

Work notes on the Pyrgi Gold Tablets — a survey of Etruscan Phrases texts

Updated 11.16.16

By Mel Copeland
(Relating to http://www.maravot.com/Pyrgi_1Translation.html)
A work in progress



The Pyrgi Gold Tablets consist of three sheets of gold, the third of which is written in Punic. Because of the Punic inscription scholars have been tempted to believe that the document is a bilingual text. This translation follows the results of the Zagreb Mummy (see "Work Notes on the Zagreb Mummy."), "Work Notes on the Tavola Cortonensis," "Work Notes on the Perugia Cippus," "Work Notes on the Magliano Disk and "Work Notes on the Novilara Stele." (PDF files), all of which are reconciled to one another. This latest change is based upon Etruscan GlossaryA.pdf developed from our Indo-European Table 1.

The last line of the text appears to say "Out of the controversy I renewed Aph." Aph is mentioned in other texts. She may be the "Astarte/Ishtar" of the text.

This is one of the more exciting Etruscan texts because of the Uni-Astarte connection. It is a dedication and refers to the controversy of "Aph" which goddess the speaker restores to the temple. Uni is mentioned but she is known as the goddess of childbirths, like Hera and Juno, who are consorts of Zeus/Jupiter (Etr. Tinia). Aph would not be Aphrodite, since the Etruscan TVRAN is known as Aphrodite.

The Etruscan texts offer more than

Work notes on the Pyrgi Gold Tablets — a survey of Etruscan Phrases texts

a discussion on Astarte or her Etruscan equivalent, Uni. The dedication refers to the month of May and the Heraean Games instituted in Olympia, Greece about the 6th century B.C. Because the Pyrgi event and dedication of a "tower" was in May, there may be a connection to the feast "of Bona Dea. The earliest feast (or May Day, held on May 1) was instituted by Rome in the Republican era. This document may thus record the earliest occurrence of the feast of Bona Dea and Heraean Games outside of Olympia, both events being open to women only.

Uni was identified by the Romans as the Etruscan version of Juno, the consort of their supreme god, Jupiter (Etr. Iopater, Iupater, aka Tini, Tinia). However, they were not regarded as the same goddess by the Romans based upon Livy's discussion on the conquest of the Etruscan city of Veii and capture of their supreme goddess and city protector, Uni. When the Romans captured the statue of the goddess and carried it off to Rome, they erected a new temple dedicated to her. Since she was not placed in the temple of Juno, we can surmise that the Romans saw some difference between Uni and Juno.

A key to the unveiling of the mysterious Etruscans is through the goddess Uni and her relationship to Hera, Juno and their African and Near Eastern counterparts: Tanit of Carthage, Astarte and Ishtar of Mesopotamian origin and perhaps the Phrygian mother-goddess Cybele, protector of cities. Uni's Roman equivalent, Juno, is also known as Juno Caelestis, which was the Romanized form of the Carthaginian Tanit. And Tanit is the Phoenician version of Astarte, also known as Ishtar. Astarte was so important to the Assyrian kings, for instance, her image led their armies as they conquered Eastern Anatolia (Armenia, or Urartu, in particular) and the Levant, Syria-Palestine (854-783 B.C.). These mother-goddesses were associated with fertility, child bearing, and war. For a more complete discussion on the Pyrgi Gold tablets and Bona Dea see: "Work Notes on Bona Dea and the Goddess Uni — a survey of Etruscan and Latin texts relating to the Pyrgi Gold Tablets."

Our source on Mythology is the Meridian handbook of Classical Mythology, by Edward Tripp, New American Library 1970. Our updated translation follows: The first line is damaged and thus difficult to read.

Au-1 RIA or THIA (Θ IA)¹ Te MIA ICA Ce • HE (HE to the next line) Rhea² mother of Zeus and

¹ Thia (name, perhaps based on Theia, a Titaness, daughter of Ge and Uranus, mother of Eos, Helios and Selene by brother Hyperion; possibly Dia, mother of Mercury (L. Dia-ae). THIA declines: THIA, M56, Au-1; THIE, AD-6, day, and TIE, Z1216, Au-9, N453, R15, R114, R661, XP-4; PM-7, AF-21 and days, TIES, AG-3, N312, Q263, R661, XA-20. The theta (Θ) does not appear elsewhere in this texts.

² Rhea a mother goddess is a Titaness identified with the Roman god Ops, and she was married to her brother Cronus. Cronus (Roman Saturn) ate each of the children born by Rhea, because he was warned by his parents that his child will try to overtake him. Rhea's youngest child, Zeus, was hidden and substituted for a rock which Cronus ate and having been saved was subsequently raised in Crete, though the Arcadians claimed he was raised in their land.

When Zeus grew to manhood, his first wife, Metis, gave Cronus an emetic so that he vomited up his children. They joined Zeus in deposing Cronus and certain of his fellow Titans. During the conflict Rhea sent Hera to Oceanus and Tethys for safekeeping. Rhea was often identified by the Greeks with the Phrygian goddess Cybele, the Mother of

Work notes on the Pyrgi Gold Tablets — a survey of Etruscan Phrases texts

Hera, you (L. tu, te, vos; 2nd pers. sing. acc., abl.; It. te, to you; Fr. te, to you) Maia, mother of Mercury, i.e., month of May (L. Maia-ae) she would strike a bargain (L. icio or ico, ici, ictum; Conj. 3rd Pers. Single iciat) to us (It. ce) Note: If this text is the Etruscan version of the Pyrgi Tablet # 3, written in Punic, a dedication to the goddess Ishtar, then an equivalent goddess must appear in the introduction of this text. Ishtar, also known as Astarte, is equated with the Greek goddess of love and the moon, Aphrodite (Etr. Turan, Roman Venus). If this text is specifically referring to the mother of Mercury (Gr. Hermes, Etr. TVRMS – See CC-3, CM-3, CV-1), then the only connection Aphrodite had with Hermes is that Hermes seduced her, producing a child named Hermaphroditus.

The Wikipedia.org article on Astarte says, “A bilingual inscription on the Pyrgi Tablets dating to about 500 BC found near Caere in Etruria equates Astarte with Etruscan Uni-Astre that is, Juno. At Carthage Astarte was worshipped alongside the goddess Tanit.”

Uni (VNI, VNIA), consort of TINI, TINIA, is equated with Juno, consort of Jupiter. Juno is equated with Hera, the consort of Zeus. Livy reports that in the early wars of Rome with the Etruscans, the city of Veii was conquered and the statue of its principal goddess, Uni, was carried off and set in the capitol of Rome. Before this event an Etruscan soothsayer was captured by the Roman army and interrogated. The man said:

(Livy, “The Early History of Rome,” 5.16>) ...He went on to say that it was known to Etruscan lore and written in the books of fate that if the Romans drained the water from the Alban lake after it had risen high, then they would be granted victory over Veii; till then, the gods of Veii would never desert her city walls. He then began to explain in detail the proper method of drawing off the water...(5.21) When all property of value belong to men had been taken from Veii, work began on the removal of what belonged to the gods – the temple treasures and the divine images themselves. It was done with the deepest reverence; young soldiers were specially chosen for the task of conveying Queen Juno to Rome; having washed their bodies and dressed themselves in white, they entered her temple in awe, and shrank at first from what seemed the sacrilege of laying hands upon her image, which the Etruscan religion forbade anyone except the holder of a certain hereditary priesthood to touch. Suddenly one of them said ‘Juno, do you want to go to Rome?’ Whether the question was divinely inspired or merely a young man’s joke, who knows? But his companions all declared that the statue nodded its head in reply. We are told, too, that words were uttered, signifying assent. In any case — fables apart — she was moved from her place with only the slightest application of mechanical power, and was light and easy to transport — almost as if she came of her own free will — and was taken undamaged to her eternal dwelling-place on the Aventine,

the Gods. In this role she is said to have taught the god Dionysus many of his rites. The Curetes who helped protect the infant Zeus in Crete are confused with the Phrygian Corybantes, who were companions of Cybele. Cybele is portrayed driving a chariot pulled by two lions and seated she has two lions on either side of her. Her rites were nocturnal and particularly noisy. Her priests would castrate themselves in memory of Cybele’s consort, Atys, who was castrated.

Hera became the consort of Zeus, as Juno was the consort of Jupiter and the Etruscan Uni the consort of Tini, Tinia.

Work notes on the Pyrgi Gold Tablets — a survey of Etruscan Phrases texts

whither the Dictator had called her in his prayer. And there Camillus afterwards dedicated to her the temple he had vowed. Such was the fall of Veii, the wealthiest city of Etruria.³

In this sense Uni (Juno) was considered the protector of the Etruscan city of Veii, if not the civilization. Uni (VNI) appears at Z1654, TC171, N173,



N435, AH-7, PL-31, MG-2, CE-2, CK-3, DN-2. PL-31 is a section of the Piacenza Liver. A mirror with text, AH, shows Uni suckling Heracles: (L. Hercules) (Etr. HERKLE, HERCLE — DM-2, AH-6, MR-1, LM-2, CAA-1, CL-1, CS-2, CZ-3).

What is curious in this image is that HERCLE is a grown man with a beard, suckling at Uni's breast. The Greek myth shows Hera suckling the babe Heracles as a result of being tricked into doing so, after she attempted to kill the child (believing that he would supplant his father), placing poison snakes in his crib, etc. His aggressive suckling caused Hera's milk to be spilled, creating the Milky Way. Script AH, of Uni suckling Hercle, is at:

http://www.maravot.com/Uni_suckling-Heracles.html.

Au-7 (HE)RAMAS AVA (AFA) TIE KE for the festivals of Hera⁴ (L. Heraea-orum, 1st Decl. Acc. Pl. -as), the grandmother (L. avia-ae, Gen. Single -a) by the day (L. m. dies-ei; Abl. Single -ie) for, when, like, than; because, for, since (It. che)

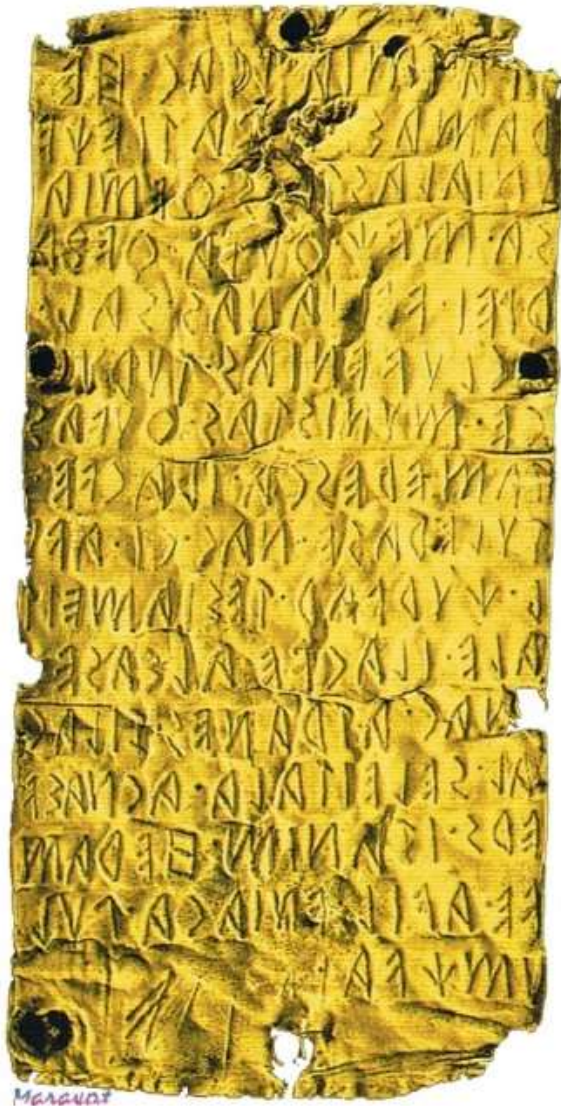
Au-13 VNIA LAST __S • REMIA [the goddess] Uni (VNIA) (Uni, Gen. Single -a, "ia" signifying the person acted upon) you may make weary, exhaust (lasso-are, Conj. Pres. 2nd Pers. Pl. lassētis); Remia, name of person or place, Remus? (L. Remus-i, ⁵ Gen. Single, "-ia= "-ae"). This

³ The Early History of Rome, translated by Aubrey de Sélincourt, Penguin Books, 1979, pp. 360-366.

⁴ The Heraean games were an athletic festival for women held every four years at Olympia. According to legend, the Heraean games were inaugurated by Hippodameia to honor Hera for helping her to win Pelops as her husband. Chloris is said to have won the first event. In Classical times, at least, the contestants ran races with hair unbound and one shoulder bared. The youngest girls ran first, followed by two other groups in order of increasing age. As at the Olympic Games, held in the same stadium, the winners were rewarded with crowns of wild olive. They also received a portion of a cow sacrificed to Hera. The Heraean games are thought to have been older than the Olympic Games. The earliest building on the site of the temple of Hera, which in its latest form antedates the other buildings at Olympia, probably dated from about 1000 B.C.

⁵ Romulus and Remus were sons of Rea Silvia, daughter of Numitor, king of Alba Longa. Rea Silvia's uncle Amulius deposed her father and appointed her a Vestal Virgin to prevent her from bearing rightful heirs to the throne. She was seduced by Mars, however, and bore twin sons, Romulus and Remus. Amulius flung her into prison and had the babies exposed in a basket upon the Tiber river. The babies floated to the shore where they were suckled by a she-wolf and fed by a woodpecker, both of which were sacred to the babes' father, Mars. The chief shepherd of

Work notes on the Pyrgi Gold Tablets — a survey of Etruscan Phrases texts



may also refer to “oars” (L. remus-i, -ia, Plural, N.). “Oars” may refer to ships, such as the Latin, *unireme, bireme, trireme* for “one-oar,” “two-oar,” and “three-oar” banks of oars on a ship, with an estimated two men pulling each oar on each side of a ship. Thus, the reference may be “the oars/ships of her with me Rufus (name referring to the Phoenicians) to resound I impel the great Janus wise.” Note: If **Au-1 RIA** is Rea Silvia, mother of Romulus & Remus, then it appears that she is being equated with MIA and Uni (L. Juno). We are not sure of the connection there; and in this sense “Bona Dea” celebrating MIA Day, the feast and games to the mother goddess, would apply to both RIA and UNI.

Au-17 SA • MEK RVFA • RE8AR (R from Au22) herself (L. se, sese; Fr. sa); with me (It. mecco) reds, rudies (L. rufus-a-um, 2nd Decl. Gen. Pl. -a? ; It. rosso; Fr. rouge, roux, rousse) to echo, resound, to make to resound (L. reboo-are) Note: SA is used in many places and appears to be “herself”: Z522, Z842, Z1317, TC12, TC28, TC201, TC229, TC304, K103, Au17, AN30, TC28. Latin Reflexive “himself, herself, itself” is sui, sibi, se, sese. **SESE** appears at Q424, Q661, Q767. SU (SF) (L. sui?) appears at TC307 M50, DR-4; CP34, AP-1.

Au-22 (R) PEI FEL IANAS SAL for the (It. pei) the great (Fel) Janus, two faced god of doorways (L. Ianus-i; Acc. Pl. "-as")⁶ the salt/wisdom (L. sal, salis); the salt/wisdom (L. sal, salis);

Amulius, Faustulus, found them, took them home to his wife, and raised them. Later when attempting to found a new city (to become Rome) the two grown men got into a brawl and Remus was killed. In any event Romulus was left alone to found their city and named it after himself.

⁶ Janus is the Roman god of doors and of beginnings. All doors and gates were sacred to Janus. So were all beginnings, which the Romans believed to be crucial to the success of any undertaking, presumably regarding them as doorways to the future. Janus’ blessing was asked, therefore, on the beginning over every day, month and year; the first month of the year was named for him. He also presided over the sowing – that is, the beginning – of the crops and over the start of virtually every other significant endeavor. The Romans probably marched to war through Janus’ sacred gateway, the *Ianus geminus*, which stood in the Forum and remained open during wars. Janus was represented in art with two faces that faced in opposite directions, as do doors. He was also sometimes shown with four faces.

Work notes on the Pyrgi Gold Tablets — a survey of Etruscan Phrases texts

Au-27 CLVFENIAS TVR IC [for, by] Clovenias (Accusative Single -as), the tower (L. *turris-is*; It. f. *torre*; Fr. f. *tour*) I strike a bargain (L. *icio* or *ico*, *ici*, *ictum*; Ind. Pres. 1st Pers. Single *icio*). Note: The suffix “-ias” in CLVFENIAS is used in other names, such as POMPERIAS (PVMPERIAS) (Q10) VAMERIAS (8AMERIAS) Q9, Q95, Q152.

Au-30 CE • MVNISTAS • RVFAS wherewith, wherefrom (L. *qui*, old abl. of *qui*; *qui*, *quae*, *quod*, any, some; relat. Who, which, what) you advised, warned (L. *moneo*, *monere*, *monui*, *monitum*, Ind. Perf. 2nd Pers. Pl. *monuístis*) Rufas,⁷ name, the reds (L. *rufus-a-um*, 2nd Decl.-Acc. Pl. -as?) Note: RVFAS declines in this text (See AU19 RVFA).

Au-34 TAMERES CA • ILA CFE • so far, to such a degree (L. *tam*) ERES, you may err (L. *erro-are*, Conj. Pres. 2nd Pers. Single *errēs*) or alternatively, you may darken, defile, dishonor (L. *temero-are*, Conj. 2nd Pers. Single, *temerēs*) by which way, where, whereby, as far as (L. *qua*) by that way (L. *illa*, *ille*, *illia* [older form, *olle* and *ollus*] *illac*) you may assemble/engage (L. *coeo-ire-iviitum*, Conj. Pres. 2nd Pers. Single, *coeat*). Note: the reading “to defile” does not seem to fit the thesis.

Au-39 TVLERA SE • NAC CI AFI (AFI to next line) he bears/endures (L. *tolero-are*, Ind. Pres. 3rd Pers. Single, *tolerat*) by himself (L. *se*, *m.*, *sese*, *f.*); I am born, I am (L. *nascor-i*, 1st pers. singl. *nāscō*) who, which, what, that (L. *qui*, *quae*, *quod*; It. *chi*; Fr. *qui*)

Au-43 (AFI)L • KVR FAR • TESI AME IT (IT on next line)) I am plucked away, torn away (L. *avello*, *vellere*, *vexi*, *vectum*; Ind. Pres. 1st Pers. Single *avellō*); the heart/judgment (L. *cor*, *cordis*) the grain (L. *far*, *farris*); to the thesis (L. *thesis-is*, Gen. Single -i; It. f. *tesi*, Fr. f. *thèse*) she/he may love (L. *amo-are*; Conj. Pres. 3rd Pers. Single, *amēt*)

Au-48 (IT)ALE ILA CFE AL SASE by, with, from Italy; Italia-ae, Italy, Abl. Single -e) by that way (L. *illa*, *ille*, *illia* [older form, *olle* and *ollus*] *illac*) he may assemble, collect together (L. *coeo*, *ire*, Conj. 3rd Pers. Single *coeat*) to him, it (It. *al*) by the stone, rock (L. *saxum-i*, Abl. Single -e; It. *sasso*; Persian, *sang*) Note: ITALE declines: ITALA, Au59 and ITHAL, PC-4.

Au-57 AL SELE ITALA ACNAS F (F to line Au61) to him, it (It. *al*) by, with, from the seat, chair, saddle (L. *sella-ae*, Abl. Single -a = -e? ; It. *selle*; Fr. *selle*, seller, to saddle) from Italy; Italia-ae, Italy, Nom. Single -a); of (related by) males (L. *agnatio-onis*; Nom. Single), possibly a name

⁷ Latin “rufus”, “red,” relates to the origin of the name of the Phoenicians, Greek φοινός *phoinós* “blood red.” According to wikipedia.org: “The name *Phoenicians*, like [Latin](#) *Poenī* (adj. *poenicus*, later *pūnicus*), comes from [Greek](#) Φοίνικες (*Phoínikes*), attested since Homer and influenced by *phoînix* “[Tyrian purple](#), crimson; [murex](#)” (itself from φοινός *phoinós* “blood red”,^[10] of uncertain etymology; [R. S. P. Beekes](#) has suggested a [Pre-Greek](#) origin of the ethnonym).^[11] The oldest attested form of the word is the [Mycenaean](#) *po-ni-ki-jo*, *po-ni-ki*, ultimately borrowed from [Ancient Egyptian](#) *fnḥw* (*fenkhu*)^[12] “Asiatics, Semites”. The [folk-etymological](#) association of *phoiniki* with *phoînix* mirrors that in [Akkadian](#) which tied *kinahni*, *kinahḫi* “Canaan; Phoenicia” to *kinahḫu* “red-dyed wool”.^{[13][14]} The land was natively known as *knʾn* (cf. [Eblaite](#) *ca-na-na-um*, *ca-na-na*), remembered in the 6th century BC by [Hecataeus](#) under the Greek form *Chna*, and its people as the *knʾny* (cf. [Punic](#) *chanani*, [Hebrew](#) *kanaʿani*.” See also PONOM, J39-9 and PONIG, N160.

Work notes on the Pyrgi Gold Tablets — a survey of Etruscan Phrases texts

Agnus or of lambs (L. agna-ae, Acc. Pl. -as)

Au-61 (F)ERS ITANIM HERAM you bear, carry, make public (L. fero, ferre, with perf. Tuli, supine latum, Ind. Pres. 2nd Pers. Single, fers) for indeed (L. etenim) the festival of Hera (L. Heraea-orum, n. pl. Acc. Single “-um” = “-am”)

Au-64 FE AFIL FNIA CA PVL (PVL to line Au-68) I sail, convey (L. veho, vehere, Ind. Pres. 1st Pers. Single, vehō) I am plucked away, torn away (L. avello, vellere, vexe, vectum; Ind. Pres. 1st Pers. Single avellō); to Unia, -ia, Gen. Single, denoting a character acted upon) by which way, where, whereby, as far as (L. qua) (PVL belongs with Au68) Note: If Unia (FNIA) refers to the goddess Uni, normally spelled VNI, VNIA, then the pronunciation of VNI may be closer to Unia. The general reading of the “V” is an “O.”



Au-68 (PVL)VMek FAI the controversy controversy, polemic (Gr. polemos; It. polemica; Fr. polémique) he may perform, make (It. fare, Passive, Conjunctive, 3rd Pers. Single fiat)

Au-71 AI IFI ai!, oh! (L. ai!) of eternities, lifetimes (L. aevum-I, 2nd Decl. Gen. Pl. -i; aeus-i)?

Pyrgi Gold Tablet # 2

Au-74 NAC RE8A RIE • FELI (I from line Au76) I am born (L. nascor-i, 1st Pers. Single, nāscō) she may revere, respect, fear (Conj. Pres. 3rd Pers. Single, revereat) these matters (L. res, rei) the fleece (L. vellus-eris, 2nd Decl. Gen. Single -i)

Au-78 IVNAS • RAMV CE of the Ionians (L. Iones-um, 3rd Decl. Acc. Pl. -as) with, by the branches (L. ramus-i, Abl. Single -o) wherewith, wherefrom (L. qui, old abl. of qui; qui, quae, quod, any, some; relat. Who, which, what)

Au-80 CLEFA • ETVNA Le • the cliffs, slopes, rise (L. clivus-i, 2nd Decl. Pl. -a) it,

Work notes on the Pyrgi Gold Tablets — a survey of Etruscan Phrases texts

she thunders, stuns, inspires (L. attono-tonare-tonui-tonitum, Ind. Pres. 3rd Pers. Single attonat) there (le)

Au-83 MASAN TI VR they amass/crowd (Fr. masser, Pres. 3rd Pers. Pl. ils massent; L. agrarrere, to amass); to you, yours (L. tu; te, Acc. vos, tibi; It. te, ti, to you; Fr. te, to you) I speak (L. oro-are, Ind. Pres. 1st Pers. Single, ōrō)

Au-86 VNIAS SELA CE E F (F goes to Au90) of one (L. unius-a-um, unius, "-us" = "-as", uni, una; It. un, uno, una; Fr. Un, une; Welsh, un-au) seat, chair, saddle (L. sella-ae, Nom. Single -a; It. selle; Fr. selle, seller, to saddle) wherewith, wherefrom (L. qui, old abl. of qui; qui, quae, quod, any, some; relat. Who, which, what) from, out of (L. e, ex)

Au-90 (F)ACA Le Te MIA Le A a cow ⁸(L. vacca-ae) or alternatively he/she makes, performs (L. facio, facere, faciebam, Ind. Pres. 3rd Pers. Single fáciat) there (le); to you, your (L. tu, te, vos; 2nd pers. sing. acc., abl.; It. te, to you; Fr. te, to you) May, (L. Maia), month or Maia, named after the goddess of growth of plants.⁹

Au-96 FILiK FALAM VC the fruitful/successful (L. felix-icis) valley (L. valles [vallis]-is, Acc. Single -um = -am) I prophesy (L. auguror-ari, Ind. Pres. 1st Pers. singl. augurō; Welsh, argoelion, omen; Persian, ukhra; Alb. ogur)

Au-99 E PVLVMeKU (PVLVMeK) (F to line Au-101) out of (L. e, ex) the controversy (Fr. polémique; It. polemica)

Au-101 (F)AI • Se NVI AΦ (APH); he/she may perform, make (It. fare, Passive, Conjunctive, 3rd Pers. Single fiat) himself, herself, itself (L. se, sese; It. si; Fr. se) I renewed (L. novo-are, Ind. Perf. 1st Pers. Single, novāvī) or a new (L. novi, N. Gen. African, especially from Carthage (L. Afer-fra-frum; adj. and subst. African, from Africa; esp. from Carthage.) Note: Aph appears at N123, Q433, Q475, R121, R306, R314, R437, R447, R521, R596. It appears that the Etruscan text addresses in much more detail the Punic dedication recorded on the third tablet. Perhaps there was a controversy whether Ishtar/Astarte was the mother goddess/goddess of fertility understood to be possessed by the goddess Uni. This document appears to be a dedication to

⁸ This may refer to Uni in the image of a cow. The cow, lion and peacock were considered sacred to Hera. (Wikipedia.org) Geese were sacred to Juno; they were kept on the Capitoline and a legend is told that they gave warning to the Roman military under the leadership of Manlius Capitolinus when the invading Gauls tried to take Rome in 390 BCE. Juno also was associated with the cow and peacock. Of interest is the fact that another consort of the Etruscan god Tini, Tinia was the mother of Helen of Troy, whose name was Thalna (Gr. Nemesis). She had changed into a goose to avoid Zeus, but he caught up with her and impregnated her and from her egg came Helen. Thalna is depicted in Mirror DM, which we call the Divine Mirror.

⁹ The fifth month of the Gregorian calendar, May, is named after a goddess named Maia. But which goddess named Maia? There are actually two. The Greek goddess Maia was one of the [Pleiades](#), the companions of Artemis. This Maia was the mother of Hermes, the messenger of the Gods. But the Romans had yet another goddess named Maia, who just happened to share a name with the Greek goddess. The Roman Maia was named for the Latin word for large, *maius*, and she was associated with growth and the spring. As the Romans adopted many elements of Greek culture, the two goddesses became conflated and gave their name to the fifth month. (from <http://blog.dictionary.com/may/>)

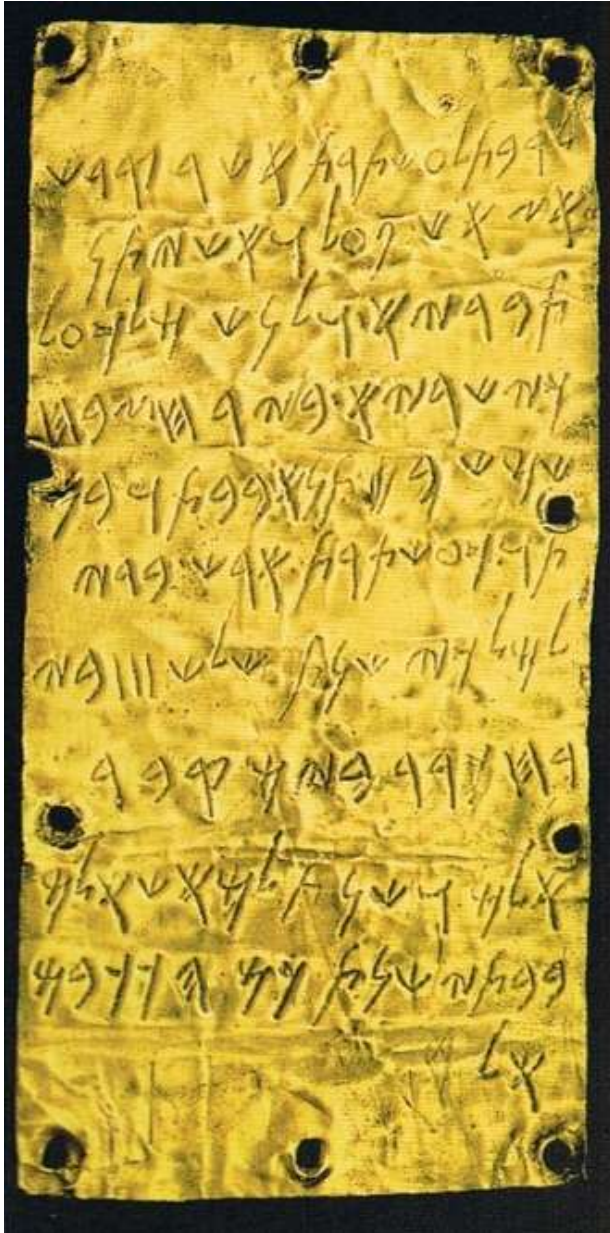
Work notes on the Pyrgi Gold Tablets — a survey of Etruscan Phrases texts

that unity, of one goddess, bonding the Carthaginians and Etruscans. We note that the Etruscans and Carthaginians dominated the Western Mediterranean in their days. The event no doubt was held on May 1 during what appears to be the “reign” of Clovenias. A comparable name beginning with “Clo” is that of Clytemnestra (Etr. Clothomostha [CLVTHVMVSTHA], Script DF-1), mother of Orestes and wife of Agamemnon. The Punic text “faries Velianas] who reigns on // Caere [or: on the Caerites” may refer to Clovenias.¹⁰ Comments on the Pyrgi lamellae, particularly with regard to “Tefarie Velianas's Carthaginian-backed tyranny on Caere and its reference to the goddess THESAN – perhaps referring to the actual word THESIS – seem unsupported.

¹⁰ Wikipedia.org Note: Scholars had long believed Etruscan goddess Uni was strongly influenced by the Argive Heras and had her Punic counterpart in Carthaginian goddess [Tanit](#), identified by the Romans as Juno Caelestis.^[199] Nonetheless [Augustin](#) had already stated that Iuno was named Astarte in the Punic language,^[200] notion that the discovery of the Pyrgi lamellae has proved correct. It is debated whether such an identification was linked to a transient political stage corresponding with Tefarie Velianas's Carthaginian-backed tyranny on Caere as the sanctuary does not show any other trait proper to Phoenician ones.^[201] The mention of the goddess of the sanctuary as being named locally Eileitheia and Leucothea by different Greek authors narrating its destruction by the Syracusean fleet in 384 BC, made the picture even more complex.^[202] R. Bloch has proposed a two-stage interpretation: the first thonym Eilethya corresponds to Juno Lucina, the second Leucothea to Mater Matuta. However, the local theonym is Uni and one would legitimately expect it to be translated as Hera. A fragmentary bronze lamella discovered on the same site and mentioning both theonym Uni and Thesan (i. e. Latin Juno and Aurora-Mater Matuta) would then allow the inference of the integration of the two deities at Pyrgi: the local Uni-Thesan matronal and auroral, would have become the Iuno Lucina and the Mater Matuta of Rome. The Greek assimilation would reflect this process as not direct but subsequent to a process of distinction. Renard rejects this hypothesis since he sees in Uni and Thesan two distinct deities, though associated in cult.^[203] However the entire picture should have been familiar in Italian and Roman religious lore as is shown by the complexity and ambivalence of the relationship of Juno with the Rome and Romans in Virgil's Aeneid, who has Latin, Greek and Punic traits, result of a plurisaecular process of amalgamation.^[204] Also remarkable in this sense is the *Fanum Iunonis* of Malta (of the Hellenistic period) which has yielded dedicatory inscriptions to Astarte and Tanit. http://en.wikipedia.org/wiki/Juno_%28mythology%29.^[205]^[wiki]

Work notes on the Pyrgi Gold Tablets — a survey of Etruscan Phrases texts

Pyrgi Gold Tablet # 3



Transcription of the Phoenician text according to Sabitino Moscati:

Lrbt l'shtr ?sr qdsh
'z 'sh p?l w'sh ytn
tbry' wlsh mlk 'l
kyshry' byrh zbh
shmsh bntn' bbt wbn
tw k?shtrt 'rsh bdy
lmlky shnt shlsh III by
rh krr bym qbr
'lm wshnt Impsh 'lm
bbty shnt km hkkbm

Translation of the Phoenician text according to Sabatino Moscati:

To [our] Lady Ishtar. This is the holy place // which was made and donated // by TBRY WLNSH [= The faries Velianas] who reigns on // Caere [or: on the Caerites], during the month of the sacrifice // to the Sun, as a gift in the temple. He b//uilt an aedicula [?] because Ishtar gave in his hand [or: raised him with her hand] // to reign for three years in the m//onth of KRR [=Kerer], in the day of the burying // of the divinity. And the years of the statue of the divinity // in his temple [might be ? are ?] as many years as these stars.

Another translation provided by Professor Charles Krahmalkov, University of Michigan:

"My own translation of the text is: 'For the Lady, for Astarte, is this sacred '-sh-r (?place, shrine) that The farie Velianas, King of Cisre (=Caere), made and presented as a gift in (=?to, for) the temple; and he built its/her/the cella (=adyton), because She requested <it> of him, in the month of Kirur, on Burial of the God day, in year three of his reign. The sh-n-t (??years) of the statue of the goddess in her temple <??are> sh-n-t (??years) like these stars.' "It's a difficult text to translate, because — in my opinion — it was written by someone whose first language was Etruscan and whose Punic (=Phoenician) was not too good, that is, he was translating literally from the Etruscan.

Work notes on the Pyrgi Gold Tablets — a survey of Etruscan Phrases texts

"The gold lamina is called in Punic (=Western Phoenician) a delt (comes into Greek as deltos) 'tablet'; these plaques, also made of wood or copper/bronze, were nailed to the wall of the sanctuary. In one Phoenician inscription from Cyprus the writer of a plaque wrote in the plaque inscription: 'I wrote this bronze plaque, in which are the details of my benefaction, and nailed it to the wall <of the temple>.'

Launched: 02.20.12

Updated 2.20.13; 10.12.15, 11.16.16

Copyright © 1981-2016 Mel Copeland. All rights reserved.

Φ