

Work notes on Etruscan Devotional Texts among Celts — a survey of Etruscan Phrases texts

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Update

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(Relating to Etruscan Phrases texts)
A work in progress

This work continues Etruscan devotional texts (See http://www.maravot.com/Translation_ShortScripts_g.html 1.28.12) and relates to other work notes: "[Work Notes on the Tavola Eugubine, Script Q1-Q273](#)", "[Work Notes on the Tavola Eugubine, Script Q278-Q453](#)", "[Work Notes on the Zagreb Mummy](#)," "[Work Notes on the Tavola Cortonensis](#)," "[Work Notes on the Perugia Cippus](#)," "[Work Notes on the Magliano Disk](#)," "[Work Notes on the Novilara Stele](#)," and "[Work Notes on the Pyrgi Gold Tablets](#)" (PDF files), all of which are reconciled to one another. This latest work is based upon Etruscan [GlossaryA.pdf](#) developed from our [Indo-European Table 1](#). All texts can be viewed on Etruscan Phrases (http://www.maravot.com/Etruscan_Phrases_a.html).

This update corrects the discussion on J32-1 KELTIE and J36 a dedication of a temple.



General note: The scripts on this page are short texts found on devotional wares and a temple selected from texts provided to Academia.edu. The texts are quite short but many of the words correspond with words in the Etruscan Phrases [GlossaryA.xls](#). Similar devotional wares are at [Script BR](#), [Script OM](#), [Script AK](#), [Script PA](#). Images J25- J30, "[Work notes on Etruscan Devotional Plates II](#)," are from Danial F. Maras, Un'inedita iscrizione falisca nel Museo di Cattolica, Rivista di antichita, Anno XVIII-n.2-Luglio-Dicembre 2009, Loffredo Editore Napoli - Provided to Academia.edu. Translation_ShortScripts_e.html is "[Work Notes on Etruscan Devotional Plates III](#)."

We here add texts submitted to academia.edu by Daniele Vitali in his papers, "Ricerche sui Celti e valorizzazioni territoriali: da Bibracte (Francia) a Monterezenzio (Bologna)" and "Rites et espaces en pays Celte et Méditerranéen," Collection de L'école Française de Rome, 2000. These texts appear to relate to the Celts of Italy, near Mantoue. It is of interest that the Celts would inscribe objects using Etruscan characters. It is of greater interest if the inscriptions are in the Etruscan language, which is what appears to be the case.

Those not familiar with our work should note that the "O" is an "R." There is another "R" that may appear from a rudimentary "D" to the Greek rho "P," with the stem of the rho varying in length. The Greek Delta "Δ, D" is rarely used, in place of which is the "t." The "t" may vary in shape from a Greek tau "T" to a character resembling the "y." Usually the "M" is an "S," however,

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in these texts the Greek letter Mu “M” is indicated. In contrast, the Etruscan M has a tang such as  or . Punctuation marks, such as a dot or colon, are used to indicate separate words or phrases. The texts read from right to left, but there are a few Etruscan texts that read boustrophedon, as the ox plows, right to left on one line, and left to right on the following line.

J32 Bowl (ciotoladi pasta) with inscription KELTIE (Vitali, credit: fig. 3 - from Colonna 1993, p. 140. Fig. 114)

J32-1 KELTIE Note: the “ie” suffix corresponds to the suffix used in nouns and proper names, such as: (From [Accentuations of the Etruscan language.pdf](#))

OSAIE (L. os-ossis, Dat. Singl. -i, “for the bone(s)”; or particle of L. uro, urer, to burn?)

ACHIE (AKIE) (L. Achaia or Achaia-ae)

ACIE (L. aqua-ae)

ATIE, ATIES, ATI, ATIA

NANIE, NANA (L. naenia [nenia-ae]? nana, grandmother?)

PINAS, PINAV (PINA8), PINIE (L. pina-ae and pineus-a-um)

NEKIE, NEKAS (unknown)

OLIE (VLIE) (L. oleum-i; It. olio; Fr. huile)

PHERIE, PHERIS, PHERI (L. pharus-us-i)

PHORIE, PHOR (L. furia-ae?)

RIE, RAE, RII? (L. Rhea-ae; Cybele?)

SEMENIES (L. semen-inis)

TAIE (name? possibly Ataie, Hades?)

TERTIE, TERTI, TERTO (TERTV) (L. tertius-a-um, abl. tertio; It. terzo; Fr. trois, troisième)

TARKIE, TARKONOS (TARKVNVS) (name, Tarquins, Tarquin)

THIE, TIE, TIES, THIU (THIV), TIU (TIV) (L. dies-ei, day; diu, by day; diutius,

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We may contrast this with “ie” suffixes relating to Helen of Troy “Elinei” (also Elinai), PVLTVCEI (Polydeukes, Pollux) PHERSIPNEI (Persephone) MVSEI, THRVNEI (Troiani?) PHASEI (L. fascia-ae?) VASEI (8ASEI) (L. vas, vasis), and TEI, THEI, TEIA, TEU (TEF), TEIM, TEIS, TEIVA (TEIFA) TEFS (TEUS) (L. deus, divus, di, divi, dea, diva).

Note that the “L” used in this text is written like the Greek lamda “Λ.” Usually Etruscan texts use the “L.”

J33 - Bowl (ciotola di pasta) with inscription. (Vitali interpretation and credit: ELUVEITIE, foto da DeMarines 1986, p43, fig. 21-6: In. 1986d, p. 131, fig. 124, from Mantoue, vers 300 av. J.C.)

Translation:



J33-1 E LVCEI TIE - Often the “C” converts to a “q,” in which case the word could be “eloquei,” possibly related to the L. verb eloquor-loqui-locutus, to speak out, express, esp. to speak eloquently; partic. eloquens-entis, eloquent; adv. eloquenter. The “ei” suffix is not consistent with the conjugation cases; i.e., Ind. Perfect 1st Pers. singl. eloqui, and suggests a name, as in ELINEI (Script DM) and PHERSIPNEI (Script PH-2). The texts on “Etruscan Phrases,” are fairly consistent in spelling and grammar. Because of the

“ei” suffix, we believe that E LVCEI is a phrase, “of (L. e, ex) Lucas (L. 1st Decl. Gen. Lucae). We have confirmation of Helen of Troy’s name (ELINEI), Persephone’s name (PHERSIPNEI) and many others listed in Etruscan Phrases from mythological illustrations on mirrors and murals. The best Etruscan storytelling so far discovered has to be on what we call the “Divine Mirror,” Script DM - well worth checking out.

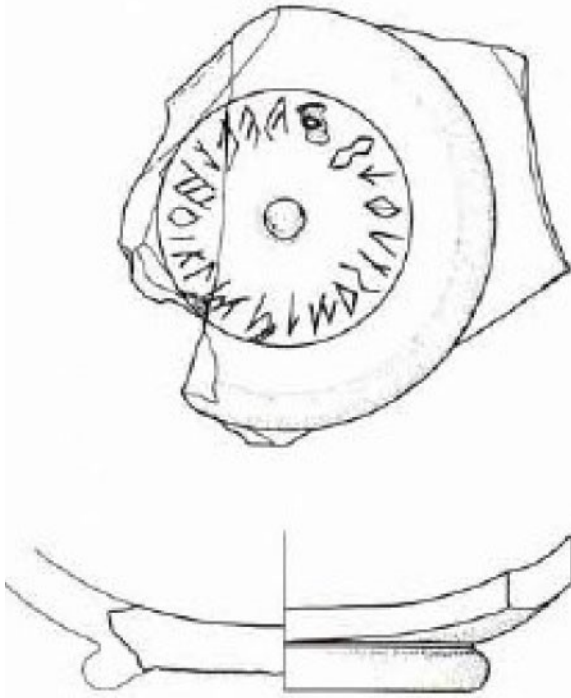
J33-2 TIE - of the day (L. dies-ei, 5th Decl. Gen. singl.). Thus, a person named Lucas is indicated on the bowl. We eliminate the possibility of ELV VEITIE, since the character presumed to be a “V” is clearly a “C.” We are tempted to read CELTIE, but the character presumed here to be an “L” is clearly an “I”. Because all three components are in the Genitive case E LVCEI TIE is the probable phrase.

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J-34 Bowl, shard from Vitali, Fig. 3, Vitali credit: Castoliazzo della Garolda, Mantoue, vers 4th s. av. J.C. ; “inscription is similar to the inscription Eluveitie, fig. 2.”

J34-1  (sign indicating start of text) **AECIH RIO (OIV) LITZ Pe MeReS TORCHU (TVO↓8)**

Translation: Aecie, possibly Aequi-orum, a people of Central Italy; of the river (L. rivus-i, stream, Dat. & Abl. rio; It. rio; Fr. rivière) Litz Pe for (L. per; It. per; Fr. par) MeReS, you merit (L. deserve, to merit, mereo-ere, Ind. Pres. 2nd Pers. singl. meres) TORCHU the press? (It. torchiare, to press; torchio, press).



Note: What is especially interesting about this shard is the mention of the Rio Litz. The river is a tributary of the Ill River in the Montafon Valley in Vorarlberg, Austria. The reference probably relates to the specific locality of the town of Schruns. (See map below). Schruns is located in a valley that has old iron and copper mines, according to internet sources on the geology of the area (i.e. www.mindat.org). Schruns is in [Vorarlberg](#), the westernmost area of Austria, in the vicinity of [Bludenz](#) at 690 meters in the [Montafon](#) valley on the [Litz](#) river, a tributary of the [Ill](#) river. Another side valley named the [Silbertal](#) runs from Schruns. The area has a high mountain massif to which trains and ski-lifts are closed. If this text refers to the homeland of the Aequi it would be consistent with an origin in the Hallstatt culture (800-450 B.C.) of Austria.

It may be that the Etruscans traded for iron in the region and perhaps this vessel was carried to Mantoue through Celts involved in the trade. A Wikipedia.org source pointed out that the Litz originates from “seven springs in the French Alps.” The Celts worshipped rivers and springs.

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The word RIO is used in the following contexts, such as locations Z317, Z386, Z439, Z508, Z1553, Z1571, TC307, J24-8, M12:

(TC307) RATvM *SV RIV* SV RIV SAL FELKES*CVSV SA Translation: to the settled, determined (L. ratus-a-um; ratum, Acc. singl.); upon (It. su) the river/stream (It. rio, m.) upon (It. su) the river/stream (It. rio, m.) the salt (L. sal, salis, m.) of the Velches (ancient Etruscan town, Velcha?); I give as a reason/plead (L. causor-ari; Ind. Pres. 1st Pers. singl. causō) of herself, reflex. Pron. (L. se or sese; It. poss. her, sua; Fr. herself, sa). Note: If SA is reflexive feminine; this letter is written by a woman.

Oinochoe vase, inscription on spout, from Vulci)

J24-1 MI ARN RIAL (OIAL) TEP NI ES NIV RIVI (OIVI) FELC LeRI (LeOI) Translation: (needs more work) mine, my (L. meus-a-um; mihi, Dat. It. mi, myself) Arno, river & gens (L. Arnus-i) royal (L. regalis, regius-a-um; It. reale; Fr. royal) I am warm (L. tepeo-ere, to be warm, Ind. Pres. 1st pers. singl. tepeo) not (L. nae, ne; no, not (L. non; It. no; Fr. Non; Baltic-Sudovian, ne, ni) you are (L. sum, esse, fui, futurus; 2nd pers. es) and not, or not, nor, esp. following ut or ne (L. neve or neu) the river(s) (L. rivus-i, stream, 2nd Decl. Gen.

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singl. or Nom. pl. -i ; It. rio; Fr. rivière) the Velcha, (Vulci, town north of Rome) triumph, victory (L. laurus-i, 2nd Decl. Gen. singl. -i)

(Zagreb Mummy)

Z386 SAC NI CLERI • CILeR Le• SPVRERIM E RIV MERI Translation: the sack/purse (L. sacculus-i, m.; It. sacco, m.; Fr. sac, m.) unless (L. ni, if not, unless; Fr. ni, nor) evident (L. clareo-ere; clarus-a-um) to hasten (L. celero-are) there; I may have spued out (L. spuo, spuer, spui, sputum Conj. Imperf. 1st Pers. singl. spuārem) from, out of (L. e, ex) the brook/stream (L. rivus-i, m.; It. rio, m) I merited (L. mereo, Ind. Perf.1st Pers. singl. meruī; and mereor, to deserve, earn, merit) See Z317, Panel 10 where this verse is repeated--the text is damaged.

J35 Bowl with inscription Rutanie, a name “d’origine celtique,” according to Vitali, fig. 5.

J35-1: FEL ↓ _ : RVTANIES: Le Translation: **FEL↓_** appears to be Velcha, town north of Rome, Vulci (See also BS-5 FEL↓A and TC240 FEL↓E). RVTANIES follows the plural name formation, as in SEMENIES (See [Accentuations of the Etruscan language.pdf](#)). The suffix of FEL↓A and

FEL↓E follow suffix shifts in other people’s names, such as RASNA, RASNE, RASNES (name Etruscans called themselves).



J35-3 Le Translation: there (L. ibi, illic, istic; It. La, cola, vi, ci, ecco; Fr. La, y, voila). This is a common word written with an interpolated vowel seen in many locations, such as: NC-5, MS-1, PI-21, PL-29, AF-7, AJ-12, AN49, T-8, VP-11, BT33, AT-4, AT-11, PO-6. Thus: “Velcha Rotanies there.”

J36 Inscription on foundation of temple, from Prestino (Como). Vitali credit: “Rites et espaces en pays Celte et Mediterranéen” Collection de L’ecole Francaise de Rome, fig. 6, “fondo Giuliani, Veduta frontale dell’iscrizione (da Lejeune, Lepontica, pl. XII).



Fig 6 – Prestino (Como), fondo Giuliani. Veduta frontale dell’iscrizione (da Lejeune, Lepontica, pl. XII).

J36-1 VEA MeRKeR SIS: Pe LERV (LEOV): VELTIA VIRIR ARI VRN: EN RVSIFEM: TETV

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Translation: VEA Ho, Hi! or Oh! (L. oi!, or ohe) MeRKeR Mercury to be willing (L. sis): Pe for (L. per; It. per; Fr. par) LERV Triumph, victory (L. laurus-l, 2nd Decl. Abl. -o): VELTIA (VELTIA) (name?) or VEL TIA (the great, Etr. FEL) DIA, mother of Mercury (L. Dia-ae) OIRIR (VIRIR) to be vigorous, healthy (L. vireo-ere) ARI the altars? (L. altar, ara-ae) or (L. area-ae, open space, courtyard) I fit out, decorate, honor (L. orno-are; Ind. Pres. 1st Pers. Singl. orno): EN Behold! (L. en!) RVSIFEM the country-sides (L. rus, ruris; ruro-are, to live in the country, rusarum, 1st Decl. Gen. pl.). TETO (TETV) to give up, dedicate (L. dedo-dedere-didi-ditum) or I dedicate (L. Ind. Pres. 1st Pers. singl. dēdō).

Note: If TETV is “I dedicate” then Veltia appears to be the name of the person that dedicates this structure and owns the land.

The word ARI appears to be a noun, either altars or courtyards, but the Latin words are 1st Declension. It may be that the word follows the 2nd Declension, Nom. Pl. -i. ARI also appears at N63:

N63 PVNI: 8EITV KVTE8 PERSNIMV ARI PES: He places for burial (L. pono, ponere, posui [posivi], positum [postum], Ind. Pres. 3rd Pers. Singl. pōnit); blessed (L. beatus-a-um) Koteb Persnimus, (person's name) the altars (L. ara-ae, f.) or courtyards (L. area-ae) army (L. pes, pedis, m.)

PERSNIMV is a frequent appellation found at N230, Q726, Q713 and a variant PERSNIPHMV at Q737, Q829, Q887, R511, R521, R499, R474, R574, R607, R644.

An interesting suffix in the Tavola Eugubine (Scripts N, Q, G and R) is “8AM, 8EM, 8VM.” The “F” can be both a consonant “F” and between consonants a vowel, “u.” Likewise the “8” can be both a consonant “B” as in BRATER, VRATER (L. frater-tris) and a vowel approximating “u.” See PAR8AM (N139), PATRE8VM (R258), for instance:

N139 ENV MEK: STE PLATV PAR8AM: TESCAM TE8E: TVTE IKV CINE I escape (L. eno-are) with myself (It. mecco); he stands (L. sto-stare, Conj. Pres. 3rd Pers. singl. stet ; It. stare) to strike at (L. plaudo (plodo), plandere, plausi, plasum) or I strike at (L. Ind. Pres. 1st Pers. singl. plaudō) the poor/insignificant, the small / weak (L. parvus-a-um); the skull (1st Decl. Acc. -am) (It. m. teschia he owes (L. debeo-ere-ui-itum; Ind. Pres. 3rd Pers. singl. dēbet) by the entire (L. totus-a-um; Abl.-e) ego, I (L. ego) he will surround (L. .cingo, cingere, cinxi, cinctum; Ind. Fut. 3rd singl. cinget).

Note: IKV CINE is repeated frequently.

R258 SAKRE IVCE PATREBVM PER AKNE RESTA TV he sacrifices (L. sacro-are; Conj. 3rd Pers. singl. sacret) by, from, with the knight (L. eques-it is; 5th Decl. Abl. single -e) of the fatherlands (L. f. patria-ae, 1st Decl. Gen. Pl. patriarum) by means of (L. per) the lamb (L. f. agna-ae; 5th Decl. Abl. singl. -e) it/he survives/rests (L. resto-stare-stiti; Ind.

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Pres. 3rd Pers. singl. restat) you (L. tu, 2nd Pers. singl. Nom.)

Julius Caesar's Gallic Wars Chapter VI says that Mercury is the primary god of the Celts / Gauls:

Gallic Wars" ...“Among the gods, they most worship Mercury (Celt. Lugh). There are numerous images of him; they declare him to be the inventor of all arts, the guide for every road and journey, and they deem him to have the greatest influence for all money-making and traffic. After him they set Apollo, Mars, Jupiter, and Minerva. Of these deities they have almost the same idea as all other nations: Apollo drives away diseases, Minerva supplies the first principles of arts and crafts. Jupiter holds the empire of heaven; Mars controls wars. To Mars, when they have determined on a decisive battle, they dedicate as a rule whatever spoil they may take. After a victory they sacrifice such living things as they have taken, and all the other effects they gather into one place. In many states heaps of such objects are to be seen piled up in hallowed spots, and it has not often happened that a man, in defiance of religious scruple, has dared to conceal such spoils in his house or to remove them from their place, and the most greivous punishment, with torture, is ordained for such an offense. (VI.18)

The Gauls affirm that they are all descended from a common father, Dis [Roman god of the Underworld], and say that this is the tradition of the druids. For that reason they determine all periods of time by the number, not of days, but of nights, and in their observance of birthdays and the beginnings of months and years day follows night. (VI.18)

Dis or Pluto appears to be equated with the horned Celtic god Cernunnos seen on the Gundestrop Cauldron. A similar image is found on the Indus Valley Seals, seen below:

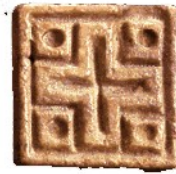
But contrary to Caesar's comment that Cernunnos is like the Roman god of the Underworld, Cernunnos is pictured also with a wheel between his horns, as well as with a ram-headed snake on the Gundestrop Cauldron, above. Since the Celts believed in eternal life, it may be that the ram represented resurrection. The wheel (seen on a coin below) would normally be viewed as the sun, of heaven.



(Left: Altar to Cernunnos; Right, Gundestrop Cauldron; below, Celtic coin and Indus Valley seal)

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Cernunnos in altars is often holding a cornucopia accompanied by animals -- seated between



Apollo and Mercury
-- and in a group
where he is
between two
females there is a
cornucopia at his

feet flowing with money. This image follows that of Dis or Pluto (Etr. Atai).



However, <http://www.isle-of-skye.org.uk/> identifies Cernunnos with Dionysus (L. Bacchus), god of wine. Another site, <http://www.timelessmyths.com>, says, "The Romans associated Cernunnos with their god Mercury (Hermes), though Julius Caesar associated him with Dis Pater, chthonic god of the underworld."

Mercury was called TERMS by the Etruscans. If MeRKeR is in fact the name of Mercury, this would be the first instance in an Etruscan text that refers to Etruscan TERMS (Gr. Hermes) as Mercury. Also, the Etruscans viewed TERMS as one who also conveyed the spirits of the dead to the Underworld, as seen in this image from maravot.com.

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