

Work notes on the Tavola Eugubine, Script Q (IIB) Q1-Q273 — a survey of Etruscan Phrases texts

April 25, 2012
Update

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(Relating to http://www.maravot.com/Translation_EugubineQ.html)
A work in progress

The Tavola Eugubine is a group of bronze tablets in the Citta di Gubbio. We here address Tablet # IIB, which we identify as Script Q1-Q273. We have addressed the tablets in four groups, Script N, Script Q, Script R and Script G. Tablet IV is an oration of a man who addresses the race SEMENIES (L. semen-inis) identifying himself as “of the stock of jurors.” It appears to be an argument on the part of a leader who claims he founded the fort/town against the opening of a port or gate. This is a conclusion of another text on the other side of the tablet, yet to be identified.

This translation “[Work Notes on the Tavola Eugubine, Script Q1-Q273](#)” follows “[Work Notes on the Tavola Eugubine, Script Q278-Q453](#)” and these other Work Notes on the Etruscan language: “[Work Notes on the Zagreb Mummy,](#)” “[Work Notes on the Tavola Cortonensis,](#)” “[Work Notes on the Perugia Cippus,](#)” “[Work Notes on the Magliano Disk,](#)” “[Work Notes on the Novilara Stele,](#)” and “[Work Notes on the Pyrgi Gold Tablets](#)” (PDF files), all of which are reconciled to one another. This latest work is based upon Etruscan [GlossaryA.pdf](#) developed from our [Indo-European Table 1](#).

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

Q1 SEMENIES: TEKVRIES: SIM: KATRVM: VPETV TEK EIAS; The stock/race (L. semen-inis, 3rd Decl. Nom. pl. -es; It. semenza, f.) a class or body of ten men, body of jurors, party, club (L. decuria-ae, f., 3rd Decl. Nom. Pl. -es) I am (L. sim, Subj. 1st Pers. singl.). "I am of the stock of jurors."

The town/fortification (L. castrum-i); the town (L. oppidum-i, 2nd Decl. singl. Dat.) I protect (L. tego, tegere, texi, tectum) of it (L. eius).

Note: while decuria-ae would be 1st Declension in Latin, we see a pattern in the -es suffix suggesting a shift in Etruscan to a case similar to the 3rd Declension. Here we see an agreement in number and case between SEMENIES and TEKVRIES. While we thought VPETV was two words - Op (L Ops-Opis, f. in nom. sing., the goddess of abundance; opem, opis, ope, might, power; plur. opes, resources, means, wealth, power to aid) I bring forth/make known, produce (L. edo-edere-didi-ditum) - oppidum-i would appear to apply wherever used in the Tavola Eugubine. SIM is found at Z-1, Z897, Z1192, Q-3. KATRVM is found at N112, Q-4. See also KASTRV, R17, R98, R130, R142, R155, Z446, Z489, Z1088, Z1393.

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Images of the seven tablets are at Città di Gubbio: <http://www.comune.gubbio.pg.it/tavole/settetavole.htm>

Q9 8AMERIAS PVMPERIAS XII ATIIERIA TE E TRE ATIERIA

TE: Vamerias Pomperias the twelfth Atijeria you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you) out of, from (L. e, ex) three (L. tres, tria) Atigeria you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you)

Note: Atijeria is a term frequently used in the Tavola Eugubine texts. In declines: ATTIIER, R27, R128, ATIIERI, R4, ATIIERIA, Q12, Q16, ATIIERIE, R100, R114, R219, R229, R238. The name may be composed of Atis (Atys), a name given to Phrygian and Lydian regents, as well as a name that refers to the Indo-European word for father and the name of Cybele's consort Atys, born of her own seed, who she castrated. Roman numerals appear in many Etruscan texts, suggesting that the term "Roman Numerals" is a misnomer, since the Romans received their alphabet and numbering system from the Etruscans. TE is probably "yours, thine"

throughout the Etruscan texts, most particularly noted in this context.

Q18 KLA CERNIE E TRE KLA CERNIE KVREIA TE E TRE KVREIA TE ; He is called (L. cluo-ire, Conj. 3rd Pers. singl. cluoat); It. cluo, namely) Cerniei, family name; out of (L. e, ex) the three (L. tres, tria) he is called Cernie senate (L. curia-ae) you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you) out of (L. e, ex) the three (L. tres, tria) he is called Cernie senate (L. curia-ae) you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you)

**Q30 SATAN ES: E TRE SATANE: PEIERIA [ATEIERIA] TE: E TRE PEIERIA [ATEIERIA] TE
TALENA TE** sufficient/enough (L. satine, satin = satisne, adv. introducing questions) are you? (L. Ind. Pres. 2nd Pers. singl., es) out of (L. e, ex) the three the three (L. tres, tria) sufficient? (L. satine, satin = satisne, adv. introducing questions) I perjured (L. peiero and periuro-are, Ind.

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Perf. 1st Pers. singl. pēierāvī; It. spergiurare, Passo Remoto 1st Pers. singl. spergiurai; Fr. se perjurer, Simpl. Past 1st Pers. singl. me parjurai) you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you): from, out of (L. e, ex) three (L. tres, tria) I perjured (L. peiero and periuro-are, Ind. Perf. 1st Pers. singl. pēierāvī; It. spergiurare, Passo Remoto 1st Pers. singl. spergiurai; Fr. se perjurer, Simpl. Past 1st Pers. singl. me parjurai) you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you) Tellenae (Latin town captured by Ancus, 625 B.C.) you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you).

Note: TALENA appears at Q39, Q41. PEIERIA may be ATEIERIA (Atijeria), but the context of perjury seems to fit in this line.

Q39 E TRE TALENA TE: MVSEI ATE IVIES KANE: from (L. e, ex) three (L. tres, tria) Tellenae (Latin town captured by Ancus, 625 B.C.) you, yours, thine (L. tu, te, vos; It. te, to you; Fr. te, to you): the muse (L. Musa-ae, f., goddess of music, literature and the arts) father Jovis (L. Iuppiter, Iovis, m. supreme god [or Atejovis] you sing/prophesy (L. cano, canere, cecin, cantum)]
Note: ATEIRIA and ATEIVIES may involve a prefix, "ate," father.

Note: The suffix of MVSEI follows that of proper names, such as Helen of Troy's name that declines: ELINAI, DM-8, ELINEI, MM-1. Other names with the suffix include AITEI, L34 (Medea, L. Aetine-es), CLAEI, Cleo, Greek Muse, PQ13; IPEI, unknown word, Z1168; LEI, lioness (L. ea-ae) Q297, K74, TC144; LICEI, Lycian (L. Lycia-ae) CP25; NOTYEI, Nycteus, king of Thebes?) ON-8; PHASEI (ΦASEI) Z180, Z347; PHERSIPNEI, Persephone (ΦERSINEI) PH2; PVLTVCEI (L. Pollux, Gr. Polydeuces) DA-3; REI, thing, matter (L. res, rei) R219, R238, R270, K43, Au74, etc. - very common in the scripts; TEI, god (L. deus, divus, di, divi, dea, diva) Z806, Z935, Z1326, Z1562, Z1853, Z1869, TC170, N453, Q50, Q422, R459, K20, Aph-4 and THEI (ΘEI) DA6; THRVNEI (ΘRVNEI) DA7 Trojans (L. Troianus-a-um); VASEI (8ASEI) vase, vessel (L. vas, vasis); ARAI, S40; ARMAI, S37; ATAI (Hades) Ph1; ATAIS, J14-2; BRINAI (8RINAI), Brennus, Gallic chieftain, PO-14; BRATEI (8RATEI), XE-1; TVLEI, Tullia, ie., wife of Tarquin; TREI three (L. tres, tria) Z74, Z180, Z347, Z1027 (and TRI, TRIA); VEI, N689, VEIA, R166, G4, Veii, Etruscan town?; VeLEREI (8eLEREI), Z1013 (and VeLER, VeLERE, VeLERE, VeLERES, VeLERI); CRAI, AM2; EUAI (EFAI) XE5, EUAIS, XA3, XA27, XE3; ENAI, Eioneus (Xion) or possibly Aeneas, Trojan hero, MS-1; LAKVNAI, Spartan? (L. Laco [Lacon]-onis), PB1; MIDAI, Midas, the Lydian king (same spelling of the name as written in the Assyrian Chronicles - See <http://www.maravot.com/Phrygian1c.html>); PERIAI, Perae, Roman port, N304; RVNAI, woman's name, BS-1; TVALI, two (L. duo-ae) VG-5 (and TUE, TVE, TVO, TVODEICHES); VMAI, S30 and AECAI, Aesacus, son of Priam by Arisbe who prophesied destruction of Troy, DM6.

See LARUAIA (LARFAIA) (L. larva [arua] -ae, PG2 and KVRAIA (L. curia-ae) R31, KVREIA, Q24; ERAIA, N333, and ATAIAS, J14-2 as examples of "ia" being equal to Latin "ae." Suffixes "ie" and "ia" as in Tarquinia, "ii" and "ae" are also associated with names in the Etruscan texts.

Q47 PER AS NANIE: TEI TV¹ ARMVNE: IVCE: PATRE: 8ETV: SI: PERA: through (L. per) the

¹ We question the use of TV which may in fact be a suffix in some cases.

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whole unit (L. as-asgis, m.) the funeral song (L. naenia = f. nenia-ae; "ae" = "ie"): god (L. deus) you (L. tu) Armone, name of a god?: a knight (L. equis-etis); father (L. pater-tris; It. padre) I forbid (L. veto (voto) votare, vetitum) supposing that/if (L. si) he perishes (L. pero-ire-ii and ivi, itum [often as pass. of perdo], Conj. Pres. 3rd Pers. singl. pereat)

Q58 VNE SE CAKNE VPETV E: TEIS TV²: SE CAKNE: NARATV ARCIV: one (L. uno) himself/itself (L. se, sese) laughs (L. caccinno-are, Conj. Pres. 3rd Pers. singl. cachinnet) the town (L. oppidum-i, 2nd Decl. singl. Dat.) god (L. deus) you (L. tu, te, vos); himself (L. se, sese) he laughs (L. caccinno-are, Conj. Pres. 3rd Pers. singl. cachinnet); narrate! Say! make known! (L. narro-are, Imperative II narrātō) for the commander, to rule (Gr. archo, to rule; archon, leader; ancient, archaios, Ἀρχαία; archaic, It. arcaico, Fr. archaïque, L. 2nd Decl. Dat. -o)

Q69 VSTE TVE NARATV PVSE 8AbE (8AGE) 8ETV: SE CAKNE: ΦERI (PHERI): PVNI: the mouth/entrance (L. ostium-i) you guard (L. tueor [or tuor], tueri, tuitus and tutus, dep. and tueo-ere) Narrate! Say! make known! (L. narro-are, Imperative II narrātō) he was able/had influence (L. possum, posse, potui, Conj. Imperf. 3rd Pers. singl. posset) aimlessly/dispersedly (L. adv. vage) I forbid (L. veto (voto) votare, vetitum);) himself (L. se, sese) he laughs (L. caccinno-are, Conj. Pres. 3rd Pers. singl. cachinnet); the lights, lighthouse (L. pharus-us-i, f. rarely m., 2nd Decl. Nom. pl. m.-i; Gr. faros; It. faro; Fr. phare) he places (L. pono, ponere, posui [posivi], positum [postum] Ind. Pres. 3rd Pers. singl. ponit)

Q80 ΦERI (PHERI) CINV 8ETV: CAPVTV SAGI (SAbI) AMaPa ETV: KATRV PER AKNE: SE CA the lights, lighthouse (L. pharus-us-i, f. rarely m., 2nd Decl. Nom. pl. m.-i; Gr. faros; It. faro; Fr. phare) I burn (L. incendo cendere-cend-census, Ind. Pres. 1st Pers. singl. incendō); to forbid (L. veto (voto) votare, vetitum); to the leader (L. caput-itis, 2nd Decl. Dat.. -o) sage, prophetess, fortune-teller (L. saga-ae, 2nd Decl. Nom. pl. m. -i; It. saggio; Fr. sage) he loved (L. amo-are, Ind. Imperf. 3rd Pers. singl. amābat) to bring forth/proclaim (L. edo-edere-didi-ditum); to the castle, fort (L. castrum-l, 2nd Decl. Dat. -o) through, with (L. per) the sheep (L. agnae-ae, 3rd Decl. Abl. singl. -e, f.; agnus-i, m. 2nd Decl. N. pl. -a) himself/itself (L. se, sese)

Q91 (CA from Q85) KNE: VPETV: E CRI ETV: NARATV: bICE (GICE) AMaPa ETV 8ESNE REPVRTV: he laughs (L. caccinno-are, Conj. Pres. 3rd Pers. singl. cachinnet) at the town (L. oppidum-i, 2nd Decl. singl. Dat.); from, by (L. e, ex) I elected to office; create, to beget (L. creo-are, Ind. Perf. 1st Pers. singl. cruī) to bring out, produce, give birth (L. edo-edere-didi-ditum) Narrate! Say! Make known! (L. narro-are, Imperative II narrātō); the giant? (L. Gigas-ganas, m.) he loved (L. amo-are, Ind. Imperf. 3rd Pers. singl. amābat) to bring forth/proclaim (L. edo-edere-didi-ditum) Fescennia-ae (town in Etruria famous for verse dialogues) to bring back, carry back, of reports, to deliver (L. reporto-are).

Note: Clearly these bronze tablets found near Gubbio are examples of the dialogues probably delivered in Fescennia, an ancient Etruscan city near modern Viterbuo. We may now wonder

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whether the seven tablets found near Gubbio to the north of Viterburo are a complete document, stored in one repository and, therefore, a document preserved from a statesman of the times.

Q102 ETV: I8E 8ERTV: TA8LE: E PIR 8ER: TV: KATRES: PRVSEb (PRVSEG) ETV; I bring forth/make known (L. edo-edere-didi-ditum); then, thereupon (L. ivi, adv.) to interpret/turn/turn around (L. verito [vorto]-vertere, verti, versum) by the tablet/table (L. f. tabella-ae, 3rd Decl. Abl. singl. -e; It. f. tavola, table, plank, plate; m. tavolo, table; Fr. f. table); from/out of (L. e, ex) the funeral pyre/pyre (L. pyra-ae, f.) [of] Spring (L. ver, veris); you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you); by the forts/castles (L. castrum-l, 2nd Decl. Abl. pl. -is) I cut off /plow up (L. proseo -secare -secui -sectum, Ind. Pres. 1st Pers. singl. prosecō) to bring forth/proclaim (L. edo-edere-didi-ditum)

Q113 I8E ARCEI TV: PER SVTRV CAPVTIS: ME8A CIS TIBa (TIGA) 8ETA 8ERTV; there L. ibi, adv. there) the ruler, commander, ancient (Gr. archo, to command, rule; archon, leader; ancient, archaios, Ἀρχαία) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you) throughout (L. per) with the savior (L. soter-eris, 2nd Decl. Dat. singl. -o; It. salvatore; Fr. saveur) the commanders (L. caput-it is, 2nd Decl. Dat. pl. -is; It. capo) he mistrusts (Fr. se méfier) who, whom, whose, that (L. quis, quid; It. chi, Fr. qui) of the branch/stock (L. tigilum-i, a beam; Fr. tige, f. stem, stalk, trunk [arbre]; shaft [colonne]; shank [anacre]; leg [botte]; stock [famille]) he forbids (L. veto (voto) votare, vetitum, Ind. Pres. 3rd Pers. singl. vetat) to turn around/interpret turn, to turn around, up (L. verito [vorto]-vertere, verti; It. voltare; Fr. reverser)

Q124 SCIS ECE: 8ERTV PVNE: E TRE: SCIS ECE: CINV 8ERTV: TERTIE you understand (L. scio, scir, scivi or scli, scitu, Ind. Pres. 2nd Pers. singl. scīs) behold! (L. en!, ecce!); to turn around/interpret (L. verito [vorto]-vertere, verti, versum) he will put in place (L. pono, ponere, posui [posivi], positum [postum] Ind. Fut. 3rd Pers. singl. pōnet) from (L. e, ex) the three (L. tres, tria); you understand (L. scio, scir, scivi or scli, scitu, Ind. Pres. 2nd Pers. singl. scīs) behold! (L. en!, ecce!) or alternatively this? (L. hic, haec, hoc) I burn (L. incendio cendere-cend-census, Ind. Pres. 1st Pers. singl. incendō); to turn around/interpret turn, to turn around, up (L. verito [vorto]-vertere, verti; It. voltare; Fr. reverser) the third (L. tertius-a-um 2nd Decl. Acc. N -a; It. terzo; Fr. trois, troisième)

Q135 SCIS ECE VTVR 8ERTV: PISTV NI RV8ATV: CEPE SVTRA: 8ERTV you understand (L. scio, scir, scivi or scli, scitu, Ind. Pres. 2nd Pers. singl. scīs)) behold! (L. en!, ecce!); to employ/enjoy (L. utor, uti, usus) to turn around (L. verito [vorto]-vertere, verti, versum); from the pest, plague, destruction, ruin (L. pestis-is, Abl. -o) not (L. nae, ne; no, not L. non; It. no; Fr. Non; Baltic-Sudovian, ne, ni) of the bramble (L. rubeta-orum; 2nd Decl. Dat. -o); with the vine-stock (Fr. m. cep; It. ceppo, m. stump, log, chopping block; pl. bonds; L. 3rd Decl. Abl. singl. -e) she saves (It. sottrarre; Fr. sauver); I turn around (L. verito [vorto]-vertere, verti, versum, Ind. Pres. 1st Pers. singl. vertō)

Q145 MANTRA KLV 8ERTV: PVNE 8ERTV: PVNE: 8ESNA 8E 8ENVS: the herd of cattle/stable, stall (L. mandra-ae, f.) I call (L. clueo-ire, It. cloe, namely) to turn around (L. verito [vorto]-vertere, verti, versum); he will put in place (L. pono, ponere, posui [posivi], positum [postum], Ind. Fut. 3rd Pers. singl. pōnet) to turn around (L. verito [vorto]-vertere, verti, versum);

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he will put in place (L. pono, ponere, posui [posivi], positum [postum], Ind. Fut.3rd Pers. singl. pōnet); Fescennia-ae (town in Etruria famous for verse dialogues) or, or perhaps (L. -ve) a love, a loved one (L. venus-iris, f.) or Venus (the goddess of love)

Q162 KA8RV PVRTV: CETV: CAPVTV: SAbI (SAGI) IVCE PATRE: PRE PES NIMV: I will be on guard (L. caveo, cavere, cavi, cautum, Ind. Fut. 1st Pers. singl. cāverō) to carry/support (L. porto-are; Fr. porter); to yield (L. cedo, cedere, cessi, cessum); to the leader (L. caput-itis, 2nd Decl. Dat. -o); the prophetesses (L. f. saga-ae) of the knight (L. equis-etis, 3rd Decl. Abl. -e); of the fatherland (L. patria-ae, f. 3rd Decl. Abl. singl. -e); before (L. prae, prep.) Pesnimus (L. 2nd Decl. Dat. or Abl. singl.-o) or alternatively the foot (L. pes, pedis; It. piede; Fr. pied) of no one, some or many (L. nemo-onis)

Q171 CEPE SVTRA: PESNIMV: CESK RES PESNIMV: PATRE: PVRA TV by the vine stock, branch, stump (Fr. cep; It. ceppo; L. 3rd Decl. Abl. -e) of the saviors f. (L. m. soter-eris; 2nd Decl. Acc. pl. -a); of Pesnimus or alternatively the foot (L. pes, pedis; It. piede; Fr. pied) of no one, some or many (L. nemo-onis) each/everything/everyone (L. quisque, quaeque, quidque) of these things (L. res, rei, f.) the foot (L. pes, pedis; It. piede; Fr. pied) of Pesnimus (L. 2nd Decl. Dat. singl. -o) or alternatively alternatively the foot (L. pes, pedis; It. piede; Fr. pied) of no one, some or many (L. nemo-onis); the fatherland (L. f. patria-ae, 1st Decl. Singl. Abl. -a); he cleanses/purges (L. purgo-are) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you)

Q180 ARPE LETV: STATITA: TV CESK LV PVST RV: PESTV: RANV: the brazen footed (L. aeries) [goddess] Leto (L. Leto or Latona, the mother of Apollo and Artemis) static (L. static, standing still (L. statur; staturus-a-um; It. statico; Fr. statique; Gr. statikos) or alternatively I stood (L. sto, stare, steti, staturus, Ind. Perf. 1st Pers. singl. steti) of you, yours (L. tuus, vester; Fr. ta, thy, votre, your); each, everyone, everything (L. quisque; It. ciascuno; Fr. chaque) them, it? (L. id, ille, illa, illud; It. lo) afterwards (L. post [older poste]) I moisten/bedew (L. roro-are); the crushed/battered (It. pesto) of the kidneys (L. renes-um, m. Dat. Singl. -o).

Note: Leto was the Greek goddess who gave birth to Artemis and Apollo. Hera was jealous of her and put her through unusual labors and often Apollo and Artemis had to rescue their mother. Leto and her children took the side of the Trojans in the Trojan war. In Lycia the peasants would not let her drink from a well, so she changed them into frogs. AREPE declines: N290, N444, R278, AREPES, N31, N500, N561, N598, N632. Here TA would be feminine if referring to the goddess Leto.

N290 IAPES PES NIMV: AREPE: ARCES: Iapyx (L. iapyx-pygis, m. a west-north-west wind) Pesnimus (L. Dat. singl. -o) or alternatively the foot (L. pes, pedis; It. piede; Fr. pied) of no one, some or many (L. nemo-onis) of the god of the lower world (L. Erebus-i, a god of the lower world; also the lower world) you will rule? (Gr. archo, to command, rule; archon, leader; ancient, archaios, Ἀρχαίος; Ind. Fut. 2nd Pers. singl. -es?)

N294 RV PINIE E TRE PVR KARV 8RAVTE PEIA 8ETV: PRESTA TE: I moisten/bedew (L. roro-are) the Pinie, a people? from/out of/ in regard to (L. e, ex) the three I purify, cleanse, purge (L. purgo-are, Ind. Pres. 1st Pers. singl. pūrgō) the beloved dear, to

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care for (L. *curo-are*; *carus-a-um*, dear, 2nd Decl. Dat. singl. -o; It. *caro*, dear) you cheat, defraud, steal (L. *fraudo-are*, Conj. Pres. 3rd Pers. singl. *fraudet*) he makes he enriched/blessed (L. *beo-are*, Conj. Pres. 3rd Pers. singl. *beat*) to forbid (L. *veto* (*voto*) *votare*, *votitum*); he surpasses (L. *praesto-stare-stiti-stitum*, Ind. Pres. 3rd Pers. singl. *praestat*) you, yours, thine (L. *tu*, *te*, *vos*; It. *te*, to you; Fr. *te*, to you) or alternatively I was ready (L. *praesto-stare-stiti-stitum*, Ind. Perf. 1st Pers. singl. *praestiti*)

Q190 PESNIMV: PVNI: PESNIMV: CINV: PESNIMV: VNE PESNI *Pesnimus* (L. 2nd Decl. Dat. singl. -o) you put (L. *pono*, *ponere*, *posui* [*posivi*], *positum* [*postum*], Ind. Pres. 3rd Pers. singl. *pōnit*) *Pesnimus* (L. 2nd Decl. Dat. singl. -o); I burn (L. *incendo-cendere-cend-census*; *cinis-eris*, rareley f. ashes) *Pesnimus* (L. 2nd Decl. Dat. singl. -o); by the one (L. *unus-a-um*, *unius*, *uni*, *una*, 3rd Decl. Abl. singl. -e**; It. *un*, *uno*, *una*; Fr. *Un*, *une*; Welsh, *un-au*) *Pesnimus* (L. 2nd Decl. Dat. singl. -o)

Q197 MV: ENV ERVS TETV: CIT LV³: CV8RV: PVNE ΦERI (PHERI) ES : (MV belongs with line Q190) I flee (L. *eno-are*) the god, Eros, or lord (L. *erus-i*) of the torch (L. *taeda-ae*, 2nd Decl. singl. Dat. -o); I put in motion/appeal to (L. *cito-are*) him (It. *lo*); to brood/cherish/smoulder the embers (It. *covare*; Fr. *couver*); you put in place (L. *pono*, *ponere*, *posui* [*posivi*], *positum* [*postum*]) to the lights/lighthouses (L. f. *Pharus-[os]-i*; It. m. *faro*; Fr. m. *phare*) you are (L. *es*)

ERVS TETV also appears at:

R294 PERV: PRECE: 8ETV: APE: PVRTI IVS VRV: ERVS: TETV ENV KVM A (A to line R305) I perish (L. *pereo-ire-ii* and *ivi*, *itum*, Ind. Pres. 1st pers. singl. *pereō*), he begs, asks, prays (L. *precor-ari*, Conj. Pres. 3rd Pers. singl. *precet*); to forbid (L. *veto* [*voto*] *votare*, *vetitum*); you go away/depart/change (L. *abeo*, *abi-itum*); I carried, bore, brought, (L. *porto-are*, Ind. Perf. 1st Pers. Singl. *portāvī*) the law (L. *ius*, *iuris*) to speak (L. *oro-are*); lord/Eros (L. *erus-i*; Eros) of the torch (L. *taeda-ae*, 2nd Decl. singl. Dat. -o) I swim back/flee; escape by swimming (L. *eno-are*) as, like, in the way of (L. *cum*; It. *come*; Fr. *comme*)

R305 (A)LTV KVMATE PESNIMV: AΦ TV IVCIPa: VCE PER AKNEM of the grown, great (L. *altus-a-um*, 2nd Decl. singl. Abl. -o) hairy (L. *comatus-a-um*, 2nd Decl. Gen. singl. -i, 3rd Decl. Abl. singl. -e) *Pesnimus* (L. 2nd Decl. Abl. -o) [the goddess] *Aph* you, of thine (L. *tu*, *te*, *vos*; It. *te*, to you; Fr. *te*, to you) he bound together, yoked (L. *ugo-are*, Ind. Imperf. 3rd Pers. singl. *ugābat*; Welsh, *ieuo*) she prophesies (L. *auguror-ari*, Conj. Pres. 3rd Pers. singl. *auguret*; Welsh, *argoel-ion*, omen; Persian, *ukhra*; Alb. *ogur*) through L. *per*); the lamb (L. m. *agnus-i*, 2nd Decl. Acc. -um)

³ We question the use of TV which may in fact be a suffix in some cases.

Work notes on the Tavola Eugubine, Script Q (IIB) Q1-Q273 — a survey of Etruscan Phrases texts



Figure 2 Wurzburg, Martin Von, Wagner museum H4905, red-figured Lekythos, after Beazley 1939, p. 627, fig. 7; from Dimitris Paleothodoros, chapter 17, "Light & Darkness in Ancient Greek Myth and Religion, Lexington Books.

Note; KVMATE PESNIMV probably refers to the hairy, child god Tages who rose up out of the ground from Erebus)

TETV could be: roof, head (L. tectum-i, roof, covering; It. tetto; Fr. toit).

However, the phrase "lord of the torch" seems to be most appropriate, since the oration deals with a funeral eulogy.

Also, "lord of the torch" might refer to the Dionysian rites where revelers are accompanied by maenads carrying two torches. Sometimes a "mystic," a satyr, or Dionysus carry the torch. The torch is considered to be the "light of god," symbolic of the lightning bolt that struck the mother of Dionysus, causing the birth of the god. He was saved and placed in the thigh of Zeus, from which he was born. (We may recall that the goddess Athena had a similar birth, rising from the head of Zeus.) In this context the torches would not presumably be a thing to be feared. Names of Dionysus include "of the torches," Λαμπτηρος and "of the wine press," Ληναιος, "twice born," Διμητωρ, "savior," Σωτηης and "of the underworld," Χθονιος. All of these terms seem consistent with terms used in this

oration. Also associated with Eleusinian and Bacchanalian rites is the number three. A death and resurrection was represented, and the interval between death and resurrection was

sometimes three days, sometimes fifteen days. If one were not a believer, however, there might be something to flee, according to Livy:

Livy, History of Rome, Vol. 5, Book 39 ...there was no crime, no deed of shame, wanting. More uncleanness was committed by men with men than with women. Whoever would not submit to defilement, or shrank from violating others, was sacrificed as a victim. To regard nothing as impious or criminal was the sum total of their religion. The men, as though seized with madness and with frenzied distortions of their bodies, shrieked out prophecies; the matrons, dressed as [Bacchae](#), their hair disheveled, rushed down to the [Tiber River](#) with burning torches, plunged them into the water, and drew them out

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again, the flame undiminished because they were made of sulfur mixed with lime. Men were fastened to a machine and hurried off to hidden caves, and they were said to have been taken away by the gods. These were the men who refused to join their conspiracy or take part in their crimes or submit to their pollution.

Q209 8AbV (8AGV) ERV ΦV (PHV) TibLV (TIGLV): SESTV: IVCE PATRE: PVNES EST E I wander, ramble (L. vagor-ari; It. vagare) I err (L. erro-are) Pho, a goddess? of the lime tree? (It. tigilo, m.); by the sixth (L. sextus-a-um, 2nd Decl. Abl. singl. -o; sextum, for the sixth time; It. sesto; Fr. siezième) of the knight (L. eques-it is, 3rd Decl. Abl. singl. -e) of the fatherland (L. patria-ae, f. 3rd Decl. Abl. singl. -e); you will place (L. pono, ponere, posui [positiv], positum [postum]), Ind. Fut. 2nd Pers. singl. pōnēs) he is (L. Ind. Pres. 3rd Pers. singl. est) from, out of (L. e, ex)

Note: PHV appears at:

N428 ΦV TRA 8VRVS EΦ MENIAR: ΦATV TV: EΦ EA8 KEKA: Pho, goddess of light? she pulls/hauls/attracts (L. traho, trahere, traxi, tractum, Conj. 3rd Pers. Singl. trahat) the north wind (L. Boreas-ae) [the goddess/god] Eph, goddess of the earth? to beg earnestly (L. mendico-are and medicor-ari; It. mendicare; Fr. mendier); by the fate (L. fatum-i, 2nd Decl. Abl. singl. -o) of you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you); [the god/goddess] Eph I denied? (L. eiuro and eiero-are, Ind. Perf. 1st Pers. singl. eierāvī) however (L. quacumque [-cunque]; It. checche, pron. indef. whatever; Fr. quelque, adv.)

Q219 VR8ETA MANV CE: ΦABETV: ES TV: IVCV ΦABETV Orvieto, people of? Etruscan town north of Lake Bolsena (L. 2nd Decl. Acc. Pl. N. -a) the hand/way L. manus-us, f.; It. mano, f.,) which (L. qui; qui, quae, quod) Phabeto (L. Phoebus-i, m. Apollo the Sun god; 2nd Decl. Nom. Pl. -a) you are (L. sum, esse, fui, futurus) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you) I/tobind together, to yoke (L. iugo-are, Ind. Pres. 1st Pers. singl. iugō; Welsh, ieuo) Phabeto

Q227 IVPATER SAGE (SAbE): TE8E EST VSIT LV: CV8RV: SESTV: Jupiter (L. Iuppiter, Jovis, m. Jupiter, the Roman supreme God) with, by the sage, prophetess, fortune-teller (L. saga-ae; 1st Decl. Abl. singl. -a It. saggio; Fr. sage); he owes (L. debeo -ere-ui-utum, Ind. Pres. 3rd Pers. singl. dēbet) he is (L. sum, esse, fui, futurus, Ind. Pres. 3rd Pers. singl. est) or he has owed Pass. Ind. Perf. 3rd Pers. singl. dēbitus est) he burnt (L. uro, urere, ussi, ustum, Ind. Perf. 3rd Pers. singl. ussit; It. ustionare; Sanskrit, us, osati) them, it? (L. id, ille, illa, illud; It. lo); Cobrus, name? or cover, protect (L. incubo-are; It. covare; Fr. couvrir, cover, couvrir, brood) by the sixth (L. sextus-a-um, 2nd Decl. Abl. singl. -o; sextum, for the sixth time; It. sesto; Fr. siezième)

Q235 IVR TI 8ELE: TRI: IVPER TEI TV TRIIVPER CV8RV: HARA TV; I swear (L. iuro-are, Ind. Pres. 1st Pers. singl. iūrō) to you (L. tu; te, Acc.; vos, tibi; It. te, ti, to you; Fr. te, to you) light-armed infantry, skirmishers (L. veles-itis, m. usually plur. Velites; 3rd Decl. Abl. -e)

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the three (L. tres, tria; trin-ae-a; It. tre; Fr. Trois; Gr. Tria, Alb. tre, tri; Toch. Tri) to judge, to order, judgment (L. iubeo, iubere) Cobrus, name? or cover, protect (L. incubo-are; It. covare; Fr. couvrir, cover, couvrir, brood) he draws out, empties (L. haurio, haurire, Conj. Pres. 3rd. Pers. singl. hauriat) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you)

Q243 8EIV: IVCE PATRE: CVGIA (CVbII) APER

8RATRV ATIIRIV by the way, path, road (L. via-ae, 2nd Decl. Abl. singl. -o; It. via; Fr. voi) of the knight (L. eques-it is, 3rd Decl. Abl. singl. -e) of the fatherland (L. patria-ae, f. 3rd Decl. Abl. singl. -e); He brought together (L. cogo, cogere, coegi, coactum, Conj. Perf. Coëgerit) to the brother (L. frater-tris, Abl. Singl. -o)

[of] Ategerio (2nd Decl. Dat. singl. -o) Atjerieries, Atjerius gens

Q250 IVNE: AN PENES: KRI KATRV: TESTRE: EVS E ΦABETV APE AP ER (VS, from Q263) from Ionia (L. f. Ionia-ae, 3rd Decl. Abl. singl. -e); or (L. an) Paeonia? (3rd Decl. Nom. & Acc. pl. -es) I created (L. creo-are, Ind. Perf. 1st Pers. singl. crevī) the town/fort town, fort (L. castrum-i, 2nd Decl. Dat. -o); he bore witness to (L. testor-ari, Conj. Imperf. 3rd Pers. singl. testāret); Eos (L. Eos, the dawn; also the goddess of the dawn) from/out of (L. e, ex) Phabeto Phabas, Apollo (L. Phoebus-i, Apollo the sun god, Phoebus-a-um, of Phoebus) he goes away, departs (L. abeo-ire, Ind. Pres. 3rd Pers. singl. abit) from (L. a, ab, abs) Eros, the lord (L. Amor or Cupid, the god of love; erus-i, lord)

Note: Creüsa bore Apollo's son, Ion, who was the father of the Ionians. They settled the central Anatolian coast south of Troy stretching to Miletus. Some early writers identified Phoebus Apollo with Helius, the ancient sun-god. Helius' sisters were Selene (moon) and Eos (Dawn). In the tale of Helius' son, Phaëton, Ovid tells how Phaëton drove his father's chariot across the sky. In this Etruscan inscription there is validity in connecting Eos and Apollo.) Paeonia is a region of northern Macedonia, between Illyria and Thrace.

Q263 (VS:) ME8E: ATENTV: APE PVRTV CIES TESTRE: EVS E ΦABETV he mistrusts (Fr. méfier, Pres. 3rd Pers. singl. se méfie); to try to attack/test (L. attento or attempto-are); He

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moves/goes away (L. abeo, abi-utum, Conj. Pres. 3rd Pers. singl.) to carry/support (L. porto-are) rest, quiet, peace, sleep, a dream, a resting place (L. quies-etis) he bore witness to (L. testor-ari, Conj. Imperf. 3rd Pers. singl. testāret); Eos (L. Eos, the dawn; also the goddess of the dawn) from (L. e, ex) Phabeto/Apollo (L. Phoebus-i, m. Apollo the Sun god; hence subst. Phoebasadis, f. a priestess of Phoebus, a prophetess)

Q272 KRI KATRV: ARCIV: VSTE TV: PVNI 8ETV: I created (L. creo-are, Ind. Perf. 1st Pers. singl. cruī) the town/fort town, fort (L. castrum-l, 2nd Decl. Dat. & Abl. -o); to, for the commander, to rule (Gr. archo, to rule; archon, leader; ancient, archaios, Ἀρχαία) for the entrance (L. ostium-i, Dat. Singl. -e^{**}) or alternatively, for the sacrifice (L. hostia-ae) you, of thine (L. tu, te, vos; It. te, to you; Fr. te, to you); he places, to put in place, set, post, station, set up, found (L. pono, ponere, posui [posivi], positum [postum], Ind. Perf. 3rd Pers. singl. pōnit) I forbid (L. veto (voto) votare, vetitum)

End of Script IIB

Notes:

* or alternatively the foot (L. pes, pedis; It. piede; Fr. pied) of no one, some or many (L. nemo-onis)

** Declensions ending in -o and -e may suggest an Etruscan version that is somewhat a combination of the 2nd and 3rd Declensions. The context in the usage suggests a Dat. or Abl. case. Latin 1st and 2nd and 5th Declensions do not have feminine cases and it may be that similar Etruscan tables had feminine cases.

Launched: 03.18.12

Updated: 4.3.12, 4.25.12

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