

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

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by Mel Copeland

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The Etruscans were experts in telling their mythology through murals in their tombs, and the mirrors used by their gentry, 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

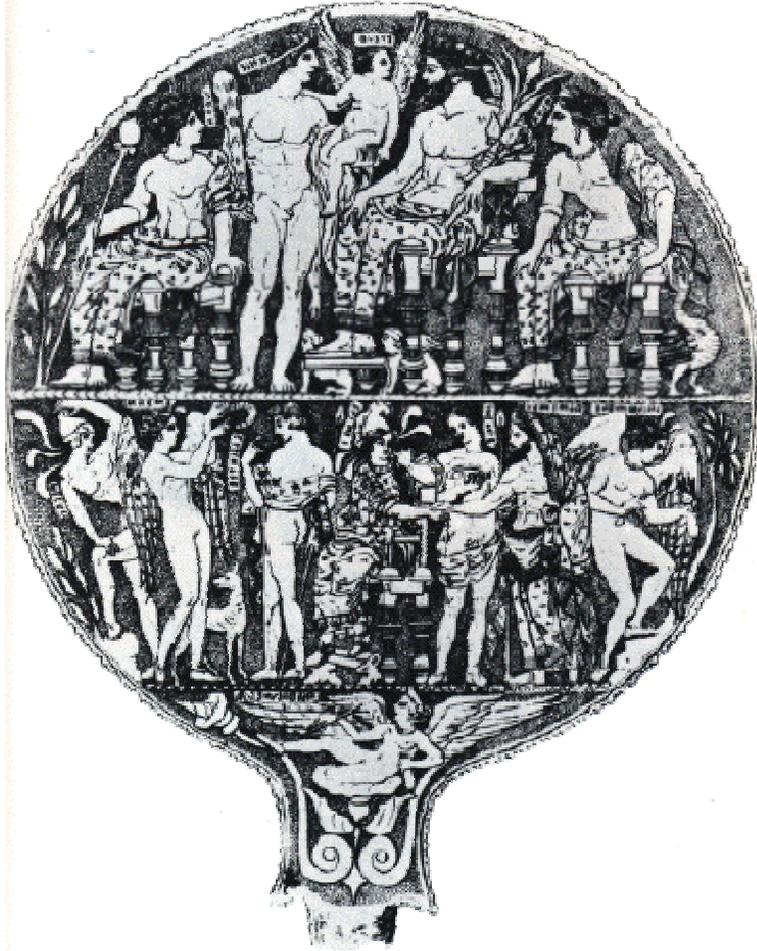


mirrors devoted to the Trojan War and its heroes. Murals in Etruscan tombs tended to show situations of the underworld, such as the appeal of the three-headed giant Geryon (Etr. CERVN) to the god of the underworld, Hades (Etr. AITA). Seated beside the god is the wife whom Hades abducted, Persephone (Etr. 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. CERVN) 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 CERVN 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

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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 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.

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 (Copy behind heads of Dioscuri)



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 (☉EI) THR̄VNEI (☉

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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, 2nd Decl. Dat. -o, recipient of the action) the 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 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. If also is translated properly, then we can conclude that Leda was “cold in the sense of her relationship to Tyndareüs, perhaps an explanation why she was not the true mother of Helen.

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

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and HERCLES. 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 Paris. Eros has been shown in the plural form as Erotes, and such an Erotes 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, Iphigenia, 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. Iphigenia 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 (HERCLES) has yet to be explained in Etruscan mythology. In a mirror from the Royal museum of Belgium, Script MR we have a strange scene showing a goddess ETHIS? consulting HERCLES, MENERFA and ERIS. Is ETHIS a reference to moral character, such as Gr. ἠθος, ἠθεα, L. ethicus.? It may be THETHIS, mother of Achilles, who presumably may be questioning the three as to their actions. Heracles’ part in the whole affair still remains to be discerned. Athena took the side of the Greeks, and Eris – offended that she was not invited to the wedding of THETHIS and PELEUS, threw the Golden Apple with the phrase “for the fairest” into the wedding ceremony, causing jealousy among Hera, Athena and Aphrodite. What was the role of Heracles in this affair?

There is another curious mirror with THETHIS: It shows her part of a group apparently discussing the Trojan War:

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Script MM

MM-1: MENLE, Menelaus or

MM-2: ELINEI, Helen of Troy

MM-3: VRSTE, Orestes

MM-4: THETHIS, Thetis

MM-5: ACHLE, (A↓LE) Achilles

Here we have Menelaüs and his wife Helen discussing with Orestes, Thetis and her son Achilles the apparent revenge Orestes would take on his mother for having killed her husband and his father, Agamemnon, who was also the brother of Menelaüs.

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, Script DM, giving that act to MEAN / Artemis. After the "Judgment of Paris" Paris was invited to visit

Sparta's royal palace, now occupied by King Menelaüs and his wife Queen Helen. This is how Menelaüs 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. Tyndareüs, 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 Tyndareüs 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 Menelaüs' 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 Paris. Aphrodite fulfilled her obligation to Paris by sending either a love potion or her son Eros to affect the pair with an insatiable love.

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Etruscan Mirror ML3 (Image courtesy of Julianna Lees (academia.edu/JuliannaLees)) In Etruscan mirror Script ML3 we have Aphrodite (TVRAN) presenting Helen of Troy (ELINA) with a pouch that probably contains a magic potion to cause Helen to fall in love with Paris (Alexander). With this mirror we have a further peek into Etruscan declension patterns. In two other mirrors Helen's name is spelled ELINAI (DM-8) and ELINEI (MM-1). In Mirror ML her name appears to be in the 1st Decl. Nominative (-a) or Ablative (-a) case, denoting that she is either the subject of the story or that she is the means by which the action is performed (usually represented in English, for, by or with). The action that is being performed is the moment Aphrodite causes Helen to fall in love with Paris.

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

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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 mead of valor 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 prophesy of the firebrand had been forgotten by the time Alexander returned to the palace, so the long-lost child

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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 Icarius' wine. The next event in the spread of Dionysus' religion and winemaking involved the Centaurs. Script MS (below) carries an unusual composition with the Centaurs being harnessed to Icarius' 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.

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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, Iphigeneia, 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. In this image Theseus (Etr. THESE) is in the Underworld being harassed by the demon TVCHVLCHA (possibly TRI8IPER, triviper – See Q442, Q481).

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

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(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 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

Figure 1 Script DF "Orestes and Clytemnestra," Veii, Fourth Century B.C.

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

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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. But there are Greek vases showing Orestes being purged before Apollo with the sacrifice of a pig over his head, as can be seen in mirror Script CT.

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 mirror DF 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.

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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.

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 and is probably Cassandra, daughter of King Priam. 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:

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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 (See Script DA http://www.maravot.com/Translation_ShortScripts_d.html).



Figure 2 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.”

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](#).)

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,

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Astydamieia 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.

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.

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 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.



Bundesrepublik Deutschland
Berlin Staatliche Museen
CS fig. 19d

Maravat

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

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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

MS 565/2

Early Etruscan script. Italy, 6th c. BC

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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 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 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 Icarus 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 Icarus' faithful dog, Maera. The dog became the means by which the daughter of Icarus 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 Icarus as the driver. The club in the driver's hand is also another clue: Icarus was clubbed to death by drunken shepherds who first learned the art of winemaking from Icarus.

Background story regarding the "Ikra" mirror:

The script is about IKRA (Icarus) who was an Athenian (here identified as a king) who had a daughter, Erigone. Both welcomed Dionysus, the god that taught Icarus the culture of the vine. Icarus 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 Icarus 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 Icarus and his daughter that were held during the grape harvest. During this "swinging festival" girls swung from

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trees on swings, in imitation of Erigone. Dionysus further honored the two by placing Icarus 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

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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 Brasia, 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.

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● 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 Icarus (IKRA) harvested the grapes and was killed for it. The context of "harvesting to drink" is the main purpose Icarus had in mind.

● Words above the Centaur's leg: Script MS-20: AN PRESSE [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."

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(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,

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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** (Amphiaraüs, 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 Amphiaraüs 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 Amphiaraüs);

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

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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 Dimuzi. 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

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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, Helius[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 Helius 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

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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. tonno-are; It. tonare; Fr. tonnerre, thunder —, and we see in a mirror Feltune standing, overlooking a haurspex, 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 Alcmene, he was hated by Hera who attempted to prevent his birth and then, after Hera had been tricked by Alcmene'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 Amymone 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);

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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 prophecy 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 Oroste (Orestes, son of Agamemnon who killed his mother Clytemnestra over her adultery);

Oso (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

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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 Endeïs, 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

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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 Thie (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;

Turns (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:

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

- 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.

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