adj. Italicus and Italus-a-um, Italian; adj. Italis-idis) by that way (L. illa) you assemble/come together (L. coeo-ire-ivi-itum); to the (It. al) rock (It. sasso, m. stone, pebble, rock) Note: ITALA used at Au59.

Au-53 NAC*AT RANES *SILAC* born (L. nascor-i) and indeed (L. ac, atque) or alternatively, but, yet, moreover (L. at [ast]) of the kidneys (L. renes-um, m. pl.) the flint, rock (L. silex-icis; It. silice; Fr. silex)

Au-57 AL* SELE ITALIA*ACNASF to the (It. al) magistrate's seats (L. sellae-e, f.) of the Italies (L. Italus-a-um; 2nd decl. acc. pl. n.); related by males (L. agnatio-onis)

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Au-61 ERS*ITANIM*HERAM the lord, lords (L. erus-i) for indeed (L. etenim); to the festival of Hera (L. Heraea-orum, 1st decl. sing. acc.)

Au-64 FE*AFIL*FNIA CA PVL I sail, convey (L. veho, vehere); she lives, possesses (L. habeo-ere); the vineyard (L. vinea - ae, f.) by which way (L. qua) (PVL belongs with Au68)]

Au-68 (PVL)VMeK FAI* the controversy (It. polemica; Fr. polémique) you make (L. facio, fis, It. fare; fai, 2nd person sing. indicative) (end of 1st tablet) Note: PVLVMeK appears at Au99:

Au-96 FILiK FAL*AM*VCE* (E from Au99) the fruitful/successful (L. felix-icis) I deceive / lead astray / disappoint / I am misled (L. fallo, fallere, fefelli, falsum) I love, wish (L. amo-are); you prophesy L. auguror-ari; Welsh, argoel-ion, omen; Persian, ukhra; Alb. ogur)]

Au-99 (E) PVLVMeKU (PVLVMeKF) the controversy (Fr. polémique; It. polemica)

Panel 8

Z245 - See page 16.

Z190 RAKaR*TVR NVN RENEr* 8ASI* CN TRAM*EI*TVL to narrate (Fr. raconter, to relate, to tell, to narrate, to recount) to guard/ watch over (L. tueo-ere) not (L. non) to reign (L. regno-are); the vases (L. vas, vasis, a utensil; It. vaso, m. pot, vessel, vase); CN I take up/assume (L. traho, trahere, traxi, tractum, pres. subjunctive case traham) ; woe (L. ei!) I carry/bear (L. tolero-are)] Note: 8ASI shifts here from plural EI suffix to I.

Z197 FAR CELI*SVR HEKeSR FINvM*TRIN*8eLERE the grain (L. far, farris) I hid (L. celo-are); the sister (L. soror; It. suora f.; Fr. soeur, f.) of the galley (L. hexeris-is, f. a galley with six banks of oars) of wine (L. vinum-i); three at a time (L. trin-ae-a); Velere

Z206 IN*CRAP STI*VN MvLAK*NVN REN*TIS*ESFIS Ce* in (L. in); drunkenness / debauchery (L. crapula-ae, f.) she stood/stayed (It. stare); one (L. unus-a-um; It. un, uno, una) I soften (L. mollesco-ere, to become soft or gentle); not (L. non) I reign (L. regno-are); Dis (Pluto); you pass from state to state / go out (L. exeo-ire-li [ivi] -itum) or are hungry (L. esurio-ire) to us (It. ce) Note: ESFIS appears at Z255, Z369, Z396, Z1049.

Z255 KIS ESFIS Ce*8ASE SIN* AIS ER 8ASE*SIN the chaise/chair (It. chiesa, f. church; Fr. chaise, f. chair, seat) you pass from state to state / go out (L. exeo-ire-li [ivi] -itum) or are hungry (L. esurio-ire) to us (It. ce); by, from the vase (It. vaso, m.; L. vas, vasis, 3rd decl. sing. abl. singl., a utensil) if however (L. sin); the bronze (L. aes, aeris) I wander (L. erro-are) from the vase (It. vaso, m.; L. vas, vasis, a utensil); if however/but if (L. sin)

Z263 AIS*CEM NAC 8ASE IN RAK Ce*SVTANAS*CELI the bronze (L. aes, aeris); I lament (L. gemo, gemere, gemui, gemitum) the birth (L. nascor-i, to be born) by, from a vase (It. vaso,

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

m.; L. vas, vasis, a utensil) upon (L. in) I narrate (Fr. raconter) to us (It. ce); the cassocks/skirts (It. sottana, f.) I hid (L. celo-are)

Z272 SVR *EIS NA *PE FAK FINVM TRAV*PRV KIS the sister (L. soror; It. suora, f.; Fr. soeur, f.); to them (L. eis, gen. & dat. they; It. essi, esse, them) truly (L. ne, nae) sometimes (L. per) I wander (L. vagor-ari) of the wine (L. vinum-i) I draw in (L. traho, trahere, traxi, tractum); before, in front of, on behalf of, in favor of, in place of (L. pro, with abl.) the chair (It. chiesa; Fr. chaise)

Back to Panel 7

Z214 8ASEI* CISVM PVTE *TVL RANS *HA TEC*REPINE Ce the vases (L. vas, vasis, a utensil; It. vaso, m. pot, vessel, vase); the chariot (L. cisum-i) you obtain/posses (L. potior-iri); I carry/endure (L. toero-are) the kidneys (L. renes-um, m. pl.; It. rene, m.; Fr. rein, m.); she has covered (L. tego, tegere, texi, tectum); they got again / discovered (L. reperio, eperire, repperi, repertum) to us (It. ce) See Panel 9, Z308 on repin, repine.

Z224 ME LERI*SFE LERI Ce*SFE Ce*AN* CaSa* MELE *RVN to me (L. me, sing. acc, abl.) the ghosts, spectres, masks (L. arua [larua]-ae) or the triumph, victory (L. laurus-i) to us (It. ce); you join together/sew (L. suo, suere, sui, sutum) to us (It. ce); or whether (L. an) the house (L. casa); honey/sweetness (L. mel, mellis);) I watch (It. ronda, f; Fr. rond, adj. round, ring, circle, orb) (End of Panel 7)

Panel 9

Z281 [line unreadable]

Z289 E CN SERI *LEGIN *IN Ce*8ASIE*HEM SIN CE from (L. e, ex) CN I joined together (L. sero, serere, serui, sertum); they ordain (L. lego-are); in (L. in) to us (It. ce); the vases (It. vaso, m.; L. vas, vasis, a utensil); well, just look! (L. hem) but if (L. sin) to us (It. ce)

Note: While we have translated Ce as “to us” (It. ce) here we have a differentiation, perhaps “here” (Fr. ici).

Z290 SAC NI CI TRES* CILeReS SPVRES TRES Ce the sack/purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) unless/nor (L. ni, unless; Fr. ni, nor) which (L. quae or qua) the three (L. tres, tria); you hasten (L. celero-are) you spit out (L. spuo, spuere, spui, sputum) three (L. tres, tria) to us (It. ce) Note: See Z72 (page 12) where SPVRES TRES shifts to SPVRES TREI.

Z300 ENAS* ER RIE* TIN SI*TI VRIM* AFILIS* KIS (repeated verse -- see Z72, Z84, panel 4) you escape (L. eno-are); I wander over/ err (L. ero-are) the things/matters; of the god Tin himself (L. se, sese, sibi; It. si) to you/yours we speak /beg (L. oro-are) you lived; the chaise/chair (It. chiesa, f. church; Fr. chaise, f. chair, seat); Note: See Z945-Z953 for a repetition of Z300

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

and Z308.

Z308 CISVM* PVTE *SVL RANS VR* HARaR RI REPIN RIC of the two wheeled cart, the chariot (L. cisium-i); you are in the possession of (L. potior-iri); the sun (L. sol, solis; It. sole; Fr. soleil) the kidneys (L. renes-um, m. pl.; It. rene, m.; Fr. rein, m.) or alone (L. solus-a-um) I rise / the edge (L. orior, oriri, ortus; ora-ae, rim, edge); to hang on to (L. haereo, haerere, haesi, haesum) the things (L. res, rei); they get again (L. reperio) rich (It. ricco; Fr. riche). See Z1825 with similar content continuing with SAC NI (Z317). See Z842 for rich vs veil (L. rica-ae, f.). Note: Here OR (VR) appears to be 1st pers. sing. of orior. (End of Panel 9)

Panel 10

Z317 SAC NI CLERI* CILeR Le SPVRERIM E RIV MERI the sack/purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) unless (L. ni, if not, unless; Fr. ni, nor) evident (L. clareo-ere; clarus-a-um) to hasten (L. celero-are) there; we spit out (L. spuo, spuere, spui, sputum) from (L. e, ex) the brook/stream (L. rivus-i, m.; It. rio, m) I merited (L. mereo and mereor, to deserve, earn, merit)] Note: This phrase is repeated at Z386. See page 12 also, where this phrase is discussed.

Note: Conjugation of 1st person plural “we” seems to evade us, as there are no “Romance” endings such as “mos.” Perhaps “im” and “em” are indicators of a verb, particularly here in the case of sporerim, where L. spuārem, Active, conj. 1st pers. sing. may be indicated. Many of the tenses transferring from Etruscan to Latin appear to be in the Conjunctive Case.

Z327 - See page 13.

Z336 AIS ERAS *SEVS CLETRAM* SeREN CFE *RAK Ce the bronze (L. aes, aeris) you wander (L. erro-are); Zeus of the grating/trellis (L. clatro-orum, trellis); the serene (It. sereno, m.; Fr. serein) you assemble together (L. coeo-ire-iv-utum); I raconte / narrate (Fr. raconter) to us (It. ce) Note: see Z5, Z1021, ZZ1846, Z1861 for the epithet, CLETRAM SeREN and Z1861 for the phrase 8ARRAN AIS ERAS SEVS CLETRAM SeREN CFE.

Z347 SVR NVN RENEr *EŠ TREI* AL ØASEI (PHASEI) *EIM TVL the sister (L. soror; It. suora f.; Fr. soeur, f.) not (L. non) to reign (L. regno-ari) you are (L. es) three; to the (It. al) bandages/swaddling bands (L. fascia-ae, f.; It. fascia, f.); herself (L. eum, eam, id, himself, herself, itself) I carry/bear (L. tolero-are)

Z357 FAR CELI SVR *NVN RENEr *EISER SIC* SEV Ce the grain (L. far, farris) I hid (L. celo-are) of the sister (L. soror; It. suora f.; Fr. soeur, f.); not (L. non) to reign (L. regno-ari); to be ejected/cast ashore (L. eicio-eicere-ieci-iectum) in this way (L. sic); or if (L. sive and seu) to us (It. ce)

Z369 [seven characters unreadable.. NVN REN KIS ESFIS Ce *8AR _____not (L. non) I reign (L. regno-are) to the chaise/chair (It. chiesa, f. church; Fr. chaise, f. chair, seat) you pass

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

from state to state / go out (L. exeo-ire-li [ivi] -itum) to us (It. ce) I change (L. vario-are) (end of Panel 10)

Panel 11

Z378 CISVM *PVTE *TVL *RAN SVR* HARaR RI REPIN RIC the chariot (L. cisum-i) you obtain/posses (L. potior-iri) I carry/endure (L. tolero-are); the kidney (L. renes-um, m. pl.; It. rene, m.; Fr.rein, m.) of the sister (L. soror; It. suora f.; Fr. soeur, f.) to hang on to (L. haereo, haerere, haesi, haesum) or to draw out, to empty (L. haurio, haurire) the things (L. res, rei); they get again (L. reperio)) rich (It. ricco; Fr. riche) Repeating verse; see Z308, Z1825 for the HARaR RI REPIN RIC continuing with SAC NI (Z386); see Z1057 for the phrase CISVM PVTE TVL RANS. HARaR declines: HARE (Z953, Z1006, Z1057)

Z953 AFILeS *KIS *CISVM*PVTE*TVL *RANeS HARE you lived; the chaise/chair (It. chiesa, f. church; Fr. chaise, f. chair, seat); the chariot (L. cisium-i); you obtain/posses (L. potior-iri); I carry/endure (L. tolero-are); the kidneys (L. renes-um) you draw out, empty (L. haurio, haurire)

Z960 E RINE SAC NI CLERI *Ce AIS PVRE RI from, since, out of, of (L. e, ex) the queen/lady (L. regina-ae, f.) the sack/purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) unless (L. ni, if not, unless; Fr. ni, nor) clear (L. clareo-ere; adj. clarus, gen. m. clari); to us (It. ce) the bronze (L. aes, aeris) you purify (L. purgo-are) these things

Z1006 HARE Ce *REPINE Ce *SAC NI CLERI *CILeR VS PVRE RI you draw out, empty (L. haurio, haurire) to us (It. ce) the booty (L. rapina-ae) here; the sack/purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) unless (L. ni, if not, unless; Fr. ni, nor) clear (L. clareo-ere; adj. clarus, gen. m. clari) to hasten (L. celero-are) the bones (L. os, ossis) you purify (L. purgo-are) the things (L. res, rei) Note: REPINE appears to be a noun, with the “ne” augmentative seen in RASNA, RASNE, etc. CILeR is peculiar to Script Z: Z317, Z386, Z470, Z701, Z1006, Z1065, Z1662, Z1800. See also CILeReS Z290, Z872, Z937, Z999, Z1386, Z1807.

Z1057 CISVM*PVTE*TVL RANS*HARE Ce*REPINE Ce the chariot (L. cisium-i) you obtain/posses (L. potior-iri); I endure/carry (L. tolero-are) the kidneys (L. renes-um); you draw out, empty (L. haurio, haurire) to us (It.) the booty (L. rapina-ae) to us (It.)Note: See Z214 which shows 8ASEI CISVM PVTE on one line.

Back to Panel 11

Z386 SAC NI CLERI *CILeR Le *SPVRERIM E RIV MERI the sack/purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) unless (L. ni, if not, unless; Fr. ni, nor) clear (L. clareo-ere; adj. clarus, gen. m. clari) to hasten (L. celero-are) there; we shall spue out (L. spuo, spuerere, spui, sputum) from (L. e, ex) the brook/stream (L. rivus-i, m.; It. rio, m) I merited (L. mereo and mereor, to deserve, earn, merit; Indicative Perfect 1st person merui)] See Z317, Panel 10 where this verse is repeated--the text is damaged.

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Z396 ENAS SIN*EISER SIC*SEV Ce *KIS ESFIS Ce* you escape (L. eno-are) if however/but if (L. sin) to be ejected/cast ashore (L. eicio-eicere-ieci-iectum) in this way (L. sic) or if (L. sive and seu) here (Fr. ici); to the chaise/chair (It. chiesa, f. church; Fr. chaise, f. chair, seat) you pass from state (L. exeo-ire-li [ivi] -itum) to us (It.)

Z405 8ASE *SIN* EISER 8ASE IS* RAKaR* SVTANAS the vase (It. vaso, m.; L. vas, vasis, a utensil); if however (L. sin) to be ejected/cast ashore (L. eicio-eicere-ieci-iectum) the vase (It. vaso, m.; L. vas, vasis, a utensil) that thing (L. is, ea, id) to recount (Fr. raconter); the cassocks/skirts (It. sottana, f.)

Z412 CELI SVR*FAC Le *RESN IN RAK*CRE*SFE RAE I hid (L. celo-are) the sister (L. soror; It. suora f.; Fr. soeur, f.) I make (L. facio, facere, feci, factum) there (L. ibi, illic, istic; Fr. le) the resin (L. resina-ae, f.) upon (L. in) I recount (Fr. raconter); you create (L. creo-are), you join together (L. suo, suere, sui, sutum) the accused persons/defendants (L. rea-ae, f. reus-i, m.)

Z421 HE Ce*TAITeR VR CELI*EP CaSa VR CE*CITI TRINVM you have (L. habeo-ere) to us (It. ce); the hideous (L. taeter-tra-trum) region (L. ora-ae, f.) I hid (L. celo-are); the god Ep of the house (L. casa) of the region/boundaries (L. ora-ae, f.) and (L. que); you cited cite, to summon, quote (L. cito-are) three at a time (L. trin-ae-a) (end of Panel 11)

Note: EP CaSA VR is probably EPE VR the Cherub raised in the hand of Heracles in Script DM. If this is correct, the Script DM is about the violation of boundaries to the extent that the queen of Sparta (Helen) was abducted by the prince of Troy (Paris, aka Alexander). The script (a mirror) shows that Alexander was given a laurel leaf crown by a goddess of the hunt named Mean. The image of the goddess is the same as that of the perpetual virgin huntress Artemis, sister of Apollo. While Apollo and Artemis were on the side of the Trojans in the Trojan War, it was Aphrodite who awarded Alexander with the hand of Helen, though Helen was already married to the brother of King Agamemnon who launched a thousand ships to recover Helen and her property. Artemis (Etr. ARTVME) is portrayed in three Etruscan mirrors; Mean also appears in three mirrors DM-7, CU-3, CZ-2.

Panel 12

Z432 HETRN AC LaKA AIS CEM NAC *TeRVR TRAKS*RINVR the beech trees (L. fagus; It. faggio; Fr. hêtre) and also/indeed (L. ac, atque) he releases (L. laxo-are) the bronze (L. aes, aeris) I lament (L. gemo, gemere, gemui, gemitum) the birth (L. nascor-i, to be born); the ghastly/frightening object (L. terror-oris, m.; It. adj. terreo) you pull up (L. traho, trahere, traxi, tractum); to be angry/snarl (L. ringor-i)

Z439 CITS *FAC Le*NVN RENE R ES AN *TINeS RESAN whatever (L. quivis, quaevis, quidvis, quodvis) I do (L. facio, facere, feci, factum) there there (L. ibi, illic, istic; Fr. le) not (L. non) to reign (L. regno-ari) you are (L. es) or (L. aut, vel; It. an; Fr. ou, ou bien); you pay money

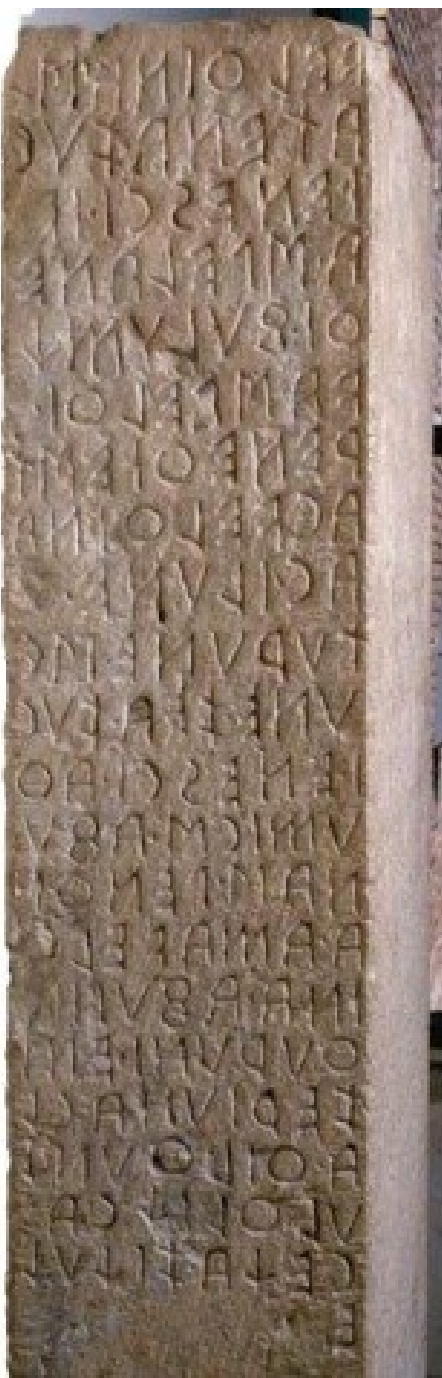
Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

(L. tinnio-ire) they reveal/unbolt (L. resero-are)

Z446 EIS ERAS • SEVS VNVM • MVLAK NVN RENeR EI FITI to them (L. eis, gen. & dat. they; It. essi, esse, them) you wander (L. erro-are); Zeus the one (L. unus-um); I soften/ am gentle (L. mollesco-ere) not (L. non) to reign (L. regno-ari) woe (L. ei!) I trusted (L. fido, fidere, fissus sum; fidavi, 1st pers. Indicative Perfect)

Z455 8A FITI Ce • 8ASEI CISVM • RESANE • VS LANE Ce • Woe! (L. vae!) or alternate, she goes (It. va; Fr. va) I trusted (L. fido, fidere, fissus, sum) to us (It. ce); the vases (L. vas, vasis, a utensil; It. vaso, m. pot, vessel, vase) of the chariot (L. cisum-i); they unbolt / reveal (L. resero-are) the bones / body (L. os, ossis) you butcher, tear to pieces, lacerate (L. lanio-are; Indefinite Present, 2nd pers. sing. lanis) to us (It. ce) Note: LANE also appears at K152, Perugia Cippus, a record of kings and queens; the context is “you tear to pieces.”:

Image furnished by: la Soprintendenza per i Beni Archeologici dell'Umbria
 Museo Archeologico Nazionale di Perugia. archeopg.arti.beniculturali.it inv. com. n. 366



(Lateral Side of the Perugia Cippus, complete text)

K146 FEL RINA (S to line K148) the great (Fel) queen (L. f. regina; It. f. regina; Fr. f. reine)

K148 SATENA SVCI • (S from line K150) Satena I helped (help, to succor (L. succorro-currere; It. soccorrere; Welsh, swcro

K150 E NESCI • TF (TF to line K152) from, since (L. e, ex) I did not know (L. nescio-ire, not to know, to be ignorant; nescius-a-um, not knowing, ignorant, unaware) or she did not know); See also K171 E NESCI.

K152 TFA • SPE LANE the two (L. duo-ae-o; It. due; Fr. deux; Welsh, dau, dwy; Gr. Dyo; Persian, do) you hope? (L. sperare; spes-ei, hope; It. sperare; Fr. éesperer) of wool? (L. lana-ae) or alternatively, you butcher, tear to pieces, lacerate (L. lanio-are; Indefinite Present, 2nd pers. sing. lanis)

K154 RI • VOLVM (8VLVM) the matters (L. res, ri) of the volume (L. volumen-inis, a scroll, book, wreath, fold; It. volume; Fr. volume, bulk, mass, volume)

K156 CHUAS (KFAS) FELaRI • the end, dam, close

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

(It. chiusa, f.) or alternatively, the choice, alternative (Fr. choix, choisi, excellent) the town Falerii, gens of Falerii? Note: See FELaR, FELaRA, FELaRE

K159 RENERI EST the Reneri she is (L. sum, esse, fui, futurus; Active Present 3rd pers. sing. est); I will deny (Fr. renier, to deny, to disown, to disavow, to foreswear; Future je renierai, I will deny)

K161 AC FEL RINA indeed, and also (L. ac) the great (Fel) queen (L. f. regina; It. f. regina; Fr. f. reine)

K164 ACILVNE, possibly ACIL VNE• the eagle (L. aquila-ae) the one one (L. unius-a-um, unius, uni, una; It. un, uno, una; Fr. Un, une; Welsh, un-au); probably, northern (L. aquilonius-a-um), i.e., "the great northern queen." The next word at K165 appears to be the city of Turin, and this would be the northern most city. Thus: "the great northern queen."

K165 TVRVNE • SC (SC to line 168) Turone, Turin (L. taurinus-a-um, of or like a bull; Taurinorum, Turin)

K168 SCVNE SIA LVCI• (I from line 171) the shame? (It. sconcio, m.) Alternatively, a people: Scone? Tuscone? whether (L. sive, seu; It. sia; Welsh, ai, os; Fr. si que, soit que) the locations (L. locus-i, place, region)] Note: Because of the punctuation mark after TVRVNE the SC goes with K168. Likewise the punctuation mark is after the I in LVCI.

K171 E NESCI• **A R (R to line K173)** from, out of, since (L. e, ex) I did not know (L. nescio-ire, not to know, to be ignorant; nescius-a-um, not knowing, ignorant, unaware) or she did not know); to, at, by, at the hands of (L. a)] See also K151 E NESCI.

K173 (R)VMI CaSa • AVONAS (A8VNAS) the Romans (L. Roma-ae; It. Romano; Fr. Romain) of the house (L. casa-ae) of Avonas, name; **NAS** from line K176. A8VNAS declines: A8VNA, K89, A8VNES, K57.

K176 (NAS) • PENaRIA (A from K178) of or for the provisions? (L. penarius-a-um) or alternatively, a place, Penaria?

K178 (A) • AMA FEL R (R to line K181) to (L. a) she loves (L. amo-are; Active Pres. 3rd pers. sing. amat; or Pres. Imper. ama, love!) the great (Fel)

K181 (R)INA • AVONA (A8VNA) queen (L. regina-ae; It. regina; Fr. reine); Avona.

K183 RVR VNI • EM I drop dew, moisten, bedew (L. roro-are) the goddess Uni? I buy (L. emo, emere, emi, emptum, to buy, purchase, to bribe, to buy)

K186 SERIV NAC Le (L to line 188) in earnest, seriously (L. serius-a-um, serious, earnest; adv.

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

serio, in earnest, seriously) born, to be (L. nascor-i) there (Fr. le)

K188 (L)ARI Le • ROI (RVI) PE the gods (L. lar, lares, laris) there (Fr. le) the king (Fr. roi) for, by means of (L. per; It. per; Fr. par)

K191 OLeR (VLeR) LICH (LIK)• CA Oler, name? (L. olor-oris, a swan) I bind (L. ligo-are) by which way, as far as (L. qua; Note: Venus (Etr. TVRAN) is depicted riding on a swan.

K194 CECHASI (CEKASI) CHOLE (KVLE) anything, anyone (L. quisquam, anyone; It. checchessia, anything, everything, chicchessia; anyone, anybody; Fr. quelquechose, something) you inhabit, cultivate (L. colo, colere; Indicative Present colis; Future, coles)

(End of Text, Lateral Side, Perugia Cippus)

Z470 CILeR Le•SPVRA Le• MERLVM ES Ce•ENAS Ce•LA RESAN to hasten (L. celero-are) there (Fr. le); she spues out (L. spuo, spuer, spui, sputum) there (Fr. le); to the blackbirds (L. merula-ae; It. merlo; Fr. merle. m) you are (L. es) to us (It. ce)I you escape (L. eno-are; Indic. Pres., 2nd pers. singl. enas, Conj. Pres., enes) to us (It. ce) ; there (L. la, cola, vi, ci, ecco) they reveal/unbolt (L. resero-are) Note: RESAN appears at Z439 (page 24), Z1423; it declines: RESANE, Z455. (End of Panel 12)

Z1423 IN TvNAM•RESAN•8eLER•FEIFES•RESERI to / against (L. in) the thunder (L. tonitrus [-us] m. and tonitrum-i; verb, L. tono-are-ui-utum) they reveal (L. resero-are); Veler; the long lived/enduring (L. vivax-acis) I revealed (L.resero-ari; Indi. Perf. reseravi, 1st pers. singl.) Note: For 8eLER see Z561. Note: Compare In TvNAM to E TvNAM.

Panel 13

Z481 (Line unreadable, many smudged characters)

Z489 SN RIV PHVR (øVR) Ki EIS CESV ANI AK VRK• 8ILiK FETRA SN to the river (It. rio, m.; Fr. rivière, f., stream) I rage/am frantic (L. furo-ere) or alternatively, Rage, who (L. qui; It. chi) to them (L. eis, gen. & dat. they; It. essi, esse, them) I cease (L. cesso-are) the years (L. annus-i) and indeed (L. ac, atque) Orcus (L. Orcus-i, m. the infernal regions, underworld/the god of the underworld/death); to the fruitful/ auspicious (L. felix-icis) the offspring (L. fetura-ae f.)

Z500 HAM ØES (PHES) ESFES•TVRI•RVI•STRETER 8ACE the bucket (L. hama, bucket) old (L. fessus, old) you long for (L. esurio-ire) the towers (L. turris-is, f.; It. torre, f.; Fr. tour, f.) of the king (Fr. roi, m.); Streter (person's name) or alternatively to be bound (L. stringo, stringere, strinx, strictum; It. stretta, f. tightening, hold, grip) you are free from (L. vaco-are) Note: HAM appears at: Z543: HAMPHES appears at Z1161.

Z543 SARROMvS (SARRVMvS) NE •LVSAN •8eLER•HAM ØISCA (PHISCA)• RESERI we

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

cultivate, hoe (L. sarrio (sario)-ire-ui and -ivi; Indic. Pres. 1st pers. pl. sarrīmus) not (L. ne; Fr. adv. ne) they illuminate (L. luceo, lucere, luxi) Velere; the bucket (L. hama, bucket) of the treasury (L. fiscus-i, basket, money bag, purse, treasury) I revealed (L. resero-ari; Indi. Perf. reseravi, 1st pers. singl.) Note: This is a rare occurrence of a 1st person plural conjugation suffix “MvS.” LVS (LOS) appears at XE-6, XQ-3, TC71, PL-6, PL-20, R123, Z147; J19-1; J21-3.

Z508 APNIS* ANI AK* APNIM* VRK* PERE RENI* N NVI YPH (YØPH) you deny (L. abnuo-nuere-nui; Ind. Pres. 2nd pers. singl. abnuis) the years (L. annus-i) and indeed (L. ac, atque) I deny (L. abnuo-nuere-nui; Conj. Pres. & Indic. Fut. 1st pers. singl., abnuam) Orcus (L. Orcus-i, m. the underworld/the god of the underworld/death); you perish (L. pereio-ire-li-ivi-itum, you swam back (L. reno-nare) N last words unclear. Note: See Z1097 for PERE RENI.

Z516 8AS ØERI (PHERI) *E TvNAM* LAETI* ANCe RAK SIN the vase/ utensil (L. vas. vasis) of the lights (It. faro, m.; Fr. phare, m.) E TvNAM = from, out of (L. e, ex) the thunder (L. tono-are-ui-itum; It. tuono, m.; Fr. tonnerre.m.); I rejoiced (L. laetor-ari; Indic. Pres. Perf. Laetāvī; fertile, glad, joyful (L. laetus-a-um); also (It. anche) I recount/retell (Fr. raconter) however/ but if (L. sin) (End of Panel 13)

Panel 14

Z522 REVS NVA* CAPER Ce* HE CI* NAKFA * TINRS SA the accused person (L. reus-im, m.) you renew (L. novo-are) the he-goat (L. caper-ri, m.) here (Fr. ici); you have of it/that, about it (It. ci); she was born (L. nascor-i; It. nacque); she will pay money (L. tinnio-ire) herself (L. se, sese; It. se)

Z530 E TvNAM * FEL RINA Le* E TeNAM* AI SVNA Le* RVN TEReS E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-itum; It. tuono, m.; Fr. tonnerre.m.); the great (Romanian Vel, great) queen (L. regina.; It. reginna, f.; Fr. reine, f.) there (Fr. le); from (L. e, ex) the thunder (L. tono-are-ui-itum; It. tuono, m.; Fr. tonnerre.m.); ail (L. ail) he/she celebrates/sings (L. sono, sonare, sonnuī, sonitum) there (Fr. le); I watch (It. ronda, f. rounds, watch, patrol; Fr. rond, adj.) the perfect (L. tersus-a-um)

Z540 IK SAC NI CaLA hereupon (L. hic) the sack/purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) unless (L. ni, unless; Fr. ni, nor) she calls (L. calo-are)

Z543 (see page 28)

Z551 LA IFISCA* LYS TRIS 8eLER* FAC Le TvNAM there (L. la, Fr. la) he disembowels (L. eviscero-are); the light/life/hope (L. lux, lucis) of the sad/gloomy/bitter (L. tristise) Velere; I make/do/form (L. facio, facere, feci, factum) there (Fr. le) by the thunder (L. acc. singl. “um” tono-are-ui-itum, tonitrus-us; It. tuono, m.; Fr. tonnerre. m.)

Z559 (line unreadable)

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Panel 15

Z560 (line unreadable)

Z561 E TvNAM* EIS NA IS* 8eLER ES CRA ISTI E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.); to them (L. eis, gen. & dat. they; It. essi, esse, them) truly (L. ne, nae) of/that person (L. is, ea, id); Veler you are (L. es) he/she creates (L. creo-are) you (L. iste, ista, istud) Note: For 8eLER see Z11, Z113, Z543, Z551, Z561, Z1423, V-6; 8ELERE, AL-8; 8eLERE, Z50, Z195, Z245, Z842, Z851, Z975, Z1073; 8eLEREI, Z1013; 8eLERES, AL-8, AV-7, 8ELEReS, Z568, 8eLERI, Z1430.

Z568 RVNS NA*RVNS 8eLERS you watched (It. ronda, f. rounds, watch, patrol; Fr. rond, adj.) truly (L. ne, nae); you watched (It. ronda, f. rounds, watch, patrol; Fr. rond, adj.) Veleres. RVNS also appears at Z1430:

Z1430 8eLERI FET (torn fabric) RVNS Le* CN *RVNT*EI TVL FAR the Veleri I celebrate (Fr. feter; It. festeggiare) the orbs/rounds/watchmen (It. ronda, f; Fr. rond, adj. round, ring, circle, orb) to us (It. ce) CN; they will be (L. erunt); woe! (L. ei!) I endure/bear (L. tolero-are) the grain/meal (L. far, farris; It. farina, f.; Fr. farine, f.)] Note: For FET see TC80.

Z1438 RVNEM _ Le*_I (torn fabric) NAM*IK*ES LEM CI ALKVS to the watchmen (It. ronda, f; Fr. rond, adj. round, ring, circle, orb; (L. 3rd dec. acc. singl.)_ _ _ _ there (L. ibi, illic, istic; Fr. là, y, voila; It. la, cola, vi, ci, ecco) to the thunder (L. tonitrus [-us] m. and tonitrum-i; verb, L. tono-are-ui-utum; Conj. Present 1st pers. singl. tonem) in this place/hereupon (L. hic [and heic]) you are (L. es) the theme (L. lemma-ae) who, which, what, that (L. qui, quae, quod; It. chi; Fr. qui) someone / something (L. aliquis, aliquid) Note the shift from Z1410 CE ALKVS to Z1438 CI ALKVS:

Z1410 ES LEM*CE ALKVS*E TvNAM*AIS NA _ _ _ _ _ (words unreadable) you are (L. es) the theme (L. lemma-ae) wherewith, wherefrom (L. old ablative of qui) someone / something (L. aliquis, aliquid); E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.) the bronze (L. aes, aeris) indeed (L. ne, nae)... CE is used at: Z215, Z219, Z289, Z421, Z737, Z674, Z709, Z937, Z1088, Z1097, Z1591, Z1835, TC179; K119, N311, Q217, Q784, R84, R639, Au43, BS-9, BS11, AD-3, AJ-13,, J1-4, J2-4, J4-4, J5-4, J9-4, J12-4, J13-4. CI appears at Z290, Z1282, Z1310, Z1438, Z1654, TC327, K132, AJ-16, R118, Au42. Because of the comparison here between CI and CE we believe that Ce (It. ce, to us?) and CE are two different words.

Z1417 TVKLA Ce*ER RI*SVN TvNAM*CETA the little toga (L. f togula-ae) to us (It. ce) I wander over/ err (L. ero-are) these matters (L. res, rei); I sing (L. sono, sonare, sonnuì, sonitum) of thunder (L. tonitrus [-us] m. and tonitrum-i; verb, L. tono-are-ui-utum) she yields (L. cedo, cedere, cessi, cessum)

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Z1423 IN TvNAM*RESAN*8eLER*FEIFES*RESERI to / against (L. in) the thunder (L. tonitrus [-us] m. and tonitrum-i; verb, L. tono-are-ui-utum) they reveal (L. resero-are) Veler; the long lived/enduring (L. vivax-acis) I revealed (L. resero-ari; Indi. Perf. reseravi, 1st pers. singl.)
Note: For 8eLER see Z561, page 29. (The next line, Z1429 is unreadable)

(Back to panel 16)

Z572 ES LEM*SARRVM IS ACA Le*TINiS *IN* MAR LE you are (L. es) the theme (L. lemma) of the series/succession (It. série f.; Fr. série) or alternatively we bring forth (L. sero, serere, sevi, satum) that person (L. is, ea, id) he/she summons (L. accio, ire, ivi, itum) there; you pay money (L. tinnio-ire) in/towards (L. in) sea (L. mare-is) her (It. le, her)

Panel 17

Z606 CEIA HIA *E TvNAM*CIS *FAC Le IRI NI FL RVI because (L. quia) she has / gets (L. habeo-ere-ui-utum, Conj. Pres. 3rd Pers. Singl. habeat; It. abbia, Pres. Subj., 3rd pers. singl.) E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.) in what manner (L. qui, quibus), I make/do (L. facio, facere, feci, factum) there (L. ibi, illic, istic; Fr. là, y, voila; It. la, cola, vi, ci, ecco) the wrath (L. ira-ae, f.) not at all (L. nihil, nil) the king (Fr. roi, m.) HIA appears at Z606, Z614, Z622.

Z614 MALE*CEIA*HIA*E TvNAM*CIS*FAC Le AIS FALE badly (L. malum-i, evil, harm, disaster, punishment; adv. male, badly, ill); because (L. quia); she has / gets (L. habeo-ere-ui-utum, Conj. Pres. 3rd Pers. Singl. habeat; It. abbia, Pres. Subj., 3rd pers. singl.) E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.) in what manner (L. qui, quibus), I make/do (L. facio, facere, feci, factum) there) there (L. ibi, illic, istic; Fr. là, y, voila; It. la, cola, vi, ci, ecco) the bronze (L. aes, aeris) you deceive (L. fallo, fallere, fefelli, falsum; Present, 2nd pers. singl. fallis; Future, falles). CIS appears at Q117, Z606, Z614, Z622, Z629, Z638, Z776; MS13, K79.

Z622 MALE*CEIA*HIA*TRINeR*E TvNAM CIS ALE badly (L. malum-i, evil, harm, disaster, punishment; adv. male, badly, ill); because (L. quia); she has / gets (L. habeo-ere-ui-utum, Conj. Pres. 3rd Pers. Singl. habeat; It. abbia, Pres. Subj., 3rd pers. singl.) Triner (L. Trinacria-ae, f., Sicily / the triangular land; Gr. Thrinacia?) E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.) in what manner (L. qui, quibus) you nourish (L. alo, alere, alui, altum [for alitum]; Present 2nd pers. singl. alis; Future, ales; Imperative ale.)

Z629 MALE*CEIA*HIA*E TvNAM *CIS* FAC Le*FILE*FALE badly (L. malum-i, evil, harm, disaster, punishment; adv. male, badly, ill) because (L. quia) she has / gets (L. habeo-ere-ui-utum, Conj. Pres. 3rd Pers. Singl. habeat; It. abbia, Pres. Subj., 3rd pers. singl.); E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.) in what manner (L. qui, quibus), I make / do (L. facio, facere, feci, factum) there (L. ibi, illic, istic; Fr. là, y, voila; It.

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

la, cola, vi, ci, ecco); the daughter (L. filia-ae, f. It. figlia, f.; Fr. fille f.) you deceive (L. fallo, fallere, fefelli, falsum, Present, 2nd pers. singl. fallis; Future, falles)

Z638 STAI LE* STAI LE* HIA* CIS TRINeR ASA SAC NI TN You stay, stand, keep (L. sto, stare, Ind. Present 2nd pers. sing. stas; It. stare, Pres. Ind. 2nd pers. singl., stai - to stand, to be, to stay, to lie, to sit, to go on, keep, to live, to last etc.; Fr. stationner; Avestan, astaya); her (It. le); You stay, stand, keep (L. sto, stare, Ind. Present 2nd pers. sing. stas; It. stare, Pres. Ind. 2nd pers. singl., stai - to stand, to be, to stay, to lie, to sit, to go on, keep, to live, to last etc.; Fr. stationner; Avestan, astaya); her (It. le); she has / gets (L. habeo-ere-ui-ium, Conj. Pres. 3rd Pers. Singl. habeat; It. abbia, Pres. Subj., 3rd pers. singl.); in what manner (L. qui, quibus) Triner (L. Trinacia-ae, f., Sicily / the triangular land; Gr. Thrinacia?) she takes to her own (L. ascio-scire; Ind. Present 3rd pers. singl. ascit; Conj. asciat) the sack / purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) unless (L. ni, unless; Fr. ni, nor) [the god] Tin (End of Panel 17)

Panel 18

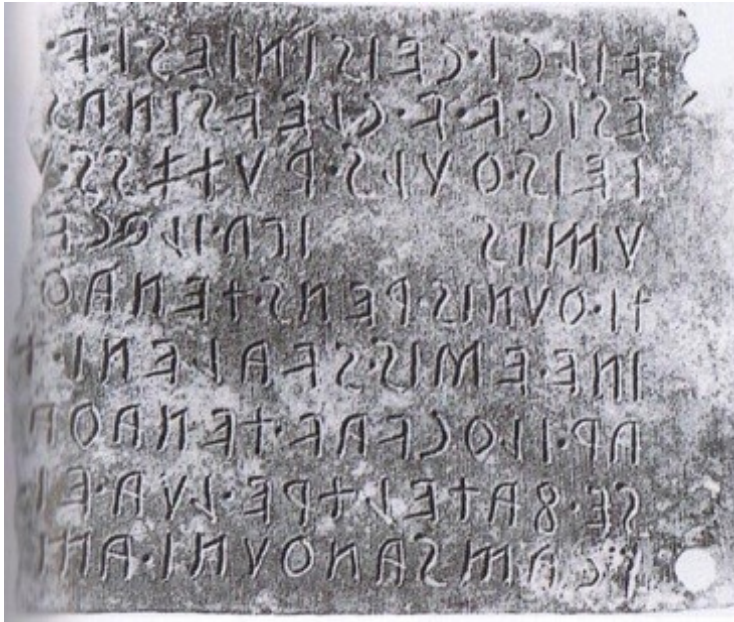
Z648 AN* CILeR* CEK ANE* SALSV CIFA* 8IRIN* NAR or/whether (L. an) to accelerate / hasten (L. celero-are) some, any, whatever (It. checche; Fr. quelque) year (L. annus, anni) the salt / wit (L. salsus-a-um) she eats (It. cibare, vt., Ind. Pres. 3rd pers. singl. ciba) they are vigorous, healthy, fresh (L. vireo-ere, Ind. Pres. 3rd pers. pl. veriunt) I make known (L. narro-are)

Z656 FAKeR* CEVS CILeR CFA Le* SFEM* CEPEN TVTIN to make, do, form, perform (L. facio, facere, feci, factum) the empty void (L. Chaos) to accelerate / hasten (L. celero-are) there (L. ibi, illic, istic; Fr. là, y, voila; It. la, cola, vi, ci, ecco); we are accustomed (L. suemus, pl. as from sueo) they chop / separate (It. m. ceppo; Fr. cep, m., branches/stump/bonds; L. separo-are, to separate, to part, Ind. Pres. 3rd pers. pl. sēparant) they guard (L. tuto-are, to protect, watch, keep; Transf. to guard against; Conj. Pres. 3rd pers. pl. tutent). Note: CEPEN is used at Z665, Z709, Z1139, Z1250, Z1359, M74.

Z665 REN Ki SVA* E TvNAM* CEPEN* CEREN SVCI Ce* 8IRIN I reign over (L. regno-are) whom (It. chi) of hers/it (It. sua, suo); we wonder/we are inspired (L. attono-tonare-toni-tonitum, to be stunned, inspired, frantic; Fr. étonner and s'étonner; alternate: E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-ium; It. tuono, m.; Fr. tonnerre.m.); (It. m. ceppo; Fr. cep, m., branches/stump/bonds; L. separo-are, to separate, to part, Ind. Pres. 3rd pers. pl. sēparant) they guard (L. tuto-are, to protect, watch, keep; Transf. to guard against; Conj. Pres. 3rd pers. pl. tutent); they bewail/complain of (L. queror, queri, questos) the comrades (L. socius-a-um) to us (It. ce) they are vigorous, healthy, fresh (L. vireo-ere, Ind. Pres. 3rd pers. pl. veriunt).

Z674 TE SIM* E TvNAM* CE LVCVM* CAITIM* CAPER KFA you (L. te) I am (L. sim); E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-ium; It. tuono, m.; Fr. tonnerre.m.); wherewith, wherefrom (L. old ablative of qui) of the region / situation (L. locus-i, m., 2nd decl. acc. singl.) of the cutting down, slaughter (L. caedes-is, f.); the he-goat (L. caper-ri, m.) she cherishes / fondles (Fr. choyer). Note: CAITIM suffix may be 3rd decl. acc. singl. "em." KFA is used at Z45,

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts



Z191, Z1250, Z1607, Z1623.

Z1623 NAC* RVIS* VN KFA
*** HE TVM* HILAR RVNA RENeR** I
 come forth, born (L. nascor-i) from
 the kings (L. rex, regis; 1st decl. abl.
 singl.?.; It. re; Fr. roi) one and the
 same (L. unus-aum) she cherishes /
 fondles (Fr. choyer); you have at that
 time (L. tum); Hilar, or alternatively,
 to make joyful / cheer up (L. hila BT-1
 – SILICI CEISIN EISIFe [Translation:
 The stone (L. silex-icis any hard
 stone, such as flint, crag, rock, cliff);
 they ask for (L. quaeso-ere) you
 denied their oath (L. eiuro and eiero-
 are) I sail (L. veho-vehere) RVIS may

also appear at BT-10 (RYLS):

BT-1 – SILICI* CEISIN IESI* Fe The stone (L. silex-icis any hard stone, such as flint, crag, rock, cliff); they will ask for (L. quaeso-ere; Ind. Fut. 3rd pers. pl. quaesent) you denied their oath (L. eiuro and eiero-are) I sail (L. veho-vehere)

BT-5 – ESIC Fe* Fe CLEFSINAS I follow to the end, follow to the grave, keep up (L. exsequor-sequi-sectus) of us (It. ce); I sail (L. veho-vehere) I sail (L. veho-vehere) of Clusium (Clusium-i, adj. Clusinus-a-um)]

BT-9 – TEIS* RYLS* RVTS Se (S to line BT-14) the gods (L. deus divus) rolls, lists? (It. ruolo, roll, list, number, class) you whirl around, brandish (L. roto-are; Ind. Perf. 2nd pers. singl. rotas) Se S ; (S to BT-14)

BT-14 – (S)VMIS (end of text, blank space) IPA* ILRCF you obtain (L. sumo, sumere, sumpsit, sumptum, to take, choose, obtain, buy, to put on, to exact, to take upon oneself, claim, assume, Ind. Perf. 2nd pers. singl. sumis) or you moisten, bedew (L. umeo-[hu]-ere) Ipa (name, used also at Z1153, Z1183, Z1227) of Ilircu (L. Ilirii-orum; 2nd decl. abl. 'o' = "u"?)

BT-17 – TI* RVNIS* RENeS TENAR yourself (L. tu, te, vos, tibi; It. te, ti, you, to you, yourself; Fr. te, to you); you watch, guard (It. ronda, rounds; Fr. rond, adj. round, circular) you deny (Fr. rener); to hold, possess (L. teneo, tenere, tenui, tentum)

BT-21 – INE* E SIS* SFA LENI* T (T to BT-27) you swim, sail over? (L. inno-nare, 2nd pers. singl, Ind. Pres. innas; Conj. innes); from, after, out of (L. e, ex) to be willing, to want (L. si vis, sis = si vis) he joins together (L. suo, suere, sui, sutum) the linen thread, lines (L. linea-ae, f.) T]

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

BT-27 – (T) AR * ILRCF AF* TENARA bull (L. taurus-i; It. toro; Fr. taureau; Welsh, tarw; Gr. tavros); Ilircu (Ilyrii-orum? ; 2nd decl. abl. ‘o’ = “u”?) I carry off (L. aveho-vehere-vexi-vectum) he shall hold (L. teneo, tenere, tenui, tentum)

BT-31 – SE*8ATE Le TRE* LVA*EI* himself (L. se, sese) the prophet, bard (L. vates-is) there you take up, pull (L. traho, trahere, traxi, tractum); he expiates, atones for (L. luo, luere, lui, luiturus) oh! (L. ai, oh, ei, woe)

BT-37 – IC AM SANaR VNI*AM here, now (Fr. ici) I love (L. amo-are) to heal, restore (L. sano-are) the goddess Uni (Juno); I love (l. amo-are)

Back to Panel 18

Z681 HE CIA* AIS NA*CLEF AN AKIM*ENAC*YSI Le you have have, possess (L. habeo-ere; It. avere, Fr. avoir) because (L. quia); the bronze (L. aes, aeris) indeed (L. ne [nae]); the staff / key (L. clava-ae, f. staff or cudgel; Fr. clé or clef, key) or / whether (L. an) we hunt (L. ago, agere, egi, actum); I kill off/torture (L. eneco-necare-necui-nectum) the bones/bodies (L. os, ossis) there there (L. ibi, illic, istic; Fr. là, y, voila; It. la, cola, vi, ci, ecco). Note: AKIM appears to be a verb, 1st pers. pl.

Z690 [line unreadable]

Panel 19

Z691 [line unreadable]

Z692 SELFR* MVRvS Se*E TvNAM* RACA Ce*VS LI*NEKI E the cellar (L. cellarius-a-um, of a store-room; as subst. a cellarer; Fr. cellier, m. cellar, store-room) wall (L. murus-i, wall; Fr. mur, m. wall, murer, to wall, block in) itself (L. se, sese; It. si; Fr. se); E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.); it / she speaks (It. raccontare; Fr. Raconter; Belarus, raicca; Toch. Rake) to us (It. ce); the bones/body (L. os, ossis) them, it (L. ille, illa, ilus; he, hic, ille, is; It. lui, lo, gli; Fr. Le, lui, celui) I refused to give (L. nego-are; Perf. 1st pers. singl. negāvī) from (L. e, ex)

Z701 ACIL AME *E TvNAM* CILeR EFETI*HILARE*ACIL the eagle (L. aquila-ae) you love (L. amo-are); E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.); to accelerate/hasten (L. celero-are) I ejected / ruined (L. everto-everti-vertere-vert-ersum) you make joyful (L. hilare-are) or name, Hilare; the eagle (L. aquila-ae)

Z709 FAC Le* CEPEN* RASR Ki CE ENE*ACIL*E TvNAM I make I make/do (L. facio, facere, feci, factum) there (L. ibi, illic, istic; Fr. là, y, voila; It. la, cola, vi, ci, ecco); they chop / separate (It. m. ceppo; Fr. cep, m., branches/stump/bonds; L. separo-are, to separate, to part) to shave / erase (L. rado, radere, rasi, rasum; Fr. raser) who (L. qui; It. chi) wherewith, wherefrom (L. old ablative of qui) you escape (L. eno-are) the eagle (L. aquila-ae) E TvNAM = from (L. e,

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

ex) the thunder (L. tonno-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.)

Z719 IC* CLEF ANeR* SVCI* 8IR IRFENE *ACIL* E TvNAM I strike (L. icio or ico, ici, ictum) the staff / key (L. clava-ae, f. staff or cudgel; Fr. clé or clef, key) to distress (L. ango-are) the comrades (L. socius-a-um, m.) the man (L. vir, viri) you meet with (L.[irrvenio] invenio, invenire, inveni, inventum); the eagle (L. aquila-ae) E TvNAM = from (L. e, ex) the thunder (L. tonno-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.)

Z727 TE SIM *E TvNAM* CELV CN FAC Le*ARA RVNI you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you) I am (L. sim); from (L. e, ex) the thunder (L. tonno-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.); I, to hide (L. celo-are); CN I make / do (L. facio, facere, feci, factum) there (L. ibi, illic, istic; Fr. là, y, voila; It. la, cola, vi, ci, ecco); the altar / refuge (L. f. ara) I watched (It. ronda, f; Fr. rond, adj. round, ring, circle, orb)

Z735 [line unreadable]

Panel 20

Z737 CN TI CN* IN* CEREN CEP ARNA Ce*AM CE E CN thine / your (L. tibi; It. ti) CN; until (L. in) they wax (L. cero-are) the stump/vine-stock (It. ceppo, m. stump, log; Fr. cep, m. vine-stock) the Arnos (L. Arnus-i, 2nd Decl. nom. pl. n.) to us (It. ce) I love (L. amo-are)) wherewith, wherefrom (L. old ablative of qui) from (L. e, ex)..missing text.] Note: See Z1192 which shows Ce*IK*; see also Z761. IK appears to be L. hic, here, in this place, in this matter, hereupon.

Z748 SVCI* 8IRIN *E TvNAM* FEL RITE* ETvNAM* AI ___ comrades (L. socius-a-um) they are healthy, vigorous, fresh (L. vireo-ere) E TvNAM = from (L. e, ex) the thunder (L. tonno-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.); the great / worthy (It. valere, Fr. valeur, f.; valoir, worthy, to be worthy) rite / in due form (L. rite; It. rito, m.; Fr. rite, m.); E TvNAM = from (L. e, ex) the thunder (L. tonno-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.) ___

Z755 FAC Le* ARPA AS CVNVERI* CEREN CEPEN I make / do (L. facio, facere, feci, factum) there (L. ibi, illic, istic; Fr. là, y, voila; It. la, cola, vi, ci, ecco) the brazen footed (L. aeripes) the whole unit divided into 12 parts (L. as, asgis, m.) I took an oath (L. coniuo-are, Perfect, 1st pers. singl. coniūrāvī); they wax (L. cero-are) they chop / seperate (It. m. ceppo; Fr. cep, m., branches/stump/bonds; L. separo-are, to separate, to part)

Z761 RA VRK E TvNAM* IK *MATAM SVCI Ce* 8IRIN the defendent (L. rea-ae) the infernal regions (L. Orcus-i, m. the underworld / the god of the unerworld/death) E TvNAM = from (L. e, ex) the thunder (L. tonno-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.); hereupon (L. hic) we subdue (Fr. mater) the comrades (L. socius-a-um) to us (It. ce) they are healthy, vigorous, fresh (L. vireo-ere)

Z769 CEREN CEPEN ARE RVNI E TvNAM *CEREN they wax (L. cero-are)..reconstructed

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

text: they chop / separate (It. m. ceppo; Fr. cep, m., branches/stump/bonds; L. separo-are, to separate, to part) the court-yard; threshing floor, playground (L. area-ae, f.) I watched (It. ronda, f; Fr. rond, adj. round, ring, circle, orb) E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-ium; It. tuono, m.; Fr. tonnerre.m.); they wax (L. cero-are)

Z775 [line unreadable]

Panel 21

Z776 RVI TE* CIS SARIS* EL FITA * FAC Le TvNAM king (Fr. roi, m.) you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you); within (L. cis) you weed/hoe (L. sarrio-ire-ui and ivi; Ind. Pres. 2nd pers. singl. sarrīs) to her (L. eius, illius; It. ella; Fr. elle, elles) she he trusts (L. fido, fidere, fissus sum); I make / do (L. facio, facere, feci, factum) there (L. ibi, illic, istic; Fr. là, y, voila; It. la, cola, vi, ci, ecco) the thunder (L. tono-are-ui-ium) Note: for the use of EL in the possessive case see the Perugia Cippus, script K, first line.

Z784 CVLiS CFA* SPETRI* E TvNAM IC ES FITI E AS PIRE you till (L. colo, colere, colui, cultum; Ind. Perf. 2nd pers. singl. colis) she unites (L. coeo-ire-ivi-ium); you will watch (L. spectro-are) or alternatively, you will be sent (It. spedire); E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-ium; It. tuono, m.; Fr. tonnerre.m.); now / here (Fr. ici) you were trusted (L. es plus fido, fidere, fissus sum) the sole heir (L. ex asse) by, of the funeral pyre (L. pyra-ae, f.2nd decl. abl. "a" = "e")

Panel 22

Z791 CELI* HVR IS* SARRYMIS* 8eLER KFA* NERVNS Le you hid (L. celo-are) the hour, time (L. hora) this (L. is, ea, id) they weeded, cultivated (L. sarrio-ire-ui and ivi, Conj. Imperf. nérent); Veler she cherishes, fondles (Fr. choyer); they wove (L. neo, nere, nevi, netum) there (L. ibi, illic, istic; Fr. là, y, voila; It. la, cola, vi, ci, ecco);

Z798 SVCRI* RESERI Ce* Se CARA* PRIRAS RAK* TEI the mother-in laws (L. socrus-us, f.) I preserved (L. resero-are; Ind. Perf. reseravi, 1st pers. singl.) to us (It. ce); she is herself absent (L. careo-ere-u); to pray (Fr. prier) of the whole unit divided into 12 parts (L. as, asgis, m.) I speak / recount (Fr. raconter); the gods (L. di [dii], divi)]

Z805 MENAS CLvTRA Le* MVLAK* HV SINA* FINVM you led (It. menare, Past Perf. menaste; Fr. mener, Passé simple, 2nd pers. sing. menas, pl. menâtes) the prison / enclosed place (L. claustrum-i) there (L. ibi, illic, istic; Fr. là, y, voila; It. la, cola, vi, ci, ecco); tender (L. molliculus-a-um, soft, tender) I have (L. habeo-ere; It. avere, Fr. avoir) left / permitted (L. sino, sinere, sivi, situm; Conj. 3rd pers. sing. sinat) the wine (L. vinum-i)

Panel 23

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Z812 LA IFET SvM *ACILaR AME *RANES S__ _ her (It. la; Fr. la) she assists (L. iuvo-are, iuvi, iutum, Conj. 3rd pers. singl. iuвет) Aquilar (name, possibly related to L. aquila, eagle) you love (L. amo-are); the reins (It. m. rene; Fr. m. rein, kidney; L. renes-um) (_ unreadable text)

Z817 RE VK SINA *CAFER SVS LEFA Ce *MAC * RAMVR RI the matter (L. res, rei) of the aversion / dislike (It. uggia, f.; possibly related to Fr. ogre, m., ogress, f., ogre, ogres) she permits / leaves alone (L. sino, sinere, sivi, situm) to draw out (It. cavare); the double (It. m. sosia) she lifts up (L. levo-are) to us (It. ce); to a greater extent / more (L. magis [or mage]) the delay / hinderance (L. remora-a, f.; It. remora, f.) of these things (L. res, rei)

Z826 RE VK SINE TI *RAMVER *FINVM ACILaR AME The matter (L. res, rei) of the aversion / dislike (It. uggia, f.; possibly related to Fr. ogre, m., ogress, f., ogre, ogres) you permit / leave alone (L. sino, sinere, sivi, situm) of yours; to leave behind (L. remoror-ari) or alternatively, to stir, to move, to rouse, to turn up, to shake (Fr. remuer; L. exitare, agitare, vibrare; commovere, exagitare; It. svegliare, muovere, commuovere, incitare, destare, scuotere, scrollare); or alternatively, antlers, boughs (Fr. ramure; It. ramo, branch; rame, copper) the wine (L. vinum-i) of Aquilar you love (L. amo-are).

Note: This is one of the more revealing passages, since Latin remoror-ari, "to leave behind," does not seem to work in the context as well as "to stir the wine of Acilar you love" or "the branch of wine of Aquilar you love." We note that Italian words follow the Latin, and Fr. remuer is, in this case, an isolate. See also ramor, Z817, above.

Z834 MVLA *HVR SI *PVR VRN *FAC Le VSI *CLVCeRRAS she grinds at the mill or works (L. molo-ere-ui-utum or molior-iri) the hour / season / the Hours, goddesses who presided over the seasons (L. hora-ae); supposing that (L. si) I purify, cleanse, purge (L. purgo-are) the urn (L. urna-ae); I make/do (L. facio, facere, feci, factum) there the bones (L. os, ossis) you shall drain (L. cloaca-ae, f.; v. sicco-are; Fr. assécher). Note: See MVLA at ZA-1, Z1282. PVR (context "I purify") is at ZB-1, N294, G30:

(Tavola Eugubine) **N294 RV PINIE E TRE PVR KARV 8RA VTE PEIA 8ETV: PRESTA TE:** I moisten (L. roro-are) the arrows/battlements (L. pinna-ae) in regard to, out of (L. e, ex) the three the pure (L. purus-a-um; Fr. adj. pur) or alternatively I purify, cleanse (L. purgo-are) the beloved (L. carus-a-um) brother (It. fra, frate, m.) you are at leisure (L. otior-ari) he makes you enriched/blessed (L. beo-are) I forbid (L. veto (voto) votare, votitum); you surpass (L. praesto-stare-stiti-stitutum) yourself (L. te).

G23 BENV RENT AR8ERTVRE: ERV PE PVRKV RE properly (L. adv. bene) he rules (L. regno-are, rego, regere, Ind. Pres. 3rd pers. singl. regnat; It. reggere; Fr. regler; Sanscrit, raj) the arbitrator (L. m. arbiter-tri); to err (L. erro-are); by means of (L. per) to purge/purify (L. purgo-are); note RE belongs with G39.

G29 (RE)NT ØERI 8I: ET ANTV LVTV: AR8ERTVRE he rules (L. regno-are; rego, regere, ,

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts



Marauot

Ind. Pres. 3rd pers. singl. regnat; It. reggere; Fr. regler; Sanscrit, raj) the lights (L. f. Pharus-[os]-i; It. m. faro, beacon, light, lighthouse; Fr. m. phare) to you (It. vi) and (L. et) I go before/excel (L. anteo-ire-ii) the washed, fine (L. lavo, lavare or lavere, lavi, lautum or lotum or lavatum) or alternatively, to allot, parcel out (Fr. lotir) the arbitrator (L. m. arbiter-tri)

G45 SI: himself (L. se, sese; It. si; Fr. se) Note: LVTV is used at L27:

(Novilara Tablet - This tablet is difficult to read from our photo) **L20 TEI• RIC• TRV Te• IPA NVR TNA** the god (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deese); rich, wealthy (L. dives-vetis; It. ricco; Fr. riche) I pull, drag (L. traho, trahere; It. attirare; Fr. tirer; Gr. trabo; Welsh, dragio) of yours (te) Ipa (unknown word) the daughter-in-law (L. nurus-us) TN (abbreviation for Tini?)

L27 LVTV IS THALV• IS PERION FVL (FVL to next line) the mud, mire, clay

(L. lutum-i) of it, that person or thing (L. is, ea, id) health/welfare (L. salus-utis); to this (L. is, ea, id) they perish (L. pero-ire-ii and ivi, itum)

L31 (FVL)TES• ROTEM• TEV• AITEN• TAM VR of the aspect, face (L. vultus [voltus]-i) I rotate (L. roto-are; rotem, Conj. 1st pers. present; or of the wheel, chariot, rota-ae, Acc. Sing. "am" = "em") god? (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deese) Medea? (L. Aetine-es) to such a degree (L. tam) I speak (L. oro-are; Palaic, wer). Note the wheel at the top of the stele.

L37 SOTER MERIO IS KAL ATNE of the savior (L. soter-eris; It. salvatore; Fr. saveur) Merio (Merius?) of it, that person or thing (L. is, ea, id) I call, summon (L. calo-are) Etna (L. Aetna-ae and Aetne-es).

L44 NIS• FILATOS• PATEN• ARN (ARN on line L47); except, unless, if not (L. nisi) the threads (It. filato, m.; L. filum-i) they expose, reveal (L. pateo-are)

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts



Images of the seven tablets are at Citta di Gubbio: <http://www.comune.gubbio.pg.it/taole/settetaole.htm>

L47 (ARN)VIS

• VALES (8ALES) TENA Ce• ANAS• ET (ET on line 52) the Arno(s) valleys (L. valles-is; It. valle; Fr. val); he holds (L. teneo, tenere; It. tenere; Fr. tenir) to us (It. ce) the year (L. annus, anni; It. anno; Fr. An, année)

L52 (ET)V Te•IAKVI• TRETEN

• TELETA V (V goes to line 57) I produce (L. edo-edere-dididitum) of you, yours (L. tu, te, vos; It. te, to you; Fr. te, to you) the thrower (L. iacio, iacere; to throw; iaculator, thrower) of the trident (L. tridens-entis) Teleta, name?

L57 (V)NEM POLEI (or

POLES?)• TIMV• SOTRIS• EVS; of the one (L. unus-a-um, Acc. sing. "am" = "em," unius, uni, una; It. un, uno, una; Fr. Un, une; Welsh, un-au) pole, heavens, sky (L. polus-i, m. Gen. sing. "i" = "ei") of Deimus, (Gr. Deimus, fear, brother of Phobos, panic); saviors (L. soter-eris) of the dawn, the East (L. Eos, Gr. Eos). Note: SOTRIS declines: SOTER, L37 above, SVTRA,

Q139, Q171; SVTRV, Q117: (End of Novilara text)

Q139 SCIS ECE VTVR 8ERTV: PIS TVNI RV8ATV: CEPE SVTRA: 8ERTV you understand (L. scio, scir, scivi or scli, scitu) the horse/mare (L. f. equa-ae, mare; [older forms] equos and ecus, horse) I employ/enjoy (L. utor, uti, usus) I turn around (L. verto [vorto]-vertere, verti, versum); worse (Fr. adv. pis) it thundered forth (L. tono-are-ui-itum) of the thickets (L. rubeta-orum); the vine-stock (Fr. m. cep; It. ceppo, m. stump, log, chopping block; pl. bonds) she saves (L. servo-are; It. sottrarre, 3rd pers. sing. sottrae, sottragge; Fr. sauver, 3rd pers. sing. sauve); I turn around (L. verto [vorto]-vertere, verti, versum).

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Q171 CEPE SVTRA: PESNIMV:CESK RES

PESNIMV: PATRE: PVRA TV the vine-stock (Fr. m. cep; It. ceppo, m. stump, log, chopping block; pl. bonds) he saves (L. servo-are; It. sottrarre, 3rd pers. sing. sottrae, sottragge; Fr. sauver, 3rd pers. sing. sauve) Pesnimus; everything/everyone (L. quisque, quaeque, quidque) of these things (L. res, rei, f.) Pesnimus; to the fatherland (L. f. patria-ae; abl. singl. "a" = "e"); she cleanses/purges (L. purgo-are) you (L. tu, gen. sing. tu; te, vos; It. te, to you; Fr. te, to you).

Q183 ARPE LETV: STATITA: TVCE SKeLV PVST RV: PESTV: RANV: the brazen footed (L. aeries) goddess Leto (L. Leto or Latona, the mother of Apollo and Artemis) standing still (L. statio-onis; It. statico; Fr. statique); you touch/call to (It. toccare; Fr. toucher) the crime/misfortune (L. scelus-eris) afterwards (L. post [older poste]) I moisten/bedew (L. roro-are); the crushed/battered (It. pesto) Lye (It. m. ranno) or frog? (L. f. rana-ae; It. f. rana) or kidneys (L. renes-um, m. pl.). Note: Leto was the Greek goddess who gave birth to Artemis and Apollo. Hera was jealous of her and put her through unusual labors and often Apollo and Artemis had to rescue their mother. Leto and her children took the side of the Trojans in the Trojan War. In Lycia the peasants would not let her drink from a well, so she changed them into frogs.

Q194 PESNI:MV: PVNI: PESNIMV: CINV: PESNIMV: VNE PESNI [MV] on next line.

Pesnimus I placed (L. pono, ponere, posui [posivi], positum [postum]); Pesnimus; I burn (L. incendo-cendere-cend-census; cinis-eris, rareley f. ashes) or alternatively I eat (L. ceno-are); Pesnimus; you unite (It. unire; Fr. s'unir) Pesnimus

Q202 MV: ENV ERVS TETV: CIT LV: CV8RV: PVNE ØERI (PHERI) ES : (MV belongs with line Q194) I flee (L. eno-are) the god, Eros, or lord (L. erus-i) of the torch (L. taeda-ae) or alternatively foul (L. taeter-tra-trum); I put in motion/appeal to (L. cito-are) him (It. lo); I brood/cherish/smoulder the embers (It. covare; Fr. couver); you put in place (L. pono, ponere, posui [posivi], positum [postum]) the lights/lighthouses (L. f. Pharus-[os]-i; It. m. faro; Fr. m. phare) you are (L. es)

Q209 8AbV (8AGV) ERV ØV (PHV) TibLV (TIGLV): SESTV: IVCE PATRE: PVNES ES TE wander (L. vagor-ari; It. vagare) or wandering (L. vagus-a-um) to err (L. erro-are) of Pho the tough (It. tigiloso) of the lime tree (It. tigilo, m.); the sixth (L. sextus; It. sesto) the horse woman (L. m. equis-is) of the fatherland (L. f. patria-ae); you will place (L. pono, ponere, posui [posivi], positum [postum]); pones, Ind. Fut. 2nd pers. singl.) you are (L. es) yourself/yours (L. te)

Q217 VR 8ETA MANV CE: ØABETV: ES TV: IVCV ØABETV the country (L. ora-ae, f.) she forbids (L. veto [voto] votare, vetitum) the hand/way L. manus-us, f.; It. mano, f.) to us (It. ce) to Phabeto (L. Phoebus-i, m. Apollo the Sun god; hence subst. Phoebas-adis, f. a priestess of Phoebus, a prophetess) you are (L. sum, esse, fui, futurus) of you; the knight (L. equest-itis) Phabetus.

Q224 IVPATER SAbE (SAGE): TE8E ES TV CIT LV: CV8RV: SESTV: Jupiter (L. Iuppiter,

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Jovis, m. Jupiter, the Roman supreme God) the prophetess (L. f. saga-ae); you turn aside (L. devertō (devorto)-vertere-verti-versu; It. deviare) you are (L. es) of you (L. tu) I put in motion (L. cito-are) him; to cover/protect (Fr. couvrir) Sextus (popular Roman name, possibly the Thracian city Sestus, which was an ally of Troy) or alternatively the sixth (L. sextus; It. sesto).

Q232 IVR TI 8ELE: TRI: IVPER CA8RV HA RATV; I swear (L. iuro-are) you hide (L. velo-are) yourself (L. tibi; It. ti); three (L. tes, tria); of the beaming light/radiance/heavenly body (L. iubar-aris) I shall guard (L. caveo, cavere, cavi, cautum; Ind. Fut. 1st pers. cāverō) he has (L. habeo-ere) judged/ratified (L. reor, reri, ratus - Ind. Perf. ratus est; Fr. ratifier, Perfect, il a ratifié). Note the use of the verb “to have” in past tense issues rather than the Latin “to be.”

Q243 8EIV: IVCE PATRE: CVbi (CVGI) NATINE 8RATRV ATIIERIV actually/for example (L. adv. vei) the horse woman (L. m. equis-is) of the fatherland (L. f. patria-ae); you brought together (L. cogo, cogere, coegi, coactum) of the nation (It. f. nazione; Fr. f. nation) brotherly (L. fraternus-a-um) of Atgerius]

Q253 IVNE: AN PENES: KRI KATRV: TESTRE: EVS E ØABETV APE AP ER Ionia (L. f. Ionia-ae; note that Creüsa bore Apollo's son, Ion, who was the father of the Ionians); whether/or (L. an) you punish/avenge (L. poenio, punio and punior-iri; Fr. peiner, to pain, grieve); you created (L. creo-are) the troop/crowd (L. f. caterva-ae); you bear witness to (L. testor-ari); Eos (L. Eos, the dawn; also the goddess of the dawn) from/out of (L. e, ex) Phabeto (L. Phoebus-i, m. Apollo the Sun god; hence subst. Phoebas-adis, f. a priestess of Phoebus, a prophetess. Note that some early writers identified Phoebus Apollo with Helius, the ancient sun-god. Helius' sisters were Selene (moon) and Eos (Dawn). In the tale of Helius' son, Phaëton, Ovid tells how Phaëton drove his father's chariot across the sky as of Apollo; thus in this Etruscan inscription there is validity in connecting Eos and Apollo.) You move/go away (L. abeo, abi-utum) from (L. a, ab, abs) Eros/lord (L. Amor or Cupid, the god of love; erus-i, lord)

Q263 VS: ME8E: ATENTV: APE PVRTV IIES TESTRE: EVS E ØABETV you mistrust (Fr. méfier); to try to attack/test (L. attento or attempto-are); you go away/vanish (L. abeo, abi-utum) to carry/support (L. porto-are) the day (L. m. dies-ei, day, day of death); you bear witness to (L. testor-ari); Eos (L. Eos, the dawn; also the goddess of the dawn) from (L. e, ex) Phabeto/Apollo (L. Phoebus-i, m. Apollo the Sun god; hence subst. Phoebas-adis, f. a priestess of Phoebus, a prophetess)

Q273 KRI KATRV: ARCIV: VSTE TV: PVNI 8ETV: you created (L. creo-are) the troop/crowd (L. f. caterva-ae); to keep at a distance/to shut in, ancient? (L. arceo-ere-ui; Gr. archaios, ancient); the entrance (L. ostium-i, door, entrance) of you; I placed (L. pono, ponere, posui [posivi], positum [postum]) I / to forbid (L. veto (voto) votare, vetitum) **End of Script IIB**

(Back to Panel 23, Zagreb Mummy)

Z842 CAPERI SAM RIC*FAC Le*AR 8eLERE RI*SAC NI SA the he-goats (L. m. caper-ri) the leg (It. zampa, f.; Fr. jambe) rich (It. ricco; Fr. riche); I make/do (L. facio, facere, feci, factum)

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

there (L. ibi, illic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila); I farm (L. aro-are) Velere of these matters (L. res, rei); the sack/purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) nor (L. ni, unless; Fr. ni, nor) herself (L. se, sese; Fr. sa)

Z851 I8 CN IC LERI* TRIN* 8eLERE* NERVNS Le* VNE thereupon (L. ibi) CN I strike/strike a bargain with (L. icio or ico, ici, ictum) the lords/gods; the three together (L. trina-ae-a) Velere they interweave (L. neo, nere, nevi, netum; Conj. Imperf. nérent) there (L. ibi, illic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila); you unite (It. unire; Fr. s'unir)] Note: See Z1800 for IC LERI.

Panel 24

Z859 MvLAK PVRI* _____ (rest unreadable)_____ I am soft/tender (L. mollesco-ere) I was purified (L. purgo-are, Ind. Perf. pūrgāvī).....]

Z865 RESINE *RVSE* NVS LVNE* SATI* SAT LVNE the resin (L. resina-ae) rose colored (L. roseus-a-um); our (L. nos) moon; I was satisfied (L. satio-are, Ind. Pres. 1st person singl. satīvī); I satisfied (L. satio-are, Ind. Pres. 1st pers. singl. satio) the moon (L. luna-ae, f.)

Z872 SAC NI Ce SIREs* CILeReS* SPVRES TRES * ENAS the sack/purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) if not (L. ni, if not, unless; Fr. ni, nor) to us (It. ce) Sires; the swift (L. celer-eris-ere, 3rd Decl. acc. pl.) you spit out (L. spuo, spuere, spui, sputum) three (L. tres, tria) you escape (L. eno-are)] Note: see phrase Z72 for **CILeRES SPVRES TREI ENAS ERR SE TINSI**.

Z880 ERvR SE* TIN SI *TI VRIM* AFILS *KIS* HETReN to wander about myself (L. se, sese); the god Tin himself (L. se, sese, sibi; It. si) to yours (L. te) we speak (L. oro-are; Ind. Pres. 1st pers. pl. ōrāmus) you lived live, to possess (L. habeo-ere; probably related: It. avere, to avail; valesi, valesse, imperf.) of the chaise/chair (It. chiesa, f. church; Fr. chaise, f. chair, seat) of the beech trees / beech grove? (Fr. m. hêtre)

Z887 AC Le TiN * AIS* CEM NAK RESIN* 8eLER FAC Le and indeed (L. ac, atque) there (L. ibi, illic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila) the god Tin; the bronze (L. aes, aeris); I lament (L. gemo, gemere, gemui, gemitum) I arise/ proceed (It. nascere) of resin (L. resina-ae); Veler I form/make/do (L. facio, facere, feci, factum) there (L. ibi, illic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila)

Z897 E TvNAM* TE SIM * E TvNAM* CELV CN* TRIN* ALC E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.) you I am (L. sim); E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.); I hide (L. celo-are) CN; of the three (L. trin-ae-a, three at a time) some/someone (L. aliqui, aliquae) (end of panel 24)

Panel 25

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Z905 NAKFA _____ [characters unreadable] **RENF** she was born (L. nascor-I, Ind. Pres. Imperf. 3rd pers. sing. nāscēbās; It. nacque).....the queen (L. regina-ae, f.)

Z908 E* HVS Le NES TeS (I from line Z913) from/in respect to (L. e, ex) Hos (possibly the covering, dust-sheet; Fr. housse, f.) there (L. ibi, ilic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila) I am ignorant (2nd person plural; L. nescio-ire-ivi and -i - itum)



Z913 I*VN* MvLAK NVN REN [Translation: (I belongs at Z908) one (L. unus-a-um; It. un, uno, una; Fr. un, une) I am soft/tender (L. mollesco-ere) not (L. non [old forms noenum, noenu]) I reign/influence (L. regnum-i; It. regno; Fr. règne)

Z918 HVS Le NE*FINVM*ESI Hos (possibly the covering, dust-sheet; Fr. housse, f.) there (L. ibi, ilic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila) lest (L. ne) the wine (L. vinum-i) I came out/escaped/passed from state to state (It. escire [uscire]; L. exeo-ire-li [ivi]-itum, Ind. Perf. 1st pers. singl. Perfect, exī, go out go away, go forth, to

pass from state to state)] Note: see Z1203 on ESI.

Z922 8ASEI Ce* SAC NI CaSa* TRES the vases (L. vas, vasis, a utensil; It. vaso, m. pot, vessel, vase) to us (It. ce) the sack/purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) if not (L. ni, if not, unless; Fr. ni, nor) by the house (L. casa-ae, f. 1st Decl. abl. singl.) three (L. tres, tria)

Z928 [line unreadable]

Panel 26

Z929 ISLE FESNI FE CN* KRA PESNIN TEI by / from the island (L. insola-ae; 1st pers. singl. abl.; It. isola; Fr. île, f.) of the people of Fescennia (modern Corchiano) I sail / transport (L. veho, vehere, vexi, vectum; 1st pers. singl. veho, Imper. vehe) CN; tomorrow (L. cras) the Pesenin (PESNIMV? N221, N290, N320, N333, N444, N529, N553, N598, N632, Q162, Q171, Q194) the gods (L. di [dii] divi)

Note: Feseni may refer to the people of Felsina (modern Bologna) or the people of Fescennia-ae. The phrase beginning KRA...is basically unreadable. (Photo of Corchiano from Zoover.com, Holiday reviews) There are many references to Etruscan towns in this text, and a description of Felsina as an isle ~600 B.C. is not inconceivable.

Z937 A LER * RESIN CE* SAC NI CITFES* CILeReS by (L. a) the lord; the resin (L. resina-ae) of which / whom (L. quae; It. che; Fr. que) the sack/purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) nor (L. ni, if not, unless; Fr. ni, nor) whatsoever (L. quivis, quaevis, quidvis, adj. quodvis)

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

the swift the swift (L. celer-eris-ere, 3rd Decl. acc. pl.)

Z945 SPVRES TRES *ENAS ERE TIN SI *TI VRIM you spit out (L. spuo, spuer, spui, sputum) three (L. tres, tria); you escape (L. eno-are) you wander (L. erro-are) Tini the god himself (L. se, sese; It. si; Fr. se); to you / yours (L. tibi; It. ti); I speak / beg (L oro-are; Conj. Pres. 1st pers. singl. orem) Note: For SI. TI VRIM, see Z103, Z1818:

Z1818 [____ torn-unreadable] I *TI VRIM *AFILS *KIS *CISVM _____ RI Translation: _____
_ to you / yours (L. tibi; It. ti) I speak / beg (L oro-are; Conj. Pres. 1st pers. singl. orem) you live, possess, avail (L. habeo-ere; probably related: It. avere, to avail; valessi, valesse, imperf.) within (L. cis) the two wheeled cart, the chariot (L. cisium-i) _____ of these matters (L. res, rei) or alternatively, of the lords (LERI)] note: see Z84 (page 12) -- containing the same verse.

Z101 ERvR SE *TIN SI *TI VRIM *AFILS *KIS *EC (L. err-are; error, 1st pers. present indicative) itself, myself (L. se, sese); the god Tin supposing that (L. si) to you (L. tu, te, vos, tibi, tuus; It. ti) I speak / beg (L oro-are; orem, 1st. pers. conj. you lived, availles (L. avere, to avail; 1st. pers. imperfetto, valessi, 2nd pers. impf., valessi, 3rd pers. impf., valesse) the chaise/chair (It. chiesa, f. church; Fr. chaise, f. chair, seat); behold/see! (L. ecce)] Note: This is a repeat of line Z72-Z84; See Z880.

Z953 AFILS *KIS *CISVM *PVTE *TIV *RANeS HARE live, to possess, avail (L. habeo-ere; probably related: It. avere, to avail; valessi, valesse, imperf.); the chaise / chair (It. chiesa, f. church; Fr. chaise, f. chair, seat); the chariot (L. cisium-i); you are put in the power of (L. potio-ire; Ind. Pres. 2nd pers. singl. potis; Impert. poti) the day (L. dies-ei, day; diu, by day; diutius, longer; Welsh, dydd; Scot, di); the kidneys (L. renes-um) you draw out, empty (L. haurio, haurire)

Z960 E RINF SAC NI CLERI *Ce AIS PVRE RI from (L. e, ex) the queen / lady (L. regina-ae, f.) the sack/purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) unless (L. ni, if not, unless; Fr. ni, nor) evident (L. clareo-ere); to (It. ce) the bronze (L. aes, aeris) you purify (L. purgo-are) these things.

Panel 27

Z969 MERLVM ERIC *ENAS *RAKaR *TIR HEKSeR the blackbird (L. merula-ae,f.; It. merlo, f.) I raise (L. erigo-rigere-rexi-rectum; you escape (L. eno-are); to narrate (Fr. raconter) I pull / tend (It. tirare; Fr. tirer) the galley (L. hexeris-is, galley with six banks of oars) See Z158, page 18)

Z975 FINVM *TRIN *8eLERE *NERVN SI *VN *MvLAK the wine (L. vinum-i) of the three (L. trin-ae-a, three at a time); Velere; they interweave (L. neo, nere, nevi, netum) supposing that (L. si; It. se, Fr. si) one (L. unus-a-um; It. un, uno, una; Fr. un, une) I am soft / tender (L. mollesco-ere)

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Z981 NVN REN SVS LEFE *SARI A8A (torn fragment) __ EICE IN* TFRI not (L. non [old forms noenum, noenu]) I reign / influence (L. regnum-i; It. regno; Fr. règne) or alternatively, I rein over (L. regno-are) the double (It. m. sosia) you lift up (L. levo-are); I / you brought forth / gave rise to (L. sero, serere, sevi, satum; Ind. Pres. perfect 2nd pers. serúit) the ancestress (It. f. ava) ...you cast out (L. eicio-icere-ieci-iectum) against (L. in) the towers (L. turris-is, f.)

Z990 LECIN*IN SEC*8eLER RESINE __ (torn fragment) __ ACNI CaSa TRES they ordain (L.lego-are) in (L. in) the dryness (fr. m. sec, sèche) Veler of the resin (L. resina-ae) _____ the lambs (L. agnus-i, m. lamb) the house (L. casa-ae f.) three (L. tres, tria)

Z999 CILeReS*SPVRES TRES*ENAS (torn fragment) RSE*TIN SI the swift (L. celer-eris-ere, 3rd Decl. acc. pl.) you spit out (L. spuo, spuere, spui, sputum; Conj. Imperf. 2nd pers. singl. spuârēs) the three (L. tres, tria); you escape (L. eno-are) ___ rse; the god Tin himself (L. se, sese; It. si; Fr. se) or supposing that (L. si; It. se, Fr. si)

Z937 A LER * RESIN CE*SAC NI CUFES*CILeReS by (L. a) the lord; the resin (L. resina-ae) of which / whom (L. quae; It. che; Fr. que) the sack / purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) nor (L. ni, if not, unless; Fr. ni, nor) whatsoever (L. quivis, quaevis, quidvis, adj. quodvis) you hasten (L. celero-are; Ind. Pres. 2nd pers. singl. celerās)

Z945 SPVRES TRES *ENAS ERE TIN SI*TI VRIM (See page 42)

Z953 AFILeS*KIS *CISVM*PVTE*TIV*RAneS HARE you live, possess (L. habeo-ere; probably related: It. avere, to avail; valessi, valesse, imperf.); within (L. cis) the two wheeled cart, the chariot (L. cisium-i); you are put in the power of (L. potio-ire; Ind. Pres. 2nd pers. singl. potis; Impert. poti) the day (L. dies-ei, day; diu, by day; diutius, longer; Welsh, dydd; Scot, di); the kidneys (L. renes-um) you draw out, empty (L. haurio, haurire) (Repeat from page 43)

Z960 E RINF SAC NI CLERI *Ce AIS PVRE RI from, since (L. e, ex) the queen / lady (L. regina-ae, f.) the sack / purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) unless, if not (L. ni, if not, unless; Fr. ni, nor) evident (L. clareo-ere); to us (It. ce) the bronze (L. aes, aeris) you purify (L. purgo-are) these things

Panel 27

Z969 MERLVM ERIC *ENAS*RAKaR*TIR HEKSeR the blackbird (L. merula-ae,f.; It. merlo, f.) I raise (L. erigo-rigere-rexi-rectum; you escape (L. eno-are); to narrate (Fr. raconter) I pull / tend (It. tirare; Fr. tirer) the galley (L. hexeris-is, galley with six banks of oars)

Z975 FINVM*TRIN*8eLERE*NERVN SI *VN*MvLAK the wine (L. vinum-i) of the three (L. trin-ae-a, three at a time); Velere, they interweave (L. neo, nere, nevi, netum) himself, herself, itself (L. se, sese; It. si; Fr. se) one (L. unus-a-um; It. un, uno, una; Fr. un, une) I am soft/tender

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

(L. mollesco-ere)

Z981 NVN REN SVS LEFE *SARI A8A (torn fragment) __ EICE IN* TFRI not (L. non [old forms noenum, noenu]) I rein over (L. regno-are) the double (It. m. sosia) you lift up (L. levo-are) you brought forth / give rise to (L. sero, serere, sevi, satum) the ancestress (It. f. ava) ...you cast out (L. eicio-icere-ieci-iectum) against (L. in) the towers (L. turris-is, f.)

Z990 LECIN*IN SEC*8eLER RESINE __ (torn fragment) __ ACNI CaSa TRES they ordain (L. lego-are; Ind. Pres. 3rd pers. pl. legunt; Conj. legant) in, until (L. in) the dryness (fr. m. sec, sèche) or alternatively I cut, part by cutting (L. seco, secare; It. seccare; Fr. sécher) Veler the resin (L. resina-ae) _____ the lambs (L. agnus-i, m. lamb) of the house (L. casa-ae f.) of the three (L. tres, tria. For LECIN see Z289. For ACNI see Z1153, Z1792:

Z1153 ARVS*AME*ACNESEM*IPA*SERVM A TISIM LaKA the plowed land / region (L. arvus-a-um, arvum-i) you love (L. amo-are; 2nd pers. singl. amas; Conj. Ames; Fr. Pres. aimes) of, by the lamb (L. m. agnus-l, 2nd Decl. acc. "um" = "em" or 3rd Decl. acc. 'em"); in that matter (L. ibi) or alternatively the ibis (L. ibis, genit. ibis & ibidis) we connect (L. sero, serere, erui, sertum, to join together, put in a row, connect) at (L. a) the riches (L. dis, ditis) of the lake / pool (L. m. lacus-us; It. lago, m.) or alternatively he releases (L. laxo-are);

Note: the separate sheets / panels upon which this writing appears are joined together on the departed, and it appears that the writer is explaining that the riches of the underworld are being achieved through the written fabric. The underworld has a river called the Styx across which the ferryman Charon takes the souls of the departed. They have to pay him to cross the river to paradise which is on the shores of a lake into which the river Styx feeds. LaKA is used at Z432 (page 24), Z1161.

Z1161 RVI KI EFE* ACIL*HAMØES (HAMPHESES) LAES*SVLV SI the king (L. rex, regis; Fr. roi) to / of whom (It. chi) you speak out, expound (L. effor-fari); the eagle (L. Aquila-ae); Hamphes or alternatively the bucket (L. hama, bucket) old (L. fessus, old) richness / delight (L. laetitia-a) you make solitary / are alone (L. solo-are) yourself (L. se, sese; It. si; Fr. se) (See Z500, for HAMPHESES, page 27)

Z999 CILeReS*SPVRES TRES*ENAS (torn fragment) RSE*TIN SI you hasten (L. celero-are); you spit out (L. spuo, spuere, spui, sputum) the three (L. tres, tria); you escape (L. eno-are) ___ rse; the god Tin himself (It. si) See Z945, page 44, for **CILeRES SPVRES TRES * ENAS ERE TIN SI*TI VRIM**

Z1005 [line unreadable]

Panel 28

Z1005 [line unreadable]

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Z1006 HARE Ce*REPINE Ce*SAC NI CLERI*CILeR VS PVRE RI you hang on (L. haereo, haerere, haesi, haesum) to us (It. ce) the booty (L. rapina-ae) to us (It. ce) the sack/purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) unless (L. ni, if not, unless; Fr. ni, nor) evident (L. clareo-ere) to hasten, quicken (L. celero-are) the bones (L. os, ossis) you purify (L. purgo-are) the things (L. res, rei)

Z1016 MERLVM ERIC*ENAS*RAKaR*SVR*NVN RENEr to the blackbird (L. merula-ae,f.; It. merlo, f.) I raise (L. erigo-rigere-rexi-rectum) you escape (L. eno-are) to narrate (Fr. raconter); the sister (L. soror; Fr. soeur) not (L. non [old forms noenum, noenu]) to reign (L. regno-are)

Z1013 TVS LEFE*8ASEI Ce*8ARaRAN*8eLEREI*NERVN SI thine (L. tuus-a-um) you raise (L. levo-are) the vases (L. vas, vasis, a utensil; It. m. vaso, pot, vessel, vase) here; they changed (L. vario-are; Conj. Imperf. 3rd pers. pl. varĭrent; Fr. Simple Past varièrent); the Velerii; they interweave (L. neo, nere, nevi, netum) themselves. 8ASEI appears at Z72, Z190, Z214, Z289, Z455, Z1049, Z1853, Z1869.

Note: 8ASEI, 8eLEEREI have suffixes for proper names, such as ELINEI (Helen of Troy) and PHERSIPNEI (Persephone). 8ARaRAN appears at Z327 (page 13), Z1861.

Z1846 RAKaR*TVRA*NVN RENEr*CLETRAM*SeREN TFE to narrate (Fr. raconter) she burns / dries up (L. torreo, torrere, torrui, tostum) not (L. non) to reign (L. regno-ari); the trellis (L. clatri-orum) serene you regard (L. tueo-ere) or alternatively two (L. duo-ae-o; It. due; Fr. deux; Welsh, dau, dwy; Gr. Dyo; Persian, do).

Note: a verb shift occurs with the epithet, CLETRAM SeREN from CFE to TFE here and at Z1021. Because of SeREN TFE (Z1853) TEI ; thus: "serene the two gods."

Z1853 TEI*8ASEI*SAR 8eNER*SVS LE*NVN REN the gods (L. dii); the vases (L. vas, vasis, a utensil; It. m. vaso, pot, vessel, vase) I cultivate (L. sarrio (sario)-ire-ui and -ivi) to come in the course of time (L. venio, venire, veni, ventum); the double (It. m. sosia) of her (It. le) not (L. non) I reign (L. regno-ari)

Z1861 8ARaRAN*AIS ERAS*SEVS CLETRAM SeREN CFE they changed (L. vario-are; Conj. Imperf. 3rd pers. pl. varĭrent; Fr. Simple Past varièrent); the bronze (L. aes, aeris) you (pl.) wander (L. erro-are; Ind. Pres. 2nd pers. singl. errās); Zeus of the grating / trellis (L. clatro-orum, trellis) serene (It. sereno, m.; Fr. serein) you assemble (L. coeo-ire-iv-itum)] Note: see Z336 (page 22) for the same word group with different punctuation marks.

Z1869 [word unreadable RAKaR] TVRA*NVN RENEr*TEI*8ASEI*NVN RENErto narrate (F. raconter) she burns/dries up (L. torreo, torrere, torrui, tostum); not (L. non) to reign (L. regno-ari); the gods (L. dii); the vases (L. vas, vasis, a utensil; It. m. vaso, pot, vessel, vase); not (L. non) to reign (L. regno-ari)] Note: RAKaR reconstructed based on Z1846.

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Z1877 [line unreadable] This is the last or first line of the linen depending upon whether you read from the first panel or the last.

(Back to Panel 28)

Z1021 RAKaR* CLETRAM* SeREN TFE* NVN RENeR to narrate (Fr. raconter); the trellis / grating (L. clatri-orum)) serene (It. sereno, m.; Fr. serein) you look at / regard (L. tueo-ere) or alternatively the two (L. duo-ae-o; It. due; Fr. deux; Welsh, dau, dwy; Gr. Dyo; Persian, do) not (L. non [old forms noenum, noenu]) to reign (L. regno-ari). Note: TFE also appears at Z1846, page 46.

Z1027 ES TREI* AL ØASEI (PHASEI)* SVS LEFE* RAKaR *EIM* TVL* FAR you are (L. es) three (L. tres, tria); to the (It. al) bandages / swaddling bands (L. fascia-ae, f.; It. fascia, f.); the double (It. sosia) you raise (L. levo-are) to narrate (Fr. raconter); of herself (L. eum, eam, id, acc.) I endure / carry (L. tolero-are) the grain / meal (L. far, farris; It. farina, f.; Fr. farine, f.]) Note: See Z180, page 19, which calls Pha the goddess of the Cletram.

Z1038 [line unreadable]

Panel 29

Z1039 [Line unreadable]

Z1040 TVL* FAR *CELI* SVR NVN RENeR *8eLERE* NERVNS Le I endure/ bear (L. tolero-are) the grain/meal (L. far, farris; It. farina, f.; Fr. farine, f.); I hid (L. celo-are; Ind. Perf. celāvi) the sister (L. soror; Fr. soeur) not (L. non [old forms noenum, noenu]) to reign (L. regno-ari); Velere; they interweave (L. neo, nere, nevi, netum) there

Z1049 VN* MvLAK *NVN REN* KIS* ESFIS Ce* 8ASEI one (L. unuus-a-um) I am soft (L. mollesco-ere) not (L. non [old forms noenum, noenu]) I reign (L. regno-ari) who, whom, whose, that (L. quis, quid; It. chi, Fr. qui); you pass from state to state / go out (L. exeo-ire-li [ivi] -itum) to us (It. ce); the vases the vases (vas, vasis, a utensil; It. m. vaso, pot, vessel, vase)

Z1057 CISVM* PVTE* TVL RANS* HARE Ce* REPINE Ce the chariot (L. cisium-i) you are put in the power of (L. potio-ire; Ind. Pres. 2nd pers. singl. potis; Impert. poti); I endure/carry (L. tolero-are) the kidneys (L. renes-um); you hang on to / cleave to (L. haero, haerere, haesi, haesum) to us (It. ce); the booty (L. rapina-ae) to us (It. ce) Note: See Z214 which shows **8ASEI CISVM PVTE** on one line. For **PVTE** see Z953 page 44.

Z1065 SAC NI CLERI* CILeR Le* SPVRE RI* MERLVM ERIC the sack/purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) if not (L. ni, if not, unless; Fr. ni, nor) clear (L. clarus-i; gen. singl. "i") to hasten (L. celero-are) there (L. ibi, ilic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila); you spit out (L. spuo, spuerere, spui, sputum) the things (L. res, rei); the blackbird (L. merula-ae, f.; It. merlo, f.) I raise (L. erigo-rigere-rexi-rectum)

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Z1073 ENAS* SIN* FINVM *8eLERE* NERVNS Le* TIS you escape (L. eno-are) without (L. sine) the wine (L. vinum-i); Velere; they interweave (L. neo, nere, nevi, netum) there (L. ibi, ilic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila) the god Dis/underworld (L. Dis, Ditis, god of the lower world, Pluto or the god of wealth)

Panel 30

Z1080 PINCIM* AIS NA* HINeRV* FINVM* TRAV* PRVCV NA I adorn, paint or will adorn (L. pingo, pingere, pinxi, pictum, Conj. Pres. & Ind. Fut. 1st pers. sing. pingam); the bronze (L. aes, aeris) indeed (L. ne [nae]; Hinerus; the wine (L. vinum-i) I draw in (L. traho, trahere, traxi, tractum); I demand (L. proco-are and procor-ari) indeed (L. nae)

Z1088 CIEM* CE ALKVS* LAVTVM NETI* EIS NA* RAK SEPI I call by name, summon (L. cieo, ciere, civi, citum; Conj. Pres. 1st pers. cieam) which / whom / where (L. quae; It. che; Fr. que) something (L. aliquis, aliquid); the esteemed (L. laudatus-a-um) I cleanse (It. nettare, Presente, 2nd Pers. singl. netti; Fr. nettoyer, Present 1st pers. singl. nettoie; 2nd pers. singl. nettoies); to them (L. eis, gen. & dat. they; It. essi, esse, them) indeed (L. ne [nae]; I narrate (Fr. raconter) frequently (L. saepe) or alternatively, I treated separately/separated (L. separo-are)

Panel 31

Z1097 TVL PERE RENI* CIEM* CE ALKVS* CAVIN* I I endure / carry (L. tolero-are) I perished; (L. pereio-ire-li-ivi-itum; Ind. Pres. 2nd pers. singl. perīs, Ind. Perf. 1st pers. singl. perīvī) I swam back (L. reno-nare; Perf. 1st pers. singl. renāvī) I call by name, summon (L. cieo, ciere, civi, citum; Conj. Pres. 1st pers. cieam) which / whom / where (L. quae; It. che; Fr. que) this / something (L. aliquis, aliquid) they hollow out (L. cavo-are; Conj. Pres. 3rd Pers. pl. cavent)

Z1139 MAREM* SAK AME* NACVM* CEPEN* 8aLAN AK to / by the sea (L. mare-is, 1st Decl. acc. "am" - "em"); the fortune-teller (L. saga-ae, f.) you love (L. amo-are) we arise (L. nascor-i) they chop / separate (It. m. ceppo; Fr. cep, m., branches / stump / bonds; L. separo-are, Ind. Pres. 3rd pers. pl. sēparant, to separate, to part) the strong (L. valens-entis) I set in motion/act (L. ago, agere, egi, actum). Note: See Z43, MARAM.

Z1146 FAC Le* AFRATVM *KVRV* PER ERENI *RVCV I make/do (L. facio, facere, feci, factum) there (L. ibi, ilic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila); adorned with gold (L. auratus-a-um) I sail / hasten (L. curro, currere, cucurri, cursum) from / by / through (L. per) the Furies (L. Erinyes-yos, pl. Erinyes); I, to request / inquire (L. rogo-are)

Z1153 ARVS* AME* ACNESEM* IPA* SERVM A TISIM LaKA (See Z1153, page 45)

Z1161 RVI KI EFE* ACIL* HAMØES (HAMPHESES) LAES* SVLV SI (See Z1161, page 45)

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts



Panel 32

**Z1168 RVNI *SERØVE *ACIL *IPEI RVTA *CN
Le *TAS RI** I watched (It. ronda, f; Fr. rond, adj. round, ring, circle, orb) Serphoe; the eagle (L. f. Aquila-ae) Ipei (the ibis; L. ibis, genit. ibis & ibidis) she whirls around (L. roto-are; CN there; I say nothing (L. taceo-ere-ium; It. tacere) of these matters (L. res, rei)

**Z1177 HEKS *SVLvS CFE TV *CARNIS *Se
CANIN *FEIRA** the six (L. sexus-us, m. ; Gr. hex, m.) alone (L. solus-a-um) you assemble (L. coeo-ire-ivi-ium) in you; the flesh (L. caro,

carnis) herself (L. se, sese) of Canin (town of Canino) of the Fiora river or alternatively the

market (It. fiera, f. fair, market] Note that Canino is located about 10 miles from the Fiora river. See Z929, page 42, on discussion of FELSNI - Fescennia (modern Corchiano) which is ten miles north of Civita Castellana. This text no doubt refers to Canino on the Fiora, possibly the home of person of the Zagreb Mummy. Fescennia is located in the same region. HEKS is also used at Z1236, page 50.



Z1183 ITE *IPA *MeNeR CFA *AMA *TRINVM HETReN AC Le TN
you go (L. ito-are; Conj. 2nd pers. singl. itēs); Ipa in that matter (L. ibi) or alternatively the ibis (L. ibis, genit. ibis & ibidis) MNR she

assembles (L. coeo-ire-ivi-ium) she loves (L. amo-are) from the group of three / from the three groups (L. trin-ae-a, three at a time) the beech trees (Fr. m. hêtre) indeed (L. ac, atque) there (L. ibi, illic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila) of the god Tin.

Z1192 EIS *CEM NA Ce *IK *FELeRA *E TvNAM *TE SIM *E TvNAM to them (L. eis, gen. & dat. they; It. essi, esse, them) I groan (L. gemo, gemere, gemui, gemitum) indeed (L. ne [nae] to us (It. ce) here; hereupon/in this place (L. hic) ; she is veiled / covered (It. velare; Fr. voiler); E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-ium; It. tuono, m.; Fr. tonnerre.m.) to you / yours I am (L. sim, subj.) E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-ium; It. tuono, m.; Fr. tonnerre.m.)] Note: FELeRA declines: FELeRE; see Z1236 below and FELeRES, FELeRV. On the phrase SPVR TA EIS, "to them" see Z1397.

Z1203 CELV CN *HINeR RIN *KIMeR *AN ANCe *ESI *FAC Le [I hide (L. celo-are) CN; Hiner I reign over (L. regno-are); the Chimaera (L. Chimaera-ae) or, whether (L. an) Ancus Marcius, 4th king of Rome? you came out / escaped (It. escire [uscire]; I make / do (L. facio, facere, feci, factum) there (L. ibi, illic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila) Note: HINeR declines:

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

HINeR, HINeRA, HINeRV. (L. hinnio-ire; Fr. hennire, to neigh, whinny). See Z1292, Z1397, Z1628.

Z1214 [line unreadable]

Panel 33

Z1215 [line unreadable]

Z1216 RVM ISLE*CARNA*Se MET 8ACI*RVMI TIE*VNVR Rome (L. Roma-ae) the isle (L. insula-ae, f.; It. isola, f.; Fr. ile, f.); in the flesh (L. caro, carnis); to myself (L. se, sese) I gather, put (L. meto, metere, messui, messum) the cattle (L. vacca-ae); thae Romans day (L. dies-ei, m.) to honor (L. honos & honor-oris; honoro-are) Note: See **Z929** on **ISLE FESNI**.

Z1227 HV TERI*IPA*RVCV*PETeNA*AMA*NAC*CAL I have the lands (L. f. terra-ae); Ipa in that matter (L. ibi) or alternatively the ibis (L. ibis, genit. ibis & ibidis); I demand (L. rogo-are) ; the dish (L. patina-ae) she loves; I am born (L. nascor-i), I call/summon (L. calo-are).



Z1236 HINeRV*HEKS*FELeRE*MAR CFE*NVR CN Hinerus the sixth you are veiled / covered (It. velare; Fr. voiler); the sea (L. mare, maris; Fr. f. mer) you engage (L. coeo-ire-ivi-utum) the daughter-in-law / young married woman (L. nurus-us; It. f. nuora) CN. See **Z1177 HEKS**, page 48. NVR also appears at L-25., NVRA at AH-10, TC61, BS-10; NVRE at TC201. Script AH is at http://www.maravot.com/Uni_suckling-Heracles.html

AH-1-ECA: SeREN: this is (It. ecco, adv.) serene (It. sereno, m.; adj. serene, possibly an adverb, quietly, serenly)

AH-3 TFA: IK NAC: (C from line AH6) the two (L. duo-ae-o; It. due; Fr. deux; Welsh, dau, dwy; Gr. Dyo; Persian, do) here (L. hic [and heic], hice; It. qui; Fr. ici) I am born, to be born (L. nascor-i)

Note: See K152, which is in the context: E NESCI TFA, from (L. e, ex) the ignorant (L. nescio-ire, not to know, to be ignorant; nescius-a-um, not knowing, ignorant, unaware) two, or she did not know the two] See also **K171 - E NESCI TFA**.

AH-6 HERCLE: Hercules (L. Hercules-is, m.) Hercules is the son of Alcmena and Jupiter (TINI, TINIA)

AH-7 VNIA Le: CL (CL is part of AH-9) the (goddess) Uni there (L. ibi, illic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila) Note: VNIA is gen. case for Uni, seen at Au13 as well. Unia is

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

mentioned at Au13 in the context of a parallel Punic text referring to Ishtar. CaL connects to A in AH-9 based on script Z usage. See [Etruscan GlossaryA.xls](#).

AH-9 (CaLA) NORA: SCE he calls, summons (L. calo-are) the young married woman / daughter-in-law (L. nurus-us, f.; It. nuora, f.) you know (L. scio, scir, scivi or scli, scitu).

Note: SCE is used at TC-1, TC140, TC58, TC61, TC190, R173, R177, AH-11, Au9. This mirror depicts a seated Uni suckling a bearded Hercules. The Greek myth says that Uni (Hera, consort of Zeus) was tricked into suckling the babe Hercules and during the feeding she spilled milk that became the Milky Way. Shown in the scene are Apollo and another man and a woman watching Hercules and Uni (Gr. Hera, Roman Juno). Heracle's mother, Alcmene, was married to Amphitryon, son of Perseus' son Alcaeus. The couple had to flee to Thebes. Amphitryon then led a military expedition against the Taphian Islands. While he was away Zeus secreted himself in Alcmene's chamber and impregnated her. Through lots of turns and twists in the story Alcmene gave birth to twin sons, Alcaeus, or Heracles, and Iphicles. Alcmene exposed the baby Heracles for fear of Hera's anger and Athena found and persuaded the unsuspecting Hera to suckle him. Hera did so until he bit her. Athena then returned him to his mother and persuaded her to raise her own child. Below the panel, as is common in Etruscan mirrors, is a cherub or angel. This one is holding up an egg. The egg appears in Etruscan funerary banquet scenes and is a symbol of rebirth. The egg in this scene is strange.

(Back to Panel 36)

Z1243 MARS NA VS*TEIS TVRA*CARNAL*RVIVM Mars (L. Mars, Martis, m.) indeed (L. ne [nae]) the bones (L. os, ossis); the gods (L. di [dii], divi, dea, diva) she guards (tueo-ere) the carnal / sensual / lustful/in the flesh (L. caro, carnis; It. adj. carnale; Fr. adj. carnal) of the kingdom (L. Fr. royaume, m. kingdom; It. reame, m. kingdom)

Z1250 KVR^eK CEPEN SVL KFA MAR CFA Ce*PRVR SERI the chorus? to train a chorus? (L. choragium-i, the training and production of a chorus; choragus-i, m. he who pays for a chorus) they separate, part (L. separo-are) alone (L. solus-a-um) he / she cherishes / fondles (Fr. choyer) the sea (L. mare, maris; Fr. f. mer) she engages (L. coeo-ire-ivi-utum) to us (It. ce); I rush forth, fall down (L. proruo-ruere; Ind. Pres. 1st pers. singl. prōruō) I joined, connected together (L. sero-serere, Ind. Perf. 1st pers. singl. serui)

1264 [line unreadable]...CEPEN __ _FINVMthey separate, part (L. separo-are).....the wine (L. vinum-i)

Panel 34

Z1265 SANES*FVLC NICS*PLVTIN*TEIM VT TI CESA SI of sound mind / uninjured (L. sanus-a-um) Vulcan (L. Volcanus [Vulc]-i) I trust in (L. nitor, nixi, nisus or nixus; Ind. Pres. 1st pers. singl. nītō); Pluto (L. Pluto-(on)-onis); of the gods (L. di [dii] divi) I enjoy (L. utor, uti, usus)

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

of you / yours (L. tibi; It. ti) he rests (L. ceso-are) himself (L. se, sese)

Z1274 ARA RATVM* AIS NA* LEITRVM* SVR EFA SAL at the refuge / altar (L. f. ara) of the settled, determined (L. ratus-a-um); the bronze (L. ais, asis) indeed (L. ne [nae]); we rejoiced (L. laetor-ari, Conj. Imperf. 1st pers. pl. laetârêmus); the sister (L. soror, It. suora, Fr. soeur) she is carried up (L. eveho-vehere-vexi-vectum) the salt (L. sal, salis, m.)] Note: SVR is spelled differently here (not SVR)

Z1282 ESI Ce* CI * HALT SARV* ESI Ce SAL* MVLA* SANTI Ce you went out (L. escire [uscire]) to us (It. ce) that (It. ci) the summit (It. m. alto; Fr. m. haut) I weed / hoe (L. sarrio [sario]-ire-ui and -ivi) you went out (L. escire [uscire]) to us (It. ce) the salt / brine (L. sal, salis, m.); she strived after (L. molior-iri; Conj. Pres. 3rd pers. singl. mōliat) the holies (L. sanctus-a-um) to us (It. ce) Note: see Z1337, VINVM SANTIS. If VINVM is m. singular, then SANTIS is singular = wine holy, L. vinum sanctus, gen. singl., sancti. Perhaps SANTI is 3rd decl. gen. singl. -is.

Z1292 RAC NA* RAPeN SAC* LENA FIERA* REC* PEIS NA I speak (Fr. raconter; It. caccontare) indeed (L. ne [nae]); they snatch (L. rapio, rapere, rapui, raptum) the sack (It. m. sacco, Fr. m. sac); the breath / wind / energy (It. f. lena) or alternatively the procuress (L. lena-ae, f.) Fiera or alternatively fair (It. fiera, f.; Fr. foire, f.) I request, require (L. requiro-quirere; It. requirere; Fr. requirer); you bless (L. beo-are, Conj. Pres. 2nd pers. singl. beās) indeed (L. ne [nae])

Z1300 HAVS TI* 8ANV SE* NERIS* AFEF PE RVI* NERI I empty / swallow (L. haaurio, haurire, hausi, haustim; It. esaurire) yours your (L. tu, te, vos, tibi; It. te, ti, to you; Fr. te, to you); room / opening (It. vano, m.) her (L. se, sese); you weave (L. neo, nere, nevi, netum, Passive Ind. Pres. nêris); she sailed, carries away (L. aveho-vehere-vexi-vectum) in the presence of (L. per) the king (Fr. roi, m.) darkness (L. negro-are, to be black; partic. nigrans-antis, black, dark, niger-gra-grum, black, dark-colored, blackening: bad, unlucky; It. nero, m. black, darkness; Fr. adj. noir, black, dark, gloomy, wicked; negro, m. black).

Panel 35

Z1309 [line unreadable]

Z1310 HA IK SE RVI RIFA CI* CESA SIN RVM SA* CILFA she has here in this place (L. hic [and heic]) her (L. se, sese) king (Fr. roi, m.) stream (L. m. rivus-i) that (It. ci) she rests (L. ceso-are) but, if, if however (L. sin) Rome Rome (L. Roma-ae; It. Romano; Fr. Romain) herself (herself, reflex. Pron. (L. se or sese; Fr. sa); anything (L. quilibet, quaelibet, quodibet, subst. quidibet)

Z1319 NERI CANFA CARSİ PVT NAM* RVCA LATINAM the darkness (L. negro-are, to be black; partic. nigrans-antis, black, dark, niger-gra-grum, black, dark-colored, blackening: bad, unlucky; It. nero, m. black, darkness; Fr. adj. noir, black, dark, gloomy, wicked; negro, m. black)

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

as much as you please / although (L. *quamvis*); alternatively a name, Canova?; town Canusium (Canossa)? Where Verus was ill; the prison cells (L. *carcer-eris, m.*) I am in put in the power of (L. *potio-ire*) for (L. *nam, namque*); funeral pile, rocky (L. *rugus-i*; It. *rocca* and *roccia*; Fr. *roche*) of the Latins (L. *Latinus-a-um*)

Z1326 TEI* LENA HA VSTIS *ENAS* ESI *CATeNIS 8ESI the gods (L. *di [dii] divi*); the breath / wind / energy (It. *f. lena*) or alternatively the procuress (L. *lena-ae, f.*) she has of / by the door / mouth (L. *ostium-i*); you escape (L. *eno-are*; Ind. Pres. 2nd pers. singl. *enas*); she got out of (It. *escire [uscire]*); from the fetters / chains (L. *catena-ae, f.*, 2nd Decl. pl. dat. & abla. “-is” ; It. *catena*) the consuming (L. *vescus-a-um*)

Z1334 SPVR TA SVLvS LE* NAPTI RVI LAIS CLA8 EKS NERI I spit out (L. *spuo, spuerē, spui, sputum*) you (L. *tuus, vester*; Fr. *ta, thy, votre, your*) alone (L. *solus-a-um*) of them (Fr. *le, him*); grand-daughter (L. *neptis-is, f.*) king king (Fr. *roi, m.*) Laius (L. *m. Laius-i, father of Oedipus*) of the staff / club (L. *clava-ae, f.*; It. *clava, f.*) from / out of (L. *e, ex*) the darkness the darkness (L. *negro-are, to be black*; partic. *nigrans-antis, black, dark, niger-gra-grum, black, dark-colored, blackening: bad, unlucky*; It. *nero, m. black, darkness*; Fr. *adj. noir, black, dark, gloomy, wicked; negro, m. black*). For SVLvS see Z1177, page 49.

Z1335 [line unreadable]

Panel 36

Z1336 [line unreadable]

Z1337 FAC Le* FINVM* SANTIS TiS* CELI* PEN* TRVTVM I make / do (L. *facio, facere, feci, factum*) there (L. *ibi, illic, istic*; It. *La, cola, vi, ci, ecco*; Fr. *La, y, voila*) the wine (L. *vinum-i*) from the consecrated / holy (L. *sanctus-a-um, 2nd Decl. dat. & abla. -“is”*) Dis (god of the underworld--Pluto); I hid (L. *celo-are, Ind. Perf. 1st pers. singl. celāvī*) the feather/pen (L. *penna-ae, f.*; It. *penna, f.*; Fr. *plume, f., empenner, to feather one's nest*) or alternatively the pain / distress (It. *pena, f.*; Fr. *peine, f.*) of the Trojans (L. *Tros, Trois, m.*; *adj. Trous, Troius, Troicus, Troiannus-um, Trojan*) See Z1292 for SANTI, holies.

Z1345 RI* RAPiNES TiS* TRVTAN ASA HANeRIN* CELI these things (L. *res, rei*) from the plunders (L. *raptum-i, 2nd Decl. dat. & abla. -“is”*) of Dis / the underworld; theTrojan (L. *Tros, Trois, m.*; *adj. Trous, Troius, Troicus, Troiannus-um, Trojan*) she takes to her own (L. *ascio-scire*) Hanerin (probably the people of Henna [Enna], a city in central Sicily which was the cult center of Demeter and her daughter. It is believed to be the site where Hades abducted Persephone); I hid (L. *celo-are*). Note: See Z1372 on HANeRIN and Z1236, HINiRV.

Z1352 TVR HE TVM* FINVM RIC* FAC Le* HEKS* E TvNAM the tower (L. *turris-is*; It. *f. torre*; Fr. *f. tour*) or alternatively I watch over, to regard (L. *tuor or tueor, tueri*; Scott, *tuir, to delore*; Gr. *Theoro*) you have at this time (L. *tum*) the wine (L. *vinum-i*) rich (It. *ricco, adj.*; Fr.

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

riche, adj.); I make/do (L. facio, facere, feci, factum) there (L. ibi, illic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila); six (L. sexus-us, m. ; Gr. hex, m.); E TvNAM = from (L. e, ex) the thunder (L. tonno-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.)

Z1359 IK* MATAM CN TICNeR CEPEN* TES AMI TiN hereupon / in this place (L. hic) we subdued (Fr. mater, Simple Past 1st pers. pl. matâmes) or alternatively, I boil (L. madeo-ere, Conj. Pres. 1st pers. madeam) CN of the beams (L. tignarius-a-um) they chop / seperate (L. separo-are, to separate, Ind. Pres. 3rd pers. pl. sēparant); I compose / construct / weave together (L. texo, texere, textum) the friend (Fr. m. ami; amie, f. friend, girlfriend; L. amica-ae, friend or mistress; It. amica, friend, lady friend) the god Tin] On **CEPEN** see **Z1139**. Note: AMI is used at PA-4: (http://www.maravot.com/Translation_ShortScripts_e.html).

PA-1 MI NICE THUM (⊙VM) AMI MATHUMA To me (L. Dat. mihi) victory / Nike (L. Nike); then, at that time (L. tum) a friend (L. amicus-a, Gen. singl. ami; Fr. ami-e) Mathuma / Maduma?

PA-6 AE N LISIAI THIPO (⊙IPV) RENAthe camp followers (L. lixa-ae) of Thebes, city in Boeotia? (L. Thebae-arum) you rule (L. regno-are, Ind. Perf. 2nd pers. singl. regnās)

PA-10 IERE ERA ISTE EPA yesterday (L. heri, or here; It. ieri; Fr. heir) the mistress (L. era-ae, f.) that of yours (L. iste, ista, istud) she spies, watches out for? (L. speculor-ari; it. spiare; Fr. épier). IER declines: IER, R-9, R12, R28, R108, R111, R119, R129, PA-10, IERE, PA-10, IERI, Q406; ERA is used at Z64, TC56, N254, Q543, DH-3. ISTE is used at Z47, Z561, CL-1? EPA declines: EP, Z421, R72, EPE, DM-3 (name of a Cherub).

PA-15 NAMINER UNAS (VNAS) T..A? F8E (UBE, UVE) LERO (LERV) to nominate, make famous (L. nomino-are; It. nominare; Fr. nommer) one ((L. unnus-a-um, unius, uni, una; It. un, uno, una; Fr. Un, une; Welsh, un-au)... a bunch of grapes, meton., vine; transf. a cluster (L. uva-ae); It. uva); god (Lar, laris, lares) or triumph, victory? (L. laurus-i) or the spectre, ghost larua-ae). LER declines: LER, Z5, K16, PL-5, PL-7, LERI, Z127, Z129, Z224, Z851, K21. The context in other cases appears to be "victory." PL-5, PL-7 are areas of the Piacenza Liver.

Note: AMI declines, AMIE at AR-3:

(http://www.maravot.com/Translation_ShortScripts_a.html)



(Funerary urn with warriors in battle) **AR-1: AR : CVMNI : AMEI RIAL** the altar (L. ara f.) of the threatened, cursed (L. comminor-ari, to threaten; It. comminare, to comminate, threaten; woe to!) a friend (L. amicus-a; It. amico, amica; Fr. ami, amie) royal (L. regius-a-um; It. reale, Fr. royal)] See Script SM below. This text probably says: "The altar of the threatened, a friend royal." Note: CVMNI is used again in the next urn, SM and thus is

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

probably "threatened" rather than a proper name. Note: AMEI "ei" suffix the same as in ELINEI, name of Helen of Troy. RIAL is also used at: AM-9. RIALS is at BS-19. Note: CVMNI appears on another urn (shortscriptsa.html), Script SM:

(Funerary urn with warriors in battle) **SM-1 - AR : CVMNI : CERIS Te LIAL** the altar (L. ara f.) of the threatened, cursed (L. comminor-ari, to threaten; It. comminare, to comminate, threaten; woe to!) Ceres, the goddess of bread, grain (L. Ceres-eris), or alternatively you bewail, lament, complain (L. queror, queri, Ind. Pres. 2nd Pers. singl. queris) you (L. tu, te, vos; 2nd pers. sing. acc., abl.; It. te, to you; Fr. te, to you) the loyal, (It. leale, adj., Fr. loyal, adj., L. fidelis, fidus).

(Back to panel 36)

Z1367 [words unreadable] E TvNAM *RI*TRVS* E TvNAM E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.) of these matters (L. res, rei) of Troy? Troinvi, Trojans? (L. Troianus-a-um; Trous, Troius, Troicus; Troas-ados) E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.)

Panel 37

Z1372 HANeRIN* E TvNAM* CELV CN* E TVNAM * A RVMI TiN Hanerin (probably the people of Henna [Enna], a city in central Sicily which was the cult center of Demeter and her daughter. It is believed to be the site where Hades abducted Persephone) E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.) I hide (L. celo-are) CN; E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-utum; It. tuono, m.; Fr. tonnerre, m.) to (L. a) the Romans Rome (L. Roma-ae, Romi, 2nd Decl. nom. pl.; It. Romano; Fr. Romain) god Tin.

Z1378 PER ERENI* ES LEM SARRVM* MVR *IN* FEL RINES by (L. per) the Furies (L. Erinys-yos, pl. Erinyes) you are (L. es) the theme (L. lemma-atis) we bring forth (L. sero, serere, sevi, satum); the wall (L. murus-i, m.; It. muro, m.; Fr. mur, m.) in (L. in) greatness / great/worthy (It. valere, Fr. valeur, f.; valoir, worthy, to be worthy) you reign (L. regno-are, Conj. Pres. 2nd pers. singl. regnēs; It. reggere; Fr. régner)] Note: For ES LEM SARRVM see Z572, page 30.

Z1386 CILeReS FAC Le*ARA RVI*VS ETI* CATeNE TI *SeLA PIKVN the swift (L. celer-eris-ere, 3rd Decl. acc. pl.) I make / do (L. facio, facere, feci, factum) there (L. ibi, illic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voilà); the protection / refuge / altar (L. ara, f.) of the king (Fr. roi, m.); the bones /body (L. os, ossis) I brought forth (L. edo-edere-didi-ditum, Ind. Perfect, 1st pers. singl. ēdī; ēdidī); the fetter / chain (L. catena-ae) of yours (L. tibi; It. ti); the chair (L. sella-ae, f.) of the pick-axe (It. piccone, m.; Fr. pioche, f.)

Z1397 SeLA PINAS* 8A FIN* V8LI SPVR TA* EIS NA* HINeRV the chair (L. sella-ae, f.) of feathers (L. pinna-ae, 2nd Decl. acc. m. pl. "-os"); she goes (Lat. 3rd pers. Ind. Pres., it; It. 3rd person Indic. Pres. of andare, to go, va; Fr. 3rd person pres. of aller, to go, va) to the end (Fr. fin, f.; L. finis); I bound up / was obliged (L. obligo-are, Ind. Perf. 1st pers. singl. obligāvī) I spit out (L.

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

spuo, spuere, spui, sputum) you to them (L. eis, gen. & dat. they; It. essi, esse, them) indeed (L. ne [nae]); Hinerus

Z1408 CaLA*RESiNS* she calls / summons (L. calo-are) you yield / give up (L. resigno-are; It. rendere; Fr. résigner)

Panel 38

Z1410 ES LEM*CE ALKVS*E TvNAM*AIS NA _____ (words unreadable) you are (L. es) the theme (L. lemma-ae) wherewith, wherefrom (L. old ablative of qui) something (L. aliquis, aliquid); E TvNAM = from (L. e, ex) the thunder (L. tonno-are-ui-utum; It. tuono, m.; Fr. tonnerre.m.) the bronze (L. aes, aeris) indeed (L. ne, nae)... Note: LEM is used at Z572, Z1378.

Z1417 TVKLA Ce*ERRI*SVN TvNAM*CETA the little toga (L. f togula-ae) to us (It. ce); I err'd, wandered (L. error-are; error, 1st pers. Ind. Perfect, errāvī) I sing (L. sono, sonare, sonnuī, sonitum) to the thunder (L. tonitrus [-us], 4th Decl. acc. singl., "um" = "am") she yields (L. cedo, cedere, cessi, cessum; 3rd pers. singl. Conj. cēdat)

Z1423 IN TvNAM*RESAN*8eLER*FEIFES*RESERI to (L. in) the thunder (L. tonitrus [-us], 4th Decl. acc. singl., "um" = "am"); they reveal (L. resero-are) Veler; the long lived / enduring (L. vivax-acis) you were preserved (L. reservo-are) Note: For 8eLER see Z11, Z113, Z543, Z551, Z561, Z1423, V-6. (See V-6 at http://www.maravot.com/Translation_ShortScripts_a.html) 8eLER at Script V suggests a name referring to the dead, "plucked out"?

(Script V, Vase from Vulci) **V-1 - ECA EVS CE: NAC: ATRVM: 8eLER RFCE** Behold! (L. en!, ecce!) the dawn (L. Eos) wherewith, wherefrom (L. old ablative of qui) I am born (L. nascor-ari, Ind. Pres. 1st pers. singl. nāscō); the dark (L. ater, atra, atrum, 2nd Decl. singl. acc.) to pluck out, pull (L. velo, vellere, velli (vulsi, volsi) vulsum) or alternatively, the sailing ship (It. vellero) of the funeral pile (L. rogu-s, m.). Note: ATRVM declines: ATER, N404, ATRV, N311.



V-8 - ALCeSTI

Alcestis, daughter of Pelion who married Admetus and was so faithful to her husband, when he was dying he was told that only a substitute willing to die on his behalf will save him. Admetus asked his aging parents if they would give up the remaining years of their

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

lives, but they refused. But Alcestis offered to die on his behalf. It is believed that she was later resurrected by Persephone, Queen of Hades. To the left of her is Charon, also called "The Ferryman" of Hades. He clubbed people on the head to assure that they were dead and would not reenter the land of the living. The character with the serpents may be Tuchulcha. Both demons are pictured in Etruscan tombs. The phrase next to Charon describes where the demon is from the dark (L. Transf. dark, gloomy, sad, malicious, poisonous). Tuchulcha, who brandishes snakes, is, of course, poisonous.

V-3 ATMITE Admetus

Script N (http://www.maravot.com/Translation_EugubineN.html)

N311 KATI SAKRA: AITV: CESK LV CETV ATRV AL8V: PVNI: 8ETV: Kati (possibly a family name, Cato, gens, cunning (L. catus-a-um, sharp, cunning, L. Chatti [Catti]-orum, m. a Germanic people) dedicates / sacrifices (L. sacro-are, Ind. Pres. 3rd pers. singl. sacrat); to Hades Etr. **AITA**, Hades, Script PH-2, 2nd Decl. dat. or abl. "o"; (L. Tartarus [os]-i, m. plur. Tartera-orum; Gr. Aides, Aidoneus -Αἰδης Αἰδωνεύς) or summer (L. aestas-atis, 2nd Decl. dat. or abl. "o"; It. estate; Fr. été) everyone / everything (L. quisque) them, it (L. id, ille, illa, illud; It. lo) I yield / surrender (L. cedo, cedere, cessi, cessum; It. cedere) to the dark (L. ater, atra, atrum, dat. "o") to the white writing tablet (L. albus-a-um; album-l, 2nd Decl. dat. "o"); he places (L. pono, ponere, posui [posivi], positum [postum], 3rd Pers. Pres. pōnit); I forbid (L. veto (voto) votare, votitum) Note: KATI declines: KATE, KATV; See also CATE, Z1586, N216, CATES, AN-24, AN-46, CATV, N41, N160, N280, N417, N483, N553, N624, CATVS, N206, N254. CATVS (Catos) the "os" suffix suggests a proper name, as in TELMVNVS: Ajax (EIFAS)Telamonos, Script CN-2. Script PH is at: http://www.maravot.com/Etruscan_Phrases_b.html.

N320 TABES (TAGES) PESNIMV: AREPER ARCES the god Tages (Tages, an Etruscan god who rose up out of the ground and set the boundaries. He had the body of a young boy and the beard and hair of an old man) Pesnimus; Erebus, god / underworld to creep out (L. erepo-repere-repsi-reptum) ancient (Gr. Archaia [Ἀρχαία](#)) you should keep at a distance (L. arceo-ere-ii)

N404 PVSTER TIV PANE: PVPLV: ATER A8VS Te KEKA PERA KRE TVS ETV following / afterwards (L. posterus [poster]-a-um) by day / a long time (L. diu, adv.) you will fix / compose (L. pango, pangere, panxi; Ind. Fut. 2nd pers. pangēs); to the people / nation (L. populus-i, m., 2nd Pers. singl. dat. or abl. "o"); the dark (L. ater, atra, atrum) grandfather (L. avus-i) of yours (L. te) whatever / however (L. quacumque [-cunque]; It. checche, pron. indef. whatever; Fr. quelque, adv.) he perishes (L. pero-ire-ii and ivi, Ind. Pres. 3rd pers. singl. perat) created (L. creo-are, Passive, Ind. Perf. critus est) I bring forth (L. edo-edere-didi-ditum, Ind. Pres. 1st pers. singl. edo). Note: PVSTER declines: PVST, N112, N349, N363, Q183, Q754, R447, PVSTE, N647, PVSTI, R97, R129, R141, R154.

N417 SVPER KVM NE AR8ERTVR Pe RINV CATV: TV8: TVS ETV TV: moreover (L. super,

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

adv.) with (L. cum [older form quom]) not (L. ne) the arbitrator / judge / master (L. m. arbiter-tri) by / through (L. per) the kingdom, royal (L. regnum-i; It. regno; Fr. royaume) by Cato (2nd Decl. singl. dat. "o") the tufa (L. tofus [tophus]-i, m.) thine (L. tuus-a-um) I bring forth (L. edo-edere-didi-ditum) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you). Note: SVPER declines: SVPER, Q805, SVPRV, Q661. AR8ERTVR is also at: R20, R77, R349, R417, G12, G25, G35. Cato is used in reference to a kingdom, thus the word is a name. Cato is a common Latin name and one such Cato was cited and often quoted in Latin literature for his exceeding wisdom.

Panel 39A and 39B

Z1429 [line unreadable on both fragments]

Z1430 8eLERI FET (torn fabric) RVNS Le*CN *RVNT*EI TVL FAR the Veleri I celebrate (Fr. feter; It. festeggiare) the orbs / rounds / watchmen (It. ronda, f; Fr. rond, adj. round, ring, circle, orb) there (L. ibi, ilic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila); CN; they will be (L. erunt); woe! (L. ei!) I endure / bear (L. tolero-are) the grain / meal (L. far, farris; It. farina, f.; Fr. farine, f.)] Note: For FET see TC80 (http://www.maravot.com/Tabula_Cortonensis.html)

Z1438 RVNEM _ Le* T (torn fabric)ETVNAM*IK*ES LEM CI ALKVS to the watchmen (It. ronda, f; Fr. rond, adj. round, ring, circle, orb) there (L. ibi, ilic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila) T _ _ _ _ of the thunder (L. tonitrus [-us] m. and tonitrum-i; verb, L. tono-are-ui-utum) in this place/hereupon (L. hic [and heic]) you are (L. es) the theme (L. lemma-ae) which someone/something (L. aliquis, aliquid)] Note the shift from 1410 CE ALKVS to Z1438 CI ALKVS.

Z1444 RAN *HA (blank fabric) NI (torn fabric)_*_TvNAM *RESAN the kidney (L. renes-um, m. pl. the kidneys) she has?..... E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-utum; It. tuono, m.; Fr. tonnerre. m.) they reveal (L. resero-are, Ind. Pres. 3rd pers. singl. pl. reserant)

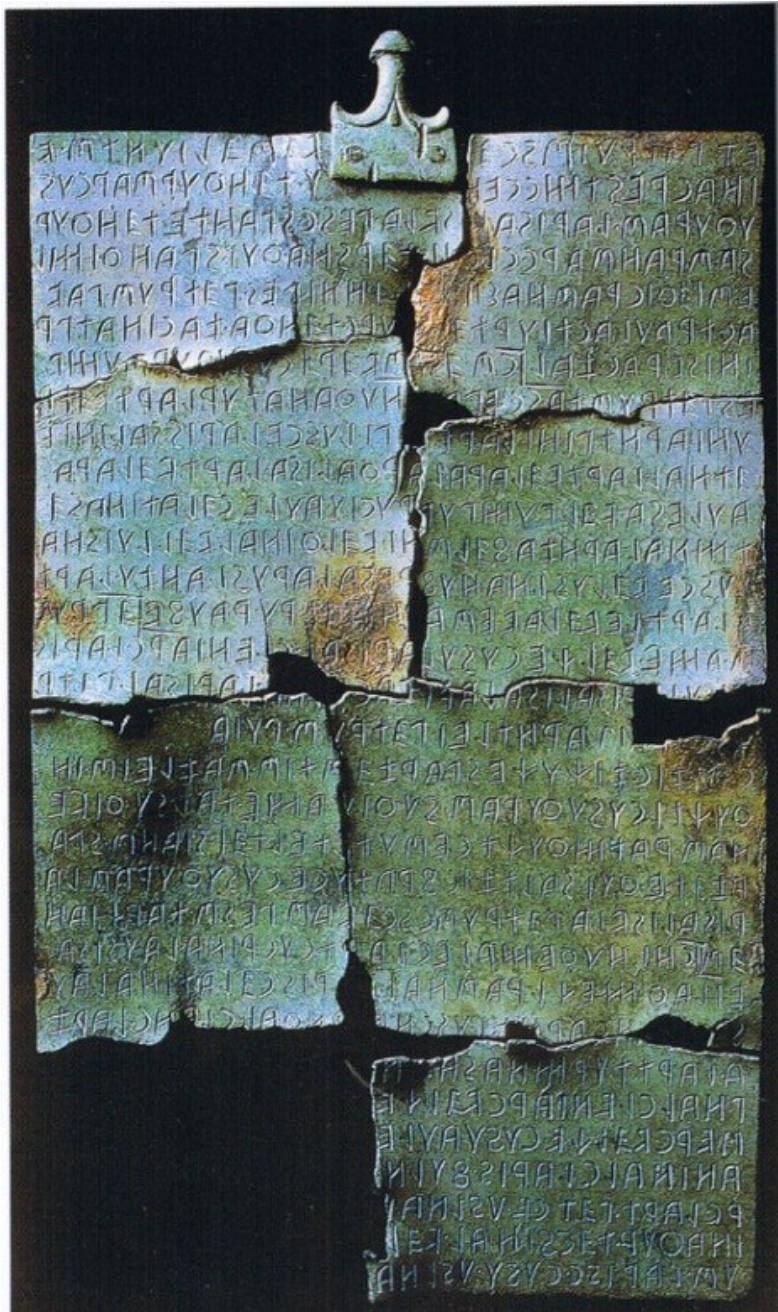
Panel 40

Z1448 [line unreadable]

Z1553 TVN TENA Ce*E TvNAM*A RVMI CA*RIV PeCFA the thunder (L. tonitrus [-us] m. and tonitrum-i; verb, L. tono-are-ui-utum) she holds (L. teneo, tenere, tenui, tentum, Conj. Pres. 3rd pers. singl. teneat) to us (It. ce) E TvNAM = from (L. e, ex) the thunder (L. tono-are-ui-utum; It. tuono, m.; Fr. tonnerre. m.) from / by (L. a) the Romans (L. Roma-ae, Dat. "is"; It. Romano; Fr. Romain) because of (L. quia) the brook (It. rio, m.; Fr. rivière, f., stream) of the flocks / pastures (L. pecu n. plur. pecua, sheep, flocks; also pastures). Note: RIV is at Z317, Z386, Z439, Z508, Z1553, Z1571, TC307. RIVS is at PM-6.

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

(TC1) **ET**•**PETRVIS** **SCE** **FESE** **LI** **VNTS**• **F** (**F** to line TC7) and (L. et) to the rocks / promontories (2nd. Decl. pl. dat. "is" It. pietra) you know (L. scio, scir, scivi or scli, scitu) you shake / annoy (L. vexo-are) him, him, it, them (L. ille, illa, ilus; he, hic, ille, is; It. lui, lo, gli; Fr. le, lui, celui) of the eleven (I. undecim, It. undici, Fr. onze)] Note: In Tuscany today hilltop towns are often referred to as "rocks."



(TC7) (F)INA **Ce**•**RESTvM** **Ce**•**CENV**•**TENR** **VRS** **ARCVS** by the vineyard (L. vinea-ae, 2nd Decl. singl. abl.) to us (It. ce); we stop, await or alternatively I stop, await (L. restem, 1st pers. sing. conjunctive; L. resto-stare-sti, to make a stand, resist, oppose, to stand still, stay behind, draw back, survive, to await; It. restare; Fr. rester) to us (It. ce) to dine (L. cenno-are); to hold (L. teneo, tenere, tenui, tentum) the undertaking / beginning (L. orsus-us, m.) of Argos/ place name (L. Argos & Argi-orum, capital of Argolis in the Peloponnese) or ancient(s) (Gr. arxaia).

(TC19) **VR** **VRAS**• **LARIS** **AL** **SFLA**• **PES** **Ce**•**SPANTE**• **TENR** **VR** the coast / boundary (L. ora-ae) you plead (L. oro-are, Ind. Pres. 2nd pers. singl. ōrās); the hearths/ household deities (L. lar, laris, lares) to the (It. al) Sulla; the army (L. m. pes, pedis.) to us (It.) you scatter (It. spandare, Presente, 2nd pers. singl. spandi); to possess (L. teneo, tenere, tenui, tentum) the region (L. ora-ae).

(TC28) **SA**• **SeRAN**• **SAR** **Ce**•

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

ERaN TERSNA RVI SPANeRIM Le herself (refl. pronoun, L. se or sese; It. si; Fr. sa; herself); they join together (L. sero, serere, serui, sertum) I hoe, weed, cultivate (L. sario-ire; It. sarchiare; Fr. sarcier) to us (It. ce); they err, wander (L. erro, errare, erravi, erratum, Ind. Pres. 3rd pers. pl. erant) of the refined / rounded / elegant (L. teres-retis) indeed (L. ne (nae); It. ne; Fr. ne); alternatively Tersna, name of the king; the king (Fr. roi) scattered, spread out (L. sparsum) or alternatively, we shall scatter / spill (L. spargo, spargere, sparsi, sparsum; particle, sparsus-a-um, spread out, scattered, speckled; It. spandare, fut. ind. spanderemo) there (L. ibi, illic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila) Note: Le may apply to TC38. This phrase makes sense as: "to herself they join together; I cultivate here; they err of Tersna the king, we scattered there." The "NA" is found as a determinative, as in the name of the goddess, RALNA, mother of Helen of Troy (See [Divine Mirror.html](#)) or RASNA, RASNE, RASNES, name by which the Etruscans call themselves.

(TC38) ESI E RIC* RASNA SIIIC INNI PES* PETRVS* PAF I left (L. exeo-ire-li- [ivi]-itu, Ind. Perf. 1st pers. exī) from (L. e, ex) the rich (It. ricco) (4) the Etruscan (Rasna) of (text unreadable) I flowed over (L. inno-nare, Ind. Perf. 1st pers. singl. innāvi) the army (L. pes, pedis); of the rocks / promontory (It. pietra, L. 2nd Decl. acc. pl. "os"); I fear (L. paveo, pavere, pavi) Note: RIC appears to be an adjective or noun, wealthy, rich, and is used five times in the Zagreb Mummy script. The "E" faces the word ESI and thus belongs with that word.

(TC46) AC* TRA VLA Ce* TI VR TEN_ VR Ce* TENRA SA CINAT or CINA Te PR (PR to line TC56) and also / indeed (L. ac, atque) she takes up / pulls (L. traho, trahere, traxi, tractu, Conj. 3rd pers. singl. trahat), the oil (L. oleum -i; It. olio, m. Fr. huile, f.) or earthen pot (It. olia, f.) or olive (L. oliva, olea) to us (It. ce) to yourself / of yours (L. tibi) the coast / boundary (L. ora-ae) I hold (L. teneo, tenere, tenui, tentum) the coast (L. ora-ae) to us (It. ce)); she held (L. teneo, tenere, tenui, tentum, Ind. Pluperfect tenúerat) herself (reflex. pron. L. se, sese, Fr. sa) Cina, yours (te) PR] Note: Cina may be the territory of Siena or the town Torrita di Siena, near Cortona; in any event, since this tablet lists cities, the context of a city would appear to be appropriate here.

(TC56) (PR)INISERA Ce* SAL CaSa * E SIS FERE CVSVR VR SVM you knew beforehand (L. praenoscō-ere, Ind. Pluperfect 2nd pers. singl. praenoscāverās; It. preannunziare, to announce, to forebode) to us (It. ce) the salt (L. sal, salis, m.) house (L. f. casa-ae); since (L. e, ex) to wish / to be willing / suppose (L. si vis, sis) you will bear (L. fero, ferre, tuli, latum, Ind. Fut. 2nd pers. singl. ferēs or as a general rule, (L. fere) to give as a reason / plead (L. causor-ari) of the beginnings / understandings (L. orsa-orum, 1st Decl. gen. pl.) Note: For VR SVM see Z1654:

Z1654 RVNEM* CI ALKVS * MASEN* VNI ALTI* VR SVM NA Le we watch (It. ronda, f. rounds, watch, patrol, f.) by this means/which (L. quae, qui) something / anyone / someone (L. aliquis) they heap/ mason (Fr. masser); the goddess Uni the great (L. altus-a-um, 2nd Decl. Gen. "I") the beginnings / understandings (L. orsa-orum, 1st Decl. gen. pl.) indeed (L. ne [nae]) there (L. ibi, illic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila).

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Z1662 AR RE*ACIL*AN*SAC NI CN* CILeR* CEK A*SAL I cultivate (L. aro-are, Ind. Pres. 1st pers. singl. aro) this matter (L. res, rei); the eagle (L. Aquila-ae); or/whether (L. an; It. an) the sac / purse if not (L. ni) CN; to hasten (L. celero-are) by whatever way (It. checche; L. quacumque) in (L. a) from the salt (L. m, sal, salis]

Panel 43

Z1770 CVS*CLVCE*CAPERI*SAM TI Ce*SFEM*RVM SA I give as a reason (L. causor-ari) by the drain (L. cloaca-ae, abl. "a"; Fr. assécher)] the Caperi / goats (L. caper-ri, m. he-goat); the leg (It. zampa, f.; Fr. jambe) of yours (L. tu; te, accus; vos, tibi; It. te, ti, to you; Fr. te, to you) to us (It. ce) we are accustomed (L. suemus; suesco-suescere-suevi-suetum); Rome herself (L. se, sese)] Note: CAPERI is mentioned first at Z-B4. See Z834 for CLVCeRRAS Z842 CAPERI SAM RIC.

Z1777 MATAN*CLVC TRAS*HILAR they are boiled (L. madeo-ere, Ind. Pres. 3rd pers. pl. madent); the drain (L. cloaca-ae, f.; v. sicco-are; Fr. assécher) you pull (L. traho, trahere, traxi, tractum; Conj. Pres. 2nd pers. singl. trahās); Hilar, person's name? the intestines (L. hillae-arum, f. pl. intestines of animals; kind of sausage). HILAR declines: HILARE ZA-2, Z707.

Two blank panels follow and then fragments leading to one last complete panel.

Panel 44 [blank] Script ZR

Panel 45 [blank] Script ZR

Panel 46

Z1780 RVI FIA 8IRAThe king (Fr. Roi, m.) he comes into existence (L. fio, fieri, factus sum) he is healthy, fresh (L. vireo-ere)

Z1781 FERSVM*SPANSAupwards (L. versum) he went forth (It. spandare; past part. spanse)

Z1784 PETR*ASAthe stone / rock (It. pietra, f. stone] he takes to himself (L. ascio-scire)

Z1787 SIK RI*CN*RVNTI inscribe (L. segno-are) these things (L. res, rei); CN they will be (L. erunt)

Z1789 VK TIR VRthe aversion (It. uggia; possibly related to Fr. ogre, m., ogress, f., ogre, ogres) I pull out (It. tirare; Fr. tirer) of the region / country (L. ora-ae f.)

Panel 47

Z1792 ACNI CN the lambs (L. agnus-l, nom. pl.) CN

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Z1793 SERR SE* TIN SI I Lock up (It. serrare; Fr. serrer) myself (L. se, sese); the god Tin supposing that (L. si)

Z1797 I*PVTE*TVLRAN SVR _ you are in the power of (L. potio-ire, Conj. Pres. 2nd pers. potiās) they bear/ carry (L. tolero-are, Ind. Pres. 3rd pers. pl. tolerant) the sister (L. soror)

Z1800 I CLERI* CILeR Le _ I made illustrious (L. clareo-ere, Ind. Perf. clarū); to hasten (L. celero-are) there (L. ibi, illic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila)

Z1805 RAT TI she judges / confirms (L. reor, reri, ratus, Conj. Pres. 3rd pers. singl. reat, to think, suppose, judge; It. f. rata, installment) of you / yours (L. tu; te, accus; vos, tibi; It. te, ti, to you; Fr. te, to you)

Panel 48

Z1806 [AT_____torn-line unreadable]

Z1807 IRI __ CILeReS the wrath (L. f. ira-ae) the swift (L. celer-eris-ere)

Z1809 FELS RES Ce SFE Ce*AN the swift/swiftly (L. n. velox-ocis; adv. velociter; It. adj. veloce; Fr. vite) matter/thing (L. res, rei) here (Fr. ici) you join together/sew (L. suo, suere, sui, sutum) here; whether (It. an)

Z1813 [____torn-unreadable] E *S [____torn -unreadable] PVTE*TVL out of, from (L. e, ex) _____ you are in the power of (L. potio-ire); I endure (L. tolero-are)] Note: Reconstruction based upon Z214.

Z1818 [____torn-unreadable] I*TI VRIM*AFILS*KIS*CISVM _____ RI _____ to you/yours (L. tibi; It. ti) we speak /beg (L. oro-are) the habitude within (L. cis) the two wheeled cart, the chariot (L. cisium-i) _____of these matters (L. res, rei) or alternatively, of the lords (LERI)] note: see Z84--containing the same verse.

Z1825 [__torn-unreadable] SVR HARaR RI *REPIN RIC* SAC NI [__torn-unreadable __] I ERIC] _____ to the sister (L. soror; It. suora f.; Fr. soeur, f.) I hang on to (L. haereo, haerere, haesi, haesum) the things (L. res, rei); they get again (L. reperio) rich (It. ricco; Fr. riche); the sack/purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) unless/nor (L. ni, unless; Fr. ni, nor)____ _] erect (L. erigo-rigere-rexi, rectum)] Note: See Z308 & Z378 for similar content; the sack is probably the mummy wrapping.

Z1832 [__torn-unreadable] S _ VN| RI MERLVM ERIC* CN [____torn-unreadable] the things / matters (L.res, rei) of the blackbird(s) (It merlo m.; L. merula-ae f.) I raise (L. erigo-riger-rexi-rectum); CN. Note: See Z969 for **MERLVM ERIC**.

Work notes on the Zagreb Mummy - a survey of Etruscan Phrases texts

Panel 49

Z1835 SFE Ce*AN*CaSa MENE*VTIN CE*SIKNE SETI LVNE Ce you sew / join together (L. suo, suere, sui, sutum) to us (It. ce) whether / or (It. an) the house you lead (Fr. mener, 2nd pers. singl. mènes); they are at leisure (L. otior-ari, Ind. Pres. 3rd pers. pl. otium) wherewith, wherefrom (L. old ablative of qui); you seal / mark (L. signo-are, Conj. Pres. 2nd pers. singl. signēs) to / for the seat (L. sedis-is, f., 3rd Decl. dat. "i") the moon / months (L. lune) to us (It.) Note: LVNE is also at R125, R136, R149; K164.

Z1846 RAKaR*TVRA*NVN RENEr*CLETRAM*SeREN TFE to narrate (Fr. raconter) she burns / dries up (L. torreo, torrere, torrui, tostum, Conj. Pres. 3rd pers. singl. torreat) not (L. non) to reign (L. regno-ari); the trellis (L. clatri-orum) serene, to be quiet (L. sereno-are; It. sereno; Fr. serein) you / she regard (L. tueo-ere Ind. Pres. 2nd pers. singl. tuēs, 3rd pers. singl. tuet)] Note: a verb shift occurs with the epithet, CLETRAM SeREN from CFE to TFE here and at Z1021, page 47.

Z1853 TEI*8ASEI*SAR 8eNER*SVS LE*NVN REN the gods (L. dii); the vases (L. vas, vasis, a utensil; It. m. vaso, pot, vessel, vase) I cultivate hoe, to weed, (L. sarrio (sario)-ire-ui and -ivi), Ind. Pres. 1st pers. singl. sarriō) to come in the course of time (L. venio, venire, veni, ventum); the double (It. m. sosia) of her (It. le) not (L. non) I reign (L. regno-ari)

Z1861 8ARaRAN*AIS ERAS*SEVS CLETRAM SeREN CFE they changed (L. vario-are; Conj. Imperf. 3rd Pers. pl. varīrent); the bronze (L. aes, aeris) you (pl.) wander (L. erro-are, Ind. Pres. 2nd pers. singl. errās); Zeus of the grating / trellis (L. clatro-orum, 2nd Decl. acc. "um" = "am.") serene (It. sereno, m.; Fr. serein) you assemble (L. coeo-ire-iv-ium, Ind. Pres. 2nd pers. singl. coīs) Note: see Z336, page 22, for the same word group with different punctuation marks.

Z1869 [word unreadable] RAKAR TVRA*NVN RENEr*TEI*8ASEI*NVN RENEr ...to narrate (Fr. raconter) she burns / dries up (L. torreo, torrere, torrui, tostum, Conj. Pres. 3rd pers. singl. torreat); not (L. non) to reign (L. regno-ari); the gods (L. dii); vases (L. vas, vasis, a utensil; It. m. vaso, pot, vessel, vase); not (L. non) to reign (L. regno-ari)] Note: RAKaR is reconstructed based on Z1846.

Z1877 [line unreadable]

End of the Zagreb Mummy text

(Last or first line of the linen depending upon whether you read from the first panel or the last)

This document is a continuing work and may be easily, independently audited...

Launched: 11.10.11;

Updated: 11.11.11; 11.14.11; 11.18.11; 11.20.11; 11.22.11; 11.28.11; 12.05.11

Copyright © 1981-2011 Mel Copeland. All rights reserved.

Work notes on the Zagreb Mummy -
a survey of Etruscan Phrases texts

Work notes on the Tavola Eugubine, Script R (V) R1-R154 — a survey of Etruscan Phrases texts

July 11, 2012

By Mel Copeland

(Relating to http://www.maravot.com/Translation_T.EugubineR.html)

A work in progress

The Tavola Eugubine is a group of bronze tablets in the Citta di Gubbio. We here address Tablet # V, which we identify as Script R1-R154. We have addressed the tablets in four groups, Script N, Script Q, Script R and Script G. Tablet IV is an oration of a man who addresses the race SEMENIES (L. semen-inis) identifying himself as “of the stock of jurors.” It appears to be an argument on the part of a leader who claims he founded the fort/town against the opening of a port or gate. Script R begins as an oration, beginning “to come to an end (L. exeo) the brother (L. frater-tris): Atijeri (2nd Decl. Nom. pl. -i) I speak (L. oro-are, Ind. Pres. 1st pers. singl. ōrō) himself (L. ei) the model (L. typus-i, m.; It. tipo, m.; Fr. type, m) full [of] yesterday (L. heri, adv.; It. ieri, adv.; Fr. hier, adv.)... Characters with an underline are uncertain.

This translation “Work Notes on the Tavola Eugubine, Script R1-R154” follows “[Work Notes on the Tavola Eugubine, Script Q1-Q273](#)” and these other Work Notes on the Etruscan language: “[Work Notes on the Tavola Eugubine, Script Q278-Q453](#),” “[Work Notes on the Zagreb Mummy](#),” “[Work Notes on the Tavola Cortonensis](#),” “[Work Notes on the Perugia Cippus](#),” “[Work Notes on the Magliano Disk](#),” “[Work Notes on the Novilara Stele](#),” and “[Work Notes on the Pyrgi Gold Tablets](#)” (PDF files), all of which are reconciled to one another. This latest work is based upon Etruscan [GlossaryA.pdf](#) developed from our [Indo-European Table 1](#). All work notes and GlossaryA are linked on Etruscan Phrases: http://www.maravot.com/Etruscan_Phrases_a.html. A handwritten copy of the text is on the http://www.maravot.com/Translation_T.EugubineR.html. This work note updates that text.

Our source on Mythology is the Meridian handbook of Classical Mythology, by Edward Tripp, New American Library 1970. Our updated translation follows:

Work notes on the Tavola Eugubine, Script R (V) R1-R154 — a survey of Etruscan Phrases texts

R1 ESV Ki: 8RATER: ATIIRI VR to go out, go away, go forth, pass state to state, come to an



end, to become known (It. escire [uscire]; L. exeo-ire-li [ivi]-itum) or alternatively, I, to long for/hunger (L. esurio-ire) that (L. qui, quae, quod); brother (L. frater-tris; It. m. fratello); Atigeri, name of gens. I speak (L. oro-are)

Note: The word 8RATER (brater, frater) also appears in the [Schøyen Mirror](#), "Ikarius," Script MS, 6th Century B.C. It appears at R100, R156, MS14. The word declines: 8RATI, 8RATRV, 8RATRVM, 8RATRVS.

R6 EI TINES PLENAS IER: VRNAS IER: VPHTRE (VΦTRE) TIE for himself (L. Dat. ei) the figure or model (L. typus-i, m.; It. tipo, m.; Fr. type, m) full (L. plenus-a-um) yesterday (L. heri, adv.; It. ieri, adv.; Fr. hier, adv.); you equip, adorn, embellish, honor (L. orno-are, Ind. Pres. 2nd Pers. singl. ōrnās) or

alternatively, I speak (L. oro-are, Ind. Pres. 1st Pers. singl. oro) I am born (L. nascor-I, Ind. Pres. 1st Pers. singl. nāscō, natos & [gnatus] natus-a-um); yesterday (L. heri, adv.; It. ieri, adv.; Fr. hier, adv.); he chose, wished for, opted (L. opto-are; Conj. Imperf. 3rd Pers. singl. optāret) three (L. tres, tria; It. tre; Fr. trois; Toch., tri, traiy; Gr. tria; Welsh, tri, tair) day (L. m. dies-ei)

R15 Ki: Te KASTRV bIIIE (GIIE) AR8ERTVR: PISI PVLPE: that (L. qui, quae, quod); It. che) to you (L. te, 2nd Pers. singl. Acc.) the castle (L. castrum) Gaia (Roman praenomen, f. m. Gaia) arbitrator (L. arbiter-tri); [the people of] Pisa from the flesh, pulp (L. pulpa-ae, Abl. -e; It. polpa; Fr. pulpe);

R23 8VST EIK CASE SE ATIIR IER: ERE: ESVNE: the stock, shaft (L. fossa-ae; It. fusto; Fr. fut; Sanskrit, yasti) I cast out (L. eicio-icere-ieci-iectum) a case, cause (L. casus-us) cause (L. causa-ae) itself (L. se or sese) Atiger of yesterday (L. heri, adv.; It. ieri, adv.; Fr. hier, adv.); he

Work notes on the Tavola Eugubine, Script R (V) R1-R154 — a survey of Etruscan Phrases texts

errs or wanders (L. erro-are, Conj. Pres. 3rd Pers. singl. erret); you celebrate (L. sono, sonere, sonui, Conj. Pres. 3rd Pers. singl. sonet)

R31 KVRAIA PRE PHABIA (ΦABIA): PIRE: VRA KV: RI ESVNA: the senate/senate's meeting place (L. curia-ae) before (L. adv. prae) Phabia (L. Phoebe-is, sister of Apollo, the Moon goddess Diana); from the funeral pire (L. pyra-a, f., Abl. -e); he speaks (L. oro-are, Ind. Pres. 3rd Pers. singl. orat) whereby/because (L. quo); these things (L. f. res, rei) he celebrates (L. sono, sonere, sonui, Ind. Pres. 3rd Pers. singl. sonat)

R39 SI: PHER (ΦER) TE ET PVRE: ESVNE: SIS: SAKREV: itself, himself (L. se, sese, 3rd Pers. Gen. sui; It. si; Fr. se); a light/lighthouse (L. f. Pharus-[os]-i; It. m. faro; Fr. m. phare) to you (L. te, 2nd Pers. singl. Acc.) and indeed (L. et) pure (L. purgo-are, adv. pure); you celebrate (L. sono, sonere, sonui, Conj. Pres. 3rd Pers. singl. sonet); to wish/ordain (L. si, vis, sis = si vis) for, the consecrated/sanctuary (L. sacer-cra-crum; sacarium-l, 2nd Decl. Dat. singl. -o; It. sacrario, m.)

R47 PER AKNEV: VPETV: RECES TV: PVRE: TER TE through, by (L. per) the lamb (L. agnae, f. an ewe lamb; m. agnus-l, 2nd Decl. Abl. singl. -o; It. agnello, m.; Fr. agneau, m.); to die (L. oppeto-ere; possibly L. obeo-ere, obitus-us, death); you will request, require (L. requiro-quirere, Ind. Fut. 2nd Pers. singl. requirēs; It. requirere; Fr. requirer) you (L. tu, 2nd Pers. singl. Nom. tu); he purifies (L. purgo-are, Conj. Pres. 3rd Pers. singl. pūrget; adv. pure); thrice (L. ter)) to you (L. te, 2nd Pers. singl. Acc.)

R55 ERV: EA ANTVR: ΦER (PHER) TE: ET PI ΦA (PHA) KLV PVNE: to wander (L. erro-are); herself (L. ea, 3rd Pers. singl. Nom. f.) I go before, excel (L. anteeo-ire-li; Ind. Pass. Pres. 1st Pers. singl. anteeor) a light/lighthouse (L. f. Pharus-[os]-i; It. m. faro; Fr. m. phare)) to you (L. te, 2nd Pers. singl. Acc.); and indeed (L. et) the pious (L. pius-a-um) [the goddess] Pha I am named, called (L. clueo-ire, Ind. Pres. clueō; It. cloe, namely) you shall put in place/settle (L. pono, ponere, posui [posivi], positum [postum], Ind. Fut. 3rd Pers. singl. pōnet)

R65 TRIB RIGV (Ribv): 8VI EST: AKRV TV: RECES TV: the tribe (L. tribus-us; It. tribu; Fr. tribu) I water/moisten (L. rigo-are); Boii (Celts of N. Italy, L. Boii-orum) she is (L. est); the land (L. ager, agri; It. m. agro) of you (L. tu); she takes to herself (It. recare; recasse, Conj. Imperf.) alternatively, the recess, retreat (It. recesso; L. recessus-us, retreat, quiet place) of you (L. tu)

Note: TRIB also appears at N268:

N268 8eNV Pe LERE: TRI8: APRV8: RV8 RV: VTE PEIV 8EITV bER8E (GER8E): MARTI: I come (L. venio, venire, veni, ventum; Ind. Pres. 1st Pers. singl. veniō) by (L. per) victory laurel, bay tree; meten. triumph, victory (L. laurus-i, Abl. -e; Hygenius3.139: Curetes are It. Lares); the tribe (L. tribus-us) I establish/approve (L. approbo-are, Ind. Pres. 1st Pers. singl. approbō); Rub (L. Rub-i, m. a diety invoked to preserve grain from mildew) I moisten (L. roro-are, Ind. Pres. 1st Pers. singl. rōrō); he will be at leisure (L. otior-ari; Ind. Fut. 3rd Pers. singl. otiet) badly (L. peior-us, peius) or alternatively, I foreswear (L. peioro and periouro-are, Ind. Pres. 1st Pers. singl.

Work notes on the Tavola Eugubine, Script R (V) R1-R154 — a survey of Etruscan Phrases texts

peirō) by the blessed (L. beatus-a-um, 2nd Decl. Acc. & Abl. -o) he was born (L. gero, gerere, gessi, gestum, Ind.Imperf. gerēbat) of Mars (L. Mars, Martis [old form Mavors], Mars, god of agriculture and war; Martialis-e, Martia, of Mars)

Note: MARTI also appears at M60:

M60 IN•ECS• MENE• Me LATH CE MARTI TVTHI TIV• on (L. in) the horses, army (L. equus-i [older form equos & ecus]); he takes/brings (It. menare, Presente, 3rd Pers. singl. mena); me (L. 1st Pers. reflex. Acc. me) I rejoice (L. laetor-ari, Ind. Pres. 1st Pers. singl. laetō) wherewith, wherefrom (L. old ablative of qui) of Mars, (L. Mars, Martis [old form Mavors], Mars, god of agriculture and war; Martialis-e, Martia, of Mars) the complete/whole total, entire (L. tutus-a-um; totius, toti; It. totale, tutto; Fr. tout; Welsh, tuath) from the divine (L. dius-a-um, m. god, 2nd Decl. Abl. singl. -o; divus-a-um, m.; It. m. dio; Fr. m. dieu)

R73 EA ANTV: ΦER TE: AR8ERTVR PISI: PVLPE herself (L. ea, 3rd Pers. singl. Nom. f.) I go before (L. anteeo-ir-ii, Ind. Pres. 1st Pers. singl. anteeō the light/lighthouse (L. f. Pharus-[os]-i; It. m. faro; Fr. m. phare)) to you (L. te, 2nd Pers. singl. Acc.); arbitrator (L. arbiter-tri); [the people of] Pisa in the flesh, pulp (L. pulpa-ae; It. polpa; Fr. pulpe)

R80 8VST: EREK: ESVNES KV: CE PVRVS: 8ELeS CAI the stock, shaft (L. fossa-ae; It. fusto; Fr. fut; Sanskrit, yasti); I raise (L. erigo-rigere-rexi-rectum); you (pl, Ind. Pres. 1st Pers. singl. erigō.) I celebrate (L. sono, sonere, sonui, Ind. Pres. 1st Pers. singl. sonō) because (L. quo); wherewith, wherefrom (L. old ablative of qui) the pure (L. purus-a-um); the light-armed infantry (L. veles-itis, m.) which (L. quae)

R88 ARPV TRATI 8RATRV: ATIERIV: PRE PHVBIA (ΦVBIA): for, by, with the scimitar, curved sword (L.harpe-es, he hands over (L. trado [transdo]-dere-didi-ditum, Ind. Pres.3rd Pers. singl. tradit) the brothers (L. frater-tris, 2nd Decl. Acc. pl. -os); Atijerius; before (L. adv. praē) Phobia (probably the god Phobos [panic], son of Ares (L. Mars), who with his brother Demius [fear] drove their father's chariot into battle. They figure in myth as personifications of the emotions commonly felt in war; (L. metus-us, timor, pavor; It. fobia, f. phobia; Fr. crainte, peur)

Note: the use of Phi (Φ) tends to relate to Greek words used in Etruscan. The tradition continues in English today, substituting the Phi for “f” in words of Greek origin.

R94 ET NVRPENER PRECER: PVSTI: KASTRV CV8: and indeed (L. et) Norpener I beg, entreat, pray (L. precor-ari, Pass. Ind. Pres. 1st Pers. singl. precor); thereafter (L. postea); the castle/camp (L. castrum; 2nd Decl. Dat. & Abl. -o) I cover/protect (L. incubo-are, Ind. Pres. 1st Pers. singl. incubō, It. covare, brood, cherish; Fr. couvrir, brood; couvrir, cover)

Note: Norpener may be the Latin name Norbanus, as in Gaius Norbanus Flaccus. Of [Etruscan](#) descent, Flaccus was the grandson of [Gaius Norbanus](#). His family had suffered under the [proscriptions](#) of [Lucius Cornelius Sulla](#), but had found favour under the regime of [Julius Caesar](#). With Caesar's death, his allegiance passed to [Octavianus](#), Caesar's adopted son.

Work notes on the Tavola Eugubine, Script R (V) R1-R154 — a survey of Etruscan Phrases texts

R100 8RATER ATIIER PVR ESV EI TIPES PLENAS IER: brother (L. frater-tris; It. m. fratello) Atiger I purify, cleanse, purge (L. purgo-are, Ind. Pres. 1st Pers. singl. pūrgō) I long for (L. esurio-ire) himself (L. DAT. ei) the figures on the wall/models (L. typus-i, m.; It. tipo, m.; Fr. type, m) full/pregant (L. plenus-a-um) of yesterday (L. heri, adv.; It. ieri, adv.; Fr. hier, adv.)

R109 VR NAS IER VΦTRE TIE Kī Tē KLV: CI IER: KVAN APH (AΦ) I speak, tell (L. oro-are) of the birth (L. nascor-i, natos & [gnatus] natus--a-um) yesterday (L. heri, adv.; It. ieri, adv.; Fr. hier, adv.); he chose, wished for, opted (L. opto-are; Conj. Imperf. 3rd Pers. singl. optāret) the day (L. m. dies-ei) wherewith/that (L. qui, quae, quod; It. chel) to you (L. te) I name(L. clueo-ire, Ind. Pres. 1st Pers. singl. clueo); they who (L. qui, quae, quod; It. chi) yesterday (L. heri, adv.; It. ieri, adv.; Fr. hier, adv.) they unite, assemble together (L. coeo-ire, Ind. Conj. 3rd Pers. Pl. coeant) [the goddess] Aph

Note: An alternate rendering could be VRNAS (you adorn, equip L. orno-are) but it would have to be in past tense case to agree with IER, "yesterday."

R122 KLE: ATIIERIE VKRE: EIK CASE SE: ATIIER IER he is named (L. clueo-ire, Ind. Conj. 3rd Pers. singl. cluet; It. cloe, namely); Atigerie the augur (L. augur-oris, v. auguror-ari); I cast out (L. eicio-icere-ieci-iectum, Ind. Pres. 1st Pers. singl. ēiciō) the cause (L. causa [caussa]-ae, f. or alternatively, case, instance, (L. casus-us, Abl. -e) itself (L. se or sese); Atiger yesterday (L. heri, adv.; It. ieri, adv.; Fr. hier, adv.)

R121 APE APE LVS Tē: LVNE (or AVNE) KLV: ΦABIA NVPER or NVLER go away (L. abeo, abi-utum; Imper. I abi) go away (L. abeo, abi-utum; Imper. I abi) light (L. lux, lucis; Tocharian, luks; Lycian, luga; Hittite, lukkai) you, yours (L. te); the moon (L. f. luna-ae) or alternatively Boeotian(s) (L. Aones -um) I call (L. clueo-ire, Ind. Pres. 1st pers. singl. clueo; It. cloe, namely); Phabia (L. Phoebe-is, sister of Apollo, the Moon goddess Diana) lately/not long ago (L. nuper)

R128 PRECER: PVSTI KASTRV CV8: ET APE PVRTITV or PVRTIKV: Precer, precer, the beggar, requester; alternatively, to beg/entreat/pray (L. precor-ari); thereafter (L. postea); the castle/camp (L. castrum) I cover/protect (L. incubo-are, Ind. Pres. 1st Pers. singl. incubō, It. covare, brood, cherish; Fr. couvrir, brood; couvrir, cover); and indeed (L. et) he goes away he moves/goes away (L. abeo, abi-utum, Conj. Pres. 3rd Pers. singl. abeat) you carry, bear, bring, porto-are, Conj. Pres. 2nd Pers. pl. portētis); or alternatively the portico, colonnade, gallery (L. porticus-us, Abl.-o)

R135 8VST LVNE KLV: ΦABIA NVPER or NVLER TVCLER the staff (L. m. fustis-is) of the moon (L. f. luna-ae) I call (L. clueo-ire, Ind. Pres. clueo; It. cloe, namely); Phabia (L. Phoebe-is, sister of Apollo, the Moon goddess Diana) lately/not long ago (L. nuper) or alternatively I am unwilling, wish not to , refuse (L. nolo, nolle, nolui; Pass. Pres. 1st Pers. singl. nōlor to remove (It. togliere) or alternatively, a name, Tocler?

R141 PVSTI KASTRV CV: ET APE SVBRA: Se PA8V: 8V in the rear (L. post [older, poste] adv.) of the castle/camp (L. castrum) I assemble (L. coeo-ire, Ind. Pres. 1st Pers. singl. coeo); and indeed (L. et) he goes away he moves/goes away (L. abeo, abi-utum, Conj. Pres. 3rd Pers.

Work notes on the Tavola Eugubine, Script R (V) R1-R154 — a survey of Etruscan Phrases texts

singl. abeat) above, beyond, of the upper side (It. sopra [sovra]); myself (L. se) I frighten (L. pavor, Ind. Pres. 1st Pers. singl. pavo, It. m. spavento, fright; It. spaurire, vt. to frighten); you (L. vos, pl. Acc. Pers. & reflexive) or alternatively, I eat greedily/ swallow up (L. voro-are, Ind. Pres. 1st Pers. singl. vorō)

R149 LVNE KLV: ΦABIA: NVPER or NVLER TRIPLER PVSTI: the moon (L. f. luna-ae) I call (L. clueo-ire, Ind. Pres. singl. clueo; It. cloue, namely); Phabia (L. Phoebe-is, sister of Apollo, the Moon goddess Diana); lately/not long ago (L. nuper) or alternatively, I am unwilling, wish not to, refuse (L. nolo, nolle, nolui; Pass. Pres. 1st Pers. singl. nōlor to tripple (L. tripulus-a-um, threefold; Fr. tripler, to tripple) behind, in the rear (L. post [older, poste] adv. behind, in the rear);

Notes:

* Declensions ending in -o and -e may suggest an Etruscan version that is somewhat a combination of the 2nd and 3rd Declensions. The context in the usage suggests a Dat. or Abl. case. Latin 1st and 2nd and 5th Declensions do not have feminine cases and it may be that similar Etruscan tables had feminine cases.

** the character Λ appears to be an “L,” as in LVNE; the context of the word LVNE is with the word PHABIA (Diana, a moon goddess). The “L” as in KLV, etc. suggests that in the case of the Λ a double “L” may apply.

***We are attempting to get better images of the seven tablets from Gubbio’s mayor’s office.

Launched: 07.11.12

Copyright © 1981-2012 Mel Copeland. All rights reserved.

Φ/Θ

Work notes on the Tavola Eugubine, Script Q278-Q534 — a survey of Etruscan Phrases texts

March 14, 2012

By Mel Copeland

(Relating to http://www.maravot.com/Translation_EugubineQ.html)

A work in progress



The Tavola Eugubine is a group of bronze tablets in the Citta di Gubbio. We here address Tablet # III, which we identify as Script Q278-Q534. We have addressed the tablets in three groups, Script N, Script Q and Script R. Tablet III is a bit easier to read and is an oration of a man who calls himself Soverus, of Fescennia, a knight of the toga.

This translation, "[Work Notes on the Tavola Eugubine, Script Q278-Q543](#)" follows the results of the Zagreb Mummy (see "[Work Notes on the Zagreb Mummy.](#)"), "[Work Notes on the Tavola Cortonensis.](#)" "[Work Notes on the Perugia Cippus.](#)" "[Work Notes on the Magliano Disk.](#)" "[Work Notes on the Novilara Stele.](#)" and "[Work Notes on the Pyrgi Gold Tablets](#)" (PDF files), all of which are reconciled to one another. This latest work is based upon Etruscan [GlossaryA.pdf](#) developed from our [Indo-European Table 1](#).

Our source on Mythology is the Meridian handbook of Classical Mythology, by Edward Tripp, New American Library 1970. Our updated translation follows:

Q278 ESVNE: 8VIA RERI ER : SVME: you celebrate (L. sono, sonere, sonni, sonitum; Act. Conj. 2nd pers. singl. sonēs); the Gauls of Northern Italy (L. m. pl. Boii-orum) thin, scattered (L. rarus-a-um, 2nd decl. Gen. singl. or pl. -i); I wander, err (L. error-are; 1st pers. pres. indicative, erro); we are (L. Ind. Pres. 1st pers. pl., sumes; It. siamo; Fr. sommes). Note: 8VIA may also be

Work notes on the Tavola Eugubine, Script Q278-Q534 — a survey of Etruscan Phrases texts

It. boia, m. executioner, hangman. 8VIA declines: 8VI, R66, and is probably Boii; the “ia” suffix is gen. 1st pers. singl. The verb “to be” SVME declines: SVM, N 522, N582, SVME, Q278, R339, R474, PQ-17, SVMIS, BT-14, SVNT Q701.

Q283 VSTI TE: SES TENTA SI ARV: ports (L. Ostia-ae) your (L. te); six (L. sex) he strikes after/makes towards/proffers (L. tendo, tendere, tetendi, tentum and tensum, Conj. Pres. 3rd pers. singl. tendat) supposing that (L. si) I cultivate/I plow the sea (L. aro-are);

Q286 VRNA SI ARV: PHVNTAI (ΦVNTAI) Ce EVICE: PRVMV: PEPAGO (PERAYV) the urn, jug, pitcher, jar, pot (L. urna-ae, 1st decl. Nom. -a) supposing that (L. si)) I cultivate/I plow the sea (L. aro-are); the fountain (L. fontanus-a-um; fons, fontis, spring; It. fonte, Fr. fonte) to us (It. ce) well done! (L. euge and eugepae); I bring out, produce, bring forward, express (L. promo, promere, prompsi, promptum, Ind. Pres. 1st pers. singl. prōmō); I pass through, go over, carry through

Q296 INVK: VPH (VΦ) TVRV: VRTES PVNTIS: I explain in detail (L. enucieo-are) the goddess Oph from the marriage couch, bier, mound (L. torus-a-um, 2nd Decl. Dat. or Abl. -o) you shall rise, get up (L. orior, oriri, ortus; Ind. Fut. 2nd Pers. pl. oriētis) by, from the seas (L. m. pontus-l, 2nd decl. Dat. or Abl. pl. -is)

Q290 8RATER: VSTENTV: TA PVRE brother (L. frater-tris) I reveal (L. ostendo-tendere-tendi-tentum and tensum); to you (L. tuus, vester; Fr. ta, thy, votre, your) you cleanse/purge (L. purgo-are, Conj. Pres. pūrgēs)

Q294 8RATRV: MERSVS: 8VST: brother (L. frater-tris, 2nd Decl. Dat. -o) Marsi (L. Marsi-orum, ancient people of Latium, Marsicus and Marsus-a-um; Marsus, 2nd Decl. Nom. singl. -us); the stick (L. m. fustis-is);

Q297 KVM NAK LE: INVK VΦ TVR: CAPERE: although (L. cum [older form quom] I arise, produce (L. nascor-i, Ind. Pres. 1st pers. singl. nāscō) them?, there? to her? (It. le) the goddess Oph the tower (L. turris-is, f; It. torre, f.; Fr. tour, f.); the he goat (L. caper-ri, 2nd Decl. Gen. singl. -i, m.) or she goat (L. capaella-ae, 1st Decl. singl. Dative -ae)

Q303 KVM NAK LE: SIS TV: SAKRE: VCEM: VΦ TVR: although (L. cum [older form quom] I arise, produce (L. nascor-i, Ind. Pres. 1st pers. singl. nāscō) them?, there? to her? (It. le) wish, to be willing (L. sis = si vis; Fr. souhaiter) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you); you dedicate/sacrifice (L. sacro-are, Ind. Conj. Pres. 2nd pers. singl. sacrēs); the goose (L. anser; Acc. -am?; It. f. oca; Fr. f. ole); the goddess Oph of the tower (L. turris-is, f; It. torre, f.; Fr. tour, f.)

Q311 TEI TV: PVNI ES: TER KANTVR: INV MEK: SAKRE the gods (L. di [dii] divi) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you) she puts, places (L. pono, ponere, posui [posivi], positum [postum], Ind. Pres. 3rd Pers. singl. pōnit); you are (L. sum, esse, fui, futurus, Ind. Pres. 2nd pers. singl. es); or alternatively she has placed (L. Pass. Ind. Perf. 2nd Pers. singl. positus es) three times/ three at a time (L. ter) a singer/poet/musician (L. cantor-oris) to sail over (L. inno-

Work notes on the Tavola Eugubine, Script Q278-Q534 — a survey of Etruscan Phrases texts

nare) with me (It. mecco), you dedicate/sacrifice (L. sacro-are, Ind. Conj. Pres. 2nd pers. singl. sacrēs)

Q320 VCEM: VRTAS PVNTES: 8RATRVM VPETV TA: the goose (L. anser; Acc. -am?; It. f. oca; Fr. f. ole); the risings (L. ortus-us; 1st Decl. Acc. pl. -as?) of the sea (L. m. pontus-i); of the brother (L. frater-tris, 2nd Decl. Sing. Acc. -um) to die, to encounter death, to go to meet (L. oppeto-ere; possibly L. obeo-ere, obitus-us, death) you (L. tuus, vester; Fr. ta, thy, votre, your)

Q326 INV MEK: CIA: MERSV CA ARCAMEN: ETV TA: to sail over (L. inno-nare) with me (It. mecco because (L. quia) the Marsi (L. Marsi-orum, ancient people of Latium, Marsicus and Marsus-a-um; Marsus, 2nd Decl. Nom. singl. -us); by which way, where, whereby, as far as (L. qua) you keep secret (L. arceo-ere-ui; Pass. Ind. Pres. 2nd pers. plur. arcēminī); I make known (L. edo-edere-didi-ditum) you (L. tuus, vester; Fr. ta, thy, votre, your)

Q335 E RAK: PIR: PER SKELV: VPETV: SAKRE: VCEM: since (L. e, ex) I speak/recount (Fr. raconte) of the funeral pyre (L. f. pyra-a) by means of (L. per) misfortune/calamity (L. scelus-eris); to die, to encounter death, to go to meet (L. oppeto-ere; possibly L. obeo-ere, obitus-us, death) you dedicate/sacrifice (L. sacro-are, Ind. Conj. Pres. 2nd pers. singl. sacrēs)

Q342 KLETRA 8ER TVTA: AI TVTA: KLETRAM: the trellis/gratings (L. m. clatri-orum, 1st Decl. Nom. -a [2nd Decl.]) of the Spring (L. ver, veris) the whole/complete (L. totum-i) ai! (L. ai!) the whole/complete (L. totum-i) to the trellis/grating (L. m. clatri-orum, 1s Decl. Singl. Acc. -am);

Q351 AMaPA RITV: ERVK: E SVNV: 8VTV: KLETRE: TV PLAK: she loved (L. amo-are, Ind. Perf. 3rd Pers. singl. amābat) the ceremony/rite (L. m. ritus-us, 4th Decl. Nom. singl. -u); I ask for and receive/pay out money from the public funds (L. erogo-are, Ind. Pres. 1st Pers. singl. ērogō); from, out of (L. e, ex) to celebrate (L. sono, sonere, sonni, sonitum); with the vow/votive offering (L. votum-i, Dat. & Abl. singl. -o); the trellis/grating (L. m. clatri-orum, 2nd Decl. Gen. singl. -i) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you) I appease L. placo-are, Ind. Pres. 1st Pers. singl. plācō)

Q360 PRVMVM ANTENTV INVK: FIR FERA: ENTENTV to the steward, butler (L. promus-l, 2nd Decl. Acc. singl. -um) whether (L. an) I spread / present (L. tendo, tendere, tetendi, tentum and tensum); I enunciate, explain (L. enucio-are, Ind. Pres. 1st Pers. singl. enucieō) she brings into being, makes (L. fio, fieri, factus sum, Ind. Perf. 3rd Pers. singl. fīret) wild, uncivilized; subst. a wild animal (L. ferus-a-um, 2nd Decl. N. Pl. -a) to try to explain, prove, to direct the thought (L. intendo-intendere-tendi-tentum)

Q360 INVK: KALI: 8ERI ME: AN TENTV: ISVNT 8ER EΦ TRV: [I take out the kernel / explain in detail (L. enucio-are, , Ind. Pres. 1st Pers. singl. enucieō); I called, summoned (L. calo-are, Ind. Perf. 1st pers. singl. calāvī) true, truth (L. verus-a-um; vero, vere; It. verita; Fr. vérité, truth; vrai, true) of me (L. me); whether (L. an) I spread / present (L. tendo, tendere, tetendi, tentum and tensum); they are (L. sunt) the true, truth (L. verus-a-um, 2nd Decl. N. pl. -a; It. verita; Fr. vérité, truth; vrai, true) the goddess Eph I pull/draw out (L. traho, trahere, traxi, tractum)

Work notes on the Tavola Eugubine, Script Q278-Q534 — a survey of Etruscan Phrases texts

Q369 AN TENTV: ISVNT SV8ERA KLV: AN TENTV: SEPeLES whether (L. an) I spread / present (L. tendo, tendere, tetendi, tentum and tensum); they are (L. sunt) Sovera I am called (L. clueo-ere, Ind. Pres. 1st Pers. singl. clueō); whether (L. an) I spread / present (L. tendo, tendere, tetendi, tentum and tensum); Sepeles (speaker's name)

Q376 A ΦESeNES: TRIS KATI ASTIN TV 8ER EΦ TRV: E TRES: VRA of, from (L. a) Fescennia-ae (a town in Etruria famous for verse dialogues); the sad/forboding (L. tristis-e; It. triste, Fr. triste) of the Kati (gens of Cato); whole, whole unit, of 12 (L. as-asgis) they stand by (L. adsto-stare, Ind. Pres. 3rd pers. pl. adstant) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you) the truth (L. ver, veris) the goddess Eph I pull/draw out (L. traho, trahere, traxi, tractum) from (L. e, ex) the three; the region, coast (L. ora-ae)

Q388 A ΦESeNES A STINTV: SV8ERA KLV: IVCES: A ΦESeNES to, by (L. a) the Fescennia-ae, 1st Decl. Dat. & Abl. pl. -is. (L. a town in Etruria famous for verse dialogues) by (L. a)] I fade (It. adj. stinto, pp. of stingere, to fade) Sovera I am called (L. clueo-ere, Ind. Pres. 1st Pers. singl. clueō); a knight (L. eques-itis) of (L. a) Fescennia-ae, 1st Decl. Dat. & Abl. pl. -is. (L. a town in Etruria famous for verse dialogues)

Q396 AN STINTV: IN ENEK CVKVMEN: ETV: AP whether (L. an] I fade (It. adj. stinto, pp. of stingere, to fade); until (L. in) I wear out/I am tortured/killed off (L. eneco-necare-necui-nectum) you bring together (L. cogo, cogere, coegi, coactum, Pass. Conj. Pres. 2nd Pers. Pl. cōgāminī); to make known (L. edo-edere-didi-ditum) after (L. ab)

Q406 CVKV: KV KEΦES: IERI: PERS KLV MAR KARI TV: CVKE PIRI I bring together (L. cogo, cogere, coegi, coactum); I unite (L. coeo-ire) Cepheus; yesterday (L. heri; It. ieri; Fr. heir); a Persian (L. Persae-arum, m. pl. sing. Persa and Perses-ae, Persia-ae, Persia) the sea (L. mare-is) I cherished (L. curo-are; It. curare; Fr. chérir) of you (L. tu); you bring together, gather (L. cogo, cogere, coegi, coactum, imp. cōge) the pyre (L. f. pyra-a)

Q416 ASEAN TENTV: SAKRE: SECA KaNE: VP ETV: IVCE PATRE; Asian (L. Asia-ae, district in Lydia, continent of Asia; adj. Asianus, Asiaticus and Asius-a) I spread, direct, stretch, present, give, make towards (L. tendo, tendere, tetendi, tentum and tensum); you dedicate/sacrifice (L. sacro-are, Ind. Conj. Pres. 2nd pers. singl. sacrēs); simply/plainly (L. siccus-a-um) you sing/prophesy (L. cano, canere, cecin, cantum) the goddess Ops (L. Ops-Opis) I bring forth/proclaim (L. edo-edere-didi-ditum); by, with the knight (L. eques-itis, Abl. singl. -e) of the fatherland (L. f. patria-ae, Abl. -e)

Q424 PRVMV: AM PENTV: TESTRV: SESE ASA 8RATRVS PER: to bring out, produce, bring forward, disclose (L. promo, promere, prompsi, promptum) I love, like (L. amo-are) to weigh, consider, judge, pay out money; I shall bear witness to (L. testor-ari, Ind. Fut. 1st pers. singl. testāverō); himself/herself (L. se or sese acc. sing and pl. sui, genit, sibi, dat.) he/she adopts as his/her own (L. ascio-scire) the brothers/fraternity (L. frater-tris, 2nd Decl. Acc. M. -os) through (L. per)

Q433 ATI IERIES: AΦ TISTER: EIK: CASA TIS: TVTA PE_ IKV CINA (PER IKV CINA): Atieries (Ati, name, also Indo-European, father, It. geria, f. basket; Fr. gerer, to manage); the

Work notes on the Tavola Eugubine, Script Q278-Q534 — a survey of Etruscan Phrases texts

goddess Aph to differ/be distant (L. disto-are, It. distare); I cast out (L. eicio-icere-ieci-iectum); the house (L. casa-ae) Dis (Pluto, the god of the Underworld and wealth); the whole (L. totus-a-um, 2nd Decl. Nom. N. pl.-a) in the presence of (L. per) the ego (L. ego) he burns (L. incendo -cendere -cendi, census). Note: Reconstruction - PER IKV CINA is a frequently repeated phrase.

Q442 TRE8IPER: IIV (IKV) CINA: TIBLV (TIGLV): SECA KaNI: TEI TV: Tre viper = three viper (L. f. viper-ae); the ego (L. ego) he burnt (L. indendo -cendere -cendi, census, Ind. Perf. 3rd pers. singl. incendit, Conj. incendat); the tough (It. tigiloso) simply/plainly (L. siccus-a-um) he sings/prophesies (L. cano, canere, cecin, cantum, Ind. Pres. 3rd pers. singl. canit); to the gods (L. di [dii] of you (L. tu); Note: The demon [Tuchulcha](#) has three vipers emanating from his head.

Q452 INV MEK: VCEM: SECA KaNI: VP ETV PV EMVNE I sail (L. inno-nare) myself (It. mecco); to the goose (Acc. -am; It. f. oca; Fr. f. ole); simply/plainly (L. siccus-a-um) you sang/prophesied (L. cano, canere, cecin, cantum, , Ind. Pres. 3rd Pers. singl. canit); [the goddess] Ops (L. Ops-Opis) I bring forth/proclaim (L. edo-edere-didi-ditum) a little (It. poco; Fr. peu, m., adv.) warning or he warns (L. monita-orum, warnings, prophesies; to warn emoneo-ere, Ind. Pres. 3rd pers. emonet)

Q460 PVP RIKE: APEN TV: TIBLV (TIGLV) SECA KaNI: NARA TV: the junior priest/temple servant (L. popa-ae) rich (It. adj. ricco; Fr. adj. riche) they go away/die (L. abeo-ire, Ind. Pres. 3rd Pers. singl. abeunt) of you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you); the tough (It. tigiloso) simply/plainly (L. siccus-a-um) you sang/prophesied (L. cano, canere, cecin, cantum, Ind. Pres. 3rd Pers. singl. canit); he narrates (L. narro-are, Ind. Pres. 3rd Pers. singl. narrat) of you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you)

Q468 IVKA MERSV: CA: VCI KVM: ΦABETV 8RATRVS PE ; the knights (L. eques-itis, Nom. pl. -a) Marsi (L. Marsi-orum, ancient people of Latium, Marsicus and Marsus-a-um; Marsus, 2nd Decl. Nom. singl. -us) whereby (L. qua); I harrowed (L. occo-are, Ind. Perf. 1st Pers. singl. occāvī) with (L. cum, [older form quom]; Phabeto (L. Phoebus-i, m. Apollo the Sun god; hence subst. Phoebas-adis, f. a priestess of Phoebus, a prophetess) the brothers/fraternity (L. fratern-itis, 2nd Decl. Acc. M. -os) by (L. per)

Q475 ATIIERIE AΦ TISTER: IEK CASA TIS: TVTA PER the Atijerie [the goddess] Aph to differ/be distant (L. disto-are, It. distare); the liver (L. iecur, iecoris and iocineris) the house (L. casa-ae) of the god Dis (Pluto, the god of the Underworld and wealth); the whole (L. totus-a-um) through (L. per)

Q481 IVKA CINA: TRE8IPER: IKV CINA: SAKRE the knights (L. eques-itis, Nom. pl. -a) he burns (L. indendo -cendere -cendi, census) three viper (L. f. viper-ae) the ego (L. ego) he burns (L. indendo -cendere -cendi, census, Perf. 3rd pers. singl. incendit, Conj. incendat)) he dedicates/sacrifices (L. sacro-are, Ind. Conj. Pres. 3rd Pers. singl. sacret)

Q488 CA TRA: (or CATRA) 8E RINE: 8EITV: ERV KV: ARV CIA 8EITV: VCEM whereby (L. qua) he pulls (L. traho, trahere, traxi, tractum, Conj. 3rd Pers. singl. trahat); or alternatively the camp (L. castra-orum; fort, castrum-i) to you (It. ve, vi) by the queen (L. regina-ae, Abl. singl. -e; It. regina; Fr. reine); blessed (L. beatus-a-um); to wander, err (erro-are) I form an

Work notes on the Tavola Eugubine, Script Q278-Q534 — a survey of Etruscan Phrases texts

alliance/assemble (L. coeo-ire) to farm/plow (L. aro-are) because (L. quia) the blessed (L. beatus-a-um); goose (It. f. oca; Fr. f. oie)

Q500 PERAEM: PEL SANV: 8EITV: ERE REK: TVCA: TE8RA; of Perae, Rhodes, or possibly Peros, island in Aegean famous for its marble (Acc. sing. -um); alternatively, we write on, scratch letters (L. peraro-are, Ind. Pres. 1st Pers. pl. perarāmus) the skin (L. pellis-is; It. pelle, f.) I restore (L. sano-are); of the blessed (L. beatus-a-um) you wander (erro-are) a king (L. rex, regis,



m.); the toga (L. toga-ae). Note: The goddess Nemesis changed into a goose. The mother of Helen of Troy, Nemesis, was chased by Zeus and to avoid him she changed into a goose. Zeus changed into a swan and raped her. She produced an egg that was given to the King of Sparta, Tyndareus and his wife Leda. The egg hatched and became the most beautiful woman in the world, Helen of Troy. Another egg is said to have been produced that bore Castor and Pollux, brothers of Helen. Nemesis in the Etruscan myth is called RALNA, shown in our Divine_Mirror.html, (http://www.maravot.com/Divine_Mirror.html). The mirror shows her seated by the supreme god TINIA, and beside her is a goose.

Of interest is the connection of Aphrodite (Etr. TVRAN) with either a swan or a goose. Aphrodite was born from the sea foam (Gr. aphros) resulting from Uranus' severed genitals that fell into the sea near Cyprus. The frequent reference to APH in the Tavola Eugubine may apply to Aphrodite (TVRAN).

Q512 SPANTI MAR: PRVSE KATV: EREK: PER VME: PVRTV CITV he sent forth/scattered (It. spandare) the sea (L. mare-is); the prose (L. prorsus [prosus]-a-um) of Cato; I raise/elevate (L. erigo-rigere-rexi-rectum) through (L. per); Vme; I carry/bear (L. porto-are) to call forward (L. cito-are)

Q521 STRVb LA (STRVG) ARCE ITV: INV MEK: ETR AMA: SPANTI: TVCA TE8RE; Strogla the commander/ancient (command, to rule (Gr. archo, to command, rule; archon, leader; ancient, archaios, Αρχαία); to go (L. ito-are); the will, inclination (L. mos, moris) with me (It. meco); Etruria he loves (L. amo-are); he sent forth/scattered (It. spandare) he touches (It. toccare; Fr. toucher) thine (L. te) of the brothers/fraternity (L. frater-tris) out of (L. e, ex)]

Work notes on the Tavola Eugubine, Script Q278-Q534 — a survey of Etruscan Phrases texts

Q534 RVS: KATV: EREGL (EREbL)VMA: PV EMVNE: PVP RIKE the country, country seat, estate (L. rus, ruris) of Kato; Eregle Uma;) a little (It. poco; Fr. peu, m., adv.) warning or he warns (L. monita-orum, warnings, prophesies; to warn emoneo-ere, Ind. Pres. 3rd pers. emonet) priest (L. popa-ae, jr. priest; Gr. papas, priest; It. prete; Fr. prêtre) rich (It. adj. ricco; Fr. adj. riche)

End of Script III

Launched: 03.14.12

Updated:

Copyright © 1981-2012 Mel Copeland. All rights reserved.

Work notes on the Tavola Eugubine, Script Q (IIB) Q1-Q273 — a survey of Etruscan Phrases texts

April 25, 2012
Update

By Mel Copeland
(Relating to http://www.maravot.com/Translation_EugubineQ.html)
A work in progress

The Tavola Eugubine is a group of bronze tablets in the Citta di Gubbio. We here address Tablet # IIB, which we identify as Script Q1-Q273. We have addressed the tablets in four groups, Script N, Script Q, Script R and Script G. Tablet IV is an oration of a man who addresses the race SEMENIES (L. semen-inis) identifying himself as “of the stock of jurors.” It appears to be an argument on the part of a leader who claims he founded the fort/town against the opening of a port or gate. This is a conclusion of another text on the other side of the tablet, yet to be identified.

This translation “[Work Notes on the Tavola Eugubine, Script Q1-Q273](#)” follows “[Work Notes on the Tavola Eugubine, Script Q278-Q453](#)” and these other Work Notes on the Etruscan language: “[Work Notes on the Zagreb Mummy,](#)” “[Work Notes on the Tavola Cortonensis,](#)” “[Work Notes on the Perugia Cippus,](#)” “[Work Notes on the Magliano Disk,](#)” “[Work Notes on the Novilara Stele,](#)” and “[Work Notes on the Pyrgi Gold Tablets](#)” (PDF files), all of which are reconciled to one another. This latest work is based upon Etruscan [GlossaryA.pdf](#) developed from our [Indo-European Table 1](#).

Our source on Mythology is the Meridian handbook of Classical Mythology, by Edward Tripp, New American Library 1970. Our updated translation follows:

Q1 SEMENIES: TEKVRIES: SIM: KATRVM: VPETV TEK EIAS; The stock/race (L. semen-inis, 3rd Decl. Nom. pl. -es; It. semenza, f.) a class or body of ten men, body of jurors, party, club (L. decuria-ae, f., 3rd Decl. Nom. Pl. -es) I am (L. sim, Subj. 1st Pers. singl.). "I am of the stock of jurors."

The town/fortification (L. castrum-i); the town (L. oppidum-i, 2nd Decl. singl. Dat.) I protect (L. tego, tegere, texi, tectum) of it (L. eius).

Note: while decuria-ae would be 1st Declension in Latin, we see a pattern in the -es suffix suggesting a shift in Etruscan to a case similar to the 3rd Declension. Here we see an agreement in number and case between SEMENIES and TEKVRIES. While we thought VPETV was two words - Op (L Ops-Opis, f. in nom. sing., the goddess of abundance; opem, opis, ope, might, power; plur. opes, resources, means, wealth, power to aid) I bring forth/make known, produce (L. edo-edere-didi-ditum) - oppidum-i would appear to apply wherever used in the Tavola Eugubine. SIM is found at Z-1, Z897, Z1192, Q-3. KATRVM is found at N112, Q-4. See also KASTRV, R17, R98, R130, R142, R155, Z446, Z489, Z1088, Z1393.

Work notes on the Tavola Eugubine, Script Q (IIB) Q1-Q273 — a survey of Etruscan Phrases texts



Images of the seven tablets are at Città di Gubbio: <http://www.comune.gubbio.pg.it/tavole/settetavole.htm>

Q9 8AMERIAS PVMPERIAS XII ATIIERIA TE E TRE ATIERIA

TE: Vamerias Pomperias the twelfth Atijeria you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you) out of, from (L. e, ex) three (L. tres, tria) Atigeria you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you)

Note: Atijeria is a term frequently used in the Tavola Eugubine texts. In declines: ATTIIER, R27, R128, ATIIERI, R4, ATIIERIA, Q12, Q16, ATIIERIE, R100, R114, R219, R229, R238. The name may be composed of Atis (Atys), a name given to Phrygian and Lydian regents, as well as a name that refers to the Indo-European word for father and the name of Cybele's consort Atys, born of her own seed, who she castrated. Roman numerals appear in many Etruscan texts, suggesting that the term "Roman Numerals" is a misnomer, since the Romans received their alphabet and numbering system from the Etruscans. TE is probably "yours, thine"

throughout the Etruscan texts, most particularly noted in this context.

Q18 KLA CERNIE E TRE KLA CERNIE KVREIA TE E TRE KVREIA TE ; He is called (L. cluo-ire, Conj. 3rd Pers. singl. cluoat); It. cluo, namely) Cerniei, family name; out of (L. e, ex) the three (L. tres, tria) he is called Cernie senate (L. curia-ae) you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you) out of (L. e, ex) the three (L. tres, tria) he is called Cernie senate (L. curia-ae) you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you)

**Q30 SATAN ES: E TRE SATANE: PEIERIA [ATEIERIA] TE: E TRE PEIERIA [ATEIERIA] TE
TALENA TE** sufficient/enough (L. satine, satin = satisne, adv. introducing questions) are you? (L. Ind. Pres. 2nd Pers. singl., es) out of (L. e, ex) the three the three (L. tres, tria) sufficient? (L. satine, satin = satisne, adv. introducing questions) I perjured (L. peiero and periuro-are, Ind.

Work notes on the Tavola Eugubine, Script Q (IIB) Q1-Q273 — a survey of Etruscan Phrases texts

Perf. 1st Pers. singl. pēierāvī; It. spergiurare, Passo Remoto 1st Pers. singl. spergiurai; Fr. se perjurere, Simpl. Past 1st Pers. singl. me parjurai) you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you): from, out of (L. e, ex) three (L. tres, tria) I perjured (L. peiero and periuro-are, Ind. Perf. 1st Pers. singl. pēierāvī; It. spergiurare, Passo Remoto 1st Pers. singl. spergiurai; Fr. se perjurere, Simpl. Past 1st Pers. singl. me parjurai) you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you) Tellenae (Latin town captured by Ancus, 625 B.C.) you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you).

Note: TALENA appears at Q39, Q41. PEIERIA may be ATEIERIA (Atijeria), but the context of perjury seems to fit in this line.

Q39 E TRE TALENA TE: MVSEI ATE IVIES KANE: from (L. e, ex) three (L. tres, tria) Tellenae (Latin town captured by Ancus, 625 B.C.) you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you): the muse (L. Musa-ae, f., goddess of music, literature and the arts) father Jovis (L. Iuppiter, Iovis, m. supreme god [or Atejovis] you sing/prophesy (L. cano, canere, cecin, cantum)]
Note: ATEIRIA and ATEIVIES may involve a prefix, "ate," father.

Note: The suffix of MVSEI follows that of proper names, such as Helen of Troy's name that declines: ELINAI, DM-8, ELINEI, MM-1. Other names with the suffix include AITEI, L34 (Medea, L. Aetine-es), CLAEI, Cleo, Greek Muse, PQ13; IPEI, unknown word, Z1168; LEI, lioness (L. ea-ae) Q297, K74, TC144; LICEI, Lycian (L. Lycia-ae) CP25; NOTYEI, Nycteus, king of Thebes?) ON-8; PHASEI (ΦASEI) Z180, Z347; PHERSIPNEI, Persephone (ΦERSINEI) PH2; PVLTVCEI (L. Pollux, Gr. Polydeuces) DA-3; REI, thing, matter (L. res, rei) R219, R238, R270, K43, Au74, etc. - very common in the scripts; TEI, god (L. deus, divus, di, divi, dea, diva) Z806, Z935, Z1326, Z1562, Z1853, Z1869, TC170, N453, Q50, Q422, R459, K20, Aph-4 and THEI (ΘEI) DA6; THRVNEI (ΘRVNEI) DA7 Trojans (L. Troianus-a-um); VASEI (8ASEI) vase, vessel (L. vas, vasis); ARAI, S40; ARMAI, S37; ATAI (Hades) Ph1; ATAIS, J14-2; BRINAI (8RINAI), Brennus, Gallic chieftain, PO-14; BRATEI (8RATEI), XE-1; TVLEI, Tullia, ie., wife of Tarquin; TREI three (L. tres, tria) Z74, Z180, Z347, Z1027 (and TRI, TRIA); VEI, N689, VEIA, R166, G4, Veii, Etruscan town?; VeLEREI (8eLEREI), Z1013 (and VeLER, VeLERE, VeLERE, VeLERES, VeLERI); CRAI, AM2; EUAI (EFAI) XE5, EUAIS, XA3, XA27, XE3; ENAI, Eioneus (Xion) or possibly Aeneas, Trojan hero, MS-1; LAKVNAI, Spartan? (L. Laco [Lacon]-onis), PB1; MIDAI, Midas, the Lydian king (same spelling of the name as written in the Assyrian Chronicles - See <http://www.maravot.com/Phrygian1c.html>); PERIAI, Perae, Roman port, N304; RVNAI, woman's name, BS-1; TVALI, two (L. duo-ae) VG-5 (and TUE, TVE, TVO, TVODEICHES); VMAI, S30 and AECAI, Aesacus, son of Priam by Arisbe who prophesied destruction of Troy, DM6.

See LARUAIA (LARFAIA) (L. larva [arua] -ae, PG2 and KVRAIA (L. curia-ae) R31, KVREIA, Q24; ERAIA, N333, and ATAIAS, J14-2 as examples of "ia" being equal to Latin "ae." Suffixes "ie" and "ia" as in Tarquinia, "ii" and "ae" are also associated with names in the Etruscan texts.

Q47 PER AS NANIE: TEI TV¹ ARMVNE: IVCE: PATRE: 8ETV: SI: PERA: through (L. per) the

¹ We question the use of TV which may in fact be a suffix in some cases.

Work notes on the Tavola Eugubine, Script Q (IIB) Q1-Q273 — a survey of Etruscan Phrases texts

whole unit (L. as-asgis, m.) the funeral song (L. naenia = f. nenia-ae; "ae" = "ie"): god (L. deus) you (L. tu) Armone, name of a god?: a knight (L. equis-etis); father (L. pater-tris; It. padre) I forbid (L. veto (voto) votare, vetitum) supposing that/if (L. si) he perishes (L. pero-ire-ii and ivi, itum [often as pass. of perdo], Conj. Pres. 3rd Pers. singl. pereat)

Q58 VNE SE CAKNE VPETV E: TEIS TV²: SE CAKNE: NARATV ARCIV: one (L. uno) himself/itself (L. se, sese) laughs (L. caccinno-are, Conj. Pres. 3rd Pers. singl. cachinnet) the town (L. oppidum-i, 2nd Decl. singl. Dat.) god (L. deus) you (L. tu, te, vos); himself (L. se, sese) he laughs (L. caccinno-are, Conj. Pres. 3rd Pers. singl. cachinnet); narrate! Say! make known! (L. narro-are, Imperative II narrātō) for the commander, to rule (Gr. archo, to rule; archon, leader; ancient, archaios, Ἀρχαία; archaic, It. arcaico, Fr. archaïque, L. 2nd Decl. Dat. -o)

Q69 VSTE TVE NARATV PVSE 8AbE (8AGE) 8ETV: SE CAKNE: ΦERI (PHERI): PVNI: the mouth/entrance (L. ostium-i) you guard (L. tueor [or tuor], tueri, tuitus and tutus, dep. and tueo-ere) Narrate! Say! make known! (L. narro-are, Imperative II narrātō) he was able/had influence (L. possum, posse, potui, Conj. Imperf. 3rd Pers. singl. posset) aimlessly/dispersedly (L. adv. vage) I forbid (L. veto (voto) votare, vetitum);) himself (L. se, sese) he laughs (L. caccinno-are, Conj. Pres. 3rd Pers. singl. cachinnet); the lights, lighthouse (L. pharus-us-i, f. rarely m., 2nd Decl. Nom. pl. m.-i; Gr. faros; It. faro; Fr. phare) he places (L. pono, ponere, posui [posivi], positum [postum] Ind. Pres. 3rd Pers. singl. ponit)

Q80 ΦERI (PHERI) CINV 8ETV: CAPVTV SAGI (SAbI) AMaPa ETV: KATRV PER AKNE: SE CA the lights, lighthouse (L. pharus-us-i, f. rarely m., 2nd Decl. Nom. pl. m.-i; Gr. faros; It. faro; Fr. phare) I burn (L. incendo cendere-cend-census, Ind. Pres. 1st Pers. singl. incendō); to forbid (L. veto (voto) votare, vetitum); to the leader (L. caput-itis, 2nd Decl. Dat.. -o) sage, prophetess, fortune-teller (L. saga-ae, 2nd Decl. Nom. pl. m. -i; It. saggio; Fr. sage) he loved (L. amo-are, Ind. Imperf. 3rd Pers. singl. amābat) to bring forth/proclaim (L. edo-edere-didi-ditum); to the castle, fort (L. castrum-l, 2nd Decl. Dat. -o) through, with (L. per) the sheep (L. agnae-ae, 3rd Decl. Abl. singl. -e, f.; agnus-i, m. 2nd Decl. N. pl. -a) himself/itself (L. se, sese)

Q91 (CA from Q85) KNE: VPETV: E CRI ETV: NARATV: bICE (GICE) AMaPa ETV 8ESNE REPVRTV: he laughs (L. caccinno-are, Conj. Pres. 3rd Pers. singl. cachinnet) at the town (L. oppidum-i, 2nd Decl. singl. Dat.); from, by (L. e, ex) I elected to office; create, to beget (L. creo-are, Ind. Perf. 1st Pers. singl. cruī) to bring out, produce, give birth (L. edo-edere-didi-ditum) Narrate! Say! Make known! (L. narro-are, Imperative II narrātō); the giant? (L. Gigas-ganas, m.) he loved (L. amo-are, Ind. Imperf. 3rd Pers. singl. amābat) to bring forth/proclaim (L. edo-edere-didi-ditum) Fescennia-ae (town in Etruria famous for verse dialogues) to bring back, carry back, of reports, to deliver (L. reporto-are).

Note: Clearly these bronze tablets found near Gubbio are examples of the dialogues probably delivered in Fescennia, an ancient Etruscan city near modern Viterbuo. We may now wonder

² We question the use of TV which may in fact be a suffix in some cases.

Work notes on the Tavola Eugubine, Script Q (IIB) Q1-Q273 — a survey of Etruscan Phrases texts

whether the seven tablets found near Gubbio to the north of Viterburo are a complete document, stored in one repository and, therefore, a document preserved from a statesman of the times.

Q102 ETV: I8E 8ERTV: TA8LE: E PIR 8ER: TV: KATRES: PRVSEb (PRVSEG) ETV; I bring forth/make known (L. edo-edere-didi-ditum); then, thereupon (L. ivi, adv.) to interpret/turn/turn around (L. verito [vorto]-vertere, verti, versum) by the tablet/table (L. f. tabella-ae, 3rd Decl. Abl. singl. -e; It. f. tavola, table, plank, plate; m. tavolo, table; Fr. f. table); from/out of (L. e, ex) the funeral pyre/pyre (L. pyra-ae, f.) [of] Spring (L. ver, veris); you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you); by the forts/castles (L. castrum-l, 2nd Decl. Abl. pl. -is) I cut off /plow up (L. proseo -secare -secui -sectum, Ind. Pres. 1st Pers. singl. prosecō) to bring forth/proclaim (L. edo-edere-didi-ditum)

Q113 I8E ARCEI TV: PER SVTRV CAPVTIS: ME8A CIS TIBa (TIGA) 8ETA 8ERTV; there L. ibi, adv. there) the ruler, commander, ancient (Gr. archo, to command, rule; archon, leader; ancient, archaios, Ἀρχαία) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you) throughout (L. per) with the savior (L. soter-eris, 2nd Decl. Dat. singl. -o; It. salvatore; Fr. saveur) the commanders (L. caput-it is, 2nd Decl. Dat. pl. -is; It. capo) he mistrusts (Fr. se méfier) who, whom, whose, that (L. quis, quid; It. chi, Fr. qui) of the branch/stock (L. tigilum-i, a beam; Fr. tige, f. stem, stalk, trunk [arbre]; shaft [colonne]; shank [anacre]; leg [botte]; stock [famille]) he forbids (L. veto (voto) votare, vetitum, Ind. Pres. 3rd Pers. singl. vetat) to turn around/interpret turn, to turn around, up (L. verito [vorto]-vertere, verti; It. voltare; Fr. reverser)

Q124 SCIS ECE: 8ERTV PVNE: E TRE: SCIS ECE: CINV 8ERTV: TERTIE you understand (L. scio, scir, scivi or scli, scitu, Ind. Pres. 2nd Pers. singl. scīs) behold! (L. en!, ecce!); to turn around/interpret (L. verito [vorto]-vertere, verti, versum) he will put in place (L. pono, ponere, posui [posivi], positum [postum] Ind. Fut. 3rd Pers. singl. pōnet) from (L. e, ex) the three (L. tres, tria); you understand (L. scio, scir, scivi or scli, scitu, Ind. Pres. 2nd Pers. singl. scīs) behold! (L. en!, ecce!) or alternatively this? (L. hic, haec, hoc) I burn (L. incendio cendere-cend-census, Ind. Pres. 1st Pers. singl. incendō); to turn around/interpret turn, to turn around, up (L. verito [vorto]-vertere, verti; It. voltare; Fr. reverser) the third (L. tertius-a-um 2nd Decl. Acc. N -a; It. terzo; Fr. trois, troisième)

Q135 SCIS ECE VTVR 8ERTV: PISTV NI RV8ATV: CEPE SVTRA: 8ERTV you understand (L. scio, scir, scivi or scli, scitu, Ind. Pres. 2nd Pers. singl. scīs)) behold! (L. en!, ecce!); to employ/enjoy (L. utor, uti, usus) to turn around (L. verito [vorto]-vertere, verti, versum); from the pest, plague, destruction, ruin (L. pestis-is, Abl. -o) not (L. nae, ne; no, not L. non; It. no; Fr. Non; Baltic-Sudovian, ne, ni) of the bramble (L. rubeta-orum; 2nd Decl. Dat. -o); with the vine-stock (Fr. m. cep; It. ceppo, m. stump, log, chopping block; pl. bonds; L. 3rd Decl. Abl. singl. -e) she saves (It. sottrarre; Fr. sauver); I turn around (L. verito [vorto]-vertere, verti, versum, Ind. Pres. 1st Pers. singl. vertō)

Q145 MANTRA KLV 8ERTV: PVNE 8ERTV: PVNE: 8ESNA 8E 8ENVS: the herd of cattle/stable, stall (L. mandra-ae, f.) I call (L. clueo-ire, It. cloe, namely) to turn around (L. verito [vorto]-vertere, verti, versum); he will put in place (L. pono, ponere, posui [posivi], positum [postum], Ind. Fut. 3rd Pers. singl. pōnet) to turn around (L. verito [vorto]-vertere, verti, versum);

Work notes on the Tavola Eugubine, Script Q (IIB) Q1-Q273 — a survey of Etruscan Phrases texts

he will put in place (L. pono, ponere, posui [posivi], positum [postum], Ind. Fut.3rd Pers. singl. pōnet); Fescennia-ae (town in Etruria famous for verse dialogues) or, or perhaps (L. -ve) a love, a loved one (L. venus-iris, f.) or Venus (the goddess of love)

Q162 KA8RV PVRTV: CETV: CAPVTV: SAbI (SAGI) IVCE PATRE: PRE PES NIMV: I will be on guard (L. caveo, cavere, cavi, cautum, Ind. Fut. 1st Pers. singl. cāverō) to carry/support (L. porto-are; Fr. porter); to yield (L. cedo, cedere, cessi, cessum); to the leader (L. caput-itis, 2nd Decl. Dat. -o); the prophetesses (L. f. saga-ae) of the knight (L. equis-etis, 3rd Decl. Abl. -e); of the fatherland (L. patria-ae, f. 3rd Decl. Abl. singl. -e); before (L. prae, prep.) Pesnimus (L. 2nd Decl. Dat. or Abl. singl.-o) or alternatively the foot (L. pes, pedis; It. piede; Fr. pied) of no one, some or many (L. nemo-onis)

Q171 CEPE SVTRA: PESNIMV: CESK RES PESNIMV: PATRE: PVRA TV by the vine stock, branch, stump (Fr. cep; It. ceppo; L. 3rd Decl. Abl. -e) of the saviors f. (L. m. soter-eris; 2nd Decl. Acc. pl. -a); of Pesnimus or alternatively the foot (L. pes, pedis; It. piede; Fr. pied) of no one, some or many (L. nemo-onis) each/everything/everyone (L. quisque, quaeque, quidque) of these things (L. res, rei, f.) the foot (L. pes, pedis; It. piede; Fr. pied) of Pesnimus (L. 2nd Decl. Dat. singl. -o) or alternatively alternatively the foot (L. pes, pedis; It. piede; Fr. pied) of no one, some or many (L. nemo-onis); the fatherland (L. f. patria-ae, 1st Decl. Singl. Abl. -a); he cleanses/purges (L. purgo-are) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you)

Q180 ARPE LETV: STATITA: TV CESK LV PVST RV: PESTV: RANV: the brazen footed (L. aeries) [goddess] Leto (L. Leto or Latona, the mother of Apollo and Artemis) static (L. static, standing still (L. statur; staturus-a-um; It. statico; Fr. statique; Gr. statikos) or alternatively I stood (L. sto, stare, steti, staturus, Ind. Perf. 1st Pers. singl. steti) of you, yours (L. tuus, vester; Fr. ta, thy, votre, your); each, everyone, everything (L. quisque; It. ciascuno; Fr. chaque) them, it? (L. id, ille, illa, illud; It. lo) afterwards (L. post [older poste]) I moisten/bedew (L. roro-are); the crushed/battered (It. pesto) of the kidneys (L. renes-um, m. Dat. Singl. -o).

Note: Leto was the Greek goddess who gave birth to Artemis and Apollo. Hera was jealous of her and put her through unusual labors and often Apollo and Artemis had to rescue their mother. Leto and her children took the side of the Trojans in the Trojan war. In Lycia the peasants would not let her drink from a well, so she changed them into frogs. AREPE declines: N290, N444, R278, AREPES, N31, N500, N561, N598, N632. Here TA would be feminine if referring to the goddess Leto.

N290 IAPES PES NIMV: AREPE: ARCES: Iapyx (L. iapyx-pygis, m. a west-north-west wind) Pesnimus (L. Dat. singl. -o) or alternatively the foot (L. pes, pedis; It. piede; Fr. pied) of no one, some or many (L. nemo-onis) of the god of the lower world (L. Erebus-i, a god of the lower world; also the lower world) you will rule? (Gr. archo, to command, rule; archon, leader; ancient, archaios, Ἀρχαίος; Ind. Fut. 2nd Pers. singl. -es?)

N294 RV PINIE E TRE PVR KARV 8RAVTE PEIA 8ETV: PRESTA TE: I moisten/bedew (L. roro-are) the Pinie, a people? from/out of/ in regard to (L. e, ex) the three I purify, cleanse, purge (L. purgo-are, Ind. Pres. 1st Pers. singl. pūrgō) the beloved dear, to

Work notes on the Tavola Eugubine, Script Q (IIB) Q1-Q273 — a survey of Etruscan Phrases texts

care for (L. curo-are; carus-a-um, dear, 2nd Decl. Dat. singl. -o; It. caro, dear) you cheat, defraud, steal (L. fraudo-are, Conj. Pres. 3rd Pers. singl. fraudet) he makes he enriched/blessed (L. beo-are, Conj. Pres. 3rd Pers. singl. beat) to forbid (L. veto (voto) votare, votitum); he surpasses (L. praesto-stare-stiti-stitum, Ind. Pres. 3rd Pers. singl. praestat) you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you) or alternatively I was ready (L. praesto-stare-stiti-stitum, Ind. Perf. 1st Pers. singl. praestitī)

Q190 PESNIMV: PVNI: PESNIMV: CINV: PESNIMV: VNE PESNI Pesnimus (L. 2nd Decl. Dat. singl. -o) you put (L. pono, ponere, posui [posivi], positum [postum], Ind. Pres. 3rd Pers. singl. pōnit) Pesnimus (L. 2nd Decl. Dat. singl. -o); I burn (L. incendo-cendere-cend-census; cinis-eris, rareley f. ashes) Pesnimus (L. 2nd Decl. Dat. singl. -o); by the one (L. unius-a-um, unius, uni, una, 3rd Decl. Abl. singl. -e**; It. un, uno, una; Fr. Un, une; Welsh, un-au) Pesnimus (L. 2nd Decl. Dat. singl. -o)

Q197 MV: ENV ERVS TETV: CIT LV³: CV8RV: PVNE ΦERI (PHERI) ES : (MV belongs with line Q190) I flee (L. eno-are) the god, Eros, or lord (L. erus-i) of the torch (L. taeda-ae, 2nd Decl. singl. Dat. -o); I put in motion/appeal to (L. cito-are) him (It. lo); to brood/cherish/smoulder the embers (It. covare; Fr. couver); you put in place (L. pono, ponere, posui [posivi], positum [postum]) to the lights/lighthouses (L. f. Pharus-[os]-i; It. m. faro; Fr. m. phare) you are (L. es)

ERVS TETV also appears at:

R294 PERV: PRECE: 8ETV: APE: PVRTI IVS VRV: ERVS: TETV ENV KVM A (A to line R305) I perish (L. pereō-ire-ii and ivi, itum, Ind. Pres. 1st pers. singl. pereō), he begs, asks, prays (L. precor-ari, Conj. Pres. 3rd Pers. singl. precet); to forbid (L. veto [voto]votare, vetitum); you go away/depart/change (L. abeo, abi-utum); I carried, bore, brought, (L. porto-are, Ind. Perf. 1st Pers. Singl. portāvī) the law (L. ius, iuris) to speak (L. oro-are); lord/Eros (L. erus-i; Eros) of the torch (L. taeda-ae, 2nd Decl. singl. Dat. -o) I swim back/flee; escape by swimming (L. eno-are) as, like, in the way of (L. cum; It. come; Fr. comme)

R305 (A)LTV KVMATE PESNIMV: AΦ TV IVCIPa: VCE PER AKNEM of the grown, great (L. altus-a-um, 2nd Decl. singl. Abl. -o) hairy (L. comatus-a-um, 2nd Decl. Gen. singl. -i, 3rd Decl. Abl. singl. -e) Pesnimus (L. 2nd Decl. Abl. -o) [the goddess] Aph you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you) he bound together, yoked (L. ugo-are, Ind. Imperf. 3rd Pers. singl. ugābat; Welsh, ieuo) she prophesies (L. auguror-ari, Conj. Pres. 3rd Pers. singl. auguret; Welsh, argoel-ion, omen; Persian, ukhra; Alb. ogur) through L. per); the lamb (L. m. agnus-I, 2nd Decl. Acc. -um)

³ We question the use of TV which may in fact be a suffix in some cases.

Work notes on the Tavola Eugubine, Script Q (IIB) Q1-Q273 — a survey of Etruscan Phrases texts



Figure 2 Wurzburg, Martin Von, Wagner museum H4905, red-figured Lekythos, after Beazley 1939, p. 627, fig. 7; from Dimitris Paleothodoros, chapter 17, "Light & Darkness in Ancient Greek Myth and Religion, Lexington Books.

Note; KVMATE PESNIMV probably refers to the hairy, child god Tages who rose up out of the ground from Erebus)

TETV could be: roof, head (L. tectum-i, roof, covering; It. tetto; Fr. toit).

However, the phrase "lord of the torch" seems to be most appropriate, since the oration deals with a funeral eulogy.

Also, "lord of the torch" might refer to the Dionysian rites where revelers are accompanied by maenads carrying two torches. Sometimes a "mystic," a satyr, or Dionysus carry the torch. The torch is considered to be the "light of god," symbolic of the lightning bolt that struck the mother of Dionysus, causing the birth of the god. He was saved and placed in the thigh of Zeus, from which he was born. (We may recall that the goddess Athena had a similar birth, rising from the head of Zeus.) In this context the torches would not presumably be a thing to be feared. Names of Dionysus include "of the torches," Λαμπτηρος and "of the wine press," Ληναιος, "twice born," Διμητωρ, "savior," Σωτηης and "of the underworld," Χθονιος. All of these terms seem consistent with terms used in this

oration. Also associated with Eleusinian and Bacchanalian rites is the number three. A death and resurrection was represented, and the interval between death and resurrection was

sometimes three days, sometimes fifteen days. If one were not a believer, however, there might be something to flee, according to Livy:

Livy, History of Rome, Vol. 5, Book 39 ...there was no crime, no deed of shame, wanting. More uncleanness was committed by men with men than with women. Whoever would not submit to defilement, or shrank from violating others, was sacrificed as a victim. To regard nothing as impious or criminal was the sum total of their religion. The men, as though seized with madness and with frenzied distortions of their bodies, shrieked out prophecies; the matrons, dressed as [Bacchae](#), their hair disheveled, rushed down to the [Tiber River](#) with burning torches, plunged them into the water, and drew them out

Work notes on the Tavola Eugubine, Script Q (IIB) Q1-Q273 — a survey of Etruscan Phrases texts

again, the flame undiminished because they were made of sulfur mixed with lime. Men were fastened to a machine and hurried off to hidden caves, and they were said to have been taken away by the gods. These were the men who refused to join their conspiracy or take part in their crimes or submit to their pollution.

Q209 8AbV (8AGV) ERV ΦV (PHV) TibLV (TIGLV): SESTV: IVCE PATRE: PVNES EST E I wander, ramble (L. vagor-ari; It. vagare) I err (L. erro-are) Pho, a goddess? of the lime tree? (It. tigilo, m.); by the sixth (L. sextus-a-um, 2nd Decl. Abl. singl. -o; sextum, for the sixth time; It. sesto; Fr. siezième) of the knight (L. eques-it is, 3rd Decl. Abl. singl. -e) of the fatherland (L. patria-ae, f. 3rd Decl. Abl. singl. -e); you will place (L. pono, ponere, posui [positiv], positum [postum]), Ind. Fut. 2nd Pers. singl. pōnēs) he is (L. Ind. Pres. 3rd Pers. singl. est) from, out of (L. e, ex)

Note: PHV appears at:

N428 ΦV TRA 8VRVS EΦ MENIAR: ΦATV TV: EΦ EA8 KEKA: Pho, goddess of light? she pulls/hauls/attracts (L. traho, trahere, traxi, tractum, Conj. 3rd Pers. Singl. trahat) the north wind (L. Boreas-ae) [the goddess/god] Eph, goddess of the earth? to beg earnestly (L. mendico-are and medicor-ari; It. mendicare; Fr. mendier); by the fate (L. fatum-i, 2nd Decl. Abl. singl. -o) of you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you); [the god/goddess] Eph I denied? (L. eiuro and eiero-are, Ind. Perf. 1st Pers. singl. eierāvī) however (L. quacumque [-cunque]; It. checche, pron. indef. whatever; Fr. quelque, adv.)

Q219 VR8ETA MANV CE: ΦABETV: ES TV: IVCV ΦABETV Orvieto, people of? Etruscan town north of Lake Bolsena (L. 2nd Decl. Acc. Pl. N. -a) the hand/way L. manus-us, f.; It. mano, f.,) which (L. qui; qui, quae, quod) Phabeto (L. Phoebus-i, m. Apollo the Sun god; 2nd Decl. Nom. Pl. -a) you are (L. sum, esse, fui, futurus) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you) I/tobind together, to yoke (L. iugo-are, Ind. Pres. 1st Pers. singl. iugō; Welsh, ieuo) Phabeto

Q227 IVPATER SAGE (SAbE): TE8E EST VSIT LV: CV8RV: SESTV: Jupiter (L. Iuppiter, Jovis, m. Jupiter, the Roman supreme God) with, by the sage, prophetess, fortune-teller (L. saga-ae; 1st Decl. Abl. singl. -a It. saggio; Fr. sage); he owes (L. debeo -ere-ui-utum, Ind. Pres. 3rd Pers. singl. dēbet) he is (L. sum, esse, fui, futurus, Ind. Pres. 3rd Pers. singl. est) or he has owed Pass. Ind. Perf. 3rd Pers. singl. dēbitus est) he burnt (L. uro, urere, ussi, ustum, Ind. Perf. 3rd Pers. singl. ussit; It. ustionare; Sanskrit, us, osati) them, it? (L. id, ille, illa, illud; It. lo); Cobrus, name? or cover, protect (L. incubo-are; It. covare; Fr. couvrir, cover, couvrir, brood) by the sixth (L. sextus-a-um, 2nd Decl. Abl. singl. -o; sextum, for the sixth time; It. sesto; Fr. siezième)

Q235 IVR TI 8ELE: TRI: IVPER TEI TV TRIIVPER CV8RV: HARA TV; I swear (L. iuro-are, Ind. Pres. 1st Pers. singl. iūrō) to you (L. tu; te, Acc.; vos, tibi; It. te, ti, to you; Fr. te, to you) light-armed infantry, skirmishers (L. veles-itis, m. usually plur. Velites; 3rd Decl. Abl. -e)

Work notes on the Tavola Eugubine, Script Q (IIB) Q1-Q273 — a survey of Etruscan Phrases texts



the three (L. tres, tria; trin-ae-a; It. tre; Fr. Trois; Gr. Tria, Alb. tre, tri; Toch. Tri) to judge, to order, judgment (L. iubeo, iubere) Cobrus, name? or cover, protect (L. incubo-are; It. covare; Fr. couvrir, cover, couvrir, brood) he draws out, empties (L. haurio, haurire, Conj. Pres. 3rd. Pers. singl. hauriat) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you)

Q243 8EIV: IVCE PATRE: CVGIA (CVbII) APER

8RATRV ATIIRIV by the way, path, road (L. via-ae, 2nd Decl. Abl. singl. -o; It. via; Fr. voi) of the knight (L. eques-it is, 3rd Decl. Abl. singl. -e) of the fatherland (L. patria-ae, f. 3rd Decl. Abl. singl. -e); He brought together (L. cogo, cogere, coegi, coactum, Conj. Perf. Coëgerit) to the brother (L. frater-tris, Abl. Singl. -o)

[of] Ategerio (2nd Decl. Dat. singl. -o) Atjerieries, Atjerius gens

Q250 IVNE: AN PENES: KRI KATRV: TESTRE: EVS E ΦABETV APE AP ER (VS, from Q263) from Ionia (L. f. Ionia-ae, 3rd Decl. Abl. singl. -e); or (L. an) Paeonia? (3rd Decl. Nom. & Acc. pl. -es) I created (L. creo-are, Ind. Perf. 1st Pers. singl. creāv) the town/fort town, fort (L. castrum-i, 2nd Decl. Dat. -o); he bore witness to (L. testor-ari, Conj. Imperf. 3rd Pers. singl. testāret); Eos (L. Eos, the dawn; also the goddess of the dawn) from/out of (L. e, ex) Phabeto Phabas, Apollo (L. Phoebus-i, Apollo the sun god, Phoebus-a-um, of Phoebus) he goes away, departs (L. abeo-ire, Ind. Pres. 3rd Pers. singl. abit) from (L. a, ab, abs) Eros, the lord (L. Amor or Cupid, the god of love; erus-i, lord)

Note: Creüsa bore Apollo's son, Ion, who was the father of the Ionians. They settled the central Anatolian coast south of Troy stretching to Miletus. Some early writers identified Phoebus Apollo with Helius, the ancient sun-god. Helius' sisters were Selene (moon) and Eos (Dawn). In the tale of Helius' son, Phaëton, Ovid tells how Phaëton drove his father's chariot across the sky. In this Etruscan inscription there is validity in connecting Eos and Apollo.) Paeonia is a region of northern Macedonia, between Illyria and Thrace.

Q263 (VS:) ME8E: ATENTV: APE PVRTV CIES TESTRE: EVS E ΦABETV he mistrusts (Fr. méfier, Pres. 3rd Pers. singl. se méfie); to try to attack/test (L. attento or attempto-are); He

Work notes on the Tavola Eugubine, Script Q (IIB) Q1-Q273 — a survey of Etruscan Phrases texts

moves/goes away (L. abeo, abi-utum, Conj. Pres. 3rd Pers. singl.) to carry/support (L. porto-are) rest, quiet, peace, sleep, a dream, a resting place (L. quies-etis) he bore witness to (L. testor-ari, Conj. Imperf. 3rd Pers. singl. testāret); Eos (L. Eos, the dawn; also the goddess of the dawn) from (L. e, ex) Phabeto/Apollo (L. Phoebus-i, m. Apollo the Sun god; hence subst. Phoebasadis, f. a priestess of Phoebus, a prophetess)

Q272 KRI KATRV: ARCIV: VSTE TV: PVNI 8ETV: I created (L. creo-are, Ind. Perf. 1st Pers. singl. cruī) the town/fort town, fort (L. castrum-l, 2nd Decl. Dat. & Abl. -o); to, for the commander, to rule (Gr. archo, to rule; archon, leader; ancient, archaios, Ἀρχαία) for the entrance (L. ostium-i, Dat. Singl. -e^{**}) or alternatively, for the sacrifice (L. hostia-ae) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you); he places, to put in place, set, post, station, set up, found (L. pono, ponere, posui [posivi], positum [postum], Ind. Perf. 3rd Pers. singl. pōnit) I forbid (L. veto (voto) votare, vetitum)

End of Script IIB

Notes:

* or alternatively the foot (L. pes, pedis; It. piede; Fr. pied) of no one, some or many (L. nemo-onis)

** Declensions ending in -o and -e may suggest an Etruscan version that is somewhat a combination of the 2nd and 3rd Declensions. The context in the usage suggests a Dat. or Abl. case. Latin 1st and 2nd and 5th Declensions do not have feminine cases and it may be that similar Etruscan tables had feminine cases.

Launched: 03.18.12

Updated: 4.3.12, 4.25.12

Copyright © 1981-2012 Mel Copeland. All rights reserved.

Φ

Work notes on the Tavola Eugubine, Table 1a, Script N462-N748 — a survey of Etruscan Phrases texts

April 11, 2012

By Mel Copeland

(Relating to http://www.maravot.com/Translation_EugubineQ.html)

A work in progress

The Tavola Eugubine is a group of bronze tablets in the Citta di Gubbio. We here address Tablet



la, which we identify as Script N462-N748. We have addressed the tablets in four groups, Script N, Script Q, Script R and Script G. Tablet.

The text is highly repetitive and hierophantic and written in a hand that is different from the texts of Script Q, but with the same penmanship. It appears to be an eulogy to Lord Tito (See N741).

This translation, [“Work Notes on the Tavola Eugubine, Script N462-N748”](#), follows [“Work Notes on the Tavola Eugubine, Script Q543-Q915”](#), [“Work Notes on the Tavola Eugubine, Script Q1-Q273”](#), [“Work Notes on the Tavola Eugubine, Script Q278-Q453”](#) and these other Work Notes on the Etruscan language: [“Work Notes on the Zagreb Mummy,”](#) [“Work Notes on the Tavola Cortonensis,”](#) [“Work Notes on the Perugia Cippus.”](#) [“Work Notes on the](#)

Work notes on the Tavola Eugubine, Table 1a, Script N462-N748 — a survey of Etruscan Phrases texts

[Magliano Disk](#), "[Work Notes on the Novilara Stele](#)," and "[Work Notes on the Pyrgi Gold Tablets](#)" (PDF files), all of which are reconciled to one another. This latest work is based upon Etruscan [GlossaryA.pdf](#) developed from our [Indo-European Table 1](#).

Our source on Mythology is the Meridian handbook of Classical Mythology, by Edward Tripp, New American Library 1970. Our updated translation follows:

N462 ESTE PER SKeLVM ACES: AN SERI ATES ENETV: they are (L. sum, esse, fui, futurus) through/by (L. per) the crimes/calamities (L. scelus-eris) you compare (L. acquo-are, Conj. Pres. 2nd Pers. singl. acquēs) whether/if (L. an) he sowed, cultivated (L. sero, serere, sevi, satum, Ind. Pres. 3rd Pers. singl. serit) the Atys (3rd Decl. Acc. Pl. -es) I or to shine forth (L. eniteo-ere, Ind. Pres. 1st Pers. singl. ēniteō)

Note: SKeLV and SKeLVM are found at: Q183 may be CESK LV but Q335 and Q406 appear to be SKeLV misfortune/calamity (L. scelus-eris);

Q183 ARPE LETV: STATI TA: TV CESK LV PVST RV: PESTV: RANV: the brazen footed (L. aeries) [goddess] Leto (L. Leto or Latona, the mother of Apollo and Artemis) I stood (L. sto, stare, steti, staturus, Ind. Perf. 1st Pers. singl. steti) of you, yours (L. tuus, vester; Fr. ta, thy, votre, your); each, everyone, everything (L. quisque; It. ciascuno; Fr. chaque) them, it? (L. id, ille, illa, illud; It. lo) afterwards (L. post [older poste]) I moisten/bedew (L. roro-are); the crushed/battered (It. pesto) Lye (It. m. ranno) or frog? (L. f. rana-ae; It. f. rana) or kidneys (L. renes-um, m. pl).

Q335 E RAK: PIR: PER SKeLV: VPETV: SAKRE: VCEM: since (L. e, ex) I speak/recount (Fr. raconte) of the funeral pyre (L. f. pyra-a) by means of (L. per) misfortune/calamity (L. scelus-eris); to die, to encounter death, to go to meet (L. oppetere; possibly L. otheo-ere, obitus-us, death) you dedicate/sacrifice (L. sacro-are, Ind. Conj. Pres. 2nd pers. singl. sacrēs)

Q406 CVKV: KV KEΦES: IERI: PER SKeLV MAR KARI TV: CVKE PIRI I bring together (L. cogo, cogere, coegi, coactum); I unite (L. coeo-ire) Cepheus; yesterday (L. heri; It. ieri; Fr. heir); by means of (L. per) misfortune/calamity (L. scelus-eris); the sea (L. mare-is) I cherished or cherish! (L. curo-are, Pass. Imperative cūrātō ; It. curare; Fr. chérir) of you (L. tu); or alternatively, or, KARITV, cherish! you bring together, gather (L. cogo, cogere, coegi, coactum, imp. cōge) the pyre (L. f. pyra-a)

N469 PER NAI ES TVS NA ES: PRE CERES: TRE PLANES: through birth (L. nascor-I, 2nd Decl. Gen. singl. -i) you are (sum, esse, fui, futurus) or alternatively Pernai, a place name; thine (L. tuus-a-um) indeed (I. ne [nae]) you are (L. es); before (L. prae) Ceres, goddess of agriculture; transf. bread, grain, corn (L. Ceres-eris) three (L. tres, tria; It. tre; Fr. trois; Toch., tri, traiy; Gr. Tria; Welsh, tri, tair) of the plain, level ground (L. planus-a-um, Acc. Pl. -es?) Note: "tre planes" might be the Etruscan expression for "three constellations."

Work notes on the Tavola Eugubine, Table 1a, Script N462-N748 — a survey of Etruscan Phrases texts

N476 IVCE KRA IVCI TRE RV8: 8ETV: ARCIA VSTENTV: the knight (L. m. eques-itis) he creates (L. creo-are, Conj. Pres. 3rd Pers. singl. creat) the knights (L. m. eques-itis) three (L. tres, tria; It. tre; Fr. trois; Toch., tri, traiy; Gr. Tria; Welsh, tri, tair) of Rub (L. Rub-i, m. a diety invoked to preserve grain from mildew); I forbid (L. veto [voto] votare, vetitum; the leader, command, to rule (Gr. archo, to command, rule; archon, leader; ancient, archaios, Ἀρχαία) I reveal (L. ostendo-tendere-tendi-tentum and tensus, Ind. Pres. 1st Pers. singl. ostendō)

N483 CATV CA8ER ME: 8EITV: ΦERIS CINV: ΦERI PVNI: Cato provided (L. caveo, cavere, cavi, cautum, Conj. Imperf. 3rd Pers. singl. cavēret) me/mine me (L. Acc. Abl. me); blessed (L. beatus-a-um, 2nd Decl. singl. Dat. & Abl. -o); by the lights (L. f. Pharus-[os]-l, 2nd Decl. Pl. Dat. & Abl. -is; It. m. faro; Fr. m. phare) I burn, incinerate (L. incendo-cendere, Ind. Pres. 1st Pers. singl. incendō; It. incendiare; cynnau, Welsh) the lights (It. faro, m.; Fr. phare, m.) he placed (L. pono, ponere, posui [positivi], positum [postum], Ind. Pres. 3rd Pers. singl. pōnit)

N491 VKRI PER 8ISIV TVTA PER IKV CINA: 8EITV: SECVM I opposed/ran to meet (L. occurro-currere-vurri-vursum, Ind. Perf. 1st Pers. singl. occurrī) through (L. per) the notion, idea, seeing, view, appearance (L. f. visio-onis) the whole (L. totus-a-um) throughout (L. per) the ego (L. ego) he burns (L. incendo-cendere, Conj. Pres. 3rd Pers. singl. incendat; It. incendiare; cynnau, Welsh) by the blessed (L. beatus-a-um, 2nd Decl. Dat. & Abl. singl. -o); with himself (L. cum se = secum)

N500 KVTE8 PESNIMv AREPES ARCES; Kotev Pesnimus of Erebus (L. Erebus-i, a god of the lower world; also the lower world) of the ancients/leaders, command, to rule (Gr. archo, to command, rule; archon, leader; ancient, archaios, Ἀρχαία)

N505 PVS CERES: TRE PLANES: TRE8 SI8: KVMIA8: 8EITV: to avail, to have influence, pose (L. possum, posse, potui) Ceres, goddess of agriculture; transf. bread, grain, corn (L. Ceres-eris) three (L. tres, tria; It. tre; Fr. trois; Toch., tri, traiy; Gr. Tria; Welsh, tri, tair) of the plain, level ground (L. planus-a-um, Acc. Pl. -es?); the truce (It. f. tregua; Fr. f. trêve) whether (L. sive and seu); you put together (L. como, comere, compsi, comptum, Ind. Imperf. 3rd Pers. singl. cōmēbat); by, from the blessed (L. beatus-a-um, 2nd Decl. Dat. & Abl. singl. -o);

Note: "tre planes" might be the Etruscan expression for "three constellations."

N513 TRE8E: IVCIIE: VKRI PER: 8ISIV: TVTA PER: IKV CINA: the truce/rest (It. f. tregua; Fr. f. trêve); with the knight (L. m. eques-itis, Abl. Singl. -e); I opposed/ran to meet (L. occurro-currere-vurri-vursum, Ind. Perf. 1st Pers. singl. occurrī) through (L. per); the appearance (L. f. visio-onis); the whole (L. totus-a-um) in the presence of (L. per); the ego (L. ego) he burns (L. incendo-cendere, Conj. Pres. 3rd Pers. singl. incendat; It. incendiare; cynnau, Welsh)

N522 SVPA SVM TV: ARCIA VSTENTV: PVNI 8ETV: he is lulled to sleep/calmed/appeased (L. sopio-ire, Conj. Pres. 3rd Pers. singl. sōpiat; It. sopire) I am (L. sum) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you); the ancients/leaders, command, to rule (Gr. archo, to command, rule; archon, leader; ancient, archaios, Ἀρχαία) (L. ostendo-tendere-tendi-tentum and tensus, Ind. Pres. 1st Pers. singl. ostendō) he places (L. pono, ponere, posui [positivi], positum [postum], Ind. Pres. 3rd Pers. singl. pōnit) I/to forbid (L. veto [voto] votare, vetitum)

Work notes on the Tavola Eugubine, Table 1a, Script N462-N748 — a survey of Etruscan Phrases texts

N529 KVTE8 PESNIMV: ARES ARCES; Kotev Pesnimus; Ares (L. Ares-is, m. the Greek god of war; Latin, Mars) of the ancients/leaders, command, to rule (Gr. archo, to command, rule; archon, leader; ancient, archaios, Ἀρχαία, Acc. -es)

N533 PRE CERES: TESENA KES TRE8V8: 8ETV: MARTE KRATV; before (L. prae) Ceres, goddess of agriculture; transf. bread, grain, corn (L. Ceres-eris) ten years (L. decennis-e, 3rd Decl. Nom. pl. n. -a) wherewith, wherefrom, somehow (L. queis = quibus, see qui) he divided out, assigned, granted, ascribed (L. tribuo-uere-ui-utum, Ind. Imperf. 3rd Pers. singl. tribuēbat) to forbid (L. veto [voto] votare, vetitum); with, from the war, the god Mars, (L. Mars, Martis, old form Mavors, 3rd Decl. Abl. single -e; transf. to fight, wage war, battle) for Kratos (Gr. god, Κράτος, "strength", L. 2nd Decl. Singl. Dat. & Abl. -o) was the son of [Pallas](#) and [Styx](#), and the personification of strength and power.^{[1][2]} Kratos and his siblings—[Nike](#) ("victory"), [Bia](#) ("force") and [Zelus](#) ("zeal") – were the winged enforcers of [Olympian God Zeus](#). [Wikipedia.org]

N543 8ETV: VKRI PER 8ISIV: TVTA PER IKV CINA: ARCIV: VSTENTV I, to forbid (L. veto [voto] votare, vetitum): I prophesied (L. auguror-ari, Ind. Perf. 1st Pers. singl. augurāvī) through (L. per) the appearance (L. visio-onis, f.); the whole (L. totus-a-um, 2nd Decl. Nom. pl. n. -a) in the presence of (L. per); the ego (L. ego) he burns, incinerates (L. incendo-cendere) command, to rule (Gr. archo, to command, rule; archon, leader; ancient, archaios, Ἀρχαία) to, I reveal (L. ostendo-tendere-tendi-tentum and tensum, Ind. Pres. 1st Pers. singl. ostendo)

N553 CATV CA8E RINE: 8ETV PVNI 8ETV: KVTE8: PESNIMV Cato he provides for /guards against (L. caveo, cavere, cavi, cautum, Ind. Pres. 3rd Pers. singl. cavet;) the queens/mistresses (L. regina-ae, Abl. singl. -e; I t. regina; Fr. reine); I forbid (L. veto [voto] votare, vetitum) he puts (L. pono, ponere, posui [positivi], positum [postum, Ind. Pres. 1st Pers. singl. pōnit]) to forbid (L. veto [voto] votare, vetitum); Kotev, Koteb Pesnimus)

N561 ARPES ARCES the brazen-footed (L. aeripes) of the rulers, ancients (Gr. archo, commander, rule; archon, leader; ancient, archaios, Ἀρχαία; L. 3rd Decl. Nom. Pl., Acc. Pl. -es)

N563 PVS CERES: TESENA KES TRE8 SI8: 8ELI V8: 8ETV: to avail, have influence, pose (L. possum, posse, potui) Ceres, goddess of agriculture; transf. bread, grain, corn (L. Ceres-eris) ten years (L. decennis-e, 3rd Decl. Nom. pl. n. -a) wherewith, wherefrom, somehow (L. queis = quibus, see qui) I divide out, assign, grant, ascribe (L. tribuo-uere-ui-utum, Ind. Pres. 1st Pers. singl. tribuō) or if, whether (L. sive and seu) the light armed infantry (L. veles-itis, m., 2nd Decl. Nom. Pl. m. -i) before, in return for, to the purpose (L. ob, prep.) I forbid (L. veto [voto] votare, vetitum)]

N573 8ISE SAbi (SAGI) VKRI PER 8ISIV: TVTA PER IKV CINA: he will go to see (L. viso, visere, visi, visum, Ind. Fut. 3rd Pers. singl. viset) the prophetesses (L. saga-ae f) I prophesied (L. auguror-ari, Ind. Perf. 1st Pers. singl. augurāvī) through (L. per) the appearance (L. visio-onis, f.); the whole (L. totus-a-um, 2nd Decl. Nom. pl. n. -a) in the presence of (L. per); the ego (L. ego) he burns, incinerates (L. incendo-cendere)

Work notes on the Tavola Eugubine, Table 1a, Script N462-N748 — a survey of Etruscan Phrases texts

N582 PVNI 8ETV SVPA: SVM TV: ARCIV: VSTENTV: ME 8A: he places (L. pono, ponere, Ind. Pres. 3rd Pers. singl. pōnit) to forbid (L. veto [voto] votare, vetitum) he sleeps, put to sleep, drowse (L. sopio-ire, Conj. 3rd Pers. singl. sōpiat; It. assopirsi; Fr. sommeiller); I am (L. sum) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you); command, to rule (Gr. archo, to command, rule; archon, leader; ancient, archaios, Ἀρχαία) I reveal (L. ostendo-tendere-tendi-tentum and tensum, Ind. Pres. 1st Pers. singl. ostendo); she goes

Note: ME8A declines: ME8A, ME8E, and it may be "he/she mistrusts" (Fr. méfier). 8A appears at Z455, Z1397 and appears to be "va," "she goes."

Z455 8A FITI Ce*8ASEI CISVM* RESANE *VS LANE Ce* Woe! (L. vae!) or alternate, she goes (Lat. Eo, ire, ii or ivi, itum, 3rd pers. Ind. Pres., it; It. 3rd person Indic. Pres. of andare, to go, va; Fr. 3rd person pres. of aller, to go, va) I trusted (L. fido, fidere, fissus, sum) to us (It. ce); the vases (L. vas, vasis, a utensil; It. vaso, m. pot, vessel, vase) of the chariot (L. cisum-i); they unbolt / reveal (L. resero-are) the bones / body (L. os, ossis) you butcher, tear to pieces, lacerate (L. lanio-are; Indefinite Present, 2nd pers. singl. lanis) to us (It. ce) Note: LANE also appears at K152, Perugia Cippus, a record of kings and queens; the context is "you tear to pieces."

Z1397 SeLA PINAS*8A FIN*V8LI SPVR TA* EIS NA*HINeRV the chair (L. sella-ae, f.) of feathers (L. pinna-ae, 2nd Decl. acc. m. pl. -"os"); she goes (Lat. Eo, ire, ii or ivi, itum, 3rd pers. Ind. Pres., it; It. 3rd person Indic. Pres. of andare, to go, va; Fr. 3rd person pres. of aller, to go, va) to the end (Fr. fin, f.; L. finis); I bound up / was obliged (L. obligo-are, Ind. Perf. 1st pers. singl. obligāvī) I spit out (L. spuo, spuere, spui, sputum) you to them (L. eis, gen. & dat. they; It. essi, esse, them) indeed (L. ne [nae]); Hinerus

N590 CESTI bA (GA) VSTENTV: 8INEI 8ETV: VKRI PER: 8ISIV 8ETV: . magistrate, quaestor (L. quaestor-oris, Gen. Singl. -i) when (It. che) I reveal (L. ostendo-tendere-tendi-tentum and tensum, Ind. Pres. 1st Pers. singl. ostendo); the vineyard (L. vinea-ae) I forbid (L. veto [voto] votare, vetitum) I prophesied (L. auguror-ari, Ind. Perf. 1st Pers. singl. augurāvī) through (L. per) the appearance (L. visio-onis, f) to forbid (L. veto [voto] votare, vetitum)

Note: 8INEI has the same suffix as in Helen of Troy's name which declines: ELINEI (MM-1), ELINAI (DM-8) and Persephone (PHERSIPNEI, PH-2), MUSEI (Q43), and AETEI, Medea (L. Aetine-es)

N598 SAKRE8: TVTA PER: IKV CINA: KVTE8: PESNIMV: AREPES ARCES: I sacrificed (L. sacro-are, Ind. Imperf. 1st Pers. singl. sacrābam; sacrifice, sacrificium-i; It. m. sacrificio; Fr. m. sacre, consecration; m. sacrifice, privation, oblation); the whole (L. totus-a-um, Nom. pl. n. -a) in the presence of (L. per); the ego (L. ego) he burns, incinerates (L. incendo-cendere) Cotev Pesnimus Erebus (L. Erebus-i, a god of the lower world; also the lower world) ancients, rulers; (L. 3rd Decl. Nom. Pl. -es) command, to rule (Gr. archo, to command, rule; archon, leader; ancient, archaios, Ἀρχαία)

Work notes on the Tavola Eugubine, Table 1a, Script N462-N748 — a survey of Etruscan Phrases texts

N607 PRE CERES: CEPHII (CE ΦII) ES: TRE8: 8V8 (or BV8) KALE RV8: 8ETV: CV8 IVNE
before (L. prae) Ceres, goddess of agriculture; transf. bread, grain, corn (L. Ceres-eris) the
Cephii (the Greek God Cepheus/constellation Cepheus) you are (L. sum, esse, fui, futurus); I
divide out, assign, grant, ascrib (L. tribuo-uere-ui-utum, Ind. Pres. 1st Pers. single tribuō);
Bovillae-arum, Latin town? or the ox (L. bos, bovis); he summons (L. calo-are, Conj. Pres. 3rd
Pers. singl. calet) Rub (L. Rub-i, m. a diety invoked to preserve grain from mildew); I forbid (L.
veto [voto] votare, vetitum); I lie down, recline (L. cubo-are-ui-utum) or alternatively I
cover/protect (Fr. couvrir; It. coprire); Ionia (L. Iones-um; Ionia-ae the Ionian country

N618 KRA PVCI: VKRI PER: 8ISIV: TVTA PER: IKV CINA: he creates (L. creo-are) of few
[people] (It. m. pochi) or alternatively of the dagger (L. pugio-onis, m.); I opposed/ran to meet (L.
occurro-currere-vurri-vursum) through (L. per); the appearance (L. f. visio-onis); the whole (L.
totus-a-um) in the presence of (L. per) the ego (L. ego) he burns, incinerates (L. incendo-
cendere)

N627 CATV CA8E RINE: 8ETV: ΦERI: CINV: ΦERI: PVNI: Cato you provide for /guard against
(L. caveo, cavere, cavi, cautum) the queen/mistress (L. regina-ae, Abl.-e; It. regina; Fr. reine) I
forbid (L. veto [voto] votare, vetitum); the lights (L. f. Pharus-[os]-i; It. m. faro; Fr. m. phare) I
burn, incinerate (L. incendo-cendere; It. incendiare; cynnau, Welsh); the lights (L. f. Pharus-[os]-
i; It. m. faro; Fr. m. phare); he places (L. pono, ponere, Ind. Pres. 3rd Pers. singl. pōnit)

N635 ARCIV VSTENTV: KVTE8 PESNIMV: AREPES ARCES the ancients; command, to rule
(Gr. archo, to rule; archon, leader; ancient, archaios, Ἀρχαία) I reveal (L. ostendo-tendere-tendi-
tentum and tensum, Ind. Pres. 1st Pers. ostendō); Kotev or Koteb; Pesnimus; Erebus (L.
Erebus-i, a god of the lower world; also the lower world) you will rule; to command, to rule (Gr.
archo, to command, rule; archon, leader; ancient, archaios, Ἀρχαία; L. Ind. Fut. 2nd Pers. singl.
-es)

N641 PVS CERES: CEPHII (CEΦII) ES: TRE8: ΦA PINA8: 8ETV: TE8RE: IVCIE: I avail,
pose, to have influence, pose (L. possum, posse, potui) Ceres, goddess of agriculture; transf.
bread, grain, corn (L. Ceres-eris) of the family of Cepheus (the Greek God
Cepheus/constellation Cepheus) you are (L. sum, esse, fui, futurus) I divide out, assign, grant,
ascribe (L. tribuo-uere-ui-utum; Ind. Pres. 1st Pers. Singl. tribuō); [the goddess] Pha you
adorned; to adorn, paint, decorate (L. pingo, pingere, pinxi, pictum; Ind. Imperf. 2nd Pers. singl.
pingēbat); I forbid (L. veto [voto] votare, vetitum) you carried away or down (L. deveho-vehere;
Conj. Imperf. 2nd Pers. singl. dēveheret) from the knights, bind together, to yoke (L. knights,
equis-etis, 3rd Decl. Abl. -e; to bind, iugo-are; Welsh, ieuo)

N651 VKRI PER 8ISIV: TVTA PER IKV CINA: PVSTE: AZIA NE: 8ETV: SERE8: 8ETV: I
prophesied (L. auguror-ari, Ind. Perf. 1st Pers. singl. augurāvī; Persian, ukhra; Alb. ogur)
through (L. per) the vision, appearance (L. f. visio-onis); the whole (L. totus-a-um) in the
presence of (L. per) the ego (L. ego) he burns, incinerates (L. incendo-cendere; Conj. Pres. 3rd
Pers. singl. incendat); behind, after, next (L. post [older poste]) Asia (L. Asia-ae) not (L. ne) or
alternatively, indeed (L. ne [nae]); or Asiane (-ne an augmentative, “greater” as in Italian); I

Work notes on the Tavola Eugubine, Table 1a, Script N462-N748 — a survey of Etruscan Phrases texts

forbid (L. veto [voto] votare, vetitum) he joined, join, to connect together (L. sero-serere, serui; Ind. Imperf. 3rd Pers. singl. serēbat) I forbid (L. veto [voto] votare, vetitum)]

N663 PEL SANA: 8ETV: ARCIA: VSTENTV: PVNI 8ETV: TAGES (TAbES) PESNIMv the skin (It. f. pelle; L. f. pellis-is; Fr. f. peau, pellicule) he heals, cures (L. sano-are; Ind. Pres. 3rd Pers. singl. sānat; It. sanare;); I forbid (L. veto [voto] votare, vetitum) the ancients; command, to rule (Gr. archo, to rule; archon, leader; ancient, archaios, Ἀρχαία) I show, to hold out (L. ostendo-tendere, Ind. Pres. 1st Pers. ostendō; It. ostentare; Fr. ostentateur, showy he places (L. pono, ponere, Ind. Pres. 3rd Pers. singl. pōnit) to forbid (L. veto [voto] votare, vetitum); Tages (the Etruscan god who had the body of a child with grey hair and beard) Pesnimus]

N672 LARI PER ARCIS: API: ΦA BINA: PVRTI IVS SVRVM PES VN TRV to, for god, household gods, lars, penates (L. lar, laris, lares; 3rd Decl. Dat. -i) by means of (L. per) the ancients; (Gr. archo, to command, rule; archon, leader; ancient, archaios, Ἀρχαία) be off with you /he went away (L. abi; abeo, abi-imum); [the goddess] Pha you adorned; to adorn, paint, decorate (L. pingo, pingere, pinxi, pictum; Ind. Imperf. 2nd Pers. singl. pingēbat)); I carried, to bear, carry, bring, porto-are, Ind. Perf. 1st Pers. singl. portāvī) right, law, a court of justice, jurisdiction (L. ius, iuris) the sister (L. soror-oris, 2nd Decl. Acc. -um, f.; It. suora, f.; Fr. soeur, f.) army (L. pes, pedis, m. "foot") one (L. unus-a-um, unius, uni, una; It. un, uno, una; Fr. Un, une; Welsh, un-au) I pull along/direct (L. traho, trahere, traxi, tractum, Ind. Pres. 1st Pers. Singl. trahō)

N684 8ETV ES MIK CESTI bAM (GAM) PRECE 8IKTV: TE8RI IVCI: 8ETV: VKRI ; I forbid (L. veto [voto] votare, vetitum) you are (L. sum, esse, fui, futurus, 2nd Pers. Singl. es) a morsel/grain/crumb (L. mica-ae, f.); the magistrate, quaestor (L. quaestor-oris, Gen. Singl. -i) how much! (L. quam adv. & adj.) he prays/entreats (L. precor-ari, Conj. Pres. 3rd Pers. singl. precet) by the living/nourishment, food (L. m. victus-us, 2nd Decl. Dat. & Abl. -o); I carried away or down (L. devehō-vehere, Ind. Perf. 1st Pers. Singl. dēvēxī) the knights (L. m. eques-it is, 3rd Decl. Dat. Singl. -i); I forbid (L. veto [voto] votare, vetitum) I prophesied (L. auguror-ari, Ind. Perf. 1st Pers. singl. augurāvī; Persian, ukhra; Alb. ogur)

N695 PER: 8ISIV TVTA PER: IKV CINA TESTRV KV: PERI KAPIRE PERVM 8EII; through (L. per); the appearance (L. f. visio-onis) whole (L. totus-a-um) throughout (L. per); the ego (L. ego) he burns, incinerates (L. incendo-cendere; Conj. Pres. 3rd Pers. singl. incendat) I bear witness (L. testor-aril I unite, assemble together (L. coeo-ire, Ind. Pres. 1st Pers. Singl. coeō); he perishes, to vanish, goes to waste (L. pereō-ire, Ind. Pres. 3rd Pers. Singl. perit) to choose (L. capio, capere, cepi, captum, or alternatively he chose (L. conj. Imperf. 3rd Pers. Singl. cāperet) we plead/speak from beginning to end (L. peroro-are) or alternatively we perish (L. pero-ire-ii and ivi, itum, to go, to waste, be ruined or lost, pass away, perish, die) Veii (L. Veiorum)

N707 APIERE Le PVRTI IVS ENVK SVRVM: PES VN TRVM: 8EITV STA8 (LI from 717) he went away (L. abi; abeo, abi-imum, Ind. Pluperf. 3rd Pers. Singl. abierat) there (L. ibi, illic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila) I carried, to bear, carry, bring, porto-are, Ind. Perf. 1st Pers. Singl. portāvī) the law (L. ius, iuris) I take out of the kernel, hence, explain in detail (L. enucio-

Work notes on the Tavola Eugubine, Table 1a, Script N462-N748 — a survey of Etruscan Phrases texts

are, Ind. Perf. 1st Pers. singl. enucieō) the sister (L. soror-oris, 2nd Decl. Acc. -um, f; It. suora; Fr. soeur; Toch., sar; Irish sier; Pers., xahar); the army foot, army (L. pes, pedis; It. piede; Fr. pied) one (L. unus-a-um, unius, uni, una; It. un, uno, una; Fr. Un, une; Welsh, un-au) I will pull, to drag (L. traho, trahere, Ind. Fut. 1st Pers. Singl. traham; Fr. tirer; Gr. trabo; Welsh, dragio) the blessed (L. beatus-a-um) firm/lasting (L. stabilis-e; It. stabile, Fr. stable)

N717 LI IVCES MIK CESTI bA (GA) A 8IKTV: VKRI PER: 8ISIV TVTA PER: IKV CINA for the knights, (L. equis-etis; Nom. Pl. -es) a morsel/grain/crumb (L. mica-ae, f.) magistrate, quaestor (L. quaestor-oris, Gen. Singl. -i) like (It. che) to (L. a) the living/nourishment/food (L. m. victus-us, 2nd Decl. Dat. & Abl. -o); I prophesied (L. auguror-ari, Ind. Perf. 1st Pers. singl. augurāvī; through (L. per) appearance (L. f. visio-onis) the whole (L. totus-a-um) in the presence of (L. per) the ego (L. ego) he burns, incinerates (L. incendo-cendere; Conj. Pres. 3rd Pers. singl. incendat)

N731 A 8EITV NER TRVKV: PERI KAPIRE: PERVM 8EITV: PVNI: 8ETV to (L. a) the blessing (L. beatus-a-um) I spin, weave (L. neo, nere, Conj. Imperf. 1st Pers. Singl. nērem) a metrical foot (L. trochaeus-i) he perishes, to vanish (L. pereio-ire, Ind. Pres. 3rd Pers. Singl. perit) to choose (L. capio, capere, cepi, captum, or alt. he chose (L. conj. Imperf. 3rd Pers. Singl. cāperet) I perish, vanish (L. pereio-ire, Conj. Pres. 1st Pers. Singl. peream) blessed (L. beatus-a-um); he places (L. pono, ponere, Ind. Pres. 3rd Pers. singl. pōnit) I forbid (L. veto [voto] votare, vetitum)

N741 API: SVR V8 PVRTI TIVS: ENVK ΦA PINA RV: ERVS: TITV: SERE8 he goes away, departs (L. abeo-ire, Ind. Pres. 3rd Pers. Singl. abit) sister (L. soror-oris; It. suora; Fr. soeur; Tocharian, sar; Irish sier; Pers., xahar) the egg (L. ovum-i) I carried, to bear, carry, bring, porto-are, Ind. Perf. 1st Pers. Singl. portāvī) the divine (L. divus-a-um; dius-a-uml enunciate, to explain (L. enucio-are, Ind. Perf. 1st Pers. singl. enucieō) the goddess] Pha the feather /arrow/ battlement (L. pinna-ae) I moisten/bedew (L. roro-are, Ind. Pres. 1st Pers. Singl. rōrō; ros, roris, dew; Fr. rosée, dew); lord (L. Erus-i, lord) Titus (L. Titus-i, m.) he joined, join, to connect together (L. sero-serere, serui; Ind. Imperf. 3rd Pers. singl. serēbat)

N753 KVMV Le: TV SERE8 KVMATeS: PESNIMV: to arrange/adorn (L. como, comere, compsi, comptum) there there (L. ibi, illic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you) he joined, join, to connect together (L. sero-serere, serui; Ind. Imperf. 3rd Pers. singl. serēbat) hairy/Komates (L. comatus-a-um, hairy) or alternatively forum, place of assembly (L. comitium-i, comitia) Pesnimus

(End of script 1a, "N")

Launched: 04.11.12

Updated:

Copyright © 1981-2012 Mel Copeland. All rights reserved.

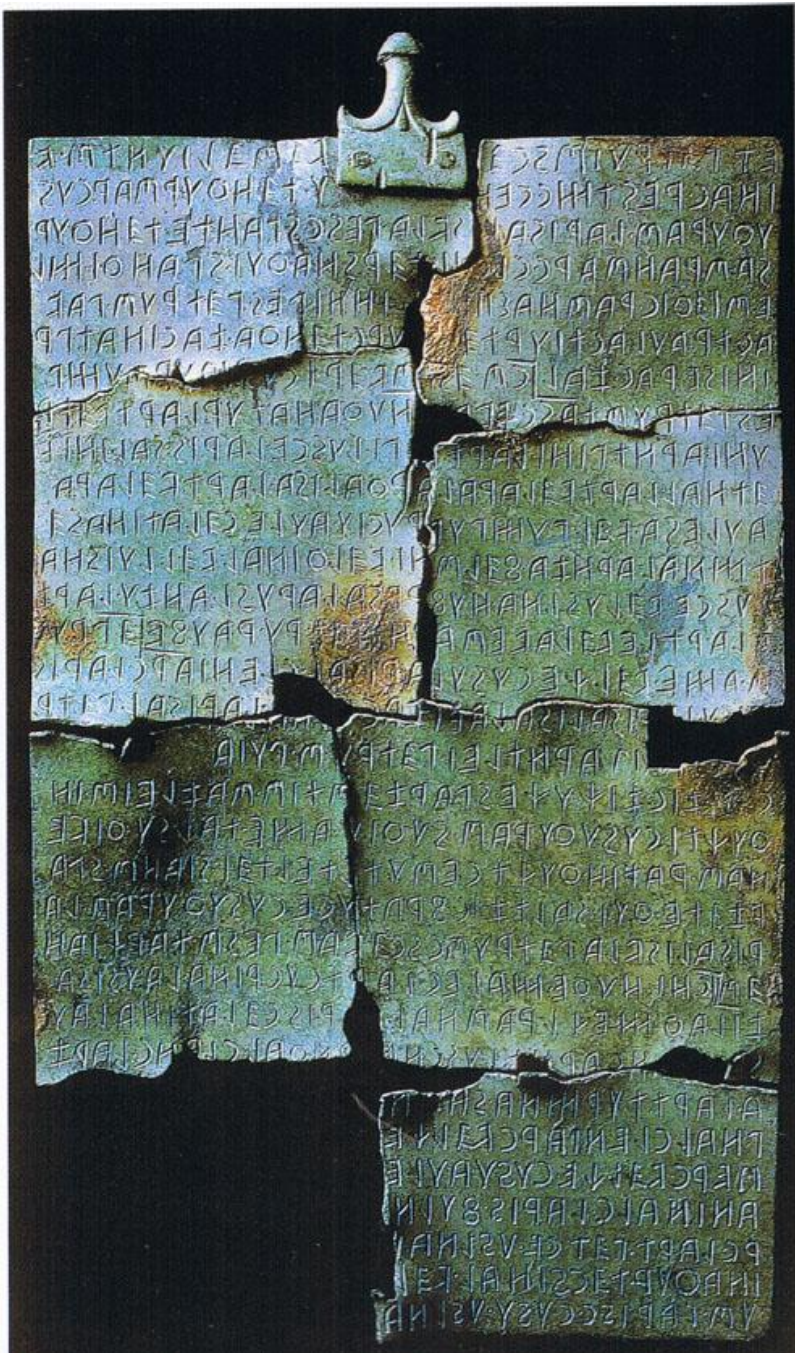
Φ

Work notes on the Tavola Cortonensis - a survey of Etruscan Phrases texts -

January 20, 2012

By Mel Copeland
relating to http://www.maravot.com/Tabula_Cortonensis.html
a work in progress

The Tavola Cortonensis is a bronze tablet written on both sides that was found near Cortona, Italy and dates ca. 600 B.C. The text addresses various rocky forts (PETRVIS) and the payment



of passage money (L. naulum-l). The army of Sulla is mentioned, then the Etruscan army of Stelinni. Many names appear in the text, such as Felara and the festival of the Salini. Salini; the prince/lord of the Salinis appears in the beginning of the text on side two. The salinae were saltworks at the mouth of the Tiber river. The context of the tablet appears to relate to a prince instructing other lords/cities on the payment of fares or passage money. The Latins are mentioned, and while we are tempted to relate this text to the period ca. 400 B.C. when Rome was at war with the Etruscans, Samnites and others - we do not find familiar names of that period and, thus, the data appears to be earlier than those wars. Much of the action in the text is around Vulci, Volci (Etr. Velche-s).

Following our approach in "Work notes on the Zagreb Mummy," we continue comparing words and phrases in the Tavola

Cortonensis with like words and phrases in other Etruscan texts from "Etruscan Phrases": (http://www.maravot.com/Etruscan_Phrases_a.html) Portions of this text were discussed in "Work notes on the Zagreb Mummy," page 8-10, 59-60. Characters with an underline are unclear, damaged areas of the text.

(TC1) ET PETRVIS SCE FESE LI VNTS F (F to line TC7) and (L. et) to the rocks/promontories (2nd. Decl. pl. dat. "is" It. pietra) you know (L. scio, scir, scivi or scli, scitu) you shake / annoy (L. vexo-are) him, him, it, them (L. ille, illa, ilus; he, hic, ille, is; It. lui, lo, gli; Fr. le, lui, celui) of the eleven (L. undecim, It. undici, Fr. onze)] Note: In Tuscany today hilltop towns are often referred to as "rocks." Note: SCE appears at TC-1, TC140, TC58, TC61, TC190, R173, R177, AH-11, Au9.

(TC7) (F)INA Ce RESTvM Ce CENV TENR VRS ARCVS He binds (L. finio-ire, to bind, limit, enclose, appoint, finish by speaking, or to die) to us (It. ce); we stop, await or alternatively I stop, await (L. restem, 1st pers. sing. conjunctive; L. resto-stare-sti, to make a stand, resist, oppose, to stand still, stay behind, draw back, survive, to await; It. restare; Fr. rester) to us (It. ce) to dine (L. ceno-are) or alternatively, the sign, wave, gesture (It. cenno, m.); to hold (L. teneo, tenere, tenui, tentum) the undertaking / beginning (L. orsus-us, m.) of Argos/ place name (L. Argos & Argi-orum, capital of Argolis in the Peloponnese) or ancient(s) (Gr. arxaia) or bow, arch, arc (L. arcus-us). Note: FINA declines: FIN, Z1397.

(TC19) VR VRAS • LARIS AL SFLA PES Ce SPANTE TENR VR the coast/boundary/region (L. ora-ae) boundaries (L. ora-ae; -as, 1st Decl. acc. pl.); the household god/hearth (L. lar, laris, m.) to/at the (It. al) Sulla army (L. m. pes, pedis.) to us (It. ce) you scatter (It. spandare); to possess (L. teneo, tenere, tenui, tentum) the region (L. ora-ae)

(TC28) SA • SeRAN • SAR Ce • CEReN TERSNA RVI SPANeRIM Le to herself (L. se or sese; It. si; Fr. sa; region is f.) they join together (L. sero, serere, serui, sertum); I hoe, weed, cultivate (L. sario-ire; It. sarchiare; Fr. sarcier) to us (It. ce); they smear with wax (L. cero-are) the Taurisci? name, Tersna? The king (Fr. roi) scattered, spread out (L. sparsum) or alternatively, scattered, we shall scatter / spill (L. spargo, spargere, sparsi, sparsum; particle, sparsus-a-um, spread out, scattered, speckled; It. spandare, fut. ind. spanderemo) there (le) Note: Le may apply to TC38. This phrase makes sense as: "to herself they join together; I cultivate here; they smear with wax Tersna the king, we will scatter there." The "NA" is found as a determinative, as in the name of the goddess, RALNA, mother of Helen of Troy (See [Divine Mirror.html](#)) and the name of the Etruscans, RASNA, RASNE, RASNES.

(TC38) ESI E RIC • RASNA STELINNI PES • PETRVS • PAF ESI E RIC, I/you left (L. exeo-ire-li- [ivi]-itum) from (L. e, ex) the rich (It. ricco); the Etruscan (Rasna) Stelinni? army (L. pes, pedis); the rocks/promontory (It. pietra); I fear (L. paveo, pavere, pavi) Note: The phrase at TC19, SFLA PES coincides with RASNA STELINNI PES. RIC appears to be an adjective or noun, wealthy, rich, and is used five times in the Zagreb Mummy script. Another word is RIKE, RIKES, used in the Tavola Eugubine, Script Q: Q460, Q726, Q837, Q671, Q737, Q745, Q754. The "E" faces the word ESI and thus belongs with that word.

(Tavola Eugubine, Script Q) http://www.maravot.com/Translation_EugubineQ.html
Q460 PVP RIKE APEN TV: TIBLV (TIGLV) SECA KaNI: NARA TV: the junior priest/temple servant (L. popa-ae) rich (It. adj. ricco; Fr. adj. riche) they go away/die of you (go away, depart (L. abeo-ire, Ind. Pres. 3rd. pers. singl. abeunt); you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you) the tough (It. tigiloso) simply/plainly (L. siccus-a-um) you sang/prophesied (L. cano, canere, cecin, cantum); he narrates of of thine (L. tu, te, vos; It. te, to you; Fr. te, to you)

Q726 E REbLe (REGLe) VMA: PERSNIMV: PV EMVNE: PVP RIKE: CESV: NE since (L. ex) I cultivate (L. recolo-colere-colui-coltum) she moistens (L. umeo [hu]-ere); Persnimus; a little (It. poco, Fr. peu, m., adv.) they warn (L. verb, emoneo-ere, Ind. Pres. 3rd pers. singl. emonēt, to admonish, warn); the junior priest/temple servant (L. popa-ae) riche (It. adj. ricco; Fr. adj. riche; richesse, f.); I stop/ to stop (L. cesso-are) lest/not (L. ne)

Q737 PV EMVNES PVP RIKES: KaLA CLES PERSNIΦMV: little (It. poco, Fr. peu, m., adv.) you warn (L. verb, emoneo-ere, Ind. Pres. 2nd pers. singl. emonēs to admonish, warn) the junior priest/temple servants (L. popa-ae) of the riches (It. adj. ricco; Fr. adj. riche); he/she calls (L. calo-ere) the keys (L. clavis-is, f.; It. chiave) Fr. clé or clef, f.) of Persniphmus. CLES appears at BS28, PG-4:

(text from a mural, Tomb of the Shields, Tarquinia, 3rd century)

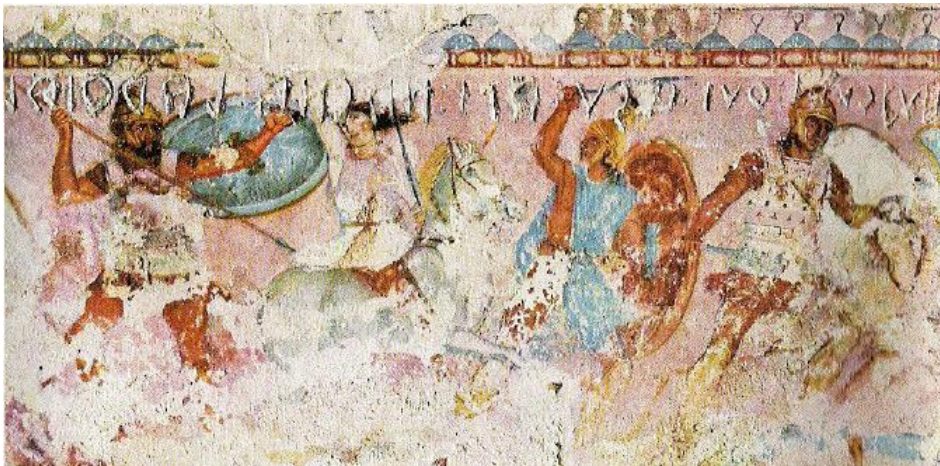
http://www.maravot.com/Translation_ShortScripts_a.html

BS-15: ET. CE KANERI TENE RIALS MASA and, even (L. et) : to us (It. ce) of the Chaneri to hold (L. teneo, tenere, tenui, tentum) the royals (L. regius-a-um; It. reale, Fr. royal) of the mass [tomb] (L. massa-ae)

BS-21: AI ATIE: ERCE 8ISES _____ S: RAM ___ E: CLES NASR ail, woel of the Ati (sons of Atys): about / towards (L. erga)you look at, visit L. visio, visere, visi, visum; Ind. Pres. 2nd pers. singl. visīs; It. visione, vision; Fr. viser, to sight) _____ RAM ___ E : the keys (L. clavis-is, It. chiave; Fr. clé, clef) to be born (L. nascor-i, natus and gnatus) RIALS declines: RIAL, AM-9, AR-4

(Script AM - Text, "Rape of Hecuba," from a mural, sarcophagus from Tarquinia, now in the Archeological Museum in Florence); image from "Etruscan Phrases."

http://www.maravot.com/Etruscan_Phrases_a.html



AM-1: HVC CRAI:
RVI: ASV ATI: TIFI
CNEI: LAR RIAL
Hither is (L. huc)
Crai the king (L.
rex, regis; It. re, Fr.
roi). Aso (Asius, a
Trojan ally) of the
Ati (sons of Atis).
He carried away (L
deveho -veheree -
vexi -vectum) Cnei
(Hecate or Hecuba;
Cyneus): of the god
(L. lar) royal (L.
regalis). Note:

Asius was the younger brother of Hecuba and son of Dymas, king of the Phrygian tribe who lived on the Sangarius River (their father was the river god, Sangarius). Asius led that nation's forces in the Trojan War. Crai carries a genitive suffix and may have a relationship to the Titan Crius. Crius was the father of Perses and Perses was the father of Hecate (Hecuba) by Asteria. Rather than calling this scene the "Battle of the Greeks and Amazons" it appears to be "The rape of Hecuba, wife of King Priam of Troy." Trojan stories are favorites in Etruscan art.

(text from a cinerary urn) http://www.maravot.com/Translation_ShortScripts_a.html

AR-1: AR : CVMNI : AMEIRIAL the altar (L. ara f.) threatened, cursed (L. comminor-ari, to threaten; It. comminare, to comminate, threaten; woe to!) Amei, (person's name or friend (L. amicus, amica; It. amico, amica; Fr. ami, amie) royal (L. regius-a-um; It. reale, Fr. royal) See Script SM below. This text probably says: "The altar of the threatened, a friend royal." Note: CVMNI is used again in the next urn, SM and thus is probably "threatened" rather than a proper name.

(text from a cinerary urn)

SM-1 - AR : CVMNI : CERIS Te LIAL the altar (L. ara f.) of the threatened, cursed (L. comminor-ari, to threaten; It. comminare, to comminate, threaten; woe to!) Ceres, the goddess of bread, grain (L. Ceres-eris), of you/of yours (L. tibi; It. ti) the loyal, (It. leale, adj., Fr. loyal, adj., L. fidelis, fidus). This text probably says: "The altar of the threatened, cursed, to Ceres, you the loyal."

(TC46) AC* TRAVLA Ce*TIVRTE VR Ce*TENRA SACINA Te PR and also/indeed (L. ac, atque) he takes up/pulls (L. traho, trahere, traxi, tractu), the oil (L. oleum -i; It. olio, m. Fr. huile, f.) or earthen pot (It. olia, f.) or olive (L. oliva, olea) to us (It. ce); Tiorte (name? pot or jar with a large belly (L. orca-ae) I will hold (L. teneo, tenere, tenui, tentum) Sacina (name, L. Sacinius, first tribune, and father of Gaius Sicinius) you (L. te) PR Note: Alternate reading: TENRA SA CINA; Cina may be the territory of Siena or the town Torrita di Siena, near Cortona; in any event, since this tablet lists cities, the context of a city would appear to be appropriate here.

(TC56) (PR)INISERA Ce*SAL CaSa *E S|S FERE CVSVR VR SVM he knows beforehand (L. praenosco-ere; It. preannunziare, to announce, to forebode) to us (It. ce); the salt (L. sal, salis, m.) of the house (L. f. casa-ae); since (L. e, ex) to wish/ to be willing/suppose (L. si vis, sis) you bear (L. fero, ferre, tuli, latum) or as a general rule (L. fere) to give as a reason/plead (L. causor-ari) of the beginning/understanding (L. orsa-orum)] Note: For VR SVM see Z1654.

(TC61) ES PETRVS*TA* SCE F __ NVRA NATVR (1) LAR Te PETR you are (L. es) of the rocks/promontories (It. pietra); of yours (L. tibi; It. ti); you know how to (L. scio, scir, scivi or scli, scitu)....the daughter-in-law/young married woman (L. nurus-us f.) to be born (L. nascor-i, natos and [gnatus]) of the household god/hearth (L. lar, laris, m.) of your (L. tibi; It. ti) rock (It. pietra).

(TC71) VNI *APNI*PINI *LAR Te*PILVS (2) CE LARIS *SALINI* F the goddess Uni; or alternatively PETRVNI (L. Petronius-i) you denied (L. abno-nuere-nui); the wings/battlements along the top of the wall (L. pinna-ae); the household gods/hearth (L. lar, laris, m.) of yours (L. tibi; It. ti); wherewith (L. qui) the household gods/hearths (L. lar, laris, m.); of the Salini/salt-marsh, salt-works (L. salinae-arum, f.). Note: PINI declines: PINA, PINAS, PINA8, PINE, PINES, PINI, PINIE. F goes with the next line.

(TC80) (F)ET (5) NAL LAR Te* FELARA* LAR RAL* IS A *LAR Te* FELARA the holiday/fest (L. festus-a-um, f. of a holiday, festive, of people, keeping holiday; n. as subst. a feast; Fr. feter, to celebrate; It. festeggiare) the fare / passage money (L. naulum-i) of the household god/hearth (L. lar, laris, m.) of you/of yours (L. tibi; It. ti) Velara; the goddess (L. lar, laris, m.) Ral (name, goddess RALNA, mother of Helen of Troy) that person (L. is, ea, id) at (L. a) of the household god/hearth (L. lar, laris, m.) of you/of yours (L. tibi; It. ti) of Velara; Note: A name akin to Ral is Ralna, a wife of the god Tin who is the mother of Helen of Troy. See the [Divine mirror.html](#) for her grouping in the Etruscan pantheon. FELARA declines: FELaR, (BS-1), FELaRA, Z1192, FELaRE, Z1236, CG-2, FELaRI, K157.

(text from the Perugia Cippus, a history of Etruscan regents)

http://www.maravot.com/Translation_Perugia_Cippus.html

K154 RI• VOLVM (8VLVM) the matters (L. res, ri) of the volume (L. volumen-inis, a scroll, book, wreath, fold; It. volume; Fr. volume, bulk, mass, volume)

K156 CHUAS (KFAS) FELaRI• the end, dam, close (It. chiusa, f.) or alternatively, the choice, alternative (Fr. choix, choisi, excellent) of the great (fel) matters (L. res, ri) or alternatively, the Felari] Note: See FELaR, FELaRA, FELaRE, sailing ships? (L. velum-i, a sail; It. vellero, Fr. voilier, sailing ship).



Image furnished by: la Soprintendenza per i Beni Archeologici dell'Umbria Museo Archeologico Nazionale di Perugia. archeogp. and.beniculturali.it inv. com. n. 366

K159 RENERI EST the Reneri she is (L. sum, esse, fui, futurus; Ind. Pres. 3rd pers. singl. est)

K161 AC FEL RINA indeed, and also (L. ac) the great (Fel) queen (L. f. regina; It. f. regina; Fr. f. reine)

K164 ACIL VNE • the eagle (L. aquila-ae) the one one (L. unus-a-um, unius, uni, una; It. un, uno, una; Fr. Un, une; Welsh, un-au); probably, northern (L. aquilonius-a-um), i.e., "the great northern queen." The next word at K165 appears to be the city of Turin, and this would be the northern most city.]

K165 TVRVNE • (SC to line 168) Turone (Turin? L. taurinus-a-um, of or like a bull; Taurinorum, Turin)

(TC90) AVLES A • FEL • PVMPVI RVCIV • AVLE CE LATINA SE; the lords/princes (L. aule) to (L. a); the great/good Pompeius (Roman gens; possibly the town Pompeii-orum) rocky (Fr. rocheux-e, adj. rocky, stony; It. roccioso); a prince (L. aule) wherewith (L. qui) the Latin (L. Latinus-a-

um) (SE to next line)

TC103) (SE)TM NAL • ARNSA 8ELSiNI • FEL • RINA Le • FEL (3) LVISNA; [settled/we settle (L. sedeo, sedere, sedi, sessum) the fare/passage money (L. nulum-i); the tool/implement (It. arnese, m.) of the people of Felsina (later called [Bologna](#), after the Boii invaders); the great/good queen (L. regina-ae; It. regina; Fr. reine) there (Fr. le); the great/good Luisna.

(TC108) VSCE • FELVS INA NV8 RESA • LARV SLANSV • LAR Te the Osci (L. Osci-orum, an ancient people of Italy); the skin/fleece (L. vellus-eris - used here to refer to a map?) she sails over, navigates (L. inno-nare) of the new (L. novus-a-um; It. nuovo; Fr. neuf, nouveau) yield, surrender, return (It. resa, f.); the ghost/spectre/mask (L. larva [larua]-ae) I thin out (It. slanciare) or alternatively hurl myself/ bring out to myself (It. lanciare; Fr. se lancer, to rush); of the god (L. Lar, Laris, m.) of you/of yours (L. tibi; It. ti) Note: The Oscans occupied the territory south of Rome to Naples/Pompeii.

(TC120) A LAR Te LEF E LAFES AN PETRV *RA V8E E PRV to (L. a) the god (L. Lar, Laris, m.) of you/of yours (L. tibi; It. ti) you lift up (L. levo-are) you (pl) bathe/moisten (L. lavo, lavare, lavere, lavi, lautum or lotu or lavatum) or/whether (L an), the the rock (It. pietra, f.); the party in a law-suit (L. rea-ae, f.) he goes against (L. obo-ire-ivi-utum) out of (L. e, ex) the straight-forward/prose (L. prosus-a-um);

TC127) S *AME FILI K E *CVSV LARI AI * __ LENI ARC * LARIS (S belongs with line TC120, PRV) you love (L. amo-are) happiness/good luck (L. felix-icis) out of (L. e, ex); I give as a reason (L. causor-ari) the gods (L. Lar, Laris); ai! (L. ai!, interjection of grief); __ I made straight (L. lineo-are) the bow (L. arcus-us, m. the bow); the gods (L. Lar, Laris)

(TC137)V.....text damaged.....LARIS ALIS
ALAE...AC...LARIS AI PETR [...(unreadable)...the gods (L. Lar, Laris) of another, different (L. alis, alid, old form of alius -a- aliud, another, other, different) wing, poet. of the oars of a ship, squadron (L. ala, ae, f.) ..AC....of the gods (L. Lar, Laris) ai! of the rock/stone (It. pietra, f. stone; Fr. pierre, f.; Gr. petra)

(TC144)S ARN Te LEI *PETRVS *PVIA ...s the Arno (L. Arnus-im, chief river of Etruria) of you/of yours (L. tibi; It. ti) of the lionesses (L. lea-ae & leaena, f.); of, by the stones/rocks (It. pietra, f. stone; Fr. pierre, f.; Gr. petra); afterwards (It. poi; Fr. puis)

(TC150) CEN *SIC *SIKV KE SPARSE S TIS *SAS LEISIN I dine (L. ceno-are); in this way/thus (L. sic); I sign/notice (L. signo-are) because (It. che) you scatter/circulate (L. spargo, spargere, sparsi, sparsum) of the god Dis/underworld (L. Dis, Ditis m., Pluto); the stone/pebble (It. m. sasso) they violate (L. laedo, ladere, laesi, laesum) or alternatively, they abandon (Fr. laisser)

(TC161) RVK TI CVSVR VRAS *SV RIV *AME *TAL SV RIFE I propose/impose/demand (L. rogo-are) you (L. tibi, It. ti); to give as a reason/plead (L. causor-ari) the boundaries (L. ora-ae; -as, 1st Decl. acc. pl.) upon (L. su; It. su) the river/stream (It. rio, m.); you love (L. amo-are); like (It. tale; Fr. tel, telle) upon (L. su; It. su) the shore, stream (L. rivus-i, stream; It. rifa, f. shore, bank, waterfront; Fr. rive, f. bank, shore, strand)

(TC170) NAS * RATvM *RVK Te * CESV *Te *TEL TEI *SI ANS *SPA; born (L. nascor-i) the confirmation (L. ratus-a-um) I demand (L. rogo-are) of you/of yours (L. tibi; It. ti) to stop/stop! (L. cesso-are; It. cessare; Fr. cesser); of you/of yours (L. tibi; It. ti); the same/like (Fr. tel, telle) of the gods (L. di [dii] divi); if/supposing that (L. si) the opportunity (L. ansa-ae, f., handle, occasion, opportunity; Fr. anse, f.) he expects (L. spero-are)] Note: See TC150 and TC 298 for SPARSE; on RATvM see TC307 and Z1274.

(TC179) ESE TE * RVI * SALT SIC *8RATV CE CVSVR VRAS *LA hunger/long for (L. esurio-ire) yourself (L. te; It. te, Fr. te); the king (Fr. roi; L. rex, regis; It. re) I dance/sing with gestures (L. salto-are) or alternatively, leap over/explode (It. saltare; Fr. sauter) thus (L. sic); to cheat / swindle (L. fraudo-are) wherewith (L. qui) to give as a reason/plead (L. causor-ari) the boundaries (L. ora-ae; -as, 1st Decl. acc. pl.); her or there? (It. la; Fr. la; L. her, eius, illius, there, ibi, illic, istic)

(TC190) RISA LIS FLA *PETRVS Ce * SCE FAS *PES STAR KIAN he is pleased (L. rideo, ridere, risi, risum) of the legal controversy/strife (L. lis, litis, f.) he laments (L. fleo, flere, flevi, fletum; 3rd pers. Sing. Subj. fletat); the stones/rocks/ forts (It. pietra, f. stone; Fr. pierre, f.; Gr.

petra) to us (It. ce); you know (L. scio, scir, scivi or scli, scitu) the divine law/fate (L. fas); the army/foot (L. pes, pedis; It. piede; Fr. pied) to stand/stay/keep (It. stare) Chiane (Chianciano, Chiana Valley, near Chiuso. See [Miscellaneous Scripts.html](#), AB-1, CHIANA

AB-1 - MI MVLV LARI SALE FEL KAINA * SI (Text from Archaeologica, "Scritti in onore di Aldo Neppi Modona / A cura di Nelide Caffarello," L. S. Oshchki, Firenze, 1975, p. 207) to myself, mine, my (L. meus-a-um; mihi, Dat. It. mi, myself) I construct/stir/toil (L. molior-iri) of the gods (L. lar, laris) of the hall (It sala, f.), or alternatively, you go up (It. salire, sale, he goes up; L. salio, salire) of the great Chaina himself, itself (It. si)

(TC201 E SICNI * NVRE * MALE CIAR Te CVC RINA * LAVS IS A * (E faces and belongs with KIAN) the people of Signia? near Florence; daughter in law/young married women (L. nurus-us, f., -e, abl. singl., It. nuora, f.) evil (L. malum-i, evil, harm, disaster, punishment; adv. male, badly, ill) I moved, called (L. cieo, ciere, civi, citum; Conj. Imperf. 1st pers. Singl. ciërem) of yours (L. tibi, It. tuo, tua, tuoi, tue; Fr. toi) I collect, bring, draw to one point (L. cogo, cogere, coegi, coactum) the queen (L. regina,; It. reginna, f.; Fr. reine, f.); praise (L. laus, laudis; to praise, L. laudo-are) and that to (L. is, ea, id; she, it;) to (L. a) Note: On RINA see Z530.

LAVS IN is at SC-1: praise (L. laus, laudis; to praise, L. laudo-are) towards (L. in)



Shard, Cetanu ra 820

Z530 E TeNAM * FEL RINA Le * E TeNAM * AI SVNA Le * RVN TERE S E TvNAM = from (L. e, ex) the thunder (L. tono-are-uitum; It. tuono, m.; Fr. tonnerre.m.); the great queen (L. regina,; It. reginna, f.; Fr. reine, f.) there (le); E TvNAM = from (L. e, ex) the thunder (L. tono-are-uitum; It. tuono, m.; Fr. tonnerre.m.) ai! (L. ai!) she celebrates/sings (L. sono, sonare, sonui, sonitum, Indic. Pres. 3rd pers. sing.) there (le); I watch (It. ronda, f. rounds, watch, patrol; Fr. rond, adj.) the perfect (L. tersus-a-um)

(TC213) SILAR MEK Le * RASNA LARIS * CE LATINA LAV to be inactive/silent about (L. sileo-ere-ui) to me (It. meco) there the Etruscans (Rasna) household gods/hearth (L. lar, laris, m.); wherewith (L. qui) the Latins (L. Latinus-a-um, -a, Nom. pl.) fame/praiseworthy action? (L. laus, ladis, f.)

(TC220) ...(missing/damaged text).....NR ARMI VSCN F _ R _ _ RAL CLEN Ce * LAR SN R the arms (L. arma-orum, -I gen. singl, 2nd, 3rd Decl.; It. arme, f.; Fr. arme, f.) Oscan (L. Osci-orum, an ancient people of Italy)..F..R I rejoin (Fr. rallier) the clan (L. tribus, gens; It. tribu; Fr. clan), m. here (Fr. ici); the gods / lords (L. lar, laris)

(TC231) (S)A * LAR Te * TVRMNAS A _ _ N.....(damaged script) herself, reflex. Pron. (L. se or sese; Fr. sa) the household god/hearth (L. Lar, Laris, m.) of you/yours, to you (L. tu, te, vos; 2nd pers. sing. acc., abl.; It. te, to you; Fr. te, to you) Terminaus, the god of boundaries (L. Terminaus-i, m.) a...n...

(TC236) IN AI * CLENI ARC * FELKE..... (missing text/tablet) towards, in (L. in) woe!, ai (L. ai) the clans (L. tribus, gens; It. tribu; Fr. clan) bow, arc, arch (L. arcus-us, m. the bow) of (ancient Etruscan town, Velcha, modern Volci, Vulci, north of Tarquinia). Note: See also TC307 FELKES.

(TC241) SER Ce * FELKE CVSV AVLE (missing text/table) I join together (L. sero, serere, serui, sertum) to us (It. ce) Velcha (ancient Etruscan town, Velcha, modern Volci, Vulci, north of

Tarquinius) I plead (L. causor-ari) the prince/lord (L. aule)

(TC248) ANI NAL Ce * LARIS * 8VLIN (missing text/table) name Ani, or alternatively, to the years (L. annus-i) of the fare/passage money (L. m. nulum-i) to us (It. ce) the household gods/hearths (L. Lar, Laris, m.) they ordain (L. volo, velle, volui)

(TC 260) _RC * LAR Te * PET CE * VSI NAL_ (....missing text/table....) the bow? (L. arcus-us, m. the bow); the household god/hearth (L. Lar, Laris, m.) of you/yours, to you (L. tu, te, vos; 2nd pers. sing. acc., abl.; It. te, to you; Fr. te, to you) I assail/strive after/make good for/request (L. peteo-ere-ivi and -li-ium) wherewith (L. qui); the talk/faces (L. os, oris) of the fare/passage money (L. m. nulum-i)

(TC266) IN AR VR * TEC SI NAL * FE_ (missing text/table) until (L. in) I plow (L. aro-are) the border (L. ora-ae, f.); I cover/ protect/shield (L. tego, tegere, texi, tectum) but if/however (L. sin) the fare/passage money (L. m. nulum-i); the great (fel?) or name, FELARA (TC-84)?

(TC271) VS * LARIS Ce * CVSV * VSI NAL_ the face (L. os, oris); from the gods (L. Lar, Laris, -is 2nd Decl. Abl. / Dat. pl.) to us (It. ce); I demand (L. causor-ari) the talk/faces (L. os, oris) of the fare/passage money (L. m. nulum-i)] Note: coins had the faces of the rulers on them. In Roman times the face on the coin, Caesar, was viewed and worshipped as a god. Here the comparison of the face of the gods and the face of the passage money would be logical.

(End of side #1)

(Side # 2)

(TC279) AVLE SALINI CVSV AL the Prince (L. aule) Salini I give as a reason/plead (L. causor-ari) to the/to it (It. al). Note: Salinae (saltworks) we located at the mouth of the Tiber, near the

Roman port of Ostia.



(TC283) SILICI * LAR RAL CVSVS * STI TIN AL craig (L. silex-icis) or alternatively namely (L. scilicet); the household goddess (L. Lar, Laris, m.) Ral (goddess Ralna, consort of the god Tinia on the Divine_Mirror.html), you give as a reason/plead (L. causor-ari; 2nd pers. singl. causās); you stood (L. sto, stare, 2nd pers. sing. Conj. stēs; It. stare;

Fr. stationner; Avestan, astaya) of the god Tinia to the (It. al)

(TC290) LARIS ALC *SALINIS AVLE LA CEI TIN E ITIS; the gods (L. Lar, Laris, m.) of someone/anyone (L. aliqui, aliquae); for the Salinis the prince (L. aule) her or there? (It. la; Fr. la; L. her, eius, illius, there, ibi, illic, istic) of who/that (L. quae) the god Tini out of (L. e, ex) the movement, departure (L. itus-us)

(TC298) STAR Se MINAS Se *SPARSE IN RVK Te CESV to stand (L. sto, stare; It. stare) oneself, himself, herself, itself (L. se, sese; It. si; Fr. se) to the battlements, threats, menaces (L. minae-arum, -as 1st Decl. acc. pl. oneself, himself, herself, itself (L. se, sese; It. si; Fr. se); you scatter (L. spargo, spargere, sparsi, sparsum) until (L. in) I demand (L. rogo-are) of you/yours, to you (L. tu, te, vos; 2nd pers. sing. acc., abl.; It. te, to you; Fr. te, to you) to stop/cease (L. cesso-are; It. cessare)] Note: "I demand you to stop" is repeated at TC 170.

(TC307) RATvM *SV RIV * SV RIV SAL FELKES *CVSV SA the confirmation (L. ratus-a-um) upon (It. su) the river/stream (It. rio, m.) upon (l. su; It. su) the river/stream (It. rio, m.) the salt (L. sal, salis, m.) of the Velches (ancient Etruscan town, Velcha, modern Volci, north of Tarquinia); I give as a reason/plead (L. causor-ari) of myself] Note: If SA is reflexive feminine, this letter is written by a woman.

(TC318) VLES LA *FILER *VRVS *TINI *ITIS *FILER VRVS LA you omit an odor/smell (L. oleo-ere) of it/her (It. la; Fr. la); to run away/sneak away (It. filare; Fr. filer); to the boundaries (L. ora-ae; -as, 1st Decl. acc. pl.); the god Tini; his movement (L. itus-us); to run away/sneak away/flirt (It. filare; Fr. filer); the boundaries (L. ora-ae; -as, 1st Decl. acc. pl.) her or there? (It. la; Fr. la; L. her, eius, illius, there, ibi, illic, istic)

(TC327) LAR RAL Ce * CEL RIMAT *AMA Le *LARIS ALC CI the household god/hearth (L. Lar, Laris, m.) the goddess Ral to us (It. ce) those (It. quel) it/she cleaves to (L. rimor-ari, 3rd pers. singl. rimat); she loves (L. amo-are) there (L. ibi, illic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila); the gods (L. Lar, Laris, m.) of someone/something (L. aliqui, aliquae) of it (It. chi)

(TC338) LATINA *PITI TI NAL (end of the back of the document). the Latins (L. Latinus-a-um); ...(can't read words)..... money (L. m. nulum-i)

Other related texts:

Z1397 SeLA PINAS * 8A FIN *V8LI SPVRTA * EIS NA *HINeRV the chair (L. sella-ae, f.) or a chair of state, throne; hence dominion (L. sollum-l); of feathers (L. pinna-ae, "as" 2nd Decl. Acc. pl.); i.e. the winged chair; she goes (It. 3rd person indic. of andare, to go; Fr. 3rd person pres. of aller, to go) to the end (It. fine, Fr. fin; L. finis); I bound up/was obliged/bandaged (L. obligo-are) the basket (L. sporta-ae) they (L. eis, gen. & dat. they; It. essi, esse, them) indeed (L. ne [nae]) Hinerus. SPVRTA also appears at Z1334.

Z1408 CaLA *RESiNS * she calls/summons (L. calo-are) you yield/give up (L. resigno-are; It. rendre; Fr. résigner).

Z1654 RVNEM *CI ALKVS *MASeN *VNI ALTI * VRSvM NA Le or NAL We watch (It. ronda, f. rounds, watch, patrol, f.) by this means/which (L. quae, qui) something/ anyone/someone (L. aliquis) they heap/ mason (Fr. masser); the goddess Uni the great (L. altus-a-um) the beginning/understanding (L. orsa-orum) indeed (L. ne [nae]) there or passage money (L. nulum-i) (See TC 56 on VRSvM)

Z1274 ARA RATVM *AIS NA *LEITRVM *SVR EFA SAL at the refuge/altar (L. f. ara) we confirm (L. reor, reri, ratus) to the bronze (L. ais, asis) indeed (L. ne [nae]); we rejoice (L. laetorari) the sister (L. soror, It. suora, Fr. soeur) she is carried up (L. eveho-vehere-vexi-vectum) of the salt (L. sal, salis, m.)] Note: SVR is spelled differently here (not SVR)

Z1326 TEI *LENA HA VSTIS *ENAS *ESI *CATeNIS 8ESI the gods (L. di [dii] divi); the breath/wind/energy (It. f. lena) or alternatively the procuress (L. lena-ae, f.) she has of/by the door/mouth (L. ostium-i); you escape (L. eno-are); you got out of (It. escire [uscire]); the fetters/chains (L. f. catena-ae, "is" acc. / abl. pl; It. catena; Fr. chaîne) consuming (L. vescus-um, vesci, nom. pl.)

Z1334 SPVRTA SVLvs LE *NAPTI RVI LAIS CLA8 EKS NERI the basket (L. sporta-ae) alone (L. solus-a-um) her (It. le); grand-daughter (L. f. neptis-is) of king Laius (L. Laius-i, m. father of Oedipus) of the staff/club (L. clava-ae, f.; It. clava, f.) from/out of (L. e, ex) the darkness (It. nero, m. black, darkness; Fr. adj. black, dark, gloomy, wicked; negro, m. black) Note: LE appears at Z572, Z638, Z1334, Z1853, K67, Q303, AO-2, K37, K67. CLA8 appears at: R542:

R542 SPINA MARE TV: TVCE: REK ANRVS: PVNE 8ERTV: BERCA: KaLA CLA8: A Spina (the city, 2nd Decl. Nom. pl.) by the sea (L. mare-is, mare, 2nd Decl. Abl. singl.), of you, thine (L. you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you); you touch/call at (L. toccare); I rule, support (L. regno-are, 1st pers. sing. regno; rego, regere; It. reggere; Fr. regler; Sanscrit, raj) the Anros, (name, possibly the Anares, 1st Celtic settlers on western Appenines; Publius II.17); you serve (L. pono, ponere, posui [posivi], positum [postum] to turn around (L. verito [vorto] vertere, verti, versum); the boat (It. f. barca; Fr. f. barque); he calls (L. calo-are) the staff/cudgel (L. f. clava-ae) to (L. a) Note: SPINA declines: SPINA, SPINAVM, SPINI, SPINIA.

R554 AN8E ΦTA8: CESK LV: SATV A SATV: VMEN: 8ERTV: KAPIRE: ΦVNTE: name, Anve Phtau/Phtav (Phthia? the principle city of Phthiois or Achaea and adopted home of the hero Peleus); everyone (L. quisque, quaeque, quidque) of him (It. lo) I satisfy (L. satio-are); on (L. a) I satisfy (L. satio-are); the omen (L. omen-inis); I turn around (L. verito [vorto] vertere, verti, versum); you understand/realize (It. capire); the fount/source (L. fontanus-a-um; m. fons-fontis; It. f. fonte; Fr. f. fonte) Note: PHVNTE declines: PHVNTH, PHVNTE, PHVNTE, PHVNTE. PHVNTE is at: R359:

R359 AN SERI ATES: MENS NE KVRb (KVRG) LASIV: VAbIA (8AGIA): TIBI (TIGI) Te: ΦVNTE: 8ERTV: whether (L. an) I sowed (L. sero, serere, sevi, satum) of Atys; the understanding (L. f. mens, mentis) indeed (L. ne [nae]) I set right (L. corrigo-riger-rexi-rectum) the oratorical attack (L. laesio-onis, f.); Vagia (name); the branches/trunk (Fr. f. tige) of you/yours, to you (L. tu, te, vos; 2nd pers. sing. acc., abl.; It. te, to you; Fr. te, to you) the founts/springs/sources (L. m. fons-fontis; It. f. fonte; Fr. f. fonte, melting, casting, cast iron, fount) I interpret/turn around (L. verito [vorto]-vertere, verti, versum) Note: VAGIA appears to be a place or proper name because of the "ia" suffix.

Launched: 11.10.11;

Updated: 11.11.11; 11.14.11; 11.18.11; 11.20.11; 11.22.11; 11.28.11; 12.05.11; 1.20.12

Copyright © 1981-2012 Mel Copeland. All rights reserved.

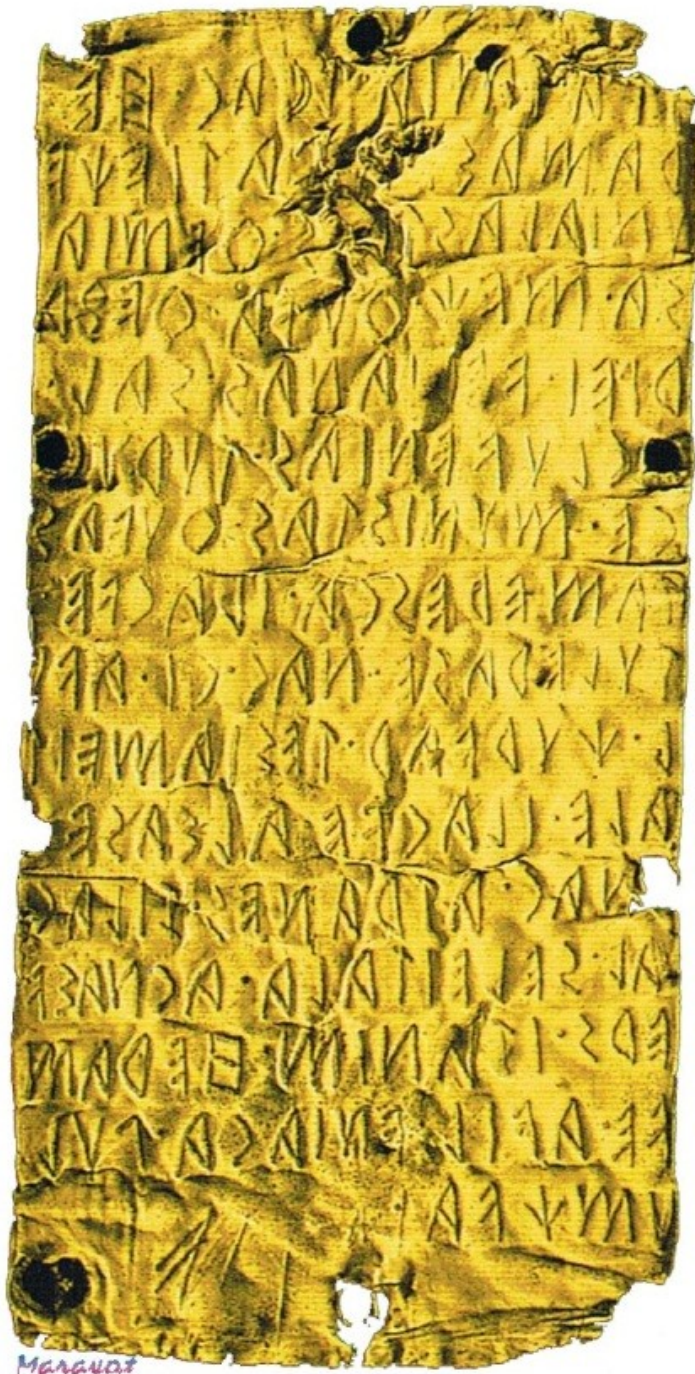
Work notes on the Pyrgi Gold Tablets - a survey of Etruscan Phrases texts

February 20, 2012

By Mel Copeland

(Relating to http://www.maravot.com/Pyrgi_1Translation.html)

A work in progress



The Pyrgi Gold Tablets consist of three sheets of gold, the third of which is written in Punic. Because of the Punic inscription scholars have been tempted to believe that the document is a bilingual text.

This translation follows the results of the Zagreb Mummy (see "[Work Notes on the Zagreb Mummy.](#)"), "[Work Notes on the Tavola Cortonensis.](#)" "[Work Notes on the Perugia Cippus.](#)" "[Work Notes on the Magliano Disk](#) and "[Work Notes on the Novilara Stele.](#)" (PDF files), all of which are reconciled to one another. This latest change is based upon Etruscan [GlossaryA.pdf](#) developed from our [Indo-European Table 1.](#)

This is one of the more exciting Etruscan texts because of the Uni-Astarte connection. It's not exactly bilingual, but overall the message between the two Etruscan and Punic texts is consistent. It is a dedication.

Our source on Mythology is the Meridian handbook of Classical Mythology, by Edward Tripp, New American Library 1970. Our updated translation follows: The first line is damaged and thus difficult to read.

Work notes on the Pyrgi Gold Tablets - a survey of Etruscan Phrases texts

Au-1 RIA or THIA (Θ IA)¹ Te MIA ICA Ce *HE (HE to the next line) Rhea² mother of Zeus and Hera, you (L. tu, te, vos; 2nd pers. sing. acc., abl.; It. te, to you; Fr. te, to you) Maia, mother of Mercury, month of May (L. Maia-ae) she strikes, hits, he slays (L. icio or ico, ici, ictum) to us (It. ce)

Note: If this text is the Etruscan version of the Pyrgi Tablet # 3, written in Punic, a dedication to the goddess Ishtar, then an equivalent goddess must appear in the introduction of this text. Ishtar, also known as Astarte, is equated with the Greek goddess of love and the moon, Aphrodite (Etr. Turan, Roman Venus). If this text is specifically referring to the mother of Mercury (Gr. Hermes, Etr. TVRMS - See CC-3, CM-3, CV-1), then the only connection Aphrodite had with Hermes is that Hermes seduced her, producing a child named Hermaphroditus.

The Wikipedia.org article on Astarte says, “ A bilingual inscription on the [Pyrgi Tablets](#) dating to about [500 BC](#) found near [Caere](#) in [Etruria](#) equates Astarte with [Etruscan](#) Uni-Astre that is, [Juno](#). At [Carthage](#) Astarte was worshipped alongside the goddess [Tanit](#).”

Uni (VNI, VNIA), consort of TINI, TINIA, is equated with Juno, consort of Jupiter. Juno is equated with Hera, the consort of Zeus. Livy reports that in the early wars of Rome with the Etruscans, the city of Veii was conquered and the statue of its principal goddess, Uni, was carried off and set in the capitol of Rome. Before this event an Etruscan soothsayer was captured by the Roman army and interrogated. The man said:

¹ Thia (name, perhaps based on Theia, a Titaness, daughter of Ge and Uranus, mother of Eos, Helios and Selene by brother Hyperion; possibly Dia, mother of Mercury (L. Dia-ae). THIA declines: THIA, M56, Au-1; THIE, AD-6, day, and TIE, Z1216, Au-9, N453, R15, R114, R661, XP-4; PM-7, AF-21 and days, TIES, AG-3, N312, Q263, R661, XA-20. The theta (Θ) does not appear elsewhere in this texts.

² Rhea a mother goddess is a Titaness identified with the Roman god Ops, and she was married to her brother Cronus. Cronus (Roman Saturn) ate each of the children born by Rhea, because he was warned by his parents that his child will try to overtake him. Rhea's youngest child, Zeus, was hidden and substituted for a rock which Cronus ate and having been saved was subsequently raised in Crete, though the Arcadians claimed he was raised in their land.

When Zeus grew to manhood, his first wife, Metis, gave Cronus an emetic so that he vomited up his children. They joined Zeus in deposing Cronus and certain of his fellow Titans. During the conflict Rhea sent Hera to Oceanus and Tethys for safekeeping. Rhea was often identified by the Greeks with the Phrygian goddess Cybele, the Mother of the Gods. In this role she is said to have taught the god Dionysus many of his rites. The Curetes who helped protect the infant Zeus in Crete are confused with the Phrygian Corybantes, who were companions of Cybele. Cybele is portrayed driving a chariot pulled by two lions and seated she has two lions on either side of her. Her rites were nocturnal and particularly noisy. Her priests would castrate themselves in memory of Cybele's consort, Atys, who was castrated.

Hera became the consort of Zeus, as Juno was the consort of Jupiter and the Etruscan Uni the consort of Tini, Tinia.

Work notes on the Pyrgi Gold Tablets - a survey of Etruscan Phrases texts

(Livy, "The Early History of Rome," 5.16>) ...He went on to say that it was known to Etruscan lore and written in the books of fate that if the Romans drained the water from the Alban lake after it had risen high, then they would be granted victory over Veii; till then, the gods of Veii would never desert her city walls. He then began to explain in detail the proper method of drawing off the water....(5.21) When all property of value belong to men and had been taken from Veii, work began on the removal of what belonged to the gods - the temple treasures and the divine images themselves. It was done with the deepest reverence; young soldiers were specially chosen for the task of conveying Queen Juno to Rome; having washed their bodies and dressed themselves in white, they entered her temple in awe, and shrank at first from what seemed the sacrilege of laying hands upon her image, which the Etruscan religion forbade anyone except the holder of a certain hereditary priesthood to touch. Suddenly one of them said: 'Juno, do you want to go to Rome?' Whether the question was divinely inspired or merely a young man's joke, who knows? But his companions all declared that the statue nodded its head in reply. We are told, too, that words were uttered, signifying assent. In any case - fables apart - she was moved from her place with only the slightest application of mechanical power, and was light and easy to transport - almost as if she came of her own free will - and was taken undamaged to her eternal dwelling-place on the Aventine, whither the Dictator had called her in his prayer. And there Camillus afterwards dedicated to her the temple he had vowed. Such was the fall of Veii, the wealthiest city of Etruria.³

In this sense Uni (Juno) was considered the protector of the Etruscan city of Veii, if not the civilization. Uni (VNI) appears at Z1654, TC171, N173, N435, AH-7, PL-31, MG-2, CE-2, CK-3, DN-2. PL-31 is a section of the Piacenza Liver. A mirror with text, AH, shows Vni suckling Heracles: (L. Hercules) (Etr. HERKLE, HERCLE - DM-2, AH-6, MR-1, LM-2, CAA-1, CL-1, CS-2, CZ-3). What is curious in this image is that HERCLE is a grown man with a beard, suckling at Uni's breast. The Greek myth shows Hera suckling the babe Heracles as a result of being tricked into doing so, after she attempted to kill the child (believing that he would supplant his father), placing poison snakes in his crib, etc. His aggressive suckling caused Hera's milk to be spilled, creating the Milky Way. Script AH, of Uni suckling Heracle, is at:

http://www.maravot.com/Uni_suckling-Heracles.html.

Au-7 (HE)RAMAS AVA (AFA) TIE KE of the Heram, festivals of Hera (L. Heraea-orum, 1st Decl. Acc. pl. -as) the grandmother (L. avia-ae) of the day (L. m. dies-ei) that/which (It. che)

Au-13 VNIA LAS T __S*REMI [the goddess] Uni (Uni, Unia, gen.) I weary, release (lasso-are) T __S; Remia, name of person or place, Remus? (L. Remus-i,⁴ Gen. singl. ""ia" = -ae").

³ The Early History of Rome, translated by Aubrey de Sélincourt, Penguin Books, 1979, pp. 360-366.

⁴ Romulus and Remus were sons of Rea Silvia, daughter of Numitor, king of Alba Longa. Rea Silvia's uncle Amulius deposed her father and appointed her a Vestal Virgin to prevent her from bearing rightful heirs to the throne. She

Work notes on the Pyrgi Gold Tablets - a survey of Etruscan Phrases texts

Note: If **Au-1 RIA** is Rea Silvia, mother of Romulus & Remus, then it appears that she is being equated with MIA and Juno. We are not sure of the connection there.

Au-17 SA *MEK RVTA * RE8AR (R from Au22) himself, herself (L. se, sese; Fr. sa); with me (It. mecco) he/she whirls around/brandishes (L. roto-are); to dream/ponder (Fr. rever)

Au-22 (R) PEI *FEL IANVS * SAL * for the (It. pei) great (Fel) [god] Janus,⁵ the salt/wisdom (L. sal, salis);

Au-27 CLVFENIAS * TVR * IC Clovenias, name, or alternatively I am named (L. clueo-ire, Ind. Pres. 1st pers. singl. clueō; It. cloe, namely) Fenias, name; I watch over, regard (L. tuor or tueor, tueri; Scott, tuir, to delore; Gr. Theoro) here, now (L. hic [and heic], hicc; It. qui; Fr. ici)

Au-30 CE * MVNIS TAS * RVFAS to us (It. ce); you advise, warn (L. moneo, monere, monui, monitum) I say nothing (L. taceo-ere-ium); Rufas, name, ruddy (L. rufus-a-um, red, ruddy)

Au-34 TA MERES CA * ILA CFE to you (L. ta) you merit (L. mereo-ere, Ind. Pres. 2nd Pers. singl. meres what (L. quae or qua) by that way (L. illa) you assemble/engage (L. coeo-ire-ivi-ium, Ind. Pres. 2nd Pers. singl. coīs)

Au-39 TVLERA SE * NAC * CI * AFI (AFI to next line) he bears/endures (L. tolero-are, Ind. Pres. 2nd Pers. singl. tolerat) himself (L. se, sese); the born/birth because (L. quia) or alternatively, which (It. chi)

Note: if SA is reflexive, herself, then “SE” must be himself.

Au-43 (AFI)L *KVR FAR *TESI AME IT (IT on next line) L she possess (L. habeo-ere-ui-ium) of the heart/judgment (L. cor, cordis) grain (L. far, farris) the thesis (L. thesis-is; It. f. tesi, Fr. f. thèse) you love (L. amo-are; Conj. Pres. 2nd Pers. singl. amēs)

Au-48 (IT)ALE *ILA CFE *AL SASE the Italians (L. Itali-orum and -um, the Italians; Italia-ae, Italy; adj. Italicus and Italus-a-um, Italian; adj. Italis-idis) by that way (L. illa) you assemble/come

was seduced by Mars, however, and bore twin sons, Romulus and Remus. Amulius flung her into prison and had the babies exposed in a basket upon the Tiber river. The babies floated to the shore where they were suckled by a she-wolf and fed by a woodpecker, both of which were sacred to the babes' father, Mars. The chief shepherd of Amulius, Faustulus, found them, took them home to his wife, and raised them. Later when attempting to found a new city (to become Rome) the two grown men got into a brawl and Remus was killed. In any event Romulus was left alone to found their city and named it after himself.

⁵ Janus is the Roman god of doors and of beginnings. All doors and gates were sacred to Janus. So were all beginnings, which the Romans believed to be crucial to the success of any undertaking, presumably regarding them as doorways to the future. Janus' blessing was asked, therefore, on the beginning over every day, month and year; the first month of the year was named for him. He also presided over the sowing – that is, the beginning – of the crops and over the start of virtually every other significant endeavor. The Romans probably marched to war through Janus' sacred gateway, the Ianus geminus, which stood in the Forum and remained open during wars. Janus was represented in art with two faces that faced in opposite directions, as do doors. He was also sometimes shown with four faces.

Work notes on the Pyrgi Gold Tablets - a survey of Etruscan Phrases texts

together (L. coeo-ire-ivi-ium); to the (It. al) rock (It. *sasso*, m. stone, pebble, rock)

Note: ITALE declines: ITALA, Au59 and ITHAL, PC-4.

Au-53 NAC*AT RANES *SILAC* born (L. nascor-i) and indeed (L. ac, atque) or alternatively, but, yet, moreover (L. at [ast]) of the kidneys (L. renes-um, m. pl.) the flint, rock (L. silex-icis; It. silice; Fr. silex)



Au-57 AL* SELE ITALIA*ACNASF to the (It. al) magistrate's seats (L. sellae-e) Italian (L. Italus-a-um); related by males (L. agnatio-onis)

Au-61 ERS*ITANIM *HERAM the lord, lords (L. erus-i) of Itanim or alternatively for indeed (L. etenim) of the festival of Hera (L. Heraea-orum, n. pl. Hera)

Au-64 FE*AFIL*FNIA CA PVL I sail, convey (L. veho, vehere, Ind. Pres. 1st Pers. singl. vehō) she lives, possesses (L. habeo-ere); the vineyard (L. vinea - ae, f.) by which way (L. qua) (PVL belongs with Au68)

Au-68 (PVL)VMeK FAI* the controversy (It. polemica; Fr. polémique) you performed (It. fare, 2nd person sing. indicative, fai.)

IIF (seems to be an initial)

Pyrgi Gold Tablet # 2

Au-74 NAC* RE8A RIE * FEL born (L. nascor-i, to be born) she dreams/ponders (Fr. rever) of these matters (L. res, rei) (the "I" to FELI is on the next line)

Au-76 (FEL)I IVNAS*RAMV CE bitter (L.

fel, fellis, the gall bladder, gall, bile, poison, venom, bitterness) of Junas (L. Iuno-onis, f. the goddess Juno; Greek Hera, Etruscan Uni), or alternatively, the Ionians (L. Iones-um) I return (L. remeo-are) to us (It. ce)

Work notes on the Pyrgi Gold Tablets - a survey of Etruscan Phrases texts

Au-80 CLEFA *ETVNA Le the staff, cudgel (L. clava-ae f.) it thunders (L. attono-tonare - tonui-tonitum, to strike with thunder, stun, inspire) there (le)

Au-83 MASAN *TI VR they amass/crowd (Fr. *masser*); to you, yours (L. tibi; It. ti) I speak (L. oro-are, Ind. Pres. 1st Pers. singl. ōrō)

Au-86 VNIAS * SELA CE * E * F (F goes to Au90) of one (L. unus-a-um, gen. unius, dat. uni) seat (L. sellae-e, f.) to us (It. ce) from, out of (L. e, ex)

Au-90 (F)ACA Le *Te MIA Le *A * a cow (L. vacca-ae) there; to you, your (L. te) Maia, mother of Mercury, month of May (L. Maia-ae) there (le); on/from, to, at (L. a)

Au-96 FILiK FAL *AM *VC the fruitful/successful (L. felix-icis) valley (L. valles [vallis]-is) I love, wish (L. amo-are) I prophesy (L. auguror-ari, Ind. Pres. 1st Pers. singl. augurō; Welsh, argoelion, omen; Persian, ukhra; Alb. ogur) or alternatively “yes” (southern French “oc” for “oui,” yes)

Au-99 E PVLVMeKU (PVLVMeKF) out of (L. e, ex) the controversy (Fr. *polémique*; It. polemica)



Au100 A * Se NVI A Φ (APH); by, because of (L. a) I renewed (L. novo-are, to renew, Ind. Perf. 1st Pers. singl. novāvī) [the goddess] Aph. (Aphrodite?)

Note: Aph appears at Au103, N123, Q433, Q475, R121, R306, R314, R437, R447, R521, R596.

Pyrgi Gold Tablet # 3

Transcription of the Phoenician text according to Sabitino Moscati:

Lrbt l'shtr ?sr qdsh

'z 'sh p?l w'sh ytn

tbry' wlnsh mlk 'l

kyshry' byrh zbh

shmsh bntn' bbt wbn

Work notes on the Pyrgi Gold Tablets - a survey of Etruscan Phrases texts

tw k?shtrt 'rsh bdy

lmlky shnt shlsh lll by

rh krr bym qbr

'lm wshnt lmpsh 'lm

bbty shnt km hkkbm

Translation of the Phoenician text according to Sabatino Moscati:

To [our] Lady Ishtar. This is the holy place // which was made and donated // by TBRY WLNSH [= The faries Velianas] who reigns on // Caere [or: on the Caerites], during the month of the sacrifice // to the Sun, as a gift in the temple. He b//uilt an aedicula [?] because Ishtar gave in his hand [or: raised him with her hand] // to reign for three years in the m//onth of KRR [=Kerer], in the day of the burying // of the divinity. And the years of the statue of the divinity // in his temple [might be ? are ?] as many years as these stars.

Another translation provided by Professor Charles Krahmalkov, University of Michigan:

"My own translation of the text is: 'For the Lady, for Astarte, is this sacred '-sh-r (?place, shrine) that The farie Velianas, King of Cisre (=Caere), made and presented as a gift in (=to, for) the temple; and he built its/her/the cella (=adyton), because She requested <it> of him, in the month of Kirur, on Burial of the God day, in year three of his reign. The sh-n-t (??years) of the statue of the goddess in her temple <??are> sh-n-t (??years) like these stars.'

"It's a difficult text to translate, because - in my opinion - it was written by someone whose first language was Etruscan and whose Punic (=Phoenician) was not too good, that is, he was translating literally from the Etruscan.

"The gold lamina is called in Punic (=Western Phoenician) a delt (comes into Greek as deltos) 'tablet'; these plaques, also made of wood or copper/bronze, were nailed to the wall of the sanctuary. In one Phoenician inscription from Cyprus the writer of a plaque wrote in the plaque-inscription: 'I wrote this bronze plaque, in which are the details of my benefaction, and nailed it to the wall <of the temple>.'

Launched: 02.20.12

Copyright © 1981-2012 Mel Copeland. All rights reserved.

Work notes on the Perugia Cippus - a survey of Etruscan Phrases texts -

January 27, 2012

By Mel Copeland
relating to http://www.maravot.com/Translation_Perugia_Cippus.html
a work in progress

The Cippus Perusinus or Cippus of Perugia is a stone tablet discovered on the hill of San Marco, near Perugia, Italy, in 1822. It is written on two sides. The date of the inscription is considered to be 3rd or 2nd century BCE. This script appears to be a history, including a great queen whose

name is Sarina. She appears to have been responsible for uniting the 12 cities of Etruria under a time when they were quarreling. A small bronze bust of her with her name carved on her forehead is in the Louvre. She was an extraordinarily beautiful woman as can be seen in her bust. The stele is inscribed on two sides and is in the Perugia Museum. Images of the stele are courtesy of the museum.

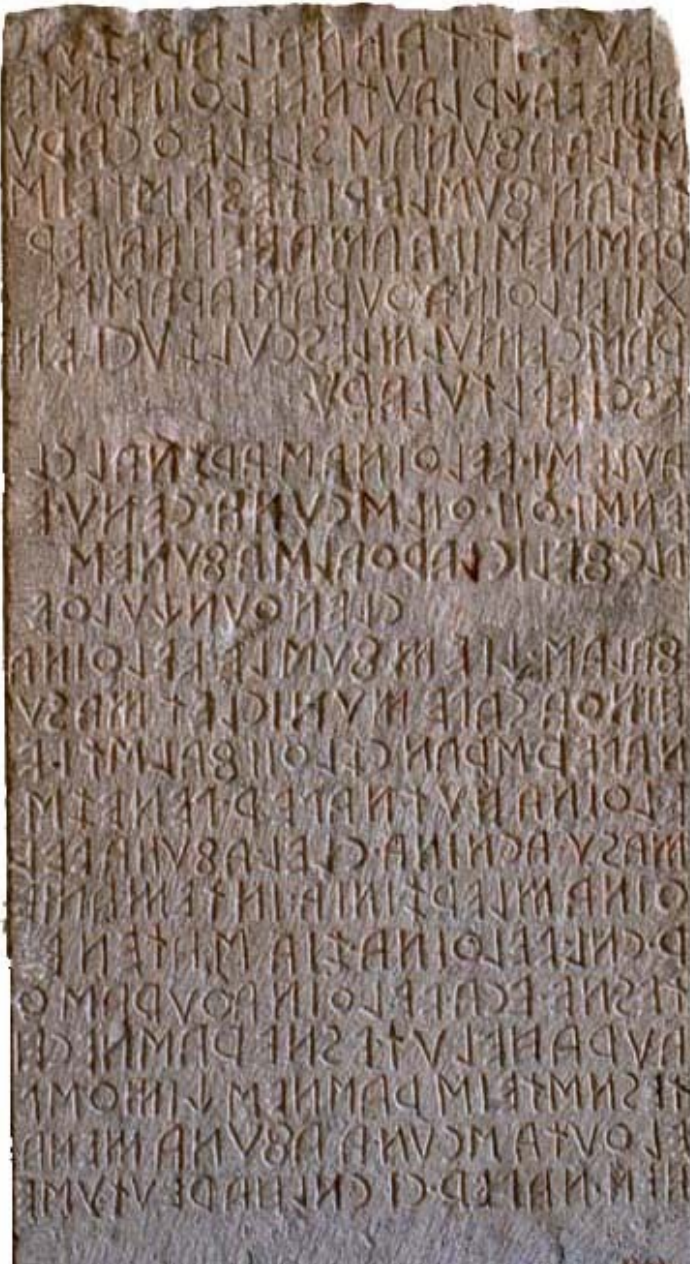


Image furnished by: la Soprintendenza per i Beni Archeologici dell'Umbria
Museo Archeologico Nazionale di Perugia. archeopg.arti.beniculturali.it inv. com. n. 366

**K1 E VRAT• TANNA•
LARE SVCI** (I from K6) since (L. e, ex) he/she requests (L. oro-are, to speak, talk, orat Indef. Pres. 3rd pers. singl. orat); Tanna (TANNA, goddess? Tanit*, Phoenician mother/warrior goddess, like Astarte and Roman Juno), by the household diety (L. lars, laris, lare, 3rd decl. abl.) I helped/rescued (L. succurro-currere; Indic. Perf. 1st pers. singl. succurrī); It. soccorrere; Welsh, swcro). Note: See K39 and K148 for other uses of SVCI in this text. *TANNA, K-3 and TVRVNE, K165 may have a historical link. TANNA may be Danaë, the daughter of Acrisius, king of Argos, and Eurydice. Though imprisoned by

her father she bore Perseus by Zeus. Acrisius set mother and child adrift in a chest, but they reached the island of Seriphus. There King Polydectes tried to force her to marry him, but Perseus eventually rescued her and took her home to Argos. According to Vergil (*Aeneid*, 7.371-372, 7.406-413) Danaë emigrated to Italy and founded Ardea, the capital city of her descendant Turnus, king of the Rutulians (Rutuli). The Rutuli were a tribe living in Latium. Under Turnus they led other Latin tribes against Aeneas. With this in mind, seeing that this cippus contains a historical account, it may be that the Perugia Cippus is a confirmation of Virgil's myth covering the descendants of Aeneas, of the Trojan War.

K-6 AME FAKeR LAVTIN FEL RINA SE she wishes? (L. amo-are) to do, produce, be of service to (L. facio, facere, feci, factum; pass. fio) Lautin (Laodin?), the great (FEL) queen (L. regina-ae, f.; It. f. regina; Fr. reine, f.) herself (L. se, sese). Note: See Z656 for another use of FAKeR:

Z656 FAKeR CEVS CILeR CFA Le SFEM CEPEN TVTIN to make, do, form, perform (L. facio, facere, feci, factum) the empty void (L. Chaos) to accelerate / hasten (L. celero-are) there (L. ibi, illic, istic; Fr. là, y, voila; It. la, cola, vi, ci, ecco); we are accustomed (L. suemus, pl. as from sueo) they chop / separate (It. m. ceppo; Fr. cep, m., branches/stump/bonds; L. separo-are, to separate, to part, Ind. Pres. 3rd pers. pl. sēparant) they guard (L. tuto-are, to protect, watch, keep; Transf. to guard against; Conj. Pres. 3rd pers. pl. tutent). Note: CEPEN is used at Z665, Z709, Z1139, Z1250, Z1359, M74.

K12 STeLA A8VNAS SaLE LER CARV the stela (L. stela-ae and cippus-i; It. cippus; Gr. stela, stellein, to set up) of the Avonas (L. avunculus-l, a mother's brother, uncle?; It. avo, ancestor), hall (It. sala, f.; Fr. salle, f.) or seat, chair (L. sella-ae) of the lord? (unable to pin down LER, LERI, LERIS) beloved (L. carus-a-um) Note: A8VNAS declines. A8VNA, K89, A8VNES, K57 ; If it declines like the name of the name of the Etruscans, RAS, RASNE, RASNA, RASNES, then it may be ancestors (It. avo). CARV appears at ZB-4, Z842, Z1770.

K18 TE SANVOS (SAN8VS) LERI TEVeNS (TE8eNS) TEIS to you (L. te) the race, family, life blood, strength, progeny? (L. sanguis-inis) or alternatively the restored? (L. sano-are; sanabo, to restore) or alternatively, I heal, restore (L. sano-are) of you (L. vos, 2nd person pron. pl.) of the lords (Ier, Ieri) the divine (L. dius-a-um; adj. divinus) the gods] Note: SANVOS is probably a noun or SAN VOS. VOS appears by itself at K68. See "Etruscan Phrases" [GrammarA.xls](#). Note: if A8VNAS refers to "ancestors" then SANVOS "progeny" would apply.

K24 RASNE SIPA AMA HENNA PER; the Etruscan (Rasne) she encloses (L. saepio, saepire, saeps, saeptum; Pres. Conj. 3rd pers. singl. saepiat) she loves Henna (L. Henna [Enna], f. city of Sicily with a temple of Ceres); through, by (L. per). Note: SIPA declines: SIP, ZB-1, SIPO, XM-8.

K29 XII FEL RINA RVRAS ARAS PE (PE in line K35) twelve of the great (Fel) queen (L. regina-ae, f.; It. f. regina; Fr. reine, f.) of the countries (L. rus, ruris; 1st decl. acc. pl. -as) altars (L. ara-ae; 1st decl. acc. pl. -as)

K35 (PE)RASCEM VLIM LE SCVL SVCI EN Perugia (Perugia, Perusia, Tuscan town; "em" suffix, 3rd decl. singl. acc.) at times, for a long time now, often (L. olim), there, them (LE) the school, debate (L. schola-ae) I helped (L. succurro-currere; It. soccorrere; Welsh, swcro) Behold!/Come! (L. en)

K41 ES RIE PLvTV LARV you are (L. sum, esse, fui, futurus) Rhea (L. Rhea-ae) of Pluto? a spectre/mask, ghost (L. Larua, -ae) Note: If RIE is THIE - The "TH" appears to be a lower case Greek theta (delta). The name Thieple may be Deiple, possibly named after the daughter of

Adrastus and Amphithea who was married to Tydeus and the mother of Diomedes. Diomedes was an Argive leader whose father, Tydeus, was killed in the expedition remembered as "Seven against Thebes." When Diomedes reached manhood he married Aegialeia, daughter of Adrastus or Aegialeus. Together with the other sons of the Seven, called the Epigoni, he marched against Thebes and razed it in vengeance for their father's deaths. (End of Section / paragraph)

K45 AVLE SI•FEL RINA SARINA Le CL (CL part of K52) the prince (L. aule) and if, but if (L. si; It. se, Fr. si) the great (Fel) queen (L. f. regina; It. f. regina; Fr. f. reine) Sarina; there (le). Note: queen Sarina's bust is in the Louvre Museum. On her forehead is written (right to left) ANIO ANIRAM.

K52 (CL)ENSI•RII•RILiS CVNA•CENV•E the Clensi (2nd Decl. nom. pl.); kings, regents? (Fr. rois, It. rei, L. regis) I relax, weaken, release (L. relaxo-are; It. rilassare; Fr. relâcher; It. Presente, 1st pers. singl. rilasso); she unites by oath (L. coniuro-are; Present 3rd Pers. singl. coniūrat); to dine (L. ceno-are)] Note: the E is part of the next line; [Prince Metelis](#), statue of an orator, mentions the name of the Clensi (AL-6).



The Orator, from Sanguinetto, Italy, near Lake Trasimene, 1st. c B.C.
(http://www.maravot.com/Translation_Short_Scripts.html)

AL-1 AULE (AFLE) • METELIS • FE • FELES IR Le • CLENSI the prince (L. aule) himself, Metelis you drive (L. veho, vehere, vexi, vectum) the skirmishers, light-armed infantry (L. veles-itis or velites) to go (L. iri) there (le) of the Clensi clan name)

AL-8 Le • ERES : TECE • SANS Le • V _ _ ? you err, wander (L error-are) you cover, bury (L. tego, tegere, texi, tectum) the healthy (L. sanguis-itis, m. and sanguen; It. sangue, m.; Fr. sang, m.; or healthy (L. sanus-a-um) there (le);

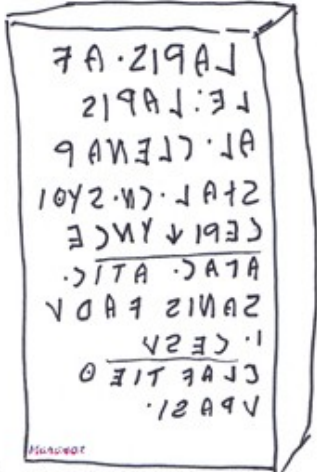
AL-15 TVRINES KIS FLICS the people of Turin (L. Augusta Taurinorum) whom (L. quis, quid; It. chi, Fr. qui) You change, alter, bend (L. flecto, flectere, flexi, flexum; Pres. 2nd pers. singl. flectis)

K57 (E)PIC • 8ELIC LAR RAL Se A8VNES the epic (L. epicus-a-um; It. epica, f.; Fr. épique, f.); the warlike (L. bellicus-a-um) goddess (L. Lar, Laris, m.) Ral (Ralna? wife of the supreme god, Tini) herself (L. se, sese; It. si; Fr. se) of the Avones] Note: "NA" and "NE" are augmentative suffixes. In script DM RALNA, the goddess and mother of Helen of Troy, is seated next to TINIA (Zeus / Jupiter). A8VNES declines; See A8VNAS,K12. It is possible that this is A8VNES could be the Sabines, a people north of the Latins.

K63 CLENaRVN KVLere the Cleneron she / she cultivated/worshiped (L. colo, colere, colui, cultum; coleret)] (end of section / paragraph) Note: CLENaRVN declines: AF-5, CLENAR:

Script AF Pillaster, tomb of the Clautie, Caere, 4th Cent. B.C.
http://www.maravot.com/Translation_Short_Scripts.html

AF-1 LARIS • AFLE: LARIS AL • CLENAR STA Le) • CN • SVTHI CERI KVNC by the gods (L. Lars, Laris; 2nd Decl. Abl. -is) the prince (L. aule); of him (It. al) by the gods (L. Lars, Laris; 2nd Decl. Abl. -is) Clenar (person's name; see CLENeRVN, K63) he stands, stations (L. sto, stare, Indic. Pres. 3rd Pers. singl. stat) there (Fr. la); CN (CN, abbreviation of name, Cnaeus (L. Cn, Cnaeus-i); underneath, below (Fr. soute, f.; It. sotto., adv. , prep. under, underneath, beneath, below; L. sudis-is, point, pile) you bewailed (L. queror, queri) the trumpet/purple cloth (L. concha-ae, shellfish, esp. mussel, pearl, purple dye; transf. a vessel like a shell, i.e., salt-cellar or trumpet) Note: CERI is used at Z665.



Inscription Tomba dei Clautie di Caere, 4th Cent. B.C.

AF13 APA Ce • ATIC • SANIS FARVI • CESV he goes away (L. abeo, abi-utum) or alternatively he drinks to us (water, to drink (L. beo-bere; It. bere; PIE*ap, hap, water) to us (It. ce) Attica (L. Attica-ae) by healthy/sounds (pl.) (L. sanus-a-um, 2nd Decl. Abl. pl. -is) drink made of spelt, corn? (L. ferreus-a-um,-i, Nom. M. Pl.) to rest (L. cesso-are). FARVI declines: FAR, FARSI, FARSIT.

AF-20 CLAF TIE THVRASI • the staff, club, purple stripe worn by senators and knights (L. clava-ae; It. clava; clavus-i, nail, spike, tiller, helm) of the day (L. dies-ei, day; diu, by day; diutius, longer; Welsh, dydd; Scot, di) the breastplate (L. thorax-acis, breastplate, cuirass). Note: This pillaster from the tomb of the Clautie in Caere confirms the word/meaning of Suthi, also used in Script A-2 which identifies the place of Tanaquil's tomb:

A-1 - ECA SVTHI (SV I) TANCHVILVS (TAN ↓ VILVS MAS NIA Le behold! (L. en! ecce!) underneath, below (Fr. soute, f.; It. sotto., adv. , prep. under, underneath, beneath, below; L. sudis-is, point, pile) Tanaquil Masnial (person's name). This may be the wife of Lucius Tarquinius Priscus, the fifth king of Rome. "Tanaquil, a highborn and ambitious Etruscan woman, urged her husband to move from Tarquinia to Rome in order to advance his fortunes. Her training in the Etruscan art of augury often aided her husband in his affairs. At his death her strong-mindedness and quick thinking assured the throne to their son-in-law, Servius Tullius, in accordance with her husband's wishes. " Masnial, name, may refer to a modern form, as in the name of the Neopolitan insurgent Tommaso Antiello Masaniello (1620-1647) or the name of a place. Masaniello is a popular name of Italian restaurants.

K65 8ALAS • KIEM 8VSLE • FEL RINA the valley (L. valles-is; It. vallata, valle, f.; Fr. val, m.); I call by name, summon (L. cieo, ciere, civi, citum; Ind. Conj. 1st Pers. singl., cieam) Vosle (Fiesole, Faesulae); the great (fel) queen (L. f. regina; It. f. regina; Fr. f. reine)] Note: Fiesole is an old Etruscan city, a part of Florence (Firenze).

K71 HINeRA CAPE MVNI CLET MASV; Hinera (Himera? Hot springs and river on the north coast of Sicily, near Panormus) she captures (L. capio, capere, cepi, captum; imperative, cape) or alternately, to the cape, end (It. capo) Moniclet, name? or alternatively, the ramparts or fortifications (L. moenia-ium) clet (unknown), to mass/l build (Fr. masser; L. f. massa-ae, a lump, mass; It. f. massa, mass, bunch;; maso, boulder. Note: Hiner, Hinera, Hinerv (L. hinnio-ire, to neigh, whinny) is a name in the wrappings of the Zagreb Mummy. The Perugia Cippus appears to be identifying Hinera as a queen of the valley of Fiesole/Florence, and, if this is correct, we

have an exciting link in another document, the Zagreb Mummy, whose person may have been Hinera. This prospect, of course, is tentative until the cippus is proofed. HINeRA declines: HINeR, Z1205, HINeRA, Z1628, Z1083, Z1405, Z1639, K71, HINeRV, Z1236.

K75 NAPER • SaRAN • CSL RII 8ALSTI • F truly (L. ne [nae]) throughout (L. per) or alternatively, Naper, name?; they hoe/weed (L. sarrio [sario]-ire-ui and -ivi); or alternatively, they make clear, make bright (L. sereno-are) .); kings, regents? (Fr. rois, It. rei, L. regis) you strengthened/fortified with a palisade (L. vallo-are; 2nd pers. pl. imp., vallavistis) or alternatively, you were well, strong (L. valeo, valere, valuisti); **F** belongs on the next line] Note: CSL appears to be a numeral. In Greek the sum would be: 56.

K79 (F)EL RINA HVT • NAPER • PENEIS to the great queen (L. regina, f.; It. regina, f.; Fr. reine, f.) high, lofty, eminent, important (Fr. haut; hausser, to raise, lift) Naper, name? of Peneis, place, River Peneus in Thessaly, Greece, also the river god, Peneius, father of the nymph Daphne?

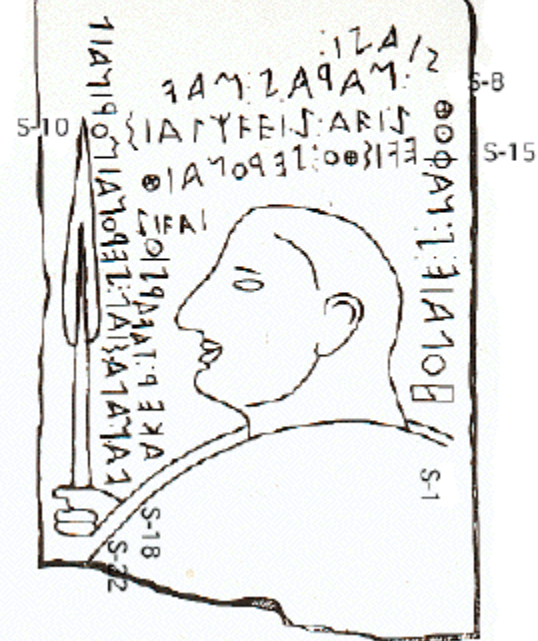
K84 MASV • ACNINA • CLE Le • A8VNA FEL I mass (Fr. masser; (L. massa-ae, f., a lump, mass; It. massa, f., mass, bunch) of the lambs (L. agna-ae f., of a lamb, agninus-a-um; 2nd Decl. Nom. pl.) the key (L. f. clava-ae, f.; It. chiave, f.; Fr. clé, f.) there Avona the great (fel). Note: A8VNA declines: A8VNAS, K12, K175, A8VNES, K57.

K92 RINAM LER SINIA • IN TEMA ME queen (L. regina-ae, 2nd Decl. Acc. singl. -am, f.; It. regina, f.; Fr. reine, f.) the lord? (Ier) Sinia ([Siena?](#)); in (L. in) fear (It. tema, timore); (**ME** to line 107)] Note: the suffix, "ia," of SINIA identifies it as a proper name.

K97 (ME)R • CN Le • FEL RINA • SIA SATENE I obtain/merit (L. mereo, and mereor) of Gnaeus (abbrev. Cn) there (Fr. la, le) ; the great queen (L. f. regina; It. f. regina; Fr. f. reine) whether (L. sive, seu; It. sia; Welsh, ai, os; Fr. si que, soit que) Satene, name] Note: CNL could be a Greek number whose sum equals 100. SIA might indicate an Italian Past Subj. case). SIA is used at K168 and S-10:

Lemnos Script (http://www.maravot.com/Lemnos_Script.html)

Inscribed funerary stone, one of two from Kamiania, Lemnos
Copyright © 2001 Mel Copeland
All rights reserved



S-1 HeRPAIE: Se: NAPH (NAØ) TheCHSI ASI: Herpaie, name, 5th decl. gen., perhaps based on the word for scimitar (L. harpes-es, f.), himself (L. se, sese) unfortunate (L. nefas; It. nefasto; Fr. néfast) I protected/covered (L. tego, tegere, texi, tectum, Ind. Perf. 1st pers. singl. tēxī) the Asians (L. Asia-ae). Note: The nominative pl. -ae seems to consistently translate to -i in Etruscan. The "ie" suffix marks HeRPAIE as a noun. See also the word NAPHAR (S-1).

S-8 MARAS: MAF the seas (L. mare-is) bad, evil (Fr. mauvais); "ie" and "ia" suffix are gen. or dat. endings.

S-10 SIA PAEFEIS: AFIS whether (L. sive, seu; It. sia; Welsh, ai, os; Fr. si que, soit que) the shields (It. pavese, f.); for eternity (L. aevum-in, n.

a. aevus-i, 2nd Decl. dat. pl. -is)

S-15 EFISeChER: SERReN AleCH SIFAI to tear in pieces / disembowel (L. eviscero-are); they are serene (L. sereno-are, Ind. Pres. 3rd pers. singl. serēnat; It. sereno; Fr. serein) (Sivai? (name, Sivai; Sanscrit: Shiva, the destroyer, responsible for the form of change and the shedding of old habits.)

S-18 AKER: TA FARSITH the land (L. ager, agri) of you, yours (L. ta) he fills(L. farcio, farcire, farsi, fartum, Ind. Pres. 3rd pers. singl. farcit)

S-22 FAMA PASIA Pe: SERReN AIMeR RINA IP the talk, fame (L. fama-ae, f.) of Peace (L. pax, pacis, 3rd Decl. Nom. pl. n.-ia) through (L. per): they are serene (L. sereno-are, Ind. Pres. 3rd pers. singl. serēnat; It. sereno; Fr. serein) to love the (L. amo-are) the queen/regent (L. f. regina; It. f. regina; Fr. f. reine) myself? (L. ipse-a-um)

K105 TEsENE• ECA•FEL RINA RVRAS R (R to line K110) I design/point out (L. designo-are, Ind. Conj. 1st Pers. singl. dēsignem, to design); behold! (or adv., "this is") the great (fel) queen (L. regina, f.; It. regina, f.; Fr. reine, f.) of the countries (L. rus, ruris; 1st decl. acc. pl. -as). Note **RVRAS** declines: RVRAS, K39, RRVVS, AG-1. RRVVS -os appears to designate a name, as in EIFAS, TELMVNVS (Ajax Telemonos, hero of the Trojan War).

K110 (R)A VRA HE LV TEsENE RASNE CEI• the defendant/party in a lawsuit (L. rea-ae, f. reus-i, m.) she speaks, talks (L. oro-are, Ind. Pres. 3rd pers. singl. orat; Palaic, wer) you have/hold (L. habeo-ere) it (It. lo) I design/point out (L. designo-are, Ind. Conj. 1st Pers. singl. dēsignem, to design) the Etruscan (Rasne) any, some (L. quae)

K117 TEsENS TEIS RASNES KIMeRS P designs (L. designo-are, to design; It. disegno, design) by the gods (L. deus, divus; di [dii], divi, 2nd Decl. Dat./Abl. pl. -is) of the Etruscans (Rasnes) the chimaera-ae, f, 1st Decl. Abl. pl -is - see the [Chimaera of Arezzo](#) (P to K123) Note: TEsENS TEIS RASNES all agree in number and case, suggesting that TESENS is a noun pl.

K123 (P)EL RVTAS CVNA A8VNA MENA the skin (L. pellis-is; It. pelle; Fr. peau; peler, to skin) you whirl around (L. roto-are; rotas, you rotate) she conspires/takes an oath (L. coniuro-are) of Avona, name she leads (It. menare; Fr. mener)] Note: See SPEL at K152.

K129 HE Se •NAPER •CI CN Le HAREV TVSE you have (L. habeo-are) itself, herself (L. se, sese; It. si; Fr. se) Naper, name; who, which (L. qui, quae, quod; It. chi; Fr. qui) CN (L. Cn, Cnaeus-i, abbreviation of name, Cnaeus) there (le) or alternatively this is a number, Greek, 100, CNL; to draw out, empty (L. haurio, haurire) the leader, ruler (L. dux, ducis, 1st Decl. Abl. pl. -a)

(End of side 1)

(Side 2)

K146 FEL RINA S (S to line K148) the great (fel) queen (L. regina, f.; It. regina, f.; Fr. reine, f.)

K148 SATENA SVCI• (I from line K150) Satena I helped (help, to succor (L. succorro-currere; It. soccorrere; Welsh, swcro) or alternatively, associated, allied, an ally (L. socia-ae, socius-a-um). Note: SATENA declines: SATENE, K103.

K150 E NESCI•IP (IP to line K152); alternatively **TF** (E may be part of SVCI, K148) from (L. e,



ex) the ignorant? (L. nescio-ire, not to know, to be ignorant; nescius-a-um, , 2nd Decl. Nom. -i, not knowing, ignorant, unaware) or she did not know] See also K171 E NESCI.

K152 (IP)A or TFA• SPE LANE the two (L. duo-ae-o; It. due; Fr. deux; Welsh, dau, dwy; Gr. Dyo; Persian, do) you hope? (L. sperare; spes-ei, hope; It. sperare; Fr. éesperer) of wool? (L. lana-ae)

K154 RI• VOLVM (8VLVM) matters (L. res, ri) of the volume (L. volumen-inis, a scroll, book, wreath, fold; It. volume; Fr. volume, bulk, mass, volume)

K156 CHUAS (KFAS) FELaRI• the end, dam, close (It. chiusa, f.) or alternatively, the choice, excellent (Fr. choix, choisi) Felari. (gens. pl.) Note: See FELaR, FELaRA, FELaRE.

K159 RENERI EST she had reigned (L. Passive, Cond. Perf. 3rd pers. singl., regnātus est)

K161 AC FEL RINA indeed, and also (L. ac) the great (Fel) queen (L. regina, f.; It. regina, f.; Fr. reine, f.)

K164 ACILVNE • northern (L. aquilonius-a-um, 2nd Decl. Gen. singl. -i), i.e., "the great northern queen." The next word at K165 appears to be the city of Turin, and this would be the northern-most city; possibly "indeed, the great northern queen of Turin."

K165 TVRVNE • (SC to line 168) Turone (Turin? L. taurinus-a-um, of or like a bull; Taurinorum, Turin)

K168 SCVNE SIA LVCI• (I from line 171) people, the Scone? i.e., Tuscone? whether (L. sive, seu; It. sia; Welsh, ai, os; Fr. si que, soit que) of the Lucans (L. 1st Decl. pl. -ae) or alternatively of the locations (L. locus-i, place, region)] Note: Because

of the punctuation mark after TVRVNE the SC goes with K168. Likewise the punctuation mark is after the I in LVCI.

K171 E NESCI• A R (R to line K173) from, out of (L. e, ex) not knowing, unaware (nescius-a-um, 2nd Decl. Nom. -i), not knowing, ignorant, unaware) to, at (L. a) See also K151 E NESCI.

K173 (R)VMI CaSa• AVONAS (A8VNAS) the Romans (L. Roma-ae, 1st Decl. Nom. pl. -ae); It. Romano; Fr. Romain) house (L. casa-ae); Avonas, name; **NAS** from line K176.

K176 (NAS)• PENaRIA (A from K178) of or for the provisions? (L. penarius-a-um, 2nd Decl. Nom. pl. -a), or a bread-basket (L. panarium-i, , 2nd Decl. Nom. pl. -a) or alternatively, a place, Penaria? The “ia” suffix suggests a person or place name.

K178 (A) •AMA FEL R (R to line K181) to (L. a) she loves (L. amo-are, Act. Pres. 3rd pers. singl. amat) the great (fel)

K181 (R)INA •AVO (A8V) II queen (L. regina-ae; It. regina; Fr. reine); the grandfather, ancestor (L. avus-i) II

K183 RVR VNI•E III I drop dew, moisten, bedew, anoint (L. roro-are) the goddess Uni; by, from, out of III

K186 SEQVII AC L (L to line 188) differently from (sequius, secus, otherwise, not so; foll., by atque, ac, or quam, otherwise than, differently from (L. ac, atque)

K188 (L)ARI Le •ROI PE the gods (L. lar, laris) there (le, la) the king, regent (L. rex, regis; It. re; Fr. roi) by (L. per)

K191 VLeR LICH (LIK)• CA the swan (L. olor-oris) or Oler, person’s name, I bind (L. ligo-are) or alternatively, Olerlich, name, by which way, as far as (L. qua)

K194 CECHASI (CEKASI) CHOLE (KVLE) anything (It. checchessia, anything, everything, chicchessia, anyone, anybody; Fr. quelquechose) he/she will inhabit, cultivate (L. colo, colere, Indic. Fut. 3rd pers. singl. colet)

(End of Perugia Cippus Text)

Launched: 01.24.12

Updated: 1.27.12

Copyright © 1981-2012 Mel Copeland. All rights reserved.

Work notes on the Novilara Stele - a survey of Etruscan Phrases texts

February 13, 2012

By Mel Copeland

(Relating to http://www.maravot.com/Translation_Novilara.html)

A work in progress



Maravot

The Novilara Stele was found near Pesaro, Italy on the Adriatic coast. This script uses characters similar to the Osco-Umbrian scripts. The V is a V with a vertical dash above it. In contrast to other Etruscan texts this document uses the “o,” omega, whereas the “v” is used in other texts to indicate the “o.” The text is difficult to read, and changes will be made as the text is clarified. The S is rendered as “M,” there are two R’s written as D and P. The “E” is barely discernible from an “I” because of the three short bars. What appears to be the Greek theta “Θ” appears to be a text separator, as seen at L26: LVTVII Te • ALVISI... The • and colon “:” are used as punctuation marks, as in other Etruscan texts.

This translation follows the results of the Zagreb Mummy (see ["Work Notes](#)

[on the Zagreb Mummy."](#)), Tavola Cortonensis (see ["Work Notes on the Tavola Cortonensis"](#))

Work notes on the Novilara Stele - a survey of Etruscan Phrases texts

and Perugia Cippus scripts ("[Work Notes on the Perugia Cippus.](#)") and "[Work Notes on the Magliano Disk](#)" (PDF files), all of which are reconciled to one another. This latest change is based upon Etruscan [GlossaryA.pdf](#) developed from our [Indo-European Table 1](#).

L-1 MIMNIS ERVT CA ARIS Te ARM Mimnis Erut• (of Eretum, a Sabine town 30 km from Rome) by which way, where, whereby, as far as (L. qua) Aris (god Ares?) I arm (L. armo-are)

L-6 ROTI AS• OFLIN PARTI • IC VII I rotated, brandished (L. roto-are, Ind. Perf. 1st pers. singl. rotāvī) the whole unit [of 12] (L. as) of sheep? (L. oveli-is) I parted, divided (L. partio-ire, Ind. Perf. 1st pers. singl. partīvī, and partior-ire; It. spartire; Fr. Partager) I strike, hit, slay (L. icio or ico, ici, ictum) seven (L.VII)

L-10 ROVIM-IS AIRON • TET Robigo, Rub, diety against mildew (L. Robigo [Rub]-in, 3rd Decl. Acc. singl. -em) he, she, it, that person, thing (L. is, ea, id) labor, hardship (L. aerumna-ae) roof, head (L. tectum-i, roof, covering; It. tetto; Fr. toit)

L-13 NVT TRATI • ESI Ke RVI • I write, mark, observe, stigmatize (L. noto-are) He betrays, hands over, gives up (L. trado [transdo]-dare, Ind. Pres. 3rd pers. singl. tradit; It. tradire; Fr. trahir) he goes out, away, goes forth, pass state to state (It. escire [uscire], Ind. Pres. 3rd pers. singl. exit; L. exeo-ire-li [ivi]-itum) that which (It. che) to us (It. ce) the king (L. rex, regis; It. re; Fr. roi)

L-18 TEI • E• Ce TRVT• IPI EN VOT: NA • god (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deese); from, out of, after (L. e, ex) to us (It. ce) I pull, drag, draw in, take up, attract, refer (L. traho, trahere; It. attirare; Fr. tirer; Gr. trabo; Welsh, dragio; I push, thrust, urge on, press (L. trudo, trudere, trusi, trusum) I, myself (L. ipse-a-um) behold! (L. en) I hear, learn by hearing, listen to and believe (L. audio-ire) indeed, truly (L. ne [nae])

L26 LVTVII Te • ALVISI • ERION • FVL (FVL to next line) the games? (L. ludus-i), play, game, public games, spectacles or alternatively a name, gens Ludvii, you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you); you nourished, supported, strengthened, promoted (L. alo, alere, alui, altum [or alitum], Indic. Perfect. 2nd pers. singl. aluístī) Erion, person's name? Note: The "ii" often signifies the name of a gens.

L31 (FVL)TES• ROTEM• TEV• AITEI• TAM VR the aspect, face, look (L. vultus [voltus]-i) I rotate (L. roto-are; rotem, conj. 1st pers. present) to god (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deese) Hades (See Script PH-2, AITA) to such a degree, as (L. tam) I speak (L. oro-are; Palaic, wer)] Note: Script PH-2 shows Hades (Etr. AITA) and his wife Persephonei (Phersipnei) The suffix "ei" in AITEI suggests a proper name, gen. suffix, as the

Work notes on the Novilara Stele - a survey of Etruscan Phrases texts

suffixes in Helen of Troy's name, ELINAI and ELINEI. AITA would appear to be the 1st Decl. Nom. singl. suffix.

L37 SOTER MERIO ISLA LATIM the savior (L. soter-eris; It. salvatore; Fr. saveur) Merio (Merius?) of the island (L. insula-ae; It. isola; Fr. ile) broad (Latus-a-um) or Latium (Latium-l, district of Italy where Rome was situated). Note: the "m" in LATIM could be an "n," the word being Latin, but the "m" appears to be the letter intended.

L-41 NIS TILIS TOLEI A TIN ARC (ARC to next line) except, unless, if not (L. nisi) missiles, weapons (L. telum-i) of Tolei, name (L. i.e., Tullia, wife of Arruns, wife of Tarquin)to, in (L. a) the god Tin, Tini, Tinia

L-47 ARCVIS RALIS TEI AC •ANT SEL ancient (Gr. archo, to command, rule; archon, leader; ancient, archaios, Αρχαία)archaios, Αρχαία) Ralis god (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deese) and, and also, and indeed (L. ac, atque) before, sooner (L. ante, antea) seat, chair, saddle (L. sella-e; It. selle; Fr. selle, seller, to saddle)

L53 VT• IAKVI TRI TEI TE LITA as when, while, namely that, in order that (L. ut, uti) I throw, cast; thrower (L. iacio, iacere; to throw, Ind. Conj. Pres. 3rd pers. singl. iaciat; iaculator, thrower) the three (L. tres, tria; trin-ae-a; It. tre; Fr. Trois; Gr. Tria, Alb. tre, tri; Toch. Tri) gods (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deese) Telita or you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you) it brings an acceptable offering (L. lito-are, Ind. Pres. 3rd pers. singl.). Note: The Roman protector goddess Juno (Etr. VNI, Gr. Hera) was married to Jupiter (Etr. TIN, TINIA, TINI, Gr. Zeus). She, together with Jupiter and Minerva (Etr. MENRFA, MENERFA, Gr. Athena), were worshipped as a triad on the Capitol.

L59 IP •SEPTA •VS TRIS SVM I, myself (L. ipse-a-um)? Seven (L. septem) bones (L. os, ossis, bone; It. osso, bone; Fr. os, bone) sad (L. tristis-e; It. trute; Fr. triste; Welsh, trist; Albanian, trishtuar-i) I am (L. sum, esse, fui, futurus, Ind. Pres. 1st. Pers. singl. sum; It. sono; Fr. suit)

Launched: 02.13.12

Copyright © 1981-2012 Mel Copeland. All rights reserved.

Work notes on the Magliano Disk a survey of Etruscan Phrases texts

February 2, 2012

By Mel Copeland

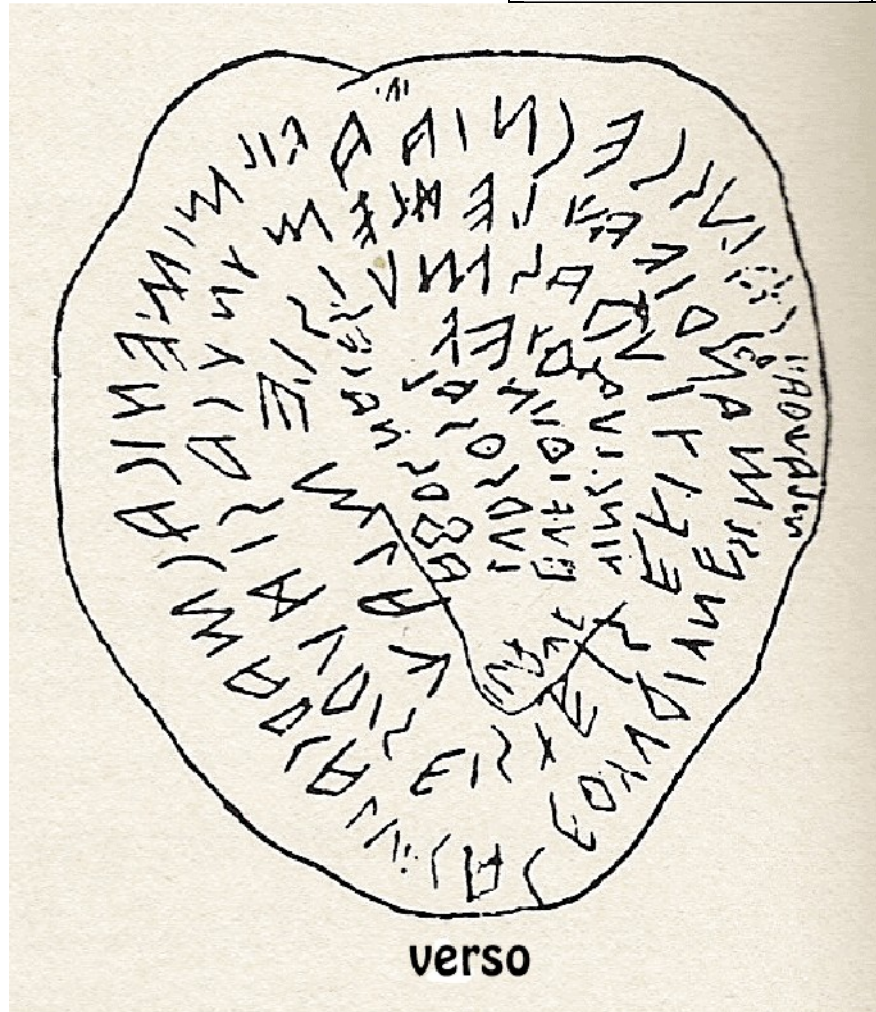
(Relating to http://www.maravot.com/Translation_Magliano.html)

A work in progress

This script is perhaps the oldest Etruscan text, dating circa. 600 B.C. It is a lead tablet written in a spiral, much like the Phaistos Disk, and is written on both sides. A translation follows, the details of which are below.



This translation follows the results of



the Zagreb Mummy (see ["Work Notes on the Zagreb Mummy."](#)), Tavola Cortonensis (see ["Work Notes on the Tavola Cortonensis"](#)) and Perugia Cippus scripts (["Work Notes on the Perugia Cippus."](#)) (PDF files), all of which are reconciled to one another. This latest change is based upon Etruscan GlossaryA.pdf developed from our Indo-European Table 1. Image source: "The Etruscans," by Federica Borrelli and Maria Cristina Targia, The J. Paul Getty Museum, Los Angeles, 2004. This document affects changes to the website.

The image of the "Recto" side is very difficult to

Work notes on the Magliano Disk a survey of Etruscan Phrases texts

read, and thus, we rely on an artist rendering. It is perhaps relevant that the form of the disk resembles a heart and the message of the disk appears to be an expression of love. Corrections will be made when a better image of the original is obtained.

M-1 NI LACHTHAR CALVS CEC NIA AFIL MI MENICA Ce MARCA nor, not (L. nae, ne; no, not L. non; It. no; Fr. Non; Baltic-Sudovian, ne, ni) a reader (L. lector-oris) of toughness, insensibility (L. callum-i, 2nd Decl. Gen. singl. us, er, um) Cecnia, place? or alternatively, whatever (L. quacumque; It. checche; Fr. quelque) indeed, truly (L. nai, ne, nae) suitable, fit (L. habilis-e) mine, my (L. meus-a-um; mihi, Dat. It. mi, myself) sleeve serving as a glove, handcuffs, manacles (L. manica-ae) to us (It. ce) he marks (L. marcus-i; It. marcare; Fr. marque, mark)

M-10 LOS (LVS) CALE RYV DIVNE MANRIFA IS? CHLES (KLES) LE MYNVCA or MYNVIA SIS VRIS the light, especially daylight, a day (L. Lux, lucis); you call call, summon (L. calo-are) the river river (L. rivus-i, stream; It. rio; Fr. rivière) Dione, goddess, mother of Aphrodite, goddess Minerva, goddess of war, wisdom, arts & sciences (L. Minerva-ae) he (L. Nom. is) the keys key (L. clavis-is; It. chiave; Fr. clé or clef) them, there, to her? (It. le) the smallness (L. minutia-ae) wish, to be willing (L. sis = si vis; Fr. souhaiter) you speak, talk (L. oro-are; orem, Ind. Conj. Pres. 2nd pers. singl. ōrēs; Palaic, wer).

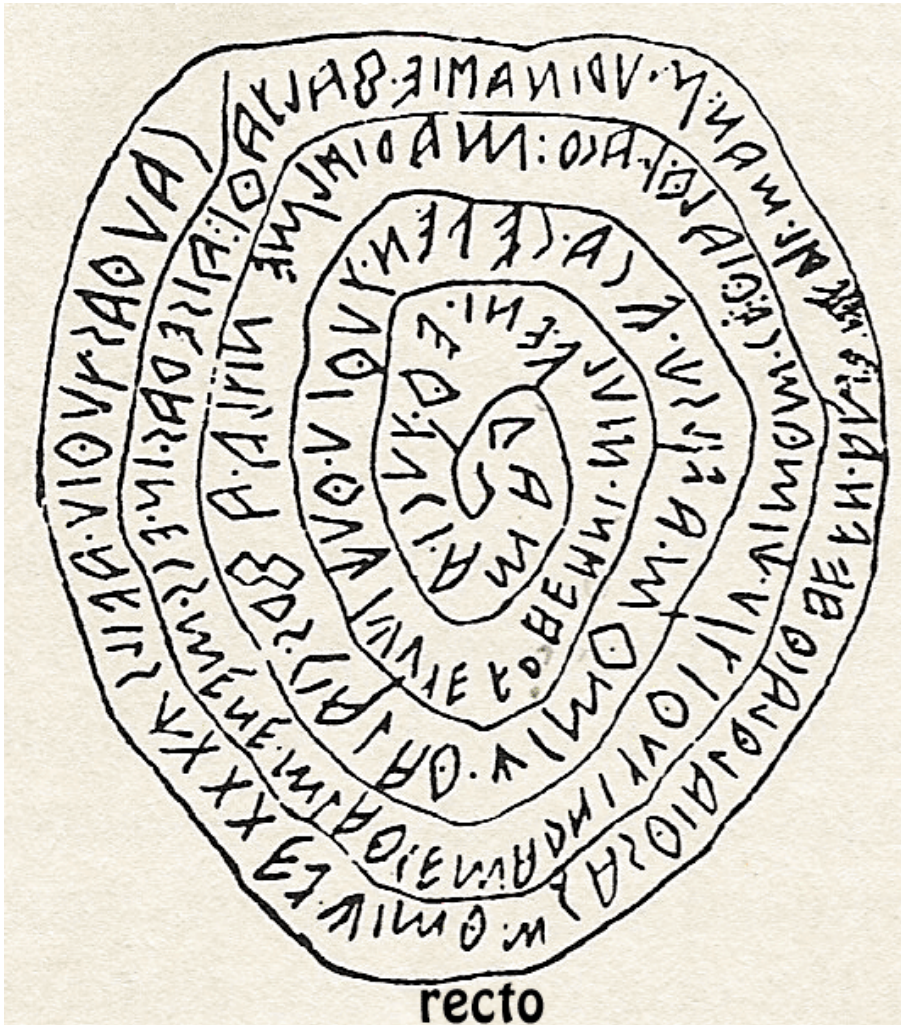
Note: Dione is a female Titan, a daughter of Oceanus and Tethys (Hesiod. *Theog.*353), and, according to others, of Uranus and Ge, or of Aether and Ge. (Hygin. *Fab.Praef.*; Apollod. i. 1. § 3.) She was beloved by Zeus, by whom she became the mother of Aphrodite. (Apollod. i. 3. sec. i.; Hom. *Il.* v. 370, &c.) In some traditions she is called the mother of Dionysus. (Schol. *ad Pind. Pyth.* iii. 177; Hesych. s. v. Bakchou Diônês).

Minerva is a Roman goddess regularly identified with Athena. Minerva was the patroness of the arts and crafts and therefore of the intelligence and skill required for their practice. These qualities were extended to the skills of war. Minerva appears in several Etruscan texts and mirrors: MEFARFA DH-2, DL-4, MH-1; MENRFA, MR-2, MG-3, LM-3, CF-4, CK-1; OB-1; MANFRA, Mirror #696, British Museum.

M-21 EIS TEIS EFITĪ VRAS MVLS LEM LACH (LAK) IL ACHEVIN (AKEVIN) Le LVRS RV EFAL herself (L. eius, singl.; eis, iis pl., himself, herself, itself) the goddess (L. deus, divus, dī, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deuse) I avoided, shunned (L. evito-are, Ind. Perf. 1st pers. singl. ēvītāvī) the boundaries (l. ora-ae; It. orio; Fr. orée; Gr. orio) the massive construction (L. moles-is) theme (L. lemma-atis) Lachesis-is, f. one of the three Parcae or Fates, he, his (L. hic, ille, is; It. egli; Fr. il, ils) they inflamed, encouraged? (L. acuo-uere-ui-utum, Ind. Pres. Imperf. 3rd pers. pl. acuēbant) there (le) you loosed, expiated, atoned for (L. luo, luere, lui, luiturus, Ind. Conj. Imperf. 2nd pers. singl. luerēs) I bedew, moisten (L. roro-are, ros, roris, dew; It. irrorare; Fr. rosée, dew) Eual, Efal?, name.

M-33 HV FITHI IN AL LVRS THĪ A8RaS NALES I have, possess (L. habeo-ere, Ind. Pres. 1st pers. singl. habeo; It. avere, Fr. avoir) I trusted (fido, fido, fidere, fissus, have trusted, sum, fidā?) in, into, towards, within (L. in) to him, it (It. al) you loosed, expiated, atoned for (L. luo, luere, lui,

Work notes on the Magliano Disk
a survey of Etruscan Phrases texts



luiturus, Ind. Conj. Imperf. 2nd pers. singl. luerēs) to you (L. tu; te, accus; vos, tibi; It. te, ti, to you; Fr. te, to you) greedy (L. avaras-a-um) fare, passage money (L. naulum-l, 2nd Decl. Dat -is)

Magliano disk, Recto:

M41 CAVTHAS
TVTHIV AFILS
CHXXX • ET •
CHIMeRuM •
CASTHIA LA • the rock, a rough, sharp rock (L. cautes-is) so many times (L. totius) suitable, fit (L. habilis-e) that, which (It. che) thirty or alternatively 130; and (L. et; It. e, ed; Fr. et)

chimeras (L. chimaera-ae, Gen. pl -arum; Fr. chimère) pious, religious, holy (L. castus-a-um) or place, proper name, Castiala there (Fr. la). Note: AFIL(S) appears with Roman numerals in tomb inscriptions AN, appearing to mean “lived xxx years.”

M-49 LACTH HEFN • FE (unrecognizable text, appears rubbed out) | allure (L. lacto-are, Ind. Pres. 1st pers. singl. lacto) Euan, name of Bacchus (L. Euan)

M-52 MAN • MVRIN ASIE • 8ALTA THIAS • ERAS. IN • ECS. I remain, stay (L. maneo-manere, mansi, Ind. Pres. 1st pers. singl. maneō) Murina (L. Murena-ae, a cognomen in the gens Licinia, 1st Decl. Acc. pl. -as) of Asia (L. Asia (L. Asia-ae) very much so (L. valde) Thia, Titaness, mother of Eos; possibly Dia, mother of Mercury (L. Dia-ae) you were (L. sum, 2nd Pers. Imperf. erās) in, into, towards, within (L. in) I leave, to exit (L. exeo-ire, Ind. Pres. 1st Pers. singl. exeō)

M-60 MENE • Me LAR CE MAR NI TVTHI TIVI • CHIMaRuM • The hand, force, effort, power (L. manus-us, 4th Decl. Acc. singl. -um) or alternatively you lead, It. menare, 2nd pers. Ind. Pres. meni) my (L. mei) god (L. Lar, Laris, Lares) wherewith, wherefrom (L. old ablative of qui) the sea

Work notes on the Magliano Disk a survey of Etruscan Phrases texts

(L. mare-is; It. mare; Fr. mar, pond; mer, sea) nor, not (L. nae, ne; no, not L. non; It. no; Fr. Non; Baltic-Sudovian, ne, ni) total, entire (L. tutus-a-um; totius, toti; It. totale, tutto; Fr. tout; Welsh, tuath) god-like, divine (L. divus-a-um) chimeras (L. chimaera-ae, Gen. pl -arum; Fr. chimère)

M-67 CA THIA Le THI ACR • MARIS Le ME NI TIA A8aRAS • CIA LATH • by which way, where, whereby, as far as (L. qua) Thia, Titaness, mother of Eos; possibly Dia, mother of Mercury (L. Dia-ae) there (le) you, your (L. tu; te, accus; vos, tibi; It. te, ti, to you; Fr. te, to you) call, to (L. accio-aire) Mars? (L. Mars, Martis, [old form Mavors]) there (le) me (L. Acc. me) nor, not (L. nae, ne; no, not L. non; It. no; Fr. Non; Baltic-Sudovian, ne, ni) Thia, Titaness, mother of Eos; possibly Dia, mother of Mercury (L. Dia-ae) or alternatively the day (L. dies-ei, day; diu, by day; diutius, longer; Welsh, dydd; Scot, di) greedy (L. avaras-a-um) because (L. quia) I praise laud (L. laudo-are, Ind. Pres. 1st pers. laudō)

M-80 CHIMaRuM AFILS CHe • ECA • CEPEN • TVTHIV • THVCHI CHVTE FER chimeras (L. chimaera-ae, Gen. pl -arum; Fr. chimère) suitable, fit (L. habilis-e) that, which (It. che) they separate, part (L. separo-are, Ind. Pres. 3rd pers. pl. sēparant) so many times (L. totius) togas, the white woolen upper garment worn by Roman citizens (L. toga-ae, 1st Decl. pl. -ae) a surplice (It. cotta, f. - a loose white outer ecclesiastical vestment usually of knee length with large open sleeves) I bear, carry, display (L. fero, ferre, Ind. Pres. 1st Pers. singl. fero)

M-89 HESNI or 8ES NI • NIVL FENI • ETH or ER TVCI or YVCI • AMAR I eat (L. vescor-i, Indic. Pres. 1st pers. singl. vēscō; ingere-gerere-gessi-gestum; Sanskrit, ghas, ghasi, to devour) nor, not (L. nae, ne; no, not L. non; It. no; Fr. non; Baltic-Sudovian, ne, ni); nothing (L. nihil, nil) came, arrived (L. venio, venita, veni, ventum, Ind. Perf. 1st pers. singl. venī, 3rd pers. singl. venit; It. venire) or alternatively, finished (L. finio-ire, Ind. Perf. 1st pers. singl. fīnīvī, Ind. Pres. 3rd pers. singl. fīnit); I err, wander (L. erro-are, Ind. Pres. 1st pers. singl. errō) I was yoked (L. to bind, iugo-are, Ind. Perf. iugāvī); Welsh, ieuo) to love (L. amo-are, Act. Conj. Imperf. 1st Pers. singl. amārem, I loved)

Launched: 02.02.12

Copyright © 1981-2012 Mel Copeland. All rights reserved.

Work notes on the Lemnos Stele, Script “S” — a survey of Etruscan Phrases texts

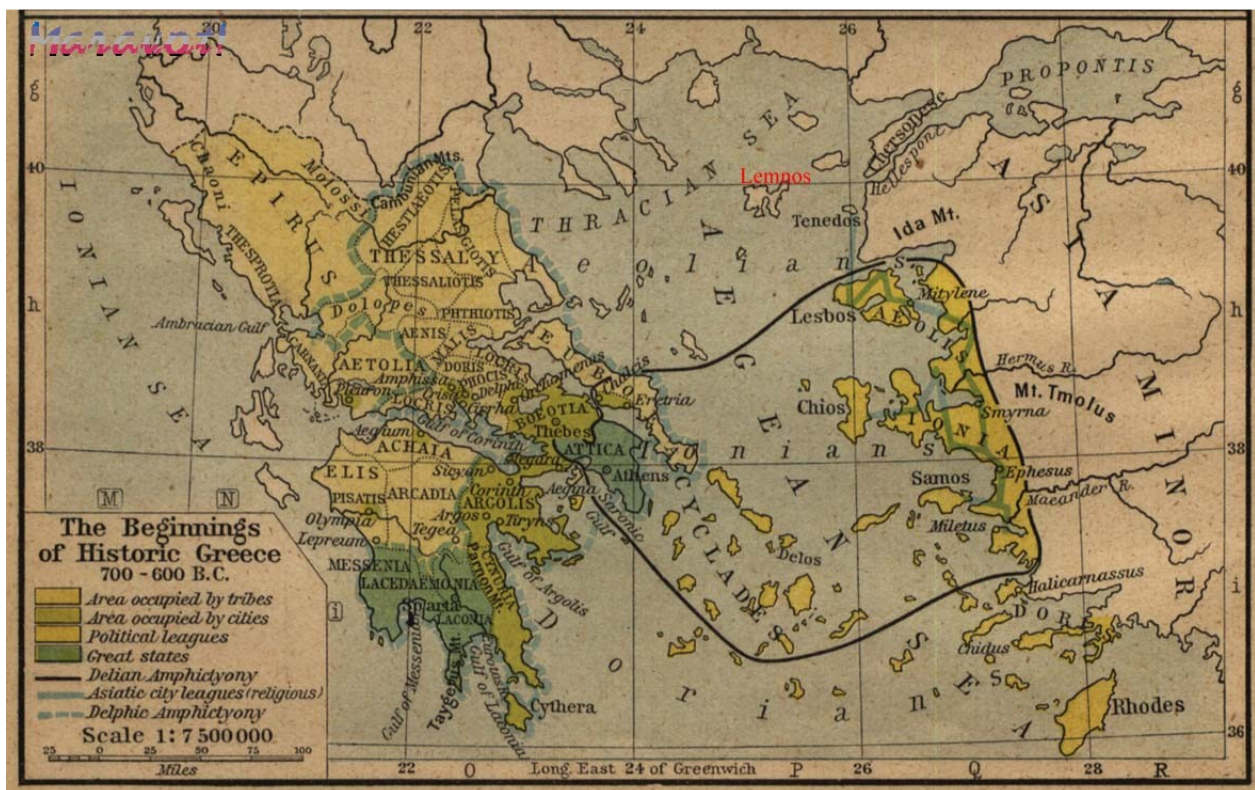
April 17, 2012

By Mel Copeland

(Relating to http://www.maravot.com/Translation_EugubineQ.html)

A work in progress

The Lemnos Stele was found on the island of Lemnos, containing a writing style that is similar to the Etruscan texts found in Italy. It differs somewhat in the use of the punctuation marks. Etruscan texts tend to separate words and phrases using a dot or a colon. This text, like Phrygian texts on the mainland adjacent to Lemnos, uses two-dot and three-dot colons. Also, like the Phrygian texts (See our [Phrygian.html](#)) it uses the omega “o” rather than the “V” = “O.”



Perry-Castañeda Library Historical Atlas by William R. Shepherd
<http://www.lib.utexas.edu/maps/>

Lemnos is an island in the northern Aegean Sea. When Hephaestus was thrown out of heaven, he fell on Lemnos, where the Sintians (an ancient people of whom nothing else is known) cared for him. One version of the story says his mother Hera was disgusted at

Work notes on the Lemnos Stele, Script “S” — a survey of Etruscan Phrases texts

him, because he was lame, and threw him out of heaven, where he landed in the sea and was saved by Thetis. Another story says Zeus threw him out of heaven, to land on Lemnos, because he had come to the rescue of Hera who at the time was being punished by Zeus. He was later reinstated on Mount Olympus, but never forgot Lemnos, which became his chief cult center. Hephaestus was a blacksmith and became the master artisan of the gods. Among his chief works were the armor of Achilles (son of Thetis) and the creation of Pandora. In the Iliad Hephaestus was pitted against the river god Scamander, which he temporarily dried up in order to save Achilles from drowning.

The Lemnians also claimed close connections with Dionysus, saying that he brought Ariadne there after their marriage. One of the four sons that she bore him was Thoas, who became king of the island. During his reign a series of events initiated by Aphrodite led the Lemnian women to kill all the males on the island. (Aphrodite was married to Hephaestus.) Only Thoas escaped, thanks to his daughter's loyalty. Realizing that a life without men did not promise well for the island's future, the women welcomed Jason and the Argonauts when they stopped at Lemnos on their outward voyage. Among the new generation that resulted from this timely visit was Euneüs, who was king at the time of the Trojan War.

During much of that war Philoctetes remained stranded alone in a cave on Lemnos, but the assumption in this myth that the island was unpeopled at the time is not supported by the other myths. Lemnos, together with several other islands of the northern Aegean, was a center of the obscure but important cult of the Cabeiri. The Cabeiri are believed to have originated on the mainland in Phrygia and were prominently worshiped on Samothrace, Lemnos and Imbros – and also had a cult in Thebes. They were honored in the Samothracian mysteries, which were second in importance only to the Eleusinian mysteries. It is generally believed that the Cabeiri were originally fertility-spirits who had a reputation for bringing safety and good fortune, as well as good crops. They were attendants of the “Great Gods” variously believed to be Demeter or Rhea, Hermes and other Olympian divinities.

This translation, “[Work Notes on the Lemnos Stele](#),” follows “[Work Notes on the Tavola Eugubine, Script N462-N748](#)”, follows “[Work Notes on the Tavola Eugubine, Script Q543-Q915](#)”, “[Work Notes on the Tavola Eugubine, Script Q1-Q273](#)”, “[Work Notes on the Tavola Eugubine, Script Q278-Q453](#)”, “[Work Notes on the Zagreb Mummy](#),” “[Work Notes on the Tavola Cortonensis](#),” “[Work Notes on the Perugia Cippus](#),” “[Work Notes on the Magliano Disk](#),” “[Work Notes on the Novilara Stele](#),” and “[Work Notes on the Pyrgi Gold Tablets](#)” (PDF files), all of which are reconciled to one another. These works are based upon Etruscan [GlossaryA.pdf](#) developed from our [Indo-European Table 1](#).

Work notes on the Lemnos Stele, Script “S” — a survey of Etruscan Phrases texts

Our source on Mythology is the Meridian handbook of Classical Mythology, by Edward Tripp, New American Library 1970. Our updated translation follows:

S-1 HOPAIE: Se: NAPH (NAΦ) THeCHSI ASI: ; By Hopaie, name (3rd Decl. Abl. -e) himself (L. se, sese) unfortunate (L. nefas; It. nefasto; Fr. néfast) the pride, glory (L. decus-oris, 2nd Decl. Gen. -i) Asia (L. Asia-ae).

Note: We believe the character “O” is an “o,” written as in the Phrygian texts, a bit smaller than other letters, and not the usual “R” in Etruscan texts. In stele # 2 the “o” becomes a square. The “ie” suffix in HOPAIE marks this word as a noun and is probably the name of the deceased. ASI declines: ASIA or ASIANE, N659, ASIE, BS-11, M54. The “Θ” delta tends to represent the “d.” The “D” is barely used in Etruscan texts, since

that character is usually an “R.”

Inscribed funerary stone, one of two from Kaminia, Lemnos



S-8 :MARAS: MAF (SIA from S-10) in the seas (L. mare-is, 1st Decl. Acc. Pl. -as) Mysia? (a region of Western Phrygia including the Troad (Troy).

S-10 SIA PAEFEIS: AFIS the shields (It. pavese, f.) or alternatively, you fear (L. paveo, (L. paveo, pavere, Conj. Pres. 2nd Pers. singl. paveās) for eternity (L. aevum-in, n. a. aevus-i, m., 2nd Decl. Dat. or Abl. pl. -is)

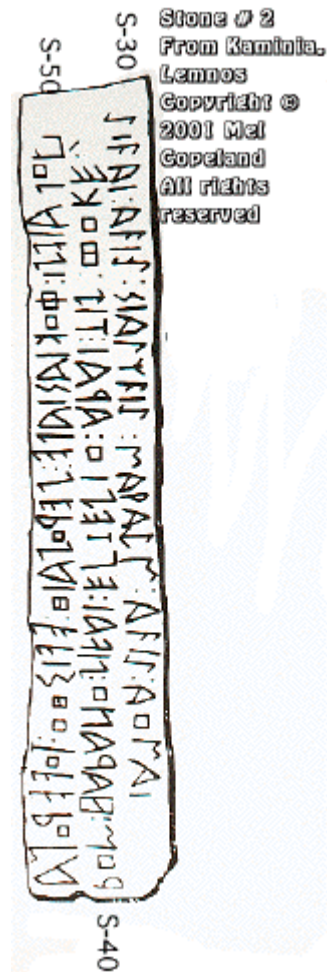
S-15 EFIS CHO: SERO NAICH SIFAI to tear in pieces/disembowel (L. eviscero-are; It. sventrare; Fr. eventrer); or alternatively the Bacchanate (L. Euias or

Work notes on the Lemnos Stele, Script "S" — a survey of Etruscan Phrases texts

Euhias-adis) whereby, because (L. quo) I sow, set, plant (L. sero-serere, sevi, satum, Ind. Pres. 1st Pers. singl. serō) by no means (It. neancha, see nemmeno; Fr. néanmoins) Sivai? (name, Sivai; Sanscrit: Shiva, the destroyer, responsible for the form of change and the shedding of old habits; possibly Sibyl? Sibylla who lived near Troy was a babbling prophetess who wrote the Sibylline Books. Her utterances had such a reputation he name became a term for all prophetesses.

S-18 AKER: TA FARSITH land (L. ager, agri) you, thy (L. tuus, vester; Fr. ta, thy, votre, your) he fills (L. farcio, farcire, farsi, fartum, Ind. Pres. 3rd Pers. singl. farcit)

S-22 FANA PASIA Pe: SERO NAI MORI NAI P the temples, holy places (L.fanum-i, Nom. pl. -a) peace, tranquility, favor, grace (L. pax, pacis, 3rd Decl. Nom. pl.-ia) through (L. per): I sow, set, plant (L. sero-serere, sevi, satum) indeed, truly (L. nae, ne) I have loitered, detained, stayed (L. moror-ari, Ind. Perf. morāvī) indeed, truly (L. nae, ne) by, through (L. Per)



S-30 SIFAI: AFIS: SIA PAEFIS: MARAS Me: AFIS: ARMAI

Sivai? (name, Sivai; Sanscrit: Shiva, the destroyer, responsible for the form of change and the shedding of old habits; possibly Sibyl? Sibylla who lived near Troy was a babbling prophetess who wrote the Sibylline Books. Her utterances had such a reputation he name became a term for all prophetesses. For eternity (L. aevum-in, n. a. aevus-i, m., 2nd Decl. Dat. or Abl. pl. -is) I enclose (L. saepio, saepire) eternity (L. aevum-in, n. a. aevus-i, m.); whether (L. sive, seu; It. sia; Welsh, ai, os; Fr. si que, soit que); the shields? (It. pavese, f.) or alternatively, you fear (L. paveo, (L. paveo, pavere, Conj. Pres. 2nd Pers. singl. paveās) the seas (L. mare-is, 3rd Decl. Acc. pl -es) mine, me (L. Acc. me) eternity (L. aevum-in, n. a. aevus-i, m.); armor, a war (L. arma-orum, Nom. Pl. -ia)

S-40 ROM: HA RANO: SIFAI: EPI E PIO: ARAI: TIK: HV KE

Rome (L. Roma-ae; It. Romano; Fr. Romain) he has (L. habeo, habere, habui, habium, 3rd Pers. singl. habet; It. Pres. Ind.3rd Pers. singl. ha; Fr. Pres. 3rd Pers. singl. a) to swim back? (L. reno-nare) or alternatively kidney? (L. renes-um; It. rene; Fr. rein). Sivai? name, Sivai, the sword / rapier (Fr. épée, f. parer,

Work notes on the Lemnos Stele, Script "S" — a survey of Etruscan Phrases texts

to parry; It. parare, to adorn, hang, stop, shield, parry, protect) from / by (L. *e, ex*) I venerate (L. *pio-are*, Ind. Pres. 1st Pers. singl. *piō*); the altars (L. *ara*, f. altar; hence, refuge, protection; *arae*, plur., name of certain rocks at sea); the shaft, column (Fr. f. tige) I have (L. *habeo*, *habeere*, *habui*, *habium*, Ind. Pres. 1st Pers. singl. *habeo*; It. Pres. Ind. *ho*; Fr. *ai*) that, as to, for, because (It. conj. *che*) or alternatively to us (It. *ce*)



S-50 HOPAI FSI: ΦVKI (PHVKI) ASI APE: SERV SAIH EFISCHO: TOFE RVNA Hopai, name, I burnt (L. *uro*, *urere*, *ussi*, *ustum*; Ind. Perf. 1st Pers. singl. *ussī*) to, from the hearths/houses (L. *focus*-I, 2nd Decl. Dat. Pl. *-is*) Asia (L. *Asia-ae*) he departs / dies (L. *abeo*, *abi-itum*, Ind. Pres. 3rd Pers. singl. *abit*); to bring forth / sow / join (L. *sero*, *serere*, *serui*, *sertum*) the prophetess (L. *saga-ae*, f.) to tear in pieces/disembowel (L. *eviscerare*; It. *sventrare*; Fr. *eventrer*); or alternatively the Bacchanate (L. *Euias* or *Euhias-adis*) whereby, because (L. *quo*) the tufa (L. *tofus* [*tophus*]-i, m., 2nd Decl. Acc. pl. *-a* ; It. m. *tufo*) he watches or round (It. *ronda*, f. ; Fr. *rond*, f.).

Note: RON (RVN) declines: RVNA, Z1615, Z1623; RVNE, Z1600, RVNEM, Z1438, Z1654; RVNI, Z727, Z769; RVNIS, BT-18; RVNS, Z568, Z1430. Livy Bk 1, ch.3.111 used "Circuitio," to express making the rounds.

Launched: 04.17.12

Updated:

Copyright © 1981-2012 Mel Copeland. All rights reserved.

Φ

Work notes on Etruscan Mirrors and Murals, Part III — a survey of Etruscan Phrases texts

May 18, 2012

By Mel Copeland

(Relating to mirrors http://www.maravot.com/Etruscan_Phrases_a.html)

A work in progress.

This work, , "[Work Notes on Etruscan Murals and Mirrors III](#), continues our work on the following texts on the Etruscan Phrases website: "[Work Notes on Etruscan Murals and Mirrors II](#)," "[Work Notes on Etruscan Murals and Mirrors I](#)" [Translation of Devotional Plates III](#), [Translation of Devotional Plates II](#), http://www.maravot.com/Translation_ShortScripts_g.html 1.28.12) and other work notes: "[Work Notes on the Tavola Eugubine, Script Q1-Q273](#)", "[Work Notes on the Tavola Eugubine, Script Q278-Q453](#)", "[Work Notes on the Zagreb Mummy](#)," "[Work Notes on the Tavola Cortonensis](#)," "[Work Notes on the Perugia Cippus](#)," "[Work Notes on the Magliano Disk](#)," "[Work Notes on the Novilara Stele](#)," and "[Work Notes on the Pyrgi Gold Tablets](#)" (PDF files), all of which are reconciled to one another. This latest work is based upon Etruscan [GlossaryA.pdf](#) developed from our [Indo-European Table 1](#).

General note: The scripts on this page are short texts found on Etruscan mirrors selected from texts on Etruscan Phrases website, incorporated in Etruscan Phrases [GlossaryA.xls](#). The mirrors shown here are the more interesting, from the standpoint of story-telling, as well as in the context of the confirmation of grammatical patterns. Some images are poor and will be improved when possible.

The most dominant theme of Etruscan mirrors is the story of Helen of Troy (Homer's Iliad) and what happened to the heroes in and after the Trojan War. The story-line often diverges from that of the Greco-Roman version, remembered from the Etruscan point of view, as opposed to the Greek. Their point of view no doubt relates to the tradition recorded by Herodotus ([Herodotus, I.94](#)) that they are descended from a King in Lydia named Atys whose son, Tyrsenus, was selected to lead a group of immigrants to a new home among the Ombrici of southern and central Italy. He led his half of the nation abroad because of a long drought after the Trojan War. Strabo ([Strabo 5.2.2](#)) repeats this story. The people Tyrsenus led out of Lydia to Italy were known as the Tyrrheni, and the Tyrrhenian Sea off the coast of northwestern Italy is called after them. They were known as a powerful nation and some of the most feared pirates of their day. And their antiquity is recorded in the ancient myth of Dionysus. The mirrors in this document are from Etruscan Phrases, most of which are at: http://www.maravot.com/Translation_ShortScripts_f.html.

Work notes on Etruscan Mirrors and Murals, Part III — a survey of Etruscan Phrases texts



The next most illustrated character in Etruscan mirrors is Heracles (L. Hercules, Etr. Hercle).

The mirror was found in Volterra and is in the Museo Archeologico, Florence. The illustration of the mirror is from "The Etruscans," Massimo Pallotino, Indiana University Press, 1975.

The story being told here, according to the myth passed down from the Greeks and Romans, involves Hera's jealousy over her husband's philandering. In the case involving Heracles, Hera had attempted to prevent Heracles' mother, Alcmena, from giving birth at the time prophesied by Zeus. Zeus announced one day on Olympus that a son of his lineage was about to be born and was fated to become lord of his people. This meant, as Hera knew, that if Zeus' son by Alcmena were to be born at the proper time, he would succeed to the rule of Tiryns that his grandfather had held. She therefore

tricked her unwary husband into decreeing that whatever descendant of his was born that day would rule.

As soon as he had pronounced the words, Hera dispatched their daughter Eileithyia, a goddess of childbirth, to Thebes to retard the delivery of Alcmena's child. Meanwhile, in Thebes Alcmena had been seven days in labor with twins in her womb. Some believe that Hera, not content with depriving her child on his throne, wanted to kill him, and his mother as well. Eileithyia was preventing the birth by sitting on her altar by the door of the bedroom with legs and fingers tightly crossed. At the same time Hera saw to it that a son would be immediately born at Tiryns to the wife of Sthenelus, who had usurped the throne that should have belonged to Amphitryon. As a grandson of Zeus' son Perseus, this boy, Eurystheus, was guaranteed by Zeus' vow the rule of Tiryns and Mycenae. Zeus was furious at Hera, but could not revoke his oath.

Alcmene's Theban attendants had almost given up hope for her life when one of them — a woman named Galanthis, or a daughter of Teiresias named Historis — thought of a way to break the spell. She cried out happily that the baby was born. The astonished Eileithyia leaped to her feet, uncrossing her legs and fingers. In the moment before the goddess discovered the deception, twins were born to Alcmena. The frustrated Eileithyia punished Galanthis by changing her into a weasel. Alcmena and Amphitryon named their children Heracles and Iphicles. (Some say that Heracles was originally christened Alcaeüs. It soon became clear that one of the twins was the son of Zeus, the other Amphitryon.

Work notes on Etruscan Mirrors and Murals, Part III — a survey of Etruscan Phrases texts

Hera continued her persecution of Heracles. She next sent two snakes to the crib where the brothers, no more than eight or ten months old, lay sleeping. Iphicles screamed in terror, but Alcaeus grabbed the snakes by the throat and strangled them. Amphitryon was no longer in doubt as to which child was the god's. According to some writers, it was Amphitryon himself who had placed the snakes in the crib in order to settle once and for all his own doubts.

According to some traditions Zeus tricked Hera into giving Heracles suck while she slept. The Milky Way was caused by the spilled milk when she woke to discover the trick. On discovering that she was suckling a hated rival's child, she tore the infant from her breast, allowing the milk to squirt across the sky.

Angrier than ever, Hera deprived Heracles of his birthright and tried to cause his death even in the crib. Failing in this, she pursued him throughout his life, causing him endless hardships and destructive madness. Some claim that the goddess reared the Nemean lion, the Hydra, and the Earthborn monsters of Bear Mountain to be Heracles' enemies. When he was finally taken up to heaven, Hera was reconciled to him and even consented to his marriage to her daughter Hebe, but she did not neglect to punish Philoctetes for granting Heracles' dying request that he set a torch to his pyre.



The Etruscan version of this story, as shown in the mirror, shows Heracles as a grown man suckling at Hera's (Uni's) breast. Behind Uni is Zeus (L. Jupiter, Etr. Tini, Tinia) who is holding a writing tablet. We do not know who the woman behind Uni is, but she is shielding Uni with her robe. Neither do we know who the two young men are. The fellow holding the "tree," possibly the tree of life, appears to be the same character in the [mirror from Tuscania, Script DL](#), who holds a branch pointing down at his feet.

Text on the mirror of Uni suckling Heracles.

AH-1–ECA: SeREN: behold! (L. en!, ecce!) the serene (It. sereno, m.; adj.; Fr. serein)

Note: ECA appears at M74, A-1, V-1, K106. SeREN appears at: Z-8, Z30, Z163, Z180, Z336, Z1021, Z1846, Z1861, L-2.

AH-3 TFA: IK NAC: (C from line AH6) she regards/watches over (L. tueor [or tuor] tueri, tuitus and tutus, dep. Conj. Pres. 3rd Pers. singl. tueat, and tueo-ere) here (L. hic [and heic], hice; It. qui; Fr. ici) born, to be (L. nascor-i, 1st pers. singl. nāscō)

Note: NAC is used at: Z263, Z432, Z1227, Z1591, Z1623, Au-41, Au53, Au74, L15, V-3. It seems to be "born." IK is used at: Z540, Z761, Z1192, Z1310, Z1359, Z1591, Z1647

Work notes on Etruscan Mirrors and Murals, Part III — a survey of Etruscan Phrases texts

See also:

Z1021, "SeREN TFE NVN RENeR." "serene she watches, regards over (tueo-ere. Ind. Pres. 3rd Pers. singl. tuet) no, not (L. non [old forms, noenum, noenu] to reign, rule, to support (L. regno-are; rego, regere; It. reggere; Fr. regler; Sanscrit, raj).

The context of Z1021 leads to the phrase, "you are three" : Z1027, **ES TREI**: you are, to be (L. sum, esse, fui, futurus; 2nd pers. singl. es) three (L. tres, tria; It. tre; Fr. trois; Toch., tri, traiy; Gr. Tria; Welsh, tri, tair). The "ei" suffix may be 3rd Decl. Dat. singl. -i.

Z1846, SeREN TFE TEI, "serene she watches, regards (tueo-ere, Ind. Pres. 3rd Pers. singl. tuet)

AH-6 HERCLE: Heracle (L. Hercules-is, m.)

AH-7 VNIA Le: CL (CL is part of AH-9) the (goddess) Uni there / to her (Fr. le, la)

Note: VNIA is gen. case for Uni, seen at Au13 as well. Unia is mentioned at Au13 in the context of a parallel Punic text referring to Ishtar. See [Etruscan GlossaryA.xls](#).

AH-9 (CLA) NORA: SCE Cleo, Greek Muse (L. Clio-us) the young married woman/daughter-in-law (L. nurus-us, f.; It. nuora, f.) you know (L. scio, scir, scivi or scli, scitu).

NORA here is spelled with the rarely used "o" omega. It also appears at TC61, BS-10, spelled with the usual, "V" (NVRA).

The character holding a branch may be Apollo, Adonis or Dionysus, as all three gods are shown holding a branch.

Note: CLA declines; CLAEI, PQ-13. We know CLAEI is a name because of the "ei" suffix, as used in Helen of Troy's name, ELINEI, Helen, MM-1, and ELINAI, DM-8; MUSEI, Muse, Q43, PHERSIPNEI, Persephone PH-2; PHARSEIS, PM-3, 8RATEI, XE-1, NOTYEI, Nycteus, king of Thebes, ON-8, VSAIE, osaie, L. ossuary? N453; PHAEI, Z180, Z347; AITEI, Medea, L. Aetine-es, L34; ARCEI (Q114), 8INEI, vinei, N593. 8INEI declines: 8INVM, Z47, Z64, Z164, Z197, Z272, Z811, Z1073, Z1352.



Script CD – Deutche
Demokratische Republik, Faszikel
I, Berlin Staatliche Museum
Antikensammlung, 1986,
Akademie-Verlag, Berlin

CD-1 APVLV Apollo

CD-2 SEMLE Semele, mother of
Dionysus

CD-3 FUFLUNS (8V8LVNS)

Dionysus who the Etruscans called
Fufluns. This mirror has been
described in "Work Notes on
Etruscan Mirrors II."

Work notes on Etruscan Mirrors and Murals, Part III — a survey of Etruscan Phrases texts

Script CU – Deutsche Demokratische Republik, Faszikel I, Berlin Staatliche Museum Antikensammlung, 1986, Akademie-Verlag, Berlin, Fig. 31b.



CU-1 ATVNIS Adonis
CU-2 EFAN Euan, a bacchanal, follower of Dionysus
CU-3 MEAN Mean goddess similar to Diana and Artemis. Note that both Artemis and Mean are shown in mirrors and both are accompanied by deer, a symbol of the huntress goddess. All are vegetation deities and Adonis was worshipped in locations called "The Garden of Adonis." Adonis, a beautiful young man, was a son of Aphrodite according to some accounts and in most accounts met an early death, killed by a boar. The red anemone is said to have

sprung up where he died, commemorating his blood. Mean is crowning Alexander (Paris) in Script DM.

We thought that EFAN was the name of Dionysus; however, in this mirror EFAN is clearly a woman. We can't be sure what is going on in the scene linking an Artemis-like goddess to the Bacchanalia, the rites of Dionysus that involved orgies in the night accompanied by singing and shouting followers, playing flutes, cymbals and tambourines. Orpheus was a Thracian minstrel, the son of a Thracian king, Oeagrus or of Apollo and the chief of the muses Calliope. Orpheus is said to have been given a lyre by Apollo and his playing and singing was so enchanting everything followed him, people, wild animals even trees and stones. He was with the Argonauts and later married the Naiad nymph Eurydice. She accidentally stepped on a snake and died.

Mourning her death Orpheus was determined to enter Hades and restore her to life. He was granted the right to take Eurydice back provided he promise not to look at her before they arrive home. Just before stepping out of Hades he turned to look at her to make sure that she was still with him. Eurydice instantly faded away to return to the shades of the Underworld. After he returned to Thrace Orpheus met his death which is in one account by raging Ciconian women. He is credited with the invention of mysteries and authorship of many poems and mystical books. His cult, Orphism, carried the belief that they rid themselves of the evil parts of their natures, leaving only the divine part. The process of purgation could take several lifetimes. For those who lived blameless lives Hades became a kind of purgatory where their souls would abide until they could take on another body. After living three virtuous lives the believer was released from the "wheel of birth." EFAN, who holds a tambourine, may thus be referring to the Orphic rites, in which case Adonis may be appearing before MEAN for the purpose of resurrection.

Work notes on Etruscan Mirrors and Murals, Part III — a survey of Etruscan Phrases texts

Adonis, a Greek hero of Asiatic origin, was said in the *Catalogues of Women* to be the son of Phoenix and Alpheisiboea. Apollodorus calls him a son of Cinyras, king of Paphos, in Cyprus, by his wife, Metharme, daughter of Pygmalion. A more usual tradition makes him the son of an incestuous union of Cinyras or Theias, king of Assyria, with his daughter named Myrrha or Smyrna. For not giving due honor to Aphrodite, the girl was punished by the goddess with an uncontrollable love for her father. Myrrha satisfied her desire with the help of her nurse and became pregnant. When the father learned what had happened, he pursued the girl with a sword. The gods changed her into a myrrh tree, which split open in due course, revealing the infant Adonis inside.

According to one version of the story, Aphrodite, on seeing the child was beautiful, put him secretly into a chest and entrusted him to Persephone's keeping. Persephone looked into the chest and, finding the boy as attractive as Aphrodite did, refused to give him up. Aphrodite referred her case to Zeus, who decreed that Adonis should spend a third of the year with each goddess and have the remaining third for himself. He chose to spend his free time with Aphrodite. Some say, however, that Zeus shrewdly avoided judging the case himself and appointed the Muse Calliope as arbitress, and that she assigned half of the young man's time to each goddess. Aphrodite, infuriated, caused the death of Calliope's son Orpheus. Aphrodite had little joy of Adonis, however, for he was killed at an early age by a boar.

According to a different version of Adonis' story, Aphrodite saw Adonis for the first time when he was already a handsome youth. She fell in love with him and spent much of her time with him. Adonis, however, loved the hunt and paid little attention to the goddess' anxious pleas that he confine his activities to the pursuit of small game. Aphrodite's fears were well grounded. While still a stripling, Adonis was killed by a boar. Aphrodite grieved for him inconsolably and caused the blood-red anemone to sprout from his blood. Followers of Adonis' cult mourned his death by planting "gardens of Adonis" — green plants seeded in shallow soil, which sprang up quickly and as quickly withered.

Adonis is in a similar scene with a goddess named SHENAR:

Work notes on Etruscan Mirrors and Murals, Part III — a survey of Etruscan Phrases texts



Script DR, Shenar, Turan and Adonis

DR-1 SHENAR (Senir) This goddess may be one of the Semnai Theai or Semnai (Venerable goddesses) worshipped in a cave on the Areopagus at Athens. They were identified with the Erinyes, who had retributive functions, by Aeschylus and others. She holds a wand of prophesy and what appears to be an unguent bottle, as LASA THIMRAE in the Divine_Mirror.html, Script DM. She has a necklace around her neck and robes suggesting she is a queen. It is probable that she is Myrrha (also called Smyrna), mother of Adonis. SHENAR may be the Etruscan version of her name, based upon the most

prominent feature in Lebanon, Mt. Senir (Hermon). It is a place that had ritual significance among the ancient Canaanites. The principal female deity of the Phoenicians was Ashtoreth (meaning star); the Ishtar of the Assyrians, and Astarte of the Greeks and Romans. The Christian festival of Easter apparently replaced one that had earlier been attributed to Ishtar.

DR-2 TURAN (TVRAN) goddess of love, Gr. Aphrodite, Roman Venus.

DR-3 ATONIS (ATVNIS) Adonis

DR-4 SU (SV) OISO his, its (L. suo, sua; It. sua, suo; Fr. soi) bird (L. avis, Fr. oiseau, m.; It. ucello)

Note: The swan was the symbol of Turan / Aphrodite and she is seen in [Script OB \(See the Divine Mirror.html\)](#). There are two swans in this mirror. The use of the "O" omega is rare and may be a late usage, before the introduction of the Latin alphabet. Note: There is another version of this mirror that carries the letters SVP OISO This may be nearby, alongside (L. sub) bird (L. avis, Fr. oiseau, m.; It. ucello)

There was a more ancient Heracles called the Tyrian Heracles and two temples stood near Tyre that were built for Heracles and Astarte, according to the historian Menander. Another name for this god was Melkart. The Etruscan nuances on Heracles may reflect the Canaanite Heracles (Melkart).

Adonis is believed to be the Assyrian Tammuz or Dimuzzi. Since the story of Adonis and Aphrodite is of Asiatic origin it is possible that the character here is Senir (meaning, glistening), the Amorite name of Mt. Hermon. It was called Sirion by the Sidonians. Mt. Hermon is the source of the Jordan River and forms the Anti-Lebanon Range. The Etruscans traded with the Phoenicians (Lebanon) and the Phoenician hippocampus is a popular image painted in Etruscan tombs.

Work notes on Etruscan Mirrors and Murals, Part III — a survey of Etruscan Phrases texts

It is possible that the seated person, SHENAR is Senir, connected to [Mt. Hermon / Senir](#). It is actually three mountain peaks with seasonal snow along the Israel-Lebanon border. Of interest is the connection of a mountain with the Asiatic versions of Adonis, Tammuz or Dumuzi. Tammuz, the Akkadian vegetation-god is the counterpart of the Sumerian Dumuzi and the symbol of death and rebirth in nature. He is the son of Ea and husband of Ishtar. Each year he dies in the hot summer (in the month Tammuz, June/July) and his soul is taken by the Gallu demons to the underworld. Woe and desolation fall upon the earth, and Ishtar leads the world in lamentation. She then descends to the nether world, ruled by Ereshkigal, and after many trials succeeds in bringing him back, as a result of which fertility and joy return to the earth. In Syria Tammuz was identified with Adonis. In another mirror, **Script DS**, we see Adonis (ATVNIS), Aphrodite (TVRAN) and LASA (L. lasa, household goddess) together. LASA appears

as LASA THIMRAE in the Divine Mirror, Script DM, and in Script DC she appears with Ajax (AIFAS) and HAMPHIAR.



Script BM, Mirror of "Heracles and Atlas." Source unknown.

BM-1 ATHLE (AΘLE) Atlas
BM-2 CRVTHAI (CRVΘAI CE) cruel / cruelty (L. crudelis-e, adj. crudelitas-atis, f.; It. cudele, adj., crudeita, f.; Fr. crauté, f.) to us (It. ce)

It is interesting that this mirror does not have the name Heracles (Etr. HERCLE) though it contains the name of Atlas, probably written with the thita: Θ. The similar character in CRVTHAI is also probably the thita. The "ai" suffix suggests a name, following the examples of RVNAI,

Ronai, BS-5, ARAI, S-46, ARMAI, armor, S-37, ATAI, Hades, PH-1, 8RINAI, Brinai PO-15, CRAI, AM-2, EFAI, Euai, XE-5, EFAIS, Euais (L. Euhias-idis); XA-3, XA-27, XE-3; ELINAI, Helen; DM-8, ENAI, Eioneus (Ixion) MS-1; LAKONAI, Laconian, PB-5; LARFAI, ghosts, spectres (L. larua-ae) PG-2, LEXAIE, plates, platers (L. lanx-lancis) J4-6; LISIAI, camp followers (L. lixa-ae) PA-7.

The context of cruelty seems to best apply, since Atlas had a cruel labor of holding up the earth. Heracles found the Titan Atlas holding up the earth in northwestern Africa, where a great range of mountains bearing his name appears today.

Heracles was sent by Eurystheus for the golden apples and Atlas's brother, Prometheus — who Heracles had just rescued from his torment by the jealous gods — advised that Atlas could fetch them for him. Heracles took the advice and offered to hold up the earth while Atlas went for

Work notes on Etruscan Mirrors and Murals, Part III — a survey of Etruscan Phrases texts

the golden apples. Atlas returned with the apples but offered to deliver them directly to Eurystheus, intending to leave Heracles with the labor. Heracles agreed but cleverly asked Atlas to hold the earth for just a moment while he put a pad on his head. Once free of the burden, Heracles strode away with the apples, leaving Atlas worse off than he was before.



Script LM, *Badishes Landesmuseum, Karlsruhe, Germany*, Mirror of "Minerva, Hercules and companions."

The illustration on this mirror is hard to read, but it can be read. Heracles is dressed in the skin of either the Cithaeronian lion which he killed when he was about seventeen years of age. Apollodorus says that the young man's first adventure was to pursue a lion which had been roaming Mount Cithaeron and eating the flocks of both Amphitryon and Thespius, king of Thespieae.

The king's interest in the prowess of Heracles extended

well beyond the hunt. He entertained the youth for fifty nights before bringing up the subject of the lion. Each night he sent another of his fifty daughters to Heracles' bed - unless, as some insist, he sent all fifty in one night. According to at least one writer, Heracles, perhaps a little befuddled by the king's wine, was unaware of the traffic in his bedroom and imagined that he was indebted to only one daughter as his partner in the night's marathon. After his eventful stay at the palace of Thespius, Heracles went to Mount Cithaeron, killed the lion, and thereafter wore its skin as a cloak. (The lion of Nemea is believed to be by some as the cloak worn by Heracles).

Pausanias records with disbelief the tradition that one of Thespius' daughters refused to sleep with the guest and was condemned by him to remain forever a virgin priestess in his temple. The writer points out that Heracles had no temple and that, at least so early in his career, he had no expectation of having one. He adds, somewhat less convincingly, that

Work notes on Etruscan Mirrors and Murals, Part III — a survey of Etruscan Phrases texts

Heracles was too modest to conceive of such a punishment. ([Pausanias](#) 9.27.6-7, 9.29.9 – ~160A.D.)

The soldier – possibly Thespius – appears to be giving the girl to Heracles. If he is giving the girl to the hero, then it would properly be the father of the girl, i.e., Thespius. Between Heracles and the girl are the words:

LM-1 VRAN HERCLE They speak (L. oro-are, Ind. Pres. 3rd Pers. pl. orant) of Heracles

Note: VRAN may be TVRAN ("T" missing)

LM-3 MENRFA Minerva

LM-4 A__ _ (ACHL?) Achilles. The shield is a clue that the warrior is Achilles.

The mirror may be playing with the thought that Heracles was known as one who did not want a temple, yet he receives the daughter of Thespius as a virgin for his temple. She is undressing, however, and no doubt offering herself to him, witnessed by Minerva (Athena) the virgin goddess of arts, crafts and war. However, there seems to be a name above the warrior on the right. The shield suggests it is ACHL or ACHLE (Achilles). It is curious that HERCLE is in the Divine Mirror, Script DM, next to TVRAN and rising up a cherub (EPE VR) to TINIA. Heracles had nothing to do with the Trojan War, as far as represented in the Iliad. So we wondered what Heracles was doing in the story of Helen of Troy represented in the Divine Mirror. If it is TVRAN represented in mirror Script LM, we are given a clue that Heracles and Turan (Aphrodite) had a relationship heretofore unknown and certainly not remembered in Greco-Roman mythology. The arrangement of Athena, Heracles, Aphrodite and Achilles together in this scene is mysterious.

Work notes on Etruscan Mirrors and Murals, Part III —
a survey of Etruscan Phrases texts



Script BS: Fresco in the "Tomb of the Shields," Tarquinia, 3rd century B.C.

BS-1 FELeR VR_R AFLE RV FELCHA AP RONAI. FELaR (a popular name) to speak (L. oro-are) the prince / lord (L. aule) I bedew I bedew, moisten (L. roro-are, Ind. Pres. 1st Pers. Singl. rōrō; ros, roris, dew; Fr. rosée, dew) of Velche (town in Campania; See also FELKES, TC-307) out of, from, after (L. a, ab, abs) Ronai (personal name). The man holds a bowl, offering to the sad woman. The bowl is used frequently in Etruscan murals, appearing also in the hands of a withered old man in the [Divine Mirror.html](#). See also [Translation Short Scripts.html](#).

Work notes on Etruscan Mirrors and Murals, Part III —
a survey of Etruscan Phrases texts



Script BS: Fresco in the "Tomb of the Shields," Tarquinia, 3rd century B.C.

BS-6: (left to right) AR ATIA TIV (right to left) TAR APA (text damaged, hard to read) the altar (L. ara-ae) of Attis the day (L. dies-ei, day; diu, by day; diutius, longer; Welsh, dydd; Scot, di) ; the bull (L. taurus-i; It. toro; Fr. taureau; Welsh, tarw; Gr. tavros) he plows (L. aro-are) or alternatively, of the field (L. arvum-i)

BS-11: CA ASIE A _____ IANT__

BS-15: ET. CE CHANERI TENERIALS MASA and, even (L. et) : to us (It. ce) of the Chaneri to hold (L. teneo, tenere, tenui, tentum) the royals (L. regius-a-um; It. reale, Fr. royal) of the mass [tomb] (L. massa-ae)

BS-21: AI ATIE: ERCE 8ISES _____ S: RAM__ E: CLES NASR ai!, woe! the Ati (sons of

Work notes on Etruscan Mirrors and Murals, Part III — a survey of Etruscan Phrases texts

Atys): about / towards, about (L. erga)you look at, visit L. visio, visere, visi, visum, Ind. Pres. 2nd Pers. singl. visīs; It. visione, vision; Fr. viser, to sight) _ _ _ _ _RAM _ _ _ _ _E : the keys (L. clavis-is, It. chiave; Fr. clé, clef) to be born (L. nascor-i, natus and gnatus).

B-25: SILCI : the funeral feast (L. silicernium-i)

Note: This mural appears to be of the same man as Script BS-1, and here we have an older woman, perhaps his mother. She is handing him an egg, a symbol of rebirth. The couch appears to be the same couch in both murals. The script is badly deteriorated. In the former mural Script BS-1 the man must be the departed. The script appears to be a continuation of the other script and this woman offering him an egg may be the mother or mother-in-law. In the first mural the man is sharing a bowl whose contents could be considered to be a drink, possibly like mead, or wine. In the Iliad pouring wine on the pyre in the funeral ceremony was practiced and in the Rig Veda (See [Banquet.html](#)) we witness sacred banquets, usually at sunrise, noon, and sunset, centered around the offering of Soma, a drink that appears to have been made from Cannabis (marijuana) plants. The use of Cannabis was also found in Scythian tombs and Soma was used in early Persian (Avestan) rituals. In the Celtic rite we witness warriors being dipped into a magic cauldron and renewed. It appears, therefore, that both the egg offering and the bowl offering represent renewal, which is what the banquet scenes are about. The text, therefore, should tell us what is happening in this rite.

Line **BS-7** contains the word ATIA and BS22 ATIE. ATI is used in many scripts, translated as being of the gens Atis / Atys, the Lydian ancestor of the Etruscans. The suffixes "ie" and "ia" correspond to a feminine names appearing in Etruscan scripts, such as those of Persephone ("ie") and Helen ("ai"). The Lydians were known for the extraordinary equality they gave to their women. From them we received the word, lady. The Etruscan burials also represent an unusual equality between the sexes. We may speculate that they followed a matrilineal system.

The Chaneri would appear to be a royal line traced to Atys, father of Tyrsennus, through the mother who assures the departed son by giving him an egg of rebirth. She may in fact, be one of those buried in the tomb and thus is greeting him in the underworld (Orcus). Musicians and dancers depict a continuation of life after death – as in Egyptian tombs. Except for attendants one would think that all of those painted in banquet scenes would be either recently passed away or ghosts of the dead at the moment of the painting. The younger lady who is weeping in BS-1 would not appear to be of the dead, and the text seems to follow the context of the living girl saying good-bye to the dead man, who is of royalty and taking the ship to the Underworld, Orcus. The Chaneri would thus appear be the royal family of 3rd century B.C. Tarquinia.

Our source on Mythology is the Meridian handbook of Classical Mythology, by Edward Tripp, New American Library 1970.

Launched: 05.18.12

Updated: Copyright © 1981-2012 Mel Copeland. All rights reserved.

Φ –

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

Among the three disciples of Dionysus are two centaurs. The centaurs are known in mythology for being among the first to get drunk drinking wine and turning violent. Hercules was involved



Figure 4 Roman Mosaic of Dionysus & His Court,
ca. 2nd-4th centuries:

with the centaurs. He was entertained by Pholus, a civilized member of their tribe, when the other Centaurs, aroused by the odor of wine, broke up the feast. Hercules killed many of them and drove away the others, most of whom fled either to Malea, to Mount Pholoe (named for Pholus) or to Eleusis. Nessus, however, went to Aetolia, where he ultimately took a terrible revenge on Heracles. An innocent victim of Heracles' war with the Centaurs was Pholus, who dropped one of his guest's poisoned arrows on his foot. Heracles also inadvertently caused the death of the wise Centaur Cheiron, who had reared Jason, Asclepius, Actaeon and Achilles. Cheiron was the firstborn of Centaurus or Ixion.

Cheiron also befriended Peleus when he was deserted without weapons on Mount Pelion by Acastus. Cheiron saved Peleus from an attack by hostile Centaurs and found for him the sword that Acastus had hidden. Later he told Peleus how to win the love of Thetis. From the two was born

Achilles. Cheiron was noted for his knowledge of medicine, which he taught to Asclepius, and he was a competent sculptor as well. When, after Actaeon's death, his dogs howled in loneliness, the centaur comforted them by making a statue of their master.

Cheiron is sometimes said to have been king of the Centaurs. With them he was driven from Pelion by the Lapiths, after a protracted war between the two tribes. The Centaurs took refuge at Mount Malea in the southern Peloponesus, but were encountered by Heracles in Arcadia when he hunted the Erymanthian boar. When they attacked the friendly Centaur Pholus, Heracles killed many and drove the others from the land. During these hostilities Cheiron was accidentally shot by Heracles, or else dropped one of Heracles' poisoned arrows on his foot, as did Pholus. Cheiron could not die, but the pain of the wound, and perhaps the fate of his people, made him regret his immortality. [See Apollodorus 1.2.4, 2.5.4, 3.4.4, 3.13.3-5, Hyginus, *Poetica Astronomica*, 2.38]

Actaeon was the son of Aristaeüs and Autonoë. Actaeon was taught the art of hunting. Several explanations are offered of how he fatally offended the goddess Artemis. Some say that he

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

claimed to be a better hunter, others that he offered to violate Artemis in her temple, still others that she destroyed him at Zeus' bidding because he wanted to marry his aunt Semele, whom Zeus was currently courting. According to the most usual account, Actaeon's crime was the accident of coming upon the goddess as she was bathing with her nymphs on Mount Cithaeron. To prevent him from telling others of the indignity that she had suffered, Artemis changed him into a stag, or else threw a deerskin around him, and he was torn to pieces by his own hounds. The hounds, who could not now find their master, howled in grief until the Centaur Cheiron took pity on them and made a statue of Actaeon to soothe them. [Apollodorus 3.4.4, Ovid, *Metamorphoses*, 3.138-252; Hyginus, *Fabulae*, 180, 181.]

Our source on Mythology is the Meridian handbook of Classical Mythology, by Edward Tripp, New American Library 1970.

Launched: 05.15.12

Updated:

Copyright © 1981-2012 Mel Copeland. All rights reserved.

Φ —

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

May 16, 2012

By Mel Copeland

(Relating to mirrors http://www.maravot.com/Etruscan_Phrases_a.html)

A work in progress.

This work, "[Work Notes on Etruscan Murals and Mirrors I](#)," continues our work on the following texts on the Etruscan Phrases website: [Translation of Devotional Plates III](#), [Translation of Devotional Plates II](#), http://www.maravot.com/Translation_ShortScripts_g.html 1.28.12) and other work notes: "[Work Notes on the Tavola Eugubine, Script Q1-Q273](#)", "[Work Notes on the Tavola Eugubine, Script Q278-Q453](#)", "[Work Notes on the Zagreb Mummy](#)," "[Work Notes on the Tavola Cortonensis](#)," "[Work Notes on the Perugia Cippus](#)," "[Work Notes on the Magliano Disk](#)," "[Work Notes on the Novilara Stele](#)," and "[Work Notes on the Pyrgi Gold Tablets](#)" (PDF files), all of which are reconciled to one another. This latest work is based upon Etruscan [GlossaryA.pdf](#) developed from our [Indo-European Table 1](#).

General note: The scripts on this page are short texts found on Etruscan mirrors selected from texts on Etruscan Phrases website, incorporated in Etruscan Phrases [GlossaryA.xls](#). The mirrors shown here are the more interesting, from the standpoint of story-telling, as well as in the context of the confirmation of grammatical patterns. Some images are poor and will be improved when possible.

The most dominant theme of Etruscan mirrors is the story of Helen of Troy (Homer's Iliad) and what happened to the heroes in and after the Trojan War. The story-line often diverges from that of the Greco-Roman version, remembered from the Etruscan point of view, as opposed to the Greek. Their point of view no doubt relates to the tradition recorded by Herodotus ([Herodotus, I.94](#)) that they are descended from a King in Lydia named Atys whose son, Tyrsenus, was selected to lead a group of immigrants to a new home among the Ombrici of southern and central Italy. He led his half of the nation abroad because of a long drought after the Trojan War. Strabo ([Strabo 5.2.2](#)) repeats this story. The people Tyrsenus led out of Lydia to Italy were known as the Tyrrheni, and the Tyrrhenian Sea off the coast of northwestern Italy is called after them. They were known as a powerful nation and some of the most feared pirates of their day. And their antiquity is recorded in the ancient myth of Dionysus:

The Etruscans are a key to understanding the history that has been passed down to us. They had (no doubt long-standing) trade relationships with Phoenicia and Egypt, as well as Western European Celts and Iberians. They became a center in mining and trading iron and may very well have acquired iron smelting technology from Anatolia. They also were known for their workmanship in gold, the raw material of which they may have gotten from Iberian, Thracian,

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

Anatolian (Lydian), British and Egyptian resources. They were sea-traders and in the story of Dionysus, whose homeland was believed to be Thrace or Phrygia, the Etruscans are remembered as pirates.

Apparently a Tyrrhenian ship kidnapped Dionysus and his "nurses" from the island of Icaria. The sailors began to fight over the youth, since he was quite handsome, and the captain of the ship, Acoetes, did as much as he could to protect the young man. Suddenly in spite of a stiff breeze in its sails, the ship stood still and then ivy and grapevines began to entangle everyone on the ship; then wild beasts – panthers, lions and bears – suddenly appeared on deck. Some say that the captain was eaten by a lion.



Figure 1 Typhon, Etruscan mural from Etruscan Phrases

In any event the terrified sailors jumped off the ship and turned into dolphins. The dolphins – having once been humans – thereafter were friendly to human beings. Dionysus placed one of them among the stars to commemorate his triumph and, no doubt, as a warning to pirates.

Dionysus' travels carried him to many parts of the world, including India and Egypt. Among his many adventures he is said to have routed the Amazons before Heracles made his famous expedition to their country. Dionysus got involved in the war between the gods and the Giants. Led by his braying asses, satyrs, seleni and Hephaestus, Dionysus rushed upon the Giants, but was turned back by the monster Typhon, and flew to Egypt. He and the other gods took refuge there disguising themselves as various animals. Dionysus took the form of a goat. While he and his army or followers were in Egypt they were lost and without water in the desert.

Someone spied a stray ram and followed it. It vanished but on the spot where it was they spied a spring. To commemorate this event, Dionysus established a shrine of the ram-headed god Ammon and also placed the ram in the stars as the constellation aries. Dionysus and his followers returned to Olympus after Zeus had thrown the island of Sicily on top of the monster Typhon, who had been chasing them.

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

The Greek historian, Ephorus, whom Strabo quoted, reported that when the Greeks founded their first colony, Naxos, in Sicily, they were afraid to penetrate further into the Western Mediterranean (called the Tyrrhenian Sea) for fear of the Tyrrhenians. He wrote this around 735 B.C. or earlier.

If we were to believe the Iliad, that the Greeks laid siege to Troy for ten long years, ravaging the farms in the land, then we can expect a disruption of farming and a drought as seen wherever armies pass through and occupy lands. As for the physical evidence of a drought about the time of the Trojan War (-1180 B.C.), a PNA study of solar output shows an increase in solar energy at that time, corresponding to a period of drought.

The people that are involved in the story of the Iliad are mound builders, whose tombs and megaliths spread from southeastern Europe into western Anatolia (Phrygia and Lydia, Troy being part of that area) and into Western Europe: Italy, the Iberian peninsula, the Atlantic coast of France, Britain and Germany. The Phrygians and Lydians are noted in the Iliad as allies of Troy, as well as the Thracians (modern Romania and Bulgaria). The tumuli follow similar practices that can be recalled in the Iliad:

In Homer, the story of the Argonauts and Ovid's Metamorphosis, the people involved in the Trojan War practiced cremation, as a rule, the raising of burial mounds which could often be used as landmarks and places for look-out stations (towers) and the holding of games around the mound after the burial. It is also noted in the *Iliad*, with regard to the raising of the barrow of Patroclüs, that a turning post around which the chariot racers would turn was a "boundary" which is called a "menhir" today. Also, in the raising of the barrow of Patroclüs the bard describes exactly what we find in other European barrows: a stone circle marking the perimeter of the tomb, that would hold in the dirt, the placement of stones to form the barrow, and the sacrifices, such as a bull, placed on the edge of the barrow.

The burial of Patroclüs is the oldest description that we have of an Indo-European mound burial. So it is worth repeating:

Iliad, book XXIII While the Trojans were mooring within their city, the Achaians made their way to the ships beside the Hellespont. Most of them dispersed to their own vessels, but Achilles would not let the Myrmidons disperse until he had addressed them in these words:

"Your horses have done good service today, my brave comrades; but we must not unyoke them yet. Let us go, horses and chariots and all, to mourn for Patroclüs, for that is the honour due to the dead. When we have consoled ourselves with lamentation, let us unharness them and take our meal."

Then he led the cavalcade three times round the body, all mourning and crying aloud; and Thetis lamented with them. The sands were drenched with their tears, their armor was drenched, so much their hearts longed for that mighty man. And Peleidês led their lamentations, as he laid his manslaying hands on his true friends' breast:

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

"Fare thee well, Patroclūs, even in the house of death! See now I am fulfilling all that I promised! I said I would drag Hector to this place and give him to the dogs to devour raw; and in front of your pyre I would cut the throats of twelve noble sons of the Trojans, in payment for your death."

Then he did a vile outrage to royal Hector: he stretched the body on its face in the dirt beside the bier of Menoitidēs.

After that all took off their armor, and unharnessed the loud-whinnying horses, and sat down beside the ship of Achilles in their thousands. There he provided a fine funeral feast. Many bellowing bulls fell under the knife, many sheep and bleating goats; many tusker boars bursting with fat were stretched out to singe over the fire. Around the dead body the blood of the victims poured out in cupfuls was running all over the ground.

Meanwhile Prince Peleion [Achilles] was being led by the Achaean chieftains to Agamemnon. They had trouble to persuade him so deep was his sorrow for his comrade. At the King's headquarters orders were given to set a cauldron of water over the fire, that his body might be washed clean of the bloodstains, but he flatly refused and swore to it:

"No, by Zeus highest and greatest of gods! It is not lawful that water may come near my head, before I lay Patroclūs on the fire and build him a barrow and cut off my hair! For no second sorrow like this shall come upon me so long as I am among the living. Yet for this present we must consent to the meal which we hate. Then tomorrow, my lord King Agamemnon, shall be for bringing firewood and providing all that is proper to send the dead down into the dark. The fire shall burn him quickly out of sight, and the people shall return to their work."

They did accordingly: the meal was prepared, and all partook and found no lack. When they were satisfied, the others retired to rest; but Peleidēs lay with many of his Myrmidons, in the open air on the shore of the sounding sea, while the waves washed on the beach, lay groaning heavily until sleep fell upon him: a deep sweat sleep that soothed the sorrows of his heart, for his strong limbs were weary with that long pursuit after Hector about the city of Ilios.

In sleep came to him the soul of unhappy Patroclūs, his very image in stature and wearing clothes like his, with his voice and those lovely eyes. The vision stood by his head and spoke:

"You sleep, Achilles, and you have forgotten me! When I lived you were not careless of me, but now that I am dead! Bury me without delay, that I may pass the gates of Hades. Those phantoms hold me off, the souls of those whose work is done; they will not suffer me to join them beyond the river, but I wander aimlessly about the broad gates of the house of Hades. And give me that hand, I pray; for never again shall I come back from

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

Hades when once you have given me my portion of fire. Never again in life shall we go apart from our companions and take counsel together; but I am swallowed up already by that cruel fate which got me on the day I was born; and you also have your position, my magnificent Achilles, to perish before the walls of this great city. One thing more I say, and I will put it upon you as a charge if you will comply: do not lay my bones apart from yours, Achilles, but with them, as I was brought up with you in your home, when Menoitios brought me quite a little one from Opoeis to your house, for manslaughter, the day when I killed Amphidamas' son — I did not mean it, we had a silly quarrel over the knuckle-bones. Then Peleus received me, and brought me up kindly in his house, and name me as your attendant. Then let one urn cover my bones with yours, that golden two-handled urn which your gracious mother gave you."

Achilles said in answer:

"Why have you come here, beloved one, with all these charges of this and that? Of course I will do as you tell me every bit. But come nearer; for one short moment let us lay our arms about each other and console ourselves with lamentation!"

He stretched out his arms as he spoke, but he could not touch, for the soul was gone like smoke into the earth, twittering. Achilles leapt up in amazement and clapped his hands with solemn words:

"See there now! So there is still something in the house of Hades, a soul and a phantom but no real life in it at all! For all night long the soul of unhappy Patroclüs has been by my side, sorrowing and lamenting and telling me what to do. And it was mightily like himself!"

All around were moved to lamentation when they heard his words. They were still mourning when Dawn showed her fingers of light. Then King Agamemnon sent out mules and men from the whole camp to bring firewood, under the charge of Idomeneus's man Merionês...Down on the shore they laid their logs in order, in the place where Achilles designed a great barrow for Patroclüs and himself.

When the logs were laid in their places, the men sat where they were, all together. Then Achilles ordered his Myrmidons to don their armor and harness their horses; they mounted the cars, both fighting men and drives, chariots in front, a cloud of footmen behind, thousands, and in the midst was Patroclüs borne by his comrades. They had cut off their hair and thrown it over the body like a shroud. Achilles came behind him clasping the head; his own unspotted comrade he was escorting to the grave.

At the place where Achilles had appointed, they laid him down and piled great heaps of firewood. Then Achilles did his part. He stood away from the pile, and cut off the golden tress which he had kept uncut among his thick hair for the river Spercheios, and spoke deeply moved as he gazed over the dark sea:

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

"O Spercheios! This is not for thee! That vow was vain which Peleus my father made, that when I returned to my native land I would consecrate my hair to thee, and make solemn sacrifice, and that he would sacrifice fifty rams without blemish into thy waters, at the altar which is in thy precinct at the same place. That was my father's vow, but thou didst not fulfil his hope. Now, therefore, since I am not to return to my native land, I would give the warrior Patroclüs this to carry with him:

The he laid the hair in the hands of his well-beloved companion. All present broke into lamentation with all their hearts; and they would not have ceased while the sun shone, but Achilles drew near Agamemnon and said to him:

"Atreidês, you are our lord paramount, and it is yours to command. There is plenty of time for the people to mourn, but just now I ask you to dismiss them from this place and tell them to get ready for their meal. All this is the business of those who are nearest akin to the dead; and let the chieftains remain with us.

Agamemnon accordingly dismissed the people, while the mourners remained and piled up the wood, and made a pyre of a hundred feet each way, and upon it they laid the body. They killed flocks of sheep and herds of cattle in front of the pyre, skinned them and cut them up; Achilles took away all the fat, and covered the dead with it from head to foot, and heaped the flayed bodies about him. Jars of honey and oil he placed leaning against the bier. Four horses he laid carefully on the pyre, groaning aloud. Nine dogs the prince had, that fed from his table; two of these Achilles took, and cut their throats and laid beside him. The twelve noble young Trojans he slew without mercy. Then he applied the relentless fire to consume all, and with a groan he called on his comrades name:

"Fare thee well Patroclüs, even in the grave fare thee well! See, I now fulfill all that I promised you before. Here are the twelve noble sons of Trojans – the fire is eating them round about you! Hector Priamidês the fire shall not have to eat, but the dogs!"

But his threat was vain: no dogs were busy about Hector, for the dogs were driven off by the daughter of Zeus, Aphrodite herself, by day and by night. She washed the skin with rose-oil of ambrosia that it might not be torn by the dragging; and Phoibos Apollo drew down a dark cloud from heaven to earth, and covered the place where the body lay, that the sun might not scorch the flesh too soon over the sinews of his limbs.

But the pyre would not burn, and Achilles did not know what to do. At last he stood well away from the smoldering heap, and prayed to North Wind and West Wind promising them good sacrifices; many a libation he poured from his golden goblet, praying them to come and make the wood quickly catch fire, to burn the bodies.

Iris heard his prayers, and flew quickly to the Winds with her message.

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

They were all in a party at West Wind's, and having a fine feast, when in came Iris flying and stood on the doorstone. As soon as they set eyes on her, up they all jumped and shouted out, every wind of them, "Come and sit by me!" But she said:

"No thank you, no sitting: I'm bound for the Ocean stream. There is a grand sacrifice in the Ethiopian country for us immortals, and I want to have some too. But Achilles is praying to North Wind and West Wind; he wants them to come and promises a good sacrifice. He wants them to make the pyre burn, where Patroclüs lies with the people all mooring around."

Her message given, away she flew, and the Winds rose with a devil of a noise and drove the clouds in a riot before them. They swooped upon the sea and raised the billows under their whistling blasts; they reached the Trojan coast and fell on the pyre till the flames roared again. All night long they beat upon the fire together blowing and whistling; all night long stood Achilles holding his goblet, and dipped into the golden mixer, and poured the wine on the ground, till the place was soaked, calling upon the soul of unhappy Patroclüs. As a father laments while he burns the bones of his own son, newly wedded and now dead, to the grief of his bereaved parents, so Achilles lamented as he burnt the bones of Patroclüs, stumbling up and down beside the pyre with sobbings and groanings.

But at the time when the morning star goes forth to tell that light is coming over the earth, and after him the saffron mantle of Dawn spreads over the sea, at that hour the flame died down and the burning faded away. Then the Winds returned over the Thracian gulf to their home, while the waters rose and roared.

And then Achilles moved away from the pyre, and sank upon the ground tired out: sleep leapt upon him and gave him peace.

Now the people were all gathering round Agamemnon. They made such noise and uproar that Achilles sat up and said:

"Atreidês, and you other princes, you must first quench the pyre with wine wherever the flames have touched. Then let us gather the bones of Patroclüs Menoitidês, and be careful to find the right ones. They are easy to know, for he lay right in the middle and the others were on the edge, horses and men together. His bones we must wrap in a double layer of fat and lay them in a golden urn, until I myself shall be hidden in Hades. But I do not wish any great mound to be raised for him, only just a decent one. Afterwards another can be raised both broad and high, by those of you who are left behind me."

They did his bidding at once. First they quenched the pyre with wine wherever it had burnt and the ashes were deep; then weeping they gathered the bones of their gentle companion, and laid them covered with fat in a golden urn, which they wrapped up in fine

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

linen and put away safely in the hut. Round the pyre they set up a circle of stone slabs to mark the outside limit, and shoveled earth within.

The ancient myths, such as you see recorded by Ovid in *Metamorphosis*, recount how men and women and gods and goddesses changed into animals, trees and stones. Even rocks had life, such as the clanging rocks guarding the Hellespont through which Jason and the Argonauts had to navigate. As a ship would be passing between them, suddenly the rocks would close together, crushing the ship and all of its passengers. The *Iliad's* details on the barrows and traditions of the Trojans and Greeks also refer to the stones as having life to them. One group of stones mentioned in the *Iliad* involves a council of the elders who sat upon "polished stones." When looking upon a stone circle and ancient tumuli, picture if you will King Agamemnon and his allies in council with regard to the conduct of the war against the Trojans, for it may be that Hector's proposal to the Achaeans was in a stone circle. Njal's Saga, a late 13th century chronicle from Iceland, records a similar court before what is called the "Law Rock." Each year a special court, called the Althing, was held at the "Law Rock" to judge disputes, divorces etc. The saga records a period during which Icelandic family disputes produced many battles and revenge-killings. The disputes were resolved at the "Law Rock," in a manner similar to that recorded in the *Iliad* two thousand years earlier.

Listen to the bard's quote of Hector:

Iliad, Book VII: "Hear me speak, Trojans and Achaians both, and let me tell you what is in my mind. Cronidês throned on high would not let us keep our sworn treaty; but he ordains a hard struggle for us all, until either you shall take the castle of Troy, or you shall be vanquished yourselves beside your own ships. Here among you if any one of you has a mind to fight with me, let him come forth, and be your champion against Hector.

"Here is what I propose, and let Zeus be witness on both parts: if that man shall strike me down, let him strip me and take my armor for his spoil; but my body he shall give back to be carried home, that my people may give me dead my portion of fire. But if Apollo grant me success, and I strike him down, I will strip off his armor and take it into sacred Troy, and hang it before the temple of Apollo Shootafar; but the body I will give back, that his friends may carry it to their camp, to give him funeral and build him a barrow beside the broad Hellespont. Then men will say in far distant generations to come, as they sail along the shore, 'Yonder is the barrow of a man dead long ago, a champion whom famous Hector slew.' So my fame will never be forgotten."

Etruscan heroes and gods also followed descriptions seen in the *Iliad*. The *Iliad* is at least as old as the Etruscan scripts, which date as early as 600 B.C. But its tradition offers an earlier date which would be about 1,200 B.C., the time of the dominion of Mycenae, before the end of the Hittite Empire, circa. 1,180 B.C. The sons of the patriarch, Atreus, who were King Agamemnon and his brother, Prince Menelaus, were considered the supreme kings of the Achaeans at that

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

time. In chapter XI of the *Iliad* Menelaüs prepares for battle, putting on his armor. Compare his armor to that of Prince Serelus, of the [Vetulonia tombstone](#):

Atreidês shouted orders to arm, and he armed himself. First he buckled on his fine greaves with silver anklets. Next he donned the corselet which Cinyrês had given him as a guest-gift; for the great rumor had come to Cyprus that the fleet was about to sail for Troy, and therefore he gave him this gift to please him. There were ten stripes of dark blue enamel upon it, twelve of gold, and twenty of tin; blue dragons reached up towards the neck, three on each side, like the rainbow which Cronion sets in the cloud to be a portent for mortal men.

Over his shoulder he threw the sword, with shining knobs of solid gold, and a silver sheath with golden slings.

He caught up a brave shield of fine workmanship, covering the body on both sides. Ten circles of bronze ran round it, and it had twenty bosses of white tin with one of blue enamel in the middle. Upon this boss was the grim-faced Gorgon glaring horribly, and on either side Terror and Panic. The shield-strap was of silver, and a blue dragon was twining upon it, with three heads twisted together and growing from one neck.

Upon his head he put a helmet with two horns and four bosses and a horsehair plume. How terrible was that nodding plume!

He took a pair of sharp spears with blades of bronze, which sent their glittering gleam high into the air.

This is the framework of the Etruscan heritage, to be passed down through their tumuli and artifacts. Murals inside their tombs and more particularly their finely-wrought mirrors follow this Trojan heritage. Their mirrors – though carrying Etruscan writing – have been found from the interior of Gaul to the Black Sea. We begin with the stories on the mirrors and are indebted to a major resource on Etruscan mirrors, *Corpus Speculorum Etruscorum*, a multivolume work. Copies I examined are in the University of California Library, catalogued in the [Pathfinder UCB Library Catalogue](#). (See http://www.maravot.com/Translation_ShortScripts_f.html for an introduction to them.) A few years ago one of the contributors of that work indicated that it was in the process of being updated.

We begin with the beginning of the story on the sack of Troy. King Agamemnon of Mycenae sought an alliance with the powerful city of Sparta. He proposed that the alliance could be accomplished through the marriage of his younger brother, Menelaüs, to the daughter of Sparta's king Tyndareüs, who was Helen, considered then to be the most beautiful woman in the world. She had two brothers, Polydeuces (Pollux) and Castor who were called the Dioscuri, whose constellation can be seen in the night sky as Gemini.

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts



There are several versions to the story of the birth of Helen. The most popular version has Zeus chasing the daughter of Night (Gr. Nix). Nemesis (meaning revenge), was a shape-changer and was the goddess of retribution for evil deeds or undeserved good fortune. She was the personification of the resentment aroused in men and gods by other men who commit crimes with apparent impunity or have inordinate good fortune. She fled from Zeus, changed into a goose, but was caught by him after he changed into a swan.

From their encounter an egg was produced – possibly two eggs, one containing Helen and the other one of the Dioscuri twins. According to the usual version two eggs were laid, each producing two children. Polydeuces (Pollux) and Helen, who were the children of Zeus came from one egg; from the other came, Castor and Clytemnestra who were the children of Tyndareüs. The Etruscan mirrors clarify this image, since it is the Dioscuri who present the egg to King Tyndareüs and his wife, Queen Leda.

http://www.maravot.com/Translation_ShortScripts_d.html

Script DA

DA-1 LATFA CASTVR PVLTVCEI TVRAN Leda, Castor, Pollux or Polydeukes, Turan
LATFA - See also CM-1. Note the "ei" suffix in Pollux's name. This suffix is common to Helen of Troy's name, ELINEI in Script MM.

DA-5 TVNTLE Tyndareüs TVNTLE - See also CM-2.

DA-6 THEI (ΘEI) THRVNEI (Θ RVNEI) ALSV RINA goddess (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deesse) of the Trojans (L. Troianus-a-um) the cold (L. alsius-a-um)? queen (L. regina-ae; It. regina; Fr. reine)

This scene shows Queen Leda and King Tyndareüs being presented the egg containing Helen by Castor and his brother Pollux, with Turan and another woman observing. There are six characters in the scene, one of which must be a goddess (besides Turan). Turan is probably the female next to Tyndareüs, which coincides with the order in the list. Next to Turan must be the

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

other goddess: the Trojan goddess. Next to her would be Castor and next to him Pollux. The seated woman who appears somewhat bored or pensive must be Leda.

According to popular versions of the story it was shepherds who found the egg laid by Nemesis



that contained Helen and who presented the egg to Leda. In this story Castor is presenting the egg to Tyndareüs. This contradicts the storyline that Nemesis laid an egg in a grove in Sparta, where shepherds found the egg and took it to Leda, wife of King Tyndareüs. After Helen was hatched from the egg Leda reared her as her own daughter. In a variation of the tale, Zeus and Aphrodite plotted Nemesis' downfall. Aphrodite, in the form of an eagle, pretended to chase the swan Zeus. He took refuge in the lap of Nemesis (who retained her human form in this story, but otherwise would have changed into some horrible shape or monster). The goddess was overcome with compassion and did not chase the bird away but, instead, went

obligingly to sleep. In this version Nemesis laid an egg that was taken either by a shepherd or by Hermes, to Leda. Zeus placed both the swan and the eagle in the stars to celebrate his triumph.

In the other version from the Etruscans, Hermes (Etr. TURMS [TVRMS]) is presenting the egg to Tyndareüs. (http://www.maravot.com/Translation_ShortScripts_f.html)

CV – Corpus Bunderepublik Deutschland 4, Staatliche Museen Zu Berlin, Figure 32.b.

CV-1 TVRMS Hermes

CV-2 TVNTLES Tyndareüs He is holding an egg in his hand before Hermes. He is also seen in CM-2 and DA-5, as TVNTLE. Note the declension. Latin, 5th Decl. Abl. single -e; Nom. singl. -es.

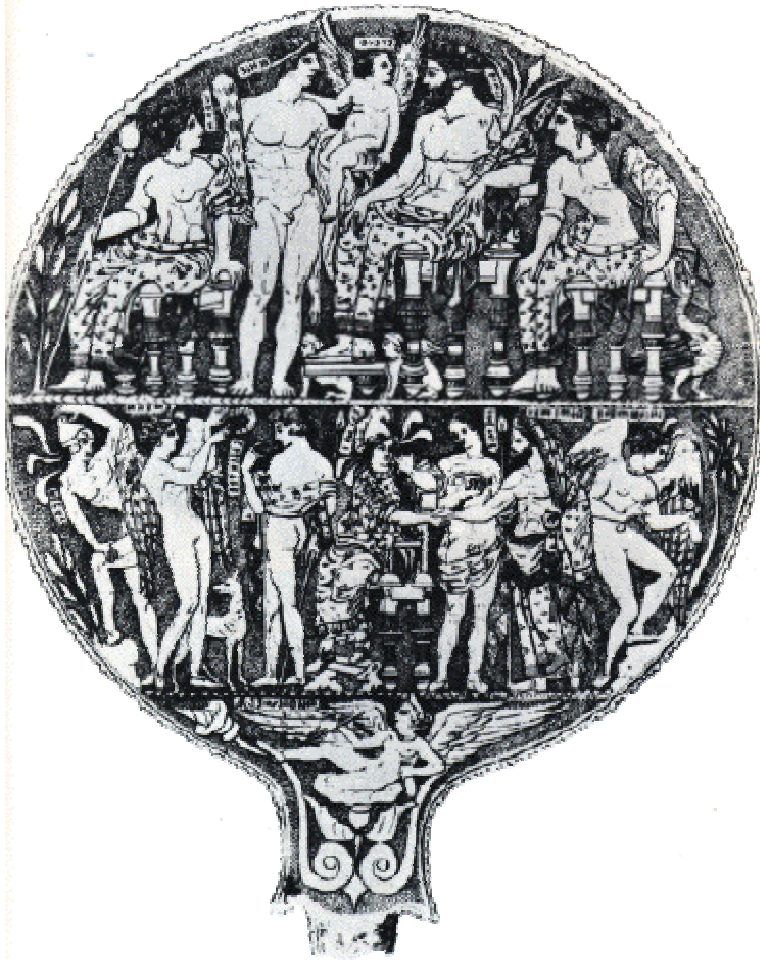
The messenger of the gods, Hermes, plays a large role in Etruscan mythology, and is connected with whisking the souls of the dead away from Hades. Hermes (L. Mercury) is also important to the Celts, reported by Julius Caesar, “Gallic Wars,” as being one of their most important gods.

Helen had been lusted after since a child. Theseus and his friend Peirithoüs were eager to marry daughters of Zeus. They decided to abduct Helen when she was twelve years old, – as

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

she was sacrificing to Artemis – and carried her to the city of Aphidnae, in Attica, to become Theseus' bride. The Dioscuri waited until Theseus was away on another adventure, then captured Aphidnae, and perhaps Athens as well, with the aid of Spartan and Arcadian armies. They rescued Helen, carried off Theseus' mother, Aethra, and Peirithous' sister Phisadië, and placed Theseus' rival Menestheus on the Athenian throne.

Script DM Divine Mirror, mirror from Vulci



When it came time to marry off his brother Menelaüs, King Agamemnon decided to strike a bargain with King Tyndareüs, as Tyndareüs had extended invitations throughout Greece to marry off his daughter and all of the princes vied for her hand, including Idomeneus, who came from Crete, and Odysseus who sent no gifts. However, powerful king Agamemnon already had an edge up on the others, since he was married to Helen's older sister Clytemnestra. So he struck the successful bargain with Tyndareüs.

The Etruscan version doesn't exactly record the same situation. It seems that Helen was already seated on the throne of Sparta and as queen of Sparta struck the bargain herself. Agamemnon presented the purse directly to Helen under the approval of the gods.

http://www.maravot.com/Divine_Mirror.html

Here in Script DM we see on the top panel from right to left, the mother of Helen, Nemesis, seated next to Zeus, and next to the god are Heracles and Aphrodite. Their Etruscan names, left to right are Thalna, Tinia, Hercle and Turan. We thought the spelling of "Thalna" was "Ralna," but discovered that the Etruscan spelling of revenge **THALIO** (**ΘALIV**) which corresponds to retaliation (L talio-onis). Etruscan names often carry the augmentative "na", "ne," as in Italian; i.e., RASNA, RASNE, RASNES. See PC-8, Work Notes on Etruscan Devotional Plates III. Thus, THALNA (**ΘALNA**) corresponds to Gr. Nemesis, revenge.

Images of gods and heroes in classical mythology are often shown with totems with which they

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

are associated. Athena is associated with the owl, for instance. Likewise, Nemesis is associated with a goose, which is standing next to Thalna. TINIA is the Etruscan supreme god (Gr. Zeus, L. Jupiter). Next to him is the hero HERCLE (Gr. Heracles, L. Hercules) who is holding his sign, a club. He presents to TINIA a cherub named EP OR (EP VR). We don't know why Hercle is in the picture, since he is not mentioned the story involving Helen's abduction by the Trojan Alexander (Paris). However, a cherub named Eros (L. Cupid), the son of Aphrodite (L. Venus, Etr. Turan) may have had something to do with causing Helen to fall in love with Alexander. The story involving Eros is also somewhat tangled, since Eros was believed to be among the first gods created, preceding Aphrodite who was born out of the sea foam near Cyprus, when Uranus was castrated. Hesiod says that Eros was on hand to greet her when she emerged from the sea. Also, Heracles and Aphrodite were not associated as lovers. She had married the lame fire-god Hephaestus, but did not remain faithful to him very long. She had a protracted affair with Ares (L. Mars, Mavors, Etr. MARIS) and had children by him: Eros, Deimus (Fear), Phoebus (Panic) and Harmonia. She also had brief affairs with two or three other gods. She repulsed the advances of Hermes until Zeus too pity on him and sent an eagle to snatch her sandal and carry it to him. The goddess had to submit to him in order to recover it. She bore Hermaphroditus, whose name was compounded of the names of his parents. The amorous god Priapus was reputed to be a son of Aphrodite by Dionysus and Poseidon was said to be the father of Aphrodite's son Eryx, king of the region of western Sicily that was named for him, but others say Butes was the father.

The second panel of the Divine Mirror is more complicated. From right to left we see an angelic being, **LASA THIMRAE (ΘΙΜΟΑΕ)**. LASA THIMRAE is probably the Lasa of the Thimbraean Apollo. She recalls Cassandra, who Propertius, in his Elegies, describes as a maenad. Cassandra got her prophetic powers when sleeping in Apollo's Thimbraean temple. The household goddess carries a wand of prophesy in her right hand and in the left hand what appears to be an alabaster unguent bottle, seen frequently being carried in ladies' hands in Etruscan murals. While we see Lasa Thimrae exiting on the right, on the left hand side of the panel is an alarmed man with a Phrygian hat holding up his hand as in protest. His name is AECAI. Note the suffix, "ai," in both AECAI and HELENAI. Helen's name is spelled HELENEI in [Script MM](#)). Aecai, here, is probably the son of King Priam of Troy who prophesied that Paris would bring destruction to Troy. His name was Aesacus, son of Priam by Arisbe. There is an interesting refrain from the work, "Alexandra," by Lycophron of Calchis (3rd century B.C.) that refers to the firebrand upon Troy voiced through Aesacus:

Alexandra (31) "...I see thee hapless city, fired a second time by Aeaceian hands..."

We can compare this passage to others from the same work:

Alexandra (219) "...And would that my father had not spurned the nightly terrors of the oracle of Aesacus..."

"...wherein one day hereafter the Tymphaean dragon, even the king of the Aethices, shall at a feast destroy Heracles sprung from the seed of Aeacus and Perseus and no stranger to the blood of Temenus..."

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

Next to Lasa Thimrae is King Agamemnon (Etr. **ACHMEMNVN**) who is shaking the hand of Queen Helen. (**ELINAI**). Between them is Menelaüs who appears to be holding a spear in his left hand and touching the hair of Helen with his right hand. Helen's hand holding a bowl reaches across the chest of Menelaüs. The presentation of a bowl and egg is prominent in Etruscan funeral scenes and perhaps this scene suggests an eternal bond, as an egg and a bowl offering promise eternal life to those in Etruscan tombs.

To Helen's right are two important characters in the story. The first is a naked youth draped in celestial attire, as in the case of Helen and Agamemnon, whose name is MENLE (Menelaüs). He is being crowned by an angelic being named MEAN. She has her sign next to her which is a deer. This is the sign of Artemis, the virgin huntress; however, Artemis is featured abundantly in the Etruscan mirrors, so MEAN must be another virgin huntress.

MEAN (Latin Maenaas-idis [f], a bacchante, a prophetess) is probably Artemis (the Romans called her Diana). [Homer](#) (*Iliad* ii. ; v. 43, xi. 431) refers to the inhabitants of Lydia as *Maiones* (Μαίονες). Homer describes their capital not as Sardis but as *Hyde* (*Iliad* xx.) [See wikipedia.org and www.maravot.com/Lyidian.html].

Based upon this mirror we may wonder how this Trojan Diana / Artemis came to be called Mean, recognizing that the great temple of Ephesian Artemis was nearby. We note that the Ephesian Artemis was sculpted as a woman with many breasts, who would certainly not connote a "virgin huntress," but rather the opposite, a mother goddess. However, Diodorus Siculus says:

Diodorus: EILEITHYIA, ARTEMIS & THE HOURS

[5.73.4] Eileithyia received care of expectant mothers and the alleviation of the travail of childbirth; and for this reason women when they are in perils of this nature call first of all upon this goddess.

[5.73.5] And Artemis, we are told, discovered how to effect the healing of young children and the foods which are suitable to the nature of babes, this being the reason why she is also called Kourotrophos.

Of interest is the fact that in the story of the Argonauts and Iphigenia, daughter of Agamemnon, Iphigenia is supposed to be sacrificed to Artemis for Agamemnon's boasting. At the last minute a deer nearby was sacrificed upon the altar in lieu of Iphigenia, and the girl was whisked off to the Taurians along the Hellespont where she served as high priest of Artemis. It was a practice by the king of the Taurians to sacrifice foreigners in the temple of Artemis, and when Jason and the Argonauts arrived on the king's coast, Iphigenia helped them escape the sacrificial fire.

Diodorus Siculus provides another clue to the identity of MEAN and her act of crowning Alexander, as he says that Helen crowned Menelaus:

Diodorus: [78] LXXVIII. TYNDAREUS

Tyndareus, son of Oebalus, by Leda, daughter of Thestius, became father of

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

Clytemnestra and Helen; he gave Clytemnestra in marriage to Agamemnon, son of Atreus. Because of her exceeding beauty many suitors from many states sought Helen in marriage. Tyndareus, since he feared that Agamemnon might divorce his daughter Clytemnestra, and that discord might arise from this, at the advice of Ulysses bound himself by an oath, and gave Helen leave to put a wreath on whomever she wished to marry. She put it on Menelaus, and Tyndareus gave her to him in marriage and at his death left him his kingdom.

MEAN and **LASA THIMRAE** represent an early Etruscan version of the Trojan War, and it is interesting that this Divine Mirror shows Artemis placing the laurel wreath on Alexander's head while Helen is shaking hands with Agamemnon, giving her hand in marriage to Menelaus. Alexander's name is spelled **ELCHINTRE** in this text. He appears in several mirrors, with some variance in spelling.

In mirror **CZ MEAN** is seen crowning **HERCLE** in the presence of Larentia (**LEINTH**). Larentia who is an obscure Roman goddess worshipped in an annual festival, the Larentalia. She is said to have been the wife of Faustulus, the shepherd who reared Romulus and Remus. She was also believed to have been the "she-wolf" that suckled the children – lupa, carrying a double meaning, of a she-wolf and a prostitute.



Larentia is connected with another story involving Heracle's temple at Rome, where the keeper had invited Heracles to a contest with dice, with the loser to give the winner a present. When the god won, the temple servant locked in the sanctuary, along with a sumptuous dinner, Larentia, the most beautiful prostitute in Rome. The god, after taking his fill, advised Larentia to court the next man she met. She did so and became the wife of a wealthy Etruscan who bequeathed to her all of his money. This money Larentia left in turn to the Roman

people. In another mirror, **CU**, **MEAN** is seated on a throne with **Adonis** (Etr. **ATVNIS**) standing next to her. Seated to his right is another woman holding a tambourine and is probably a Bacchante who is here named **EUAN** (**EFAN**).

On the bottom panel is another angel called **LASA RACON** (**RACVN**). **RAK**, **RAKaR** is a frequently used verb meaning to recount, speak, talk (It. raccontare; Fr. raconter; Belarus, raicca; Toch. rake) and Lasa Racon may be the angel of narratives, like a muse.

Now that we have seen the essential marriage arrangement we can explore how it got to this point. The story begins with the wedding of **Thetis** (**THETIS**) the mother of the Greek Trojan War hero Achilles. Thetis was the daughter of the sea god Nereus and Doris. It was the wife of Zeus, Hera, who raised Thetis the Nereid, and Thetis refused the advances of Zeus because of her

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts



loyalty to Hera. Zeus angrily forced her to marry a mortal, but a better known version of this story says that Prometheus and Themis warned Zeus that any son of Thetis would surpass his father or, more specifically, that if Zeus had a son by Thetis, he would one day rule in Olympus. The gods thus quickly arranged to marry her to a mortal.

Script CR – Corpus USA 4: N. E. Collections, Providence Rhode Island, Rhode Island School of Design Museum, figure 38a, said to be from

the tomb of Monte Torello, Fidenae. A copy of the mirror is in the British Museum.

CR-1 THETHIS (ΘΕΘΙΣ) Thetis

CR-2 PELE

This mirror shows Peleus, who was considered the worthiest man of his time carrying off Thetis. Some say, however, that he had to win her by force. Like many other deities of the sea, Thetis could change her shape, but Peleus held her through several alarming transformation and finally won her.

Peleus, the husband of Thetis, was the father of Achilles. He was the son of Aeacus, king of Aegina, and Endeis. He and his brother, Telamon, plotted to kill their half-brother, Phocus, either because he excelled them in sports or merely to please their mother. One brother or the other murdered Phocus with a stone quoit during a contest, and together they hid his body. Aeacus learned of the crime and banished both. Telamon settled in the nearby island of Salamis, but Peleus wandered with his followers and flocks as far as Phthia. There King Eurytion, or his father, Actor, purified him of murder and gave him his daughter, Antigone, in marriage. Antigone bore a daughter, Pandora. According to Ovid, Peleus went from Aegina to Trachis, where Ceyx, king of Oeta, entertained him. Psamathe, Phocus' sea-nymph mother, sent a wolf to destroy Peleus' flocks. The fugitive tried vainly to appease her with prayers and sacrifice. Finally, Psamathe's sister Thetis, who later married Peleus, interceded for him and Psamathe turned the wolf to stone.

During the Calydonian boar hunt Peleus accidentally killed his father-in-law, Eurytion, and did not dare return to Phthia. He wandered to Iolcus where he stayed with King Acastus, but Acastus' wife, Astydameia or Hippolyte, fell in love with him. He repulsed her, so she sent word to Antigone that Peleus was about to marry her daughter, Sterope. Antigone killed herself from

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

grief.

In further revenge Acastus tried to kill Peleus while hunting on Mount Pelion, where wild tribes of Centaurs roamed. The king of the Centaurs, the wise Cheiron, found him exposed and saved him. Later Peleus returned to Phthia from his year in exile and became king.

Zeus had in the meantime been pursuing his philandering habits and was chasing Thetis, and this angered Hera. Zeus had been warned, however, that Thetis was fated to bear a child who would be greater than his father. For one reason or another Zeus and Hera decided to marry off Thetis. They decided upon a mortal and, through either Cheiron or Proteus, the Old Man of the Sea, they let Peleus know that he could capture her in a sea-cave on the Magnesian coast. She would change forms when he touches her, so he was told to hold her down while she slept. Thetis, captured in her sleep, became successively fire, water, a lioness and a tree, but finally succumbed to Peleus' persistence and consented to become his wife. The wedding was held on Mount Pelion and all of the gods were invited except Eris, the goddess of discord.

The two lived happily together in Phthia, unwary of the fate held in store for them. When she bore Achilles, to prove the child would be mortal, she exposed him to fire by night and ambrosia by day. Other accounts say that she dipped Achilles in boiling water, and then when she dipped him in the river Styx every part of his body was immortalized except the part by which she held him: his heel. Peleus stumbled upon her exposing the child to hot coals and became enraged. She thereupon returned to the sea and the child was sent to Cheiron for rearing.

The other account says that Thetis and Peleus continued in marriage and Thetis knew that Achilles would die in the Trojan War, so she thus had him raised in the disguise of a girl.

The scene of this mirror shows Peleus abducting Thetis. Another mirror, [Script DP-3](#), shows

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

Peleus (Pelion) receiving Achilles and Ajax, either before they died or afterwards.

There was a problem at the much celebrated wedding of Thetis and Peleus on Mt. Pelion. All of the gods and mortals except the goddess of discord, Eris enthusiastically attended the wedding, but Zeus avoiding inviting Eris, the goddess of discord, whom no one liked. Eris came anyway, bearing a golden apple inscribed “For the Fairest.” The divine rivalries that were provoked by this device would lead, after the famous judgment of Paris, to the Trojan War would be killed, among many other young Greeks, Achilles, the son of the happy couple whose marriage was



being celebrated. Not knowing the fate ahead, the couple lived happily, except for Thetis' practice of putting their only child, Achilles, in fire by night and anointing him with ambrosia by day, hoping to make him immortal. Peleus came upon Thetis as she was placing the child onto the coals and gave an indignant cry. She was so enraged she left her husband forever and returned to the sea. Occasionally she would help him in his affairs, however, and supported her son in the war, providing an unusual set of armor crafted by Hephaestus.

The Judgment of Paris

In the meantime the goddesses sought someone to judge who was the fairest, to be awarded the golden apple, whether it was Hera, Athena or Aphrodite. They chose the handsomest youth of the day, Alexander (Paris) son of King Priam of Troy. The young man was keeping his flocks on Mount Ida

when Hermes appeared (and some say Apollo as well) leading the three goddesses. Hermes explained the situation.

Not seeking an unbiased opinion, the three goddesses began offering bribes to Alexander. Hera promised to make him ruler of the world if he would award her the apple. Athena vowed that he would always be victorious in war and Aphrodite, as goddess of love, offered him marriage to the most beautiful woman in the world: Helen, daughter of King Tyndareüs of Sparta. Alexander did not hesitate in the slightest, ruling that Aphrodite was the fairest.

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

Script MG - Judgment of Paris before Rhaea" 4th c. B.C. Bloomington, Indiana University Art Museum (Image: "The Etruscans," Federica Borrelli and Maria Cristina Targia, The J. Paul Getty Museum, 2004)

MG-1 AL RAIA? a goddess, probably the Titaness Rhea or Rheia (L. Ops), mother of Zeus, Hera and Tethys. Here the text would thus read: to her, it (It. al) Rheia. Rheia was also identified with the Phrygian goddess, Cybele. The key to the scene should be in the word, FILAE, L. filia-ae, daughter(s). We know that Hera (VNI, Juno) was the daughter of Rheia. Athena (Minerva) was born to Zeus by Zeus' first wife, the Oceanid Metis, as follows: Zeus was warned by Ge and Uranus that if Metis bore a second son he would rule over heaven. Zeus, who had overthrown his own father and did not want to suffer a similar fate, circumvented this threat by swallowing Metis. As Metis' time for delivery drew near, Zeus began to have second thoughts about his predicament and sought either the Titan Prometheus or craftsman-god Hephaestus to extricate him from his predicament. One or the other solved the problem by striking Zeus on the head with an axe. Out popped Athena in full armor from his head.

MG-2 UNI (VNI) - the goddess Uni, (L. Juno, Gr. Hera) wife of Tinia (L. Jupiter; Gr. Zeus)

MG-3 MENRFA - Minerva, goddess of wisdom and patroness of arts and sciences (L. Minerva-ae; Gr. Athena)

MG-4 ELQINTRE (Alexander) - Note: See Script DM, [Divine Mirror.html](#) for the spelling of Alexander's name as ELKINTRE.

MG-5 TVRAN - Turan, goddess of love (L. Venus ; Gr. Aphrodite)

MG-6 FILAE - daughters (L. filia-ae)

Here again is a twist to the tale of Helen of Troy. If Rhea is Cybele then we may be looking at an appeal. Hera, the wife of Zeus, could not judge, but Alexander's decision could have been appealed to Rhea. In any event, it so happens that Queen Helen and King Menelaüs were living happily in Sparta and invited Alexander over for a visit, which he gladly accepted. He stayed with them for some time and suddenly Menelaüs was called to Crete to attend the funeral of his grandfather, leaving Prince Alexander of Troy and Queen Helen of Sparta alone. Somehow Helen fell in love with Alexander and he whisked her and treasures from the Spartan palace off to Troy. The Script DM suggests that Eros (L. Cupid) must have had a hand in it, perhaps delivering a magic potion to Helen.

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

ERIS - Goddess of discord who threw a golden apple at Peleus & Thetis' wedding "For the fairest."

Caused the Trojan War

MENRFA - Menerva, goddess of war

HERCLE - Hercules

THETHIS? Possibly Thetis
mother of Achilles



Musée royal de Mariemont, inv. B.206

Credit Source: R. Lambredits <http://bcs.fltr.ucl.ac.be/fe/03/EXEMPLE25/miroir25.html>

There is evidence that the Etruscans had even more facts to this story than those passed down to us. In mirror **MR** we see Thetis being approached by Heracles, Athena and Eris. We may wonder what that conversation is about, since Heracles is not in the story passed down to us in the context of the marriage of Peleus and Thetis and the "Golden Apple."

Script MR - Etruscan mirror in the Musée Royal de Mariemont, Belgium (Image from <http://bcs.fltr.ucl.ac.be/FE/02/Miroirs.html>). The names on the mirror are the following:

MR-1 HERCLE (Hercules) - Hercules, Heracles is a popular character on Etruscan Mirrors, found in the [Divine Mirror.html](#) Script DM, and the Volterra mirror, [Uni Suckling Heracles.html](#), Script AH.

MR-2 MENRFA - Minerva, goddess of wisdom and patroness of arts and sciences (L. Minerva-ae; Gr. Athena). She appears on several mirrors and perhaps on the [Magliano Disk, Script M13](#). There are variant spellings of her name: MANRIFA, M13, MANFRA?, Mirror #696, British Museum, and the Oberlin University Museum, __NRFA, Script [OB-1](#) (See the [Divine Mirror.html](#); Script OB, Etruscan (Corneto or Tarquinia) Hand Mirror with the Judgment of Paris, ca. 300 - 150 B.C. [Oberlin University, Allen Memorial Art Museum](#)).

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

MR-3 ERIS - Eris is the Greek goddess of discord and strife (L. Discordia-ae). Note the Greek spelling of her name on this mirror. This mirror is believed to be of three Greek goddesses, Eris, Athena (L. Minerva) and Thetis, the Neried (sea nymph) impregnated by Zeus, mother of the hero Achilles. The spelling of Thetis on this mirror is unusual.

MR-4 THETHIS (ΘΕΘΙΣ) -Thetis

The next scene in the tragedy of the Trojan War involves the reluctant Achilles who refuses to enter the war. He had been provided wonderful armor by his mother Thetis, fashioned by Hephaestus, and now sat brooding. Agamemnon had taken the Trojan captive Briseïs from him. During his attack on Lyrnessus, Achilles killed the sons of King Evenus and carried off his beautiful daughter as his concubine. Sometime later Agamemnon was forced by the insistence of Achilles and the other leaders to give up his own concubine, Chrysis, to save the Greeks from plague. Enraged he took Briseïs from Achilles. Achilles surrendered her but refused to fight any longer or to allow his troops to do so. His mother appealed to Zeus to give the Trojans victory so that the Greeks should be forced to heap honors on Achilles in order to win his help. Zeus consented. As a result, the Greeks were gradually beaten back to their ships in an assault led by Hector.

Agamemnon sent old Phoenix, together with Odysseus and Ajax, to offer not only Briseïs but a great deal of treasure as well if Achilles would rejoin the fighting. Achilles refused, and kept Phoenix with him. Shortly thereafter Patroclus, seeing the Trojans threatening to burn the Greek ships, begged to be allowed to wear Achilles' armor into battle. Achilles consented. Patroclus, after distinguishing himself in a spectacular manner, was killed by Hector.



Bundesrepublik Deutschland 4
Berlin Staatliche Museen
CG fig. 19d

Margaret

Script CG – Bundesrepublik Deutschland 4, Staatliche Museen Zu Berlin, Antikensammlung 2, 1995, Hirmer Verlag, Munchen.

CG-1 ACHLE (A †LE) Achilles - Name also seen in Script MM-2, CH-2. The name is on the shield and this must be Achilles who seems to be being supplicated by Agamemnon to join the battle at Troy.

CG-2 FELRE? Note: The word FELRA and FELRE appears in Scripts TC and Z.

CG-3 ACHMEMNVN - Agamemnon

Work notes on Etruscan Mirrors and Murals, Part I — a survey of Etruscan Phrases texts

Agamemnon appears in the [Divine Mirror.html, Script DM](#). Phoenix and Odysseus were the ones that were in the [embassy to persuade him to join the battle](#).

Our source on Mythology is the Meridian handbook of Classical Mythology, by Edward Tripp, New American Library 1970.

Launched: 05.11.12

Updated: 05.16.12

Copyright © 1981-2012 Mel Copeland. All rights reserved.

Φ —

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

May 15, 2012

By Mel Copeland

(Relating to mirrors http://www.maravot.com/Etruscan_Phrases_a.html)

A work in progress.

This work, "[Work Notes on Etruscan Murals and Mirrors II](#)," continues our work on the following texts on the Etruscan Phrases website: "[Work Notes on Etruscan Murals and Mirrors I](#)" [Translation of Devotional Plates III](#), [Translation of Devotional Plates II](#), http://www.maravot.com/Translation_ShortScripts_g.html 1.28.12) and other work notes: "[Work Notes on the Tavola Eugubine, Script Q1-Q273](#)", "[Work Notes on the Tavola Eugubine, Script Q278-Q453](#)", "[Work Notes on the Zagreb Mummy](#)," "[Work Notes on the Tavola Cortonensis](#)," "[Work Notes on the Perugia Cippus](#)," "[Work Notes on the Magliano Disk](#)", "[Work Notes on the Novilara Stele](#)," and "[Work Notes on the Pyrgi Gold Tablets](#)" (PDF files), all of which are reconciled to one another. This latest work is based upon Etruscan [GlossaryA.pdf](#) developed from our [Indo-European Table 1](#).

General note: The scripts on this page are short texts found on Etruscan mirrors selected from texts on Etruscan Phrases website, incorporated in Etruscan Phrases [GlossaryA.xls](#). The mirrors shown here are the more interesting, from the standpoint of story-telling, as well as in the context of the confirmation of grammatical patterns. Some images are poor and will be improved when possible.

The most dominant theme of Etruscan mirrors is the story of Helen of Troy (Homer's Iliad) and what happened to the heroes in and after the Trojan War. The story-line often diverges from that of the Greco-Roman version, remembered from the Etruscan point of view, as opposed to the Greek. Their point of view no doubt relates to the tradition recorded by Herodotus ([Herodotus, I.94](#)) that they are descended from a King in Lydia named Atys whose son, Tyrsenus, was selected to lead a group of immigrants to a new home among the Ombrici of southern and central Italy. He led his half of the nation abroad because of a long drought after the Trojan War. Strabo ([Strabo 5.2.2](#)) repeats this story. The people Tyrsenus led out of Lydia to Italy were known as the Tyrrheni, and the Tyrrhenian Sea off the coast of northwestern Italy is called after them. They were known as a powerful nation and some of the most feared pirates of their day. And their antiquity is recorded in the ancient myth of Dionysus. We continue the story of Helen of Troy, as told in the mirrors, following [Work Notes on Etruscan Murals and Mirrors I](#). The mirrors in this document are from Etruscan Phrases, most of which are at: http://www.maravot.com/Translation_ShortScripts_f.html.

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

We began the story with Zeus chasing Nemesis who had changed into a goose. He changed into a swan and raped her, after which she laid two eggs, one of which contained Helen, who



would become the most beautiful woman in the world. In script CX Zeus has the name Anchas:

Script CX – Corpus France, Fascicle III, Musée du Louvre, Figure 3b.

CX-1 ANCHAS (AN↓ AS) Anchas, a word referring to Zeus who changed into a swan (L. cygnus, It. cigno, Fr. cygne, m.) as he chased Nemesis, "retribution," who had taken the form of a goose. The child born of the rape was Helen. ANCHAS may refer to "anguish," (It. angoscia, f. anguish,

distress; L. ango-ere, to press tightly; of the throat, to strangle; in gen., to hurt, distress; of the mind, to torment, make anxious; L. angor-oris, compression of the throat, suffocation; of the mind, distress, anguish, trouble; Fr. angoisse, f. anguish, agony; spasm, distress, anxiety; angeisser, to anguish, to distress). The closest Latin word appears to be Ind. Conj. 2nd Pers. singl. angās, "you distress." Here Zeus appears to be emerging from the swan, causing Nemesis anguish. Nemesis (Etr. Thalna) appears to be untying the cord to her robe.

CX-2 THALNA (ΘALNA) Nemesis, the mother of Helen, the name THALNA relating to Etr. THALIO (ΘALIV), retaliation (L. talio-onis, f), Script PC-7. THALNA appears at: DM-6, DK-4, DN-5. In DM-6 she is the consort of Zeus (Etr. TINIA). There are two versions to the rape of Nemesis by Zeus. Both stories refer to Zeus, as a swan, chasing Nemesis who had taken the form of a goose. The Etruscan version shown here agrees with the tale involving Aphrodite. Aphrodite had taken the form of an eagle and gave chase to the swan Zeus and Zeus took refuge in the lap of Nemesis (who retained her human form in this story). The goddess, apparently overcome with compassion, did not chase the bird away but, instead, went obligingly to sleep – subsequently to produce an egg containing Helen.

Following the seduction of Nemesis there are two versions of the story, where the Dioscuri delivered the egg laid by Nemesis to King Tyndareüs and another version shows Hermes delivering the egg. Script DM showed the marriage contract between King Agamemnon and Queen Helen, who is sitting on the throne of Sparta. After this we showed the account of the marriage of Thetis and Peleus, with Eris (discord, strife) tossing a Golden Apple into the wedding with the inscription, "For the fairest." This resulted in "The Judgment of Paris," where Alexander (Paris) was asked to judge who among the goddesses, Aphrodite, Hera and Athena, was the fairest. Here is another mirror that displays "The Judgment of Paris":

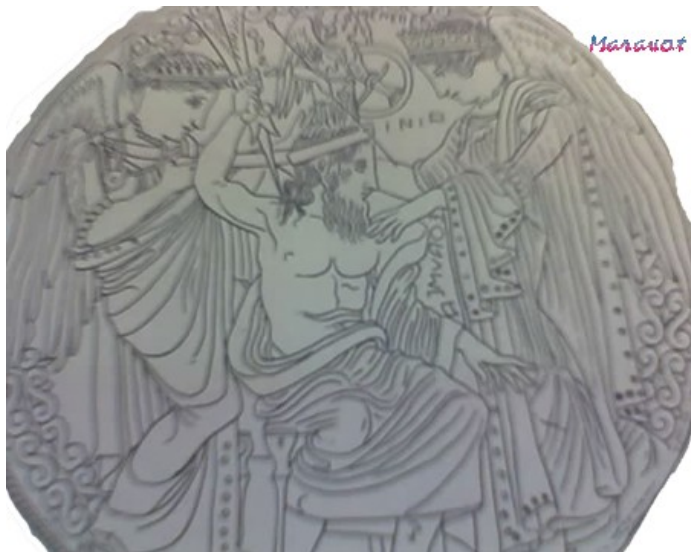
Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts



The Judgment of Paris, Script CK –
Corpus, Great Britain 2, Cambridge,
Corpus Christie College, figure 4.

CK-1 MENRFA Minerva (Gr. Athena)
CK-2 ELCHSVNTRE (EL↓SVNTRE) VNI
TVRAN Alexander/Paris, Uni (Gr. Hera),
Turan (Gr. Aphrodite)

Athena (Etr. MENRFA) played a large role in the Trojan War, she and Hera taking the side of the Greeks, because Paris angered them when he awarded the Golden Apple to Aphrodite.



Script DH

DH-1 TINIA Tinia, supreme god (Gr. Zeus)
DH-2 MENERFA Minerva (Gr. Athena)
DH-3 ERA OSCA mistress (L. era] of
the birds of augury (L. oscen-inis)

Athena (L. Minerva) had an unusual birth, sprouting out of the head of Zeus. It appears that the first wife of Zeus (Etr. Tinia) was the wise Oceanid Metis. When she was pregnant Zeus was warned by Ge and Uranus that if she

bore a second child it was destined to be a son who would rule heaven. Zeus, who had overthrown his own father and did not wish to suffer a similar fate, circumvented this catastrophe by swallowing Metis. He realized he may have been too hasty, when it was time for Metis' daughter to be born. He called on the Titan Prometheus or the craftsman-god Hephaestus to extricate him from his predicament. One or the other solved the problem in a forthright manner by splitting open Zeus' head with an axe. The goddess Athena leaped out, wearing full armor. The gods were profoundly alarmed at this prodigy until the goddess removed the armor and revealed herself in a less formidable aspect. In this mirror we can see Minerva (Gr. Athena) coming out of the head of Tinia (Gr. Zeus). Written next to Tinia's left arm is Era Osca (ERA VSCA) which may apply to a goddess who wears a tiara, assisting the birth. Another goddess is in attendance behind Tinia. Era Osca probably refers to Athena. Athena was regularly represented in art, even from early times, as a tall, stately woman wearing a crested helmet and often carrying a spear and shield. Her bird was the owl and she was sometimes depicted – for example, in the huge statue of Athena Promachus that stood on the Acropolis – accompanied

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts



by a snake.

We have another mirror that shows Athena, Nemesis, Hera and Zeus together. There is one other character in the scene whose name appears to be Preale, but the word may be PRE ALE:

Script DN-1 PREALE or PRE ALE before (L. prae, adv. before, in front) Alia, Latium? (L. Allia, Alia-ae, river in Latium). As an alternative ALE may be "you nourish," (L. alo, alere, to nourish,

support, rear, feed). ALE appears at **Script Z622: CIS ALE MALE** in what manner (L. qui, quibus) he will nourish, support (L. alo, alere, alui, altum, for alitum, Ind. Fut. 3rd Pers. singl. alet) with the unfavorable, evil (L. malus-a-um, Abl. singl. -e)

DN-2 VNI Uni, goddess, consort of Tinia, (L. Juno, Gr. Hera)

DN-3 TINIA Tinia, father of the gods, (Gr. Zeus, L. Jupiter)

DN-4 MENRFA Athena, (L. Minerva)

DN-5 THALNA Nemesis, mother of Helen of Troy, goddess of retribution

DN-6 LAVAN they bathe, cleanse, anoint? (L. lavo, lavare, Ind Pres. 3rd Pers. Pl. lavant)

This text contains 6 words and five characters, four of whom are Uni, Tinia, Minerva and Thalna. This is an unusual relationship, since Thalna (retribution) is the mother of Helen of Troy. Retribution is, of course, the focus of the Trojan War. Hera and Athena took the side of the Greeks because the Trojan prince, Alexander, chose Aphrodite as the fairest. The Greeks went to war with Troy to restore Helen to Sparta and her lawfully wedded husband. No doubt retribution was involved here as well.

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

In Part 1 of this presentation, we left off with the embassy to Achilles who was brooding over the loss of his concubine, Briseïs. Agamemnon wanted Achilles to get back into the war, and he needed it bad enough that he would restore Briseïs back to Achilles.



Script CQ – Corpus USA 4: N. E. Collections, Providence Rhode Island, Rhode Island School of Design Museum, fig. 49a and 49b, said to be from Fabriano.

CQ-2 ACHULE (A[↓]VLE) Achilles, son of Thetis, standing upon what appears to be a shield. See Scripts [MM](#) and [CG](#) which represent the name of Achilles as ACHLE.

CQ-3 ACHL (A[↓]VLE) FESR Achilles, Briseïs? to eat, feed on, to use, enjoy (L. vescor-i)? This is a girl whom Achilles has his arms around. In an attack against Lyrnessus, Achilles killed Mynes and Epistrophus, sons of King Evenus, and carried off a

beautiful Lyrnessan woman named Briseïs as his concubine. Some time later Agamemnon was forced by the insistence of Achilles and the other leaders to give up his own concubine, Chryeïs, to save the Greeks from a plague. Enraged, he took Briseïs from Achilles. Achilles surrendered her but refused to fight any longer or to allow his troops to do so. His mother appealed to Zeus to give the Trojans victory so that the Greeks should be forced to heap honors on Achilles in order to win his help. As a result, the Greeks were gradually beaten back to their ships in an assault

led by Hector.

Agamemnon sent old Phoenix, together with Odysseus and Ajax, to offer not only Briseïs but a great deal of treasure as well if Achilles would rejoin the fighting.

Achilles refused, and kept Phoenix with him.

At that time Achilles' best friend Patroclüs, who had borrowed his armor, was killed. At first he was

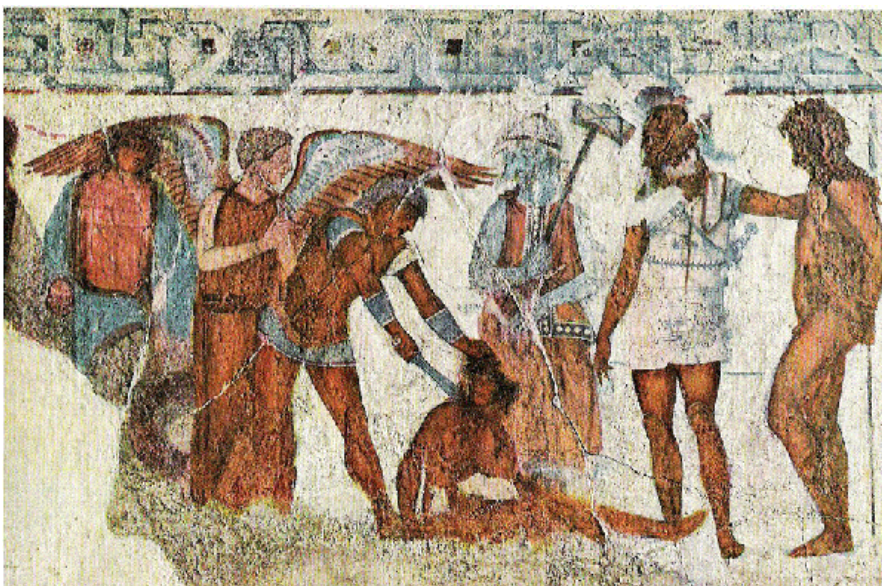


Figure 1 Mural from Francois tomb, "Achilles Sacrifice of the Trojan Captives"
Image from Etruscan Phrases

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

mistaken for Achilles, because of his armor, and he killed the Lycian king Sarpedon. Three times he led the Greeks up to the walls of Troy, but was at last wounded by Euphorbus and killed by Hector. A fight raged for hours over his naked corpse before the Greeks were able to rescue it. Achilles refused to bury the body (which Thetis embalmed with ambrosia) or to eat until he had avenged himself on the Trojans. At the funeral he killed twelve Trojan men on the grave. Achilles held games around the bier / tumulus of Patroclüs and then reentered the war. Filled with grief and rage, Achilles turned back the Trojans with a shout and rejoined the fighting. Eager for revenge he killed dozens of Trojans and even fought the river Scamander when the river-god, finding his waters choked with Achilles' victims, rose against him. Achilles would have been drowned had not Hephaestus dried up the river. (Achilles mother, Thetis, had Hephaestus fashion the armor he wore). Undaunted, Achilles continued his onslaught until the Trojans were driven back within their walls. Hector alone turned to meet Achilles before the gates. Achilles, aided by Athena, killed him and, stripping him of his armor, dragged his body behind his chariot to the ships. After many combats, with the last whom he killed being Memnon, an Ethiopian or



Assyrian ally of the Trojans, Achilles himself was killed by an arrow shot by Paris from the safety of the Trojan walls. There was a terrible struggle over his corpse. Ajax finally carried it from the field, while Odysseus defended his rear. Achilles' ashes were buried in a golden urn, mixed with those of Patroclüs, and a great barrow was raised over them by the sea.

Ajax and Odysseus vied for Achilles' armor. When the other Greek leaders awarded it to Odysseus, Ajax went mad and

killed himself.

Script DC (Mirror in British Museum)

DC-1 AIFAS Ajax (L. Aiax-acis; Gr. Named after eagle, aietos)

DC-2 LASA AIFAS HAMPHIAR (HAMØIAR) Lasa, household goddess (L. Lasa), Ajax, Amphiaräus, an Argive warrior and seer.

DC-5 HAMPHIAR (HAMØIAR) In this scene we have the goddess presenting a document that carries all three names. Ajax had gotten into a dispute over who should be worthy to take the dead Achilles' armor, and having become desolated over not winning it he committed suicide. Amphiaräus, a son of Oicles and Hypermnestra and a descendant of Melampus, was the great diviner of his day. Loved by both Zeus and Apollo, he received his second sight from Zeus. Amphiaräus hunted the Calydonian boar and, some say, was second only after Atalanta in shooting it. He drove Adrastus from the Argive throne, but the quarrel was patched up. He

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

married Adrastus' sister Eriphyle and agreed that she should thereafter act as arbiter between himself and Adrastus, each agreeing to abide by her decisions.

When Oedipus died, Amphiaraus helped to officiate at his funeral and was much admired by the Theban women. Later, knowing that only Adrastus would survive the campaign of the Seven Against Thebes, he at first refused to join it, but Eriphyle, bribed by Polyneices, forced him to go. Amphiaraüs made his sons, Alcmeon and Amphilochus vow to avenge him.

This scene involving Ajax is unusual, but consistent with other Etruscan mirrors involving heroes in scenes which the Greeks and Romans did not describe. While we know that Ajax committed suicide because he was not awarded the armor of the dead Achilles, it is not clear what Amphiaraus has to do with the scene involving Ajax's remorse.

In another mirror we have Athena addressing Ajax. This mirror is important since it shows an



“os” declension similar to the Greek spelling. See also Script DL, mirror from Tuscania which shows an augur reading a liver before Lord Tarquin (Etr. **AVLE TARCHVNVS**). The wife of Tarquin was Tanaquil, Script A-1, (Etr. **TANCHVILVS**).

Script CN – Corpus USA 2: Boston & Cambridge, Iowa State University Press, 1993; Boston Museum of Fine Arts, Cambridge-Harvard University Museums, fig. 9a, Boston Museum, provenance unknown.

CN-1 - EIFAS TELaMONOS (TELMVNVS) Ajax [son] of Telamon

CN-3 - MENARFA (Gr. Athena)

Telemon, son of Aeacus, king of Aegina, became king of Salamis. He had participated in the expedition of the Argonauts and the Calydonian Bear Hunt. He also was with Heracles when he stormed the ramparts of Troy and is also believed to have been in the war against the Amazons.

There were two men named Ajax in the Trojan War. Ajax "the lesser" was a son of Oileus, a Locrian king, and recognized as a great spearman. Ajax, son of Telamon, was one of the largest and greatest warriors among the Greeks. He was named after the eagle. When Heracles prayed to Zeus to send a brave son to his friend Telamon, an eagle (Gr. aietos, L. aquila; avis-is, a bird of omen) appeared, signaling the god's assent. The son who was born was named Ajax (Aias) for the eagle. Ajax made his great reputation at the Trojan War, to which he led twelve ships

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

from his father's island kingdom of Salamis. Taller by a head than the other Greeks and, next to Achilles, the handsomest of them, he was a bulwark on the field of battle. He fought most often side by side with Ajax of Locris, but his half-brother, Teucer, occasionally used his huge shield as a haven from behind which he could shoot arrows in safety. Ajax met Hector in single combat and they fought until the heralds parted them; afterward they exchanged gifts, Hector giving Ajax a sword in return for his belt.

Ajax was the strongest defender of the Greek ships when they were threatened by a Trojan advance. He was a member of the [embassy sent to plead with Achilles](#) to rejoin the fighting, but, being a better soldier than speaker, he left most of the persuasion to Odysseus and Phoenix. He defended the corpse of Patroclus and, later, carried the dead Achilles from the field while Odysseus held back the Trojans.



Ajax and Odysseus contested the right to be awarded Achilles' arms in recognition of their services to the Greek cause. Either with the aid of Athena or through some collusion with the judges, the eloquent Odysseus won the arms. Ajax was so distressed by this blow to his honor that he went mad and slaughtered the herds of the Greek forces, imagining them to be the leaders who had injured him. On recovering his senses, Ajax was overcome with shame and committed suicide with the sword that Hector had given him. At first Agamemnon and Menelaüs would not allow his body to be buried, but

they relented; some say that a flower bearing the letters AI sprang up from his blood. "Ai" is an expression of grief, as well as a component of his name. Odysseus saw Ajax in the Underworld, according to Homer.

The next scene in our tragedy that is supplied in the mirrors has to do with the murder of Clytemnestra, the wife of Agamemnon and sister of Helen. Their own son, Orestes, killed her.

Script DF "Orestes and Clytemnestra," Veii, Fourth Century B.C.

DF-1 CLUTHUMUSTHA (CLVΘVMVSΘA) Clytemnestra, wife of King Agamemnon

DF-2 OROSTHE (VRVSΘE) Orestes, son of King Agamemnon and Queen Clytemnestra, parents of Orestes

DF-3 NATHOM (NAΘVM) sailor? (L. nauticus-a-um)

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

DF-4 AEITHEON (AEI ΘEON) Jason

Clytemnestra was the daughter of Tyndareüs, king of Sparta, and Leda and was the sister of Helen of Troy. Tyndareüs married Clytemnestra to Tantalus, son of Thyestes. Agamemnon, king of Mycenae, killed her husband and her baby, whereupon Tyndareüs gave her to him in marriage. She bore several children to Agamemnon: Iphigeneia, Electra (Laodice), Chrysothemis, and Orestes. Agamemnon deceived her into sending Iphigeneia to Aulis, on the pretext of marrying her to Achilles; in reality he was preparing to sacrifice her to Artemis (Agamemnon had offended Artemis by boasting that he was a better archer than she, so she asked him to sacrifice his beloved daughter to make things right).

When Clytemnestra discovered this treachery she conceived a great hatred for her husband and plotted with her lover, Aegisthus, to kill him on his return from the Trojan War. When Agamemnon returned, accompanied with his new concubine, Cassandra, daughter of King Priam, the two lovers killed him in his bath and Clytemnestra, herself, is reported to have killed Cassandra. Aegisthus and Clytemnestra had two children, Erigone and Aletees.

Orestes had been sent away as a child to Phocis by his sister Electra. There he was raised by Strophius, who had married Agamemnon's sister, Anaxibia or Astyoche. Orestes and Strophius' son, Pylades, became loyal friends, and Pylades accompanied Orestes in nearly all his subsequent adventures. Eight years after his escape from Argos, Orestes, now a young man, went to Delphi to ask of the oracle what it was his duty to do about his father's murderers, who were prospering in Agamemnon's palace. Apollo commanded him to kill them both. With many misgivings Orestes journeyed to Argos with Pylades and there made himself known to Electra, whom Aegisthus had married to a commoner or otherwise humiliated. Urged on by Electra, Orestes killed Clytemnestra and her lover.

In spite of its divine sanction, this deed led the Erinyes of Orestes' mother to drive him mad. Moreover, he was brought to trial by Clytemnestra's father, Tyndareus and one of her relatives, Oeax, urged his banishment. Orestes wandered to Delphi to seek help from the oracle on his madness. Apollo told him to go to the land of the Taurians to steal the wooden statue of Artemis that had fallen there from heaven. If he brought it to Attica it would restore his health.

The Taurians – who were a tribe of Scythians – had a practice of sacrificing all of the strangers that visit their land, and Iphigeneia was the priestess of the Temple of Artemis. When Orestes and his friend, Pylades, stepped foot on the Taurian soil they were instantly captured and dragged to the temple to be sacrificed. Iphigeneia recognized them and arranged for their escape, with Athena's help. On his return, Orestes became king of Mycenae and as a descendant of Tyndareüs he succeeded to the throne of Sparta when Menelaüs died, and being the king of both cities he became the most powerful monarch in the Peloponnesus. Pylades married Orestes' sister, Electra, who bore him two sons, Medon and Strophius.

In this mirror we see beneath the floor of the murder scene Jason of the Argonauts who killed a dragon guarding the Golden Fleece in Colchis. Jason's story begins with the murder of his father

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

by Pelias, king of Iolcus. Pelias and his twin, Neleus, had been exposed at birth and a horse herder accidentally discovered them, but a mare had trampled on Pelias' face, leaving a livid mark (pelios). When grown, Pelias revealed his violent nature by killing the stepmother of his mother, who was Tyro, daughter of Salmoneus and the god Poseidon. She had mistreated Tyro as a child, accounting for the reason Tyro abandoned Pelias and his twin. Pelias then began to persecute his brother Neleus and their half-brother Aeson. When Neleus put in a claim to the throne, Pelias turned on his twin and drove him out of the country. Aeson's wife bore a son, but it was mourned as dead at birth, so Pelias felt no alarm. Pelias became one of the most powerful Greek kings of his day, but a prediction by the Delphic oracle came to his attention, that an Aeolid wearing one sandal would one day bring about his death.

The prophecy came true the day Jason returned to claim the throne of Iolcus. In crossing a stream on the way to the city he lost a sandal, and went on without it. The king was not present in the city when Jason entered it, but an official of the city heard the young man who was missing a sandal declaring his right to the throne, and he reported his sighting to King Pelias. Pelias recognized the boy and tricked him into going to Colchis to recover the Golden Fleece — which Pelias believed would be Jason's last voyage. While Jason was gone on his adventure with the Argonauts Pelias killed Jason's father, Aeson, and his brother Promachus, a mere boy. Aeson's wife committed suicide.

Pelias had from an early date offended Hera, in refusing to sacrifice to her, so Hera had taken sides with Jason, greeting him at the stream where he lost his sandal, and she contrived a complex plan of revenge against Pelias: to cause Jason to abduct the sorceress, Medea, who was the daughter of the king of Colchis where the Golden Fleece was kept. Hera caused Medea to fall in love with Jason, and Medea continued to be the main help for Jason, to kill the dragon that guarded the Golden Fleece and to deliver the poison that would take Pelias' life. After Pelias was killed Jason and Medea took the throne of Iolcus and then went to Corinth to claim the throne there that had been in Medea's inheritance (Her father, Aeëtes, had been king of Corinth before he took the throne of Colchis). Their presence in Corinth was not well received by the Corinthians, however, because they believed the powerful sorceress would stop at nothing to gain her ends. She was beginning to become an embarrassment to him and finally Jason divorced her and took the hand of Creon's daughter, Glauce or Creüsa. Threatened with banishment as well as divorce, Medea reminded Jason that all the exploits for which he was famous would never have been accomplished without her help. There are several differing accounts as to what happened to Medea and her two sons by Jason, Mermerus and Pheres, after the divorce.

When the artist-story-teller of the mirror placed Jason in the bottom panel of the scene, beneath the panel describing Orestes' revenge for his father's death, it may be as an allusion to the revenge Jason took upon Pelias, his father's murderer. As one can see, both stories, which we summarize here, are quite complex, and this is a testimony to the Etruscan artisan's extraordinary story-telling abilities. Another mirror like it is the [Divine_Mirror.html](#), Script DM.

The character in the scene which is named NATHVM, who brandishes snakes in his hands,

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts



must be Pylades.

Another Etruscan mirror with strange connections is **Script MM** - Mirror in the Metropolitan Museum of Art, New York, Acc. # 21.88.28. It shows Orestes as a bearded man among four characters: **MENLE** (Menelaüs) **ELINEI** (Helen) **THETHIS** (Thetis) and **ACHLE** (Achilles).

Two of the three male figures are holding up two fingers. The bearded man seated in the center of the scene is wearing a cloak with a star pattern on it, suggesting royalty, as in the royal characters of the [Divine_Mirror.html](#), **Script DM**, such as Agamemnon. He seems to be instructing the two men who are

armed, with knives slung on their sides. The one on the left either has a spear or a staff. There are two women standing behind the bearded man in this scene.

The names on this mirror are MENLE (Menelaus), his wife, ELINEI (Helen), ORSTE (Orestes), THETHIS (Thetis) and ACHLE (Achilles). The name of MENLE is damaged. The arrangement of the names on the mirror should be over the heads of the characters to whom they apply, and following this arrangement the center figure would be VRSTE (Orestes) and the two women behind him would be ELINEI (Helen) and THETHIS (Thetis). The two young men on either side would thus be ACHLE (Achilles) and MENLE (Menelaus). We earlier thought MENLE was NEPLE (Achilles son Neoptolemus), but the first character in the name appears to be a partially written "M" and the third character a partially written "N." MENLE appears also in the Divine Mirror: http://www.maravot.com/Divine_Mirror.html

MM-1: MENLE, Menelaus

MM-2: ELINEI, Helen of Troy (See ELINAL declension at Script DM)

MM-3: VRSTE, Orestes

MM-4: THETHIS, Thetis

MM-5: ACHLE, (A)LE Achilles

We find in other Etruscan mirrors rather complex stories, and the one in this mirror appears to be just as complex as the others. Because Orestes is the seated figure who is central to the scene, with Helen, the sister of his mother upon whom Orestes will commit a revenge-murder, we may conclude that the subject has to do with revenge murders. Orestes would revenge the

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

murder of his father, Agamemnon, by his mother Clytemnestra and her cuckold. Neoptolemus, the son of Achilles, murdered King Priam in revenge for killing his father Achilles. Helen is also the object of the revenge story, since she was abducted by Priam's son, Alexander. Menelaüs was, of course, married to Helen and her abduction caused Menelaüs and Agamemnon to launch a thousand ships to redeem her from Troy, where Alexander (Paris) had taken her and untold riches from Menelaüs' palace in Sparta. THETHIS (Thetis) accompanies her son AKLE (Achilles).

The marriage of Thetis was the cause of the abduction of Helen and the Trojan War, in as much as Eris, the goddess of discord, was not invited to the wedding. In spite Eris threw a golden apple into the wedding ceremony with the words "For the fairest" inscribed upon it. Orestes' role was to take revenge on his mother, Clytemnestra, who, together with her lover, Aegisthus, murdered his father, King Agamemnon, on his return from the Trojan War. ACHLE appears in



several texts: ACHLE, MM-2, CG-1, DP-1, LM-4, ACHL or ACHLA, CH-2, ACHVLE, CQ-2.

Orestes had to be purged of the blood upon his hands, though he had been put on trial and acquitted. Here is another mirror showing the purification ceremony. Since it was Apollo who told him to kill his mother, it seems appropriate that Apollo would officiate in the purgation ceremony.

Script CT – Corpus USA 4 N. E.

Collections, fig. 34a, Mead Art Museum, Amherst College, from Orvieto, 1946.

CT-1 METVA Medea, daughter of King Aeetes, wife of Jason

CT-2 APLV Apollo

CT-3 ORSTE (VRSTE) Orestes

CT-4 ANV? The fundament (L. anus-i) or to prophesy, sing, celebrate (L. cano, canere, cecini, cantum)

Note: In this mirror Apollo appears to be sacrificing a pig over the head of Orestes, no doubt an act of purifying Orestes of murdering his mother and her lover. Medea had been responsible for the murder of her brother, by Jason, when escaping Colchis. She also purified Heracles of the murder of his children. Jason in Corinth later divorced her because she was not a citizen; she went to Athens, where the king, Aegeus, father of Theseus by the Trojan Aethra, married her

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

and they bore a son Medus. Medus became the father of the Medes (of Persia). Orestes was one of the last survivors of the Trojan War heroes.



Script CI – Corpus Great Britain 2, Cambridge, The Fitzwilliam Collection, Cambridge University, fig. 8a.

CI-1 AMPHIARE (AMØIARE)

Amphiaräus

CI-2 TVTE Tydeus

CI-3 ATRSTE Adrastus

Amphiaräus was an Argive warrior and seer. In this mirror he seems to be divining before the seated King Adrastus. He was a son of Oicles and Hypermnestra and a descendant of

Melampus and was the great diviner of his day. Loved by both Zeus and Apollo, he received his second sight from Zeus. Amphiaräus hunted the Calydonian boar and, some say, was second only after Atlanta in shooting it. He drove Adrastus from the Argive throne, but the quarrel was patched up. He married Adrastus' sister Eriphyle and agreed that she should thereafter act as arbiter between himself and Adrastus, each agreeing to abide by her decisions.

When Oedipus died, Amphiaräus helped to officiate at his funeral and was much admired by the Theban women. Later, knowing that only Adrastus would survive the campaign of the "Seven against Thebes," he at first refused to join it, but Eriphyle, bribed by Polyneices, forced him to go. Amphiaräus made his sons, Alcmeon and Amphilochs, vow to avenge him.

On the way to Thebes, Amphiaräus repeatedly warned of impending disaster, blaming Tydeus for fomenting the war. Nevertheless he was second only to Adrastus as a leader and may have surpassed him. He avenged himself on Tydeus by preventing his immortalization by Athena. Zeus saved the seer from the shame of being speared in the back by Periclymenus by splitting the earth with a thunderbolt. Amphiaräus, together with his chariot, charioteer, and horses, vanished forever. Amphiaräus was avenged on the Thebans and Eriphyle by Alcmeon. His daughter Demonassa married Thersander.

In time Adrastus and his brothers patched up their quarrel with Amphiaräus, and the seer married their sister Eriphyle. Again, on the Argive throne, Adrastus was visited by Polyneices and Tydeus. Because of an oracle, he married them to his daughters and, in spite of Amphiaräus' warnings of disaster, raised a force from among his Argive kinsmen – seven champions and their followers – to restore Polyneices to power in Thebes.

The expedition began with the ominous death of the infant Opheltes at Nemea; in his honor

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

Adrastus instituted the Nemean games. At Thebes, the rash courage of the seven Argive champions could not prevent their rout and death. Adrastus was saved only the by the swiftness of his fabulous horse, Arion. He was forced to go as a suppliant to Theseus at Thebes before he could even bury his dead.

When they reached manhood, the sons of the Seven, called the Epigoni, marched against Thebes under Alcmeon to avenge their fathers. Adrastus accompanied them. This campaign succeeded, but, as Adrastus alone had survived the first war, his son Aegialeus was the only Argive leader to die in the second. Adrastus died of grief and old age at Megara on his way home with the victors.

Tydeus was a Caledonian warrior with the Seven Against Thebes, a son of Oeneus, king of Calydon. In the siege of Thebes he was mortally wounded by Melanippus, but killed him in turn. A favorite of Athena, Tydeus would have been made immortal if he had not shocked the goddess by eating Melanippus' brains. Diomedes, Tydeus' son by Deïple, was one of the Epigoni and a hero of the Trojan War.

Script V: Alcestis and Admetus



Vase from Vulci
Image from "The Search for the Etruscans," James Wellard, Saturday Review Press, NY, 1973.

Translation: "Behold the dawn to us I am born of the dark to pluck out, pull from the funeral pile."

For larger image see http://www.maravot.com/Translation_ShortScripts_a.html. The character with the hammer is Charon, the Ferryman of Hades who hits one on the head on entering Hades to assure you are dead; Alcestis is making her offer to her husband, who is threatened by

Tuchulcha, the harbinger of death. After dying in her husband's stead, some say that Persephone rescued her from Hades, bringing her to life. Tuchulcha can also be seen threatening Theseus who was also rescued from Hades (See [Etruscan Murals.html](#)). Here Theseus (ΘΕΣΕ) is in Hades, threatened by Tuchulcha. He may be TRE8IPER (L. tres, tria three; vipera-ae; It. vipera; Fr. vipère) "three viper" who is mentioned in the Tavola Eugubine Q442, Q481.



Figure 2 Scene from the tomb of Orcus,
Tuchulcha threatening Theseus

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

V-1 - ECA EVS CE: NAC: ATRVM: 8eLER RFCE Behold! (L. en!, ecce!) the dawn (L. Eos) to us (It. ce): I am born (L. nascor-i, 1st pers. singl. nāscō); of the dark black, dark (L. ater, atra, atrum, 2nd Decl. singl. acc.) to pluck out, pull (L. velo, vellere, velli (vulsi, volsi) vulsum) or alternatively, the sailing ship (It. vellero) from the funeral pile (L. rokus-i, m.)

V-8 - ALCeSTI Alcestis, eldest daughter of Pelias, king of lolcus. Because of her piety, Alcestis could not bring herself to take part with her sisters in their fatal attempt to rejuvenate their father. She was therefore spared the ruin brought upon the royal house through the plot of Medea and Jason. She married the equally pious Admetus who had the help of Apollo in winning her hand in marriage. She was so faithful to her husband she agreed to die in his stead. When he was dying he was told that only a substitute willing to die on his behalf will save him. Admetus asked his aging parents if they would give up the remaining years of their lives, but they refused. But Alcestis offered to die on his behalf. It is believed that she was later resurrected by Persephone, Queen of Hades or Heracles. The character with the serpents may be Tuchulcha. Both demons are pictured in Etruscan tombs. Charon can also be seen with his ominous club in the mural fig. 1, “Achilles’ Sacrifice of the Trojan Captives.” Charon can also be seen in Script BC, a tomb mural where Charon is chasing the deceased who can be seen fleeing through a door painted in the wall, with the caption “CHARON (↓ARVN) CHON CHVLIS (↓VN ↓VLIS) Charon with (L. con) caulis, a shepherd's crook? (related to L. caulae-arum, f. pl. a hole, opening; a sheep-fold)? (See http://www.maravot.com/Translation_ShortScripts_b.html)

V-3 ATMITE Admetus - king of Pherae. Admetus was the elder son of Pheres – founder and king of Pherae, a city in Thessaly – and Periclymene, a daughter of Minyas. When Jason, son of Pheres’ brother Aeson, came to nearby lolcus to claim his father’s throne from the usurper Pelias, Admetus went with Pheres to support Jason at the confrontation. He joined Jason’s crew of Argonauts in search of the Golden Fleece, and the cousins both took part in the Calydonian boar hunt. Diodorus Siculus [4.53-2, 6.7.8] said that Jason gave Pelias’ daughter Alcestis to Admetus as his bride.

Other popular heroes and gods shown on the mirrors include Adonis and Dionysus (Etr. Fluflluns). Dionysus and the Etruscans (Tyrrhenians) share a common heritage, as they are both linked together in the formative years of Dionysus’ life. The young god was kidnapped by Tyrrhenian pirates, as discussed in Part I of this work. The story includes the youth’s trip to India and finally to Egypt, where he and other gods sought safety from the war between the gods and the Giants and the onslaught of the monster Typhōeus. They returned to Olympus after Zeus had disposed of the monster, reportedly buried under the island of Sicily.

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts



Script CD – Deutsche Demokratishche Republik, Faszikel I, Berlin Staatliche Museum Antikensammlung, 1986, Akademie-Verlag, Berlin

CD-1 APVLV Apollo (We don't know of any account involving Apollo, Semele and Dionysus)

CD-2 SEMLE Semele

CD-3 FUFLUNS (8V8LVNS) Semele was the mother of Dionysus whom the Etruscans called Fufluns.

Dionysus was a Greed god of wine, and of vegetation in general.

Dionysus was also known to the Greeks as Bacchus. This name was also used by the Romans, but they often identified Dionysus with their own god Father Liber and called him by this name as well.

Many places, including Thebes, claim credit for Dionysus' birth, including Dracanum, naxos, Icarus and Mount Nysa. Popular accounts suggest his origin in Thrace from which he crossed the Hellespont to Phrygia, where he learned the cult of Cybele and Atys. There are many versions of Dionysus' birth. According to the Orphic account, known only from late Classical writers, Zeus lay with Persephone in the form of a snake. The result of this union was the child Zagreus, who was often identified with Dionysus. Zeus' jealous wife, Hera, persuaded the Titans to tear the child to bits and eat him. Athena saved his heart, however, and brought it to Zeus, who swallowed it. He then fathered the child a second time by seducing Semele, a daughter of Cadmus, king of Thebes. In a variation of this story, Zeus fed the pieces of Dionysus' heart to Semele in a drink and she conceived. The god's second birth at Thebes (which in this tale accounts for his common epithet "twice-born" corresponds fairly closely to the more usual version of the myth.

The generally accepted account begins with Zeus' seduction of Semele. When Hera discovered that Semele was pregnant by Zeus, she disguised herself as the girl's old nurse, Beroë. Without much difficulty she persuaded Semele to insist that her divine lover appear to her in his full majesty, as he did to his wife. The rash girl made Zeus promise to grant whatever boon she asked, then demanded what Hera had suggested. Unable to dissuade Semele, Zeus reluctantly agreed and visited her as a thunderbolt, or else in a chariot amid thunder and lightning. Semele was blasted or died of freight. Zeus snatched the unborn child from her womb and the flames of the burning chamber and sewed it into his own thigh. In due course he opened the stitches and removed the infant, thus providing another reason to call Dionysus the twice-born god. Hermes took the baby to Ino, Semele's sister (or to certain nymphs on Mount Nysa, or to Macris in Euboea.)

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

Ino and her sisters, Agave and Autonoë, had spread a rumor after Semele's death that her story of being seduced by a god was a lie. Nevertheless, Ino accepted the child from Hermes and, with the approval of her husband, Athamas, acted for a time as his nurse, agreeing to rear him as a girl, as Hermes requested, presumably in the vain hope of deceiving Hera. Hera hated the child and punished one or both of its foster parents with madness for succoring it.

Pausanias [3.24.3-4] reported an entirely different tradition of Dionysus' birth, one which he said was known only to the inhabitants of Brasiae, a coastal town in Laconia. According to their story, Semele lived to bear her baby at Thebes, but King Cadmus did not believe her tale about being seduced by Zeus. He locked mother and child in a chest and flung it into the sea. It eventually washed ashore at Brasiae. Semele was dead, but the baby was saved. At this point Ino arrived at Brasiae in the course of her mad wanderings and nursed Dionysus in a cave. Although this myth contradicts the usual story, it is one of a number of indications in art that Dionysus had strong connections with the sea.

After Ino nursed the child Zeus transformed him into a kid in order to hide him from the jealous Hera. Hermes then carried him to the nymphs of Nysa, a mountain that different writers have located in Thrace, Asia and Africa. Some accounts identify these nymphs as the Hyades, formerly called the Diodonidae, and add that Dionysus later placed them in the stars out of gratitude. In any event the Nysaeen nymphs raised the goat-child in a cave on the mountain. Later, when Dionysus had returned to human form, they became his followers, the maenads, and shared much of the persecution to which the god was subjected.

When he was a mere boy he asked some Tyrrhenian sailors to take him to the island of Naxos. They believed he was the son of a wealthy merchant and took him aboard with the intention of selling him for ransom. They steered the ship off course and some say the youth was so handsome the sailors tried to rape him. The helmsman, Acoetes, did his best to save the passenger, for he sense that he was more than an ordinary mortal, but the other sailors threatened him for interfering.

Suddenly, in spite of a stiff breeze in its sails, the ship stood still. A sound of flutes was heard and ivy and grapevines twined themselves about the oars and masts. Some say the oars turned to snakes. The astonishment of the sailors turned to terror as wild beasts – panthers, lions and bears – appeared on the deck. Some say that the captain was eaten by a lion, others that he ordered Acoetes to turn back to the proper course, but it was too late. In a frenzy of fear the sailors leaped into the sea, where they were changed into dolphins. Acoetes would have followed, but Dionysus restrained him, assuring him that he had won his favor by his attempts to save him. As for the dolphins, having once been human themselves, they ever afterward remained friendly to human beings. Dionysus placed one of them among the stars to commemorate his triumph and, no doubt, as a warning to pirates. In a variant of the tale the sailors began a wild dance and fell off the boat into the sea.

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts



Figure 3 Image from psu.edu Pennsylvania State University,
Erotic Art of Ancient Rome:

Later Dionysus went to Phrygia where he was purified by Cybele and cured of his madness. While he was in Phrygia he adopted the oriental costume that he and his followers affected and instituted many rites resembling those of Cybele. When he left Phrygia he became acknowledged as a god. Wherever people honored him and observed his rites he rewarded them with many blessings, particularly the knowledge of the cultivation of the grape and the pleasures of

wine. Where he encountered opposition, he brought terrible destruction on those who defied him.

Dionysus traveled with a strange company of Maenads, Satyrs and Seileni. Male as well as female votaries dressed in flowing garments that seemed effeminate to the Greeks. During their revels they wore animal skins and carried thyrsi, poles twined with ivy and grapevines and often surmounted with pinecones. They worshipped the god, or achieved communion with him, in orgiastic, often nocturnal, rites on the mountains. In religious frenzy, probably under the influence of wine, the revelers often had visions of their god, who might appear in the form of a bull or a goat. The women suckled kids or fawns, and sometimes tore them apart with their bare hands and ritually ate them.

When Dionysus returned to his birthplace, Thebes, he drove his mother's sisters and all of the women of Thebes mad, because the sisters had refused to acknowledge his divinity after Semele's death. When he came to Argos, where either Proetus or Anaxagoras was king, he drove the women mad, causing them to believe they were cows, some also eating their own children. The Argive men called Melampus the seer from Pylos to cure the women, which he did for a fee, amounting to a sizable share of the kingdom.

He passed through Phrygia on the way to India and there encountered Midas, king of the Mygdonians, who entertained him with splendid hospitality. Dionysus rewarded him by offering to grant any boon that he asked. Midas foolishly requested that everything he touched should turn to gold. The god reluctantly consented, but was not surprised when Midas, starving because he could not eat gold, returned to ask that the gift be withdrawn. Even a god cannot rescind his own vows, but Dionysus told Midas how to wash away his "golden touch" by bathing in the river Pactolus.

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

Some say that he changed some of his own Thracian bacchants into oak trees for killing his priest Orpheus. This is uncertain, however, for, although Orpheus is widely credited with having taught, or even invented, the mysteries of Dionysus, he is also said by some writers to have been punished with death for neglecting the god's worship.

The obscure god Iacchus, who was celebrated in the Eleusinian mysteries, was often identified with Dionysus, but this may be only because the names Iacchus and Bacchus were confused. Dionysus had many names and epithets, among them Bromios (Thunderer), Lenaeüs (He of the Wine-press), Lyaeüs (He who frees) and Dendrites (He of the trees).

During the reign of Pandion, Dionysus came to Attica. Instead of seeking a direct confrontation with the king, however, he chose to teach the culture of the vine to a man named Icarius and his daughter, Erigone. Icarius was delighted with this boon to mankind, but when he gave some wine to the local peasants they thought themselves poisoned and killed Icarius. Erigone hanged herself. Dionysus drove the women of Attica mad and they too began hanging themselves. Their husbands, after consulting an oracle, punished Icarius' murderers and instituted an annual "swinging festival" in Erigone's honor. Dionysus relented and the women of Attica regained their sanity. He placed Icarius, Erigone and even their dog, Maeara, in the stars as the constellations Boötes, Virgo and Canicula or Procyon.

Script MS 565/2, "Icarius, the first disciple of Dionysus" Image supplied by Elizabeth Gano

Sørenssen, Librarian for The Schøyen Collection. Special thanks to Martin Schøyen, owner of the Schøyen Collection, for providing me with his handwritten copy of the script based upon his personal examination of the mirror. His rendering was quite helpful in clarifying the characters used on the mirror, some of which are hard to read.



MS 565/2
Early Etruscan script. Italy, 6th c. BC

The script is about Ikra (Icarius) who was an Athenian (here identified as a king) who had a daughter, Erigone. Both welcomed Dionysus, the god that taught Icarius the culture of the vine. Icarius loaded a wagon with wineskins, called his faithful dog, Maera, and set off to spread the word. The first persons that he met were some shepherds. He gave

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

them some of the wine, which, from inexperience, they drank unwatered. Rousing much later from a drunken stupor, they thought that the stranger had tried to poison them. They beat Icarius to death with clubs, flung his body into a well or buried it under a tree, and ran away. Erigone looked everywhere for her father and was finally led to him by Maera, who howled over his grave. Distracted with grief, she hanged herself from the tree that grew over the grave. The dog also committed suicide by jumping into a well.

Dionysus, angered that the deaths of his devoted followers had gone unavenged, sent a madness on Athenian girls that caused them to hang themselves from trees. The Athenians learned the cause of this phenomenon from a miracle, found and punished the murderers, and instituted rites in honor of Icarius and his daughter that were held during the grape harvest. During this "swinging festival" girls swung from trees on swings, in imitation of Erigone. Dionysus further honored the two by placing Icarius in the sky as the constellation Boötes, Erigone as Virgo, and Maera as the dog star.

In Script MS 565/2 Ikra is driving a chariot pulled by two centaurs. The mirror seems to tell a story that hasn't quite come down to us. We know the story of Icarius, how he was clubbed to death by shepherds whom he had introduced to wine. His driving a chariot pulled by Centaurs is new. The characters above the Centaur's leg MS-20, reads: AN PReSSE, "to the press. The mirror shows an image of a man with a club with a Phrygian style cap (common in Etruscan images) driving two centaurs with a dog beside the chariot. One centaur carries a bunch of grapes and the other appears to have a cast cutting instrument - as reflected in its handle - probably used for cutting grapes. He also has an animal hanging over his shoulder that is destined for a feast. Above the driver is a cherub. This image, then, shows what appears to be Icarius and his friends driving off to dinner. The cherub above them appears to be sprinkling them with water, with both hands outstretched. He is not likely warning Icarius. If it were not for the dog in the design, we could suspect that the driver could be Dionysus. Because of a name on the left-hand bottom circumference of the mirror which is Ikra, the driver is probably Icarius who was a key disciple of Dionysus who spread the worship of Dionysus, known as the Bacchalian rites.

Text of Script MS 565/2 (See http://www.maravot.com/Schoyen_mirror.Ikarius.html)

● **Bottom left side: MS-1: IbOA RVI Le ET: VSV ENAI** : Ikra the king (Fr. roi) there (Fr. le) from (L. et) Oso (Mt. Ossa, in northern Magnesia) Enai (Eioneus = Ixion). The letter "b" is used somewhat in the Tavola Eugubine and appears to be a "g" transcribed as "k." Thus, "Ikra the king there from Mt. Ossa of Ixion."

● **Top left side: MS-13: TRE RI: CIM Se QISI** Three (L. tres, tria) things (L. res, ri) who, whom, whose, that (L. quis, quid; It. chi, Fr. qui) of itself (L. se) you did (L. queo, quire, quivi, and quii, quitum, Ind. Perf. 2nd Pers. singl. quīstī). The character "Q" can be seen on the [Etruscan writing tablet](#).

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

● **Top right side: MS-14: ESV Ce 8RATER IRE** to go out / I go out (L. exeo-ire-li [ivi]-itum, Ind. Pres. 1st Pers. singl. exeō) wherewith, wherefrom (L. qui, old abl. of qui; qui, quae, quod) the brother (L. frater-tris) with wrath (L. ira-ae, Abl. singl. -e) IR declines: IR, IRE, and IRI, IRV. IRI appears to be the word "wrath, used frequently in the Zagreb Mummy script "Z" ; 8RATER is used in Scripts Q, R and G; it declines: 8RATA (possibly It. fratta, bush, hedge), [8RATER](#), [8RATR](#), [8RATRV](#), [8RATRVM](#), [8RATRVS](#). This key word demonstrates that the Tavola Eugubine and Ikarius mirror share a common language, i.e, Etruscan. We hope to find other texts with the word.

● **Bottom right side: MS-18 SEK HeKNIS KVPIS CEPI A BeR** I cut (L. seco, secare, secui, sectum, Ind. Pres. 1st Pers. singl. secō) the grapes (L. acinus-i, 2nd Decl. Dat. pl. -is), bunch of grapes; abundant (L. copia-ae, 2nd Decl. Dat. pl. -is; It. copia; Fr. copieux); from the vinestock (Fr. cep; 2nd Decl. Dat. singl. -i) to (L. a) the drink (It. bere, to drink; Fr. boire, drink).

Note AKNI is used in Script Z. Cepi appears at L31; CEP, CEPE, CEPEN, CEPIS appear in script Z, used in the same context) The context of "harvesting to drink" is the main purpose Icarius had in mind.

● **Words above the Centaur's leg: MS-24: AN PRÉSSE** or, whether (L. an) he presses he presses (L. presso-are, Ind. Pres. 3rd Pers. singl. presset; It. pressare, to press, pressa, press) alternatively it may be: "to the press!"

● **Word under the cherub: MS-25: PVLESI** young boy (L. puellus-i, 2nd Decl. Gen. -i) It may refer to the messenger "lares" (household god) of the tribe of the Centaur Pholus). The winged cherub appears to be sprinkling / anointing the driver. Another winged child is held in the hand of Heracles in the [Divine Mirror.html](#), being offered to the god Tinia (Greek Zeus, Latin Jupiter). That child has the inscription EPE VR above his head. The cherub god, ERVS, Eros, (L. Cupid, Amore) is mentioned frequently in Script N, Q and R (Tavola Eugubine) and possibly as ERvS, Au62. Erus-i, Latin, master, owner, lord," may be indicated at Au62, the [Pyrgi Gold tablets](#).

● **Words over the head of Ikra: MS-26: III AP THICU (ΘICF)**. The first characters appear to be the Roman Numeral III. out of, from, after, on the side of (L. a, ab, abs) glory, grace (L. decus-oris, 2nd Decl. Abl. -o; 4th Decl. -u)

Roman numerals are used in tomb inscriptions (See [Translation Scripts.html](#)), and should properly be called "Etruscan numerals," since the Etruscans passed the alphabet to the Romans. III agrees with the word, TRE, at MS-13. The "F" is sometimes written upside down and represents a vowel at the end of a word.

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

Among the three disciples of Dionysus are two centaurs. The centaurs are known in mythology for being among the first to get drunk drinking wine and turning violent. Hercules was involved



Figure 4 Roman Mosaic of Dionysus & His Court,
ca. 2nd-4th centuries:

with the centaurs. He was entertained by Pholus, a civilized member of their tribe, when the other Centaurs, aroused by the odor of wine, broke up the feast. Hercules killed many of them and drove away the others, most of whom fled either to Malea, to Mount Pholoe (named for Pholus) or to Eleusis. Nessus, however, went to Aetolia, where he ultimately took a terrible revenge on Heracles. An innocent victim of Heracles' war with the Centaurs was Pholus, who dropped one of his guest's poisoned arrows on his foot. Heracles also inadvertently caused the death of the wise Centaur Cheiron, who had reared Jason, Asclepius, Actaeon and Achilles. Cheiron was the firstborn of Centaurus or Ixion.

Cheiron also befriended Peleus when he was deserted without weapons on Mount Pelion by Acastus. Cheiron saved Peleus from an attack by hostile Centaurs and found for him the sword that Acastus had hidden. Later he told Peleus how to win the love of Thetis. From the two was born

Achilles. Cheiron was noted for his knowledge of medicine, which he taught to Asclepius, and he was a competent sculptor as well. When, after Actaeon's death, his dogs howled in loneliness, the centaur comforted them by making a statue of their master.

Cheiron is sometimes said to have been king of the Centaurs. With them he was driven from Pelion by the Lapiths, after a protracted war between the two tribes. The Centaurs took refuge at Mount Malea in the southern Peloponesus, but were encountered by Heracles in Arcadia when he hunted the Erymanthian boar. When they attacked the friendly Centaur Pholus, Heracles killed many and drove the others from the land. During these hostilities Cheiron was accidentally shot by Heracles, or else dropped one of Heracles' poisoned arrows on his foot, as did Pholus. Cheiron could not die, but the pain of the wound, and perhaps the fate of his people, made him regret his immortality. [See Apollodorus 1.2.4, 2.5.4, 3.4.4, 3.13.3-5, Hyginus, *Poetica Astronomica*, 2.38]

Actaeon was the son of Aristaeüs and Autonoë. Actaeon was taught the art of hunting. Several explanations are offered of how he fatally offended the goddess Artemis. Some say that he

Work notes on Etruscan Mirrors and Murals, Part II — a survey of Etruscan Phrases texts

claimed to be a better hunter, others that he offered to violate Artemis in her temple, still others that she destroyed him at Zeus' bidding because he wanted to marry his aunt Semele, whom Zeus was currently courting. According to the most usual account, Actaeon's crime was the accident of coming upon the goddess as she was bathing with her nymphs on Mount Cithaeron. To prevent him from telling others of the indignity that she had suffered, Artemis changed him into a stag, or else threw a deerskin around him, and he was torn to pieces by his own hounds. The hounds, who could not now find their master, howled in grief until the Centaur Cheiron took pity on them and made a statue of Actaeon to soothe them. [Apollodorus 3.4.4, Ovid, *Metamorphoses*, 3.138-252; Hyginus, *Fabulae*, 180, 181.]

Our source on Mythology is the Meridian handbook of Classical Mythology, by Edward Tripp, New American Library 1970.

Launched: 05.15.12

Updated:

Copyright © 1981-2012 Mel Copeland. All rights reserved.

Φ —

Work notes on Etruscan Devotional Plates, Scripts PA, PB, PC, PD, PE, PG, PJ, PK, PL— a survey of Etruscan Phrases texts

May 9, 2012

By Mel Copeland

(Relating to http://www.maravot.com/Translation_ShortScripts_e.html)

A work in progress

This work, Translation of Devotional Plates III, continues our work on Etruscan devotional plates (See [Translation of Devotional Plates II](#), http://www.maravot.com/Translation_ShortScripts_g.html 1.28.12) and other work notes: "[Work Notes on the Tavola Eugubine, Script Q1-Q273](#)", "[Work Notes on the Tavola Eugubine, Script Q278-Q453](#)", "[Work Notes on the Zagreb Mummy](#)," "[Work Notes on the Tavola Cortonensis](#)," "[Work Notes on the Perugia Cippus](#)," "[Work Notes on the Magliano Disk](#)," "[Work Notes on the Novilara Stele](#)," and "[Work Notes on the Pyrgi Gold Tablets](#)" (PDF files), all of which are reconciled to one another. This latest work is based upon Etruscan [GlossaryA.pdf](#) developed from our [Indo-European Table 1](#).

General note: The scripts on this page are short texts found on devotional wares, steles and a tomb inscription, selected from texts on Etruscan Phrases website. The texts are quite short but many of the words correspond with words in the Etruscan Phrases [GlossaryA.xls](#). Similar devotional wares are at [Script BR](#), [Script OM](#), [Script AK](#), [Script PA](#). Some images are poor and will be improved when possible.



Script PA - Kyanthos from the Tomb of the Calabresi, Cerveteri, seventh century B.C., Museo di Villa Giulia, Rome (Image: "L'etrusco dalla A alla Z," Bionvanna Bagnasco Gianni).

**PA-1 MI NICE THUM (ΘVM) AMI
MATHUMA (MA ΘVMA)**

To me (L. Dat. mihi) victory / Nike (L. Nike); I tame, break in, conquer, subdue (L. domo, domare, domui, domitum, Ind. Pres. 1st Pers. sing. domō) friends (L. amicus, amica, 2nd Decl. Nom. pl. m, -i; It. amico, amica; Fr. amie-e) Maduma, name?

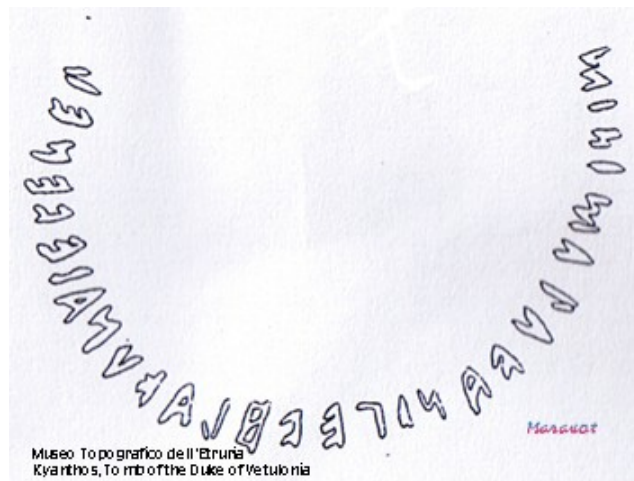
Work notes on Etruscan Devotional Plates, Scripts PA, PB, PC, PD, PE, PG, PJ, PK, PL— a survey of Etruscan Phrases texts

Note: The Θ, Gr. delta, tends to read as a “d,” which appears to be the correct application in this case.

PA-6 AE_N LISIAI THIPO (Θ IPV) RENAthe camp followers (L. lixa-ae) by Thebes, city in Boeotia? (L. Thebae-arum, 2nd Decl. Abl. -o) he/she rules, supports (L. regno-are; rego, regere; Ind. Perf. 3rd pers. singl. regnat)

PA-10 IERE ERA ISTE EPA yesterday (L. heri; It. ieri; Fr. heir) mistress (L. era-ae, f.) that of yours (L. iste, ista, istud) she spies, watches out for? (L. speculor-ari; it. spiare; Fr. épier)

PA-15 NAMINER UNAS (VNAS) TAF8E LERO (LERV) to name, nominate (L. nomino-are, nomen-inis, name; Fr. nommer, It. nomanare loads, burden, weights; troubles, charges; public burdens, taxes (L. onus-eris, 1st decl. Acc. pl. -as) the trumpet (L. tuba-ae, 3rd Decl. Abl. singl. -e, the straight war-trumpet of the Romans) by triumph, victory? (L. laurus-i 2nd Decl. Abl. -o)



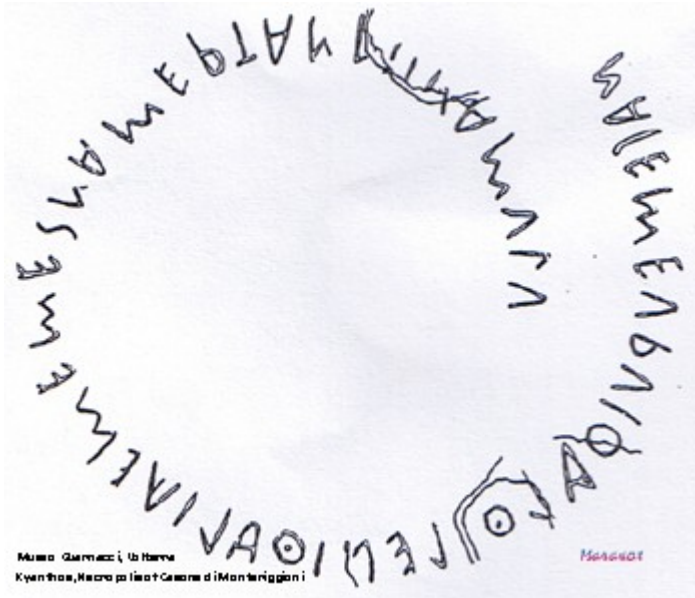
Script PB – Kyanthos from the Tomb of the Duke of Vetulonia, Museo Topografico dell'Etruria, Florence (Image: "L'etrusco dalla A alla 8," Giovanna Bagnasco Gianni).

PB-1 MINIMU (MINIMV) LO FANI PEUV, PEUB (PEF8) for, to the minimul, the least (L. minimus, 1st & 2nd. Decl. -o ; It. minimo) of them, it (L. id, ille, illa, illud; It. lo) of the temples (L. fanum-i) youth, adult male population (L. pubes-is)

Note: MINIMV appears at: T-7, PB-1, J1-1, J2-1, J3-1, J8-1, J9-1, J12-1, J13-1

PB-5 LAKONAI (LAKVNAI) E FENE Le Laocoon, a Trojan priest (L. laocoon-ontis) or Spartan (L. Laco, [Lacon]-onis) from, out of (L. e) he will come, arrive (L. venio, venire, Ind. Fut. veniet; It. venire; Fr. venir) there (Fr. le, la)

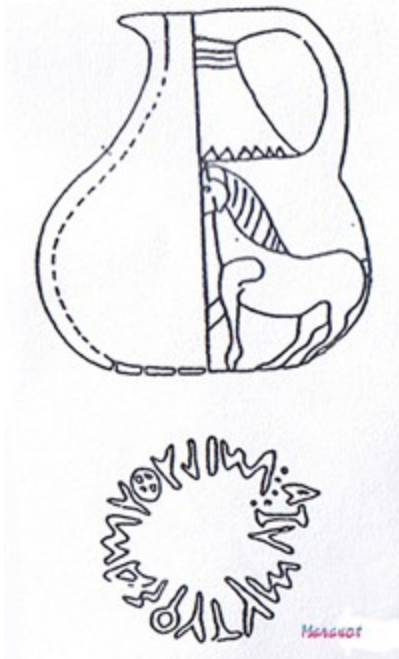
Work notes on Etruscan Devotional Plates,
Scripts PA, PB, PC, PD, PE, PG, PJ, PK, PL—
a survey of Etruscan Phrases texts



Script PC - Kyanthos from Tomb BB6, Necropolis of Casone di Monteriggioni, Museo Guarnacci, Volterra. (Image: "L'etrusco dalla A alla 8," Biovanna Bagnasco Gianni).

PC-1 NAIEM E ORO (VRV) ITHAL (IOAL) THI (ΘI?) LENI THALIO (ΘALIV) E ME MESNA MERTAN SIN AM OLO (VLV) Gnaeus, Roman prenomen, shortened, Cn (L. Gnaeus-i, 2nd Decl. Acc. singl. -um), from, out of (L. e, ex) I speak, I speak (L. oro-are, Ind. Pres. 1st Pers. singl. ōrō) Italian (Itali-orum and -um, the Italians; Italia-ae, Italy, Italicus and Italus-a-um, Italian, adj.; Fr. Italian) to you (L. tu; te, Accus; vos, tibi; It. te, ti,

to you; Fr. te, to you) I relieved, made mild, made lenient (L. leno-ire, Ind. Perf. 1st Pers. singl., lenuī); retaliation (L. talio-onis) from, by (L. e, ex) by, from me (L. Abl. me) Messana (L. Messana-ae, town in Sicily, person's name, Messana?) Mertan, name? or alternatively they deserve, merit (L. mereo-ere, Ind. Conj. 1st Pers. singl. mereant, meritus-a-um) but if, if however, (L. sin) I love, like (L. amo-are, Ind. Pres. 1st Pers. singl. amō) the oil (L. oleum-i, 2nd Decl. Abl. singl. -o; It. olio; Fr. huile)



Script PD - Oniochoe.

PD-1 VSA MILO (MILV) THUMAS (ΘVMAS) PHVTVM the mouths (L. os-oris, 2nd Decl. Nom. pl. n. -a) by a thousand (L. mille - milia [millia], 2nd Decl. Abl. singl. -o) you tame, break in, conquer (L. domo, domare, domui, domitum; domas 2nd pers. sing. present) warmed (L. foveo, fovere, fovi, fotum, to warm, keep warm, caress, to stay constantly in a place; particle, fatus)

Note: In a Phrygian sherd we have MILAS
(See [Phrygian1.html](#))

Work notes on Etruscan Devotional Plates,
Scripts PA, PB, PC, PD, PE, PG, PJ, PK, PL—
a survey of Etruscan Phrases texts



Script PG, Aryballos, bucchero (Image: "L'etrusco dalla A alla 8," Biovanna Bagnasco Gianni).

PG-1 SI LARFAI ATELICLES LEKTVM VTA if, supposing that (L. si; It. se, Fr. si) the ghosts, spectres (L. larva (larua) -ae) of the Ateli Ateli, name, (L. Attalus-i, adj. Attalicus-a-um, name of several kings of Pergamum; or Atelicles, chosen, excellent (L. lectus-a-um) he is at leisure, (L. otior-ari, Ind. Pres. 3rd Pers. Conj. otiat)

Note: The "F" faces towards the word to which it belongs. Some Etruscan texts used this technique to separate words. The final "S" in Atelicles also faces the word to which it belongs.

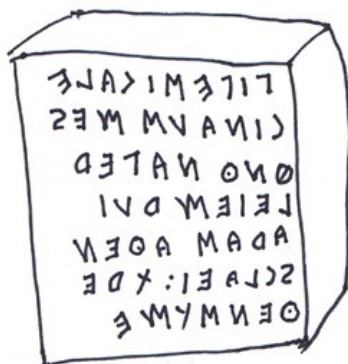


aryballos, ceramic

Script PE, Aryballos, ceramic (Image: "L'etrusco dalla A alla 8," Biovanna Bagnasco Gianni).

PE-1 MvLAKAS: SELA: ASKA MIELE IUAN (IFAN) you make gentle, soften (L. mollescere, Ind. Conj. 2nd Pers. singl. mollēscās); the chair, seat (L. sella-e; It. selle; Fr. selle, seller, to saddle) by food (L. esca-ae, Abl. singl. -a) the honey (L. mel, mellis; It. miele) of Euan, (L. Euan or Euhan, a name of Bacchus)

Note: This vase no doubt was used to pour wine, in which case we would read: "You soften the seat of food the honey of Bacchus / Dionysus"



Tablet, Museo Civico, Viterbo

Script PQ, Tablet Museo Civico, Viterbo. Note: As can be discerned in looking at the tablet's two borders, there appears to be a missing section of the tablet adjoining the right-hand side.

PQ-1 PIPE SI CALE ...Pipe (unknown word; first word may be tipe, type, model); himself, herself, itself (L. se, sese; It. si; Fr. se) he summons (L. calo-are, Ind. Conj. 3rd Pers. singl. calet)

PQ-4 CINA VS MES he burns, incinerates he burns,

Work notes on Etruscan Devotional Plates,
Scripts PA, PB, PC, PD, PE, PG, PJ, PK, PL—
a survey of Etruscan Phrases texts

incinerates (L. incendo-cendere; Conj. Pres. 3rd Pers. singl. incendat) the bone (L. os, ossis, bone; It. osso, bone; Fr. os, bone) you pass (L. meo, meare, to go, pass; 2nd pers. pres. mes)

PQ-7 PHvNTH (ØvN Θ) NAPER the fountain? (L. fontanus-a-um; fons, fontis, spring; It. fonte, Fr. fonte) of Naper, name of a queen in [Perugia Cippus, Script K](#) K75. K82, K131. (The character "P" is not a "t" in this case; compare with TRE, line PQ-13):

K79 (F)EL RINA HVT• NAPER • PENEIS the great queen (L. regina, f.; It. regina, f.; Fr. reine, f.) high, lofty, eminent, important (Fr. haut; hausser, to raise, lift) Naper, name? of Peneis, place, River Peneus in Thessaly, Greece, also the river god, Peneius, father of the nymph Daphne?

K129 HE Se • NAPER • CI CN Le HAREV TVSE you have (L. habeo-are) itself, herself (L. se, sese; It. si; Fr. se) Naper, name; who, which (L. qui, quae, quod; It. chi; Fr. qui) CN (L. Cn, Cnaeus-i, abbreviation of name, Cnaeus) there (le) I draw out, empty (L. haurio, haurire, Ind. Pres. 1st Pers. singl. hauriō) leader, ruler (L. dux, ducis, 3rd Decl. Abl. singl. -e)

PQ-9 LEIEM RVI to the lioness (L. lea-ae and laena; 1st decl. Acc.) king, regent (L. rex, regis; It. re; Fr. roi)

PQ-11 ARAS ATHEN (A ΘEN) altars (L. ara-ae; 1st Decl. Accus. pl. -as) from Athens? Athens, Athena, Athenian (L. Athenae-arum; Athenaeus-a-um; Atheniensis-e)

Note: The end of "Athen" may be on the missing section or the "S" at PQ-13, i.e., 1st Decl. Abl. pl. -is: ATHENiS.

PQ-13 S (S to line PQ-11) CLAEI: TRE Cleo, the muse of history (L. Clio-us; possibly 5th Decl. gen.-ei; See ELINEI, Helen of Troy's name, and PHERSIPNEI, Gr. goddess Persephone) three (L. tres, tria; It. tre; Fr. trois; Toch., tri, traiy; Gr. tria; Welsh, tri, tair). Note: Claei is undoubtedly a noun. Tre refers to the next line, because of the separating punctuation.

PQ-16 THEN (ΘEN) SVME Tridens (L. tridens-entis, having three teeth or prongs; m. as a subst. a three-pronged spear) some, we are (L. summus; It. siamo; Fr. sommes)

Work notes on Etruscan Devotional Plates, Scripts PA, PB, PC, PD, PE, PG, PJ, PK, PL— a survey of Etruscan Phrases texts



Script PJ, ceramic dish, Cerveteri, Museo Nazionale (Image: "L'etrusco dalla A alla 8," Giovanna Bagnasco Gianni)

PJ-1 A MI FEXIES FETRAS To (L. a) to me, my (L. meus-a-um; mihi, Dat. It. mi, myself) troop, company (L. vexillum-i, 2nd Decl. Dat. pl. -isveterans, old soldiers (L. veteranus-a-um, 1st Decl Acc. pl. -as, 2nd Decl. Acc.-a)

Script PK, Stele known as "Avil Tite," which we title, "Tities Oxiem."

PK-1 MI AFILES TITEM OCHSIEM (V ↓ SIEM) VLIE NIKE to me (L. meus-a-um; mihi, Dat. It. mi, myself) suitable, fit (L. habilis-e, 3rd Decl. Nom. pl. -es) of the [tribe] Titem (L. Tities-ium; -em, 3rd Decl. Acc. -em) Oxiem, name? eighth? (L. octavus; It. ottavo, Fr. huitiem) the oil oil (L. oleum-i, 2nd. Decl. Gen. -i; It. olio; Fr. huile) of Nike [victory, goddess of victory]

Note: The Etruscan peoples were organized in a Confederation of 12 cities, each perhaps being dominated by a tribe. Thus, if there were 12 tribes, this warrior may have belonged to the Eighth Tribe.



3.10.07.1429

Work notes on Etruscan Devotional Plates,
Scripts PA, PB, PC, PD, PE, PG, PJ, PK, PL—
a survey of Etruscan Phrases texts

Script PM



PM-1 MI LARTHIA (LARΘIA) PHARSIES (ΘARSIES)
to me (L. meus-a-um; mihi, Dat. It. mi, myself) name,
Larthia, Pharsies

PM-4 VCHVLEIM OCRESO (VCREV) TIE eye (L.
oculus-i; 3rd Decl. Acc. singl. -em) of a greave? (L.
ocrea-ae; 2nd Decl. Dat. singl. -o) of the day (L. day (L.
dies-ei, day; diu, by day; diutius, longer; Welsh, dydd;
Scot, di). Note: This man appears to be an augur
carrying a torch

Work notes on Etruscan Devotional Plates,
Scripts PA, PB, PC, PD, PE, PG, PJ, PK, PL—
a survey of Etruscan Phrases texts



Script PO, Tomba Scudi,
Tarquinia

PO-1 _N: **SILAR**: AM CE: MECH

(ME ↓) Le: RASNA V(S) (S
from PO-9) behold (L. en) to be
silent (L. sileo-ere-ui; It. silenzio,
silence; Fr. silence, silence); I
love, like (L. amo-are, Ind. Pres.
1st Pers. singl. amō) wherewith,
wherfrom (L. qui, old ablative of
qui; qui, quae, quod, any, some;

relat. who, which, what) me, with me, to me (It. mecco) there (Fr. le, la); the Etruscan (Etr.
Rasna) bone (L. os, oris, mouth; os, ossis, bone; It. osso, bone; Fr. os, bone);

PO-9 **QRO** (VRV)? **ROSTIA** CE: VCNTM: **AFLE** I speak (L. oro-are, Ind. Pres. 1st Pers. singl.
ōrō ; Palaic, wer) Rostia, person's name (re: L. rosetum-i, a garden of roses wherewith,
wherfrom (L. qui, old ablative of qui; qui, quae, quod, any, some; relat. who, which, what) I
sing? (L. occento-are, to sing a serenade to; we sing, occentamus; Conj. pres. 1st person,
occentem) the lord? Aule, common Latin name (L. aulicus-a-um, of the court, princely)

PO-13 **UN RV** (FNRV) One (L. unnus-a-um, unius, uni, una; It. un) I bedew (L. roro-are)

PO-15 **BRINAI** (8RINAI) Brinai, name

Our source on Mythology is the Meridian handbook of Classical Mythology, by Edward Tripp,
New American Library 1970.

Launched: 05.09.12

Updated:

Copyright © 1981-2012 Mel Copeland. All rights reserved.

Φ

**1.28.12 Etruscan Phrases showing Etruscan conjugation and declension patterns and vocabulary.
Translation of short inscriptions.**

ETRUSCAN PHRASES

Etruscan_Phrases Translation of Short Inscriptions (continued) Scripts J, Devotional Plates & Vases (Etr. LEXAIE)

by Mel Copeland
(from a work published in 1981)

General note: The scripts on this page are short texts found on devotional wares, selected from texts provided to Academia.edu. The texts are quite short but many of the words correspond with words in the Etruscan Phrases [GlossaryA.xls](#). Similar devotional wares are at [Script BR](#), [Script OM](#), [Script AK](#), [Script PA](#).

Script J

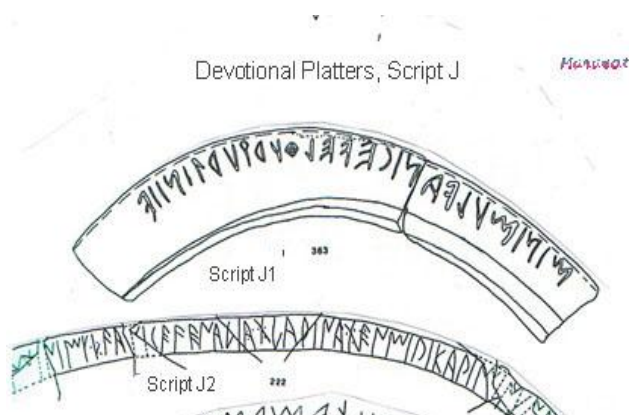
Images J1- J13 from Monumenti Antichi, Serie Miscellanea - Volume VI -3 (LVIII Della Serie Generale) "Il Santuario Di Portonaccio A Veio, a cura di Giovanni Colonna. Gli scavi di Massimo Pallottino nella zona dell'altare (1939-1940). Georgio Bretschneider editore, Roma 2002 - Provided to Academia.edu

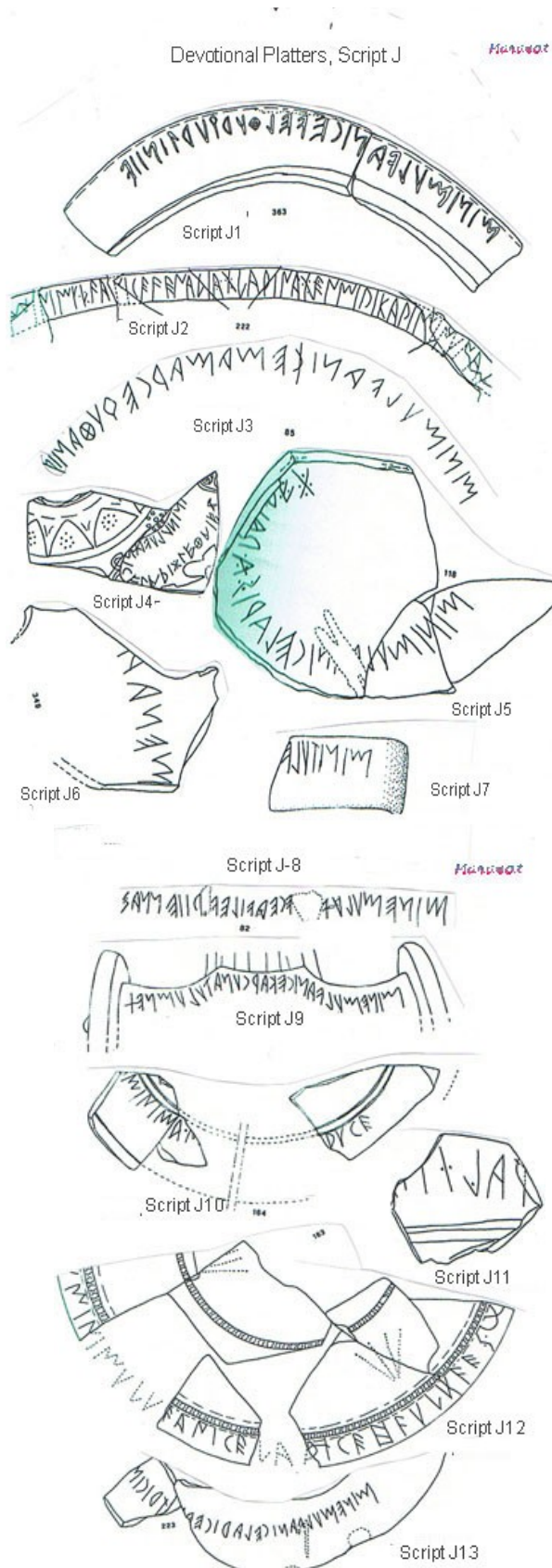
J1-1 MINIMV Le FANI CE FEL: VR QVR TINII E [Translation: the smallest, least (L. minimus; It. minimo) there (Le) holy places / temples (L. fanum-i) to us (It. ce) the great (fel): I speak (L. oro-are) of the fourth - soldiers of the fourth legion? (L. quartanus-a-um)

J2-1 __ NIMV Le FANI CE FENA LAT LARI NATEN MIRI KARI M_____ A _ [Translation: very great, excessive (L. nimius-a-um) there (le) the holy places / temples (L. fanum-i) to us (It. ce) it comes / arrives (L. venio, venita, veri, ventum; It. venire) I laud (L. laudo-are) the [household] gods (L. lar, laris, lares) they are born (L. nascere-i) wonderful, astonishing, extraordinary (L. mirus-a-um) dear (L. carus-a-um) .M.....

J3-1: MINIMV Le FANI KEMA MARCE QVXANII (QV⊗ ANII)_ [Translation: the smallest, least (L. minimus; It. minimo) there (Le) holy places / temples (L. fanum-i) he/she laments (L. gemo, gemere, gemui, gemitum) the mark (It. marca; Fr. marque) of the hip (L. coxendix-icis)

J4 1 INI NVLV FANI CE LARI LEXAIE





the hip (L.coxendix-icis)

J4-1 INI NVLV FANI CE LARI LEXAIE (LE⊗AIE) t {Translation: you flowed over, sailed (L inno-are) to be unwilling, wish not to refuse (L nolo nolle, nolui) to us (L. ce) the [household] gods (L. lar, laris, lares) plates, platers (L. lanx-lancis) t (t-closing mark in many of these texts)

J5-1 MINIMV Le FANI CE LARIS A RAL _ _F? [Translation : the smallest, least (L. minimus; It. minimo) there (Le) holy places / temples (L. fanum-i) to us (It. ce) the [household] gods (L. lar, laris, lares) to, in RAL...(Ral, Ralna, consort of the god Tini?)

J6-1 MENARI (Translation: he / she will lead? (It. menare; Fr. mener)

J7-1 MINI TVLA [Translation: it /he/ she projects out (L. minor-ari) it carries, endures (L. tolero-are; It. tollerare, Fr. tolerer)

J8-1 MINEMV Le VFE ECE AFILE FIRII EN NAS [Tanslation: the smallest, least (L. minimus; It. minimo) there (Le) he goes to meet (L obeo-ire) or the egg (L. ovum-i) behold! (L. en, ecce!) he holds (L. habeo-ere; probably related to It. avere, to avail) Virriien born (L. nascere-i)

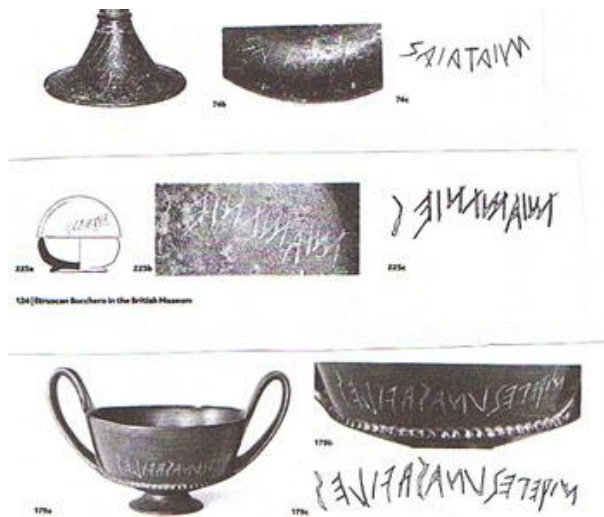
J9-1 MINEMV Le FANI CE KAR CVNA TVL VMNE t [Translation : the smallest, least (L. minimus; It. minimo) there (Le) holy places / temples (L. fanum-i) to us (It. ce) I care (L. curo-are) the cradle (L. cuae-arum) I raise up (L. tollo, tollere) man (homo-inis)

J10-1 MINIMA _RVCE [Translation: the smallest, least (L. minimus It. minimo) (pl.)the funeral pile / rock (L. rugus-i; It. rocca and roccia; Fr. roche)

J11-1 TAL I _ _ [Translation: such, like, similar (L. talis-e; It. tale; Fre. tel, telle)

J12-1 MINIMV L_ FANI CE LARI CE HF VLVFES [Translation: the smallest, least (L. minimus; It. minimo) there (Le) the holy places / temples (L. fanum-i) to us (It. ce) the [household] gods (L. lar, laris, lares) to us (It. ce) I have (Lhaveo-ere; It. avere; Fr. avoir) olives (L. oliva-ae; It. oliva; Fr. olive)

J13-1 MINEMV Le FANI CE LARI CEF _ _ TRICIS (TRICIM) [Translation the smallest, least (L. minimus; It. minimo) there (Le) the holy places / temples (L. fanum-i) to us (It. ce) the [household] gods (L. lar, laris, lares) cef...trifles, vexation, troubles (L. tricae-arim)



J14-1 MIRTRIAS or MI ATAIAS

[Translation: for me/ mine (L. me, Dat. Acc.) Ataias] Note: This is probably a name, discerned by the suffix "ias"; See Etruscan GlossaryA.xls Pomperias and Vamerias (8AMERIAS).

J15-1 MI AMV NIES [Translation: for me/ mine (L. me, Dat. Acc.) to love (L. amo-are) the Naiad (water nymph, L. Naias-adis & Naisidis)] Note: The last character "c" appears to be an "S." For "amo" see Etruscan GlossaryA.xls am, ama, amapa, amapen, amar, ame, amem, ami, amie, amo.

J16-1 NIRE PES VNAS AFILES

[Translation : spun (L. neo, nere, nevi, netum) the foot (L. pes, pedis) for the honor (L. honos and honor-oris; "as" suffix 1st decl. pl. Accus. or you honor, L. honoro-are; seond pers. indic. sing. honoras) the fit (L. habilis-e; 3rd decl. Nom. pl)] Note: VNAS appears also at PA-16, and declines: VNVM, VNVR, VNVMAN. See also J22 below.

Images J17 - J22 courtesy University di Bologna, Ocnus, "Quaderni della Scuola di Specializzazione in Beni Archeologici, 18 2010." Alma Mater Studiorum - Universita di Bologna; document provided by Andrea Gaucchi to Academia.edu

Images J17 - J22 courtesy University di Bologna, Ocnus, "Quaderni della Scuola di Specializzazione in Beni Archeologici, 18 2010." Alma Mater Studiorum - Universita di Bologna; document provided by Andrea Gaucchi to Academia.edu

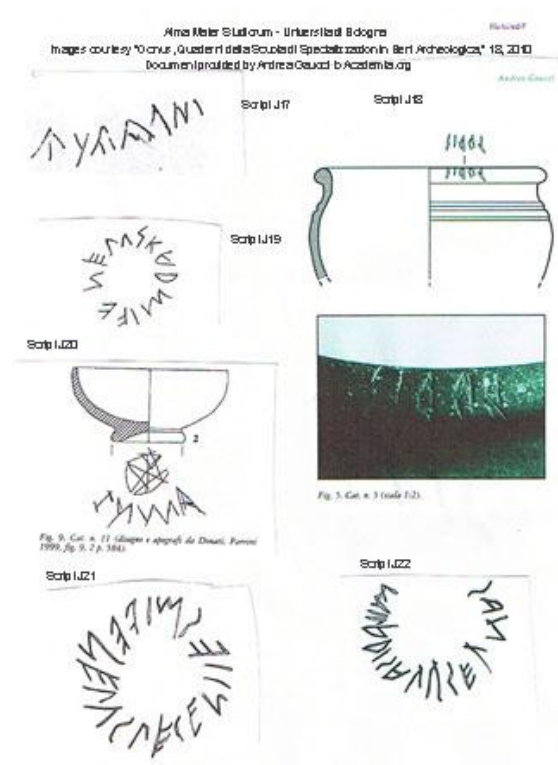
J17-1 CHYUS NI [Translation: closed, sealed, seal (It. chiuso; chiudere, to close, seal) no, not (L. nae, ne)] Note: See also chuas (KFAS) Script K156.

J18 -1 LARIS [Translation: the gods (L. lar, lares, laris)] Note: This word appears in many scripts (TC, J5, AE, AF, VP, MF, BB)

J19 -1 LVS KAR MI FENE [Translation: the light (L. lux, lucis) I care for (L. curo-are) to me / for me (L. me, Dat. Acc.) it comes (L. venio, venire)] Note: LVS appears in several scripts, most noteworthy the Piacenza Liver (PL-6, PL-20); KAR declines: KARE, KARI, KAREN, KARETV. The second character E in FENE appears to be an "F" but is probably an "E." If it is FFNE, then L. vulnus, injury, wound ; vulanero [voim] -are, to wound, injure, could be indicated. Turning a character upside down for clarification does occur in other texts.

J20- 1 AMNiS [Translation: river water (L. amnis, a stream, torrent, river; poet. current, river water).]

J21-1 MI FENE LVS RECE VII ES



Images J23 - J24 from Instituto Nazionale di studi Etruschi ed Italici Firenze, "Studi Etruschi, Vol. LXXII-MMVII-Serie III, Giorgio Bretschneider Editore, 2009, document provided by R Massarelli to Academia.edu.

Firenze J23

(da Corsen 1874, tav. XVII)

Firenze J24

(da REE 2007, n. 88)

futurus; second pers. sing. es)] Note: RECE appears to be It. recare, to take to oneself, carry or probably L. requiro-quirere, to request, require. It appears to decline: REC, RECES. The word also could be RECEVII (Recevii) a gens, name?

J22-1 MILA RIS ALVSE VNAS

[Translation: a thousand (L. millae, milia [millia], millensinus-a-um) I complain (L. rixor-ari) bitterness, aloes (L. aloe-es) you honor (L. honoro-are; second pers. indic. sing. honoras) See also J16 above.

Images J23 - J24 from Instituto Nazionale di studi Etruschi ed Italici Firenze, "Studi Etruschi, Vol. LXXII-MMVII-Serie III, Giorgio Bretschneider Editore, 2009, document provided by R Massarelli to Academia.edu.

(Bronze candelabra base from Vulci, discovered ~1870)

J23-1 IS IMINeRI IPI TINIE SVTHI AIT

• FeLARI (FeLAOI) Le CLeRI (CLeOI)

[Translation: He (he, she, it, that person, thing (L. is, ea, id) you be on the watch for (L. immineo-ere, Pass. Indic. Pres. 2nd pers. imminéris) I, myself (L. ipse-a-um) by the god Tini (3rd Decl. Abl. -e) the point, pile, (L. sudis-is, point; Fr. soute, f.; It. sotto., adv., prep. under, below) summer (L. aestas-atis; It. estate; Fr. été) the Felari - people of Faleri (FeLARI) there (le) I made clear, plain to the mind (L. claro-are, Ind. Perf. 1st pers. singl. clārāvī)

Oinochoe vase, inscription on spout, from Vulci)

J24-1 MI ARN RIAL (OIAL) TEP NI ES NIV RIVI (OIVI) FELC LeRI (LeOI)

[Translation: mine, my (L. meus-a-um; mihi, Dat. It. mi, myself) Arno, river & gens (L. Arnus-i) royal (L. regalis, regius-a-um; It. reale; Fr. royal) I warm (L. tepeo-ere, to be warm, Ind. Pres. 1st pers. singl. tepeo) not (L. nae, ne; no, not (L. non; It. no; Fr. Non; Baltic-Sudovian, ne, ni) you are (L. sum, esse, fui, futurus; 2nd pers. es) and not, or not, nor, esp. following ut or ne (L. neve or neu) the river(s) (L. rivus-i, stream, 2nd Decl. Gen. singl. or Nom. pl. -i; It. rio; Fr. rivière) the Velcha, (Vulci, town north of Rome) triumph, victory (L. laurus-i, 2nd Decl. Gen. singl. -i)



J14 - J16 Images courtesy "Bucchero Ware in the British Museum" catalogue by Phil Perkins. Document provided to Academia.edu. by Perkins.

J14-1 MIRTRIAS or MI ATAIAS

[Translation: for me/ mine (L. me, Dat. Acc.) Ataias] Note: This is probably a name, discerned by the suffix "ias"; See Etruscan GlossaryA.xls Pomperias and Vamerias (8AMERIAS).

J15-1 MI AMV NIES [Translation: for me/ mine (L. me, Dat. Acc.) to love (L. amo-are) the Naiad (water nymph, L. Naias-adis & Nais-idis)] Note: The last character "c" appears to be an "S." For "amo" see Etruscan GlossaryA.xls am, ama, amapa, amapen, amar, ame, amem, ami, amie, amo.

J16-1 NIRE PES VNAS AFILES

[Translation : spun (L. neo, nere, nevi, netum) the foot (L. pes, pedis) for the honor (L. honos and honor-oris; "as" suffix 1st decl. pl. Accus. or you honor, L. honoro-are; second pers. indic. sing. honoras) the fit (L. habilis-e; 3rd decl. Nom. pl)] Note: VNAS appears also at PA-16, and declines: VNVM, VNVR, VNVMAN. See also J22 below.

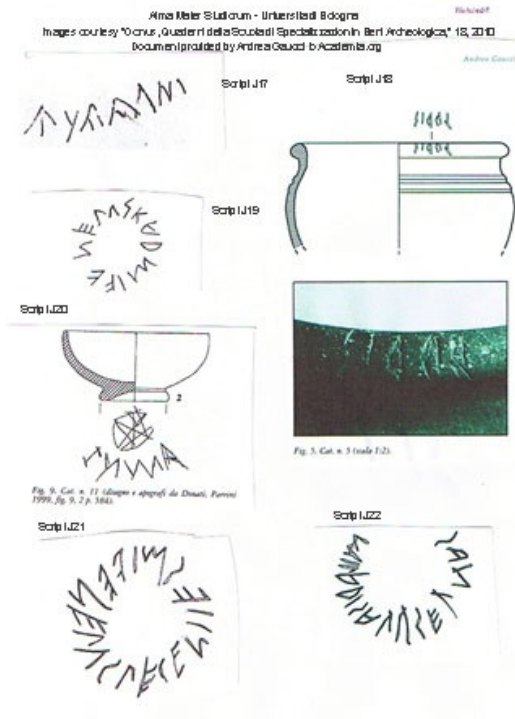
Images J17 - J22 courtesy University di Bologna, Ocnus, "Quaderni della Scuola di Specializzazione in Beni Archeologici, 18 2010." Alma Mater Studiorum - Universita di Bologna; document provided by Andrea Gaucci to Academia.edu

J17-1 CHYUS NI [Translation: closed, sealed, seal (It. chiuso; chiudere, to close, seal) no, not (L. nae, ne)] Note: See also chuas (KFAS) Script K156.

J18 -1 LARIS [Translation: the gods (L. lar, lares, laris)] Note: This word appears in many scripts (TC, J5, AE, AF, VP, MF, BB)

J19 -1 LVS KAR MI FENE [Translation: the light (L. lux, lucis) I care for (L. curo-are) to me / for me (L. me, Dat. Acc.) it comes (L. venio, venire)] Note: LVS appears in several scripts, most noteworthy the Piacenza Liver (PL-6, PL-20); KAR declines: KARE, KARI, KAREN, KARETV. The second character E in FENE appears to be an "F" but is probably an "E." If it is FFNE, then L. vulnus, injury, wound ; vulnero [voin] -are, to wound, injure, could be indicated. Turning a character upside down for clarification does occur in other texts.

J20- 1 AMNiS [Translation: river water (L.



amnis, a stream, torrent, river; poet. current, river water).

J21-1 MI FENE LVS RECE VII ES
 [Translation : to me, for me it comes (L. venio, venire) the light (L. lux, lucis) you bring (It. recare) seven (VII) you are (L. sum, esse, fui, futurus; second pers. sing. es)]
 Note: RECE appears to be It. recare, to take to oneself, carry or probably L. requirere, to request, require. It appears to decline: REC, RECES. The word also could be RECEVII (Recevii) a gens, name?

J22-1 MILA RIS ALVSE VNAS
 [Translation: a thousand (L. millae, milia [millia], millensimus-a-um) I complain (L. rixor-ari) bitterness, aloes (L. aloe-es) you honor (L. honoro-are; seond pers. indic. sing. honoras) See also J16 above.

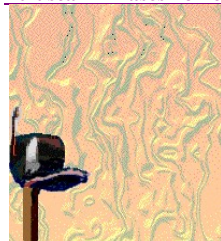
Notes

*Mythology from Edward Tripp, "The Meridian Handbook of Classical Mythology," 1970.

BACK NEXT



[Etruscan Phrases home](#)



Launched 03.10.07

Updated: 10.10.11; 11.07.11

Copyright © 1981-2011 Maravot. All rights reserved.
 Copyright © 1981-2011 Mel Copeland. All rights reserved.

Work notes on Etruscan Devotional Plates II, Script J25-J30 — a survey of Etruscan Phrases texts

May 1, 2012

By Mel Copeland

(Relating to http://www.maravot.com/Translation_Perugia_Cippus.html)

A work in progress

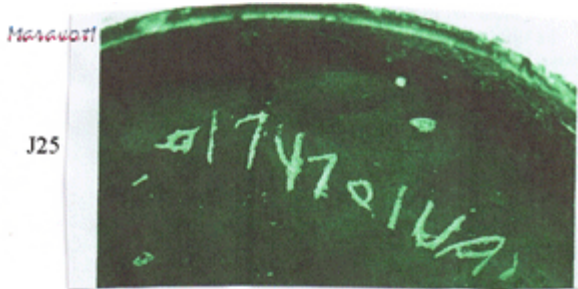
This work continues Script J, concerning Etruscan devotional plates (See http://www.maravot.com/Translation_ShortScripts_g.html 1.28.12) and relates to other work notes: "[Work Notes on the Tavola Eugubine, Script Q1-Q273](#)", "[Work Notes on the Tavola Eugubine, Script Q278-Q453](#)", "[Work Notes on the Zagreb Mummy](#)," "[Work Notes on the Tavola Cortonensis](#)," "[Work Notes on the Perugia Cippus](#)," "[Work Notes on the Magliano Disk](#)," "[Work Notes on the Novilara Stele](#)," and "[Work Notes on the Pyrgi Gold Tablets](#)" (PDF files), all of which are reconciled to one another. This latest work is based upon Etruscan [GlossaryA.pdf](#) developed from our [Indo-European Table 1](#).

General note: The scripts on this page are short texts found on devotional wares, selected from texts provided to Academia.edu. The texts are quite short but many of the words correspond with words in the Etruscan Phrases [GlossaryA.xls](#). Similar devotional wares are at [Script BR](#), [Script OM](#), [Script AK](#), [Script PA](#). Images J25- J30, from Danial F. Maras, Un'inedita iscrizione falisca nel Museo di Cattolica, Rivista di antichita, Anno XVIII-n.2-Luglio-Dicembre 2009, Loffredo Editore Napoli - Provided to Academia.edu.

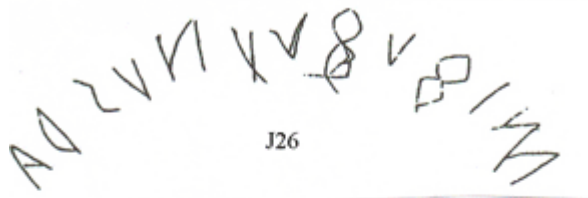
Work notes on Etruscan Devotional Plates II, Script J25-J30 — a survey of Etruscan Phrases texts

J25-1 CALII • PVPI • heavenly (L. caeles-itis, 2nd Decl. Gen. pl. -i) or alternatively a gens, Caelius-a-um) priests, jr. priests (L. popa-ae, 1st Decl. pl. -ae)

J26-1 MI VOVO (8V8V) VN OSRA mine, my (L. meus-a-um; mihi, Dat. It. mi, myself) I vow promise to a god (L. voveo, vovere, votum; Ind. Pres. 1st Pers. singl. voveō; It. voto, vow; Fr.



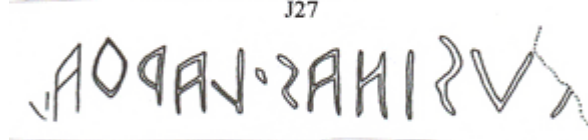
vouloir, to wish) one (L. un-us-a-um, unius, uni, una; It. un, uno, una; Fr. Un, une; Welsh, un-au) use, enjoyment; esp. use of borrowed capital; interest paid for money borrowed (L. usura-ae)



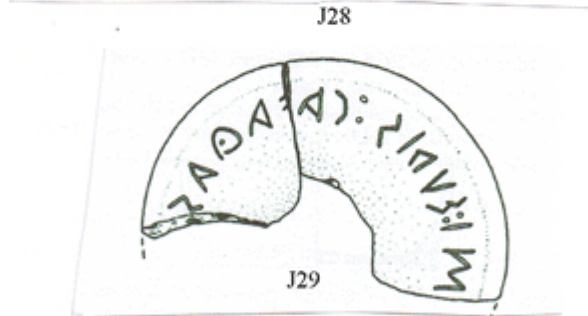
J27-1 COIZIA HIMIA coming together, meetings; factions, coalitions (L. coitio -onis, 3rd Decl. Pl. Nom. -ia) winter/ storms (L. hiems [hiemps] -emis, f. winter, the cold or winter, stormy weather, storm, 3rd Decl. Pl. -ia)



J28-1 CV SINAS LARTHA (LARGA) to unite, assemble together (L. coeo-ire) a large bowel (L. sinus-i, m. and sinum-i) Lartia, name or bacon (L. lardum [laridum]-i)



Note: A name, **LARTHIA PHARNIES**, appears on a stele, Script PM: (See http://www.maravot.com/Translation_ShortScripts_e.html)



PM-1 MI LARTHIA (LARGIA) PHARNIES (PHARNIES) mine, my (L. meus-a-um; mihi, Dat. It. mi, myself) name, Larthia, Pharnies



PM-4 VCHVLEIM VIRI REVS TIE the eye (L. oculus-i; 3rd Decl. Acc. -em) of men (L. vir, viri) defendant /accuser party in law-suit (L. reus-i and rea-ae) of the day (L. dies-ei, day; diu, by day; diutius, longer; Welsh, dydd; Scot, di). "I am Larthia Pharnies the eye of men, accuser / lawyer? of the day"

J29-1 MI :SORIS (SVRIS) : CA FATHAS (FAGAS) mine, my, me (L. meus-a-um; mihi,

Work notes on Etruscan Devotional Plates II, Script J25-J30 — a survey of Etruscan Phrases texts

Dat. It. mi, myself) Soris, name, by which way, where, whereby, as far as (L. qua) you confess, make known, reveal (L. fateor, fateri, fassus; Ind. Conj. 2nd Pers. singl. fateās)

Note: A votive bust in the Louvre (Script LF-1) contains the name SORIS or SORISA. (See also http://www.maravot.com/Translation_Short_Scripts.html). This bust is similar to a bust of an Etruscan queen recorded in the Perugia Cippus whose name is RINA SARINA (K49). (See http://www.maravot.com/Translation_Perugia_Cippus.html)

J30-1 LOCAE TVTNAS the places (L. locus-i, 1st Decl. pl. -ae) Totnas, name.



Our source on Mythology is the Meridian handbook of Classical Mythology, by Edward Tripp, New American Library 1970.

Launched: 05.01.12

Updated:

Copyright © 1981-2012 Mel Copeland. All rights reserved.

Φ

Accentuations of the Etruscan language that are comparable to Indo-European declension patterns

June 21, 2011

Summary of my work on the Etruscan language, published at maravot.com/Etruscan_Phrases_a.html - since July 1998

by Mel Copeland

To confirm these findings download and open the Etruscan Glossary spreadsheet ([Etruscan GlossaryA.xls](#)) from "Etruscan Phrases" (about 100 printed pages) and open the appropriate web page that carries a particular word of interest. For instance, for words identified with a prefix "MS" the [Schøyen Mirror](#) MS 565/2 "Icarius.html" would be opened. For words identified with a prefix "Z" the Zagreb Mummy.html would be opened. The Etruscan Phrases Glossary spreadsheet is thus the key to examining and proving the meaning and use of Etruscan words in the various Etruscan texts. The Etruscan Glossary involves about 2,000 words from an overall 6,000 word count in the major extant Etruscan texts shown at "Etruscan Phrases."

Basic declension patterns in Etruscan mythology, used in Etruscan murals and mirrors, involve a suffix shift from a Latin vowel + consonant to a vowel, such as:

Hades = Aita
Heracles, Hercules = Hercle
Atlas = Atle
Icarius = Ikra
Theseus = These
Menelaus = Menle
Orestes = Orste & Orosthe
Tyndareüs, king of Sparta, father of Helen of Troy = Tuntle (Tontle), Tuntles
Amphiaraus = Amphiare, Hamphiare
Tydeus = Tvte (Tote)
Adrastus = Atrate
Atropos = Athrpa
Achilles = Achle
Alcestis = Alesti
Admetus = Atmite
Perseus = Pherse
Neoptolemus, son of Achilles = Neple (or

Argonaut, Nauplius)
Pegasus? Horse Peleus is riding = Pakste
Themis, goddess of order, mother of seasons = Theme

This shift in dropping the final consonant can be seen in many other words. The names of the mythological characters are identified through the illustrations engraved on mirrors as well as Etruscan murals. The most prominent declension for nouns and adjectives involves a final syllable shift common to Indo-European suffixes, such as:

Juno = Uni, Unia
Persephone = Phersipnei (note the "ei" suffix, also in Helen of Troy's name.)
Helen = Elinei and Elinai
Tarquin = Tarquinos and Tarkie

Compare:

VASE, VAS, VASEI (8ASE, etc.) (L. vas, vasis; It. vaso; Fr. vase; Polish, wazon; Albanian, guazo)
UMA, UME, UMAI, UM, UMEN, UMIS (VME etc.) (verb L. umeo [hu]-ere; humo-are; humus-is) (See OMEM)
VASTI, VASTIA (8ASTI, 8ASTIA) (L. fasti-orum; It. fasto, Fr. faste, pomp, display) (name, Fastia?)

Declension of the words for father, brother, sister, mother, daughter, son, people:

PATREVUM (PATRE8VM) PATRE, PATIR (L. pater-tris; L. patria-ae)
FRATRUM, FRATER, FRATRO, FRATROS (8RATER, 8RATRV, 8RATRVM, 8RATRVS) (L. frater-tris)
Note: pronunciation is probably closer to the Celtic-Germanic-Sanskrit: i.e. "brater." See other applications of the letter "8," as in (8OI) Boii.
SORvM (SVRM, SVRVM) SORO (SVRV) SORI (SVRI) SOROU (SVRV8) (L. soror-oris, a sister). Note how the declension of "sister" follows a similar pattern to that for "mother":
MATRA, MATER, MATRO (MATRV), MATROV (MATRV8) (L. mater, matris)
FILE, FILAE, (L. filia-ae, daughter)
FILOS (FILUS) FILOI (FILVI) (L. filius-i,

Accentuations of the Etruscan language that are comparable to Indo-European declension patterns

son)

POPOLUM (PVPVLVM) POPLA (PVPLA)

(L. populus-i, people)

VINUM (8INV) VINA (FINA, VIN (FIN)

(L. vinum-i, wine; It. vino, Fr. vin; Welsh, gwin; Serb, vino; Polish, vino)

Contrast the declension of Mater, Matrov, with:

SAKRA, SAKRE, SAKREO (SAKREV),

SAKREV (SAKRE8) (L. sacer-cra-crum; sacrifice-are; sacro-are)

SACO (SACV), SAC, SACEV

(SACE8) (L. sacculus-i; Welsh, sach-au; It. sacco; Fr. sac)

We may compare the above with Greek, Latin and Sanskrit (See Appendix A, "Etruscan Declension Patterns as they relate to Greek, Latin & Sanskrit." An abbreviated glossary follows as Table A.) The major accentuation of Etruscan names, nouns and adjectives falls within the following schemes:

"AI" Suffix

AECAI (Aesacus, son of Priam)

ARAI, ARA (L. ara-ae, f. altar)

ELINAI, ELINEI (Helen of Troy)

ARMAI (L. arma-orum)

MIDAI (Midas – from our Phrygian.html; note that the spelling is exactly as written in Assyrian documents)

RONAI, RON, RONA, RONE, RONI,

RONIS, RONO, RONS (RVNAI, etc.)

(Ronai, woman's name in a mural; other words may be related to (L. runa-ae, dart; It. ronda, rounds, watch; Fr. rond)

SIFAI (name?)

TIRAI (name? Tyrsenus, son of Atys?)

UMAI, UM, UMA, UME, UMEN, UMIS

(VME etc.) (verb L. umeo [hu]-ere; humo-are; humus-i) (See OMEM)

Other names of gods and heroes are as follows:

Zeus = Seus

Apollo = Apolo, Aplo

Artemis = Artumes

Turan = Aphrodite

Racun (RACVN) = goddess, Lasa Racun, in

the Divine_Mirro.html; Fr. rancune, spite, grudge)

Semele, goddess, mother of Dionysus =

Semle

Euipe = Euple (Eople)

Adonis = Atunis

Aethra = Urthea

Hermes = Turms

Ares = Maris

Menerva, goddess of war = Menrfa,

Manrifa, Menerfa, Menarfa,)

Agamemnon = Achmemnvn (Achmemnon)

Clytemnestra = Clvthvmustha

(Clothomustha)

Alexander = Elachantre, Elchsvntre,

Elchintre

Meleager = Meliaphr

Atalanta = Atlenta

Ajax Telemonos = Eifas Telmvnvs

(Telmonos) or Aifas

Eres = Eris

Jason = Aeithevn (Aetheon)

Eos = Evs

Geryon = Cervn (Ceron)

Peleus, Pelion Greek hero, father of Achilles = Pele, Pelion (PELIVN)

Euan (Bacchus) = Efan

Tarquin, Tarquinos = Tarkvnvs (Tarkonos)

Tanaquil = Tankuilvs (Tankoilos or

Tankuilos)

Senir = SeNENAR? (a seated goddess)

* The "o" or omega was not used; instead the "V" equaled the "o," sometimes shifting to "u."

The vowel "u" was represented as an "F" in between vowels (as in EFAN = Euan) or consonants. As a consonant "F" = "f." The Etruscans also used the Greek phi, "ph," and often where this consonant was used a Greek word was written, as in Phabes. These names are discussed at

http://www.maravot.com/Etruscan_Phrases_b.html

We can compare the accentuations on the names of gods and heroes cited above with common words in the Etruscan vocabulary:

RASNA, RASNE, RAS, RASNES, (name of Etruscans)

SEGETA (SEbETA), SEGETES

(SEbETES) (L. seges-etis)

VAL, VALAS, VALES (L. valles-is; It.

Accentuations of the Etruscan language that are comparable to Indo-European declension patterns

valle; Fr. val)
ROMNA, ROMNE, ROM, ROMA, ROMII
(RVMNA, etc.) (L. Roma-ae, “Rome,
Romans)

LINAS, LINI, LINII,
CEPHES, CEPHII,
LOKI, LOKES (LVKI, LVKES) (L. locus-i)
ANA, ANAS, ANI (Ani, name? or year, L.
annus, anni; It. anno; Fr. An, année)
VACA, VACI (L. vaccae-ae; It. vacca; Fr.
vache)
VIKILA, VIKILAS (8IKILA, 8IKILAS) (L.
viculus-i; It. villaggio; Fr. ville)
ROTA, ROTE, ROT, ROTAS, ROTEM,
(RVT, etc.) (L. rota-ae)
PIATA, PIES, PITE, PITI (L. pius-a-um;
pietas-atis)
POPLA (PVPLA), POPOLOM
(PVPVLVM) (L. populus-i)
VINA (FINA), VIN (FIN), VINUM
(8INVUM) (L. vinum-i, wine; It. vino, Fr. vin;
Welsh, gwin; Serb, vino; Polish, vino)
UNE, UN, UNAS, UNEM, UNIA, UNIAS,
UNO (VNV), UNUM (VNVM) (UN, etc.)
(L. unnus-a-um, unius, uni, una; It. un, uno,
una; Fr. Un, une; Welsh, un-au)
TITE, TITEM (L. Tities-ium & Titenses-
ium)
SINA, SINAM (L. place name, Siena?)
TONA, TONE, TON, TONI, TONAM (L.
tono-are-ui-utum; It. tonare; Fr. tonnerre,
thunder)
TERA, TER, TERI, TERIM (L. terra-ae; It.
terra; Fr. terre, terrer, to earth up)
TIS, TISIM (L. Dis, Ditis, dis, diti [from
dives], rich; Gr. Ploutos)
SPOR, SPORA, SPORE, SPORES,
SPORERIM (verb? L. spuo, spuere; 1st
pers. Imperfect, spuaem)
SANA, SAN, SANS, SANO (SANV)
SANIM, (L. sanus-a-um; sano-are)
SABELeS (SA8ELS) (L. Sabelli-orum)
SOL (SVL), SOLIS (SVLS) (L. sol, solis; It.
sole; Fr. soleil)
SAC, SACEU (SACE8), SACO (SACV) (L.
sacculus-i; Welsh, sach-au; It. sacco; Fr.
sac)
SAKRA, SAKRE, SAKREO (SAKREV),
SAKREU (SAKRE8) (L. sacer-cra-crum;
sacrifice-are; sacro-are)
TUTA (TVTE) TUTE (TVTE) TUTAS
(TVTAS) TUTHI (TVTHI) TUTHIO
(TVTHIV) (L. tutus-a-um; totius, toti; It.

totale, tutto; Fr. tout; Welsh, tuath)
TIGA, (TibA) TIGE (TibE) TIGI (TibI),
TIKAM (stem, shoot, trunk, shaft, Fr. tige;
Sanskrit, taka)
VER (8ER), VERI, (8ERI) (L. ver, veris; It.
primavera)
VIR (8IR), VIRI, (8IRI) (L. vir, viri; It.
verile, Fr. veril, veril; Welsh, gwr; Persian,
viro, Sanskrit, vira)
FELARA, FELaRE, FELaR, FELaRI
(name, Velarus?)
NURA (NVRA), NURE (NVRE), NUR,
(NVR) (L. nurus-us?)
RARA, RAR (L. rarus-a-um)
RIVA (RI8A), RIV (RI8) (L. rivus-i; It. rio;
Fr. rivière)
LATINA (L. Latinus-a-um; Latium-i)
TURONE (TVRONE) TURINES
(TVRINES) (L. taurinus-a-um, of or like a
bull; Taurinorum, Turin?)
SATENE (name of queen?)
SIKNE (signum-i?)
TRE, TREI, TRES, TRINUM (TRINVM)
(L. tres, tria; trin-ae-a; It. tre; Fr. trois;
Toch., tri, traiy; Gr. tria; Welsh, tri, tair)
PIRE, PIR, PIRI (L. pyra-ae)
RESiNE, RESIN, RESiNS (L. resina-ae; It.
resina; Fr. résine)
LUNE (LVNE) (L. luna-ae)
PHOCE (PHVCE) PHOKI (PHVKI) (L.
phoca-ae)
POST (PVST) (L. post [older poste] POSTI
(PVSTI) (L. postea)
SAGE (SAbE), SAGI (SAbI) (L. saga-ae; It.
saggio; Fr. sage)
PRESSE (L. presso-are; It. pressa, press)
NAVE (NA8E) (or NAFE) (L. navis-is)
NICE or NIKE (Nike, goddess victory?)
PROPE (PRVPE) (L. prope, propius,
proxime)
PROSE (PRVSE), PROS (PRVS) (L.
prorsus [prosus]-a-um)
SALE, SaLE, SAL (L. sal, salis, salsus-
apum; It. sale; Fr. sel)
SELE, SeLA (L. sella-e)
TABLE (TA8LE) (L. tabella-ae; It. tabella,
list, tavola, table; Fr. table)
REPHTE (name?)
POLOMeK (PVLVMeK), POLOMeKU
(PVLVMeKF) (Gr. polemōs; It. polemica;
Fr. polémique)
SICAL (L. Sicilia-ae [Siculi]-orum; Siculus-
a-um)
RIAL, RIALS (L. regalis; It. reale; Fr. royal)

Accentuations of the Etruscan language that are comparable to Indo-European declension patterns

POMPOI (PVMPVI) (L. Pompeii-orum)
 SERO, SERI, SEREU (SERE8) SEROM
 (SERVM) (L. serum-i; verb L. sero-serere,
 serui?)
 SCELA, SCELES, SCeLUM (SCeLVM),
 (L. scelus-eris)
 SETI, SETIO (SETIV) SETIS, SETUM
 (SETVM) (L. sedes-is; sedeo, sedere, sedi)
 SOTRA (SVTRA) SOTER (SVTER)
 SOTRO (SVTRV) SOTRIS (SVTRIS) (L.
 soter-eris; It. salvatore; Fr. saveur); SVTER
 infinitive, “to save?”
 SUA (SFA) SUE (SFE) SUEM (SFEM)
 SUIS (SFIS) (L. verb, suo, suere, sui; sewn,
 joined, sutum)
 PORTA, PORTI, PORTO, PORTITO
 (PVRTO, etc.) (L. porta-ae)
 SALINI, SALINIS (gens; also area on coast
 near Rome of salt mines)
 TAPA, TAPIS (name or L. tapeta-ae; It.
 tappezzeria; Fr. tapis; Gr. tapetsaria)
 SANTI, SANTIS (L. sanctus-a-um; sancta)
 RICA, RIC (L. dives-vetis; It. ricco; Fr.
 riche)
 RINA, RINE, RINES, RINI (L. regina-ae;
 It. regina; Fr. reine)
 RINO (RINV) (L. regius-a-um; regnum-i;
 It. regno, kingdom; Fr. reign, reign,
 royaume) kingdom?
 MUR, MURS (MVR, MVRS) (L. murus-i)
 SeNATA, SeNATE, SeNATES (L. senatus-
 us)
 VELCES (8ELCES) VELCIA (VELCIA)
 (Velcha, town of Campania)
 VELES (8ELES) VELI (8ELI) (L. veles-itis,
 velites)
 VELIC (8ELIC) (L. bellicus-a-um)
 VILiK (8ILiK) (L. felix-icis; It. felice; Fr.
 feliciter, to congratulate)
 TALENA (L. talo-onis; Fr. talion; It. taluno,
 someone)
 TERSNA (name of king?)
 OSCA (VSCA) (L. oscen-inis?)
 SATAN, SATANE (name? or L. noun
 related to satio-are?)
 TURAN (TVRAN) (goddess of love, Gr.
 Aphrodite)
 SATENE (name of queen?)
 SIKNE (signum-i?)
 RESiNE, RESIN, RESiNS (L. resina-ae; It.
 resina; Fr. résine)

Etruscan nouns and adjectives have a
 shift in the suffix as follows:

“O” Suffix

ALTO (ALTV), ALTI (L. altus-a-um)
 MATRO, MATROV, MATRA (MATRV,
 MATRV8) (L. mater, matris)
 AGNASO (AGNASV) (L. agnatio-onis)
 LARO (L. arua [larua]-ae)
 LASIO (L. laesio-onis)
 LERO (LERV), LER, LERE, LERES, LERI
 (Laurus-i?)
 NILU (NILF) (L. Nilus-i?)
 NIMO (NIMV) (L. nimius-u-um)
 KASTRO (KASTRV) (L. castelum,
 castrum-i; It. castello; Fr. château) See also
 KATRO
 OCTITO (VCTITV) (L. octogina?)
 OISO (OISO) (L. avis, Fr. oiseau, It. ucello)
 OPETO (VPETV) (L. obitus-us?)
 OSO (VSV) (L. Mt. Ossa in N. Magnesia,
 connected to Peleus?)
 PEO (PEV) (L. pauci; It. pochi; Fr. peu)
 PERSIPHMO (PERSIPHMV), PERSNIMO
 (PERSNIMV), PeRSNIPHMO
 (PERSNIPHMV) name, perhaps referring to
 Apollo of the mice)
 PESNIMO (PESNIMV), PESNIM
 (PESNIM) (appellation)
 SeNIMO (SeNIMV) (L. senex, senectus-a-
 um; senecta-ae?)
 PESTO (PESTV) (It. pesto)
 PHATO (PHATV) (L. Phaethon-ontis, son
 of sun god)
 PHO (PHV) (goddess of light?)
 PHTO (PHTV), PHTAV) (PHATA8)
 (unknown name)
 PLANO (PLANV), PLANES (L. planus-a-
 um)
 POPOLO (PVPVLV) POPLA (PVPLA)
 POPOLOM (PVPVLVM) (L. populus-i)
 ROCO, ROCA, ROCIO (RVCV, RVCA,
 RVCIV) (L. rugus-I; It. rocca and roccia; Fr.
 roche)
 mural; other words may be related to L.
 runa-ae, dart; It. ronda, rounds, watch; Fr.
 rond)
 ROVATO (RVBATV) (L. rubeta-orum)
 SACO (SACV), SAC, SACEU
 (SACE8) (L. sacculus-i; Welsh, sach-au; It.
 sacco; Fr. sac)
 SAKREO (SAKREV), SAKRE, SAKRA,
 SAKREU (SAKRE8) (L. sacer-cra-crum;
 sacrifice-are; sacro-are)
 SALO (SALV) (L. atrium-i; It. sala; Fr.

Accentuations of the Etruscan language that are comparable to Indo-European declension patterns

sale)
 SALSO (SALSV) (L. salsus-a-um)
 SESTO (SESTV) (L. sextus; It. sesto; Fr. siezième)
 SANO (SANV), SANS, SANIM, SAN,
 SANA (L. sanus-a-um; sano-are)
 SARO (SARV), SAR, SARI, SaRAN,
 SARIS, SARROM, SARROMVS; or SAR
 ROMVS) (L. sarrio (sario)-ire-ui and -ivi)
 SCRiato (L. scriptio-onis)
 SERO, SEREU (SERE8) SEROM
 (SERVM) SERI (L. serum-i; verb L. sero-
 serere, serui?)
 SORO (SVRV) SORi (SVRI) SOROU
 (SVRV8) SORvM (SVRM, SVRVM) (L.
 soror-oris; verb L. risor-oris; It. sorridere;
 Fr. souire)
 STINTO (STINTV) (L. palleo-ere; It.
 stingere; stinto, faded)
 TERTO (TERTV) TERTIE, TERTI (L.
 tertius-a-um, abl. tertio; It. terzo; Fr. trois,
 troisième)
 TETO, TET (L. tectum-i, roof, covering; It.
 tetto; Fr. toit)
 THIPO (THIPV) (L. Thebae-arum?)
 THIO, THIU (THIV), TIU (TIV) THIE,
 TIE, TIES (L. dies-ei, day; diu, by day;
 diutius, longer; Welsh, dydd; Scot, di)
 TIGLO (TibLO) (L. tili-ae; It. tigilo; Fr.
 tilleul)
 TIMO (Deimus, fear, brother of Phobos,
 panic) See also TIMEM.
 TIRO (TIRV), TIRI (L. tiro-onis)
 TITO (TITV) (name; See also TITE,
 TITEM)
 TUTO (TVTIV) (L. tutus-a-um; totius, toti;
 It. totale, tutto; Fr. tout; Welsh, tuath)
 UNO, UNIAS, UNIA, UNUM (VNVM)
 UNEM, UNE, UN, UNAS, (UN, etc.) (L.
 unius-a-um, unius, uni, una; It. un, uno,
 una; Fr. Un, une; Welsh, un-au) (See UNIA)
 VEITO (8EITV) (L. beo-are, to bless;
 beatus-a-um, blessed; It. beato; Fr. béni)
 VICTO (8IKTV) (L. victus-us; It. viveri; Fr.
 victuailles)
 VOSO (8VSV) (L. fossa-ae; It. fosse; Fr.
 fosse)

“IO” Suffix

SETIO (SETIV) SETIS, SETI, SETUM
 (SETVM) (L. sedes-is; sedeo, sedere, sedi)
 TALIO (TALIV) (L. talio-onis, f)
 TUTHIO (TVTHIV) TUTE (TVTE) TUTA

(TVTA) TUTAS (TVTAS) TUTHI
 (TVTHI) (L. tutus-a-um; totius, toti; It.
 totale, tutto; Fr. tout; Welsh, tuath)
 RIO, RIVS (L. rivus-i; It. rio; Fr. rivière)
 SUPRO (SVPRV) SUPER (SVPER) (L.
 supra; It. superare, to surpass; Fr. superbe)

“IS” Suffix-

ANCUIS (ANCFIS) (L. anguis-is)
 KOPIS, KOPE, KOPI (KVPE) (L. copia-ae;
 It. copia; Fr. copieux)
 NOCIS (NVCIS) (L. nox, noctis)
 CERIS (L. Ceres-eris, goddess agriculture)
 THETHIS, THETI (Thetis, mother Achilles)
 NOCIS (NVCIS) (L. nox, noctis)
 PONTIS (PVNTIS) (L. pons, pontis)
 LARIS, LAR, LARE, LARO (LARV),
 LARI (L. lar, laris, lares)
 CAPUTIS (CAPVTIS) CAPUTO
 (CAPVTV) (L. caput-itis)
 PENEIS (place name?)
 PHERIS, PHER, PHERI, PHERIE (L.
 pharus-us-i)
 PEIS, PEIO (L. peior-us, peius, pessime)
 SALINIS, SALINI (name, possibly salt
 works on coast near Rome)
 SANTIS, SANTI (sanctus-a-um; sancte)
 MALAFIS (Greek seer, Melampus?)
 MARIS, MARTI, MARTIES (L. Mars,
 Martis, [old form Mavors]?)
 MELI or MIELE (L. mel, mellis)
 MONIS or MUNIS (MVNIS) (L. munus
 [moenus] –eris?)
 NAVLIS (NAFLIS) (L. navalis-e)
 NEPUIS (NEPFIS) (unknown name)
 NERIS (Nereus, father of Thetis?)
 PROKIS (L. procer-eris?)
 ROVRIS, ROBRIS (RV8RIS) (L. rubor-
 oris? See ROBARAS)
 RONIS , RONAI, RON, RONA, RONE,
 RONI, RONO, RONS (RVNAI, etc.)
 (Ronai, woman’s name in a mural; other
 words may be related to L. runa-ae, dart; It.
 ronda, rounds, watch; Fr. rond)
 SCIS, SCE, SKENEM, SCINIR (L. scitus-a-
 um; sciens-entis; scio, scire, scivi or scli,
 scitum)
 SETIS, SETI, SETIO (SETIV) (L. sedes-is;
 sedeo, sedere, sedi)
 SUIS (SFIS) SUA (SFA) SUE (SFE) SUEM
 (SFEM) (L. verb, suo, suere, sui; sewn,
 joined, sutum)

Accentuations of the Etruscan language that are comparable to Indo-European declension patterns

TAPIS, TAPA (name or L. tapeta-ae; It. tappezzeria; Fr. tapis; Gr. tapetsaria)
 TEIS, TEI, THEI, TEIA, TEU (TEF, TEV),
 TEIM, TEIVA (TEIFA) TEUS (TEFS) (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deese)
 TRIS (L. tristis-e; It. trute; Fr. triste; Welsh, trist; Albanian, trishtuar-i)
 UMIS, UME, UMA, UMAI, UM,
 UMEN (VME etc.) (verb L. umeo [hu]-ere; humo-are; humus-is) (See OMEM)

“IAS” Suffix

CLOVENIAS (name)
 POMPERIAS (name. L. pompa-ae)
 VAMERIAS (name)
 TEKEIAS (name)

“IA” Suffix

ARCIA, ARCIO (ARCIV), ARCAMEN
 (Gr. archo, to command, rule; archon, leader)
 FILAE, FILE, FILOS (FILUS) FILOI (FILVI) (L. filius)
 LAUCILIA (LAVCILIA) (Lauclia, name)
 TINIA, TIN, TINeS, TINI (god, Tinia [L.Jupiter])
 LEIA, LEI, LEIEM (L. lea-ae)
 FASIA (L. fas)? lictor's axe (L. fascēs)
 VELCIA (VELCIA) VELCES (8ELCES) (Velcha, town of Campania)
 VeRONIA (8RVNIA) (town, Verona?)
 PHABIA, PHABAS, PHABE, PHABETO (PHABETV) (L. Phoebus-i and / or Phoebe-is)
 ANIA (L. Anio-enis) probably gen. name Ana
 UNIA, UNIAS (VNIA, VNIAS) (goddess childbirth; Gr. Hera, Uni, Unia?)
 AVIA (AFIA) (L. avia-ae)
 PHABIA (PHA8IA) (L. Phoebe-is moon goddess, Diana)
 PHOBIA (PHVBIA) (Phobos, god of panic; It. fobia, phobia, fear)
 PHONTIA, PHONT, PHONTA, PHONTE, PHvNTH (PHVNT, etc.) (L. fontanus-apum, fons, fontis; It. fonte; Fr. fonte)
 VASTIA, VASTI (8ASTIA, 8ASTI) (L. fasti-orum; It. fasto, Fr. faste, pomp, display) (name, Fastia?)

ERAIA, ERA, ERAS (L. tempus-oris; It. era; Fr. ère)
 LARTHIA, LARTHI (name)
 LARVAIA (LARFAIA) (L. larva [larua]-ae)
 LISIAI (L. lixa-ae?)
 MIA (L. Maia-ae? Adj. Maius-a-um; Maius, May)
 NASIA (place, Nasia, Greece?)
 OSIA (L. town, Ostia?)
 NIA (L. novus-a-um; Gr. Nous, nea?)
 PASIA (L. pax, pacis?)
 PENaRIA (L. penarius-a-um; or a place, Penria?)
 PENIA (name of warrior Achilles is fighting)
 PERIAI, PERAE, PERAEM (Roman port, Perae)
 PETRONIA (name)
 POIA, PO (PV) (name? Po river?)
 PUIA (PFIA) (L. post, proximus, posterus; It. poi; Fr. puis)
 ROSITIA (RVSITIA) ROSE (RVSE), (Rositia, name; See L. rosa-ae; It. rosa; Fr. rose)
 RALIA (unknown name; related to RALNA, Gr. Nemesis)
 RASIA, RAS (L. tribus-us; It. razza; see RASNA)
 RECIA (name?)
 SIA, SIB (SIS) (L. sive, seu; It. sia)
 SPINIA, SPINA, SPINI, SPINAUM (SPINAVM), (Spina, a town, now ruins, north of Venice)
 TEIA, TEIS, TEI, THEI, TEU (TEF, TEV), TEIM, TEIVA (TEIFA) TEUS (TEFS) (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deese)
 TeMIA or TE MIA (goddess, Mia, mother of Mercury?)
 THIA (Thia, Titaness, mother of Eos?)
 TOIA (TOIA) (L. duo-ae) (Phrygian)
 TOIE (TOIE) (L. duo-ae) (Phrygian)
 UNIA, UNIAS, UNE, UN, UNAS, UNEM, UNO, UNUM (VNVM) (UN, etc.) (L. unnus-a-um, unius, uni, una; It. un, uno, una; Fr. Un, une; Welsh, un-au) (See UNIA)
 VEIA, VIAS VEI, VE, VEIO (8E, 8EI, 8EIA, 8IAS) 8EIV (Veii, town? way, path, road (L. via-ae; It. via; Fr. voi)
 UNIA (FNIA) (L. venia-ae?)
 VOI, VOIA (8VI, VVIA) (Boii, Celts of N. Italy, L. Boii-orum)

“EI” Suffix

Accentuations of the Etruscan language that are comparable to Indo-European declension patterns

MVSEI (Muse?) (L. musa-ae)
 LICEI (name, Lycians?)
 ELINEI, ELINAI (Helen of Troy)
 PHERSIPNEI (Persephone)
 VEI, VEIA (L. via-ae; town, Veii?)
 LEI, LEIA, LEIEM (L. lea-ae)
 POLTUCEI (Polydeukes, Pollus, brother of Helen of Troy; one of the Dioscori)
 THRUNEI (THRUVNEI, Troiani?)
 VeLEREI, VeLERES, VeLER, VeLERE, VeLERI, (8eLER, etc.) (Popular name, Veler?) See also FeLER, FeLERI, etc.
 PHASEI (L. fascia-ae?)
 TAEI, TAEIA (name?)
 TEI, THEI, TEIA, TEU (TEF, TEV), TEIM, TEIS, TEIVA (TEIFA) TEUS (TEFS) (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deese)
 TREI, TRE, TRES, TRINUM (TRINVM) (L. tres, tria; trin-ae-a; It. tre; Fr. trois; Toch., tri, traiy; Gr. tria; Welsh, tri, tair)
 VASEI, VASE, VAS, (8AS, etc.) (L. vas, vasis; It. vaso; Fr. Vase; Polish, wazon; Albanian, guazo)

“IE” suffix

OSAIE (particle of L. uro, urer?)
 ACHIE (AKIE) (L. Achaia or Achaia-ae)
 ACIE (L. aqua-ae)
 ATIE, ATIES, ATI, ATIA
 ACIL (L. aquila-ae)
 NANIE, NANA (L. naenia [nenia-ae]? nana, grandmother?)
 PINAS, PINAV (PINAS), PINIE (L. pina-ae and pineus-a-um)
 NEKIE, NEKAS (unknown)
 OLIE (VLIE) (L. oleum-i; It. olio; Fr. huile)
 PHERIE, PHERIS, PHERI (L. pharus-us-i)
 PHORIE, PHOR (L. furia-ae?)
 RIE, RAE, RII? (L. Rhea-ae; Cybele?)
 SEMENIES (L. semen-inis)
 TAIE (name? possibly Ataie, Hades?)
 TERTIE, TERTI, TERTO (TERTV) (L. tertius-a-um, abl. tertio; It. terzo; Fr. trois, troisième)
 TARKIE, TARKONOS (TARKVNVS) (name, Tarquins, Tarquin)
 THIE, TIE, TIES, THIU (THIV), TIU (TIV) (L. dies-ei, day; diu, by day; diutius,

longer; Welsh, dydd; Scot, di)
 VIE (8IE) (L. vita; It. vita; Fr. vie)

“AE” Suffix

NISAE, NISA (L. nissus-a-um)
 PERAE, PERAEM, PERIAI (Roman port, Perae)
 FILAE, FILOS, FILE, FILOI (FILVS, FILVI) (L. filius)

“ER” suffix

POSTER, POST, POSTE, POSTI, (PVST, etc.)
 TRIIUPER (TRI IVPER, Jupiter? Trijuber?)
 TREVIPER (TRE8IPER, aka Tuchulcha, god with snakes?)
 AKER, AKRO (AKRV) (L. ager, agri)
 HINeR, HINeRA, HINeRO (HINeRV) (name of a queen?)
 SOTER (SVTER) SOTRA (SVTRA)
 SOTRO (SVTRV) SOTRIS (SVTRIS) (L. soter-eris; It. salvatore; Fr. saveur)
 CAPER, CAPERE, CAPERI (L. caper-ri)
 CHIMeR, CHIMeRS (L. chimaera-ae; Fr. chimère)
 MATER, MATRA, MATRO (MATRV), MATROV (MATRV8) (L. mater, matris)
 NAPER (name of queen?)
 NUPER (NVPER) (L. nuper)
 RAMOER (branch, possibly copper: (Fr. ramure; It. ramo, branch; rame, copper)
 TAITeR (TAITR) (L. taeter-tra-trum)

“OR” Suffix

NATOR (NATVR) (L. natura-ae)
 EPIOR (EPIVR) (Town, Epior, Ephyra, conquered by Heracles?)
 CESTOR (CESTVR) (L. quaestor)
 CASTOR (CASTVR) (Castor, one of the Disocuri)
 RAMOER, RAMOR (RAMVER, RAMVR) (Fr. ramure; It. ramo, branch; rame, copper)?
 ARBERTORE (AR8ERTVRE) (L. arbiter)

Accentuations of the Etruscan language that are comparable to Indo-European declension patterns

“OS” Suffix

PILOS (PILVS) (L. pilus-i)
 PETROS, PETRO (PETRVS, PETRV) (L. lapis-ids; It. pietra, Gr. Petra; Fr. pierre)
 OROS (VRVS)
 EROS (ERVVS) (god of love, eros)
 NEPOS (NEPVS) (L. nepos)
 FETOS (FETVS) (L. fetus)
 CATOS, CATO, CATE (name, Cato)
 FELOS (L. vellus)
 IAPOS, (IAPVS) IAPES (L. Iapys-pygis)
 KAPIROS (KAPIRVS) (It. capire?)
 TELMONOS (TELMVNVS) (surname of Ajax: son of Telemon)
 THANCHUILOS (THANCHVILVS) (Tanaquil, wife of King Tarquin the Elder)
 SERELOS (SeRELVS) (name of warrior on tombstone, AFLE SeRELVS, Lord Serelos)
 METOS (METVS) (Medusa)
 TARKONOS (TARKVNVS) (Tarquin, name of 1st kings of Rome)
 AULE SeRELOS
 CNOS (CNVS) (L. Cnaeus-i, old Latin, enos = nos)
 KARNOS, KARNE (L. caro, carnis)
 POROS (PVRVS) (purus-a-um)
 TELOS (TELVS) (L. tellus-oris; It. terra; Fr. terre)
 SITOS (SITVS) (L. situs-us)
 FIDOS (FITVS) (L. fidus-a-um)
 FILOS, FILAE, FILE, FILOI (FILVS, FILVI) (L. filius)
 PETROS, PETRO, PETR (PETRVS, PETRV) (It. pietra, Gr. petra)
 TIOS, TIO (TIVS, TIV), TIE, TIVI (TIFI), TIES, TEUS (TEFS) (L. deus, divus, di, divi, dea, diva; dius-a-um)
 METOS or METUS (METVS) (Medusa, Greek sorceress)
 NEPERTOS (NEPERTVS) (unknown name)
 PASTOS (PASTVS) (L. pastus-us)
 PAVOS (PAFOS) (L. Paphos, Cypriote city?Aphrodite’s sanctuary)
 PORIMOS (PVRIMVS) (VERB) (L. purgo-are; 1st. pers. pl. conj. purgemos)
 RINOS (RINVS) (Rhine river?)
 ROROS (RVRVS) (L. verb ruro-are?) or RODOS?
 RODOS (RVDVS) (L. rudis-e)
 SEUS (SEVS) (Greek supreme god, Zeus)
 SITOS (SITVS) (L. situs-us)

SUEITOS (SFEITVS) (name of haruspex; (Fr. Souhait, m. wish desire)
 TAFOS (TAFVS) (name? Taphos?)
 TALOS (L. talus-i)
 TELATOS, TELETA (name? Gr. telieotis, finisher)
 TELOS (L. tellus-oris)
 VENOS (8ENVVS) (L. venus-iris, charm; Venus)
 VOROS, VORE (8VRE, 8VRVS) voracious, to eat greedily (L. voro-are; vorax-acis; It. divorare, Fr. dévorer; Welsh, difa)

“AM” Suffix

PARTHIAM (L. Parthi-orum)
 KLETRAM, CLETRAM, KLETRA, KLETRE
 HERAM (L. Heraea-orum)
 PANATAM (L. Penates-ium)
 TESCAM (L. tesqua [tesca]-orum)
 TIKAM, TIGE (TibE), TIGA, (TibA) TIGI (TibI) (stem, shoot, trunk, shaft, Fr. tige; Sanskrit, taka)
 PARVAM (PAR8AM) PARV (PARF) (L. parvus-a-um)
 TONAM, TONA, TON, TONE, TONI (L. tono-are-ui-itum; It. tonare; Fr. tonnerre, thunder)
 MARAM, MAR, MARAS, MAREM (L. mare-is; It. mare; Fr. mar, pond; mer, sea)
 SINAM, SINA (L. place name, Siena?)
 TIMAM, TIMEM (L. timeo-ere, timens-entis; It. timore, fear; Fr. timide, fearful) See also TIMO (TIMV)

“EM” suffix

MAREM, MAR, MARAS, MARAM, MARIS? (L. mare-is)
 PERAEM, PERIAI, PERAE (Roman port, Perae)
 ROTEM, ROT, ROTA, ROTAS, ROTE (RVT, etc.) (L. rota-ae)
 LEIEM, LEIA, LEI (L. lea-ae)
 NOMEM (NVMEM) (L. nomem-inis)
 OCEM (L. augurium-i)
 PANIEM (L. pae-an-anis) surname of Apollo; or Pania, region near Chiuso)
 PERASCEM (place, Perugia, Persusia?)
 POLEM (PVLEM) (name?)

Accentuations of the Etruscan language that are comparable to Indo-European declension patterns

SKENEM, SCE, SCIS, SCINIR (L. scitus-a-um; sciens-entis; scio, scire, scivi or scli, scitum)
 SUEM (SFEM) SUIS (SFIS) SUA (SFA)
 SUE (SFE) (L. verb, suo, suere, sui; sewn, joined, sutum)
 TITEM, TITE (L. Tities-ium & Titenses-ium) See also TITO (TITV)
 UNEM, UNIA, UNIAS, UNE, UN,
 UNAS, UNO, UNUM (VNVM) (UN, etc.)
 (L. unius-a-um, unius, uni, una; It. un, uno, una; Fr. Un, une; Welsh, un-au)

“IM” suffix

AVIM, AVIS (L. avis-is) ?
 TISIM, TIS (L. Dis, Ditis, dis, diti [from dives], rich; Gr. Ploutos)
 TERIM, TERA, TERI (L. terra-ae)
 PINCIM, PINCA (L. pingo, pingere)?
 SPORERIM, SPOR, SPORA, SPORE (SPVRERIM, etc.)
 ROIM, ROI, ROIS, ROIAL (L. rex, regis; It. re; Fr. roi)
 ATHINEM, ATHEN (L. Athenae-arum; Athenaeus-a-um; Atheniensis-e)?
 NACIM (L. nascor-i)
 NATIM (L. natus-a-um)
 OCHULEIM (VCHVLEIM) (L. oculus-i; -im, Acc. case)
 OCHSIEM (VCHSIEM) (name, Oxiem?)
 ORIM (VRIM) (L. oro-are, orem 1st pers. Conj.?)
 ROIM, ROIS, ROIAL, ROI (L. Rex, Regis; It. re; Fr. roi; L. regalis, regius-a-um; It. reale; Fr. royal)
 SANIM, SAN, SANS, SANA, SANO (SANV) (L. sanus-a-um; sano-are)
 SPANERIM, SPANSA, SPANTEA, SPANTI (L. sparsus-a-um; verb spargo, sparger, sparsi; It. spandare, to spread out, scatter)
 SPORERIM, SPOR, SPORA, SPORE, SPORES (verb? L. spuo, spuere; 1st pers. Imperfect, spuaem)
 TEIM, TEIVA (TEIFA)TEI, THEI, TEIA, TEU (TEF), TEIS (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deese)
 TERIM, TERA, TER, TERI (L. terra-ae; It. terra; Fr. terre, terrer, to earth up)
 TESIM, TESI, TESARE (L. texo-texere,

texui, textum; It. tesere; Fr. tisser)

“VM” (OM, UM) suffix

AKNESUM, AKNE, AKNEO, AKNI (L. agnae)
 AVERUM, AVERA, AVRAS (A8ERVUM, A8ERA, A8RAS) (L. avaras-a-um)
 POPOLOM (PVPVLVM), POPOLO (PVPVLV) POPLA (PVPLA) (L. populus-i)
 KATRUM, KATRO, (KATRVM, KATRV) (L. quattuore; It. quattro; Fr. quatre; Gr. tessara)? See also KASTRO.
 PATREUUM (PATRE8VM) PATRE, PATIR (L. pater-tris; L. patria-ae)
 FRATRUM, FRATER, FRATRO, FRATROS (8RATER, 8RATRV, 8RATRVM, 8RATRVS) (L. frater-tris)

Note: Pronunciation of 8RATER is probably closer to the Celtic-Germanic-Sanskrit: i.e. "brater."

SCeLUM (SCeLVM), SCELA, SCELES (L. scelus-eris)
 ATRVM, ATER, ATRO, (L. ater, atra, atrum)
 MERLUM (MERLVM) (L. merula-ae)
 TRINUM (TRINVM) TREI, TRE, TRES (L. tres, tria; trin-ae-a; It. tre; Fr. trois; Toch., tri, traiy; Gr. tria; Welsh, tri, tair)
 SPINAUM (SPINAVM), SPINIA, SPINI, SPINA (Spina, a town, now ruins, north of Venice)
 LEKTUM (LEKTVM) (L. lectus-a-um)
 MOTINUM or MUTINUM (L. Mutina-ae, now Modena)
 NATHOM (NATHVM) (L. nauticus-a-um)
 ONOM (VNVM) (L. honos and honor-oris?)
 ORSUM (VRSVM) ORS (VRS) (L. orsa-orum)
 PESUNTROM (PESVNTRVM) (unknown word)
 PHOTOM (PHVTVM) (L. foveo, fovere, fovi, fotum)
 RATOM (RATVM) and RATvM (RATM) (L. ratus-a-um)
 RESTuM (RESTM) (l. resto-are?)
 SEROM (SERVM) SERI, SERO, SEREU (SERE8) (L. serum-i; verb L. sero-serere, serui?)
 SETUM (SETVM) SETI, SETIO (SETIV)

Accentuations of the Etruscan language that are comparable to Indo-European declension patterns

SETIS (L. sedes-is; sedeo, sedere, sedi)
UNUM (VNVM) UNEM, UNIA, UNIAS,
UNE, UN, UNAS, UNO, (UN, etc.) (L.
unnus-a-um, unius, uni, una; It. un, uno,
una; Fr. Un, une; Welsh, un-au)
VINUM (8INVVM) VINA (FINA), VIN
(FIN) (L. vinum-i, wine; It. vino, Fr. vin;
Welsh, gwin; Serb, vino; Polish, vino)
VOLUM (8VLVM) (L. volumen-inis, a
scroll, book, wreath, fold; It. volume; Fr.
volume)

NOTES

(1) Sanskrit grammar from
<http://sanskrit.inria.fr>

Copyright © 1981-2011 Mel Copeland.
All rights reserved.

How to use “Etruscan Phrases” Etruscan Glossary A Spreadsheet

By Mel Copeland

“Etruscan Phrases” Etruscan Glossary A ([Etruscan GlossaryA.xls](#)) has three columns:

English	Etruscan	Location
---------	----------	----------

In the left-hand column the meaning of the Etruscan word is shown in English, with related Latin, Italian and French cognates. The middle column contains Etruscan words in alphabetical order, as one scrolls down the page. On the right-hand column are alphanumeric locators that show where the word may be found in various Etruscan texts on the “Etruscan Phrases” website. To locate the words and how they are used, open the Etruscan Phrases website (http://www.maravot.com/Etruscan_Phrases_a.html). Using the Etruscan Glossary we may scroll to the name, ACHLE. This is the Trojan War hero Achilles’ name (Etr. ACHLE) which is found in texts MM-2, CG-1, DP-1 and possibly LM-4. A variant spelling of the name (ACHL) is found in text CH-2. Another version of the name (ACHVLE) is at text CQ-2.

Mirror CQ carries an illustration of Achilles and his mother Thetis and a girl who appears to be Briseïs his concubine that he captured from the Lyrnessan King Eveneus. Agamemnon (Etr. AKMEMNVN) later ordered Achilles to give the girl to him, causing an infuriated Achilles to withdraw from the warfare altogether. Word CQ-3 adjacent to the girl (ACHLVSR, ACHLPIMSR?, ACHVPIMSR?) can’t be clearly identified at this moment. (See http://www.maravot.com/Translation_ShortScripts_f.html).

Another name, Alcesti, (Etr. ALCSTI) daughter of Pelion and wife of Admetus, (Etr. ATMITE) can be seen on an image on a vase, Script V-8. (See http://www.maravot.com/Translation_ShortScripts_a.html) This text illustrates a grammatical pattern in Etruscan writing of an interpolated vowel. Alcesti = ALCeSTI in Etruscan. In the Greek myth Admetus (Etr. ATMITE) fell ill and as he was dying he was told that only a substitute willing to die on his behalf will save him. Admetus asked his aging parents if they would give up their remaining years to save him, but they declined. Alcestis offered to die on his behalf. It is believed that she was later resurrected from Hades by the goddess of Hades, Persephone (Etr. PHERSIPNEI – See text PH-2, Tomb of Orcos). In the Etruscan vase to the left of the embracing couple, ALCSTI and ATMITE, is Charon the ferryman of Hades (Etr. CHARVN) who carries a mallet ready to hammer ALCSTI on the head, to assure that she entered Hades dead. On the right-hand side of the panel is the demon god Tuchulcha who threatens the couple with snakes. Tuchulcha can also be seen in script CC-2 where he is threatening the hero Theseus (Etr. THESE) with two snakes. Theseus and his friend were trapped in Hades, frozen to the “Seat of Forgetfulness.” Herakles (Etr. HERKLE) rescued Theseus when he descended into Hades to capture the three-headed (Hesiod says it has fifty heads) watchdog of hell named Cerberus. Cerberus was known to attack and eat those who attempt to escape Hades. (See http://www.maravot.com/Translation_ShortScripts_a.html)

On a lighter note is the goddess Aphrodite (Etr. TVRAN) who can be seen in texts M-8, DM-1, CB-1, OB-3, MG-5, AC-12, CK-4, CAC-1, DA-4, DR-2, DS-2, and LM-1. Script M is the most important of her texts, since it is a mirror that is inscribed with the gods and heroes of the Trojan War and has an ironic theme: That at the time King Agamemnon bargained for Helen’s hand in marriage to his brother Menelaus, the Etruscan goddess MEAN (who is like the perpetual virgin huntress Artemis - Etr. ARTVME) is crowning

How to use “Etruscan Phrases” Etruscan Glossary A Spreadsheet

Alexander, (Paris, the prince of Troy) with laurel leaves. The event was prophesied by the son of King Priam of Troy whose name is Aesacus (Etr. AECAI). Aesacus was born of Priam’s wife, Arisbe, daughter of King Merops. Priam’s other wife Hecuba gave birth to the champion of Troy, Hector. When she was about to give birth to another son, Paris (Alexander – Etr. ELCINTRE, ELCHINTRE, ELACHSNTRE, ELKSVNTRE) she had a dream that she gave birth to a firebrand that would consume Troy. Aesacus (Etr. AECAI). who had diviner’s powers told Priam to expose the child at birth, but instead of being exposed the child was sent to live with the King of Thrace. When the child grew to adulthood he returned to the court of Priam but was not recognized until Cassandra, a daughter of Priam by Hecuba, pointed out the young man as his lost son. Paris was accepted in the court and later became involved with the intrigue that brought on the destruction of Troy. Cassandra also had acquired the gift of prophecy when she slept overnight in the Thimbraean Temple of Apollo. She prophesied the destruction of Troy, but no one believed her. She was later taken captive by Agamemnon after the destruction of Troy.

In mirror “M” we see a goddess fleeing the room where Agamemnon (Etr. ACHMEMNVN) is bargaining for Helen’s (Etr. ELINAI) hand in marriage to his brother Menelaos (Etr. MENLE). The goddess’ name is LASA THIMRAE, which may be an Etruscan name for Cassandra. Paris is known in Etruscan mythology as Alexander (ETR. ELCHINTRE). His name appears in scripts “MG” (spelled ELCINTRE), “OB” (spelled ELACHSNTRE) and “CK” (ELCHSVNTRE).

At the top of mirror “M” is the god TINIA with his consort RALNA. In the Greek myth, Helen is born from the goddess Nemesis who Zeus chased and seduced. In the chase Nemesis transformed into a goose and Zeus changed into an eagle. The result of the seduction was an egg that was given to the king of Sparta Tyndareüs and his wife Leda. From the egg came Helen, the most beautiful woman in the world at that time. We know that RALNA is Nemesis because beside her throne is a goose. We note here that the “R” appears as an “O.” Her name declines: RAL, RALNA, RALNE (Etr. OAL, OALNA, OALNE).

TINIA appears in many texts. Here his name carries the “ia” suffix, probably the genitive singular declension. His name appears in texts DM-5, K94, CE-1, DH-1, DK-3, DN-3. The spelling TINI appears in an important text called the Piacenza Liver (Script, PL-16, PL-32) the Zagreb Mummy script (Z1097), and the Tavola Cortonensis (TC318). The Piacenza Liver is an Etruscan bronze showing the regions of the liver for divining purposes. The Piacenza Liver is at http://www.maravot.com/Piacenza_liver.html.

Every word of the texts cited in “Etruscan Phrases” carries an alphanumeric locator, facilitating their validation as Etruscan words, and all words in the Etruscan Phrases texts are represented in the Etruscan GlossaryA.xls. The mirrors help us verify words and declension patterns, as we can identify names and their actions with known Greek myths and their characters. The more challenging discipline is to isolate the individual words of the 6,000+ word texts.

The name of the Etruscans that the Romans said the Etruscans called themselves is Rasna or Rasenna. The name RASNA appears in texts Z158, TC38, PO-7. The name declines as RASNE, following conventions seen in other words: K24, K115, K124, with the plural RASNES at K119. Script K is the Perugia Cippus, a stela of 195 words that records the names of kings and queens, notably among them a queen, Rina Sarina (Etr. OINA MARINA – the O = R, M = S). This name also appears engraved on the forehead of a beautiful woman’s bronze head in the Louvre, Paris. Here we have an image of a character described on a stela in the Perugia Museum.

We have isolated from the 6,000+ words in the Etruscan texts about 2,300 individual words. The

How to use “Etruscan Phrases” Etruscan Glossary A Spreadsheet

repetition of these 2,300 words (amounting to the 6,000 word count) allows better refinement of translation, since the repetition exposes declensions and conjugations of the words. We discovered at an early stage of marking the repetition that the declensions were following Latin forms, and recognizing these forms allowed further refinement of the Etruscan Glossary.

Coupled with the identification of grammatical forms is, of course, the translation of the phrases in which the words are used. Having established a working declension table we can now begin to refine the translations in the various texts.

Punctuation is also critical to the understanding of the Etruscan words and the phrases in which they are used. Sometimes the Etruscans used a colon (three dots in a few instances) and other times a single dot (period). The dots and colons separated words and phrases. The punctuation may indicate that the forgoing word has nothing to do with the next word; i.e., a new phrase is introduced. Also part of the punctuation involved the facing of letters. One reads from right to left (sometimes boustrophedon, as the ox plows.) Sometimes a character, such as “F” is turned facing to the right, in contrast to the direction of the other letters in a phrase. It signifies that the character belongs with the word it is facing. Such instances appear when the character can be read in either character group, preceding it or following it, and this would change the context of the message. An example of an Etruscan text that is very similar to Latin can be found in script “VF,” the “Chiusi Fibula” in the Louvre museum. The text in this artifact reads from right to left. Our discussion on this text (See http://www.maravot.com/Chiusi_Fibula.html) is as follows:



VF-1 MI ARA
CHIAFE (⊗) IAFE
LAFES NASIA
MACHIMAS (MA
⊗) IMAS] [to me
(Lat. meus-a-um,
my, mine) the

gold (Lat. aurum-i) key (It. chiave) of praise, fame (Lat. laus, laudis); of Nasia the great (Lat. maximus-a-um)]

Note: This gold fibula confirms the Etruscan word for gold, "ara," which may be a homonym with the verb "to plow" or a noun "altar." The fibula appears to have the name for a pin or clasp, "chiafe," that may be related to the word for "key." It also suggests the grammatical use of the "F" when used with a vowel. If the F in CHIAFE is an "f" then the F in LAFES is also an "f." The suffix, "ia" is a gen. case ending for names in Etruscan. The ⊗ is rare and in the word, maximas, establishes a value which may be close to "ch." The Greek value of this sign is "chi" pronounced "kh."

Finally, the alphabet used by the Etruscans carries characters familiar to those using the Latin alphabet (which makes sense since the Latin alphabet was derived from the Etruscan alphabet). There are unique characters to the Etruscan alphabet that can change the appearance of the text from something that is totally unintelligible to that which can be recognized as a familiar Latin / Indo-European construction. For instance, there are two “Rs”: one which is written as a “P” following Greek convention and another with a shortened stem, often lacking a stem altogether, written as “O.” This character can be mistaken for the Greek theta “Θ” which is also used in the Etruscan texts, such as the name of Thetis, the mother of Achilles. Her name is spelled THETIS and once as THETHIS, as seen in scripts MM-3, MR-4, CQ-1, CR-1.

How to use “Etruscan Phrases” Etruscan Glossary A Spreadsheet

Other characters that are unusual are the “8” as in 8RATER (L. frater) and the F, L, V which can be confused. The “F” can be a consonant at the beginning of a word and a vowel in the body of a word, as seen in the “Chiave Fibula.” The “V” is usually the vowel “o” as in the name AKMEMNVN (Agamemnon), but appears to be a vowel “u” in some cases. The “B” appears to be rare, probably substituted with “8.” The “8” appears in “V” consonant words, such as L. valles-is (Etr. 8ALES), L. vaccae-ae (Etr. 8ACA, 8ACE), L. vas, vasis (Etr. 8AS, 8ASE, 8ASEI), L. fasti-orum (Etr. 8ASTI, 8ASTIA), L. vates-is (Etr. 8ATE). The Etruscan town, Veii, is spelled 8EIA and the Etruscan town in Campania, Velcha, is 8ELCIA, 8ELCES. The common Roman name Velerius is Etr. 8ELERE, 8ELEREI, 8ELERES. Latin veles-itis is 8ELS (8ELeS).

The queen of heaven (Greek Hera) is Latin Juno, Etruscan VNI, VNIA. Here the Etruscan “V” is the Latin “u.” VNIA can be seen suckling Herakles (Herkle) in script “AH,” a mirror with the god Tinia showing a writing tablet with a message explaining what is going on in the mirror’s illustration. That text is at http://www.maravot.com/Uni_suckling-Heracles.html. The text appears as:

ECA: SeREN: TFA ICHNA Ce: HERCLE: VNIA Le : CLA NORA: SCE.

Rarely is the omega “o” used in Etruscan texts, but this appears to be an exception. ECA (L. en! ecce! Behold) SeREN (L. sereno-are they are quiet or sero-serere, serui, joined together?) TFA ICHNA “Two inexperienced” (L. duo-ae, ignarus-a-um), Heracles Unia there (le): CLA NORA : SCE. “CLA, Cleo (a muse?) (L. nurus-us, daughter-in-law?) you know” (L. scio, scir, scivi, to know).



The scene involves two young men, a young woman who seems astonished, a bearded Heracles (Etr. HERCLE), VNIA (Hera) and TINIA (Zeus). A cherub or Erotes appears in the bottom panel below the scene, with an old man hovering in the top panel. Hera’s act of suckling the child Heracles resulted in her breast milk being spilled and that created the Milky Way. Uni (Etr. VNI) appears in the following locations: Z1654, TC171, N173, N435, J25, AH-7, PL-31, MG-2, CE-2, CK-3, DN-2. Unia (ETR.VNIA) appears in these locations:

Au13, AH-7, Aph-3.

As we have seen in using Etruscan Glossary A.xls both Unia and Tinia have their regions in the Piacenza Liver, script “PL.” As noted, the “ia” suffix appears to reflect the genitive case, used in script “DM” in Helen’s name. Corresponding with this suffix, also used in Helen’s name is Etruscan ELINEI, appearing in script “MM.” We can compare this declension to that of PHERSIPNEI in script “PH” and the “Tomba del Oro.”

While declension and conjugation patterns can be discerned in the Etruscan GlossaryA.xls, we attempted to organize them in a “Declension Table” on the Etruscan Phrases website (http://www.maravot.com/Etruscan_Grammar-2.html). Besides proper names showing declension patterns, we have the Latin accusative singular suffix, “um” used in such words as: PATREVM, VINVM, VOLVM, RATVM, PERVM, SCELVM, SECVVM, AVERVM, PVPVLVM, TRVTVM, KATRVVM, PESVNTRVM, CISVM, SVRVVM, RESTVM, SERVM, FRATRVM (8RATRVM), ATRVM, AVRATVM, MVTINVM, ORSVM, SETVM, TECVM, VNVM, MERLVM, TRINVM and SPINAVM. Spinaum is the name of Spina, an Etruscan city near Venice. The name appears in the Tavola Eugubine and declines as follows: SPINIA, SPINAVM, SPINA, SPINI.

Another declension pattern of interest is “os.” RINVS declines as RINVR, RIN, RINV, RINA, RINES (initial R written as O); PILVS, ORVS, ERVS, NEPVS, FETVS, CATVS (declines as CATV, CATE, CATES), FELVS, IAPVS, SITVS, CVPVS, KAPIRVVS, TELMVNVVS, CASVS (declines as CASA, CASE, CASI? – the L. verb causer-ari may

How to use “Etruscan Phrases” Etruscan Glossary A Spreadsheet

apply); THANCHUILOS, METVS, TARKVNVS, SeRELVS, KARNVS (declines, KARNE), FILVS, PETRVS (declines, PETR, PETRV); TIVS (declines, TIV, TIE, TIFI, TIES); TEUS (Etr. TEFS – declines as TEIA, TEV, TEIFA, TEI, TEIM, TEIS). The “im” suffix appears in AVIM (declines, AVIS), ORIM, NACIM, TISIM, TERIM (declines, TERA, TERI), PINCIM (declines, PINCA) RVIM (Etr. RVIM – declines: RVI, RVIS – “R” written as “O”); and ATHINIM. TELMVNVS is used with AIFAS in mirrors showing Ajax Telemenos: VA-1, DC-1, DC-3. SeRELVS is the name of a warrior pictured on famous tombstone from Vetulonia : T-2. He is called “Lord Serelus,” “Aule Serelus” (Etr. AFLE SeRELVS). Aule is a common Latin name as well as a word for “lord.” AFL, AFLE, AVLE appear at: BS-3, T-1, AF-2, AL-1, DD-1, K45, TC90, TC241, TC279 respectively, as can be discerned in the Etruscan GlossaryA.xls.

Examples of verb conjugation can be seen in the verb (L. teneo, tenere): TEN, TENA, TENE, TENIN, TENV, TENEr; CAVE, CAVER (L. caveo, cavere); PAF, PAFA (L. paveo-pavere). The word PAF, PAFA is of particular interest since it can be seen in a mirror, DL-9, where an haruspex is reading a liver before King Tarquin, saying, “Fear Tarquins” (Etr. TARKIE). TARKIE declines as TARKVNVS. Tarquin’s wife, Taniquil (Etr. THANCHVILVS) is also indicated in a short fragment, A-3. Note the suffix “ie” in contrast to the “ei” suffix used in Helen of Troy’s name (ELINEI and ELINAL) and Persephone’s name (PERSIPNEI). PAV (PAF) is used in an important text TC38, from Cortona.

Other words include CEN, CENI, CENV (L. ceno-are)TVL, TVLERA, TVLeRAN (L. tolero-are); IT IS, ITV, ITVN (L. ito-are; itus-us, movement); APA, APE, APEN, API (L. abeo-ire); SAT, SATA, SATE, SATI, SATV (L. sator-oris); SER, SeRAN, SERE8, SERI, SERV, SERAMV? (L. eero-serere, serui); 8eNES, 8ENV, 8eNV, 8ENV8, 8eNER (L. venio, venire); ENA, ENAS, ENV (L. eno-are); CELA, CELI, CELV and CELeRIM – hidden (L. cello-are); MENA, MENAN, MENAS, MENE, MENES, MENIAR (It. menare; Fr. mener); ACA, ACI, ACIS (L. acciaio); APNE, APNI, APNIS (L. abnuo-nuere-nui); CINA, CINE, CINAS, CINI, CINV, CINVS (L. incendio-cendere, It. Incendiare, Welsh cyunnau); 8ETA, 8ETES, 8ETV (L. veto [voto] votare); CRA, CRE, CRI (L. creo-are); CVSV, CVSVR (L. causor-are); CERE, CEREN, CERES, CERI (L. queror, queri); PVNE, PVNES, PVNI (L. pono, ponere); SIN, SINA, SINE, SINIA (L. sino, sinere – note SINIA could be a noun or past imperfect tense); PVT, PVTE, PVTe S (L. poto-potare); FAL, FALE (L. fallo, fallere); RVN, RVNA, RVNE, RVNEM, RVNI, RVNO, RVNS, RVNTV (This appears to behave like a verb but our only reference is to nouns such as It. ronda, rounds; Fr. rond); TEC, TECE, TECVM - buried (L. tego, tegere); REGL, REGLE, REGLO, REK (L. rego, regere); ES, EST, ESTE, ISVNT, SVM, SVME, SVNT (L. sum, esse, sunt).

The verb CINV is used in the Tavola Eugubine; its case CINA appears also at TC-46 and PQ-4. A word used frequently in the longest text, the Zagreb Mummy, is ENV. The text, like the Tavola Eugubine, appears to be a dedication to the departed. FAL, FALE appears also in the text with the word FILE (L. filia-ae, daughter) as FILE FALE, in a hierophantic context. REGL, REGLO (to rule) is also use in the Tavola Eugubine . The word for king, ROI - Etr. OVI – “O” = “R,” “V” = “O” (L. rex, regis; It. re; Fr. roi), is found at Z606, Z1161, Z1310, Z1334, Z1386, Z1578, Z1780, TC28, TC179, AT-10, L31, AM-3; MS-1, AF19, AM-3, FR-2, L17, RA-4, PQ-10. RVIM (Fr. royaume) is found at Z1243. RVIS (L. rex, regis) is found at Z1623, BT-10.

These are just a few of the words shown in the Etruscan GlossaryA.xls. Most of the words in the glossary can be related to known Latin conjugation and declension patterns. A few words in the glossary can be related to Italian and French cases, but not Latin. The Etruscan written language appeared long before Latin appeared in written form, and thus the correlations of Etruscan to Latin would not be from the Etruscans borrowing Latin words, as has been suggested by some Etruscologists. Some of the more prominent scholars also have claimed since the time of Massimo Pallottino (“The Etruscans” 1942) that Etruscan is not an Indo-European language but an isolate, unlike any other language known to man. Of course no one can verify the “language isolate” claim since the presentations of the “non-Indo-European” research would best be identified as gibberish, without grammatical confirmation.

In contrast “Etruscan Phrases” has offered a 2,300 word vocabulary that is close to Latin, Italian and French, with recognizable grammatical similarities and shifts from one language to another. For

How to use “Etruscan Phrases” Etruscan Glossary A Spreadsheet

instance, the “us” suffix of Latin, as in Titus, shifts to “o,” as in Italian Tito: i.e., Etr. TITV. Final consonants in Latin are dropped as in French, such as L. Heracles, Fr. Hercule, Etr. HERCLE.

Etruscan conjugation of verbs follows Latin patterns. But 1st person singular present in Etruscan tends to resemble French forms. As in Latin teneo (to hold), the Etruscan infinitive is TENV. 1st person singular indicative in Latin is teneo, whereas 1st person singular in Etruscan is TEN (French tene); we see a similar shift in Etruscan PAF, FAL, REGL, RVN, SAT, etc.

“Etruscan Phrases” carries the major, extant Etruscan texts and we have taken care to present images of the artifacts and their location so that the transcriptions offered on “Etruscan Phrases” can be verified by interested scholars. Once the individual words in the various texts are confirmed “as words” then using the Etruscan GlossaryA.xls one can examine the correlations of the words to other Indo-European languages. Our early examination of Etruscan words to Indo-European words can be seen in Etruscan Phrases Indo-European Table 1 (http://www.maravot.com/Indo-European_Table.html). Because of the strong bias to Latin, we shifted our focus from a general Indo-European study to refining the Etruscan GlossaryA.xls in the context of Latin, Italian and French.

The 2,300 word Etruscan GlossaryA.xls can be easily authenticated. Further refining of the words is in progress. We are particularly interested in 1st person plural conjugations in Etruscan.

Related to the study we investigated Phrygian texts to see if there was any correlation between the writing of Phrygian and Etruscan. The two languages were so similar we included the Phrygian words in the Etruscan GlossaryA.xls, all of which carry the alphanumeric designation “X.”

A Phrygian-Etruscan relationship would confirm an early movement of the Etruscan people from Asia Minor, as reported by Herodotus. Herodotus also reports that the Phrygians were originally called Brigians and had their origin in southeastern Europe, “in Macedonia.” (Persian Wars, Book VII, chapter 73) He also says in the same paragraph that “the Armenians are Phrygian colonists.” We saw few similarities between the Etruscan-Phrygian languages and Armenian, however. Our work on the Phrygian connection is at: <http://www.maravot.com/Phrygian.html>. Since Homer records the Phrygians among the allies of the Trojans in the Trojan War we can relate the Phrygians to the period of 1,200 B.C.

The Etruscan texts range in time from ~600 B.C to ~400 B.C. and as artifacts recently discovered (since the middle of the nineteenth century A.D.) the Etruscan language is also a relic, frozen in time. As a relic, un-tampered with for 2,400 years, Etruscan gives us a glimpse of an early Indo-European language, as well as another look at the distribution of some Indo-European “Italic” languages at the time of the Trojan War (~1,200 B.C.).

Mel Copeland

email: mel2@maravot.com

July 19, 2011:

updated 8.27.2011

	A	B	C	D
1				
2				
3				
4				
5				
6				
7				
8				
9	English	Etruscan	Location	
10	to, in (L. a)	A	TC127, Au95, Au102, AG-2, Z92 , AN12, AN100,	
11	to, in (L. a)	A (continued)	N21, N206, N371, Q701, Q717, R381, R499, N722 , N731 , MS23	
12	to, in (L. a)	A (continued)	Q376, Q388, R542, R584, AH-9, AC-3, TC211, K173, PJ-1 , J5-6	
13	and, and also, and indeed (L. ac, atque)	AC	Z58 , Z432, Z1183, Au-1, TC46, Au95, K161, L50	
14	and, and also, and indeed (L. ac, atque)	AK	Z489, Z508, Z1139, XQ-1	
15	call, to (L. accio-aire)	ACA	Z572, TC46	
16	call, to (L. accio-aire)	ACeR	M71	
17	prophecy, to wish (L. auguro-are)	ACERN (they prophesy)	DL-2 (This mirror depicts reading from a liver)	
18	level, make equal, compare (L. acquo-are)	ACES	N462	
19	Achaia? (L. Achaia or Achaia-ae, Achaia or in Gen. Greece)	ACHIE (AKIE)	CP35	
20	Agememnon	ACHMEMNVN	DM-6 , CG-3	
21	Achilles – see CG-1	ACHLE (AKLE) (See ACHVLE)	MM-5 , CG-1 , DP-1 , LM-4?	
22	Achilles – see CG-1	ACHL or ACHLA (ACH LA)	CH-2	
23	Achule, god in company of Thetis on a mirror, probably Achilles	ACHVLE (AKVLE) (See ACHLE)	CQ-2	
24	Achloser, name of Briseis, concubine of Achilles?	ACHLVSR (ACHLPIMSR?, ACHVPIMSR?)	CQ3	
25	call, to (L. accio-aire)	ACI	Z582, AB-1	
26	water, (L. aqua-ae) or possibly Achaia, Greece (L. Achiai-ae, f.)	ACIE	N149, R219, R238, P-1	
27	maidservant (L. ancilla-ae) image of girl serving Metin.	ACILA	CJ-1	
28	eagle (L. aquila-ae)	ACIL	Z591, Z707 Z1161, Z1168, Z1662, K164?	
29	eagle (L. aquila-ae)	ACTILAR (name?)	Z812, Z826	
30	northern? (L. aquilonius-a-um)	ACILVNE	K164	
31	water, sea, lake (L. aqua-ae)	ACTIU (ACI8) or ACIV	N74	
32	call, to (L. accio-aire)	ACIS	NC-3	
33	related via males (L. agnatio-onis)	ACNASU (ACNASF)	Au57	
34	lamb, sheep, of a lamb, name? (L. agnae-ae, f.; agnus-i, m, of a lamb, agninus-a-um)	ACNINA	K85	
35	with (L. ad)	AD	J48	
36	Aesacus, son of Priam by Arisbe who prophesied destruction of Troy	AECAI	DM-6	
37	aegis, shield (L. aegis-idis)	AEKIS	Z46	
38	bronze, metal (L. aes, aeris)	AES (See AIS)	XA-36 , XB-35	
39	age, lifetime (L. aetas-atis; It. agio; Fr. Âge)	AGE (AbE)	R248, R334	
40	age, lifetime (L. aetas-atis; It. agio; Fr. Âge)	AGES (AbES)	R661	
41	ail, oh! (L. ail)	AI	Z530 , TC71 , TC127 , TC260 , Au55 , BS21 , XE-9	
42	Ajax, hero of Trojan War (L. Aiax-acis; Gr. Named after eagle, aietos)	AIFAS (See also EIFAS, TELMVNVN)	VA-1 , DC-1 , DC-3	
43	love (L. amo-are; It. amore, Fr. aimer)	AIMeR	S22 (See AMA, AME, AMV)	
44	Airon, name, lofty? (L. aeriis [aereus]-a-um)	AIRON	L12	
45	bronze, metal (L. aes, aeris)	AIS (See AES)	Z525, Z263, Z432, Z614, Z681, Z887, Z1080, Z1274, Z1410, Z1591, Z1864, XQ-4	
46	summer (L. aestas-atis; It. estate; Fr. été)?	AIT	XB-10 , J23-6	
47	Hades	AITA	PH-2	
48	Medea (L. Aetine-es)	AITEI	L34	
49	Jason	AETITHEON	DF-4	
50	summer (L. aestas-atis, 2nd Decl. dat. or abl. "o"; It. estate; Fr. été)	AITO (AITV)	N311 , N378	
51	move, set in motion (L. ago-agere)	AkaPa	N160, M24	
52	land, territory (L. ager, agri)	AKER	N173 , N435 , S18	
53	Akenano, name, Akenanus? Arcanania? Pharoah Ankhkaenre Psamtik III (526-525 B.C)?	AKENANO (See also NANA)	XA-4 , XA-18 , XB-24 , XB-34	
54	move, set in motion (L. ago-agere); Romanian 1st pers. pl. acțiunim; L. agimus	AKIM	Z681	
55	with the sheep (L. agnae-ae, 3 rd . Decl. Abl. singl. -e, f.; agnus-i, m. 2 nd Decl. N. pl. -a)	AKNE (See ACNE)	R258 , R334 , Q89	
56	sheep, by the (L. agnae-ae, f.; agnus-i, m.)	AKNEO (AKNEV)	R48	
57	through the lamb (L. m. agnus-i, 2nd Decl. Acc. -um) sheep, by the (L. agnae-ae, f.; agnus-i, m.)	AKNEM	R306	
58	sheep, by the (L. agnae-ae, f.; agnus-i, m.)	AKNESEM	Z1153	
59	sheep (plural) (L. agnae-ae, f.; agnus-i, m.)	AKNI	Z990, Z1153, Z1792	
60	name?	AKNINA	K85	
61	agrarius, relating to land (L. agrarius-a-um) or belonging to the field (L. agrestis-e)	AKRARE or AKRATHA	CAB-2	
62	land, territory (L. ager, agri; It. m. agro)	AKRO (AKRV)	R69	
63	vinegar (L. acetum-i; Gr. Aksos; It. aceto; Fr. vinaigre)	AKS	OU-3	
64	Aph, goddess	AF (See APH)	XS-5	
65	to him, it (It. al)	AL	Z180, TC19, TC180, TC137, TC266, TC279, TC283, TC290, TC327, MG-1	
66	to him, it (It. al)	AL	Au43, Au50, Au57, M32, AF-4 , AE-4 , AT-7 , AJ-10 , AL-1, AN20, HT-5, VP18	
67	nourish, to support, feed (L. alo, alere)	ALE (See also Au49, ITALE)	Z622, Au49, DN-1	
68	nourish, to support, feed (L. alo, alere)	ALeR	M67	
69	someone, something (L. aliquo, aliqua, aliqui..)	ALC	TC290 , TC327 , PN-1	
70	someone, something (L. aliquo, aliqua, aliqui..)	ALCE	FT-1 , AN27	
71	someone, something (L. aliquo, aliqua, aliqui..)	ALCI	AN27	
72	alien (L. alieno-are)	ALENI	M45	
73	Alcesti, daughter of Pelion, wife of Admetus, who offered to die on behalf of him	ALCeSTI	V8	
74	Alisa, name	ALISA	VP-6	
75	someone, something (L. aliquo, aliqua, aliqui..)	ALKOS (ALKVS)	Z1088, Z1097, Z1410, Z1654	
76	aloes, bitterness (L. aloe-es)	ALOSE (ALVSE)	J22-3	

Note: This glossary supplements Table 1.
5.23.12 - Items in red are changes; often updated
 "X" locators designate Anatolian (Phrygian) texts
 Updated to reconcile declension patterns
http://www.maravot.com/Etruscan_Phrases_a.html
 Contact: mel2@maravot.com

Copyright © 1981-2012 Mel Copeland. All rights reserved.

	A	B	C	D
77	cold, freezing (L. alsius-a-um)	ALSO (ALSV)	DA-8	
78	grown, great (L. altus-a-um, 2nd Decl. singl. Dat. & Abl. -o)	ALTO (ALTV)	R305, Q871, XS-5	
79	grown, great (L. altus-a-um)	ALTI	Z1654	
80	I love, like (L. amo-are, Ind. Pres. 1st Pers. singl. amō)	AM (I love)	Z161, Z1628, Au27, N230, Au98, XA-35, PC-13	
81	love, to like (L. amo-are)	AMA (he/she/it loves)	Z1227, K26, Q521, Q551, Q775, R584, R607, TC329, K178, CP-20	
82	he loved (L. amo-are, Ind. Imperf. 3 rd Pers. singl. amābat)	AMaPa (he/she loved)	Q351, Q424, N216, Q85, Q98, Q R499, R644;	
83	love, to like (L. amo-are)	AMaPEN (they loved)	R394	
84	love, to like (L. amo-are)	AMAR (to love)	M94, Q692, AO-1	
85	love, to like (L. amo-are; Conj. Pres. 3rd pers. singl. amet)	AME (you love)	TC127, TC161, K6, K26, Au35, Au46	
86	love, to like (L. amo-are; amice, amice and amicitur, adv. In a friendly manner)	AMICE	AJ-4	
87	love, to like (L. amo-are, amārem, Conj. Imperf. I loved?)	AMEM this appears to be a noun; 3rd, 5th Acc.	N173	
88	friends (L. amicus, amica, 2nd Decl. Nom. pl. m, -i; It. amico, amica; Fr. amie-e)	AMI	Z1359; PA-4	
89	friend (L. amicus, amica; Fr. ami-e)	AMIE (probably friend, amie, f.)	AR-3	
90	river water (L. amnis, a stream, torrent, river; poet. current, river water)	AMNIS	J20-1	
91	love, to like (amo-are)	AMO (AMV) (to love)	N173, Au95; J15-2	
92	Amphiarūs, Greek seer	AMPHIARE (See also HAMPHIARE)	CI-1, DC-5	
93	or, whether (L. an)	AN	Z15, Z19, Z224, Z439, Z681, Z648, Z1662, Z1809, Z1835, AN42, N100, N462, Q251,	
94	or, whether (L. an)	AN	Q360, Q369, Q396, Q416, Q813, Q863, R359, R394, R542, K19; MS24, AN47	
95	Ana, name	ANA	AJ-19, AO-3	
96	year (L. annus, anni; It. anno; Fr. An, année)	ANAS	Au22, L51	
97	hip, haunch (It. ancal; haunche, Fr.)	ANC	Z516, Z598	
98	Ancus, name (L. Ancus-i)	ANCA	RA-3	
99	Anchas, name referring to Zeus (swan) chasing Nemesis	ANCHAS (ANKAS) (name: re: Ancus Marcius?)	CX-1	
100	snake (L. anguis-is), constellation Hydra?	ANCFIS (ANCUIS)	Z16	
101	Anares, first Celtic settlers on the Western Apennines; later came the Boii -(Publius Bk II.17)	ANRVS	R547	
102	year (L. annus, anni; It. anno; Fr. An, année)	ANE	Z648	
103	Ani, name, year [pl.] (L. annus, anni; It. anno; Fr. An, année)	ANI	Z93, Z489, Z508, TC248, AN-1, AN12, AN34	
104	Anio, river, name (L. Anio-enis) probably gen. name Ana	ANIA	Z1578	
105	Anio, river, name (L. Anio-enis) Gen. name Ania? (L. Anna-ae; Anna Perenna, It. Goddess)	ANIIA	BR-4	
106	Anienus, name, of the river Anio (L. Anio-enis and poet. Anienus-i)	ANINIENS	PL-2	
107	handle (L. ansa-ae)	ANS	R447, TC176	
108	before, sooner (L. ante, antea)	ANT	N391, L51	
109	go before, to excel (L. anto-ire)	ANTA	N363, R664	
110	before, sooner (L. ante, antea)	ANTA (See go before, excel)	N363, R664	
111	go before, to excel (L. anteo-ire; anteor, indic.)	ANTER	N74, R349	
112	go before, to excel (L. anteo-ire; anteor, indic.)	ANTO (ANTV) (I go before)	G33, R74	
113	go before, to excel (L. anteo-ire; anteor, indic.)	ANTOR (ANTVR)	R57, R72	
114	Anve, name	ANSE	R554	
115	out of, from, after (L. a, ab, abs)	AP	Q262, Q396, Q767, Q908, BS-5, MS26	
116	water (L. aqua-ae; *PIE ap, hap; Avestan, ap)	AP (I drink; See go away)	Q523, Q396, Q767, Q908	
117	priest? (Italian, abate; Fr. Abbé)	APA (word used as a noun)	TA-1	
118	water (L. aqua-ae; *PIE ap, hap; Avestan, ap)	APA (he/she drinks or goes away)	AF-13, *ETP114	
119	go away, depart (L. abeo-ire or drink, L. beo-bere, It. bere; PIE*ap, hap, water)	APA (he/she drinks or goes away)	AF-13, *ETP114	
120	he moves/goes away (L. abeo, abi-utum, Conj. Pres. 3 rd Pers. singl.)	APE (you drink or go away)	Q253, Q263, R142, R156, R294, SS4, XF-1	
121	he goes away, departs (L. abeo-ire, Ind. Pres. 3rd Pers. singl. abit)	APE	Q259, Q263, R122, R123, R133, R145, R157, R297,S50	
122	water, to, to drink (L. beo-bere; It. bere; PIE*ap, hap, water)	APEN (they drink)	Q460	
123	go away, depart (L. abeo-ire)	APEN (they go away) (L. abeo-ire)	Q460	
124	a wild boar (L. aper, apri, m.)	APER	Q248	
125	Aph, name of Etruscan fertility goddess	APH, name of goddess	Au103, N123, Q433, Q475, R121, R308, R314, R437, R447, R521, R596	
126	sorrow, uneasiness (It. affano)	APHANO (APHANV)	AC-4	
127	he goes away, departs (L. abeo-ire, Ind. Pres. 3rd Pers. Singl. abit)	API	N675, N738	
128	water, to, to drink (L. beo-bere; It. bere; PIE*ap, hap, water)	API (you drank)	N670, N738, MS-24, XJ-9	
129	he went away, departed (L. abeo-ire, Ind. Pluperf. Abierat)	APIERE	N707	
130	go away, depart (L. abeo-ire; 2nd pers. abis; apis, apes-is, bee; Apis-is, Egyptian ox-god)	APIS	XV-11	
131	deny, to refuse (L. abnuo-nuere-nui)	APNE	Z629, AH-1	
132	deny, to refuse (L. abnuo-nuere-nui)	APNI (I / you denied)	L38	
133	deny, to refuse (L. abnuo-nuere-nui)	APNIS (you deny?)	TC71	
134	Apollo, god (L. Apollo-inis)	APLO (APVLV)	CAA-4, CT-2	
135	Apollo, god (L. Apollo-inis)	APOLO (APVLV)	CD-1, SD-1, DQ-1	
136	abrade, scrape off (abrado-radare)	APRATO (APRaTV)	N216	
137	approve, to (L. approbo-are)	APROB (APRV8)	N268, N341	
138	Apronai, name?; I.e. Gaius Apronius, tribune elected 450 B.C.	Apronai (name, see Ronai; compare to Elinai)	BS-5	
139		APS	M53	
140	plow, to (L. aro-are)	AR (I plow; See altar, gold)	Z842, Z1662, TC66, N206, Q821, AR-1, NC-1, SM-1, BS-6	
141	altar (L. ara-ae), gold (L. aurum-i, It. auro; fr. or)	AR	Z842, Z1662, TC66, N206, Q821, AR-1, NC-1, SM-1, BS-6, AR-1, BT27, AC-2, CP55	
142	altar (L. ara-ae)	ARA (XE8 altar of the father)	Z40, Z1274, Z1386, K31, TC80, VF-2, BS-107, XE8, XM-4	
143	gold (L. aurum-i; It. auro; Fr. or)	ARA (See also altar, L. ara-ae; to plow)	Z40, Z1274, Z1386,TC80, VF-2	
144	the altars (L. ara, f. altar; hence, refuge, protection; arae, plur., name of certain rocks at sea);	ARAI (plower?); same suffix as Apronai, Elinai	S46	
145	altars, (L. ara-ae; 1st Decl. Accus. Pl. -as)	ARAS (see gold, altar)	K31, PQ-11; AK-10	
146	arbitrator, judge (L. arbiter-tri)	ARBERTORE (ARBERTVRE)	N417, R20, R77, R349, R417, G12, G25, G35	
147	arc, arch, bow (L. arcus-us)	ARC	TC127, TC236, TC260, PL-10	
148	command, to rule (Gr. archo, to command, rule; archon, leader; ancient, archaios, Αρχαία)	ARCAMEN	Q331	
149	command, to rule (Gr. archo, to command, rule; archon, leader; ancient, archaios, Αρχαία)	ARCAS	AJ-17	
150	command, to rule (Gr. archo, to command, rule; archon, leader; ancient, archaios, Αρχαία)	ARCAS	VG-11	
151	command, to rule (Gr. archo, to command, rule; archon, leader; L. auctor-oris, originator)	ARCE	N53, Q117, Q521, Q683, R499, AJ21	
152	commander, command, to rule (Gr. archo, to command, rule; archon, leader; L. auctor-oris, originator)	ARCEI	Q114	

	A	B	C	D
153	command, to rule (Gr. archo, to command, rule; archon, leader; ancient, archaios, Ἀρχαία)	ARCES (you will rule; Ind. Fut. 2nd Pers. singl. -es)	N32, N293, N320, N341, N500, N529, N562, N607, N640, R278	
154	command, to rule (Gr. archo, to command, rule; archon, leader; ancient, archaios, Ἀρχαία)	ARCIA (See ARKIA)	N21, N53, N280, N476, N522, N666, R370, R457	
155	to, for the commander, to rule (Gr. archo, to rule; archon, leader; ancient, archaios, Ἀρχαία)	ARCIO	N304, N333, N551, N587, N635, Q67, Q274, Q723, R270,	
156	command, to rule (Gr. archo, to command, rule; archon, leader; ancient, archaios, Ἀρχαία)	ARCIS	N63, N674	
157	Argos, capital of Argolis	ARCO (ARCV)	R314	
158	Argos, capital of Argolis	ARCOS (ARCVS)	TC-7	
159	command, to rule (Gr. archo, to command, rule; archon, leader; ancient, archaios, Ἀρχαία)	ARCUIS (ARCVIS)	L47	
160	court-yard; threshing floor, playground (L. area-ae, f.); air, to air, ventilate, dry (L. areo-ere)	ARE (you dry)	Z769	
161	Arelis, name (Aurelius)	ARELIS	Z963	
162	Erebus-i-, god of the underworld or the underworld; adj. Erebeus-a-um	AREPE	N292, N444, R278, Q183	
163	Erebus, god/underworld or (L. erepo-repere, to creep out, over)	AREPES	N31, N500, N605, N639	
164	Ares, Greek god of war (L. Ares-is)	ARES	N529, L-4, XB-20	
165	plow, to (L. aro-are)	ARI (you / I plowed)	TC220, N63	
166	Ariphmus, name	ARIPHMO (ARIPHMV), name	R644	
167	Ares, Greek god of war (L. Ares-is)	ARIS	XM-1	
168	Artisi, unknown word	ARITISI	AV-9	
169	command, rule, leader (Gr. archo, to command, rule; archon, leader)	ARKANI (archons)	Q871	
170	command, rule, leader (Gr. archo, to command, rule; archon, leader)	ARKIA (See ARCIA)	XA-2	
171	Arlasi, name?	ARLASI (Possibly AR LASI)		
172	armor, a war (L. arma-orum, Nom. Pl. -ia)	ARMAI (Same suffix as Ronai, Elinai)	S-37	
173	equip, to arm (L. armo-are; Indic. 3rd pers. Pl. armant)	ARMONE (ARMVNE)	Q523, Q396, Q767, Q908	
174	Arno, river & gens (L. Arnus-i)	ARN SA	TC103, J24-2	
175	Arno, river & gens (L. Arnus-i)	ARNA	Z737	
176	Arno, river & gens (L. Arnus-i)	ARNO	AE-2, AN-3, AT-6	
177	Arno, river & gens (L. Arnus-i)	ARNOI (ARNOI – rare use of omega)	AJ-2	
178	Arno, river & gens (L. Arnus-i)	ARNOI (ARNVI)	Au102	
179	Arno, river & gens (L. Arnus-i)	ARNOIS (ARNVIS)	L47	
180	Arnth, name (Possibly Arno)	ARNTH	MA-1	
181	plow, to (L. aro-are)	ARO (ARV) (to plow)	Q283, Q488	
182	plow, to (L. aro-are)	AROS (ARVS) (we plow)	Z1153	
183	brazen-footed? (L. aeries-pedis)	ARPE	Q180, Q713, R530, J48	
184	brazen-footed? (L. aeries-pedis)	ARPES	N561	
185	tree / oars, ship (L. arbor-oris; It. albergo; Fr. arbre) harp (It. arpa; Fr. Harpe)?	ARPO (ARPV)	R88, L44	
186	skill, art (L. ars-artis)	ARS	AN38	
187	Artemis, virgin goddess of childbirth and of wild animals (L. Diana)	ARTUME (ARTVMS or ARTVME, ARTVMEI?)	CAA-3	
188	Artemis, virgin goddess of childbirth and of wild animals (L. Diana)	ARTUMES (ARTVMES) L. 3rd decl. acc. pl?	CO-1, CAA-3	
189	Artemis, virgin goddess of childbirth and of wild animals (L. Diana)	ARTUMIS (ARTVMIS) L. 3rd decl. gen.?	DQ-2	
190	whole, whole unit, of 12 (L. as-asgis)	AS	N74, Q48, Q531, Q692, Q755, R607, Z805, Z984	
191	adopt, to (L. ascio-scire)	ASA (he/she adopts)	Q424, Q775, R596, R607, R653, Z638, Z1345, Z1784 ;	
192	adopt, to (L. ascio-scire)	ASE (you adopt)	TC46, Q416, R381	
193	Asia (L. Asia-ae)	ASI	S-1, S-53	
194	Asia (L. Asia-ae)	ASIA or ASIANE (See RASNE, RASNA)	N659	
195	Asia (L. Asia-ae)	ASIE; compare to ELINEI, ELINAI	BS-11, M54	
196	food? (L. esca-ae)	ASKA	PE-3	
197	Aso, name, Asius, a Trojan ally, younger brother of Hecuba.	ASO (ASV)	AM-4	
198	stand by (L. adsto-stare)	AST	VG-4	
199	stand by (L. adsto-stare)	ASTIN (they stand by)	XB-21	
200	moreover, and indeed (L. moreover, at, ast; indeed, ac, atque)	AT	Au54, XW-5	
201	Atai, Hades	ATAI (compare to ELINAI, RONAI)	PH-1, Tomb of Orcos, Etruscan Phrases	
202	Atai, Hades	ATAIAS	J14-2	
203	Atana, name, Ectabana?	ATANA	XA-24	
204	of the Atanas, name, Ectabana? (L. 2nd Decl. Dat. pl. -is)	ATANIS	XA-37	
205	Atas, name	ATAS	XM-3	
206	Attis, King Atys, father (Albanian, *PIE, ate, father; Old Irish, atar)	ATE (L. 3rd decl. abl.?) father	N160, N349, Q44, XV-7	
207	attempt, try (L. attento-are)	ATENTO (ATENTV)	Q263, Q369	
208	black, dark, dead (L. ater, atra, atrum)	ATER	N404	
209	Attis, King Atys, *PIE ate, father	ATES (L. 3rd decl. acc. plural?)	N462, R359, XA-1, XN-1	
210	Atelicles, name, Attalus-i, adj. Attalicus-a-um, kings Pergamum; Lucius Atilius, tribune, 444, 399 B.C.	ATELICLES	PG-3	
211	Atlas	ATHLE (possibly ADLE)	BM-1	
212	Athens, Athena, Athenian (L. Athenae-arum, 1st Decl. Abl. pl. -is, ; Athenaeus-a-um; Atheniensis-e)?	ATHENIS	PQ-11	
213	Athens, Athena, Athenian (L. Athenae-arum; Athenaeus-a-um; Atheniensis-e)	ATHINEM (L. acc. Athens, Athena)	L-7	
214	Atlas	ATHLE	BM-1	
215	Attis, King Atys, father	ATI (L. 3rd decl. Dat.; See ASV)	Q-11, AM-5	
216	Attis, King Atys, father	ATIA (reconcile w/ other declensions)	AN-5, BS-7, DE-5	
217	Attis, King Atys, father	ATIE (reconcile w/ other declensions)	BS-22	
218	Attis, King Atys, Atiad Dynasty of Lydia?	ATIES? (reconcile w/ other declensions)	AG-2	
219	Attica, the district of Greece containing Athens (L. Attica-ae)	ATIC	AF-15	
220	Atijer, Atijerius gens (Atijer follows L. 2nd declension, us, i, o, um)	ATIHER (L. 4th decl.?)	R27, R128	
221	Atijerius, Atijerius gens	ATIHERIA (L. 4th decl.?)	R-4	
222	Atijerius, Atijerius gens	ATIHERIA(L. 3rd Decl pl. N.-ia)	Q12, Q16	
223	Atijerius, Atijerius gens	ATIHERIE (L. 4th decl.?)	R100, R114, R219, R229, R238;	
224	Atijerius, Atijerius gens	ATIHERIES (L. 4th decl.?)	Q453	
225	[of] Atergerio (2nd Decl. Dat. singl. -o) Atijerius, Atijerius gens	ATIHERIO (ATIHERIV) (FRATRO ATIHERIO, R180)	Q249, R91, R181, R195, R412, R565, G17	
226	Atalanta, virgin huntress	ATLENTA	DB-1	
227	Admetus, husband of Alcesti who offered to die instead of him	ATMITE	V-9	
228	Mt. Etna (L. Aetna-ae and Aetne-es); Note same "ne" suffix, as Rasne.	ATNE	L40	

A	B	C	D
229	Atos, name?	ATOS (ATVS)	CJ-4
230	black, dark (L. ater, atra, atrum, 2nd Decl. singl. acc.)	ATRO (ATRV) L. 2nd decl.?	N311
231	Atropos, one of the three Fates	ATHRPA	DB-3
232	Adonis, Greek god of vegetation, son of Myrrha	ATONIS (ATVNIS)	CU-1, CAC-3, DR-3, DS-1
233	black, dark (L. ater, atra, atrum, 2nd Decl. singl. acc.)	ATRVM L. acc. 2nd decl.?	V-5
234	Adrastus, king driven from the Argive throne by Amphiaräus	ATRSTE	CI-3
235	oh! (L. au!)	AU (AY)	XE-7
236	carry, bear away (L. aveho-vehere)	AV (AF)	BT29
237	carry, bear away (L. aveho-vehere)	AVA (AFA)	Au8
238	carry, bear away (L. aveho-vehere)	AVEU (AFEF)	R219
239	grandmother (L. avia-ae)	AVIA (AFIA) L. 1st decl.	XC-2
240	carry, bear away (L. aveho-vehere)	AVO (AFO)	XV-4
241	lord, prince (L. aule); common Latin name (L. aulicus-a-um, of the court, princely)	AUL (AFL)or AULE	BS-3
242	lord, prince (L. aule); common Latin name (L. aulicus-a-um, of the court, princely)	AULE (AFLE)	T-1, AF-2, AL-1, DD-1, PO-13? BS-3
243	lord, prince (L. aule); common Latin name (L. aulicus-a-um, of the court, princely)	AULE (AVLE) L. 3rd decl. Abl.?	K45, TC90, TC241, TC279
244	lord, prince (L. aule); common Latin name (L. aulicus-a-um, of the court, princely)	AULES (AVLES) L. 3rd decl. Dat. Pl.	TC290, Aph-11
245	lord, prince (L. aule)	AULI (AFLI) L. 3rd. Decl. gen.	DL-4 see Translation_agur_mirror.html
246	gold, golden (L. auratus-a-um)	AURATUM (AFRATVM) (L. 4th decl. Acc.)	Z1146
247	desire, to (L. aveo-are)	AV (A8) (I desire)	Z357, Z396, Z405
248	carry, bear away (L. aveho-vehere)	AV (AF)	BT29
249	carry, bear away (L. aveho-vehere)?	AVA (A8A)	Z981, AP-1
250	carry, bear away (L. aveho-vehere)	AVA (AFA)	Au8
251	carry, bear away (L. aveho-vehere)	AVAN (AFAN) (we carry away)	XA-19
252	ancestral, of a grandfather (L. avitus-a-um)	AVATES (A8ATES)	?
253	greedy (L. avaras-a-um)	AVEROM (A8ERVUM) L. 1st decl. gen?	N100
254	lifetime, age (L. aevitas-atis; aetas-atis)	AVETUS (AFETVS) See AFTAS	HT5
255	carry, bear away (L. aveho-vehere)	AVEU (AFEF)	R219, Z1305
256	live, to possess (L. habeo-ere)	AVIL (AFIL) L. 3rd. decl. nom.	AN11, Z102, M5, AJ14, AV16, Au43, Au65
257	suitable, fit (L. habilis-e)	AFILE	J8-5
258	suitable, fit (L. habilis-e, 3rd Decl. Nom. pl. -es)	AVILES (AFILES) L. 3rd decl. gen.	PK-2, J16-4
259	live, to possess (L. habeo-ere; probably related: It. avere, to avail; valessi, valesses, imperf.)	AVILS (AFILS) L. 3rd decl. nom. Pl.	Z86, Z107, Z300, Z886, Z953, Z1818, M74, AN-5, AN28, AN55
260	live, to possess (L. habeo-ere)	AVILSAE (AVILSAE) L. 3rd decl. pl. n.	M38
261	For eternity (L. aevum-in, n. a. aevus-i, m., 2nd Decl. Dat. or Abl. pl. -is); bird (L. avis-is)	AVIS (AFIS) L. 3rd. Decl. gen.	S-10, S31, PL-8, *ETP326
262	desire, to (L. aveo-are); possibly birds (L. avis-is but as 3rd Decl.Gen. pl.-um, ium, or Acc. sing.)	AVIM (A8IM) L. 3rd. Decl. Acc.	L71
263	grandfather, ancestor (L. avus-i)	AVO (A8V) L. 2nd decl. gen.	K182
264	Avona. Name; possibly a declension of L. avus-I, grandfather, poet. in gen. an ancestor	AVONA (A8VNA) L. 1st decl., Nom, or Abl.	K89
265	Avona. Name; possibly a declension of L. avus-I, grandfather, poet. in gen. an ancestor	AVONAS (A8VNAS) See RASNA, RASNE, RASNES	K12, K175
266	Avona. Name; possibly a declension of L. avus-I, grandfather, poet. in gen. an ancestor	AVONES (A8VNES) See RASNA, RASNE, RASNES	K57
267	greedy (L. avaras-a-um)	AVRA (A8RA) L. 1st decl. Nom.	H-3, L-5
268	greedy (L. avaras-a-um)	AVRAS (A8RaS) L. 1st decl. Acc. pl	M39, M77
269	ancestral, of a grandfather (L. avitus-a-um)? lifetime, age (L. aevitas-atis; aetas-atis)	AVTAS (AFTAS) See AVETES (AFETES)	XB-5
270	Baba, a (Dacian name of Cybele, i.e. Baba Dochia "the days of Babe"	BABA	XA-25
271	Papa (Attis, also called Papas, husband of Cybele, Mater)	BaBa	XE-1
272	Balae, holiday resort; to bleat? (L. balo-are)	BALE	L59
273	to beat, knock (L. battuo [batuo]-are)	BATIN (BATYN) (they beat)	XL-3
274	war, to wage war (L. bello-are)	BeLE (you wage war)	M13
275	war, to wage war (L. bello-are; bellum-i)	BeLeM L. 2nd decl. Acc.	M67
276	good (L. bene, adv.; It. bene, adj.; Fr. bien)	BeNI	M78
277	the drink (It. bere, to drink; Fr. boire, drink).	BiR or BeR	MS23
278	good, properly (L. bene, adv.; It. bene, adj.; Fr. bien)	BENO (BENV)	R184, R204, G30
279	boat, barque (L. navis-is; It. barca, Fr. Barque)	BERCA (It., Fr. related)	R459, R542
280	twofold, two apiece, a pair (L. bini-ae-a)	BINA	N677
281	Veros? Common name, as Lucius Aelius Caesar, adopted son of Hadrian	BEROS (BERVS)	R426
282	Boris, name, north wind (L. Boreas-ae); Galic tribe, Buri, 172 A.D. Etr. Text is ~600 B.C. however	BORIS (BVRIS) L. 1st decl. Dat.?	M19
283	for the good, good of its kind (L. bonus-a-um, 2 nd Decl. singl. Dat. -o)	BONO	XB-22
284	the ox (L. bos, bovis); possibly, vow, promise to god (L. voveo, vovere, votum; It. voto, vow; Fr. vouloir, to wish)	BOV (8V8) (PI-area of Piacenza liver)	N612, PL-20, PL-28
285	possibly, vow, promise to god (L. voveo, vovere, votum; It. voto, vow; Fr. vouloir, to wish)	BOV (8V8) (PI-area of Piacenza liver)	N612, PL-20, PL-28
286	Brinai, name; re' Brennus, Gallic chieftain who captured Rome 386 B.C.	BRINAI (8RINAI)	PO-15
287	Bratei, name?; note ei suffix same as that of Elinei & Phersipnei.	BRATEI (FRATEI?) See fratri, fratrus	XE-1
288	Brutusi, gens	BRUTOSI (BRuTOSY)	F28
289	by which way, where, whereby, as far as (L. qua)	CA	N74, Q468, Q488, Au35, BS-9, Au36, Au67, L-3, LS-3, XM-9, J29-3
290	I will be on guard (L. caveo, cavere, cavi, cautum, Ind. Fut. 1st Pers. sing. cãverõ)	CABRO (CA8RV) (See also KABRO)	Q162, Q232
291	blind, to make, hide (L. caeco-are); Cacus, a fierce giant who stole Heracles' cattle	CACE (he makes blind, hides)	M-8
292	unknown word, caf_	CAF_	ZA-4
293	which, who, any (L. quae)	CAI	R87
294	KAINA, name; town, Caino? Captured by Numicius 468 B.C.	CAINA (See Chaina, Kaina)	NC-3
295	Cais, name (L. Caius = Gaius, abbrev. C, a Roman praenomen, f., Gaia); port of Caieta?	CAIS	MA-2
296	beat, cut, to kill (L. caedo, cadere); port of Caieta?	CAITIM (Acc. the cutting, killing?)	Z674
297	he laughs (L. caccinno-are, Conj. Pres. 3rd Pers. singl. cacinnet?)	CAKNE (See SECA)	Q63, Q76, Q91
298	call, to summon (L. calo-are)	CAL (I call) (See KALA, KaLaS, KaLE, KaLV)	Z1234
299	call, to summon (L. calo-are)	CaLa (K46>>CaLa CLENSI)	<k46>
300	call, to summon (L. calo-are)	CaLa (he/she calls)	Z463, Z540, Z1408
301	he, she, it calls (L. calo-are, Ind. Conj. 3 rd Pers. singl. calet)	CALE (you call)	DE-3, PQ-3, M11
302	heavenly (L. caeles-itis, 2nd Decl. Gen. pl. -i) or alternatively a gens, Caelius-a-um)	CALII	J25-1
303	callous, hard-skinned (L. callosus)	CALVS	M-1
304	chamber, vault (L. camera-ae); Camera? One of several Latin towns taken by Tarquin 600 B.C.	CaMaReM (L. 1st decl. Acc.)	M74

	A	B	C	D
305	bejeweled (L. gemmatus-a-um,)	KAMITO (KAMITV)	Q543	
306	sing (L. cano-canere)	CANIN They sing.	Z25, Z33, Z1177	
307	grey, aged, whitish (L. canus-a-um);town Canusium (Canossa)? Where Verus was ill.	CANUA (CANFA)	Z1319	
308	Canar, name? to sing, play, celebrate, prophesy (L. cano, canere, cecini, cantum)	CANR or CANT	CT-3	
309	cap (L. caput-it is; It. cappa)	CAP	N149	
310	Capari, name? - on a mirror	CAPARI	ZB-4, Z842, Z1770	
311	cap, cape (L. caput-it is; It. cappa; capo, cape, end)	CAPE	K74	
312	goat (L. caper-ri)	CAPER L. 2nd decl. Nom	Z532, Z674	
313	goat (L. caper-ri)	CAPER L. 2nd. Decl. Nom. Pl. N	Q297	
314	goat (L. caper-ri)	CAPERI L. 2nd. Decl. Gen. (re: KAPIRE, KAPIRUS)	ZB-4, Z842, Z1770	
315	Capua, name L. Capua-ae	CAPOI (CAPVI) 1st or 2nd decl.?	Au67	
316	head, leader, commander (L. caput-itis; It. capo)	CAPUTIS (CAPVTIS) Commanders	Q117	
317	to the leader (L. caput-itis, 2 nd Decl. Dat. -o)	CAPUTO (CAPVTV)	Q83, Q165	
318	care for, to (L. curo-are; carus-a-um, dear) careo-ere, to be without, be absent from	CAR (alt. heart) (See KARE, Karen)	Z582	
319	care for, to (L. curo-are; carus-a-um, dear); careo-ere, to be without, be absent from	CARA	Z802	
320	care for, to (L. curo-are; carus-a-um, dear); careo-ere, to be without, be absent from	CARE (area of Piacenza liver)	PL-21	
321	body, carnal, flesh (L. caro, carnis)	CARNA (See KARNE, KARNOS)	Z1216	
322	body, carnal, flesh (L. caro, carnis)	CARNAL or CARNA Le	Z1243	
323	body, carnal, flesh (L. caro, carnis)	CARNIS (bodies)	Z1177	
324	care for, to (L. curo-are; carus-a-um, dear)	CARO (CARV) (dear) L. "us" shift to "o"	ZB-4, Z842, Z1770, K17	
325	wagon (L. carrus-i, wagon; currus-us, chariot)	CARRA (see chariot) L. 2nd decl. pl. N.	Z1641	
326	cell, chamber (L. carcer-eris)	CARSI L. 2nd Decl. Gen.	Z1319	
327	house, hut (L. casa-ae)	CASA L. 1st. Decl. Nom. or Abl.	Q433, Q475	
328	house, hut (L. casa-ae)	CaSA	M-1, M45	
329	house, hut (L. casa-ae)	CaSa	Z132, Z224, Z421, Z990, Z1835, K174	
330	cause (L. causa-ae), L. cassus-a-um, empty, hollow	CASE he causes	R25, R126	
331	cause (L. causa-ae), causor-ari, to cause; L. cassus-a-um, empty, hollow	CASI he caused	M13	
332	Castor, brother of Helen of Troy, one of the Dioscuri	CASTOR (CASTVR)	DA-2	
333	case, instance (L. casus-us) cause (L. causa-ae)	CASUS (CASVS) (L. Abl., pl. 3rd declension)	Q821	
334	cunning (L. catus-a-um, sharp, cunning)	CATE L. adv. cate, sharp, cunning (See KATO)	Z1586, N216	
335	chain, letter, restraint; L.catena-ae, Catene, name?	CATENE L. 1st decl. Gen. (ae = e?)	Z1386	
336	chain, letter, restraint; L.catena-ae, Catene, name?	CATeNIS L. 1st decl. pl. dat.	Z1326	
337	cunning (L. catus-a-um, sharp, cunning)	CATES	AN-24, AN-46	
338	Cato, gens, cunning (L. catus-a-um, sharp, cunning) Cato-onis, name	CATO (CATV) (See KATV) L. 2nd Decl. Dat.	N41, N160, N280, N417, N483, N553, N627	
339	Cato, gens, cunning (L. catus-a-um, sharp, cunning) Cato-onis, name	CATOS (CATVS) L. 2nd Decl. Acc. pl.	N206, N254	
340	four (L. quattuore; It. quattro; Fr. quatre; Gr. tessara)	CATRA (see crowd, L. caterva) (See KATRES)	Q488	
341	rock, a rough, sharp rock (L. cautes-is)	CAUTAS (CAVTHAS) L. 2nd Decl. Nom.	M41	
342	guard, to be on, be wary (L. caveo, cavere)	CAVE (CABE) (you are wary)	N41, N554, N628	
343	guard, to be on, be wary (L. caveo, cavere)	CAVER (CABER) (to be wary)	N483	
344	wherewith, wherefrom (L. qui, old abl. of qui; qui, quae, quod, any, some; relat. Who, which, what)	CE (See KE for "X" scripts)	Z215, Z219, Z289, Z421, Z737, Z674, Z709, Z937, Z1088, Z1097, Z1591, Z1835, TC179,	
345	qui; qui, quae, quod, any, some; relat. Who, which, what	CE (See KE for "X" scripts)	K119, N311, Q221, Q784, R84, R639, Au43, BS-9, BS11, AD-3, AJ-13,, J1-4, J2-4, J4-4, J5-4, J9-4,	
346	wherewith, wherefrom (L. old ablative of qui) CE vs CI, see Z1410 and Z1438	CE (See KE for "X" scripts)	J12-4, J13-4, PO-4, PO-11,	
347	to us (It. ce) (continued)	CE (See NASC)	AK-3, BS16, V-3, VP13, VP17, Au79, BM-3, MS14, AK-9, AP-8, Au-4, L50, F-2, AF-14	
348	here (Fr. ici)	CE (context: behold! In here)	Z111, Z125, Z130, L20	
349	whereby (L. qua, qui)	CEA	N149, N254	
350	anything, everything (It. checchessia, chicchessia, anyone, anybody; Fr. quelquechose, _thing)	CECHASI (CEKASI) (See also KUELK (KFELK))	K194	
351	Cecnia, name?	CECNIA	M4	
352	Caere? (L. Caere, Caeres-it is)	CEER	DE-9	
353	unknown word, incomplete	CEF..	J13-6	
354	any, some (L. quae)	CEI (probably TEI, god)	Q61, K116, TC290	
355	because (L. quia)	CEIA	Z606, Z614, Z622, Z629	
356	ask for, seek for (L. quaeso-ere)	CEISIN They seek	BT-2	
357	ask for, seek for (L. quaeso-ere ;questus-um, complaint, lament)	CEISIM (we seek? L. -mus; It. -mo = im?)	CJ-4	
358	whatever (L. quacumque; It. checche; Fr. quelque)	CEK	Z64, Z648, Z1628	
359	whatever (L. quacumque; It. checche; Fr. quelque)	CEKA	AV-5	
360	those (L. quegil, quel; It. quel; Fr. quel)	CEL	R164, G-1, TC325	
361	hide, to (L. celo-are)	CELATI (you hide; 2nd pers. pl. celatis)	AG-7	
362	cellar, of a, L. cellarius-a-um, hide, to (L. celo-are)	CELeRIM (we hide? L. -mus; It. -mo = im?)	Z582	
363	hide, to (L. celo-are, Ind. Perf. 1st pers. singl. celāvī)	CELI (L. past part. cela = celi?)	Z180, Z197, Z263, Z357, Z412, Z421, Z1040, Z1337, Z1345	
364	hide, to (L. celo-are)	CELO (CELV) (to hide, I hide)	Z727, Z897, Z1203	
365	Celts, L. Celtae-arum	CELTO (CELTV) 2nd Decl. Dat. (or 1st Decl.)	Q813	
366	lament, sigh, groan (L. gemo, gemere)	CEM (I lament)	Z263, Z432, Z887, Z1192, Q701	
367	lament, sigh, groan (L. gemo, gemere)	CEMO (CEMV) (to lament)	K36	
368	dine, to (L. ceno-are)	CEN (I dine)	AL-8, TC150	
369	Cenchun, name or to think, estimate (L. censeo, censere); five hundred? (L. quingenti-ae-a)	CENCHUN (CENKVN)	AN56	
370	dine, to (L. ceno-are)	CENI	AN49	
371	dine, to (L. ceno-are)	CENO (CENV) (to dine)	N216, K52	
372	vine stock, branch, stump (Fr. cep; It. ceppo); onion? L. caepa-ae (cepa) and caepe (cepe)	CEP (vine?)	Z737	
373	by the vine stock, branch, stump (Fr. cep; It. ceppo; L. 3rd Decl. Abl. -e)	CEPE	Z709, Q142, Q171	
374	to separate, part (L. separo-are, Ind. Pres. 3rd pers. pl. sēparant)	CEPEN (they stump?)	Z656, Z665, Z709, Z1139, Z1250, Z1264, Z1359, M84	
375	Cephes, Greek god, name	CEPHES (See KEPHES)	N469	
376	Cephes, Greek god, name	CEPHII (gens, Cephii, plural)	N609, N643	
377	by, from the vine stock, branch, stump (Fr. Cep, 2nd Decl. Dat. singl. -i; It. ceppo)	CEPI	L31, MS21	
378	vine stock, branch, stump (Fr. Cep; It. ceppo)	CEPIS (vines?)	Z35	
379	bewail, lament (L. queror, queri)	CERE (he bewails)	Z136	
380	bewail, lament (L. queror, queri)	CEREN (they bewail)	Z665, Z737, Z755, Z769	

	A	B	C	D
381	bewail, lament (L. queror, queri)	CERES (you bewail)	N505,	
382	Ceres, goddess of agriculture; transf. bread, grain, corn (L. Ceres-eris)	CERES	N534, N563, N608, N642	
383	bewail, lament, complain (L. queror, queri)	CERI (I/ you bewailed)	Z665, AF-10	
384	Ceres, goddess of agriculture; transf. bread, grain, corn (L. Ceres-eris)	CERIS	AN32, SM-3	
385	Cerniei, family name (Scott, carn; It. to sort, cernere; Fr. ring, cerne); probably "tumuli"	CERNIIE L. 3rd Decl. Abl. Sing N.-e	Q19, Q23	
386	settle, decide (L. certo-are)	CERT (I settle)	R565, R574	
387	Cerun, herdsman of Spain whose cattle were stolen by Hercules	CERUN (CERVN) figure before Hades in mural	PH-3	
388	stop, cease (L. ceso-are)	CES (I stop)	AD-1, TC327	
389	stop, cease (L. ceso-are)	CESA (he/she stops)	Z1265, Z1310	
390	each, everyone, everything (L. quisque; It. ciascuno; Fr. chaque)	CESK	N311, N378, Q174, Q184, R381, R554, R581, R584	
391	stop, cease (L. ceso-are)	CESO (CESV) (to stop) (I stop?)	Z489, TC170, TC298, F-20, AG-9, Q661, Q692, Q726, Q745, Q847, R661, AF-19	
392	magistrate, quaestor (L. quaestor-oris, Gen. Singl. -i)	CESTI (i.e., CESTI KATO	N590, N687, N720, N805, R248, R439, R474, R521, R565, R584	
393	magistrate, quaestor (L. quaestor-oris)	CESTOR (CESTVR)	R171, G-9	
394	cede, surrender (L. cedo, cedere)	CETO (CETV) (to cede)	N311, N378, Q164	
395	Chaina, place name, Chiana Valley : See AB-1, bowl.	CHAINA (KAINA)	AB-6	
396	Chaina, place name, Chiana Valley : See AB-1, bowl.	CHIANE (KIANE) Note: E on next line faces KIAN)	TC190	
397	Calchas, seer who prophesied for Agamemnon against Troy	CHALCHAS (KALKAS)	CH-1	
398	Chaneri, name	CHANERI (KANERI)	BS-17, VP14	
399	Charon, ferryman of Hades (L. Charon-ontis)	CHARON (KARVN) Note: K = CH; name above picture	BC-1, VA-2	
400	that, which (It. che)	CHE (KE)	Au10, M44, M82	
401	who, which, what, that (L. qui, quae, quod; It. chi; Fr. qui) some (L. quae or qua)	CHI (Ki) ir Ke	Z29, Z489, Z665, Z709, J11, M84, AE-7, AN-59, R13, R115, R164, G9, L16	
402	key, clasp, brooch (key: L. clavis-is; It. chiave; Fr. clé, clef)	CHIAVE (KIAFE; character is a circled-x)	VF-3	
403	move, to stir, excite, call by name (L. cieo, ciere; cieam; Rom. 1st pers. pl. chemarem, to call)	CHIAM (KIEM - K66)	Z1088, Z1097, K66	
404	who, which (L. qui, quae, quod; It. chi; Fr. qui)	CI	K132	
405	rest, quiet, peace, sleep, a dream, a resting place (L. quies-etis)	CIES	Q268	
406	chimera (L. chimaera-ae; Fr. chimère)	CHIMeR (KIMeR)	Z1203, Z1562	
407	chimeras (L. chimaera-ae; Fr. chimère)	CHIMeRS (KIMeRS)	K120	
408	chimeras (L. chimaera-ae; Fr. chimère)	CHIMeRuM	M47, M80	
409	close, to shut (L. claudo, claudere; It. chiudere; chioso, closed)	CHYUS (KYFS)	J17-1	
410	who, whom, whose, that (L. quis, quid; It. chi, Fr. qui); possibly chair (It. Chiesa; Fr. Chaise)	CHIS (KIS) and KIS (See CIS)	AI-15, Z371, Z280	
411	end, close (It. chiusa; possibly, choice, alternative (Fr. Choix)	CHUAS (KFAS)	K156	
412	he/she will inhabit, cultivate (L. colo, colere, Indic. Fut. 3rd pers. singl. colet)	CHOLE (KVLIE)	K196	
413	shepherd's crook? Hill, high ground? (L. collis-is)	CHOLIS (KVLIS)	BC-2	
414	cultivate (L. colo, colere, colui, cultum)	CHOLeRE (KVLeRE) to cultivate	K64	
415	with, together with (L. cum)	CHON (KVN) (L. prefix, con)(used with KVLIS)	BC-2	
416	who, which, what, that (L. qui, quae, quod; It. chi; Fr. qui)	CI (See KI, Ki)	Z290, Z1282, Z1310, Z1438, Z1654, TC327, K132, AJ-16, R118, Au42	
417	move, to stir, excite (L. cieo, ciere); probably: because (L. quia)	CIA (See KIAN) c probably = qu vs k = k, ch	Z637, Z681, M78, Q326, Q458	
418	because (L. quia)	CIA	Z637	
419	food (L. cibus-i; It. cibo) (L. 2nd Decl.)	CIBA (CIFA) (See CIVA) 1st Decl. Nom.	Z648	
420	food (L. cibus-i; It. cibo)	CIBAS (CIFAS) (See CIVAS) 1st Decl. Acc. pl.	AN58	
421	rest, quiet, peace, sleep, a dream, a resting-place (L. quies-etis)	CIES	Q268	
422	anyone, anything (L. quilibet, quaelibet, quodibet, quidibet)	CILBA (CILFA) (See CILVA)	Z1310	
423	Cilen, gens; probably sky, heaven (L. caelum-i; It. cielo; Fr. ciel); Cilinii expelled 302, Livy X5	CILEN (This is an area of the Piacenza liver)	PL-3, PL-34	
424	Cilen, gens; probably sky, heaven (L. caelum-I.) Were Cilinii named after Piacenza liver gods?	CILENI (This is an area of the Piacenza liver)	PL-22	
425	Accelerate, make quick (L. celo-are); a name, Celeres, armed guard of Romulus, Livy 1.15	CILeR (to quicken)? 3rd Decl. Nom. sing.	Z317, Z386, Z470, Z701, Z1066, Z1065, Z1662, Z1800	
426	Accelerate, make quick (L. celo-are); a name, Celeres, armed guard of Romulus, Livy 1.15	CILeReS (probably noun, swift or Celeres)	Z290, Z872, Z937, Z999, Z1386, Z1807	
427	swift, (L. celer-eris-ere, 3rd Decl. nom. or acc. pl.)	CILeReS 3rd Decl. Nom. pl.	Z290, Z872, Z937, Z999, Z1386, Z1807	
428	anyone, anything (L. quilibet, quaelibet, quodibet, quidibet)	CILVA (CILFA) (See CILBA)	Z1310	
429	Cim, unknown word (L. quin) why not, command to come now, rather, but indeed, but that..	CIM (possibly continuation of prev. line, CP-17)	CP-18	
430	Cimthum, place? Related to Latin name Quintilii?	CIMTHuM (CIMTHvM)	M67, M74	
431	Cina, town of Torrita di Siena near Cartona?	CINA or CINAT	TC57	
432	burn, incinerate (L. incendo-cendere.); Cinna Catalus, Roman Stoic taught Marcus Antoninus	CINA (he/she burns) (See los)	TC46, N41, N491, N550, N573, N601, N628,	
433	he burns, incinerates (L. incendo-cendere.; Conj. Pres. 3rd Pers. singl. incendat)	CINA (continued)	N657, N700, N711, Q435, Q422, Q481, PQ-4	
434	burn, incinerate (L. incendo-cendere.); Cinna Catalus, Roman Stoic taught Marcus Antoninus	CINAS (you burn) conjunctive:2nd pers. incendas	N18, N22, N47	
435	burn, incinerate (L. incendo-cendere; It. incendiare;cynnu, Welsh)	CINE (you burn) TVTE IKV CINE	N139	
436	burn, incinerate (L. incendo-cendere; It. incendiare;cynnu, Welsh)	CINI (I/you burnt) (See los)	R447	
437	burn, incinerate (L. incendo-cendere; It. incendiare;cynnu, Welsh)	CINO (CINV) (I burn) (See los)	N53, N216, N483, N624, Q84, Q132, Q193, R370, R447, R607, R632, Aph-7	
438	burn, incinerate (L. incendo-cendere; It. incendiare;cynnu, Welsh)	CINOS (CINVS) (we burn) (See los)	N230, N244	
439	who, whom, whose, that (L. quis, quid; It. chi, Fr. qui)	CIS (See KIS)	Q120, Z606, Z614, Z622, Z629, Z638, Z776; MS15	
440	who, whom, whose, that (L. quis, quid; It. chi, Fr. qui)	CIS (CIS)	K79	
441	chariot, two-wheeled cart (L. cisium-i)	CISUM (CISVM) (see wagon)	Z88, Z116, Z214, Z308, Z378, Z455, Z953, Z1057	
442	cite, to summon, quote (L. cito-are)	CITHO (CITHV) I cite, to cite	Q806	
443	cite, to summon, quote (L. cito-are)	CITI (I/you cited)	Z439, Z421	
444	Citlo, gens?	CITLAV (CITL8)	N324	
445	Citlo, gens?	CITLO (CITLV)	Q229	
446	Citlo, gens?	CITLOP(CITLVP) (verb?)	N31	
447	Citlo, gens?	CITLOV (CITLV8)	N-1	
448	cite, to summon, quote (L. cito-are)	CITO (CITV) See CITHV; I cite: EGO CITO	Q512, Q543, Q692, Q775, Q795, Q821, R437, R499	
449	whichever, whoever (L. quivis, quaevis, quidvis)	CITVES (CITVES)	Z937	
450	food, to feed, to nourish? (L. cibus-i, food); citizen, fellow citizens (L. civis-is) 3rd Decl.	CIVA (CIFA) (See CIBA) 1st Decl. Nom. Sing.	Z648	
451	food, to feed, to nourish? (L. cibus-i, food); citizen, fellow citizens (L. civis-is)	CIVAS (CIFAS) (See CIBAS); 1st Decl. Nom. pl.	AN58	
452	Cleo, Greek Muse (L. Clío-us)	CLA	AH-9	
453	Cleo, Greek Muse (L. Clío-us)	CLAEI; same suffix as in ELINIE	PQ-13	
454	staff, club (L. clava-ae; It. clava; clavus-i, nail,tiller, purple stripe of senators and knights)	CLAV (CLAF)	AF-20	
455	clan? (L. gens, tribus; It. tribu, Fr. clan, m.); Clanis River - runs through Clusium	CLAN	VP-7	
456	staff, club (L. clava-ae; It. clava; clavus-i, nail,tiller, purple stripe of senators and knights)	CLAV (CL8)	Z1334, R542	

	A	B	C	D
457	key (L. clavis-is; It. chiave; Fr. clé or clef)	CLE	K84, K86, K92	
458	Clusium, Etr. town (Clusium-i; adj. Clusinus-a-um); Livy 2.8 Lars Porcenas king Clusium (504 B.C)	CLEUSINAS (CLEFSINAS)Livy 5.32 Tarquinius & Gauls	BT-8	
459	Clen, unknown word	CLEN	AV-3	
460	Clenar, name, gens?	CLENAR (i.e., M. Aurelius Cleander? Or Calenus?)	AF-5	
461	Clenaron, name, gens?	CLENaRON (CLENaRVN) L. 1st Decl. Gen. pl.?-arum	K63	
462	Clensi, name, gens?	CLENSI (Aule Metelus is of the Clensi, Script AL-6)	AL-7, K52	
463	Clear, bright (L. clarus-i; gen. singl. "i"; to brighten,claro-are, make plain to mind; Fr. éclairer)	CLERI claro-are, Ind. Perf. 1st pers. singl. clārāvī)	Z317, Z380, Z960, Z1006, Z1065, Z1801	
464	Clear, bright (L. clarus-i; gen. singl. "i"; Fr. éclairer) claro-are, Ind. Perf. 1st pers. singl. clārāvī)	CLeRI (CLeOI)	J23-9	
465	Clerii, name, gens? Livy Etruscan clans listed with "ii" suffix	CLeRII	TC-28	
466	key (L. clavis-is; It. chiave; Fr. clé or clef)	CLES (see also KLES)	Q737, BS28, PG-4	
467	grating, trellis (L. clatri-orum) Etr. Cletram = L. 1st Decl. Acc.sing.; kletra Nom., kletre Gen.?	CLETRAM (See KLETRA, KLETRAM, KLETRE)	Z-7, Z29, Z155, Z180, Z186, Z1021, Z1846, Z1861	
468	cliff, slope, rise (L. clivus-i); key (L. clavis-is; It. chiave; Fr. clé or clef) or clavus-i, nail, tiller	CLEV (CLEF)	Z681, CP-19	
469	cliff, slope, rise (L. clivus-i); key (L. clavis-is; It. chiave; Fr. clé or clef) or clavus-i, nail, tiller	CLEVA (CLEFA)	Au80	
470	Clo, name?	CLO (CLV)	Au27	
471	Clovenias, name of a person	CLOVENIAS (CLVFENIAS)	Au27	
472	limp, to be lame (L. claudico-are; Fr. clocher)	CLOCeR (CLVCeR) (Note: Vulcan was lame)	Z834	
473	close, to shut (L. claudo, claudere; It. chiudere)	CLOTRA (CLVTRA)	Z805	
474	Clytemnestra, mother of Orestes, sister of Helen, wife of King Agamemnon	CLVTHVMUSTHA mirror - her son stabs her	DF-1	
475	nail, to pin down (L. clavus-i, nail)	CLOVE (CLVBE) See CLEF, CLZETA	N149	
476	named (L. clueo-ire, am named; It. cloe, namely)	CLU (CLF) (I am named) (See KLO [KLV])	AJ-17	
477	CN, abbreviation of name, Cnaeus (L. Cn, Cnaeus-i)	CN	Z190, Z289, Z851, Z897, Z929, Z1168, Z1203, Z1236,	
478	CN, abbreviation of name, Cnaeus or Gnaeus (L. Cn, Cnaeus-i) (continued)	CN (continued)	Z1359, Z1372, K98, K133, AJ-20, OM-3, AF-8	
479	CNL, Gr. Numeral for 100?	CNL	L98	
480	Cnei, name, probably Cyneus another name of Hecuba, wife of Priam; ei suffix same as Elenei.	CNEI figure on a mirror; See CLAEI, ELINEI	AM-7	
481	Cnaeus (L. Cn, Cnaeus-i)?	CNES	CP-43	
482	origin, Cnaeus (L. Cn, Cnaeus-i) (Old Latin, enos = nos) or genus-eris, birth, descent, origin	CNOS (CNVS)	AJ-20	
483	unite, assemble together (L. coeo-ire)	CO (CV) (I unite) (see cow) (See KO and CF)	N280, Q488, R143, R156, R607, R661, J28-1	
484	cow (O.E. cu; Hittite, gu)	CO (CV) (I unite) (see unite)	N280, Q488, R142, R607, R661	
485	cook, to cook, meditate (L. coquo, coquere)	COC (CVC) (I cook) (See KOCE)	TC201, N453	
486	Cocle, name? (related to Horatius Cocles?)	COCLe (CVCLe)	VP-9	
487	a coming together, meeting; a faction, coalition (L. coitio -onis, 3rd Decl. Pl. Nom. -ia)	COISIA (CVISIA)	J27-1	
488	He brought together (L. cogo, cogere, coegi, coactum, Conj. Perf. Coëgerit)	COGRI (COBRi)	Q246	
489	collect, thicken, congeal (L. cogo, cogere)	COGAR (CVKAR) to collect	N63	
490	collect, thicken, congeal (L. cogo, cogere)	COKE (you collect)	Q406	
491	chariot, two-wheeled cart (It. cocchio; Fr. coche);	COKIE (CVKIE) (see wagon); ie suffix same ELINEI	Z59	
492	collect, thicken, congeal (L. cogo, cogere)	COKO (CVKV) (I collect)	Q406	
493	cultivate, to tend, inhabit (L. colo, colere)	COLE (CVLE) you cultivate	K195	
494	as, like, in the way of (L. cum; It. come; Fr. comme)	COM (CVM) (See KOM)	N378	
495	hairy (L. comatus-a-um); name, Commodus, an emperor	COMATE (CVMATE) (See KOMATE)	N378	
496	Comni, name based on to curse, threaten (L. cominor-ari); or L. cum ni, not like, not as	COMNI (CVMNI) or CVM NI	AR-2, SM-2	
497	conspire, to take an oath (L. coniuro-are; It. congiurare)	CONA (CVNA) (he/she pledges) (See KONA)	K55, K124, XM-2, J9-6	
498	conspire, to take an oath (L. coniuro-are; It. congiurare)	CONO (CVNV) (I / to pledge)	Z755, M-8	
499	copius, abundant (L. copiosus-a-um, wealthy, abundant, of speech, eloquent)	COPOS (CVPVS)	MA-3	
500	care for, to (L. curo-are; carus-a-um, dear)	CORE (CVRE) (See KORE)	Z96	
501	horn, courage (L. cornu-us)	CORNAS (CVRNAS)	AT-14	
502	cortège, procession, display (L. currus-us; It. corteo; Fr. cortège) quiver? L. corytos-i	CORTOS (L. CVRTVS)	R229	
503	cause, to give reason (L. causor-ari)	COSE (CVSE)	Z71	
504	cause, to give reason (L. causor-ari); Latin colony Cosa assigned Volci territory	COSO (CVSV) (I give reason)	TC127, TC241, TC271, TC279, TC307, AM-3	
505	cause, to give reason (L. causor-ari; causa-ae or causea-ae - L. 1st Dec.)	COSOR (CVSVR) (to give reason)	TC56, TC161, TC179	
506	cause, to give reason (L. causor-ari; causa-ae or causea-ae - L. 1st Dec.)	COSOS (CVSVS) (causes) L. 2nd Decl Acc. pl.	TC283	
507	cover, protect; brood, to incubate (L. incubo-are; It. covare; Fr. couvrir, cover, couvrir, brood)	COV (CV8) (I cover)	N617, R99, R131	
508	I lie down, recline (L. cubo-are-ui-utum)	COV (CV8)	N617, R99, R131	
509	Cobrus, name? or cover, protect (L. incubo-are; It. covare; Fr. couvrir, cover, couvrir, brood)	COVRO (CV8RV)	Q243	
510	create, to beget (L. creo-are)	CRA (he/she creates)	Z561	
511	Crai, proper name? (ai suffix used in proper names); imperative of L. creo-are?)	CRAI (Imperative crē, beget!)	AM-2	
512	drunk? (L. crapula-ae, drunkenness)	CRAP	Z52, Z153, Z206, Z245	
513	create, to beget (L. creo-are)	CRE (you create) (See KRA)	Z412	
514	I elected to office; create, to beget (L. creo-are, Ind. Perf. 1st Pers. singl. crui)	CRI	Q94	
515	hair, of or for the hair (L. crinalis-e) ?	CRINAL (possibly CRI NAL)	CP21	
516	cruel, cruelty (L. crudelis-e, adj. crudelitas-atris, f.; It. crudele, adj., crudeita, f.; Fr. crauté, f.)	CRVTHAI (Possibly CRVDAI or CRVRAI)	BM-2	
517	assemble, collect together (L. coeo, ire)	CU (CF)	Z234, Au76, Au86	
518	assemble, collect together (L. coeo, ire)	CUA (CFA) (he/she assembles) (See KUA)	Z-1, Z656, Z784, Z1183	
519	shake (L. quatio, quater; 2nd pers. Sing. quatis)	CFATIS, you shake	Z19,	
520	assemble, collect together (L. coeo, ire)	CUE (CFE) (you assemble)	Z180, Z336, Z1137, Z1236, J18, Au38, Au50	
521	cueto, unknown word	CUETO (CFETV)	Z1137	
522	kitchen, food, fare (L. culina-ae)	CULAN (CFLAN) (See KULIN)	PL23	
523	hill, high ground (L. collis-is)	CULIS (CFLIS)	M-3	
524	kitchen, food, fare (L. culina-ae)	KULIN (KFLIN)	L-7	
525	place, to station (It. collocare) or L. coeo, ire, to collect + Luca, Tuscan town	CULOCA (CFLVCA) or CF LVCA	MA-4	
526	assemble, collect together (L. coeo, ire)	CUER (CFER)	TB-1	
527	owe (L. debeo-ere)	DeBIR (to owe) (probably "to drink" - See BiR)	MS18	
528	carry away or down (L. deveho-vehere)	DEVIO (DEVIV) to carry away, I carry away	K136	
529	by olor, grace (L. decus-oris. 2nd Decl. Abl. -o: 4th Decl. -u)	THICU (ΘICF)	MS-28	
530	Dione, goddess (see king)	DIONE (DIVNE)	N216	
531	Dione, goddess (see king)	DIYNE	M13	
532	home, house, from home (L. domus-us; domo)	DOMO	BB-5	

	A	B	C	D
533	two (L. duo-ae-o; It. due; Fr. deux; Welsh, dau, dwy; Gr. Dyo; Persian, do)	DU (DV)	?	
534	from, out of (L. e, ex)	E	ZB-1, Z-1, Z-4, Z67, Z289, Z317, Z386, Z1600, Z1641, Z1615, TC56, TC61,	
535	from, out of (L. e, ex)	E	TC127, TC307, K58, BT-22, Au99, M78, N296, Q14, Q20, Q28, Q39, Q60, Q93, Q106,	
536	from, out of, after (L. e, ex)	E	Q127, Q257, Q270, Q335, Q521, Q661, Q726, Q754, Q784, Q805, R22, R270,	
537	from, out of, after (L. e, ex)	E	R511, R596, Au74, Au82, Au89, Au99, L59, L65, L19, TC120, Aph-3, BB-5, S-45	
538	from, out of, after (L. e, ex)	E	K171, XB-40, XE-12, XS-4, XV-13, PB-6, PC-2, PC-8	
539	I denied? (L. eiuro and eiero-are, Ind. Perf. 1 st Pers. singl. eierāvi)	EA8	N436	
540	behold! (L. en!, ecce!)	EC (See EK)	Z109	
541	behold! (L. en!, ecce!)	ECA	M74, A-1, V-1, AH-1, K106	
542	behold! (L. en!, ecce!); this? (L. hic, haec, hoc)	ECE	Q126, Q136, J8-4	
543	horses, calvary (equus-i)	ECS (see exit) (See eks)	M60	
544	from, out of (L. e, ex)	ECHS (EKs)	Z1334, R542	
545	bring out, produce, give birth (L. edo-eder; edax-acis, greedy, gluttonous, consuming?)	EDAES L. 3rd Decl. Acc. pl?	XA-12	
546	speak out, to expound (L. effor-fari)	EF (I expound)	Aph-22	
547	speak out, to expound (L. effor-fari)	EFA (he/she expounds)	Z1274	
548	Bacchante (L. Euias or Euhias-adis)	EFAI (See ELINAI)	XE-5	
549	Bacchante (L. Euias or Euhias-adis); Euan or Euhan, a name of Bacchus	EFAIS	XA-3, XA-27, XE-3	
550	Efal	EFAL	M24	
551	Efia, name? Possibly Epheseus, modern Efes, Turkey	EFIA	XA-4, XE-6	
552	euan or euhans-antis, a Bacchalanian shout to Dionysus	EFAN (Image on mirror of woman)	CU-2	
553	speak out, to expound (L. effor-fari)	EFAS (you expound) Conjunctive 2nd pers. Sing.	Z446	
554	she will speak out, expound (L. effor-fari, Ind. Fut. efferet)	EFE	Z1161, XB-14	
555	bury, carry out to the grave (L. effero, efferre; effio-are)	EFEREI?	M78	
556	dislodge, to cut away (L. evertto-everti)	EFETI (I / you dislodged)	Z701	
557	dislodge, to cut away (L. evertto-everti)	EFETSOM (EFETSVM) (we dislodge)	Z812	
558	speak out, to expound (L. effor-fari)	EFI (I / you expounded)	N149	
559		EFIA	XE-6	
560	Bacchanate L. Euias or Euhias-adis	EFIS	S50	
561	eviscerate, to disembowel (L. eviscero-are)	EFISXeR	DM-8	
562	avoid, to shun (L. evito-are)	EFITI (you avoided)	M24	
563	avoid, to shun (L. evito-are)	EFITOS (EFITVS) avoided, 2nd Decl. Acc. pl?	HA-5	
564	shield (L. aegis-idis)	EGIS	R661	
565	Euan, name of Bacchus (L. Euan)	EUN (EFN) (Check phrase)	M45	
566	himself, herself, itself (L. DAT. ei) or woe! ai! (L. ait, ei!)	EI	R6, R105, PQ-14; Z192, Z446, Z1430, Q21, R100, R349, L31, L65, Au22, BT36, F-9	
567	himself, herself, itself (L. eius, sing.; eis, iis pl.)	EIAS [of] them	Q-8	
568	throw, to cast out (L. eico-icere)	EIC (See EIK) I throw	Q551	
569	throw, to cast out	EICE you throw	Z981	
570	Ajax, son of Telamon, hero of Trojan War	EIFAS (See also AIFAS)	CN-1, DP-3?	
571	eternity, fate (L. aevus-i)	EIFI	Au22	
572	throw, to cast out (L. eico-icere)	EIK (See EIC)	Q433, R24, R125	
573	himself, herself, itself (L. eum, eam, id)	EIM ; thus ei = L. ea?	Z180, Z347, Z1027	
574	(L. eius, sing.; eis, iis pl., himself, herself, itself)	EIS	M20?, L47	
575	to be ejected/cast ashore (L. eicio-eicere-icci-iectum; eīēci, Perfect, 1st pers. singl.)	EIS (I refuse the oath)	Z272, Z446, Z561, Z1088, Z1192, Z1292, Z1393, Z1688, M20	
576	to be ejected/cast ashore (L. eicio-eicere-icci-iectum; eīēci, Perfect, 1st pers. singl.)	EISER (to refuse an oath)	Z357, Z396, Z405	
577	to be ejected/cast ashore (L. eicio-eicere-icci-iectum; eīēci, Perfect, 1st pers. singl.)	EISI (I / you refused an oath)	BT-3	
578	behold! (L. en!, ecce!)	EK (See EC)	Q674, AC19?	
579	behold! (L. en!, ecce!)	EKE?	AC18	
580	search for, to look for (L. ecquid, ecqui, exquiro); Aequians, hill people?	EKCI; thus k = L. c, c = L. q.	R325	
581	leave, to exit (L. exeo-ire)	EKS (I leave)	R168	
582	her (L. eius, illius; It. ella; Fr. elle, elles)	EL	Z776, G-1, FR-1, K123, R56, R73, XB-35, XC-4	
583	Alexander, Prince of Troy (L. Paris-idis)	ELCINTRE image on mirror	MG-4	
584	Alexander, Prince of Troy (L. Paris-idis)	ELCHINTRE (ELKINTRE) image on mirror	DM-8	
585	Alexander, Prince of Troy (L. Paris-idis)	ELACHSNTRE (ELAKSNTRE) image on mirror	OB-4	
586	Alexander, Prince of Troy (L. Paris-idis)	ELCHSUNTRE (ELKSVNTRE) image on mirror	CK-2	
587	Helen of Troy, Queen Sparta (L. Helena-ae and Helene-es)	ELINAI image on mirror	DM-8	
588	Helen of Troy, Queen Sparta (L. Helena-ae and Helene-es)	ELINEI image on mirror ; See MUSEI, VINEI	MM-1	
589	to buy, purchase, to bribe (L. emo, emere, emi, emptum)	EMeR (to earn)	L20	
590	warn, to caution (L. emoneo-ere)	EMONE (EMVNE) (you warn)	Q452, Q683, Q726, Q745	
591	warn, to caution	EMONES (EMVNES) (you warn)	Q661, Q737, Q745, Q854	
592	man, men (L. homo-inis; L. uomo; Fr. Homme)	EMENIES	Q-1	
593	behold! (L. en)	EN	N123, K40, K52, HA-1, PO-1, XB-38, L23	
594	escape by swimming (L. eno-are)	ENA (he/she escapes)	Z1628	
595	kill, to wear out (L. eneco-necare)	ENAC (See ENAK)	Z681	
596	Eioneus (Ixion), Greek hero; Aeneas, Trojan hero?	ENAI image on mirror see also ELINAI	MS-1	
597	kill, to wear out (L. eneco-necare)	ENAK	Z160	
598	escape by swimming (L. eno-are)	ENAS (you escape)	Z75, Z144, Z245, Z272, Z300, Z327, Z396, Z470, Z1326, Z1571	
599	escape by swimming (L. eno-are)	ENE (you escape)	Z709, N357; XK-3	
600	kill, to wear out (L. eneco-necare)	ENEK	Q396	
601	shine, to (L. eniteo-ere)	ENIT	M67	
602	shine, to (L. eniteo-ere)	ENITO (ENITV)	Q424	
603	escape by swimming (L. eno-are)	ENO (ENV) (I / to escape)	N112, N139, N173, N206, N216, N230, N244, N363, N391, Q197, R302	
604	I enunciate, to explain (L. enucio-are, Ind. Perf. 1st Pers. singl. enucioē)	ENOK (ENVK)	N711, N746, R212	
605	Eos, goddess of the dawn (L. Eos; adj. Eous & Eous-a-um, belonging to morning, eastern)	EOS (EVS) (L61 – EFS; XE-7, EOS or IOS)	Q256, Q269, V-2, L61, XE-7	
606	spy, to watch out for (L. specular-ari; It. spiare; Fr. épier)	EP (I spy, watch out for) (see EPE)	Z421, R72	
607	spy, to watch out for (L. specular-ari; It. spiare; Fr. épier)	EPA	PA-13	
608	Epe Or, cherubim	EPE OR (EPE VR) (see spy and warrior EPIOR)	DM-3	

	A	B	C	D
609	Eph, goddess of the earth?	EPH	TC 242, N431, N435, Q360, Q376, Q767, Q806, Q899, R163, G-1	
610	the sword / rapier (Fr. épée, f. parer, to parry; It. parare, to adorn, hang, stop, shield, parry, protect)	EPI	S44	
611	epic (L. epicus-a-um; It. epica, f.; Fr. épique, f.)	EPIC	K57	
612	Epior, name of Ephyra, a city conquered by Heracles?	EPIOR (EPIVR); See Script DM-3, EPE VR	CS-1	
613	epic poem? (L. epos)	EPOS	XA-32	
614	era, age (L. tempus-oris; It. era; Fr. ère)	ERA	Z64, TC56, N254, Q543	
615	mistress, lady (L. era-ae, f.)	ERA	DH-3, PA-11	
616	Eraia, name (possibly mistresses, L. erae)	ERAIA	N333	
617	era, age (L. tempus-oris; It. era; Fr. ère); you were (L. sum, 2nd Pers. Imperf. erās)	ERAS	Z446, Z1591, Z1861, M58	
618	Erato, Muse of lyric and love poetry? (L. Erato)	ERATO (ERATV)	N74, AC-8	
619	about, towards (L. erga)	ERCE	BS23	
620	err, to wander (L. erro-are)	ERE (you err)	Z945, N700, Q500, Q683, R29	
621	erect, to set up, to raise, cheer (L. erigo-rigere)	EREK (See ERIC)	Q335, Q512, Q534, Q661, Q813, Q908, R81, R190	
622	Erinys, one of the Furies	ERENI	Z1146, Z1378	
623	err, to wander (L. error-are)	ERES (you err)	N505, N533, N607, N638, AL-9?	
624	Eria, name	ERIA (See Atjjeria)	R499	
625	Eris, goddess of discord and strife (L. Discordia-ae)	ERIS	MR-3	
626	erect, to set up, to raise (L. erigo-rigere)	ERIC (See EREK)	Z143, Z969, Z1016, Z1065, Z1832, TC38	
627	Erion, name?	ERION	L29	
628	err, to wander (L. erro-are)	ERO (ERV) (to err, wander)	N87, Q210, Q488, R55, R189, R212, G26	
629	distribute (funds), pay out (L. erogo-are; It. erogare)	EROK (ERVK)	Q351	
630	master, lord, owner (L. erus-i)	ERS (ERVS)	Au61	
631	Eros, god of love; master, lord, owner (L. erus-i)	EROS (ERVS)	N349, N357, N363, N750, Q199, Q253, Q762, Q863, R301, R487, R530, R619	
632	herbs, vegetation (L. herba-ae); Hirpi Sorani, hereditary priesthood of Veii	ERPIS	PL-18	
633	err, to wander (L. error-are; error, 1st pers. pres. indicative)	EROR (ERR)	Z76, Z102, Z897	
634	err, to wander (L. error-are; error, 1st pers. pres. indicative)	ERRI	Z1417	
635	ascent, steep (It. erta, erto)	ERTI (ascent)	R87	
636	ascent, steep (It. erta, erto)	ERTO (ERTV) (steep)	M78	
637	be, to be (L. sum, esse, fui, futurus; 2nd pers. es)	ES (you are)	Z347, Z439, Z470, Z561, Z572, Z784, Z1027, Z1378, Z1410, Z1438,	
638	you are, to be (L. sum, esse, fui, futurus; 2nd pers. es)	ES (you are)	TC61, N453, N469, N610, N644, N685, N767, Q31, Q205, Q223,	
639	you are, to be (L. sum, esse, fui, futurus; 2nd pers. es)	ES (you are)	Q311, Q543, R229, R619, R661, K41, PL-2, FR-3, XB-8, XB-10, XB-13, XJ-20; J21-5, J24-6	
640	go out, go away, go forth, pass state to state (It. escire [uscire]; L. exeo-ire-li [ivi]-itum)	ESA (he goes forth)	LS-4	
641	plow, to (L. exaro-are)	ESARI	Q863	
642	go out, go away, go forth, pass state to state (It. escire [uscire]; L. exeo-ire-li [ivi]-itum)	ESI	BT-5	
643	go out, go away, go forth, pass state to state (It. escire [uscire]; L. exeo-ire-li [ivi]-itum)	ESI (you went out)	Z918, Z1203, Z1282, Z1326, TC38	
644	go out, go away, go forth, pass state to state (It. escire [uscire]; L. exeo-ire-li [ivi]-itum)	ESI (you went out)	AN22	
645	maintain, to keep up, execute (L. exsequor-sequi-sectus)	ESIC	BT-5	
646	go out, (It. escire [uscire]; L. exeo-ire-li [ivi]-itum); long for (L. esurio-ire)	ESO (ESV) (I go forth; R102, I long for)	N74, Q887, R-1, R100, R238, R286, MS14	
647	sound, to make a sound, celebrate (L. sono, sonere, sonui)	ESON	XU-2	
648	sound, to make a sound, celebrate (L. sono, sonere, sonui)	ESONA (ESVNA) (he/she/it--)	N391, Q278, R22, R38, R40	
649	sound, to make a sound, celebrate (L. sono, sonere, sonui)	ESONE (ESVNE) (you celebrate)	N87, Q278, R642, R30, R44	
650	sound, to make a sound, celebrate (L. sono, sonere, sonui)	ESONES (ESVNES) (you [pl.] sound, celebrate)	R82	
651	sound, to make a sound (L. sono, sonere, sonui)	ESONO (ESVNV) (to sound)	N74, N149, Q351, Q893, R229, R394	
652	he is (L. Ind. Pres. 3 rd Pers. singl. est)	EST	Q217, Q227, Q821, R68, R459, K160	
653	be, to be (L. sum, esse, fui, futurus); place name, Este?	ESTA	XJ-20	
654	be, to be (L. sum, esse, fui, futurus); place name, Este?	ESTE (he/she/it is, place name?)	N462	
655	pass from state to state, go out (L. exeo-ire-li [ivi]-itum)	ESUIS (ESFIS)	Z206, Z255, Z369, Z396, Z1049	
656	and (L. et; It. e, ed; Fr. et)	ET	N216, Q701, Q745, R42, R60, R94, R132, R144, R157 R160, G32, TC1, MS-1, BS16? M46	
657	and	ETH	M92	
658	bring out, produce, give birth (L. edo-edere-didi-ditum)	ETA (he/she produces)	N230, N244, N254	
659	bring out, produce, give birth (L. edo-edere-didi-ditum)	ETES (you produce)	R251	
660	bring out, produce, give birth (L. edo-edere-didi-ditum)	ETO (ETV) (I produce)	N74, N100, N149, N160, N254, N404, N417, Q86, Q94, Q99, Q102, Q112, Q320, Q326, Q355, Q396, Q416,	
661	bring out, produce, give birth (L. edo-edere-didi-ditum)	ETO (ETV) (I produce)	Q813, R49, R248, R542, L52	
662	thunder, stun, inspire (L. attono-tonare-tonui-tonitum)	ETONA (ETVNA) (he thunders)	Au81	
663	thunder, stun, inspire (L. attono-tonare-tonui-tonitum)	ETONAM or E TONAM (E TVNAM)	Z1360	
664	Etr, Etruria?	ETR	Q521	
665	Bacchanal	EUAN (EFAN)	CU-2	
666	Euple, possibly Athamas, also called Euppe, the unluckiest man on earth.	EUPLE (EVPLE)	CY-1	
667	grow strong, to prevail (L. evalesco-vescere)	EVALTA (E8ALTA)	M45	
668	tear in pieces/disembowel (L. eviscero-are; It. sventrare; Fr. eventrer);	EFISCHO	S15, S58	
669	make, to do (L. facio, facere)	FAC (I make, do)	Z21, Z35, Z412, Z439, Z551, Z614, Z629, Z727, Z779,	
670	make, to do (L. facio, facere)	FAC (I make, do)	Z834, Z842, Z1146, Z1337, Z1352, Z1386, Z1674, AN48	
671	cow (L. vacca-ae)	FACA (See VACA, VACE, VACI (8ACA->)	Au90	
672	make, to do (L. facio, facere, faciebam, 1st pers. imper.; Ital. facevo)	FACBO (FACBV)	CP51	
673	make, to do (L. facio, facere)	FACI (he, I made)	CP24	
674	easy to manage, easy to do, convenient, favorable (L. facilis-e)	FACIL	CP41	
675	make, to do (L. facio, facere)	FAI (you made, did)	Au69	
676	dregs, lees of wine (L. faex, faecis, f.)	FAIS	AC-6	
677	make, to do (L. facio, facere)	FAK (I make, do)	Z272	
678	make, to do (L. facio, facere)	FAKeR (to make, do)	Z656, K6	
679	wander, to ramble (L. vagor-ari)	FAKeR (to wander)	Z656, K6	
680	deceive, lead astray (L. fallo, fallere)	FAL (I deceive, lead astray)	Au97	
681	deceive, lead astray (L. fallo, fallere)	FALE (you deceive)	Z614, Z629, DE-1	
682	Falia, name? or Kalia, Ralia (L. fala [phala]-ae, wooden tower or pillar)	FALIA (possibly KALIA or RALIA)	CP33	
683	talk, fame (L. fama-ae)	FAMA	S22	
684	holy place, temple grounds (L. fanum-i)?	FAN	XA-5, XF-5	

	A	B	C	D
685	the temples, holy places (L. fanum-i, Nom. pl. -a)	FANA	XA-9, S-22	
686	holy places, temple grounds (L. fanum-i)	FANI	CB-3, PB-3, J1-3, J2-3, J3-3, J4-3, J5-3, J9-3, J12-3, J13-3	
687	grain, meal (L. far, farris)	FAR	Z180, Z197, Z357, Z1027, Z1040, Z1097, Z1430, TC327, Au44	
688	fill, to (L. farcio, farcire)	FARSI	CP31	
689	he fills (L. farcio, farcire, farsii, fartum, Ind. Pres. 3 rd Pers. singl. farcit)	FARSITH (he/she fills)	S-18	
690	grain, meal (L. far, farris, L. ferreus-a-um, -i, Nom. M. Pl.)	FARVI	AF16	
691	fate, divine command, law, right (L. fas)	FAS	TC190, AC-2, XP-1	
692	Fasia, name; fate (L. fas)? licitor's axe (L. fascas)	FASIA	CJ-1	
693	Fasie, name; bandage, band, girdle, girth (L. fascia-ae)	FASIE (FASIE?)	Z72	
694	confess, reveal (L. fateor, fateri; fatum-i, an utterance)	FATA	CJ-4	
695	confess, reveal (L. fateor, fateri; fatum-i, an utterance)	FATHAS (FAΘAS)	J29-4	
696	perhaps (L. ve) or sail, to carry, convey, ride, drive (L. veho, vehere)	FE (I sail)	Z5.Z929, Au64, AL-3, AC14?	
697	sail, to carry, convey (L. veho, vehere)	Fe (I sail)	BT-47, BT-5, BT-6	
698	lasting, long-lived (L. vivax-acis)	FEIFES	Z1423	
699	Feira river (Flora river, near Canino)	FEIRA	Z1177, Z1292	
700	great, worthy	FEL	Z530, Z748, Z1378, TC90, TC103, TC241, TC307, K9, K30, K47, K69, K79, K86, K91, K100, K107, K162, K179, AB-5, AD-4, AG-1, AG-4, AN-12, BS-1, FE-1, FT-2, Au23, AC15, HA-3, J1-5	
701	great, worthy (continued)	FEL (continued)	D-1	
702	Veltune, Etruscan god of thunder? (D-1 he is overseeing augurs)	FELTVNE (great thunder)	D-1	
703	Velchaina, Vulcan?	FELCHAINA (FELKAINA or FEL KAINA)	AB-5	
704	Felara, common Latin and Etruscan name; people or town of Falerii?	FELaR	BS-1, VP-1	
705	Felara, gens / place/ship? people or town of Falerii?	FELaRA	Z1192	
706	Felara, gens / place/ship? people or town of Falerii?	FELARA (see cover, to hide)	TC80, TC220	
707	Felara, gens ; a common name of Latin aristocrats, Veleria	FELaRE	Z1236, CG-2	
708	Felara, gens / place/ship? people or town of Falerii?	FELaRI	K157, J23-7	
709	Velcha, town north of Rome Vulci	FELC	J24-9	
710	Velcha, town north of Rome Vulci	FELCHA (FELKA)	BS-5	
711	Velcha, town north of Rome Vulci	FELCHE (FELKE)	TC240	
712	Velcha, town north of Rome Vulci	FELKES	TC307	
713	bitter, poison, gall, bile (L. fel, fellis)	FELI	Au76	
714	fleece (L. vellus-eris)	FELOS (FELVS)	TC108, AN-4, AN-15, AN37	
715	gall bladder, bile (L. fel, fellis)	FELS	Z1809	
716	Felsi, name, Velsna, modern Bologna?	FELSI	MF-2	
717	skirmishers, light-armed infantry (L. veles-itis or velites)	FELES	AI-4	
718	Feltune, god of thunder	FELTUNE (FELTVNE)	D-1	
719	come, to arrive (L. venio, venita, veni, ventum; It. venire)	FENA	XB-3, J2-5	
720	come, to arrive (L. venio, venita, veni, ventum; It. venire)	FENE	AK-4; PB-7	
721	come, to arrive (L. venio, venita, veni, ventum; It. venire)	FENI (you came)	M81	
722	Fenias, Venias, name (Re: L. venia-ae, grace, favour)	FENIAS	Au27	
723	bear, to carry (L. fero, ferre)	FER (I carry, bear)	Aph-22	
724	bear, to carry (L. fero, ferre)	FERE (you bear)	TC56	
725	bear, to carry (L. fero, ferre)	FERSOM (FERSVM)	Z1781	
726	weary, tired (L. fessus-a-um)	FESE	TC-1	
727	weary, tired (L. fessus-a-um)	FESI	EN-1	
728	to eat, feed on, to use, enjoy (L. vescor-i)	FESR	CQ-4	
729	Fescennia, Faliscian town, near Falerii; Falerii connected to cult in Argos	FESRI (See also PHESNES)	Z929	
730	feast, holiday (L. festus-a-um; It. festa; Fr. fête)	FETI	Z1430, TC80, OM-1	
731	fetus, bringing forth young (L. fetura-ae, fetus-us)	FETOS (FETVS)	HT-4	
732	fetus, bringing forth young (L. fetura-ae, fetus-us)	FETRA (he/she brings forth)	Z489	
733	veterans, old soldiers (L. veteranus-a-um, 1st Decl Acc. pl. -as, 2nd Decl. Acc.-a)	FETRAS	PJ-4	
734	fetus, bringing forth young (L. fetura-ae, fetus-us)	FETURE (FETVRE) (See fetus)	HA-3	
735	troop, company (L. vexillum-i 2nd Decl. Dat. pl. -is), also a standard, flag	FEXIES	PJ-3	
736	become, to be made (L. fio, fieri, factus sum)	FI (see make, do)	Ap-1	
737	become, to be made (L. fio, fieri, factus sum)	FIA	Z1780	
738	liver (L. iecur; It. fegatto; Fr. Foie)	FIAUL (FIAFL)? (This script shows augurs with liver)	DL-1	
739	fair (It. fiera, f.; Fr. foire, f.) or Fiera, town	FIARA	Z1292	
740	fig, fig tree? (L. ficus-i and -us)	FIKE (probably FITE)	XV-6	
741	spin, draw out, thread (L. filum-i, thread; It. filare, Fr. filer)	FIL	J36	
742	son (L. filius)	FILAO	AE-5	
743	spin, draw out, thread (L. filum-i, thread; It. filare, Fr. filer)	FILaR	TC318	
744	daughters (L. filia-ae)	FILAE	MG-6	
745	daughter (L. filia-ae)	FILE	Z629, AT-11	
746	fruitful, happy (L. felix-icis; It. felice; Fr. feliciter, to congratulate)	FILIK (See VILIK)	TC127, Au96, VP12	
747	son (L. filius)	FILOI (FILVI)	L44	
748	son (L. filius)	FILOS (FILVS)	AN-1	
749	bind, to limit, enclose, appoint, finish by speaking, or to die (L. finio-ire)	FIN (I bind, end)	XB-15, XJ-23	
750	bind, to limit, enclose, appoint, finish by speaking, or to die (L. finio-ire)	FINA	TC-7	
751	bind, to limit, enclose, appoint, finish by speaking, or to die (L. finio-ire)	FINAR	OM-9	
752	wine (L. vinum-i)	FINUM (FINVM)	Z47, Z66, Z159	
753	Vipinas, god Virbius, Hippolytus?, of Vipinas?; Vipinnas brother, Francois tomb?	FIPENA	AT-9	
754	Vipinas, god Virbius, Hippolytus?	FIPINAS (VIPINAS?)	DD-2, DD-4	
755	Firiien, name? men, (L. vir-viri?)	FIRIEN	J8-6	
756	life, existence (L. vita-ae)	FITA	Z776	
757	life, existence (L. vita-ae)	FITE	XJ-14	
758	I trusted (fido, fido, fidere, fissus, sum)	FITHI	M35, M91	
759	I trusted (fido, fido, fidere, fissus, sum)	FITI	Z446, Z455, Z784	
760	trusty, true (L. fidus-a-um)	FITOS (FITVS)	HA-4	

	A	B	C	D
761	change, alter, bend (L. flecto, flectere, flexi, flexum)	FLICS	AL-17	
762	to weep, to drip, trickle; transit. to weep for, lament for (L. fleo, flere, flevi, fletum)	FLA	TC-19	
763	Flufluns, Etruscan name of Dionysus	FLOFLONS (FLVFLVNS)	SF-2	
764	Flufluns, Etruscan name of Dionysus	FVFLVNS (8V8LVNS)	CD-3	
765	interest on money, debt, indebtedness (L. foen / faenus (fenus(-oris))	FOINESOIS	XJ-16	
766	stock, trunk, shaft (L. fossa-ae; It. fusto; Fr. fut; Sanskrit, yasti; stick, club, L. fustis-is)	FOST (8VST)	N63, Q294, R23, R80, R133, XA-29	
767	bush (It. fratta)	FRATA (8RATA)	R212	
768	Bratei, name, or bushes? (It. fratta)	FRATI (BRATI)	XE-1	
769	brother (L. frater-tris)	FRATER (8RATER) (frater, possibly brater, vrater)	R-3, R100, R156, MS14	
770	brother (L. frater-tris)	FRATER (8RATER) (frater)	R159, R167, G-5	
771	to the brother (L. frater-tris, Abl. Singl. -o)	FRATRO (8RATRV)	Q249, Q294, R90, R180, R565, G16	
772	brother (L. fraternus-a-um)	FRATROM (8RATRV) genitive sing.	Q320	
773	brother (L. fraternus-a-um)	FRATROS (8RATRV) (fratres)	Q424, Q468, Q522, Q551, R229	
774	you cheat, defraud, steal (L. fraudo-are, Conj. Pres. 3 rd Pers. singl. fraudet)	FRAUTE (FRAVTE)	N300	
775	Phrygian	FREKUN (FREKYN)	XB-27	
776	fetus, pregnant, fruitful (L. fetus-a-um)	FOATO	XV-8	
777	aspect, face, countenance (L. vultus [vultuus]-i)	FOLTES (FVLTES)	L-30	
778	Vulcan, god of fire? (L. Vulcanus [Vulc]-i); Volci, city; Vulca of Veii sculpture of Jupiter	FOLC (FVLIC)	Z1265	
779	suffix, unknown; when (It. che)?	GA (bA)	N590, N711, Q784	
780	how much! (L. quam adv. & adj.)	GAM (bAM)	N688	
781	suffix, unknown	GE (bE)	N31	
782	suffix, unknown	GIA (bIA)	Q763, R426, R474	
783	give birth to, carry, to bear, wage war (L. gero-ere, geris 2nd pers. sing.)	GERS	R160, R349	
784	gerve, gers, unknown words	GERVE (GER8E)	N268, N304, N324	
785	gerve, gers, unknown words	GERVIE (GER8IE)	N304, N324	
786	throw, cast (L. iacio-iacere; It. gettare; Fr. jeter)	GETA (bETA) (he/she throws)	Q767, Q795, Q805	
787	throw, cast (L. iacio-iacere; It. gettare; Fr. jeter)	GETOM (bETVM) (thrown)	N74	
788	giant (L. gigas-ganas; It. gigante; Fr. géant)	GICE (bICE)	Q96	
789	Gaea, Ge, goddess of earth	GIIE	R19	
790	lie, to be situated (L. iacio, iacere; It. giacere; Fr. gisement, layer)	GIS (bIS)	N453	
791	amber (L. glaesum [glesum]-i)	GLAS (bLAS)	Q543	
792	sword (L. gladius-I; cledau, Welsh)	GLATAU, GLATAV (bLATA8)	Q821	
793	govern, governor (L. gubernare, Fr. gouverner)	GOVERN (GOFERM)		
794	he has (L. habeo, habere, habui, habium, 3 rd Pers. singl. habet; It. Pres. Ind. 3 rd Pers. singl. ha; Fr. a)	HA (he/she has)	Z122, Z214, Z1310, Z1326, Q232, K135, OM-7, S41	
795	halt (Ger. halt; It. alt)	HALT	Z1282	
796	hook, fish-hook (L. hamus-I)	HAM	Z543	
797	Amphiaräus, Argive warrior and seer	HAMPHIAR (See also AMPHIAR)	DC-3, DC-5	
798	Hamphe, name?	HAMPHE	Z500, Z1161	
799	hook, fish-hook, of iron (L. hamus-i + ferrum-i, iron?); possibly person's name	HAM PHERIS	Z1586, Z1571	
800	Henna, city in Sicily, name?	HANERIN?	Z1345, Z1372	
801	he draws out, empties (L. haurio, haurire, Conj. Pres. 3rd Pers. singl. hauriat)	HARA	Q244	
802	draw out, to empty (L. haurio, haurire)	HARaR (to draw out)	Z308, Z378, Z1825	
803	draw out, to empty (L. haurio, haurire)	HARE (you draw out)	Z953, Z1006, Z1057	
804	I draw out, empty (L. haurio, haurire, Ind. Pres. 1 st Pers. singl. hauriö)	HAREO (HAREV)	K135	
805	draw out, to empty, shed blood (L. haurio, haurire)	HAUSA (Mars sacrificing a child to Larentia?)	CF-7	
806	draw out, to empty (L. haurio, haurire)	HAUS (HAVS) (I drew out)	Z1300	
807	have, to possess (L. habeo-ere; It. avere, Fr. avoir)	HE (you have)	Z421, Z522, Z681, Z1352, Z1623, Z1641, K113, K129, F-8	
808	grapes (L. acinus-i, 2nd Decl. Dat. pl. -is; It. acino)	HeKNIS (Icarius script about wine harvesting)	MS18	
809	six (L. sex)	HECHS (HEKS)	Z1177, Z1359	
810	galley (L. hexeris-is, f. a galley with six banks of oars)	HEKSR	Z158, Z974	
811	Henna, city in Sicily with a temple of Ceres (L. Henna (Enna)-ae)	HENNA	K27	
812	Henna, city in Sicily with a temple of Ceres (L. Henna (Enna)-ae)	HENNI	M78	
813	Heram, festival of Hera (L. Heræa-orum)	HERAM	Au63	
814	Heram, festival of Hera (L. Heræa-orum)	HERAMAS	Au7	
815	Hercules, Heracles (L. Hercules-is and -i; Hercules, Hercule or Herclé)	HERCLE	DM-2, AH-6, MR-1, LM-2, CAA-1, CL-1, CS-2, CZ-3	
816	Hercules, Heracles (L. Hercules-is and -i; Hercules, Hercule or Herclé)	HERKLE (or HERCLE)	MH-2	
817		HERAMAS	Au7	
818	Hermes, messenger of gods (L. Hermes or Herma-ae)? See TVRMS	HERMNE	HT-2	
819	scimitar (L. harpes-es)	HeRPAIE (Note: the suffix "ie" suggests a name)	S-1	
820	beech trees / beech grove (Fr. m. hêtre)	HETReN	Z888	
821	Bacchus, Euhann, god of wine	HEUN (HEFN) See EFEN	M51, M54	
822	have, possess, get (L. habeo-ere-ut-um, Conj. Pres. 3rd Pers. Singl. habeat)	HIA (she has)	Z606, Z614, Z622	
823	have, possess, get (continued) It. abbia, Pres. Subj., 3rd pers. singl.)	HIA (she has)	Z606, Z614, Z622	
824	intestines of animals; kind of sausage (L. hilla-ae-arum, f. pl.). person's name?	HILAR	Z1777	
825	Hilare, person's name?	HILARE	ZA-2, Z707	
826	winter/storms (L. hiems [hiemps] -emis, f. winter, the cold, stormy weather, storm, 3rd Decl. Pl. -ia)	HIMIA	J27-2	
827	Hinera, name of Queen	HINER (name also appears in Zagreb Mummy)	Z1205	
828	Hinera, name of Queen	HINERa (name also appears in Zagreb Mummy)	K71, Z1628)	
829	Hinera, name of Queen	HINERa (name also appears in Zagreb Mummy)	Z1083, Z1405, Z1639	
830	Hinera, name of Queen, ("o" Dat. or Abl. 2nd Decl.?)	HINERV	Z1236	
831	I have (L. habeo, habere, habui, habium, Ind. Pres. 1 st Pers. singl. habeo; It. Pres. Ind. ho; Fr. ai)	HO (HV) (I have)	Z64, Z591, Z805, Z1227, K86, M32, AM-1, J12-6, S-50	
832	hither is, to this place (L. huc)	HOC (HVC)	AM-1	
833	Hopai, name?	HOPAI or HOPAIE	S-1, S-50	
834	hallo! Ho, there! Hark! (L. heus!)	HOS (HVS)	Z64	
835	the hour / season / the Hours, goddesses who presided over the seasons (L. hora-ae)	HOR (HVR)	Z834	
836	high, lofty, eminent, important (Fr. haut; hausser, to raise, lift)	HOT (HVT)	K81	

	A	B	C	D
837	raise, high, lofty, eminent? (Fr. haut; hausser, to raise, lift; stranger, opponent (L. hostis-is)	HOSR (HVSR) or HVSTH)	CF-2	
838	today, at once (L. hodie; It. oggi)	HOTI (HVTI)	FE-1	
839	lie, to be situated (L. iacio, iacere; It. giacere; Fr. gisement, layer)	IACeR (see also throw)	M67	
840	throw, to cast, thrower (L. iacio, iacere; to throw; iaculator, thrower)	IAKOI (IAKVI) (thrower?)	L54	
841	arcade, covered passage (L. ianus-i)	IAN (see Janus)	J20, Aph-1	
842	Janus, god of doors, ways (L. Janus, Januarius-a-um)	IANAS (IANAS)	Au24	
843	arcade, covered passage (L. ianus-i)	IANU (IANF)	CP50	
844	Janna	IANNA	K2	
845	Iapyx, wind, northwest wind (L. Iapyx-pygis)	IAPES	N290	
846	Iapyx, wind, northwest wind (L. Iapyx-pygis)	IAPOS (IAPVS)	N184	
847	here (L. hic [and heic], hie; It. qui; Fr. ici)	IC (See IK)	Z719, Z784, Z851, Z1800, L15, Au29	
848	strike, to hit, slay (L. icio or ico, ici, ictum)	IC	L-15	
849	strike, to hit, slay (L. icio or ico, ici, ictum)	ICA	AU-4	
850	strike, to hit, slay (L. icio or ico, ici, ictum)	ICE	M63	
851	strike, to hit, slay (L. icio or ico, ici, ictum)	ICIREN	L-11, L-31	
852	strike, to hit, slay (L. icio or ico, ici, ictum)	ICO (ICV)	AN42	
853	throw, cast (L. icio-icere)	IEK (I cast out)	Q475	
854	Jepo, gens, name (possibly "warrior" (L. iaculator, thrower,)	IEPI	PF-2	
855	Jepo, gens, name	IEPIE (name of a warrior on a stele)	L65	
856	Jepo, gens, name	IEPO (IEPV)	L-15, L59	
857	yesterday (L. heri; It. ieri; Fr. hier)	IER	R-9, R12, R28, R108, R111, R119, R129, PA-10	
858	yesterday (L. heri; It. ieri; Fr. hier)	IERE?	PA-10	
859	yesterday (L. heri; It. ieri; Fr. hier)	IERI	Q406	
860	eternity, lifetime (L. aevum-i; aeus-i)?	IFAN (IUAN) (Possibly Euan, name of Bacchus)	PE-5	
861	eternity, lifetime (L. aevum-i; aeus-i)?	IFE	Z170	
862	to assist (L. iuvo-are, iuvi, iutum)	IFE (context: serene you assist)	Z163	
863	avoid, to evade (L. evito-are)	IFETSvM	Z812	
864	eternity, lifetime (L. aevum-i; aeus-i)?	IFI	XQ-8	
865	to disembowel (L. eviscero-are)	IFISCA	Z552	
866	law, right, court (L. ius, iuris)	IUSI (IFSI)	S22	
867	here (L. hic [and heic], hie; It. qui; Fr. ici)	IK (See IC)	Z540, Z761, Z1192, Z1310, Z1359, Z1591, Z1647, AH-4, XT-1, CP37	
868	Achaia, Greece? (L. Achaia-ae)	IKIHII (See ACIE)	T-10	
869	I, pronoun (L. ego; pl. nos, we)	IKO (IKV)	Q433, Q442, Q481	
870	I, pronoun (L. ego; pl. nos, we)	IKO (IKV)	N11, N41, N139, N216, N230, N244, N491, N513, N549, N573, N600, N625, N656, N699, N729	
871	Icarius, disciple of Bacchus	IKRA (IBRA / IKRA)	MS-1	
872	he, his (L. hic, ille, is; It. egli; Fr. il, ils)	IL (see also EL)	AC-9	
873	by that way (L. illa, ille, illia [older form, olle and ollus] illac)	ILA	Au37, Au49	
874	by that way (L. illa, ille, illia [older form, olle and ollus] illac)	ILAC	Au55	
875	Ilircu (L. Ilyrii-orum)	ILIRCF	BT16, BT28	
876	enormous, immense, monstrous, of character, savage, horrible (L. immanis-e)	IMAN	XL-2	
877	to project, overhang, be eminent, hangover, to threaten, to be on the watch for, look out	IMINeRI (IMINEOI)	J23-2	
878	in, into, towards, within (L. in)	IN	Z51, Z110, Z152, Z206, Z211, Z245, Z263, Z289,	
879	in, into, towards, within (L. in)	IN	Z572, Z1378, Z1423, Z1562, TC56, TC103, TC108, TC266, TC298,	
880	in, into, towards, within (L. in)	IN	M32, M58, AP-1, Q396, R447, K95, Aph-12	
881	swim, to flow over, sail (L. inno-nare; It. nuotare; Fr. nager)	INA	TC108	
882	swim, to flow over, sail (L. inno-nare; It. nuotare; Fr. nager)	INAS	F-6	
883	swim, to flow over, sail (L. inno-nare; It. nuotare; Fr. nager)	INE? (fragment)	BT-21	
884	swim, to flow over, sail (L. inno-nare; It. nuotare; Fr. nager)	INI	J4-1	
885	swim, to flow over, sail (L. inno-nare; It. nuotare; Fr. nager)	INNI (you swam over)	TC338	
886	take possession of, throw into (L. inicio-icere-icci-ictum)	INIK	L16	
887	swim, to flow over, sail (L. inno-nare; It. nuotare; Fr. nager)	INO (INV) (I sail over, send)	N63, Q311, Q326, Q452, Q551, Q784, Q795, Q829, Q837, Q854, Q863, Q871	
888	enunciate, to explain (L. enucio-are)	INOK (INVK)	Q286, Q297, Q303, Q360, Q754, Q763	
889	bind together, to yoke (L. iugo-are; Welsh, ieuo)	IOC (IYC)	AE6	
890	of the knight (L. eques-it is, 3 rd Decl. Abl. singl. -e)	IOCE (IVCE) knight	N476, Q53, Q167, Q214, Q243, Q416, R258	
891	knight, (L. equis-etis; Nom. Pl. -es)	IOCES (IVCES)	N718	
892	knight, bind together, to yoke (L. knights, equis-etis, 3rd Decl. Dat. -i;)	IOCI (IVCI) (knights)	AE-6, N-1, N357, N476, N692, K39	
893	knight, bind together, to yoke (L. knights, equis-etis; to bind, iugo-are; Welsh, ieuo)	YOCC	M93	
894	knight, bind together, to yoke (L. knights, equis-etis; to bind, iugo-are; Welsh, ieuo)	IOCCIE (IVCIE) (jockeys, horsemen?)	N435, N513, N650, R270, R286, R394, R505, K150	
895	he bound together, yoked (L. iugo-are, Ind. Imperf. 3rd Pers. singl. ugābat; Welsh, ieuo)	IOCIpa (IVCIPa)	R310	
896	bind together, to yoke (L. iugo-are, Ind. Pres. 1st Pers. singl. iugō; Welsh, ieuo)	IOCO(IVCV)	K36, Q225	
897	bind together, to yoke (L. ugo-are; Welsh, ieuo)	IOKA (IVKA) (he/she binds) (See IOCE)	N505, N563	
898	Io, Ion? (L. Io, Ion-us)	IOM (IVM) (See PON, name, IOMPON?)	GA-1	
899	Ione, Ionia – possibly Juno (L. Iuno-onis)	IONAS (IVNAS) (L. Iones-um, the Ionians)	Au76	
900	from Ionia (L. f. Ionia-ae, 3 rd Decl. Abl. singl. -e)	IONE (IVNE)	N617, Q250, R219	
901	Ione, Ionia (L. Ionia-ae) Ionia; Ion, Ionus?)	IONIO (IVNIV)	CI-8	
902	Jupiter, supreme god (L. Juppiter, Jovis)	IOPATER (IVPATER)	Q228	
903	to judge, to order, judgment (L. iubeo, iubere)	IOPER (IVPER)	N230, Q239, N244	
904	swear, take an oath (L. iuro-are)	IOR, IUR (IVR) (I swear)	Q235	
905	Jove (L. Iuppiter, Iovis)	IVIES	Q45	
906	right, law, a court of justice, jurisdiction (L. ius, iuris)	IOS (IVS)	N679, N709, R278, R294, XQ-5, XV-10	
907	I, myself (L. ipse-a-um)?	IP	S22, L59	
908	daughter-in-law of Tini – See L24; in that matter L. ibi, or the ibis, L. ibis. Genit. Ibis & ibidis)	IPA	Z1153, Z1183, Z1227, BT-14, L-24	
909	unknown word (possibly daughter-in-law of Tini – See L24)	IPE	PQ-1	
910	unknown word, probably a noun	IPEI	Z1168	
911	unknown word; I, myself (L. ipse-a-um)?	IPI	TC71, L22, J23-3	
912	I, myself (L. ipse-a-um)	IPS (see ip, ipa, ipei, ipi)	AJ-7	

	A	B	C	D
913	go, to (L. ire, vadere; It. ire, Fr. aller)	IR	AI-5	
914	go, to (L. ire; It. ire, Fr. aller)	IRE (you go)	MS-14	
915	grow angry (L. irascor-i)	IRECER	R128	
916	anger (L. ire)	IRI	Z18, Z61?, Z245, Z606, Z1807, AP-2	
917	swear, take an oath (L. iruo-are; iruavit, 3rd pers. perfect,)	IRI	Z61?	
918	Irienio, Ireneus, name	IRIENIO	XJ-17	
919	swear, take an oath (L. iruo-are; iruavit, 3rd pers. perfect,)	IRO, IRV (to swear)	R191, Z61?	
920	he, she, it, that person, thing (L. is, ea, id)	IS (IS - L28)	Z405, Z561, Z572, Z1562, TC-1, TC28, TC56, TC80, AP-1,	
921	he, she, it, that person, thing (L. is, ea, id)	IS (IS - L28) (continued)	N74, Q360, Q369, Q671, R487, R574, J29, L28, L11, TC210, XJ-18, XP-2, XT-6, J23-1	
922	isle, island, insula (L. insula-ae; It. isola; Fr. ile)	ISLA	L39	
923	isle, island, insula (L. insula-ae; It. isola; Fr. ile)	ISLE	Z929, Z1216	
924	be, to be (L. sum, esse, sunt; Fr. sont)	ISONT (ISVNT) (they are)	Q360, Q369, R487, R574	
925	that of yours (L. iste, ista, istud)	ISTE	Z47, Z561, CL-1?, PA-11	
926	and (L. et)?	IT	CP44	
927	Italian, Italy, Italians (Itali-orum and -um, the Italians; Italia-ae, Italy.)	ITHAL	PC-4	
928	Italy, Italians (Itali-orum and -um, the Italians; Italia-ae, Italy.)	ITALA	AU59	
929	Italy, Italians (Itali-orum and -um, the Italians; Italia-ae, Italy.)	ITALE	Au48	
930	for indeed (L. etenim)	ITANIM	Au62	
931	therefore, and so (L. itaque)	ITEK	Q899	
932	go, to (L. ito-are, itavi, I went; itus-us, movement)	ITIS (you go)	TC290, TC318, N453	
933	go, to (L. ito-are, itavi, I went; itus-us, movement)	ITIV (ITIF)	XQ-2	
934	go, to (L. ito-are; itus-us, movement)	ITO (ITV)	N53, Q117, Q521, Q683, R499, R530, R619, AK-1	
935	go, to (L. ito-are; itus-us, movement)	ITON (ITVN) (they go)	AK-1	
936	Euan, (L. Euan or Euhan, a name of Bacchus)	IUAN (IFAN)	PE-5	
937	there, at that place, then, thereupon, therein, in that matter or person (L. ibi, adv.)	IVE (I8E)	Q103, Q113	
938	law, right, court (L. ius, iuris)	IVS	R299	
939	law, right, court (L. ius, iuris)	IUSI (IFSI)	S22	
940	revolt, to (Fr. cabrer)	KABRO (KA8RV) (See CABRO)	Q162	
941	call, to summon (L. calo-are)	KALA (He/she calls)	L38, N149, Q737, R542	
942	call, to summon (L. calo-are)	KaLaS (you call)	N533	
943	call, to summon (L. calo-are)	KALI (you called) (See dropped, It. calare)	Q360	
944	drop, fall, to descend (It. calare)	KALI (you fell) (See call)	Q360	
945	call, to summon (L. calo-are) probably cluo-ere, to be named	KaLV (See KLV - probably cluo-ere, to be named)	Q369, Q388, R121, R133, R150, G-1	
946	bejeweled (L. gemmatus-a-um)	KAMITO (KAMITV)	Q543	
947	Chaina, name; possibly Vulcan (L. Vol [Vu] canus-i) See Felchaina	CHAINA (KAINA)	AB-1	
948	channel, canal, waterpipe (L. canalis-is; It. canale)	KaNAL (KaNAL RIP, channel bank)	AE-6	
949	sing, chant, prophesy (L. cano, canere)	KANE (you sing, prophesy)	Q46	
950	sing, chant, prophesy (L. cano, canere)	KaNE (you sing)	Q58, Q64, Q84, Q95, Q416, Q717, Q775, Q795, Q829, R405	
951	sing, chant, prophesy (L. cano, canere)	KaNETV (we sing?)	Q887	
952	sing, chant, prophesy (L. cano, canere)	KaNEU (KaNE8)	Q821	
953	she sings, chants, prophesies (L. cano, canere, Ind. Pres. 3 rd Pers. singl. canit)	KANI	XP-3	
954	sing, chant, prophesy (L. cano, canere)	KaNIS (KaNIS) (you sing? dog?)	Q847, R574, R584	
955	sing, chant, prophesy (L. cano, canere)	KaNI (you sang)	Q442, Q452, Q460, Q805, R596, R607	
956	dog (L. canis-is)	KaNIS (See also sing)	Q847, R574, R584	
957	sing, chant, prophesy (L. cano, canere)	KaNTOR (KaNTVR) (to sing)	Q311	
958	to choose (L. capio, capere, cepi, captum, or alt. he chose (L. conj. Imperf. 3rd Pers. Singl. cāperet)	KAPIRE (you understand)	N704, N725, R286, R554, R633	
959	understanding, to understand (It. capire)	KAPIROS (KAPIRVS)	Q683	
960	care for, to (L. curo-are; carus-a-um, dear)	KAR	J19-2	
961	care for, to (L. curo-are; carus-a-um, dear)	KARE (you care for)	Q406	
962	care for, to (L. curo-are; carus-a-um, dear)	KARI you/I cared for	J2-10	
963	care for, to (L. curo-are; carus-a-um, dear)	KAREN (they care for)	R219	
964	care for, to (L. curo-are; carus-a-um, dear)	KARETO (KARETV) (dear)	N341	
965	body, carnal, flesh (L. caro, carnis)	KARNE (you are carnal?)	R219	
966	body, carnal, flesh (L. caro, carnis)	KARNOS (KARNVS) (we are--)	Q701, R511	
967	dear, to care for (L. curo-are; carus-a-um, dear, 2nd Decl. Dat. singl. -o; It. caro, dear)	KARO (KARV) (dear)	N299, G20, R179	
968	cause, to pretend (L. causor-ari)	KASE (you cause, a cause?) (See CASE)	N74	
969	to the castle, fort (L. castelum, castrum-I, 2nd Decl. Dat. singl. -o; It. castello; Fr. château)	KASTRO (KASTRV) (See KATRV)	Q87, R17, R98, R130, R142, R155, Z446, Z489, Z1088, Z1393	
970	Cato, gens, cunning (L. catus-a-um, sharp, cunning)	KATE (you are wise?) (See CATV)	R238, R653	
971	Cato, gens, cunning (L. catus-a-um, sharp, cunning)	KATI (you were wise?)	N311, N378	
972	Cato, gens, cunning (L. catus-a-um, sharp, cunning)	KATO (KATV)	Q334, Q512, R437, R521, R565, R584	
973	Cato, gens, cunning (L. catus-a-um, sharp, cunning)	KaTO (KaTV)	R487	
974	towns, forts (L. castrum-i, 2nd Decl. Abl. p. -is)	KATRES	Q107	
975	the town/fort town, fort (L. castrum-i, 2 nd Decl. Dat. -o)	KATRO (KATRV) (See KASTRO)	Q84, Q254, Q273	
976	town, fort (L. castrum-i)	KATROM (KATRV) 2nd Decl. Acc. sing.	N112, Q-4	
977	Katulus, Kateles, name? (L. catulus-i, catella-ae, young animal)	KATeLE	R339	
978	Katulus, Kateles, name? (L. catulus-i, catella-ae, young animal)	KATeLES	R413, R474	
979	Katulus, Kateles, name? (L. catulus-i, catella-ae, young animal)	KATeLO (KATeLV)	R370, R394, R499	
980	to us (It. ce)	KE (See CE)	XB-1, S-50	
981	however (L. quacumque [-cunque]; It. checche, pron. indef. whatever; Fr. quelque, adv.)	KEKA	N437	
982	food (L. cibus-I; It. cibo, cibare)	KEBO (KEBV)	Q829	
983	he/she laments (L. gemo, gemere, gemui, gemitum)	KEMA	J3-4	
984	Cephes, Greek god, name	KEPHES (See CEPHES)	Q406	
985	wherewith, wherefrom, somehow (L. queis = quibus, see qui)	KES	N453, N566	
986	lamentation (L. questus-us)	KESTUS	T-3	
987	Ketio, name?	KETIO	XQ-4	
988	who, which, what, that (L. qui, quae, quod; It. chi; Fr. qui)	KI (Note KI and Ki in script M)	Z1161, M78, XJ19, CP49	

	A	B	C	D
989	who, which, what, that, wherefore, whereby (L. qui, quae, quod; It. chi; Fr. qui)	KI (KI) (R-1 ESV KI?)	Q21, M13, M74, G-8, R-2, R16, R115, R170, XA-10, XA-23, XB-23	
990	Chiane, place name : See AB-1, bowl.	CHIANE (KIANE) Note: E on next line faces KIAN)	TC190	
991	leg of lamb (It. gigot; L. cicur-uris)	KIKOI (KIKVI) (Probably two words: KI KV)	M78	
992	I call by name, summon (L. cieo, ciere, civi, citum; Ind. Conj. 1st Pers. singl., cieam)	KIEM	K65	
993	summit, peak (It. cima; Fr. cime)	KIM	Z1607	
994	summit, peak (It. cima; Fr. cime)	KIMI (summits)	Z591	
995	rock, fortress (Semitic, kir)	KIR or KUR (KYR)	XJ-12	
996	who, whom, whose, that (L. quis, quid; It. chi, Fr. qui); possibly chair (It. Chiesa; Fr. Chaise)	KIS (See CIS) (KIS)	Z87, Z108, Z255, Z300, Z369, Z396, Z880, Z953, Z1049, AL-16	
997	key (L. clavis-is; It. chiave; Fr. clé or clef)	KLES (see CLES)	M15	
998	grating, trellis (L. clatri-orum)	KLETRA	Q342	
999	grating, trellis (L. clatri-orum)	KLETRAM (of / by the grating) (See CLETRAM)	Q342	
1000	grating, trellis (L. clatri-orum)	KLETRE	Q351	
1001	named (L. clueo-ire, am named; It. cloe, namely)	KLA (he is named)	Q18	
1002	named (L. clueo-ire, am named; It. cloe, namely)	KLE (you are named)	R122	
1003	I call, I am named (L. clueo-ire, Ind. Pres. 1st Pers. singl. clueō, It. cloe, namely)	KLO (KLV) (See CLU [CLF]) (I name, namely)	G-3, R117, R126, R137, R150, R165, Q146	
1004	cow (O.E. cu; Hittite, gu)	KO (KV) (I unite) (see unite)	N206, N689, N725, Q406, Q887, R80, R607, G30	
1005	I unite, assemble together (L. coeo-ire, Ind. Pres. 1st Pers. Singl. coeō)	KO (KV) (I unite) (See CO)	N206, N702, N725, Q406, Q887, R80, R607, G30	
1006	whereby, because (L. quo)	KO (KV) also CHO	R36, R83, S15	
1007	whereby, because (L. quo)	KO (KV)	AC-5	
1008	cook, to cook, meditate (L. coquo, coquere)	KOCE (KVCE) (you cook)	R530, R619	
1009	cook, to cook, meditate (L. coquo, coquere)	KOCER (KVCER) (to cook)	N363, N391, R607	
1010	cook, to cook, meditate (L. coquo, coquere)	KOCOR (KVCVR) (a cook)	N112	
1011	column, neck (L. collum-i)	KOLEM (KVLEM) (see cultivate)	Z1600	
1012	cultivate (L. colo, colere, colui, cultum)	KOLeN (KVLeN) (they cultivate)	R120	
1013	cultivate (L. colo, colere, colui, cultum)	KOLeRE (KVLeRE) (to cultivate)	K64	
1014	as, like, in the way of (L. cum; It. come; Fr. comme)	KOM (KVM) (See COM)	N-1, N31, N149, N184, N391, N417, Q297, Q303, Q468, Q871, R304	
1015	as, like, in the way of (L. cum; It. come; Fr. comme)	KOM (KVM) (See COM)	Aph-17	
1016	arrange, to compose, tidy (L. como, comere)	KOMA (KVMA) (he/she arranges)	Q871, R633	
1017	hairy (L. comatus-a-um, 2nd Decl. Gen. singl. -i, 3rd Decl. Abl. singl. -e)	KOMATE (KVMATE) (See COMATE)	R306	
1018	hairy (L. comatus-a-um)	KOMATES (KVMATES)	Q887	
1019	hairy (L. comatus-a-um), name, Komatus, forum, place of assembly (L. comitium-i, comitia)	KOMATEs (KVMATEs)	N757	
1020	arranged, arrange, to compose, tidy (L. como, comere)	KOMIAU (KVMIA8)	N505	
1021	accompany (L. comito-are)	KOMITE (KVMITE) (you --)	Aph-2	
1022	I arrange, to compose, tidy (L. como, comere, Ind. Pres. 1st Pers. singl. cōmō)	KOMO (KVMV) (I arrange)	N753	
1023	conspire, to take an oath (L. coniuro-are; It. congiurare)	KONA (KVNA) (he/she pledges) (See CONA)	Aph-3	
1024	sea-shell, hence a shell-fish, esp. mussel or pearl-oyster (L. concha-ae)	KONCE (KVNCE)	AF-11	
1025	interpret, to explain dreams (L. conicio-icere)	KONIKAU (KVNKAF)	Q767, Q795, Q805	
1026	fasten, tie together, connect, join, unite (L. conecto-nectere-nexui-nexum)	KONIS (KVNIS)	CP26	
1027	copious, abundant (L. copia-ae; It. copia; Fr. copieux)	KOPE (KVPE)	R653	
1028	copious, abundant (L. copia-ae; It. copia; Fr. copieux)	KOPI (KVPI)	N357	
1029	copious, abundant (L. copia-ae, 2nd Decl. Dat. pl. -is; It. copia; Fr. copieux)	KOPIS (KVPIS) (abundance, pl.)	MS-20	
1030	heart (L. cor, cordis; It. cuore; Fr. coeur)	KOR (KVR)	Au44	
1031	curia, senate (L. curia-ae); Juno Curia, Juno Curritis of Falerii (See Ovid Amores III.13)	KORAI (KVRAlA)	R-31	
1032	arising (L. coorior-ori-ortus, to appear; coortus-us, arising, breaking forth)	KORATO (KVRATV)	R175, R188	
1033	curia, senate (L. curia-ae)	KORE(KVRE) (See CORE)	N31	
1034	correct, to make straight (L. corrigo-riger)	KOREG (KVReb)	R359	
1035	curia, senate (L. curia-ae)	KOREIA (KVREIA)	Q24	
1036	to train a chorus? (L. choragium-i, training of a chorus; choragus-i, m. he who pays for a chorus)	CHORECH (KVReK)	Z1250	
1037	Cos, island Cos?	KOS	CP29	
1038	Kotep, name?	KOTEP (KVTEP)	N21	
1039	Kotev, Koteb, name?	KOTEV (KVTE8)	N63, N500, N529, N559, N603, N637	
1040	create, to beget (L. creo-are)	KRA (See CRA)	Z929, N476, N618	
1041	Kratos (Gr. god, Κράτος, "strength") son of Pallas & Styx, = strength and power; 2nd Dec. Dat. -o	KRATO	N540	
1042	create, to beget (L. creo-are)	KRE	N363, N391, N404, R426, R459, R487	
1043	I created (L. creo-are, Ind. Perf. 1st Pers. singl. crui)	KRI	Q272	
1044	blood, to bleed (L. cruento-are; Belarus, kryvavic, to bleed)	KROVE (KRVFE)	L15	
1045	cherish, fondle, pet (L. foveo, fovere; Fr. choyer)	KUA (KFA) (he/she cherishes)	Z45, Z191, Z674, Z1250, Z1607, Z1623	
1046	shake (L. quatio, quater; 2nd pers. Sing. quatis)	CFATIS	Z19,	
1047	whatever kind, some, any (L. qualisquumque [-cunque], quaecumque; Fr. quelque)	KUELK (KFELK) (See also CELCASTI)	Z29, Z40	
1048	cherish, fondle, pet (L. foveo, fovere; Fr. choyer)	KUE (KFE) (you cherish)	Tomb inscription above his head	
1049	they run hither and thither (L. curso-are, Ind. Pres. 3rd Pers. pl. cursant)	KURSAN	XB-39	
1050	there	LA	Z470, Z551, TC179, TC290, TC318, K58, M49, AT-8, Q21, Q521, R381	
1051	unidentified name of a warrior	_LA	CH-2	
1052	totter, begin to fall (L. labo-are); decline, fall down? (L. labor, labi, lapsus)	LAPe?	AK-5	
1053	Lachesis-is, f. one of the three Parcae or Fates, lacero-are, to tear to pieces, maim, mangle	LACH (LAK)	M26	
1054	she relaxes, loosens, widens (L. laxo-are, Conj. 3rd Pers. sing. laxet)	LACHET	XB-17	
1055	Spartan? (L. Laco [Lacon]-onis)	LAKONAI (LAKVNAI)	PB-5	
1056	Laes, name? (L. Laius-i, father of Oedipus; olea-ae, olive; Gr. elaia, olive; eleos, elei, mercy)	LAES (possibly ELAES)	XE-13	
1057	fertile, glad, joyful (L. laetus-a-um)	LAETI (the joyful, Gen.)	Z516	
1058	fertile, glad, joyful (L. laetus-a-um)	LAETIM (joyful, fertile)	ZA-4	
1059	Lais, gens, name Laius?	LAIS	Z1334	
1060	loosen, widen (L. laxo-are)	LaKA (he/she loosens)	Z432, Z1153, Z1161	
1061	loosen, widen (L. laxo-are)	LACHET (LAKET)	XB-20	
1062	to butcher, tear to pieces, lacerate (L. lanio-are; Indefinite Present, 2nd pers. singl. lanis)	LANE (you butcher)	Z455, K152	
1063	throw or rush, to dart, dash (It. lanciare, throw; slanciare, rush)	LANSO (LANSV) (probably SLANSO)	K108	
1064	wool bearing (L. lanatus-a-um)	LANTeS (wool-bearing)	Z1562	

	A	B	C	D
1065	god, household, lars, penates (L. lar, laris, lares)	LAR (K59 and GA-2 refer to RAL / RALNA)	TC61, TC71, TC80, TC108, TC120, TC201, TC231,	
1066	god, household, lars, penates (L. lar, laris, lares)	LAR (K59 and GA-2 refer to RAL / RALNA)	TC260, TC327, AF-1, K59, AM-8, GA-2, BR-3	
1067	god, household, lars, penates (L. lar, laris, lares)	LARE	TC231, K-1	
1068	to, for god, household gods, lars, penates (L. lar, laris, lares; 3rd Decl. Dat. -i)	LARI (Note: PL-9 is an area of Piacenza liver)	N672, PL-9, AB-3, BB-4, J2-8, J4-5, J12-5, J13-5	
1069	god, household, lars, penates (L. lar, laris, lares)	LARIS	TC19, TC71, TC127, TC137, TC213, TC248, TC290, TC327, J5-5	
1070	god, household, lars, penates (L. lar, laris, lares) (continued)	LARIS (Continued)	AE-3, AF-1, AF-3, VP-5, MF-3, BB-4?; J18-1	
1071	Larisa, name?	LARISA	OU-2	
1072	Larthi, name	LARTHIA	PL-1 (reidentify, duplicate number to PL is Piacenza Liver)	
1073	Larthia, name of augur	LARTHIA	PM-2	
1074	ghost, spectre, mask (L. arua [larua]-ae)	LARO (LARO)	LS-1	
1075	ghost, spectre, mask (L. arua [larua]-ae)	LARO (LARV) (PL-19 is area of Piacenza liver)	TC108, K44, AN36, LS-1, PL-19	
1076	ghosts, spectres, masks (L. larva (larua)-ae, f., "ai" = "ae")	LARFAI	PG-2	
1077	weary, to make, to exhaust (lasso-are)	LAS	Au86	
1078	Las, Etruscan male divinity, title?	LAS	BB-1	
1079	Lasa, Etruscan female divinity, title	LASA	CAC-2, DC-2, DM12, DM14, DS-3	
1080	weary, to make, to exhaust (lasso-are)	LASIER	BS-7	
1081	harangue, oratorical attack (L. laesio-onis)	LASIO (LASIV)	R359	
1082	praise, to laud (L. laudo-are)	LATH	M79	
1083	praise, to laud (L. laudo-are)	LAT	J2-7	
1084	praise, to laud (L. laudo-are)	LATE (you praise) (See LAUES)	AK-5	
1085	Leda, Queen of Sparta, wife of King Tyndareüs	LATFA	CM-1, DA-1	
1086	Latim, Latinum?	LATIM	L40	
1087	Latin (L. Latinus-a-um; Latium-i)	LATINA	TC90, TC213, TC338	
1088	Latinum (L. Latinus-a-um; 2nd Decl. singl. acc. "um" = "am" - 1st Decl. acc. "am")	LATINAM	Z1325	
1089	Latona, mother Apollo	LaTO (LaTV)	Q713, R306, R560, R663	
1090	wash, to bathe (L. lavo, lavare)?	LAVS	TC213, SC-1	
1091	Lauclia, name	LAUCILIA (LAVCILIA)	CJ-4	
1092	wash, to bathe (L. lavo, lavare)	LAVAN or LALAN	DN-6	
1093	praise, to laud (L. laus, laudis; to praise, L. laudo-are); name of a queen? Lautin, Laudin?	LAVTIN (they praise)	K-7	
1094	praise, to laud (L. laus, laudis; to praise, L. laudo-are)	LAUTUM (LAVTVM)	Z1088	
1095	wash, to bathe (L. lavo, lavare)	LAVO (LAYO)	AJ-9	
1096	praise, to laud (L. laus, laudis; to praise, L. laudo-are); TC120 bathe or praise?	LAVES (LAFES) (VF-4 context is praise)	TC120, VF-4	
1097	wash, to bathe (L. lavo, lavare)	LAVO (LAFV)	Z432, Z1153, Z1161; AN50	
1098	praise, to laud (L. laus, laudis; to praise, L. laudo-are)	LAVS (LAVS) (see wash)	TC213, SC-1	
1099	them?, there? To her? (It. le)	LE	Z572, Z638, Z1334, Z1853, K67, Q303, AO-2, K37, K67, M16	
1100	there	Le	TC28, TC103, TC260, TC271, TC327, R434, R653, K50, K88, K99, K134, Au83, N708, N753	
1101	there (L. ibi, ilic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila)	Le (continued)	NC-5, MS-1, PI-21, PL-29, AF-7, AJ-12, AN49, T-8, VP-11, BT33, AT-4, AT-11, PO-6,	
1102	there (L. ibi, ilic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila)	Le (continued)	PB-8, AL-12, ZB-3, Z22, Z36, Z59, J1-2, J2-2, J3-2, J5-2, J8-2, J9-2, J12-1, J13-2, J23-8	
1103	order, to ordain (L. lego-are)	LECIN (they ordain)	Z289, Z990	
1104	raise up, to polish (L. levo-are)	LEFA (LEFA) (he/she raises up)	ZB-2	
1105	raise up, to polish (L. levo-are)	LEFE (LEFE) (you raise up)	Z981, Z1013, Z1027, TC120	
1106	raise up, to polish (L. levo-are)	LEFES (LEFES) (you raise up)	Z148, Z176, MF-4	
1107	raise up, to polish (L. levo-are)	LEF_S (probably LEFES) (you raise up /you raised..)	MF-4	
1108	lioness (L. lea-ae and laena)	LEI	Q297, K74, TC144	
1109	lioness (L. lea-ae and laena)	LEIA	XS-2	
1110	lioness (L. lea-ae and laena, 1st Decl. Acc. -am or 3rd Decl. Acc. -em)	LEIEM	PQ-9	
1111	Larentia, the most beautiful prostitute in Rome, goddess of the Laurentalia.	LEINTH or LEINR	CF-5, CZ-1	
1112	allow, to (Fr. laisser; L. licet, licere, lecuIt, allowed)	LEIS	TC150	
1113	chosen, selected; choice, excellent (L. lectus-a-um)	LEKTUM (LEKTVM)	PG-4	
1114	theme (L. lemma-atis)	LEM	Z572, Z1378, Z1410, AG-1	
1115	Lemnos, Lemnian (L. Lemnos [us]-i; adj. Lemnius-a-um, Lemnian)	LEMNI SA (See LEM) (change shortscripts.html)	AG-6	
1116	Lemnos, Lemnian (L. Lemnos [us]-i; adj. Lemnius-a-um, Lemnian)	LEMNOS	XB-32	
1117	relieve, to make mild (L. leno-ire; English, to be lenient) ; thread, line (L. linea-ae)?	LENA (see lioness)	Z1292, Z1326	
1118	relieve, to make mild (L. leno-ire; English, to be lenient) ; thread, line (L. linea-ae)?	LeNE (you relieved) (probably "thread.")	Z65	
1119	I relieved, made mild, lenient (L. leno-ire, Ind. Perf. 1st Pers. singl. Ienui; thread, line (L. linea-ae)?	LENI	TC127, TC236, BT26, PC-6	
1120	relieve, to make mild (L. leno-ire; English, to be lenient) ; thread, line (L. linea-ae)?	LENIES (relieved)	R426	
1121	laurel, bay tree; meten. triumph, victory (L. laurus-i) gods, (L. lar, laris, lares)	LER (Note: PL - areas in the Piacenza liver)	Z5, K16, PL-5, PL-7	
1122	laurel, bay tree; meten. triumph, victory (L. laurus-i) Hygenius3.139: Curetes are It. Lares	LERE	N26	
1123	ghost, spectre, mask (L. arua [larua]-ae) Triumph, victory (L. laurus-i), gods (Lar, laris, lares)	LERES	Z155	
1124	ghost, spectre, mask (L. arua [larua]-ae) Triumph, victory (L. laurus-i), gods (Lar, laris, lares)	LERI (context "to me by the god or victory")	Z127, Z129, Z224, Z851, K21	
1125	ghost, spectre, mask (L. arua [larua]-ae) Triumph, victory (L. laurus-i), gods (Lar, laris, lares)	LeRI (LeOI)	J24-10	
1126	Triumph, victory (L. laurus-I, 2nd Decl. Abl. -o)	LERO (LERV) (context is victory)	PA-19	
1127	Lerna, entrance to Hades? Town south of Argos, Alcyonian Lake	LERNI (LER NI) (PL-26, area on Piacenza liver)	PL-26	
1128	law (L. les, legis)	LES (PL-1, area of Piacenza liver)	R521, G18, K36, PL-1, XQ-5	
1129	unknown word, kill, slay?	LeTH	M67	
1130	kill, slay (L. leto-are)	LETO (LETV)	Q181	
1131	Leto, goddess, mother Apollo & Artemis	LETO (LETV) (Context: Leto I love)	Z160	
1132	plates, platters (L. lanx-lancis)	LEXAIE	J4-6	
1133	them, it, him? (L. ille, illa, ilius; he, hic, ille, is; It. Lui, lo, gli; Fr. Le, lui, celui)	LI	TC-1, Z700	
1134	loyal (It. leale, adj., Fr. Loyal, adj., L fidelis, fidus)	LIAL	SM-5	
1135	Licei, name? Lycians?	LICEI (probably a noun because of the "ei" suffix)	CP25	
1136	I bind (L. ligo-are)	LICH (LIK)	K192	
1137	threshold, doorway, entrance, house, dwelling (L. limen-inis)	LIMAN	XS-6	
1138	polish, to (L. limo-are)	LIMO (LIMV) (I / to polish)	Au76	
1139	Linas, gens	LINAS	AK-6	
1140	Linas, gens	LINII	AK-10	

	A	B	C	D
1141	lyre (L. lyra-ae)	LIRI	CP46	
1142	lawsuit, legal controversy (L. lis, litis)	LIS	TC190	
1143	camp followers (L. lixa-ae)	LISIAI	PA-7	
1144	he brings an acceptable offering (L. lito-are, Ind. Pres. 3rd pers. singl. litat)	LITA	L58	
1145	them, it? (L. id, ille, illa, illud; It. lo)	LO (LV)	N311, Q185, Q232, R554, K113, PB-2	
1146	location, place (L. locus-i, 1st Decl. Pl. -ae)	LOCAE	J30-1	
1147	location, place (L. locus-i)	LOCI (LVCI)	K170	
1148	location, place (L. locus-i)	LOKES	XB-2	
1149	light (L. lux, lucis; Tocharian, luks; Lycian, luga; Hittite, lukkai)	LOS (LOS) Phrygian uses "o"	XE-6, XQ-3	
1150	light (L. lux, lucis; Tocharian, luks; Lycian, luga; Hittite, lukkai)	LOS (LVS) (Note: PL-areas on Piacenza liver)	TC71, PL-6, PL-20, R123, Z147; J19-1; J21-3	
1151	light, to (L. luceo, lucere, luxi, to be bright, clear)	LOSAN (LVSAN) (they light)	Z543	
1152	Lotoi	LOTUOI (LOTVOI)	ON-3	
1153	expiate, to loose (L. luo, luere, lui, luiturus)	LUA (LVA)	BT35	
1154	expiate, to loose (L. luo, luere, lui, luiturus)	LUI (LVI)	M-8	
1155	expiate, to loose (L. luo, luere, lui, luiturus); possibly name of person	LUIS (LVIS) LUISNA, name	TC103	
1156	expiate, to loose (L. luo, luere, lui, luiturus)	LUIT (LFIT)	XC-6	
1157	priest's apron? (L. limus-i, m.)	LUMAS (LYMAS)	XJ-5	
1158	moon (L. luna-ae, moon; mensis, month)	LUNE (LVNE)	Z1835, R125, R136, R149; K164?	
1159	loins (L. lumbus; It. lonza; Fr. longe)	LUNS (LVNS) (Note: an area of the Piacenza liver)	PL-28	
1160	expiate, to loose, atone for (L. luo, luere, lui, luiturus)	LUR (LVR) (see ghost)	Z582	
1161	expiate, to loose, atone for (L. luo, luere, lui, luiturus)	LURI (LVRI)	Z463	
1162	expiate, to loose, atone for (L. luo, luere, lui, luiturus)	LURS (LVRS)	M31	
1163	light, especially daylight, a day (L. Lux, lucis); possibly Ius Troiae, the exercises	LUS (LFS) (Note: an area of the Piacenza liver)	PL-29	
1164	wash, to bathe, washed, fine (L. lavo, lavare or lavere, lavi, lautum or lotum or lavatum)	LUTA (LVTA)	G11, G15, G36	
1165	wash, to bathe, washed, fine (L. lavo, lavare or lavere, lavi, lautum or lotum or lavatum)	LVTV	G34	
1166	Lutoi, name	LUTVII	L26	
1167	soften, to macerate (L. macero-are; Fr. macérer)	MAC (I soften) (Note: ritual on Zagreb Mummy)	ZA-3, Z819	
1168	soften, to macerate (L. macero-are; Fr. macérer)	MACI (you softened)	ZA-3	
1169	unfavorable, evil, bad (Fr. mauvais)	MAF	S-8	
1170	mischievous, evil-doing (L. maleficus-a-um; adv. Malefice)	MALAFIS	CAA-2	
1171	unfavorable, evil, bad (L. malus-a-um; It. male; Fr. mal)	MALE (you are--) (see bad)	Z614, Z622, Z629, TC201, R370	
1172	unfavorable, evil, bad (L. malus-a-um; It. male; Fr. mal)	MALO (MALV) (to be unfavorable)	R370	
1173	unfavorable, evil, bad (L. malus-a-um; It. male; Fr. mal)	MALVS	DE-7	
1174	breast, mammary (L. mamma-ae; Fr. mamelle); possibly a name, Mermerus.	MAMAR	AD-2	
1175	Mamu, name?	MAMU or MAMI (MAMY)	XM-5	
1176	remain, stay (L. maneo-manere, mansi)	MAN (I stay)	M52	
1177	maimed, crippled, imperfect, defective (mancus-a-um)	MANK	XM-1	
1178	Minerva, goddess of war, wisdom, arts & sciences (L. Minerva-ae)	MANRIFA (See MENERFA)	M14	
1179	Minerva, goddess of war, wisdom, arts & sciences (L. Minerva-ae)	MANFRA?	mirror # 696, British Museum	
1180	Minerva, goddess of war, wisdom, arts & sciences (L. Minerva-ae)	— NRFA	OB-1	
1181	in the morning (L. mane, indecl. N. as subst., morning, adv., in the morning)	MAN	XB-20	
1182	remain, stay (L. maneo-manere, mansi)	MANI (you remained)	R530	
1183	hand (L. manus-us)	MANO (MANV)	N206, Q220	
1184	remain, stay (L. maneo-manere, mansi)	MANO (MANV) (to stay)	N206, Q219	
1185	remain, wait for (L. manto-are) or mandate (L. mando-are)	MANTeR (MANTeR) (to wait)	R381	
1186	mandate (L. mando-are)	MANTeR (see remain)	R381	
1187	stable, stall (L. mandra-ae)	MANTRA	Q145	
1188	hand (L. manus-us; It. mano; Fr. main)	MANU (MAN8)	R596	
1189	sea (L. mare-is; It. mare; Fr. mar, pond; mer, sea)	MAR	Z572, Z1236, Z1250, Q406, Q512, M64	
1190	sea (L. mare-is; It. mare; Fr. mar, pond; mer, sea)	MARAM (context: Nun you rule the sea!)	Z43	
1191	the seas (L. mare-is, 3 rd Decl. Acc. pl -es)	MARAS	S-8, S34	
1192	Mark, name, to mark (L. marcus-i; It. marcare; Fr. marque, mark)	MARCA (he/she marks)	M-8	
1193	Mark, name, to mark, a mark (L. marcus-i; It. marcare; Fr. marque, mark)	MARCE (you mark, the mark)	J3-5	
1194	sea (L. mare-is, mare, abl. sing.; It. mare; Fr. mar, pond; mer, sea)	MARE	R543	
1195	sea (L. mare-is; It. mare; Fr. mar, pond; mer, sea)	MAREM (of / by the sea)	Z1139	
1196	Mars? (L. Mars, Martis, [old form Mavors])	MARIS	CF-1, CF-6, M72	
1197	blackbird (L. merula-ae; It. merlo; Fr. merle)	MARLE (See MERLVM)	Z592	
1198	Marsi, ancient people of Latium (L. Marsi-orum; adj. Marsicus and Marsus-a-um)	MARSI	M60	
1199	witness, to testify (L. testor-ari; It. martire; Fr. martyr)	MARTEN (they witness)	N11, N533	
1200	L. Mars, Martis, old form Mavors, 3 rd Decl. Abl. single -e; transf. to fight, wage war, battle)	MARTE	N539	
1201	Mars, god of war (L. Mars, Martis [old form Mavors] martius-a-um)	MARTI	N628, M60	
1202	Mars, god of war (L. Mars, Martis [old form Mavors] martius-a-um)	MARTIES (from Mars)	N304, N324	
1203	witness, to testify (L. testor-ari; It. martire; Fr. martyr)	MARTIR (to witness)	Z598	
1204	Masnial, name? Tanaquil Masnial? Old form of modern name as, Tommas Aniello Masaniello?	MASNIAL	A-4	
1205	mass, heap, tomb (L. massa-ae; It. massa; Fr. masse, to mass, masser)	MASA	BS20	
1206	mass, to mass (L. massa-ae; It. massa; Fr. masse, masser)	MaSaN (they mass)	Z1164	
1207	mass, to mass (L. massa-ae; It. massa; Fr. masse, masser)	MASAN (they mass, heap)	Au83	
1208	mass, to mass (L. massa-ae; It. massa; masso, boulder; Fr. masse, masser)	MASO (MASV) (I / to mass, heap) (boulder?)	K75, K84, K92	
1209	Masnia ; suffix indicates proper name, name of town	MASNIA Le [possible noun, Masnia there (le)]	A-4	
1210	steam, be wet (L. madeo-ere); possibly we subdued (Fr. mater, Simp. Past 1st pers. pl. matâmes)	MATAM	Z761, Z1359, Z1647	
1211	steam, to be wet (L. madeo-ere)	MATAN (they steam, wet)	Z1777	
1212	mother (L. mater, matris)	MATER	XB-8 XB-10, XB-12	
1213	mother (L. mater, matris)	MATRA	R426	
1214	mother (L. mater, matris)	MATRO (MATRV)	R487	
1215	mother (L. mater, matris)	MATROU (MATRV8)	R459	
1216	Mathuma, person's name?	MATHVMA	PA-5	

	A	B	C	D
1217	MAUSIA (Mysia? or Moesia)	MAFSIA (possibly MAF SIA)	S-9	
1218	great, maximum (L. maximus-a-um)	MAXIMAS (MAXIMAS) (Ch character is a circled-x)	VF-6	
1219	by, from, with me (L. Abl. me)	ME (to me)	Z126, Z224, N149, N280, N357, N363, N391, N485, N589, Q311, Q360, Q551, R459, R474, R619, PC-9	
1220	me (L. Acc., Abl. me)	Me	M45, S35	
1221	Mean, goddess, Diana, Artimus	MEAN	DM-7, CU-3, CZ-2	
1222	me, with me, to me (It. mecco)	MEK & MEK (MEK-Au18)	N74, N112, N139, N173 N206, N216, N230, Q311, Q326, Q452,	
1223	me, with me, to me (It. mecco)	MEK & MEK (MEK-Au18)	Q521, Q784, Q795, Q806, Q813, Q829, Q837, Q863, Q871, TC213, Au18, PO-5	
1224	honey (L. mel, mellis; It. miele; Fr. miel) (Note: Etr. MELE corresponds with It. Miele)	MELE	Z133, Z224	
1225	honey (L. mel, mellis)	MELI (MELI agrees with ARNOI, same location)	AJ-1	
1226	Meleager, prince of Calydon, hero of the Calydonian Boar Hunt	MELIAPHR (MELIAØR)	DB-2,	
1227	mother (It. mamma)? the self, same (Fr. mère)	MEM	XA-26, XE-2	
1228	lead, to conduct, guide (It. menare; Fr. mener)	MENA (he/she leads)	K128	
1229	lead, to conduct, guide (It. menare; Fr. mener)	MENAN (they lead)	K131	
1230	lead, to conduct, guide (It. menare; Fr. mener)	MENAS (you lead)	Z805	
1231	The hand, force, effort, power (L. manus-us, 4th Decl. Acc. singl. -um);	MENE (you lead)	Z1835, M60	
1232	menare, to lead, 2nd pers. Ind. Pres. meni.	MENE (you lead)	Z1835, M60	
1233	lead, to conduct, guide (It. menare; Fr. mener)	MENARI	J6-1	
1234	lead, to conduct, guide (It. menare; Fr. mener)	MENES (you lead, subj.?)	N160	
1235	lead, to conduct, guide (It. menare; Fr. mener)	MENIAR (to lead)	N428	
1236	Menelaus, Greek hero	MENLE	DM-10, MM-1	
1237	Minerva, goddess of war, wisdom, arts & sciences (L. Minerva-ae)	MENARFA	CN-3	
1238	Minerva, goddess of war, wisdom, arts & sciences (L. Minerva-ae)	MENERFA	DH-2, DL-4, MH-1	
1239	Minerva, goddess of war, wisdom, arts & sciences (L. Minerva-ae)	MENRFA (See MANRIFA, MANRFA)	MR-2, MG-3, LM-3, CF-4, CK-1, CX-2, CAB-1, DG-3, DK-1	
1240	Minerva, goddess of war, wisdom, arts & sciences (L. Minerva-ae)	_ _ NRFA	OB-1	
1241	mind, understanding (L. mens, mentis)	MENS	R349, R359	
1242	Neple, name unknown, Nauplius?	NEPLE	MM-5	
1243	deserve, to merit (L. mereo-ere)	MER (I merit)	K97, L38	
1244	deserve, to merit (L. mereo-ere; 1st pers. perfect, merui)	MERI (I merited)	Z98, Z317, Z386	
1245	deserve, to merit (L. mereo-ere)	MERES	Au35	
1246	Merio, name	MERIO	L38	
1247	they deserve, merit (L. mereo-ere, Ind. Conj. 1st Pers. singl. mereant, meritus-a-um)	MERITAN	PC-11	
1248	deserve, to merit (L. mereo-ere, meritus-a-um)	MERITO (MERITV) (merited)	R347	
1249	blackbird (L. merula-ae; It. merlo; Fr. merle)	MERLOM (MERLVM) (See MARLE) (Merlum Acc.)	Z142, Z245, Z470, Z969, Z1016, Z1065, Z1602, Z1832	
1250	immerse, to dip (L. merso, are)	MERSO (MERSV) (to immerse)	Q326, Q468	
1251	immerse, to dip (L. merso, are)	MERSOS (MERSVS) (we immerse)	Q294	
1252	you go or pass (L. meo, meare; 2nd pers. pres. mes)	MES	PQ-6	
1253	reap, to harvest (L. meto-metere)	MeTH	M38	
1254	Metoa, Medea, sorceress, daughter of King Aeetes?	METOA (METVA)	CT-1	
1255	reap, to harvest (L. meto-metere, messui, messum)	METVA (MET8A)	Z1216	
1256	Metin, name of person?	METIN	CJ-3	
1257	Medusa, Greek sorceress	METUS (METVS)	DG-2	
1258	bad, to mistrust (Fr. mauvais, méfier)	MEVA (ME8A) (he/she mistrusts)	Q119	
1259	he mistrusts (Fr. méfier, Pres. 3rd Pers. singl. se méfie)	MEVE (ME8E)	Q263	
1260	to me (L. meus-a-um; mihi, Dat. It. mi, myself)	MI	M-6, AD-1, L-11, L-15, AB-1, VF-1, OU-1, AV-6, PK-1	
1261	to me (L. meus-a-um; mihi, Dat. It. mi, myself)	MI	PM-1, PA-1, PJ-2; J14-1; J15-1; J19-3; J21-1, J24-1, J26-1, J29-1	
1262	May, month or Maia, mother of Mercury (L. Maia-ae; adj. Maius-a-um; Maius, May)	MIA	Au-3, Au93	
1263	Midas, Media?	MIDAI	XA-6	
1264	honey (L. mel, mellis; It. miele; Fr. miel, m.)	MIELE (See Mele)	PE-4	
1265	morsel/grain/crumb (L. mica-ae, f.)	MIK	N686, N719	
1266	A thousand? (L. mille, milia, [millia] millensimus-a-um)	MILA	J22-1	
1267	by a thousand (L. mille - milia [millia], 2 nd Decl. Abl. singl. -o)	MILO (MILV)	PD-1	
1268	Milo, name? A thousand? (L. mille, milia, [millia] millensimus-a-um)	MILAS (Phrygian; for "L" see XQ-3, XV-11)	XJ-11	
1269	Meler, name of queen? A thousand? (L. miliaris (millarius)-a-um; It. millanta, Fr. Millier)	MILER	K93	
1270	Mimni, name	MIMNI	L-1	
1271	project, to jut out (L. minor-ari)	MINAS (you project)	TC298	
1272	it /he/ she projects out (L. minor-ari)	MINI	J7-1	
1273	for, to the minimul, the least (L. minimus, 1st & 2nd. Decl. -o ; It. minimo)	MINIMA	J10-1	
1274	for, to the minimul, the least (L. minimus, 1st & 2nd. Decl. -o ; It. minimo)	MINIMO (MINIMV)	T-7, PB-1, J1-1, J2-1, J3-1, J8-1, J9-1, J12-1, J-13-1	
1275	project, to jut out (L. minor-ari)	MINIS	Au30	
1276	smallness (L. minutia-ae)	MYNVTA, MYNVIA?	M17	
1277	wonderful, astonishing, extraordinary (L. mirus-a-um)	MIRI	J2-9	
1278	move, set in motion (L. moveo, movere; It. muovere; Fr. Mouvoir)	MO (MV)	Q521, Q813	
1279	bellow, roar (L. mugio-ire; It. mogio, downhearted)	MOCUM (MVCVM) (roaring?)	Z1578	
1280	grind, to stir, work at, toil, struggle (L. molior-iri)	MOLA (MVLA) (he/she works)	ZA-1, Z1282	
1281	grind, to stir, work at, toil, struggle (L. molior-iri)	MOLE (MVLE)	Z47	
1282	grind, to stir (L. molior-iri)	MOLO (MVLV) I grind, construct	AB-2	
1283	gentle, to become soft (L. mollesco-ere)	MOLAK (MVLAK) (I am gentle)	ZB-2, Z54, Z206, Z805, Z859, Z1049, M-1	
1284	gentle, to become soft (L. mollesco-ere)	MoLAK (MvLAK) (I am gentle)	Z254, Z446, M-1, M24	
1285	gentle, to become soft (L. mollesco-ere)	MoLAK (MvLAK) (you are gentle)	Z463	
1286	you make gentle, soften (L. mollesco-ere, Ind. Conj. 2 nd Pers. singl. mollēscās);	MvLAKAS (MvLAKAS) (you make soft)	PE-1	
1287	grind, to stir (L. molior-iri)	MOLA (MVLA) (he/she grinds, stirs)	Z40, Z834, Z1282	
1288	grind, to stir (L. molior-iri)	MOLeS (MVLeS) (you grind)	M25	
1289	warn, to advise (L. moneo, monere, monui, monitum)	MONO (MVNV)	M13	
1290	give, to present (L. munero-are)	MONO (MVNV)	M13	
1291	fortifications, walls (L. moenia-ium)	MONI (MVNI) (See MONICLET)	K73	
1292	Moniclet, name?	MONICLET(MVNICLET)	K73	

A	B	C	D
1293 warn, to advise (L. moneo, monere); office, function, duty, tax (L. munus [moenus] -eris)	MONIS (MVNIS)	Au30	
1294 Morpheus (L. Morpheus-eos) god of dreams	MORFE (MVRFE)	Aph-23	
1295 I have loitered, detained, stayed (L. moror-ari, Ind. Perf. morāvī)	MORI	S-27	
1296 Murina (L. Murena-ae, a cognomen in the gens Licinia)	MVRINA	M53	
1297 MNR, unknown word	MNR	Z1185	
1298 wall (L. murus-i; It. muro; Fr. mur)	MUR (MVR)	Z1378, Z1600, Z1615	
1299 wall (L. murus-i; It. muro; Fr. mur)	MURS (MVRs)	Z692	
1300 Muse, goddess of music, literature, arts (L. Musa-ae) See ELINEI	MUSEI (MVSEI)	Q43	
1301 move, mutate, change (L. muto-are); Modena?	MUTIN (MVTIN) (they change)	Z135, Z234	
1302 move, mutate, change (L. muto-are) (probably name, Mutina-ae, Galic town, Modena)	MUTINUM (MVTINVM) (changed)	Z13	
1303 indeed, truly (L. ne [nae])	NA	ZB-3, Z44, Z272, Z561, Z568, Z681, Z1080, Z1088, Z1397, Z1591,	
1304 indeed, truly (L. ne [nae])	NA	Z1647, TC28, TC103, TC213, K75, K86, K92, K127, K136, N469, J45, XA-31	
1305 born, to be (L. nascor-i, 1st pers. singl. nāscō - see V-1)	NAC (See NAK) (context of AH-5: "born Herclē")	AH-5, Z17, Z263, Z432, Z1227, Z1591, Z1623, Au-41, Au53, Au74, L15, V-3, CP38	
1306 born, to be (L. nascor-i)	NACIM (born of)	AM-6	
1307 born, to be (L. nascor-i)	NACUM (NACVM)	Z1139	
1308 born, to be (L. nascor-i)	NACUS (NAKFS)	M32	
1309 naval, of ships (L. navalis-e; nauticus-a-um, nautical, sailors)	NAVLIS (NAFLIS) (of ships, naval)	NC-2	
1310 born, to be (L. nascor-i); possibly indeed, truly (L. nae, ne)	NAI	N100, N112, N469, XU-3, S28, S26	
1311 Gnaeus, Roman prenomen, shortened, Cn (L. Gnaeus-i, 2 nd Decl. Acc. singl. -um)	NAIEM?	PC-1	
1312 by no means (It. neanche, see nemmeno; Fr. néanmoins)	NAICH	S17	
1313 born, to be L. nascor-i)	NAK (See NAC)	Z887, Q303	
1314 born, to be (L. nascor-i)	NAKUA (NAKFA)	Z522, Z905	
1315 fare, passage money (L. naulum-i)	NAL	TC80, TC103, TC236, TC260, TC271, TC327, TC338, AN39, AT-12	
1316 for (L. nam, namque)	NAM	Z1319	
1317 a wood, grove (L. nemus-oris?)	NAMO (NAMV)	CP45	
1318 to name, nominate (L. nomino-are, nomen-inis, name; Fr. nommer, It. nomanare)	NAMINER	PA-15	
1319 Nana, name? Funeral song? (L. naenia [nenia-ae]; It. nenia)	NANA	CF-3	
1320 dirge, funeral song (L. naenia [nenia-ae]; It. nenia)	NANIE 1st Decl. Nom. PL. L. ae = ie	Q49	
1321 Naper, name of Queen	NAPER	K75, K82, K131, PQ-8	
1322 ill-omened, unholy, unfortunate (L. nefas; It. nefasto; Fr. néfast)	NAPH (I am unfortunate)	S-3	
1323 ill-omened, unholy, unfortunate (L. nefas; It. nefasto; Fr. néfast)	NAPHAR (to be unholy)	N184	
1324 grand-daughter (L. neptis-is; It. nipote; Sanskrit, napti)	NAPTI	Q53	
1325 narrate, to say, make known (L. narro-are)	NAR (I say)	Z648, AJ-18	
1326 narrate, to say, make known (L. narro-are)	NARA (he/she says)	Q74, Q95, Q460	
1327 Narrarate! Say! make known! (L. narro-are, Imperative II narrātō)	NARATV	Q66, Q71, Q96	
1328 birth, born, to be (L. nascor-i)	NAS	TC170, TC231, J35, K14, AD-7, AE-1, AK-8, AN-2, AN12, AN35, R11, R110, J8-7	
1329 born, to be (L. nascor-i)	NASC (SEE NAS Ce)	AK-9	
1330 born, to be (L. nascor-i)	NASer	BS29	
1331 Nasia, name, Nasia, Greece? Born?	NASIA	VF-5	
1332 sailor? (L. nauticus-a-um)	NATHOM (NATHVM)	DF-3	
1333 born, to be L. nascor-i) - possibly a noun	NATE? Or NAPE	PC-1	
1334 born, to be L. nascor-i) - possibly a noun	NATI	XU-1	
1335 born, to be L. nascor-i) - possibly a noun, nation (It. f. nazione; Fr. f. nation)	NATINE	Q247, R565	
1336 born, to be L. nascor-i) - possibly a noun	NATEN	J2-8	
1337 nature, birth (L. natura-ae)	NATER	PQ-7	
1338 born, to be (L. nascor-i; pluperf. 3rd pers. Pl, natierant)	NATERAN (they were born?)	XB-19	
1339 born (L. nascor-i; pluperf. 3rd pers. Pl, natierant; natus-a-um, part.)	NATIM	XU-1	
1340 nature, birth (L. natura-ae)	NATOR (NATVR) (TC61 NATVR)	R161, TC61	
1341 ship, boat (L. navis-is; It. nave; Fr. navire)	NAVE (NA8E) (see navy)	Q152	
1342 ship, boat (L. navis-is; It. nave; Fr. navire)	NAVE (NAFE)	XE-7	
1343 no, not (L. non; It. no; Fr. Non; Baltic-Sudovian, ne, ni)	NE	Z543, Z918, K113, N417, N647, Q53, Q74, Q84, Q95,	
1344 no, not (L. non; It. no; Fr. Non; Baltic-Sudovian, ne, ni)	NE (Continued)	Q661, Q692, Q726, A745, Q821, Q847, R248, R286, R325, R359	
1345 deny, negate (L. ni, [nei] and nivi, if not)	NEIP	Z692	
1346 Neir, nymph, Naear, Evadne? (L. nego-are; It. negare; Fr. neir)	NEIR (to deny?)	Q906	
1347 deny, negate (L. nego-are) or kill, slay, put to death (L. neco-are)	NEKAS	XF-3	
1348 deny, negate (L. nego-are)	NECHIE (NEKIE)	Z692	
1349 Neoptolemus, son of Achilles	NEPLE (possibly MENLE, Menelaos)	MM-5	
1350 nephew, grandson (L. nepos-otis; It. nepote; Fr. neveu)	NEPOS (see grandson)	F-13	
1351 Nepertos, name?	NEPERTOS	XB-43	
1352 Nepuis, name	NEPUIIS (NEPFIS)	OM-2	
1353 spin, weave (L. neo, nere, Conj. Imperf. 1st Pers. Singl. nērem)	NER (I spin)	N733	
1354 darkness (L. negro-are, be black; partic. nigrans-antis, black, dark, niger-gra-grum, black, bad)	NERI	Z1308, Z1319	
1355 Nereus father of Thetis?	NERIS (you spin)	Z1300	
1356 spin, weave (L. neo, nere) - noun?	NERONS (NERVNS)	Z791, Z851, Z975, Z1013, Z1040	
1357 death, usually violent, murder (L. nex, necis)	NES (name, A8VONES?)	K62?	
1358 not to know, to be ignorant (L. nescio-ire, not knowing, ignorant, nescius-a-um)	NESCI	K151, K171	
1359 clean (It. nettare; nettoyer, to clean)	NETI	Z1088	
1360 nor, not (L. nae, ne; no, not L. non; It. no; Fr. Non; Baltic-Sudovian, ne, ni)	NI	Z386, Au13, T-5; J17-1, J24-5, M65, M75, Q140	
1361 indeed, truly (L. nai, ne, nae)	NIA	A-5? VP-10, BR-1	
1362 new (L. novus-a-um; Gr. nous, nea)	NIA	A-5? VP-10, BR-1	
1363 strive, struggle (L. nixor-ari)	NICS	Z1265	
1364 Nike, goddess of victory or for not (L. nec, and neque, not, and not, nor, not even)	NICE	PA-2	
1365 Nike, goddess of victory, victory	NIKE	PK-6	
1366 Naias-adis & Nais-idis	NIES	J15-3	
1367 Nile? (L. Nilus-i)	NILU (NILF)	CP47	
1368 and not, or not, nor, esp. following ut or ne (L. neve or neu)	NIO (NIV)	J24-7	

	A	B	C	D
1369	spun, to spin (L. neo, nere, nevi, netum)	NIRE	J16-1	
1370	except, unless, if not (L. nisi)	NIS (see sustain)	Z591, L41	
1371	effort, to sustain, rest, support oneself (L. nissus-a-um; nitor, to sustain)	NISA (he, she, it sustains) (See LEMNISA)	AG-1	
1372	effort, to sustain, rest, support oneself (L. nissus-a-um; nitor, to sustain)	NISAE	XA13-1	
1373	nothing (L. nihil, nil)	NIUL (NIFL)	Z606	
1374	nothing (L. nihil, nil)	NIUL (NIVL)	M78	
1375	renew, or to swim (L. novo-are, to renew; nare, navi; It. nuotare; Fr. Nager, to swim)	NO (NV) (I renew)	M50	
1376	renew, or to swim (L. novo-are, to renew; nare, navi; It. nuotare; Fr. Nager, to swim)	NOA (he/she renews)	Z522, XA-21	
1377	Nobnes, name?	NOBNES (NVBNES)	CP40	
1378	night (L. nox, noctis)	NOCIS (NVCIS)	R447	
1379	owl (L. noctua-ae)	NOCTVA?	ON-9	
1380	to be unwilling, wish not to refuse (L. nolo nolle, nolui)	NOLO (NVLV)	J4-2	
1381	name (L. nomem-inis)	NOMEM (NVMEM)	N184	
1382	no, not (L. non [old forms, noenum, noenu])	NON (NVN)	Z176, Z190, Z206, Z327, Z347, Z357, Z369, Z439, Z446, Z1023, Z1846, Z1853, Z1869, Aph-22	
1383	Nun, Egyptian god of fertility, oceans	NUN (NVN) (context: altar of Nun)	Z41, Z54, Z149, F-1	
1384	grandfather (L. nonno)	NVNV	R95	
1385	Norpener, name?	NORPENER (NVRPENER)	XJ-15	
1386	Noropa, name?	NOROPA	AN-19, T-4, VP-4, XW-4	
1387	our (L. nos; It. noi, nostro; Fr. nous, nos)	NOS (NVS-T-4) (VP-r, PARTV NVS)	L13	
1388	I write, mark, observe, stigmatize (L. noto-are)	NOT (NVT)	ON-8	
1389	Notyei (Nycteus, king of Thebes)?	NOTYEI	R128, R139, R152	
1390	lately, not long ago (L. nuper)	NUPER (NVPER)	L25, Z1241	
1391	daughter-in-law (L. nurus-us)	NUR (NVR)	TC61, BS-10	
1392	daughter-in-law (L. nurus-us)	NURA (NVRA)	AH-10	
1393	daughter-in-law (L. nurus-us)	NORA	TC201	
1394	daughter-in-law (L. nurus-us)	NVRE (NURE)	TC111	
1395	new (L. novus-a-um; It. nuovo; Fr. neuf, nouveau)	NOV (NV8)	NS60	
1396	before, in return for, to the purpose (L. ob, prep.)	OB (V8)	TC120	
1397	go to, to go to meet, of heavenly bodies, to set; of living, to die (L. obo-ire-ivi-ium)	OBE (V8E) (see egg)	T-9	
1398	go to, to go to meet, of heavenly bodies, to set; of living, to die (L. obo-ire-ivi-ium)	OBAN (VBAN)	XM-6	
1399	go to, to go to meet, of heavenly bodies, to set; of living, to die (L. obo-ire-ivi-ium)	OBATIM	Z1397	
1400	forget, to (L. obliviscor, oblivisci; It. obliare; Fr. oublier)	OBLI (V8LI) (you forgot) (see OFELI)	R311, AU99	
1401	she prophesies (L. auguror-ari, Coni. Pres. 3 rd Pers. singl. aquaret; Persian, ukhra; Alb. oqur)	OCE (VCE)	Q303, Q320, Q355, Q452, Q488	
1402	prophesy, to (L. auguror-ari; Welsh, argoel-ion, omen; Persian, ukhra; Alb. ogur)	OCERN (VCERN) (they prophesy) (DL depicts augurs)	DL-2	
1403	prophesy, to (L. auguror-ari; Welsh, argoel-ion, omen; Persian, ukhra; Alb. ogur)	OCERN (VCERN) (they prophesy) (DL depicts augurs)	N-1	
1404	prophesy, to (L. auguror-ari; Welsh, argoel-ion, omen; Persian, ukhra; Alb. ogur)	OCERN (VCERN) (they prophesy) (DL depicts augurs)	Q468	
1405	prophesy, to (L. auguror-ari; Welsh, argoel-ion, omen; Persian, ukhra; Alb. ogur)	OCERN (VCERN) (they prophesy) (DL depicts augurs)	PO12	
1406	I sing? (L. occento-are, to sing a serenade to; we sing, occentamus; Conj. pres. 1st pers., occentem)	OCENTVM (VCNTM)	PM-5	
1407	of a greave? (L. ocrea-ae; 2nd Decl. Dat. singl. -o)	OCREV (VCREV)? Word is difficult to read	N403	
1408	eighty (L. octogina; It. ottanta; Fr. quatrevingts)	OCTITO (VCTITV)	PM-4	
1409	eye (L. oculus-i; 3rd Decl. Acc. singl. -em) epitaph of an augur:	OCHULEIM (VCHVLEIM)	PK-4	
1410	Oxiem, name? eighth? (L. octavus; It. ottavo, Fr. huitiem)	OCHSIEM (VCHSIEM)	Z234, XB-17	
1411	with the pellet, swelling (L. offa-ae, Abl. singl. -e; It. enfiare, Fr. enfler, to swell)	OFE (VFE)	J8-3	
1412	the egg (L. ovum-i)	OFE (VFE)	DR-5	
1413	oiso, bird? (L. avis, Fr. oiseau, It. ucello)	OISO (note use of omega)	N694	
1414	prophesy, to (L. auguror-ari; Welsh, argoel-ion, omen; Persian, ukhra; Alb. ogur)	OKR (VCR) (I prophesy)	R124	
1415	prophesy, to (L. auguror-ari; Welsh, argoel-ion, omen; Persian, ukhra; Alb. ogur)	OKRE (VCRE) (you prophesy) (See OCERN)	N491, N513, N545, N573, N595, N620, N694, N711	
1416	I prophesied (L. auguror-ari, Ind. Perf. 1st Pers. singl. augurâvi; Persian, ukhra; Alb. ogur)	OKRI (VKRI) (I prophesied)	TC46	
1417	odour, to emit an odour, to oil (L. oleo-ere; It. oliare, Fr. huiler, to oil)	OLA (VLA) (it smells, he, she oils)	K191	
1418	Oler, name?	VLeR	TC318	
1419	odour, to emit an odour, to oil (L. oleo-ere; It. oliare, Fr. huiler, to oil)	OLES (VLES) (you smell, you oil)	PK-5	
1420	oil (L. oleum-i, 2nd Decl. Gen. -i; It. olio; Fr. huile)	OLIE (VLIE)	TC, K?	
1421	at times, for a long time now, often (L. olim)	OLIM (VLIM)	R182, R204, G22, PC-12	
1422	oil (L. oleum-i, 2nd Decl. Abl. singl. -o; It. olio; Fr. huile; to oil, L. oleo-ere)	OLO (VLV)	J12-8	
1423	olive (L. oliva-ae; It. oliva; Fr. olive)	OLOVES (VLVFES)	R381, R554	
1424	omen (L. omen-inis; Polish, omen)	OMEN (VMEN) (see UME)	Z92	
1425	Homeric (L. Homericus-a-um)	OMERIC (VMERIC) (probably VME RIC)	J9-8	
1426	man (L.homo-inis)	OMNE (VMNE)	PA-16, J16-3	
1427	loads, burden, weights; troubles, charges; public burdens, taxes (L. onus-eris, 1st decl. Acc. pl. -as)	ONAS (VNAS)	Z446	
1428	honor, to respect (L. honore-are; honos, honor-oris; It. onorare; Fr. honorer; Polish, honor)	ONOM (VNVM) (honored) (See UNE)	XB-19	
1429	I honor, respect (L. honore-are, 1st Pers. singl. hono; It. onorare; Fr. honorer; Polish, honor)	ONO	Z1216	
1430	honor, to respect (L. honore-are; It. onorare; Fr. honorer; Polish, honor)	ONOR (VNVR) (to honor)	Q360, Q369, R487, R574	
1431	disgrace (L. inhonesto-are, to disgrace; It. onta, Fr. honte, disgrace)	ONT (VNT) (see ONTS, eleven)	TC-1	
1432	eleven (L. undecim; It. undici; Fr. onze; Gr. endeka) – probably pl. ONT	ONTS (VNTS) (see disgrace)	Q320, Q335, Q416, N31, R286, Aph29	
1433	power, abundance (L. Ops-Opis, opem, opis, ope, might, power, ability to aid; opes wealth)	OP (VP) L. ope	Q5, Q61, Q92, R49	
1434	town (L. oppidum-i, 2nd Decl. singl. Dat. -o)	OPETV (VPETV)	Q297, Q286, Q303, R13, R112	
1435	Oph, Etruscan goddess of abundance?	OPH (VPH)	Z308, Z421, Z1789, TC19, TC46, TC266, Q217, R108, Au85, DM-3, VP-2	
1436	boundary (l. ora-ae; It. orio; Fr. orée; Gr. orio)	OR (VR) (see speak)	R35, K111	
1437	speak, to talk (L. oro-are; Palaic, wer); possibly L. orior, oriri, ortus, to rise; See Z308	OR (VR) (I speak)	AN-5?	
1438	speak, to talk (L. oro-are; Palaic, wer)	ORA (VRA) (he, she speaks)	LM-1	
1439	oracle? (L. oraculum or oraculum-i)	ORAK?	TC19, TC161, TC179, TC213, M24	
1440	speak, to talk (L. oro-are; Palaic, wer); This is probably TVRAN	ORAN (VRAN) (they speak) (probably TVRAN)	K-2	
1441	boundary (l. ora-ae; It. orio; Fr. orée; Gr. orio)	ORAS (VRAS) (See ORA)	Z140	
1442	speak, to talk (L. oro-are, Indef. Pres. 3rd pers. singl. orat; Palaic, wer)	ORAT (VRAT)	Q906	
1443	speak, to talk (L. oro-are; 2nd pers. Ind. oras, conj. ores 3; Palaic, wer)	ORE		
1444	speak, to talk (L. oro-are; Palaic, wer)	ORES (VRES) (you speak)		

A	B	C	D
1445 Orestes, son of Agamemnon and Clytemnestra (L. Orestes-ae and -is)	OReSTE (VReSTE)	MM-4, CT-3	
1446 speak, to talk (L. oro-are; Palaic, wer)	OR_R	BS-2	
1447 speak, to talk (L. oro-are; orem, 1st pers. Conj.; Palaic, wer) – probably noun	ORIM (VRIM) (I speak, conj. case)	Z85, Z106, Z880, Z945, Z1818	
1448 barley (L. hordeum-I; It. orzo; Fr. orge)	ORK (VRK)	Z489, Z508, Z761, TC213	
1449 urn, jug, pitcher, jar, pot (L. urna-ae)	ORN (VRN)	ZB-1, Z834	
1450 I speak (L. oro-are, Ind. Pres. 1st Pers. singl. ōrō ; Palaic, wer)	ORO (VRV)	N194, R300, PC-3; PO-9	
1451 dawn (L. aurora-ae)	OROAS (VRVAS)	VG-4	
1452 speak, to talk (L. oro-are; Palaic, wer)	OROR (VRVR) (he speaks; oratur, L. indic. pres.?)	VG-1	
1453 speak, to talk (L. oro-are; Palaic, wer)	OROS (VRVS) (we speak)	TC318	
1454 Orestes, son of Agamemnon and Clytemnestra (L. Orestes-ae and -is)	OROSTHE (See also OReSTE)	DF-2	
1455 beginning, origin (L. orsus-us):	ORS (VRS)	TC56	
1456 mentioned, spoken (L. orsa-orum):	ORSUM (VRVSM)	TC56	
1457 mentioned, spoken (L. orsa-orum):	ORSVM (VRsvM)	Z1654	
1458 rise, to get up (L. orior, oriri, ortus)	ORTES (VRTES) (you rise)	Q826	
1459 Orvieto, people of? Etruscan town north of Lake Bolsena (L. 2nd Decl. Pl. N. -a)	ORVETA (VR8ETA)	Q219	
1460 Aethra, mother of Theseus; in Sparta there was a famous temple of Artemis Orthia	ORTHEA (VRTHEA)	CC-1	
1461 bone (L. os, ossis, bone; It. osso, bone; Fr. os, bone)	OS (VS) (see bone)	ZB-3, Z176, Z455, Z1006, Z1243, Z1386, TC260, TC271, AJ17, DL-7, N236, R661, PO-5	
1462 bone or mouth (L. os, oris, mouth; os, ossis, bone; It. osso, bone; Fr. os, bone)	OS (VS) (see mouth) (PQ-5 context bones)	ZB-3, Z176, Z455, Z1006, Z1243, Z1386, TC260, TC271, AJ17, DL-7, N236, R661, L61	
1463 mouth (L. os, oris, mouth; the mouths (L. os-oris, 2nd Decl. Nom. pl. n. -a)	OSA (VSA)	PD-1	
1464 bird of auguries, raven, owl (L. oscen-inis) Owl is symbol of Athena. Context Zeus & Athena	OSCA (VSCA) (See also OSINAS, AC-17)	DH-4	
1465 Oscan (L. Osci-orum, ancient people of Italy); context: LVISNA OSCE. FELVS (L.vellus-eris)	OSCE (VSCE)	TC108	
1466 burn, to scorch (L. uro, urere, ussi, ustum; It. ustionare; Sanskrit, us, osati)	OSI (VSI) (you burnt)	Z47, Z681, Z834, TC201	
1467 burn, to scorch (L. uro, urere, ussi, ustum; It. ustionare; Sanskrit, us, osati)	OSAIE (VSAIE) (osuary?)	N453	
1468 Osinas, person's name? Raven. Owl, crow (L. oscen-inis, m.)	OSINAS (Vsinas)	AC17	
1469 he burnt (L. uro, urere, ussi, ustum, Ind. Perf. 3rd Pers. singl. ussit; It. ustionare; Sanskrit, us, osati)	OSIT	Q231	
1470 Oso, Mt. Ossa in N. Magnesia	OSO (VSV)	MS-5	
1471 use, enjoyment; esp. use of borrowed capital; interest paid for money borrowed (L usura-ae)	OSRA (VSRA)	J26-4	
1472 stranger, enemy, opponent (L. hostis-is or sacrifice, hostia-ae)	OST (VST) stranger or sacrificial animal	Q899	
1473 stranger, enemy, opponent (L. hostis-is or sacrifice, hostia-ae)	OSTE (VSTE) stranger or sacrificial animal	Q69, Q273	
1474 show, to hold out (L. ostendo-tendere, Ind. Pres. 1st Pers. ostendō; It. ostentare; Fr. ostentateur, showy)	OSTENTO (VSTENTV)	N21, N53, N280, N333, N435, N476, N522, N552, N588, N592, N636, N666, Q290, R270, R314	
1475 stranger, enemy, opponent (L. hostis-is or sacrifice, hostia-ae)	OSTI (VSTI) stranger or sacrificial animal	Q283, R339	
1476 stranger, enemy, opponent (L. hostis-is or sacrifice, hostia-ae)	OSTIS (VSTIS) stranger or sacrificial animal	Z1326	
1477 boney? (L. os, oris, mouth; os, ossis, bone; It. osso, bone; Fr. os, bone)	OSUIS (VSFIS) (bony? osuary?)	Z47, Z681, Z834, TC201	
1478 leisure, to be at leisure, rest (L. otior-ari, licet, licere, licuit; Fr. loisir)	OTA (VTA)	PG-5	
1479 leisure, to be at leisure, rest (L. otior-ari, licet, licere, licuit; Fr. loisir)	OTE (VTE) (you are at leisure)	N268, N294, R169, G-7	
1480 leisure, to be at leisure, rest (L. otior-ari, licet, licere, licuit; Fr. loisir)	OTIN (VTIN) (they are at leisure)	Z1853	
1481 use, to employ (L. utor, uti, usus; It. utilizzare; Fr. utiliser)	OTOR (VTVR) (to use)	Q137	
1482 egg (L. ovum-i; It. uovo; Fr. oeuf; Welsh, wy-au; Gr. avgo)	OV (V8)	N533, N563, N743, N767, Q821, R619, TC108	
1483 go to meet, go to (L. obo-ire)	OVE (VBE)	TC120	
1484 sheep, sheep-fold (L. ovile-is, sheepfold; ovillus-a-um, of sheep)	OVELI (VFELI) (area of Piacenza liver) (See O8LI)	PL-1	
1485 sheep, sheep-fold (L. ovile-is, sheepfold; ovillus-a-um, of sheep)	OVLIN (VFLIN)	L-8	
1486 throughout (L. per)	PA (See PE)	XB-18, XB-25	
1487 pacify, make peaceful; poet. Make fruitful; as "pac iste" = I pacify	PAC (PAK)? (See PAKSTE); possibly pac iste	CL-2	
1488 you fear (L. paveo, (L. paveo, pavere, Conj. Pres. 2 nd Pers. singl. paveās)	PAEVEIS (PAEFEIS) (see frighten)	S-11, S33	
1489 Pakste, Pegasus?	PAKSTE? (See PAC)	CL-2	
1490 healer (L. pae-an-anis) surname of Apollo	PANIEM (healer) (See PANIEM, region)	Z591	
1491 Athena, Pallas (L. Pallas-adis and ados)	PALAS	Au13	
1492 Penates, household deities (L. Penates-ium)	PANATAM	T-5	
1493 Pan, god of shepherds, woods and flocks (L. Pan, Panes)	PAN	XF-2	
1494 fasten, compose (L. pango, pangere)	PANE (you compose)	N404	
1495 fasten, compose (L. pango, pangere) (Possibly a name, Apanes or Panes)	PANES (you compose)	AN15, AN41	
1496 Pania, region near Chiuso	PANIEM	Z591	
1497 stretch, extend (L. pando, pandare)	PANTA (he, she extends)	G10, G14	
1498 Parca, goddess of fate, the Three Fates (L. parca-ae)	PARKES	XK-4	
1499 parmi, small shields (L. parma-ae)	PARMI	XD-2	
1500 Parthian (L. Parthi-orum); Partheneia, "Children of Virgins;" Parthini, people in Illyria (Polybius)	PARTHIAM (2nd decl. acc. singl. "am" = L. "um")	PF-1	
1501 part, to separate, divide (L. partio-ire and partior-ire; It. spartire; Fr. Partager)	PARTO (PARTV) (possibly PARTVNVS)	VP-3	
1502 poor (L. parvus-a-um)	PARV (PARF)	Z94	
1503 poor (L. parvus-a-um)	PARVAM (PAR8AM) (of the poor)	N139	
1504 pass, to (It. passare; Fr. Passer)	PASAR	TA-3	
1505 peace, tranquility, favor, grace (L. pax, pacis, 3 rd Decl. Nom. pl.-ia)	PASIA	S23	
1506 food, pasture (L. pastus-us)	PASTOS	XR-2	
1507 open, to be exposed, revealed (L. pateo-ere)	PATEN	L46	
1508 father (L. pater-tris)	PATIR (PATYR)	XE-11	
1509 of the fatherland (L. patria-ae, f. 3 rd Decl. Abl. singl. -e)	PATRE	Q53, Q168, Q177, Q215, Q243, Q416	
1510 fatherland (L. patria-ae)	PATREVUM (PATRE8VM)	R258	
1511 fear, to quake (L. paveo, pavere; It. paura, fear; Fr. peur, dread)	PAV (PAF) (I fear) (L. paveo, pavere)	TC38	
1512 fear, to quake (L. paveo, pavere; It. paura, fear; Fr. peur, dread)	PAVA (PAFA) (he/she fears)	DL-9	
1513 fear, to quake (L. paveo, pavere; It. paura, fear; Fr. peur, dread)	PAVE (PAFE)	XE-6	
1514 fear, to quake (L. paveo, pavere; It. paura, fear; Fr. peur, dread)	PAVAPa (PAFAPA) (L. imperf. he/she feared)	XA-7	
1515 of Paphos, name (2nd Decl. Acc. pl. -os, Aphrodite's sanctuary) or of fear (L. pavor, 2 nd Decl. Acc. -os)	PAVOS (PAFOS) or PAFOS	XB-34	
1516 for, by means of (L. per; It. per; Fr. par)	PE	Z272, Q33, Q468, Q701, Q763, Q829, Q837, R13, R72, G27, K31, K190	
1517 for (L. per; It. per; Fr. par)	Pe	TC236, N160, N206, N254, N268, N417, L71, TC236, S28, S24	
1518 for the (It. pei)	PEI	Au22	
1519 he makes he enriched/blessed (L. beo-are, Conj. Pres. 3 rd Pers. singl. beat)	PEIA	N301	
1520 I periured (L. peiuro & periuro-are, Ind. Perf. 1st Pers. singl. pēierāvī; It. spergiurai; Fr. me pariurai)	PEIRERIA (possibly ATEIERIA)	Q36, Q40	

	A	B	C	D
1521	badly (L. peior-us, peius, pessime)	PEIS	Z1292	
1522	badly (L. peior-us, peius)	PEIU (PEIV) (badly)	N268	
1523	skin (L. pellis-is; It. pelle; Fr. peau; peler, to skin)	PEL	N663, Q500, R270, K123	
1524	Peleus, father of Achilles	PELE	CR-2	
1525	Peleus, father of Achilles	PELION (PELIVN)	DP-2	
1526	feather, wing, plume (L. penna-ae; It. penna; Fr. plume, penna)	PEN	Z1337	
1527	of or for the provisions? (L. penarius-a-um), a place, Penria?	PENaRIA	K176	
1528	Peneis, place name? River Peneus in Thessaly, also the river god, Peneius, father of the nymph Daphne?	PENEIS	K83	
1529	Paeonia? (3rd Decl. Nom. & Acc. pl. -es) a region of northern Macedonia, between Illyria and Thrace	PENES	Q252, K86	
1530	Penia, name of a warrior fighting Achilles	PENIA	CH-1	
1531	consider, to think (L. penso-are; It. pensare; Fr. penser)	PENSIN (they think)	Z19	
1532	few (L. pauci, rari; It. pochi, Fr. peu)	PEO (PEV)	TC220, L31	
1533	propitiate (L. pio-are; It. expiare; Fr. expier) – noun?	PEORI (PEVRI) (area of Piacenza liver)	PL-11	
1534	for, through, by (L. per; It. per; Fr. par)	PER	Z26, Z1146, Z1378, K136, N-11, N41, N63, N100, N469, N491, N513, N545	
1535	for, through, by (L. per; It. per; Fr. par)	PER	N573, N595, N621, N624, N652, N655, N673, N695, N698, N725, N728, Q47, Q87, Q117, Q335,	
1536	for, through, by (L. per; It. per; Fr. par)	PER	Q406, Q424, Q433, Q475, Q512, Q713, R47, R229, R248, R258, R312, R334,	
1537	for, through, by (L. per; It. per; Fr. par)	PER	R521, K28, K76, K86, K136, PL-7, PL-14, XV-3, Q93	
1538	perish, to vanish (L. pereo-ire)	PERA (he/she perishes)	Q57, N404	
1539	Perae, Roman port	PERAE	R314, R325	
1540	Perae, Roman port	PERAEM (of Perae)	Q500	
1541	Perugia, Perusia? Where the Perugia Cippus was found	PERASCEM	K36	
1542	perish, to vanish (L. pereo-ire)	PERE (you perish)	Z508, Z1097, N194, R238	
1543	he perishes, to vanish (L. pereo-ire, Ind. Pres. 3rd Pers. Singl. perit)	PERI (he perishes)	N703, N735	
1544	Perae, Roman port, name, Periai; to perish?	PERIAI	N304	
1545	perish, to vanish (L. pereo-ire)	PERION	L31	
1546	speak from beginning to end, to perorate (L. peroro-are)	PERIREN (they speak)	L25	
1547	continue, to proceed (L. pergo, pergere)	PERK (I continue) (L. pergo, pergere)	N160	
1548	perish, to vanish (L. pereo-ire)	PERO (PERV) I perish	R294, R437, R474	
1549	Persiphmus	PERSIPHMO (PERSIPHMV)	Q847	
1550	Persnimus, name	PERSNIMO (PERSNIMV)	N230, Q726, Q713	
1551	Persniphmus, name	PERSNIPHMO (PERSNIPHMV)	Q737, Q829, Q887, R511, R521, R499, R474, R574, R607, R644	
1552	person, mask (L. persona-ae; It. persona; Fr. personne)	PERSON (PERSVN)	Q784, Q805, Q813, R511	
1553	stand firm (L. persto-stare)	PERSTO (PERSTV) (I stand firm)	R530	
1554	perish, to vanish (L. pereo-ire, Conj. Pres. 1st Pers. Singl. peream)	PERUM (PERVM)	N705, N737, Q424	
1555	foot, army (L. pes, pedis; It. piede; Fr. pied)	PES	TC19, TC38, TC190, TC271, N63, N680, N713; J16-2, Q172	
1556	fish, to (L. piscor-ari)	PESCA (he/she fishes)	LS-3	
1557	Pesnim, Pesnimus, name (L. 2nd Decl. Dat. & Abl. -o)	PESNIM (great army? L. pes + nimius)	N500, N671	
1558	Pesnimo, name possibly foot (L. pes, pedis; It. piede; Fr. pied) of no one, some or many (L. nemo-nis)	PESNIMO (PESNIMV) (name, Pesnimus?)	N221, N291, N320, N333, N444, N529, N560, N604, N638, Q162, Q173, Q190, Q192, Q194	
1559	sauce, pesto (It. pesto)	PESTO (PESTV)	Q188	
1560	unknown word	PESVNTROM (PESVNTRVN)	N700	
1561	petition, to make for, go for (L. peto-ere)	PET (I petition) (see five)	TC260, , Z1227	
1562	five (L. quinque; pecten, comb? ; Serbo-Croatian, pet, five)	PET (see petition, comb)	TC260, Z1227	
1563	petition, to make for, go for (L. peto-ere; 2nd pers. petis, subj. petas)	PETES (you petition)	XX-5	
1564	comb (L. pecten-inis)	PETEaNA (see five, petition)	Z1227	
1565	stone, rock (L. lapis-ids; It. pietra, Gr. Petra; Fr. pierre)	PETR	Z1854, TC61, TC137	
1566	stone, rock (L. lapis-ids; It. pietra, Gr. Petra; Fr. pierre)	PETRO (PETRV)	TC-1, TC120	
1567	Petronia, name Patronius	PETRONIA (PETRVNIA)	R565	
1568	stone, rock (L. lapis-ids; It. pietra, Gr. Petra; Fr. pierre)	PETROS (PETRVS)	TC38, TC61, TC144, TC190	
1569	youth, adult male population (L. pubes-is, f.)	PEUB (PEF8)	PB-4	
1570	come through, to arrive (L. pervenio-venire; It. pervenire; Fr. parvenir)	PEVENES (PE8eNeS)	K20	
1571	PH, person's initials	PH	Z508	
1572	Pha, goddess, Fay?	PHA	AN21, N646, N676, N747, R62, R413	
1573	Phabas, Apollo (L. Phoebus-i)	PHABAS	Q906	
1574	Phabe, sister of Phoebus (L. Phoebus-is), moon goddess, Diana	PHABE	N160, N194	
1575	Phabas, Apollo (L. Phoebus-i, Apollo the sun god, Phoebus-a-um, of Phoebus)	PHABETO (PHABETV)	Q222, Q258, Q271, Q468, Q893, Q899	
1576	Phabas, Apollo (Phoebus)	PHABETO (PHABETV) (of Apollo)	Q217, Q253, Q263, Q468, Q893, Q899	
1577	Phoebe, sister of Phoebus, Apollo (L. Phoebus-is), moon goddess, Diana	PHABIA	R33, R127, R138, R151	
1578	Pharsies, name of augur	PHARSIES	PM-3	
1579	band, girdle (L. fascia-ae, bandage, girdle)	PHASEI	Z180, Z347	
1580	Phato, son of sun god (L. Phaethon-ontis)	PHATO (PHATV)	N112, N428	
1581	lighthouse, light (L. pharus-us-i; Gr. faros; It. faro; Fr. phare)	PHER	N206, R40, R58, R75, R619	
1582	lighthouse, light (L. pharus-us-i, f. rarely m., 2nd Decl. Nom. pl. m.-i; Gr. faros; It. faro; Fr. phare)	PHERI	Z516, N483, N631, N633, Q77, Q80, Q202, Q854, G30	
1583	lighthouse, light (L. pharus-us-i; Gr. faros; It. faro; Fr. phare)	PHERIE	N100	
1584	lighthouse, light (L. pharus-us-i; Gr. faros; It. faro; Fr. phare)	PHERIS	N53, N483	
1585	Perseus, Greek hero	PERSE	DG-1	
1586	Persephone, goddess underworld (L. Proserpina-ae)	PHERSIPNEI	PH-2, Tomb of Orcos, Etruscan Phrases	
1587	Phersipnei, goddess underworld (L. Proserpina-ae)	PHERSIPNEI (Note "EI" suffix, gen. Noun)	Tomba del Oro	
1588	Fescennia, Faliscian town	PHESNES (See also FESNI)	Q376, Q388	
1589	Pho, goddess of light?	PHO (PHV)	N428, Q212	
1590	Phobos, god of panic (It. fobia, m., phobia, f., fear)	PHOBIA (PHVBIA)	R93	
1591	hearth, house, (L. phoca-ae; focus-i) Phocus, an Argonaut	PHOCE (PHVCE)	Q874	
1592	hearth, house, (L. phoca-ae; focus-i) Phocus, an Argonaut	PHOKI (PHVKI)	S52	
1593	fountain (L. fontanus-a-um; fons, fontis, spring; It. fonte, Fr. fonte)	PHONT (PHVNT)	N254, Q899	
1594	fountain (L. fontanus-a-um; fons, fontis, spring; It. fonte, Fr. fonte)	PHVNTH (ðvN Θ)	PQ-7	
1595	fountain (L. fontanus-a-um; fons, fontis, spring; It. fonte, Fr. fonte)	PHONTA (PHVNNTA)	R339	
1596	fountain (L. fontanus-a-um; fons, fontis, spring; It. fonte, Fr. fonte)	PHONTE (PHVNTE)	N31, R394, R554	

	A	B	C	D
1597	fountain (L. fontanus-a-um; fons, fontis, spring; It. fonte, Fr. fonte)	PHONTIA (PHVNTIA) (name?)	R359	
1598	fury (L. furia-ae; It. furia; Fr. furie)	PHOR (PHVR)	Z489	
1599	fury (L. furia-ae; It. furia; Fr. furie)	PHORIE (PHVRIE)	N11	
1600	warm, warmed (L. foveo, fovere, fovi, fotum; to warm, keep warm, caress; particle, fatus)	PHOTOM (PHVTVM)	PD-3	
1601	Phthia, principal city of Achaea?	PHTAU (PHTA8)	R554	
1602	Phthia, principal city of Achaea?	PHTO (PHTV)	R413, R459, R664	
1603	pious, piety (L. pius-a-um; pietas-atis; It. pio, pious; Fr. pieux, pious)?	PI (See PITE, PITI)	R61	
1604	pious, piety (L. pius-a-um; pietas-atis; It. pio, pious; Fr. pieux, pious)	PIATA	XG-1	
1605	woodpecker? (L. picus-i)	PICAS	CP48	
1606	beast, animal, esp. a sheep (L. pecus-udis)	PICUTO (PICYTO)	XG-2	
1607	pious, piety (L. pius-a-um; pietas-atis; It. pio, pious; Fr. pieux, pious)	PIES (you bless? L. beo-are)	Z1292	
1608	pickax, peak (L. dolabra, pickax; It. piccone; Fr. pic)	PIKON (PIKVN)	Z1386	
1609	mistress, concubine (L. paelix [peliex] -icis)	PILEKA	AC-11	
1610	pilus, division of Roman army (L. pilus-i)	PILUS (PILVS)	TC71	
1611	arrow, dart (L. pinna-ae, feather, feathered arrow, wing)	PINA	N357, N363, N748	
1612	pine-wood (L. pineus-a-um); arrow, dart (L. pinna-ae, feather, feathered arrow, wing)	PINAS (context: poor years of pinewood)	Z95, Z1397	
1613	you adorned, paint, decorate (L. pingo, pingere, pinxi, pictum; Ind. Imperf. 2nd Pers. singl. pingēbat)	PINAB, PINAU (PINA8)	N647, N677	
1614	paint, to draw (L. pingo, pingere)	PINCA (he/she paints)	J35	
1615	adorn, paint (L. pingo, pingere, Conj. Pres. & Ind. Fut. 1st pers. sing. pingam)	PINCIM (painted)	Z1080	
1616	arrow, dart (L. pinna-ae, feather, feathered arrow, wing)	PINE	Z122	
1617	arrow, dart (L. pinna-ae, feather, feathered arrow, wing)	PINES	Z92	
1618	arrow, dart (L. pinna-ae, feather, feathered arrow, wing)	PINI	TC71	
1619	Pinie, a people? arrow, dart (L. pinna-ae, feather, feathered arrow, wing)	PINIE	N295	
1620	I venerate (L. pio-are, Ind. Pres. 1 st Pers. singl. piō)	PIO	S-46	
1621	Pipa, name, unknown word	PIPE	PQ-1	
1622	piphas, unknown word	PIPHAS	N63	
1623	pyre (L. pyra-ae; It. pira; Fr. Feu; Tocharian, por, puwar)	PIR	N123, N381, Q107, Q335, L71	
1624	pyre (L. pyra-ae; It. pira; Fr. Feu; Tocharian, por, puwar)	PIRE	Z781, R34	
1625	pyre (L. pyra-ae; It. pira; Fr. Feu; Tocharian, por, puwar)	PIRI	Q406, Q908	
1626	Pisa, town, people of Pisa	PISI	R21, R78	
1627	from the pest, plague, destruction, ruin (L. pestis-is, Abl. -o)	PISTV	Q139	
1628	pious, piety (L. pietas-atis; It. pieta; Fr. pitié)	PITE (See PI)	Q763, XC-3	
1629	pious, piety (L. pietas-atis; It. pieta; Fr. pitié)	PITI	TC338	
1630	unknown word	PIVIATO (PI8IATV) (bagpipe, piva?)	N149	
1631	please, to be agreeable (L. placeo-ere)	PLAK (I am pleased)	Q351	
1632	flat (L. planus-a-um; It. piano)	PLANES	N469, N505	
1633	flat (L. planus-a-um; It. piano)	PLANO (PLANV)	N87	
1634	applaud, to strike (L. plaudo [plodo] plaudere)	PLATO (PLATV)	N139	
1635	full, pregnant (L. plenus-a-um)	PLENAS	R-8, R107	
1636	weep over, mourn (L. pluo, pluere; Fr. pleurer)	PLIO (PLIV)	K45	
1637	cover, mantlet (L. pluteus-i and pluteum-i)	PLUTIN (PLVTIN)	Z1265	
1638	few (L. pauci; It. po, poco; Fr. peu); Po river?	PO (PV)	Q452, Q534, Q661, Q683, Q726, Q737, Q847, Q854	
1639	few (L. pauci; It. po, poco; Fr. peu)	POCI (PVCi)	N619	
1640	afterwards, then? (L. tum, tunc; It. poi, then; Fr. puis, then) Po river?	POIA (PVIA) (See also PUIA [PFIA])	TC144, AT-15, AJ-3, Z1780	
1641	after, next (It. poi; Fr. Puis; Persian, peye, after; Polish, po, after)	PUE (PVE)	N294	
1642	Polem, name?	POLEM	L10, L58	
1643	boy, little or young boy (L. puellus-i)	POLESI (PVLESI) (See PULESI)	MS25	
1644	controversy, polemic (Gr. polemōs; It. polemica; Fr. polémique)	POLOMeK (PVLVMeK)	Au68	
1645	controversy, polemic (Gr. polemōs; It. polemica; Fr. polémique)	POLOMeKU (PVLVMeKF)	Au99	
1646	flesh, pulp (L. pulpa-ae; It. polpa; Fr. pulpe)	POLPE (PVLPE)	R22, R79	
1647	Pollux, brother of Helen of Troy, one of the Dioscuri	POLTUCEI (PVLTVCEI) (Note "ei" decl. as ELINEI)	DA-3	
1648	Pomperias, name (L. pompa-ae, parade; It. eria, suffix, place where made)	POMPERIAS (PVMPERIAS) See 8AMERIAS	Q10	
1649	Pompeii, town, (L. Pompeii-orum; gens: Pompeius or Pompeius-a-um)	POMPOI (PVMPOI)	TC90	
1650	Pun, name? Carthaginian? (L. Punicus-a-um, Punic, Poeni-orum, Carthaginians)	PON (PVN) (See IOM, name, IOMPON?)	GA-1	
1651	he will put, place (L. pono, ponere, Ind Fut.3rd Pers. singl. pōnēt);	PONE (PVNE)	N-1, N100, N112, N123, N160, N206, N341, N553, Q127, Q148, Q150	
1652	put, to place (L. pono, ponere)	PONE (PVNE) (you put, place)	Q152, Q202, Q209, Q893, R64, R278, R370, R542, R619	
1653	you will place (L. pono, ponere, posui [posivi], positum [postum]), Ind. Fut. 2nd Pers. singl. pōnēs)	PONES (PVNES)	Q216, Q906, R633	
1654	he places (L. pono, ponere, Ind. Pres. 3rd Pers. singl. pōnit)	PONI (PVNI) he places	N21, N63, N216, N280, N333, N444, N483, N522, N582, N634, N668,	
1655	he places (L. pono, ponere, Ind. Pres. 3rd Pers. singl. pōnit)	PONI (PVNI)	N739, Q78, Q191, Q277, Q311, R278, R314, R325, R394, R437, R447	
1656	Punic, Carthaginian; purple (L. puniceus-a-um)	PONIG (PVNIb)	N160	
1657	bridge (L. pons, pontis)	PONTIS (PVNTIS)	Q286, Q320	
1658	priest (L. popa-ae, jr. priest; Gr. papas, priest; It. prete; Fr. prêtre)	POP (PVP)	Q460, Q776, Q737, Q745, Q754, Q837	
1659	priest (L. popa-ae, jr. priest; Gr. papas, priest; It. prete; Fr. prêtre)	POPI (PVPI)	J25-2	
1660	priest or people (L. popa-ae, jr. priest; Gr. papas, priest; It. prete; Fr. Prêtre; L. populus-i)	POPLA	XA-22	
1661	people, a nation (L. populus-i; It. popolo; Fr. popolo)	POPULO (PVPvLV)	N11, N41, N404	
1662	people, a nation (L. populus-i; It. popolo; Fr. popolo)	POPLOM (PVPvLVM) (of the nation)	N100	
1663	I purify, cleanse, purge (L. purgo-are, Ind. Pres. 1st Pers. singl. pūrgō)	POR (PVR) (I purify)	ZB-1, Z834; N298	
1664	next	POR (PVR) (see purify)	ZB-1, Z834; N294, G30	
1665	purify, to cleanse, purge (L. purgo-are, Imperat. II pūrgātō; purus-a-um, clean, pure)	PORA (PVRA) or PORATO (PVRATV)	Q178, R437, R447, R521, R596, R635	
1666	purify, to cleanse, purge (L. purgo-are; purus-a-um, clean, pure)	PORKO (PVRKV) (to purge)	G28	
1667	purify, to cleanse, purge (L. purgo-are; purus-a-um, clean, pure)	PORE (you purify)	Z1006, N216, Q290, R43, R52, R181, R204, R459, G21	
1668	purify, to cleanse, purge (L. purgo-are; purus-a-um, clean, pure)	PORI (PVRI) (you purified)	Z859	
1669	purify, to cleanse, purge (L. purgo-are; 1st pers. Conj. Pl. Purgemos; purus-a-um, clean, pure)	PORIEMOS (PVRIEMVS) (we clean)	L-7	
1670	gate, door, port (L. porta-ae)	PORTA (PVRTA)	N194, N670	
1671	I carried, to bear, carry, bring, (L. porto-are, Ind. Perf. 1st Pers. Singl. portāvī)	PORTI (PVRTI)	N678, N708, N738, Q899, R278, R298, R653	
1672	you carry, to bear, carry, bring, porto-are, Conj. Pres. 2nd Pers. pl. portētis)	PORTIV (PVRTIV)	R134	

A	B	C	D
1673	gate, door, port (L. porta-ae; portus-us; or to bear, carry, bring, porto-are)	PORTO (PVRTV)	Q7, Q163, Q266, Q512, Q543, Q671, Q692, Q795, Q806, Q821, R128, R437, R499
1674	pure (L. purus-a-um)	POROS (PVRVS)	R85
1675	avail, to have influence, pose (L. possum, posse, potui)	POS (PVVS)	R619, R530, XK-2, N563, N505, N641
1676	avail, to have influence, pose (L. possum, posse, potui)	POSA	XN-4
1677	avail, to have influence, pose (L. possum, posse, potui)	POSE (PVSE) (you pose)	N349, Q72, R248
1678	back, behind, rear, later (L. post [older poste])	POST (PVST)	N112, N349, N363, Q186, Q754, R447
1679	behind, after, next (L. post [older poste])	POSTE (PVSTE) (see back)	N658
1680	thereafter, afterwards (L. posterus [poster] -am)	POSTER (PVSTER)	N404
1681	next, thereafter, after, in rank (L. postea)	POSTI (PVSTI) (see back)	R97, R129, R141, R154
1682	drink, to (L. potō-potare)	POT (PVT) (I drink)	Z1319
1683	drink, to (L. potō-potare)	POTE (PVTE) (you drink)	Z847, Z211, Z214, Z308, Z953, Z1319, Z1797, Z1813
1684	put in the power of (L. potio-ire; Ind. Pres. 2nd pers. singl. potis; Impert. poti)	POTE (PVTE)	Z117, Z953, Z1057
1685	drink, to (L. potō-potare; able, capable potis, pote)	POTeS (PVTeS) (drinks? You drink?)	Z1607
1686	adult, puberty (L. pubes and puber-eris)	POVE (PV8E)	N341
1687	before, in front (L. prae)	PRE	N435, N469, N533, N607, Q170, R31, R92, L65
1688	Praele, unknown name, possibly pre Alia (L. Alia-ae, f. river in Latium)	PREALE or PRE ALE	DN-1
1689	beg, to ask (L. precor-ari)	PREC (I beg) (See PREK)	N676
1690	he begs, asks (L. precor-ari, Conj. Pres. 3rd Pers. singl. precet)	PRECE (he begs)	R295, N689
1691	Prece, name? beg, to ask (L. precor-ari)	PRECE (to beg, name, beggar, requester?)	R96, R128
1692	beg, to ask (L. precor-ari)	PREK (I beg)	L38
1693	speak before, say beforehand (L. praefor-ari, fatus)	PREPHTO (PREPHTV) (to say beforehand)	N230
1694	he presses (L. presso-are, Ind. Pres. 3rd Pers. singl. presset; It. pressare, to press, pressa, press)	PRESSO	MS25
1695	ready, to be present, at hand (L. praesto-stare -, Ind. Perf., 1st Pers. singl. praestiti, praesto, adv.)	PRESTA (he/she is ready)	N303
1696	prayer, prayers (L. priere, supplication, prayer book, ritual)	PRII (2nd decl. pl?)	ZB-1
1697	to pray (L. precari; It. pregare; Fr. prier)	PRIR	Z803
1698	before, in front of, for, on behalf of, in favor of, in place of, like, as good as (L. pro, with abl.)	PRO (PRV)	Z279
1699	ask, to demand (L. proco-are)	PROCO (PRVCV) (to demand)	Z1080
1700	therefore, consequently (L. proinde and proin)	PROITA	XA-28, XE-4
1701	ask, to demand (L. proco-are; procer-eris, a chief, noble)	PROKIS (PRVKIS)	Z272
1702	near, approximate (L. prope, propius, proxime)	PROPE (PRVPE)	Q908
1703	rush forth, to fall down (L. proruo-ruere)	PRORSE (PRVRSE) (you rush forth)	Z1250
1704	straight-forward, of style, in prose (L. prorsus [prosus]-a-um & proraus-i, a look out)	PROS (PRVS)	TC120
1705	straight-forward, of style, in prose (L. prorsus [prosus]-a-um & proraus-i, a look out)	PROSE (PRVSE)	Q512, R487
1706	cut off/plow up (L. proseco-secare-secui-secum, Ind. Pres. 1st Pers. singl. prosecō)	PROSEG (PRVSEb)	Q111
1707	cut, to cut portions, sacrifice (L. proseco-secare-secui) (Grammar line 1216)	PROSIKOREN (PRVSIKVRN) (they sacrifice)	R186, R204
1708	play on or sing to a stringed instrument (L. psallo-psalleere)	PSEILE	XT-4
1709	play on or sing to a stringed instrument (L. psallo-psalleere)	PSEIN	XQ-9
1710	after, next (It. poi; Fr. Puis; Persian, peye, after; Polish, po, after)	PUIA (PFIA)	N294
1711	after, next (L. post, proximus, posterus; It. poi; Fr. Puis; Persian, peye, after; Polish, po)	PUIA (PVIA)	Z1780, AT-15, AJ-3
1712	after, next (It. poi; Fr. Puis; Persian, peye, after; Polish, po, after)	PUE (PVE)	N294
1713	boy, little or young boy (L. puellus-i)	PULESI (PVLESI) (See POLESI)	TC179, TC213,
1714	be able, to do (L. queo, quire, quivi)	QISI (you did)	MS13
1715	of the hip (L. coxendix-icis)	QOXANII (QVXANII)	J3-6
1716	of the fourth - soldiers of the fourth legion? (L. quartanas-a-um)	QVRTINII	J1-7
1717	defendant (L. rea-ae, reus-i)	RA	Z761, TC120, R36, K110
1718	speaking, to talk (It. raccontare; Fr. Raconter; Belarus, raicca; Toch. Rake)	RAC	Z192
1719	speaking, to talk (It. raccontare; Fr. Raconter; Belarus, raicca; Toch. Rake)	RACA	Z697
1720	defendant (L. rea-ae, reus-i; Rhea-ae, old name of Cybele)	RAE (Note: this is an area on the Piacenza liver)	Z412, PL-31
1721	speaking, to talk (It. raccontare; Fr. raconter; Belarus, raicca; Toch. rake)	RAK	Z263, Z336, Z412, Z516, Z582, Z806, Z1048, Q335
1722	speaking, to talk (It. raccontare; Fr. raconter; Belarus, raicca; Toch. rake)	RAKaR (Z156 context: to narrate)	Z156, Z164, Z190, Z327, Z405, Z969, Z1013, Z1016, Z1027, Z1846, Z1869
1723	racsha, ragsa, unit of measure, cluster of grapes? (L. racemus-i)	RaCHSA (RaKSA)	VG-2
1724	Racun, Lasa - Etruscan divine being, of spite? (Fr. rancune, spite, grudge)	RACUN (RACVN)	DM14
1725	Rhea, Rheia, mother goddess, Titaness, mother Zeus, Hera & Tethys (aka Cybele)	RAIA (AL RAIA)	MG-2
1726	Ral, Raina, goddess, consort of Tina	RAL	K60, TC80, TC283, GA-3; J5-7
1727	Ralia, name; possibly Falia, Kalia	RALIA	CP33
1728	Ralisa, name, declension of Ral?	RALISA	TC80
1729	Thalna, Etruscan goddess, Nemesis, (revenge) mother of Helen; re: Gr. thalassinos, of the sea	THALNA (See PC-7, THALIO, revenge)	DM-6, CB-1, CX-2, DK-4, DN-5
1730	unknown	RAM..	BS-26
1731	return, to go back (L. remeo-are)--name?	RAMAS (you return)	Au-7
1732	Rameras, name	RAMeRAS	VP-8
1733	return, to go back (L. remeo-are)	RAMO (RAMV) (I return)	Au78, N216
1734	to stir, move, rouse, turn up, shake (Fr. remuer; L. exitare, agitare, vibrare; commovere),	RAMOER (RAMVER)	Z826
1735	to stir (continued - scrollare, commuovere, incitare, destare, exagitare; It. svegliare, muovere)	RAMOER (RAMVER)	Z826
1736	copper coating, to coat with copper (It. ramare)	RAMOR (RAMVR) (to coat with copper)	Z817
1737	kidney? (L. renes-um; It. rene; Fr. rein)	RAN	Z378, Z144, Z1861
1738	Rane or Thane (Sc. Thane; OE. Thane, feudal lord); This is a god.	RANE or THANE	DK-2
1739	kidney? (L. renes-um; It. rene; Fr. rein)	RANES	Au55
1740	kidney? (L. renes-um; It. rene; Fr. rein)	RANeS	Z214, Z308, Z593, Z1057
1741	to renew (L. renovo-are, to renew, restore, repair, repeat)	RANI	Z91
1742	to swim back? (L. reno-nare) or alternatively kidney? (L. renes-um; It. rene; Fr. rein)	RANO (RANV)	Q183, S42
1743	plunder, rob, lead astray (L. raptum-i; rapere, lead astray; It. rapiner)	RAPA (he/she plunders)	Aph-7
1744	plunder, rob, lead astray (L. raptum-i; rapere, lead astray; It. rapiner)	RAPIN (they plunder)	Z1292
1745	plunder, robbery, rape (L. raptum-i, 2nd Decl. dat. & abl. -"is")	RAPINES	Z1346
1746	rare (L. rarus-a-um; It. raro; Fr. rare)	RAR	DL-7
1747	rare, rarely (L. rarus-a-um, raro, rare, seldom; It. raro; Fr. rare)	RARA	Aph-16
1748	tribe, Etruscan? (L. tribus-us; It. razza; Etr. Rasna, Rasne)	RAS	VP19, Z843

A	B	C	D
1749	tribe, Etruscan? (L. tribus-us; It. razza; Etr. Rasna, Rasne)	RASIA	BR-2
1750	Etruscan (It. augmentive suffix, "one (m), ona (f)" convey greater size)	RASNA	Z158, TC38, PO-7
1751	Etruscan (It. augmentive suffix, "one (m), ona (f)" convey greater size)	RASNE	K24, K115, K124
1752	Etruscan (It. augmentive suffix, "one (m), ona (f)" convey greater size)	RASNES (K119 – TESeNS TEIS RASNES)	K119
1753	think, to ratify (L. reor, eri, ratus; It. ratificare; Fr. ratifier; rater, to fail)	RAT (I think, ratify)	Z1805
1754	think, to ratify (L. reor, eri, ratus; It. ratificare; Fr. ratifier; rater, to fail)	RaTEU (RaTEF)	M30
1755	think, to ratify (L. reor, eri, ratus; It. ratificare; Fr. ratifier; rater, to fail)	RATO (RATV) (to think, ratify)	Q232
1756	settled, determined (L. ratus-a-um)	RATOM (RATVM) (ratified, agreement)	Z1274
1757	settled, determined (L. ratus-a-um)	RAToM (RATvM) (ratified, agreement)	TC170, TC307
1758	ravish, to rape, abduct (L. rapio, rapere; It. rapire; Fr. ravir)	RAV (RAF) (I ravish)	AN42, BS-3
1759	ravish, to rape, abduct (L. rapio, rapere; It. rapire; Fr. ravir)	RAVA (RAFA)	Au74
1760	ravish, to rape, abduct (L. rapio, rapere; It. rapire; Fr. ravir)	RAFeN (third pers. pl. rapiunt)	AT-1
1761	thing, matter (L. res, rei)	RE, REI	R219, R238, R270, K43, Au74, etc. – very common in the scripts
1762	retain, to retreat, hold back (L. recipio-cipere; It. recare, to bring, carry)	REC (I retain)	Z1292
1763	request, to require (L. requiro-quirere; It. require; Fr. requirer)	REC (I request) (See retain)	Z1292
1764	request, to require (L. requiro-quirere; It. require; Fr. requirer)	RECE ; word is probably verb "request"	J21-4
1765	take to herself, himself (It. recare)	RECES word is probably verb "request"	R50, R71
1766	Recia, name? (L. regia-ae, palace, royal family; adv. Regie, royally, tyrannically)	RECIA	CF-8
1767	rule, to support (L. regno-are; rego, regere; It. reggere; Fr. regler; Sanscrit, raj)	REGL (REbL) (I rule)	Q534, Q661, Q726, R22
1768	rule, to support (L. regno-are; rego, regere; It. reggere; Fr. regler; Sanscrit, raj)	REGLE (REbLE) (you rule)	Q874, Q805
1769	rule, to support (L. regno-are; rego, regere; It. reggere; Fr. regler; Sanscrit, raj)	REGLO (REbLV) (to rule)	Q754
1770	rule, to support (L. regno-are; rego, regere; It. reggere; Fr. regler; Sanscrit, raj)	REK (I rule, support)	Q500, R542, R546
1771	rule, to support (L. regno-are; rego, regere; It. reggere; Fr. regler; Sanscrit, raj)	REKIN (REKYN)	XS-1
1772	Remus, person's name?	REMI	Au16
1773	rule, to support (L. regno-are; rego, regere; It. reggere; Fr. regler; Sanscrit, raj)	REN (I rule)	Z150, Z176, Z206, Z369, Z665, Z913, Z1049, Z1853, AN112
1774	he/she rules, supports (L. regno-are; rego, regere; Ind. Perf. 3rd pers. singl. regnat)	RENA	PA-9
1775	born again, to be (L. renascor-nasci, natus)	ReNAIX	S15
1776	rule, to support (L. regno-are; rego, regere; It. reggere; Fr. regler; Sanscrit, raj)	RENE (context: Nun you rule the sea!)	Z42
1777	Reneri? Name	RENERI	K159
1778	rule, to support (L. regno-are; rego, regere; It. reggere; Fr. regler; Sanscrit, raj)	RENeR (to rule, ruler (L. regnator-oris?))	Z57, Z327, Z347, Z439, Z446, Z1016, Z1024, Z1623, Z1846, Z1869, Z1905
1779	rule, to support (L. regno-are; rego, regere; It. reggere; Fr. regler; Sanscrit, raj)	RENI	R185
1780	rule, to support (L. regno-are; rego, regere; It. reggere; Fr. regler; Sanscrit, raj)	ReNI (you ruled, rulers)	Z508, Z1097, AP-3
1781	rule, to support (L. regno-are; rego, regere; It. reggere; Fr. regler; Sanscrit, raj)	RENO (RENV) (to rule)	R204, G30, G39
1782	rule, to support (L. regno-are; rego, regere; It. reggere; Fr. regler; Sanscrit, raj)	RENeS (you ruled, rulers)	BT-19
1783	rule, to support (L. regno-are; rego, regere; It. reggere; Fr. regler; Sanscrit, raj)	RENT (he rules; L. regnet)	G24, G29
1784		REPORTO (REPVRTV)	Q101
1785	defendant /accuser party in law-suit (L. reus-i and rea-ae)	REO (REV) (See REU)	K136
1786	defendant /accuser party in law-suit (L. reus-i and rea-ae)	REOS (REVS) (See REUS)	Z522, Z1591
1787	Rephte, name? Used in epitaph: "Rephte rising"	REPHE	R174, R187, R212
1788	find, to get again (L. reperio-reperie)	REPIN	Z308, Z378, Z1825
1789	find, to get again (L. reperio-reperie)	REPINE (you are found again?)	Z124, Z1006, Z1057
1790	to fill again, satisfy (L. replero-plere-plevi-pletum; repletus-aum)	REPLIV	K43
1791	thing, matter (L. res, rei)	RES	AT-13, Q174, Q701, Au55, AH-1
1792	disclose, to open, reveal (l. resero-are)	RESA (he/she discloses) (see reserve)	TC108
1793	disclose, to open, reveal (l. resero-are)	RESAN (they disclose)	Z439, Z470, Z1423
1794	disclose, to open, reveal (l. resero-are) – name?	RESANE	Z455
1795	disclose, to open, reveal (l. resero-are)	RESE (you disclose)	Z1423
1796	reserve, to save, keep (L. resero-are; Ind. Perf. reseravi, 1st pers. singl.)	RESERI (you reserved, saved)	Z799, Z1423
1797	disclose, to open, reveal (l. resero-are)	RESI (I/ you disclosed)	Z20
1798	resin (L. resina-ae; It. resina; Fr. résine)	RESIN (substance applied to Zagreb Mummy?)	Z412
1799	resin (L. resina-ae; It. resina; Fr. résine)	RESIN	Z114
1800	resin (L. resina-ae; It. resina; Fr. résine)	RESINE	Z865, Z990
1801	resin (L. resina-ae; It. resina; Fr. résine)	RESINS	Z1408
1802	rest, await, make a stand (L. resto-stare-stiti)	RESTA (he/she rests)	R258
1803	rest, await, make a stand (L. resto-stare-stiti)	RESTEU (RESTE8)	N87
1804	rest, await, make a stand (L. resto-stare-stiti)	RESTuM (RESTvM) (of the rest, rested)	TC-7
1805	net (L. rete-is; It. rete; Fr. rets)	RET (area of the Piacenza liver)	PL-11, CJ-7
1806	defendant /accuser party in law-suit (L. reus-i and rea-ae)	REUI (REVI)	K136
1807	defendant /accuser party in law-suit (L. reus-i and rea-ae)	REOS (REVS)	Z522, Z1591, PM-6
1808	dream, to muse (L. sominio-are; reveror, to revere; It. sognare; Fr. rever)	REV (RE8) (I dream) (area of Piacenza liver)	PL-33
1809	dream, to muse, ponder (L. sominio-are; reveror, to revere; It. sognare; Fr. rever)	REVAR (REBAR)	Au20, Au74
1810	dream, to muse (L. sominio-are; reveror, to revere; It. sognare; Fr. rever)	REVI (REVI) (word may be REVIVSE)	K136
1811	sail back (L. reveho-vehere)	REVIO (REVIV) (to sail back) (see dream)	K136
1812	dream, to muse (L. sominio-are; reveror, to revere; It. sognare; Fr. rever)	REVO (RE8V) (to dream)	N216
1813	things, matters (L. res, rei)	RI (See RIE, RII)	Z60, Z97, Z141, Z378, Z1615, Z1787, Au28, Au74,
1814	things, matters (L. res, rei)	RI (See RIE, RII) (continued)	Au102, AN20, N462, R37, L44, MS13, K154, K156
1815	royal (L. regalis, regius-a-um; It. reale; Fr. royal)	RIAL	AM-9, AR-4, J24-3
1816	royal (L. regalis, regius-a-um; It. reale; Fr. royal)	RIALS	BS-19
1817	rich, wealthy (L. dives-vetis; It. ricco; Fr. riche)	RIC (Z110 context "I merit the rich fluids")	Z100, Z308, Z378, Z842, Z1352, Z1825, Z1787,
1818	rich, wealthy (L. dives-vetis; It. ricco; Fr. riche)	RIC	Au28, Au74, Au102, AN20, N462, R31, L19
1819	rich, wealthy (L. dives-vetis; It. ricco; Fr. riche)	RICA (See water, to irrigate)	TC190
1820	Rhea, old name of Cybele? (L. Rhea-ae)	RIE	K42, Au74, Z62?
1821	unknown word	RIFUN (RIFYN)	XC-1
1822	rex, lead, to (L. rigo-are; It. rigare)	RIG (See SNEOGR RIG)	XW-2
1823	water, to irrigate, bedew (L. rigo-are; It. irrigare; Fr. arroser)	RIGES (RibES) (you water) (see rich)	Q854
1824	water, to irrigate, bedew (L. rigo-are; It. irrigare; Fr. arroser)	RIGO (RiBV) (I water, to water)	R66

	A	B	C	D
1825	kings, regents? (Fr. Rois, It. rei, L. regis)	RII	K53, K79	
1826	lead, to (L. rigo-are; It. rigare)	RIKE (you lead)	Q460, Q726, Q837	
1827	lead, to (L. rigo-are; It. rigare)	RIKES (you lead)	Q671, Q737, Q745, Q754	
1828	release, to weaken (L. relaxo-are; It. rilassare; Fr. relâcher)	RILIS	K54	
1829	probe, to pry (L. rimore-ari; It. rimirare, to contemplate, watch)	RIMAT	TC331	
1830	rein (L. regius-a-um; It. regno, kingdom; Fr. reign, reign)	RIN	Z1203	
1831	queen (L. regina-ae; It. regina; Fr. reine)	RINA (Queen) (See RYNA) (See ROI, king)	Z530, TC201, K-10, K31, K47, K70, K80, K101, K108, K147, K163, K181, S22, DA-10	
1832	queen, of, for the queen (L. regina-ae, 2nd Decl. Acc. singl. -am, f.; It. regina, f.; Fr. reine, f.)	RINAM	K92	
1833	rein (L. regius-a-um; It. regno,; Fr. reign); queen (L. regina-ae, Abl.-e; It. regina; Fr. reine)	RINE	N21, N53, N554, N629, Q488, Z960	
1834	rein (L. regius-a-um; It. regno, kingdom; Fr. reign, reign)	RINES	Z1378	
1835	queen (L. regina-ae; It. regina; Fr. reine)	RINI	CP27	
1836	kingdom, royal (L. regnum-i; It. regno; Fr. royaume)	RINO (RINV) (Kingdom, reign, m.?)	N160, N260, N254, N417	
1837	rein, to rule, regent (L. rego, regere; It. reggere; Fr. régner and régir)	RINOR (RINVR)	Z432	
1838	rein, to rule, regent, Rhine river?	RINOS (RINVS) (Rhine river?)	Z1571	
1839	rein (L. regius-a-um; It. regno, kingdom; Fr. reign, reign)	RINU (RINF; probably RINE or RINA, fabric cut off)	Z960	
1840	river (L. rivus-i, stream; It. rio; Fr. rivière)	RIO (RIV) (See RYO)	Z317, Z386, Z439, Z508, Z1553, Z1571, TC307, J24-8, M12	
1841	shore, bank (L. aripa-ae; It. ripa)	RIP (Context: KaNAL RIP, channel shore)	AE-8	
1842	quarrel, to complain (L. rixor-ari)	RIS	J22-2	
1843	quarrel, to complain (L. rixor-ari)	RISA	CP30	
1844	quarrel, to complain (L. rixor-ari)	RISR (RISR)?	DR-4	
1845	quarrel, to complain (L. rixor-ari)	RISERAS	M50	
1846	rite, ceremony (L. ritus-us; It. rito; Fr. rite)	RITE	Z748	
1847	rite, ceremony (L. ritus-us; It. rito; Fr. rite)	RITO (RITV)	Q351	
1848	river (L. rivus-i, stream; It. rio; Fr. rivière)	RIVA (RIFA)	Z1310	
1849	I bedew, moisten (L. roro-are, Ind. Pres. 1st Pers. Singl. rōrō; ros, roris, dew; Fr. rosée, dew)	RO (RV) (I bedew)	Z1628, N268, N294, N339, N357, N363, N749, Q186, BS-4, PO-14? M32	
1850	oak, hardwood (L. rubor-oris; Fr. rouvre, oak)	ROBARAS (RVBARAS) (an area of Piacenza liver)	PL-15	
1851	oak, hardwood (L. rubor-oris; Fr. rouvre, oak)	ROBRIS (RVBRIS)	AV-2	
1852	funeral pile, rocky (L. rugus-i; It. rocca and roccia; Fr. roche)	ROCA (RVCA) (See ROK)	Z1314	
1853	funeral pile, rocky (L. rugus-i; It. rocca and roccia; Fr. roche)	ROCE (RVCE)	J10-1	
1854	funeral pile, rocky (L. rocus-i; It. rocca & roccia; roccioso; Fr. roche, rocheux-e, adj. rocky)	ROCIO (RVCIV)	TC90	
1855	funeral pile, rocky (L. rocus-i; It. rocca and roccia; Fr. roche)	ROCO (RVCV)	Z1227, Z1146	
1856	king, regent (L. rex, regis; It. re; Fr. roi)	ROI (RVI)	Z606, Z776, Z1161, Z1310, Z1334, Z1386, Z1578, Z1780, TC28, TC179	
1857	king, regent (L. rex, regis; It. re; Fr. roi) (continued)	ROI (RVI)	AT-10, L31, AM-3; MS-1, AF19, AM-3, FR-2, L17, RA-4, PQ-10, K190	
1858	royal (L. regalīs, regius-a-um; It. reale; Fr. royal)	ROIAL	AT-10?	
1859	kingdom, king, regent, (L. rex, regis; It. re; Fr. roi; royaume, kindgom)	ROIM (RVIVM) (realm)	Z1243	
1860	king, regent (L. rex, regis; It. re; Fr. roi)	ROIS (RVIS)	Z1623	
1861	funeral pile, rocky (L. rugus-i; It. rocca and roccia; Fr. roche)	ROK (RVK) (See ROCA)	TC170, TC298	
1862	rolls, lists? (It. ruolo, roll, list, number, class)	RYLS	BT-10	
1863	Rome (L. Roma-ae; It. Romano; Fr. Romain)	ROM (RVM) and ROM	Z1216, Z1310, Z1770, F-14, S40	
1864	Rome (L. Roma-ae; It. Romano; Fr. Romain)	ROMA (RVMA)	Z1641	
1865	Rome (L. Roma-ae; It. Romano; Fr. Romain)	ROMHE (ROMAE?) (See ROMNE)	F15	
1866	Rome (L. Roma-ae; It. Romano; Fr. Romain)	ROMI (RVMI) (Romans)	Z1372, Z1533, K173	
1867	Rome (L. Roma-ae; It. Romano; Fr. Romain)	ROMIA (RVMIA)	Au13	
1868	Rome (L. Roma-ae; It. Romano; Fr. Romain)	ROMNA (RVMNA) (probably ROMAE)	F-12	
1869	make the rounds (L. rōnda, rounds, watch; Fr. rond) Livy Bk 1, ch.3.111 used "Circuitio," rounds	RON (RVN) (see arrow, dart)	Z134, Z224, Z530, Z1600	
1870	guard, to round (L. runa-ae, a dart; It. rōnda, rounds, watch; Fr. rond)	RONA (RVNA)	Z1615, Z1623, S60	
1871	guard, to round (L. runa-ae, a dart; It. rōnda, rounds, watch; Fr. rond)	RONE (RVNE)	Z1600	
1872	dart (L. runa-ae, a dart)	RONEM (RVNEM)	Z1438, Z1654	
1873	Ronai, woman's name?	RONAI (RONAI)	BS-6	
1874	guard, to round (L. runa-ae, a dart; It. rōnda, rounds, watch; Fr. rond)	RONI (RVNI)	Z727, Z769	
1875	guard, to round (L. runa-ae, a dart; It. rōnda, rounds, watch; Fr. rond)	RONIS (RVNIS)	BT-18	
1876	guard, to round (L. runa-ae, a dart; It. rōnda, rounds, watch; Fr. rond)	RONO (RVNV)	R314	
1877	guard, to round (L. runa-ae, a dart; It. rōnda, rounds, watch; Fr. rond)	RONS (RVNS)	Z568, Z1430	
1878	be, to be (L. erunt, they will be; Fr. Seront; It. saranno)	RONT (RVNT) (they will be)	Q453	
1879	guard, to round (L. runa-ae, a dart; It. rōnda, rounds, watch; Fr. rond)	RONTO (RVNTV)	Q683	
1880	red, rudy (L. rufus-a-um; rosa-ae, a rose; It. rosa, pink; Fr. rose, rose)	ROPH (RVPH) (See RUFAS)	Q543	
1881	drip, to drop dew, moisten, moist (L. roro-are)?	ROR (RVR) (to bedew)	Z432, K183	
1882	drip, to drop dew, moisten, moist, possibly name of queen, Roras	RORAS (RVRAS) (you bedew)	K31, K109	
1883	rural, to live in the country (L. ruro-are)	ROROS (RVRS) (See RODOS [RVDVS])	AG-1	
1884	pink (L. rosa-ae, a rose; roseus-a-um, rosy; It. rosa; Fr. rose)	ROSE (RVSE)	Z865	
1885	country (L. rus, ruris; ruro-are, to live in the country)	ROSE (RVSE) (see pink)	Z865	
1886	Rositia, name	ROSITIA	PO-11	
1887	wheel (L. rota-ae; It. ruota; Fr. roue)	ROT (RVT)	Z138	
1888	wheel (L. rota-ae; It. ruota; Fr. roue)	ROTA (RVTA)	Z1168, Au20	
1889	wheel, to rotate (L. rota-ae; It. ruota; Fr. roue, wheel; to rotate, L. roto-are)	ROTAS (RVTaS)	BT-11	
1890	wheel, to rotate (L. rota-ae; It. ruota; Fr. Roue, wheel; to rotate, L. roto-are)	ROTAS (RVTA)	K124	
1891	wheel, to rotate (L. rota-ae, wheel; It. ruota; Fr. Roue, wheel; to rotate, L. roto-are)	ROTE (RVTE) (context chariot wheel I bear)	Z89	
1892	wheel, to rotate (L. rota-ae; It. ruota; Fr. Roue, wheel; to rotate, L. roto-are)	ROTEM (RVTEM)	L32	
1893	wheel, to rotate (L. rota-ae; It. ruota; Fr. Roue, wheel; to rotate, L. roto-are)	ROTEU (RVTEF)	M24	
1894	of the bramble (L. rubeta-orum, 2nd Decl. Dat. singl. -o; It. roveto; Fr. ronce)	ROVATO (RVSATV)	Q141	
1895	Rudus, name (L. rudis-e, rough, raw, uncultivated, unrefined, unskilled, awkward)	RODOS (RVDS) (See ROROS [RVRS])	AG-1	
1896	funeral pile (L. rocus-i)	RUCE (RVCE)	V-7	
1897	red, rudy (L. rufus-a-um; It. rosso; Fr. rouge, roux, rousse)	RUFAS (RVFAS) (see pink)	Au33	
1898	country (L. rus, ruris; ruro-are, to live in the country)	RUS (RVS)	R542, AT-2	
1899	country, rural (L. rusticus-a-um)	RUSTA (RVSTA)	F-6	
1900	Robigo, Rub, diety against mildew (L. Robigo [Rub]-in)	RUV (RFS) (area of Piacenza liver)	PL-16	

	A	B	C	D
1901	Robigo, Rub, diety against mildew (L. Robigo [Rub]-in)	RUV (RV8)	N268, N476, N607	
1902	herself, reflex. Pron. (L. se or sese; Fr. sa)	SA (See se, sese; si) (K103 refers to Dia)	Z522, Z842, Z1317, TC12, TC28, TC201, TC307, K103, Au17, AN30, TC103	
1903	Sabines, people of northern Italy (L. Sabelli-orum)	SABELeS (SA8ELeS)	TC103	
1904	sand used as ballast (L. saburra-ae [f])	SABO (SA8V)	K58	
1905	sack (L. sacculus-i; Welsh, sach-au; It. sacco; Fr. sac)	SAC	Z317, Z328, Z1139, Z1825, Z2192, Z290, Z317, Z386, Z463, Z540, Z638,	
1906	sack (L. sacculus-i; Welsh, sach-au; It. sacco; Fr. sac)	SAC	Z842, Z872, Z922, Z937, Z960, Z1065, Z1106, Z1292, Z1662, CP56	
1907	sack (L. sacculus-i; Welsh, sach-au; It. sacco; Fr. sac)	SACEU (SACE8)	N100	
1908	strain or to filter (L. sacco-are)	SACO (SACV)	CP57	
1909	kiss, to (L. savior-ari)	SAF	CF41	
1910	with, by the sage, prophetess, fortune-teller (L. saga-ae; 1st Decl. Abl. singl. -a It. saggio; Fr. sage)	SAGE (SABE)	Q228	
1911	sages, prophetesses, fortune-tellers (L. saga-ae, 2 nd Decl. Nom. pl. m. -i; It. saggio; Fr. sage)	SAGI (SABI)	N573, Q84, Q166	
1912	sage, prophetess, fortune-teller (L. saga-ae; It. saggio; Fr. sage)	SAIH?	S-57	
1913	healthy (L. sannus; It. sano; Fr. sain)	SAINS	TC170	
1914	fortune-teller (L. saga-ae, f.)	SAK	Z1139	
1915	sacrifice, to offer (L. sacro-are, Ind. Pres. 3rd pers. singl. sacrat, It. sacrificare; Fr. sacrifier);	SAKRA Sacerdos, Etr. League priest	N311, N378	
1916	sacrifice, to offer (L. sacro-are; It. sacrificare; Fr. sacrifier)	SAKRE (you sacrifice)	Q303, Q311, Q375, Q416, Q481, R258, R270, R405	
1917	sanctuary, sacred (L. sacer-cra-crum; sacrarium-i, sanctuary; It. sacrario, m.; sacred, Fr. sacré)	SAKREO (SAKREV) (sacred? Sacrificed)	R46	
1918	sacrificed (L. sacro-are, Ind. Imperf. 1 st Pers. singl. sacrābam; sacrificare, sacrificium-i;	SAKREU (SAKRE8) (Note suffix "eu" like Welsh)	N598	
1919	salt (L. sal, salis, salsus-a-um; It. sale; Fr. sel; Illyrian, sal)	SAL	Z1274, Z1282, Au25, M36	
1920	hall (L. atrium-i, hall; It. sala; Fr. Salle; go up? (It. salire, sale, he goes up; L. salio, salire)	SALE	AB-1	
1921	hall (L. atrium-i, hall; It. sala; Fr. salle)	SalE	K13	
1922	Salini, gens, name; place name on coast near Rome of salt mining	SALINI	TC71, TC279	
1923	Salini, gens, name; place name on coast near Rome of salt mining	SALINIS	TC290	
1924	hall (L. atrium-i, hall; It. sala; Fr. salle)	SALO (SALV)	L25	
1925	salt (L. sal, salis, salsus-a-um; It. sale; Fr. sel; Illyrian, sal)	SALSO (SALSV)	Z648	
1926	jump, to leap (L. salto-are; It. saltare; Fr. sauter)	SALT	TC179	
1927	leg (It. zampa; Fr. jamba)	SAM	Z842, Z1770, AN54	
1928	heal, to cure (L. sano-are; It. sanare;)	SAN (See SANVOS)	K19	
1929	he heals, cures (L. sano-are; Ind. Pres. 3rd Pers. singl. sānat; It. sanare;)	SANA (he, she cures)	N664	
1930	healthy (L. sanus-a-um); to heal, cure (L. sano-are; It. sanare;)	SANI (healthy)	AF-17, XR-3	
1931	healthy (L. sanus-a-um); to heal, cure (L. sano-are; It. sanare;)	SANIM	AN35	
1932	heal, to cure (L. sano-are; It. sanare;)	SANO (SANV) (to cure)	Q500, R270	
1933	heal, to cure (L. sano-are, sanus-a-um; It. sanare; Fr. sain, healthy)	SANS (healthy? I cure)	AL-11, R653, TB-1	
1934	consecrated, holy, sacred, pure (sanctus-a-um; sancte)	SANTI (you sanctified or sanctified)	Z1282	
1935	consecrated, holy, sacred, pure (L. sanctus-a-um, 2nd Decl. dat. & abl. -"is")	SANTIS (you sanctified or sanctified, pl.)	Z1340	
1936	progeny, restored? (L. sanguis-inis)	SANVOS	K19	
1937	hoe, to weed, cultivate (L. sarrio (sario)-ire-ui and -ivi)	SAR (I hoe)	Z1853, TC28	
1938	join together (L. sero, serere, serui, sertum)	SaRAN	R79, TC29	
1939	you brought forth / give rise to (L. sero, serere, sevi, satum)	SARI	Z981, Z995	
1940	Sarina, name of a Queen whose bronze bust is in the Louvre	SARINA	K49	
1941	hoe, to weed, cultivate (L. sarrio (sario)-ire-ui and -ivi)	SARIS (hoed)	Z776	
1942	hoe, to weed, cultivate (L. sarrio (sario)-ire-ui and -ivi)	SARO (SARV) (to hoe)	Z1282	
1943	hoe, to weed, cultivate (L. sarrio (sario)-ire-ui and -ivi)	SARROM (SARRVM) (hoed)	Z572, Z1378	
1944	hoe, to weed, cultivate (L. sarrio (sario)-ire-ui and -ivi)	SARRYMIS	Z791	
1945	hoe, to weed, cultivate (L. sarrio (sario)-ire-ui and -ivi)	SARROMvS (let us hoe? We hoe)	Z543	
1946	stone, rock (L. saxum-i; It. sasso; Persian, sang)	SAS	TC150, CP53	
1947	stone, rock (L. saxum-i; It. sasso; Persian, sang)	SASE	Au51	
1948	satisfy, to fill (L. satio-are; It. saziare; Fr. satisfaire)	SAT (I satisfy)	Z865	
1949	satisfy, to fill (L. satio-are; It. saziare; Fr. satisfaire)	SATA (he, she satisfies)	Z391, VG-3	
1950	satisfied, satisfy, to fill (L. satio-are, satine, satin = satisne, introducing questions)	SATAN, adverb introducing question	Q26	
1951	satisfied, satisfy, to fill (L. satio-are, satine, satin = satisne, introducing questions)	SATANE (satisfied?)	Q30	
1952	satisfied (L. satio-are, satisfy, to fill, satur-ura-orum, sated, rich; It. saziare; Fr. satisfaire)	SATARV (SATARV)	VG-3	
1953	satisfy, to fill (L. satio-are, satine, advantageous; It. saziare; Fr. satisfaire)	SATE (you satisfy)	N324	
1954	Santina, name of queen?	SATENA	K148	
1955	Santina, name of queen?	SATENE	K103	
1956	sower, begetter, father (L. sator-oris)	SATeR (area of the Piacenza liver)	PL-2	
1957	sower, begetter, father (L. sator-oris)	SATeRS	Z157	
1958	satisfy, to fill (L. satio-are; It. saziare; Fr. satisfaire)	SATI (you satisfied)	Z865	
1959	Satina, name of queen?	SETINA	K148	
1960	satisfy, to fill (L. satio-are; It. saziare; Fr. satisfaire)	SATO (SATV) (to satisfy)	R554	
1961	Sabines, people of northern Italy (L. Sabelli-orum)	SAVELeS (SA8ELeS) (See SABELeS)	TC103	
1962	rage, to be furious (L. saevio-ire)	SAVO (SA8V)	K61	
1963	know, to understand (L. scio, scir, scivi; It. saper; Fr. savoir) (Grammar line 1813)	SCE (you know)	TC-1, TC140, TC58, TC61, TC190, R173, R177, AH-11, Au9	
1964	crime, misfortune, calamity/to pollute, commit a crime (L. scelero-are, scelus-eris; Fr. scélérat)	SCELES (the crime, calamity) (See SkelOM)	Q837, R193	
1965	pollute, to commit a crime (L. scelero-are, scelus-eris; Fr. scélérat)	SCeLA	PQ-13	
1966	pollute, to commit a crime (L. scelero-are, scelus-eris; Fr. scélérat)	SCeLUM (SCeLVM) (polluted)	N462, Q183, Q335, Q406	
1967	Skenem, unknown word (L. scio-scire, to know, understand)	SKENEM	XA-33	
1968	staff, wand (Name, Scepis?) (L. scipio-onis)	SCEPIS	N194, Q854	
1969	know, to understand (L. scio, scir, scivi; It. saper; Fr. savoir)	SCINIR	K124	
1970	you understand (L. scio, scir, scivi or scili, scitu, Ind. Pres. 2 nd Pers. singl. scis)	SCIS	Q130, Q139	
1971	school, debate (L. schola-ae)	SCOL (SCVL)	K38	
1972	Scone, a people?, i.e., Tuscone	SCONE (SCVNE)	K168	
1973	scorpion (L. scorpio-onis; Gr. skorpios; It. scorpione; Fr. scorpion)	SCORPI (SCVRPI)	AN-23	
1974	composition, to write, inscribe (L. scripo, scribere; L. scriptio-onis; It. scriver, scritta)	SCRiATV (authorship, composition)	N100	
1975	himself, herself, itself (L. se, sese; It. si; Fr. se) is herself @K11	SE	Z77, Z102, Z1310, K11, K122, Q59, Q64, Q75, Q90, Q805, R26, R127, BT31, Au40, BB-3	
1976	himself, herself, itself (L. se, sese; It. si; Fr. se)	Se	MS13, S-1, K117, K130,Z24, S-2	

	A	B	C	D
1977	cut, to part by cutting (L. seco, secare; It. seccare; Fr. sécher)	SEC (I cut) (See SEK)	Z990	
1978	simply/plainly (L. siccus-a-um)	SECA (Q63, Q84 See CAKNE)	Q63, Q84, Q416, Q442, Q452, Q460, Q717, Q775, Q795, Q805,	
1979	cut, to part by cutting (L. seco, secare; It. seccare; Fr. sécher)	SECA (he, she cuts)	Q821, Q829, Q847, R405, R574, R596, R609	
1980	cut, to part by cutting (L. seco, secare; It. seccare; Fr. sécher)	SECOM (SECVM) (a cutting)	N491	
1981	six (L. secus, indecl. sex)	SEC (SEK)	OM-5	
1982	crop, cornfield, field, rye (L. seges-etis; It. segale; Fr. seigle, Persian, cygan)	SEG (SEK)	OM-5	
1983	rye (It. segale; Fr. seigle; Persian, cygan)	SEGELES (SEBELES) (possibly chair, seat)	Q701	
1984	crop, cornfield, field (L. seges-etis; It. segale; Fr. seigle, Persian, cygan)	SEGETA (SEBETA)	R499	
1985	crop, cornfield, field (L. seges-etis; It. segale; Fr. seigle, Persian, cygan)	SEGETES (SEBETES)	Q701	
1986	cut, to part by cutting (L. seco, secare, Ind. Pres. 1st Pers. singl. seco; It. seccare; Fr. sécher)	SEK (See SEC) (MS is about grape harvest)	MS18	
1987	seat, chair, saddle (L. sella-e; It. selle; Fr. selle, seller, to saddle)	SEL	L52	
1988	seat, chair, saddle (L. sella-e; It. selle; Fr. selle, seller, to saddle)	SELA	Au87, PE-2	
1989	seat, chair, saddle (L. sella-e; It. selle; Fr. selle, seller, to saddle)	SeLA	Z1386, Z1397	
1990	seat, chair, saddle (L. sella-e; It. selle; Fr. selle, seller, to saddle)	SELE	Au58	
1991	cellar, store-room (L. cellarius-a-um; It. cantina; Fr. cellier)	SELUR (SELFR)	Z692	
1992	save, to (L. salveo-are; It. salvare; Fr. sauver)	SELVA (SELFA) (areas of Piacenza liver)	PL-4, PL27	
1993	stock, race, seed, shoot, origin, author (L. semen-inis; It. semenza; Fr. semis, sowing)	SEMENIES 3rd Decl. Acc. pl; w/ TECURIES	Q-1	
1994	Semele, goddess, mother of Dionysus	SEMLE	CD-2, MF-3	
1995	senate (L. senatus-us; It. senato; Fr. sénat; Scott, seanadh, synod)	SeNATA	R381	
1996	senate (L. senatus-us; It. senato; Fr. sénat; Scott, seanadh, synod)	SeNATE	Q717, R584	
1997	senate (L. senatus-us; It. senato; Fr. sénat; Scott, seanadh, synod)	SeNATES	Q717, R584	
1998	Shenar (Senir, referring to Myrrh, Smyrna, from Mt. Hermon Senir?)	SNENAR (SNENAO)	DR-1	
1999	senile, aged? (L. senex, senectus-a-um, senecta-ae)	SeNIMO (SeNIMV) (See PERSeNIMV)	N63	
2000	Sentinales, name (L. sentina-ae, rabble, dregs)	SENTINATES	LS-1	
2001	bury, to ruin, destroy (L. sepelio-pelire-pelvi - noun sepulcralis-e?)	SEPeLES (you bury)	Q369	
2002	seven (L. septem)	SEPTA	L60	
2003	frequently (L. saepe)	SEPI	Z1088	
2004	differently from (sequius, secus; foll., by atque, ac, otherwise than, differently from)	SEQVII (next word is AC)	K186	
2005	join, to connect together (L. sero-serere, serui)	SER (I join)	TC241, AT-13, S15	
2006	join, to connect together (L. sero-serere, serui); a name?	SERAMO (SERAMV) (joined?)	Z64	
2007	Seramus, name? [context: to Seramus the lady (L. era-ae) you plead] goddess Semiramis?	SERAMO (SERAMV)	Z69	
2008	join, to connect together (L. sero-serere, serui)	SeRAN (Se RAN?)	TC28, K79	
2009	Serelus, name	SeRELUS (SeRELVS)	T-2	
2010	serene, to be quiet (L. sereno-are; It. sereno; Fr. serein)	SeREN (see join)	Z-8, Z30, Z163, Z180, Z336, Z1021, Z1846, Z1861	
2011	serene, to be quiet (L. sereno-are; It. sereno; Fr. serein)	SeREN (see join)	AH-2, L-2	
2012	he joined, join, to connect together (L. sero-serere, serui; Ind. Imperf. 3rd Pers. singl. serêbat)	SEREB. SEREU (SEREB)	N661, N738, N752, N756	
2013	join, to connect together (L. sero-serere, serui)	SERI (you joined)	Z289, Z462, Z463, Z543, Z1263, R359	
2014	I sow, set, plant (L. sero-serere, sevi, satum) ;join, to connect together (L. sero-serere, serui)	SERO (SERV) also SERO	S17, S25, S56	
2015	serum, whey (L. serum-i; It. siero; Fr. sérum)	SEROM (SERVM)	Z1153	
2016	Serphoe, name, island, Seriphus?	SERPHOE (SER PHOE?)	Z1168	
2017	serene, to be quiet (L. sereno-are; It. sereno; Fr. serein)	SERREN (they are serene?)	S22	
2018	join, to connect together (L. sero-serere, serui) - noun?	SERVTV (He joins together)	L-2	
2019	himself, herself, itself (L. se, sese; It. si; Fr. se)	SESE	Q424, Q661, Q767	
2020	by the sixth (L. sextus-a-um, 2nd Decl. Abl. singl. -o; sextum, for the sixth time; It. sexto; Fr. sixième)	SESTO (SESTU)	Q214, Q234	
2021	sit, to (L. sedeo, sedere, sedi; It. sedere; Fr. s'asseoir)	SETI (you sat)	Z1835	
2022	sit, to (L. sedeo, sedere, sedi; It. sedere; Fr. s'asseoir)	SETIO (SETIV)	CJ-9	
2023	the seats, chairs, thrones (L. sedes-is)	SETIS	XB-16	
2024	sit, to (L. sedeo, sedere, sedi; It. sedere; Fr. s'asseoir)	SETUM (SETVM) (seated)	TC103	
2025	if (L. sive and seu; It. se; Fr. si)	SEU (SEV)	Z359, Z396	
2026	Zeus Greek supreme god? (L. Jupiter; Gr. Zeus)	SEUS (SEVS)	Z336, Z446, Z1591, Z1861, P-2	
2027	Severus, name? Sphere, ball? (It. sfera)	SeVERA (SeFERA) ("K" - list of regents; See SV8ERA)	K31	
2028	supposing that (L. si; It. se, Fr. si)	SI (K46, PG-1, "SI")	Q56, Q283, Q303, R40, R53, R195, G13, G45,	
2029	supposing that (L. si; It. se, Fr. si)	SI	TC170, K46, K52, M50, AB-6, AN-53, PG-1, ZB-1, Z79, Z104, Z139	
2030	yes (L. ita este, certe; It. sì; Fr. si, oui)	SI	R176, Z975	
2031	himself, herself, itself (L. se, sese; It. si; Fr. se)	SI (G13, G36 - himself)	Q53, Q283, Q303, R39, R53, R173, R195,	
2032	supposing that (L. si; It. se, Fr. si)	SI	G13, G36, TC170, K46, K52, M50, AB-7, AN-53, PQ-2, XT-5, PG-1	
2033	whether (L. sive, seu; It. sia; Welsh, ai, os; Fr. si que, soit que)	SIA and SIA	K103, K168, S-10, S32	
2034	whether (L. sive, seu; It. sia; Welsh, ai, os; Fr. si que, soit que)	SIB (SI8) (I whistle)	N405, N563	
2035	thus, so, in this way, like this (L. sic)	SIC	Z357, Z396, Z405, Z1417; TC150, TC179	
2036	Sicilian, Sicily (L. Sicilia-ae [Siculi]-orum; Siculus-a-um)	SICAL	Q795, Q805	
2037	Sifai, name	SIFAI	S-18, S30, S43	
2038	sign, to mark (L. signo-are; It. segnare; Fr. signer)	SIK (I sign)	Z1787	
2039	thus, so, in this way, like this (L. sic)	SIK	XV-12	
2040	sign, to mark (L. signo-are; It. signo, sign; Fr. signer, to sign; signe, sign)	SIKNE	Z1835	
2041	quiet, to be silent (L. sileo-ere-ui; It. silenzio, silence; Fr. silence, silence)	SILA (he/she is quiet)	K-12, TC213	
2042	quiet, to be silent (L. sileo-ere-ui; It. silenzio, silence; Fr. silence, silence)	SILAR (to be quiet) (PG-2 may be SI LARTHIA)	TC213, PO-2	
2043	flint, hard stone (L. silix-icis; It. silice; Fr. silice)	SILAC	Au56	
2044	funeral feast (L. silicernium-i)	SILCI	B-25	
2045	flint, hard stone (L. silix-icis; It. silice; Fr. silice)	SILICI	TC283, BT-1, Z-1	
2046	be, to be (L. sum, present, sim, subj.; It. sia; Fr. sois)	SIM (I am)	Z-1, Z897, Z1192, Q-3	
2047	leave, to let alone (L. sino, sinere)	SIN (I leave alone) (see if however)	Z19, Z245, Z255, Z289, Z396, Z405, Z516, Z1073, TC266	
2048	if however, but if (L. sin; It. sino, as far as; Fr. sinon, otherwise)	SIN	Z19, Z245, Z255, Z289, Z396, Z405, Z516, Z1073, TC266	
2049	leave, to let alone (L. sino, sinere) possibly name, Siena, Italy	SINA (he, she leaves alone) (RA2-name?)	Z805, Z817, RA-2	
2050	leave, to let alone (L. sino, sinere) possibly name, Siena, Italy	SINAM	PC-12	
2051	a large bowel (L. sinus-i, m. and sinum-i)	SINAS	J28-2	
2052	leave, to let alone (L. sino, sinere)	SINE (you leave alone)	Z137	

A	B	C	D
2053	enclose, to hedge in (L. saepio, saepire; It. sipario, a curtain)	SIP (I enclose)	ZB-1
2054	enclose, to hedge in (L. saepio, saepire; It. sipario, a curtain)	SIPA (he, she encloses)	K25
2055	enclose, to hedge in (L. saepio, saepire; It. sipario, a curtain)	SIPO	XM-8
2056	cherry (L. cerasus-i; Gr. Kerasos; Welsh, ceirios; Scott, siris; Fr. cerise)	SIPES	Z872
2057	wish, to be willing (L. sis = si vis; Fr. souhaïter)	SIS (SIS-BT23)	TC56, R45, AN43, T-11, BT-23, M18
2058	ourselves (L. se or sese, sui, sibi)	SISI (or SISE)	Z68
2059	site, situation (L. situs-us)	SITOS	F-9
2060	whether, or if (L. sive, seu; It. sia; Welsh, ai, os; Fr. si que, soit que)	SIB (S18)	N405, N568
2061	stairs, ladder (L. scalae-arum; It. scala; Fr. escalier)	SKAL	Q767
2062	pollute, to commit a crime (L. scelero-are, scelus-eris; Fr. scélérat)	SKeLES (you pollute) (See sceles)	Q717
2063	throw, to rush, lance (L. lancea-ae, lance; It. slanciare; Fr. lancer)	SLANSO (SLANSV)	TC108
2064	SN, an initial	SN	Z489
2065	Sneogr rig, Sennacherib, son of Sargon, 702-680 B.C.	SNEOGR RIG (See RIG)	XW-1
2066	Snenar (Senir, referring to Myrrh, Smyrna, from Mt. Hermon? Associated with Turan & Adonis)	SNENAR (possibly SENAR, SHENAR)	DR-1
2067	unite, to combine, associate (L. socio-are)?	SOK	XM-3
2068	help, to succor (L. succurro-currere, Indic. Perf. 1st pers. singl. succurrî; It. soccorrere)	SOCI (SVCI)	Z665, Z719, K-1, K-39, K148
2069	mother-in-law (L. socrus-us; It. suocera)	SOCRI (SVCRI)	Z798
2070	sun (L. sol, solis; It. sole; Fr. soleil)	SOL (SVL)	Z308, Z1250
2071	alone (L. solus-a-um; It. solo; Fr. solo)	SOLA (SVLA) (see sun)	Z598
2072	alone (L. solus-a-um; It. solo; Fr. solo)	SOLO (SVLV)	Z1161, R49, R65
2073	alone (L. solus-a-um; It. solo; Fr. solo)	SOLS (SVLvs) (see alone)	Z1177, Z1334
2074	to take (L. sumo, sumere, sumpsî, sumptum, to take, choose, obtain, buy, to put on, to exact, to take (continued) take upon oneself, claim, assume, Ind. Perf. 2nd pers. singl. sumis	SOMIS (SVMIS)	BT-14
2075	to take (continued) take upon oneself, claim, assume, Ind. Perf. 2nd pers. singl. sumis	SOMIS (SVMIS)	BT-14
2076	sound, to celebrate (L. sono-sonare; It. sonare; Fr. Sonner; Welsh, swnio); sonus-i, sound	SON (SVN) (sound, celebration)	Z1417, XB-41
2077	sound, to celebrate (L. sono-sonare; It. sonare; Fr. Sonner; Welsh, swnio)	SONA (SVNA) (he, she celebrates)	Z530
2078	sound, to celebrate (L. sono-sonare; It. sonare; Fr. Sonner; Welsh, swnio)	SONE (SVNE) (you celebrate)	Z64
2079	celebration (L. sono, sonare, sonui; It. sonare; Fr. sonner; Welsh, swnio)	SONOI (SVNVI) (you celebrated)	A101
2080	he sleeps, put to sleep, drowse (L. sopio-ire, Conj. 3rd Pers. singl. sôpiat; It. assopirsi; Fr. sommeïller)	SOPA (SVPA) (he, she sleeps)	N522, N584, R54, R511
2081	sleep, to put to sleep, drowse (L. sopio-ire; It. assopirsi; Fr. sommeïller)	SOPES (SVPEs) (you sleep)	Q713
2082	sleep, to put to sleep, drowse (L. sopio-ire; It. assopirsi; Fr. sommeïller)	SOPo (SVPV) (I, to sleep)	Q784
2083	sister (L. soror-oris; It. suora; Fr. soeur; Tocharian, sar; Irish sier; Pers., xahar)	SOR (SVR)	Z166, Z197, Z272, Z327, Z347, Z357, Z378, Z412, Z1016, Z1040, Z1797, Z1825,
2084	sister (L. soror-oris; It. suora; Fr. soeur; Tocharian, sar; Irish sier; Pers., xahar)	SOR (SVR) (XR-1: SYR)	AN18, N741, R286, L14, XR-1
2085	smile, to be favorable to (L. risor-oris; It. sorridere; Fr. souire)	SORI (SVRI) (you, she smiled-- See AN30)	TC161, AN31
2086	Soris, name	SORIS (SVRIS)	J29-2
2087	Surisa, or Soris, name (based on to smile, L. risor-oris; It. sorridere; Fr. Souire?)	SORISA (SVRISA) or SORIS	LF-2
2088	smile, to be favorable to (L. risor-oris; It. sorridere; Fr. souire)	SORO (SVRV) (to smile)	R286
2089	smile, to be favorable to (L. risor-oris; It. sorridere; Fr. souire)	SOROU (SVRV8)	N738
2090	sister (L. soror-oris, 2nd Decl. Acc. -um, f; It. suora; Fr. soeur; Toch., sar; Irish sier; Pers., xahar)	SORvM (SVRvM)	AN42
2091	sister (L. soror-oris, 2nd Decl. Acc. -um, f; It. suora; Fr. soeur; Toch., sar; Irish sier; Pers., xahar)	SORVM (SVRVM) (sister)	N679, N712
2092	double (L. duplex; It. sosia, suisare, to alter; Fr. double)	SOS (SVS)	ZB-2, Z981, Z1027, Z1853, XB-9, XB-29
2093	cassock, coat (L. tunica-ae; It. sotana; Fr. soutane)	SOTANAS (SVTANAS)	Z263, Z405
2094	support, to sustain (It. sostenere; Fr. soutenir)	SOTEN (SVTEN) (they support, sustain)	R426
2095	underneath, point, pile (L. sudis-is, point; Fr. soute, f.; It. sotto., adv., prep. under, below)	SOTHI or SUTHI (SVTHI)	A-2, AF-9, J23-5
2096	savior (L. soter-eris; It. salvatore; Fr. sauveur)	SOTER	L37
2097	the saviors (L. soter-eris, 2nd Decl. Nom. pl. N. -a; It. salvatore; Fr. sauveur)	SOTRA (SVTRA)	Q139, Q172
2098	savior (L. soter-eris; It. salvatore; Fr. sauveur)	SOTRIS	L60
2099	with the savior (L. soter-eris, 2nd Decl. Dat. & Abl. singl. -o; It. salvatore; Fr. sauveur)	SOTRO (SVTRV)	Q117
2100	spread, to scatter (L. spargo, sparger, sparsi; It. spandare; Fr. répandre)	SPANeRIM	TC28
2101	spread, to scatter (L. spargo, sparger, sparsi; It. spandare; Fr. répandre)	SPANSA (he, she spreads)	Z1781
2102	spread, to scatter (L. spargo, sparger, sparsi; It. spandare; Fr. répandre)	SPANTEA	R511
2103	spread, to scatter (L. spargo, sparger, sparsi; It. spandare; Fr. répandre)	SPANTI (you spread)	Q512, Q521, Q551
2104	spread, to scatter (L. spargo, sparger, sparsi; It. spandare; Fr. répandre)	SPARSE (you scatter)	TC150, TC170, TC298
2105	frighten, to scare (L. pavor, fright; It. spaurire; Fr. épouvanter)	SPAVO (SPA8V) (to frighten) (See PAVA)	R147
2106	hope, to expect (L. sperare; spes-ei, hope; It. sperare; Fr. éspérer)	SPE (you hope)	Z784, AD-4, K152
2107	spend, to weigh out (L. dispendere; it. spendere, speso, pp.; Fr. dépenser)	SPESO (SPESV) (I, to spend; spent)	N453
2108	expedite, to dispatch (L. expedio-ire; It. spedire; Fr. expédier)	SPETO (SPETV) (It., to expedite)	R219, R238
2109	hope, to expect (L. sperare; spes-ei, hope; It. sperare; Fr. éspérer)	SPE TRI	Z784
2110	hope, to expect (L. sperare; spes-ei, hope; It. sperare; Fr. éspérer)	SPI	AJ-6
2111	Spina, town near Venice (L. spina-ae, thorn, difficulties)	SPINA	R542
2112	Spina, town near Venice (L. spina-ae, thorn, difficulties)	SPINAOM (SPINAVM) (of Spina)	R596
2113	Spina, town near Venice (L. spina-ae, thorn, difficulties)	SPINI (the people of Spina)	R584
2114	Spina, town near Venice (L. spina-ae, thorn, difficulties)	SPINIA (Spina, gen.)	R574
2115	Spolare, unknown word	SPOLARE (SPVLARE)	AV-8
2116	spit, to spit out (L. spuo, spuere; It. espurgare; Fr. espurgier; Welsh, poeri)	SPOR (SPVR) (to spit out)	Z1334
2117	spit, to spit out (L. spuo, spuere; It. espurgare; Fr. espurgier; Welsh, poeri)	SPORA (SPVRA) (he, she spits out)	Z470
2118	spit, to spit out (L. spuo, spuere; It. espurgare; Fr. espurgier; Welsh, poeri)	SPORE (SPVRE) (you spit out)	Z1065
2119	spit, to spit out (L. spuo, spuere; 1st pers. Imperfect, spuarém)	SPORERIM (SPVRERIM) (I spit out?)	Z317, Z386
2120	spit, to spit out (L. spuo, spuere; spuares, 2nd pers. Conj. Imperfect)	SPORES (SPVRES) (you spit out)	Z73, Z290, Z872, Z945, Z999
2121	basket (L. sporta-ae)	SPORTA (SPVRTA)	Z1402
2122	stand, to station (L. sto, stare; It. stare; Fr. stationner; Avestan, astaya)	STA (he, she stands)	N206, TA-2, AF-6
2123	steady (L. stabilis-e; It. stabile, Fr. stable; Welsh, ystabl-au; Polish, stabilny)	STABLI (STA8LI)	N716?
2124	stand (L. sto, stare, Ind. Present 2nd pers. sing. stas; It. stare, Pres. Ind. 2nd pers. singl., stai)	STAI	Z638
2125	detach, to separate (It. staccare, stac, clïff)	STAKAS (you detach, separate)	TC190, TC298
2126	stand (L. sto, stare; It. stare; Fr. stationner; Avestan, astaya)	STAR (to stand)	TC190
2127	stand (L. sto, stare; It. stare; Fr. stationner; Avestan, astaya)	STAReS (you stand)	TC298
2128	static, standing still (L. statum; stativus-a-um; It. statico; Fr. statique; Gr. statikos)	STATITA (static, standing)	Q183, Q174, R530, R664

	A	B	C	D
2129	stand (L. sto, stare; It. stare; Fr. stationner; Avestan, astaya)	STE (you stand)	N139	
2130	stela (L. stela-ae and cippus-i; It. cippus; Gr. stela, stallein, to set up)	STeLA	K12	
2131	stand (L. sto, stare; It. stare; Fr. stationner; Avestan, astaya)	STI (you stood)	Z53, Z154, Z206, Z245, TC238, K79	
2132	fade, to be pale (L. pallo-ere; It. stingere, stinto, faded)	STINTO (STINTV) (to fade, faded)	Q376, Q388, Q396	
2133	stand (L. sto, stare; It. stare; Fr. stationner; Avestan, astaya)	STO (STV)	Q303	
2134	hundred (L. centum; Sanskrit, shatam; Avestan, sata; Polish, sto; Serb, sto)	STO (STV) ?	Q303	
2135	straighten, to tighten (L. stringo, stringere; It. stretta, tightening; Fr. serrer)	STRETA (he, she makes straight)	Z1571	
2136	straighten, to tighten (L. stringo, stringere; It. stretta, tightening; Fr. serrer)	STRETER (to make straight)	Z500	
2137	Strophgla, name	STROGLA (STRVbLA)	Q521, Q671	
2138	Strophgla, name	STROPHGLA (STRVPHbLA)	R370, R487, R498	
2139	Strophgla, name	STROPHGLAS (STRVPHbLAS)	Q543	
2140	sew, stitch, join (L. suo, suere, sui, sutum)	SU (SF) (I sew) (See his, its)	TC307 M50	
2141	his, its (L. suo, sua; It. sua, suo; Fr. soi)	SU (SF)	TC307 M50, DR-4; CP34, AP-1	
2142	sew, stitch, join (L. suo, suere, sui, sutum)	SUA (SFA) (he, she joins together, sews)	AJ-11, BT24, AF-13	
2143	suffer, to undergo (L. subeo-ire-li; It. subire; Fr. subir)	SUBA (SVBA) (he, she suffers)	R633, R644	
2144	upper side (n.), on, upon, over, above, beyond (prep.) (It. sopra [sovra])	SUBRA (SVBRA)	R146	
2145	help, to succor (L. succurro-currere; It. soccorrere; Welsh, swcro)	SUCI (SUCI) (See SOCI)	Z665, Z719	
2146	sew, stitch, to join (L. suo, suere, sui, sutum)	SUE (SFE) (you sew)	Z128, Z131, Z224, Z412, Z1809	
2147	Sueitus, Torce Fel, name of haruspex	SUEITUS (SFETVVS)	HA-4	
2148	sew, stitch, join (L. suo, suere, sui, sutum)	SUEM (SFEM) (sewn)	Z656, Z1835, Z1770	
2149	sew, stitch, join (L. suo, suere, sui, sutum)	SUIS (SFIS) (you sew)?	AP-5	
2150	shake from beneath (L. succutio-cutere; It. scouterre; Fr. secouer)	SUKATV (SVKATO) (probably su Kato)	Q755	
2151	Sulla, name? (L. sullus-a, a swine)	SULA (SFLA)	TC19	
2152	be, to be (L. sum, esse, fui, futurus It. sono; Fr. suit)	SOM (SVM) (I am)	N522, N585	
2153	be, to be (L. sumus; It. siamo; Fr. sommes)	SOME (SVME) (we are)	Q278, R339, R474, PQ-17	
2154	be, to be (L. sunt; It. sono; Fr. sont)	SUNT (SVNT) (they are) (See SONT)	Q701	
2155	about, over, superb (L. supra; It. superare, to surpass; Fr. superbe)	SUPER (SVPER)	N417, Q805	
2156	about, over, superb (L. supra; It. superare, to surpass; Fr. superbe)	SUPRO (SVPRV)	Q661	
2157	Suvera, name	SUVERA (SV8ERA) (See Severa)	Q372, Q389, Q391	
2158	Suvera, name	SVERA (SFERA) (See Severa)	K31	
2159	you, your (L. tuus, vester; Fr. ta, thy, votre, your)	TA	Z1334, Z1397, N357, Q290, Q320, Q326, Q671, Aph-3, TC61, S-18, Au34, XB-42, XJ-21, S19	
2160	by the table (L. tabella-ae, 3rd Decl. Abl. -e; It. tabella, list, tavola, table; Fr. table)	TABLE (TABLE)	Q105	
2161	Taei, name? goddess (L. dea-ae, f.) Theia, Titaness, daughter of Ge and Uranus, mother of Eos, Helios	TAEI	XA-8	
2162	Taeia, name?	TAEIA (See TAIE, XV-1)	XJ-5	
2163	the straight war-trumpet of the Romans (L. tuba-ae, 3rd Decl. Abl. singl. -e)	TAF8E	PA-17	
2164	Tafos, name, Taphos?	TAFOS (TAFVS)	XA-5	
2165	Tages, Etruscan god of boundaries	TAGES (TABES)	N320, N353, N444, N670, Q863, R278, R607	
2166	Taie, name? Possibly Ataie, Hades?	TAIE (ATAI? See ATAI, Hades) (See TAEI, TAEIA)	XV-1	
2167	foul, hideous (L. taeter-tra-trum)	TAITeR	Z421	
2168	such, like, similar (L. talis-e; It. tale; Fr. tel, telle)	TAL	TC161	
2169	Tellenae, town along with Ficana captured by Ancus, 625 B.C (Livy)	TALENA See SATAN	Q39, Q41	
2170	design, loom (L. tela-ae)?	TALI (See TEL)	AC-10	
2171	retaliation (L. talio-onis, f)	THALIO (8ALIV)	PC-7	
2172	talon, heel (L. talus-i)	TALOS	XL-1	
2173	so, so far, to such a degree (L. tam)	TAM	L35	
2174	Tamerara, name?	TAMERA	PN-2	
2175	Tamir, name?	TAMIR	L-84	
2176	goddess? Tanit, Phoenician mother/warrior goddess like Astarte and Roman Juno	TANNA	K-3	
2177	Tanaquil, Etruscan Queen, wife of Tarquin the Elder, 5th king of Rome	THANCHVILVVS (THANKVILVS)	A-3	
2178	Tapa, name	TAPA	XM-5	
2179	tapistry (L. tapeta-ae; It. tappezzeria; Fr. tapis; Gr. tapetsaria)	TAPIS	Q893	
2180	bull (L. taurus-i; It. toro; Fr. taureau; Welsh, tarw; Gr. tавρος); or disease/stigma (It. tara.f)	TAR (disease?)	Z12, Z145, M-1, BS-10?	
2181	bull-like, cow-like? Name? (It. taurino, bull-like)	TARINA	N173, N184	
2182	Tarquin, gens., 2 kings of Rome; wife, Tanaquil, above is shown in script DL	TARKIE	DL-10	
2183	Tarquins, gens., 2 kings of Rome; wife, Tanaquil, above is shown in script DL	TARKONOS (TARKVNVS) (alt. Te ARKVNVS)	DL-6	
2184	silent, to be quiet (L. taceo-ere; It. tacere; Fr. tacite, tacit)	TAS	Z1168, Au32, XM-2	
2185	silent, to be quiet (L. taceo-ere; It. tacere; Fr. tacite, tacit)	TASI	XM-6	
2186	you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you)	TE	Z-1, Z111, Z284, Z727, Z776, Z897, Z1192, Z1265, Z1300, TC179,	
2187	you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you)	TE (L. te) you L. 2nd person sing. acc., abl.	M45, N184, N294, N453, Q13, Q17, Q25, Q42, Q46, Q209, Q283, Q521, Q551, Q671, R41,	
2188	you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you)	TE (L. te) you L. 2nd person sing. acc., abl.	R54, R59, R76, R173, R188, R212, R229, R270, R339, Au39, L15, BS-7,	
2189	you (L. tu, te, vos; 2nd pers. sing. acc., abl.; It. te, to you; Fr. te, to you)	Te (Note: PL-6 is an area of the Piacenza liver)	AO-4, XB-31, XF-4, TC46, TC61, TC71, TC108, TC170, TC201, TC260, TC298, TC327,	
2190	you (L. tu, te, vos; 2nd pers. sing. acc., abl.; It. te, to you; Fr. te, to you)	Te (Note: PL-6 is an area of the Piacenza liver)	K74, K86, AP-4, Au90, N230, N349, N404, Q806, R17, R116, R124, R258, R306,	
2191	you (L. tu, te, vos; 2nd pers. sing. acc., abl.; It. te, to you; Fr. te, to you)	Te (Note: PL-6 is an area of the Piacenza liver)	R359, PL-6, SM-4, Au-2, Au92, L24, L53 XB-31	
2192	you (L. tu, te, vos; 2nd pers. sing. acc., abl.; It. te, to you; Fr. te, to you)	The (L. te) you L. 2nd person sing. acc., abl.	M53	
2193	owe (L. debeo-ere; It. dovere; Fr. devoir)	TEB (TE8) (I owe)	N95	
2194	owe (L. debeo-ere; It. dovere; Fr. devoir)	TEBE (TE8E) (you owe)	N139, Q224	
2195	cover, to bury (L. tego, tegere)	TEK (I cover)	XB15	
2196	Tekeias, name	TEKEIAS	Q-1	
2197	cover, to bury (L. tego, tegere)	TheKSI (I covered my self)	S-1	
2198	cover, to bury (L. tego, tegere, texi, tectum; tectus-a-um;)	TEC (I cover, bury) (Z123 HA TEC, verb?)	Z112, Z123, Z214, TC266	
2199	cover, to bury (L. tego, tegere, texi, tectum; tectus-a-um;)	TECE (you cover, bury)	AL-10	
2200	ten (L. decem; It. dieci; Fr. dix; Gr. Deka, Welsh, deg-au; L. tectus-a-um; décor-oris)	TECUM (TECVM)	Z1615, Au13	
2201	ten (L. decem; It. dieci; Fr. dix; Gr. Deka, Welsh, deg-au; L. tectus-a-um; décor-oris)	TECUM (TECVM) (adorned) (see ten and cover)	Z1615, Au13	
2202	cover, to bury (L. tego, tegere, texi, tectum; tectus-a-um;)	TECUM (TECVM) (buried) (see adorn)	Z1615, Au13	
2203	defy, to challenge (L. provo-co-are; It. sfidare; Scott, deo; Fr. défier)	TEU (TEF)	AN20	
2204	god (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deese)	TEU (TEF)	AN20	

	A	B	C	D
2205	god (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deesse)	TEI (See THEI) = deus, god; TEIS = divus, gods	Z806, Z935, Z1326, Z1562, Z1848, Z1869, TC170, N453, Q50, Q422, R459, K20, Aph-4,	
2206	god (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deesse)	TEI (See THEI) = deus, god; TEIS = divus, gods	OM-8, L18, L49, L56, K18, XA-11, CP23, Q240	
2207	god (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deesse)	TEIA	XJ-9	
2208	god (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deesse)	TEIM (TEIS?)	Z1243, K20, K124, K129, M19, Z1265	
2209	god (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deesse)	TEIS (K120 – TEIS RASNES; Minerva EIS TEIS, M21)	Z1243, K23, K118, M21, Z1265, BT-9, Q62	
2210	goddess (L. dea, diva)	TEIVA (TEIFA) (an area of the Piacenza liver)	PL-30	
2211	I protect (L. tego, tegere, texi, tectum, Ind. Pres. 1st Pers. singl. tegō)	TEK	Q-7	
2212	Tekories, party, group of jurors (L. decoria-ae, f.)	TEKORIES (TEKVRIES)-SEMENIES 3rd.pers.acc. pl	Q-2	
2213	decuria, body of ten men	TEKORIES (TEKVRIES) (see Tekories)	Q-1	
2214	web, warp, loom (L. tela-ae; It. tela, linen)	TEL (See TALI)	TC170	
2215	Teleta, name?	TELETA (TELETA)	L56	
2216	Telatos, name (Gr. Telieotis, finisher)	TELATOS	XB-28	
2217	earth, ground (L. tellus-oris; It. terra; Fr. terre)	TELOS (TELVS)	N123	
2218	Telamonos, "son of Telamon," used with the name of Ajax	TELA MONOS (TELMVNVS)	CN-2	
2219	fear (It. tema, timore)	TEMA	K96	
2220	Temia, name (probably Te Mia, the month of May or Mia, mother of Mercury)	TeMIA	Au-3, Au-90	
2221	hold, to have, possess, keep (L. teneo, tenere; It. tenere; Fr. tenir)	TEN (I hold)	TC46, F-3	
2222	hold, to have, possess, keep (L. teneo, tenere; It. tenere; Fr. tenir)	TENA (he, she holds)	Z1553, Q671, L49	
2223	hold, to have, possess, keep (L. teneo, tenere; It. tenere; Fr. tenir)	TENE (you hold)	K104	
2224	hold, to have, possess, keep (L. teneo, tenere; It. tenere; Fr. tenir)	TENAR	BT20	
2225	hold, to have, possess, keep (L. teneo, tenere; It. tenere; Fr. tenir)	TENeR (to hold)	TC-7, TC19, TC46, BS18	
2226	hold, to have, possess, keep (L. teneo, tenere; It. tenere; Fr. tenir)	TENARA (he will hold)	BT30	
2227	hold, to have, possess, keep (L. teneo, tenere; It. tenere; Fr. tenir)	TENeRAS	VP-15	
2228	hold, to have, possess, keep (L. teneo, tenere; It. tenere; Fr. tenir)	TENIN (they hold)	AL-8	
2229	hold, to have, possess, keep (L. teneo, tenere; It. tenere; Fr. tenir)	TENO (TENV) (to hold?)	Q893	
2230	wagon to carry the gods (L. tensa-ae)	TENS	N53, PQ-16	
2231	wagon to carry the gods (L. tensa-ae)	THEN	PQ-16	
2232	stretch spread (L. tendo, tendere; It. estendere; Fr. tendre)	TENTA (he, she stretches)	Q283	
2233	stretch spread (L. tendo, tendere; It. estendere; Fr. tendre)	TENTO (TENTV) (I, to stretch)	Q360, Q369, Q713, Q813, Q863, R394, R521	
2234	warm, to be tepid (L. tepeo-ere; It. tepido, luke warm; Fr. tiède)	TEP	J24-4	
2235	warm, to be tepid (L. tepeo-ere; It. tepido, luke warm; Fr. tiède)	TeP	L71	
2236	thrice, three (L. ter; It. terzo; Fr. Troisième; Baltic, tirtas; Polish, trzeci)	TER	Q311, R54, R619	
2237	earth, ground (L. terra-ae; It. terra; Fr. terre, terrer, to earth up)	TERA	N349, N357, N363	
2238	earth, ground (L. terra-ae; It. terra; Fr. terre, terrer, to earth up)	TERI	Z1228	
2239	earth, ground (L. terra-ae; It. terra; Fr. terre, terrer, to earth up)	TERIM (acc. sing. to the earth)	Q806	
2240	boundary (L. terminus-i; It. termine; Fr. terminus, end)	TERMENES	N206	
2241	rub, to smooth (L. tergeo-ere and tergo-ere, tersi, tersum – noun?)	TEROS (TERVS)	N349	
2242	rubbed, smooth, neat, clean, perfect (L. tersus-a-um); possible name of king, TERSNA	TERSNA	Z530, TC28	
2243	rubbed, smooth, neat, clean, perfect (L. tersus-a-um); possible name of king, TERSNA	TERS	Z530, TC28	
2244	third (L. tertius-a-um, abl. tertio; It. terzo; Fr. trois, troisième)	TERTI	Z1600, Z1644, Q551	
2245	third (L. tertius-a-um, 2nd Decl. Acc. N -a; It. terzo; Fr. trois, troisième)	TERTIE	Q134	
2246	third (L. tertius-a-um, abl. tertio; It. terzo; Fr. trois, troisième)	TERTO (TERTV)	Q871	
2247	weave, to twine together, compose (L. texo-texere; It. tesere; Fr. tisser)	TES (I weave)	Z1359, AP-1	
2248	desert (L. tesqua [tesca] orum, wasters, deserts)	TESCAM	N139	
2249	designs (L. designo-are, to design; It. disegnare, disegno, Fr. designer, dessin)	TESeNS	K117	
2250	ten years (L. decennis-e, 3 rd Decl. Nom. pl. n. -a)	TESENA	N533, N563	
2251	design (L. designo-are, to design; It. disegnare, disegno, Fr. designer, dessin)	TESeNE (you design?)	K105, K115	
2252	weave, to twine together, compose (L. texo-texere; It. tesere; Fr. tisser)	TESARE	PN-3	
2253	weave, to twine together, compose (L. texo-texere; It. tesere; Fr. tisser)	TESI (you weaved, composed)	Au46	
2254	weave, to twine together, compose (L. texo-texere; It. tesere; Fr. tisser)	TeSI	Z912	
2255	dice, watchword, a cube, tile (L. tessera-ae)	TESIM	Z-1, Z-6? Z674, Z729	
2256	he bore witness to (L. testor-ari, Conj. Imperf. 3 rd Pers. singl. testāret);	TESTRE	Q255, Q268	
2257	I testified, to witness (L. testor-ari, Conj. Imperf. 1st Pers. Singl. testārem; It. testificare; Welsh, tystio)	TESTRO (TESTRV) (I testified)	N701, Q424, Q767, R178	
2258	roof, head (L. tectum-i, roof, covering; It. tetto; Fr. toit)	TEI	L-13	
2259	of the torch (L. taeda-ae, 2 nd Decl. singl. Dat. & Abl. -o**)	TETO (TETV)	Q200, R294	
2260	god (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deesse)	TEU (TEV)	L33, CP28	
2261	god (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deesse)	TEUS (TEFS)	AN25	
2262	he owes (L. debeo -ere-ui-itum, Ind. Pres. 3rd Pers. singl. dēbet)	TEVE (TE8E)	Q229	
2263	divine (L. dius-a-um; adj. divinus)	TEVeNS (TE8eNS)	K22	
2264	carry away or down (L. deveho-vehere)	TEVRA (TE8RA) (he, she carries away)	Q500, R474	
2265	you carried away or down (L. deveho-vehere; Conj. Imperf. 2nd Pers. singl. dēveheret)	TEVRE (TE8RE) (you carried away)	N649	
2266	I carried away or down (L. deveho-vehere, Ind. Perf. 1st Pers. Singl. dēvēxi)	TEVRI (TE8RI) (I carried away)	N691	
2267	retaliation (L. talio-onis, f)	THALIO (ΘALIV)	PC-7	
2268	Thalna, Etruscan goddess, Nemesis, mother of Helen; re: Gr. thalassinós, of the sea	THALNA; see THALIO	DM-6, CX-2, DK-4, DN-5	
2269	Thane or Rane (Sc. Thane; OE. Thane, feudal lord); Rhamnusia, name of Nemesis after town.)	THANE or RANE (probably RANE)	DK-2	
2270	Tanaquil, Etruscan Queen, wife of Tarquin the Elder, 5th king of Rome	THANCHUILOS (THANCHVILVS)	A-1	
2271	Tarnies, name of an augur?	THARNIES	PM3	
2272	god (L. deus, divus, di, divi, dea, diva; It. dio, dia; Fr. dieu, dieux, deesse)	THEI	DA-6	
2273	cover, to bury (L. tego, tegere)	THEk	M-74	
2274	Themis, Gr. goddess of order, mother of seasons, order, justice, peace and Fates	THEME	Aph-6	
2275	..then (unknown name) Athen? See ATHEN	THEN	PQ-16	
2276	Thena, name? Theonoe, daughter of Proteus	THENA	Aph26, Aph32	
2277	Theseus, Greek hero	THESE	CC-2	
2278	thesis? (L. thesis-is)	THESI? (See THETI)	Aph-13	
2279	Thetis, a Nereid, sea-nymph, mother of Achilles (L. Thetis-idis or idos)	THETHIS (Note unusual spelling)	MM-3, MR-4, CQ-1, CR-1	
2280	Thetis, a Nereid, sea-nymph, mother of Achilles (L. Thetis-idis or idos)	THETI? (See THESI, THETHIS)	Aph-13	

	A	B	C	D
2281	to you (L. tu; te, Accus; vos, tibi; It. te, ti, to you; Fr. te, to you)	THI	M38, M70, PC-5	
2282	Thia, Titaness, mother of Eos; possibly Dia, mother of Mercury (L. Dia-ae)	THIA	M56, M67, Au-1	
2283	day (L. dies-ei, day; diu, by day; diutiuis, longer; Welsh, dydd; Scot, di)	THIE (See TIE)	AD-6	
2284	Theias, king of Assyria, father of Adonis	THIETH?	DO-4	
2285	Thimrae, name of a Lasa, LASA THIMRAE, referring to Apollo's temple on the river Thimrae.	THIMRAE (ΘIMRAE) (possibly Cassandra)	DM-12	
2286	by Thebes, city in Boeotia? (L. Thebae-arum, 2 nd Decl. Dat. or Abl. -o)	THIPO (THIPV)	PA-8	
2287	you tame, break in, conquer (L. domo, domare, domui, domitum; domas 2nd pers. sing. present)	THOMAS (THVMAS)	PD-2	
2288	Trojans (L. Troianus-a-um)	THRVNEI	DA-7	
2289	breastplate (L. thorax-acis, breastplate, cuirass)	THURASI (THVRASI)	AF-22	
2290	I tame, break in, conquer, subdue (L. domo, domare, domui, domitum, Ind. Pres. 1 st Pers. singl. domō)	THVM (See TVM)	PA-3	
2291	incense (L. tus [thus] turis)	THVs (THVS)	M32	
2292	Tutnas, a defense, protection? (L. tutamen-inis and tutamentum-i)	TUTNAS, TOTNAS (TVTNAS)	J30-2	
2293	you (L. tu; te, Acc. vos, tibi; It. te, ti, to you; Fr. te, to you)	TI	Z84, Z105, Z300, Z572, Z880, Z945, Z1386, Z1770, Z1818, Q236	
2294	your (L. tu, te, vos, tibi; It. te, ti, to you; Fr. te, to you) (continued)	TI	K79, AG-8, AK-7, TC41, TC46, Au85, BT-17, Au84, PC-5	
2295	Dia, mother of Mercury (L. Dia-ae)	TIA	K91, K201, M67	
2296	stem, tick, stalk (Fr. tic, tige; Sanskrit, taka)	TIK	S-48	
2297	stem, tick, stalk (Fr. tic, tige; Sanskrit, taka)	TIKAM	R286	
2298	stem, tick, stalk (Fr. tic, tige; Sanskrit, taka)	TIC	AF13	
2299	stem, tick, stalk (Fr. tic, tige; Sanskrit, taka)	TICNeR	Z1359	
2300	by the day (L. dies-ei, 5th Decl. Abl. singl. day; diu, by day; diutiuis, longer; Welsh, dydd; Scot, di)	TIE	Z1216, Au-9, N453, R15, R114, R661, XP-4; PM-7, AF-21	
2301	day (L. dies-ei, day; diu, by day; diutiuis, longer; Welsh, dydd; Scot, di)	TIES	AG-3, N312, Q62, R661, XA-20	
2302	stem, shoot, trunk, shaft (Fr. tic, tige; Sanskrit, taka)	TIGA (TibA)	Q121	
2303	stem, shoot, trunk, shaft (Fr. tic, tige; Sanskrit, taka)	TIGE (TibE)	R339	
2304	stem, shoot, trunk, shaft (Fr. tic, tige; Sanskrit, taka)	TIGI (TibI)	R359	
2305	lime tree (L. tili-ae; It. tigilio; Fr. tilleul)	TIGLO (TibLV)	Q213, Q442, Q460	
2306	stem, shoot, trunk, shaft (Fr. tige; Sanskrit, taka)	TIKAM	R286	
2307	ten (L. decem; It. dieci; Fr. dix; Gr. Deká, Welsh, deg-au)	TIKAM? (See TECAM)	R286	
2308	you ran away, flowed apart (L. dilabor-labi-lapsus, dep.)	THILEPSI	PC-5	
2309	a missile, dart, javelin, spear, any weapon; a beam of light (L. tellum-i)	TILIS	L42	
2310	fear, to dread (L. timeo-ere, timens-entis; It. timore, fear; Fr. timide, fearful) – noun	TIMEM (fearful)	N123	
2311	fear, to dread (L. timeo-ere, timens-entis; It. timore, fear; Fr. timide, fearful) – noun	TIMAM (4th – accusative case)	XC-6	
2312	Deimus, fear, brother of Phobos, panic	TIMU (TIMV)	L59	
2313	TIN, Etruscan supreme god, Tin, Tini, Tinia, gen.	TIN (PL – areas of Piacenza liver)	Z78, Z103, Z300, Z880, Z945, Z999, Z1793, TC283, J39, M24, PL-33, PL-34	
2314	TIN, Etruscan supreme god, Tin, Tini, Tinia, gen.	TIN	Z638, Z1183, Z1359	
2315	ring, to tinkle, pay money (L. tinnio-ire; It. tintinnare; Fr. tinter)	TINeS (you ring, pay)	Z439, Z572, CA-1	
2316	paint, to dye, tint (L. tingo, tingere; It. tingere; Fr. teindre)	TINGUS (TINbVS) (you paint)	N341	
2317	TIN, Etruscan supreme god, Tin, Tini, Tinia, gen.	TINI (PL – area of Piacenza liver)	Z1097, TC318, PL-16, PL-32	
2318	TIN, Etruscan supreme god, Tin, Tini, Tinia, gen.	TINIA (gen. case)	DM-5, K94, CE-1, DH-1, DK-3, DN-3	
2319	TIN, Etruscan supreme god, Tin, Tini, Tinia, gen.; 3rd Decl. Abl. singl. -e	TINIE	J23-4	
2320	ring, to tinkle, pay money (L. tinnio-ire; It. tintinnare; Fr. tinter)	TINIR (to ring, pay) (area of Piacenza liver)	PL-14	
2321	ring, to tinkle, pay money (L. tinnio-ire; It. tintinnare; Fr. tinter)	TINIRS (you will ring, pay)	Z522	
2322	model, figure on a wall, type (L. typus-i; It. tipo; Fr. type; Gr. typos, Polish, typ)	TIPA	XA-30	
2323	model, figure on a wall, type (L. typus-i; It. tipo; Fr. type; Gr. typos, Polish, typ)	TIPE	R661 XS-3	
2324	model, figure on a wall, type (L. typus-i; It. tipo; Fr. type; Gr. typos, Polish, typ)	TIPES (models, types)	R-6, R106	
2325	Tiples, name?	TIPLES	FT-3	
2326	fling, to hurl (L. iacio-iacere; It. tirare, Fr. tirer)	TIR (I fling)	Z969, Z1789, K58, TC46	
2327	Tirai, name, Tyrsenus, son Atys?	TIRAI	AM-2	
2328	soldier, young, recruit (L. tiro-onis)	TIRO (TIRV)	F-11	
2329	fling, to hurl (L. iacio-iacere; It. tirare, Fr. tirer)	TIRI (you hurled)	L38	
2330	Dis, god of Hades, Pluto (L. Dis, Ditis, dis, diti [from dives], rich; Gr. Ploutos)	TIS	Q433, Q475, Z-5, Z206, TC150, F-4, XB-13, XJ-8, CP33	
2331	Dis, god of Hades, Pluto (L. Dis, Ditis, dis, diti [from dives], rich; Gr. Ploutos)	TIS	Z1341	
2332	Dis, god of Hades, Pluto (L. Dis, Ditis, dis, diti [from dives], rich; Gr. Ploutos)	TISIM (of Dis, the underworld)	Z1153	
2333	separate, to be distant, divert (L. distro-are; It. distare; Fr. distraire)	TISTER (to separate, be distant)	Q453, Q475	
2334	Tities, one of the original tribes of Rome (L. Tities-ium & Titenses-ium)	TITE	DE-2	
2335	Tities, one of the original tribes of Rome (L. Tities-ium; -em, 3rd Decl Acc. -em, & Titenses-ium)	TITEM	PK-3	
2336	Tito, name (re: L. Tities-ium & Titenses-ium, one of original tribes Rome)	TITO (TITV)	N751	
2337	day, by day, for a long time	THYV	M13	
2338	day (L. dies-ei, day; diu, by day; diutiuis, longer; Welsh, dydd; Scot, di)	TIU (TIV)	N404, R444, BS-7, Z957	
2339	god, divine (L. deus, divus, di, divi, dea, diva; dius-a-um It. dio, dia; Fr. dieu, dieux)	TIUS (TIVS), divine (PL is an area of Piacenza liver)	N745, HJ-3, PL-10	
2340	god-like, divine (L. divus-a-um)	TIVA (TYFA)	XJ-7	
2341	god-like, divine (L. divus-a-um)	TIVI (TIFI)	AM-6, M67	
2342	TN, abbreviation for Tini?	TN	Z638, Z1183, Z1359, AN51, L26, HA-1	
2343	touch, to strike (L. tango, tangere; It. toccare; Fr. toucher)	TOCA (TVCA) (he, she touches)	N21, Q500, Q521, R474, Z903	
2344	touch, to strike (L. tango, tangere; It. toccare; Fr. toucher)	TOCE (TVCE) (you touch)	Q717, R542	
2345	touch, to strike (L. tango, tangere; It. toccare; Fr. toucher)	TOCES (TVCES) (you touch)	Q388	
2346	touch, to strike (L. tango, tangere; It. toccare; Fr. toucher)	TOCI (TVCI) (you touched; possibly L. duco, shape)	M85	
2347	take away, to remove (It. togliere) Possibly a name	TOCLER (TVCLER) (to take away)	R140	
2348	tufa (L. tofus [tophus]-i, m., 2 nd Decl. Acc. pl. -a; it. m. tufo)	TOFE	S59	
2349	take away, to remove (It. togliere)	TOKLA (TVKLA) (he, she takes away)	Z1417	
2350	two (L. duo-ae)	TOIA	XJ-22	
2351	two (L. duo-ae)	TOIE	XM-7	
2352	endure, to carry, bear (L. tolero-are; It. tollerare; Fr. tolerer)	TOL (TVL) (I endure)	Z90, Z180, Z190, Z214, Z347, Z378, Z953, Z1027, Z1040, Z1430, Z1813, DO-4, J9-8	
2353	endure, to carry, bear (L. tolero-are; It. tollerare; Fr. tolerer)	TOLERA (TVLERA) (he, she endures)	Au39	
2354	endure, to carry, bear (L. tolero-are; It. tollerare; Fr. tolerer)	TOLeRAN (TVLeRAN) (they endure)	Z1797	
2355	endure, to carry, bear (L. tolero-are; It. tollerare; Fr. tolerer)	TOLA (TVLA)	J7-2	
2356	artifice, fraud, deceit, quile, a trap (L. dolus-i)	TOLAS	XV-14	

	A	B	C	D
2357	Toleï, name name (i.e., L. Tullia, wife of Arruns, wife of Tarquin)	TOLEI	L43	
2358	endure, to carry, bear (L. tolero-are; It. tollerare; Fr. tolerer)	TOLO (TVLV) (to endure)	N194	
2359	then, at that time (L. tum; It. tumulare, to bury, tomba; Fr. tombe, tomb)	TOM (TVM) (See TUM)	Z1352, Z1623, Z1641	
2360	subdue, break in, to tame (L. domito-are) or taming (L. domitus-us)	TOMOTA (TVMVTA)	PG-6	
2361	thunder, to (L. tono-are; It. tonare; Fr. tonnerre, thunder)	TON (TVN) (I thunder)	Z1553, Z1832	
2362	thunder, to (L. tono-are; It. tonare; Fr. tonnerre, thunder)	TONA (TVNA) (he, she, it thunders)	Au82, Aph29	
2363	thunder (L. tonitrus [-us], 4th Decl. acc. singl.)	TONAM (TVNAM)	Z327, Z551, Z776, Z1417, Z1423, Z1444, Z1647, Au38	
2364	thunder, to (L. tono-are; It. tonare; Fr. tonnerre, thunder)	TONAM (TVNAM)	Z-1, Z-5	
2365	thunder, to (L. tono-are; It. tonare; Fr. tonnerre, thunder)	TOPE (TVNE) (you thunder) (a god's name, VELTVNE)	DL-1	
2366	thunder, to (L. tono-are; It. tonare; Fr. tonnerre, thunder)	TONI (TVNI) (you thundered)	Q139	
2367	tower (L. turris-is; It. f. torre; Fr. f. tour)?	TOR (TVR)	Z190, Z1352, Q297, Q303, Q805	
2368	watch over, to regard (L. tuor or tueor, tueri; Scott, tuir, to delore; Gr. Theoro)	TORA (TVRA) (he, she watches over)	Z157, Z1243, Z1846, Z1869	
2369	watch over, to regard (L. tuor or tueor, tueri; Scott, tuir, to delore; Gr. Theoro)	TORE (TVRE) (you watch over)	Z582	
2370	watch over, to regard (L. tuor or tueor, tueri; Scott, tuir, to delore; Gr. Theoro)	TORES (TVRES) (you watch over)	N216	
2371	watch over, to regard (L. tuor or tueor, tueri; Scott, tuir, to delore; Gr. Theoro)	TORI (TVRI) (you watched over)	Z500	
2372	Torce Fel Sueitus, name of haruspex; also on a mirror	TORCE (TVRCE)	HA-2, DE-6	
2373	watch over, to regard (L. tuor or tueor, tueri; Scott, tuir, to delore; Gr. Theoro)	TORO (TVRV) (I watch)	AK-2, Q286, Au28	
2374	watch over, to regard (L. tuor or tueor, tueri; temple Artemis, Tauropolos?)	TOROPa (TVRVPa) (he, she watched)	N31	
2375	tower, torso? (L. turris-is, tower; turus-i; It. torso; Fr. tour, tower, torse; Polish, tors)	TORS (TVRS) (torris, tower?)	N184	
2376	incense (L. tus [thus] turis)	TOS (TVS) (See THvS)	Z11013, Z112, N404, N417, N435, N469, R334; CJ-10?	
2377	shear, to shave (L. tondeo, tondere; It. tossare; Fr. tondre)	TOSE (TVSE) (you shear)	N324, K137	
2378	noisy? (Fr. Tueux)	TOSE (TVSE)	N324, K137	
2379	Tuscan, Tuscany? (L. Tusci-orum; Tuscus-a-um)	TOSK (TVSK) (See TUSK)	N112	
2380	he pulls, drags (L. traho, trahere, Conj. 3rd Pers. singl. trahat; It. attirare; Fr. tirer; Gr. trabo)	TRA (he, she pulls)	N324, N357, N429, Q388, Q837, R325, R511, TC46, L15	
2381	pull, to drag (L. traho, trahere; It. attirare; Fr. tirer; Gr. trabo; Welsh, dragio)	TRAKS (drawn)	Z432	
2382	wool in weaving (L. trama-ae)	TRAM	Z190	
2383	pull, to drag (L. traho, trahere; It. attirare; Fr. tirer; Gr. trabo; Welsh, dragio)	TRAO (TRAV) (to pull)	Z272, Z1080	
2384	pull, to drag (L. traho, trahere; It. attirare; Fr. tirer; Gr. trabo; Welsh, dragio)	TRAS (you pull)	Z1717	
2385	betray, hand over, give up (L. trado [transdo]-dare; It. tradire; Fr. trahir)	TRATI (you handed over)	R89, L15	
2386	robe of kings and knights (L. trabea-ae) (L. Troux, Trois, Troicus, adj. Trojan)?	TRUE (TRFE) (TRUE?) (Engl. Troy?)	S-50	
2387	three (L. tres, tria; It. tre; Fr. trois; Toch., tri, triay; Gr. tria; Welsh, tri, tair)	TRE; See TRIA	N87, N297, N453, N469, N476, N505, Q15, Q21, Q29, Q40, Q46, Q128, Q767, R661, PQ-15	
2388	pull, take up, of air, to breathe (L. traho, trahere; It. attirare; Fr. tirer; Gr. trabo)	TRE (you pull) (see third, three)	Q813, R437, R447, R521, R596, R14, R113, BT34, MS13	
2389	three (L. tres, tria; It. tre; Fr. trois; Toch., tri, triay; Gr. Tria; Welsh, tri, tair)	REI	Z74, Z180, Z347, Z1027	
2390	three (L. tres, tria; It. tre; Fr. trois; Toch., tri, triay; Gr. Tria; Welsh, tri, tair)	TRES	Q376, Q763, Z290, Z872, Z945, Z990	
2391	trident? (L. tridens-entis)	TRETEN	L55	
2392	trident? (L. tridens-entis)	TRETHEN (TREQEN)	PQ-16	
2393	divided out, assigned, granted, ascribed (L. tribuo-uere-ui-utum, Ind. Pres. 1st Pers. singl. tribuō)	TREV (TRE8)	N-1, N324, N505, N533, N567, N611, N638	
2394	truce (It. tregua; Fr. trêve)	TREVE (TRE8E)	N512	
2395	Treviper, a devil with snakes, Tuchulcha (L. vipera-ae; It. vipera; Fr. vipère)	TREVIPER (TRE8IPER)	Q442, Q481	
2396	divide out, assign, grant, ascribe (L. tribuo-uere-ui-utum; Ind. Pres. 1st Pers. Singl. tribuō)	TRES	N645	
2397	he divided out, assigned, granted, ascribed (L. tribuo-uere-ui-utum, Ind. Imperf. 3 rd Pers. singl. tribuēbat)	TRE8V8	N537	
2398	Three (L. tres, tria; trin-ae-a; It. tre; Fr. Trois; Gr. Tria, Alb. tre, tri; Toch. Tri)	TRI	N240, N244, Q237, Q239, L55	
2399	Three (L. tres, tria; trin-ae-a; It. tre; Fr. Trois; Gr. Tria, Alb. tre, tri; Toch. Tri)	TRIA	Q551, DE-8	
2400	tribe (L. tribus-us; It. tribu; Fr. tribu)	TRIB (TRI8)	N268, R65	
2401	tribe (L. tribus-us; It. tribu; Fr. tribu)	TRIBO (TRI8V)	N173	
2402	trifles, vexation, troubles (L. tricea-arim)	TRICIS	J13-7	
2403	Three (L. tres, tria; trin-ae-a; It. tre; Fr. Trois; Gr. Tria, Alb. tre, tri; Toch. Tri)	TRIN	Z49, Z197, Z897, Z975, Z1615	
2404	Three (L. tres, tria; trin-ae-a; It. tre; Fr. Trois; Gr. Tria, Alb. tre, tri; Toch. Tri)	TRINUM (TRINVM)	Z421, Z1183	
2405	unknown word	TRINER	Z622, Z638	
2406	Triiuper, god (L. iuba-ae, crest; iubar-aris, heavenly body, sun); to judge, order (L. iubeo, iubere)	TRIIUPER (TRIIUPER); spelled TRI: IUPER & TRIIUPER	N240, N244, N247, Q238, Q241	
2407	to trippe; a name? (L. triplu-a-um, triple; It. triplice, triplicare; Fr. triple; tripler, to trippe)	TRIPLER (name? three-fold, triplu; to triple?)	R153	
2408	sad (L. tristis-e; It. trute; Fr. triste; Welsh, trist; Albanian, trishtuar-i)	TRIS	Q376, L62	
2409	pull, drag (L. traho, trahere, Ind. Pres. 1st Pers. Singl. trahō; It. attirare; Fr. tirer; Gr. trabo;)	TRO (TRV) (I pull)	N682, Q360, Q376, Q784, R195, R286, G19, AP-1, L22	
2410	a metrical foot (L. trochaeus-i)	TROKO (TRVKV)	N734	
2411	Troinvi, Trojans? (L. Troianus-a-um; Troux, Troius, Troicus; Troas-ados)	TROINVI) (TRVINFI)	AP-6	
2412	Troinvi, Trojans? (L. Troianus-a-um; Troux, Troius, Troicus; Troas-ados)	TROITAE	XE-3	
2413	I will pull, to drag (L. traho, trahere, Ind. Fut. 1st Pers. Singl. traham; Fr. tirer; Gr. trabo; Welsh, dragio)	TROM (TRVM) (suffix, of pesuntrum)	N714	
2414	Troinvi, Trojans? (L. Troianus-a-um; Troux, Troius, Troicus; Troas-ados)	TROS (TRVS)	Z1367	
2415	Troinvi, Trojans (L. Troianus-a-um; Troux, Troius, Troicus; Troas-ados)	TROTOM (TRVTVM)	Z1344	
2416	I push, thrust, urge on, press (L. trudo, trudere, trusi, trusum)	TRVT	L20	
2417	you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you)	TU (TV)	Z656, TC161, TC108, TC170, TC201, N149, N160, N230, N244, N254,	
2418	you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you)	TU (TV)	R51, R70, R72, R128, R173, R188, R212, R308, R370, R394, R426, R447, R459, R521,	
2419	you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you)	TU (TV) 2nd pers. Nom. Sing. You	R530, R596, R607, R619, R633, R653, N417, N432, N522, N586, N755,	
2420	you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you)	TU (TV)	Q51, Q63, Q109, Q183, Q224, Q241, Q245, Q276, Q311, Q351, Q406, Q442, Q460, Q754, Q899,	
2421	you (L. tu, te, vos; It. te, to you; Fr. te, to you)	TU (THV)	M78	
2422	two (L. duo-ae-o; It. due; Fr. deux; Welsh, dau, dwy; Gr. Dyo; Persian, do)	TUA (TFA) (See TOR)	AH-3, K152	
2423	two (L. duo-ae-o; It. due; Fr. deux; Welsh, dau, dwy; Gr. Dyo; Persian, do)	TVAI	VG-5	
2424	watch over (L. tueo-are)	TVASVA (It, she watched over)	VG-9	
2425	she watches over (tueo-ere. Conj. Pres. 3 rd Pers. singl. tuet)	TUE (TFE)	Z1024, Z1846	
2426	two (L. duo-ae-o; It. due; Fr. deux; Welsh, dau, dwy; Gr. Dyo; Persian, do)	TUE (TVE)	Q70	
2427	two (L. duo-ae-o; It. due; Fr. deux; Welsh, dau, dwy; Gr. Dyo; Persian, do)	TVO	ON-2	
2428	twelve (L. duodecie(n)s, twelve)	TVODEITCHES (TVODEIXES)	ON-5	
2429	then, at that time, next (L. tum)	TUM (TVM)	Z1352, Z1263, Z1641	
2430	Tyndareüs, king of Sparta, father of Helen of Troy	TUNTLE (TVNTLE); (5th decl. sing. Abl.)	CM-2, DA-5	
2431	Tyndareüs, king of Sparta, father of Helen of Troy	TUNTLES (TVNTLES) (5th decl. sing. Nom.)	CV-2	
2432	Turan, Etruscan Aphrodite (L. Venus)	TURAN (TVRAN)	M-8, DM-1, CB-1, OB-3, MG-5, AC-12, CK-4, CAC-1, DA-4, DR-2, DS-2, LM-1	

A	B	C	D
2433 towers (L. turris-is, f.)	TURI (TFRI) (See TOR)	Z981, Z999	
2434 Terminus-i, god of boundaries.	TURMNAS	TC234	
2435 Turin, people of (L. taurinus-a-um, of or like a bull; Taurinorum, Turin)	TURINES (TVRINES)	AL-15	
2436 Turin?	TURONE (TVRVNE)	K165	
2437 troop (L. turm-ae; It. torna)	TURM (TVRM) (particle of TVRMNAS?)	TC231	
2438 Hermes, Greek messenger of the gods	TURMS (TVRMS)	CC-3, CM-3, CV-1	
2439 torso? (L. turus-i; It. torso; Fr. torse; Polish, tors)	TURS (TVRS) (See TORS)	N184	
2440 turuv, unknown word, savage? (L. torvus-a-um; It. torvo, grim)	TURUV (TVRV8)	N-1	
2441 look at; thy, thine (L. tuus-a-um)	TUS (TFS)	Z-5	
2442 incense (L. tus [thus] turis)	TUS (TVS) (See THvS and TOS)	Z1013, Z112, N404, N417, N435, N469, R334	
2443 leader, ruler (L. dux, ducis, 3rd Decl. Abl. singl. -e)	TUSE (TVSE)	K136	
2444 Tuscan, Tuscany? (L. Tusci-orum; Tuscus-a-um)	TUSK (TVSK) (See TOSK)	N112	
2445 total, entire (L. tutus-a-um; totius, toti; It. totale, tutto; Fr. tout; Welsh, tuath)	TUTA (TVTA) (see protect)	N41, N173, N491, N513, N543, 599,	
2446 total, entire (L. tutus-a-um; totius, toti; It. totale, tutto; Fr. tout; Welsh, tuath)	TUTA (TVTA) (see protect)	N623, N654, N697, N727, Q342, Q433, Q475	
2447 total, entire (L. tutus-a-um; totius, toti; It. totale, tutto; Fr. tout; Welsh, tuath)	TUTAS (TVTAS)	N11, N41	
2448 total, entire (L. tutus-a-um; totius, toti; It. totale, tutto; Fr. tout; Welsh, tuath)	TUTE (TVTE)	N319	
2449 Tydeus, Greek hero killed by the seer Amphiaraus	TUTE (TVTE); Note Gr, TY = TV in Etruscan	CI-2	
2450 total, entire (L. tutus-a-um; totius, toti; It. totale, tutto; Fr. tout; Welsh, tuath)	TVTHI	ON-1	
2451 total, entire (L. tutus-a-um; totius, toti; It. totale, tutto; Fr. tout; Welsh, tuath)	TUTHI (TVTHI)	M42, M66, M85	
2452 so many times (L. totius)	TUTHIO (TVTHIV)	M42, M60, M74	
2453 protect, to guard (L. tutor-ari, Conj. Pres. 3rd pers. pl. tutent; and tuto-are)	TUTIN (TVTIN) (they protect)	Z656	
2454 total, entire (L. tutus-a-um; totius, toti; It. totale, tutto; Fr. tout; Welsh, tuath)	TUTO (TVTO)	N160, XB-30	
2455 protect, to guard (L. tutor-ari and tuto-are; It. proteggere; Fr. protéger, protected)	TUTO (TVTV) (I protect) (See total)	N160	
2456 dislike? (It. uggia)	UK (VK) (S. France, oc = yes)	Z626, Z817, Z1789	
2457 moisten, to be moist or bury (L. umeo [hu]-ere; humo-are perform funeral rites, bury)	UM (VM) (I moisten, bury)	Q754	
2458 moisten, to be moist or bury (L. umeo [hu]-ere; humo-are perform funeral rites, bury)	UMA (VMA) he, she moistens, buries	Q534, Q661, Q726	
2459 funeral rite (L. umeo [hu]-ere; humo-are perform funeral rites, bury)	UMAI (VMAI) moist, noun	S30	
2460 moisture, fluid (L. umor (hu) -oris; It. umidita?)	UME (VME)	Z99, Q512, PQ-17	
2461 moisten, to be moist or bury (L. umeo [hu]-ere; humo-are perform funeral rites, bury)	UMEN (VMEN) (they moisten, bury; see omen)	R381, R554	
2462 moisten, to be moist or bury (L. umeo [hu]-ere; humo-are perform funeral rites, bury)	UMIS (VMIS) (you moisten)	BT-14	
2463 one (L. unnus-a-um, unius, uni, una; It. un, uno, una; Fr. Un, une; Welsh, un-au)	UN (VN)	Z54, Z206, Z913, Z1057, Z1586, Z1607, Z1623, N681, N714, J29, Au86, AF-1, AN49, PO-14, J26-3	
2464 anoint, besmear (L. ungo [unguo] ungere; It. ungere; Fr. oindre)	UNCE (VNCE)	AN33	
2465 one (L. unnus-a-um, unius, uni, una; It. un, uno, una; Fr. Un, une; Welsh, un-au)	UNE (VNE) (f.)	Z851, Q58, Q195, Q452	
2466 one (L. unnus-a-um, unius, uni, una; It. un, uno, una; Fr. Un, une; Welsh, un-au)	UNEM (VNEM) (of one) (See UNUM)	L57	
2467 Uni, goddess childbirth, Juno	UNI (VNI) (PL – an area of the Piacenza liver)	Z1654, TC171, N173, N435, J25, AH-7, PL-31, MG-2, CE-2, CK-3, DN-2	
2468 Uni, goddess childbirth, Juno	UNIA (VNIA) (AH-7 illustrates Uni suckling Hercules)	Au13, AH-7, Aph-3	
2469 one (L. unnus-a-um, unius, uni, una; It. un, uno, una; Fr. Un, une; Welsh, un-au)	UNIAS (VNIAS)	Au86	
2470 united? (L. coniungo-iungere-iunsi-iuntum; It. unire; Fr. unir)	UNITIA (FNITIA) Note IA ending, a gen. Noun	M67	
2471 one (L. unnus-a-um, unius, uni, una; It. un, uno, una; Fr. Un, une; Welsh, un-au)	UNO (VNV) (m.)	R270, R286	
2472 eleven (L. undecim, It. undici, Fr. onze)	UNTS (VNVS)	TC-6	
2473 one (L. unnus-a-um, unius, uni, una; It. un, uno, una; Fr. Un, une; Welsh, un-au)	UNUM (VNVUM) (of one)	Z446	
2474 I burnt (L. uro, urere, ussi, ustum; Ind. Perf. 1 st Pers. singl. ussi)	USI (FSI)	S51	
2475 application, practice, exercise (L. usus-us); the Black Sea (L. Euxinus-a-um)?	USuS	XB-26	
2476 how! In whatever way (L. ut)	UT (VT)	V10	
2477 employ, to use, enjoy (L. utro, uti, usus); possibly a name, Utin?	UTAS (FTYN) (you enjoy)	XB-5	
2478 employ, to use, enjoy (L. utro, uti, usus); possibly a name, Utin?	UTYN (FTYN)	XB-4, XB-16	
2479 a bunch of grapes, meton., vine; transf. a cluster (L. uva-ae; It. uva)	UVE (F8E)	PA19	
2480 she goes (Lat. eo, ire, ii or ivi, itum, 3 rd pers. Ind. Pres., it)	VA (8A) she goes	Z455, Z1397, N589	
2481 she goes It. 3rd person Indic. Pres. of andare, to go, va; Fr. 3rd person pres. of aller, to go, va)	VA (8A) she goes	Z455, Z1397, N589	
2482 vary (L. vario-are; It. variare, Fr. varier; va, It & Fr. 2nd pers. "to go")?	FA	AF-16	
2483 cow (L. vaccae-ae; It. vacca; Fr. vache)	VACA (8ACA)	CP36	
2484 cow (L. vaccae-ae; It. vacca; Fr. vache)	VACE (8ACE) (See BACE, Bacchus)	Z500	
2485 cow (L. vaccae-ae; It. vacca; Fr. vache)	VACI (8ACI) (See BACE, Bacchus)	Z500	
2486 wander, to ramble (L. vagor-ari; It. vagare; Fr. divaguer)	VACORENT) (VACVRENT) (they will wander)	N349	
2487 aimlessly/dispersedly (L. adv. vage)	VAGE (8ABE)	Q73	
2488 wander, to ramble (L. vagor-ari; It. vagare; Fr. divaguer)	VAGIA (8ABIA)	R365	
2489 wander, to ramble (L. vagor-ari; It. vagare; Fr. divaguer)	VAGO (VABV) (I, to wander)	Q209	
2490 wander, to ramble (L. vagor-ari; It. vagare; Fr. divaguer)	VAKOS (VAKVS) (we wander)	Q899	
2491 valley (L. valles-is; It. valle; Fr. val)	VAL (8AL)	K79	
2492 valley (L. valles-is; It. valle; Fr. val)	VALAS (8ALAS)	K65	
2493 valley (L. valles-is; It. valle; Fr. val)	VALES (8ALES)	L48	
2494 well, to be strong, vigorous (L. valeo, valere, valuisti)	VALSTI (you were strong)	K79	
2495 very much so (L. valde)	VALTA	M55	
2496 Vamerias, name	VAMERIAS (8AMERIAS) see PVMPERIAS	Q9, Q95, Q152	
2497 empty (L. vannus-a-um; It. vano, room, vain; Fr. vain, vain)	VANOSE (8ANVSE)	Z1300, Z1345	
2498 Vanth, Etruscan goddess?	VANTH, RANR? (See RENeR)	DH-3	
2499 vary (L. vario-are; It. variare, Fr. varier; Sanskrit, vihara)	VAR (8AR) (I vary?)	Z369	
2500 they changed (L. vario-are; Conj. Imperf. 3rd pers. pl. varirent; Fr. Simple Past varirent)	VARRAN (8ARRAN)	Z327, Z1013, Z1861	
2501 vary (L. vario-are; It. variare, Fr. varier; Sanskrit, vihara)	VARAR (VARAR) (to vary, change)	VG-8	
2502 vase, vessel (L. vas, vasis; It. vaso; Fr. Vase; Polish, wazon; Albanian, guazo)	VAS (8AS)	CP39	
2503 vase, vessel (L. vas, vasis; It. vaso; Fr. Vase; Polish, wazon; Albanian, guazo)	VASE (8ASE)	Z255, Z263, Z405	
2504 vase, vessel (L. vas, vasis; It. vaso; Fr. Vase; Polish, wazon; Albanian, guazo)	VASEI (8ASEI) (See FASEI)	Z72, Z190, Z214, Z289, Z455, Z1013, Z1049, Z1853, Z1869	
2505 fasti, list of legal days (L. fasti-orum; It. fasto, Fr. faste, pomp, display)	VASTI (8ASTI)	HT-1, AV-1	
2506 Fastia, name	VASTIA (8ASTIA)	MF-1	
2507 prophet, bard (L. vates-is)	VATE (8ATE)	BT32	
2508 you, to you? (It. ve, vi) L. enclit., or, or perhaps	VE (8E)	N21, N87, Q152	

	A	B	C	D
2509	Veii, town	VEII (8EII)	N706	
2510	Veii, town	VEIA (8EIA) (see way, 8E1); city of Veii?	R166, G-4	
2511	by the way, path, road (L. via-ae, 2nd Decl. Abl. -o; It. via; Fr. voi)	VEIO (8EIV)	Q243	
2512	blessed (L. beo-are, to bless; beatus-a-um, blessed; It. beato; Fr. béni)	VEITU (8EITV); of Veii, Viens-entis	N63, N194, N268, N304, N324, N333, N483,	
2513	blessed (L. beo-are, to bless; beatus-a-um, blessed; It. beato; Fr. béni)	VEITU (8EITV); of Veii, Viens-entis	N491, N505, N716, N732, N738, Q488, Q500, R394	
2514	Velcha, town of Campania	VELCES (8ELCES)	AT-5	
2515	Velcha, town of Campania	VELCIA (8ELCIA) Note IA suffix, gen. Noun	AT-3	
2516	light-armed infantry, skirmishers (L. veles-itis, m. usually plur. Velites; 3rd Decl. Abl. -e)	VELE (8ELE)	Q237	
2517	ship, (It. vellero) to pluck (L. vello, vellere, velli, to pull, pluck)	VeLER (8ELER) (See FELaR)	Z11, Z113, Z543, Z551, Z561, Z1423, V-6	
2518	Veler, gens, re: town Faleerri? (L. vello, vellere, velli, to pull, pluck)	VELERE (8ELERE)	AL-8	
2519	Veler, gens, re: town Faleerri? (L. vello, vellere, velli, to pull, pluck)	VeLERE (8eLERE)	Z50, Z195, Z245, Z842, Z851, Z975, Z1073	
2520	Veler, gens, re: town Faleerri? (L. vello, vellere, velli, to pull, pluck)	VeLEREI (8eLEREI) Note EI suffix, gen. Noun	Z1013	
2521	Veler, gens, re: town Faleerri? (L. vello, vellere, velli, to pull, pluck)	VeLERES (8ELERES)	AL-8, AV-7	
2522	Veler, gens, re: town Faleerri? (L. vello, vellere, velli, to pull, pluck)	VeLEReS (8ELEReS)	Z568	
2523	Veler, gens, re: town Faleerri? (L. vello, vellere, velli, to pull, pluck)	VeLERI (8ELERI)	Z1430	
2524	infantry, skirmishers (L. veles-itis, velites)	VELeS (8ELeS)	R86, Q152, R103	
2525	infantry, skirmishers (L. veles-itis, velites)	VELI (8ELI)	N563	
2526	warlike (L. bellicus-a-um)	VELIC, BELIC (8ELIC)	K58	
2527	he will come, arrive (L. venio, venire, Ind. Fut. veniet; It. venire; Fr. venir)	VENE (FENE) J19-4 FUNE?-2nd "F" upside down	J19-4; J21-2, PB-7	
2528	come, to arrive (L. venio, venire; It. venire; Fr. venir)	VeNER (8eNER) (to come)	Z146, Z1853	
2529	come, to arrive (L. venio, venire; It. venire; Fr. venir)	VeNES (8ENES) (you come)	K43	
2530	Veneti? A people in northwestern Italy (who founded Venice)	VeNESI (8eNESI)	K52	
2531	grace, favour, forgiveness (L. venia-ae)	UNIA (FNIA)	Au66	
2532	come, to arrive (L. venio, venire; It. venire; Fr. venir)	VENO (8ENV) (I come)	N41	
2533	come, to arrive (L. venio, venire; It. venire; Fr. venir)	VeNO (8eNV) (I come)	N268	
2534	Venus, goddess of love, charmed, beloved (L. venus-iris, charm; Venus)	VENUS (8ENV) (see come; Phersipnei)	Q152	
2535	come, to arrive (L. venio, venire; It. venire; Fr. venir)	VENUS (8ENV) (we come; see Venus)	Q152	
2536	Spring (L. ver, veris; It. primavera)	VER (8ER) (see truth)	Q108, Q342, Q360, Q376, Q459	
2537	true, truth (L. verus-a-um; vero, vere; It. verita; Fr. vérité, truth; vrai, true)	VERI (8ERI)	N280	
2538	afraid, to fear, have respect for (L. vereor-eri-itus, fear; It. venarare; Fr. vénéré, reverer)	VERIER (8ERIER) (to be afraid) (see true)	Q278	
2539	Veronia, place	VeRONIA (8eRVNIA)	AP-7	
2540	turn, to turn around, up (L. verto [vorto]-vertere, verti; It. voltare; Fr. reverser)	VERTO (8ERTV)	Q104, Q123, Q126, Q133, Q138, Q144, Q147, Q149, R359, R381, R459, R474, R542, R557	
2541	eat, to (L. vescor-i;ingere-gerere-gessi-gestum) Sanskrit, ghas, ghashti, to devour)	VES (8ES) M89 possibly HES	Q95, Q152, M89	
2542	consuming (L. vescus-a-um, vesci, nom. pl.) Sanskrit, ghas, ghashti, to devour)	VESI (8ESI)	Z1326, R192	
2543	Fescennia-ae (town in Etruria famous for verse dialogues)	VESNE (8ESNE)	Q100	
2544	Fescennia-ae (town in Etruria famous for verse dialogues)	VESNA (8ESNA)	Q151	
2545	he forbids (L. veto (voto) votare, vetitum, Ind. Pres. 3 rd Pers. singl. vetat)	VETA (8ETA) (you forbid)	Q122, Q217	
2546	veto, to forbid (L. veto [voto] votare, vetitum; It. veto, Fr. veto, veto)	VETES (8ETES) (you forbid)	Q487	
2547	veto, to forbid (l. veto [voto] votare, vetitum; It. veto, Fr. veto, veto)	VETO (8ETV) (I, to to forbid)	N11, N21, N53, N280, N302, N363, N435, N476, N522, N538, N543	
2548	veto, to forbid (l. veto [voto] votare, vetitum; It. veto, Fr. veto, veto)	VETO (8ETV) (I, to forbid)	N556, N558, N583, N597, N607, N630, N648, N660, N662, N665, N684, Q55, N660, N693, N740	
2549	veto, to forbid (l. veto [voto] votare, vetitum; It. veto, Fr. veto, veto)	VETO (8ETV) (I, to forbid)	Q55, Q74, Q82, Q278, Q229, R270, R278, R286, R296, R314, R325, R334	
2550	to you? (It. ve, vi)	VI (8I)	N41, G31	
2551	way, path, road (L. via-ae; It. via; Fr. voie)	VIA (8IA) (part of 8IATV?)	N357	
2552	way, path, road (L. via-ae; It. via; Fr. voie)	VIAS (8IAS)	R633	
2553	life, existence (L. vita; It. vita; Fr. vie)	VIE (8IE)	Q11, Q33	
2554	village (L. viculus-I; It. villaggio; Fr. ville)	VIKILA (8IKILA)	R370, R489, R499	
2555	village (L. viculus-I; It. villaggio; Fr. ville)	VIKILAS (8IKILAS)	R635	
2556	livelihood, nourishment (L. victus-us, 2nd Decl. Dat. & Abl. -o; It. viveri; Fr. victuailles)	VIKTO (8IKTV)	N690, N723	
2557	overseer, bailiff, steward of an estate (L. vilicus-i)	VILIK (8ILIK) (See FILIK)	Z489, Au95	
2558	wine, vinyard (L. vinum-i, wine; It. vino, Fr. vin; Welsh, gwin; Serb, vino; Polish, vino)	VIN (FIN)	Z1397, TC120	
2559	wine, vinyard (L. vinum-i, wine; It. vino, Fr. vin; Welsh, gwin; Serb, vino; Polish, vino)	VINA (FINA)	TC-7	
2560	wine, vinyard (L. vinum-i, wine; It. vino, Fr. vin; Welsh, gwin; Serb, vino; Polish, vino)	VINEI (8INEI)	N593	
2561	wine, vinyard (L. vinum-i, wine; It. vino, Fr. vin; Welsh, gwin; Serb, vino; Polish, vino)	VINUM (8INVUM)	Z47, Z64, Z164, Z197, Z272, Z811, Z1073, Z1352	
2562	viper, snake (L. viper-ae; It. vipera; Fr. vipère)	VIPER (8IPER) (part of Tri Viper)	Q422, Q481	
2563	Vipinas, god Virbius, Hippolytus?	VIPINAS (FIPINAS) See FIPINA, FIPINAS	DD-2, DD-4	
2564	man (L. vir, viri; It. verile, Fr. veril, veril; Welsh, gwr; Persian, viro, Sanskrit, vira)	VIR (8IR)	Z719	
2565	man (L. vir, viri; It. verile, Fr. veril, veril; Welsh, gwr; Persian, viro, Sanskrit, vira)	VIRI (BIRI)	XD-1	
2566	vigorous, to be healthy, fresh (L. viroo-ere)	VIRA (8IRA) (he, she is vigorous)	Z1780	
2567	vigorous, to be healthy, fresh (L. viroo-ere; Ind. Pres. 3rd pers. pl. virent)	VIRIN (8IRIN) (they are vigorous)	Z748, Z761, Z648	
2568	look at, to visit, see (L. visio, visere, visi, visum, Fut. 3rd Pers. singl. viset;	VISE	N573	
2569	look at, to visit, see (L. visio, visere, visi, visum; It. visione, vision; Fr. viser, to sight)	VISES (8ISES) (you look into)	BS-24	
2570	look at, to visit, see (L. visio, visere, visi, visum; It. visione, vision; Fr. viser, to sight)	VISIO (8ISIV) (seeing, appearance)	N491, N513, N546, N573, N596, N622, N653, N696, N726	
2571	devour, to eat greedily (L. voro-are; It. divorare, Fr. dévorer; Welsh, difa)	VO (8V) (I devour)	R148	
2572	Boii (Celts of N. Italy, L. Boii-orum)	VOI (8VI)	R66	
2573	Boii (Celts of N. Italy, L. Boii-orum)	VOIA (8VIA) Note IA suffix, gen. Noun	Q278	
2574	volume, scroll, book (L. volumen-inis, a scroll, book, wreath, fold; It. volume; Fr. volume)	VOLUM (8VLVM)	K154	
2575	devour, to eat greedily (L. voro-are; vorax-acis It. divorare, Fr. dévorer; Welsh, difa)	VORE (8VRE) (you devour)	R162, R248	
2576	the north wind (L. Boreas-ae)	VOROS (8VRVS)	N430	
2577	you, plural? (L. vos, 2nd person, pl.; Fr. vous)	VOS (8VS)	K20, K68	
2578	Vosle, Fiesole, ancient Florence?	VOSLE (This might be VOS LE, but context is "valley")	K67	
2579	grave, pit, fosse? (L. fossa-ae; It. fosse; Fr. fosse)	VOSO (8VSV)	R653	
2580	stock, trunk, shaft (L. fossa-ae; It. fusto; Fr. fut; Sanskrit, yasti)	VOST (8VST)	N63, Q294, R23, R80, R135	
2581	I hear, learn by hearing, listen to and believe (L. audio-ire)	VOT	L24	
2582	vow, to promise to a god (L. voveo, vovere, votum; It. voto, vow; Fr. vouloir, to wish)	VOTO (8VTV) (promise, vow)	Q351, Q908, R413, R653	
2583	vow, to promise to a god (L. voveo, vovere, votum; It. voto, vow; Fr. vouloir, to wish)	VOV (8V) (PI-area of Piacenza liver) See BV8	N612, PL-20, PL-28	
2584	vow, to promise to a god (L. voveo, vovere, votum; It. voto, vow; Fr. vouloir, to wish)	VOVO (8V8V)	J26-2	

	A	B	C	D
2585	rub, to (L. fr̄io-ere; It. fr̄izionare; Fr. frōtter)	VR (8R) (I rub)	Q899	
2586	rub, to (L. fr̄io-ere; It. fr̄izionare; Fr. frōtter)	VRA (8RA) (he, she rubs)	N294, TC179	
2587	rub, to (L. fr̄io-ere; It. fr̄izionare; Fr. frōtter)	VRE (8RE) (you rub)	R459	
2588	as when, while, namely that, in order that (L. ut, uti)	VT	L54	
2589	iii, Roman numeral 3 (three)	III	MS25	
2590	xii Roman numeral 12 (twelve)	XVII (other Roman numerals at Scripts AN)	Q11	
2591	VII Roman numeral 7 (seven)	VII	J21-5, L-6	
2592	XII Roman numeral 12 (twelve)	XII	Q11	
2593	XXXIX Roman numeral 39 (thirty-nine) age of deceased Script AN	XXXIX	AN-10	
2594	XXXIII Roman numeral 43 (forty-three) age of deceased Script AN	XXXIII	AN-29	
2595	XXVI Roman numeral 26 (twenty-six) age of deceased Script AN	XXVI	AN59	
2596	* All ETP numbers from http://etp.classics.umass.edu/			
2597	Copyright © 1981-2012 Mel Copeland. All rights reserved.			
2598	Marks place where latest edit stopped			
2599	Notes:			
2600	7.28.10 reconcile/update Script Q: http://www.maravot.com/Translation_EugubineQ.html			
2601	10.19-22.10 Examining text for names found in Livy's Early History of Rome; updating declension tables.			
2602	8.31.11 updating Indo-European Table 1 and Glossary.			
2603	10.10.11, 11.07.11 Added new words from scripts "J" on devotional plates			
2604	http://www.maravot.com/Translation_ShortScripts_g.html			
2605	1.28.12, 2.13.12 Changes to reflect updates on Tavola Cortonensis, Perugia Cippus, Devotional Wares, etc.			
2606	3.20.12, 4.10.12, 4.25.12 updates to reflect Tavola Eugubine, Pyrgi Gold tablets updates			
2607	5.01.12 update to include Devotional Plates II, Script J25-1 thru J30-1; 5.09.12 includes Devotional Plates III			