Work notes on the Lemnos Stele, Script "S" —
a survey of Etruscan Phrases texts

April 13, 2017 Update

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A work in progress

The Lemnos Stele was found on the island of Lemnos, containing a writing style that is similar to the Etruscan texts found in Italy. It differs somewhat in the use of the punctuation marks. Etruscan texts tend to separate words and phrases using a dot or a colon. This text, like Phrygian texts on the mainland adjacent to Lemnos, uses two-dot and three-dot colons. Also, like the Phrygian texts (See our Phrygian.html) it uses the omega "o" rather than the "V" = "O."

Perry-Castañeda Library Historical Atlas by William R. Shepherd
http://www.lib.utexas.edu/maps/

Lemnos is an island in the northern Aegean Sea. When Hephaestus was thrown out of heaven, he fell on Lemnos, where the Sintians (an ancient people of whom nothing else is known) cared for him. One version of the story says his mother Hera was disgusted at him, because he was lame, and threw him out of heaven, where he landed

in the sea and was saved by Thetis. Another story says Zeus threw him out of heaven, to land on Lemnos, because he had come to the rescue of Hera who at the time was being punished by Zeus. He was later reinstated on Mount Olympus, but never forgot Lemnos, which became his chief cult center. Hephaestus was a blacksmith and became the master artisan of the gods. Among his chief works were the armor of Achilles (son of Thetis) and the creation of Pandora. In the Iliad Hephaestus was pitted against the river god Scamander, which he temporarily dried up in order to save Achilles from drowning.

The Lemnians also claimed close connections with Dionysus, saying that he brought Ariadne there after their marriage. One of the four sons that she bore him was Thoas, who became king of the island. During his reign a series of events initiated by Aphrodite led the Lemnian women to kill all the males on the island. (Aphrodite was married to Hephaistus.) Only Thoas escaped, thanks to his daughter's loyalty. Realizing that a life without men did not promise well for the island's future, the women welcomed Jason and the Argonauts when they stopped at Lemnos on their outward voyage. Among the new generation that resulted from this timely visit was Euneüs, who was king at the time of the Trojan War.

During much of that war Philoctetes remained stranded alone in a cave on Lemnos, but the assumption in this myth that the island was unpeopled at the time is not supported by the other myths. Lemnos, together with several other islands of the northern Aegean, was a center of the obscure but important cult of the Cabeiri. The Cabeiri are believed to have originated on the mainland in Phrygia and were prominently worshiped on Samothrace, Lemnos and Imbros – and also had a cult in Thebes. They were honored in the Samothracian mysteries, which were second in importance only to the Eleusinian mysteries. It is generally believed that the Cabeiri were originally fertility-spirits who had a reputation for bringing safety and good fortune, as well as good crops. They were attendants of the "Great Gods" variously believed to be Demeter or Rhea, Hermes and other Olympian divinities.

This translation, based upon Etruscan GlossaryA.pdf developed from our Indo-European Table 1, is part of our corpus of works on the Etruscan language (See Introduction to the Etruscan Language):
https://www.academia.edu/1808299/Introduction_to_the_Etruscan_language_-_a_compilation_of_Work_Notes_with_Glossary.

We have compiled over 600 texts, reflected in the Etruscan GlossaryA.pdf, each of which is featured in our "Introduction to the Etruscan Language." Each of the texts, as would be expected, is a work in progress, and new findings in the texts modify and/or correct other works recorded in the Etruscan GlossaryA. Thus, through this process we have revisited and corrected this text from Lemnos.

The text appears to pay homage to the prophetess Sybil and makes reference to Rome and a familiar Roman gens, Licinii and Murena.

Mysia may also be mentioned in this text.

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

Stone # 1: S-1 HOPAIE: Se: NAPH (NAΦ) THeCH (Θ ⊕) ; By Hopaie, name (3rd Decl. Abl. -e) himself (L. se, sese) unfortunate (L. nefas; It. nefasto; Fr. néfast);

Note: We believe the character "O" is an "o," written as in the Phrygian texts, a bit smaller than other letters, and not the usual "R" in Etruscan texts. In stele # 2 the "o" becomes a square. The "ie" suffix in HOPAIE marks this word as a noun and is probably the name of the deceased. Other uses of the "ie" suffix include:

ATIE (declines, ATIA, ATI, ATVS, ATIES, ATIE); ATTIIERIE (declines, ATIIER, ATTIIERI, ATTIERIA, ATTIERIV, ATTIERIES, ATTIIERIE); FASIE (declines, FAS, FASIE); PHERIE (declines, PHERI, PHERIS, PHERIE); TOIE (declines, TOIA, TOIE); TERTIE (declines, TERTI, TERTIE); TARKIE (declines, TARKVNVS, TARKIE); THIE, TIE (declines, THIV, TIV, TIVS, TIFI, TIES, THIE); VSAIE, ACHIE (AKIE); ACIE, NANIE (declines, NANA, NANIE); NEKIE (declines, NEKAS, NEKIE); VLIE, RIE (declines, RAE, RII, RIE); TAIE, VIE (8IE); PANIEM; VCHESIEM (VKESIEM).

Inscribed funerary stone, one of two from Kaminia, Lemnos
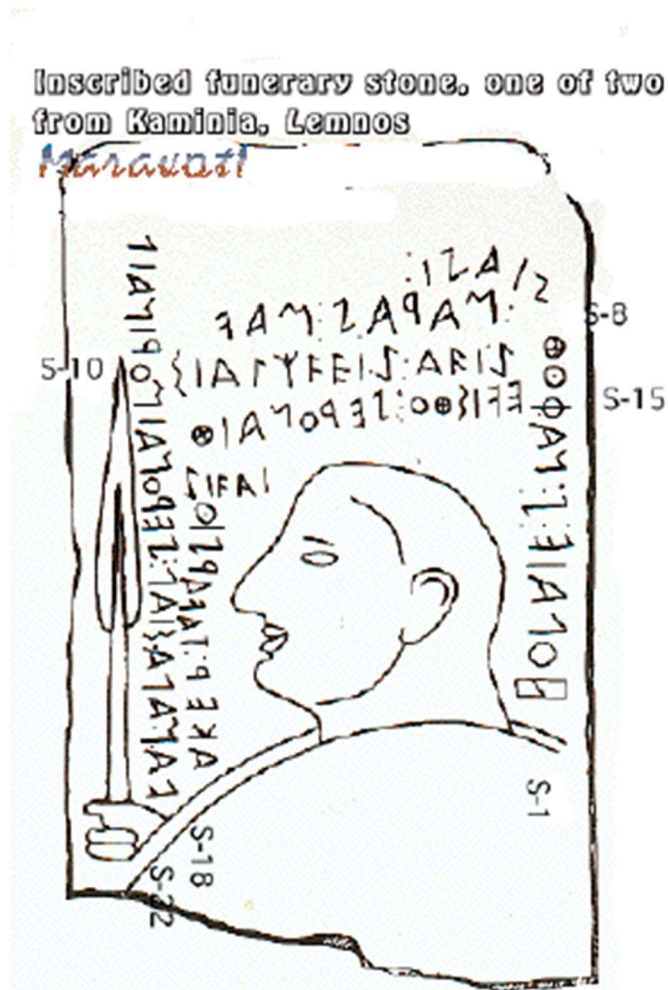
The "Θ" delta tends to represent the "d." The "D" is barely used in Etruscan texts– characterized by the "T" and "TH";--the "O" character is usually an "R," possibly the "double-r" of Romance languages. The Greek letter "P" is also used as an "R"; both characters can appear in the same Etruscan texts, thus indicating the possibility of the "double-r."

S-8: MARAS: MASIA SI (SIA from S-10) in the seas (L. mare-is, 1st Decl. Acc. Pl. -as) Mysia (a region of Western Phrygia including the Troad, Troas (Troy); herself, itself (L. se, sese, reflex Gen. sui; It. si; Fr. se)

S-10 PAEFEIS: AFIS   you fear (L. paveo, pavere, Conj. Pres. 2nd Pers. singl. paveās) for eternities (L. aevum-in, n. a. aevus-i, m., 2nd Decl. Dat. pl. -is). PAEFEIS appears also at S33;The word AFIS also appears in the same context at S31, PL-8, *ETP326.

S-15 EFISCHO (EFISⴲO): SERO NAICH (NAIⴲ) SIFAI   I, to tear in pieces/disembowel (L. eviscero-are; Infinitive/Ind. Pres. 1st Pers. Single, ēviscerō; It. sventrare; Fr. eventrer); I sow, set, plant (L. sero-serere, sevi, satum, Ind. Pres. 1st Pers. singl. serō) by no means (L, nequaquam; It. neancha; Fr. néanmoins) Sivai, Sibai, name, Sivai; Sanscrit: Shiva, the destroyer, responsible for the form of change and the shedding of old habits; possibly Sibyl, Sibylla who lived near Troy, who was a babbling prophetess that wrote the Sibylline Books. Her utterances had such a reputation her name became a term for all prophetesses.

S-18 AKER: TA FARSITH (FARSIⴲ)   the land (L. m. ager, agri) by thee (L. Gen. f. tuae, m. tui; Fr. ta, thy or L. Abl. f. tua) she fills (L. farcio, farcire, farsi, fartum, Ind. Pres. 3rd Pers. singl. farcit). Note: AKER appears at N173, N435; it declines as AKARAI (J41-8) "of the public lands -- relating to land, a general distribution of public land" (L. agrarius-ium, Nom. Pl. N. -ia). The word "TA" is of particular interest, as it is connected to the verb FARSITH through the colon which connects to S-22:

S-22 FANA PASIA Pe: SERO NAI MORINA IP the temples, holy places (L.fanum-i, Nom. pl. -a) peace, tranquility, favor, grace (L. pax, pacis, 3rd Decl. Nom. pl.-ia) through (L. per): I sow, set, plant (L. sero-serere, sevi, satum, Ind. Pres. 1st Pers. Single sero) indeed, truly (L. nae, ne) Morina I, myself (L. ipse-a-um)?

   Note: FANA appears at XA-9, a Phrygian text. It declines: FAN, XA-5, XF-5 and FANI, CB-3, PB-3, J1-3, J2-3, J3-3, J4-3, J5-3, J9-3, J12-3, J13-3, J33-3, J34-1, PU-3, PV-3. NAI appears at: J32-7, N100, N112, N469, XU-3, S28, S26. It possibly declines as NAIEM at PC-1. IP appears at L59. MORINA appears to be an old Latin and Etruscan name. It was made famous by a Roman plebian who was the first to attain counsulship: "Gaius Licinius Calvus Stolo, who, as tribune of the plebs from 376 to 367 BC, prevented the election of any of the annual magistrates, until the patricians acquiesced to the passage of the *lex Licinia Sextia*, or Licinian Rogations. This law, named for Licinius and his colleague, Lucius Sextius, opened the consulship for the first time to the plebeians. Licinius himself was subsequently elected consul in 364 and 361 BC, and from this time, the Licinii became one of the most illustrious gentes in the Republic…*Licinus* may have been an ancient praenomen, but few examples of its use as

such are known. The name seems to be identical with the Etruscan *Lecne*, which frequently occurs on Etruscan sepulchral monuments. Some scholars have seen evidence of an Etruscan origin for the Licinii in the tradition that Etruscan players were first brought to Rome to take part in the theatrical performances (*ludi scaenici*) in the consulship of Gaius Licinius Calvus, BC 364….The family-names of the Licinii are *Calvus* (with the agnomina *Esquilinus* and *Stolo*), *Crassus* (with the agnomen *Dives*), *Geta, Lucullus, Macer, Murena, Nerva, Sacerdos*, and *Varus*. The other cognomina of the gens are personal surnames, rather than family-names…" [wikipedia.org]. MVRINA also appears at M53, the Magliano Disk, one of the oldest Etruscan texts extant, circa. 600 B.C. The context of the word in the Magliano Disk is
(An update to our previous work: http://www.maravot.com/Translation_Magliano.html):

M50 MAN MVRINA SIP: 8ALTA THIFIS: AIS ERAS· Translation: I control (L. maneo, manere, mansi, mansum, Ind. Pres. 1st Pers. Single, maneō) Murina (L. Murina, a gens.) to, for itself (L. sibi); very much, intensely (L. valde) the rich, wealthy (L. dives-vitis): bronze, copper (L. aes, aeris) of the ladies, mistresses (L. era-ae, f. Acc. Pl. – as)

Magliano Disk, image from "The Etruscans" J. Paul Getty Museum publication, 2006

M60 IN·ECS· MFNEM·Me LATH CE MARTII TVTHI (TVΘI) TIV· on (L. in) the horses, army (L. equus-i [older form equos & ecus]) the office, duty, tax (L. munus (moenus) -eris, Acc. -um) of me (L. me) I offend, strike damage (L. laedo, laaedere, laesi, lessum, Ind. Pres. 1st Pers. Single laedō) to, us (It. ce) for Mars, L. Martius, adj. of Mars, Dat. -i,) the complete/whole (L. toti) for the divine (L. dius-a-um, m. god, Dat. Dio; It. m. dio; Fr. m. dieu)

The reference to MORINA in the Lemnos Stele appears to refer to the city of Lemnos

called Myrina (Gr. Μύρινα), which is the site of a temple of Artemis. The author of the Lemnos Stele appears to be referring to this temple (fanum). The town is also the capital of Lemnos, as well as the seat of the Metropolitan (Greek Orthodox bishop) of Lemnos. Archaeologists have excavated figurines linked to the worship of the goddess Artemis in Myrina. The sanctuary was

revealed during the construction of the Hotel Porto Myrina and is located on the premises (the bungalows surround the 4th century temple of Artemis). [Image of Myrina and its castle are from http://www.atlasvisual.com/lemnos-myrina.]

An archeological report by Christos Boulotis, Research Centre for Antiquity, Academy of Athens, on early settlements of Lemnos is at: http://www.archaeology.wiki/blog/2013/11/11/the-prehistoric-settlement-on-koukonisi-lemnos/.

There are several sources of the name Myrina. According to Wikipedia.org, "Myrina, a queen of the Amazons. According to Diodorus Siculus,[1] she led a military expedition in Libya and won a victory over the people known as the Atlantians, destroying their city Cerne; but was less successful fighting the Gorgons (who are described by Diodorus as a warlike nation residing in close proximity to the Atlantians), failing to burn down their forests. During a later campaign, she struck a treaty of peace with Horus, ruler of Egypt, conquered several peoples, including the Syrians, the Arabians, and the Cilicians (but granted freedom to those of the latter who gave in to her of their own will). She also took possession of Greater Phrygia, from the Taurus Mountains to the Caicus River, and several Aegean islands, including Lesbos; she was also said to be the first to land on the previously uninhabited island which she named Samothrace, building the temple there. The cities of Myrina (in Lemnos),[2] possibly another Myrina in Mysia, Mytilene, Cyme, Pitane, and Priene were believed to have been founded by her, and named after herself, her sister Mytilene, and the commanders in her army, Cyme, Pitane and Priene, respectively.[3] Myrina's army was eventually defeated by Mopsus the Thracian and Sipylus the Scythian; she, as well as many of her fellow Amazons, fell in the final battle….Myrina, daughter of Cretheus and wife of Thoas, another possible eponym for the city of Myrina on Lemnos…Myrina, a person whose tomb in the Troad is mentioned in the Iliad."
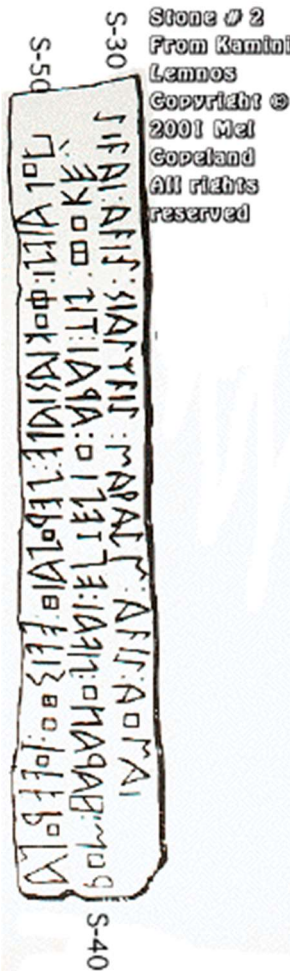
Stone # 2: S-30 SIFAI: AFIS: SIA PAEFIS: MARAS Me: AFIS: ARMAI (A☐MAI) (name, Sivai; Sanscrit: Shiva, the destroyer, responsible for the form of change and the shedding of old habits; probably Sibyl, Sibylla who lived near Troy and was a babbling prophetess who wrote the Sibylline Books. Her utterances had such a reputation her name became a term for all prophetesses. Eternity (L. aevum-in, n. a. aevus-i, m., 2nd Decl. Dat. or Abl. pl. -is); whether (L. sive, seu; It. sia; Welsh, ai, os; Fr. si que, soit que); you fear (L. paveo, (L. paveo, pavere, Conj. Pres. 2nd Pers. singl. paveās); the seas (L. mare-is, 3rd Decl. Acc. pl -es) mine, my (L. Gen. mei); eternity (L. aevum-in, n. a. aevus-i, m.); armor, a war (L. arma-orum, Nom. Pl. N. -ia). A (L. a, to, in) ☐MAI may be L. omnis-e, Acc. Pl. or Nom. Pl. -ia, "to all."

Note: If the "☐" is an "o" "a omai" is a possible translation, "to, in all." As indicated in our opening discussion, Etruscan texts use two "R's." Referring back to the "O" as an "R" we can point out variant shapes of the character which range from the "P" to a character with a diminishing staff. The "AI" suffix is associated with nouns and proper names, such as AECAI (Aesacus, son of King Priam of Troy), ARAI (L. area), ELINAI (Helen of Troy, also spelled ELINEI), MIDAI (Midas, kings of Lydia and Phrygia; also this is the Assyrian spelling of the [Muski] king's name).

S-40 ROM: HA RANO: SIFAI: EPI E PIO: ARAI: TIK (TI↑): HO KE Rome (L. Roma-ae; It. Romano; Fr. Romain) he has (L. habeo, habeere, habui, habium, 3rd Pers. singl. habet; It. Pres. Ind.3rd. Pers. singl. ha; Fr. Pres. 3rd Pers. singl. a) to swim back? (L. reno-nare); Sivai; Sanscrit: Shiva, the destroyer, responsible for the form of change and the shedding of old habits; probably Sibyl, Sibylla who lived near Troy and was a babbling prophetess who wrote the Sibylline Books. Her utterances had such a reputation her name became a term for all prophetesses; the sword / rapier (Fr. épée, f. parer, to parry; It. parare, to adorn, hang, stop, shield, parry, protect) from / by (L. *e, ex*) I I venerate (L. *pio-are, Ind. Pres. 1st Pers. singl. piō*); the altars (L. *ara-ae*, f. altar; hence, refuge, protection; pl.-ae; I protect (L. tego, tegere, texi, tectum, Ind. Pres. 1st Pers. singl. tegō); I have (L. habeo, habeere, habui, habium, Ind. Pres.1st Pers. singl. habeo; It. Pres. Ind. ho; Fr. ai) to us (It. ce). Note: ROM (RVM and ROM) appears also at: Z1216, Z1310, Z1770, F-14,

S-50 HO̱PAI FSI: ΦVKI (PHVKI) ASI APE: SERO SAIH EFISCHO (EFISΘO): TOFE RVNA   Hopai, person's name, I burnt (L. uro, urere, ussi, ustum; Ind. Perf. 1st Pers. singl. ussī); to, from the hearths/houses (L. focus-I, 2nd Decl. Dat. Pl. -is) Asia (L. Asia-ae) he departs / dies (L. abeo, abi-itum, Ind. Pres. 3rd Pers. singl. abit); to bring forth /sow / join (L. sero, serere, serui, sertum) the prophetess (L. saga-ae, f.) to tear in pieces/disembowel (L. eviscero-are; It. sventrare; Fr. eventrer); to, by the tufa (L. tofus [tophus]-i, m., 2nd Decl. Acc. pl. -a ; It. m. tufo) he watches (It. ronda, f. ; Fr. rond, f.).

Note: RON (RVN) declines: RVNA, Z1615, Z1623; RVNE, Z1600, RVNEM, Z1438, Z1654; RVNI, Z727, Z769; RVNIS, BT-18; RVNS, Z568, Z1430. Livy Bk 1, ch.3.111 used "Circuitio," to express making the rounds.

Launched: 04/17/2012
Updated: 04/13/2017
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