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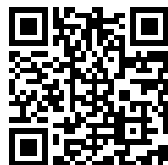
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ETRURIA—CELTICA.

ETRUSCAN

LITERATURE AND ANTIQUITIES

INVESTIGATED.

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ETRURIA—CELTICA.

ETRUSCAN LITERATURE AND ANTIQUITIES

INVESTIGATED;

OR,

THE LANGUAGE OF THAT ANCIENT AND ILLUSTRIOUS
PEOPLE COMPARED AND IDENTIFIED WITH
THE IBERNO-CELTIC,
AND BOTH SHOWN TO BE PHœNICIAN.

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OF THE CONSTITUTION OF ENGLAND AND IRELAND," ETC. ETC.

"Obscurata diu populo bonus eruet, atque
Proferet in lucem speciosa vocabula rerum."—HOR.

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PREFACE.

THESE Volumes continue the inquiry commenced in my former publication, the "*Gael and Cymbri*;" I now repeat what I said in the preliminary observations to that volume:—

"Having been impressed with the idea, that the demonstration of the true origin and history of the Irish people, would afford powerful aid towards elucidating those of other European nations, I have pursued this investigation for many years, and the results have justified the accuracy of the opinion I had formed beyond my most sanguine expectations."

In that volume I endeavoured to demonstrate the identity of race of the Irish, Britons, and Celtic Gauls, of Cæsar's day, and suggested that they were all of Phœnician origin; I now place before the world the results of further investigation, acknowledging that, upon some

points, I have since found reason to change my opinion, and, as my object has always been not to affect infallibility, but to demonstrate truth, I have done so without hesitation. There was not, however, much to recall, subsequent inquiry has, for the most part, established general postulates.

A trifling spark may kindle a great fire, accident often supplies the clue refused to laborious research—

“*Latius se tamen aperiende materiâ, plus quam imponebatur oneris sponte suscepi.*”—QUINCTILIAN.

In reading in Suetonius, the life of Augustus, I found that *Aesar*, in the *Etruscan tongue*, signified *God*. The import in Irish being the same, it struck me forcibly that this might not be accidental, but that the Etruscan language might be essentially Celtic, and, therefore, capable of interpretation by the Irish. On examination, the conjecture proved well founded ; the results of the investigations, consequent on the discovery of this clue, will be found in the following pages.

Periods may be noted in the ages of man, during which he has progressed from barbarism, only to perish at the last. Thus were the great eastern empires of antiquity successively destroyed by their barbarous neighbours, who,

in turn, suffered the same fate after acquiring refinement. Greece and Rome exterminated Phœnician civilization, only to be themselves in due time annihilated by other barbarians. Afterwards when the gloomy period, called *the dark ages*, had passed away, those northern savage destroyers of Roman greatness acquired a degree of knowledge and refinement surpassing all others, and extending their power to the farthest surface of the globe.

The first of these cycles, from the cradle of the human race to the fall of Phœnician civilization, is almost altogether unknown. Etruscan inscriptions and antiquities, in some degree, supply a clue to their acquirement.

It would now appear, from the Sanconiathon and elsewhere, that the wonderful civilization of the world radiated from, and with, the Phœnician people, both to the east and west; they carried with them the religion of Buddhism and Druidism, in the metempsychosis, the chief dogma of both. In the surprising history of the Phœnician people, may be found a solution of the Arabian fiction of the Phœnix. On the fall of the empire of the Sabeans, (Phœnicians of Arabia) the Syrian Phœnix of Tyre arose in still greater glory; another in Etruria; another at Carthage. Other Phœnices may have arisen in India; for certainly the wisdom of the Cabiri, the mysteries of commerce and conse-

quent science, preceded the enormous superstitions of the Brahmins.

I had intended in this preface to have noticed certain critical observations on my former labours, but, as I trust, the contents of the following pages will be found to justify, in a great measure, what I have before written, I leave them to their operation. Many of those criticisms were evidently crude and undigested remarks, upon subjects ill-understood by the writers, to whose consideration I would respectfully recommend a trite Irish Proverb—

Туїз аи туїз азуї лабаїи аїї їїї.

“ Understand first, and then speak.”

ETRUSCAN LITERATURE AND ANTIQUITIES

INVESTIGATED,

ETC. ETC.

CHAPTER I.

THE BRITISH ISLANDS.

THE writers of history who have hitherto attempted to furnish a record of the ancient inhabitants of Ireland, or to give an account of the first peopling of the British Islands, appear for the most part to have been so involved in the intricacies of the question, as to be only anxious how they might best escape the discouragement and labour of such a hopeless investigation; and have consequently, in most instances, dismissed the subject with a few sapient and profound conjectures; or where, in any case, individuals have entered more minutely and philosophically into the investigation, they have, unfortunately, from ignorance of the Irish language, and from mistaking the real bearing of the question, as connected with the history of other nations, left the matter just as they found it, if not somewhat more

obscured and unsettled by their crude and ill-founded observations.

That Cæsar found Britain thickly inhabited by a brave and gallant people,* having large cities and well-disciplined soldiers, fighting in chariots of war, which, he tells us, were guided with great skill and dexterity, is a fact that cannot be questioned; while Tacitus informs us the cities were populous, Diodorus repeats what Cæsar had before asserted. The valuable information which Cæsar supplies has, however, been but of little historical advantage; his admirable work being read rather for its Latinity than its history, its geographic and historical importance has been much overlooked and undervalued.

Few attempts have been made to trace the origin of the inhabitants of the British Isles by the language they used, although, as will be proved in the context, this is not only the best, but may be said to be the only means now left us of discovering their true origin and antiquity. What has been well said by a French writer, speaking generally, may with still greater force be applied to the history and antiquity of the British Islands—"La langue d'une nation est toujours le plus reconnoissable de ses monimens; par elle on apprend ses antiquites, on decouvre son origine."

Language alone supplies unquestionable and irrefragable testimony of a people's origin. It is a chain of evidence which, though it may be disfigured and obscured, cannot be altogether broken or its character obliterated; some evidence will continue, even if the broad and distinguishable features of the tongue have ceased by the attrition of

* *Hominum est infinita multitudo.*—Cæs. v. 12. *Brigantes, civitas, numerosissima.*—Fav. Arg. c. 17.

subjection to a foreign enemy. Even if a people be exterminated, and their language lost and forgotten, some traces of the latter will be found in the topographical names of the country they once inhabited.

The written histories by the Britons themselves, which may have existed, did not survive the Roman conquest; it was the policy of those conquerors to obliterate, as much as possible, the origin of the people they subjected to their yoke. That they did write is certain, for Cæsar tells us the Britons were more learned than the Gauls, and that the latter used a character, for writing those affairs which had not reference to their religion, *similar to the Greek character*—a strong proof that the Gauls and the Britons, of Cæsar's day, were a *literate and well-informed people*, and not a set of ignorant and unimproved barbarians, as has been asserted.

And here a question naturally suggests itself, From whom did the Greeks obtain their alphabet? Cæsar says it was the same as the Gauls. Certainly from the Phœnicians, the navigating people from whom the Gauls and Britons received theirs; and by a necessary sequence, does it not follow that both must have had their origin in that one great source? But of this more hereafter.

That the Irish language affords the means of dispersing the mist and obscurity which hangs over the history of many of the ancient inhabitants of Europe, there is not to my mind the shadow of a doubt. Already has it been ascertained that the Gaelic, or Hiberno-Celtic, was the language spoken by the Britons and Celtic Gauls of the days of Cæsar and Tacitus, and, it may be added, all the Celtic nations. Many of the people who occupied Italy before the Roman period, as the *Umbri*, have long been considered

of Celtic origin, but they have been erroneously thought a different people from the rest of the Etruscans. It is now nearly demonstrable that the ancient people of Italy were Phœnician colonies, and that the names attached to the various branches of these Etruscans, Tuscans, Pelasgoi, Pelargoi, Tyrrheni, Raseni, Umbri, &c. &c. were but terms denoting either their localities or other peculiarities.

Ireland, situated in the western extremity of Europe, and separated by a tempestuous sea, escaping, by that circumstance, Roman conquest and colonization, was the only spot in Europe where the ancient Celtic language continued to be spoken in purity, unmixed with Latin or any other tongue, except so far as Christianity, in the second or third century, may have introduced a few Latin words, which, by the way, themselves were in a measure derived from the Etruscan Celtic. These words, however, had not the same extensive effect which would follow the conquest of a country, when the conquered are compelled to adopt the language of the victors, or, as was often the case in ancient times, were annihilated. The Romans, indeed, in general amalgamated the conquered with their own legions, and the people became Roman citizens or slaves. Once a country became a Roman province, there was no alternative.

The British Romans are said to have piqued themselves on the elegance and polish of their spoken Latin. A few *British* words are given us in *Gildas* and *Nennius* which are pure Gaelic, but Latin was the colloquial language of all Britain at the fall of the Roman empire, except among the Picts, a people inhabiting the east of Scotland, the descendants of the ancient Caledonians, who at one time occupied all North Britain. They spoke the language

now called *Welsh*, and were the people who became the conquerors of the western side of Britain, now called Cumberland, Wales, and Cornwall, at the same time that the Saxons conquered the eastern portion, now called England, and the southern parts of North Britain. The kingdom of the Picts in Scotland was conquered and the people exterminated, by the Irish Scots, about the fifth century of our era. Many names of places in the east of Scotland are *significant in Welsh*, while those of Wales are *Irish*! It ought not, therefore, to be matter of surprise that the Irish language should be found a means of interpreting the ancient geographical names of countries where it was once spoken universally. Although the Romans forced their language on the people of their new provinces, yet proper names of men and places continued the same; in process of time, the language in which they were given being forgotten, their significance was lost, and they remained to the succeeding races as barbarous words without any meaning.

The colonies conquered by the English from the French, Spaniards, Dutch, and other nations, will eventually lose their respective tongues, if they continue under English sway, but the names of their topography will remain, and clearly demonstrate the portions settled by each nation. Even should all recollection of their origin be obliterated, Long Island, Cape Clear, Deep Bay, Black Rock, Black Water, Red River, &c. &c. will declare an English, Port au Prince, Montreal, &c. a French, and Porto Bello, Vera Cruz and Trinidad, a Spanish origin. When we find places bearing names significant of the peculiarities either of appearance or locality in the Hiberno-Celtic, we may safely consider the names were given by a people who spoke that language, or one essentially the same.

IRELAND.

English writers of Irish history have in general treated as fable the Irish accounts of the period previous to the English conquest. Camden, indeed, is more liberal and more just than either his predecessors, successors, or commentators; he does not altogether reject evidence because it is mixed with fable. Nennius and Giraldus give the Irish story as they heard it from the Irish Scots, and Camden gives the statement *quantum valeat*, but others call it an "*extravagant romance*." Leland, in his preliminary discourse, says, "*The old Irish have been particularly tempted to indulge in this vanity*"—that is, of deducing their origin from remote antiquity. Sir Richard Cox, and the writers of the Universal History, commence their histories with the English conquest. Wynne, and others of less note, adopt Keating as their guide, which is but an enlargement of Nennius and Cambrensis from Irish MS. authorities.

There has really been no analytical examination of the evidence on this important subject: it requires great labour and indefatigable industry to examine, which few have been willing to undertake, and those few have been dismayed by the difficulties they had to encounter; and, I may add, no common scholar is qualified to accomplish the task, for I have no hesitation in asserting, that without possessing a competent knowledge of the Celtic language, the most intelligent, astute, and perfect classical scholar will be found powerless in grappling with the subject.

The Greek and Roman writers were ignorant, or, if acquainted, they seem to have studiously avoided commu-

nicating any knowledge of the greatness of the Phœnicians or Etruscans, their teachers in science and in learning. They were anxious to pass themselves off as the most ancient of nations, and therefore destroyed the monuments of their predecessors to establish their own pretensions.

The History of Ireland has still to be written! All which has been hitherto stated, at the commencement of each work purporting to be a history, is so vague, that after perusal the reader feels that conjecture alone has been offered to his consideration. Each writer seems to have considered it necessary to postulate the most *probable theory*, or system of generals, of which his mind was capable; each has done so without premises, and each has been equally unsatisfactory.

One author says, "Irish history, considered as a compilation from the accounts of bards, is not deserving of attention. *Its absurdity is too glaring for criticism*, and would not merit examination, were it not for the basis of the fabulous superstructure being in a great measure true."

Mr. Moore, the most recent of Irish historians, and who therefore may be supposed to have availed himself of the statements and opinions of his predecessors, thus commences his history—

"There appears to be no doubt that the first inhabitants of Ireland were derived from the same Celtic stock which supplied Gaul, Britain, and Spain with their original population. Her language," &c.—(page 1.)

It is unnecessary to enter into a full criticism of Mr. Moore's work. I admit the Irish language to be the purest dialect of the Celtic now existing, but in that admission ends my accordance with Mr. Moore's opinions; his statements are not in harmony with each other, and like

preceding writers, he has concocted what, to his ingenious and creative mind, appeared to be the most probable system, and concludes the Celts to have been the *original inhabitants* of the British Islands, and that they were supplanted by the Belgæ. He says, (I. page 3), "*at what time the Belgæ, the chief progenitors of the English nation, began to dispossess the original Celtic inhabitants, is beyond the historian's power to ascertain.*"

Mr. Moore's deservedly high reputation as a writer is not sustained in his History of Ireland. The sober drudgery of the historian is not his forte.

It has been before observed, that the Romans found the Celts in possession of South Britain and the whole of Ireland, and the Caledonians of North Britain; it being a well authenticated fact in history, that the Romans completely altered the character of the people, and abolished, or nearly so, their language in the four centuries of their sway.* At the fall of the Roman empire, in the fifth century, the *Saxons*, (the *true progenitors* of the *English* nation), conquered the eastern portion of the Roman province of Britain, while the *Picts*, or *Caledonians*, the ancestors of the Welsh, made themselves masters of the western portion, that is, of *Cumberland*, *Wales*, and *Cornwall*, and also of the province of *Armorica*, or *Bretagne*, in the Roman province of Gaul.

Mr. Moore passes over the dominion of the Romans in Britain, and makes the *Belgæ*, or *Firbolgs*, the ancestors of the English, instead of the Saxons. Being unacquainted with the Irish language, he has been led into innumerable blunders, of which the following will afford an example :

* The Romans constantly endeavoured to assimilate the people they invaded and conquered, in language, customs, &c. with themselves.

“That the Irish did not consider themselves of *Gaulish* origin, appears from their having uniformly used the word *Gall* to express a *foreigner* or one speaking a different language.”—(page 3.)

Now, the Irish ever called themselves *Gael*, and an individual man *Gaelach*, which last Cæsar Romanised into *Celtæ*, or *Keltæ*. *Gall*, a *stranger* or *foreigner*, is a distinct and different word.

It was necessary to say so much to justify differing with preceding writers. My sources of information have been in a great measure extraneous of Irish authorities, but they are in perfect accordance with Irish history and tradition, and harmonise with them in a most extraordinary and unexpected manner.

We now proceed to state the conclusions on the subject, which the evidence, and reflection on its import for a long period, have induced, after which it is proposed separately to examine such of them as refer to the *Celtæ*, and bring forward the evidence in their support *seriatim*.

First—That the original inhabitants of the British Isles were a barbarous people, using instruments of flint, or other stone, now found in their sepulchral tumuli, as well for warlike as civil purposes; that they occupied the whole of the two islands; that they painted or stained their bodies of various colours, and thence obtained their name of *Britanach* or *Brenach*, and their country the name of *Britain*, from the same cause. That a portion of these people were found by the Romans in the north part of Britain, now called Scotland, under the name of *Caledonii*, and were left by them at the fall of the Roman empire occupying the east side of Scotland, under the name of *Picts*, a name importing the same as *Britain*, that is, painted people, the name given them by their Celto-Phœnician invaders.

Secondly—That the Phœnician mariners, shortly after the building of Tyre and Sidon, pushed their maritime discoveries along the whole coasts of the Mediterranean Sea, the Euxine, and the Adriatic, &c., then passed the Straits of Gibraltar and founded Gadir, or Cadiz, after which they coasted along the peninsula of Spain, forming settlements as they proceeded, and eventually reached the British Islands, and central, or Celtic Gaul, which, in process of time, they conquered and colonized; and afterwards, for ages, carried on a profitable and important commerce in tin and the other metallic products from all these countries, which history declares, and the ancient mine workings, so universal in both Britain and Ireland, confirm. That these people introduced the use of these brazen, or bronze, implements for military operations, as well as of those of the artizan, found in such abundance in the British Islands, particularly in Ireland, and that they were the same people as the *Pelasgoi*, *Pelargoi*, *Etruscans*, *Tyrrheni*, &c. who occupied Italy and Greece.

Thirdly—That the Milesian invaders of Ireland were those Phœnician colonists, who, with their brethren of Britain, after the destruction of the Phœnician cities and power, became independent, and carried on trade with their neighbours of the continent, and after many ages were found by the Romans under Cæsar in Gaul and Britain.

Fourthly—That the Phœnician Celts, on their first invasion of the British Islands and Gaul, were a *literate people*, possessing alphabetic writing, and the elements of learning, and that the Irish is but a modification of the old *Cadmean Phœnician alphabet*, in like manner as are the Etruscan, Greek, and Roman.

Fifthly—That as the Irish, or Gaelic tongue, is the

genuine and least adulterated dialect of the ancient Phœnician Celtic, it is likely to afford, and does supply, the means of acquiring a knowledge of the meaning and import of the ancient Etruscan inscriptions, as well as a clue to the learning of that interesting people and their kindred and parent nation, and also to their notions of the deity, religion, and worship.

It is repugnant to common sense to suppose that these remote islands were the means by which civilization was communicated to the countries surrounding the Mediterranean and the East, which seems to be implied when we assert that the roots of many words in the Greek and Latin are to be found in the *Irish language*; but, if we are able to show that this language is the same as that spoken by the people who occupied Italy and the countries bordering on that sea, the absurdity vanishes and the fact ceases to surprise. A man will laugh in your face if you assert that the Latin is mostly derived from the Irish, but if you are able to show that the Etruscan inhabitants of Italy spoke the same, or a kindred language, with what is now called Irish, if he be not convinced, his sarcasm and ridicule will certainly be deprived of all its point.

It, therefore, should be understood, that when the British Islands are spoken of, it is meant to include Ireland as well as Great Britain, and that by the Irish language is meant the Celtic or Gaelic, the language once spoken over the whole United Kingdom, as well as in Gaul and Italy.

The name of *Britain*, or *Britannia*, as before stated, means a country of *painted or stained people*, and is synonymous with *Pict*. It was a name evidently conferred by foreigners, not adopted by the people who bore it. On the arrival of the first navigators in these islands, they

found them occupied by a people with painted or stained skins, and they called them *painted people* exactly for the reason the Romans called the Caledonians *Picts*, from the Celtic word *бпѣ*, *speckled, spotted, parti-coloured, or painted* *талоге*, *people or mankind*.

The names of *Albion* or *Albin* indicate the greater or larger island—all, *greater, larger*, *и* or *иѣ*, *island*; names also evidently imposed by foreigners.

I shall not occupy time by a useless discussion to disprove the speculations of former writers; the real meaning is so clear, satisfactory, and palpable; that it is unnecessary. Had the learned scholars and historians who have given so much time and labour to discover the meaning and origin of these names, been acquainted with their import *in the language of the people who conferred them*, much valuable time and learning would have been spared. It will be found that all the other names mentioned in ancient writers, as applied to these islands, are all reduceable to the words and explanations above stated.

The contents of the numerous tumuli, or hills of sepulture, which cover the face of Ireland, supply us with evidence, which cannot be mistaken, of the occupation of this country, at a very early period, by two distinct races of people. In some of these tumuli are to be found stone implements, such as knives, saws, hammers, chip-axes, spears, and arrow-heads, and even daggers, which indicate a low state of civilization. These, or similar articles, are still in use among several tribes of savages in various parts of the world. Similar tumuli, with precisely the same contents, are found in the island of Funen, and other parts of Denmark, and the north of Europe. Some of these implements have been figured and published in the Transactions of the Royal Northern

Society of Antiquaries of Copenhagen, which are so precisely of the same figure and character as those found in Ireland, that they might pass for representations of either. Particularly a very beautiful flint dagger, or stiletto, now in the museum of the Royal Irish Academy, found near the Shannon, is accurately figured in the Transactions above alluded to; these facts indicate clearly that the same race of people occupied both countries in very early and remote periods. These weapons cannot be referred to the Danes of the seventh, eighth, and ninth ages of the Christian era, as they were well acquainted with the use of iron; certainly these were the weapons and tools of most remote ages, and of a people in a very low grade of civilization.

At what period the primitive inhabitants and occupiers of the soil came, or how they reached these islands, will probably for ever remain unknown, as well as the people of the continent from whence they came. We may conjecture, from their mode of sepulture, and the articles found in their tumuli, in each country and in similar arrangement, that, although in different countries, they were the works of people of the same habits and race, and as we find some of the tumuli and the manner of sepulture exactly the same in Ireland, Denmark, and other parts of the north of Europe, we may fairly conclude the most ancient, or the first inhabitants of Ireland, came from the north.

I have spoken of Ireland, particularly, and not of Britain, because the attrition of the Roman, and other subjugations of that island, have defaced its strong features, and made it much more difficult to draw certain conclusions from the examination of the sepulchral tumuli which remain upon the surface of that country, than of

Ireland, which has not been subject to so many changes; but, I have no doubt, the leading features of the history of the peopling of both islands are substantially the same, and that they were, for the first time, nearly simultaneously peopled from the continent, and that what is said of Ireland's earliest history may with equal propriety be said of Britain. There can be little doubt but the same race of people took possession of and occupied both islands nearly at the same period.

The ancient people of the north of Europe have appeared in the Roman writers under the names of Belgæ, Tuëtones, Cimbri, and many other denominations. In the first we discover the Firbolgs of Irish story, the second and third appear together as allies against the Romans, and the last is to be found still in the Welsh, who have ever called themselves by the name of *Cymri*, *Cimbri*, or *Cumbri*. Why we should doubt that the Welsh are of the same race as the people who in ancient times called themselves *Cimbri*, I have ever been at a loss to discover. But it would appear that men are ever disposed to doubt where evidence is clear, and believe where it is questionable.

The Firbolgs, or Belgæ, are stated in the *Irish writers* to have been the earliest people inhabiting Ireland, (rejecting the statements about Partholan and others), and are said to have been succeeded by a people from the north, who are denominated *Tuath de Danans*, who are said to have been of the same race as the Firbolgs, or Belgæ, and that they first invaded North Britain, and eventually subjugated both Britain and Ireland. These *Tuath de Danans* were represented as a people dealing in magic and every evil, which is implied by their name, which may be thus translated, *ṭṛat, tribe or race, ṭe, of gods or spirits*,

᠒᠗᠒, *knowing*, ᠗᠒, *of evil or necessity*. I thought once its meaning was *᠒᠗᠗ ᠒᠗ ᠒᠗᠒᠒᠒᠒*, *people of the north*, but the first rendering is the most perfect in sound.

In the poems of Oisín, the *fairies*, ᠒᠗᠒, or *sprites*, and *᠒᠗᠗ ᠒᠗ ᠒᠗ ᠗᠒*, are spoken of as the *same*. Conan Maol, in the Lay of *Cab an Dasain*, is enticed away by a sprite, and played many spiteful tricks in *Ceis Coran* caves, in the county of Sligo. At the end of the poem it is said, "and these were tricks which were played on Conan among the *Tuath de Danan*"—having called them ᠒᠗᠒, or *fairies*, in the early part of the poem. I am now satisfied that the *Tuath de Danan* never were real people, but a fanciful set of sprites, or fairies, who were supposed to exist at all times. In the poem called Finn's Courtship in Loughlin, *Mananan mac Lir*, (*the son of the sea*), a *Tuath de Danan* appears to Conan Maol, and takes him into his invisible boat and conveys him in it to Loughlin, in *the third century* of our era; and many other passages in the poems of Oisín clearly prove that the Fairies and *Tuath de Danan* were the same. See more on this in the article *Dodona* in the chapter on the mythology of the Greeks and Romans.

The Phœnicians finding both islands rich in metals, especially in the tin of Britain, conquered and settled the whole, colonized them with their own people, and kept, as far as they were able, the secret of the position of these great sources of their wealth. When Herodotus wrote, the position of Britain and the other northern possessions of the Phœnician Celtæ, were unknown to the Greeks. It was, indeed, known that the Phœnicians obtained tin from the islands of the Cassiterides, but that was all.

The barbarous and ignorant Belgæ, or Firbolgs, fell an easy conquest, and were soon subjugated to the highly

civilized Phœnician-Celtic invaders, who reduced them to slavery, made them work in their mines, or exterminated them. We must, indeed, except the Caledonii, who inhabiting the northern parts of Britain, were preserved by their locality, and were found by the Romans, and are described by Tacitus as a distinct race from the people of the south. He says, "*The ruddy hair and lusty limbs of the Caledonians indicate a German extraction.*"*

I have now before me specimens of the stone instruments of the Firbolgs. The cabins, or cottages, found in the bogs by the late Captain Mudge, R.N. appear to have been the works of these people, of which an account appears in the *Archæologia*.

The meaning of the word Firbolg is Celtic, whether we give it as generally received, *feap, a man, bolg, of boats or bags*, from the circumstance of their using boats made of wicker baskets covered with the skin of an ox, or other large animal, now and for ages of use in Ireland, and called *Coracles*. The name of the Belgæ was also given by the Phœnicians, and is but the Latinizing of *Fear Bolg*; this rendering, however, may be erroneous. Human skeletons were found in some of the Irish tumuli, with great quantities of small shells (*neritæ*), all of which had been pierced, and evidently strung and worn as necklaces, or ornaments, by the individual buried therein. Now the circumstance of the Phœnician mariners finding the people covered with, or wearing large quantities of shells, by way of ornament, might naturally give the name of *shell men*, or *feap bolloḡ*, which the Greeks and Romans would assimilate to their own language, and call Belgæ.

It may, perhaps, be questioned, whether the *Belgæ* of

* See Gael and Cymbri.

the continent and the Cymbri were the *same people*; but there can be no doubt they were both of northern extraction, and the Teutones were also of the great northern race. The *Teutones* who were overthrown with the *Cymbri* by Marius, are generally considered a different race from the Teutsch, or Teutonic German people; of this however we have no satisfactory data, from which to judge with certainty. It is much better to be silent, than to broach opinions founded upon mere conjecture, which nine times out of ten mislead. The early history of the Firbolgs present equal difficulties to the historian as that of the New Zealanders. Both races begin and end with a mere account of their existence: their state of civilization can only be judged by the remains which we discover.

CHAPTER II.

GENERAL VIEW OF ETRUSCAN ANTIQUITIES, AND THE HITHERTO RECEIVED NOTIONS RESPECTING THE ANCIENT PEOPLE OF ITALY BEFORE THE ROMANS.

THE attention of the British Public has been much directed to Etruscan Antiquities by the exhibition, a few years since, in Pall Mall, London, of the magnificent specimens of sarcophagi, fictile vases, bronzes, gold ornaments, and other remains of ancient Italy, brought to England by Signor Campanari. The judicious manner in which the rooms of the exhibition were fitted up, to represent the real sepulchral chambers, gave nearly as perfect a representation as could be obtained by a visit to the tombs themselves; the reality was, in a great measure, brought before the eyes of the spectators.

Many of those antiquities are now in the British Museum, where, in their unarranged state, they are passed by with but little, if any, attention; so much so, that their very existence may be, and is most probably, unknown to most of the visitors—so much has arrangement to do with exciting public interest.

To this exhibition also we are indebted for the agreeable and interesting volume of Mrs. Hamilton Gray, which contains a mass of valuable information on the present appearance and statistics of the most interesting portions of ancient

Etruria, clothed in an airy and attractive vesture; while the solemn lesson suggested by a necropolis of forgotten greatness, is never lost sight of: the whole is written with such lively and rightminded cheerfulness, as to make a subject, melancholy in its nature, and which hitherto defied investigation, or only yielded a harvest of dull and unsatisfactory, if not repulsive surmises, barren of certain results, attractive and popular. The inscriptions excavated in Etruria were not inaptly termed, on a recent occasion, by Professor Buckland, a kind of *geological literature*. The Etruscan language, having no interpretation, resembles the organic remains of the former arrangements of the globe: it exhibits, indeed, a written character, once articulated by human voices, and heard by human ears, but no existing language has yet supplied a key, or given any clue to its meaning; all has hitherto been—like many of the theories of geologists—mere surmise.

The works of Etruscan art demonstrate high civilization, and a progress of the human mind, equal to the most elevated point of any age of Greek or Roman civilization, or even of modern improvement. The human face divine of their statuary and painting exhibits a noble physiognomy—a dignity and refinement of character, equal to the admirable excellence of the manipulation. The prow of a ship was their national emblem; and the dolphins, and other maritime emblems, on their coins, bronzes, statuary, fictile vases, and pottery, declare their devotion to, and great progress in, navigation and commerce. The articles of elaborate workmanship in gold and silver declare their sumptuous and gorgeous magnificence, as well as their progress in that department of the arts; while their painting and sculpture—and indeed all their remains—evinced a highly civilized, refined, and glorious people, powerful both by sea and land; a peo-

ple like the magnificent inhabitants of Tyre and Phœnicia, described by the Prophet Ezekiel, of which people the Etruscans were assuredly colonists—the only ancient people of the world answering such a description.

These wonderful remains of so polished and highly civilized a race, occupying a period of ages *unknown to history*, whose very *name* is doubtful, fill the mind with surprise and admiration ; and our astonishment is great that the history, and even the language—*that dead treasure*, as Neibuhr says—as far as its meaning is concerned—should have so utterly passed away, and

Like the baseless fabric of a vision,
Left but a wreck behind.

The inscriptions declare their literate character. So polished a people must have had authors and historians ; some noble statues are represented, with inscribed volumes, or rolls, in their hands—where are these ? They were capable of every effort of the human mind, equally with any age or country ; yet—except a few words to be found in the Roman writers, the people who succeeded them in their beautiful country—absolutely nothing intelligible has come down to us ; or only so much as obscures rather than elucidates their story.

If their sepulchres exhibit so much greatness, refinement, and dignity, what splendour might be expected in their temples, theatres, public buildings, palaces, and the habitations, in which they lived, moved, and acted ? These were above ground ; their successors—ruthless, ignorant, and barbarous—have obliterated nearly every trace of them, if we except their stupendous architecture, some magnificent specimens of which have, by their magnitude, defied the ruthless efforts of the barbarians, and resisted their

puny efforts, while they attributed them to supernatural agency. Such has ever been the fate of civilized nations, when conquered by barbarians: the fall of the Roman Empire produced *the dark ages*; *barbarous England* succeeded *civilized Roman Britain*; the Anglo Saxons and Picts destroyed all traces of literature and civilization; the history of the subjugation and fall of the Roman province is nearly as much a blank as that of Etruria. The hostile disposition exhibited by all barbarous people against civilization and literature has been very remarkable; Omar, who destroyed the Alexandrian library, was a correct specimen of the ferocious and ignorant barbarian of all ages.

That the language of Etruria has hitherto defied the laborious investigations of the learned of Italy, is now on all hands admitted. Passeri, Gori, and Lanzi have done something to obscure, but little, if anything, towards its elucidation. Nor have the German investigators been more successful: Dr. Lepsius has lately given an account of the Eugubian Tables, and Dr. Grotefend a work on the rudiments of the *Umbrian tongue*, and still the subject is as much at sea as ever. These profound scholars have made no real impression—no light has been elicited—the meaning of a single word has not been obtained with any certainty. The solemn learned trifling and absurd speculations of Passeri, Gori, and Lanzi, and their followers, are now treated with deserved contempt.

This is an age of critical inquiry—common place twaddling, inane generalities, verbose and magniloquent essays, and lectures, even if delivered by professors, who enjoy the happiness of presiding over Roman Colleges, only excite derision. Learned savans must now put forth reasonable intelligible postulates, and opinions must be supported by

facts, or they will only expose themselves to deserved contempt. *Terra-cotta pottery* cannot now be described as made of *marble* and *pieces of metal*, without bringing down a smile of pity for the individual who ventures such statements.

The Quarterly Review for September, 1833, in the Notice of *Micali's Work on the ancient Italian People*, justly observes that "*Etruria is one of the great, and, as yet, unsolved problems of ancient history.*" "It is clear," adds the judicious critic, "that before the Romans, there existed in Italy a great nation, in a state of advanced civilization, with public buildings of vast magnitude, and works constructed on scientific principles, and of immense solidity, in order to bring the marshy plains of central and northern Italy into regular cultivation. They were a naval and commercial people, to whom tradition assigned the superiority, at one period, over the navigation of the Mediterranean. Their government seems to have been nearly allied to the oriental theocracies; religion was the dominant principle; and the ruling aristocracy a sacerdotal order. They were named by the Greeks and Romans *Tyrrhenians* and *Tuscans*, their land *Tyrrhenia* and *Etruria*. They called *themselves*, however, by an appellation which never seems to have been familiarized among the other nations of Italy—the *Ra-seni* or *Raseno*."

"What then was this nation, which—the earliest, as far as history, or even tradition, extends—established in the west an empire resembling those of India, Babylonia, Phœnicia, and Egypt?"

"Was it a pure unmingled race?"

"To what family of the nations did it belong?"

"Did it originate, or receive from some foreign quarter, its remarkable civilization?"

“ Language, which, under the guidance of the extensive research and philosophic spirit of modern philology, has been *the safest clue to the affiliations of remote races, here altogether fails. The Etruscan language stands alone a problem and a mystery, not merely allied to none of the older dialects of Italy, but bearing no resemblance to any tongue with which it has been compared.* The barren result of Otfried Müller’s learned excursions leaves us with little more than a certain number of proper names, one or two conjectural grammatical forms, and a probable sign of the patronymic. Neibuhr has said that the whole of our knowledge may be summed up in two words—*avil ril*, which, *certainly*, he says, means *vixit annos*; but it is not clear *which* is the *verb* and which the *noun*.”

Micali is the most philosophical, candid, and intelligent, as well as the most recent Italian writer on the origin of the ancient people of Italy. He exposes the fabrications and falsifications of the Greeks and Romans, as well as the dreaming anilities of Passeri, Lanzi, and Gori, with considerable effect. Micali has not yet appeared in an English dress; translations of the following extracts from his last able work are here given to assist our inquiry, and shew his opinions:—

“ The first inhabitants of a country are certainly those who *appear* to have been the first possessors, and of whose origin from a foreign country history gives no evidence, or other circumstances indicating a foreign origin; such undoubtedly were the primitive *indigenous Italians*, found in possession, when Italy was first visited by the Greeks.

“ From the certain symptoms of a theocratical government, the true germ of Italian civilization, we may safely conclude there might, in the early growth of nations, be brought from the East, or Egypt, to Italy, and into Greece, the principles of civilized life.”

“ Italy, placed most advantageously in the middle of the Mediterranean sea, furnished means of easy communication with all the ancient known world, and thus acquired from the neighbouring countries such supplies as each afforded, by means of the arts of navigation; and thus the intrepid Italian navigators were among the first to sail over all parts of that sea, as well as the Cari, who inhabited the Cyclades, and the Phœnicians.

“ If the masterly pen of a Tacitus had generously undertaken to vindicate and demonstrate the arts of the ancient Italians, we should now admire their virtues, as we do the manly institutions of the Germans. But the ancient history of Italy, *disfigured by the Greeks*, and not at all *improved by the Romans*, exhibits to our eyes no more than *mutilated chaotic ruins*. Let us try with study to draw Italy from the obscurity of fables and falsities, in which it is immersed; but before gathering the dispersed tables and fragments from the shipwreck, it is necessary to exhibit to the reader how strangely our national history has been disguised by Greek and Roman narrators of poetic fables, and thus supply a torch of light to guide and enable us the better to distinguish what really belongs to the history of our country, from the exuberant fictions introduced by the legends of strangers, and fostered by the foolish and inconsiderate vanity of the people of the country.

“ Doubtless the Etrusci and Samniti had their historians, but they nevertheless have perished, not even an original fragment has come down to us. *Who does not know that letters follow the fate of empires?*

“ In the time of Varro, Etruscan annals or histories existed, written in the eighth age of the nation, an epoch which corresponded with the 4th age of Rome.

“ Teagenes of Reggio, who wrote about the time of

Cambyses, in the 63rd Olympiad, is the most ancient writer who mentions Italy, and Hippo of Reggio, who lived during the Persian war, wrote a book on the origin of Italy.

“Antiochus of Senofane, a Syrian, and nearly a contemporary of Herodotus, in the 96th Olympiad, is said to have studied more effectually the antiquities of Italy than any other. Timæus, Callias, the historian of Agathocles, Philisto, son-in-law of the first Dionysius, Alcimus, Atreus, are often quoted as treating on the affairs of Italy. Timæus was a credulous and inaccurate writer, as were the others.”

Micali sums up his conclusions as follows:—“*far from illustrating our origin with veritable evidence, we shall rather be prejudiced by the publication of all sorts of romance.*”

“Hecataeus, of Miletus, predecessor of Herodotus, expresses his contempt of the vanity and extravagance of the tradition accredited in his times. The Greek antiquaries were very little acquainted with their own affairs, and much less with those of other nations, and therefore Plato, under the name of the Egyptian priests, speaks of the inconsiderate presumption and ignorance of the Greeks in asserting the labours of the heroes who survived the Trojan war; of Hercules, Jason, Diomedes, Ulysses, Antenor, Æneas, &c. who sailed to Italy, and there planted colonies; endeavouring thus, by their pens, to make it be believed that they colonized and civilized Italy, and other countries, when all *was a mere fiction*, to which each new orator, or poet, put additional fables, and thus made every Italian city a Greek colony.

- “These falsehoods were much increased by the vain and lying Greeks, of the time of Alexander, who were more erudite than faithful.

“Rome, more anxious to merit than to write history

had in its early ages no arts *properly its own*, all its instruction and letters were borrowed from the Etruscans; but no sooner had its dominion extended towards lower Italy, about the beginning of their 5th age, than arose a desire for polish and improvement."

Micali's volumes are entitled to respect and gratitude; his learning and talents are only equalled by his candour, integrity, and just criticism. So unlike the charlatanery of many pretenders, who by their generalities have mystified the subjects they have undertaken to explain—and who, ignorant themselves, have been unsparing in their censures on less pretending, but much more useful and instructive writers. Micali's 29th chapter, on the Etruscan and Oscan language and its dialects, contains much valuable information and sound criticism. He says—

"One great family of language is found in the Latin words which proceeded from the western part of the old continent of Asia, and, therefore, in that language we may justly and reasonably expect to find the roots of all the ancient Italian idioms.

"The opinions of those persons who can see no affinity except between Italy and Greece, and would restrict etymological science to the Greek and Latin, and the conformity of the Etruscan characters with the ancient Greek and rare Hellenic themes, have given an importance to the subject which has dazzled our eyes, and endeavoured to make us believe the ancient Italian, or Etruscan, to be but a corrupted dialect of the Greek. The attempts of the learned of this school have only served to shew their fallacy, and have left us as completely in the dark concerning the Etruscan language as they found us; and, it is a melancholy, but a certain fact, that the most important Etruscan inscriptions in bronzes and marbles, *are still*

a treasure devoid of all utility, as has been declared by a first rate modern Philologist (*Niebhur*, vol. I. 112, and note 302.) The boldest etymologists, says he, cannot find in the Etruscan *any analogy with the Greek, or with that part of the Latin tongue* which has most affinity with that language; which is also asserted by Müller in his '*Demonstrations die Etrusker.*' We said the same more than twenty years ago, and again assert it now, for, in spite of the recent attempts by the followers of Lanzi, *not a single Etruscan word has received a certain or palpable interpretation.* The assertion of Dionysius, that the Etruscans had a language peculiar to themselves, not resembling any other, would be sufficient to shew that their tongue had no affinity with the Greek. In his day the Etruscan was a living language, and continued to be spoken by that people long afterwards.

"The vain and malicious sophisms of controversy once abandoned, we trust and hope that the happy and more fortunate studies of the philologists of this age will produce better methods of verifying the relations of affinity already known in many words of the Semetic and Japhetic languages, themselves akin and mixed among the people and nations from the shores of the Indus to Iceland.

"It is most certain that from the remotest ages the Etruscans possessed, in common with other Eastern people, a system of writing in common use. Born in the temple, and nurtured among the priesthood, who were the first teachers of any art, writing was held to be a sacred thing, and was but little known beyond the precincts of the temple or the sacerdotal families. In the first centuries of Rome the art of writing was a rare accomplishment. So likewise in Etruria it is manifest from the great scarcity of inscriptions in the ancient form, in the many tombs opened

in the ample necropolis of Vulci, but few are found, as is the case at Tarquinia, Veii, Chiusi and Volterra.

"The Etruscan language had existed a long time before Etruria had any communication with Greece or its colonies.

"The Etruscan was, not only the proper tongue of the Tuscans, but that symbol and sovereign tie extended to all the people and countries adjoining. The Umbrian idiom is met with in the Eugubian Tables in conformity with the Etruscans, and its manner of writing (say the grammarians) was as uniform as its pronunciation. (Priscian I. p. 553.) Many inscriptions in Upper Italy show that the language as well as the authority of the Etruscans prevailed there. The same may be said of Liguria and even to the utmost confines of Calabria. The custom of writing from right to left prevailed, and Varro says, many words common to the Etrusci, and Sabini, as well as the Samniti, Sabelli, Campani, Sidicini, Appuli, Lucani, and Bruzzi, appear by the grammarians."

It was scarcely possible to show the affinity of the ancient people of Italy by the scanty means in Micali's possession, but we have now a key to the language common to them all, which demonstrates that they were all of one race, and that the names they bore indicated no more than their localities or other peculiar circumstances; they were but *one people*, speaking the same language; probably, like all other people, with varying dialects, some more polished than others, but, as far as the inscriptions have come down to us, substantially the same. These inscriptions, in whatever part of Italy they be found, are all of the *same language*, some written from right to left, in the more ancient, and others from left to right in the more modern character, which the Romans adopted and handed down to us as their own.

It is to be much regretted, that among the followers of Passeri, Gori, and Lanzi, are to be found men of high literary and scientific repute, who still fondly adhering to the system of taking *sound* for *sense*, attempt to explain the Etruscan language by Greek and Latin, and, without knowing the meaning of a single word, discuss its construction, *find affinities* between the Etruscan and Latin verbs, identify *deities* with *words* having sounds somewhat like their names, without knowing whether they be verbs or deities, make "*buph, fitluph, siph, aphruph, purca,*" the "*usual Umbrian modification of bos, vitulus, sus, aper, porca,*" and speak of these in a decided tone as dicta to be admitted and certain. Such puerile trifling is lamentable, yet they appear in the volume of a learned and estimable scholar of the year 1841.

When the Romans had overcome the ancient and more polished people of Italy, a dark period of several centuries succeeded, which obliterated all knowledge and recollection of past things; but, when they began to emerge from barbarism, literature commenced anew, as it were in a state of infancy; and when they became sensible of the value of history, the materials and means of knowledge had passed from them by the destructive acts of their barbarous ancestors.

It is the experience of all ages that when ignorance obtains domination, her first act is to make war against improvement, and to destroy to the utmost of her power, the productions of intelligence, the works of art, and the remains of civilization, to "hang the schoolmaster with his ink horn round his neck." In our own days, the French republicans destroyed the ancient monuments, the remains of by-gone taste, as well as the sepulchral memories of worthy men, not only of their kings and princes, but of all

other degrees. So the Roman barbarians destroyed every vestige of the civilization of Italy which remained above ground, except, indeed, the Cyclopean or Etruscan architecture which defied their efforts.

Micali having collected what the Greek and Roman authors have said, came to the conclusion, that they throw *no real light on the subject*. Indeed, they involve it in a deeper obscurity, by their vague but confident speculations, which mislead and tend to establish error; for, after all, there is not among the Greek or Roman writers, a solitary atom of testimony concerning the first inhabitants of Italy on which the mind can rest a feasible hypothesis respecting the producers of those glorious monuments of art which exhibit the exaltation of the human mind to a point the proud Romans and Greeks, if they approximated, never excelled.

The selfish and jealous Greeks have been justly accused of a desire to make themselves appear the source from which all civilization flowed; to accomplish this end they anxiously annihilated the remains of the language and arts of their predecessors. They wished to plunge into oblivion the fact of the existence of a people to whom they themselves were indebted for all their knowledge and improvements, and even the elements of their learning, their very alphabet.

How spiteful is the abuse heaped by Plutarch on Herodotus, because he did not carry his Greek feelings far enough to falsify evidence and tell lies for the purpose of elevating his countrymen above their true level.

After all, it is a matter of astonishment that so few words of the Etruscan tongue has been handed down to us by the Roman writers; the subject appears to have been

tabooed. How they could write about that people without throwing more light upon their language is wonderful. They tell us, indeed, that the chief magistrates of the Etruscan cities were called *Lucomones*, and some few other meagre and unsatisfactory particulars.

The same policy which influenced the Romans in Italy, governed them in all countries which they successively reduced to Roman provinces; they introduced the Roman laws, and with them the Roman language, which, being the language of the courts and judges, in the course of six or eight generations, became the language of the people, and their original tongue thus became obliterated. That six or eight generations are quite sufficient, even to destroy all knowledge of a language in a country under such circumstances, is proved in the case of Ireland. Two hundred years since the Irish language prevailed over the whole of the province of Leinster, English was spoken only in the cities and great towns; at the present moment not one person in a thousand, even of the lowest rank of the natives of that district, understands Irish.

This accounts, and satisfactorily, for the total disappearance of the Etruscan language in Italy, as well as of the Celtic in Gaul and Britain, and the other countries conquered by the Romans.

The topographical names alone remain, and from them, in a great measure, may be traced the origin of nations. Papers on the affinity of the Irish Celtic and the Phœnician language were read before the Royal Irish Academy, and published in the Transactions, showing that the topographical names in the geography of Ptolomy, in a most remarkable manner, describe the localities and circumstances of each place in the Irish language. Scientific men, however, are naturally more solicitous for the promotion of

science than literature or antiquities; therefore, philological and archæological investigations not being much encouraged by them, are submitted to the judgment and decision of those, who, having given little attention to such subjects, are not the best qualified to judge of the merits of essays in those departments of literature.

The affinity of the Irish and Phœnician languages, which appears so very striking from these geographical names, led to an investigation and examination of the subject more extensively, every step in advance contributed to unravel one difficulty of ancient history after another, which, being removed, exhibited something like a substantial foundation; something better than the flimsy speculations of the Greeks und Romans, which have all the appearance of intentional mystification.

In a short work by Caius Sempronius, an ancient Roman writer, "*De divisione et chorographie Italie*," (who is mentioned by Dionysius, of Halicarnassus, in his first book) and whose work was printed, first in Venice, 1498, after in Paris, 1510, Leyden, 1515, again Paris, 1588, is the following passage:—

"Hæc sunt vere tam prisce Italie quam urbis Rome antiquitates et origines: quibusquoniam plures Græci postremis temporibus in Italiam commigrantes commixti fuerunt: ob id a se principio emanasse Italiam Grecia falso existimavit Greca tum levitas tum fabulositas. Quis enim ex antiquissimis non scribit a Iano Ianiculum: *et Etruscos veteres Gallos conditos*: et tamen plures Grecorum tradunt a Turrheno Lydo qui fuit nuper et heri positos. Quinetiam et Turrenam Thuscorum regiam non puduit eos Romam asserere. Tanta videlicet impudentia cum eorum iactantia est: ut omnium gentium et imperiorum atque urbium preclarissimarum se conditores esse apertis sæpe mendaciis conscribant."

Here is a positive and distinct assertion that all the Etruscans were the same race as the Gauls, by one of the most ancient Roman writers on Italy.

In Suetonius's *Life of Augustus* is the following passage:—
 “Sub idem tempus ictu fulminis ex inscriptione statuæ ejus prima nominis litera effluxit. Responsumque est centum solas dies posthac victurum quem numerum C litera notaret futurumque ut inter deos referetur quod aesar id est reliqua pars C Cæsaris nomine Hetrusca lingua deus vocaretur.”

Aesar in Irish means *God*, literally “*of ages the ruler*.” This first induced me to believe that the Etruscans were a Celtic race, and if so that the Irish language might be ancillary to the explanation and interpretation of the Etruscan inscriptions.

Physiology and ethnography are now fashionable sciences, and have been very properly brought forward to assist in demonstrating the different races of mankind. Profound learning, industry, and talent have been employed, an ethnographic map of the world has been projected, many volumes of ingenious speculation and learned discussion have appeared on the subject, and what is the tangible result? Is the subject understood or have any of the difficult questions been answered satisfactorily?

The attempt to extract from the Greek and Roman writers any consistent account of the origin, language, manners, or customs, of their more polished and civilized predecessors, has proved abortive. As well might we expect a history of the Romans, or their literature and arts, from the barbarians, who overcame and destroyed their empire. It is from their own writers, the remains of their literature, and the arts which survived

the catastrophe, that we can alone derive any certain knowledge.

The Greeks and Romans were in the same relative position, with their civilized predecessors, as the barbarous German, and other northern tribes, held to themselves ; and we shall ever remain in ignorance of the true history of the Phœnicians and Etruscans, unless we be able to extract something certain from the remains of those people themselves, to be found in the inscriptions and works of art which have escaped the destroying hands of Greek and Roman.

Whatever the Greeks knew of the Phœnicians, or the Romans of the Etruscans, or other more ancient people, they knew imperfectly, nor could they give anything like an accurate account of them, for which reason all the deductions made, as to their manners or customs, from their writings by modern ethnographers, are involved in obscure and contradictory anomalies.

From reading the works of modern ethnographists, the mind can derive nothing certain ; the testimony brought forward leaves no other impression than a misty conclusion that the writers had not acquired sufficient knowledge to instruct others, or even to satisfy themselves.

They speak of the *Pelasgoi*, *Tyrrheni*, *Raseni*, *Osci*, *Umbri*, &c. as of distinct and separate races, without knowing whether they were so, or merely denominations of the same people, designating their localities, occupations, or circumstances.

A German professor states, that there is no certainty of the meaning of any words in Tuscan language, except two, *avil* and *ril*, which he says *certainly means vixit annos*, but which is the verb and which the substantive he does not know ! Again, he observes, that the Italian savans,

“who supposed the Umbrian idiom to have been nearly allied to the Etruscan, or even took the Eugubine inscriptions as specimens of the Tuscan language, were greatly mistaken. The orthographical systems of the two languages *differ widely*. The Tuscan *has no mute consonants*, of the soft or middle class; only terms and aspirates. The Umbrian *has soft mutes*, and *scarcely any trace of aspirates*.

“In the Umbrian, *m* makes the accusative, *om* the masculine, *am* the feminine: a third declension has *em* and *im*. In the Latin tables *v*, in the Tusco Umbrian *s*, always makes the genitive, even in such words as *poplu*, *popler*. The dative appears to have, as in the old Latin, a double ending in *e* and *i*. The accusative plural seems to be in *ph*, or merely a vowel as *triph aphneph ruphru* for “*tres afros rubros*.” “*tre purka ruphra*,” *tres porcas rubras*. In the ablative the Oscan *d* never appears, but instead of the additional syllable *per*, which may be compared with the Greek *φiv*.

“In verbs the imperative in *atu*, *itu*, *aitu*, are very remarkable. The forms *frist*, *facust*, *dersicust*, correspond precisely with the Oscan *fust fe facust*, representing as it appears the perfect conjunctive, and having for their plurals, *furent*, *facurent*, *benurent*, *dersicurent*. We have here clearly the Latin *fuertint*, *fecerint*.”

The Professor did not, certainly, know the meaning of a single word in either language, for they were the same, and yet ventures to discuss their peculiarities and niceties; and one of our most accomplished and learned English ethnographers says, “These results are admirably expressed by Professor Otfried Müller.”

In speaking of the Perusian inscriptions, discovered in the year 1822, and published by Vermiglioli—he says,

“On comparing the Perusian monument, which is the greatest specimen of *genuine Tuscan* writing extant, with the Eugubian Tables, an entire difference in the whole system of orthography and pronunciation becomes strikingly manifest.” It will be seen by a copy, and translation of these inscriptions, hereafter given, that there are very few words in it not to be found in the same form in the Eugubian Tables, and moreover, that it relates to the same subject. Surely, after this, Dr. Prichard’s admiration of Professor Müller’s dreams will cease.

Sir William Gell, in his *Environs of Rome*, says, “It has already been observed, that the Umbrians (who according to Pliny, Florus, and others, were the most ancient inhabitants of Italy,) are supposed to have derived their origin from the Gauls. This is asserted by Solinus; and Isidorus of Seville, an author of the seventh century, who wrote several books on etymology and languages, expressly calls them Celts.”

“Of the Umbrian tongue, the Eugubian Tables seem the best specimen. They were found near Scheggia, in the year 1444, at the temple of Jupiter, Appeninus (?) inscribed on seven plates of brass, and relate apparently to the sacrifices and ceremonies performed at the temple to *IVVE GRABOVEL*, or *Jupiter Graboveus*, as *PIHACLV TVTAPER IKVVINI*, an atonement or *piaculum* for all *Ikuvium* ;” it is unnecessary to remark further of such guesses.

To return. If the Umbrians were Celts and Gauls, and the Eugubian Tables were a good specimen of the Umbrian language, then it was Gallic, or Celtic, or as now pronounced Gaelic, and its meaning should be sought in the Celtic tongue, and as the Irish must be admitted to be the most pure branch of the Celtic, and as we find these

tables not only intelligible, but almost identical with the Irish, does it not amount to demonstration ?

Cæsar tells you the Gauls were literate, and used a character like the Greek. Is not the character in which the earliest Eugubian Tables are inscribed nearly the same as the most ancient Greek ? Cæsar tells you that the Gauls wrote upon tables of brass, similar to these tables. Cæsar also says, the most learned of the Gauls, dwelt in the British Isles, and that the youth of Gaul were sent there for education ; that the druids, religion, manners, and customs, were the same in Gaul and Britain, and that the language was the same ; in short the testimony appears irresistible. It would be very strange, indeed, if these writings were not intelligible to scholars who had studied the Irish language from the ancient MSS., and were indued with a moderate proportion of taste for philological criticism.

If the Umbrians were Celts, and if all the Etruscans spoke their language, by whatever name of locality they were denominated over all Etruria and Italy, then were they also Celts, and all their inscriptions being intelligible in Celtic, establish the required result.

It is but justice to the able and intelligent Micali, to state, that he acknowledges the total absence of all certainty on the subject, and therefore is driven to suppose an aboriginal race, upon the notion that Italy possesses every quality of soil and climate necessary for the propagation and support of man, probably in a greater proportion than most other countries ; for which reason he conceives he has as much right to suppose an indigenous race there, as in any other country. Not, indeed, a very satisfactory method of deciding a question of origin, but a candid acknowledgment that the result of his laborious and

learned researches, was but doubt and uncertainty. Micali's talents, learning, and industry, qualified him eminently for the undertaking, and if the history of the ancient people of Italy, could have been obtained from the Greek and Roman authors, or any other means to him available, he would have succeeded in making it known; he has carefully and laboriously investigated the evidence to be found in their writings, but the result is *nil*; they supply nothing whatever which gives more than a glimpse of their illustrious and highly civilized predecessors.

One solitary piece of certain testimony, is better than volumes of speculation. The Greek and Romans did not know their own origin, much less were they qualified to give an account of their civilized predecessors, The Senate of Rome, ordered the books written by Numa Pompilius, to be burned, four hundred years after his death! a strong testimony against their literary taste and judgment. Therefore, as the Greeks and Romans knew but little of the Etruscans, less can now be derived from them; nothing, with certainty. They could not read, and therefore destroyed their Etruscan books.

These illustrious and highly civilized people, as if with apparent fore-knowledge of the result of barbarian conquest, and an anxious desire to hand to future ages the evidences of their greatness and high state of civilization, deposited under the surface of the earth, imperishable memorials of the progress they made in navigation, as well as sculpture, painting, and design, and every other branch of the arts, in the exquisitely elegant taste and beauty displayed in their statues, bronzes, fictile vases, and gold ornaments deposited in the sepulchral chambers, their *eternal houses* of death,* cut in the solid rock at Vulci, Tar-

quinia, Castel D'Asso, Volterra, Chiusi, and many other places, more extensively of late, excavated and brought to light by Lucien Bonaparte, Campanari, Campanesi, Avolta, Campana, Galassi, and many others.

These chambers also supply numerous inscriptions in the Etruscan character, which are still more important to history than even the remains above mentioned; the last, indeed, supply evidence of highly cultivated minds, and shew countenance of character, benevolence, and intelligence which only belongs to an elegant and highly improved state of society, the result of a long and uninterrupted enjoyment of security from the influence of exterior violence or civil convulsion, equal to the most tranquil period of Roman or British greatness; and evince the acquirement of perfection in the arts of civilization; but these inscriptions speak but in an unknown tongue, they tell the story, and say, who and whence were the actors in these scenes, and the products of these wonderful specimens of human taste, skill, and ingenuity; which the Greeks and Romans, having copied, with mendacious insolence, claimed as their own; and, by destroying all vestiges of the learning and muniments of these people, have hitherto had their claims allowed. They speak, but are not understood. History supplies to the Greeks and Romans great glory and perfection in the arts, but their avidity was not satisfied while any other people enjoyed a name; Etruria, indeed, remains but little more than in name, in consequence of the anxious care with which all memorials have been obliterated by barbarous and inexorable conquerors.

In these hidden subterranean deposits, inscriptions over which the Roman conquerors tramped in martial pomp and pride, unconscious of their existence, have been preserved

and supply evidence unequivocal and satisfactory, respecting the ancient inhabitants of Italy, on which the mind may rest with some certainty, as a foundation on which a satisfactory fabric may be constructed, a fulcrum on which mental levers may and will hereafter act.

Hitherto, indeed, the Etruscan inscriptions have been a sealed book. The labours of such writers as Gori and Lanzi, have but tended to confuse and mislead, and, even the able, erudite, and ingenious Micali, wherever he has followed those blind guides, has fabricated an amusing but visionary, deceptive, and erroneous system, the deductions, whereof, being grounded on false premises, are for the most part erroneous.

It would be as useless and unprofitable to follow Micali himself beyond his refutation of the Greek and Roman falsifications, fabrications, and fictions respecting Etruscan history, as to place any reliance on the groundless speculations of Gori and Lanzi, whose works, with the exception of the copies of inscriptions, and the figures of antiquities in their plates, are worse than useless. The same may be said of other writers on Etruscan antiquities, wherever they have hazarded an attempt to give the meaning of inscriptions, or to explain, or to interpret any portion except of proper names. They knew not the meaning of a single word, and had no clue by which the mystery could be explained. Although Lanzi presumed to give us something like a grammar of the language, he did not even know the power of many letters of the alphabet.

The Etruscan Alphabet is evidently from the same source as the Greek and Latin, the sixth and seventh Eugubian inscriptions, are written in what is called *the Roman character*; but the language of those tables, is the

same as the other five which are in the more ancient Etruscan, and are read from right to left ; there are words and even whole passages, the same in both. There can be no question, therefore, but that these alphabets were derived from the same source as the Greek and Roman. Indeed, it would appear from the sixth and seventh Etruscan Tables, being in what was afterwards adopted as the Roman alphabet, that the Etruscans had invented, and used it in the latter period of their empire ; and that it would be more correct to call it the *later Etruscan* than the *Roman* alphabet. The Greek alphabet is historically known to have been derived from Cadmus, the Phœnician. The Etruscans, being Phœnicians, had theirs from the same source. All alphabets having the same arrangement of letters, must also have been borrowed from the Phœnician. The shape also of the ancient Etruscan letters, are evidently the same as the Greek, and all the most ancient Carthaginian and Phœnician inscriptions, exhibit the same similarity, allowing for the difference of scribes and for careless writing.

The apparent anxiety of the Greek and Roman writers, and the modern authors, who have followed in their course, to derive the ancient inhabitants of Italy from Lydia, under Lydus, or from any source, but that which is the most obvious and probable, is very remarkable. The Etruscans were evidently a highly cultivated, civilized, commercial, and navigating people, and might justly and reasonably have been supposed to have sprung from a people of similar character.

The only nation eminently commercial, navigating, and colonizing, among the nations of western Asia, were the Phœnicians of Tyre and its neighbourhood, but they are scarcely ever thought of as being the navigating Pelasgoi,

Tyrrheni and Etruscans; yet certainly this might have been considered the most probable conclusion. So prone are men to seek a mystic origin, and to prefer the difficult and incredible to the obvious and palpable.

Great are the obstacles to be encountered in broaching a notion opposed to that of all preceding writers, and to the great and eminent names, whose judgment must give way, in case the identity of the Celtic with the Etruscan languages, and both with the Phœnician, be established; all these must be met—it is the cause of truth, and is put forward in the hope that hereafter more learned and capable writers may do justice to the subject.

CHAPTER III.

LANGUAGE.

IN the infancy of the human race, language consisted of the most simple uncompounded sounds, *every syllable* was a *word*; to express a compound idea, as many words were used as would convey the intended notion. These monosyllabic words, of which, in combination, polysyllables have been formed, are called *roots* or *radicals*, out of which more artificial and compounded languages have arisen. It may be safely asserted that the more remotely ancient the language, the more simple will be found its construction; this will be found the best test of the antiquity of any language; by it all questions of the greater antiquity of tongues may be decided; the language in which the *monosyllabic roots alone* are found, may safely be judged to be the parent of any more compounded and polysyllabic kindred tongue.

The Etruscan language is entirely composed of *roots*; every *syllable*, (with very few, if any exceptions,) is a word. The Ibero-Celtic, like its Etrusco-Punic ancestor, was once absolutely, and still is substantially, a monosyllabic lan-

guage, and can be analytically reduced into its elements. The Etruscan is, in fact, the simple uncompounded Celtic, or Phœnician, and the Celts were Phœnician colonies, settled, indeed, at different periods, but all essentially and substantially one race, having the same language, manners, customs, and habits; each, perhaps, having a peculiar shade of difference induced by particular local circumstances or other accidents.

It is not, altogether, a new idea, that the Irish Celtic was derived from the same source as the language of the most ancient inhabitants of Italy. The very learned and able Dr. O'Brien, the compiler of the first published Irish Dictionary, in his preface to that work, gives a long list of words in the Irish, having a strong affinity with the Latin and Greek, "which," he says, "should I presume, be esteemed a strong proof that the *lingua prisca* of the aborigines of Italy, from which the Latin of the twelve tables, and afterwards the Roman language, was derived, could be nothing else but a dialect of the original Celtic; a dialect, indeed, which in process of time received some mixture of Greek, especially the Æolic, from the Colonies, or rather adventurers, which anciently came to Italy from Peloponnesus, agreeable to the saying of Dionysius Halicarnasus. "The language used by the Romans is neither absolutely barbarous, or Greek, but a mixture of both; in many respects it is similar to the Æolic language."

"And at the same time to shew that the Ibero-Celtic did not borrow from the Latin any of those words, in which both languages agree, I shall only lay down, on the part of the Irish, those which are expressive of ideas, which no language can want words for, even in its most incult state, and are at the same time the only words in common use in that language, to signify precisely and

properly the things they are appropriated to ; two characteristics which plainly demonstrate that they are not derivatives of any other language, but rather genuine original words of the Celtic tongue ; from which circumstances, joined to the plain marks of derivation with which the corresponding Latin words are stamped, it will evidently appear that the Latin words are derivations of the Celtic, and consequently the *Lingua Prisca*, of the aborigines of Italy, from which the old Latin, refined by the Romans, had been formed, was only a dialect of the Celtic ; which was the more natural, as the aborigines themselves consisting of *Umbrians*, *Sabines*, and others, were certainly *Celts*."

Again, "Now it is to be noted, that, in as much as it is allowed by the best etymologists, that of radical words of the same sense in different languages, those should be esteemed the more ancient that consist of fewest letters ; and that of words agreeing only in part, those which have the additional letters or syllables are for the most part derivations ; it follows, that the Ibero-Celtic, being *chiefly monosyllabic*, should be esteemed the radical and ancient words." The Latin words agreeing in sense with the Irish monosyllables are generally of two or more syllables.

Pliny says, l. iii. c. 14, "*Umbrarum gens antiquissima Italiæ existimatur.*"

Florus—" *Antiquissimus Italiæ populus.*"

Solinus, citing *Bocchus*, says, " *Gallorum veterum propaginem Umbros esse Bocchus absolvit.*"

(*Servius*, l. ii.) " *Isodorus, Umbri, Italiæ gens est, sed Gallorum veterum propago.*"

Dionysius Halicarnassus, speaking of the *Umbri*, calls them *Indigites*, and says that a part of them having moved, changed their name with their residence. "*Sabini mutatoque cum sedibus nomine, Sabinos fuisse appellatos.*"

It has been objected, that the Eugubian Tables are Umbrian, being found in that part of Italy, but it appears that they were the same people as the Sabines, from this passage in Dionysius Halicarnassus. Sabine is *ῥα βῆε*, *a sweet or beautiful stream*, and *Umbria*, is from *om*, *distant*, *βῆε*, *hills*; both names have reference to *locality*, not to *origin or descent*.

Justus Fontanini, in his work, *De Antiquitatibus Hortæ*, gives three alphabets of the Etruscan characters, the first by Gabriel Gabriellus, the second by Gruter and Paul Merula, and the third by Cosmo de Arena, which differ so much, that that learned writer remarks, "That where there was so much discrepancy between such learned writers, and such great difficulty was in fixing *the power of the letters*, very little could be expected in explaining the meaning of the language." Sanctes Marmocchinus, in his MS. essay in defence of the Etruscan language, (in the possession of Antonio Magliobechi), and Sigismund Titius, in his History of Etruria, a MS. in the Chisian Library, thinks that the Etruscan was mixed up with Hebrew; but that Peter Francis Giambullarius, and Gulielmo Postillo, in his commentary on the origin of the Etruscans, says it was mixed with the Aramean and Syriac. Baldus considers it Chaldean and Hebrew. Jacobus Mantinus, a Jew, and Theseus Ambrosius, consider it Assyrian or Hebrew. Bochart believes it to be Phœnician, or Punic, because Dionysius Halicarnassus, in his first book, says that the Tuscans *had nothing common with other people, either in manners or language*. Scaliger supposes (non dubitat) the old Tuscan language to have been Syriac or Aramean, for *Saturn*, he says, meant *privacy*—"Saturnum eadem lingua latentem significari; and he asserts that the Sabines and Tuscans spoke Syriac. Paul Merula, in his

Cosmography, says "that the Tuscan had Syriac roots." Reinesius derives the Etruscan and Sabine languages from the Syriac.

"Dionysius Halicarnassus, in his first book on the Origin of the Etruscans, gives two opinions: First, that they came originally from Lydia, a province of Asia Minor, and were brought into Italy by Tyrrhenus, brother to Lydus, king of Lydia, before the Trojan war. The other, that they were indigenous; for this reason, because the Etruscans of his time (that of Augustus) *had their own language, rights, manners, and laws, which were neither Greek nor Asiatic, nor like any other nation.* From Dionysius also it may be collected, that the Tyrrheni lived in the west part of Etruria, where the Pelasgi resided. Therefore the Tyrrheni were mixed with the Etruscans, which rather indicates that they were *the same people*, for the mixture was not of neighbourhood or commerce, but for common interest, and there was no apparent difference. This also appears in Silius Italicus."

So various and obscure have been the opinions on this mysterious people and language, all being mere speculation and guess-work. It has been compared by learned scholars, ancient and modern, with all existing Continental languages, and, as before stated, *no affinity*, not even the meaning of a single word, has been clearly established. Dr. O'Brien's acute notion, that it was a *dialect of the Celtic*, was never followed up with any farther investigation by himself, or as far as is known, by others. The Irish-Celtic has ever been subject, to the scoff, contempt, and sneer of most English scholars. I once heard a most reverend individual, a scholar of no ordinary character, and an author of high, and deservedly high, repute, assert in a literary meeting, "that the Irish language was a barbarous jargon,

in which all the discordant sounds to be heard in the farm-yard were mixed up—there was the drawling running of one note into another, of the cock's crow, the squall of the peacock, the cackle of the goose, the duck's quack, the hog's grunt, and no small admixture of the ass's bray." One ventured to ask if he understood the language; he answered, "No, but I have heard it spoken; I *know* a hog grunts, but I do not *understand* what he says." This is not a solitary specimen of witty but unjust criticism: it pervades most of the learned world, and has discouraged many from the study of the Ibero-Celtic.

Until last year, the University of Dublin had *no Professor of Irish*! A reverend and learned gentleman has been recently appointed. It is said, he speaks the vernacular Irish fluently; let us hope, that by his means, the most ancient written living language in Europe, may take its just place in the estimation of the learned, and escape from the undeserved and illiberal criticism of those, who while they condemn, acknowledge their incapacity, and virtually the injustice of their judgment. It has long been a reproach to the Irish University, that possessing the most ancient and valuable Irish MSS. in their library, they had no one competent to explain their contents. They have long had professors of the oriental languages, and even writers on Ethiopic and Sanscrit; but, till now, *no Professor of Irish*, not one of the Fellows has ever been induced to make himself acquainted with the Ibero-Celtic, which may justly contend with the most ancient language of the East, for precedence in antiquity.

A more just consideration of the claims of the old tongue of Ireland, it is to be hoped, will now be accorded, and it will not be despised, because it is not understood; it will, I trust, be examined by a scholar, a man of liberal

education and enlightened mind ; one who will commence, perhaps, in some measure influenced by the prejudices of education, but who duly weighing every point of evidence, will accord due weight to each. If so, there is little to be feared ; his former prejudices, if he have any, will eventually give way to his better judgment, and although he may find the literature of the Ibero-Celtic, scanty in materials, he will discover in it a mine of philological wealth, a guide which will explain most of the difficulties which have hitherto so much obscured the history of the ancient people and languages of Europe.

It is a singular fact, not generally known, that the most ancient Latin MSS. in Europe, were written by Irishmen, and the most ancient European MSS, are in the Irish language. I have in my own library MSS. unintelligible to common Irish scholars, and as the Irish are in general very happy in soubriquets, I have seen a MS. bearing the singular title of *Fuath na bhfomaridh*, (ῥῥᾶτ ἡ βῥομαρῖδ) *the hatred of the pirates, or pretended scholars*, given to it because those worthies could not read it. The present Irish vernacular has a very limited vocabulary, only so much as is necessary for the purposes of rural life, and the wants of the peasant. Nine-tenths of the language have become obsolete and only to be found in ancient glossaries and MSS. Fortunately, the labours of a few scholars within the last two centuries, have collected the ancient words into the form of a dictionary, among these the late Mr. William Halliday (the compiler of the best Irish Grammar,) deserves honourable mention ; by his premature death, Irish literature sustained a heavy loss ; that learned and talented individual collected materials on the basis of Shaw's Gaelic Dictionary, which the late Edward O'Reilly added to and published ; four-fifths of the words

contained in this work are now obsolete and unintelligible to the Scottish Highlander and the speakers of Irish of the present day.

Much of the Gaelic in the following translations, given as analogous to the Etruscan of the Eugubian Tables, and other inscriptions, is certainly obsolete and unintelligible to the Scottish Gael, and to those who merely speak the modern Irish. The Scots having no ancient MSS. know nothing of their tongue, beyond what has been acquired orally, which is limited and meagre when compared with the old language.

It has been asserted, that the modern Gaelic has no terms of art or science ; this, however, is to be attributed to the circumstance of their having been lost by non-usage ; for the ancient Irish possesses all the terms known at the time it was colloquial. The present Irish vernacular has not now in use one-fifth, if so many of the words to be found in the ancient glossed MSS. and glossaries, it is therefore not a matter of surprise that these works are not understood by those who speak the limited and corrupted vocabulary of the present day, and who are also for the most part illiterate. To those, who read and write the modern language, ancient MSS. are unintelligible, and even to many who pretend to translate them.

It is in the ancient Irish MSS, that the old Celtic language is exhibited in its purity. Glossaries of the Irish Gaelic exist in MSS. written some centuries since, explaining words, even at that time obsolete ; from these sources have been drawn the requisite information and the explanation of the most difficult portions of the Etruscan inscriptions ; at the same time, it should be observed, that much of the Gaelic placed in juxta position with the Etruscan, is intelligible even to the vernacular Irishman or Scottish

Highlander. The similarity, it might be added, the almost identity, is remarkable, there are very few variations even of a letter; and as the same sentences occur frequently in the Eugubian Tables, although with different adjuncts, and in various positions, they always harmonize with congruous sense and meaning.

The most celebrated of the ancient Irish Glossaries, is that ascribed to Cormac, King and Bishop of Cashel, who lived about A. D. 901. Whether written by him or not, it is of very great antiquity. There are two or three copies in Trinity College, Dublin; a very ancient copy on vellum, is in the possession of Messrs. Hodges and Smith, Booksellers, of College-green, Dublin, which I would ascribe to the twelfth or thirteenth centuries. A copy of this glossary made for General Vallancey, by Peter Connell, a tolerably good ancient Irish Scholar, with many glosses and additional explanations, I have had copied and collated with many others, and translated all the explanations into English. I have had copies made of O'Clery's and many other glossaries, and I believe possess copies of the best, if not of all, that are extant. In addition to which I have interleaved Dictionaries with many thousand words added from the Books of Ballymote and Leacan, and the Leabhar Breac, Brehon Laws, and other ancient MSS. glossed and explained by interlineations, especially those of the ancient laws. The language of the Eugubian Tables being so ancient may be considered as the inchoate, primitive, monosyllabic roots from which the more modern compound language may be ascertained by analysis, and being understood, will assist greatly in determining the sources of many other modern tongues.

The best Irish scholars, as they are called, for the most part, acknowledge themselves incapable of translating the

ancient Irish MSS. and, indeed, they even consider it presumptuous to undertake it, and learned fellows of our university have joined them in their condemnation of such bold adventuring; and endeavoured to throw a wet blanket upon such an inquiry, as a thing not to be approached. I ventured in 1838 to read a paper before a learned Society, on the comparison of the Etruscan language and antiquities with the Irish, which being referred, as is usual, to a Committee, I received from the Secretary a letter, of which the following is an extract:—

“With respect to the paper on the Eugubian Tables, the Committee are of opinion, that the alterations which you have made in the text of these tables (especially in the division of the words,) are altogether arbitrary and unauthorized, and, that the translation given, (though composed of Irish Roots,) is not the Irish language either of the present day or any other period.”

“Indeed, when it is considered, that the Irish Records are more than two thousand years more recent than the assumed date of these Tables, and offer the greatest difficulties to the best Irish Scholars, it is not to be supposed that the modern dialect of the Irish could afford any clue to their interpretation, even supposing them to be a language kindred to the Irish.”

As I am not aware, that among the Members of that Committee there was any one who even pretended to be an Irish scholar, or at all to understand the language, they must have consulted some one whom they considered worthy of the appellation of the best Irish scholar, who, speaking by the pen of the secretary, acknowledges that the translation given was in Irish Roots, which is all I could require at their hands; that fact could not be denied. That I supposed it possible, “that the modern dialect of

the Irish would afford any clue to the interpretation," is not extraordinary. I never said it would accomplish the interpretation, but afford a clue: this it has done, for there are many passages in the Eugubian Tables which are intelligible even in the modern dialect of the Irish.

Whether I was arbitrary and unauthorized in the division of the words, will now appear by comparison, as the columns stand in juxta position, and all are able to judge. The division is merely made into syllables, which so far from being an unnatural, or arbitrary division, is the only division which could reasonably and fairly be adopted.

Of the learned members of this committee I do not now complain: they agreed in opinion with their secretary, and thus prevented the premature appearance of the paper. My object in giving these extracts is for the purpose of availing myself of the testimony of these highly gifted and learned scholars, to the fact that the individuals, considered by them the best Irish scholars, encountered "the greatest difficulties" in translating ancient Irish MSS. by them called records. They had experience and specimens of the results of the exertions of these best Irish scholars, which demonstrated that they not only encountered difficulties, but found them insurmountable, for they were unable to render the ancient Irish, they attempted to translate, into common sense English; but still the committee considered these translations worthy of a place in their Transactions, and a gold medal.

The other points of criticism of the learned Committee are touched upon elsewhere, not properly referring to this part of the subject. I shall now merely state, that considering the Committee very incompetent judges, and the best Irish scholars in their judgment, whom they consulted, not of sufficient authority to decide the question, I perse-

vered, and now, without any great apprehension, venture to publish the result.

It is true, that in the paper then read much was mistaken, which further investigation has corrected. It may also be considered certain that many errors still exist, even in this translation, some of which may hereafter be discovered, while the perfectly accurate meaning of others may never be known. These circumstances, ought not, in my humble judgment, to prevent the publication of what is known and certain, for, with all its imperfections, the general gist and meaning is certainly given with tolerable accuracy. It being quite impossible so close an analogy could be an accident; the essence of the languages of the Etruscans and Celts may fairly be considered identical. At the same time, no one could presume to flatter himself, that a translation of such difficulty could be made perfect by a first effort. I commenced the study of the Irish language late in life, and would willingly have foregone the laborious exertion, could I have been fortunate enough to have met with an Irish scholar capable and willing to have done justice to the subject which so much interested my thoughts. If in early life, I had been acquainted with the language, the task might have been accomplished with less labour, and perhaps more perfectly.

The most ancient Etruscan alphabet, exclusive of double letters, consisted of but fourteen simple letters, of which four were vowels, A, E, I, V, and ten consonants, C, G, F, J, M, N, L, Q, Z, T. The arrangement of these appear in some inscriptions to have been nearly in the same order as the Greek and Roman.

The power of many of these letters, as stated previously, has been, and still is, a matter of doubt and uncertainty among the Italian writers—that published by Mrs. Hamil-

ton Gray, on their authority, is very erroneous. Now there is little reason to question their accurate power, as the same words occur in the sixth and seventh Eugubian Tables, in the more recent Etruscan or Roman character, that are found in the five first, in the ancient Etruscan, from which the power of the latter has been ascertained with precision and certainty.

The sound of the letters among the Etruscans may be judged by those in use among the Irish, which are broad and open, as among the Continental nations; but sound, in an investigation of this nature, although of some, is but of minor importance.

The ancient alphabet, written from right to left, is as

d a

follows: V † 2 4 1 H M √ I 7 3 X J A

M 9

The double letters: B # † 0 0 8 v

A, the first letter, has the broad power of A, according to Irish pronunciation: very broad, like *au* or *ah*.

J has the power of B. In the first five Tables, 1 is for the most part used for it, and appears to have been the letter most in use for this sound. In the sixth and seventh Tables, V is often used for B—BESTISIA and VESTISIA are written for AIdI†23J, VER for 43J.

X had the power of the Greek Kappa and the English hard C; it does not appear to have had the soft sound of the English C. In the ancient Etruscan it is always used for the G, which had no place in the oldest Etruscan alphabet.

3—This letter had the power of the English A, and has that sound still among the Irish and continental nations.

7—This letter had the power of F. The 8, *i. e.* PH, is very often put for it in the Eugubian Tables.

l had the same power as I among the Irish and the Continental nations, viz, that of the English E.

┐—This letter has the same power as the Roman L.

m—This letter had the power of M. The prostrate S (M) is often put for it, and it is sometimes difficult to discover whether the letter is intended for m or 2.

n has the same power as the Roman letter N.

1—This letter has the same power as the Roman P. In the most ancient Etruscan inscriptions it is used, as before stated, more frequently than 3 to express that sound.

4, 9, 9—These are the forms of the letter R among the Etruscans, of which it had the same power.

2, d, M—These forms were used by the Etruscans for 2. In the last two Tables the word A┐d9V┐2 is written STRVSLA, and A┐d┐┐23┐ VESTISIA, which settled the power of the second character, d. From this, it is probable, was formed the Irish 3, to which it bears some resemblance in form, and the sound is not unlike the soft g. In the Italian alphabet, published by Mrs. Gray, it is put for z, or hard s.

v—This character was constantly used to express the sound of O among the ancient Etruscans, who had no other letter to express it.

The double letters were

v—CH,


8—PH,

○ ○ 9—TH. 8 was, probably, the mere aspirate h among the Irish. The H in the two last Tables occurs frequently as a mere aspirate, placed between two vowels, as in HOS TA TU HABIEST, which in other places is written OS TA TU ABIEST.

#, 2—SS.

The small number of characters, and great simplicity of this alphabet, is a proof of its very remote antiquity. No more letters were used than was necessary to express the sounds: by comparing them with the Greek there can be no question of a community of origin. The nice distinctions of sound between C and G, D and T, and S and Z, were not at that time sufficiently observed to require a separate character to express them; nor is there in the first five Tables a single instance of the use of the aspirate H.

The sixth and seventh Eugubian Tables are written in the Roman character, or what has universally been *considered Roman*: in language they differ not from the others. This would lead to the conclusion, as before stated, that the Etruscans had, at that period, invented and adopted a *new alphabet and mode of writing*, from left to right, which afterwards being used by the Romans, and handed down to us by that people, was considered Roman, but which was really borrowed from their predecessors, with all the other concomitants of civilization they possessed, although the obligation has not been acknowledged, or even till now suspected.

Among the additional letters to be found in this new alphabet are D, G, H, K, O, Q, of which the last is, perhaps, the most remarkable: it is like a C, with an elongation at the lower point, , and seems like an abbreviation of the word *co* or *cu*, *co u*, from which form is the Latin *quo*, *whence*. The P differs little from the old ρ , except being turned to the right and having the drop-line a little curled, thus, P; but not like the Roman P, united to the perpendicular.

The Irish alphabet consists of seventeen letters, three more than the Etruscan, φ , ζ , and σ , which were, no doubt, borrowed from the more modern alphabet, as they

passages were so palpably Irish, others seemed altogether foreign to that language. Reading over what had been some years before extracted from the preface to O'Brien's Dictionary, the observation "*that the Iberno-Celtic being chiefly monosyllabic should be esteemed the radical and ancient words,*" it struck me forcibly that the Etruscan should be examined by this test, for if, as it appeared in many cases of the same origin as the Irish, its great antiquity would surely be demonstrated in its greater simplicity, and as the Irish was *for the most part* monosyllabic, a truth I was well aware of, the Etruscan *might*, and perhaps *ought* to be found *entirely so*; therefore, after having given up the investigation in despair, it was again commenced, and to my no small gratification, (a stronger and more forcible expression of the feelings excited on the occasion might be used,) success attended every step, and the greater difficulty being removed, by the help of ancient glossaries and MSS. minor obstructions were not so difficult to be overcome.

This discovery supplied a *rational and palpable division of the words* of the Tables, and other inscriptions. Sentences consisting of many words were divided by two dots, the one perpendicular over the other, like our colon (:), as they are hereafter printed in the text of the Tables, which, instead of being useful, rather confused and led astray, because it was naturally concluded that they *divided words of many syllables*. This, however, I found could not be the case, as the same sentence, *literatim*, was differently divided in different parts of the inscriptions, and in many cases very long passages have no divisional colons at all—therefore these divisions cannot be considered determinate or certain.

That the sixth and seventh Tables, written in the Roman

character, were examined by their framers with great care before they were placed where they were found, appears from certain erasures and insertions, *by way of correction of errors* committed by the engraver, exhibiting a great desire for accuracy, as well as demonstrating that the language was *then governed by rules of orthography and grammar*—a most significant test of a high state of civilization and progress in literature, the result of a long period of enjoyment of repose and political security, and the development of the highest exertions of the human intellect. The works of mind of this wonderful people, in the various departments of literature, science, sculpture, painting, commerce, architecture, mining, navigation, astronomy, and, in short, every other art and token of civilization, fill the mind with astonishment; all having germinated and been brought to perfection by themselves, and from them communicated to the rest of the world; and by “*the gentle attrition of commerce thus lighted up the flame of civilization,*” as has been elegantly expressed by Professor Heeren.

In various places in the Eugubian Tables, the modern Irish scholar may think it strange that the feminine article is prefixed to nouns which are at present used as masculine; but in ancient Irish MSS. we meet with many such cases contrary to the present usage; it is even of no unfrequent occurrence that in the South of Ireland nouns are used in the feminine, which in the West and North are used in the masculine. It is not, therefore, to be wondered at, that such variance occurs in the language of these tables.

It cannot be expected that the verbs in their various formations through the moods and tenses, could agree in all cases with those at present used (although they frequently

do, as we find in the MSS. of the fourteenth and fifteenth centuries, formations of verbs (i. e. verbs which are at present in general use) that are now quite obsolete.

It may be objected that the arrangement of some of the lines written in the Irish columns are unidiomatical, and therefore unintelligible to Irish scholars ; but by referring to our printed dictionaries, thousands of monosyllabic primitive words may be found, which, if arranged into sentences, will make good sense in an English translation, yet if the Irish original be read to the best Irish scholars of the day, it will appear to them, at first, an unknown tongue.

Many of the adjectives are taken adverbially without the prefixed particle *so*, which now converts them into adverbs; but this evidently could not be the case in the primitive language.

There is nothing more common in our ancient Irish MSS. than to meet a word written two different ways, and that too by the same writer, as we find in these Tables.

It is curious that, like the Hebrew, the adjective is often repeated to express a superior degree of comparison, *en en*, *very excellent or most excellent* ; thus, in the Hebrew, *tov*, *tov*, good, good, or very good, in Irish, *3a7 3a7*, *farthest end*.

The verb neuter substantive is in many instances used as a mere affirmation, answering to the word *indeed*, and sometimes only as an expletive particle ; this is identical with a phrase which is very much used by Irishmen as a kind of exclamation, viz : *mujre* (*mushe*), which if properly written makes *m4 jre e* i. e. *if is it*, or, *if so*, and which amounts to *indeed*, or *to be sure*.

There could not be a stronger confirmation of the correctness of the view I have taken of the Eugubian Tables, as to a knowledge of their contents being attainable only through the medium of the Irish language, than the same

peculiarities being discernible in both, a few of which I have noted.

In many of these lines we find that only a single letter is used for the word, as *s* for *is*, *it is*, which also happens both in speaking and writing the vernacular, as *is* *is* *is*, for *is* *is*, *it is* *good*, and very often this verb is entirely omitted in phrases, which, in the English and other tongues, cannot be dispensed with, as, *ca*, *what*, *h-41111*, *name*, *o1111*, *to thee*, for *ca* or *ca* *is* *41111* *o1111*, *what is the name to thee*, i. e. "what is your name?" *ca* *1111111111* *o1111*, *what is your surname?* &c.

As to the commutation of vowels, one for the other, any one acquainted with the ancient Irish MSS. will admit that I have taken far less liberty in that point than many writers of the last two centuries, especially those of the southern portion of the kingdom. The general acceptance of this rule at present, is that one broad vowel may be substituted for another, and one slender vowel for the other; but we even find a broad vowel supplied by a slender one, and *vice versa*, as *ro*, *this*, is often written *ri*; to this may be opposed that it only occurs when post-fixed to words whose characteristic or last vowel is small, and therefore in conformity with the rule, "slender with slender, &c." but such is not the fact, for it is distinctly so used, and is also written *reo* in some of our oldest MSS. and by the omission of either vowel, may have been originally indifferently written *re* and *ro*.

The article in the singular number is often written *4* instead of *41*, which is also the case in the vernacular, as may be seen in the original translation of the Bible into Irish, and in Dr. Richardson's edition of the Book of Common Prayer in the Irish.

In the last phrase of No. 15, and fourth phrase of 16,

and first and second last of 17, &c. of Table II. there is to be found one of the most marked peculiarities of the Irish language, viz.—that all nouns of the masculine gender beginning with vowels, will, when the article precedes them, have τ prefixed to the noun, as in this instance where the τ is prefixed to $a\eta$, *time*, or *then*, which is so influenced by the preceding article $a\eta$, *the*. This distinction of the gender is considered by our grammarians, to be a great nicety in the language, and is of so great antiquity as regards this word, that τ has become its radical letter, and is, in fact, so written in our dictionaries, but certainly most erroneously. Another instance of the prefixed τ becoming the radical letter by long usage, is found in the phrase $a\eta\ \tau e$, *the person*, which when analyzed, reads $a\eta\ \acute{e}$, *the he*, namely, the article and pronoun; and when this phrase is written in the usual manner $a\eta\ \tau\text{-}\acute{e}$, it is translated *he that*, or *the person*. There may be instances in which $\tau a\eta$ is written unpreceded by the article; but the influence of the article, though unexpressed on the primary letters of nouns, is of very frequent occurrence in the Irish language.

At line 28, Table II, we have another remarkable example of the peculiarities of the Irish language, viz. one of our adverbial phrases, being a combination of two or more particles, which sometimes, in the combination of two words or particles, consist of the union of two letters, one from each of the two original particles or words they represent, as is the case in this instance, namely, *or*, *because*, which, reduced to its originals, makes ra (or o as it is often written), *from* or *by*, and ir , *it is*—i. e. *by* (cause) *it is*, or *because*. Such also is the case with the Hebrew, where we have frequently only one letter for a word in compounds.

At line 14, last phrase of Table VII. the word for a

wing is written ɣt , but as it is written with an *e* in the dictionaries, I have added that letter in compliance with modern usage, though perfectly satisfied that the original root in the Irish was ɣt . This is satisfactorily proved by the use made of *e* final (or postfixed *e*) by the modern poets and also some modern prose writers, among whom may be ranked Donlevy, the author of a catechism in Irish and English, in which we find this vowel frequently and unnecessarily used.

If we look to the printed dictionaries, there we find a number of words, consisting of one, two, and three letters, which must be considered as primitive, and still have been inserted in those dictionaries as genuine Irish, although, unfortunately, the compilers have neglected to mention their authorities; and if a sentence be formed of these obsolete monosyllabic words, the translation in English making good sense, the original, if read to the best Irish scholar of the day, will appear to him an unknown tongue. Moreover, if a verbatim translation in English be given in the order of any other language, particularly of its idioms, such an English translation will not read smooth, nor make the best sense, until reduced to its English idiomatic construction.

(Table I. line 5.) One of the greatest peculiarities of the Irish language is the compounding of the pronouns and prepositions; which, when united, are so much changed, as in some instances to be scarcely traceable to their originals; and in this instance we have a striking example, viz. the word ɣom , which is compounded of ɣao , ɣu or ɣo , *under*, and am , *us*.

(Table I. No. 11.) There are many particles in the Irish, whose original application has been long disused, except in connection with other words as suffixes and

F

affixes, of which we have a proof at line 5, in the word *at*, *likewise*, which in the Irish is used as a reiterative particle, as, *at* *rmraíneat*, *after-thought*; *at* *ǵábáil*, *a re-taking*; which in substance are the same.

(Table I. No. 11.) It has been for a long time a matter of dispute, whether the Irish word *aban*, a *river*, was originally written with a *b*, or, in conformity with the Latin, with an *m*; but here we have a proof that the former was the true spelling, which is also borne out by our ancient MSS.

It is very questionable, if *η*, which is doubled in many Irish words, has been so used in the earliest MSS. for in *bη*, a *head*, or *headland*, at line 3, it is written single. The probability is, that in compliance with the sound in speech of this letter in certain words, in some provincial districts, writers may have thought it necessary to double the *η*, to represent that peculiar sound. We have a strong proof of this in the pronunciation of this word *bη* by a Munsterman, which is equal to *bing*, while in Connaught you can scarcely distinguish the sound of this character from that of *η* single. Double letters, whether vowels or consonants, were not used in the earlier ages of writing.

The interrogative particles of the Irish language are always so used in connection with nouns and verbs, to which they are prefixed, but disconnected they bear other meanings, and sometimes an affirmative sense; of this we have an example in *c4*, *when*.

(Table I. Line 15.) In the second last line we have the adjective *good* written *m4*, which is the oldest form of it in the Irish; at present it is written *m4rt*, which in Connaught is pronounced as if written *m4rch*, guttural, while in Munster it is pronounced *m4h*, the exact sound of the example

in the Table; indeed, it would appear that the ancient Irish writers, like those of the Eugubian Tables, made but very little use, if any, of diphthongs and triphthongs, for we often find, in the more ancient MSS. a diphthong used where modern writers are in the habit of writing a triphthong, and a single vowel where they use a diphthong.

(Table I. Line 15.) In the last line the particle for *and* is *rr*, which is also so used in Irish; but some modern writers are of opinion that this is only an abbreviation for *45rr*. This certainly cannot be the fact, for *43* is a preposition meaning *at* or *by*, which must have been prefixed to the particle *rr*, to which the ancients applied a meaning somewhat equivalent to our *and*.

(Table I. No. 16.) In line 5, the word for *cause*, *means*, is *Ꝟ4*, which the compiler of one dictionary states has been improperly used for *Ꝟ4t̃*; but it is well known and admitted, that *t̃* pointed, which has the sound of *h*, is postfixed to words ending with vowels, in order to give the vowel a stronger sound, as must have been the case with this word.

In the third line of the same number, the word *Ꝟ4on*, *free*, may be also written with *4e*, instead of *4o*. Indeed, in the more ancient MSS. *4e* is more generally used, and has the sound of *é* long, especially in the south of Ireland; it is therefore very admissible that the original writing of this word was *Ꝟép*, as written in the Etruscan. In Connaught they sound the diphthong *4o* like *ee*, i. e. giving a more lengthened and slender sound to the original *é*.

(Table I. No. 16.) In the second line the word used for voyage is *ꝞꝞ*, which is now obsolete; but that in common use is *ꝞꝞꝞꝞ*, i. e. *ꝞꝞ* added to the monosyllabic primitive *ꝞꝞ*. This shews that the ancient

Irish applied a distinct meaning to the word $\tau\tau$, possibly a similar meaning to that of $\tau\tau\tau$; and as the Irish language abounds with compounded synonyms to express the ideas of our poets more forcibly, such as $\text{b}\tau\tau\text{b}\epsilon\text{o}$, *life living*, i. e. *everlasting*, it is evident that in the course of time $\tau\tau\tau\tau$ superseded the use of the primitive $\tau\tau\tau$.

(Table I. No. 18, line 1.) The word for increasing is here written with $\tau\tau$, which is also written with one τ ; but it would appear that the improvers of the ancient Irish language made it a point to distinguish such words as were similarly written, but which bore different meanings, by doubling a letter in one and writing the other single, such as $\text{a}\eta$, *the*, and $\text{a}\eta$, *in*, while both these are written η and $\eta\tau$ in ancient Irish MSS.

(Table I. Line 4.) The word $\tau\epsilon\tau\epsilon$, *light*, is quoted in the dictionary from a work entitled $\tau\text{a}\eta\text{ bo cr}\text{a}\tau\text{a}\tau\epsilon$, or the *Cattle Prey of Cuailgne*, an ancient territory in the county of Louth. This work was composed about the fifth century, and refers to a portion of history which took place at the commencement of the Christian era; there are copies of it extant, written on vellum in the ninth century. The word $\tau\epsilon\tau\epsilon$, or $\tau\epsilon\tau\epsilon$, *light* or *vision*, is from the same root as $\tau\epsilon\tau\epsilon$, the second person singular, imperative mood of the verb to *see*, in which person and mood we find the root of every verb in the Irish language. We also have $\tau\epsilon\tau\epsilon$, *see*, or *behold*, which in old MSS. is written $\tau\epsilon\tau$ from which primitive root all the other forms are derived, and which agrees with that in the Eugubian Tables.

(Table I. No. 19) In the third last line the word for *certain* is written $\tau\eta\tau$, the principal part of the sound being conveyed by τ . This word is also written $\tau\eta\tau$, which it is stated in the dictionary, is put for $\tau\eta\tau$, but this is erro-

neous, for *řřř* is the primitive root and not that which is written with the diphthong.

(Table I. No. 20.) The word *řo*, *then*, is now quite obsolete, and its explanation *řřo*, as found in our glossaries, is also obsolete, except to such Irish scholars as are in the habit of reading ancient Irish MSS.

In the third last line of the same No. the word for *day* is *řřř*, which is so written in the dictionary, but the *ř* is a mere addition, without sound, and forms no part of the primitive, which must have been *řř*, as written in the Table; for in hundreds of words we find the *ř* similarly used, and without bearing any part of the sound of the syllable in which it is, except this, that in some provinces it shews that the preceding vowel, or vowels, have a particular sound from that of other positions in which they are used, and in the south of Ireland the writers of the language frequently omit this letter in those words, as we find in the dictionaries where the same word is written with and without the *ř*; *řřřřř*, *to day*, is still in common use.

(Table I. No. 24, line 5.) The word *řřřř*, a *port*, or *harbour*, has been considered by many to have been introduced into the Irish vocabulary from the Latin; but we find this word used in one of Amergin's Poems, a composition in the Irish language several centuries before the Christian era, which proves that the Latin word has been derived from the same source with that of the Irish.

(Table I. No 25.) In line three, the word for *now* is *řřřřř*. This word is indifferently written *řřřřř*, *ř řřřř* and *řřřř*, which last form, it is stated in the dictionaries, is only put for *řřřřř*. This is one of those adverbial phrases so peculiar to the Irish language, and is compounded of *řř*, *the*, the article, and *řř*, a *cessation*, *stop*, or *punctum* of time, namely, *the point of time*, or *now*.

In line 6 of the same No. we have *br*, *was*, the preter indicative of the defective verb *ir*, *is*, which by most grammarians is made to form a part of the verb neuter substantive *bí*, *be thou*, &c. but this is erroneous, for they are two distinct verbs. Some grammarians have written this word *bró*, but in doing so they had no positive authority to support that form, because *ó* is in this case a mere unauthorised postfix, as before stated, such as it is used in *bíóim*, *I am*, the present indicative of *bí*, simply for the purpose of shewing the division of the two syllables, for *im* is the synthetic form of the first person present tense added to the root *bí*, and which form is fully borne out by the 'Tables to be correct. This tense is also written *bá*, and has sometimes a future signification as well as another form of the same verb, viz. : *ab*, which answers to either the present or future tense. See an example of *bá*, *will be*, at No. 32, line 3, and many others.

(Table I. No. 41, line 1, *lar*, *light*.) The word for *light* is variously written in our MSS. as *lér*, *lerr*, *léar*, *leor*, *lar*, &c. all apparently being derived from *lar*, the root of the verb to *light*, *illuminate*, &c. Those forms written with diphthongs are the manufacture of the poets to suit their verses, in lengthening the feet of the metre by poetic liberty. The roots of this word are *la*, *day*, *ir*, *it is*.

(Table I. No. 43.) The word *rr*, *under*, occurs twice in this No.; we also meet with it written *ra*, in which two forms, we have it in our dictionaries; as to the forms *raí* and *raoí* they must be of a modern introduction.

(Table I. No. 49.) In the last line of this and in the first of 50, we have the word *cean*, *a head*, written with a single *n*, whereas, in the Irish dictionaries we have it with a double *ñ*, which certainly was not the original character used, concerning which, see note on No. 18, line 1.

(Table I. No. 71, line 3, $\epsilon\mu\epsilon$, *the end*.) Some Irish writers are of opinion that this is an inflected or oblique form of $\epsilon\mu\epsilon$, which they assert is the nominative; however, it is more reasonable to suppose that the former is the primitive root of this word, and not that which is written with a diphthong. The genitive or possessive form of this word is $\epsilon\mu\epsilon$, being the addition of e postfixed to the root, and which e must have an additional meaning attached to it, probably of.

(Table II. No 7. line 6.) The word for *hill* is $\epsilon\mu\epsilon$, which word alone is sufficient evidence that the language of the Eugubian Tables is the same as the Irish, for in no other language do we find this primitive word, which in its construction is similar to the unpointed Hebrew; the word *knock* so generally used throughout the kingdom is a corruption of this.

The preposition 43, *at*, *by*, or *with*, is always written with c in the first five tables: the manner also of writing it in ancient Irish MSS.

(Table II. No. 57, line 3.) The word for *knowledge* is $\epsilon\mu\epsilon$, which, in the modern language, is written more generally $\epsilon\mu\epsilon$, but the form here used is the primitive; we find it so written in our ancient MSS.

(Table II. No. 71.) In a former note is pointed out a peculiarity of the Irish language, in the influence of the article on the radical letter of substantives, distinguishing their genders, and in the same is stated, that it also shewed the gender of the pronoun by prefixing τ to that of the masculine; but this nice grammatical distinction was not generally observed in the original language, as we find an instance in this line, nor was the article always written before the object as it is now written in the modern tongue, for we meet with many instances to the contrary in these

Tables ; see No. 73, line 4 ; and it sometimes occurs unaccompanied directly by either noun or pronoun.

(Table III.) The word for *point of land* used at No 1, line 1, is *roc*, which literally means a *snout*. That the Irish were very fond of using fanciful and figurative expressions to convey their ideas of actions and objects appears in the ancient MSS. which abound with such sayings ; as for instance, a hero obtains the epithet of a lion in strength, a tiger in fierceness, a bear in prowess, a wolf in rapacity, &c. and by the historians we are informed that Ireland, on the approach of the Milesians, appeared to them like a pig's back. These distinguishing names of different headlands, promontories, &c. are most scrupulously observed by the Irish of the present day, who still retain the names of townlands and territories that were imposed on them upwards of two thousand years ago. As to the accounts written of battles, the language used in them is extravagant in the extreme ; in the description of a single act, it often happens that ten or a dozen adjectives are strung together to qualify it. At No. 3, line 1, we have another of these terms (*μor*) for a promontory, but of a different description to those others, for this means a certain portion or tongue of land jutting into the ocean, such as the Rosses in the county Donegal, and the barony of Irrus, in the county Mayo, which means the Western Ross, i. e. *μar μor* or *μrr*

(Table III. No. 16, line 1.) The word here used for the *left hand*, shews its Druidic origin, as well as *near* the *right hand*, for the signification of *cle* is *evil* or *bad*, namely, that the omen appearing on that side of the Druid, was bad or denoted evil.

(Table III. No. 19, line 4.) The word for *new* is *nr*, which in the dictionaries is written *nr4b* and *nr43*, but the

form here used is the original, and is so used in ancient MSS. it is also its general pronunciation in Connaught, but in Munster it is pronounced *no*, in which form it appears at No. 25, last line.

(Table III. No. 29, line 3.) The word for a *ship* is *naeb*, from which, or at least from the same root, the Latin *navis* is derived.

(Table III. Note, No. 7 and 8, &c.) It has been stated by some Irish writers. that, as in the Hebrew language, the letters of the alphabet, were the numerals used by the ancient Irish. In the MSS. I have examined, I could find no authority for this assertion; in the most ancient of them we find wherever enumeration takes place, the characters used are similar to those in the Eugubian Tables, and which have been proved by the late learned Dr. O'Connor, to be distinctly Irish: on this subject there could be no better authority.

(Table III. Note, No. 10.) The word *bel*, a *mouth*, has been figuratively used by the Irish to denote the entrance to a harbour or the mouth of an inlet of the sea, and is of very great antiquity as so used; for instance Belfast, and all such names as begin with *Bel* along the coast or the entrances of harbours, are so derived; it is also applied to the entrances of fords across rivers, as *bel-at-clat*, i. e. the entrance (or mouth) of the ford of hurdles, viz.: the ancient name of Dublin.

The word given in the Tables for *easy* is *for*, which is now used as the comparative and superlative forms of *for*, *easy*, although some modern writers have made *forra* or *fora* the positive form, and it appears correctly so, as we find by the primitive here written, which is the same except the postfixed *a*, added, perhaps, in accommodation to rhyme.

(Table VI. No. 41, line 2.) The word *brac*, *ever*, has been frequently written, by various writers, *brat*, in conformity with the opinion that it means the day of final judgment, and is therefore of Christian origin; but the word is universally pronounced *brac*, and has been so written by very eminent Irish writers, among whom were the translators of the Bible. The word thus written does not mean judgment, nor even that written with *t*, and we may therefore conclude that it has nothing to do with Christianity; *brer* is the word for judge and judgment, according to Cormac's glossary.

(Table VI. No. 78.) The word *mjl*, *a thousand*, which in the modern Irish is written *mjle*, may be considered to have been introduced into the Irish from the Latin *mille*, but we meet with the word in the oldest MSS. and used in connection with Druidic computations; it is also used in the scale of admeasurements found in the books of Leacan and Ballymote, most of the terms in which are now obsolete, and bear internal evidence of being of pagan origin.

The word *l*, *an island*, so often occurring in these plates, is rather obsolete, although Irish scholars are very well acquainted with it, in treating of Island of Collum Kille, or the island of Iona, one of the Hebrides, to which that Irish saint retired in the beginning of the sixth century, at which period this word was in general use, both in this country and in Scotland; the term at present known among the Irish is *inir*, from which the word *Inch*, as applied to various places throughout the kingdom, is derived.

The names of islands in the British sea are very common with this termination; Anglesey, *an slar l*, *the grey island*; Jersey, *lar ir l*, *the farther island*; Guernsey, *slar an ir l*, *the near island*, &c.

The most ancient compositions in the Irish language,

exhibit its monosyllabic character in a most remarkable manner, and shew the strong affinity, if not identity, of our oldest Ibero-Celtic with the Etruscan, at the same time they exhibit the wretched attempts at translation or explanations of the old Irish MSS. by most of the Irish scholars of the last two centuries. Well might old Geoffry Keating complain of the incapacity of the scholars and scribes of his day; who, he says, knew but little of what they were copying, and by their blunders rendered much good writing obscure and ridiculous.

AMERGIN:

THE most ancient compositions in the Irish language, are four poems attributed to Amergin, or Ammuirgan, who is said to have been son of Milesian, or Milesius, as he is more generally styled, giving the name a Latin termination. He was brother to Heber, Heremon, Ir, and the other brethren, the chiefs of the colony of Celts, who are said to have conquered Ireland, near ten centuries before the Christian era.

These poems are found in the books of Leacan, Ballymote, and the book of Conquests, copied from more ancient MSS. now lost, or, if existing, unknown. In all these books the glosses, or scholia, are various and extended, each scholiast endeavouring to make out a meaning, but all have been singularly unfortunate. They have not been able

to give a rational rendering of sense, and have perverted the whole so much as to render them ridiculous and contemptible, as has been the case with most of the translations from the ancient Irish, producing feelings of little respect, if not of derision, in the learned of other nations, for Irish literature. The Irish writers for the last two centuries have certainly obscured the dignity and beauty of their ancient literature by puerile conceits and absurd attempts at translation.

Some have declared these poems of Amergin to be mere jargon without meaning, a kind of *Fee Faw Fum*; others, that one of these poems, the second on our list, beginning, "ṽṽṽṽ ṽṽṽ ṽṽ ṽṽ," was a judgment of Amergin between the Tuath de Danans and their Milesian invaders, on the modest proposal of the former, that the latter, having taken them by surprize, should go a certain distance to sea, so as to give them an opportunity of exercising their magic against them, and fighting them on more equal terms. The name of Amergin may be imaginary, and the title of the first poem mistaken for the name of the poet. *Am muir 3an* meaning nothing more than the *wide or extended ocean sea*. One of these poems is an account of the passage of a ship across the Bay of Biscay to Ireland, being as it were an Irish account of the event celebrated in the Eugubian Tables.

The language of these poems bears a most striking and extraordinary resemblance to that of the Etruscan Tables. It is monosyllabic, many of the expressions are the same, and the style of the whole is very like. There can be no doubt of their very remote antiquity, being handed down by successive transcribers for centuries, who, ignorant of their meaning, had no motive for deception; they transcribed them from more ancient copies to preserve them as ancient

monuments of their country, admitting their incapability to develop their meaning. They have been nearly as much a sealed book as the Eugubian Tables.

Our readers may now form a just estimate of the identity of the ancient Ibero-Celtic with the Etruscan of the Tables of Gubbio, and satisfy themselves from these translations, that the comparison made between them, is not a credulous, nor over-stretched effort of imagination, but that the author may reasonably demand the judgment of the learned and the public, affirming the identity of the Celtic and Etruscan tongues, which to him appears established by irresistible evidence.

The original monosyllabic character of the ancient Irish is fully exhibited in all the earlier compositions in the language, in the following poems ascribed to Amergin, and that of Lughaidh mac Ith, who is said to have been his contemporary; it appears, also, that in all these compositions, the *u* is put where the *o* appears in modern writing, which last had no place in the old Etruscan alphabet, and again the *c* appears instead of the *z*, which also was unknown to the older Etruscan. O'Reilly has given this poem of Lughaidh's in the dictionary, under the word 411b̄tē4c, but his version differs much from other copies.

In order that the comparison may be made with more ease, literal translations of Amergin's Poems, in the following pages, are placed in the pages opposite the Irish originals.

Amergin's First Poem.

Am mryn zan.

- 1 Am 3aot yn mryn
- 2 am toh tpe at tan
- 3 am fraym map a
- 4 am dam re tyn
- 5 am rec fan ahl
- 6 am deap zneine
- 7 am cean lr ba
- 8 am tur a3 an 3ael
- 9 am eo yn lhn jb
- 10 am loc j m4j3
- 11 am bry3 dan a
- 12 am ca la foth
- 13 deap ar deach ta
- 14 am dae del brf
- 15 do chyn cot yr
- 16 coj che not ghen
- 17 cloch an rlebe
- 18 cja or j lr jth
- 19 ffn eath zneim j r
- 20 cja deachf r echf
- 21 rre zan ecc la
- 22 cjr non do zan
- 23 ear fa frc cj
- 24 cja be na a br
- 25 an o t3 deat tan
- 26 cja br an deat
- 27 na ach t bj de
- 28 c j a do ean
- 29 cja de a dealb rr
- 30 deab na an ojonh
- 31 on ojonh a j ler
- 32 cean ta o cean thaf laet at

*Translation of First Poem.**The Wide Ocean Sea.*

- 1 Ocean sea is tempestuous
- 2 ocean's waves are also everlasting
- 3 ocean's tides swell and roar
- 4 ocean surrounds this earth
- 5 ocean's rocks pierce the surface
- 6 ocean is wonderful as the sun
- 7 ocean will ever be the chief of waters
- 8 ocean's voyages are steered by the Gael
- 9 ocean's shores abound in salmon
- 10 ocean is a lake plain
- 11 ocean's power is glorious
- 12 ocean which is this day known
- 13 to man it is indeed by voyages
- 14 ocean has a good surface and
- 15 by our people then is covered
- 16 on which then also steering
- 17 by the guidance of the rocky mountains
- 18 where there is knowledge of water and the ridges
- 19 and at length protection in the sun's absence
- 20 what from this with her great deed
- 21 but peace, with or without day
- 22 where it is over, to it near
- 23 a torrent stream of water what
- 24 how by night the going was
- 25 steering from coming in quick time
- 26 how was steering swiftly
- 27 going with to that being day
- 28 how the going to as a sea bird
- 29 how by day on the surface and
- 30 the power of going so safely
- 31 pleasant safety in the light
- 32 to the head indeed without light, to the head north reckoning
also

33 ʔa ʔ lɛʔ ʔoʔh aʃll co blach
 34 cach aʃh aʃlle aʃl ʃʔ ʔe
 35 ʔi e aʔ com e aʔ ce aʃ ʔe
 36 ce aʃ ʔe ʃaot.
 37 aʃ ʃaot ʃh mʔʃʃ

*The Second Poem, called by the Irish Writers, Amergin's
 Decision between the Milesians and Tuath de Danans.*

1 ʔʃoʔ ʔoʔ ac ʔa ʔh ʃ ʔe
 2 ʔaʔ h a oʃb ʔaʃo mʔh ʃlaʔ a
 3 mʔʔoʃh m aʃ ab oʃb cʔm aʔʔ ʔa
 4 claʃ ʔaʔ cʃʔb a ʃaʔ hʃ caʔ
 5 coʃ ce aʔʔ aʃm ʔʔh ʃ ʔe ʔʔe
 6 ʔoʔ ac ʔa m aʔ o chaʔ a ʔo
 7 ʔaʃ a ʔo ce aʔʔ m aʃ a chaʔ*
 8 hʔ aʃ a ʔo
 9 ʃh m a aʔ be a ʃh ʔʔb.
 10 ʔʔ ʔoʔ ac ʔa

*The Third Poem, called The Poem composed at Sea by
 Amergin.*

1 ʔʃl ʃ r ʃaʔh hɛʔ eʃo
 2 eʔ m aʔ mʔʔ m o ʔʔch
 3 aʔ ac ʔʃaʔ ʔʔe aʔ ac
 4 ʔʔe aʔ ac coʃll cʃoʔh oʔ
 5 cʃoʔh ab e aʔ ac
 6 e aʔ ac loch hʃh m aʔ
 7 hʃh m aʔ ʔoʔ ʔʃob ʔa

* Carnesore Point, in the County of Wexford.

- 33 well in the light known all the journey easy
 34 each year's journey always it is by day
 35 from danger it is protection to the torrent's head it is
 36 the head it is windy.
 37 ocean's sea tempestuous—
-

Translation of Second Poem.

- 1 True voyage by it is on the waves by day
 2 long did the ship continue on the green waters
 3 anxiously considering our situation protected by law it is
 4 the crew a long way swiftly to the west sea contended
 5 keeping right in the ocean's waves to the ridge of the land
 6 the voyage with well as from the ridge of the *Turn**
 7 boldly the ridge right before the Turn
 8 in the ocean the ridge
 9 in well steering at night to the west Frith of the country
 10 the true voyage is good
-

Translation of Third Poem.

- 1 Journey into the country from east by water
 2 much in from the sea happy when
 3 by the knowledge mountain streams with
 4 streams by woods and refreshing showers
 5 showers which swell the rivers which form cataracts
 6 waterfalls which flow and fill the lakes therein
 7 lakes sea *heavy*† from wells flowing

* Carne.

† As deep as.

- 8 Եյօր լա տրա՛տ օեյ ԳՅ՝
 9 ճեղա՛ն լի՜ն Ե Գյ լա
 10 Ե Գյ Գյն տօր տրա՛հա՛ն
 11 տրա՛տ Գ յի՛ւ յի՛ւ ԵԾ
 12 յի՛ւ Լոն՜ն ի՛ն ԵարնԳ
 13 ի՛ն Եարն Գրօ Եր Ե
 14 Գրօ Ե լար Ե՛լ Ե ԵԼ
 15 լո ԶԳՕ՛ Լո ԶԳՕ՛ Են Երար Ե
 16 Են ԵրԳ Յն Ե
 17 ԳԾ ԵԼ Լար Ե
 18 Եր Ե յոն օր տր
 19 Եր Ե Եար Գլ Եյօր
 20 Գլ Ե Ե յա՛հ յեր Ենօ
-

Fourth Poem of Amergin—On the Fisheries.

- 1 Եա՛հ Գյ յար օյ Ծ տր ԵԼ Եր Են յնԵր
 ԳՅ
 2 յար Եա՛հ յրն յո Եա՛հ
 3 Եր Ծ յարօն Եար յար օ
 4 Ծ Երն յ Ե ԳՅ Են
 5 Բարն Ե լար
 6 Եար Գյն Բոն Ե Ծ Ե
 7 յար Լարն Գլ Բոն
 8 Ե Լար տոն յն Եր
 9 յար Ե Են

- 8 wells *flowing** for this happy country
- 9 hilly mountains extending to the ocean and extending (i. e.
extending from ocean to ocean)
- 10 warm (along) the ocean east fruitful (along) the north
- 11 the country its inhabitants honey season
- 12 a thousand ships with you by skill
- 13 with you knowledge exalted great it (is)
- 14 high (or elevated) without drains, free of fogs
- 15 to go by wind to go skillfully it is the white headland
- 16 white are the waves in the night
- 17 also will be the sea
- 18 great it is before the shore first
- 19 much it sea journey hither
- 20 journey into the country from the east by water

Translation of Fourth Poem.

- 1 Each year in the distant west in the first months are fish in
the mouths of the rivers
- 2 Fish in each sea timely increasing
- 3 The land rivers (or waters) abound in fish
- 4 Likewise the swelling tides of the moon increase the waters
of the rivers
- 5 The seas though rough
- 6 Along the coast are smooth and the land is good
- 7 Salmon and broad flat fish are in the mouth of the ports
- 8 With situations at the mouths for fishing
- 9 This fish in each sea.

* Spring.

It is to be observed, that the last line in each of these poems is a repetition of the first. This is a rule which has prevailed among Irish poets for some centuries past; and perhaps obtained, in the first instance, to mark the end of one and the commencement of a new article, Irish writers being very economical of their parchment, or other costly material, on which they wrote, and seldom leaving any portion of it unoccupied. Therefore these lines should not be considered as part of the original poem.

It is also very probable that the four poems are but a continuation of each other, and were originally but one poem, or, perhaps, merely a portion of a longer and more perfect one, descriptive of the first voyage to, and settlement of Ireland.

The copies in the Books of Leacan and Ballymote are much less perfect than those of the Book of Conquests, which has been on that account selected as the text for our translation. The O'Clerys, who compiled the latter from ancient MSS. were more learned and intelligent, and appear to have been anxious to ascertain and preserve the purity of the original, while the scribes of the Books of Ballymote and Leacan, in many cases evidently did not understand what they were copying; and the scholiasts, in many of their glosses, make sad nonsense of their explanations, of which the following are a few specimens. In the first poem they make Amergin speak of himself:

“ I am the wind at sea, i. e. in depth.

I am wind and sea in strength, or I am equal to a wind at sea, in power, activity and *ingenuity*!

I am a stormy wave of the sea, i. e. in weight.

I am the roaring of the sea, i. e. in terror.

I am seven battalions, i. e. in strength and force.

I am an ox in strength, i. e. a bull.

I am a bird of prey on a cliff, i. e. in cunning.
 I am a ray of the sun, i. e. in clearness.
 I am an intelligent navigator.
 I am a fighting bear, i. e. in fierceness.
 I am a salmon in a pool, i. e. in swiftness.
 I am a lake on a pool, i. e. in extent, or great in magic!
 I am an efficacious artist, i. e. in power.
 I am a giant with a sharp sword, hewing down an army,
 i. e. in taking vengeance," &c. &c.

These blunders have arisen from giving the word *am*, *the ocean*, the meaning of the English verb *am*. I find *am* explained as *yr me*, *I am*, in *one* modern glossary only, and therein this poem is quoted as the *only* authority. In no other Irish dictionary, glossary, or authority, have I met with *am* as the first person of the auxiliary verb. It is scarcely necessary to defend or even assert the rendering above adopted—the sense of the whole carries conviction with it, while it tends in a remarkable manner to identify the Irish with the Etruscan.

The Poem of Lughaidh Mac Ith.

- 1 Suir am ruid or in tracht aib teac ruact
- 2 Cuir for deo mor in teat ect dom ruact
- 3 Air heio am duib at bat bein fi al a hainm
- 4 Fuir mad hean or grian glan
- 5 Mor in real cruad nom clun feairn daz at
- 6 Foir no reall fair bar do ruid.

Translation.

- 1 Sitting cheerfully and talking in our dwelling near the ocean
on a chilly day,
- 2 We were surprized at seeing something as large as our house
approaching,

- 3 Struggling with death on the ocean and threatened with
destruction if they approached our rocky and dark-
named shore at night,
- 4 The waves were strong and boisterous but the sun shone
bright,
- 5 Greatly did the heroes struggle and heroically did they con-
tend,
- 6 Surely they shall not see the sun setting which they saw
arise.

The translation of this fragment, by the Irish scholiasts, is too absurd and ridiculous for insertion.

It must be admitted, that the specimens of ancient Irish literature exhibited in the confusion and mist of erroneous modern translations, justify, in a great measure, the low estimation in which it is held by the learned of other nations. We find, in a work published under authority, the following given as a translation of an old Irish poem :

1. AILEACH-FRIRIN PLAT of the *king-rath* royal of the world ;
DUN, to which led horse-roads, through five ramparts ;
2. Many its houses, just its plunders, scarce its stores ;
Lofty CAISLEN is AILEACH-FRIRIN RATH of the good man ;
3. DUN, place of shelter of heroes, noble stone-house.
HILL, on which slept the DAGDA, red its flowers.
4. Delightful place is AILEACH-GABRAN, green its bushes,
SOD, under which placed the DAGDA the resting mound of
AEDH.
5. I relate to you the true DINSEANCHUS of AILEACH—
Half of the world would not burn a house of its houses.—
Memoir of Londonderry, 223, 224.

The foregoing is an exact copy of the original, with the capitals and Italics.

The following still richer specimen is the more remarkable, being found in an essay which obtained a gold medal

from the Royal Irish Academy; on the presentation of which the president complimented the author in an eulogistic address, afterwards published in the proceedings, in which he said, that "*from these translations full historic certainty may be obtained respecting the ancient state of Ireland.*"

"Cuan O Lochain composed the following:—

"Gives beauty to the women,
Teamur without weakness after being erected
The daughter of Lughaigh received in her hand
A hill plain, *which was sorrowful to a harlot.*
The portion which *the wife of Gede* requested
Of her husband, I have heard
(Was) a fair coloured *dingna* of delightful ascent,
Which she was active and skilful in selecting
A habitation, which was a *dun* and a fastness,
Which was the glory of *murs* without *demolition*,
On which was the monument of *Tea* after her death
So that it was an addition to her *dowry*.
The humble Heremon had
A woman in beautiful confinement,
Who received from him any thing she wished for
He gave her whatever he promised her."

Trans. Royal Irish Academy, xviii. p. 133.

No wonder that the learned of other countries should be led to think lightly of the language and literature of Ireland, when they are exhibited to them through such a medium, and the *accuracy of the representation vouched for by such high authority.*

EUGUBIAN TABLES.

CHAPTER IV.

HISTORY OF THE EUGUBIAN TABLES, AND A GENERAL STATEMENT OF THEIR CONTENTS.

Gubbio, or Ugubbio, is an episcopal city in the duchy of Urbino, within the papal territory, in the delegation of Ancona, containing a population of about 4000 souls, in latitude $40^{\circ} 30'$, north, longitude $13^{\circ} 31'$, at the western point of the Appenines, about ten British miles north of Perugia. It was anciently called Eugubium or Inguvium.

Mrs. Hamilton Gray, in her account of the Papal Cities, says, "Of these I place Gubbio first. It is a beautiful place, and ought to be included in every tour. Its ancient name was Ikuvine, and it was much favoured by Rome after it lost its liberty. It is an Umbrian city of untold antiquity, and was conquered by the Etruscans about one thousand years before the Christian era. There are kept the famous Eugubian Tables found at La Scheggia, a little to the north of the town, in A.D. 1444, close to the temple of Jove Appeninus. They are tables of brass or bronze engraved *on both sides* (?) with a long liturgy and the names of places and deities, and references to land, manners, and customs, which but for them would be un-

known. These Tables were seven in number, but only six are preserved. One was sent to Venice to be translated, before the conquest by Napoleon, and has never been recovered. It and the old Italian MSS. of the four gospels* are probably in some private collections. According to Sir William Gell, eight of the inscriptions are in Umbrian, or Pelasgic, commonly called Etruscan, and four in Latin characters. In the latter which seem to be like the other tables as to their contents, but somewhat modernized, the letter *o* appears instead of *v*, and sometimes instead of *f*. The *g* is also introduced, which was not used, as is imagined, till about the year four hundred B.C. These in the Umbrian character may be three hundred years older, that is about the time of Romulus and Numa. The lines run from right to left. A slight alteration had taken place in the language, when the tables in the Roman letters were written.

"The archeological professors at Rome told me that the language here called Umbrian was the Oscan, not identical with the Etruscan, but as near to it as the Swedish is to the German, and Portuguese to Spanish, perhaps, as near as modern English is to that of Henry II. or nearer. The third table is an edict for the feast called (*"Plenarum Urnarium,"*) one of the oldest Latin tables is a prayer for the agriculture of Ikuvium, after written IIOVINA; or thus ANIVVOII. The Latin of these tables was not understood in the days of Cicero or Livy."

"The reader is probably aware, that among all the nations of eastern origin, the ancient mode of writing public acts, was on tables of stone or brass, and that such writings were held sacred as laws, or records of history. Specimens may

* The first of all translations from the Greek, and the originals quoted by the Latin fathers prior to Jerome.

be seen in the Capital of the Consular times, which look as fresh and as sharply engraved as if they had not been more than a twelve months out of the workman's hands.

"The Cathedral of Gubbio, with one or two churches containing excellent pictures, the duke's palace, the town house and public library are particularly well worth notice."*

This account of these tables, given to Mrs. Gray by the Italian savans, differs widely from the statements of their own writers; even their number is inaccurate.

Mrs. Gray's volume is full of amusement and instruction; the errors in it are not hers, but of those whose statements and opinions she relates.

Mrs. Gray says the Tables are engraved on *both sides*, but this would appear inconsistent with the account given by Conciolus, who states that they were found fixed up against the wall.

The statement that the city of Gubbio was called Icubini, or IIOVINA, arose from these words occurring so often in the Tables, and its having some similarity to the name Iguvium, or Eugubium, but it is doubtful whether they had any reference to the name of the city. It is, however, possible the dedication of the temple to Minerva, and this shout of Icubine, Icubini, Iovini, and eventually Io Pæan, may have had the influence of giving name to the temple and the city. Antonius Conciolus states, in his description of the city of Gubbio, that while certain excavations were going on at a hill near the city, in the year 1444, the workmen came in contact with buildings of compact masonry, which on being cleared from the earth and rubbish, exposed to view an ancient temple, or crypt, in one of the chambers of which were found, fixed up against

* Mrs. Hamilton Gray's Tour to the Sepulchres of Etruria in 1839, page 496, &c. &c.

the wall, nine tables, or plates of ancient brass, or bronze, covered with inscriptions in the Etruscan character and language.

Of these tables, seven are still preserved in the museum of Gubbio. Two are said to have been sent to Venice in 1505, for the purpose of being interpreted, or translated.*

Of the seven tables now remaining at Gubbio, five are written from right to left in the old Etruscan character, and two from left to right in, what is now called, and has ever been considered, the Roman character. Father Gori, in his *Museum Etruscum*, calls the character in which the two last are written the Pelasgic, by what authority it is not easy to imagine. Müller calls it the Latin character. Sanctes Marmochini, in the preface to his *MSS. Dialogue*, page 16, on the back, says, that he saw five tables of brass at Gubbio written in Etruscan characters, which he transcribed into his little book, but he takes no notice of the two written in the Roman character, or of the eleven lines in the same character added at the end of Table III. probably he did not consider them Etruscan, being in the Roman character.

James, the brother of Lælius Taurellus, says, "*De Tabulis Iguvii, sive Eugubii, in Theatro repertis*," that seven were afterwards found written in Etruscan characters, to be read, after the manner of the Hebrews and Chaldeans, from right to left, from whence Buonarotti supposes, that at that time, the two had not been sent to Venice, as Conciolus had mentioned one hundred and thirty years before in his statutes of Gubbio, first printed in 1673; this

* It would be of great importance to obtain copies, in fac simile, of these two last named tables, as no doubt they contain further information, and probably are either a continuation of the subject of those at Gubbio, or of some other equally interesting voyage or voyages.

is, no doubt, an erroneous and loose statement, for had the two tables not been sent to Venice, he would have stated their number as nine.

Father Gori, in the prolegomena to his interpretation of the second table, writes:—

“Of all monuments extant at this time, the Egyptian excepted, the most ancient are the Eugubian Tables ; without doubt they are genuine, and the most celebrated in the world, and now preserved in the museum of Gubbio. They are seven in number, two written in Pelasgic, and five in the Etruscan character.”

It appears to have been an established custom among the Phœnician people to deposit in their temples accounts of their voyages for the information of succeeding voyagers. Thus the Puni-Carthaginian account of the voyage of Hanno was deposited in the temple of Cronos, at Carthage. Whether it was inscribed upon brass plates, or what other material, we are not told. The following introduction to that statement, gives us a good idea of the nature of the maritime expeditions of this enterprising people.

“The voyage of Hanno, commander of the Carthaginians, round the parts of Lybia, which lie beyond the Pillars of Hercules, which he deposited in the temple (Cronos) Saturn.

“It was decreed by the Carthaginians, that Hanno should undertake a voyage beyond the pillars of Hercules, and found Lybo-Phœnician cities. He sailed accordingly with sixty ships of fifty oars each, and a body of men and women, to the number of 30,000, and provisions and other necessaries.”*

* Cory's Ancient Fragments of History, p. 203

The Eugubian Tables were deposited in the temple at Eugubium, in conformity with this rule or established custom of the Punic people. Hanno was directed to found Lybo-Phœnician, not Carthaginian cities, and the Eugubian Tables are addressed to the Puni, not Etrusci.

The Eugubian Tables are above all suspicion; arguments in support of their genuine character, are unnecessary. They were published in Dempster's posthumous work, "*De Etruria Regali*," at Florence in the year 1723, a work in two volumes, folio, under the patronage of Cosmo III. Grand Duke of Tuscany, from Dempster's MSS. by Thomas Coke, Esq. an English gentleman, with a dedication by him to the Grand Duke. Dempster was a man of sound learning and indefatigable industry. In the Editor's address, "*Ad Lectorem Humanissimum*," is a long list of his works.

In this work he recounts the opinions of his predecessors, and collects into one view all then known on the subject of Etruscan antiquities and remains, but he did not attempt a translation of the Eugubian Tables.

The copies are introduced into the first volume, in chapter xx. The heading or argument of which is as follows :—

"*Etrusca lingua, diversa a Latina Grecaque; lietræ Etruscæ, et inscriptiones, nonnullæ quæ non possunt intelligi; vocabula ex ea varia, quo fonte ipsa Romana lingua sæpe mutata.*"

From which it is clear, he considered it at that time impossible to translate the Etruscan inscriptions, as the language differed altogether from the Greek and Latin.*

* See Coke's Introduction, Demp. I. 91, &c. "*Quum Dempsterus in hoc capite de Tabulis Eugubinis mentionem fecerit, opera pretium erit, ut eruditorum curiositate satisfiat, eas omnes in medium afferre,*

Finding in chapter xx. of Dempster's work, a mention made of the Eugubian Tables; the editor. Mr. Coke, felt great anxiety to obtain correct copies for insertion in the work; and he states, "to satisfy the curiosity of the learned, he procured copies of them in fac-simile, carefully corrected and examined with the originals, for though Bernardus Baldus has examined and made copies of those in the Etruscan character, and Gruter of both, these copies differed much from the originals, which might be seen by comparing them with the copies he published, which in every respect, except as to the size of the character, were an exact copy of the originals, taken from the tables themselves, which has been lent to him first by Sebastian Pompilius Bonaventura, Bishop of Monte Fiascone, and afterwards by Fabius Mancinforte, Archbishop of Naples, at the time they were respectively Bishops of Gubbio." There can, therefore, be little doubt of the perfect accuracy of these examples, from which those in this work have been carefully copied.

It will be seen that there are several corrections of errors in the tables themselves by obliterating letters and making insertion of omissions, all which are accurately copied. These corrections demonstrate the critical perfection and accuracy of the language in orthography, and that it was governed by fixed and certain rules.

archetypo similes diligenterque emendatas. Unam tantum Bernardinus Baldus, binas Gruterus, quarum alteram Etruscis, alteram Latinis characteribus exaratas, edendas curarant; sed quantum a veris differant, facile dignoscere poterunt qui nostras inspexerint; hæ namque respondent in omnibus (preterquam in characterium magnitudine) formis quibusdam, super iisdem Tabulis impressis, quas ad nos jamdiu transmisit Illustrissimus ac Reverendissimus Dom, Sebastianus Pompilius Bonaventuri, Montis Physconis Episcopus, novissime autem Illustrissimus et Reverendissimus Fabius Mancinforte, Archiepiscopus Neapolitanus, qui ambo Eugubinam Ecclesiam jam gubernarunt."—Dempsterus Tom. I. 91.

Father Antonio Francisco Gori, D. D. Professor of History, at Florence, published a translation of the second of these Tables. In his *Museum Etruscum*, (vol. I. Florence, 1737,) appears a fac-simile plate of the second Table, at page LV. and his attempt at translation, which is headed as follows :—

“Orthii Carminis Lamentabilis Etruscorum Antiquorum Interpretatio adjectis nostris.”

It is not necessary to remark upon this very learned failure and waste of time.

The Abbate Luigi Lanzi, “Regio Antiquario dell’i er Galleria di Fiorenza” in his “Saggio di Lingua Etrusca et di altre Antiche D’Italia per servire alla storia de Popoli delle Lingue e delle Belle Arte,” published several portions of these tables, and attempted also to give a translation, altogether different from Gori and equally wide of the truth.

These Tables, being original inscriptions, may be considered accurate representations of the ancient language ; but the Punic passages, which appear in the *Pœnulus* of Plautus, have passed through the hands of so many transcribers, none of whom understood the meaning of a sentence, and are thereby so much corrupted and disfigured, as to render them, as historical or philological testimony, of very little value, and on which no reliance can be placed. Doubtless, however, it is substantially the same as the Etruscan, although not capable of demonstration, like the Eugubian inscriptions, which, although of much higher antiquity, and consequently of more simple construction of language, can be treated of with certainty.

Many passages in these inscriptions, in the early examination of them, were found so palpably Irish, such as *port to b, to*, being arrived in port, and *tar rin at er*, beyond that also much, and many others, as to leave

little doubt that the whole was of possible interpretation by means of the Irish language, but the great labour of the investigation, with the opposition and discouragement, before mentioned, thrown in the way, have frequently produced uncertainty and despair of bringing it to a successful issue.

The first five Tables being found upon the walls of the temple, arranged as numbered, from I. to V. from left to right, are so numbered in Dempster, but they ought, in accordance with the Etruscan mode of writing, to have been numbered from right to left. Thus the fifth as numbered in Dempster, is in fact the first, and the others follow in sequence, and are continuations of the narrative of the preceding.

The sixth and seventh Tables being written in what has always hitherto been considered the Roman character, from left to right, has by some been supposed to be ancient Latin, but the language is the same as the five others, as is the matter, and they are a continuation and conclusion of the same subject. The sixth Table commences rather abruptly, and, therefore, it is possible, that the two missing Tables, sent to Venice, come in between the fifth and sixth, which would now make the sixth and seventh, the eight and ninth Tables; this, however, is conjecture.

The Eugubian Tables, No. V. to I. treat of the discovery of Ireland, which is attributed to the influence of Minerva, or, as she is called in these inscriptions, Nerf, or Nerfe, which was her true name, being the goddess of the moon, the sea, and maritime enterprize, as well as of wisdom. It is stated, that a Phœnician vessel proceeded in a strong current along the coast of Spain, beyond Cape Ortegal, then called the "Northern Headland of the Ocean," (on which it appears a fire beacon was kept burning

for the benefit of mariners at night,) for twelve days, in a direction *due north*, observed by the polar star, when they saw land, and came to a point, which they named *Car na*, or *the Turn*; in another place it is called *Tus cer*, or the *first Turn*, being the first deviation from the direct northern track; they saw also a large black rock in the middle of the sea. They went round this point and got into smooth water, and were *free* from the heavy seas and swells they had so long encountered. They called this *Car na ser tus cer*, or the *Free Turn of the first deviation*, (καρ να τερ τερ τερ.) That point of land bears the name of *Carnasoire Point*, and the rock the *Tuscar Rock*. The peninsula is now the *parish of Carna*, in the county of Wexford; by Ptolemy it was called *Sacrum Promontorium*.

The mariners, having got into smooth water, proceeded to examine the coast, and soon discovered the entrance into the river Slaney, which they entered in safety. The flux and reflux of the tides are described with extraordinary accuracy—declared to be governed by a certain law, and influenced by the moon. They dedicated the country to *Nerf*, by the guidance of whose wisdom they had made the discovery; and it is worthy of remark, that coins of bronze are still extant, evidently made to commemorate this discovery, and, in the honour of the goddess, with the inscription, ΝΙΩΝΗ, in Etruscan characters, which will be found figured and described hereafter in the chapter on the coins of the Phœnico-Etruscans.* The word ΙΟΒΙΝΗ in the sixth and seventh Tables, written in the Roman character (or later Etruscan) is ΙΟΒΙΝΑ, or ΙΟΒΙΝΗ, and may be rendered ι ιουβη ι να, *by wisdom night*

* Plates, Coins, iii. iv. v.

and day in the; from this the *Io Pean* of the Greeks and Romans was no doubt derived: but of this more hereafter, when the deities of the Phœnico-Etruscans are considered.

The Tables then state, that mountains were seen to the north of Carne. Some description is given of the return to *the Frith*, as the Straits of Hercules are called, and many curious particulars are adverted to, particularly the advantage of keeping from the land, in deep water, which is represented as entirely free from the danger of shoals or rocks; that contrasted with the old method of coasting, it was delightful; that the seamen were confident, happy, and contented; that steering by the north star, they were certain of arriving at Carne, and might be sure they were right when they saw the rock in the sea.* That this land was dedicated to Nerf, because it was the first land discovered, and the introduction to other undiscovered countries; and, that by her coercion and guidance, it was found. It was thus Ireland became a holy island, dedicated to the "illustrious holy one of the sea, the holy guiding one of the sea, even *Nerf*." It is remarkable, that the title, *naom*, given to *Nerf*, as the *holy one*, is the same as that now given by the Irish to the Christian saints.

All the points and circumstances of this voyage are marked out with extraordinary accuracy. Cape Ortegal is called *the three hills*, the figure it exhibits from the sea, and its name indicates that a watch-tower, or beacon, was kept upon it—*U_n, coast or shore, t₃, house, cal, of watching*.

* The Tuscar.



Cape Ortegall, from the North.

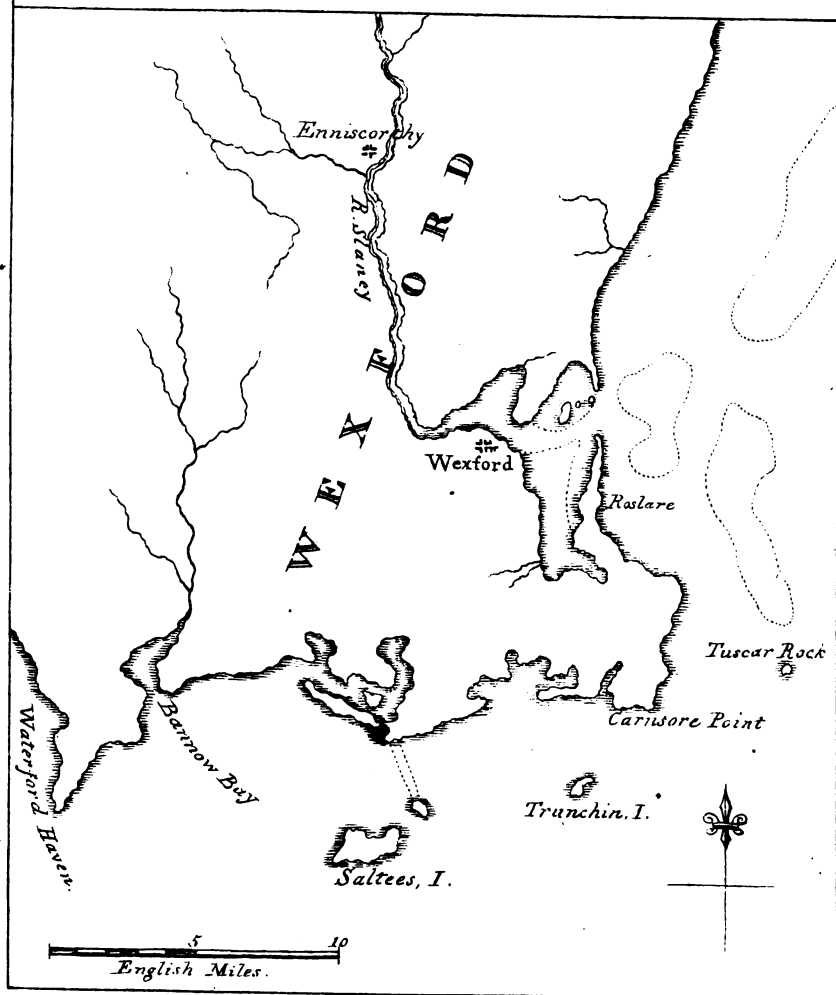


TABLE I.

CALLED IN DEMPSTER THE FIFTH.

AS IN THE ORIGINAL BRONZE TABLE.

: MIVJAKQAN : 3TAKKICJA : 3IIEPIE : 3I4VT312 : 3INDAN : 3INV1	1
: MIV23 : V3 : 3I93IIEPIE : 3A4T4V2V1E1E : 38 : VT38 : VMV23VT23 : 2VT4VT	2
: 3TAKKICJA : 3IIEPIE : 3I4VT312 : 3INDAN : 3EPIE : VTA : 3E2V : 3E2V	3
: 3E2V3E2V : VT38 : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V	4
VTAT230 : 3INDAN : 3I4VT312 : 3INDAN : 3E2V : 3E2V : 3E2V : 3E2V	5
: VTAT230 : 3INDAN : 3I4VT312 : 3INDAN : 3E2V : 3E2V : 3E2V : 3E2V	6
: 3E2V3E2V : VT38 : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V	7
: 3E2V3E2V : VT38 : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V	8
AMV1 : V3 : VT38 : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V	9
: 3E2V3E2V : VT38 : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V	10
VMV23 : 3E2V : VT38 : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V	11
: 3E2V3E2V : VT38 : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V	12
: 3E2V3E2V : VT38 : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V	13
: 3E2V3E2V : VT38 : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V	14
: 3E2V3E2V : VT38 : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V	15
: 3E2V3E2V : VT38 : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V	16
VTAT230 : 3INDAN : 3I4VT312 : 3INDAN : 3E2V : 3E2V : 3E2V : 3E2V	17
: 3E2V3E2V : VT38 : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V	18
: 3E2V3E2V : VT38 : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V	19
: 3E2V3E2V : VT38 : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V : 3E2V	20

[illegible]

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: 3ṫ2323NV1 : 3ḏṫA13CVI : Vṫ232 : VJḏIT : VḐVḐ3 : VḏA8	66
: Vṫ38AḐ : VḐVI : Vṫ23 : Vṫ38AḐ : 3CVNAM : Aṫ38ḏV	67
: Vṫ232 : VḐ8VJ : VJṫIṫVṫ23 : 383ṫ : 3ḏA2 : Ḑ3ṫA1VI	68
: VṫAḐAN : VḐ8VJ : Ḑ31VIIḏṫ : VṫI3ṫḐ31VI : Iḏṫ : 3Ḑ38IṫḏV1	69
: VI9IIIṫAVḏṫAḐ8 : 3NIṫAN : Ḑ31AIIIḐVJ : 3ḏṫA13CVI : VI38	70
Ḑ31A31A : Vṫ38AḐ : 3ṫV3 : 3ḏṫ23ṫ : VḏṫAḐIḏḐ : 23N31NA : 3NV1	71
Vṫ38AḐ3ṫV3 : 3ḏṫ23ṫ : 23IṫVṫḏV131A : VṫN3ṫA : 383M : 2V	72
: Vṫ38IINV1 : Vṫ3ṫ2V : VIṫḏA : VḏṫAḐIḏḐ	73

TABLE II.

CALLED IN DEMPSTER THE FOURTH.

AS IN THE ORIGINAL BRONZE TABLE.

: 8V4V† : 8V††I† : 8E4† : 8A84V8 : 8E3V:3NV1 : VICVI : MVKIVKIVC	1
: 2ANICVII : 2A†V† : 4E1V†V1 : V†E8 : 3I9V6 : 3†4AM 2	
: ANICVII4E1A†V†	
: 1E†V† : V†NE†2V : AIC4A : V†E8 : INV1 : V†E8 : 3NI4E8 : A3V†A†	3
: VMIN2E1	
: 1V4V† : 1V††I† : 8E4† : 2E1†E4V† : MVKIVKIVC : 2E3A : 2E1E9A	4
: 3E†NE	
: ANICVII : 4E1A†V† : 2ANICVII : 2A†V† : 4E1V†V1 : V†E8 : 18	5
: A3V†A†	
: VINI : 2I4E6 : V†E3A : MIT†E† : V†NE†2V : AIC4AV†E3E14E8	6
: 2I4E6	
: 3A61 : 4AIVKIVMI : 2I4A : 2E1I9A : VMIN2E1 : 8E†V† : V†E8 : INV1	7
: 2V8	
: 8ICAE2IMV†E3A3E†K†A† : 4E†A : V†V2E : 1E3V2E : V†E2 8	
: V†A†E†A	
: V†E8 : V†V2E : 8E†2E : V†4E3V† : V†A†E† : 3E4E3 9	
AIAN4E1 : V†E : V†A†E†A : 8E3A : 2E14E6 : MV4E8A : MV†V1 : 3NV1	10
: 1E3V2E : V†A6 : MV4†A†E34 : 2V†4V†V† : 3NV1 : 8AIAN†2V1 : 8	11
: MEMIT6A : 2V†E†E : 4I1 : 3NV1 : V†NE†E : MEMIT6A : 4I1	12

- : 3N1CVII : 3TVT : 383T : MAC23T : MA84A1VTAJ13T2 · 3EMVNE 13
- : VT3 : 3EMVNE23 : AJ13ICJA : A3C : VT8A181MVKI : 38VJ13ICJA : M3831A3 14
- : 23E3M : 3NV1 : 3TADIN1 : VTVT38A8 · 8AKK39 : VTVT3 : VTVCVNI41 15
- : V814T : 3TANIPATATVT : VMAT29VT3 : 3EMVNE : MEMAINV93JA 16
- : MEMVNI : MVK3V1AI : MEMVNI : MVK14A8AI : MVK124VT : 3TANIPAT 17
- : 3931 : V4V : VT38 : T23 : 293M : 3V1 : VJVTA74V1 : 38A8 · 21132 18
- : T23 : 293M
- : VNAM4A : 3EMVNE : VJ23NM43T : N3438AT2 : 2VTACVNI41 : 3NV1 19
- IN1 : 34V1 : T3 : 234VT : VT341A : 3EMVNE : VN1CVII : VMA43TA3 20
- V8341MA
- : 431VII4T : 2VN1CVII : VTAT3 : 3EMVNE : VMIN2431 : 2V 21
- : VT341MA
- : 3EMVNE : 2VN1CVII : VTAT3 : 431VII4T : VMIN231 : 431VII4T 22
- : VTVT3 : VMID : A3C : T1V8A3 : VTVT3 : VMID : 2VTACVNI41 23
- : 2VTACVNI41
- : IT4AM : 38438VT38 : VI31 : 3TV : V48V4 : 8V41A : 814T : 343VNV8 24
- : VI38 : IN1 : VT38T2V : VIC4A : VT38 : 3MI438 : VCVTA3 25
- : 234A : 3139A : VMIN231 : 33AT 26
- : 3TAT2341 : VT38 : A131 : 3TV : A48V4 : AK4V1 : 34T : 3 : 3IN1V4 27
- : VT38T2V : VIC4A : VT38 : A1A31 : 23IT4AM : 38438 : 3138 28
- : VT38 : IN1 : V8JA : V4TA : VT3C : VJ23C : VTIA : A4A2 : 11A 29
- : 234A : 43139A : VMIN231 : 33AT 30
- : 23IT4AM : 38438 : 3138 : 32VT : VT38 : 8AT1C : 834T : 3TA2 : 14T 31
- : VMIN231 : 33AT : VT38 : IN1 : VT3T2V : VIC4A : VT38 : A1A31 32
- : 8V41A : 3V1 : VT38 : 2VIN14V1 : 3NV1 : 234A : 43139A 33
- : V4T2V1 : T2V93T : 2V43 : 31A : A3T : 2V43 : 33V1 : T134VNI8 34

:AIAI8I1VX):AṭOAR2:Aḏt:3NE:AḡEṭ:2VḏE:3MAI1I1Vḏ:VṭA18E1VX) 35
 :3ḏA:ṭNA:VṭḏEḐVX):Vḏṭ2V1:3MAI1I1Vḏ:VNE:AḡEṭ:2VḏE 36
 :VṭEḐ:VJX2EḐ:VṭIA:AḏIA2:I1AX):VNE:VMIN2E1E:3ṭAMVX) 37
 :VNE:VMIN2E1E:3ṭAMVX):3ḏAṭNA:VṭḏEḐVX):3MAṭA2:VNE 38
 :VNṂE
 :ṭ2V8:VṭIṭḏV1 39

VI3ZVṭ:3ḏAḏE1:AXEḐI:ṭ2V8AḡEṭA:VJ1V1:3NA1:VṭḏEṭ2V1 40
 :VṭVṭE2Vṭ:8Vṭ:VṭAḐVINIḏ1:ḏVṭḏE8ḡA:3AMVX):ḏE1V2 41
 :AXEḐI8A3:VṭVṭAḐ:ḏAIN3MḐE2VḏV8:AḏṭVḐ 42
 :VṭEṭ2V:VICḡA:3IVIE2Vṭ:VṭE8:3IMV3A:3ḏṭ 43
 :2EḐḏA:3I3ḡA:VMIN2E1ṭEḐAṭ:VṭE8AḡEṭA:VṭE8I1V1 44
 :23IEṭEṭ2IṭIṭ2IḐCVCḐ2EḐ2:3IA2V:3Iṭ:3ḏV2EḐK 45
 :VṭE3:3ṭAḏEṭAṭE2:2EḐA:MVX2ḏE1E:3ṭE3 46
 :23NAJ1Eḏṭ:2ḏEḐEḐ1:23AN2V1:23IAIḏE1 47
 :VṭNEṭ2VIAIḐḏA:VṭE8:8V8Eḏṭ:IḐV1Aḏ):3ḐVI 48
 :I1V1ḏEḐ:VNIḐ:2IḏEḐ:VṭIE8:3IḏE8AḐVṭAḐ 49
 :MVCE2:VṭIE8:ANIḐVX):ḏE1AṭVṭ:VI2I8:ḏE1IḏK 50
 :2EḐḏA2E1EḡAVMIN2E1:8EṭVX 51

:VṭIE8:8A1MVX):8I28Eḏṭ:23NAJ1Eḏṭ:2ḏEḐEḐ1 52
 :ANIḐVX):ḏE1AṭVṭ:VI2I8:ḏE1IḏK:3IḐVI:3EḐṭ 53
 :VṭE8I1V1:VṭNEṭ2VIAIḐḏA:VṭMV2A1V2 54
 :2EḐḐḏAḏEḡA:VMIN2E18EṭVX 55

IḐ

V1Aḏ):3ṭḏAM:VṭE8:8V8Eḏṭ:23NAJ1Eḏṭ:2ḏEḐEḐ1 56
 VṭNEṭ2V:VICḏA:ANIḐVX):ḏE1AṭVṭ:VI2I8:3IḏK:VṭE8 57

* In these two places letters are obliterated, to correct the writing in the original plate.

: VMIN231 : 83T VK : VT38INV1 : VT38 : 3NI438A JVTAJ	58
: 23C4A : 2319A	59
: VT38 : 8VIJ38 : 8I2 : 834T : 23XAN323T : 2343C2VJ	60
: ANI1VXII : 431ATVT : VI2I8 : 431I4KV : I4A232I8	61
: A83M : VT38T2V : VIC4A : VT3MV2 : A1V2 : VT38 : INV1	62
: VT38 : VI2I8 : 431I4KV : VT38 : I3VII8 : VT3T2V : AdIT23C	63
: 8AT3 : 8ATIT4V1 : 8AT3 : 834K42 : 8ATIT4V1 : 9I1A1	64
: 23C4A : 23139A : VMIN231 : 83T AK : ANI3VXII : 431ATVT : 834K42	65
3NI438A : VT38 : 8V93K4X : 8V8 : 834T : 23I438 : 2343C2V1	66
: ANI3VXII : 431ATVT : VI2I8 : 431I4KV : I3V1A4X	67
: INV1 : I438 : VNI3 : I438 : VT38 : 3NI438 : AJVTAJ	68
: 23C4A : 23139A : VMIN231 : 83T VK : VT38T2V : VIC4A	69
: I3VI : 3438T : VT38 : 8ANI1A4 : 834T : 23I438 : 2343C2V1	70
: 8393T : VT38 : 3NI438 : ANI3VXII : 431ATVT : VI2I8 : 431I4KV	71
: VT38	
MIN231 : 334T : VT38INV1 : VT38T2V : AIC4A : VT38 : ANA231	72
V4T4V231 : MV9V2 : 2VII4V1 : ANI8A4 : I1A : 2I3C4 : 431I4A : V	73
I4KV : VT38 : I3VI : I438T : VT38 : 33441 : MAIT23C : XIM23 : VT38	74
T38 : MV931 : 3911A : I391 : V4V4T23T : ANI3VXII : 431ATVT : VI2I8431	75
8AT2 : VT38 : MV4T4V231 : MV9V2 : XIVN3 : 2VII4V14393 : I1AV	76
1NI3VXII : 431ATVT : VI2I8 : 431I4KV : VT38 : AIT23C : XIM23 : T4	77
: VT38 : INV1 : VT38 : MV931 : 3911A : I391 : V4V4T431VT38 : A	78
8393T : VT38 : 2V43 : V4ANI1A4 : XIVN3 : 2VI4T4V18V9V2 : I1A	79
: VMIN231 : 2TAMVXII : 8313T : VT4VMVXII	80

* Here again a letter was obliterated to correct the writing.

: 4EJ1VY : 4EAVN : A18A0 : VJKEINVA : 92V8 19
 ·12V8 : V8A12 : A48V2 : E1A : YE : VJCV4Y2AK : 1Y2V1 20
 : 1Y2V1 : 4EJ1VY : 4EAVN : A18A0 : VJKEINVA 21
 : 91E4V8 : 4VYAN24E : 4EY48 : E1A : JE : VJCV4Y2AK 22
 : 4VY2EY : EYV : 2KE4Y48 : A1E8 : VJKEINVA 23
 : V4YK : V4Y2EY : EY2 : 12 : VY4Y4Y : EY2EY : EY2 24
 : Y4E4VNE8 : VJY : E4V1 : V1E1Y4 : V4Y48 25
 : YE4E : V4E : VY4YK : EY4E : Y4E4VNE4Y : 26
 9E1Y4 : V4Y48 : V4YK : V4Y2EY : EY2 : 12 : E8V4Y 27
 : Y4E4VNE4Y : VJY : E4V1 : V1E1Y4 : V1 28
 V4Y48 : YVNE : V4E : 11EY : EY4E : VY4Y4Y 29

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: 2KE4Y48 : A1E8 : VJKEINVA 30
 : AYVA : AYNA1 : 4VY2EY : EYV 31
 : V4Y48 : AYVA : AYNA1 : 12 : E4VY4E89A 32
 : VJY : E4V1 : V4YK : V4Y2EY : V1E1Y4 33
 E4VY4E89A : V4E : E4VY4E89A : Y4E4VNE8 34
 E4VY4E89A : VYVA : VYNAE : 181E4E Y 35
 : 12

- 1 CLAVERNIVR . DIRSAS . HERTI . FRATRVS . ATIERSIR .
POSTI . ACNV
- 2 FARER . OPETER . P . IIII . AGRE . TLATIE . PIQVER
MARTIER . ET . SESNA
- 3 HOMONVS . DVIR . PVRI . FAR . EISCVRENT . OTE . A .
VI . CLAVERNI

- 4 DIRSANS. HERTI. FR^AIER. ATIERSIVR. SEHMENIER.
DEQVRIER
- 5 PEELMNER . SORSER . POSTI . ACNV . VEF . X.
CABRINER . VEF. V. PRETA
- 6 TOCO . POSTRA . FAHE . ET . SESNA . OTE . A . VI.
CASILOS . DIRSA . HERTI . FRATRVS
- 7 ATIERSIR . POSTI . ACNV . FARER . OPETER . P. VI.
AGRE . CASILER . PIQVIER
- 8 MATIER. ET . SESNA . HOMONVS . DVIR . PVRI . FAR.
EISCVRENT . OTE . A . VI
- 9 CASILAT . E . DIRSANS . HERTI . FRATEER
ATIERSIVR . SEHMENIER . DEQVRIER
- 10 PELNMER . SORSER . POSTI . ACNV . VEF . XV .
CABRINER . VEF . V^RMS . ET
- 11 SESNA . OTE . A . VI

* In these places letters were obliterated to correct the writing.

TABLE IV.

CALLED IN DEMPSTER THE SECOND.

AS IN THE ORIGINAL BRONZE TABLE.

: 3MVB : 43+430 : AIV8 : VNV23	1
: V4AIZATNEI+232 : 3+1+2V	2
: V7A037 : VMV41 : 3AK : KAKVAV : V4AIZADV	3
: 2IVNVJ23Y4V : V4VYOV : KVINI	4
: 39V1 : 8YVYNEV2V : 43Y48	5
: Y2V8 : 2V243M : V4Y48	6
: 3931A3 : 4VYOV : KVINI : 3YKAKIMVAK	7
4VYOV : M33V : 34Y2 : VY2I2 : 3YKAKIMVAK	8
34Y2 : K3MVINI : 4VYAKK43Y : 23YV7 : V73Y	9
: 8YVY31V : MV4Y48 : 23YV1 : 2Y4V : M33V	10
: 8YVY3 : N3M34A : 8Y243M : A3 : K3MVINI	11
: M33V : 34Y2 : VY3V : VYK2431 : 41 : K43	12
: M43YK : N34A : 8YVY : 8YVY438 : 44YK	13
: K43VY : 34Y34 : VYV8 : VNV23 : K43 : VY4A7MA	14
: VYNEV : 8Y34 : KVINI : VYNEV : MVNV41	15
: V43038 : VNV2V : VYNEV : 3M438 : K43 : KVINI	16
23Y132 : VYNEV : VYK438 : V2 : VNV2V : VYNEV	17
2I4Y : 2343 : V43038 : VYVY2A : K43 : 2I4Y : 23Y230A	18
23Y230A : 23YV : VYK438V : VYVY2A : 23Y230A	19
1A : VY : N3MNV23 : N3MNV34 : K3MVINI : VYVY2A	20

TABLE V.

CALLED IN DEMPSTER THE FIRST.

AS IN THE ORIGINAL BRONZE TABLE.

VYIEJA : VYIMAEZ : 2AVDQVQY2 : YNVQAE : VYIVVYVYV1	1
VYAYEZVQ1 : AQ8EYAY14Y : IYAY12 : AMAYQY : KEMVNI	2
2ENVMEV1 : ENVZC : AMVAVQAE : EZC : VQ1V2 : EYK	3
YKZ1 : AYAYAY1 : AYQVQY2 : VYIVVYVYV1 : 2YVYVYV1	4
: ENVMEV1 : 2VY1AY : YNVQAE : VYIEJA	5
QAMAYQAE : QAMAY : VYIVVYVYV1 : ENVZC	6
2YVYVYVYV1 : YKZ1 : 2YVYVYV1 : 2YVYVYV1 : 2YVYVYV1	7
VYVYVYV1 : VMINQY1 : VYVYVYV1 : 2YVYVYV1 : 2YVYVYV1	8
2YVYVYV1 : 2YVYVYV1 : 2YVYVYV1 : 2YVYVYV1 : VYVYVYV1	9
ENVZC : YKZ1 : ENVMEV1 : VMINQY1 : AMVAVQAE	10
VMINQY1 : 2YVYVYV1 : 2YVYVYV1 : 2YVYVYV1	11
2YVYVYV1 : ENVZC : YKZ1 : 2YVYVYV1 : 2YVYVYV1	12
VYVYVYV1 : VYVYVYV1 : VYVYVYV1 : VYVYVYV1 : 2YVYVYV1	13
EYK : 2YVYVYV1 : 2YVYVYV1 : VYVYVYV1 : 2YVYVYV1	14
2YVYVYV1 : 2YVYVYV1 : 2YVYVYV1 : 2YVYVYV1 : 2YVYVYV1	15
VYVYVYV1 : 2YVYVYV1 : VYVYVYV1 : 2YVYVYV1 : 2YVYVYV1	16
2YVYVYV1 : 2YVYVYV1 : VYVYVYV1 : 2YVYVYV1 : 2YVYVYV1	17
2YVYVYV1 : VYVYVYV1 : 2YVYVYV1 : 2YVYVYV1 : 2YVYVYV1	18
2YVYVYV1 : 2YVYVYV1 : 2YVYVYV1 : 2YVYVYV1 : 2YVYVYV1	19
2YVYVYV1 : 2YVYVYV1 : VYVYVYV1 : 2YVYVYV1 : 2YVYVYV1	20

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TABLE VI.

AS IN THE ORIGINAL BRONZE TABLE.



1 PRE . VERIR . TESENOCIR . BVF . TRIF . FETVMARTE . CRABO-
VEI . OCRIPER . FISIVTOTAPER . IOVINA . ARVIO . FETV .
VATVO . FERINE . FETVPONI

2 FETV . TASES . PERSNIMV . PROSESETIR . FARSIO . FICLA .
ARSVEITV . SVRV . NARATV . PVSE . PRE . VERIR . TRE-
BLANIR

3 POST . VERIR . TESENOCIR . SIF . FI . LIV . TRIF . FETVFISC .
SANSIE . OCRIPER , FISIV . TOTAPER . IOVINA . PONI .
FEITV . PERSAE . FETV . ARVIO . FETV

4 SVRV . NARATV . PVS . PRE . VERIR , TREBLANIR . TASES .
PERSNIMV . MANDRACLO . DIFVE . DESTR . EHABITV .
PROSESETIR . FICLA

5 STRVSLA . ARSVEITV . APE . SOPO . POSTRO . PEPERSCVST .
V . ESTISLAEFMFASPEFA . SCALSIE . CONEGOS . FETV .
FISOVI . SANSE

6 OCRIPER . FISIV . TOTAPER . IOVINA . ESO . PERSNIMV .
VESTISIA . VESTIS . TIO . SVBOCAV . SVBOCOFISOVISANSI .
OCRIPER . FISIV .

7 TOTAPER . IOVINA . ERER . NOMNEPER . ERAR . NOMNEPER .
FONS . SIR . PACER . SIR . OCRE . FISI . TOTE . IOVINE . ERER .
NOMNE

8 ERAR . NOMNE . ARSIE . TIOM . SVBOCAV . SVBOCO . FISOVI .
ASIER . FRITE . TIOM . SVBOCAV . SVBOCOFISOVI . SANSE .
SVRONT

- 9 PONI . PESNIMV . MEFA SPEFA . ESO . PERSNIMV . FISOVIE .
SANSIE . TIOM . ESA . MEFA . SPEFA . FISOVINA . OCRIPER :
FISIVTOTAPER . IOVINA
- 10 ERER . NOMNEPER . ERAR . NOMNEPER . FISOVIE . SANSIE .
DITV . OCREFISI . TOTE . IOVINE . OCRER . FISIE . TOTAR .
IOVINAR . DVPVRSVS
- 11 PETVRPVRVS . FATOFITO . PERNE . POSTNE . SEPSESAR-
SITE . VOV . SEAVIE . ESONE . FVTV . FONS . PACER . PASE .
TVA . OCRE . FISI . TOTE . IOVINE
- 12 ERER . NOMNE . ERAR . NOMNE . FISOVIE . SANSIE . SAL-
VO . SERITV . OCREM . FISI . TOTAM . IOVINAM . FISOVIE .
SANSIE , SALVOSERITV
- 13 OCRER . FISI . ER . TOTAR . IOVINARNOME , NERF . ARSMO .
VIRO . PEQVO - CASTRVO . FRIF . SALVA . SERITV . FVTV .
FONS . PACER . PASE
- 14 TVA . OCRE . FISI . TOTE IOVINE . ERER . NOMNE . ERAR .
NOMNE . FISOVIE . SANSIE . TIOM . ESA . MEFA . SPEFA .
FISOVINA . OCRIPER . FISIV
- 15 TOTAPER . IOVINA . ERERNOMNE^{PER} . ERAR . NOMNEPER .
FISOVIE . SANSIE . TIOM . SVBOCAV . FISOVIE . ERITE* .
TIOM . SVBOCAV . PESCLV
- 16 SEMV . VESTICATV . ATRIPVRSATV . APE . EAM . PVR . DINS-
VSEPROSESETO . ERVS . DITV . ENO . SCALSETO . VESTIS-
IAR . ERVS . CONECOS
- 17 FIRSTV . ENOMEFA . VESTISIASOPA . PVROME . EFVREATV .
SVBRASPAHMY . ENO . SERSE . COMOLTV . COMATIR . PER-
SNIHIMV .
- 18 CAPIE . PVRDITA . DVPLA . AITV SACRA . DVPLA . AITV
-
- 19 PRE . VERIR . VEHIER . BVFTRIF . CALERSVFETV . VOFIONE .
GRABOVIE . OCRIPER . FISIV . TOTAPER . IOVINA . VATVO
FERINE . FETV . HERIEVINV .

* Querv FRITE.

- 20 HERIE . PONI . FETV . ARVIO . FETV . TASES . PERSNIMV .
PROSESETER . MEFA . SPEFA . FICLA . ARSVEITV .
SVRONTNARATV . PVSI . PREVERIR .
- 21 TREBLANIR
-
- 22 POST . VERIR . VEHIER . HABINA . TRIF . FETV . TEFREI .
IOVI . OCRIPFR . FISIV . TOTAPER . IIOVINA . SERSE .
FETV . PELSANA . FETV . ARVIO . FEITV . PONI
- 23 FETV . TASIS . PESNIMV . PROSESETIR . STR . VSLA . FICLA .
ARVEITV . SVRONT . NARATV . PVSE . VERISCO .
TREBLANIR . APE . HABINA . PVR DINSVS
- 24 ERONT . POI . HABINA . PVRDINSVST . DESTRVCO . PERSI .
VESTISIA . ET . PESONDRO . SORSOM . FETV . CAPIRSE .
PERSO . OSATV . EAM . MANI
- 25 NERTRV . TENITV . ARNIPO . VESTISIA . VESTICOS . CAPIRSE .
SVBOTV . ISEC . PERSTICO . ERVS . DITV . ESOC .
PERSNIMV . VESTIS . TIOM
- 26 SVBOCAV . SVBOCO . TEFRO . IOVIOCRIPIER . FISIV . TOTAPER .
IIOVINA . ERER . NOMNEPER . ERAR NOMNEPER . FONSI .
PACER . SI . OCREF . ISITOTE
- 27 IOVINE . ERER . NOMNE . ERAR . NOMNE . ARSIE . TIOM .
SVBOCAV . SVBOCO . TEFROIOVIARSIER . FRITETIOM .
SVB . OCAVSVBOCO . TEFRO . IOVI . TEPRE
- 28 IOVIE . TIOMESV . SORSVPERSONTRV . TEFRALI . PIHACLV .
OCRIPER . FISIV . TOTAPER . IIOVINA . ERER . NOMNEPER .
ERAR . NOMNEPER . TEFRE
- 29 IOVIE . ORER . OSE . PERSE . OCRE . FISIE . PIR . ORTO . EST
TOTE . IIOVINE . ARSMOR . DERSECOR . SVBATOR . SENT .
PVSI . NEIP . HERITV . TEFREIOVIE
- 30 PERSETOVER . PESCLER . VASETOMES^TFPESETOMEST .
PERETOMEST . FROSETOMES . DAETOMEST . TOVER .
PESCLER . VIRSETO . AVIRSETO . VAS . EST
- 31 TEFRE . IOVIE . PERSE . MERS . ESTESVSORSV . PESONDRV .

- PIHACLV . PIHAFI . TEFRE . IOVIE . PIHATV . OCRE . FISI .
TOTA . IIOVINA . TEFRE IOVIE . PIHATV
- 32 OCRER . FISIER . TOTAR . IIOVINAR . NOME . NERF . ARSMO .
VIRO . PEQVO . CASTRVO . FRI . PIHATVFVTV . FONS .
PACER . PASE . TVA . OCRE . FISI . TOTE
- 33 IIOVINE . ERER . NOMNE . ERAR . MOMNE* . TEFRE . IOVIE .
SALVO . SERIT . VOCRE . FISI . TOTAM . IIOVINAM . TEFRE .
IOVIESALVOM . SERITV . OCRERFISIER
- 34 TOTAR . IIOVINAR . NOME . NERF . ARSMO . VIRO .
PEQVOCASTRVOFRI . SALVA . SERITV . FVTV . FONSI .
ACER . PASE . TVA OCREFISI . TOTE . IIOVINE . ERER
- 35 NOMNE.ERAR.NOMNE . TEFRE . IOVIE . TIOM . ESV . SORSV .
PERSONDRV . TEFRALI . PIHACLV . OCRIPER - FISIV .
TOTAPER . IIOVINA . ERER . NOMNEPER . ERAR
- 36 NOMNEPER . TEFRE . IOVIE . TIOM . SVBOCAV . PERSCLV .
SEHEMV . ATROPVSATV
-
- 37 PESONDRO . STAFLAR . E . NERTRVCO . PERSI . FETV . SVRONT .
CAPIRSE . PERSONO . OSATV . SVROR . PERSONIMV . PVSESORSV .
APEPESONDRO . PVRDINSVS
- 38 PROSESETO . ERVS . DIRSTV . ENOM . VESTISIAR . SORSALIR .
DESTRVCO . PERSI . PERSONE . ERVS . DIRSTVPVE . SORSO .
PVRDINSVS . ENOM
- 39 VESTISIAM . STAFLAREM . NERTRVCO . PERSI . SVRVRON-
TERVS DIRSTV . ENOM . PERSONDRO . SORSALEM .
PERSONE . PVE . PERSONIS . FVSTIEE
- 40 ENDENDVPELSATV . ENOM . PESONDRO . STAFLARE .
PERSONE . PVE . PESNIS . FVS . IFE . ENDENDV . PELSATV .
ENOM . VASO . PORSE - PESONDRISCO . HABVS
- 41 SERSE . SVBRA . SPAHATVANDERVOMV . SERSITV . ARNIPO .

* Nomne ?

COMATIR . PESNIS . FVSTSERSE . FISHER . COMOLTVSERSE .
COMATIR . PERSNIMV

42 PVRDITO . FVST

43 VOCVCOM . IOVIV . PONNE . OVI . FVRFANT . VITLV . TORV .
TRIF . FETV . MARTE . HORSEFETV . POPLVPER . TOTAR .
IIOVINAR . TOTAPER . IIOVINA . VATVOFERINE

44 FETV . PONI . FETV . ARVIO . FETV . TASES . PERSNIMV .
PROSESETIR . FASIO . FICLA . ARSVEITV . SVRONT .
NARATV . PVSE . VERISCO . TREBLANIR

45 VOCVCOM . COREDIER . VITLV . TORV . TRIF . FETV . HONDE .
SERFI . FETV . POPVPLER . TOTAR . IIOVINAR . TOTAPER .
IIOVINAR . VATVE . FERINE . FETVARVIO

46 FETVHERI . VINV . HERI . PONI . FETV . TASES . PERSNIMV .
PROSESETIR . TESEDI . FICLMRSVEITV . SVRONI . NARATV .
PVSE . VERISCO . TREBLANIR . ENOOCAR

47 PIHOS . FVST . SVEPO . ESOME . ESONO . ANDER . VACOSE .
VASETOME . FVST . AVIF . ASERIATVVEROFE . TREBLANO-
COVERTV . RESTE . ESONO . FEITV

48 PONE . POPLO . AFERO . HERIES . AVIF . ASERIATO . ETV .
SVRVRO . STIPLATV . PVSI . OCRER . PIHANER . SVRVVRONT .
COMBIFIATV . ERIRONT . TVDERVSAVIF

49 SERITV . APE . ANGLA . COMBIFIANSIVST . PERCA . ARSMATIAM .
ANOVIHIMV . CRINCATROHATV . DESTRAMESCAPLA .
ANOVIHIMV . PIR . ENDENDVPONE

50 ESSONOMF . FERAR . PVFEPIR . ENTELVST . ERE . FERTV .
POEPERCA . ARSMATIAM . HABIEST . ERIHONT . ASO .
DESTRE . ONSE . FERTV . ERVCOM . PRINIVATVRDVR

51 ETVTO . PERCA . PONISIA . TER . HABITVTO . ENNOM .
STIPLATV . PARFADESVA . SESO . TOTE . IIOVINE . SVRV-
RONT . COMBIFIATV . VAPEFE . AVIECIV . NEID

- 52 AMBOLTV . PREFA . DESVA . COMBIFIANSI . APE . DESVA .
COMBIFIANSIVST . VIA . AVIECLA . ESONOMEITVTO .
COMPERACRIS . SACRIS . APEACESONIAME
- 53 HEBETAPE . BENVST . ENOM . TERMNVCO . STAHITVTO . POL
PERCAM . ARSMATIA , HABIEST . ETVRSTAHMV . ESO .
ETVRSTAHMV . PISEST . TOTAR
- 54 TARSINATER . TRIFOR . TARSINATER . TVSCERNAHARCER .
IABVSCER . NOMNER . FETV . EHESV . POPLV . NRSVE . IER .
EHE . ESV . POPLVSOPIR . HABE
- 55 FSME . POPE . PORTATV . VLO . PVE . MERSEST . FETV VRV .
PIESE . MERSEST . TRIOPER . EHETVRSTAHMV . IFONT .
TERMNVCO , COM . PRINVATIR
- 56 STAHITV . ENO . DEITV . ARIMAHAMO . CATERAHAMO .
IOVINVR . ENOCOM . PRINVATIR . PERAFRIS . SACRIS .
AMBRETVTOAPE . AMBREFVRENT
- 57 TERNOME . BENVRENT . TERMNVCO . COM . PRINVATIR . ESO
PERSNINVMO . TASETVR . SERFE . MARTIE . PRESTOTA .
SERFIA . SERFER
- 58 MARTIER . TVRSA . SERFIA . SERFER . MARTIER . TOTAM
TARSINATEMTRIFO . TARSINATEM . TVSCOM . NAHARCOM .
IABVSCOM . NOME
- 59 TOTAR . TARSINAT . ER . TRIFOR . TARSINATER . TVSCER
NAHARCER . IABVSCER . NOMNER . NERF . SIHTN* . ANSI-
HITV . IOVIEHOSTATV
- 60 ANHOSTATV . TVRSITV . TREMIT . VHONDV . HOLTV . NINCTV .
NEPITV . SONITV . SAVITV . PREPLOTATV . PREVILATV

SERFIA

- 61 SERFE . MARTIEPRESTOTA . SERFER . MARTIER . TVRSA .
SERFIA . SERFER . MARTIER . FVTVTO . FONER . PACRER .
PASE . VESTRA . POPLETOTAR . IOVINAR

* SIHITV.

- 62 TOTE . IIOVINEERO . NERVS . SIHITIR . ANSIHITIR .
IOVIES . HOSTATIR . ANOSTATIR . ERO . NOMNE . ERAR .
NOMNE . APE . ESTE . DERSICVRENT . ENO
- 63 DEITV . ETATO . IIOVINVR . PORSE . PERC . ARSMATIAHA .
BIEST . APEESTE . DERSICVST . DVTI . AMBRETVTO .
EVRONT . APE . TERMNOME
- 64 COVORTVSO . SVRVONT . PESNIMVMO . SVRVONT . DEITV .
ETAIANSDEITV . ENOM . TERTIM . AMBRETVTO . APE .
TERMNOME . BENVSO
- 65 SVRVONT . PESNIMVMO . SVRVONT . DEITV . ETAIAS .
ENO . PRINVATVR . SIMO . ETVTOERAFONT . VIA . PORA .
BENVSO
-
- 66 ESTE . PERSCLO . AVEIS . ASFRIATER . ENETV . PARFA .
CVRNASE . DERSVA . PEIQV PEICA . MERSTV . POEI . ANGLA .
ASERIATO
- 67 EESTESO . TREMNV . SERSE . ARSFERT . VRE . EHVELTV .
STIPL . OASERIAIA . PARFA . DERSVA . CVRNACO .
DERSVA
- 68 DEICO . MERSTO . PEICA . MERST . A . MERSTA . AVVEI .
MERST . A . ANGLA . ESONA . ARFERTVR . ESOANSTIP-
LATV
- 69 EF . ASERIO . PARFA . DERSVA . CVRNACO . DERSVA . PEICO .
MERSTO . PEICA . MERSTA . MERSTA . AVEIF . MERSTAF .
- 70 ANCLAF . ESONA . MEHE . TOTE . IIOVEINEESMEI . STAHMEI .
STAHMEITEI . SERSI . PIRSI . SESVSTPOIANGLA
- 71 ASERIATO . EST . ERSE . NEIP . MVGATV . NEP . ARSIR .
ANDERSISTV . NERSA . COVRTVST . FORSI . ANGLA . ANSE-
RIATO
- 72 IVST . SVE . MVIETO . FVST . OTE . PISI . ARSIR . ANDERSES-
VSPDISLERALINSYST
-

- 73 VERFALE . PVFE . ARSPERTVR . TRFBET . OCRER . PEIHANER .
ERSE . STAHPITOESOTVDERATOESTANGLVTO
- 74 HONDOMV . PORSEI . NESIMEI . ASA . DEVEIA . EST . ANGL .
OME . SOMO . PORSEI . NESIMEI . VAPERSVS . AVIEHCLEIR
- 75 EST . EINEANGLVTOSOMO . VAPEFEAVIEHCLLV . TODCOME-
TVDER . ANGLVTO . HONDOMV . ASAME DEVEIATODCOME
- 76 TVDER . EINF . TODCEIR . TVDERVS . SEIPODRVHPEI . SERITV
-
- 77 TVDEROR . TOTCOB . VAPERSVSTOAVIECLIR . EBETRAFE .
OOSERCLOME . PRESOLIAFE . NVRPIER . VASIRSLOME
- 78 SMVRSIME . TETTOME . MILETINAR . TERTIAMR . PRACOPB .
CATARVM . VAPERSVSTO . AVIECLIR . CARSOME
- 79 VESTISIER . RANDEME . RVFRER . TETTOME . NONIAR .
TETTOMESALIER . CARSOME . HOIER . PERTOME . PADEL-
LAR
- 80 HONDRA . ESTO . TVDERO . PORSEI . SVBRA . SCREHITOR .
SENT . PARFA . DERSVA . CVRNACO . DERSVA . SERITV .
SVBRA . ESTO
- 81 TVDERO . PEICO . MERSTO . PICEA . MERSTA . SERITV . SVE
ANCLAR . PROCANVRENT . ESO . TREMNIV . SERSE
- 82 COMBIFIATV . ARSFERTVRO . NOMNE . CARSITV . PARFA
DERSVA . CVRNACO . DERSVA . PEICO . MERSTO . PEICA
MEERSTA
- 83 MERSTA . AVEIF . MERSTA . ANCLA . EESONA . TEFE . TOTE
HIOVINE . ESMEI . STAHPMEI . STAHPMITEI . ESISCO . ESO-
NEIR . SEVIER
- 84 POPLER . ANFERENER . ET . OCRER . PIHANER . PERCA .
ARSMATIA . HABITV . VASOR . VERISCO . TREBLANIR .
PORSI . OCRER
- 85 PEHANER . PACA . OSTENSENDI . EO . ISO . OSTENDV . PVSI .
PIR . PVRETO . CEHEFI . DIASVRVR VERISCO . TESONO-
CIR . SVRVR

86 VERISCO . VEHEIEIR

-
- 87 PRE . VEREIR . TREBLANEIR . IVVE . GARBOVEI . BVF .
TREIF . FETV . ESO . NARATV . VESTEIS . TEIO . SVBOCAV .
SVBOCO
- 88 DEIGRABOVI . OCRIPER . FISIV . TOTAPER . IIOVINA . ERER .
NOMNEPER . ERAR . NOMNEPER . FOSSEI . PACERSEI .
OCRE . FISEI
- 89 TOTÈ . IIOVINE . ERER . NOMNE . ERAR . NOMNE . ARSIE .
TIO . SVBOCAV . TVBOCO . DEI . GRABOVE . ARSIER . FRITE .
TIO . SVBOCAV
- 90 SVBOCO . DEI . GRABOVE . DI . GRABOVIE . TIO . ESVBVE .
PERACREIPIHACLYO . CREPER . FISIV . TOTAPER . IIOVINA .
IRER . NOMNEPER
- 91 ERAR . NOMNEPER . DEI . GRABOVIE . ORER . OSE . PERSEL .
OCREFISIE - PIR . ORTO . EST . TOTEME . IIOVINE . ARSMOR .
DERSECOR .
- 92 SVBATOR . SENT . PVSEI . NEIP . ERITV . DEI . GRABOVIE .
PERSEI . TVER . PERSCLER . VASETO . EST . PESETOMEST .
PERETOMEST
- 93 FROSETOMEST . DAETOMEST . TVER . PERSCLER . VIRSETO .
AVIRSETO . VAS . EST . DI . GRABO . VIE . PERSEI . MERSEI .
ESV . BVE
- 94 PERACREI . PIHACLV . PIHAFEI . DI . GRABOVIE . PIHATV
OCRE . FISIEI . PIHATV . TOTA . IOVINA . DI . GRABOVIE .
PIHATV . OCRER
- 95 FISIER . TOTAR . IIOVINAR . NOME . NERF . ARSMO .
VEIROPEQVO . CASTRVO . FRI . PIHATV . FVTV . FOS .
PACER . PASE . TVA . OCREFISI
- 96 TOTE . IIOVINE . ERIR . NOMNE . ERAR . NOMNE . DI . GRABO-
VIE . SALVO . SERITV . OCRE . FISI . SALVA . CERITV .
TOTA . IIOVINA . DI

- 97 GRABOVIE . SALVO . SERITV . OCRER . FISIER . TOTAR .
 IIOVINAR . NOME . NERF . ARSMO . VEIRO . PEQVO .
 CASTRVO . ERI . SALVA
- 98 SERITV . EVTV . FOS . PACER . PASE . TVA . OCRE . FISI .
 TOTE . IOVINE . ERER . NOMNE . ERAR . NOMNE . DI .
 GRABOVIE . TIOESV . BVE
- 99 PERACRI . PIHACLV . OCRERPER . FISIV . TOTAPER . IIOVINA .
 ERER . NOMNEPER . ERAR . NOMNEPER . DI . GRABOVIE .
 TIOSVBOCAV
-
- 100 DI . GRABOVIE . TIOESV . BVE . PERACRI . PIHACLVETVR .
 OCRERPER . FISIV . TOTAPER . IOVINA . ERER . NOMNEPER .
 ERAR . NOMNEPER . DI
- 101 CRABOVIE . ORER . OSE . PERSEI . OCRE . FISIE . PIR .
 ORTOEST . TOTE . IOVINE . ARSMOR . DERSECOR . SVBA-
 TOR . SENT . PVSEI . NEIP
- 102 HEREITV . DI . CRABOVIE . PERSI . TVER . PERSCLER .
 VASETOM . EST . PESETOMEST . PERETOMEST . FROSETO-
 MEST . DAETOMEST . TVER
- 103 PERSCLER . VIRSETO . AVIRSETO . VAS . EST . DI . GRABO-
 VIE . PERSI . MERSI . ESV . BVE . PERACRI . PIHACLV .
 ETRV . PIHAFI . DI . GRACOVIE
- 104 PIHATV . OCRE . FISI . PIHATV . TOTA . IOVINA . DI . GRABO-
 VIE . PIHATV . OCRER . FISIER . TOTAR . IIOVINAR .
 NOME . NERF . ARSMOR . VEIRO
- 105 PEQVOC . ASTRVO . FR . I . PIHATV . FVTV . FOS . PACER
 PASETVA . OCRE . FISIE . TOTE . IIOVINE . ERER . NOMNE .
 ERAR . NOMNE . DI
- 106 GRABOVIE . SALVO . SERITV . OCRERFISIM . SALVA . SERITV .
 TOTAM . IIOVINA . DI . GRABOVIE . SALVVOM . SERITV .
 OCRER . FISIER . TOTAR
- 107 IIOVINAR . NOME . NERF . ARSMO . VIRO . PEQVO . CASTRVO .

- FRIF . SALVVA SERITV . FVTV . FONS . PACER . PASE .
TVVA . OCRE . FISI . TOTE
- 108 IIOVINE . ERER . NOMNE . ERAR . NOMNE . DI . GRABOVIE .
TIOMESSVBVE . PERACRI . PIHACLV , ETRV . OCRIPER .
FISSIV . TOTAPER . IOVINA . ERER
- 109 NOMNEPER . ERAR . NOMNEPER . DI . GRABOVIE . TIOM .
SVBOCAV
-
- 110 DI . GRABOVIE . TIOMESSVBVE . PERARCI . PIHACLV . T . ERTIV .
OCRIPER . FISIV . TOTAPER . IIOVINA . ERER . NOMNEPER .
ERAR . NOMNEPER . DI
- 111 GRABOVIEORER . OSE . PIRSEOCREM . FISIEMPIR . ORTOM .
EST . TOTEME . IOVINEM . ARSMOR . DERSECOR . SVBATOR
SENT . PVSI . NEIP
- 112 HERITV . DIGRABOVIE . PERSETVER . PESCLER . VASETO .
MEST . PRESETOM . EST . PERETOM . EST . FROSETOM . EST
DAETOM . EST . TVER
- 113 PESCLER . VIRSETO . AVIRSETO . VASEST . DI . GRABOVIE .
PIRSI . MERSI . ESV . BVE . PERACRI . PIHACLV TERTIV .
PIHAFI . DI . GRABOVIE
- 114 PIHATV . OCREM . FISIM . PIHATV . TOTAM . IIOVINAM . DI
GRABOVIE . PIHATV . OCRER . FISIER . TOTAR . IIOVINAR .
NOME . NERFASMO
- 115 VIRO . PEQ . VO . CASTRVO . FRI . PIHATV . FVTV . FONS
PACER . PASE . TVA . OCRE . FISITOTE . IIOVINE . ERER
NOMNE . ERAR . NOMNE . DI
- 116 GRABOVIE . SALVO . SERITV . OCREM . FISIM . SALVAM
SERITV . TOTAM . IIOVINAM . DI . GRABOVIE . SALVOM .
SERITV . OCRER . FISIER
- 117 TOTAR . IIOVINAR . NOME . NERF . ARSMO . VIRO . PEQ . VO .
CASTRVO . FRIF . SALVA . SEPITV . FVTV . FONS . PACER
PASE . TVA . OCREFISI

- 118 TOTE . IIOVINE . ERER . NOMNE . ERAR . NOMNE . DI . GRA .
BOVIE . TIOM . ESV . BVE . PERACRI . PIHACLV . TERTIV .
OCRIPER . FISIV . TOTAPER
- 119 IIOVINA . ERER . NOMNEPER . ERAR . NOMNEPER . DI . GRA .
BOVIE . TIO . COMOHOTA . TRIBRISINE . BVO . PERACNIO .
PIHACLO
- 120 OCRIPER . FISIV . TOTAPER . IIOVINA . ERER . NOMNEPER .
ERAR . NOMNEPER . DI . GRABOVIE . TIOM . SVBOCAV .
TASES . PERSNIMV
- 121 SEVOM . SVRVR . PVDROVITV . PROSESETO . NARATV .
PROSESETIR . MEFA . SPEFA . FICLA . ARSVEITV . ARVIO .
FETV . ESTE
- 122 ESONO . HERI . VINV . HERI . PONI . FETV . VATVO . FERINE .
FETV
-
- 123 POST . VERIR . TREBLANIR . SI . COMIA . TRIF . FETV . TREBO .
IOVIE . OCRIPER . FISIV . TOTAPER . IIOVINA . PERSAE .
FETV . ARVIO . FETV
- 124 PONE . FETV . TASES . PERSNIMV . SVRVR . NARATV . PVSE-
PRE . VERIR . TREBLANIR . PROSESETIR . STRVSLA . FICLA .
ARSVEITV
-

TABLE VII.

AS IN THE ORIGINAL BRONZE TABLE.

O O O O

-
- 1 SVRVVRONT . PESNIMVMO . SVRVVRONT . DEITV . ETAIAS :
ENO . PRIN VATVR . SIMO . ETVTO . ERAFONT . VIA . PORA .
- 2 BENVSO
-
- 3 FOND LIRE . ABROF . TRIF . FETV . HERIEI . ROFV . HERIEI .
PEIV . SERFE . MARTIE . FEITV . POPLVPER . TOTAR .
HIOVINAR . TOTAPER
- 4 HIOVINA . VATVO . FERINE . FEITV . PONI . FETV . ARVIO .
FETV . TASES . PERSNIMV . PROSESETIRMEFA . SPEFA .
FICLA . ARSVEITV
- 5 SVVRONT . NARATV . PVSE . VERISCO . TREBLANIR . APE .
TRAHA . SAHATA . COMBIFIAN SVST . ENOM . ERVS .
DIRSTV
-
- 6 RVBINE . PORCA . TRIF . ROFA . OTE . PEIA . FETV . PRESTOTE .
SERFIE . SERFER . MARTIER . POPLVPER . TOTAR . HIOVI-
NAR . TOTAPER
- 7 IOVINA . PERSAIA . FETV . PONI . FETV . ARVIO . FETV .
SVVRONT . NARATV . PVSI . PRE . VERIR . TREBLANIR .
TASES . PRRSNIMV
- 8 PROSESETIR . STRVSLA . FICLA . ARSVEITV . APE . SVPO .
POSTRO . PEPESCYS . ENOM . PESCLV . RVSEME . VESTI-
CATV . PRESTOTE . SERFIE

- 9 SERFER . MARTIER . POPLVPER . TOTAR . IOVINAR . TOTA-
PER . IOVINA . ENOM . VESCLIR . ADRIR . RVSEME . ESO .
PERSNIHIMV . PRESTOTA
- 10 SERFIA . SERFER . MARTIER . TIOM . ESIR . VESCLIR . ADRIR .
POPLVPER . TOTAR . IOVINAR , TOTAPER . IOVINA .
ERER . NOMNEPER
- 11 ERAR . NOMNEPER . PRESTOTA . SEREIA* . SERFER . MARTIER .
PREVENDV . VIA . ECLA . ATERO . TOTE . TARSINATE .
TRIFO . TARSINATE
- 12 TVRSCE . NAHARCE . IABVSCCE . NOMNE . TOTAR . TARSINA-
TER . TRIFOR . TARSINATER . TVSCER . NAHARCER .
IABVSCER . NOMNER
- 13 NERVVS , SITIR . ANSIHITIR . IOVIES . HOSTATIR . ANOSTA-
TIR . ERO . NOMNE . PRESTOTA . SERFIA . SERFER . MAR-
TIER . FVTV . FONS
- 14 PACER . PASE . TVA . POPLE . TOTAR . IOVINAR . TOTE ,
IOVINE . EROM . NOMNE . ERAR . NERVVS . SIHITIR . ANSI-
HITIR . IOVIES
- 15 HOSTATIR . ANOSTATIR . PRESTOTA . SERFIA . SERFER .
MARTIER . SALVOM . SERITV . POPLOM . TOTAR . IOVINAR .
SALVA . SERITVV
- 16 TOTAM . IOVINAM . PRESTOTA . SERFIA . SERFER . MAR-
TIER . SALVO . SERITV . POPLER . TOTAR . IOVINAR .
TOTAR . IOVINAR
- 17 NOME . NERF . ARSMO . VIRO . PEQVO . CASTRVO . FIRE .
SALVASERITV . FVTV . FONS . PACER . PASE . T . VA . POPLE .
TOTAR . IOVINAR
- 18 TOTE . IOVINE . ERER . NOMNE . ERAR . NOMNE . PRESTOTA .
SERFIA . SERFER . MARTIER . TIOM . ESIR . VESCLIR .
ADRER . POPLVPER
- 19 TOTAR . IOVINAR . TOTAPER . IOVINA . ERER . NOMNEPER .
ERAR . NOMNEPER . PRESTOTA . SERFIA . SERFER .
MARTIER . TIOM

* SERFIA.

- 20 SVBOCAVV . PRESTOTAR . SERFIAR . SERFER . MARTIER .
FONER . FRITE . TIOM . SVBOCAVV . ENNOM . PERSCLV .
ESO . DEITV
- 21 PRESTOTA . SERFIA . SERFER . MARTIER . TIOM . ISIR .
VESCLIR . ADRIR . TIOM . PLENER . POPLVPER . TOTAR .
IIOVINAR . TOTAPER
- 22 IIOVINA . ERER . NOMNEPER . ERAR . NOMNEPER . PRESTOTA .
SERFIAR SERFER . MARTIER ; TIOM . SVBOCAVV .
PRESTOTAR
- 23 SERFIAR . SERFER . MARTIER . FONER . FRITE . TIOM .
SVBOCAVV . ENOM . VESTICATV . AHATRIPVRSATV . ENOM .
RVSEME
- 24 PERSCLV . VESTICATV . PRESTOTE . SERFIE . SERFER .
MARTIER . POPLVPER . TOTAR . IIOVINAR . TOTAPER .
IOVINA . ENNOM . VESCLIR
- 25 ALFIR . PERSNIMV . SVPERNE . ADRO . TRAHVORFI . ANDENDV .
ESO . PERSNIMV . PRESTOTA . SERFIA . SERFER . MARTIER .
TIOM
- 26 ESIR . VESCLIR . ALFIR , POPLVPER . POTAR . IIOVINAR .
TOTAPER . IIOVINA . ERER . NOMNEPER . ERAR . NOMNEPER .
PRESTOTA
- 27 SERFIA . SERFER . MARTIER . AHAVENDV . VIA . ECLA .
ATERO . POPLE . TOTAR . IIOVINAR . TOTE . IIOVINE .
POPLER . TOTAR . IOVINAR
- 28 TOTAR . IIOVINAR . NERVS . SIHITIR . ANSIHITIR . IOVIES .
HOSTATIR . ANHOSTATIR . ERO . NOMNE . ERAR . NOMNE .
PRESTOTA . SERFIA
- 29 SEREER . MARTIER . SALVOM . SERITV . POPLO . TOTAR .
IIOVINAR . SALVA . SERITV . TOTAM . IIOVINAM . PRESTOTA .
SERFIA . SERFER
- 30 MARTIER . SALVOM . SERITV . POPLER . TOTAR . IIOVINAR .
TOTAR . IIOVINAR . NOME . NERF . ARSMO . VIRO . PEQVO .
CASTRVO . FRIF

- 31 SALVA . SERITV . FVTV . FONS . PACER . PASE . TVA . POPLE .
TOTAR . IIOVINAR . TOTE . IIOVINE . ERER . NOMNE .
ERAR . NOMNE . PRESTOTA
- 32 SERFIA . SERFER . MARTIER . TIOM . ESIR . VESCLIRALFER .
POPLVPER . TOTAR . IIOVINAR . TOTAPER . IIOVINA .
ERER . NOMNEPER . ERAR
- 33 NOMNEPER . PRESTOTA . SERFIA . SERFER . MARTIER . TIOM .
SVBOCAVV . PRESTOTAR . SERFIAR . SERFER . MARTIER .
FONER . FRITE . TIOM
- 34 SABOCAVV* . ENNOM . PERSCLV . ESO . PERSNIMV . PRESTOTA .
SERFIA . SERFER . MARTIER . TIOM . ISIR . VESCLIR . ALFER .
TIOM . PLENER
- 35 POPLVPER , TOTAR . IIOVINAR . TOTAPER . IIOVINA . ERER .
NOMNEPER . ERAR . NOMNEPER . PRESTOTA . SERFIA .
SERFER . MARTIER . TIOM
- 36 SVBOCAVV . PRESTOTAR . SERFIAR . SERFER . MARTIER .
FONER . FRITE . TIOM . SVBOCAVV . ENOM . VESTICATV .
AHATRIPVRSATV
- 37 VESTISA . ET . MEFA . SPEFA . SCALSIE . CONECOS . FETV .
FISOVI . SANSII . POPLVPER . TOTAR . IIOVINAR . TOTAPER .
IIOVINA . SVRONT
- 38 NARATV . PVSE . POST . VERIR . TESONOCIR . VESTISIAR .
ERVS . DITV . ENNO . VESTISIA . MEFA . SPEFA . SOPAM .
PVROME . EFVRFATV
- 39 SVBRA . SPAHAMV . TRAF . SAHATAM . ETV . APE . TRAHA .
SAHATA . COVORTVS . ENNOM . COMOLTV . COMATIR .
PERSNIHIMV . CAPIF
- 40 SACRA . AITV
-
- 41 TRAHAF . SAHA . TE . VITLA . TRIF . FEETV . TVRSE . SERFIE .
SERFER . MARTIER . POPLVPER . TOTAR . IIOVINAR .
TOTAPER . IIOVINA . PERSAEA . FETV . PONI

* SVBOCAVV.

K

- 42 FETV . ARVIO . FETV . TASES . PERSNIMV . PROSESETIR .
STRVSLA . FICLAM . ARSVEITV . SVRONT . NARATV . PVSE .
VERISCO . TREBLANEIR . APE
- 43 PVRDINSIVST . CARSITV . PVFE . ABRONS . FACVRENT . PVSE .
ERVS . DERSA . APE . FRVS* . DIRSVST . POSTRO .
COMBIFIATV . BVBINAME . ERVS
- 44 DERSA . ENEM . TRAHA . SAHATIM . COMBIFIATV . ERVS .
DERSA . ENEM . RVBINAME . POSTRO . COVERTV . COMOLTV .
COMATIR . PERSNIMV . ET
- 45 CAPIF . SACRA . AITV . ENOM . TRAHA . SAHATAM . COVERTV .
COMOLTV , COMATIR . PERSNIHIMV . ENOM . PVRDITOM .
FVST
-
- 46 POSTERTIO . PANE . POPLO . ANDIRSAFVST . PORSE . PERCA .
ARSMATIA . HABIEST . ET . PRINVATVR . DVR . TEFVTO .
TVRSAR . ESO . TASETVR
- 47 PERSNIHIMVMO . TVRSA . IOVIA . TOTAM . TARSINATEM .
TRIFO . TARSINATEM . TVSCOM . NAHARCOM . IAPVSCO .
NOME . TOTAR
- 48 TARSINATER . TRIFOR . TARSINATER . TVSCER . NAHARCER .
IAPVSCER . NOMNER . NERF . SIHITV . ANSIHITV . IOVIE .
HOSTATV . ANOSTATV
- 49 TVRSITV . TREMITV . HONDV . HOLTV . NINCTV . NEPITV .
SVNITV . SAVITV . PREPLO . HOTATV . PREVISLATV .
TVRSA . IOVIA . FVTV . FONS
- 50 PACER . PASE . TVA . POPLA . TOTAR . IOVINAR . TOTE .
IOVINE . ERAR . NERVS . SIHITIR . ANSIHITIR . IOVIES .
HOSTATIR . ANHOSTATIR . EROM
- 51 NOMNE . ERAR . NOMNE . ESTE . TRIOPER . DEITV . ENOM .
IVENGA . PERACRIO . TVRSITVTO . PORSE . PERCA .
ARSMATIA . HABIEST . ET
- 52 PRINVATVR . HONDRA . FVRO . SEHEMENIAR . HATVTO .

* ERVS.

TOTAR . PISI . HERIEST . PAFE . TRIF . PROMOM . HABVRENT .
EAF . ACERSONIEM

53 FETV . TVRSE . IOVIE . POPLVPER . TOTAR . IOVINAR .
TOTAPER . IOVINA . SVRONT . NARATV . PVSE . VERISCO .
TREBLANIR . ARVIO . FETV .

54 PERSAEA . FETV . STRVSLA . FICLA . PROSESITIR . ARSVEITV .
TASES . PERSNIMV . PONI . FETV

55 PISI . PANVPEIFRATREXS . FRATRVSATIERSIER . FVSTEREC .
SUESO . FRATRECAE . PORTAIA . SEVACNE . FRATROM

56 ATIERSIO . DESENDVF . PIFI . REPER . FRATRECA . PARSEST .
EROM . EHIATO . PONNE . IVENGAR . TVRSIANDV . HERTEI

57 APPEI . ARFERTVR . ATIERSIR . POPLOM . ANDERSAFVST .
SVE . NEIP . PORTVST . ISSOC . PVSEI . SVBRA . SCREHTO .
EST

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FIRST TABLE.

N.B.—The Figures refer to the Lines in the Original Tables.

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
1.	1.	1.
PUNE	pune	Phœnician
CAR NE	car̄ n̄a	to Carne (the turn)
S PE TUR I E	ʃr̄ be tur̄ ʃ e	it is night voyage in it
AT I I ER I E	at̄ ʃ ʃ ep̄ ʃ e	likewise in knowledge great in it
A BI E CA TE	a b̄ ʃ e cā t̄a	the being away how it is
NA RA C LU M	n̄a n̄a ac̄ lr̄ am̄	the going with water on the ocean
2.	2.	2.
BOR TUS	bor̄ tur̄	swelling at first
ES TU E SU NA	et̄ t̄o e ʃo n̄a	it is to from this the
FET U	f̄at̄ u	long way from
F RA T RU S PER	f̄a n̄a at̄ ʃo ʃr̄	cause moving likewise to go
	b̄ar̄	it is the sea
AT I I ER I E	at̄ ʃ ʃ ep̄ ʃ e	also the knowledge great in it
E U	e r̄	from this
AS UM	at̄ om̄	it is lonely
3.	3.	3.
E SU	e ʃo	from this
NA RA TU	n̄a n̄a t̄o	the going to
BE RE	be n̄e	night by the moon
CAR NA	car̄ n̄a	to Carne (the turn)
S PE TUR I E	ʃr̄ be tur̄ ʃ e	it is the night voyage in it
AT I I ER I E	at̄ ʃ ʃ ep̄ ʃ e	also in knowledge great in it
A BI E CA TA	a b̄ ʃ e cā t̄a	the being away how it is

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
4.	4.	4.
A IU	4 j rō	from day
UR TU	r rī dō	the coast to
FE FU RE	r4 r r ne	that under the moon
FET U	r4 d r	a long way
PUS SE NE I PER E	bor rē n4 j bap	certain of this in the sea
TU	e dō	from and to
PES TIS E SAS E	ber r4 r e r4 r e	the course of the tides from it is safe
5.	5.	5.
SA CRE	r4 4c ne	the current with the moon
IU BE BA TRE FUM	j rō be b4 r rē r'omj	day and night will be throughout with us
PE RA CNE	be n4 cne	by night going favourable
S PE TUR E	j r be r r r e	is the night voyage from
PE RA CNE	be n4 cne	night going favourable
RE S TA TU	ne j r r4 dō	the moon it is indeed to
6.	6.	6.
IU B I E	j rō be j e	day and night in it
U NU ER I E TUSA	u nō ep j e dō r4	from then great to it in the
C RE	4c ne	current with the moon
PEL SA NU FET U	bel r4 nō r4 dō u	mouth stream then far away from
AR BI U	4p b j u	steering being from
US TEN TU	u r r4 n dō	and then to
7.	7.	7.
PUNI	Punj	Phœnician
FET U	r4 dō u	far away
TA SES S	r4 r4 r j r	indeed safe it is
PE SNI MU	be r r r mō	night sailing happy
AR E BE AR BES	4 ne be 4p ber	by the moon at night steer- ing the course
FUNE PURT I IUS	Pune pr r r r r r j rō	Phœnician to the port to that day and

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
8.	8.	8.
U NU	u ηo	from thence
SU RU PES U T RU	ʃo ʃo beʃ u 4ʃ	this to go the course, from
	ʃo	also to go
FET U	ʃ4ʃ u	a long way
TI C AM NA	ʃʃ c4 4ʃ η4	to that which ocean the
IU BE E	ʃʃo be ʃ e	day and night in it
CA PI RE	c4 bʃ ʃe	whence being the moon
9.	9.	9.
PE RU	be ʃo	at night to go
PRE BE FET U	bʃe be ʃ4ʃ u	the headland at night far
		away
A PE	4 be	at night
PURT I IU SUR U	poʃʃ ʃ ʃʃo ʃuʃ u	the port in day exploring from
ER US	eʃ ʃʃ	excellent and
TE TU	ʃ4 ʃo	indeed to
EN U	eʃ ʃ	water by
CUM A	coʃ 4	protection the
10.	10.	10.
L TU CUM A TE	all ʃo coʃ 4 ʃ4	always to protection the in-
		deed
PE SNI MU	be ʃʃʃ ʃʃo	night sailing happy
ATH TU	4ʃ ʃo	likewise to
IU BI P	ʃʃo be bu	day and night in was
U BE PER AC NE M	be baʃ 4 cʃe 4ʃ	night sea by favourable
		ocean
11.	11.	11.
PE RA EM FET U	be ʃ4 e 4ʃ ʃ4ʃ u	night going it ocean far
		away
AR BI U	4ʃ bʃ u	steering being from
US TEN TU PUNI	uʃ ʃ4ʃ ʃo ʃuʃʃ	and then to Phœnician
FET U	ʃ4ʃ u	far away
ATH TU MAR TI	4ʃ ʃo ʃ4ʃ ʃʃ	also to like that
AF RU NU	4b ʃo ʃo	river to go then

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
12.	12.	12.
PE RA CNE	be ꝑa cne	night going favourable
FET U	ꝑaꝑ u	a long way
AR BI NUS TE TU	ap bj ꝑor ta to	steering being known and also to it
FA SI U	ꝑa ꝑe j r	cause this in from
PRU SES ET E	bꝑo ꝑar at e	very safe also it
AR BE I TU	ap be j to	steering night into
13.	13.	13.
PES A E	ber ꝑa e	course of the stream it
FET U	ꝑaꝑ u	far away
PUNI	Punꝑ	Phœnician
FET U	ꝑaꝑ u	far away
T RA	at ꝑa	likewise going
EC BI	ac bj	with being
NA	ꝑa	the
FET U	ꝑaꝑ r	far away
14.	14.	14.
A SE TUS	a ꝑe tꝑꝑ	from this first
PE RA CNE	ber a cne	night going safely
FET U	ꝑaꝑ r	far away
15.	15.	15.
THUN TI A	tonꝑ ꝑj a	the waves to that
CA T LE	ca at le	whence again with
TIS AL	ꝑar al	the tides always
S TA C AS S	jꝑ ta ac ar ꝑe	it is indeed with it is this
ES T	ar ta	it is indeed
SU ME	ꝑo ꝑa	this good
US TI TE	ꝑꝑ ꝑj ta	and to that it is
16.	16.	16.
AN TER	an teop	the guiding sign (landmark)
ME N SA RU	ꝑa en ꝑa ꝑo	good water current to go
SER SI AR U	ꝑaop ꝑe j ap u	free this in this steering by

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
THER I I E I	teon j j e e	the guiding sign in know- ledge it in
FA SI U	fa re j r	cause this in from
AR FER TUR	an fean trn	steering the true voyage
AB IS	ab jr	to the river it is
17.	17.	17.
AN SER I AT ES	an raon j at ar	the free in the it is
ME N S S NE	ma en re jr na	good water this it is the
CU R S LA S I U	co an jr la re j r	which steering it is day this in from
FA SI A	fa re j a	cause this in the
TIS I T	trar j at	tides in the also
THUN TI A	tonn tj ta	waves to that the
FER TU	fjon tr	certain to
18.	18.	18.
CA T LU	ca at lr	whence also of water
AR BI A	an bj a	steering being from
S T RU TH S LA	jr at no at jr la	it is again to go this likewise it is day
FIC LA	fejc la	in day light
PUNE	Prne	Phœnician
BI NU	bj no	being then
SA LU	ra lr	a current of water
MA LE TU	ma le to	good with to
19.	19.	19.
MA N T RA TH LU	ma an at na at lr	good the increase moving increase of water
BES C LA	ber ac la	the course by day
SNA TA	rna ta	flowing indeed
A SNA TA	a rna ta	and from flowing it is
UM EN	o am en	from the ocean waters
FER TU	fean to	certain to
PIR	bjr	short
A SE	a re (or ar re)	from this

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
20.	20.	20.
AN TEN TU	an tan to	the then to
E SU NU	e ro no	from this then
PUNI	Pun	Phœnician
FE I TU	fa i to	that in to
THUN TE	tonn ta	the waves indeed
LU BI E	lu be i e	day and night in it
AM PEN TU	am ben to	the ocean head to
CA T LU	ca at lr	when increase of water
21.	21.	21.
SA C RE	sa ac re	the current with the moon
SE BA CNE	re ba che	this will be favourable
PE T RU N I A PER	be at ro na i a	in the night also to go in the
	ban	sea
NA TIN E	na tin e	the fire from
F RA T RU	fa ra at ro	cause going also to go
AT I ER IU	at i er iro	also in excellent in day
E SU NU	e ro no	by this then
22.	22.	22.
PE RA E	be ra e	night going it
FU TU	fu to	under to
CA T LES	ca at lar	whence also light
SU BA	ro ba	this will be
THA TH TU	ta at to	it is also to
SU FA FI AF	ro fa fi ab	this because danger the river
SU PA F	ro ba ab	this will be the river
THA TH TU	ta at to	indeed also to
23.	23.	23.
FER US	feru r	certain and
A PLEN I ES	a blein i ar	the harbour into it is
PRU SES I A	bro far i a	very safe in the
CAR TU	car to	the turn to
C RE MA TRE	ac re ma tre	with the moon good all the
		way

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
A PLEN I A	4 bleŋ 1 4	to the harbour in the
SU TEN T	ŋo ɛ4ŋ 4ɛ	this then also
24.	24.	24.
U PE RU	u be ŋo	by night to go
SER I TU	ŋ4oŋ 1 ɔo	free in to
AR BI A	4ŋ b1 4	steering being from
PUNI	Þuŋŋ	Phœnician
PURT U BI TU	poŋɛ r b1 ɔo	to port from being or to
PES TI CA TU	beŋ ɛŋ c4 ɔo	course to that whence to
ATH RE PU RA	4ɛ ŋe br ŋ4	also by the moon was going
25.	25.	25.
TU	ɔo	to
PUS TI N	boŋ ɛŋ ŋ4	certain to that the
ANS I F	4ŋoŋŋ 1 ŋ4	now in cause
BI NU	b1 ŋu4ɔ	being new
NU BI S	ŋo b1 ŋŋ	then being it is
ATH TRE PU RA	4ɛ ɛŋe br ŋ4	also throughout was going
TU	ɔo	to
TI U	ɛŋ r	to that from
PUNI	Þŋŋŋ	Phœnician
TI U	ɛŋ r	to that from
BI NU	b1 ŋo	being then
26.	26.	26.
TE I TU	ɛ4 1 ɔo	it is in to
FER BA	ŋŋoŋ b4	certain will be
F RE TH TEF	ŋ4 ŋe 4ɛ ɛ4b	under the moon's increase the sea
FER TU	ŋe4ŋ ɔo	certain to
PU RE	br ŋe	was the moon
NU BI ME	ŋo b1 ŋ4	then being good
FER ES T	ŋe4ŋ 4ŋ ɛ4	certain it is indeed
C RE MA T RU F	4c ŋe ŋ4 4ɛ ŋo 4b	with the moon good again to go the river

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
27.	27.	27.
SU ME L	ꝛo mꝛa all	this good always
PER TU	ꝛꝛꝛꝛ ꝛꝛ	certain to
BES TIS I A	ber ꝛꝛꝛꝛ ꝛ ꝛ	the course of the tides in the
BE RU ME	be ꝛꝛꝛ mꝛa	night to go good
PER SNI MU MU	baꝛ ꝛꝛꝛ mꝛꝛ mꝛꝛ	sea sailing very happily
CA T LES	cꝛ ꝛꝛꝛ lꝛꝛ	whence also light
TU BA	ꝛꝛꝛ bꝛ	that will be
TEF RA	ꝛꝛꝛ ꝛꝛ	to sea going
28.	28.	28.
TER TI	ꝛꝛꝛꝛ ꝛꝛ	the sign to that
ER US	er ꝛꝛ	excellent and
PRU SE CA TU	bꝛꝛ ꝛꝛ cꝛ ꝛꝛ	much this which to
I SUNT	ꝛ ꝛꝛꝛꝛ	in happiness
C RE MA T RU	cꝛ ꝛꝛ mꝛa ꝛꝛ ꝛꝛꝛ	with the moon good also to
		go
PRU SE C TU	bꝛꝛ ꝛꝛ cꝛ ꝛꝛ	much this with to
S T RU TH S LA	ꝛꝛ ꝛꝛ ꝛꝛ ꝛꝛ ꝛꝛ lꝛ	it is also to go again it is by
		day
29.	29.	29.
FIC LA	ꝛꝛꝛꝛ lꝛ	day light
AR BE I TU	ꝛꝛꝛ be ꝛ ꝛꝛ	steering night in to
CA T LU	cꝛ ꝛꝛ lꝛ	whence again the water
PURT U BI TU	ꝛꝛꝛꝛ ꝛꝛ bꝛ ꝛꝛ	port from or being to
AM PER I A	ꝛꝛꝛ baꝛ ꝛ ꝛ	the ocean sea in the
PER SNI TH MU	baꝛ ꝛꝛꝛ ꝛꝛꝛ mꝛꝛ	sea sailing again safely
A SES E TA	ꝛ ꝛꝛꝛ ꝛ ꝛꝛ	from safe from indeed
30.	30.	30
CAR NE	cꝛꝛꝛ ꝛꝛ	to Carne (the turn)
PER SNI TH MU	baꝛ ꝛꝛꝛ ꝛꝛꝛ mꝛꝛ	sea sailing again happily
E EN PER SUNT RA	e en baꝛ ꝛꝛꝛꝛ ꝛꝛ	on the water of the sea pleasant by going
PER SNI TH MU	baꝛ ꝛꝛꝛ ꝛꝛꝛ mꝛꝛ	sea sailing again happily

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
SU BA	ꝛꝐ ba	this will be
S PA N TE A	ꝛꝛ ba aꝝ ꝛa a	it is will be indeed from
31.	31.	31.
PER TEN TU	b4ꝛ ꝛaꝝ ꝛꝐ	the sea then to
BES C LES	beꝛ 4c leꝛ	the course with light
BU FET ES	br ꝛaꝛꝛ e ꝛꝛ	was long it is
PER SNI TH MU	b4ꝛ ꝛꝝꝛ aꝛ ꝛꝐ	sea sailing also happily
BES TI CA TU	beꝛ ꝛꝛ c4 ꝛꝐ	the course to that whence to
ATH TRE PU RA	aꝛ ꝛꝛꝛe br ꝛa	also through it was going
TU	ꝛꝐ	to
32.	32.	32.
AR PEL TU	4ꝛ be 4l ꝛꝐ	steering all night to
S TA TI TA TU	ꝛꝛ ꝛa ꝛꝛ ꝛa ꝛꝐ	it is indeed to that it is to
SU PA	ꝛꝐ ba	this will be
BUS T RA	boꝛ ꝛa ꝛa	certain it is going
PER S TU	b4ꝛ ꝛꝛ ꝛꝐ	the sea it is to
I EF RU	j 4b ꝛꝐ	in the river to go
ER US	eꝛ ꝛꝛ	excellent and
MA N I	ꝛꝛa aꝝ j	good the in
CU BE I TU	co be j ꝛꝐ	which night in to
33.	33.	33.
SI I NA M AR	ꝛe j ꝛa 4ꝛꝛ 4ꝛ	this in science the ocean
E TU	e ꝛꝐ	navigating
TU BE	ꝛꝐ be	from and to
RE CA PI RU S	ꝛe c4 bꝛ ꝛꝐ ꝛꝛ	by night
PUNE	ꝛꝛꝛꝛe	the moon whence being to
FER TU	ꝛꝛꝛꝛ ꝛꝐ	go it is
FER CA	ꝛꝛꝛꝛ c4	Phoenician
C LA BLA F	4c la bla 4b	certain to
		certain whence
		by day safe to the river

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
34.	34.	34.
AN FE TH TAF	an f4 4t 4ab	the cause also of the ocean
BES C LU	ber 4c lr	course with water
SNA TU A SNA TU	r74 70 4 r74 70	flowing to and flowing from
U M EN	u 4m en	on the ocean's waters
FER TU	f70r 70	certain to
CA BI RE	ca b7 re	whence being the moon's
THUN TE	7077 74	waves it is
35.	35.	35.
IU BI E BES TI CA	7r7 b7 e ber 77	day being it in the course to
TU	ca 70	that whence to
PE TRU NI A PER	be 47 70 74 7 4	night also to go in the sea
TU	ba7 70	to
NA TI NA	74 77 4	the fire from
F RA T RU	f4 74 47 70	means going also to go
AT I I ER I U	47 77 er 7 u	likewise in knowledge great
		in from
FER US	f70r 77	certain and
36.	36.	36.
SE BA CN IS	re ba che 47077	this will be favourable
		now
PER SNI TH MU	ba7 77 4t 70	sea sailing also happily
PER TA	ba7 74	the sea indeed
S PI N IA	77 be 47 7 4	it is the night in the
I SUNT	7 7770	in pleasure
C LA BLE S	4c la bla 77	with day safe it is
PER SNI TH MU	ba7 77 4t 70	sea sailing also happily
37.	37.	37.
BES C LES	ber 4c ler	the course with light
SNA TA	r74 74	flowing to indeed
A SNA TA	4 r74 74	from flowing indeed
SE BA CNI S	re ba che 47 77	this will be favourable now

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
S P I N I A M A	jr be n4 j 4m m4	it is night in the ocean good
PER SNI TH MU	b4r rñj 4t mjo	sea sailing also happily
BES TI CA TU	ber tñ c4 to	the course to that whence to
38.	38.	38.
ATH TRE PU RA TU	4t tñe br n4 to	also throughout was going to
S P I N A	jr be j n4	it is night in the
UM TU	o 4m to	from the ocean and to
UM NE	o 4m n4	from ocean the
SE BA CN I	re b4 che	this will be favourable in
PER SNI TH MU	b4r rñj 4t mjo	sea sailing also happily
MA NA F	m4 n4 4b	good to the river
E A SA	e 4 r4	it the current
39.	39.	39.
BU TU	br to	was to
A SA MA	4 r4 m4	the current good
CU BER TU	co b4r to	which sea to
A SA CO	4 r4 co	the stream which
BI NU	bñ njo	being then
SE BA CN I	re b4 che j	this will be favourable in
TA SES S	t4 r4r jr	indeed safe it is
PER SNI TH MU	b4r rñj 4t mjo	sea sailing also happily.
40.	40.	40.
E SU F	4r u 4b	it is from the river
PUS ME	bof m4	certain good
THER TER	teon t4 ep	guiding sign indeed very
ER US	ep rñ	excellent and
CU BE I TU	co be j to	which by night in to
TER TU	teon to	the guiding sign to
BI NU	bñ njo	being then
PUNE	Prne	Phœnician
TER TU	teon to	the guiding sign to

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
41.	41.	41.
S T R U T H L A S	ʃʀ 4ɾ ɲo 4ɾ lɑ ɾ	it is also to go also light
F I C L A S	ʃɛɾc lɑɾ	day light
S U F A F I A S	ɾo ɾɑ ɾɪ 4ɾ	this cause danger it is
C U M A L T U	comɿ all ɾo	protection always to
C A P I R E	cɑ bɪ ɲɛ	whence being the moon
P U N E S	ɲuɲɛ ʃɾ	Phœnician it is
B E P U R A T U	bɛ br ɲɑ ɾo	night was going to
42.	42.	42.
A N T A C R E S	4ɲ ɾɑ 4c ɲɛ ʃɾ	the indeed with the moon it is
C U M A T E S	comɿ 4ɾ 4ɾ	protection also it is
P E R S N I T H M U	bɑɲ ɾɲɪ 4ɾ ɲo	sea sailing also happily
A M B A R I T H M U	4ɲ bɑ 4ɲ ɪ 4ɾ ɲo	ocean will be steering in also happily
S T A T I T A	ʃɾ ɾɑ ɾɪ ɾɑ	it is indeed to that it is
S U B A F T U	ɾo bɑ 4b ɾo	this will be the river to
E S U N U	e ɾo ɲo	it is then
43.	43.	43.
P U R T I T U	ɲoɲɾ ɪ ɾo	the port into
F U T U	ɾɾ ɾo	under to
C A T E L	cɑ ɾall	which easy
A S A C U	ɑ ɾɑ cɾo	the current which
P E L S A N S	bɛal ɾɑ 4ɲ ʃɾ	night always the stream it is
F U T U	ɾɾ ɾo	under to
44.	44.	44.
C B E S T R E	cɑ bɛɾ 4ɾ ɲɛ	which course also the moon
T I E U S A S E S	ɾɪ e ɾɾ ɾɑɾ ɛɾ	to that and from safe it is
B E S U B U	bɛɾ ɾ br	course from was
E S I S	e ɾɾoɾ	from it below
T I T E	ɾɪ ɾɑ	to that indeed
T E I E S	ɾɑ ɪ 4ɾ	indeed in it is

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
45.	45.	45.
SE ME	re ma	this good
N I ES	na j 4r	the in it is
TE CU R I ES	ta co ne j 4r	indeed which the moon in it is
SI M	jr j 4m	it is in the ocean
CA P RUM	ca ab no 4m	whence to the river to go on ocean
U PE TU	r be do	by night to
TE C BI AS	ta 4c bj 4r	indeed with being it is
46.	46.	46.
FA MER I AS	fa me 4r j 4r	means quick in it is
PUM PE RI AS	bu 4m be ne j 4r	was ocean night's moon in it is
XII	XII	twelve (days)
AT I I ER I A TE	4t j j ep j 4 ta	also in science great in the it is
E TRE	e tre	always
AT I I ER I A TE	4t j j ep j 4 ta	also science in great in the it is
47.	47.	47.
C LA BER NI I E	4c la bep nj j e	by day the sea is not in it
E TRE	e tre	always
C LA BER NI I E	4c la bep nj j e	by day the sea is not in it
CU RE I AT E	cop e j 4t e	returns it in also it
E TRE CU RE I	e tre cop e j	always returns in also it.
AT E	4t e	also it
48.	48.	48.
SA TAN ES	ra ta nj 4r	the current's time it is
E TRE SA TAN ES	e tre ra ta nj 4r	always the current's time it is
PE I ER I AT E	be j ep j 4t e	at night much in also it
E TRE PE I ER I	e tre be j ep	always at night much in also it
ATE	4t e	
TAL EN AT E	tal en 4t e	covered with water also it

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
49.	49.	49.
E TRE TAL EN AT E	e tpe tall en	always covered with water
MU SE I AT E	at e	also it
E TRE MU SE I AT E	mo re j at e	much more this in also it
E	e tpe mo re j	always much more this in
IU I ES CAN E	at e	also it
	juō j ar cean e	daily in it is from the head it
50.	50.	50.
E TRE IU I ES CAN E	e tpe juō j ar	always daily in it is from the
ES	cean ar	head it is
CA SE LAT E	ca re lat e	when this sea flows from
E TRE CA SE LAT E	e tpe ca re lat e	always when this sea flows
		from
TER TI E CA SE	teon tj ca re	the guiding sign when this
LAT E	lat e	sea flows from
51.	51.	51.
PER AS SNA N I E	ban ar rha an j e	sea it is flowing the in it
TE I TU AR MU NE	ta j do ar mo na	it is in to steering happy the
IU BE	ro be	day and night
PA TRE	ba at pe	will be also the moon
FET U	fat r	far away
S I	re j	this in
PE RA	be na	night going
52.	52.	52.
CNE	che	favourable
SE BA CNE	re ba che	this will be favourable
U PE TU E	r be do e	from night to it
BE I E TU	be j e do	night in from and to
SE BA CNE	re ba che	this will be favourable
NA RA TU	na na do	to the going to
AR BI U	ar bj r	steering being from

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ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
53.	53.	53.
US TE TU	rr t4 ɔo	and indeed to
E U NA RA TU	e r n4 n4 ɔo	it from the going to
BUS SE	boɾ re	certain this
FA SE FET E	f4 re f4ɔ e	cause this far it
SE BA CNE	re b4 cne	this will be favourable
THER I	teon j	sign in
PUNI	Prnj	Phoenician
54.	54.	54.
THER I BI NU FE	teon j b j nɔ f4ɔ	the guiding sign in being
TU	r	then far away
BA PUT U	b4 bro r	will be the fire from
SAS I	f4ɾ j	safe in
AM PE TU	am be ɔo	the ocean night to
CAP RU	c4b nɔ	the cape to go
FER A	b4n 4	to sea the
CNE	cne	favourable
SE BA	re b4	this will be
55.	55.	55.
CNE	cne	favourable
U PE TU	r be ɔo	from night to
E BE I E TU	e be j e ɔo	from night in it to
NA RA TU	n4 n4 ɔo	the going to
S I BE	re j be	this in night
AM PE TU	am be ɔo	ocean night to
FE SNE RE	f4 jɾ r n4 eɾ e	cause it is the flowing much
PURT TU	poɾt ɔo	it port to
56.	56.	56.
E TU	e ɔo	from (and) to
I FE	j f4	in cause
FER TU	fjɔɾ ɔo	certain to
TAF LE	t4j b le	the sea with

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
E PIR FER	e bꝑꝑ ꝑꝑꝑ	it short certain
TU	ꝛꝛ	to
CA PRE S	ca bꝑꝑ ꝑꝑ	which the headland it is
PRU SES E TU	bꝑꝛ ꝑꝑꝑ e ꝛꝛ	very safe from and to
57.	57.	57.
I FA R BE I TU	ꝑ ꝑꝑ ꝑꝑ be ꝑ ꝛꝛ	in cause steering night in to
PER SU T RU	bꝑꝑ ꝑꝛ ꝑꝛ ꝑꝛ	sea this also to go
BA PUT IS	bꝑ bꝛ ꝑꝑ	will be the fire it is
ME FA	mꝑ ꝑꝑ	good that
BI S TIS A	bꝑ ꝑꝑ ꝑꝑ ꝑꝑ	being it is to that current
FET A FER TU	ꝑꝑꝛ ꝑ ꝑꝑꝑ ꝛꝛ	far from certain to
58.	58.	58.
S BI SE BE	ꝑꝑ bꝑ ꝑꝑ be	it is being this night
FER TU	ꝑꝑꝑ ꝛꝛ	truly to
PUNE	pꝑꝑꝑ	Phœnician
E TRE	e ꝑꝑꝑ	it throughout
S BI	ꝑꝑ bꝑ	it is being
SE	ꝑꝑ	this
BE	be	night
BI NU FER TU	bꝑ ꝑꝛ ꝑꝑꝑ ꝛꝛ	being then certain to
TER TI E	ꝑꝑꝑ ꝑꝑ e	sign to that from
59.	59.	59.
S BI SE BE	ꝑꝑ bꝑ ꝑꝑ be	it is being this night
U TUR FER TU	r ꝑꝑꝑ ꝑꝑꝑ ꝛꝛ	from the voyage surely to
PI S TUN I RU FER	bꝑ ꝑꝑ ꝑꝑꝑ ꝑ ꝑꝑ ꝑꝑꝑ	being it is the waves in to go
TU	ꝛꝛ	truly to
BE PES U T RA	be beꝑ r ꝑꝛ ꝑꝑ	night course from again
FER TU	ꝑꝑꝑ ꝛꝛ	going truly to
60.	60.	60.
MA N T RA C LU	mꝑ ꝑꝑ ꝑꝛ ꝑꝑ ꝑꝛ ꝑꝛ	good the also going with
FER TU	ꝑꝑꝑ ꝛꝛ	water certain to

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
PUNE	Prne	Phœnician
PER TU	ϕior do	certain to
PUNE	Prne	Phœnician
PE SNA FE	ϕa rna ϕa	means the flowing cause
PE NUS	ϕa nor	the cause known
61.	61.	61.
CAF RU PURT U	cab no poru r	that cape to go the port from
BE TU	be do	night to
BA PUT U	ba bro r	will be the fire from
SAS I	rar j	safe in
IU BE BA TRE	iro be ba at ne	day and night will be also the moon
PRE PE SNI MU	bpe be rni mo	to the headland night sailing happily
62.	62.	62.
BE PES U T RA	be ber r at na	night course from again going
PE SNI MU	be rni mo	night sailing happily
PES C LES PE SNI MU	ber ac lar be rni mo	the course with light at night sailing happily
AT RE	at ne	also the moon
PU RA TU	br na do	was going to
63.	63.	63.
AR PEL TU	ar bel do	steering the mouth to
S TA TI TA TU	ir ta ti ta do	it is indeed to that it is to
BES C LU	ber ac lr	the course with water
PUS T RU	bor at no	certain also to go
PES TU	ber do	the course to
RA NU	na no	going then
64.	64.	64.
PE SNI	be rni	night sailing
MU	mo	happily
PUNI	Prni	Phœnician

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
PE SNI MU	be rŋj mō	night sailing happily
BI NO	bj ŋo	being then
PE SNI MU	be rŋj mō	night sailing happily
U NE PE SNI	r ŋ4 be rŋj	from the night sailing
65.	65.	65.
MU	mō	happily
E NU E RU S TA	e ŋo e ŋo jŋ t4	from then it to go it is
TU	to	indeed to
BI T LU	bj 4t lr	being also water
BU F RO	br 4b ŋo	was to the river to go
PUNE THER I ES	Prŋe tēop j 4ŋ	Phœnician the guiding sign in it is
66.	66.	66.
FA SU	f4 ŋo	cause this
E RU THU	e ŋo to	it to go to
TIS LU	tj4ŋ lr	the tides water
SES TU	ŋ4ŋ to	safe to
IU BE PA TRE	jŋō be b4 tŋe	day and night will be throughout
PUNE SES TE	Prŋe ŋ4ŋ t4	Phœnician safe it is
67.	67.	67.
UR FET A	rŋj f4to 4	the coast long from
MA NU BE	m4 ŋo be	good then night
THA FET U	t4 f4to r	indeed far away
ES TU	4ŋ to	it is to
I U CU	j r co	knowledge from which
THA FET U	t4 f4to r	it is far away
68.	68.	68.
I U PA TER	j r b4 tēop	in from will be the sign
SAS E	ŋ4ŋ e	safe it
TEF E	t4jō e	the ocean it
ES TU BI T LU	4ŋ to bj 4t lr	it is to being also water
BU F RU	br f4 ŋo	was cause to go
SES TU	ŋ4ŋ to	safe to

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
69.	69.	69.
PURT I FE LE	poꝛt ꝑꝥa le	port knowing the means with
TR I	ꝑꝛe ꝑ	throughout in
IU PER TE I TU	ꝑꝛó bꝥꝑ ꝑꝥa ꝑ ꝑo	day sea it is in to
TR I IU PER	ꝑꝛe ꝑ ꝑꝛ bꝥꝑ	throughout in science in the sea
BÜ F RU	br 4b ꝑo	was to the river to go
NA RA TU	ꝛꝥ ꝑꝥa ꝑo	of the going to
70.	70.	70.
FE I U	ꝑꝥa ꝑ u	cause in from
IU PE PA T RE	ꝑꝛó be bꝥ 4ꝑ ꝑe	day and night will be also the moon
BU SI I A PER	br ꝑe ꝑ ꝑꝥ bꝥꝑ	was this science in of the sea
NA TI NE	ꝛꝥ ꝑꝑ ꝛꝥ	of the to that the
FRA T RU A TI I	ꝑꝥ ꝑꝥa 4ꝑ ꝑo 4 ꝑꝑ	cause moving also to go from
ER I U	ꝑ eꝑ ꝑꝛ	to that science in excellent in from
71.	71.	71.
PUNE	ꝑꝛꝛe	Phœniclan
AN PEN ES	4ꝛ beꝛ 4ꝛ	the head it is
CRIC AT RU	cꝛꝑꝥ 4ꝑ ꝑo	the end again to go
TES T RE	ꝑe4ꝛ ꝑꝛe	south throughout
E US SE	e ꝛꝛ ꝑe	from and this
THA FET U	ꝑꝥa ꝑꝥo ꝛ	indeed far away
A PE A PEL	4 be 4 bel	the night to the mouth
72.	72.	72.
US	ꝛꝛ	and
ME FE	ꝛꝛꝥ ꝑꝥ	good cause
A TEN TU	4 ꝑꝥꝛ ꝑo	from then to
A PE PURT U BI	4 be poꝛt ꝑo bꝑ	the night port to being it
ES	4ꝛ	is

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
TES TRE	tear tpe	south throughout
E US SE THA FE	e rr re ta f40 r	from and this indeed far
TU		away
73.	73.	73.
CRIC AT RU	crhc at no	the end also to go
AR BI U	ar bi r	steering being from
US TE TU	rr ta do	and indeed to
PUNI PET U	Prnj f40 r	Phœnician far away

SECOND TABLE.

N.B.—The Figures refer to the Lines in the Original Tables.

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
1.	1.	1.
BU CU CUM	br co com	was which security
IU BI U	iuð be j u	day and night in from
PUNE	Prne	Phœnician
U BE F	r be ƿa	from night means
FUR FATH	ƿon ƿaθh	defence by skill
TREF	θne ƿa	throughout the means
BI T LU F	bj 4t lr ƿa	being also water means
TUR U F	θrn r ƿa	voyage from the means
2.	2.	2.
MAR TE	m4n ta	as indeed
THUR I E	θrn j e	the voyage in it
FET U	ƿ4t r	far away
PUP LU PER	pob lr b4n	people water of the sea
TUT AS	to ta jr	is gentle indeed it is
I I U BINA S	j iuð be j n4 jr	by wisdom day and night in it is
TU TA PER	to ta b4n	gentle indeed the sea by
I CU BINA	j co be j n4	science which by night in the
3.	3.	3.
BA TU BA	b4 to ba	will be to will be
FE RIN E	ƿ4 njn e	means of the star it
FET U	ƿ4t r	far away
PUNI	Prnj	Phœnician

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
FET U	ƒ40 ƒ	far away
AR B IU	4ƒ be ƒuó	steering night and day
US TEN TU	ƒƒ ƒ4ƒ ƒ0	and then to
CU TEP	ƒ0 ƒ4ƒb	whence is in the ocean
PE SNI MU	be ƒƒ ƒ0	night sailing happy
4.	4.	4.
A RE PES	4 ƒe beƒ	the moon's course
AR BES	4ƒ beƒ	steering the course
BU CU CUM	br ƒ0 ƒ0ƒ	was which security
CU RE TI ES	ƒ0 ƒe ƒ 4ƒ	which the moon to that it is
TRE F	ƒƒe ab	throughout the means
BI T LU P	b 4ƒ lr ƒ4	being also water cause
TUR UP	ƒuƒ u ab	voyage from the means
THUN TE SE	ƒ0ƒ ƒ4 ƒe	waves it is this
5.	5.	5.
FI	ƒ ƒ	danger
FE I TU	ƒ4 ƒ ƒ0	cause in to
PUP LU PER	pob lr b4ƒ	people of the water sea
TUT AS	ƒ0 ƒ4 ƒƒ	gentle indeed it is
I I U B I N A S	ƒ ƒuó be ƒ ƒ4 ƒƒ	by science day and night in the it is
TUT A PER	ƒ0 ƒ4 b4ƒ	gentle indeed the sea
BA TU BA	b4 ƒ0 b4	will be to will be
6.	6.	6.
FE RIN E FET U	ƒ4 ƒƒ e ƒ40 u	because the star it long way
AR BI U	4ƒ b 4	steering being from
US TEN TU	ƒƒ ƒ4ƒ ƒ0	and then to
TEN S S I T I M	ƒ4ƒ ƒƒ ƒe ƒ ƒ 4ƒ	then it is this in to that ocean
AR BE I TU	4ƒ be ƒ ƒ0	steering night into
THER IS	ƒe0ƒ ƒƒ	the guiding sign it is
BI NU	b ƒ0	being then
THER IS	ƒe0ƒ ƒƒ	the guiding sign it is

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
7.	7.	7.
PUNE	Prne	Phœnician
PE IT U	ꝥ4 ꝑ ꝔꝐ	the means in to
CU TEF	ꝔꝐ Ꝕ4ꝑb	whence the ocean
PER SNI MU	b4ꝑ ꝑꝑ ꝑꝐ	sea sailing happily
AR I PES	4ꝑ ꝑ ber	steering in the course
I NUC U CAR	ꝑ ꝔꝑꝐꝔ ꝔꝔ c4ꝑ	the hill by the turn (Carne)
PI TH AS S	bꝑ 4Ꝕ 4Ꝕ Ꝕe	being also it is this
FUS T	ꝔꝐꝔ Ꝕ4	easy indeed
8.	8.	8.
S BE PꝔ	ꝑꝔ be br	it is night was
E SU MEC	e ꝔꝐ ꝑe4c	it this clear
E SU NU	e ꝔꝐ ꝑꝐ	it this then
AN TER	4ꝑ ꝔeꝐꝑ	the guiding sign
BA CA S SE BA SE	b4 c4 4Ꝕ Ꝕe b4 Ꝕe	will be whence it is this will
TV	ꝔꝐ	be this to
M I SE A BI F	4ꝑꝑ ꝑ Ꝕe 4 bꝑ ꝥ4	the ocean in this the being cause
AS SER I A TU	4Ꝕ Ꝕ4Ꝑꝑ ꝑ 4 ꝔꝐ	it is free in the to
9.	9.	9.
BE RU FE	be ꝑꝐ ꝥ4	night to go the means
TRE PLAN U	Ꝕꝑe bleꝑꝑ Ꝕ	throughout to the harbour from
CU BER TU	ꝔꝐ b4ꝑ ꝔꝐ	which sea to
RE S TEF	ꝑe 4Ꝕ Ꝕ4ꝑb	the moon it is the ocean
E SU NU	e ꝔꝐ ꝑꝐ	it this then
PE IT U	ꝥ4 ꝑ ꝔꝐ	cause in to
10.	10.	10.
PUNE	Prne	Phœnician
PUP LU M	ꝑꝐb lu 4ꝑꝑ	people of the water of the ocean

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
AF E R UM	ab e no am	the river it to go on the ocean
THE R I ES	teon i ar	guiding sign in it is
A BE F	a be fa	the night means
ANS SER I A TU	anoyr raon i a do	now free in the to
E TU	e do	from and to
PER NA I AF	ban na i ab	the sea in to the river
11.	11.	11.
PUS T NA I AF	boy ta na i ab	certain indeed the know- ledge of the means
ENE	Prne	Phœnician
CU BUR TUS	co boyr orr	which success at first
CMEN CAT RU M	cmeh ca at no am	navigating whence also to go on the ocean
THA TU	ta do	indeed to
EN U MEC	eh r meac	water from clear
12.	12.	12.
PIR	bhr	short
ATH TI ME M	at ti ma am	also to that good ocean
EN TEN TU	eh tan do	water then to
PUNE	Prne	Phœnician
PIR	bhr	short
EN TEL US	eh tall rr	water over and
ATH TI M EM	at ti ma am	also to that good ocean
13.	13.	13.
EN V MEC	eh r meac	water from clear
S TA PLA TU PAR	sr ta bla do ban	it is indeed quiet to the sea
F AM	fa am	current cause ocean
TES BA M	tear ba am	south will be ocean
TE FE	ta fa	indeed cause
TUT E	to ta	gentle indeed
I CU BI N E	i co be i na	by science at night in the

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
14.	14.	14.
BA PE FE M	bā be ꝑā am	will be night cause the ocean
A BI EC LU EE	ā bꝑ āc lꝑ ꝑā	the being with water cause
CUM BI FI AT U	comꝑ bꝑ ꝑꝑ āc ꝑ	security being danger also from
BE A	be ā	night the
A BI EC LA	ā bꝑ āc lā	the being with day
E SU NU ME	e ꝑō nō mā	it this then good
E TU	e tō	from and to
15.	15.	15.
PRI NU BA TU	ꝑꝑꝑ nō bā tō	the mountains then will be to
E TUT U	e tūāt u	it north from
PER CA F	ꝑꝑꝑ cā ꝑā	sea whence cause
THA FET U TU	tā ꝑāt ꝑ tō	it is far away to
PUNE SA TE	ꝑꝑꝑ ꝑā tā	Phœnician the current it is
PUNE	ꝑꝑꝑ	Phœnician
MEN ES	mꝑꝑ āꝑ	obvious it is
16.	16.	16.
AC E RU N I AM	āc e ꝑō nā j am	with it to go the in ocean
EM	em	certainly
E NU MEC	e nō mēac	it then clear
E TUR S TA MU	e tꝑꝑ ꝑꝑ tā mō	from the voyage it is indeed happy
TU TA TA RIN A TE	tō tā tā ꝑꝑꝑ ā tā	gentle indeed it is the star it is
TRI FU	tꝑꝑ ꝑ ꝑꝑ	throughout under
17.	17.	17.
TA RIN A TE	tā ꝑꝑꝑ ā tā	it is by the star indeed
TUR S CUM	tꝑꝑ ꝑꝑ comꝑ	the voyage it is security
NA THA R CUM	nā tā āꝑ comꝑ	of the it is the steering se- curity
NU M EM	nō mā am	then good the ocean
I A PUS S CUM	j ā ꝑōꝑ ꝑꝑ comꝑ	in the certainty of its security
NU M EM	nō mā am	then good the ocean

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
18.	18.	18.
S BE PIS	ʃr be bʃ ʃr	it is night being it is
THA FE	ʔa ʔa	indeed that means
PURT AT U LU	ʔoʔʔ ʔʔ u lʔ	port also by water
PU E	br e	was it
MER S	meaʔ ʃr	quickly it is
ES T	ʔʔ ʔa	it is indeed
FE I TU	ʔa j ʔo	cause it to
UR U	ʔʔ r	coast from
PE RE	be ʔe	night by the moon
MER S	meaʔ ʃr	soon it is
ES T	ʔʔ ʔa	it is indeed
19.	19.	19.
PUNE	ʔʔe	Phœnician
PRI NU BA TUS	bʔʃ ʔo bʔ ʔʔʔ	the mountains then will be
		first
S TA THER EN	ʃr ʔa ʔeoʔ eʔ	it is indeed the guiding sign
		on the water
TER M NE S CU	ʔeoʔ ʔʔ ʔa ʃr ʔo	guiding mark on ocean it is
		which
EN U MEC	eʔ ʔo meʔ	water then clear
AR MA NU	ʔʔ ʔa ʔo	steering good then
20.	20.	20.
CA TER AM U	ʔa ʔeoʔ ʔʔ ʔ	whence guiding sign ocean
		from
I CU BI NI	j ʔo be j ʔa	science which night in the
EN U MEC	eʔ ʔo meʔ	water then clear
A PRE TU	ʔ bʔe ʔo	from the headland to
TUR ES	ʔʔʔ ʔʔ	the voyage it is
ET	ʔʔ	also
PU RE	br ʔe	was the moon
PUNE	ʔʔe	Phœnician
AM BRE FU	ʔʔ bʔe ʔʔ	ocean headland under

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
21.	21.	21.
US	rr	and
PER SNI MU	bap rñj mo	sea sailing happily
EN U MEC	en r meac	water then clear
E TA TU	e ta to	it indeed to
I CU B I N US	j co be j na rr	science which night in the
		and
TRI I U PER	tre j j r bap	throughout in science by sea
AM BRE TH TU	am bre at to	ocean headland also to
22.	22.	22.
TRI I U PER	tre j j r bap	throughout in science by sea
PE SNI MU	be rñj mo	night sailing happily
TRI I U PER	tre j j r bap	throughout in science by sea
E TA TU	e ta to	from indeed and to
I CU B I N US	j co be j na rr	science which night in the and
E NU MEU	e no meac	it then clear
23.	23.	23.
PRI NU BA TUS	bñj no ba trr	the mountains then will be
		first
S I MU	re j mo	this in happy
E TUT U	e tr4t r	it north from
E RA THUN T	e na toñ at	it going on waves also
BE A	be a	night the
S I MU	re j mo	this in happy
E TUT U	e tr4t r	it north from
PRI NU BA TUS	bñj no ba trr	the mountains then will be
		first
24.	24.	24.
FUN T LER E	fon at le pe	the land also with the moon
TRI F	trñj fa	throughout by
AP RU F	ab no fa	river to go by
RU F RU	no fa no	to go the means to go
U TE	r ta	from indeed

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
PE IU	be jrō	night and day
PE I TU SER FE	ʔ4 1 ɔo ʔ40ʔ ʔ4	cause in to free means
MAR TI	ʔ4ʔ ɔj	as to that
25.	25.	25.
BA TU BU	b4 ɔo br	will be to was
FE RIN E	ʔ4 ʔʔ e	means star from
FET U	ʔ4ɔ r	far away
AR BI U	4ʔ be ʔuō	steering night and day
US TEN TU	ʔʔ ɔ4ʔ ɔo	and then to
PUNI	Prʔʔ	Phœnician
PE I U	ʔ4 1 r	cause knowledge from
26.	26.	26.
TA SES S	ɔ4 ʔ4ʔ ʔʔ	indeed safe it is
PE SNI MU	be ʔʔʔ ʔʔo	night sailing happily
A RE PE	4 ʔe be	the moon at night
AR BES	4ʔ ber	guiding the course
27.	27.	27.
RU BIN IE	ʔo be 1 ʔ4 e	to go in the night from
E	e	it
TRE	ɔʔe	throughout
PUR CA	b0ʔʔ c4	success whence
RU F RA	ʔo ʔ4 ʔ4	to go cause moving
U TE	r ɔ4	from indeed
PE I A	be 1 4	night in the
FET U	ʔ4ɔ r	far away
PRES TA T E	bʔe ʔʔ ɔ4 4ɔ e	the headland it is indeed also from
28.	28.	28.
SER FI E	ʔ40ʔ ʔj e	free of anger from
SER FE	ʔ40ʔ ʔ4	free means
MAR TI ES	ʔ4ʔ ɔj 4ʔ	as to that it is
PER A I A	b4ʔ 4 1 4	sea from in the

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
FE I TU	ƿ4 1 ɔ0	means in to
AR BI U	4ɲ bɲ u	steering being from
US TEN TU	ɾɾ ɔ4ɲ ɔ0	and then to
29.	29.	29.
CA PI	c4 bɲ	whence being
SA C RA	ɾ4 4c ɲ4	the currents with going
A I TU	4 1 ɔ0	and in to
BES C LU	beɾ 4c lr	the course with water
BE TU	be ɔ0	night to
AT RU	4ɔ ɲ0	again to go
AL FU	4l ƿr	always under
PUNI	ƿɾɲɲ	Phœnician
FET U	ƿ4ɔ r	far away
30.	30.	30.
TA SES S	ɔ4 ɾ4ɾ ɾɾ	indeed safe it is
PE SNI MU	be ɾɲɲ ɲ0	night sailing happy
A RE PER	4 ɲe b4ɲ	by the moon at sea
AR BES	4ɲ beɾ	steering the course
31.	31.	31.
T RA	4ɔ ɲ4	likewise going
SA TE	ɾ4 ɔ4	current indeed
TRE F	ɔɲe 4b	throughout the means
BIT LA F	bɲ 4ɔ l4 4b	being also day the means
FE I TU	ƿ4 1 ɔ0	means in to
TUS E	ɔɾɾ e	first from
SER FI E	ɾ40ɲ ƿɲ e	free danger from
SER FE	ɾ40ɲ ɾ4	free means
MAR TI ES	ɲ4ɲ ɔɲ 4ɾ	as to that it is
32.	32.	32.
FE RA I A	be ɲ4 1 4	night going in the
FE I TU	ƿ4 1 ɔ0	means in to

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
AR BI U	4π bɿ u	steering being from
US TE TU	rr τ4 ɔo	and indeed to
PUNI	Prηɿ	Phœnician
FET U	ɾ4ɔ r	far away
TA SES S	τ4 ɾ4ɾ ɿɾ	indeed safe it is
PE SNI MU	be ɾηɿ mo	night sailing happily
33.	33.	33.
A RE PER	4 πe b4π	the moon sea
AR BES	4π ber	steering course
PUNE	Prηe	Phœnician
PURT IN SUS	poɾt ɿη ɾoɾ	port in knowledge
CAR E TU	caɾ e ɔo	the turn it to
PU FE	br ɾ4	was the cause
AP RU F	4b πo 4b	river to go was
34.	34.	34.
FA CU RE N T	ɾ4 co πe 4η τ4	cause which moon the it is
PUS SE	boɾ ɾe	certain this
ER US	eɾ rr	excellent and
TE RA	τ4 π4	indeed going
A PE	4 be	at night
ER US	eɾ rr	excellent and
TE RU S T	τ4 πo ɿɾ τ4	indeed to go it is indeed
PUS T RU	boɾ τ4 πo	certain indeed to go
35.	35.	35.
CU BI FI A TU	co bɿ ɾɿ 4 ɔo	which being danger from and to
RU P I NA ME	πo be ɿ η4 η4	to go night in the good
ER US	eɾ rr	excellent and
TE RA	τ4 π4	indeed going
EN E	eη o	water from
T RA	4τ π4	again going

M

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
SA TH TA	ɾ4 4ɾ ɾ4	current also it is
CU PI FI A I A	co bɿ ɾɿ 4 ɿ 4	which being danger from in the
36.	36.	36.
ER US	eɾ ɾɾ	much and
TER A	teoɾ 4	guiding sign the
EN U	eɿ u	water by
RU P I N I A M E	ɾo be ɿ ɱ4 ɿ 4ɱ e	to go night knowledge the in ocean it
PUS T RU	boɾ ɾ4 ɾo	certain it is to go
CU BER TU	co baɾ ɾo	which sea to
AN T	4ɿ 4ɾ	the also
AC RE	4c ɾe	with the moon
37.	37.	37.
CU MA TE	co ɱ4 ɾ4	whence good indeed
PE SNI MU	be ɾɿɿ ɱo	night sailing happily
EN U	eɿ o	water with
CA PI	ca bɿ	whence being
SA C RA	ɾ4 4c ɾ4	current with going
A I TU	4 ɿ ɾo	and in to
BES C LU	beɾ 4c lr	course by water
BE TU	be ɾo	night to
38.	38.	38.
EN U	eɿ o	water by
SA TAM E	ɾ4 ɾ4ɱ e	current gentle it
CU BER TU	co baɾ ɾo	which sea to
AN TA C RE	4ɿ ɾ4 4c ɾe	the indeed with the moon
CUM A TE	coɱ 4 ɾ4	security from it is
PE SNI MU	be ɾɿɿ ɱo	night sailing happily
EN O	eɿ u	water with
E SU NU	e ɾo ɱo	it this then

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
39.	39.	39.
PURT I TU	poꝛt i ɔo	port in to
FUS T	foꝛ 4t	easy also
40.	40.	40.
FUS TER TI U	boꝛ teoꝛ i ɔo	certain guiding sign in to
PA NE	b4 η4	will be the
PUP LU	poꝛ lr	people of the water
A TER A FUS T	4 teoꝛ 4 foꝛ 4t	the land mark easy also
I BE CA	i be ca	it is
PE RA C RE	be η4 4c ηe	in night whence
TUS E I U	toꝛ e i r	night going with the moon
41.	41.	41.
SU PER	ro baꝛi	first it in from
CUM NE	com η4	
AR FER TUR	4ꝛ ηoꝛ toꝛi	this sea
PRI NU BA TU	bηi ηo b4 ɔo	security of the
TU F	ta fa	steering true voyage
TUS E TUT U	toꝛ e tu4t u	the mountains then will be to
42.	42.	42.
THU T RA	ɔo 4t η4	it is that
FU RU SE TH MEN	fr ηo re 4t men	first it north from
I AR	i 4ꝛ	
THA TUT U	ta tu4t u	to again going
E A FI BE CA	e 4 fi be ca	under to go this again obvi-
43.	43.	43.
TRE	toꝛe	ous in steering
AC E RU N I E	4c e ηo η4 i e	it is north from
FET U	faɔ r	it the danger night which
TUS E IU BI E	toꝛ e ηo b i e	
		throughout
		with it to go the in it
		a long way
		first it day from being it

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
AR BI U	4π b) r	steering being from
US TE TU	rr τ4 τ0	and indeed to
44.	44.	44.
PUNI FET U	Prη) f4τ r	Phœnician a long way
PER SA I A FET U	b4π r4 j 4 f4τ r	sea current in the a long way
TA SES S PE SNI	τ4·r4r rr be rη)	indeed safe it is night sailing
MU	η0	happily
A RE PE	4 πe be	the n oon at night
AR BES	4π ber	guiding the course
45.	45.	45.
C BES TRE	c4 ber τπe	which course throughout
TI E	τ) e	to that it
U SA I E	r r4 j e	from the current in it
S BE SU BU B SIS	j r be r0 br 4b - rj0r	it is night this was the river below
TI TIS TE TE I ES	τ) τj4r τ4 τ4 j 4r	to that tide indeed it is in it is
46.	46.	46
ES TE	4r τ4	it is indeed
PER S C LU M	b4π rr 4c lr 4η	the sea it is with water ocean
A BES	4 ber	the course
ANS SER I AT ES	4ηrr r40π j 4τ 4r	now free in also it is
EN E TU	eη e τ0	water it to
47.	47.	47.
PER NA I ES	b4π η4 j 4r	sea of the in it is
PUS NA ES	b0r η4 4r	certain of the it is
PRE BER ES	bπe b4π 4r	the headland sea it is
TRE PLEN ES	τπe bleη 4r	over to the harbour it is
48.	48.	48.
IU BE	j rō be	day and night
C RA BU BI	4c η4 br b) j	with going was being
TRE FU F	τπe fr r4	throughout under that

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
FET U	ƿ40 ʀ	a long way from
AR BI A US TEN TU	4ʀ bʃ 4 ʃʀʀ ʈ4ʀ	steering being from and then
	ʈʀ	to
49.	49.	49.
BA TU BA FE RIN E	b4 ʈ0 b4 ƿ4 ʃʃʃ e	will be to will be that star it
FE I TU	ƿ4 ʃ ʈ0	cause in to
THER IS	ʈe0ʃʃ ʃʀ	the mark it is
BI NU	bʃ ʃʃ0	being then
THER I PUNI	ʈe0ʃʃ ʃ ƿʀʃʃʃ	the guiding sign in Phœni- cian
50.	50.	50.
U C R I PER	ʀ 4ʈ ʃe ʃ b4ʃʃ	from with the moon in the sea
FIS I U	ƿʃʃʀ ʃʀ	knowledge in from
TU TA PER	ʈ0 ʈ4 b4ʃʃ	gentle indeed by sea
I CU B I NI	ʃ ʈ0 be ʃ ʃ4	science which night in the
FE I U	ƿ40 ʃ ʈ0	a long way into
SE BU M	ʃe br 4ʃʃ	this was in the ocean
51.	51.	51.
CU TEF	ʈ0 ʈ4ʃʃ	which sea
PE SNI MU	be ʃʃʃ ʃʃ0	at night sailing happily
A RE PE S AR BES	4 ʃe be ʃʀ 4ʃʃ beʀ	the moon at night is steering the course
52.	52.	52.
PUS BER ES	b0ʀ b4ʃʃ 4ʀ	certain sea it is
TRE PLAN ES	ʈʃʃe bleʃʃ 4ʀ	over to the harbour it is
TRE F SI F	ʈʃʃe ƿ4 ʃe ƿ4	throughout cause by this that
CUM I AF	ʈ0ʃʃ ʃ 4ʃ	security into the river
FE I TU	ƿ4 ʃ ʈ0	cause in to
53.	53.	53.
TRE FE	ʈʃʃe ƿ4	throughout the cause
IU B IE	ʃʀʈ be ʃ e	day and night in it

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
U C R E P E R	r 4c ꝑe ꝑ b4ꝑ	from with the moon in the sea
F I S I U	ꝑꝑꝑ ꝑ r	knowledge in from
T U T A P E R	ꝑo ꝑ4 b4ꝑ	gentle indeed the sea
I C U B I N A	ꝑ c o b e ꝑ ꝑ4	science which night in the
54.	54.	54.
S U P A S U M T U	ꝑo b4 ꝑo 4ꝑ ꝑo	this will be this ocean to
A R B I A U S T E N T U	4ꝑ bꝑ 4 ꝑꝑ ꝑ4ꝑ	steering being from and then
	ꝑo	to
P U N I F E T U	ꝑꝑꝑ ꝑ4ꝑ r	Phœnician far away
55.	55.	55.
C U T E F	c o ꝑ4ꝑb	which the sea
P E S N I M U	b e ꝑꝑ ꝑo	at night sailing happily
A R E A R B E S	4 ꝑe 4ꝑ b eꝑ	by the moon steering the course
56.	56.	56.
P R E B E R E S	bꝑe b4ꝑ 4ꝑ	the headland of the sea it is
T E S E N A C E S	ꝑ4 ꝑe eꝑ 4c 4ꝑ	indeed this water with it is
T R E B U F	ꝑꝑe bꝑ ꝑ4.	throughout was cause
F E T U	ꝑ4ꝑ r	a long way
M A R T E	ꝑ4ꝑ ꝑ4	as it is
C R E P U B I	4c ꝑe 4 bꝑ bꝑ	with the moon from was being.
57.	57.	57.
F A D U	ꝑ4ꝑ r	long from
A C R I P E	4c ꝑe ꝑ b e	with the moon in the night
F I S I U	ꝑꝑꝑ ꝑ r	knowledge in from
T U T A P E R	ꝑo ꝑ4 b4ꝑ	gentle indeed the sea
I C U B I N A	ꝑ c o b e ꝑ ꝑ4	science which night in the
A R B I B U	4ꝑ bꝑ r	steering being from
U S T E N T U	ꝑꝑ ꝑ4ꝑ ꝑo	and then to

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
58.	58.	58.
BA TU BA FE RIN E	bā tō bā fā rīn e	will be to will be by that
		star
FET U	fā tō r	a long way
PUNI FET U	Prnī fā tō r	Phœnician far away
CU TEF	cā tāj b	which the sea
PE SNI MU	be rīn mō	night sailing happily
59.	59.	59.
AR BES	ār ber	steering the course
AR BES	ār ber	steering the course
60.	60.	60.
PUS PER ES	por bār ā r	certain sea it is
TE SE N AC ES	tā rē en ā c ā r	indeed this water with it is
TRE F	tne fā	throughout that
S I F	rē j ā b	this in the river
FE LI U F	fā lī r fā	that with from cause
FET U	fā tō r	far away
61.	61.	61.
FIS E SA S I	fī r e rā rē j	knowledge it the current this
		in
U C R I PER	r ā c nē j bār	from with the moon in the
		sea
FIS I U	fī r j r	knowledge in from
TUT A PER	tō tā bār	gentle indeed the sea
I CU BI NA	j cō be j nā	science which in the night
62.	62.	62.
PUNI	Prnī	Phœnician
FET U	fā tō r	far away
SU PA	rō bā	this will be

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
S UM TU	ꝖꝐ 4ꝗ ꝐꝐ	this ocean to
AR B I A	4ꝗ be ꝑ 4	steering in the night from
US TEN TU	ꝖꝖ Ꝑ4ꝗ ꝐꝐ	and then to
ME FA	ꝗ4 Ꝗ4	good means
63.	63.	63.
BES TIS A	beꝖ Ꝑꝑ4Ꝗ 4	course tides from
US TE TU	ꝖꝖ Ꝑ4 ꝐꝐ	and it is to
FI I U BI	Ꝗꝑ ꝑ Ꝗ bi	danger in from being
FET U	Ꝗ4Ꝑ Ꝗ	far away
U C RE I PER	Ꝗ 4Ꝑ ꝗe ꝑ baꝗ	from with the moon in the sea
FIS I U	ꝖꝑꝖ ꝑ Ꝗ	knowledge in from
FET U	Ꝗ4Ꝑ Ꝗ	far away
54.	64.	64.
CA PIR	ca bꝗꝗ	which is short
PURT I TAF	ꝖꝐꝗꝐ ꝑ Ꝑ4ꝗb	port in the ocean
SA C RE F	Ꝗ4 4Ꝑ ꝗe Ꝗ4	current with the moon cause
ET RA F	4Ꝑ ꝗ4 4b	also going to the river
PURT I TAF	ꝖꝐꝗꝐ ꝑ Ꝑ4ꝗb	port in ocean
ET RA AB	4Ꝑ ꝗ4 4b	again going to the river
65.	65.	65.
SA C RE F	Ꝗ4 4Ꝑ ꝗe 4b	current with the moon the river
TU TA PER	ꝐꝐ Ꝑ4 baꝗ	gentle indeed the sea
I CU B I NA	ꝑ ꝐꝐ be ꝑ ꝗ4	science which night in the
CU TEF	ꝐꝐ Ꝑ4ꝗb	whence the sea
PE SNI MU	be Ꝗꝗꝑ ꝗꝐ	night sailing happily
A RE BE S	4 ꝗe be ꝖꝖ	by the moon at night it is
AR BES	4ꝗ beꝖ	steering the course

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
66.	66.	66.
PRE BER ES	bpe bap ar	the headland sea it is
BE THI I ES	be t̃j j ar	night to that island it is
TRE F	tp̃e fa	throughout that
FU F	fr fa	under influence (cause)
CAL E RU F	cal ep̃ no fa	watching well to go from that
FET U	fat̃o r	far away
CU FI U NE	co f̃j r na	whence danger from the
67.	67.	67.
C RA BU FI	ac na br f̃j	with going was danger
U C RI PER	r ac pe j bap	from with the moon in the sea
FIS I U	f̃j̃r j r	knowledge in from
TUT A PER	to ta bap	gentle indeed the sea
I CU B I NA	j co be j na	science which night in the
68.	68.	68.
BA TU BA	ba tr̃ ba	will be to will be
FE RIN E	fa ññ e	that star from
FET U	fat̃o r	far away
THER I	teop̃ j	the guiding sign in
BI NU	bj no	being then
THER I	teop̃ j	the guiding sign
PUNI	Pr̃ñj	Phœnician
69.	69.	69.
AR BI U	ar̃ bj u	steering being from
US TEN TU	r̃r̃ tañ to	and then to
CU TEF	co tañb̃	whence the sea
PE SNI MU	be r̃ñj mo	night sailing happily
A RE BE S	a pe be r̃r̃	by the moon at night it is
AR BES	ar̃ ber̃	steering the course

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
70.	70.	70.
PUS BER ES	bōr bān 4r	certain the sea it is
BE THI I ES	bē tī j 4r	night to that in it is
TRE F	tne f4	throughout that
THA BINA F	tā bī n4 f4	indeed being the cause
FET U	f4o r	far away
TEF RE	t4jō ne	the ocean moon
IU BIE	jrō bē j e	day and night in it
71.	71.	71.
U C R I PER	r 4c ne j bān	from with the moon in the sea
FIS I U	fīr j r	knowledge in from
TOT A PER	tō t4 bān	gentle indeed the sea
I CU B I NA	j cō bē j n4	science which night in the
PUS TE	bōr t4	certain indeed
A S I AN E	4 rē j 4n e	from this in the it
FET U	f4o r	far away
S SER E F	jr f4on ē 4b	it is free it that river
FET U	f4o r	far away
72.	72.	72.
PEL SA NU	bel r4 nō	the mouth stream then
FET U	f4o r	far from
AR BI A	4n bī 4	steering being from
US TEN TU	rr t4n tō	and then to
PUNI FET U	Prnī f4o r	Phœnician far away
THA SES S	t4 r4r jr	indeed safe it it is
PE SNI MU	bē rīj nō	night sailing happily
73.	73.	73.
AR I PER	4n j bān	steering in the sea
AR BI S	4n bē jr	steering at night it is
A FI	4 bī	from being

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
THA FI NA	ṡ4 ꝑ ꝑ ṡ4	indeed danger the
PURT I I US	ꝑꝑṡ ꝑ ꝑ ꝑꝑ	port in knowledge and
SU RU M	ꝑꝑ ꝑꝑ 4ꝑꝑ	this to go on the ocean
PE SUNT RU	be ꝑꝑṡ ꝑꝑ	night pleasant to go
74.	74.	74.
FET U	ꝑ4ꝑ ꝑ	far away
ES MIC	4ꝑ ꝑṡ4ꝑ	it is clear
BES TIS AM	beꝑ ꝑꝑ4ꝑ 4ꝑꝑ	course tides of the ocean
PRE BE	bꝑṡ be	the headland at night
FIC TU	ꝑṡꝑꝑ ꝑꝑ	seeing to
TEF R I	ṡ4ꝑṡ ꝑṡ ꝑ	the ocean moon in
IU BI	ꝑꝑṡ be ꝑ	day and night in
FET U	ꝑ4ꝑ ꝑ	far away
U E R I	ꝑ 4ꝑ ꝑṡ ꝑ	from with the moon in
75.	75.	75.
PER FIS I U	b4ꝑ ꝑꝑ ꝑ ꝑ	sea knowledge in from
TUT A PER	ꝑꝑ ṡ4 b4ꝑ	gentle indeed the sea
I CU B I NA	ꝑ ꝑꝑ be ꝑ ṡ4	science which night in the
TES T RU CU	ṡṡ4ꝑ 4ꝑ ꝑꝑ ꝑꝑ	south also to go which
PER I	b4ꝑ ꝑ	the sea in
CA PIR E	ca bꝑꝑ e	whence short it
PE RU M	be ꝑꝑ 4ꝑꝑ	night to go on ocean
FE I TU	ꝑṡ ꝑ ꝑꝑ	cause in to
76.	76.	76.
A PI	4 bꝑ	from being
ER EL PURT I I US	eꝑ 4ꝑ ꝑꝑṡ ꝑ ꝑ ꝑꝑ	excellent always port in is-
		land and
E NUC	e cꝑꝑꝑ	from the hill
SU RU M	ꝑꝑ ꝑꝑ 4ꝑꝑ	this to go on the ocean
PE SUNT RU M	be ꝑꝑṡ ꝑꝑ 4ꝑꝑ	night pleasant to go on
		ocean

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
FE I TU	ƿe 1 ɔo	cause in to
S TA F	ɪr ɛa ƿa	it is indeed that
77.	77.	77.
L T	all aɛ	always also
IU BE S MIC	ɪrɔ be ɪr meac	day and night it is clear
BES TIS A	ber ɛɪar a	course tides the
A FIC TU	a ƿeɪc ɔo	from seeing to
FIS I U TU TA PER	ƿɪr 1 r ɔo ɛa baɪ	knowledge in from the gentle indeed sea
I CU B I NA	1 co be 1 ɪa	science which night in the
78.	78.	78.
PA	ba	will be
FE I TUN ER T RU	ƿa 1 ɔoɪ eɪ aɛ	by in the waves excellent
CU	no co	also to go which
PER I	baɪ 1	the sea in
CA PIR E	ca bɪr e	which short it
PER UM	be no am	night to go on ocean
FE I TU	ƿa 1 ɔo	cause in to
PUNI	Prɪɪ	Phœnician
FE I TU	ƿa 1 ɔo	cause in to
79.	79.	79.
A BI	a bɪ	from being
SU RU F PURT I TI	ɪo no ƿa poɪɛ 1	this to go cause port in to
US	ɛɪ rɪ	that and
E NUC	e cɪoc	from the hill
THA PI NA RU	ɛa bɪ ɪa no	it is being the to go
ER US	eɪ rɪ	excellent and
TI US	ɛɪ ɔo	to that to
S SER E F	ɪr ɪaon ƿa ab	it is free it river

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
80.	80.	80.
CUM UL TU	com ol ɔo	with (protection great) security to
S SER E F	ʃr ɾ40ʃ e ɾ4	it is free from by
CUM AT S	com 4ɾ ʃr	protection also it is
PE SNI MU	be ɾʃʃ mo	night sailing happily

THIRD TABLE.

N.B.—The Figures refer to the Lines in the Original Tables.

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
1.	1.	1.
E SUC	e ꝛOC	from the point
F RA TER	ꝛ4 ꝛ4 ꝛeꝛ	means going the land marks
AT I I ER UR	4 ꝛ ꝛ eꝛ ꝛ ꝛꝛ	from to that knowledge great in the coast
2.	2.	2.
E I TI PES	e ꝛ ꝛ beꝛ	it in to that course
PLEN AS I ER	bleꝛꝛ 4ꝛ ꝛ eꝛ	the harbour it is in excellent
UR NA S I ER	ꝛꝛ ꝛ4 ꝛ e ꝛ eꝛ	coast the this in great
U TH TRE TI E	ꝛ 4ꝛ ꝛꝛe ꝛ ꝛ e	from also through to that it
3.	3.	3.
T T	ꝛ4 ꝛ4	it is indeed
CAS TRU SII E	c4 4ꝛ 4ꝛ ꝛO ꝛ e ꝛ ꝛ e	whence it is also to go to this in knowledge it
AR FER TUR	4ꝛ ꝛꝛOꝛ ꝛꝛꝛ	steering the true voyage
PI S I	bꝛ ꝛ e ꝛ	being this in
BU A PE	br 4 be	was the night
4.	4.	4.
FUS T	ꝛOꝛ 4ꝛ	easy also
E I C BA SES E	e ꝛ 4c b4 ꝛ4ꝛ e	it in with will be safe from
AT I I ER I ER	4ꝛ ꝛ ꝛ eꝛ ꝛ eꝛ	also in knowledge great knowledge great

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
E RE	e ꝛe	from the moon
RI	ꝛꝛ	with
E SUN E	e ꝛon 4	it happy the
5.	5.	5.
CU RA I A	co ꝛ4 ꝛ 4	which going in the
PRE THA FI A	bꝛe ʈ4 ꝛꝛ 4	headland indeed danger from
PI RE	bꝛ ꝛe	being the moon
UR A CU	ꝛꝛ 4 co	coast from which
RI	ꝛꝛ	with
E SU NA	e ꝛo ꝛ4	it this the
6.	6.	6.
S I	ꝛe ꝛ	this in
THER TE	ʈeop ʈ4	the guiding sign it is
ET	eʈ	increasing
PURE	br ꝛe	was the moon
E SU NE	e ꝛo ꝛ4	it this the
SIS	ꝛꝛꝛ	below
SA C RE U	ꝛ4 4c ꝛe ꝛ	current with the moon from
7.	7.	7.
PE RA CNE U	be ꝛ4 cꝛe ꝛ	night going favourable from
U PE TU	r be ʈo	by night to
RE BES TU	ꝛe be ꝛꝛ ʈo	moon at night it is to
PURE	br ꝛe	was the moon
TER TE	ʈeop ʈ4	guiding sign it
8.	8.	8.
E RU	e ꝛo	it to go
E PA N TUR	e b4 4ꝛ ꝛꝛꝛ	from will be the voyage
THER TE	ʈeop ʈ4	the guiding sign it is
ET	4ʈ	also
PI TH AC LU	bꝛ 4ʈ 4c ꝛꝛ	being also with water
PUNE	Pꝛꝛe	Phœnician

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
9.	9.	9.
TR I F R I S U	τne 1 4b n1 r0	throughout in cause with this
FU I E S T	fr 1 4r τ4	under in it is indeed
AC RU TU	4c n0 τ0	with to go to
RE BE S TU	ne be 1r τ0	the moon's at night it is to
10.	10.	10.
E P A N T U	e b4 4n τ0	it will be the τ0
THER TE	τeon τ0	the guiding sign to
AR FER TUR	4n 110n τrn	steering the true voyage
PI SI	b1 re 1	being this in
PU A PE	br 4 be	was the night
11.	11.	11
FUS T	for 4τ	easy also
ER EC	en 4c	excellent with
E S U N E S C U	e r0 n4 1r c0	it this the is which
BE PU R U S	be br n0 1r	night was to go it is
FE L S BA	fa all 1r be	cause always it is night
12.	12.	12.
AR PU T RA TI	4n br 4τ n4 τ1	steering was also going to that
F RA T RU	fa n4 4τ n0	cause moving also to go
AT I I ER I U	4τ 11 en 1 r	also in knowledge great in from
PRE THU FI A	bne τ0 1r 4	the headland and to danger from
13.	13.	13.
ET	4τ	also
N UR PEN ER	n0 un ben en	then the coast head great
PRE BER	bne ban	the headland of the sea
PUS TI	bor τ1	certain to that
CA S T RU BU F	c4 1r 4τ n0 br fa	whence it is also to go was the cause

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
14.	14.	14.
F RA TER	ƿ4 ɲ4 ƿeɔɲ	cause going the guiding sign
AT I I ER I UR	4ƿ ɣ ɣ eɲ ɣ ɲɲ	also in knowledge great in the coast
E SU	e ɣo	from this
E I TI PES	e ɣ ɔɣ beɲ	it in to that the course
PLEN A S I ER	bleɲ 4 ɣe ɣ eɲ	harbour the this in excellent
15.	15.	15.
UR NA SI ER	ɲɲ ɲ4 ɣe ɣ eɲ	coast the this in excellent
U TH TRE TI E	ɣ 4ƿ ɔɲe ɔɣ e	from also through to that it
C T	co ƿ4	which it is
C LU BI I ER	4c lr bɣ ɣ eɲ	with water being in excellent
CUP NA TH	co b4 ɲ4 4ƿ	which will be the also
16.	16.	16.
CLE	cle	the left hand
AT I I ER I E	4ƿ ɣ ɣ eɲ ɣ e	also in knowledge great in it
U C RE	ɣ 4c ɲe	from with the moon
E I C BA SES E	e ɣ c4 b4 ɣ4ɣ e	it in which will be safe it
AT I I ER I ER	4ƿ ɣ ɣ eɲ ɣ eɲ	also in knowledge great sci- ence great
17.	17.	17.
A PE	4 be	by night
A PE LU S T	4 be lr ɣɣ ƿ4	the night water it is indeed
PUNE C LU	ɲɲe 4c lr	Phœnician with water
THA FI A	ƿ4 ɣɣ 4	indeed danger without
NU PER	ɲo b4ɲ	then the sea
18.	18.	18.
PRE BER	bɲe b4ɲ	the headland sea
PUS TI	bɔɣ ɔɣ	certain to that
CA S T RU BU F	c4 ɣɣ 4ƿ ɲo bu ɣ4	whence it is also to go was the means

N

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
ET	4τ	also
A PE	4 be	by night
PURT I TU	poɾɛ ɨ ɔo	the port in to
19.	19.	19.
FUS T	poɾ 4τ	easy also
PUNE C LU	Prɲe 4c lr	Phœnician with water
THA FI A	ɛ4 ɸɨ 4	indeed danger without
NU PER	ɲr b4ɾ	then is the sea
TU P LER	ɔo pob le4ɾ	to people of the sea
20.	20.	20.
PUS TI	boɾ ɛɨ	certain to that
CA S T RU BU	c4 ɨɾ 4τ ɲo br	which it is also to go was
ET	4τ	also
A BE	4 be	by night
SU F RA	ɾo ɸ4 ɲ4	this that going
S PA FU	ɨɾ b4 ɸr	it is will be under
FUS I	poɾ ɨ	easy in
21	21.	21.
PUNE C LU	Prɲe 4c lr	Phœnician with water
THA FI A	ɛ4 ɸɨ 4	indeed danger from
NU PER	ɲr b4ɾ	then is the sea
TR I P LER	ɛɲe ɨ pob le4ɾ	throughout in people of the sea
PUS TI	boɾ ɛɨ	certain it is
22.	22.	22
CA S T RU BU	c4 ɨɾ 4τ ɲo br	which it is also to go was
ET	4τ	also
A PE	4 be	at night
F RA TER	ɸ4 ɲ4 ɛoɾɲ	that going the guiding sign
SER SNA TUR	ɾ4oɾɲ ɾɲ4 ɛɾɲ	freely flowing voyage
FU REN R	ɸr ɲe4ɲ 4ɲ	under the stars steering

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
23.	23.	23.
E TH BEL C LU	e 4τ bel 4c lr	from also the mouth with • water
FE I A	ƒ4 j 4	means knowledge in
F RA T RE C S	ƒ4 η4 4τ ηe c4 jr	cause moving also the moon whence it is
U TE	r τ4	from indeed
C BES TUR	c4 beτ τrη (c4 be jr τrη)	when the course voyage (when at night is the voyage)
24.	24.	24.
S BE	jr be	it is night
RE TH TE	ηe 4τ τ4	moon also indeed
TUR A TU	τur 4 τo	voyage the to
S I	re j	this in
S BE	jr be	it is night
PES T RO	beτ 4τ ηo	course also to go
CAR U	c4r u	the Turn from
25.	25.	25.
F RA T RU	ƒ4 η4 4τ ηo	cause moving also to go
AT I I ER I U	4τ j j eη j r	also in knowledge great in from
PU RE	br ηe	was the moon
U LU	r lr	by water
FE NU RE N T	ƒ4 ηo ηe η4 τ4	cause then moon the it is
26.	26.	26.
PRU SI CUR E N T	bηo re cor e 4η τ4	much this discovery it the indeed
RE TH TE	ηe 4τ τ4	noon also it is
CU RA TU	co η4 τo	which going to
E RO	e ηo	it to go
ER EC	eη 4c	excellent with

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
27.	27.	27.
PRU FE	bno ʔa	much cause
S I	ʔe ʃ	this in
S PE	ʃʔ be	it is night
PES T RU	ber 4ʔ no	course also to go
CA RU	c4ʔ u	the Turn from
F RA T RU	ʔa ʃa 4ʔ no	cause going also to go
AT I I ER	4ʔ ʃ ʃ er	also in science excellent
28.	28.	28.
I U	ʃ r	in from
P U RE	br ʃe	was the moon
U LU	r lr	with water
ʔE NU RE N T	ʔa no ʃe 4ʔ ʔa	cause then moon the it is
PRU S I CUR EN T	bno ʃʔ e coʃ e 4ʔ ʔa	much this in discovery it the is
29.	29.	29.
TUR A TU	ʔʃʔ 4 ʔo	voyage from and to
RE TH TE	ʃe 4ʔ ʔa	the moon also it is
NEIP	ʔaeb	the snip
E RU	e ʃo	it to go
E NUC	e cʔoc	it the hill
F RA T RU	ʔa ʃa 4ʔ no	cause moving also to go
30.	30.	30.
E TH BEL C LU	e 4ʔ bel 4c lr	it also to the mouth with water
ʔE I A	ʔa ʃ 4	cause in the
F RA T RE C S	ʔa ʃa 4ʔ ʃe 4c ʃʔ	cause of going also the moon with it is
31.	31.	31.
U TE	r ʔa	from it is
C BES TUR	4c ber ʔʃʔ	with course of voyage

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
B AN TA	b4 4η ɛ4	will be the indeed
PU TA	br ɛ4	was indeed
32.	32.	32.
AR FER TUR E	4η ɲɔη ɛrɲ e	steering the true voyage it
SI	ɾe ɲ	this in
PA N TA	b4 4η ɛ4	will be the indeed
PU TA	br ɛ4	and was indeed
F RA T RU	ɲ4 η4 4ɛ η0	cause of going also to go
33.	33.	33.
AT I I ER I U	4ɛ ɲ ɲ eɲ ɲ r	also in knowledge great in from
PES T RU	ber 4ɛ η0	course also to go
CA RU	c4 η0	whence to go
PU RE	br ηe	was the moon
U LU	r lr	with water
34.	34.	34.
FA NU RE N T	ɲ4 ηr ηe 4η ɛ4	cause then moon the truly
AR FER TUR E	4η ɲɔη ɛrɲ e	steering the true voyage it
E RU	e η0	it to go
PE PUR CU RE	be boη co ηe	night increasing when the moon
35.	35.	35.
N T	4η ɛ4	the indeed
THER I FI	ɛeɔη ɲ ɲ	the guiding sign in danger
E TAN TU	e ɛ4η ɛ0	from and then to
PU TU	br ɛ0	was to
AR FER TUR E	4η ɲɔη ɛrɲ e	steering the true voyage from
36.	36.	36.
SI	ɾe ɲ	this in

NOTE ON THIRD TABLE, IN THE ROMAN CHARACTER.

WRITTEN FROM LEFT TO RIGHT.

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
1.	1.	1.
C LA VER N I UR	4c la b4p η4 j rπ	daily the sea in the coast
DIR SA S	ɔjop r4 j r	the law of the current it is
HER TI	eπ ɔj	much to that
F RA T RU S	ɤ4 η4 4ɔ j o j r	cause moving also to go it is
AT I ER S I R	4ɔ j eπ r e j 4p	also in much this in steering
AC NU	4c ηo	with then
2.	2.	2.
FA RE R	ɤ4 ηe eπ	cause the moon full
O PE TER	o be ɔeop	by night the guiding sign
P IIII	be IIII	nights four
AG RE	43 ηe	with the moon
T LA TI E	4ɔ la ɔj e	also day from that it
BI QU I ER	bj co j eπ	being which in full
MAR TI ER	η4p ɔj eπ	as to that much
ET	4ɔ	also
SES NA	r4r η4	safe the
3.	3.	3.
HO MO NUS	o ηo ηor	from this happy knowledge
DU IR	ɔo j4p	to the west
PUR I	br ηe j	was the moon in
F AR	ɤ4 4p	means of steering
E IS CU RENT	e j r co ηe 4η ɔ4	from it is which the moon it is
O TE	o ɔ4	from indeed
A VI	4 vi	for six
C LA VER N I	4c la b4p η4 j	with days sea the in

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
4.	4.	4.
DIR S AN S	ᵔᵔᵔᵔ ᵔᵔ ᵔᵔ ᵔᵔ	the law of the current it is
HER TI	er ᵔᵔ	much to that
F RA TER	ᵔᵔ ᵔᵔ ᵔᵔᵔᵔ	cause moving guiding sign
AT I ER S I UR	ᵔᵔ ᵔᵔ er ᵔᵔ ᵔᵔ ᵔᵔ	also knowledge great of this in the coast
SEH MEN I ER	ᵔᵔ men ᵔᵔ er	this is very obvious in much
DE QU RI ER	ᵔᵔ co ne ᵔᵔ er	day which the moon in full
5.	5.	5.
BEL M NER	bel am neᵔᵔ	the mouth of the ocean east- ward
SO R SER	ᵔᵔ am ᵔᵔᵔᵔ	this steering free
POS TI	boᵔ ᵔᵔ	certain to that
AC NU	ᵔᵔ ᵔᵔ	with then
VE F	be ᵔᵔ	nights affected
X	x	ten
CA BR I NER	ca bre ᵔᵔ neᵔᵔ	whence to the eastern moun- tains
VE F	be ᵔᵔ	night was
V	v	five
PRE TA	bre ᵔᵔ	the headland it is
6.	6.	6.
TO CO	ᵔᵔ co	to whence
POS T RA	boᵔ ᵔᵔ ᵔᵔ	certain also going
FA HE	ᵔᵔ e	cause it
SES NA	ᵔᵔᵔ ᵔᵔ	safe the
O TE	o ᵔᵔ	from it is
A VI	a vi	the six
CA S I LO S	ca ᵔᵔ ᵔᵔ lr ᵔᵔ	when this in water it is
DIR SA	ᵔᵔᵔᵔ ᵔᵔ	the law of the current
HER TI	er ᵔᵔ	excellent to that
FRA T RU S	ᵔᵔ ᵔᵔ ᵔᵔ ᵔᵔ ᵔᵔ	cause moving also to go it is

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
7.	7.	7.
AT I E R S I R	4τ j ep j r j 4p	also in much knowledge it is in the steering
POS TI	boj τj	certain to that
AC NU	4c ηo	with then
FA RE R	ʔ4 ne ep	cause the moon being full
O PE TER	o be τeop	by night the guiding sign
P VI	be vi	for nights six
AG RE	43 ne	with the moon
CA SI L ER	ca re j lr ep	when this in water full
PI QU I ER	be co j ep	being which in much
8.	8.	8.
MAR TI ER	map τj ep	as to that excellent
ET	4τ	also
SES NA	ʔ4ʔ η4	safe the
HO MO NUS	o mo ηor	from this happy knowledge
DU IR	τo j4p	to the west
PUR I	br ne j	was the moon in
FA R	ʔ4 4p	cause steering
E IS CU RE NT	e jʔ co ne 4η τ4	it is which the moon it is
O TA	o τ4	from indeed
A VI	4 vi	from six
9.	9.	9.
CA SI LAT	ca re j lat	whence this in a flood
E	e	it
DIR SA N S	τjop ʔ4 4η jʔ	law of the stream is
HER TI	ep τj	excellent to that
F RA TE ER	ʔ4 η4 τ4 ep	cause of the moving it is much
AT I E R S I UR	4τ j ep re j rp	also in much this in the coast
SEH MEN I ER	re me4η j ep	this is obvious in a great de- gree
DE QU R I ER	τe co ne j ep	day which the moon in full

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
10.	10.	10.
PEL M N ER	bel am ηa ep	mouth of the ocean the full
SO R SER	ro am raom	this steering free
POS TI	bor tj	certain to that
AC NU	ac ηo	with then
VE F	be fa	night's cause
XV	xv	fifteen
CA B R IN ER	c4 ab ηe η ep	when the river and the moon is in full
VE F	be fa	nights that
US	rr	and
ET	ac	also
11.	11.	11.
SES NA	ra ηa	safe the
O TE	o ta	from it is
A	a	for
VI	vi	six

FOURTH TABLE.

N.B.—The Figures refer to the Lines in the Original Tables.

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
1.	1.	1.
E SU NU	e ro no	from this then
FU I A	fr i a	under knowledge of the
THER TER	teon ta	guiding sign beyond
SU ME	ro ma	this happily
2.	2.	2.
US TI TE	yr ti ta	and to that indeed
SES TEN TA S I	ra ta ta ta re i	safe then it is this in steering
AR U	ai u	from
3.	3.	3.
UR NA S I AR U	ri na re i a no	coast the this in from to go
THUN TA C	ton ta ac	waves indeed with
BU CE	br ca	was when
PRU MU	bro mo	very good
PE THA TU	be ta to	night indeed to
4.	4.	4.
I NUC	i noc	knowledge of the hill
U TH TUR U	r ac tr i r	from also the voyage from
UR TES BU N TIS	ri ta br an	the coast south was the
	ta	tides

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
5.	5.	5.
F RA TER	ƿ4 ɲ4 ƿeop	cause going guiding sign
US TEN TU TA	ɾɾ ƿ4ɲ ƿo ƿ4	and then to indeed
PU RE	br ɲe	was the moon
6.	6.	6.
F RA T RU	ƿ4 ɲ4 4ɾ ɲo	cause of going also to go
MER SUS	ɲe4ɲ ɾop	quickly known
FUS T	ɾop ƿ4	easy it is
7.	7.	7.
CUM NA C LE	com ɲ4 4c la	security the by day
I NUC	ɰ cɲoc	knowledge of the hill
U TH TUR	ɾ 4ɾ ɾɾɲ	from also the voyage
BA BE RE	b4 be ɲe	will be night moon
8.	8.	8.
CUM NA C LE	com ɲ4 4c la	security the by day
SIS TU	ɲɲop ƿo	below to
SA C RE	ɾ4 4c ɲe	current with the moon
U BE M	ɾ be 4ɲ	by night in the ocean
U TH TUR	ɾ 4ɾ ɾɾɲ	from also the voyage
9.	9.	9.
TE I TU	ƿ4 ɰ ƿo	indeed in to
BU N TES	br 4ɲ ƿe4ɾ	was the south
TER CAN TUR	ƿeop ce4ɲ ɾɾɲ	land mark the chief voy- age
IN U MEC	ɰ ɲo ɲe4c	in then clear
SA C RE	ɾ4 4c ɲe	current with the moon
10.	10.	10.
U BE M	ɾ be 4ɲ	by night the ocean
UR TA S	ɾɲ ƿ4 ɰɾ	coast indeed it is
BU N TES	bu 4ɲ ƿe4ɾ	was the south

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
F R A T R U M	ꝑꝋ ꝑꝋ 4ꝑ ꝑꝋ 4ꝑꝑ	cause of going also to go ocean
U P E T U T A	r be ɔo ɔꝋ	by night to indeed
11.	11.	11.
I N U M E C	j ꝑꝋ ꝑꝋeꝋc	in then clear (knowledge then clear)
B I A	bj 4	being the
M E R S U B A	ꝑꝋeꝋꝑ ꝑꝋ bꝋ	soon this will be
A R B A M E N	4ꝑꝑ bꝋ 4ꝑꝑ eꝑ	steering will be ocean water
E T U T A	e ɔo ɔꝋ	from and to indeed
12.	12.	12.
E R A C	eꝑꝑ 43 .	excellent with
P I R	bꝑꝑꝑ	and short
P E R S C L U	bꝋꝑꝑ ꝑꝑ 43 lꝑ	sea it is with water
U R E T U	r ꝑꝋe ɔo	by the moon to
S A C R E	ꝑꝋ 4c ꝑꝋe	the currents with the moon
U B E M	r be 4ꝑꝑ	by night in the ocean
13.	13.	13.
C L E T R A	4c lꝋ 4ꝑ ꝑꝋ	by day also going
F E R T U T A	ꝑꝑꝋꝑꝑ ɔo ɔꝋ	truly to indeed
A I T U T A	4 j ɔo ɔꝋ	from knowledge to indeed
A R B E N	4ꝑꝑ bꝋeꝑ	steering for the head
C L E T R A M	4c lꝋ 4ꝑ ꝑꝋ 4ꝑꝑ	with the day also going on the ocean
14.	14.	14.
A M P A R I T U	4ꝑꝑ bꝋ ꝑꝋe j ɔo	ocean will be moon in to
E R U C	e ꝑꝋ 4c	from to go with
E S U N U	e ꝑꝋ ꝑꝋ	it this then
F U T U	ꝑꝑꝑ ɔo	under to
C L E T R A	4c lꝋ 4ꝑ ꝑꝋ	with the day also going
T U P L A C	ɔo 4b lꝋ 4c	to the river day with

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
15.	15.	15.
PRU M UM	bꞑo mꞑo aꞑ	very happy ocean distant
AN TEN TU	aꞑ tꞑo do	the time to
I NUC	ꞑ cꞑoc	knowledge of the hill
S I TH SER A	ꞑe ꞑ aꞑ ꞑꞑꞑ a	this in also free from
AN TEN TU	aꞑ tꞑo do	the time to
16.	16.	16.
I NUC	ꞑ cꞑoc	knowledge of the hill
CA BI	ca bꞑ	when being
FER I ME	ꝼꝼꝼ ꝼ ꝼꝼ	certain in well
AN TAN TU	aꞑ tꞑo do	the time to
I SUNT	ꝼ ꝼꝼꝼ	in pleasant
FER E TH RO	ꝼꝼꝼ e aꝼ ꝼo	truly it also to go
17.	17.	17.
AN TEN TU	aꞑ tꞑo do	the time to
I SUNT	ꝼ ꝼꝼꝼ	in pleasant
SU	ꝼo	this
FER AC LU	ꝼꝼꝼ aꝼ lꝼ	certain with water
AN TEN TU	aꞑ tꞑo do	the time to
SE P LES	ꝼe ab laꝼ	this river light
18.	18.	18.
A THES NE S	a tꝼaꝼ ꝼꝼ ꝼꝼ	the south the it is
TR IS	tꝼe ꝼꝼ	throughout it is
CA BI	ca bꝼ	which being
AS TEN TU	aꝼ tꝼo do	it is at the time to
FER E TH T RU	ꝼꝼ ꝼe aꝼ tꝼ ꝼo	caused by the moon also it
E TRE IS	e aꝼ ꝼe ꝼꝼ	is to go
TR IS	tꝼe ꝼꝼ	from also moon it is
		throughout it is
19.	19.	19.
A THES NE S	a tꝼaꝼ ꝼꝼ ꝼꝼ	the south it is
AS TI N TU	aꝼ tꝼ aꝼ do	it is to that the to

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
SU FER AC LU	ro ꞑoꞑ 4c lr	this certain with water
TU BES	ꝛo ber	to the course
A THES NE S	4 ꝛe4ꝛ ꞑ4 ꝑꝛ	the south of the it is
20.	20.	20.
ANS TI N TU	4ꞑꝑꝛ ꝛꝑ 4ꞑ ꝛo	now to that the to
I NE NEC	ꝑ ꞑ4 eꞑ 4ꝑ	in of the water with
BU CUM EN	br com eꝼ	was security water
E SU NU MEN	e ꝑo ꝑo me4ꝼ	from this then manifest
E TU	e ꝛo	it to
AP	4b	the river
21.	21.	21.
BU BU	br co	was which
CU CE THES	co c4 ꝛe4ꝛ	which when south
I E BI	ꝑ e bꝑ	knowledge it being
PERS C LU M AR	b4ꝑ ꝑꝛ 4ꝑ lr ꝑ4	sea it is with water good
	4ꝑ	steering
ꝛAR I TU	c4ꝑ ꝑ ꝛo	the Turn in to
BU CE	br c4	was from it
PIR	bꝑꝑ	short
22.	22.	22.
A SE	4 ꝑe	from this
AN TEN TU	4ꝼ ꝛ4ꝼ ꝛo	the then to
SA C RE	ꝑ4 4c ꝑe	currents with the moon
SE BA CNE	ꝑe b4 cꝼe	this will be favourable
U PE TU	r be ꝛo	from night to
IU BE PA TRE	ꝑꝛo be b4 ꝛꝑe	day and night will be throughout
23.	23.	23.
PR MU	bꝑo ꝑo	very happy
AM PEN TU	4ꝼ beꝼ ꝛo	ocean head to
TES T RU	ꝛe4ꝛ ꝛ4 ꝑo	south it is to go

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
SES E A SA	ṛ4ṛ e 4 ṛ4	safe it the current
F RA T RUS PER	ṛ4 ṛ4 4ṛ ṛ0 ṛṛ b4ṛ	cause moving also to go it is the sea
24.	24.	24.
AT I I E R I ES	4ṛ ṛ ṛ eṛ ṛ 4ṛ	also in knowledge great in it is
ATH TIS PER	4ṛ ṛ4ṛ b4ṛ	also the tides of the sea
E I C BA SA TIS	e ṛ 43 b4 ṛ4 ṛ4ṛ	it in with will be currents of the tides
TUT A BE	ṛ0ṛ 4 be	waves in the night
I I U B I NA	ṛ ṛṛṛ be ṛ ṛ4	skilful day and night in the
25.	25.	25.
TRE FI PER	ṛṛe ṛṛ b4ṛ	through the danger of the sea
I I U B I NA	ṛ ṛṛṛ be ṛ ṛ4	skilful day and night in the
TIS LU	ṛ4ṛ ṛṛ	tides water
SE BA CNE I	ṛe b4 cṛe ṛ	this will be favourable in
TE I TU	ṛ4 ṛ ṛ0	indeed in to
26.	26.	26.
I NU MEC	ṛ ṛ0 ṛe4c	in then clear
U BE M	ṛ be 4ṛṛ	by night the ocean
SE BA CNE	ṛe b4 cṛe	this will be favourable
U PE TU	ṛ be ṛ0	by night to
PU E MU NE	br e ṛ0 ṛ4	was it happy of the
27.	27.	27.
PUP R I CA	pob ṛe ṛ c4	people the moon in when
A PEN TU	4 beṛ ṛ0	the head to
TIS LU	ṛ4ṛ ṛṛ	tides water
SE BA CN I	ṛe b4 cṛe ṛ	this will be favourable in
NA RA TU	ṛ4 ṛ4 ṛ0	the going to

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
28.	28.	28.
I U CA	1 r c4	knowledge from when
MER SU BA	me4n ro b4	quick this will be
U BI CUM	r b1 com	from being in security
THA FE TU	τ4 ρ4 τ0	indeed that to
F R AT RO S PE	ρ4 η4 4τ η0 ητ be	cause moving also to go it is at night
29.	29.	29.
AT I I E R I E	4τ 1 1 eη 1 e	also in knowledge great in it
ATH TIS PER	4τ τ14τ b4η	also tides of the sea
E I CBA SA PE	e 1 4c b4 ρ4 τ14τ	it in with will be the current tides
TUT A PER	τ0τ 4 b4η	waves of the sea
30.	30.	30.
I IU B I NA	1 ητ0 be 1 η4	skilfully day and night in the
TRE FI PER	τηe ρ1 b4η	through the danger of the sea
I IU B I NA	1 ητ0 be 1 η4	skilfully day and night in the
SA C RE	ρ4 4c ηe	currents with the moon
31.	31.	31.
BA T RA	b4 4τ η4	will be also going
FE RIN E	ρ4 η1η e	cause star it
FE I TU	ρ4 1 τ0	that in to
E RU CU	e η0 c0	it to go which
AR U B I A	4η r be 1 4	steering by night in the
FE I TU	ρ4 1 τ0	means in to
U BE M	r be 4η	by night on the ocean
32.	32.	32.
PER A EM	b4η 4 4η	sea the ocean
PEL SA NU	bel ρ4 η0	mouth stream then
FE I TU	ρ4 1 τ0	cause in to

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
ER ER EC	ep ep 43	very much with
TU BA	oo b4	to will be
TEF RA	taib na	sea going
33.	33.	33.
S PAN TI M AR	ir ba an t1 an	it is and will be the to that
	4n	ocean steering
PRU SE CA TU	bno re c4 oo	much this when to
ER EC	ep 43	excellent with
BE RU ME	be no na	night to go good
PURT U BI TU	port u b1 oo	port from being to
34.	34.	34.
S T RU S LA	ir at no ir la	it is also to go it is day
AR BE I TU	4n be 1 oo	steering night in to
I NU MEC	1 no meac	in then clear
ET RA MA	at na na	also going well
S P AN TI	ir ba an t1	it is will be to that
TU BA TEF RA	oo b4 taib na	to will be sea going
35.	35.	35.
PBU SE CA TU	bno re c4 oo	much this when to
ER EC	ep 43	excellent with
ER ES LU MU	ep 4r lr mo	excellent it is water happy
PU E MU NE	br e mo na	was it happy the
PUP R I CE	pob re 1 c4	people the moon in when.

FIFTH TABLE.

N.B.—The Figures refer to the Lines in the Original Tables.

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
1.	1.	1.
PURT U BI TU	poꝛt r bj ɔo	port from being to
ER AR UN T	eꝛ aꝛ nɔ aꝛ ɔa	excellent steering to go the it is
S T RU TH S LAS	ʃꝛ ɔa nɔ aɛ ʃꝛ laꝛ	it is indeed to go also it is light
ES CA M I TU	aꝛ ɔa aꝛ ʃ ɔo	it is when ocean in to
A BE I TU	a be ʃ ɔo	the night in to
2.	2.	2.
I NU MEC	ʃ nɔ mɛaɔ	in then clear
TER TI AM A	ɛoꝛ tʃ aꝛ a	guiding sign to that ocean the
S P AN TI	ʃꝛ be aꝛ tʃ	it is night the to that
TR I I A TEF RA	ɛꝛe ʃ ʃ a ɛaʃb ꝛa	throughout in knowledge in the ocean going
PRU SE CA TU	bꝛo re ɔa ɔo	much this when to
3.	3.	3.
ER EC	eꝛ aʃ	excellent with
SU PRU	ro bꝛo (ro ab nɔ)	this very much (this now to go)
SES E	raꝛ e	safe it

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
ER ES LU MA	en 4r lr m4	excellent it is water good
BE SU NE	be ro n4	night this the
PU E ME N ES	br e mo n4 rr	was it happy the it is
4.	4.	4.
PUP R I SAS	pob ne j r4r	people with the moon in safe- ty
PURT U BI TU	porr r bj ro	port from being to
S T RU TH S LA	rr r4 ro 4r rr la	it is indeed to go also it is by day
PE TEN A TA	be r4n 4 r4	and night time the indeed
IS EC	rr 43	it is with
5.	5.	5.
AR BE I TU	4n be j ro	steering night into
ER E RE RO N T	en e ne ro 4n r4	excellent it the moon to go the it is
CAB I RUS	cab j nor	to the cape knowing the headland
PU E MU NE	br e mo n4	was it happy of the
6.	6.	6.
BE SU NE	be ro n4	night this the
PURT U BI TU	porr r bj ro	port from being to
A SA M AR	4 r4 4n 4n	the current of the ocean steering
ER ES LA M AR	en 4r la 4n 4n	excellent it is this day's ocean steering
7.	7.	7.
A SES E T ES	4 r4r e r4 rr	the safe it indeed it is
CAR NUS	can nor	the Turn known
I SES E LES	j r4r e ler	in safety it is light
ET	4r	also
BE M PE SUNT RE s	be 4n be rrn ro	night ocean night pleasant
	ne rr	moon it is

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
8.	8.	8.
SU PES	ro ber	this course
SA N ES	r4 4n 4r	of the stream it is
PER TEN TU	b4n 44n 40	sea then to
PER SNI MU	b4n r4n 40	sea sailing happily
AR PEL TU	4n bel 40	steering the Mouth to
9.	9.	9.
S TA TI TA TU	jr 44 4j 44 40	it is indeed to that indeed to
BE S C LES	be jr 43 44r	night is with light
SNA TES	r44 444r	floating south
A SNA TES	4 r44 444r	floating from south
SE BA CNE	re b4 4n4	this will be favourable
10.	10.	10.
ER ES LU MA	er 4r lr 44	excellent it is water good
PER SNI MU	b4n r4n 40	sea sailing happily
PU E MU NE	br e 40 44	was it happy the
PUP R I CE	pob 4e j 44	people in the moon in when
BE SU NA	be ro 44	night this the
11.	11.	11.
PU E MU NE S	br e 40 44 jr	was it happy the it is
PUP R I C ES	pob 4e j 44 jr	people moon in when it is
C LA B LES	4c 44 4b 4er	with day the river with light
PER SNI TH MU	b4n r4n 44 40	sea sailing also happily
12.	12.	12.
PU E MU NE	br e 40 44	was it happy the
PUP R I C ES	pob 4e j 44 4r	people moon in when it is
ET BE SU NE	44 be ro 44	also night this the
PU E MU N ES	br e 40 44 jr	was it happily the it is
13.	13.	13.
PUP R I C ES	pob 4e j 44 jr	people moon in when it is
PUS TI N	b4r 4j 44	certain to the

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
ER ES LU	ep 4r lr	excellent it is water
I NUC	1 choc	knowledge of the hill
ER ES LU	ep 4r lr	excellent is the water
UM TU	r 4m ɔo (om ɔo)	by the ocean to (distant to)
14.	14.	14.
PU TRE S PE	br tpe 1r be	was throughout it is night
ER US	ep rr	excellent and
I NUC	1 choc	knowledge of the hill
BES TIS I A	ber t14r 1 4	course of the tides in the
ME FA	m4 r4	good that
PURT U BI TU	porr r b1 t4	port from being it is
15.	15.	15.
S CAL SE TA	1r cal re t4	it is watching this it is
CU N I CAB	co n4 1 cab	which the into the cape
A BE TH TRE	4 be 4t tpe	at night also throughout
E SU F	e ro r4	it this that
TES T RU	te4r 4t ro	south also to go
SES E	r4r e	safe it
16.	16.	16.
A SA	4 r4	the current
A SA MA	4 r4 m4	the stream good
PURT U BI TU	porr r b1 ɔo	port from being to
SE BA CNE	re b4 che	this will be favourable
SU CA TU	ro c4 ɔo	this when to
17.	17.	17.
I NU MEC	1 no me4c	in then clear
BES BE SA	ber be r4	course night current
PER SUNT RU	b4r rrno ro	sea pleasant to go
SU PU	ro br	this was
E RE S LA	e re 1r la	from the moon it is day
THULE	t4le	the tide

ETRUSCAN. IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
18.	18.	18.
SE BA CNE	re ba che	this will be favourable
S CAL SE TA	rr cal re ta	it is observing this indeed
CU N I CAB	co na j cab	which the into the mouth
PURT U BI TU	porre r bj to	port from being or to
IN UN TEC	nn on tac	in advantage taking
19.	19.	19.
BES TIS I A	ber tja r j a	course tides in the
PER SUNT RU	ban rrrho no	sea pleasant to go
TUR SE	trr re	voyage this
SU PER	ro ban	this sea
ER ES LE	er ar la	much it is in day
SE BA CNE	re ba che	this will be favourable
20.	20.	20.
S CAL SE TA	rr cal re ta	it is observing this indeed
CU N I CAB	co na j cab	which the into the entrance
PURT U BI TU	porre r bj to	port from being to
I NU MEC	j no meac	in then clear
TE TH TER I M	ta at teor j am	indeed also the guiding sign in the ocean
21.	21.	21.
E TU	e to	it to
BEL TU	bel to	mouth to
ER EC	er a3	much with
PER SUNT RE	ban rrrho re	sea pleasant with moon
AN TEN TU	an ta n to	the time to
I NU MEC	j no meac	in then clear
22.	22.	22.
AR S LA TEF	ar rr la ta3b	steering it is day in the sea
BA SUS	ba ror	will be knowledge

ETRUSCAN. IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
U F ES T NE SE BA CNE F FURT U BI TU	r ʔa ʃʔ ʔa ʔa ʔe ba cʔe ʔa ʔoʔe r bʃ ʔo	from cause it is indeed the this will be favourable cause port from being or to
23.	23.	23.
I NU MEC PRU BU RE CE FU SE BA CNE PER SNI TH MU	ʃ ʔo meac bʔo br ʔe ca ʔr ʔe ba cʔe baʔ ʔʔʃ ʔe ʔo	in then clear much was the moon when under this was favourable sea sailing also happily
24.	24.	24.
PU E MU NE PUP R I SE I NU MEC C LE T RA BES C LES	br e ʔo ʔa ʔob ʔe ʃ ʔe ʃ ʔo meac ʔc la ʔe ʔa beʔ ʔc laʔ	was it happy the people moon in this in then clear with day also going course with light
25.	25.	25.
BU FE TES SE BA CN IS PER SNI MU BE SUN E	ba ʔa ʔeʔ ʔe ba cʔe ʔʃʔ baʔ ʔʔʃ ʔo be ʔoʔ ʔ	was cause south this will be favourable now sea sailing happily night happy the
26.	26.	26.
PU E MU N ES PUP R SES I NU MEC S BE PI S THER I	br e ʔo ʔa ʃʔ ʔob ʔe ʔaʔ ʃ ʔo meac ʃʔ be bʃ ʃʔ ʔeʔʔ ʃ	was it happy the it is people the moon in safety in then clear it is night being it is the guiding sign in
27.	27.	27.
E BAR I AF AN TEN TU I NU MEC	e ba ʔʔ ʃ ʔb ʔʔ ʔaʔ ʔo ʃ ʔo meac	it will be steering into the river the time to in then clear

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
ER US	ep rr	excellent and
TA SE B	ta re ab	indeed this river
28.	28.	28.
TER TU	teon to	the leading sign to
I NU MEC	i no meac	in then clear
CUM AL TU	com al to	protection always to
AR CAN I	ar cean i	steering head in
29.	29.	29.
CAN E TU	cean e to	head it to
CUM A TES	com a teat	protection in the south
PER SNI TH MU	ban rih at mo	sea sailing always happily
E SU CU	e-ro co	it this which
30.	30.	30.
E SU NU	e ron r	it happy from
UR E TU	ur e to	coast it to
TA PI S TEN U	ta bi jr tan a	indeed being it is then from
THA FE TU	ta fa to	indeed cause to
PUNE	Prne	Phoenician
31.	31.	31.
F RE TH TU	fa re at to	cause the moon also to
TA FET U	ta fat r	indeed far away
AP	ab	the river
I TE C	i ta ac	in indeed with
FA CU S T	fa co jr ta	cause which it is indeed
PURT I TU	port i to	port in to
32.	32.	32.
FU TU	fr to	under to
THUN TA C	ton ta az	the waves indeed with
PI R I	bi re i	being moon in

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
PRU BE TH AS T ER EC	bꞙo be 4ꞙ 4ꞙ ꞙ4 eꞙ 43	much night also it is indeed excellent with
33.	33.	33.
UR ES	ꞙꞙ 4ꞙ (ꞙ ꞙe 4ꞙ)	coast it is (from the moon it is)
PUNE S	ꞙꞙꞙe ꞙꞙ	Phœnician it is
NE IR TH FA S	ꞙ4 ꞙ4ꞙ ꞙ4 ꝼ4 ꝼꝼ	the west indeed cause it is.

SIXTH TABLE.

N.B.—The Figures refer to the Lines in the Original Tables.

ETRUSCAN, 1.	IRISH. 1.	LITERAL ENGLISH. 1.
PRE	bpe	the headland
VER IR	bap 1ap	sea west
TE SE NOC I R	ta re noc 1ap	indeed this hill west
BU F	br ab	was the river
TR I F	tre 1 ab	throughout knowledge of the river
FET U MAR T E	fat r map t e	a long way from as to that it
CRAB O VE I	gab u be 1	difficulty from night in
O C RI PER	o ac re bap	from with the moon sea
FIS I U TOT A PER	fir 1 u tat a bap	knowledge in from the north sea
I IO V I NA	1 iud be 1 na	in science day and night in the
AR VI O	ar bi u	steering being from
FET U	fat u	long way from
VA TU O	ba to u	will be to and from
FE RIN E	fa rin e	means the star it
FET U PONI	fat u Pun	long from Phœnician
2.	2.	2.
FET U TA SES	fat r ta rat	a long way from it is safe
PER SNI MU	bap rin mo	sea sailing happily

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PRO SES ET IR	bno ʔaʔ 4ʔ ʝn	very safe also west
FA R S I O	ʔa 4n ʔe ʝ o	by these means steering this in from
FIC LA	ʔeʔc la	in day light
AR SO E TU	4n ʔo e ʔo	steering this it to
SUR UR	ʔon ʔn	going from the coast
NA RA TU	na ʔa ʔo	the going to
PU SE	br ʔe	was this
PRE VER IR	bne ban ʝan	headland sea west
TRE BLAN IR	ʔne bleʝn ʝan	over to the harbour of the west

3.	3.	3.
POS T	boʔ ʔa	certain it is
VER IR	ban ʝn	the sea west
TE SE NOC IR	ʔa ʔe ʔnoc ʝan	it is this hill west
S I F	ʔe ʝ ʔa	this knowledge cause
FI	ʔi	danger
L I U	4l ʝ r	rocks in from
T RE F	4ʔ ʔe ʔa	also the moon cause
FET U FIS O	ʔaʔo r ʔiʔ o	a long way by the knowledge from
SA N S I E	ʔa 4n ʔe ʝ e	the current this in it
O C R I PER	o 4c ʔe ʝ ban	from with the moon in the sea
FIS I U	ʔiʔ ʝ r	by knowledge in from
TOT A PER	ʔuat 4 ban	the north sea
I IO V I NA	ʝ ʝuʔ be ʝ na	by science day and night in the
❧		
PONI	ʔrʝn	Phœnician
FE I TU	ʔa ʝ ʔo	under in to
PER SA E	ban ʔa e	the sea current by
FET U	ʔaʔo r	a long way

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
AR V IO	4n be nro	steering night and day
FET U	rao r	a long way from
4.	4.	4.
SU RU R	ro no un	this to go from the coast
NA RA TU	na na ro	in the going to
PUS I	br re j	was this in
PRE VER IR	bne ban jan	headland of the sea west
TRE BLAN IR	rne bleh jan	over to the harbour of the west
TA SES	ta raj	it is safe
PER SNI MU	ban rih mo	sea sailing happily
MA N D RA C LO	ma an at na ac lr	good the also going with water
DI F U E	oj fj re	without danger from it
DES TR	tear rne	south over
E HAB I TO	e ab j ro	the river into
PRO SES E TIR	bno raj e rih	very safe this from land
FIC LA	rejc la	as by day light
5.	5.	5.
S T RU S LA	jr at no jr la	it is also to go it is as by day
AR SU E TU	4n ro e ro	steering this it to
A PE	4 be	at night
SO PO	ro br	this was
POS T RO	boy ta no	certain it is to go
PE PER CU S T	be ban co jr ta	at night the sea which is indeed
U	r	from
ES TIS I A EF ME	4r tar j 4 ab ma	it is the tides in the river
FA S PE FA	ra jr be ra	good cause it is by night unto
S CAL S I E	jr cal re j e	it is observing this in it
CO NE GOS	co na cor	which is the consideration

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
FET U	ƿ40 ʀ	a long way from
FIS O VI	ƿʃʀ o bʃ	the knowledge from being
SA N S I	ʀ4 4ʏ ʀe ʃ	of the current this in
6.	6.	6.
O C R I PER	o 4c ʀe ʃ b4ʀ	from with the moon in the sea
FIS I U	ƿʃʀ ʃ ʀ	science in from
TOT A PER	ʀu4ʀ 4 b4ʀ	the north sea
I O V I NA	ʃʀó be ʃ ʏ4	day and night in the
E SO	e ʀo	it this
PER SNI MU	b4ʀ ʀʏʏ ʏo	sea sailing happily
VES TIS I A	beʀ ʀʏ4ʀ ʃ 4	course of the tides in the
VES TIS	beʀ ʀʏ4ʀ	the course of the tides
TI O	ʀʏ u	to that and from
SU BO CAB	ʀo bu cab	this was the cape
SU BO CO FIS O VI	ʀo br co ƿʃʀ o bʃ	this was which science from
SA N S I	ʀ4 4ʏ ʀe ʃ	being current the this in
O C R I PER	o 4c ʀe ʃ b4ʀ	from with the moon in the sea
FIS I U	ƿʃʀ ʃ ʀ	knowledge in from
7.	7.	7.
TOT A PER	ʀu4ʀ 4 b4ʀ	the north sea
I IO V I NA	ʃ ʃuʀó be ʃ ʏ4	by science day and night in the
ER ER	eʀ eʀ	the most illustrious
NOM NE PER	ʏ4om ʏ4 b4ʀ	holy one of the sea
ER AR	eʀ 4ʀ	the illustrious guiding
NOM NE PER	ʏ4om ʏ4 b4ʀ	holy one of the sea
FON S	ʀon ʃʀ	the land it is
S IR	ʀe ʏ4ʀ	this west
PA CER	b4 c4ʀ	will be at the Turn
S IR	ʀe ʏ4ʀ	this west
O C RE	o 4c ʀe	from by the moon

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
FIS I	Ꝗꝓꝓ ꝓ	knowledge in
TOT A E	Ꝗꝓꝓꝓ ꝓ ꝓ	north the it
I IO V I N E	ꝓ ꝓꝓꝓ ꝓ ꝓ ꝓ ꝓ	science day and night in the it
ER ER	ꝓꝓ ꝓꝓ	the most illustrious
NOM NE	ꝓꝓꝓ ꝓꝓ	holy the

8.	8.	8.
ER AR	ꝓꝓ ꝓꝓ	good steering
NOM NE	ꝓꝓꝓ ꝓꝓ	holy one the
AR S I E	ꝓꝓ ꝓ ꝓ ꝓ	steering this in it
TI OM	ꝓꝓ ꝓꝓ	to that lonely distance
SU BO CAV	ꝓꝓ ꝓꝓ ꝓꝓ ꝓꝓ	this was whence to the river
SU BO CO	ꝓꝓ ꝓꝓ ꝓꝓ	this was which
FIS O V I	Ꝗꝓꝓ ꝓ ꝓ ꝓ	knowledge from night in
SA N S I	ꝓꝓ ꝓꝓ ꝓ ꝓ ꝓ	current the this in
A S I ER	ꝓ ꝓ ꝓ ꝓ ꝓ	from this in much
FRIT E	Ꝗꝓꝓ ꝓ	the Frith from
TI OM	ꝓꝓ ꝓꝓ	to that unfrequented distance
SU BO CAV	ꝓꝓ ꝓꝓ ꝓꝓ ꝓꝓ	this was the Cape
SU BO CO FIS O VI	ꝓꝓ ꝓꝓ ꝓꝓ ꝓꝓ ꝓ ꝓ ꝓ	this was which science from being
SA N S I	ꝓꝓ ꝓꝓ ꝓ ꝓ ꝓ	current the this in
SU RO N T	ꝓꝓ ꝓꝓ ꝓꝓ ꝓꝓ	this to go the it is

9.	9.	9.
PONI	Ꝗꝓꝓꝓ	Phœnician
PE SNI MU	ꝓ ꝓꝓ ꝓꝓ ꝓꝓ	night sailing happily
ME FA S PE FA	ꝓꝓ ꝓꝓ ꝓ ꝓ ꝓ ꝓ ꝓ ꝓ	good cause it is night cause
E SO	ꝓ ꝓꝓ	from this
PER SNI MU	ꝓꝓ ꝓꝓ ꝓꝓ ꝓꝓ	sea sailing happily
FIS O V I E	Ꝗꝓꝓ ꝓ ꝓ ꝓ ꝓ ꝓ	knowledge from night in it
SA N S I E	ꝓꝓ ꝓꝓ ꝓ ꝓ ꝓ	current the this in
TI OM	ꝓꝓ ꝓꝓ	to that unfrequented distance

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
E SA	e ʔa	by the current
ME FA	ʔa ʔa	good means
S PE FA	ʔʔ be ʔa	it is at night because
FIS O V I NA	ʔʔʔ o be ʔ ʔa	knowledge from night in the
O C R I PER	o ac ʔe ʔ baʔ	from with the moon in the sea
FIS I U TOT A PER	ʔʔʔ ʔ ʔ ʔuac 4 baʔ	science in from north the sea
I IO V I NA	ʔ ʔuac be ʔ ʔa	science day and night in the
10.	10.	10.
ER ER	eʔ eʔ	the most illustrious
NOM NE PER	ʔaom ʔa baʔ	holy one of the sea
ER AR	eʔ aʔ	the illustrious guiding
NOM NE BER	ʔaom ʔa baʔ	holy one of the sea
FIS O V I E	ʔʔʔ o be ʔ e	knowledge from night in the
SA N S I E	ʔa an ʔe ʔ e	current the this in it
DI TU	ʔʔ ʔʔ	without to
O C RE FIS I	o ac ʔe ʔʔʔ ʔ	from with the moon know- ledge in
TOT E	ʔuac e	north it
I O V I NE	ʔ o be ʔ ʔa	science from night in the
O C RE R	o ac ʔe eʔ	from with moon full
FIS I E	ʔʔʔ ʔ e	knowledge in it
TOT AR	ʔuac aʔ	north steering
I O V I NA R	ʔ o be ʔ ʔa aʔ	by science night in the steer- ing
DU PUR SUS	ʔʔʔ boʔ ʔʔʔ	over the black boisterous by knowledge
11.	11.	11.
PE TUR PUR SUS	be ʔʔʔ boʔ ʔʔʔ	a night voyage by knowledge of the deep
FAT O FI TO	ʔac ʔ ʔʔ ʔʔ	far away from danger ceasing
PER ME	baʔ ʔa	the sea the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
POS T NE	boꝝ 4t η4	certain also of the
SE P SES AR S I TE	ꝛe 4b ꝛ4ꝛ 4ꝛ ꝛe	to this river safe steering this
	ꝛ 4a	in it is
VO U	br o	was from
SE A VI E	ꝛe 4 bꝛ e	this the being it
E SO NE	e ꝛo η4	from this of the
FU TU	ꝛꝛ 4o	under to
FON S	ꝛoꝛ ꝛꝛ	the land it is
PA C ER	b4 4c eꝛ	will be with much
PA SE	b4 ꝛe	will be this
TU A	4o 4	to and from
O C RE	o 4c ꝛe	from with the moon
FIS I	ꝛꝛ ꝛ	knowledge in
TOT E	4u4t e	north from
I IO V I N E	ꝛ ꝛu4 be ꝛ η4 e	in science day and night in the it

12.	12.	12.
ER ER	eꝛ eꝛ	the most illustrious
NOM NE	η4om η4	holy one of the
ER AR	eꝛ 4ꝛ	the illustrious guiding
NOM NE	η4om η4	holy one the
FIS O VI E	ꝛꝛ o bꝛ e	knowledge from being it
SA N SI E	ꝛ4 4ꝛ ꝛe ꝛ	the current this in
SAL VO	ꝛ4l br	the passage was
SER I TU	ꝛ4om ꝛ 4o	free in to
O C RE M	o 4c ꝛe 4ꝛ	from with the moon in the ocean
FIS I	ꝛꝛ ꝛ	knowledge in
TOT AM	4u4t 4ꝛ	the north ocean
IO V I N A M	ꝛu4 be ꝛ η4 4ꝛ	day and night in the ocean
FIS O VI E	ꝛꝛ o be ꝛ e	knowledge from night in it
SA N SI E	ꝛ4 4ꝛ ꝛe ꝛ	current the this in
SAL VO SER I TU	ꝛ4l br ꝛ4om ꝛ 4o	the way was free in to

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
13.	13.	13.
O C R E R	o 4c ne ep	from with the moon full
FIS I	ƿiſ 1	knowledge in
ER	ep	excellent
TOT AR	tuat 4n	to the north steering
IO V I N AR NO ME	iuō be 1 η4 4n ηo η4	day and night in the navigation from the good
NERF	Neſp	Nerf
AR S MO	4n 1ſ mjo	steering it is good
VI RO	b1 no	being to go
PE QUO	be co	by night which
CA S T RU O	c4 1ſ 4t no r	whence it is also to go from
FRI F	ƿiſ ƿ4	the Frith unto
SAL VA	ſal b4	the way will be
SER I TU	ſ4on 1 do	free into
FU T U	ƿr 4t r	under also from
FON S	ƿon 1ſ	the land it is
PA CE R	b4 c4 4n	will be when steering
PA SE	b4 ƿe	will be this
14.	14.	14.
TU A	to 4	to the
O C R E	o 4c ne	from with the moon
FIS I	ƿiſ 1	knowledge in
TOT E	tuat e	the north it
I IO V I N E	1 iuō be 1 η4 e	in science day and night in the it
ER ER	ep ep	the most illustrious
NOM NE	η4om η4	holy one the
ER AR	ep 4n	illustrious guiding
NOM NE	η4om η4	holy one the
FIS O V I E	ƿiſ o be 1 e	knowledge from night in the
SAN SI E	ſ4n 1ſ e	holy herself it

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
TI OM	τj omj	to that unfrequented dis- tance
E SA	e r4	by the current
ME FA S PE FA	η4 r4 jr be r4	good unto it is night be- cause
FIS O VI NA	rjr o bj η4	knowledge from being the
O C R I PER	o ac ηe j b4r	from with the moon in the sea
FIS I U	rjr j r	knowledge in from
15.	15.	15.
TOT A PER	τu4τ 4 b4r	the north sea
I IO V I NA	j juτ be j η4	by science day and night in the
ER ER NOM NE PER	ep ep η4omj η4 b4r	the illustrious holy one of the sea
ER AR	ep 4r	the illustrious guiding
NOM NE PER	η4omj η4 b4r	holy one of the seas
FIS O V I E	rjr o be j e	knowledge from night in it
SAN SI E	r4η rj e	holy herself it
TI OM	τj omj	to that unfrequented dis- tance
SO BO CA U	r o b4 c4 r	this will be when from
FIS O V I E	rjr o bj e	knowledge from being it
FRIT E	rjrτ e	the Frith it
TI OM	τj omj	to that lonely distance
SU BO CA U	r o b4 c4 r	this will be whence from
PES C LU	bej ac lr	the course with water
16.	16.	16.
SE MU	re mjo	this is happy
VES TI CA TU	bej τj c4 τo	course to that whence to
AT R I PUR SA TU	4τ ηe j boη r4 τo	also the in moon increasing the current to

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
A PE	4 be	at night
E AM	e 4m	from the ocean
PUR	boi	increasing
DIN SUS F PRO SES	oñ roí 4b bno	pleasant knowledge of river
E TO	íar e do	very safe it to
ER US	epí rí	excellent and
DI TU	oi do	without to (from also)
EN O	en o	water from
S CAL SE TO	íí cal íe do	it is observing this to
VES TIS I AR	ber íar í 4i	the course of the tides in steering
ER US	epí rí	excellent and
CO NE COS	co ía coí	which the consideration
17.	17.	17.
PIR S TU	bíí íí do	short it is to
EN O ME FA	en o ía ía	water from good unto
VES TIS I A SO PA	ber íar í 4 ío	course of the tides in the
	b4	this will be
PU RO ME	br ío ía	was to go good
E FUR FA TU	e íoi íaó do	it is a defence known to
SU BRA S PA HA	ío bíac íí b4 4	this for ever it is will be from
MU	ío	happy
EN O	en o	water from
SER SE	íaoí íe	free this
COM OL TU	com ol do	with protection (security)
		mighty to
COM A TIR	com 4 ííí	security from shoals
PER SNI HI MU	b4í ííí í ío	sea sailing in happy
18.	18.	18.
CA P IF	ca 4b íb	hence to the river of the country

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PUR DI TU	bop ɔj ɔo	swelling without to
DUP LA	ɔrb la	dark days
A I TU	4 j ɔo	from in to
SA C RA	ɾ4 4c ɾ4	the currents with going
DUP LA	ɔrb la	dark day
A I TU	4 j ɔo	from in to

19.	19.	19.
PRE	bpe	the headland
VER IR	b4ɾ ɾ4ɾ	of the sea west
VE HI ER	be j ep	night in excellent
BU F TRI F	br ɾ4 ɔpe ɾ4	was that throughout that
CAR ER SU FET U	cal ep ɾo ɾ4ɔ r	observing much this far away
VO FI O NE	br ɾj o ɾ4	was danger from the
GRAB O VI E	ɾɾ4b r bj e	obstruction from being it
O C R I PER	o 4c pe j b4ɾ	from with the moon in the sea
FIS I U	ɾɾj j r	knowledge in from
TOT A PER	ɔ44ɔ 4 b4ɾ	north the sea
I IO V I NA	j ɾ4ɔ be j ɾ4	by science day and night in the
VA TU O FE RIN E	b4 ɔo r ɾ4 ɾɾɾ e	will be to and from because of the star it
FET U	ɾ4ɔ r	far away
HER I E VI NU	ep j e bj ɾo	excellent in it being then

20.	20.	20.
HER I E	ep j e	excellent in it
PONI	pɔɾɾ	Phœnician
FET U	ɾ4ɔ r	far away
AR U IO	4ɾ be ɾ4ɔ	steering night and day
FET U	ɾ4ɔ r	far away
TA SES	ɔ4 ɾ4ɾ	it is safe

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PER SNI MU	b4p rŋj mō	sea sailing happily
PRO SES E TER	bŋto r4r e teopŋ	very safe it the guiding sign
ME FA	m4 f4	good unto
S PE FA	ŋr be f4	it is at night the means
FIC LA	fɛjɔ l4	in day light
AR SU E I TU	4p rō e j ɔo	steering this it in to
SU RONT NA RA	rō mōŋt ŋ4 m4	this very fearful of the
TU	ɔo	going to
PU S I	br rɛ j	was this in
PRE VER IR	bŋe b4p j4p	the headland of the sea west
21.	21.	21.
TRE BLAN IR	ɛpɛ blɛŋj j4p	over to the harbour of the west
22.	22.	22.
POS T	bop 4t	certain also
VER IR	b4p j4p	the sea west
VE HI ER	be j ep	night in excellent
HAB I NA	4 b j ŋ4	the being of the
TR I F	ɛpɛ j f4	throughout in unto
FET U	f4ɔ r	far away
TEF RE I	ɛ4jɔ pɛ j	the sea the moon in
I O VI	j o bj	knowledge from being
O C RI PER	o 4c pɛ j b4p	from with the moon in the sea
FIS I U	fɪr j r	knowledge in from
TOT A PER	ɛ44t 4 b4p	north the sea
I IO V I NA	j jʉɔ be j ŋ4	by science day and night in the
SER SE	r4op rɛ	free is this
FET U	f4ɔ r	a long way from
PEL SA NA	bel r4 ŋ4	the mouth stream the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
FET U	ƒ40 r	far away
AR VI O	4r bj u	steering being from
FE I TU	ƒ4 1 00 (ƒ40 1 00)	that in to (far in to)
PONI	Ponj	Phœnician
23.	23.	23.
FET U	ƒ40 r	far away
TA SIS	ƒ4 rjor	it is below
PE SNI MU	be rñj mjo	night sailing happily
PRO SES E TIR	bjo ƒ4r e ɽjñ	very safe from shoals
S T R	jñ ƒ4 jio	it is indeed to go
US LA	ur la	and by day
FIC LA	ƒejc la	day light
AR SU E TU	4r ro e 1 00	steering this it in to
SU RONT	ro jioñɽ	this very fearful
NA RA TU	ñ4 jñ4 00	of the going to
PU SE	br ɽe	was this
VER IS GO	bañ jñ 00	sea it is whence
TRE BLAN IR	ɽñe bleñj j4ñ	over to the harbour of the west
A PE	4 be	at night
HA BI NA	4 bj ñ4	the being the
PUR DIN SUS	boñ ɽñj ɽor	increasing pleasant know- ledge
24.	24.	24.
E RO N T	e jio oñ ƒ4	from to go advantageous in- deed
PO I	br j	was in
HA BI NA	4 bj ñ4	the existence of the
PUR DIN SUS T	boñ ɽñj ɽor ƒ4	increasing pleasant know- ledge it is
DES T RO CO	ɽe4r 4ɽ jio 00	agreeable also to go whence
PER SI	bañ ɽe j	the sea this in
VES TIS I A	beñ ɽj4r j 4	course of the tides in the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
ET PE SOND RO	4c be ꝛꝛꝛ ꝛꝛ	also at night pleasant to go
SUR S OM	ꝛꝛꝛ ꝛꝛ 4ꝛ	exploring this ocean
FET U	ꝛ4c ꝛ	far away
CA BIR SE	c4 bꝛ ꝛe	whence short this
PER SO	b4ꝛ ꝛꝛ	sea this
O SA TU	o ꝛ4 cꝛ	by the current to
E AM	e 4ꝛ	it the ocean
MA N I	ꝛ4 ꝛ4 ꝛ	good the in
25.	25.	25.
NE R T RU	ꝛ4 4ꝛ c4 ꝛꝛ	of the steering it is to go
TEN I TU	c4ꝛ ꝛ cꝛ	the time in to
AR NI PO	4ꝛ ꝛ4 ꝛ br	steering the in was
VES TIS I A	beꝛ cꝛ4ꝛ ꝛ 4	the course of the tides in the
VES TI CO S	beꝛ cꝛ cꝛ ꝛꝛ	the course to that which it is
CA PIR SO	c4b ꝛ4ꝛ ꝛꝛ	cape west this
IS EC	ꝛꝛ 4c	it is with
PER S TI CO	b4ꝛ ꝛꝛ cꝛ cꝛ	the sea it is to that which
ER US	eꝛ ꝛꝛ	excellent and
DI TU	cꝛ cꝛ	without to
E SOC	e ꝛꝛ 4c	it this with
PER SNI MO	b4ꝛ ꝛꝛ ꝛꝛ	sea sailing happily
VES TIS	beꝛ cꝛ4ꝛ	the course of the tides
TIOM	cꝛ ꝛꝛ	to that lonely distance
26.	26.	26.
SU BA CAB	ꝛꝛ b4 c4b	this will be to the cape
SU BO CO	ꝛꝛ br cꝛ	this was which
TEF RO	c4ꝛꝛ ꝛꝛ	the ocean to go
IO VI O C R I PER	ꝛꝛꝛ be ꝛ ꝛ 4c ꝛe ꝛ b4ꝛ	day and night in with the moon in the sea
FIS I U	ꝛꝛ ꝛ ꝛ	knowledge in from
TOT A PER	cꝛ4cꝛ 4 b4ꝛ	north the sea
I I O VI NA	ꝛ ꝛꝛꝛ be ꝛ ꝛ4	by science day and night in the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
ER ER	ep ep	the most excellent
NOM NE PER	η40m η4 b4p	holy one of the sea
ER AR	ep 4p	the excellent guiding
NOM NE PER	η40m η4 b4p	holy one of the sea
FON IS IR	pon it j4p	land it is west
PA CER	b4 4c ep	will be with excellent
SI	re j	this in
O C REF	u 4c pe p4	from with the moon unto
I S I TOT E	j re j tu4t e	in this in north it
27.	27.	27.
IO V I NE	jut be j η4	day and night in the
ER ER	ep ep	the very illustrious
NOM NE	η40m η4	holy one the
ER AR	ep 4p	the excellent guiding
NOM NE	η40m η4	holy one the
AR SI E	4p re j e	steering this in it
TI OM	ti om	to that lonely distance
SU BO CAB	ro b4 o cab	this will be from the cape
SU BO CO	ro br co	this was which
TEF RO IO V I AR	tu4b jo jut be j	on the ocean to go day and
S I ER	4p re j ep	night steering this in ex- cellent
FRIT E TI OM	frut e ti om	the Frith from to that lonely distance
SU B	ro br	this was
O CAV SU BO CO	o cab ro br co	from the capethis was whence
TEF RO	tu4b jo	on the sea to go
IO VI	jut be j	day and night in
TEF RE	tu4b pe	at sea with the moon
28.	28.	28.
IO VI R	jut be j e	day and night in it
TI OM E SU	ti om e ro	to that distance it this

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
NEIP	η4eb	the ship
HER I TU	ep 1 ɔo	great in to
TEF RE I O VI E	ɔ4jɔ ne 1 u b1 e	at sea the moon in from being it
30.	30.	30.
PE R SE TO VER	be 4p re ɔo b4p	night steering this to sea
PES C L ER	ber 4c l4 ep	course with day excellent
PE R SE TOM ES T	be 4p re ɔom 4r ɔ4	night steering this defined it is indeed
PES E TOM ES T	ber e ɔom 4r ɔ4	the course it is defined it is truly
PE RE TOM ES T	be ne ɔom 4r ɔ4	by night by the moon defined it is indeed
FROS E TOM ES T	ɤpɔr e ɔom 4r ɔ4	in the dark it is defined it is indeed
DA E TOM ES T	ɔ4 e ɔom 4r ɔ4	by man it is defined it is indeed
TU VER	ɔo b4p	at sea
PES C L ER	ber 4c l4 ep	course with day excellent
VIR SE TO	b1p re ɔo	short this to
A VIR SE TO	4 b1p re ɔo	from short this to
VA S ES T	b4 re 4r 4ɔ	will be and it is also
31.	31.	31.
TEF RE	ɔ4jɔ ne	on the ocean with the moon
IO V I E	juɔ be 1 e	day and night in it
PER SE	b4p re	the sea this
MER S	m4 4p 1r	good steering it is
ES TE SU	4r ɔ4 ɔo	it is indeed this
SOR SU	ɔop ɔo	exploring this
PER SOND RU	b4p ɔrɤɔ ɤo	sea pleasant to go
PI HAC LU	b1 4c lɔ	being with water
PI HA FI	b1 4 ɤ1	being from danger
TEF RE	ɔ4jɔ ne	the ocean with the moon

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
IO V I E	jrō be j e	day and night in it
PI HA TU	bj 4 ɔo	being from and to
O C RE	o 4c ne	from with the moon
FIS I	ɸjr e	knowledge it
TOT A	tu4t 4	north the
I IO V I NA	j jrō be j na	by science day and night in the
TEF RE	ɔ4jb ne	at sea with the moon
IO V I E	jrō be j e	day being in it
PI HA TU	bj 4 ɔo	being from and to
32.	32.	32.
O C RE R	o 4c ne ep	from with the moon excel- lent
FIS I ER	ɸjr j ep	knowledge in excellent
TOT AR	tu4t 4p	north steering
I IO V I NA R	j jrō be j na 4p	in science day and night in the steering
NO ME	naom na	holy good
NERF	Nepɸ	Nerf
AR S MO	4p jr mo	steering it is happy
VI RO	bj po	being to go
PE QVO	be co	night which
CA S T RVO	ca jr 4t po r	whence it is also to go from
FRI	ɸri	the Frith
PI HA TU FU TU	bj 4 ɔo ɸr ɔo	being from and to under to
FON S	ɸon jr	the land it is
PA CER	b4 4c ep	will be with much
PA SE	b4 pe	will be this
TU A	ɔo 4	to the
O C RE	o 4c ne	from by the moon
FIS I TOT E	ɸjr j tu4t e	knowledge in north it

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
33.	33.	33.
I IO VINE	1 juð be 1 η4	by science day and night in the
ER ER	ep ep	the most illustrious
NOM NE	η4om η4	holy the
ER AR	ep 4p	illustrious guiding
NOM NE	η4om η4	holy one of the
TEF RE	τ4jb ηe	sea and the moon
IO V I E	1rð be 1 e	day and night in it
SAL V O	ɾal br	the track was
SER I TU	ɾ4op 1 ɔo	free in to
O C RE	r 4c ηe	from with the moon
FIS I	ɸɾ 1	the knowledge in
TOT AM	τ44τ 4m	north ocean
I IO V I NA M	1 juð be 1 η4 4m	by science day and night in the ocean
TEF RE	τ4jb ηe	at sea with the moon
IO VI E SAL VO M	juð be 1 e ɾal br 4m	day and night in the track was ocean
SER I TU	ɾ4op 1 ɔo	free into
O C RE FIS I ER	o 4c ηe ep ɸɾ 1 ep	from with the moon in excel- lent knowledge in much
34.	34.	34.
TOT AR	τ44τ 4p	north steering
IO V I NA R	juð be 1 η4 4p	day and night in the steering
NO MA	ηo m4	the good
NERF	Neɸɸ	Nerf
AR S MO	4p ɾɾ mɔ	guiding it is happy
VI RO	bɿ ɿo	being to go
PE QUO CA S T RU	be co ca ɾɾ 4τ ɿo	by night which whence is
O FRI	r ɸɾɿ	also to go from the Frith
SAL VA	ɾal b4	the track will be
SER I TU	ɾ4op 1 ɔo	free in to

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
36.	36.	36.
NOM NE PER	η4om η4 bap	holy one of the sea
TEF RE	τ4jβ ηe	the ocean moon
IO V I E	jrō be j e	day and night in it
TI OM	τj omj	to that lonely distance
SU BO CAV	ro bu c4b	this was the Cape
PER S C LU	b4p jr 4c lr	sea it is with water
SE HE MU	re e mo	this it happy
AT RO PU SA TU	4τ jo bu r4 o	also to go was the current to
37.	37.	37.
PE SOND RO	be rrητ jo	night pleasant to go
S TAF LA R	jr τ4jβ l4 4p	it is on the sea by day steer- ing
RE	ηe	the moon
NE R T RU CO	η4 ep 4τ jo co	the much also to go which
PER S I	b4p re j	the sea this in
FET U	r4o r	far away
SU RONT	ro joητ	this very fearful
CAP IR SE	c4b j4p re	the cape west this
PER SO	b4p ro	sea this
O SA TU	o r4 o	by the current to
SUR OR	roj op	exploring the coast
PER SNI MU	b4p rηj mo	sea sailing happy
PU SES OR SU	br r4r rp ro	was safe as on this coast
A PE PES OND RO	4 be ber rōητ jo	at night the course pleasant to go
PUR DIN SUS	boj oηj ror	increasing happy knowledge
38.	38.	38.
PRO SES E TO	hjo r4r e o	very safe it to
ER US	ep rr	excellent and
DIR S TU	ojoj jr o	a law it is to
EN OM	en omj	the water's distance

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
VES TIS I AR	ber ʈj4ʀ ʃ 4ʀ	the course of the tides in steering
SOR SAL IR	ʀoʀ ʀ4l ʃ4ʀ	discovering the way west
DES T RU CO	ʈe4ʀ 4ʀ ʀo co	cheerful also to go which
PER S I	b4ʀ ʀe ʃ	the sea this in
PER SO ME	b4ʀ ʀo ʀj4	the sea so good
ER US	eʀ ʀʀ	excellent and
DIR S TU PE	ʈjor ʃʀ ʈo br e	the law it is to was from
SOR SO	ʀoʀ ʀo	discovering this
PIR DIN SUS	boʀ ʈjʀ ʀoʀ	increasing pleasant know- ledge
EN OM	eʀ om	on the waters lonely

39.

39.

39.

VES TIS I AM	ber ʈj4ʀ ʃ 4ʀ	the course of the tides in the ocean
S TAF LA RE M	ʃʀ ʈ4ʃb ʌ4 ʀe 4ʀ	it is the sea as with day the moon on the ocean
NE R T RU CO	ʀ4 4ʀ 4ʀ ʀo co	of the steering also to go which
PER S I	b4ʀ ʀe ʃ	the sea this in
SU RU RONT ER US	ʀo ʀo ʀoʀʈ ʈeor ʀʀ	this to go stormy navigation and
DIR S TU	ʈjor ʃʀ ʈo	the law it is to
EN OM	eʀ om	the waters lonely
PE SOND RO	be ʀʀʀʈ ʀo	at night pleasant to go
SOR SAL E M	ʀoʀ ʀ4l e 4ʀ	discovering the track on the ocean
PER SO ME	b4ʀ ʀo ʀj4	sea this good
PU E	br e	was it
PER S NIS	b4ʀ ʃʀ ʀjʀ	the sea it is now
FUS TI ER	ʀoʀ ʈj eʀ	easy to that excellent

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
40.	40.	40.
EN DEN DU PEL	en dean do bel	the water clear to the Mouth
SA TU	ra do	current to
EN ON	en om	the waters lonely
PE SOND RO	be rrrro no	at night pleasant to go
S TAF LA RE	rr taib la re	it is sea as by day with the moon
PER SO ME	ban ro ma	sea this good
PU E	br e	was it
PES NIS	ber rr	the course now
FUS	ror	is easy
I FE	i ra	in unto
EN DEN DU	en dean du	the water clear dark
PEL SA TU	bel ra do	the Mouth current to
EN OM	en om	the waters lonely
VA SO	ba ro	will be this
POR SE	bor re	increasing this
PE SOND R IS CO	be rrrro re rr co	night pleasant the moon it is which
HAB US	ab rr	the river and
41.	41.	41.
SER SE	raon re	free this
SU B RA	ro brac	this for ever
S PA HA TU AN DER	rr ba a do an	it is and will be from and to
VO MU	dean br mo	the wonder was good
SER SI TU	raon re i do	free this into
AR N I PO	an na i br	steering the knowledge was
COM A TIR	com a rr	protected from shoals
PES NIS	ber rr	course now
FUS T SER SE	ror ta raon re	easy is free this
PI SH ER	bi rr en	being it is excellent
COM OL TU	com ol do	protection mighty to
SER SE	raon re	free this

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
COM A TIR	COMH 4 Tŋŋ	protection from shoals
PER SNI MU	baŋ ŋŋ mo	sea sailing happily
42.	42.	42.
PUR DI TO	boŋ ɔŋ ɔo	increasing without to
FUS T	ɔoŋ ɔa	easy it is
43.	43.	43.
VO CU COM	br co com	was which protection
IO VI U	ŋrɔ bŋ r	day being from
PON NE	ɔone ŋa	Phœnician the
O VI	r bŋ	from being
FUR FAN T	ɔoŋ ɔaŋ ɔa	secure wandering it is
VI T LU	bŋ 4ɔ lr	being also water
TOR U	ɔrŋ r	the voyage from
TRI F	ɔne ɔa (ɔneɔ)	throughout that (boisterous)
FET U	ɔaɔ r	far away
MAR TE	ŋaŋ ɔa	as it is
HOR SE FET U	uŋ re ɔaɔ r	coast this far from
POP LU PER	ɔob lr baŋ	people of the water of the sea
TOT AR	ɔuaɔ 4ŋ	to the north steering
I IO V I NA R	ŋ ŋuɔ be ŋ ŋa 4ŋ	by science day and night in the steering
TOT A PER	ɔuaɔ 4 baŋ	the north sea
I IO V I NA	ŋ ŋuɔ be ŋ ŋa	science day and night in the
VA TU O FE RIN E	ba ɔo r ɔa ŋŋ e	will be to by that star it
44.	44.	44.
FET U	ɔaɔ r	far away
PONI	ɔonŋ	Phœnician
FET U	ɔaɔ r	far away
AR VI O	4ŋ bŋ r	steering being from

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
FET U	ꝑꝋꝐ ꝛ	far away
TA SES	Ꝑꝋ ꝑꝋꝑ	it is safe
PER SNI MU	Ꝑꝋꝑ ꝑꝋꝑ ꝋꝐ	sea sailing happy
PRO SES E TIR	ꝐꝋꝐ ꝑꝋꝑ ꝛ Ꝑꝋꝑ	very safe from land
FAS I O	ꝑꝋꝑ ꝑ ꝋ	increasing in from
FIC LA	ꝑꝛꝛ ꝋꝋ	day light
AR SU E TU	ꝋꝑ ꝑꝐ ꝛ ꝐꝐ	steering this from and to
SU RONT	ꝑꝐ ꝋꝐꝋꝐ	this fearful
NA RA TU	ꝋꝋ ꝋꝋ ꝐꝐ	of the going to
PU SE	Ꝑꝛ ꝑꝛ	was this
VER IS CO	Ꝑꝋꝑ ꝑꝛ ꝐꝐ	sea it is which
TRE BLAN IR	Ꝑꝋꝛ Ꝑꝋꝋꝑ ꝋꝋꝑ	to the harbour west

45.	45.	45.
VO CU COM	Ꝑꝛ ꝐꝐ Ꝑꝋꝑ	was whence protection
CO RE DI ER	ꝐꝐ ꝋꝛ Ꝑꝋ ꝛꝑ	which the moon without much
VIT LU	ꝐꝋꝐ ꝋꝛ	being water
TOR U	Ꝑꝋꝑ ꝋꝐ	the voyage to go
TRI F	Ꝑꝋꝛ ꝋꝐ (Ꝑꝋꝛꝑ)	through to the river (windy)
FET U	ꝑꝋꝐ ꝛ	far away
HON DE	Ꝑꝋ Ꝑꝛ	advantageous as day
SER FI	ꝑꝋꝐꝑ ꝑꝋ	free from danger
FET U	ꝑꝋꝐ ꝛ	far away
POP LU PER	ꝑꝐꝐ ꝋꝛ Ꝑꝋꝑ	people of the water of the sea
TOT AR	ꝐꝋꝋꝐ ꝋꝑ	to the north steering
I I O V I N A R	ꝑ ꝋꝐꝐ Ꝑꝛ ꝑ ꝋꝋ ꝋꝑ	by science day and night in the steering
TOT A PER	ꝐꝋꝋꝐ ꝋ Ꝑꝋꝑ	north sea
I I O V I N A R	ꝑ ꝋꝐꝐ Ꝑꝛ ꝑ ꝋꝋ ꝋꝑ	in science day and night in the steering
VA TU E	Ꝑꝋ ꝐꝐ ꝛ	will be to and from

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
FĒ RIN E	ƿ4 ɾɿɿ e	by that star it
FĒT U AR VĪ O	ƿ4ɔ ɾ 4ɾ bɿ ɾ	far away steering being from
46.	46.	46.
FĒT U HER I	ƿ4ɔ ɾ ɔɾ ɿ	far away much in
VI NV	bɿ ɿɔ	being then
HER I	ɔɾ ɿ	much in
PONI	ɾɔɿɿ	Phœnician
FĒT U	ƿ4ɔ ɾ	far away
TA SES	ɔ4 ɾ4ɾ	it is safe
PER SNI MU	b4ɾ ɾɿɿ ɿɔ	sea sailing in happily
PRO SES E TIR	bɿɔ ɾ4ɾ e ɔɿɿ	very safe from shoals
TESE DI	ɔ4 ɾe ɔɿ	it is this without
FIC L M R SU E I	ƿeɿc l4 4ɿ 4ɾ ɾɔ	day light the ocean steering
TU	e ɿ ɔɔ	from and to
SU RONT	ɾɔ ɿɔɿɔ	this boisterous
NA RA TU	ɿ4 ɿ4 ɔɔ	of the going to
PU SE	bɾ ɾe	was this
VER IS CO	b4ɾ ɿɾ ɔɔ	sea it is which
TRE BLAN IR	ɔɿe bleɿɿ ɿ4ɾ	over to the harbour of the
		west
E NO O CAR	e ɿɔ ɾ c4ɾ	it then from the Turn
47.	47.	47.
PI HOS	bɿ ɿɾ	being and
FUS T	ƿɔɾ 4ɔ	easy also
SU E PO	ɾɔ e bɾ	this from was
E SO ME	e ɾɔ ɿ4	from this happy
E SO NO	e ɾɔ ɿɔ	from this then
AN DER	4ɿ ɔe4ɾ	the wonder
VA CO SE	b4 ɔɔ ɾe	will be which this
VA SE TO ME	b4 ɾe ɔɔɿ e	will be this measured it
FUS T	ƿɔɾ ɔ4	easy it is
AV IF	4b ɿ ƿ4	the river in that

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
A SER I A TU VE	4 ɾ40ɾ ɟ 4 ɔ0 be	the free in from and to night
RO FE	ɾ0 ɾ4	to go that
TRE BLAN O CO	ɽɾe bleɾɿ o co	over to the harbour from that
VER TU	b4ɾ ɔ0	the sea to
RE S TE	ɾe ɟɾ ɽ4	the moon it is indeed
E SO NO	e ɾ0 ɾ0	it this then
FE I TU	ɾ4 ɟ ɔ0	that in to

48.	48.	48.
PONE	Pone	Phœnician
POP LU	pob lr	people of the water
AF E RO	4b e ɾ0	the river from to go
HER I ES	eɾ ɟ 4ɾ	excellent in out of
A VI F	4b ɟ ɾ4	the river in that
A SER I A TO	4 ɾ40ɾ ɟ 4 ɔ0	from free in the to
E TU	e ɔ0	from and to
SUR UR O	ɾ0ɾ ɾɾ 0	searching the shore from
S TI BLA TU	ɟɾ ɽɟ bla ɔ0	it is to that quiet to
PU SI	br ɾe ɟ	was this in
O C RE R	0 4c ɾe eɾ	from with the moon full
PI HAN ER	bɟ 4ɿ eɾ	being the much
SU RO RONT	ɾ0 ɾ0 ɾ0ɿɽ	this to go boisterous
COM BI FI A TU	com bɟ ɾɟ 4 ɔ0	protection being from danger.
		from and to
ER I RONT	eɾ ɟ ɾ0ɿɽ	much in the boisterous
TUD ERU SA VI F	ɽ44ɽ e ɾ0 ɾ4 bɟ	north it to go the current
	ɾ4	being that

49.	49.	49.
SER I TU	ɾ40ɾ ɟ ɔ0	free in to
A PE	4 be	at night
ANG LA	4ɿɟ la	celebrated day
COM BI FI AN S I	com bɟ ɾɟ 4ɿ ɾe ɟ	protection being from that.
US T	ɾɾ 4ɽ	danger and also

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PER CA	b4p c4	the sea whence
ARS MA TI AM	4p jf m4 tj 4m	steering it is good to that ocean
A NO VI HI MU	4 n0 b1 j m0	the then being thence happy
C R IN CAT RO HA	4c ne jn ce4o n0	with the moon in first to go
TU	4 o0	from and to
DE S T RA ME S	de jf 4t n4 m4	day it is also going good it
C A P L A	jf c4 4b l4	is whence the river by day
A NO VI HI MU	4 n0 b1 j m0	from then being in happy
PIR	bjp	short
EN DEN DU PONE	en de4n o0 pone	water clear to Phoenician
50.	50.	50.
E SO NO M F	e ro n0 m4 f4	from this then good that
FER AR	fjop 4p	truly steering
PU FE PIR	br f4 bjp	was that short
EN TEL US T	en tall rf ta	water deep and it is
ER E	ep e	much from
FER TU	fjop o0	true to
PO E PER CA	br e b4p c4	was it the sea whence
ARS MA TI AM	4p jf m4 tj 4m	steering is good to that ocean
HAB I EST	4b j 4f ta	the river in it is indeed
ER I HON T	ep j on ta	excellent in and prosperous it is
A SO	4 ro	from this
DES TRE	de4r tpe	beautiful throughout
ON SE	on fe	prosperous this
FER TU	fjop o0	true to
E RO COM	e n0 com	from to go protection
PRI NU BA TUR	bjn n0 b4 t4p o0	the mountains then the voy- age to the coast
D UR	rp	
51.	51.	51.
E TUT O	e tu4t 4	it north from
PER CA	b4p c4	the sea which

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PONI S I A	Ponj re j 4	Phœnician this in the
TER	teop	the guiding sign
HAB I TUT O	4b j tu4t 4	the river in north from
ENN OM	enη om	the waters lonely
STI PLA TU	j r tj bla to	it is to that gentle to
PA R FA DES U A	ba 4n fa det r 4	will be steering that south from the
SES O	r4r r	safe from
TOT E	tu4t e	north it
I IO V I N E	j juo be j η4	in science day and night in the
SU RU RONT	ro jo nonr	this to go boisterous
COM BI FI A TU	com bj fj 4 to	security being from danger to
VA PE PE	ba be fa	will be night that
A VI EC LU	4b j 4c lr	the river in with water
NEIP	η4eb	the ship
52.	52.	52.
AM B OL TU	4m be ol to	the ocean at night powerful to
PRE FA	bne fa	the headland that
DE SU A	de ro 4	day this the
COM BI FI AN SI	com bj fj 4η re j	security being danger the this in
A PE	4 be	at night
DE SU A	de ro 4	day this in
COM BI FI AN SI US	com bj fj 4η re j	security being danger the this in and also
T	r r 4t	
VI A	bj 4	being the
A VI EC LA	4b j 4c la	river in with water
E SO NO ME TUT O	e ro ηo η4 tu4tu	it is then good north from
COM PER A C R IS	com be η4 4c ηe j r	secure night going with the moon it is

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
SA C R IS	Ꝗꝁ 4C Ꝗe ꝖꝖ	the current with the moon it is
AP E AC E SO N I AM E	4b e 4C e Ꝗo Ꝗꝁ ꝓ 4Ꝗ e	the river with it this the in the ocean it
53.	53.	53.
HAB E TAF E	4b e Ꝗꝁ 4b e	the river from the sea it
BE NU S T	be Ꝗo ꝖꝖ Ꝗꝁ	the night then is indeed
EN OM	eꝖ omꝖ	waters lonely
TER M NU CO	ꝖeopꝖ 4Ꝗ Ꝗo co	guiding sign ocean then which
S TA HI TUT O	ꝖꝖ Ꝗꝁ ꝓ ꝖꝖꝁ Ꝗꝁ	it is indeed in the north from
PO I	br ꝓ	was it
PER CA M	beꝖ Ꝗꝁ 4ꝖꝖ	sea whence the ocean
AR S MA TI A	4Ꝗ ꝖꝖ Ꝗꝁ ꝖꝖ Ꝗꝁ	steering it is good to that from
HAB I ES T	4b ꝓ 4Ꝗ Ꝗꝁ	the river in it is indeed
E TUR S TAH MU	e ꝖꝖꝖ ꝖꝖ Ꝗꝁ ꝖꝖꝖ	after this voyage it is happy
E SO	e Ꝗo	from this
E TUR S TAH MU	e ꝖꝖꝖ ꝖꝖ Ꝗꝁ ꝖꝖꝖ	from the voyage it is indeed happy
PI SE S T	bꝓ Ꝗꝁ Ꝗꝁ	being safe it is
TOT AR	ꝖꝖꝁ ꝖꝖ	the north steering
54.	54.	54.
TAR SIN AT ER	ꝖꝁꝖ ꝖꝖ 4Ꝗ eꝖ	beyond that also much
TRIF OR	ꝖꝖeꝖ ꝖꝖ	the windy shore
TAR SIN AT ER	ꝖꝁꝖ ꝖꝖ 4Ꝗ eꝖ	beyond that also much
TUS CER NAH AR	ꝖꝖꝖ ꝖꝁꝖ Ꝗꝁ 4Ꝗ	to the first turn of the steer-
CER	ꝖꝁꝖ	ing turn
I A BUS CER	ꝓ 4 bꝖꝖ ꝖꝁꝖ	in the certain turn
NO M NER	Ꝗo 4Ꝗ ꝖeꝖ	then ocean east
PETU	Ꝗꝁ Ꝗ	far away
E HE SU	e e Ꝗo	from it this

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
POP LU	pob lr	people of the water
NO SU E	no ro e	then this from
I ER	l ep	in the great
E HE	e e	from it
E SU	e ro	from this
POP LU SO PIR	pob lr ro bjr	people of the water this short
HAB E	ab e	the river it
55.	55.	55.
ES ME	ar ma	it is good
POP LE	pob le	people with
PORT A TU	port a to	port the to
U LO	r lr	with water
PU E	br e	was it
ME R SES T	ma ar rar ta	good steering safe indeed
FET U	fat r	far away
UR U	rr r	the coast from
PIR SE	bjr re	short this
ME R SES T	ma ar rar ta	good steering safe indeed
TRI O PER	tre jo bap	throughout in from the sea
E HE TUR S TA HA	e e trr jr ta	from it the voyage it is in-
MU	am o	deed the ocean from
I FON T	j fon ta	knowledge of the land it is
TER M NU CO	teon am no co	guiding sign on ocean then
		which
COM	com	protection (is safety)
PRI NU A TIR	bjr no a trr	the mountains then the land
56.	56.	56.
S TA HI TU	jr ta j to	it is indeed into
EN O	en o (e no)	the water from (it then)
DE I TU	de j to	day in to
AR I MA HA MO	ar j ma am o	steering in well the ocean
		from

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
CA TER V HAM O	c4 ƿeop 4 4m o	whence guiding sign from ocean by
IO VI N UR	iuó be 1 n4 rŋ	day and night in the coast
E NO COM	e no com	it then in safety
PRI NU A TIR	bŋ ɲo 4 ɲŋ	the mountains then the land
PER AF R IS	b4ŋ 4b 4ŋ ɲ	the sea to the river steering it is
SA C R IS	r4 4c ɲe ɲ	the current with the moon it is
AM BRE TUT O A	4m bŋe ɲu4ɲ 4	the ocean north headland
PE	be	the night
AM BRE FU REN T	4m bŋe ɲr ɲen 4ɲ	the ocean headland under promontory also
57.	57.	57.
TER NO ME	ƿeop ɲo m4	the guiding sign then good
BEN UR EN T	beŋ rŋ ɲen 4ɲ	the head of the coast pro- montory also
TER M NU CO	ƿeop 4m ɲo cō	the land mark of the ocean then which
COM	com	in safety (security)
PRI NU A TIR	bŋ ɲo 4 ɲŋ	the mountains then of the country
E SO	e ɲo	it this
PER SNI MU MO	b4ŋ rŋ ɲr mō	sea sailing most happily
TA SE TUR	ɲ4 ɲe ɲrŋ	it is this voyage
SER FE	r4op ɲ4	free means
MAR TI E	m4ŋ ɲ e	as to that it
PRE S TUT A	bŋe ɲ ɲr4ɲ 4	headland it is the north
SER FI A	r4op ɲ 4	free from danger
SER FER	r4op ɲjop	free entirely
58.	58.	58.
MAR TI ER	m4ŋ ɲ ep	as to that excellent
TUR SA	ɲrŋ ɲ4	voyage current

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
SER FI A	ṛ40ṛ ṛṇ	free from danger
SER FER	ṛ40ṛ ṛṇ0ṛ	free entirely
MAR TI ER	ṛ4ṛ ṛṇ eṛ	as to that excellent
TOT AM	ṛ44ṛ 4ṛṇ	the north ocean
TAR SIN AT EM	ṛ4ṛ ṛṇṇ 4ṛ 4ṛṇ	beyond that also the ocean
TRIF O	ṛṇeṛ o	windy from
TAR SIN AT EM	ṛ4ṛ ṛṇṇ 4ṛ 4ṛṇ	beyond that also the ocean
TUS COM	ṛṛṛ com	is the the first shelter
NA HAR COM	ṇ4 4ṛ com	the steering safety
I A BVS COM	ṇ 4 brṛ com	in the certain safety
NO ME	ṇo ṇ4	then good

59.

59.

59.

TOT AR	ṛ44ṛ 4ṛṇ	north steering
TAR SIN AT	ṛ4ṛ ṇṇ 4ṛ	beyond that also
ER	eṛ	much
TRIF OR	ṛṇeṛ uṛ	windy shore
TAR SIN AT ER	ṛ4ṛ ṇṇ 4ṛ eṛ	beyond that also much
TUS CER	ṛṛṛ c4ṛ	the first turn (Carne)
NA AR CER	ṇ4 4ṛ c4ṛ	the steering turn
I A BUS CER	ṇ 4 boṛ c4ṛ	in this certain turn
NOM N ER	ṇ4om ṇ4 eṛ	of the holy excellent
NERF	ṇeṛṛ	Nerf
SI HI TN	ṛe ṇ ṛ4ṇ	this in time
AN SI HI TU	4ṇṇṛ ṛe ṇ ṛo	now this science into
IO VI E HOS TA TU	ṇuṛṛ be ṇ e oṛ ṛ4	day and night in it the mouth
	ṛo	indeed to

60.

60.

60.

AN HOS TA TU	4ṇ oṛ ṛ4 ṛo	the mouth indeed to
TUR S I TU	ṛṛṛ ṇṛ ṇ ṛo	the voyage it is in to
TRE M I T	ṛṇe 4ṛṇ ṇ ṛ4	through the ocean it is
U HON DU	ṛ oṇ ṛo	from improvement to
HOL TU	ol ṛo	mighty to

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
NIN C TU	ηιον 4C ƆO	the waves with to
NEP I TU	η4eb 1 ƆO	the ship in to
SON I TU	ƐON 1 ƆO	happy into
SA VI TU	Ɛ4 b1 ƆO	the current being to
PRE P LO TA TU	bηe b4 lr Ɛ4 ƆO	the headland it will be water it is to
PRE BI LA TU	bηe b1 l4 ƆO	the headland being day to

61.	61.	61.
SER FE	Ɛ4ON Ɛ4	free by
MAR TI E PRE S	η4η Ɛ1 e bηe 1Ɛ	as to that from the headland
TOT A	Ɛη4Ɛ 4	it is north from
SER FI A	Ɛ4ON Ɛ1 4	free danger from
SER FER	Ɛ4ON Ɛ1ON	free entirely
MAR TI ER	η4η Ɛ1 eη	as to that excellent
TUR SA	ƐƐη Ɛ4	the voyage current
SER FI A	Ɛ4ON Ɛ1 4	free danger from
SER FER	Ɛ4ON Ɛ1ON	free entirely
MARTI ER	η4η Ɛ1 eη	as to that excellent
FU TUT O	bƐ Ɛη4Ɛ u	was north from
FON ER	ƐON eη	the land great
PA C RE R	b4 4C ηe eη	will be with the moon full
PA SE	b4 Ɛe	will be this
VES T RA	bey Ɛ4 η4	course it is going
POP LE TOT AB	pob le Ɛη4Ɛ 4η	people of the north steering
I IO V I NA R	1 ηuƆ be 1 η4 4η	in science day and night in the steering

62.	62.	62.
TOT E	Ɛη4Ɛ e	north from
I IO VI NE	1 ηuƆ be η4	by science day and night in the
E RO	e ηo	it to go

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
NE R US	η4 4η rr	of the steering and
SI HI TIR	re j ɽη	this in known land
AN SI HI TIR	4η re j j ɽη	the this knowledge in coun- try
I O VI ES	ηuó be j 4r	day and night in it is
HOS TA TIR	or ɽ4 ɽη	the mouth indeed of the land
AN OS TA TIR	4η or ɽ4 ɽη	from the mouth indeed of the land
E RO	e ηo	it to go
NOM NE	η4om η4	holy the
ER AR	eη 4η	excellent steering
NOM NE	η4om η4	holy the
A PE	4 be	at night
ES TE	4r ɽ4	it is indeed
DER SI CU RE N T	ɽe4η rj cor ηeη 4ɽ	wonderful this discovery of the promontory also
EN O	eη o	water from
63.	63.	63.
DE I TU	ɽe j ɽo	day in to
E TA TO	e ɽ4 ɽo	from it is and to
I IO VI N UR	j ηuó be j η4 rη	by science day and night in the coast
BOR SE	borη re	swelling this
PER CA	baη c4	sea which
AR SMA TI A HAB	4η jr η4 ɽj 4 4b	steering it is good to that
I EST	j 4r ɽ4	the river in it is indeed
A PE ES TE	4b e 4r ɽ4	the river from it is in- deed
DER SI CUS T	ɽe4η re j cor ɽ4	wonderful this in considera- tion it is
DU TI	ɽo ɽj	to that

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
AM BRE TUT O	am bre tuat u	ocean headland north from
E U RONT	e r iont	it from boisterous
A PE	4 be	at night
TER M NO ME	teon am no ma	the guiding signs of the ocean then good

64.	64.	64.
CO VOR TUS O	co bon trr o	whence swelling at first from
SU RU RONT	ro no iont	this to go boisterous
PE SNI MU MO	be rny mu mo	night sailing more happy
SU RU RONT	ro no iont	this to go boisterous
DE I TU	de j do	day in to
E TA I ANS DE I TU	e ta j anoyr de j do	from it is in now day in to
EN OM	en om	water lonely
TERTI M	teon tj am	the guiding sign to that ocean
AMBRE TUT O	am bre tuat u	the ocean headland north from
A BE	4 be	at night the land mark
TER M NO ME	teon no ma	the guiding sign then good
BEN U SO	ben r ro	the head from this

65.	65.	65.
SU RU RONT	ro no iont	this to go boisterous
PE SNI MU MO	be rny mo mo	night sailing very happily
SU RU RONT	ro no iont	this to go boisterous
DE I TU	de j do	day in to
E TA I AS	e ta j ar	from indeed in out of
EN O	en o (e no)	water from (it then)

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PRI NUA TUR	bṛṇ ṇo 4 ṭṛṇ	the mountains then the voy- age
SI MO	ṛe ṇ mo	this in happy
E TUT O ER A FON	e ṭu4ṭ u eṇ 4	it north from the great land
T	ṛoṇ ṭ4	it is
VI A	bṇ 4	being the
POR A BEN U EO	boṇṇ 4 beṇ ṛ ṛo	increasing view of the head from this

66.	66.	66.
ES TE	4ṛ ṭ4	out of indeed
PER S C LO	b4ṇ ṇ 4c ṭṛ	sea it is with water
A VE IS	4 be ṇṇ (4ḅ e ṇṇ)	in night it is (river from it is)
AS FRI A TER	4ṛ ṛṇṇ 4 ṭeoṇ	out of the Frith from the land mark
EN E TU	eṇ e ṭo	water from and to
PA R FA	b4 4ṇ ṛ4	will be steering that
CUR NA SE	coṇ ṇ4 ṛe	discovery the this
DER SU A	ṭe4ṇ ṛo 4	wonderful this the
PE I QU	be ṇ co	night in which
PE I CA	be ṇ c4	night in whence
M ER S TU	ṇ4 4ṇ ṇ ṭo	good steering this is to
PO E	bṭ e ṇ	was it in
ANG LA	4ṇ5 ṭ4	celebrated day
A SER I A TO	4 ṛ4oṇ ṇ 4ṭ u	the free in also from

67.	67.	67.
EES TE SO	e 4ṛ ṭ4 ṛe	from out of indeed this
TRE M NU	ṭṛe 4ṇ ṇo	through the ocean then
SER SE	ṛ4oṇ ṛe	free this
AR S FERT	4ṇ ṇ ṛṇoṇ ṭ4	steering it is truly indeed
UR E	ṇṇ e	the coast from

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
E HE EL TU	e e all do	from it always to
STI PL	jr tj bla	it is to that settled
O A SER I A IA	u 4 raon j 4 ja	from the free in the coun- try
PA R FA	ba 4n fa	will be steering that
DER SU A	de4n ro 4	wonderful this the
CUR NA CO	con na co	discovery of the whence
DER SU A	de4n ro 4	wonderful this the

68.

68.

68.

DE I CO	de j co	day in which
M ER S TO	ma 4n jr do	good navigation it is to
PE I CA	be j ca	night in whence
M ER S T	ma 4n jr ta	good steering it is indeed
A	4	the
M ER STA	ma 4n jr ta	good steering it is indeed
AV VE I	ab be j	the river at night in
MER S T	ma 4n jr ta	good navigation it is in- deed

A

4

the

ANG LA

an3 la

celebrated day

ESO NA

e ro na

it this the

AR FER TUR

4n fion trn

steering a certain voyage

E SO ANS TI PLA

e ro anon tj bla

from this now to that settled

TU

do

to

69.

69.

69.

EF A SER E IO

ab 4 raon j o

the river being free in
from

PA R FA

ba 4n fa

will be steering that

DER SU A

de4n ro 4

wonderful this the

CUR NA CO

con na co

discovery of the whence

DER SU A

de4n ro 4

wonderful this the

PE I CO

be j co

night in which

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
M ER S TO	ᵐᵃ 4ᵐ ᵐ ᵔ ᵔ	good steering it is to
PE I CA	be ᵐ c4	night in whence
ME R S TA	ᵐᵃ 4ᵐ ᵐ ᵔ ᵔ	safe steering it is indeed
M ER S TA	ᵐᵃ 4ᵐ ᵐ ᵔ ᵔ	safe steering it is indeed
A VE I F	4 be ᵐ ᵔ 4	the night in that
M ER S TAF	ᵐᵃ 4ᵐ ᵐ ᵔ ᵔ 4ᵐ ᵔ	safe navigation it is in the sea

70.	70.	70.
ANC LA F	4ᵐ ᵔ 4ᵐ ᵔ 4	celebrated day that
E SO NA	e ᵔ ᵐ 4	it happy the
ME HE	ᵐᵃ e	good it
TOT E	ᵔ ᵐ 4 ᵔ e	the north from
I IO VINE ES ME I	ᵐ ᵔ ᵔ be ᵐ ᵐ 4 4ᵐ ᵔ	science day and night it is good in
S TAH ME I	ᵐ ᵔ ᵔ 4ᵐ ᵐ 4 ᵐ	it is indeed good in
S TAH ME I TE I	ᵐ ᵔ ᵔ 4ᵐ ᵐ 4 ᵐ ᵔ 4 ᵐ	it is indeed good in also in
SER SI	ᵔ 4ᵐ ᵐ ᵔ e ᵐ	free this in
PIR SI	bᵐ ᵐ ᵔ e ᵐ	short this in
SES US T PO I ANG	ᵔ 4ᵐ ᵔ ᵔ 4ᵔ br 4ᵐ ᵔ	safe and also it was cele-
LA	4ᵐ	brated day

71.	71.	71.
A SER I A TO	4 ᵔ 4ᵐ ᵐ ᵐ 4 ᵔ ᵔ	from free in the to
ES T	4ᵔ ᵔ 4	and out of indeed
ER SE	eᵐ ᵔ e	excellent this
NEIP	ᵐ 4eb	to ships
MU GA TU	ᵐ ᵔ c4 ᵔ ᵔ	happy whence to
NEP	ᵐ 4eb	the ships
AR SIR	4ᵐ ᵔ e 4ᵐ ᵐ	steering this west
AN DER SIS TU	4ᵐ ᵔ c4ᵐ ᵔ ᵔ ᵔ ᵔ ᵔ	the wonder below to
N ER SA	ᵐ 4 eᵐ ᵔ 4	the great current
CO UR TUS T	c4 ᵔ ᵐ ᵔ ᵔ ᵔ ᵔ 4	when from the coast first it is

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
POR SI	boꝛ ꝛe ꝓ	swelling this in
ANG LA	anꝯla	celebrated day
AN SER I A TO	an ꝛaoꝛ ꝓ a to	the free in from and to
72.	72.	72.
IUS T	ꝛoꝛ ta	easy it is
SU E	ꝛo e	this from
MU E TO	mo e to	happy it to
FUS T	ꝛoꝛ ta	easy it is
O TE	o at a	from also the
PI SI	be ꝓ ꝛe ꝓ	night in this in
AR SIR	an ꝛe ꝓ ꝓan	steering this in the west
AN DER SES US P	an dean ꝛat ꝛꝛ	the wonderful safe and river
DIS	ab tꝓar	tides
LER AL IN SUS T	lean all ꝓ ꝛoꝛ ta	of the sea always in know- ledge indeed
73.	73.	73.
VER FA LE	ban ꝛa le	the sea that with
PU FE	br ꝛa	was that
AR S FER TUR	an ꝛ ꝛioꝛ tꝛꝛ	steering it is a certain voy- age
TRF BE I T	ꝛꝛe be ꝓ to	through the night into
O C RE R	o ac ꝛe eꝛ	away with the moon full
PEI HA N ER	be ꝓ a ꝛ'ean	night in from the east
ER SE	eꝛ ꝛe	excellent this
S TAH M I TO	ꝛꝛ ta am ꝓ to	it is indeed ocean in to
E SO	e ro	it this
TU DER A TO ES	to dean a ꝓa to	to wonderful it to go to it is
TA N G	ar ta an as	indeed the with
LU TO	lu to	water to
74.	74.	74.
HON DU MO	on oꝛb mo	an advantage in the dark great

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
POR SE I	bop̄ re j	increasing this in
NE SI ME I	na re m̄a j	of this safe in
A SA	4 r̄a	the current
DE VE I A	de be j 4	day and night in the
ES T	4r̄ t̄a	it is indeed
AN G L	an 4j l̄ u	the with water
O ME	o am̄ e	from ocean it
SO MO	ro mo	this happy
POR SE I	bop̄ re j	increasing this in
NE SE ME I	na re m̄a j	the this good science
VA PER SUS	ba bap̄ r̄or̄	will be sea knowledge
A VI EH C LE IR	4 b̄j e ac le j̄n	the being it at with west
75.	75.	75.
ES T	4r̄ t̄a	it is indeed
E I NE AN G LU TO	e j̄ na an 4j lu	from in those waters from
SO MO	to ro mo	to this happy
VA PE FE A VI EH	ba be r̄a 4 b̄j ac lr̄	will be night that the being
C LU		with water
TO D COM E TU	to 4o com̄ e to	to al-o and secure it to
DER	de4r̄	wonderful
AN G LU TO	an 4j lu to	the with water quiet
HON DO MO	on du mo	advantageous to much
A SA ME	4 r̄a m̄a	the current good
DE VE I A TOD	de be j 4 to	day and night in the to
COM E	4o com̄ e	also security from
76.	76.	76.
TU DER	to de4r̄	to wonderful
E I NF	e j̄ na	it in the
TOD CE IR	to 4o ca j̄ 4r̄	to and whence in steering
TU DER US	to de4r̄ r̄r̄	to wonderful and
SE I PO D RU H PE	ro j̄ br̄ 4o no be j̄	this in was likewise to go at
I		night in
SEN I TU	r̄4op̄ j̄ to	free in to

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
77.	77.	77.
TU DER OR	ṽo ṽeap̄ r̄r̄	to wonderful coast
TO T COR	ṽo 4ṽ 4ṽ ūr̄	to also with the shore
VA PER SUS	b4 bap̄ r̄or̄	will be the sea known
TO A VIE C LI R	ṽo 4 r̄j 4c l̄j̄r̄ j4r̄	to the being with the sea west
E BE T NA FE	4 be 4ṽ r̄4 r̄4	from night also going that
O O SER C LO ME	o r̄ r̄4or̄ 4c l̄r̄ m4	to and from freely with water good
PRESO LI A FE	b̄r̄e r̄o l̄j 4 r̄4	the headland this with the that
N UR PI ER	4r̄ r̄r̄ b̄j ēr̄	the coast being excellent (much)
VA SI R S LO ME	b4 r̄e j4r̄ j̄r̄ lu m4	will be this west it is water good
78.	78.	78.
S M UR SI ME	j̄r̄ m4 r̄r̄ r̄e j̄ m4	it is a good coast this in safe
TE T TO ME	ṽ4 4ṽ ṽo m4	indeed also to good
MIL ETIN AR	m̄j̄l ē ṽj̄r̄ 4r̄	a thousand from the fire steering
TER TI A ME	ṽeor̄ ṽj̄ 4 m4	the guiding sign to that from good
PRA CO PRA CA	b̄r̄4c̄ c̄o b̄r̄4c̄ c4	for ever and ever when be- yond lonely
TAR VM	ṽ4r̄ om̄	
VA PER SUS TO	b4 bap̄ r̄or̄ ṽo	will be the sea knowledge to
AV I EC L IR	4 b̄j 4c lu j4r̄	the being with water west
CAR SO ME	c4r̄ r̄o m4	to the Turn this good
79.	79.	79.
VES TIS I ER	b̄ēr̄ ṽj4r̄ j̄ ēr̄	the course of the tides in ex- cellent
RA N DE ME	r̄4 4r̄ ṽe m4	going the in day good

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
RU F RE R	ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ	to go the means the moon full
TE T TOM E	ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ	it is also measured from
NO N I AR	ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ	then of the in steering
TE T TOM E SAL I	ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ	it is indeed measured the
ER	Ꞗ Ꞗ Ꞗ	track in excellent
CAR SO ME	ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ	the Turn this good
HO I ER	Ꞗ Ꞗ Ꞗ Ꞗ	from it in much
PER TO ME	ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ	sea measured the
PA D EL LA R	ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ	will be likewise always day steering

80.	80.	80.
HON D RA	ꞖꞖ ꞖꞖ ꞖꞖ	advantage likewise going
ES TO	ꞖꞖ ꞖꞖ	it is calm
TU DER O	ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ	north much from
POR SE I	ꞖꞖ ꞖꞖ ꞖꞖ	increasing this in
SU BRA	ꞖꞖ ꞖꞖ ꞖꞖ	this for ever
SC RE HI TOR	ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ	it is with the moon in the voyage
SEN T	ꞖꞖ ꞖꞖ ꞖꞖ	current of the water it is
PA R FA	ꞖꞖ ꞖꞖ ꞖꞖ	will be steering that
DER S U A	ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ	wonderful this from
CUR NA CO	ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ	discovery of the which
DER SU A	ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ	wonderful this from
SER I TU	ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ	free in to
SU BRA	ꞖꞖ ꞖꞖ ꞖꞖ	this for ever
ES TO	ꞖꞖ ꞖꞖ	it is to

81.	81.	81.
TU DER O	ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ	north much from
PE I CO	Ꞗ Ꞗ Ꞗ Ꞗ	night in which
MER S TO	ꞖꞖ ꞖꞖ ꞖꞖ ꞖꞖ	good navigation it is to
PE I CA	Ꞗ Ꞗ Ꞗ Ꞗ	night in when

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
ME R STA	μη4 4η ιη 44	good steering it is indeed
SER I TU	η40η ι 40	free in to
S U E	η0 e	this from
AN C LA R	4η 4c λ4 4η	the with day steering
PRO CA NV RE NT	ηη0 c4 ηη ηe 4η 44	much when new moon the it is
E SO	e η0	it this
TRE M NV	4ηe 4η η0	over the ocean then
SER SE	η40η ηe	free this

82.

82.

82.

COM BI FI A TU	com bj η ι 4 40	security being danger from and to
AR S FER TUR O	4η ιη ηι0η 4ηη 0	steering it is true voyage from
N O M NE	η0 4η η4	then in the ocean the
CAR SI TU	c4η ηe ι 40	turn this in to
PA R FA	b4 4η p4	will be steering that
DER SU A	4e4η η0 4	wonderful this the
CUR NA CO	c0η η4 c0	discovery the that
DER SU A	4e4η η0 4	wonderful this the
PE I CO	be ι c0	night in which
MER S TO	μη4 4η ιη 40	safe steering it is to
PE I CA	be ι c4	night in which
ME ER S TA	μη4 4η ιη 44	good steering it is indeed

83.

83.

83.

MER STA	μη4 4η ιη 44	good steering it is indeed
AV E I F	4 be ι η4	the night in that
MER S TA	μη4 4η ιη 44	safe steering it is indeed
AN C LA	4η 43 λ4	the with day
E E SO NA	e e η0 η4	from it this of the
TEF E	44ηb e	the sea it
TOT E	4η44e	north from

ETRUSCAN,	IRISH	LITERAL ENGLISH.
I I O VIN E	ɣ ɣ u be ɣ ɣ a e	by science in the night in the it
ES ME I	4ɣ ɣ a ɣ	it is good in
S TAH M E I	ɣɣ ɣ a ɣ a ɣ	it is indeed good in
S TAH M I TE I	ɣɣ ɣ a ɣ a ɣ ɣ a ɣ	it is indeed good in it is in
ESIS CO	e ɣ ɣ oɣ co	from below which
E SO NE IR	e ɣ o ɣ a ɣ aɣ ɣ	it this of the west
SE VE IR	ɣ a be ɣ aɣ	current night of the west
84.	84.	84.
POP LER	pob leaɣ	people of sea
AN FER EN ER	4ɣ ɣ a ɣ ɣ eɣ eɣ	the that moon water full
AT	4ɣ	always
O C RE R	o 4c ɣ e eɣ	from with the moon full
PI HAN ER	bɣ 4ɣ eɣ	being the full
PER CA	baɣ ca	sea when
AR S MA TI A	4ɣ ɣɣ ɣ a ɣ ɣ a	steering it is good to that from
HAB I TU	4b ɣ ɣ o	the river in to
VA SOR	ba ɣ oɣ (ɣɣ uɣ)	will be the exploring
VER IS CO	baɣ ɣɣ co	sea it is which
TRE BLAN IR	ɣɣe bleɣɣ ɣ aɣ	to the harbour west
POR SI	boɣ ɣ e ɣ	increasing this in
O C RE R	o 4c ɣ e eɣ	from with the moon full
85.	85.	85.
PE HAN ER	be 4ɣ eɣ	night the excellent
PA CA	ba ca	will be when
OS TEN SE N DI	uɣ ɣ aɣ ɣ e 4ɣ ɣ ɣ	and time this the without
EO	e o	it from
I SO	ɣɣ o	it is from
VS TEN DU	uɣ ɣ aɣ ɣ ɣ b	and time dark
PU S I	bu ɣ e ɣ	was this in
PIR	bɣɣ	short

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
P U R E T O	br ꝛe ɔo	was the moon to
C E H E F I	cā e ꝛi	which it danger
D I A S U R U R	ɔi ā ꝛo ꝛo ꝛꝛ	without the this to go to the coast
VER 'S CO	bāꝛ ꝛꝛ cō	the sea it is whence
T E S E N O C I R	ɔeāꝛ o cꝛoc jāꝛ	south from the hill west
S U R U R	ꝛo ꝛo ꝛꝛ	this to go to the coast
86.	86.	86.
VER IS CO	bāꝛ ꝛꝛ cō	the sea it is whence
VE H I E R	bē j c ꝛ	night in excellent

87.	87.	87.
P R E	bꝛe	the head land
V E R E I R	bāꝛ e jāꝛ	of the sea from the west
T R E B L A N E I R	ɔꝛe bleꝛꝛ e jāꝛ	over to the harbour it west
I V V E	ꝛꝛō bē	day and night
G A R B O V E I	ɔāꝛ br bē j	near was the n'ght in
B U F	br ꝛā	was the means
T R E I F	ɔꝛe j ꝛā (ɔꝛeꝛ)	through in by (windy)
F E T U	ꝛāɔ ꝛ	a long way
E S O	e ꝛō	from this
N A R A T U	ꝛā ꝛā ɔo	of the going to
V E S T E I S	bēꝛ ɔā ꝛꝛ	the course indeed it is
T E I O	ɔā j o	it is in and from
S U B O C A V	ꝛo br cāb (cā u)	this will be from the cape (whence fro u)
S U B O C O	ꝛo br cō	this was which
88.	88.	88.
D E I G R A B O V I	ɔe j ɔꝛāb u bꝛ	day in difficulty from being
O C R I P E R	o āc ꝛc j bāꝛ	without the moon in the sea
V I S I V	ꝛāꝛ ꝛꝛ	knowledge in from

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
TOT A PER	tu4t 4 baꝛ	north the sea
I IO V INA	ꝑ ꝑuð be ꝑ ꝑa	by science day and night in the
ER ER	ep ep	the most excellent
NOM NE PER	ꝑaom ꝑa baꝛ	holy one of the seas
ER AR	ep aꝛ	the excellent guiding
NOM NE PER	ꝑaom ꝑa baꝛ	holy one of the seas
FOS SE I	ꝑoꝛ re ꝑ	easy this in
PACER SE I	ba caꝛ re ꝑ	will be the Turn this in
O C RE	o 4c ꝑe	from with the moon
FIS E I	ꝑꝑr e ꝑ	knowledge it in
89.	89.	89.
TOT E	tu4t e	north it
I IO V I NE	ꝑ ꝑuð be ꝑ ꝑa	by science day and night in the
ER ER	ep ep	the most excellent
NOM NE	ꝑaom ꝑa	holy one the
ER AR	ep aꝛ	excellent guiding
NOM NE	ꝑaom ꝑa	holy one the
AR SI E	4ꝛ re ꝑ	guiding herself from
TI O	ꝑꝑ o	to that from
SU BA CAV	ꝛo ba cab	this will be the cape
SU BO CO	ꝛo br co	this was which
DE I	ꝑe ꝑ	day in
GRAB C VE	ꝑꝑab u be	difficulty from night
AR SI ER	4ꝛ ꝛꝑ ep	steering this on much
FRIT E	ꝑꝑꝛe	the Frith from
TI O	ꝑꝑ o	to that from
SU BO CAV	ꝛo br cab	this was the cape
90.	90.	90.
SU BO CO	ꝛo br co	this was which
DE I GRAB O VE	ꝑe ꝑ ꝑꝑab ꝛ be	day in obstruction from the night

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
DI	ᵔᵔ	without
GRAB O VI E	ʒᵓab u bᵔ e	obstruction from being it
TI O	ᵔᵔ o	to that from
E SV BV E	e ᵔo br e	it this was from
PER AC RE I PI	baᵓ ac ᵓe ᵔ bᵔ ac	sea with the moon in being
HAC LU	lr o	with water by
C RE PER	ac ᵓe baᵓ	with the moon sea
FIS I V	ᵔᵓᵔ ᵔ ᵔ	knowledge in from
TOT A PER	ᵔuaᵔ a baᵓ	north the sea
I IO V I NA	ᵔuᵔ be ᵔ ᵓa	day and night in the
IR ER	eᵓ eᵓ	the most illustrious
NOM NE PER	ᵓaom ᵓa baᵓ	holy one of the seas
91.	91.	91.
ER AR	eᵓ aᵓ	the excellent guiding
NOM NE PER	ᵓaom ᵓa baᵓ	holy one of the sea
DE I	ᵔe ᵔ	day in
GRAB O VI E	ʒᵓab u bᵔ e	obstruction from being it
OR ER	ᵔᵓ eᵓ	the coast great
O SE	o ᵔe	from this
PER SE I	baᵓ ᵔe ᵔ	sea itself in
O C RE FIS I E	o ac ᵓe ᵔᵓᵔ ᵔ e	from the moon knowledge in
		it
PIR	bᵔᵔ	short
OR TU	ᵔᵓ ᵔo	the coast to
ES T	aᵔ ᵔa	it is indeed
TOT E ME	ᵔuaᵔ e ᵓa	north it good
I IO V I NE	ᵔᵔuᵔ be ᵔ ᵓa	science day and night in the
AR S MOR	aᵓ ᵔᵔ ᵓoᵓ	steering it is great
DER SE COR	ᵔeaᵓ ᵔe coᵓ	wonderful this discovery
92.	92.	92.
SU BA TOR	ᵔo ba ᵔᵔᵓ	this will be the voyage
SEN T	ᵔaᵓ aᵔ	holy also
PU SE I	br ᵔe ᵔ	was this in

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
NEIP	ηæb	the ship
ER I TU	epi 1 do	much science to
DE I GRAB O VI E	de 1 3ηab u bi e	day in obstruction from being it
PER SE I	baηi re 1	sea this in
TU ER	do ep	to much
PER S C LER	baηi ηr ac la 4η	sea it is with day steering
VA SE TO	ba re do	will be this to
ES T	4r ta	it is indeed
PES E TOM E S T	ber e tom 4r ta	the course it is defined it is indeed
PE RE TOM E S T	be ηe tom 4r ta	by night by the moon de- fined it is indeed

93.	93.	93.
FROS E TOM E S T	ηnoη e tom 4r ta	in the dark it is defined it is indeed
DA E TO ME S T	ta e tom 4r ta	by man it is defined it is in- deed
TU ER	do ep	to excellent
PER S C LER	baηi ηr ac la 4η	the sea it is with day steering
VIR SE TO	bηi re do	short this to
A VIR SE TO	4 bηi re do	from short this to
VA S	ba re	will be this
ES T	4r ta	it is indeed
DI GRAB O	di 3ηab u	without obstruction from
VI E	bi e	being it
PER SE I	baηi re 1	sea this in
ME R SE I	ηa 4η re 1	good steering this in
E SU	e ro	from this
BU E	br e	was it

94.	94.	94.
PER AC RE I	baηi ac ηe 1	the sea with the moon in

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PI HAC LU	bj 4c lu	being with water
PI IIA FE I	bj 4 ʔa j	being from that in
DI GRAB O VI E	ɔj ʒɾab r bj e	without obstruction from being it
PI HA TU	bj 4 ɔo	being the to
O C RE	u 4c ɲe	from with the moon
FIS I E I	ʔɪɾ j e j	knowledge in it from
PI HA TU	bj 4 ɔo	being the to
TOT A	tu4ɾ 4	north from
IO V I NA	juɔ be j ɲa	day and night in the
DI GRAB O VI E	ɔj ʒɾab u bj e	without obstruction from being it
PI HA TU	bj 4 ɔo	being the to
OC RE ER	oc ɲe eɾ	from with the moon full
95,	95.	95.
FIS I ER	ʔɪɾ j eɾ	knowledge in excellent
TOT AR	tu4ɾ 4ɾ	north steering
I IO V I N AR	j juɔ be j ɲa 4ɾ	by science day and night in the steering
NO ME	ɲ4om ɲ4	holy good
NERF	ɲeɾʔ	Nerf
AR S MO	4ɾ jɾ ɲo	steering it is happy
VE I RO PE QUO	be j ɲo be ɔo	night in to go light which
CA S T RU O	ca jɾ 4ɾ ɲo r	whence it is also to go from
FRI	ʔɪɲ	the Frith
PI HA TU	bj 4 ɔo	being from and to
FU TU	ʔɾ ɔo	under to
FO S	ʔon jɾ	the land it is
PA C ER	ba 4c 4ɾ	will be by steering
PA SE	ba ɾe	will be this
TU A	ɔo 4	to the
O C RE FIS I	o 4c ɲe ʔɪɾ j	by with the moon knowledge in

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
96.	96.	96.
TOT E	ṭu4ṭ e	north it
I IO V I N E	ṭ juṭ be ṭ η4	by science day and night in the
ER IR	eṛ eṛ	the most excellent
NOM NE	η4om η4	holy one the
ER AR	eṛ aṛ	excellent guiding
NOM NE	η4om η4	holy one the
DI GRAB O VI E	ṭṭ juṭab r bṭ e	without obstruction from being it
SAL VO	ṭal br	the track was
SER I TU	ṭ4om ṭ ṭo	free in to
O C RE	o 4c ṛe	by with the moon
FIS I	ṫṫ ṭ	knowledge in
SAL VA	ṭal b4	the track will be
CER I TU	c4ṛ ṭ ṭo	the Turn in to
TO TA	ṭu4ṭ 4	north from
I IO V I N A	ṭ juṭ be ṭ η4	by science day and night in the
DI	ṭṭ	without
97.	97.	97.
GRAB O VI E	ṭṭab r bṭ e	obstruction from being it
SAL VO	ṭal bu	the track was
SER I TU	ṭ4om ṭ ṭo	free knowledge to
O C R ER	o 4c ṛe eṛ	by with the moon full
FIS I ER	ṫṫ ṭ eṛ	knowledge in great
TOT A R	ṭu4ṭ 4ṛ	north steering
I IO V I N A R	ṭ juṭ be ṭ η4 4ṛ	in science day and night in the steering
NOM ME	η4om η4	the holy good
NERF	ηeṛṫ	Nerf
AR B MO	4ṛ ṫṫ mo	steering it is happy

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
VE I RO	be j no	night in to go
PE QUO	be co	night which
CA S T RU O	c4 jr 4t no r	which it is always to go from
ER I	er j	excellent in
SAL VA	ral ba	the track will be
98.	98.	98.
SER I TU	ralor j do	free in to
FU TU	fr do	under to
FO S	fon jr	the land it is
PA CER	ba car	will be the Turn
PA SE	ba re	will be this
TUA	do 4	to the
O C RE	o 4c ne	by with the moon
FIS I	fir j	knowledge in
TOT E	tu4t e	north from
IO V I NE	juo be j na	day and night in the
ER ER	er er	the most excellent
NOM NE	naom na	holy the
ER AR	er ar	excellent guiding
NOM NE	naom na	holy one the
DI GRAB O VI E	o) 3,14b r bj e	without hindrance from being it
TI O E SU	o) o e ro	to that from it this
BU E	br e	was it
99.	99.	99.
PER AC RI	bar 4c ne	the sea with the moon
PI HAC LU	bj 4c lr	being with water
O C RE PER	o 4c ne bar	from with the moon sea
FIS I U	fir j r	knowledge in from
TOT A PER	tu4t 4 bar	the north sea
I IO V I NA	j juo be j na	by science day and night in the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
ER ER	ep ep	the most excellent
NOM NE PER	naom na bap	holy one of the seas
ER AR	ep ap	excellent guiding
NOM NE PER	naom na bap	holy one of the sea
DI GRAB O VI E	o j grab r bj e	without hindrance from being it
TI O SO BO CAV	o j o ro bo cab	to that from this will be the cape
100.	100.	100.
DI	o j	without
GRAB O VI E	grab r bj e	obstruction from being it
TI O E SU	o j o e ro	to that from it this
BU E	br e	was from
PER AC R I	bap ac pe j	sea with the moon in
PI HAC LU E TUR	bj ac lr e tpe	being with water the voyage
O C RE PER	o ac pe bap	by with the moon sea
FIS I U	pe j u	knowledge in by
TOT A PER	tuat a bap	the north sea
IO V I NA	juo be j na	day and night in the
ER ER	ep ep	the most excellent
NOM NE PER	naom na bap	holy one of the sea
ER AR	ep ap	excellent guiding
NOM NE PER	naom na bap	holy one of the seas
DI	o j	without
101.	101.	101.
CRAB O VI E	grab r bj e	obstruction from being it
OR ER	pe ep	the coast great
O SE	o re	from this
PER SE I	bap re j	sea this in
O C RE	o ac pe	from with the moon
FIS I E	pe j e	knowledge in it
P.R	bjp	short
OR TO ES T	pe to at ta	the coast to it is indeed

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
TOT E	tuat e	north it
IO V I NE	iuó be j na	day and night in the
AR S MOR	4p jr moꝛ	steering it is great
DER SE COR	de4ꝛ re coꝛ	wonderful this discovery
SU BA TOR	ꝛo ba tꝛꝛ	this will be the voyage
S EN T	ꝛ4ꝛ 4t	holy also
PU SE I	br re j	was this in
NEIP	naeb	the ship
102.	102.	102.
HER E I TU	ep e j to	excellent from it to
DI GRAB U VI E	to jꝛab r bꝛ e	without obstruction from being it
PER S I	baꝛ re j	sea this
TU ER	to ep	to excellent
PER S C L E R	baꝛ jr 4c la ep	sea it is with day excellent
VA SE TO M	ba re toꝛ	will be this measured
ES T	4ꝛ ta	it is indeed
PES E TOM EST	ber e toꝛ 4ꝛ ta	the course it is defined it is indeed
PE RE T O M ES T	be re toꝛ 4ꝛ ta	by night by the moon de- fined it is indeed
FROS E TOM ES T	ꝛnoꝛ re toꝛ 4ꝛ ta	in the dark this defined it is indeed
DA E TO M ES T	ta e toꝛ 4ꝛ ta	by man it is defined it is in- deed
TU ER	to ep	to excellent
103.	103.	103.
PER S C L E R	baꝛ jr 4c la ep	the sea it is by day excellent
VIR SE TO	bꝛ re to	short this to
A VIR SE TO	4 bꝛ re to	from short to this
VA S	ba re	will be this

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PER S I	bap̄ re ʃ	sea this in
M ER S I	m̄a ap̄ re ʃ	good steering this in
E SU	e ʃo	from this
BU E	bu e	was it
PER AC R I	bap̄ ac pe ʃ	the sea with the moon in
PI HAC LU	bʃ ac lʀ	being with water
ET RU	at̄ ʃo	always going
PI HA FI	bʃ a ʃʃ	being from danger
DI GRAB O VI E	ʊʃ ʒp̄ab r bʃ e	without obstruction from being with it
104.	104.	104.
PI HA TU	bʃ a ʊo	being from and to
O C RE	o ac pe	from with the moon
FIS I	ʃʃʀ ʃ	knowledge in
PI HA TU	bʃ a ʊo	being from and to
TOT A	ʊuac̄ a	north the
IO V I NA	ʃuʊ be ʃ na	day and night in the
DI GRAB O VI E	ʊʃ ʒp̄ab r bʃ e	without obstruction from being it
PI HA TU	bʃ a ʊo	being from and to
O C RE R	o ac pe ep̄	by with the moon full
FIS I ER	ʃʃʀ ʃ ep̄	knowledge in excellent
TOT AR	ʊrac̄ ap̄	north steering
I IO V I NA R	ʃ ʃuʊ be ʃ na ap̄	by science day and night in the steering
NO ME	no m̄a	then good
NERF	neʃʃ	Nerf
AR S MOR	ap̄ ʃʀ moʃ	the steering it is great
VE I RO	be ʃ ʃo	night in to go
105.	105.	105.
PE QUO C	be co	the night which
A S T RU O	c̄a ʃʀ at̄ ʃo r	whence it is also to go from

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
FRI	ꝑꝑ	the Frith
I	ꝑ	knowledge
PI PA TU	ꝑꝑ 4 ꝑꝑ	being from and to
FU TU	ꝑꝑ ꝑꝑ	under to
FO S	ꝑꝑ ꝑꝑ	the land it is
PA C ER	ꝑꝑ 4 4 ꝑꝑ	will be (to the Turn) from this much
PA SE TU A	ꝑꝑ ꝑꝑ ꝑꝑ 4	will be this to and from
O C RE	ꝑ 4 4 ꝑꝑ	by with the moon
FIS I E	ꝑꝑ ꝑ ꝑ	knowledge in it
TOT E	ꝑꝑꝑꝑ ꝑ	north it
IO V I NE	ꝑꝑꝑ ꝑ ꝑ ꝑꝑ	day and night in the
ER ER	ꝑꝑ ꝑꝑ	the most excellent
NOM NE	ꝑꝑꝑꝑ ꝑꝑ	holy one of the
ER AR	ꝑꝑ 4 ꝑꝑ	the excellent guiding
NOM NE	ꝑꝑꝑꝑ ꝑꝑ	holy one of the
DI	ꝑꝑ	without

106.	106.	106.
GRAB O VI E	ꝑꝑꝑꝑ ꝑ ꝑ ꝑ	obstruction from being it
SAL VO	ꝑꝑ ꝑꝑ	the track was
SER I TU	ꝑꝑꝑ ꝑ ꝑꝑ	free in to
O C RE FIS I M	ꝑ 4 4 ꝑꝑ ꝑꝑ ꝑ 4 ꝑꝑ	from with the moon know- ledge in the ocean
SAL VA	ꝑꝑ ꝑꝑ	the track will be
SER I TU	ꝑꝑꝑ ꝑ ꝑꝑ	free in to
TOT AM	ꝑꝑꝑꝑ 4 ꝑꝑ	north ocean
I IO VI NA	ꝑ ꝑꝑꝑ ꝑ ꝑ ꝑꝑ	in the day and night it the
DI GRAB O VI E	ꝑꝑ ꝑꝑꝑꝑ ꝑ ꝑ ꝑ	without obstruction from being it
SAL VO M	ꝑꝑ ꝑꝑ 4 ꝑꝑ	the track was in the ocean
SER I TU	ꝑꝑꝑ ꝑ ꝑꝑ	free in to
O C R ER	ꝑ 4 4 ꝑꝑ ꝑꝑ	from by the moon excellent
FIS I ER	ꝑꝑ ꝑ ꝑꝑ	knowledge in it excellent

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
TOT AR	ṡu4ṡ 4ṡ	north steering
107.	107.	107.
I IO V I NA R	ṡ ṡuṡ be ṡ ṡ4 4ṡ	by science day and night in the steering
NOM E	ṡ4om ṡ4	the holy good
NERF	ṡeṡṡ	Nerf
AR S MO	4ṡ ṡṡ ṡṡo	steering it is happy
VI RO	bṡ ṡo	being to go
PE QUO	be co	at night whence
CA S T RU O FRI F	C4 ṡṡ 4ṡ ṡo o ṡṡṡ	which it is also to go from
	ṡ4	the Frith by
SAL V VA	ṡ4l u b4	the track from will be
SER I TU	ṡ4oṡ ṡ ṡo	free in to
FU TU	ṡu ṡo	under to
FON IS	ṡon ṡṡ	the land it is
PA CER	b4 4c eṡ	will be with much
PA SE	b4 ṡe	will be this
TU VA	ṡo b4	to will be
U C RE	o 4c ṡe	by with the moon
FIS I	ṡṡṡ ṡ	knowledge in
TOT E	ṡu4ṡ e	north from
108	108.	108.
I IO V I NE	ṡ ṡuṡ be ṡ ṡ4	in science day and night in the
ER ER	eṡ eṡ	most excellent
NOM NE	ṡ4om ṡ4	holy one the
ER AR	eṡ 4ṡ	excellent guiding
NOM NE	ṡ4om ṡ4	holy one the
DI	ṡṡ	without
GRAB O VI E	ṡṡab u bṡ e	obstruction from being it
TI OM ES SU BU E	ṡṡ om 4ṡ ṡo bu e	to that lonely distance it is this was it
PER AC R I	b4ṡ 4c ṡe ṡ	the sea with the moon in

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PI HAC LU	bj 4c lr	being with water
AT RU	4c 110	also to go
O C R I PER	o 4c 11e j b41	from with the moon in the sea
FIS SI U	11r 11 r	knowledge herself from
TOT A PER	tu4c 4 b41	north sea
IO V I NA	11u6 be j 14	day and night in the
ER ER	e1 e1	most excellent
109.	109.	109.
NOM NE PER	114om 14 b41	holy one of the sea
ER AR	e1 41	excellent guiding
NOM NE	114om 14	holy one the
DI	11j	without
GRAB O VI E	11ab r bj e	obstruction from being it
TI OM	11j om	to that lonely distance
SU BA CAV	11o b4 cab	this was the cape
<hr/>		
110.	110.	110.
DI GRAB O VI E	11j 11ab u bj e	without obstruction from being it
TI OM E SU BUE	11j om e 11o br e	to that lonely distance it this was from
PER AC R I	b41 4c 11e j	the sea with the moon in
PI HAC LU	bj 4c lu	being with water
TER TI U	tuom 11 r	the guiding sign to that from
O C R I I PER	o 4c 11e j b41	by and with the moon in the sea
FIS I V	11r 11 r	knowledge in from
TOT A PER	tu4c 4 b41	the north sea
I IO V I NA	j 11u6 be j 14	by day and night in the
ER ER	e1 e1	most excellent
NOM NE PER	114om 14 b41	holy one of the seas
ER AR	e1 41	excellent guiding
NOM NE PER	114om 14 b41	holy one of the sea
DI	11j	without

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
111.	111.	111.
GRAB O VI E	ʒɪab r bɪ e	obstruction from being it
RO SE	ɲo ʔe	to go this
PIR SE O C RE M	bɪɪ ʔe o c ɲe 4ɲ	short this by the moon in the ocean
FIS I E M PIR	ʔɪɪ ɪ e 4ɲ bɪɪ	knowledge in the ocean short
OR TO MES T	ɪɪ ɔo 4ɲ 4ɪ ɕ4	the coast measured the ocean it is indeed
TOT E M E	ɕ44ɕ e 4ɲ e	north it ocean it
I IO V I N EM	ɪ ɲuó be ɲ4 4ɲ	in day and night in the ocean
AR S MOR	4ɪ ɪɪ ɲoɪ	steering it is great
DER SE COR	ɕe4ɪ ʔe coɪ	wonderful this discovery
SV BA TOR SE N T	ɪo b4 ɕɪɪ ʔe 4ɲ ɕ4	this will be a voyage this the indeed
BU S I	bɪ ʔe ɪ	it was this in
NEIP	ɲ4eb	the ship
112.	112.	112.
HER I TU	eɪ ɪ ɔo	great in to
DI GRAB O VI E	ɔɪ ʒɪab r bɪ e	without obstruction from being it
PER SE TU ER	b4ɪ ʔe ɔo eɪ	the sea this to excellent
PES C L ER	beɪ 4c l4 eɪ	a course with day excellent
VA SE TOM ES T	b4 ʔe ɕoɲ 4ɪ ɕ4	will be this defined it will indeed
PES E TOM	beɪ e ɕoɲ	the course it is defined
ES T	4ɪ ɕ4	it is indeed
PE RE TOM	be ɲe ɕoɲ	by night by the moon defined
ES T	4ɪ ɕ4	it is indeed
FROS E TOM	ʔɲoɪ ʔe ɕoɲ	in the dark it is defined
ES T	4ɪ ɕ4	it is indeed
DA E TOM	ɕ4 e ɕoɲ	by man it is defined]
ES T	4ɪ ɕ4	it is indeed
TU ER	ɕo eɪ :	to excellent

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
113.	113.	113.
PES C L ER	ber ac la ep	course with day ² excellent
VIR SE TO	bjn re co	short this to
A VIR SE TO	4 bjn re co	from short this to
VA SES T	ba re ar ta	will be this it is indeed
DI GRAB O VI E	co 3nab r bj e	without obstruction from be- ing it
PIR S I	bjn re j	short this in
MER S I	na ar re j	good steering this in
E SO	e ro	from this
BU E	br e	was it
PER AC RE I	bañ ac ne j	the sea with the moon on
PI HAC LUTER TI U	bj ac lu teon co r	being with water the guid- ings upon to that from
PI HA FI	bj 4 fj	being from danger
DI GRAB O VI E	co 3nab r bj e	without obstruction from be- ing it
114.	114.	114.
PI HA TU	bj 4 co	being from and to
O C REM	o ac ne am	by with the moon on the ocean
FIS I M	fjr j am	knowledge in the ocean
PI HA TU	bj 4 co	being from and to
TOT AM	taat am	the north ocean
I IO V I NA M	j juo be j na am	by science day and night on the ocean
DI GRAB O VI E	co 3nab u bj e	without obstruction from be- ing it
PI HA TU	bj 4 co	being from and to
O C RE B	o ac ne ep	by with the moon full
FIS I ER	fjr j ep	knowledge in excellent
TOT AR	taat ar	north steering
I IO V I NA R	j juo be j na ar	by science day and night the steering

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
NO MA	η40m η4	holy and good
NERF AR S MO	ηeηf 4η jη mjo	Nerf steering it is happy
115.	115.	115.
VI RO	bj ηo	being to go
PE QU O	be co η	night which from
CA S T RU O	c4 jη 4c ηo r	which it always to go from
FRI	fηj	the Frith
PI HA TU	bj 4 cō	being from and to
FU TU	fη cō	under to
FON S	fōη jη	the land it is
PA C E	b4 c4η (4c eη)	will be the turn (with great)
PA SE	b4 ηe	will be this
TU A	cō 4	to and from
O C RE	o 4c ηe	by with the moon
FIS I TOT E	fjη j tu4c e	knowledge in north from
I IO V I NE	j ηuō be j η4	by day and night in the
ER ER	eη eη	the most illustrious
NOM NE	η40m η4	holy one the
ER AR	eη 4η	excellent steering
NOM NE	η40m η4	holy one the
DI	cj	without
116.	116.	116.
GRAB O VI E	3ηab u bj e	obstruction from being it
SAL VO	ηal bu	the track was
SER I TU	η40η j cō	free in to
O C RE M	o 4c ηe 4m	by with the moon in the ocean
FIS I M	fjη j 4m	knowledge in the ocean
SAL VA M	ηal b4 4m	the track will be the ocean
SER I TU	η40η j cō	freely in to
TOT AM	tu4c 4m	north ocean
I IO V I NA M	j ηuō be j η4 4m	in day and night in the ocean

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
DI GRAB O VI E	ᵔᵔ ᵔᵔab ᵔ ᵔᵔ e	without obstruction from being it
SAL VO M	ᵔal bu am	the way was in the ocean
SER I TU	ᵔaom ᵔ ᵔo	freely in to
O C RE R	o ac ᵔe ep	by with the moon excellent
FIS I ER	ᵔᵔᵔ ᵔ ep	knowledge in excellent
117.	117.	117.
TOT AR	ᵔuac ar	north steering
I IO V I N AR	ᵔ ᵔuᵔ be ᵔ ᵔa ar	in day and night in it steering
NO ME	ᵔo ᵔa	then good
NERF	ᵔepᵔ	Nerf
AR S MO	ar ᵔᵔ ᵔo	steering it is happy
VI RO	ᵔᵔ ᵔo	being to go
PE	be	at night
QU O	co ᵔ	whence from
CA S T RU O	ca ᵔᵔ ac ᵔo u	which it is also to go from
FRI F	ᵔᵔᵔ ᵔa	the Frith because
SAL VA	ᵔal ba	the way will be
SER I TU	ᵔaom ᵔ ᵔo	free in to
FU TU	ᵔu ᵔo	under to
FON S	ᵔom ᵔᵔ	the land it is
FA C ER	ba ac ep	will be with much
PA SE	ba ᵔe	will be this
TU A	ᵔo a	to and from
O C RE FIS I	o ac ᵔe ᵔᵔᵔ ᵔ	by with the moon knowledge in
118.	118.	118.
TOT E	ᵔuac e	north it
I I O V I N E	ᵔ ᵔuᵔ be ᵔ ᵔa	in science by day and night in the
ER ER	ep ep	the most illustrious
NOM NE	ᵔaom ᵔa	holy one the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
ER AR	ep 4p	excellent steering
NOM NE	η4om η4	holy one the
DI GRAB O VI E	ϕj ʒp4b u bj e	without obstruction from being it
TI OM	ϕj om	to that unfrequented distance
E SU	e p0	from this
BU E	br e	was it
PER AC RE I	bap 4c pe j	the sea with the moon in
PI HAC LU	bj 4c lu	being with water
TER TI U	ϕeop ϕj r	the guiding sign to that from
O C R I PER	o 4c pe j bap	by with the moon in the sea
FIS I U	pj r j r	knowledge in from
TOT A PER	ϕu4t 4 bap	the north sea
119.	119.	119.
I I O V I N A	j p4t be j η4	by day and night in the
ER ER	ep ep	the most excellent
NOM NE PER	η4om η4 bap	holy one of the seas
ER AR	ep 4p	the excellent guiding
NOM NE PER	η4om η4 bap	holy one of the sea
DI GRAB O VI E	ϕj ʒp4b r bj e	without obstruction from be- ing it
TI A	ϕj 4	to that from
COM O HO TA	com o r ϕ4	security from, even from in- deed
TRI BRI SIN E	ϕpj bpj pj e	three mountains* then from
BU O	br o	was from
PER A CN I O	bap 4 cpe j r	the sea favourable in from
PI HAC LO	bj 4c lr	being with water
120.	120.	120.
O C R I PER	o 4c pe j bap	by with the moon in the sea

* Cape Ortegale, which exhibits from the sea triple hills or points. See Plate.

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
FIS I U	𐌱𐌶𐌵 𐌶 𐌹	knowledge in from
TOT A PER	𐌲𐌶𐌵𐌹 𐌵 𐌲𐌶𐌵	north the sea
I IO V I NA	𐌶 𐌶𐌹𐌲 be 𐌶 𐌶𐌵	in day and night in the
ER ER	𐌼𐌶𐌵 𐌼𐌶𐌵	the most excellent
NOM NE PER	𐌶𐌵𐌶𐌶 𐌶𐌵 𐌲𐌶𐌵	holy one of the sea
ER ER	𐌼𐌶𐌵 𐌵𐌶𐌵	the excellent guiding
NOM NE PER	𐌶𐌵𐌶𐌶 𐌶𐌵 𐌲𐌶𐌵	holy one of the sea
DI GRAB O VI E	𐌲𐌶 𐌶𐌶𐌵𐌲 u 𐌲𐌶 e	without obstruction from be- ing it
TI OM	𐌲𐌶 𐌶𐌶𐌵	to that lonely distance
SU BA CAV	𐌶𐌶 𐌲𐌵 𐌵𐌵𐌲	this will be the cape
TA SES	𐌲𐌵 𐌶𐌵𐌶	it is safe
PER SNI MU	𐌲𐌶𐌵 𐌶𐌶𐌶 𐌶𐌶𐌶	sea sailing happily
121.	121.	121.
SE BU M	𐌶𐌼 𐌲𐌶 𐌵𐌶𐌵	this was in ocean
SUR UR	𐌶𐌶𐌵 𐌶𐌶𐌵	exploring from the coast
PUD RO VI TO	𐌲𐌶𐌲 𐌶𐌶 𐌲𐌶 𐌲𐌶	fire to go being to
PRO SES E TO	𐌲𐌶𐌶 𐌶𐌵𐌶 e 𐌲𐌶	very safe it quiet
NA RA TU	𐌶𐌵 𐌶𐌵 𐌲𐌶	of the going to
PRO SES E TIR	𐌲𐌶𐌶 𐌶𐌵𐌶 e 𐌲𐌶𐌶	very safe from land
ME FA	𐌶𐌶𐌶 𐌶𐌵	good that
S PE FA	𐌶𐌶 be 𐌶𐌵	it is at night means
FIC LA	𐌶𐌼𐌶𐌶 𐌵𐌵	day light
AR SU E TU	𐌵𐌶𐌶 𐌶𐌶 e 𐌲𐌶	steering this from and to
AR BI U	𐌵𐌶𐌶 𐌲𐌶 𐌶	steering being from
FET U	𐌶𐌵𐌲 𐌶	a long way from
ES T	𐌵𐌶 𐌲𐌵	it is indeed
122.	122.	122.
E SO NO	𐌼 𐌶𐌶 𐌶𐌶	from this then
HER I	𐌼𐌶𐌵 𐌶	excellent in
B I NU	𐌲𐌼 𐌶 𐌶𐌶	night in then

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
HER I	eṛ i	excellent in
PONI	punṇ	Phœnician
FET U	ṛ4ṭ u	far away
VA TU O	b4 ṭo r	will be to and from
FE RIN E	ṛ4 ṛṇ e	that star it
FET U	ṛ4ṭ r	far away

123.	123.	123.
POS T	boṛ ṭ4	certain it indeed
VER IR	b4ṛ i4ṛ	is the sea west
TRE BLAN IR	ṭṛe bleṇ i4ṛ	over to the harbour west
S I	ṛe i	this in
COM I A	com i 4	security in the
TRI F	ṭṛe ṛ4	throughout that
FET U	ṛ4ṭ u	far away
TRE BO	ṭṛe bu	over was
IO V I E	iṭṭ be i e	day and night in it
O C R I PER	o 4c ṛe i b4ṛ	by with the moon in the sea
FIS I U	ṛṇ i r	knowledge in from
TOT A PER	ṭu4ṭ4 b4ṛ	the north sea
I IO V I NA	i iṭṭ be i ṇ4	by day and night in the
PER SA E	b4ṛ ṛ4 e	the sea current it
FET U	ṛ4ṭ r	far away
AR BI U	4ṛ b i r	steering being from
FET U	ṛ4ṭ r	far away

124.	124.	124.
PONE	pṇe	Phœnician
FET U	ṛ4ṭ r	far away
TA SES	ṭ4 ṛ4ṛ	it is safe
PER SNI MU	b4ṛ ṛṇ i mo	sea sailing happy
SOR UR	ṛoṛ ṛṛ	exploring the coast

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
NA RA TU	η4 η4 ɔ0	of the going to
PU SE PRE	bu ɾe bɾe	was this headland
VER IR	b4ɾ ɭ4ɾ	sea of the west
TRE BLAN IR	ɽɾe bleɾɾ ɭ4ɾ	over to the harbour west
PRO SES E TIR	bɾo ɾ4ɾ e ɽɾɾ	very safe from land
S T RU S LA	ɾɾ 4ɽ ɾo ɾɾ ɭ4	it is also to go it is in day
FIC LA	ɾeɾc ɭ4	day light
AR SU E TU	4ɾ ɾo e ɔ0	steering this from and to

SEVENTH TABLE.

N.B.—The Figures refer to the Lines in the Original Tables.

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
1.	1.	1.
SU RU RONT	ꝛꝟ ꝑꝟ ꝑꝟꝛ	this to go boisterous
PE SNI MU MO	be ꝛꝟ ꝑꝟ ꝑꝟ	night sailing very happy
SU RU RON T	ꝛꝟ ꝑꝟ ꝑꝟꝛ	this to go boisterous
DE I TU	ꝛꝟ ꝑꝟ	day in to
E TA I AS	e ꝛꝟ ꝑꝟ	from indeed in it is
EN O	en ꝛ	water by
PRI NO BA TUR	bꝑꝟ ꝑꝟ bꝟ ꝛꝛꝑꝟ	the mountains then will be the voyage
S I MO	ꝛꝟ ꝑꝟ ꝑꝟ	this in happy
E TUT O	e ꝛꝟꝛꝟ ꝟ	it north from
E RA FON T	e ꝑꝟ ꝛꝟ ꝛꝟ	it going land it is
POR A	boꝛ ꝟ (bo ꝑꝟ)	swelling the (was going)
2.	2.	2.
BEN U SO	ben ꝟ ꝛꝟ	the head from this
3.	3.	3.
FON D LI RE	ꝛꝟ ꝛꝟ ꝑꝟ ꝑꝟ	the land likewise with the moon

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
AB RO F	4b 10 ʔ4	the river to go that
TR I F	ʔ1e 1 ʔ4	throughout in that
FET U	ʔ4ʔ r	a long way
HER I E I	e1 1 e 1	much in it in
PE I V	be 1 r	night in from
SER FE	ʔ401 ʔ4	free by
MAR TI E	1141 ʔ1 e	as to that it
FE I TU	ʔ4 1 ʔ0	that in to
POP LU PER	10b 1r 141	people of the water of the sea
TOT AR	ʔ14ʔ 41	north steering
I IO V I NA R	1 11ʔ be 1 14 41	by day and night in the steering
TOT A PER	ʔ14ʔ 4 141	north the sea
4.	4.	4.
I IO V I NA	1 11ʔ be 1 14	in day and night in this
VA TU O	14 ʔ0 r	will be to and from
FE RIN E	ʔ4 111 e	by the star it
FE I TU	ʔ4 1 ʔ0	that in to
PONI	1111	Phœnician
FET U	ʔ4ʔ r	far away
AR V I O	41 be 1 11	steering being in from
TA SES	ʔ4 ʔ41	it is safe
PER SNI MU	141 111 11r	sea sailing happily
PRO SES E TIR ME	110 ʔ41 ʔe ʔ11	very safe this from shoals
FA	114 ʔ4	that is good
S PE FA	11 be ʔ4	it is by night that
FIC LA	ʔe1c 14	as in day light
AR SU E TU	41 ʔ0 e ʔ0	steering this from and to
5.	5.	5.
SUR ON T	ʔ01 01 4ʔ	searching advantage also
NA RA TU	14 14 ʔ0	of the going to

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PU SE	br ꝛe	was this
VER IS CO	baꝛ ꝛꝛ co	sea it is to this
TRE BLAN IR	ꝛꝛe bleꝛꝛ ꝛaꝛ	over to the harbour in the west
A PE	a be	at night
T RA HA	aꝛ ꝛa a	also going the
SA HA TA	ꝛa a ꝛa	current the it is
COM BI FI AN SUS T	com ꝛ ꝛ ꝛ aꝛ ꝛoꝛ	protection being from danger
	ꝛa	the knowledge it is
EN OM	eꝛ om	of the waters distant
ER US	eꝛ uꝛ	great and
DIR S TU	ꝛꝛoꝛ ꝛꝛ ꝛo	the laws it is to
6.	6.	6.
RU B I NE	ꝛo be ꝛ ꝛa	to go at night in the
FOR CA	boꝛ ca	swelling when
TRIF	ꝛꝛeꝛ	windy
RO FA	ꝛo ꝛa	to go the means
O TE	o ꝛa	from it is
PE I A	be ꝛ a	night in the
FET U	ꝛaꝛ ꝛ	long way from
PRE S TOT E	bꝛe ꝛꝛ ꝛꝛaꝛ e	the headland it is north it
SER FI E	ꝛaꝛ ꝛ ꝛ	free danger from
SER FER	ꝛaꝛ ꝛꝛoꝛ	free certainly
MAR TI ER	ꝛaꝛ ꝛ ꝛꝛ	as to that excellent
POP LU PER	ꝛob lu baꝛ	people of the sea
TOT AR	ꝛꝛaꝛ aꝛ	north steering
I IO V I NA R	ꝛ ꝛꝛꝛ be ꝛ ꝛa aꝛ	in the day and night in the steering
TOT A PER	ꝛꝛaꝛ a baꝛ	the north sea
7.	7.	7.
IO V I NA	ꝛꝛꝛ be ꝛ ꝛa	day and night in the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PER SA I A	b4π r4 j 4	sea currents in the
FET V	r4o r	far away
AR BI V	4π b j r	steering being from
FET U	r4o r	far away
SOR ON T	roπ 4η 4o	exploring prosperously also
NA RA TU	η4 π4 o	of the going to
PVS I	b4r j	certain in
PRE	bπe	the headland
VER IR	b4π j4π	sea in west
TRE BLAN IR	τπe bleπ η j4π	over to the harbour west
PER SNI MV	b4π rπ η πu	sea sailing happily

8.

8.

8.

PRO SES E TIR	bπo r4r e τπη	very safe from shoals
S TRU S LA	ττπr j r l4	the stream it is in day
FIC LA	rejc l4	by day light
AR SV E TV	4π ro e o	steering this from and to
A PE	4 be	at night
SU PO	ro br	this was
POS T RU	bof 4o πo	certain also to go
PE PES CUS	be ber cor	night course consideration
EN OM	eη oη	waters distant
PES C LV	ber 4c lu	course with water
RV SE ME	πo re m4	to go this good
VES TI CA TU	ber τ j c4 o	course to that which to
PRES TOT E	bπe j r τu4τ e	the headland it is north it
SER FI E	r4oπ r j e	free from danger it

9.

9.

9.

SER FER	r4oπ r πoπ	free altogether
MAR TI ER	m4π τ j eπ	as to that excellent
POP LV PER	pob lu b4π	people of the water of the sea
TOT AR	τu4τ 4π	north steering
IO V I NA R	jπo be j η4 4π	day and night in the steering

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
EN OM	eη om	on water distant
PES C L ER	ber ac la eη	a course with day must
AD R I R	ac ηe j aη	also by the moon in steering
RU SE ME	ηo ηe ηa	to go this good
E SO	e ηo	from this
PER SNI HI MU	baη rηj j ηo	sea sailing in happily
PRES TOT A	bηe jη tuac a	headland it is north from
10.	10.	10.
SER FI A	ηaoη ηj a	free danger from
SER FER	ηaoη ηjoη	free entirely
MAR TI ER	ηaη tj eη	as to that excellent
TI OM	tj om	to that distance
ES IR	ac ηaη	it is west
VES C L IR	ber ac la ηj	course by day in the west
AD R I R	ac ηe j aη	also the moon in steering
POP LV PER	pob lr baη	people of the sea water
TOT AR	tuac aη	north steering
I IO V I N A R	j ηuō be j ηa aη	in the day and night in the steering
TOT A PER	tuac a baη	the north sea
I IO V I N A R	j ηuō be j ηa	in the day and night in the
ER ER	eη eη	very excellent
NOM NA PER	ηaoη ηa baη	holy one of the sea
11.	11.	11.
ER AR	eη aη	excellent guiding
NOM NE PER	ηaoη ηa baη	holy one of the sea
PRES TOT A	bηe jη tuac a	headland it is north from
SER FI A	ηaoη ηj a	free danger from
SER FER	ηaoη ηjoη	free altogether
MAR TI ER	ηaη tj eη	as to that excellent
PRE VEN DU	bηe beη tuō	the promontory's head black
V I A	be j a	night in the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
EC LA	ac la	with day
AT E RO	at e ro	likewise from to go
TOT E	trāt e	north it
TAR SIN AT E	taŋ rŋ at e	beyond that also it
TRIF O	trif u	windy from
TAR SIN AT E	taŋ rŋ at e	beyond that also it
12.	12.	12.
TUR S CE	trŋ r cā	the voyage it is whence
NA HAR CE	ŋā āŋ cā	of the steering whence
I A BUS CE	ī ā bōŋ cā	in the certain whence
NOM NE	ŋā om ŋā	distance of the
TOT AR	trāt āŋ	north steering
TAR SIN AT ER	taŋ rŋ at eŋ	beyond that also much
TRIF OR	trif uŋ	windy coast
TAR SIN AT ER	taŋ rŋ at eŋ	beyond that also much
TUS CER	trŋ cāŋ	is the first turn
NA HA CER	ŋā āŋ cāŋ	of the steering turn
I A BUS CER	ī ā būŋ cāŋ	in the certain turn
N OM NE R	ŋā om ŋā āŋ	the distance of the navigation
13.	13.	13.
NE R US	ŋā āŋ uŋ	of the steering and
SI TIR	rŋ tŋŋ	her land
AN SI HI TIR	āŋ rŋ ī tŋŋ	that her island land
IO VI E S	iuō be ī āŋ	day and night being it is
HOS TA TIR	ōŋ tā tŋŋ	the mouth it is of land
AN OS T'A TIR	āŋ ōŋ tā tŋŋ	in an entrance it is to the lands
E RO	e ro	from to go
N OM NE	ŋā om ŋā	the distant the
PRES TOT A	bŋe r trāt ā	headland it is north from
SER FI A	rāōŋ rŋ ā	free danger from
SER FER	rāōŋ rŋōŋ	free altogether

T

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
MAR TI ER	ᵐᵃᵖ ᵗᵢ ᵉᵖ	as to that much
FU TU	ᶠᵘ ᵗᵒ	under to
FON S	ᶠᵒᵐ ᵓᵖ	the land it is
14.	14.	14.
PA C ER	ᵇᵃ ᵃᶜ ᵃᵖ	will be with steering
PA SE	ᵇᵃ ᵖᵉ	will be this
TU A	ᵗᵒ ᵃ	to the
POP LE	ᵖᵒᵇ ᵇᵉ	people with
TOT AR	ᵗᵒᵗ ᵃᵖ	north steering
I IO V I NA R	ᵢ ᵓᵗᵒ ᵇᵉ ᵢ ᵐᵃ ᵃᵖ	in the day and night in the steering
TOT E	ᵗᵒᵗ ᵉ	north it
I IO V I NE	ᵢ ᵓᵗᵒ ᵇᵉ ᵢ ᵐᵃ	in the day and in the night
ER OM	ᵉᵖ ᵒᵐ	great distance
N OM NE	ᵐᵃ ᵒᵐ ᵐᵃ	the distant the
ER AR	ᵉᵖ ᵃᵖ	excellent navigation
N OM NE	ᵐᵃ ᵒᵐ ᵐᵃ	of the distance of the
ER AR	ᵉᵖ ᵃᵖ	excellent steering
NE RUS	ᵐᵃ ᵐᵒᵖ	the promontory
SI HI TIR	ᵖᵢ ᵢ ᵗᵢᵖ	her island land
AN SI HI TIR	ᵃᵐ ᵖᵢ ᵢ ᵗᵢᵖ	the her own island land
IO V I ES	ᵓᵗᵒ ᵇᵉ ᵢ ᵃᵖ	day and night in it is
15.	15.	15.
HOS TA TIR	ᵒᵖ ᵗᵃ ᵗᵢᵖ	the entrance it is of the land
AN OS TA TIR	ᵃᵐ ᵒᵖ ᵗᵃ ᵗᵢᵖ	in it the entrance it is to the land
PRE S TOT A	ᵇᵖᵉ ᵓᵖ ᵗᵒᵗ ᵃ	the headland it is north from
SER FI A	ᵖᵃᵒᵖ ᵖᵢ ᵃ	free danger from
SER FER	ᵖᵃᵒᵖ ᵖᵢᵒᵖ	free altogether
MAR TI ER	ᵐᵃᵖ ᵗᵢ ᵉᵖ	as to that excellent

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
SAL VO M	ɾal bu 4m	the track was in the ocean
SER I TV	ɾ40ɾ ɟ ɔ	free into
POP LO M	pob lr 4m	people of water of the ocean
TOT AR	ɛɾ4ɛ 4ɾ	to the north steering
I IO V I NA R	ɟ ɟuɔ be ɟ ɾ4 4ɾ	in the day and night in the steering
SAL VA	ɾal b4	the track will be
SER I TV V	ɾ40ɾ ɟ ɔ	free in to

16.

16.

16.

TOT AM	ɛɾ4ɛ 4m	the north ocean
I IO V I NA M	ɟ ɟuɔ be ɟ ɾ4 4m	by night and day in the ocean
PRE S TOT A	bɾe ɟɾ ɛɾ4ɛ 4	the headland it is north from
SER FIA	ɾ40ɾ ɾɟ 4	free danger from
SER FER	ɾ40ɾ ɾɟɔɾ	free entirely
MAR TI ER	ɾ4ɾ ɛɾ	as to that excellent
SAL VO	ɾal br	the track was
SER I TU	ɾ40ɾ ɟ ɔ	free in to
POP LE R	pob le 4ɾ	people with steering
TOT AR	ɛɾ4ɛ 4ɾ	to the north steering
I IO V I NA R	ɟ ɟuɔ be ɟ ɾ4 4ɾ	by day and night in the steering
TOT AR	ɛɾ4ɛ 4ɾ	to the north steering
I IO V I NA R	ɟ ɟuɔ be ɟ ɾ4 4ɾ	by day and night in the steering

17.

17.

17.

NO ME	ɾo ɾ4	then good
NERF	ɾeɾɾ	Nerf
AR S MO	4ɾ ɟɾ ɾo	steering it is good
VI RO	bɾɾo	at night to go
PE QUO	be c4	night which

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
CA S T RU O	c4 ʃr 4t ʃio r	when is also to go from
FIR F	ʃʃoʃ ʃ4	free that
SAL VA SER I TU	ʃ4l b4 ʃ4oʃ ʃ ʃo	the track will be free into
FVT V	ʃu ʃo	under to
FON S	ʃoʃ ʃr	land it is
PACER	b4 c4ʃ	will be the turn
PA SE	b4 ʃe	will be this
T VA	4t b4	also will be
POP LE	pob le	people with
TOT AR	ʃr4t 4ʃ	to the north steering
I IO V I NA R	ʃ ʃuʃ be ʃ ʃ4 4ʃ	by day and night in the steer- ing

18.	18.	18.
TOT E	ʃu4t e	the north from
I IO V I NE	ʃ ʃuʃ be ʃ ʃ4	in day and night in the
ER ER	eʃ eʃ	very great
N OM NE	ʃ4 oʃ ʃ4	the distance of the
ER AR	eʃ 4ʃ	excellent navigation
N OM NE	ʃ4 oʃ ʃ4	the distance of the
PRE S TOT A	bʃe ʃr ʃu4t 4	the headland it is north from
SER FI A	ʃ4oʃ ʃʃ 4	free danger from
SER FER	ʃ4oʃ ʃʃoʃ	free altogether
MAR TI ER	ʃ4ʃ ʃʃ eʃ	as to that excellent
TI OM	ʃʃ oʃ	to that distance
ES IR	4ʃ ʃ4ʃ	it is west
VES C L IR	beʃ 4c lu ʃʃ	course with water west
AD RE R	4ʃ ʃe 4ʃ	likewise by the moon steering
POP LU PER	pob lu b4ʃ	people the water of the sea

19.	19.	19.
TOT AR	ʃu4t 4ʃ	to the north steering

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
I IO V I N A R	ᵚ ᵚᵘᵔ be ᵚ ᵚᵕ ᵕᵚ	in the day and night in the steering
TOT A PER	ᵔᵕᵕ ᵕ ᵔᵕᵚ	to the north sea
I IO V I N A	ᵚ ᵚᵘᵔ be ᵚ ᵚᵕ	in day and night in the
ER ER	er er	very great
N OM NE PER	ᵚᵕ om ᵚᵕ ᵔᵕᵚ	the distance of the sea
ER AR	er ᵕᵚ	great navigation
N OM NE PER	ᵚᵕ om ᵚᵕ ᵔᵕᵚ	of the distance of the sea
PRE S TOT A	ᵔᵚe ᵚᵚ ᵔᵕᵕ ᵕ	from the headland it is north from
SER FI A	ᵕᵕᵕᵚ ᵕᵚ ᵕ	free from danger
SER FER	ᵕᵕᵕᵚ ᵕᵚᵕᵚ	free altogether
MAR TI ER	ᵚᵕᵕᵚ ᵔᵚ er	as to that excellent
TI OM	ᵔᵚ om	to that distance
20.	20.	20.
SU BO CAV V	ᵕᵕᵕᵚ br ᵕᵕᵔᵚ ᵕ	this was the cape from
PRE S TOT AR	ᵔᵚe ᵚᵚ ᵔᵕᵕ ᵕᵕᵚ	the headland it is north from
SER FI AR	ᵕᵕᵕᵚ ᵕᵚ ᵕᵕᵚ	free from danger guiding
SER FER	ᵕᵕᵕᵚ ᵕᵚᵕᵚ	free altogether
MAR TI ER	ᵚᵕᵕᵚ ᵔᵚ er	as to that excellent
FON ER	ᵕᵕᵕᵚ er	continent great
FRIT E	ᵕᵕᵚᵔ e	the Frith from
TI OM	ᵔᵚ om	to that distance
SU BO CAV V	ᵕᵕᵕᵚ br ᵕᵕᵔᵚ ᵕ	this was the cape from
EN N OM	er ᵚᵕ om	the water distant
PER S C LV	ᵔᵕᵚ ᵚᵚ ᵕᵕᵕ ᵕᵕ	the sea it is with water
E SO	e ᵕᵕ	it this
DE I TV	ᵔᵕe ᵚ ᵔᵕ	day in to
21.	21.	21.
PRE S TOT A	ᵔᵚe ᵚᵚ ᵔᵕᵕ ᵕᵕᵚ	headland it is north from
SER FI A	ᵕᵕᵕᵚ ᵕᵚ ᵕ	free from danger

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
SER FER	ṛ40ṛ ṽṽ0ṛ	free entirely
MAR TI ER	ṛ4ṛ ṽṽ ɛṛ	as to that excellent
TI OM	ṽṽ 0ṛ	to that distance
IS IR	ṽṽ ṽ4ṛ	it is west
VES C L IR	beṛ 4c lu ṽ4ṛ	the course with water west
AD R IR	4ṽ ṽṽ ṽṽ	likewise the moon west
TI OM	ṽṽ 0ṛ	to that distance
PLEN ER	bleṽṽ ɛṛ	harbour excellent
POP LV PER	ṽ0b lr b4ṛ	people of the water of the sea
TOT AR	ṽṽ4ṽ 4ṛ	the north steering
I IO V I NA R	ṽ ṽuṽ be ṽ ṽ4 4ṛ	in the day and night in the steering
TOT A PER	ṽṽ4ṽ 4 b4ṛ	to the north sea

22.

22.

22.

I IO V I NA	ṽ ṽuṽ be ṽ ṽ4	in the day and night in the
ER ER	ɛṛ ɛṛ	very great
N OM NE PER	ṽ4 0ṛ ṽ4 b4ṛ	the distance of the sea
ER AR	ɛṛ 4ṛ	excellent navigation
N OM NE PER	ṽ4 0ṛ ṽ4 b4ṛ	of the distant sea
PRE S TOT A	bṽṽ ṽṽ ṽṽ4ṽ 4	the headland it is north from
SER FI AR	ṛ40ṛ ṽṽ 4ṛ	free from danger steering
SER FER	ṛ40ṛ ṽṽ0ṛ	free entirely
MAR TI ER	ṛ4ṛ ṽṽ ɛṛ	as to that excellent
TI OM	ṽṽ 0ṛ	to that distance
SU BO CAV V	ṽ0 b4 c4b ṽ	this will be the cape from
PRE S TOT AR	bṽṽ ṽṽ ṽṽ4ṽ 4ṛ	the headland it is north steering

23.

23.

23.

SER FI AR	ṛ40ṛ ṽṽ 4ṛ	free from danger steering
SER FER	ṛ40ṛ ṽṽ0ṛ	free altogether
MAR TI ER	ṛ4ṛ ṽṽ ɛṛ	as to that excellent
FON ER	ṽ0ṽ ɛṛ	the land great

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
FRIT E	ꝑꝑꝑꝑ e	the Frith from
TI OM	ꝑꝑ om	to that distance
SU BO CAV V	ꝑꝑ bo cab r	this was the cape from
EN OM	en om	the waters unfrequented
VES TI CA TV	ber ꝑꝑ cā ꝑꝑ	course to that which to
A HA TRI PVR SAT	ā ā ꝑꝑꝑ boꝑ ꝑꝑ	and from through the swell-
V	ꝑꝑ	ing current to
EN OM	en om	the waters distant
RV SE ME	ꝑꝑ ꝑꝑ ꝑꝑ	to go this good
24.	24.	24.
PER S C LV	baꝑ ꝑꝑ āc lr	the sea it is with water
VES TI CA TV	ber ꝑꝑ cā ꝑꝑ	the course to that which to
PRE S TOT E	ꝑꝑꝑ ꝑꝑ ꝑꝑꝑꝑ ā	the headland it is north from
SER FI E	ꝑꝑꝑꝑ ꝑꝑ e	free danger from
SER FER	ꝑꝑꝑꝑ ꝑꝑꝑꝑ	free entirely
MAR TI ER	ꝑꝑꝑ ꝑꝑ en	as to that excellent
POP LU PER	ꝑꝑꝑ lr baꝑ	people of the water of the sea
TOT AR	ꝑꝑꝑꝑ āꝑ	to the north steering
I IO V I NA R	ꝑ ꝑꝑꝑ be ꝑ ꝑꝑ āꝑ	in the day and night in the steering
TOT A PER	ꝑꝑꝑꝑ baꝑ	to the north sea
IO V I NA	ꝑꝑꝑ be ꝑ ꝑꝑ	in the day and night in the
EN N OM	en ꝑꝑ om	the waters distant
VES CL IR	ber āc lu ꝑꝑ	the course with water west
25.	25.	25.
AL FIR	āꝑ ꝑꝑꝑꝑ	always true
PER SNI MU	baꝑ ꝑꝑꝑ ꝑꝑꝑ	the sea sailing happily
SU PER NE	ꝑꝑ baꝑ ꝑꝑ	this sea of the
AD RO	āꝑ ꝑꝑ	likewise to go
T RA HV OR FI	āꝑ ꝑꝑꝑ ꝑ ꝑꝑ ꝑꝑ ꝑꝑ ꝑꝑ	also going from the shore that into

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
AN DEN DU	4η Ƨε4η ƧO	the quick to
ES O	4Ƨ O	it is from
PER SNI MU	Ƨ4η Ƨηη ηO	sea sailing happy
PRE S TOT A	Ƨηε ƧƧ ƧƧ4Ƨ 4	the headland it is north from
SER FI A	Ƨ4Oη ƧƧ 4	free from danger
SER FER	Ƨ4Oη ƧƧOη	free entirely
MAR TI ER	η4η ƧƧ εƧ	as to that excellent
TI OM	ƧƧ Oη	to that distance
26.	26.	26.
ES IR	4Ƨ Ƨ4η 4	it is west
VES C L IR	ƧεƧ 4Ƨ lu Ƨ4η	a course with water west
AL FIR	all ƧƧOη	always sure
POP LU PER	pob lr Ƨ4η	people of the water of the sea
TOT AR	ƧƧ4Ƨ 4η	to the north steering
I IO V I N A R	Ƨ ƧηƧ Ƨε Ƨ η4 4η	in the day and night in the steering
ER ER	εƧ εƧ	very great
N OM NE PER	η4 Oη η4 Ƨ4η	the distance of the sea
ER AR	εƧ 4η	excellent steering
NOM NE PER	η4Oη η4 Ƨ4η	of the distance of the sea
PRE S TOT A	Ƨηε ƧƧ ƧƧ4Ƨ 4	headland it is north from
27.	27.	27.
SER FI A	Ƨ4Oη ƧƧ 4	free from danger
SER FER	Ƨ4Oη ƧƧOη	free entirely
MAR TI ER	η4η ƧƧ εƧ	as to that excellent
A HA VEN DU	4 4 Ƨεη Ƨrb	from the head black
VI A	ƧƧ 4	being the
EC LA	4Ƨ la	with day
AT E RO	4Ƨ ε ƧO	also from to go
POP LE	pob le	people with
TOT AR	ƧƧ4Ƨ 4η	to the north steering
I IO V I N A R	Ƨ ƧηƧ Ƨε Ƨ η4 4η	in day and night in the steering

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
TOT E	ṭṛ4ṭ e	north it
I IO V I NE	ṭ juṭ be ṭ ṇ4	in the day and night in the
POP LER	pob le4ṛ	people of the sea
TOT AR	ṭṛ4ṭ 4ṛ	to the north guiding
IO V I NAR	juṭ b e ṭ ṇ4	day and night in the
28.	28.	28.
TOT AR	ṭṛ4ṭ 4ṛ	the north steering
I IO V I NA R	ṭ juṭ be ṭ ṇ4 4ṛ	in the day and night in the
NER VS	ṇeṛ ṛṛ	east and
SI HI TIR	ṛṭ ṭ ṭṛṛ	her own island west
AN SI HI TIR	4ṇ ṛṭ ṭ ṭṛṛ	and from her island west
I O VI ES	ṭ o bṭ 4ṛ	in hence being it is
HOS TA TIR	oṛ ṭ4 ṭṛṛ	the entrance it is the country
AN HOS TA TIR	4ṇ oṛ ṭ4 ṭṛṛ	the entrance it is the land
E RO	e ṛio	from to go to
N OM NE	ṇ4 om ṇ4	the distance the
ER AR	eṛ 4ṛ	excellent navigation
N OM NE	ṇ4 om ṇ4	the distance the
PRE S TOT A	bṛe ṛṛ ṭṛ4ṭ 4	headland it is north from
SER FI A	ṛ40ṛ ṛṭ 4	free danger from
29.	29.	29.
SER FER	ṛ40ṛ ṛioṛ	free entirely
MAR TI ER	ṇ4ṛ ṭṭ eṛ	as to that excellent
SAL V OM	ṛ4l bu 4ṛ	the track was in ocean
SER I TV	ṛ40ṛ ṭ o	free in to
POP LO	pob lr	people of the water
TOT AR	ṭṛ4ṭ 4ṛ	to the north steering
I IO V I NA R	ṭ juṭ be ṭ ṇ4 4ṛ	in the day and night in the steering
SAL VA	ṛ4l b4	the track will be
SER I TV	ṛ40ṛ ṭ o	free in to
TOT AM	ṭṛ4ṭ 4ṛ	the north ocean

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
I IO V I N A M	1 juó be 1 η4 4m	in day and night in the ocean
PRE S TOT A	bne 1r tr4t 4	the headland it is north from
SER FI A	ɾ40r ɾ 4	free danger from
SER FER	ɾ40r ɾ10r	free entirely

30.	30.	30.
MAR TI ER	maɾ tɟ ep	as to that excellent
SAL VO M	ɾal bu om	the track was unfrequented
SER I TV	ɾ40r 1 ɔo	free in to
POP LE R	pob le4r 4r	the people of the sea
TOT AR	tu4t 4r	to the north steering
I IO V I N A R	1 juó be η4 4r	in the day and night steer- ing
TOT AR	tu4t 4r	to the north steering
I IO V I N A R	1 juó be 1 η4 4r	in the day and night in the steering
NO ME	no ma	then good
NERF	Neɾɾ	Nerf
AR S MO	4r 1r mo	steering it is happy
VI RO	bɟ no	being to go
PE QUO	be co	night which
CA S T RU O	c4 4ɾ 4t no r	which it is also to go from
FRI F	ɾɾ1t ɾ4	the Frith because

31.	31.	31.
SAL VA	ɾal b4	the track will be
SER I TV	ɾ40r 1 ɔo	free in to
FU TU	ɾu ɔo	under to
FON S	ɾon 1r	the land it is
PA C ER	b4 4c ep	will be with much
PA SE	b4 ɾe	will be this
TU A	ɔo 4	to the

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
POP LE	pob le	people with
TOT AR	tuat ap	the north steering
I IO V I NA R	1 juo be 1 na ap	by day and night steering
TOT E	tuat e	the north
I IO V I NE	1 juo be 1 na	by day and night in the
ER ER	ep ep	very great
N OM NE	na om na	the distance the
ER AR	ep ap	great steering
N OM NE	na om na	the distance of
PRE S TOT A	bne jr tuat a	from the headland north from
32.	32.	32.
SER FI A	raon fj a	free from danger
SER FER	raon fjon	entirely free
MAR TI ER	mjar tj ep	as to that excellent
TI OM	tj om	to that unfrequented dis- tance
ES IR	ar jar	it is west
VES C L IR AL FER	ber ac la ap all fjon	course with day steering also
POP LU PER	pob lu bap	people of the water of the sea
TOT AR	tuat ap	to the north steering
I IO V I NA R	1 juo be 1 na ap	in the day and night in the
TOT A PER	tuat a bap	the north sea
I IO V I NA	1 juo be 1 na	in day and night in the
ER ER	ep ep	very great
N OM NE PER	na om na bap	the distance of the sea
ER AR	ep ap	the illustrious navigation
33.	33.	33.
NOM NE PER	na om na bap	of the remote sea

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PRE S TOT A	bne ꝑ ꝑꝑꝑꝑ ꝑ	the headland it is to the north
SER FI A	ꝑꝑꝑ ꝑ ꝑ	free from danger
SER FER	ꝑꝑꝑ ꝑꝑꝑ	free entirely
MAR TI ER	ꝑꝑ ꝑ ꝑ	as to that excellent
TI OM	ꝑ ꝑꝑ	to that lonely distance
SU BO CAV V	ꝑꝑ br cab ꝑ	this was the cape from
PRE S TOT AR	bne ꝑ ꝑꝑꝑ ꝑꝑ	the headland it is north steer- ing
SER FI AR	ꝑꝑꝑ ꝑ ꝑꝑ	free from danger guiding
SER FER	ꝑꝑꝑ ꝑꝑꝑ	free entirely
MAR TI ER	ꝑꝑ ꝑ ꝑ	as to that excellent
FON ER	ꝑꝑ ꝑ	the land great (the continent of Spain)
FRIT E	ꝑꝑꝑ ꝑ	the Frith from
TI OM	ꝑ ꝑꝑ	to that distance
34.	34.	34.
SU BO CAV V	ꝑꝑ br cab ꝑ	this was the cape from
EN NOM	eꝑ ꝑꝑ	on the waters distant
PER S C LU	bꝑ ꝑ ꝑ ꝑ ꝑ	sea it is with water
E SO	e ꝑꝑ	from this
PER SNI MU	bꝑ ꝑꝑ ꝑꝑ	sea sailing happily
PRE S TOT A	bne ꝑ ꝑꝑꝑ ꝑ	the headland it is north from
SER FI A	ꝑꝑꝑ ꝑ ꝑ	free from danger
SER FER	ꝑꝑꝑ ꝑꝑꝑ	free entirely
MAR TI ER	ꝑꝑ ꝑ ꝑ	as to that excellent
TI OM	ꝑ ꝑꝑ	to that lonely distance
IS IR	ꝑ ꝑꝑ	it is west
VES CLIR	ber clꝑꝑ	the course plain
AL FER	all ꝑꝑꝑ	always certain
TI OM	ꝑ ꝑꝑ	to that lonely distance
PLEN ER	bleꝑ ꝑ	to the harbour excellent
35.	35.	35.
POP LU PER	ꝑꝑ ꝑꝑ bꝑꝑ	people of the water of the sea

ETRUSCAN.	IRISH	LITERAL ENGLISH.
TOT AR	ṭu4ṭ 4ṛ	the north steering
I IO V I NA R	1 juṑ be 1 ṇ4 4ṛ	in the day and night steering
TOT A PER	ṭu4ṭ 4 b4ṛ	the north sea
I IO V I NA	1 juṑ be 1 ṇ4	in day and night in the
ER ER	eṛ eṛ	very great
N OM NE PER	ṇ4 om ṇ4 b4ṛ	the distance of the sea
ER AR	eṛ 4ṛ	the excellent navigation
N OM NE PER	ṇ4 om ṇ4 b4ṛ	of the remote sea
PRES TOT A	bṛe 1ṛ ṭu4ṭ 4	the headland it is north from
SER FI A	ṛ40ṛ ṛ1 4	free from danger
SER FER	ṛ40ṛ ṛ10ṛ	free entirely
MAR TI ER	ṛ4ṛ ṭ1 eṛ	as to that excellent
TI OM	ṭ1 om	to that lonely distance

36.

36.

36.

SU BO CAV V	ṛ0 br c4b u	this was the cape from
PRES TOT AR	bṛe 1ṛ ṭu4ṭ 4ṛ	the headland it is north steering
SER FI AR	ṛ40ṛ ṛ1 4ṛ	free from danger steering
SER FER	ṛ40ṛ ṛ10ṛ	free altogether
MAR TI ER	ṛ4ṛ ṭ1 eṛ	as to that excellent
FON ER	ṛon eṛ	the land great
FRIT E	ṛṛ1ṭ e	the Frith from
TI OM	ṭ1 om	to that lonely distance
SU BA CAV V	ṛ0 b4 c4b r	this will be the cape from
EN OM	eṇ om	on the water lonely
VES TI CA TU	beṛ ṭ1 c4 ṑ0	the course to that which to
A TA TRI PUR SA	4ṭ 4 ṭṛ1 boṛ ṛ4	also from through the swell-
TU	ṑ0	ing current to

37.

37.

37.

VES TIS A	beṛ ṭ14ṛ 4	the course of the tides from
ET	4ṭ	also
ME FA	ṛ4 ṛ4	good means

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
S PE FA	jr be ꝑa	it is at night that
S CAL S I E	jr cal ꝑe j e	it is watching this in from
CO NE COS	co ꝑa cor	which the consideration
FET U	ꝑaꝑ r	far away
FIS O VI	ꝑjr o bj	knowledge from being
SA N SI I	ꝑa an ꝑe j	the currents this in
POP LU PER	ꝑob lr baꝑ	people of the sea water
TOT AR	ꝑraꝑ aꝑ	to the north steering
I IO V I NA R	j juꝑ be j ꝑa aꝑ	in the day and night steer- ing
TOT A PER	ꝑuaꝑ a baꝑ	the north sea
I IO V I NA	j juꝑ be j ꝑa	in day and night in the
SU RONT	ꝑo ꝑonꝑ	this boisterous
38.	38.	38.
NA RA TU	ꝑa ꝑa ꝑo	of the going to
PU SE	br ꝑe	was this
POS T	bor ꝑa	certain it is
VER IR	baꝑ jaꝑ	the sea west
TE SE NOC IR	ꝑa ꝑe o cꝑoc aꝑ	indeed this from the western hill
VES TIS I AR	ber ꝑjaꝑ j aꝑ	the course of the tides in steering
ER US	eꝑ jr	admirably and
DI TU	ꝑj ꝑo	from it to
EN NO	eꝑ ꝑo	water then
VES TIS I A	ber ꝑjaꝑ j a	the course of the tides on the
ME FA	ꝑa ꝑa	good that
S PE FA	jr be ꝑa	it is at night that
SO PA M	ꝑo ba am	this will be in the ocean
PU RO ME	br ꝑo ꝑa	was to go on the ocean
EF UR FA TU	e ab ꝑꝑ ꝑa ꝑo	from the river shore that to

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
39.	39.	39.
SV BRA	ꝛꝟ bꝛ43	this for ever
S PA HA MU	ꝛꝛ b4 4 mꝟ	it is will be the happy
T RA F	4ꝛ ꝛ4 ꝛ4	also tides to go that
SA HA T AM	ꝛ4 4ꝛ 4mꝛ	current also the ocean
E TU	e ɔꝟ	from and to
A PE	4 be	at night
T RA HA	4ꝛ ꝛ4 4	also going by
SA HA TA	ꝛ4 4ꝛ ɔ4	current also indeed
CO VOR TUS	ɔꝟ bꝟꝛ ɔurꝛ	which swelling first
ENN OM	eꝛꝛ omꝛ	the water lonely
COM OL TU	comꝛ ol ɔꝟ	protection mighty to
COM A TIR	comꝛ 4 ɔꝛꝛ	protection from shoals
PER SNI HI MU	b4ꝛ ꝛꝛꝛ mꝟ	sea sailing in happily
CAP IF	c4b ꝛꝟ	the cape (with) you

40.	40.	40.
SA C RA	ꝛ4 4ꝛ ꝛ4	the current with going
A I TU	4 ꝛ ɔꝟ	the in to

41.	41.	41.
TRA HA F	4ꝛ ꝛ4 4ꝟ	also going into the river
SA HA TE	ꝛ4 4ꝛ e	current it flows from
VIT LA	bꝛꝛ 4	being in the day
TR I F	ɔꝛꝛꝛꝛ	windy
FE E TU	ꝛ4 e ɔꝟ	that it to
TUR SE	ɔurꝛ ꝛe	this voyage
SER FI E	ꝛ4ꝟꝛ ꝛꝛ e	free danger from
SER FER	ꝛ4ꝟꝛ ꝛꝛꝛꝛ	free entirely
MAR TI ER	m4ꝛ ꝛꝛ eꝛ	as to that excellent
POP LU PER	pꝟb lu b4ꝛ	people the water of the sea
TOT AR	ɔꝛ4ꝛ 4ꝛ	the north steering

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
I IO V I N A R	1 1uð be 1 η4 4π	in the day and night in the steering
TOT A PER	τr4τ 4 b4π	the north sea
I IO V I N A	1 1uð be 1 η4	in the day and night in the
PER SA E A	b4π ɾ4 e 4	the sea current from the
FET U	ɾ4τ ɾ	far away
PONI	ponη	Phœnician

42.

42.

42.

FET U	ɾ4τ ɾ	far away
AR BI V	4π b1 ɾ	steering being from
FET U	ɾ4τ ɾ	far away
TA SES	τ4 ɾ4ɾ	it is safe
PER SNI MU	b4π ɾηη ηο	sea sailing happily
PRO SES E TIR	bηο ɾ4ɾ e τηη	very safe from the land
S T RU S LA	1ɾ 4τ ηο 1ɾ l4	it is also to go in the day
FIC L AM	ɾeɾc l4 aη	by day light on the ocean
AR SU E I TU	4π ɾο e το	steering this from to
SU RO N T	ɾο ηοητ	this stormy
NA RA TU	η4 η4 το	the going to
PU SE	br ɾe	was this
VER IS CO	b4π 1ɾ co	sea it is which
TRE BLAN E IR	τηe bleη e 14π	over to the harbour of the west
A PE	4 be	by night

43.

43.

43.

PUR DIN S I US T	boηη τηη ɾe 1 ɾɾ	success pleasant this in and indeed
CAR S I TU	c4π ɾe 1 το	the Turn this in to
PU FE	br ɾ4	was that

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
AB RO NS	ab. no nojɾ	river to go now
FA CU REN T	ɾa co ne an ɾa	that which the moon is
PU SE	br ɾe	was this
ER US	er ɾɾ	excellent and
DER SA	ɔeap ɾa	wonderful current
A PE	a be	at night
ER US	er ɾɾ	excellent and
DIR SUS T	ɔjoɾ ɾoɾ aɾ	law known also
POS T RO	boɾ aɾ no	certain also to go
COM BI FI A TU	comɾ bɾ ɾɾ a ɾo	protection being danger from and to
RU BI NA ME	no bɾ na ma	to go being of the good
ER US	er ɾɾ	excellent and

44.	44.	44.
DER SA	ɔeap ɾa	a wonderful current
EN EM	en am	of water in the ocean
T RA HA	ɾmaʒ a	ebbing from (also going the)
SA HAT AM	ɾa aɾ am	the current also on the ocean
COM BI FI A TU	comɾ bɾ ɾɾ a ɾo	protection being danger from and to
ER US	er ɾɾ	excellent and
DIR SA	ɔjoɾ ɾa	the law of the current
EN EM	en am	of water in the ocean
RU BI NA ME	no bɾ na ma	to go being the good
POS T RO	boɾ ɾa no	certain indeed to go
CO VER TU	co bap ɾo	which sea to
COM OL TU	comɾ ol ɾo	protection mighty to
COM AT IR	comɾ aɾ ɾap	protection also westward
PER SNI MU	bap ɾnɾ mo	sea sailing happily
ET	aɾ	also

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
45.	45.	45.
CAP IF	cab jḃ	Cape of the country
SA C R A	ṛ4 4c ṛe 4	the currents with the moon
A I TU	4 j ɔo	from and in to
EN OM	en om	the waters lonely
T RA HA	4t ṛ4 4	also going the
SA HAT AM	ṛ4 4t 4m	current flowing in the ocean
CO VER TU	co baṛ ɔo	which the sea to
COM OL TU	com ol ɔo	protection mighty to
COM A TIR	com 4 tṛi	protection from shoals
PER SNI HI MU	baṛ iṛi j mɔ	sea sailing in happily
EN OM	en om	on the water lonely
PUR DI TOM	boṛ ɔj ɔo 4m	swelling without quiet ocean
FUS T	ṛ4ṛ ɔ4	easily indeed
<hr/>		
46.	46.	46.
POS T ER TI O	boṛ 4t en ɔj o	certain also very to that from
PA NE	b4 ṛ4	will be the
POP LO	pob lr	people the water
AN DIR SA FUS T	4ṛ ɔj oṛ i ṛ4 ɔoṛ ɔ4	the law of the stream easy it is
POR SE	boṛ ṛe	swelling this
PER CA	baṛ c4	sea which
AR S MA TI A	4ṛ iṛ m4 ɔj 4	steering it is good to this the
HAB I ES T	4b j 4ṛ ɔ4	river in it is indeed
ET	eɔ	flowing
PRI NU A TUR	bṛi ṛo 4 tṛi	the mountains then from the voyage
D UR	4t ṛi	likewise the coast

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
TEF RU TO	ᵉᵗᵃᵇ ᵇᵒ ᵉᵒ	of the ocean to go to
TUR S AR	ᵉᵗᵇ ᵇᵗ ᵃᵇ	the voyage it is steering
ES O	ᵃᵗ ᵘ	it is from
TA SE TUR	ᵉᵗ ᵇᵉ ᵉᵗᵇ	it is this voyage
47.	47.	47.
PER SNI HI MU MO	ᵇᵃᵇ ᵇᵇ ᵇ ᵇᵘ ᵇᵒ	sea sailing in happily very
TUR SA	ᵉᵗᵇ ᵇᵃ	the voyage in the current
IO VI A	ᵇᵗᵉ ᵇᵉ ᵃ	day and night in the
TOT AM	ᵉᵗᵃᵉ ᵃᵇ	the north ocean
TAR SIN AT EM	ᵉᵗᵃᵇ ᵇᵇ ᵃᵉ ᵃᵇ	beyond that also ocean
TRIF O	ᵉᵇᵇᵉ ᵘ	windy from
TAR SIN AT EM	ᵉᵗᵃᵇ ᵇᵇ ᵃᵉ ᵃᵇ	beyond that also ocean
TUS COM	ᵉᵗᵇᵇ ᵉᵒᵇ	the first protection
NAH AR COM	ᵇᵃ ᵃᵇ ᵉᵒᵇ	the steering protection
I A PUS CO	ᵇ ᵃ ᵇᵒᵇ ᵉᵒ	in the certain which
NO ME	ᵇᵒ ᵇᵃ	this good
TOT AR	ᵉᵗᵃᵉ ᵃᵇ	the north steering
48.	48.	48.
TAR SIN AT ER	ᵉᵗᵃᵇ ᵇᵇ ᵃᵉ ᵉᵇ	beyond that also much
TRIF OR	ᵉᵇᵇᵉ ᵘᵇ	windy shore
TAR SIN AT ER	ᵉᵗᵃᵇ ᵇᵇ ᵃᵉ ᵉᵇ	beyond that also much
TUS CER	ᵉᵗᵇᵇ ᵉᵃᵇ	to the first Turn
NA HAR CER	ᵇᵃ ᵃᵇ ᵉᵃᵇ	the steering turn
I A PUS CER	ᵇ ᵃ ᵇᵗᵇ ᵉᵃᵇ	in the certain turn
NOM NE R	ᵇᵃᵒᵇ ᵇᵃ ᵉᵇ	of the holy illustrious
NERF	ᵇᵉᵇᵉ	Nerf
SI HI TU	ᵇᵇ ᵇ ᵉᵒ	her own island to
AN SI HI TU	ᵃᵇ ᵇᵇ ᵇ ᵉᵒ	the her own island into
IO V I E	ᵇᵗᵉ ᵇᵇ ᵉ	day being from
HOS TA TU	ᵒᵇ ᵉᵃ ᵉᵒ	the entrance it is to
AN OS TA TU	ᵃᵇ ᵒᵇ ᵉᵃ ᵉᵒ	the entrance it is to

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
49.	49.	49.
TUR S I TU	τρῖ ῖε ἰ τῶ	the voyage her own in to
TRE M I TU	τρῖε ἀμ ἰ τῶ	through the ocean in to
HON DU	οη ὀρβ	profitably in the dark
HOL TU	οἰ τῶ	mightily to
NIN C TU	ηῖη ἀϷ τῶ	pleasantly with to
NEP I TU	ηᾱεβ ἰ τῶ	the ship in to
SUN I TU	ρον ἰ τῶ	agreeably in to
SA VI TU	ῖα βἰ τῶ	the current being to
PRE P LO	βῖε ἀβ ἰρ	the headland of the river water
HO TA TU	ο τᾱ τῶ	from indeed to
PRE VI S LA TU	βῖε βἰ ἵρ λυ τῶ	the headland being it is wa- tercourse to
TUR SA	τρῖ ῖα	the voyage current
IO VI A	ἵρ ὀ βἰ ἀ	day being from
FU TU	ῖρ τῶ	under to
FON S	ρον ἵρ	the land it is
50.	50.	50.
PA CER	βα ἀπῖ	will be the Turn
PA SE	βα ῖε	will be this
TU A	τῶ ἀ	to the
POP LE	ποβ λε	the people with
TOT AR	τρᾱτ ἀπῖ	the north steering
IO V I NA R	ἵρ ὀ βε ἰ ηᾱ ἀπῖ	in the day and night in the steering
TOT E	τρᾱτ ε	the north from
IO V I NE	ἵρ ὀ βε ἰ ηᾱ	day and night in it
ER AR	επῖ ἀπῖ	excellent steering
NER US	ηεᾱπ ῖρ	from the east and
SI HI TIR	ῖἰ ἰ τῖπῖ	her own island country
ANS I HI TIR	ἀηῖρ ἰ ἰ τῖπῖ	now in the island country

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
IO V I ES	jró be j 4r	day and night in it is
HOS TA TIR	or t4 tjr	entrance indeed to lands
AN HOS TA TIR	4n or t4 tjr	entrance indeed to lands
E ROM	e rrom	it before you
51.	51.	51.
NOM NE	h4 om h4	the distance the
ER AR	er 4r	excellent navigation
N OM NE	h4 om h4	the distance the
ES TE	4r t4	it is indeed
TRI O PER	tjr o b4r	over from the sea
DE I TU	de j to	of the day in to
EN OM	en om	the lonely waters
I VEN GA	j ben 34r	the island head near
PER AC R I O	b4r 4c re j o	the sea with the moon in from
TUR SI TUT O	trr j tr4t o	voyage herself north from
POR SE	brj re	success this
PER CA	b4r c4	sea which
AR S MA TI A	4r jr h4 tj 4	steering it is good to that from
HAB I ES T	4b j 4r t4	the river into it is indeed
ET	4t	also
52.	52.	52.
PRI NU A TUR	brj ho 4 trr	the mountain then the voy- age
HON D RA	oh 4t r4	profitable likewise to go
FU RO	fr ro	under to go
SE HE MEN I AR	re e men j 4r	this from clear in steering
HA TUT O	4 tr4t o	the north from
TOT AR	tr4t 4r	to the north steering
PI S I	bj re j	being this in

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
HER I ES T	epi 1 4r ta	excellent into it is indeed
PA FE	ba ra	will be that
TR IF	trpe ab	over to the river
PROM OM	brom om	boisterous lonely waste
HA BU RE N T	a br pe an ta	from was the moon indeed
E AF	e ab	from the river
AC ER SON I EM	43 ep rom 1 am	with great happiness in the ocean

53.	53.	53.
FET U	rao r	far away
TUR SE	trpi re	voyage this
IO VI E	iro be e	day and night in it
POP LU PER	pob lr bap	people of the water the sea
TOT AR	trac ap	the north steering
I IO V I NA R	1 iro be 1 na ap	by day and night in the steering
TOT A PER	trac a bap	the north sea
IO V I NA	iro be 1 na	day and night in the
SU RONT	ro mon	this boisterous
NA RA TU	na ra to	of the going to
PU SE	br re	was this
VER IS CO	bap rr co	sea it is which
TRE BLAN IR	trpe blein iap	over to the harbour of the west
AR VI V	ap bi r	steering being from
FET U	rao r	far away

54.	54.	54.
PER SA E A	bap ra e a	the sea's current from the
FET V	rao r	far away
S T RU S LA	rr ac ro rr la	it is also to go is day
FIC LA	reic la	day light

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PRO SES E TIR	bꞑo ꞑar e ꞑꞑꞑ	very safe from shoals
AR SV E I TV	ar ꞑo e ꞑ ꞑo	steering this from and to
TA SES	ta ꞑar	indeed it is safe
PER SNI MU	baꞑ ꞑꞑꞑ ꞑo	sea sailing happily
PONI FET U	ꞑoꞑꞑ ꝼꝼo ꝼ	Phœnician far away

55.	55.	55.
PI S I	bꝼ ꝼe ꝼ	being this in
PA NU PE I F RA	ba ꝼo be ꝼ ꝼa ꝼa	will be then at night in that
TRE X S	ꝼꝼe ca ꝼꝼ	going over which it is
F RA T RU SA TI ER	ꝼa ꝼa aꝼ ꝼo ꝼa ꝼꝼ	cause moving also to go by
SI ER	eꝼ ꝼꝼ eꝼ	current unto great herself
		excellent
FUS T ER EC	ꝼoꝼ aꝼ eꝼ aꝼ	easily also much with
SV E SO	ꝼo aꝼ o	this it is from
F RA TRE CA TE	ꝼa ꝼa ꝼꝼe ca ꝼa	because moving over which
		it is
PORT A I A	ꝼoꝼꝼ a ꝼ a	to the port from in the
SE VA CNE	ꝼe ba cꝼa	this will be favourable
F RA T RO M	ꝼa ꝼa aꝼ ꝼo aꝼꝼ	that moving also to go on
		the ocean

56.	56.	56.
AT I ER SI O	aꝼ ꝼ eꝼ ꝼꝼ o	also into excellent this from
DES EN DVF	ꝼe aꝼ eꝼ ꝼꝼb	beautiful the water dark
PI FI	bꝼ ꝼꝼ	being danger
RE PER	ꝼe baꝼ	the moon at sea
F RA T RE CA	ꝼa ꝼa aꝼ ꝼe ca	that moving also the moon
		where
PA R SES T	ba aꝼ ꝼar ꝼa	will be steering safe indeed
E RO M	e ꝼo aꝼꝼ	it to go on the ocean
E HI AT O	e ꝼ aꝼ o	it into and also from

ETRUSCAN.	IRISH.	LITERAL ENGLISH.
PON NE	pone	Phœnician
I VEN GAR	1 ben 3ap	into the head near
TUR S I AN DV	τρη re 1 4η τrb	the voyage this in the dark
HER TE I	ep τ4 1	excellent it is into
57.	57.	57.
AP PE I	4b be 1	the river at night in
AR FER TVR	4p ηjon τρη	steering the certain voyage
AT I ER S I R	4τ 1 ep re 1 4p	also in excellent this in steering
POP LO M	pob lr 4m	the people of the water of the ocean
AN DER SA F VS T	4η δε4p r4 ποτ τ4	the wonderful current easy it is
SU E	ro e	this from
NEIP	η4eb	the ship
PORT V S T	πορη ητ τ4 o	to the port and indeed from
IS SO C	1τ ro 4c	it is this with
PV SE I	br re 1	was this in
SV BRA	ro bη4c	this for ever
S C REH TO	1τ 4c ηe τo	it is with the moon to
ES T	4τ τ4	it is indeed
58.	58.	58.
F RA TRE CIM O	τ4 η4 τηe c1η o	that going over I see from
TAR	τ4p	since
SIN S	τ1η 1τ	that is
A. CCC	4η CCC	years three hundred

END OF THE SEVENTH TABLE.

INTRODUCTION TO IDIOMATIC TRANSLATION.

Before we proceed to the Idiomatic Translation, it may be as well to make a few observations on a passage in the sixth and seventh Tables, in which a different rendering has been made in the latter, from that at first adopted, and also upon a passage as to which information has been obtained since the printing of the Idiomatic Translation, which, being in a different type from the columnar literal trilingual pages, was, for the sake of expedition, printed before it.

I had been induced to think that the words *Nom ne per*, which had been rendered in the sixth Table, *holy one of the sea*, ηαom ηα βαη, might bear a different and perhaps more appropriate meaning by dividing the first word into two, thus:—ηα om ηα βαη, which gives *the distance of the sea* to all these passages, instead of *holy one of the sea*. This, perhaps, may be the most correct meaning. I have, therefore, so rendered it in the translation of the seventh table. The alteration does not, however, much affect the general narrative; and, with respect to the identity of the Irish and Etruscan languages, it strengthens the evidence in its support, as either renderings are perfect, and the choice is left to be decided, which may be considered most apposite. I thought it necessary to account for the variance in so important a passage. I conceive

it best in all cases, where a difference of judgment might operate, to place every circumstance before the reader, claiming forbearance, at the hands of the learned, for hesitation, in so difficult an enquiry. Had the idea of the latter rendering struck me earlier, I should most likely have adopted it, not, however, without some doubt.

There is another passage in the seventy-eighth line of the sixth Table worthy of particular attention, and which may be noticed in this place, *μηλ ε τῆς ἀρ*, is rendered *a thousand from the FIRE steering*. It refers to the ship leaving the coast of Spain, for *the Turn* (Carne), and mentions the *fire* kept up on the land for the guidance of mariners; and also in Table VI, line 119, the words *τῆς βῆς τῆς ε*, *three mountains there from*, point out Cape Ortegal too plainly to be mistaken. That there was a fire or light then kept up in that neighbourhood to guide ships, there can be little doubt.

The fact, however, seems to be, that they were near Corunna, where, at this moment, is a pharos tower, called the *Tower of Hercules*, the building of which is attributed by tradition to the Phœniciâns, and which has ever been held in the highest veneration in consequence of its remote antiquity.

Laborde thus describes the Pharos of Hercules near Corunna:—

“Upon a very high mountain, a league from the harbour, is raised a lighthouse, visible at least twenty leagues at sea, to enable ships to discover the land of Cape Ortegal.”

“In arriving at Corunna by sea, we enjoy an equally beautiful view; upon the right of the bay we see the Tower of Hercules, the castles or forts, and the town; on the left, a light house, Cape Prior towards the entrance of

Ferroll, and a chain of mountains, through which the mouths of some rivers open."

"The harbour is in the form of a crescent; at the two points are the Castles of St. Clair, and St. Martin, which defend it, and a little island which shelters it from the north wind. All travellers have mentioned the ancient tower, which excites admiration from its height, and its strong and solid walls. The Galicians declare it was built by Hercules, whose name it still bears; this is to attribute it to the Phœnician merchants, who frequented the coast, but a Roman inscription has been found which ascribes it to the god Mars. If it be really a work of the Phœnicians, as its antiquity and tradition lead us to believe, this account may be reconciled, by supposing that the Romans, wishing to preserve this monument, and in gratitude for their victory over the Carthaginians, who sprung from the Phœnicians, consecrated it to their tutelar deity. It is also said, that this tower was called *Columna*, whence by corruption *Corunna*."—(Laborde, vol. II.)

The name of *Corunna*, and the *Groyne*, are both derived from the river on which the town stands, *Garonne*, or *зариб абан на*, *the rough or boisterous river*, as the Garonne of France. The ascription of the building by the Romans to the god Mars, rather confirms the Phœnician tradition, for that alone is a confession of their ignorance of its origin.

The following is the account given of this tower by Mr. Wild, who visited Corunna in 1837:—

"We visited the Hercules Tower, situated at the extremity of the Peninsula, about a mile to the south-west of the town. It is a magnificent square tower, rising at least two hundred feet above the level of the sea, which breaks here with tremendous violence; it stands upon a base of about eighty feet, and is exceedingly well built of hard,

close, white granite, and has an electric conducting wire extending from a small pillar, elevated above the lantern, to a house about twenty yards off. An inscription over the doorway, informs you that it was built by the merchants, or board of trade, of the province of Galicia. It has been erected since 1809, and must be of inestimable value to mariners, as it is seen from an immense distance, and marks the common entrance to the harbours of Corunna and Ferroll; but what adds still greater interest to it in the eye of the traveller, is the fact of its enclosing within its massive walls, one of the most interesting monuments of antiquity—the Pharos of Hercules, the oldest amongst the very few now anywhere to be found.

“The origin of this, (the *original* tower) and its name are involved in much obscurity. The tradition here is, that it was built by Hercules himself. Humbolt mentions, that Laborde had discovered an inscription near its foundation, stating that this Pharos was constructed by Caius Severus Lupus, architect of the city of Agna Flavia (Cheves), and that it was dedicated to Mars. Strabo, indeed, affirms that Galicia, the country of the Galici, had been peopled by Greek colonies. According to an extract from the geographies of Spain, by Asclepiades the Myrlean, an ancient tradition stated that the companions of Hercules settled in these countries.”

“There are many traditions in this part of Spain about Hercules, and his companions: and at Betanzos, a few leagues hence, there is some curious old architecture, and also a museum, where they go so far as to exhibit the arms of the hero, and the leather money used in his times.”

“Orosius, a writer of the fifth century, gives an account of a very fine column or pharos, which tradition, in his day, said had been erected by Hercules, on the coast of Celti-

berian Galicia, as a guide to ships coming there from Britain."

There is some incongruity between the accounts of Mr. Wild and Laborde. The latter says the lighthouse is situated "*upon a very high mountain a league from the harbour.*" Wild says it is "situated at the extremity of the Peninsula, about a mile to the south-west of the town, rising at least *two hundred feet above the level of the sea,*" and that the old tower is enclosed within the massive walls of the modern square lighthouse. Laborde says the tower of Hercules is *to the right* of the harbour, and the lighthouse to the left. Both these accounts cannot be accurate; however, the tradition and history of the old tower is not affected by mistaking its site, which I am inclined to think my friend Wild has, and that the old tower is not *within* the new lighthouse.

The most remarkable circumstance attending this tower is the coincidence of an account of its building being preserved in the oldest Irish MSS., and the most remote traditional history of Ireland, which appears to be but an allegorical account of the acts of the Phoenicians. The Gadelians are, in Irish history, stated to have migrated over all the known world of the ancients, "from their original country to Egypt, from thence to Crete, from Crete to Scythia, from thence to Gothia, then to Spain, from thence to Scythia, again to Egypt, then to Thrace, then to Gothia, again to Spain, and then to Ireland." This apparent rigmarole, in other words means nothing more than that the Celtæ or Gadelians, carried on commercial navigation to and from all these countries, and eventually found their way to Ireland. This is related by Giolla Keavin, an Irish poet, who lived about A.D. 1072, in a poem called *Reim re Riogh*, or the *Race of Kings*.

“ Braha the son of worthy Deyaha
 Sailed from Crete to Sicily
 In four good ships, which after
 Bore him to Spain, in the south of Europe.”

Braha is said to have had a son Breogan, who had a son *Galamb*, or *the victorious*, who was afterwards in Irish history called Milesian, or Milesius. It is related of Breogan that he *built a watch tower* in Galicia in Spain, and that there had been traffic between Spain and Ireland previously to the building of this tower, which was for the purpose of assisting in the intercourse between the two countries. Ith, the son of Breogan, is said to have seen Ireland, like a cloud in a winter's evening, from the top of Breogan's Tower. That is, in more simple language, he contemplated the direct passage across the sea, even in the winter, by means of the lighthouse erected on the *Bri gan*, *bri*, *mountain*, *gan*, *extreme*, or *the farthest mountain to the north*. Whether there was ever such a man as Breogan, or whether he obtained the name from building the tower, is a question not necessary to inquire into, but the fact of such a tower still existing in this spot, and there being the same tradition respecting it in Galicia is a strong corroboration of the truth of the Irish historical tradition.

In the Annals of the Four Masters is an account of this tower, and also in the Book of Ballymote, in the Library of the Royal Irish Academy, is the following passage :—

Baí mac maíth 43 brath .i. breogan 434 noeinad tor
 mhbreagan 7 in éatáir .i. brioganoga a hainm a tori breogan
 .ii. ad ceat cni rfeartur zeaimiú .i. oíde íathna ad con-
 daíre íth mc breogan aithí nio éan gilla caemán in oran.*

“ Brath had a noble son, viz., Breogan, by whom was

* Book of Ballymote, folio 11, page 2, col. 2.

built the Tower of Breogan, and the city called Brigandsia. From the tower of Breogan, by the bye, Ireland was beheld, on a winter's evening, namely, on the night of Laman (i. e. All-Hallows.) Ith, the son of Breogan beheld it, as Giolla Caemhan has sung:—

STANZA 39.

do bñr mōr camloñ ÿ cat
 ÿor rlrāz ñearpāñ ñllačach
 bñeozāñ ña ñzlor ÿ ña ñzla
 leñr do ñonōa bñzāñōñā.

Great skirmishes and battles were fought
 Against the renowned Spanish hosts,
 By Breogan, of deeds and battles,
 By him was founded Brigandsia.

STANZA 43. AND LAST.

Ĵōñ māc bñeozāñ zū mblāñō mññō
 čāññz āōrr āññññ
 ÿñe řeāñ toññreāč ñe ññeāč
 do řl ñoññrch ñeāññ zāñōeal.

Ith, the son of Breogan, of generous fame
 Was the chief who came to Ireland;
 He was the chief man *with a tribe*
 Of the valiant and powerful race of Gael.

The meaning of the name *Brigandsia*, is the *mountain most remote*, bñr zāñō řlā, and the founding alluded to the tower, rather than a town. The same account is to be found in *Leabhar Gabhallas*, or Book of Conquests, a History of Ireland of good reputation.

The authority of Keating has been so much stigmatised, by the translation published by Dermot O'Connor, that I

have been unwilling to quote any thing from him, but the original is written in an honest spirit, free from the many absurdities and amplifications of the translator. The translation by W. Haliday is much better. Henry O'Hart, a schoolmaster in the County Sligo, about 1686, made a good translation, the original of which is in my possession. The following extract from it shows that he considered Corunna and Breoghain's Tower the same, though Peter Walsh makes it Compostella :—

“Then Lughagh, the son of Ith, went to Tuir Breoghain, or Corunna, and showed his father's dead body unto the posterity of Breoghain, &c.” Again—

“Then they ship themselves at Corunna, or Tuir Breoghain, in Galicia, (leaving Spain among the forraigners, like a boane among a company of quarrelling cures,) and to sea they goe in thirty shippes, each whereof carried thirty valiant men, besides their women, and a number of the vulgar sorte under their forty-nine commanders, viz., eight sons of Breoghain, viz. Breagha, from whom Magh Breaghe, or *Meath*,” &c. &c.

“They all with their forces arrived safe at the haven of Wexford, then called Inbhir Slaine”—that is, *the mouth of Slaney*. It is remarkable that the Eugubian Tables fix upon *Carnesoire point*, round which is the harbour of Wexford, as the western port to which they first sailed and traded.

ENGLISH IDIOMATIC TRANSLATION.

TABLE I.

N.B.—The meaning of each line of the original has been kept within the corresponding line of this translation, which has, in some measure, cramped its freedom.

1. O Phœnicians, this is a statement of the night voyage to Carne (the turn), and of the manner of going, with great science, over by the waters of the ocean.

2. At first the waves were strong and swelling, which continued for a long way from the land, but the knowledge of the moving cause which acted on the sea, in the lonely course

3. from this, on the voyage, and with the moon's light at night, all the way to Carne, by this valuable knowledge it is, when

4. day is away, with the moon, a long way from the coast, it was a certain and safe course in the sea with the course of the tides both to and from that place.

5. The currents, both day and night, and the moon's light will be favourable all the way at sea. Indeed in the night, during the voyage at sea, the moon will give light, and thus light day and night will be in it.

6. Great will be influence of the moon on the current, when steering for a long way from the Mouth, both in going out and returning home.

B B

7. O Phœnicians, it is a very safe and secure navigation this long distance, steering the course by the moon's light to the port in that island, Phœnician, and

8. from thence to return, by the same course, the same long distance on the ocean, in the absence of day, when there is a moon

9. to go with by night from the headland. Going into the port in the day time, excellent indeed and secure is the passage by water

10. at all times ; there is also security and happy sailing likewise, as well by day as by night, in the ocean sea. Favourable is

11. the ocean sea, for a long way, both steering out and home, Phœnicians, for that great distance, is to going to that river ; then

12. is the sea favourable, a long way, because the navigation is known, very safe also is the steering by night.

13. The course of the current is far away, Phœnician, a long way ; also you proceed for a long distance.

14. Even from the first the sea is favourable and for the whole distance.

15. It is a favourable circumstance also, and indeed it is a great advantage, that the tides go with us on the waves.

16. And also steering by the guiding sign ; there is good water freely to go on in the current, on account of the knowledge of this guiding sign, the navigation is a certain voyage to the river.

17. It is also free and good water to steer over the waves into it by day, both to and from also, because of the certainty of the tides.

18. From whence also the navigation is in good deep water ; it is right to go in the day time, by day light, Phœnician, there being then a good current to go in.

19. Good is the increase ; going with the increase of the water course by day, with the floods, indeed ; and when it recedes to the ocean waters, then also there is a certainty of water,

20. both to and from, for then, Phœnician, day and night, in the ocean's waves the water increases, and decreases again in

21. the current with the moon ; this will be favourable at night also, going on the sea from the fire (beacon), going with the moving cause, then it is excellent by day.

22. By night the going to it also, when there is a fire beacon lighted, this will be also because there is danger in the river.

23. This also will be certain and safe into the harbour. To and from Carne, (the turn) with the moon, will be good all the way to the harbour, and, also, back again.

24. At night to go on freely steering, being either from or to the port, Phœnician. The whole course, all the way going

25. to it is certain also, because being then the same all the way throughout, Phœnician. To that it

26. is certain you will have a moon increasing while at sea ; for regular was the moon and good and certain it is indeed ; good it is to go into the river with the moon.

27. And likewise the course of the tides is good and regular, even by night ; and it will be good to go sailing on the sea happily, when it is light. The navigation

28. is excellent with this guiding sign, and great happiness it is to be able to go with the moon ; as good as to go in the day

29. and by day light, is the sailing on the waters, either to or from the port, sailing on the ocean sea happily indeed from

30. Carne; navigation also will hereafter be fortunate on the waters of the sea being pleasantly and happily there.

31. And then back again, in the course, with light; notwithstanding the distance it is navigating happily the course all the way to that place. There is also the same satisfaction in

32. steering to the Mouth, it is indeed; to that this will be a certain passage over the sea from the river, the passage will be excellent and secure in the night also.

33 This science on the ocean steering to and from at night, by which we can go with the moon's light, Phoenician, because it is a certain passage both to and from the river as by the day.

34. Another cause is that the course of the water of the ocean flows both ways at sea with certain regularity, indeed, by means of the moon's influence on the waves,

35. day and night, in the right course, to that place; knowledge of the sea enables us to go from the fire beacon at night; to go with the flowing tides, and also the important knowledge of its certainty.

36. This will be favourable to sea navigation, and happy also it is at night, and also with pleasure and safety sea sailing happily in it.

37. In the course with light, floating there and floating back again, which will be very favourable, and in the night, by an important knowledge it is a happy navigation of the passage thereto.

38. Also throughout was the going in the night on the ocean to and from, the ocean will be favourable, to a safe and happy navigation by means of the favourable current.

39. Which is a favourable stream in the sea, which current is a great advantage, when favourable, and very safe it is also to a happy sea navigation.

40. It is into and from the river a certain and good guiding sign indeed, very excellent by night ; for the same sign also occurs at that time, Phoenician, as it is the guiding sign always.

41. It is also sure to go again by day, and as in day light this causes protection from danger, always when there is moon, going to it in the night, Phoenician,

42. It is also with the moon a security in navigating the sea happily and steering over the ocean to the river in security, and then also

43. into the port is easy when the current is with you and in the Mouth stream under you.

44. Which is the case in the whole course to and from ; and safe was the course from below to that indeed.

45. This is a good discovery indeed in the ocean from the Cape on before it by night ; besides it was also

46. a means of quicker passage, over the ocean sea, for in twelve moon light nights, by this great knowledge it is well passed over by this science.

47. At certain periods every day there is not deep water in the sea, but the water always returns to it at other periods ; always returns with regularity

48. at the current's time ; it is always regularly at the current's time in it ; at night also it is full in it, always at night it is full in ; it is also covered with water.

49. Always it is covered with water ; and has much more in it ; always has much more in it. Daily it flows in from the head.

50. Every day it flows in from the head ; whence causes this sea flood ; whence always this sea flood comes. The guiding sign is the coming of this sea flood, when

51. the sea is flowing into it the steering in will be happy, both by day and night, by the moon a long way this, when going by night

52. is favourable. This will be favourable for many nights, both in and out this will be favourable to proceeding steering both to and from.

53. As well indeed it is a certain favourable means both in and out and a guiding sign, Phœnician.

54. The guiding sign on the ocean for a long distance at night in going from the Cape, there will be the fire kept on it, and this will be favourable.

55. Favourable for many nights going on the ocean because the current floats on much towards the Port,

56. from as well as to; in that respect it is certain with the sea, and it is a short passage from the headland, and, also, a very safe one both to and from it.

57. The means of steering over the sea at night is very good, from seeing the fire, and also that the current is sure and certain the whole way to and from.

58. It is thus certain at night all the way, Phœnician, to have a night signal to steer by to that.

59. It is the existence of this at night, and the certainty that the voyage is in the right course over the waves, steering the course at night with certainty.

60. Is a good thing on the water, to have certainty, Phœnician, and the means of going on, Phœnicians, and that cause is understood

61. to go from the Cape to the Port at night, from the fire also, it is day and night in the current. Also by the moon sailing happily from the headland

62. in the night course; again going by night sailing happily, with the light of the moon sailing happily at night was the outward voyage.

63. Steering towards the Mouth also the same certainty of the course of the water to go on in the right track.

64. Sailing at night happily, Phœnician, being then

sailing at night securely and happily at night from this,

65. happy from thence it is to go indeed there being deep water all the way to the river, and the guiding sign in it is,

66. because by the tides the water is made safe both by day and night, Phœnician, all the way it is safe.

67. A long way from the coast is good at night, a very long way, and, from it; which knowledge of the distance

68. will be the guiding sign of the current on the ocean by which the water was caused to go in safety to

69. the Port; knowing these means which operate all the way on the sea; it is all the way on the sea; it is all the way the same as by day; in the sea in going to the river

70. by day, because from the knowledge that at night there will be the moon. This was the science of the sea and the moving cause that enabled us to go so well.

71. Phœnician it is from the head and in the end again to return to the South all the way indeed a long way by night to the Mouth.

72. And that good cause operates both to and from the Port at night to the South, all the way, the very long way.

73. To the end (of the voyage) the steering indeed being by it, Phœnician, this long distance.

TABLE II.

1. There was security, day and night, during the whole voyage to and from the river, Phœnician, from the night precautions and skill, and there being deep water in the river.

2. By this skill in distant voyages of the people of the water to the North, is the sea indeed practicable ; secure by day and night, gentle, indeed in the sea, it is by the science day and night.

3. The star also will be the means of steering far away night and day, Phœnician, on the ocean securely and happily.

4. With the moon, steering in the track, in a course steering where there is security ; which is derived from the moon all the way to the river, there being also water all the voyage to the river by means of the cause which governs the waves indeed. This

5. great cause of danger, to the people of the sea, by science, will by day and in the night be made gentle ; and indeed the sea also.

6. Because the star will be a guiding sign all the time, when steering by night on the ocean, as well going as returning. A guiding sign it is,

7. Phœnician, and, indeed, this also is the means by which the course is steered over the ocean securely, easily and safely, knowing the hill at the Turn (Carne.)

8. It was, in clear nights, the guiding sign by which it is the ocean is passed over freely, and that it is free in

9. the night the means of going all the way to the harbour and from it; the moon also is a great assistance when on the ocean.

10. Phœnicians, navigators of the ocean's water, it is the known guiding sign by night to guide to the river, and also to return by sea from the river.

11. And it is, by certain knowledge of this means, Phœnician, which also was the first success in navigation by which to go over the ocean water, free from dangers, and

12. in a shorter passage, on the ocean, with deep water; then to return, Phœnician, by a shorter way also over a good ocean

13. free from dangers of water; it is indeed a quiet sea, with a moving current; in the ocean will be also to the South; because indeed it is gentle by science in the night.

14. Will be at night, because in the ocean there will be water and security from all dangers, and night will be as safe as the day, both to and from

15. the mountains it will be to the North sea; it is far away, Phœnician, the current runs, Phœnician, and it very obvious,

16. to go with into the distant ocean when it is clear on the voyage; it is, indeed, happy all the way to the North steering by the star.

17. It is indeed steering in security by the star the voyage; the security on the good ocean it is in sure protection, a good security on the ocean.

18. When it is night, the means of reaching the Port by water, and it was a speedy means also to and from the coast at night with the moon, speedy it is indeed,

19. Phœnician. The first guiding signs on the sea, are the mountains; but on the ocean it is the guiding sign when nothing is to be seen but water, the steering then is good.

20. And the guiding sign by science in the night when on the waters alone, on the voyage from the headland, is the moon, Phœnician. And from under the headland

21. the navigation is happy indeed in clear water, by science, in the night, all the way to and from the ocean's headland, by knowledge of the sea.

22. All the way, by knowledge of the sea, is the sailing at night happy, by a perfect knowledge both to and from, by science in the night it is then obvious.

23. The mountains will be happily seen at first, this is from the North, going on the waves indeed in the night, this will be happy from the North the mountains will be first seen.

24. Having the land and the moon all the way, to go to and from the river, are the free means by day and day. The means, out of sight of land,

25. will be by the star, when steering night and day out and home, Phœnician; by which knowledge

26. indeed it is safe in steering the course and sailing happily with the moon.

27. It is not always right to go away in the moving flood at night far away from the headland; it is also

28. free from danger, free because, as to that, it is sometimes running from the sea, and steering night and day to and from.

29. When it is the case that the currents are with the moon, from and to, by night then is the night to go, Phœnician, a long way.

30. Then indeed it is safe sailing at night and happy by the moon steering the course at sea.

31. Also having the current all the way to the river, and having the day, when there, it is the means of going in,

the first time, without danger. Free means as to that it is

32. by night, the means of steering night and day to and from it, Phœnician, that distance, and indeed it safe and happy sailing by night,

33. by the moon steering the course, Phœnician, by this knowledge, to the Port, at Carne, this was the means of going into the river.

34. This cause is influenced by the moon regularly and certain, and it is excellent going by it at night; it is not only a good but a sure and certain mean to go.

35. Which being without danger, and in the night means of going, there is water always with the moving current which removes all danger.

36. This is excellent in going to the head, knowing the ocean, it is certain to go thus on the sea indeed with the moon, which makes night sailing happy.

37. There being water, which flowing with the moon's current into it with the night's tide.

38. The current of water is favourable from the sea, and also having the moon, is a security in sailing in happily at night with water it is then

39. very easy to enter the Port.

40. People of the water, (navigators,) this will be the first certain guiding sign for you to enter the river by night having the moon light.

41. When at sea you will see the mountains to the north which will be a means of security.

42. In approaching the land they are already seen in the north, as you steer, but there is always danger at night

43. in approaching the land, both going and returning, and therefore keep off a good distance till day light,

44. Phœnician, in the sea current, a long way ; it is safer to do so at night in the sea sailing happily, by the moon at night steering the course.

45. In which course always keep in the current at night which leads to the river below when the tide it is in.

46. That is more. the course of the sea water of the ocean is now free, going from the south, the water flows

47. certainly from the headland over to the harbour.

48. Both day and night, and always is going throughout by this means the steering is, both going and returning,

49. by means of the star, which is the guiding sign, Phœnician, the mark by which,

50. with the moon, at sea, and our knowledge, makes the sea gentle and practicable, by science, day and night a long way on the ocean,

51. which leads to the river sea sailing happily with the moon at night steering the course.

52. Sure is the passage over the sea to the harbour all the way by these means, and also in the

53. river, because in the day and night, when there will be moon light ; the sea will be gentle by the knowledge of the night.

54. And thus can the ocean be navigated, Phœnician, to a great distance.

55. Sailing on the sea at night with the moon light steering the course.

56. In going to the south there is water all the way to the headland, it is a long way, but there is moonlight

57. During the time, and by knowing there will be a moon during the night, the sea will be gentle, and the steering will be by science which is in the night both to and from.

58. There will also be the star, to steer by, during the long way over, Phœnician, by which the night sailing will be happy steering the

59. course, steering in a true course.

60. It is a sure sea, with deep water, throughout the whole passage to the river, a certain means for that long distance because of the

61. knowledge of the currents, and keeping in them, and having the moon's light at sea, this knowledge makes the sea gentle by science in the night,

62. Phœnician, for the great distance, this will be the means of navigating the ocean effectually

63. in the tides courses ; and also being void of dangers in the distant seas with the moon's light. By this knowledge far away

64. from the Western Cape to the Port of the ocean, by means of the moon, going into the river into the Port in the ocean. Also going from the river,

65. by the moon's currents, the sea is practicable by the science which we possess in the night, which the night sailing is happy, by moon light steering the course.

66. From the headland of the sea the going by night to that island, all the way by keeping a good look out and observing the tides the passage is free from danger.

67. There was danger at sea in going without the moon light but with the science by night the sea is practicable.

68. And also having the star when far away as a guiding sign to steer by, Phœnician, a sure guiding sign,

69. to steer, both to and from, in the night by this renders

the sea sailing happy, by moon light steering in the course.

70. From these causes our proceeding on the sea are sure all the way having much light on the ocean in the absence of day.

71. From having a sure knowledge that there will be moon light on the sea it will be practicable, by this science which we have in the night to and from that far distance free all the way to the river.

72. Being steering far away with the north stream and then back again, Phœnician, it is safe and happy sailing at night

73. steering on the sea ; the steering at night is without danger to the Port, in certain knowledge thus going on the ocean at night pleasantly.

74. A long way, it is clear in the course of the tides on the ocean from the headland at night, having the light of the moon at night, and light during the long passage day and night. From knowing that the moon

75. makes the sea gentle ; in science, by night in the going to the south, in the sea having the moon at night, in the ocean, by which means

76. being always sure of the Port in the Island, from knowing the hill, it is very pleasant to go on the ocean ; by these means it is indeed so

77. always ; indeed both day and night it is clear, because we can see the course of the tides, and by this knowledge, the sea is practicable and gentle. By which science in the night

78. it will be excellent going on the waves of the flowing sea, and a short passage also it is, by reason of going

by night on the ocean, a great means, Phoenicians, this is a great means

79. of going to that Port ; and from the hill, also, very good to go, and it is free to the river.

80. With great security it is free and protected ; also it is indeed sailing by night happily.

TABLE III.

1. The means of going on the waves, and the land marks.

2. Into the harbour the course it is excellent, the coast trends in much also to it.

3. It does indeed, which knowledge is required to go into it in the true passage at night.

4. When also it is easy with this great knowledge and with the moon it is happy.

5. Which going in from the headland is without danger in moonlight along this coast ;

6. This is the guiding sign when the moon is increasing as is the current with the moon ;

7. At night, going favourably, from night to night with the moon as the guiding sign.

8. By it will be to proceed the whole voyage, it is a guiding sign and there will be deep water, Phœnician.

9. All the way this is a means under us indeed to go safely with the moon.

10. This will be the guiding sign during the whole voyage at night.

11. It is easy and excellent with this to go during the whole night and the means of proceeding at night

12. Steering. It was also the moving cause which carried us on in great knowledge from the headland without danger to and from.

13. Then to go also to the east headland of the coast, is certain and the means of proceeding to it.

14. Also the guiding signs, by good knowledge of the coast, from this it is excellent into the harbour.

15. From the coast, all the way to it is excellent, there being deep water ; it will be also on

16. the left hand ; which, being well known and having the light of the moon, will be quite safe ; from this great knowledge of the island,

17. at night, even at night, the water is without danger, t is indeed, Phœnician, then at sea

18. from the headland of the sea to go to that certain ; also, by these means, at night into the Port

19. is easy indeed, Phœnician, with deep water, and then is the sea without danger to the navigators.

20. It is certain, as to that, to go also at night, and by this the going will be easy indeed.

21. Phœnician, then is the sea with deep water, and it is without danger to the seaman all the way.

22. Which it is also at night, by following the guiding sign, freely floating on in the voyage steering by the stars.

23. Also from the Mouth there is water ; knowing these means, and the moving cause, which is the moon ; it is from her indeed from whence the voyage is accomplished

24. by night ; by the moon indeed it is that the voyage is made in the true course at night in going from Carne. (the turn.)

25. The moon also is now known to be the great cause by which the water is moved, the moon itself is the cause.

26. Great is the discovery of the moon's influence on our proceedings, it is indeed, and excellent to go in.

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27. Much this cause operates in keeping the course correctly at night to (the turn) Carne, the moving cause also assisting; which was a great knowledge

28. acquired of the moon's moving the water; much is done by this discovery indeed.

29. During the voyages, both to and from the hill, it is excellent with the moon to go in the moving current.

30. The moon also is the cause of moving the water at the mouth, where the moving cause commences.

31. From it continues the whole voyage indeed.

32. The navigation of the whole voyage will be in it, it goes at the same time.

33. This is great knowledge to possess of the course of the water and to go in it with the moon.

34. Then is the moon the true cause of our steering the true voyage, going in it at the increase of the moon.

35. Indeed it is the guiding sign in danger, both to and from, in steering in this true voyage.

NOTE IN THE ROMAN CHARACTER.

1. At the mouth of the sea in the coast, by the law of the current, the moving cause is very strong and must be observed in steering in

2. when the moon is full, for four nights, which is the guiding sign, as it becomes weaker after that, but then it is full, deep water, and safe.

3. From this happy knowledge in the dark navigation the moon was the means of steering. And during six days of the moon you may go into it from the sea.

4. Such is the law of the current, which governs the

moving cause, and the knowledge of this guiding sign is great, which is very obvious when the moon is full.

5. From the east mouth of the ocean, this navigation is free and certain with it for ten nights, after which from the eastern head mountain, it is five more to the headland ;

6. after which it is certain, going on the flood safe from it, six, when the water will be in it, by the force of the current, and excellent it is to go with the moving cause.

7. This knowledge also is excellent from its certainty, because the moon will be full at night, and the guiding sign for six nights, when there is plenty of water, which, being full in,

8. is both excellent and safe also from this happy knowledge in steering in the dark ; because, in this navigation, there is no moon for six nights ;

9. after which the stream becomes again strong, the influence of the moving cause is very strong on the coast, which is very obvious on the day the moon is full ;

10. then the mouth of the ocean is full of water, and the steering in it free and sure ; then, after fifteen nights, again the river and the moon is full, and so continues for six nights, when the steering is safe.

TABLE IV.

1. From this then, by possessing a knowledge of the guiding sign, it is good,
2. and also, indeed, safe, to go steering from
3. the coast outwards in this current to go on the waves, indeed at night, it is very happy and very good from
4. knowledge of the hill, and also of the tides from the coast during the voyage outwards. The tides'
5. motion was a guiding sign ; and also when returning, the moon was the
6. moving cause of going quickly, and when known it is easy,
7. and as secure as by the day ; the hill may be known, and discovered on the voyage at night, by the moon,
8. with as much certainty as by day. This is also in the current with the moon, in a
9. night on the voyage on the ocean, to, as well as from, the south, is the chief guiding sign on the voyage, knowing there will be moonlight with the current
10. by night on the ocean from the coast ; indeed it was the moving cause of going to the south at night on the ocean.
11. By this perfect knowledge soon there will, be navigation over the ocean water, both out and home, indeed
12. both an excellent and a short sea, with deep water, with the moon, and the currents being guided by the moon at night on the ocean,

13. as well as by day going north; it is from this science steering for the head, as by day going on the ocean

14. into the ocean sea; and from it with this, then as in the day also, going to the river as with day,

15. very happy on the distant ocean, and then to the hill knowing it; this also freely to and from,

16. knowing the hill, and being certain, makes it pleasant both to go to and return from it;

17. and then also it is most pleasant to know there is deep water, to enter the river. Light

18. to the south there will be during the whole time to and from, by means of the moon; taking the proper time of the moon it will be with you all the time.

19. To the south it is also certain, for the same reason, there will be water in the course. To the south,

20. now that there will be the security of deep water over all the ocean, from this manifestly to the river;

21. which, when in the south, knowing there will be good water in the sea for steering to Carne (the turn), by a short passage

22. from this and then back again, and that the currents will be favourable as well by day as the moon at night, all the way

23. it is very happy in going southward to the ocean's headland; it is also very safe to go on the sea in the moving current.

24. Also by this important knowledge of the tides in the sea, will be the proceeding in them; in the tides at night, by knowledge, as in the day and night

25. over all the dangers of the sea; by knowledge, night and day, of the tides of the waters will be an advantage indeed.

26. It is clear then by night on the ocean it will be favourable, and was happy to the

27. people. The moon from the headland, on the tides water, will be favourable in the going out and

28. returning, knowing that this will be quick, and being in security by going in that moving cause at night.

29. This great knowledge of the tides of the sea also, and the set of the currents of the tides, renders the sea gentle,

30. by this knowledge day and night all the dangers of the sea are over. By this knowledge of the influence in the day and night of the moon on the currents,

31. will be our going; also steering by that star by which we proceed at night on the ocean

32. sea, from the ocean's great mouth, will be the great means of navigation.

33. It is, and will be, that the navigation on the ocean is excellent, from one part of the sea to another.

34. Likewise being able to steer by night as well as day so satisfactorily, this will be a great improvement to navigation,

35. and most excellent, knowing that there is deep water under the seamen, and having also the light of the moon.

TABLE V.

1. It is indeed an excellent navigation both into the port and from it into the ocean, for there is light both by night and day,

2. it being clear weather with the land mark ; there is also a guiding sign all the way at night, and by that science is the going on the ocean. This is very

3. excellent, and also very safe ; the water is deep and good, which is a happy circumstance at night,

4. for the people go in safety ; both in and out of port, in the night with the moon's light as well as by the day. Indeed it is by

5. steering during the night with a good moon, which is so very satisfactory.

6. The night is thus happy when steering into and from the port in the currents with the same security as by day.

7. It is also safe, and the way to the Turn (Carne), and the way on the ocean, is known, it is pleasant at night by the light of the moon.

8. The course is also pleasant, steering on the sea towards the mouth,

9. it is indeed. As to that it is equally favourable, as we have the light, whether floating to the south or from the south, and

10. the water is excellent for successful navigation, and it is happy for the people to have the moon's light at that time.

11. For it is fortunate for people to have the light of the moon, as it is by day on the sea, sailing happily and going into the river with light.

12. For it is fortunate to the people when they have the light of the moon at night, and they can have it.

13. When they have the moon's light they feel confident, the water is excellent, they know the appearance of the hill, and there is always deep water on the lonely ocean,

14. and during the night there is no fear. They know the hill well, and the course of the tides, which is a good thing in going in or out of port.

15. It is observing all these with carefulness which renders all things safe at night all the way ; and it is equally safe going to the south.

16. The current of the stream is good going out of port as well as to it ; it is favourable both to and from.

17. It is then clear by the night current as well as day, it is pleasant to go on to sea with the tide

18. when it is favourable. It is observing all these when at the entrance, either going into port or from it, and taking advantage

19. of the tide's course, rendered pleasant to go in the sea on these voyages, when the sea itself is favourable.

20. It is by observing this indeed when at the entrance, going either in or out of port, and it will be the guiding sign on the ocean.

21. The water is much in with a full moon at the mouth, at which time it is clear

22. of danger steering, and this knowledge will be a favourable moving cause going either in or out of Port.

23. It being then clear of danger, there being deep water, under which is favourable to a successful navigation.

24. It is always fortunate for the people to have the light of the moon, it is then clear going the course with light.

25. It is the same going to the south, it will be favourable to a successful navigation during the night.

26. It was fortunate for the people to have the moon light, it being then clear and safe going in at night by the land marks.

27. At that time the steering into the river will be clear of all dangers, and excellent indeed is the river.

28. The leading sign (land mark) is then clear, and a security in steering in

29. from the head ; and, again, going to the south the navigation is always happy ; it is, whether

30. to the coast or from it, indeed Phœnician, it is a way equally happy,

31. because the moon continues both ways, when far from the river, and when indeed near to the Port.

32. With the full moon at night, the waves indeed are always excellent along

33. the coast, Phœnician, and by the same cause also in the far west.

TABLE VI.

1. It is a very great distance from the western headland over to the Hill of the West, and there was great difficulty in proceeding so far; but by knowledge of the influence of the moon on the currents of the sea, it is now easily passed; steering by this science of the star will be both by night and day, to that great distance, Phœnician.

2. It is very far, but it is a safe and happy navigation, by these means, very safe, steering to the west as by day light, both outwards and homewards, going from the coast of the west headland of the sea to the western harbour, or back again.

3. By this knowledge also the course in the western sea is certain to the Hill of the West, and without danger from rocks, by means of the moon, the long distance; by this knowledge of the currents of the sea, and sailing by the moon light, the north sea is crossed by night and day, Phœnician; the means are known by which to steer in the sea's current a great way

4. from this coast, in the going from the western headland of the sea over to the western harbour. It is a safe and happy navigation with deep water, free from danger, beautiful all the way into the river, very safe it is to the land as by day light.

5. It is also in the night as certain a passage as by day, when the tides are favourable in the sea, and mov-

ing with us, and great care should be observed, during the long way, to keep in the current

6. with the moon in the sea. By this knowledge the north sea is to be passed in the day and the night, the navigation happy in the course with the tides. In the course of the tides, both to and from the river, which was by knowing the importance of keeping in the current, and knowing also the days when they would have the moon at sea.

7. The north sea is navigable day and night by means of the most illustrious holy one of the sea, the illustrious guiding holy one of the sea, to the land at (the Turn) Carne will be found; and with the moon, and this knowledge, the north, by day and night, through the most illustrious holy one,

8. the great guiding holy one, this navigation is discovered to that lonely distance, even to and from the river. This was the result of the knowledge of the currents, which prevail all the way from the Frith, (Strait of Gibraltar), to that lonely distance, and to the river, all is to be ascribed to knowledge of the currents and going in them.

9. Thus, by this good means, Phœnician, happily sail we at night; the means of sailing at night it is from this navigation, happy, by knowledge in the currents, even to that lonely distance by the currents; so good a means it is at night, both in the day, and in the night, you have the moon, and by this knowledge the north sea is passed in the day and in the night.

10. The most illustrious holy one of the sea, the great guiding holy one of the sea, from whom is knowledge of the currents to and from, having the moon; by this knowledge, the north sea is passed in the day and night with a

full moon ; by this is the navigation to the north, by day and night steering over the dark swelling deep.

11. Even in a night voyage, skilfully over the deep to a great distance, danger ceasing on the sea ; and it is also safely steering to the river in a certain course ; both to and from the land it will be excellent ; so it will be to and from with the moon, and very easy it will be by this knowledge both in the day and in the night.

12. This knowledge, of the passage being free, in certain currents from this with the moon, is from the most illustrious holy one, the great guiding holy one, by which we know that in the northern ocean, by day and by night the passage is free in the currents of the ocean all the way.

13. With a full moon, by such knowledge, very excellent is the navigation steering northwards by night and by day. By the holy good NERF, the navigation is good going on by night from the Frith as it is also to it ; because the way will be into it under the land, as will be the steering from hence

14. to it with the moon, and with knowledge to the north by night and by day. The most illustrious holy one, the great guiding holy one, from whom is the knowledge of the current, to that unfrequented distance, so good on account of the means at night, by night and by day, with the moon on the sea ; and by that knowledge

15. on the north sea, by night and by day, the most illustrious holy one of the sea, the great guiding holy one of the sea, from whom is the knowledge of the currents, and all that occurs to that unfrequented distance. As well from as to the Frith, in the course of the waters,

16. this is a happy course, when the moon and the current increase at night on the ocean ; adding much agreeable

information, of its safety to and from it on deep water, which, by observing the course of the tides in steering, is excellent. Another consideration

17. also is, that it is shorter, and that there is deep water in the course of the tides, which is a good thing, and an assistance ; it was equally good along the shore, and this means for ever will be a happy consideration, that the water is free, which is a mighty security from shoals, and a happy navigation of the sea

18. from hence to the river of the country, in swelling and dark weather, to and from, going with the currents in dark weather to and from.

19. Going from the western headland of the sea at night is admirable all the way ; by observing this all danger may be avoided, by knowledge of the sea and with the moon ; by which knowledge the north sea is passed by night and by day, as it will be to and from ; by means of the star, far away it will be excellent.

20. Excellent indeed, Phœnician, far away steering being by it, far away ; it is safe and happy navigation ; very safe it is by this guiding sign, it is as good at night, by these means, as in day light ; an excellent navigation it is from the western headland of the sea

21. over to the western harbour.

22. It is now certain that the western sea is excellent, far away at night, when there is a moon, and with this knowledge, and with the moon there is the means of passing easily by night and by day ; it is free a long way from the current of the Mouth to navigate from as well as to it, Phœnician.

23. For a long distance below it is safe from shoals, and a very happy navigation it is indeed to go, and as well at night as by day-light. This navigation it is as well outwards as homewards, over to the western harbour, by means of this addition to our valuable knowledge.

24. Indeed it is a great advantage, the possession of this addition to our knowledge, to go from this, which has improved our comforts and conveniences, on going hence on the sea by the course of the tides ; even at night to go pleasantly exploring the ocean far away in the sea from the western cape by the currents of the ocean ; it is now a good

25. navigation, selecting the time also by which to steer in the course of the tides. The proper course of the voyage from the western cape, which by these means is now excellent and without apprehension ; we now can sail happily in the course to that unfrequented distance.

26. Hereafter this will be from the Cape, as it was before, with the moon, by day and by night on the ocean ; having the moon, by which knowledge all is easy at sea in the night as in the day ; by the most excellent holy one of the sea, the great guiding one of the sea, we possess the land of the west, so valuable in this, that with the moon, and this knowledge, all is now practicable. Indeed it is

27. by night and by day, the very illustrious the holy one, the great guiding holy one, the navigation in it to that lonely distance from the Cape, and also back again, to go on the ocean this will be excellent navigation ; from the Frith to that unfrequented distance, both from the Cape and back to it, by day and night, at sea with the moon.

28. Day and night in it to that great distance, exploring the sea pleasantly, on the ocean, going in deep water

with the moon on the north sea, which, by this knowledge, both by night and day, from the most illustrious holy one of the sea, the great guiding holy one of the sea. At sea with the moon

29. day and night being in it, along the great coast, and from this, having the sea, and knowing you will have the moon, it is a short passage to the coast and from it to the north. By night and by day there is a great navigation, a wonderful discovery has been made this voyage, a holy one, indeed, this was in the ship, so long in the sea by night and day with the moon ;

30. by night the sea is navigated, and the course is as clear as by day ; it is well ascertained by the moon at night, and easily made out ; even in the dark is it now well defined, and by man has been traversed and measured, and is as practicable by night as by day, being a quiet navigation both to and from the west, as indeed it will be hereafter,

31. on the ocean, with the moon day and night, on the sea. Thus navigating, it is indeed very good exploring the sea, and pleasant to go, there being water free from dangers on the ocean, and with the moon being upon it day and night. Knowing both going and returning from, you will have the moon ; it is easy indeed by night and by day on the sea, both by night and day ; going and returning

32. with the moon, excellent knowledge, to the north navigating by night and by day steering, by the assistance of holy good NERR. Navigation, it is happy, going in the night, by which you may now go both to and from the Frith, away from as well as under the land ; this will be out and hence with the moon, and by knowledge from the north

33. by science in the night and day, from the most illustrious holy one, the great guiding holy one on the sea ; by the moon day and night the track was free into it ; by the moon and by the skill on the north ocean by night and by day : we were on the ocean sea with the moon day and night in the track, quite free day and night in it, the track on the ocean free to and from with the moon. With great skill

34 indeed steering easily by night and by day. From holy good NERF the navigation is happy, when we have to go by night to or from Frith, the track will be free into it under the land ; this will be for a long time to and from with the moon, and with knowledge of the north in the day and in the night, by the most illustrious

35. holy one, the great guiding holy one of the ocean and the moon, by day and by night, to that unfrequented distance exploring, it is pleasant to go, the sea moving with you, and deep water, and with the moon in the sea, which by this skill in the north sea by night and by day, through the most illustrious holy one of the sea, the great guiding

36. holy one of the sea. Being on the ocean, with the moon, day and night, to that lonely distance from the Cape, there being deep water and it will be happy to go on in the currents.

37. It is now as pleasant to go navigating on the sea as by day, particularly when the moon is full ; it is a great advantage when far away from the western cape, exploring the sea in the currents, as on the coasts, navigating happily, it was as safe to go as when on the coast at night pleasant by this happy addition to our knowledge.

38. Very safe and excellent, is the law which governs

the waters and course of the tides in steering and exploring the way to the west ; cheerful it is to go on this sea, it is a good sea, and admirable is the law which has been discovered that governs it to and from. It is a pleasant discovery and addition to our knowledge of the distant and lonely waters,

39. even the course of the tides on this ocean sea, proceeding in the sea daily, with the influence of the moon on the ocean ; to the navigation, and going on the sea, the guiding sign is the law which governs the waters by which it is pleasant to go ; proceeding in the track on the ocean sea is good, it was so, and it is now easy, and in that respect excellent.

40. The waters are clear (of rocks, &c.) to the Mouth from the distant waters, pleasant, and it was as good to go upon them with the moon as it is by day ; the course now is easy for that reason, and the waters clear and deep to the mouth current from the waters lonely ; this will increase, and the night will be pleasant with the moon to the river.

41. This is free for ever, it is and will be both to and from, and to admiration happy and free, to this in steering the skill was protected from shoals the course now is easy and free ; this is a mighty protection, it is a protection from shoals ; happily navigation

42. increases, for on the open sea it is easy.

43. This was a security, by day and night, Phœnician, when wandering far away, there being (deep) water in the voyage outwards ; by these means, a long way, as it is from this coast, for a great distance, people of the sea, it is a quiet sea steering by day and night. On the north sea day and night steering will be by that star far away,

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Phœnician, a great distance will the steering be, a very great distance; but it is a safe and happy navigation, very safe from shoals, it is as light as day steering, both to and from, it is also prosperous, on this sea over to the western harbour.

45. It was a prosperous day, from this protection of the moon giving light as day, to go north by water over to the far distant river, free from danger a great distance, people of the sea, in proceeding to the north by night and by day; navigating, in the north sea by day and by night, it will be both to and from; by that star steering when far from land.

46. Being then very far into the sea, Phœnician, far away, it is safe and happy navigation, very safe from shoals, for there are none, as light as day on the ocean steering; both to and from it is a prosperous going all the way from this to the harbour of the west, which is at Carne (the Turn),

47. it being quite easy, and all the way happy; from this it is wonderful, and indeed it will be hereafter defined and easy to that river, because it is free both to and from, to go on at night even into the harbour from the sea; by means of the moon it is indeed you can go into the harbour.

48. Phœnician seamen, the means to go both to and from that river are now excellent, exploring along the coast, so far it is quite easy, and, from it with a strong moon, being near full, it is also prosperous to go; it is protected from danger outwards and homewards, very good to go, and prosperous also in that day to go, the current being the means

49. of going on freely at night as with the day, being equally in security from danger on the sea. The navigation then is good and happy on the ocean, having the moon both outwards and homewards, it is as well as by day, in the going to and from the river, it is shorter and very agreeable with clear water, Phœnician.

50. These then are good means in the navigation from this, for steering truly, and also because there is deep water, a much shorter passage, as well as a certain one, steering over the ocean to the river; it is indeed onwards from this excellent, prosperous, and beautiful, throughout; this is advantageous, with a sure protection going from the mountains of the coast on the voyage

51. on a calm sea, Phœnician, by the guiding sign to the river calmly on the lonely waters; to that river it is as by day, the steering means will be beautiful, and from it safe also to the north, by science day and night, exploring from it to go advantageous also and secure from danger in the night by means of the deep water for the ship to the river.

52. At night the ocean's waves from the headland are high, but secure as in the day, although dangerous, at night, as in the day, the dangers may be avoided, and deep water, safe and good, will be found all the way to the river in the current; by the moon into the river from the ocean;

53. into the river, from the solitary waters of the sea it is the guiding sign, and flows to the north from the ocean, and with it steering is good from that indeed into the river. The voyage is quite happy, all the way safe, to the north steering

54. far beyond the windy coast, a very great way beyond that to the First Turn (*Tuscer*) of the navigating

direct course, to the certain deviation, of the holy and illustrious one, a great distance, people of the water, and also to the west from it. Then, people of the water, you will be near the river;

55. and it is a good port, O people, with good water, and a safe navigation; indeed it is great distance, but it is shorter from the coast, and very excellent navigation all the way on the sea during the whole voyage over. The knowledge of the land is the guiding sign on the ocean from which there is great protection. The mountains and the land

56. are seen from the water in the day time, as you approach, from the ocean, and are a guiding sign by day and night; and you may approach the coast in safety when the mountains are seen, after which the land becomes clear, and you may steer in the current to the river with the moon from the north headland of the ocean to the headland of the ocean by the moon.

57. The promontory at the head of the coast is a good (guiding sign) land mark, as are the mountains of the country, seen from the ocean, which renders the navigation very happy, and it is thus this voyage, both to and from the headland, in that respect possesses the free means of passing free from danger, free entirely,

58. and in that respect is excellent. The current during the voyage is free from danger, perfectly free, and in every respect excellent indeed is the north ocean throughout to and from; beyond that also to the first shelter the navigation is safe and good, in certain safety. Then good

59. to the north steering for a long way beyond that, windy coast, a very great distance beyond it is the *first turn*, (Tuscer) the deviation from the direct course, and

the sure turn of the holy illustrious Nerf. The possession of this science, this knowledge of proceeding by day and night from the Mouth indeed,

60. and also to the Mouth, in the voyage over the ocean, is a mighty improvement in the navigation of the waves by the ships, and more happy is the proceeding to and from the headland in the current over the waters every day.

61. Free as to that it is to the north from the headland, free from danger, altogether free, and excellent is the current all the voyage. Free from danger, entirely free, and in that respect excellent to the north from the great continent will hereafter be the course of going, when the moonlight is good, to the people steering to the north, steering by science, day and night steering

62. to the north, by this science day and night, is the going in this navigation, so important is this knowledge of the west by day and night, it is to go from the Mouth to the west, and from the west to the Mouth, sacred and excellent the navigation, so sacred at night it is indeed, and wonderful this discovery of the influence of the moon on the water,

63. daily it is to and from. By knowing this increase of the sea day and night on the coast, the navigation it as good to the river, as it is into the river. Wonderful is this consideration, that you are able to go from that headland at night, with a guiding sign all the way to the head,

64. to go exploring with advantage also from this along the swelling coast, by night happily as by day, it is now upon the lonely waters with a guiding sign in that ocean, from the ocean's headland, with a good guiding sign, is indeed good from this head

65. exploring with advantage from the coast, also sailing on at night happily, from the coast exploring with advantage also as by day ; indeed upon it with deep water, from the mountains on the voyage, to the north it is, and it becomes better as you get further from this headland.

66. There is indeed deep water in the sea all the way from the Frith to the land mark, which water will be the means of navigation. This discovery is the more wonderful in the night, it suddenly changes as in the day, and becomes free to and from.

67. It is indeed thus throughout the ocean, the navigation is free, steering in a sure course from the coast as well as to it ; it is certain, to and from, that, by this knowledge, the navigation will be free, surprising is this discovery. Wonderful is this

68. day which has so much improved navigation, in which good night navigation is established, it is indeed good steering towards the river at night, good navigation it is indeed, it is as with day ; it is now steering a sure voyage from this. Now is established

69. the means of steering free to and from ; and wonderful will that navigation be ; wonderful in the course of this discovery ; wonderful that we have now a safe and happy navigation in the night ; steering safely from hence in the night, and safely returning with a good navigation ; it is indeed a good navigation, safe steering it is a safe navigation in the sea

70. with a daily cause ; it is indeed happy, to the north by science, it is good by day and night. It is free, better, shorter, and safer also as it was by day,

71. both to and from indeed it is free for ships. Hap-

pily from this the ships navigate to the west freely, to and from, in the wonderful current below, where the swelling waves are at the coast, as in the day.

72. It is quite easy both to and from ; happy and easy it is also to and from by night in this steering ; thus, in the west, wonderfully safe are the night tides at all times in the sea by this knowledge ; indeed,

73. navigating the sea in a certain voyage throughout the night from the east by means of the moon with a strong light at night ; excellent this indeed is, and wonderful to go to it also with deep water.

74. A great advantage and safe in the dark is the increasing of the current by day and night, as with the day, from the ocean, this happy increasing in the science of navigation in the west sea.

75. It is indeed as with the day, to and from, happy are the means of proceeding with deep water by night, so secure and so wonderfully, to the north so advantageously in a good current, calmly and secure, both by night and day ;

76. so wonderfully to it, and then calmly back again, which is a wonderful navigation to be able to go freely, both by night and day.

77. Wonderful along the coast to the north country will be this known navigation, all the way on the western sea ; at night the means also of going to and from the headland freely in good water ; it is excellent also, as along the coast all the way will be with deep water.

78. It is always safe and deep away from the coast, and calm and safe for a thousand from the fire beacon steering, and with a good guiding sign all the way, good for ever and ever over the solitary distance will be the sea know-

ledge, it being a gentle sea all the way to *the Turn* (Carne), good

79. going, in the excellent course of the tides, as well as by day, by means of the light of the moon ; and then it is a measured navigation, a quiet and excellent track to this good Turn (Carne), the sea is a measured and good navigation.

80. A great advantage also of the going to the north it is, and increasing this will be for ever ; with the moon, on the voyage in the current, steering the course, from this wonderful discovery of the means, so surprising, this is wonderful, and makes it free and quiet for ever.

81. Wonderful to and from in the night in which the navigation is good, even at night the steering it is indeed as free from this, as by day ; steering, when there is a strong light of the moon, it is free over the ocean,

82. with security from danger to and from steering away in the voyage to and from (Carne)* the deviation. This hereafter will be wonderful, even the surprising discovery of going in the night in a safe navigation, a good and safe steering.

83. A good navigation it is indeed by these means at night as by day, it is a safe navigation as by day from this over the sea, to the north, by night as by day, it is good in it, very good indeed it is, very good so far it was down in the west in the distance from the coast at night in the west,

84. for the people of the sea, because there was always moonlight, deep water, and excellent sea, wherein to navigate ; it was good both to and from, and will be exploring the sea, which extends to the western harbour ; when it is with the increasing full moon

* Carnesoire.

85. then at night it will be excellent ; but then it will be again without it ; when it will be dark, and, for some time little of the moon, when it is dangerous, (or without it), to approach the coast from the sea, going from the west hill to the coast.

86. but the middle sea from this at night is excellent.

87. Such were the means of the going in the course to and from the Cape of the western headland over to the west harbour by day and night, it was by steering in the night much was accomplished and so great a distance passed over

88. in it without difficulty ; because we had the light of the moon in the sea at night, from which knowledge the sea was deprived of its terrors. By science day and night we were in it ; by the great illustrious holy one of the sea, the illustrious guiding one of the sea, it is now and will be easy to pass it to the Turn (Carne), from this with the moon, and by knowledge of this

89. to the north, both by day and night in it, most excellent ; by the holy one, the great guiding holy one, this navigation will be thus in it to that cape, and from it ; this, which was by day so difficult, at night is now navigated from the Frith all the way to the Cape.

90. This, which in the day time was a difficulty, is now without any, even at night, to and from it on the sea with the moon, there being water, with the moon ; by this knowledge, from the most illustrious holy one of the sea, of the north sea, both by day and night,

91. the excellent guiding one of the sea, that which by day was full of difficulties, at night now on the coast is excellent, from this sea in, from the science of the moon in it ; shorter from the coast it is indeed, to the north and

good ; day and night in it the navigation is great. Wonderful this discovery

92. for hereafter the ship's voyages will be under this sacred protection, and without difficulties on the sea in a defined course, as they are by day, the sea will be traversed ; it is now measured (laid down as in a chart) at night it is measured,

93. in the dark it is defined, and may be traversed by man steering onwards in the night by a short and certain passage, both outwards and returning, safely, speedily, and without difficulty. This was done by

94. having the moon with us at night, and deep water, these means, removed difficulty at night ; both to and from with the moon, knowledge in it both to and from, to the north day and night in it, without difficulty to and from having a good moon.

95. By this great knowledge the navigation to the north day and night, steering in it. By holy good Nerf the steering it is happy to go on at night hence, and it also good to go from the Frith as well as to it ; and, under the land, it is and will be good steering with the moon both to and from. With this knowledge

96. to the north both day and night, and the most excellent sacred one, the holy one guiding there will be no difficulty being in the free track with the moon. By this knowledge it will be free to the north, both day and night, without

97. any difficulty ; the track was quite free with the moon. In great knowledge was the north navigation in the day and in the night by the guiding of the holy good NERF. Navigation it is happy to go on at night ; going on in the night from this also the track will be excellent.

98. Free under the land it will be to the Turn, this

will be with the moon to and from; to the north it will be both night and day; the most excellent holy one guiding, the holy one removing all difficulties to and from this. Such

99. was the sea with the moon there being water; with the moon, and by science, to the north both by day and night in it, the most excellent holy one of the sea removing all difficulties to that from the Cape.

100. The sea, with the moon, will be to that without obstruction to and from, the waters being influenced by the moon on the voyage in the sea; by which knowledge of the north sea, both by day and night, and the most excellent holy one of the sea, the excellent guiding holy one of the sea removing

101. obstruction when on the coast from this; and also the passage over the sea is made much shorter from the coast to the north by this knowledge of the moon and proceeding day and night; navigation will in ships now be great by the wonderful discovery, voyages hereafter

102. will be in an excellent defined course, without difficulties or obstruction in this sea, the sea will be traversed, it is now measured at night, it is defined; the sea, it is defined, even in the dark it is defined, by man it is defined, and admirably

103. it will be navigated by a short and certain passage outward, and returning safely, speedily, and without obstruction on the sea, and a good navigation it will be with the moon, there always being a current in the water without danger or obstruction in it,

104. both outwards and homewards, with the moon; and knowledge both to and from, to the north steering both by day and night, without delay or obstruction, to and from

with the moon, in excellent science, to the north steering, by science, day and night steering. By the holy good NERF the navigation is a happy one, to be able to go on in the night.

105. This knowledge also enables us to go to the Frith by night, that being both to and from in sight of land, but it will also, to and from the Turn, by the moon to the north, both by day and night, by this science, from the most illustrious holy one, the great guiding holy one, without

106. hindrance, by being in the track, which was free by the moon; and by this knowledge of the ocean the track will be to the north, both by day and night; without obstruction, as the track was found in the ocean quite free and excellent with the moon, by this knowledge steering to the north,

107. steering on both in the day and the night. By the holy good NERF the navigation is happy, being able to proceed at night from hence, going to and coming from the Frith by a free and known track; under the land it is, and hereafter will be to and from with the moon, and by science it will be to the north,

108. both by day and night, most excellent, the great sacred one guiding, without meeting any hindrance, to that unfrequented distance on the sea, with the moon going on the waters of the sea, far away by the moon, by this knowledge, with deep water, this will be both by day and night excellent;

109. the holy one of the sea guiding with excellent navigation, with holy protection against hindrance and dangers, to that great distance from the Cape.

110. There was no obstruction in it for that long dis-

tance, because the moon-light continued the whole way, and there was nothing but water, and the guiding sign was the moon over the north sea, by day and night, by science from the holy one of the sea, even the holy guiding one of the sea, without any

111. obstruction being found in it from the great coast, and it is a short passage over the middle of the ocean ; this knowledge makes the passage short to the north from the coast of the ocean ; to the north in the ocean, both by night and day, it is a great navigation, and a wonderful discovery this will be hereafter to all ships on these voyages.

112. Excellent also, being in it without any obstructions, the sea is an excellent defined course, it will be traversed to the headland, it is defined also ; the sea it is measured, in the dark it is defined, and by man it will be passed, and admirably

113. will be navigated by a short and certain passage outwards, returning safely, speedily, and without obstruction with the moon, having deep water and a guiding sign to and from, without any danger or obstruction in it.

114. Thus having the moon in going and returning, and the means of passing out and hence to the north ocean, by night and day, without any obstruction in it, having a good moon in going and returning, this is an excellent means in the north navigation by day and night, by holy good NERF the navigation is happy,

115. being able to go by night to the Frith and back again, both to and from, under the land, and also to the *Turn* (Carne), and back again, with the moon, by knowledge of the north in the day and in the night, by the most illustrious holy one, the holy one guiding without any

116. obstruction, the track is free on the ocean all the way with the moon; the track will also be always free hereafter on the north ocean; in the day and in the night on the ocean, without any obstruction whatever in the track, and free upon it, with the moon excellent; and by knowledge admirable

117. to the north navigation both by day and night steering; by holy good NERF great is the navigation, being able to go on at night by these means to the Frith, and back again freely under the land it is, and will be hereafter. By the moon, and this knowledge

118. it is become easy by day and by night, the most illustrious holy one, the great holy one guiding, without obstruction, upon the midst of the sea, to that great distance from this, there being deep water and a guiding sign to and from it with the moon at sea; by which knowledge the north sea

119. by day and by night is through the holy one of the sea, the excellent guiding holy one of the sea, without any obstruction going or returning in security upon it, even to the triple mountains,* and then from it the sea is favourable with deep water.

120. From it with the moon in the sea, and that knowledge, the north sea in the day and in the night, and the most illustrious holy one of the sea, the great and holy one guiding is without any obstruction to that solitary distance, it will be safe even to the river, and a happy navigation.

121. Thus was the exploring, from where the fire is kept up on the coast, very safe, in going to the north from the land, as well in the night as by day light, even

* Cape Ortegál exhibits from the sea two triple-headed mountains, as represented on the plate.

the means of sailing outwards and homewards that long way indeed

122. from this, then it is excellent at night, Phoenician, to and from that long way by the star.

123. It is a certain passage over the western sea to the Western Harbour, in security all the way to that distance, by day and by night, with the moon in the sea, (by the middle sea) by this knowledge of the north sea in the day and in the night, by the sea current far away, steering outwards a great distance,

124. Phoenician, to that great distance it is a safe and happy navigation, exploring from the coast in going from the Western Headland of the sea over to the Western Harbour. It is as safe to go from the land steering away, as during the day, both there and back again.

TABLE VII.

1. In this boisterous passage it is best to leave the coast in the day time, at night the sailing thereon is safer after a day's sailing from it, as then there is nothing but water, you will have the mountains in sight ; but the sailing will be easy going from thence, although the waves are boisterous

2. for some distance from this head.

3. When at sea, away from the land with the moon, going to the river all that great distance, you will have much night sailing ; but it is free from danger to the seamen as to that, steering to the north night and day ;

4. both by night and by day, to and from ; by the star, which is seen, Phœnician, that long navigation in the night, is safe and happy, the navigation being very safe from shoals, it is as good steering in the night as by daylight, both out and home.

5. It is also a great advantage in going in this sea to the western harbour at night, that the knowledge of the laws of the currents is a protection from all danger on the solitary waters.

6. To go over to the river in the night when the sea is boisterous ; to be able to go in the night so great a distance from this headland free from danger, perfectly free is indeed in that respect excellent ; O, people of the sea,

steering to the north both by day and night ; to the north, steering on the sea

7. day and night in the sea currents far away, when steering outwards that great distance, going on prosperously also, being certain of the course of going from the western headland of the sea over to the western harbour in a happy navigation.

8. Very safe from shoals, in the current, it is in the day time steering, and also at night a certain and safe passage. The night course is the object of consideration on the solitary waters, but to go in the course of the water it is good, from the headland to the north, free from danger,

9. free altogether, and, in that respect, excellent to the people of the sea is the steering to the north in the day and in the night ; navigating the solitary waters, in the course by day, and with the moon ; this navigation, is good sailing, and happy navigation from the headland to the north,

10. free from dangers, free entirely, and, in that respect, excellent to that distance in the west ; the seamen in the day steering the course, and also by the moon steering, both in the day and night, steering to the north, admirably in the day and in the night by the holy one of the sea.

11. By the excellent guiding of the holy one of the sea, to the north from the headland, it is free from danger, free entirely, and, in that respect, excellent from the black head of the promontory, as well in the night as in the day ; to the north, beyond that, it is boisterous, but beyond that also it is

12. in which the voyage may be steered with certainty ; the holy one to the north steering much beyond that, also a

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great way over to the coast of the river, beyond that to the First Turn (Tuscer), the steering Turn, the certain Turn of the great and holy one,

13. it is her own land, now to her island land the navigation day and night is in it ; it is the entrance to other lands, the means of discovery of other lands ; to go is sacred from the headland, it is to the north free from danger, entirely free, and, in that respect, excellent ; from where the fire is kept on the land

14. will be the deviation, this will be for seamen, to the north steering, both in the day and in the night steering to the north, both in the day and in the night, to that great distance, by the favour of the holy one, the excellent guiding of the holy one, the guiding to the promontory (Ross,) of her own island, even to her own island in the day and in the night.

15. It is the entrance to other lands, it will be the means of discovering other countries, to the north from the headland, free from danger, altogether free, and, in that respect, an excellent track it was on the ocean ; quite free to seamen on waters of the ocean, to the north steering in the day and in the night ; steering in the track will be free unto it.

16. To the north the ocean by night and by day ; from the ocean headland to the north and free from danger, free entirely, and, as to that excellent, was the track, quite free to the people of the sea, steering to the north in the day and in the night. To the north steering both by day and night

17. by the holy good NERF. The navigation is happy to go in at night, both outwards and back again, without danger ; by the moon the track will be free, when the fire beacon is upon the land all the way to the turn (Carne,)

and this will always be hereafter, to the north steering by a day and night navigation.

18. It is indeed to the north in the day and in the night by the most illustrious holy one, the excellent guiding holy one, from the headland to the north free from danger, free altogether, and, in that respect, excellent, to that distance in the west, is the course of the water west; the seamen also, with the moon steering on the waters of the sea,

19. to the north, steering in the day and in the night steering on the north sea, in the day and in the night, by the most illustrious holy one of the sea, the great guiding holy one of the sea; from the headland to the north free from danger, free entirely, and, in that respect, excellent, to that distance

20. from the cape this was from the headland to the north steering free from dangers, free entirely, and as to that excellent, along the great continent from the Frith, to the solitary waters, this was from the cape on the solitary waters, there is water; this day it is to

21. the headland free from danger, free entirely, and, as to that, excellent, over the solitary waters in the west, the course is with water likewise, in the west on the solitary deep, with the moon, to an excellent harbour for the people of the sea, to the north in the day and in the night steering; to the north is the sea

22. in the day and in the night by the most illustrious holy one of the sea, the excellent guiding holy one of the sea, from the headland to the north it is, free from danger, free entirely; the solitary expanse to the Cape from the headland to the north steering

23. free from danger steering, altogether free, and, in that respect, excellent from the Frith, along the great coast

to that solitary expanse ; and from the Cape over the solitary waters, the course is good over the swelling current of the water's solitary expanse ;

24. there is water in plenty, in the course from the headland, to the north free from danger, free entirely, and, in that respect, excellent for the people of the sea ; steering to the north in the day and night, steering northward in the sea in the day and in the night, on the sacred waters of the west, in a course

25. always a certain happy navigation of this sea. It is also a happy navigation to go from the coast into that abyss of dark waters from the headland, to the north, free from danger, free altogether, and in that respect excellent to that solitary expanse

26. in the west ; there is a certainty of deep water in this course for our seamen, in the sea, to the north in the day and in the night, by the most illustrious holy one of the sea, the great guiding holy one of the sea ; from the headland to the north it is

27. free from danger, perfectly free, and in that respect excellent, to go from the dark promontory as by day, to the people it is to the north steering in the day and in the night ; it is to the north in the day and in the night for the people to steer to the north, both by day and in the night.

28. To the north is the navigation free by day and night from the east to her own island, and from her own western island it is equally so. It is the entrance to countries, and an entrance to other countries to go from it, by the holy one, the great guiding holy one, from the headland it is gentle indeed, and free from danger,

29. perfectly free, and, in that respect, excellent is the track over the ocean, quite free to the people of the water,

is the north steering in the day and in the night, and this track will be free into the ocean, to the north, in the day and in the night, from the headland to the north free from danger, free entirely,

30. and, in that respect, excellent on the solitary ocean, free to the people steering on the sea, to the north in the night and in the day. Through the influence of holy good NERF the navigation is happy in going by night from this to the Frith, and also back again from it, because

31. the track will be free all the way ; and also it will be under the land long way to the people, to the north steering by day and night ; to the north by day and night steering, from the most illustrious holy one, the great guiding one, steering from the headland to the north

32. free from danger, perfectly free, and in that respect excellent into that solitary expanse it is to the west in a true course with plenty of water, people of the sea, both by day and to the north steering in the night ; steering in the north sea ; in the day and the night steering, by the most excellent holy one of the sea, the great guiding

33. holy one of the sea ; from the headland to the north free from dangers, free altogether, and in that respect on that solitary waters excellent all the way ; from the cape of the headland it is quiet navigation, free from dangers, altogether free, and in that respect excellent along the great coast to the Frith, and on that solitary expanse.

34. From the Cape on the solitary waters in the sea is deep water ; from this the sea navigation is happy all the way from the headland to the north, free from dangers,

altogether free, and as to that excellent over those solitary waters ; it is also to the west a plain course, and certain over the solitary expanse to the western harbour ;

35. to the people of the sea waters steering to the north day and night, steering on the north sea in the day and in the night with the favour of the most illustrious holy one of the sea, the great guiding one of the sea, from the headland to the north, free from danger, free entirely as to that over the lonely expanse.

36. From the cape steering northward was free from danger, free entirely, and, in that respect, excellent along the great coast from the Frith to that lonely distance, and from the Cape, it will be over the lonely waters hereafter in this course over the swelling currents over the sea ;

37. the course of the tides also are good at night, keeping always, in the night, a good look out from that point, which is a consideration far away, when the people of the sea are in these currents and waters ; steering to the north in the day and in the night, in the north sea steering quietly steering in the night and in the day, this boisterous passage

38. outward bound ; this was certain in the west sea, south from the western hill in the course of the tides steering ; excellently and equally so in returning, for the water then in the course of the tides will be with you in the night on the ocean, and enable you to proceed on the ocean from the shore of the river also.

39. This will remain for ever, and these tides will be the happy means also of going in the currents on the ocean backwards and forwards in the night ; also going with the current, which indeed is at first swelling on the solitary waters, but there is a great protection from shoals, and a happy navigation from the Cape with you

40. going in it with the current.

41. Also into the river, the current flows to and from it in the day, and throughout, by these means, during this voyage, is free from danger, free entirely, and, as to that, people of the water, steering to the north in the day and in the night on the north sea, in the day and in night steering far away with the current, Phœnician.

42. Far away steering, being a great distance steering onwards, it is safe and happy navigation, very safe from shoals, is also this going on the ocean ; steering onwards was boisterous indeed in the going on the sea, over to the western harbour by night.

43. Pleasant indeed was this success in reaching (Carne), the Turn, all was now over, and it was by the moon this was so well with us in this wonderful discovery at night ; the law is known which governs, and it is certain to go protected from danger, being equally easy to proceed to and from, which is excellent.

44. There is a wonderful current of water in the ocean ebbing and flowing, this current in the ocean, is a mighty protection from danger in going and returning, so excellent is the law of the current of the waters of the ocean, in which the going is so favourable, as well as certain, in which sea is a great protection sailing on happily to the westward, as well

45. as to the Cape to the country. The currents also flow to and from with the moon on the solitary waters, from which there is a mighty protection by going in the flowing currents, a protection from shoals ; a happy navigation over the solitary waters swelling, indeed, but easy and without danger.

46. It is also very certain to that, and will be from it, for the people of the water, and the law of the current increasing from the sea, will be favourable in going into the river with the flood. The mountains will be first seen from the ocean, and afterwards the coast, as you proceed on the voyage steering towards it. From this the voyage

47. will be a happy navigation, with the current day and night on the north ocean; far beyond that on the boisterous ocean, quite over the ocean is the first protection, the navigating protection, which is certain and good going to the north.

48. Beyond that also much, far over beyond that also is the first Turn (Tuscer) of the steering deviation, the true and certain deviation of the holy illustrious NERR, at her own island, even to the island sacred to her, from and to, even from and to, even the entrance to it is

49. after this voyage, over the ocean into it, so successfully, with a mighty protection; in the dark did the ship glide pleasantly and happily in the current, having deep water from the headland; both to and from the headland there is plenty of water in the current during the voyage day and night from under the land.

50. This will be the deviation to the people to the north steering in the day and in the night, and from the north by day and night; it is an excellent navigation, from the east to her own island country, and to her own island country in the day and night, there are no shoals, from it there are no shoals before you.

51. Very sacred is the steering, sacred it is over the sea by the deity, over the solitary waters, to near the headland of the island, in this voyage to the north, so successful is this sea navigation, and as good in going into the river also.

52. Then also in the voyage the mountains are advantageous to them, when it is plain sailing to and from the north, being then excellent, indeed; although the sea is boisterous over to the river, and solitary, with the moon, indeed, it is happy on the ocean.

53. It is indeed a long voyage day and night in it, for the people of the sea water steering to the north, steering on the north sea day and night, a boisterous voyage, which it is on the sea steering far away to the western harbour, steering away

54. in the current of the sea, a long way, as by day light; but it is very safe from shoals steering both there and back again; indeed, Phœnician, it is a long but a safe and happy navigation.

53. By means of the current, and keeping in it at night, in going over, in the great moving cause, it is very easy; this is the means going and coming, as the moving cause operates both ways, going to or from the port equally favourable is this cause of going on the ocean.

56. It is also excellent and delightful in the dark, as the water is without danger, and the moon is the moving cause, whence the steering is safe to go on the ocean, Phœnician, both to and from the head, even in the dark it is excellent to go into

57. the river at night, steering in a sure and excellent voyage both to and from are the people of the ocean water, wonderfully easy it is for a ship to go in this current into, and also out of port, with the moon, and will be so for ever.

58. Since that going over there appears to have passed to this time three hundred years.

END OF THE SEVENTH AND LAST TABLE.

OBSERVATIONS.

Had the publication of these translations been deferred until they were considered perfect, they would never have appeared, many of the passages might have been rendered differently without altering, or indeed much interfering with, the general import of the narrative.

In many cases the exact meaning has, no doubt, been mistaken ;—perfect success could not be expected in a first effort ; but, the identity of the two languages, which is the main point at issue, appears very clear, and much has been done towards producing a perfect result, which future labours may accomplish. A few brief observations on certain passages are necessary.

FIRST TABLE.

1. *Pune—Phœnician*. This word, which frequently occurs in all the tables, designates the origin of the Etruscan people, and puts at rest all question as to the race of people of whom they were colonists. The word Phœnician may be derived from the words *ƒeƒe*, a *ploughman*, and *oƒce*, *water*, a seaman, or plougher of the water ; *oƒcean*, is the head, or chief, water, from *oƒce*, *water*, *cean*, head.

Carne. This point of land still bears the name of *Carnesore* in the county of Wexford, which is nearly due north of capes Ortegal and Finisterre in Spain. The Phœnician mariners steering *due north* by the north star from these points would make *Carnesore* as a matter of course, especially as the current would tend to keep them in the track ; when arrived there they would make the *first deviation* from the direct course, which they would nominate *the Turn*, or *deviation* ; and the *First Turn*, *Tuscar*, *τυρ can* ; and

also $\epsilon\alpha\pi\ \eta\alpha\ \tau\alpha\omicron\pi$, or the *turn of freedom, deliverance, or safety*. The name of *Tuscar*, or *first Turn*, is still preserved in the large black rock, which rises out of the sea like an enormous ship turned bottom upwards, lying a few miles east from Carnesore point. The appearance of that locality is too palpable in indentities to need argument to prove it to be the place mentioned in the tables, in which also the word $\tau\alpha\omicron\pi$, *free*, occurs very frequently; SER FI, $\tau\alpha\omicron\pi\ \varphi$, *free from danger*; SER FER, $\tau\alpha\omicron\pi\ \varphi\omicron\pi$, *free perfectly*. See note on Table VI., line 92, and seq.

Night voyage. The great achievement of being able to navigate the ocean *by night* as well as in the day, had recently been accomplished, and, therefore, was considered an event worthy of high consideration, fit to be handed down to posterity on *œs perenne*, and to be celebrated by every variety of happy expression. The coins in Plates I. to V. bear legends to commemorate this important event; $\text{I}\Theta\text{O}\ \text{A}\text{J}\ \text{E}\text{J}$, *by night and day*, with the bifronted head to designate outward and homeward bound, and $\text{M}\text{I}\text{I}\text{I}\text{V}\text{M}$, $\text{I}\ \text{co}\ \text{be}\ \text{I}\ \eta\alpha$, *by science night and day in the*.

2. *Swelling at first.* The high waves of the bay of Biscay, and the lonely passage across, out of sight of land for many days and nights, are here alluded to.

Course of the tides. The course of the tides under the influence of the moon, and the favourable currents floating the ship towards the desired haven, are here first spoken of, which accords in a remarkable manner with the reality at present existing.

12. The favourable sea, and the advantage of being acquainted with the course and the currents, and the safety of the passage, are descanted on to the 14th line, at which the paragraph ends.

15. "*The waves to that.*" The tides and waves were fa-

vourable, and a *guiding sign*. *τεορ* is a *land mark*, or means of *steering accurately*; in this place it refers to the regularity of the tides and currents, being such an assistance to the mariner in steering the true course of the voyage to the river at the Carne, and the advantage of going with the increase or flood tide, both outwards and homewards, over the ocean from *the Head*, i. e. Capes Finisterre, or Ortegal.

21. *In the night going into the sea from the fire*. From this it appears that a fire, or beacon, was kept burning on the hill of that promontory to guide the mariner at night.

22. The danger of going into the harbour at night is pointed out, except when there shall be a moon and a flood tide; the advantage of taking the moon at the increase, so as to have her light over the sea to the port, is recommended.

34. The influence of the moon on the tides is pointed out in direct terms in this and the following lines, as well as the advantages to navigation from the regularity of the currents, which would be a guiding sign to the mariner.

46. "Means quick in it is." The shortening the passage by crossing direct over the mouth of the bay is here pointed out, and *twelve* days and nights stated as the length of the passage, which is mentioned as a great achievement of science.

46, 47, &c. The flowing and ebbing of the tides into the harbour of Carne (Wexford) is here pointed out with great accuracy; it is stated, that the water is not always in it, but flows in and ebbs out every day and every night, and that it is full and empty alternately. The advantage of which is, that ships take the tide with them either going in or out every day and night.

54. On returning homewards the fire on Capé Ortegal is to be looked out for in the night. The deep water of the ocean, free from danger, is descanted on, and that is mentioned to the Phœnician as certainly to be relied on, from the cape to the port, and back again, and to the *mouth* of the Mediterranean. To the end of this table the navigation is stated to be happy, prosperous, and practicable for future navigation.

SECOND TABLE.

1. $\tau\mu\epsilon\ \tau\alpha$ is here rendered *throughout the means*; the word $\tau\alpha$ occurs four times in this line, and very frequently in all parts of the tables. It is of very extensive signification in the Irish language. Prefixed to a substantive it makes it an adverb like the English *words*; as $\tau\alpha\ \tau\mu\omega\mu$, *backwards*; $\tau\alpha\ \tau\omega$ is *twice*, $\tau\alpha\ \tau\mu$, *thrice*, $\tau\alpha\ \tau\epsilon\pi\epsilon\alpha\tau$, *at length, lastly*. It would possibly be a better rendering by considering the word $\tau\alpha\tau$, *going*.

2. $\tau\upsilon\tau\ \alpha\ \pi\epsilon\rho$. This should be rendered $\tau\upsilon\alpha\tau\ \alpha\ \beta\alpha\tau$, *the north sea*. The context in a subsequent part of the translations convinced me of this, and I have so rendered it afterwards.

3. $\pi\epsilon\ \rho\iota\eta\epsilon$, $\tau\alpha\ \rho\iota\eta\epsilon$, *that star*. This is the first mention of the steering by the north star. $\rho\iota\eta$, or $\rho\epsilon\alpha\eta\eta\alpha$, is a brilliant or remarkable constellation, and from this is derived *Uranus*, or *Ouranos*, and *Urania*, *u*, *from*, $\rho\epsilon\alpha\eta\eta\alpha$, *the star*, $\eta\sigma\tau$, *knowledge*. *U*, *from*, $\rho\epsilon\alpha\eta$, *the stars*, *1*, *science*, *α*, *the*, *astronomy* or the science of the stars. From this to the 9th line the steering by the stars is clearly pointed out; and in the subsequent lines the certainty and security of this means of sailing is described,

and also the fact of the ocean being for the most part free from rocks and shoals.

19. The circumstance of seeing the mountains first is spoken of, and the proper mode of approaching the headland and river in safety.

24 to 26. Here is described the mode of proceeding by the moon and stars at night.

31, &c. The advantage of proceeding with the current, and in the *moon's sea*, or *tide*, which is represented as a guide, or point, to be observed in navigating well.

40. Here the land marks and mountains are mentioned as being seen even at night by moonlight to the north, as they proceed, a long time before they reach the land, and the set of the tides.

52. The sea is here described as safe and secure all the way to the river.

56, &c. Here it is stated that it is a long way over to the headland, but a safe navigation by steering due north by the star, the sea being deep and safe, by knowing the current and courses of the tides.

66. Here the necessity of careful observation from the headland is pointed out, and the proper precautions to enter the river safely.

THIRD TABLE.

The first line is a kind of argument to the other part of the table. It commences, "*From the point* the means of approaching the coast and the land marks at Carne," which it afterwards describes and states, that by following the rules laid down it is easy to enter the port.

The note in the later Etruscan character, added no doubt long after the first was written, is remarkable, as it ex-

plains the operations of the tides, which, it says, are *governed by a law*; when the moon is new, and at the full, the water rises, and it is easier for ships to enter and go out, and that for six days at those periods the water rises higher than at others.

FOURTH TABLE.

This table commences with a statement, that the acquirement of knowledge had greatly facilitated the operations of navigation. That knowing the hill at *Carne*, and also the coast, made all things easy and agreeable, with a certainty of deep water; and that by the star it was as easy to proceed at night as by day.

FIFTH TABLE

Describes the arrival at the port, and the means of leaving on the return; the Turn, (*Carne*), was now known, and the course to and from it to the Mouth sailing towards the south, keeping a good look out for the Spanish coast.

Here is closed the first voyage by night and day to *Carne*. We can only conjecture the nature of the two last tables, which were sent to Venice, for we are not told the character in which they were inscribed. It may, however, be considered probable, that they were either a separate subject, or connected with the Sixth and Seventh Tables. The first five, which we have just concluded, appear to be a perfect subject, and require nothing to be added.

THE SIXTH TABLE,

Written in the Roman character, or rather what has been so considered. It differs greatly from the preceding

five tables in appearance; but the language is the same, dressed in a different garb. In our first columns it appears the same, as the Etruscan in the Roman character of the other table, as any may see by comparison. While in the tables themselves, given in the two characters, very little affinity would appear between them.

These tables were inscribed and placed up in the temple, where they were found, after a lapse of about three hundred years, as may be presumed from the date at the end of the Seventh Table. Navigation had made great progress in that period; light houses, beacons, or watch towers, had been established on the points of land, as at *Calpe*, *Atlas*, and *Ortegal*, all which indicate this fact: that is:—*cal*, *watching*, *be*, *at night*, *41τ*, *a hill*, *14τ*, *of light*, *41*, *a coast*, *τeac*, *house*, *cal*, *watching*. Much knowledge had been acquired by experience, and it was thought expedient to record for the use of seamen these important results, as well in the expressions of gratitude and piety to ascribe their success to the influence of the goddess *Nerfe*.

The first two lines, as in the Third Table, are introductory to the subject, that of the voyage from the western hill (Cape Ortegal) to the river of *Çarne*.

There is a statement, that the passage across the sea is free from rocks and shoals, and may be passed in perfect safety by moonlight, and the knowledge which had been acquired of steering by the stars, with the science of the tides and currents.

The occurrence of the *Roman* (?) manner of writing numerals in these tables is very remarkable, and exhibits an extraordinary proof of the progress made by this wonderful people in civilization, and the science of numbers. This mode of keeping accounts, although very cumbersome and clumsy, when compared to the Arabian, conti-

nued to be used till within the last five hundred years, and appear in the Pipe Rolls and public accounts of the United Kingdom.

In the oldest Irish MSS. numerals are always used in writing numbers; this, however, has been considered as introduced to the Irish with Christianity, but now it may be fairly attributed to their ancestors, the Phœnicians, and to have been acquired with their alphabet and writing.

In the chapter on language, page 52, &c. are a few remarks upon the division of the words in these inscriptions, in answer to the criticism of the learned Committee of the Royal Irish Academy, who charged me with "having made alterations" in the text unwarrantably, "especially in the division of the words." The charge of having made any alteration is altogether groundless, I might add unjust, uncourteous, and uncalled for. I have not altered a single letter. I have added a letter here and there in the Irish, when, by the genius and character of that language, it was justifiable, as the addition of a vowel was required to make sense, and when in the original the sound did not require it to be expressed; but this is fully answered and explained in the chapter alluded to. The "division of the words," requires a few brief observations here.

It will be observed that in the first five tables there are divisions marked with colons, thus (:); in the sixth and seventh Tables, and in the Perugian Inscription, the divisions are marked with a single period (.).

In the first few lines of the first Table, it appears that, although these divisions generally include perfect syllables and words, yet the same words are differently divided. In the fifth line the second division contains:—

ENNADEIMV83DTA1E3VI:

and in the fourth division: ENNADEI: stands alone; the

F F

first division of this fifth line, contains :— $\Xi\Delta\Upsilon\Lambda\Xi$: in the next line it is united thus :— $\Xi\Delta\Upsilon\Lambda\Xi\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon$: this same variation of division pervades all the tables, and indeed almost every line of each table ; the same may be observed in the Perugian Inscription. The hypercriticism of the learned Committee, therefore, was altogether erroneous, and their observations not borne out. These marks are evidently not intended as divisions of words, but of sentences, and they are not sufficiently precise even in that respect to constitute an accurate guide. The syllabic division, however, is governed by rule, is precise, uniform, fixed, and consistent, and may therefore be acted upon with some degree of certainty. Instances occur where three or four consonants follow each other, and vowels are altogether omitted ; but a little exertion of sagacity, after some practice and study, enables us to judge of this, and supply the omissions. It is very possible the language was originally written without vowels, and the omissions above alluded to may have been a remnant of that system. The old Irish MSS. exhibit many instances of this sort of abbreviation, vowels are substituted for each other, so often that it has become a rule that a broad vowel may be substituted for any other broad one, as *a* for *ou*, or *e* for *i* and *vice versa*. The abbreviations and contrivances in the old Irish MSS. are numerous and often very perplexing. Those acquainted with ancient Greek and Latin MSS. know that in them the same occurs.

If, therefore, we were to be shackled and impeded by such rules as the learned Committee would lay down, all philological inquiry would be at an end, as well as all other investigation. Indeed it would appear that the Committee considered the difficulties attending such an investigation in-

surmountable, and thought they ought not to be encountered, because "it is not to be supposed *possible* that the *modern dialect of the Irish* would afford any clue to their interpretation *even supposing them to be in a language kindred to the Irish*".

These Inscriptions are worthy of, and will hereafter receive much more lengthened investigation and comments, which, within the compass of the plan we have laid down, space will not now permit. They form but a portion of a great whole, which, when brought to bear on the same point it is expected will much illustrate the early, but obscure history of the progress of the human mind.

There are a few points in the two last Tables which require observation; obscurity and uncertainty seem to rest upon some passages as to the accuracy of the rendering adopted, but less frequently than in the preceding tables, this may be ascribed to the circumstance of these two tables being subsequent to the others, probably three hundred years or more. The language in that lapse of time had obtained a more perfect character and consistency. The introduction of the aspirate between two vowels to assist the pronunciation. the change of the character, and the introduction of three new letters, D, G, and O, which are not found in the five previous tables. Sanconiatho tell us *Isiris* invented three letters, which no doubt were these.

What renders these two last tables more clear in the translated narrative than the others is, that the lines are much longer, and the sentences, more frequently concluded within their compass, which makes it more easy to comprehend them than when the sense runs into the subsequent line, and consequently the narrative flows more smoothly.

The first two lines constitute an introductive paragraph or division of the subject.

Line 3, TOTAPER—in the second Table, lines 2, 5, 50, 53, 57, 61, 65, 67, 71, 76, 77. This has been rendered $\tau\alpha\beta\epsilon\pi$, *gentle indeed the sea, or by sea*, but on further consideration of the contexts I am now satisfied that the proper rendering is $\tau\upsilon\alpha\tau\ 4\ b\alpha\pi$, *the north sea*. I make no apology for this, or for any other correction of after errors, further than that, in so intricate and difficult an undertaking, mistakes are inevitable, and the way to elucidate and demonstrate truth is to acknowledge and correct them.

13. NERF. Minerva is here mentioned for the first time *by name*. She is alluded to as the *illustrious holy guiding one* of the sea, here she is named with the prefix of $\mu\alpha$, *good*, which forms the perfect name.

23. SVRONT. In line 8 this is rendered $\rho\omicron\ \rho\omicron\ \alpha\eta\ \tau\alpha$, *this to go the it is*; but, considering the subsequent context, it is afterwards rendered $\rho\omicron\ \rho\omicron\ \nu\tau$, *this very fearful, boisterous, full of terrors, or apprehension*, as the passage across the ocean must have been to the first mariners who attempted it. The seamen of Columbus often gave themselves up for lost in crossing the Atlantic for the first time, which was not so fearful an undertaking as crossing the bay of Biscay must have been to the Phoenicians, when the advantages and means of each are considered; yet his seamen mutinied against his supposed daring madness in tempting his fate, and rushing onward to a destruction the more terrific because unknown.

TRE BLAN IR, $\tau\pi\epsilon\ \beta\lambda\epsilon\eta\ \iota\alpha\pi$, *all the way to the harbour of the west*. This harbour of the west *Carne* was that of Wexford, the mouth of the Slaney, which is remarkable on account of the Irish Traditional History fixing it as the very spot where the Milesians landed, as it now appears by these tables to have been that of the Etrusco-Phoenician, another coincidence of Irish tradition with the state-

ments in these tables not without its value. The plate, in which the neighbourhood of *Carne* is exhibited, shews the extraordinary exactitude of that vicinity with the *Carne* of the tables. The point of land called *Carne saor* point, called in the tables *Carne*, the word *ser*, *free*, now *raor*, occurs frequently. Then the rock still called, as in the tables, *tvscer*, *tuŕ c4ŕ*, the rock of the *first Turn*. Then the *harbour*, and its description of the action of the tides upon it. The *mountains seen to the north*. Then the steering *due north* from Cape Ortegal, and the *set of the current*. Then the still water round this point. In addition to which is the name the point bears in Ptolemy, the *sacrum promontorium*. All these combine to prove an identity little short of demonstration.

24. *CAPIRSE*, *c4b 14ŕ re*, the western cape. Cape St. Vincent, or Cape Finisterre, which are the western capes of Spain; in lines 63 and 64 the latter is more clearly defined, being called *AM BRE TVT*, *4m bŕe tu4t*, *ocean's headland to the north*; in line 119 Cape Ortegal is particularly pointed out as *TRI BRI SINE*, *ŕŕŭ bŕŭ ŕŕŕe*, the triple hills that from, as that cape exhibits two triple headed mountains when seen from the sea to the north, as exhibited in the plate traced from the outline of the coast given in the British Pilot. These outlines and unchangeable features of nature, bearing testimony to the accuracy of the interpretation of these important documents.

59. *TVS CER*, *tuŕ*, *first*, *c4ŕ*, *turn*. The first deviation, or variance from the north course. Here is the very word still applied to this remarkable rock, which is mentioned as a guiding sign or land mark, by which the mariner might know that he was arrived at his destination, "*the certain turn of the holy illustrious Nerf*."

66. *EN E TV*, *eŕ e ɔo*, *water from and to*. The impor-

tance of having deep water for the ship, and the assurance that it was free from danger, (SER FI, 𐎶𐎠𐎶𐎵, *dangers*, SER FER, 𐎶𐎠𐎶𐎵𐎶𐎵, *free entirely*,) is very strongly pointed out in lines 57, 58, of Table VI., and in many lines in Table VII., and that in the mid ocean the water is free from shoals, and that the ship may proceed in it at night, in confidence, is put forth in strong language.

92. VA SE TO EST, PE SE TOM EST, &c. This sentence occurs before in line 30 of this table, and twice after, in lines 102 and 112, with some slight variations, chiefly in the division by points, which clearly demonstrates that the points in this table, and the colons in the previous ones, are not *divisions of words*, but sentences. In line 30 it is thus,

VASETOMESTPESE TOMEST. PERETOMEST. FROSRTOMEST. DAETOM EST.

In line 92,

VASETO. EST. PESETOMEST. PERETOMEST. PROSETOMEST. DAETOMEST.

In line 102 the same.

In 112. VASETOMEST. PRESETOM. EST. PERETOM. EST. PROSETOM. EST. DAETOM. EST.

These examples are sufficient to demonstrate that these points were not intended as division of words. Nor should I have thought it necessary to have defended the system here adopted, but for the charge brought by my learned friends of the Royal Irish Academy, that the division made was arbitrary and without system. There is sufficient evidence on the face of all the tables, that the division I have adopted is the correct one, for the division of the points in the numerous instances of the occurrence of the same passages, differs very much in some cases, perhaps erroneously. Error, however, should not be hastily assumed, for great care has evidently been taken to render the inscriptions correct; and the system of the omission of

a vowel may appear to shew an error, where none exists. The obliteration made to correct the writing in Table II., lines 55 and 65, and in the note on Table III., lines 4 and 10, and the interlineations in Table VI. lines 30 and 61, and in Table VII., line 14, shew care and anxiety to make the inscriptions accurate ; and also that the writing and language were governed by rules of orthography and grammar ; which adds no small weight and importance to their testimony.

These tables were sailing instructions to the north, in which many important points were clearly laid down, from observation and survey, for the mariners' information. The points of land, and the phenomena of the tides and the stars, are laid down so clearly that it is impossible to mistake many of them. The natural features of the *Frith* ; the ocean's headland, the *Ambre* ; the coast of the great land, the *Fon er*, Spain ; the ocean's north headland, the *Am bre tut a* ; the triple promontory, *Tri bi sin e* ; Cape Ortegál ; *Carne* ; the *Tuscar* ; the *Western Harbour* ; all great features of nature, which time has not, and nothing but a great convulsion of nature could change ; all these continue to bear testimony to the accuracy of the description. Some of them still bearing the very names conferred by their intrepid discoverers, whose existence as a nation had been forgotten, as *Car na saor* point, and the *Tus Car* rock, on which the Phœnicians of our day have lately erected a *light-house*.

TABLE VII.

Is a continuation of Table VI., of which it contains many repetitions. A few brief observations on the latter

portion of it is necessary to draw attention to the mention of the Tuscar by name. At line 46 commences a paragraph which is a kind of summary of the preceding, in which the situation of the *First Turn* (the Tuscar) is described as a great way beyond *the windy coast* (the Trif Ur) of the Bay of Biscay, ταρ ρη ατ επ, *beyond that also much*, τμρ, *the first*, cap, *turn or deviation*, ηα, *of*, απ, *the steering*, ι, *in*, α, *the*, βορ, *certain*, cap, *turn*, ηαομ, *holy*, ηα, *the*, ηερρ, *Nerf*. The whole of which is so palpably Gaelic, that even a modern Irish scholar will understand it.

The last line of this table tells us that the voyage of discovery, commemorated in the tables, took place three hundred years before the period of writing that table.

ρα, *that*, ηα, *going*, τμε, *over*, cμη, *was*, (I see), u, *from*, ταρ, *since*, ρη, *that*, ιρ, *it is*. απ, *year*, ccc, *three hundred*.

FRA TRA CIMOTUR. SINS. U. CCC.

CHAPTER V.

THE PERUGIAN INSCRIPTION.

In the year 1822 a square block of stone was discovered near Perugia, on two sides of which appeared an inscription of forty-five lines, considered, as Micali informs us, the greatest and most copious specimen of Tuscan writing extant; it is now in the museum of that city. The subject seems to have been considered of singular interest and importance, for the letters were coloured in vermillion.

Micali says, (Vol. III. 228) "two attempts have been made to interpret this great inscription, one by Count Vermiglioli,* the other by Campanari,† both of whom expended much learning and labour upon it, and we would wish to award due praise for their exertions; but the truth is that the result of their very elaborate investigations, only serve to confirm the truth of the total inefficiency of their method of explanation." And he adds, "the palm may one day be awarded, when the true roots of the Etruscan tongue shall be better known by new monuments, or a new study and

* Vermiglioli, *Saggio sulla gr. iscr. Etrusca* Perugia, 1824.

† Campanari, sopra la grande lapide Etrusca. *Giorn. Arcadico*. Tom. xxx. 293, s. 99.

discovery, for we ought not to despair of any thing in our age which has again given life to the hieroglyphics.

“De questa grande iscrizione abbiamo due tentativi d'interpetrazione: si vuol rendere la dovuta lode agli eruditi spositori; ma il vero è, che dalle loro elaborate fatiche non altro può trarsi se non che una conferma certa della insufficienza del metodo di esplicazione. La palma potrà forse lodevolmente ottenersi un giorno, quando le radici vere della lingua Etrusca sieno meglio conosciute per nuovi monumenti, e per nuovi studi: non debbesi disperare de nulla in un secolo che ha ridonato la vita ac geroglifici.”

Micali's observations, are always distinguished by sound judgment and good sense.

This stone was shaped to occupy the angle of some temple or public building, and exhibited only the two faces on which are the inscription; a fac simile plate copied from that of Count Vermiglioli, will be found at the commencement of this chapter, which gives a very accurate idea of the original.

If the subject matter did not make it manifest there are points in the writing which shew this inscription to be of later period than the five first Eugubian Brasses, in the construction of some of the characters of the writing; the *ŋ* is always simplified into *ɔ*, the perpendicular line is omitted, and the aspirate *ɛ* is also introduced which never appears in the first five tables.

It intervenes in time, between the fifth and sixth Eugubian Tables; being an instruction to the navigators as to the time they ought to choose for successfully crossing the Bay of Biscay to Carne, and to set out in returning from that place.

The importance and value, to a commercial navigating people, of giving such a document every possible publicity

is obvious, nor could any other be suggested of greater interest, or more useful to be inscribed for general information. It exhibits the character of this wonderful people in a strong light, and shows them to have been plain sailing utilitarians, devoted to the improvement and prosperity of their country, esteeming the substantial benefits of useful knowledge above all other things; yet they cultivated the fine arts, and the other concomitants of civilization with ardent zeal, and acquired an eminence therein, moderns may be happy to emulate. It is delightful to be able to catch a glimpse of the arts of this illustrious race, and to contemplate the progress of mind in unfolding the mysteries of nature and art; it would be a great loss to humanity if such a people were unknown or forgotten—to make them live again in story is a privilege.

THE PERUGIAN INSCRIPTION.

DISCOVERED 1822.

MANIOJEF 25	VJJEPAJ·ANNA·TAPVE 1
CVTAETAV 26	EMEPAPJATN·FEOINAME 2
11·ICZENI 27	VPAJAV8N2LEOCAPV 3
ENAEJEM·A 28	MIEIMV8N2LEOCAPV 4
VMVJV8·IO 29	PAJNEMIAJN2LEOCAPV 5
IOJEMAF 30	EMIAJN2LEOCAPV 6
TMEIOET 31	PAJNEMIAJN2LEOCAPV 7
PAJFEOIN 32	EMIAJN2LEOCAPV 8
·INVI·A 33	PAJNEMIAJN2LEOCAPV 9
CMENVPV 34	EMIAJN2LEOCAPV 10
VNEETAV 35	PAJNEMIAJN2LEOCAPV 11
OC·I·ENEC·IO 36	EMIAJN2LEOCAPV 12
V8·M·C·IMV 37	PAJNEMIAJN2LEOCAPV 13
NONI·M·A 38	EMIAJN2LEOCAPV 14
OC·A·A·M·A 39	PAJNEMIAJN2LEOCAPV 15
IN·A·A·A 40	EMIAJN2LEOCAPV 16
IN·IN·VO 41	PAJNEMIAJN2LEOCAPV 17
VC·A·IN·VO 42	EMIAJN2LEOCAPV 18
VM·VO·A 43	PAJNEMIAJN2LEOCAPV 19
VC·A·IN·VO 44	EMIAJN2LEOCAPV 20
VV·A·IN·VO 45	PAJNEMIAJN2LEOCAPV 21
E 46	EMIAJN2LEOCAPV 22
	PAJNEMIAJN2LEOCAPV 23
	EMIAJN2LEOCAPV 24

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
1.	1.	1.
EU LAT	e u lao	it from sending
TAN NA	tan na	time the
LAR E S SU LV	leap e jr ro lu	sea it is this the water
2.	2.	2.
A ME FA CAR	ma pa cap	good unto the Turn
LA U TN	la u tan.	day from the time
FEL THINA SE	fejl tina re	feast of Tina this
3.	3.	3.
S TLA A FUN AS	jr tla a fon ar	it is gentle from the land
		out of
S LE LETH CAR U	jr le leat cap u	it is with towards the Turn
		from
4.	4.	4.
TES SA N FUS	tear pa an for	south current easy the
LER I TES NS TE IS	leap j tear anojr	sea in south now indeed it
	ta jr	is
5.	5.	5.
RA SNE SI PA AM	pa rna e re j ba	going flowing it this in will
	am	be ocean
A HEN NA PER	a en na ban	the water of the sea
6.	6.	6.
XII FEL THINA	xii fejl tina tur	twelve Feast of Thina the
THUR		voyage
AS A RA S PE	ar a pa bjer	out of the going it is nights
7.	7.	7.
RA S CE MU L M	pa jr ca mo al	going it is when happy al-
	am	ways ocean
LES CU L S SU C I	ler co al jr ro ca	light which always it is this
EN	j en	when in water

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
8.	8.	8.
ES CI EP L TU LA RU	4ṛ cā 1 ab āl ɔo lā nō	out of when in river always to day to go
9.	9.	9.
AU LESI . FEL THINA	4u lēṛ fējl ēṛṇā	the from light the Feast of Thina
SAR S S NA L C L	ṛā 4ṛ 4ṛ 1ṛ ṇā āl āc lū	current steering out it is the always with water
10.	10.	10.
EP IS I . THI I THI L	āb 1ṛ 1ṛ . ɔ1 1. ē1 āl	river it is in to that in to that always
S CU NA . CEN U E	1ṛ cō ṇā cē4ṇ u e	it is which the head from it
11.	11.	11.
P L C . FEL IC	āb āl āc . fējl 1c	river always with this feast favourable
LAR THA L S A FUN ES	lē4ṛ ēā āl 1ṛ 4 fōṇ 4ṛ	sea indeed always it is the land out of
12.	12.	12.
C L EN THUN CUL THE	āc lā eṇ ēōṇ cōl ɔā	with deep watery waves contending indeed
13.	13.	13.
FA LAS . CH I E M	āl 4ṛ ēā 1 e om	knowing out of when in the ocean
FUS LE . FEL THINA	fōṛ lē fējl ēṛṇā	easy at the Feast of Tina
14.	14.	14.
HIN THA CA PE MU N IC LET MA SU	1ṛ ēā cā be mō āṇ 1c lē4ṛ ṇā 1o	in indeed when nights happy the favourable onwards good this
15.	15.	15.
NA PER . S RA N O	ṇā b4ṛ 1ṛ 1ā 4ṇ āc	the sea. It is going the upon

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
S S L TH I I F A L S	ṡṡ ṡe al ṡṡ ṡal	it is this always to that in
T I F	ṡṡ ṡṡ ṡa	known it is to that
16.	16.	16.
EL TH I N A . H U T N A	ṡeṡl ṡṡṡa u 4ṡ ṡa	feast of Thina from also the
P E R . P E N E S S S	baṡṡ beṡ 4ṡ ṡṡ ṡe	sea head out of it is this
17.	17.	17.
M A S U . A C N I N A	ṡṡa ṡo . 4 ṡṡa ṡ	good this with favourable in
	ṡṡ	the
C L E L . A F U N A	4ṡ ṡa al . 4 ṡoṡ 4	with day always the land
F E L	ṡeṡl	from the Feast
18.	18.	18.
T H I N A M L E R S S I N	ṡṡṡa 4ṡ ṡeaṡ ṡṡ	of Thina the ocean sea it is
	ṡṡṡ	this
I A . I N T E M A M E ṡ	4 . ṡṡa ṡa 4ṡ eṡṡ	in the in indeed the ocean
		excellent
19.	19.	19.
R C N L . F E L T H I N A	4ṡ ṡa ṡu . ṡeṡl	with the water. The Feast
	ṡṡṡa	of Thina
S S I A S A T E N E	ṡṡ ṡe ṡ 4 ṡa ṡaṡ e	it is this in the current time
		it
20.	20.	20.
T E S N E . E C A F E L	ṡeaṡ ṡa . e ṡa ṡeṡ	south the, it when the feast
T H I N A T H U R A S T H	ṡṡṡa ṡṡṡṡ ṡa 4ṡ	of Thina voyage going out
		of
21.	21.	21.
A U R A H E L U T E S	4 ṡṡa e ṡu ṡeaṡ	the coast the in water south
N E R A S N E C E I	ṡṡ ṡa ṡṡa e 4ṡ e ṡ	the going flowing it with in
22.	22.	22.
T E S N S T E I S . R A S	ṡeaṡ 4ṡoṡṡ ṡa ṡṡ	south now indeed it is going,
	ṡṡ ṡṡ	it is

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
NES CH I M TH S P near éa j am at re j	the Ness when in ocean also this in	
23.	23.	23.
EL THU TA S CU NA	bel do ta jr co na	mouth to indeed it is which the
A FUN AM EN A	a fon am en a	from land ocean water the
24.	24.	24.
HEN . NA PER C I CN	en na bap ac j cna	water of the sea when in fa- vourable
L HAR E U TU ME	al ap e u do ma	always steering it from to good
25.	25.	25.
FEL THINA S	fejl tina jr	at feast of Thina it is
26.	26.	26.
A TEN AS SU C	a tan at re ac	the time out of this with
27.	27.	27.
I EN ES . C I . I P	j en at ca . j . j	in water out of when in knowledge
28.	28.	28.
A . S PEL A NE	ba jr bel a na	will be, it is the Mouth from the
29.	29.	29.
THI . FU LU M CH	tj . fu lu am ac	to that under water ocean with
30.	30.	30.
FA S PEL THI	fa jr bel tj	under it is the Mouth to that
31.	31.	31.
RE NE THI ES T	ne na tj at at	moon the to that out of also
32.	32.	32.
AC FEL THINA	ac fejl tina	unto the feast of Thina

ETRUSCAN, IN ROMAN LETTERS.	IRISH.	LITERAL ENGLISH.
33.	33.	33.
AC I LU NE	ac j lu η4	unto in water the
34.	34.	34.
TUR U NES C	tuη u ηe4r	voyage from the Ness
35.	35.	35.
U NES SE AS SU C	co ηe4r re 4r ro c4	which the Ness this out of this when
36.	36.	36.
I . ENES C . I ATH	j e ηe4r ac j 4t	in . from the Ness unto it also
37.	37.	37.
U M IC S . A FU	u 4η j c jr . 4	pon upon the ocean safe it is The land
38.	38.	38.
N AS PEN TH N	4r beη 4t η4	out from head also the
39.	39.	39.
A . AM A FEL TH	4η 4 rejl	ocean from the feast of
40.	40.	40.
INA . A FUN	tjη4 . 4	pon Thina. From land
41.	41.	41.
THUR U N I E IN	tuη jto η4 j e η	voyage to go the in it in
42.	42.	42.
S SER I V NA C CH	4ηojr r4oη j u η4 4C	now free in from the with
43.	43.	43.
A THI L THUN CH	4a tj all tōη co	whence to that always the waves which
44.	44.	44.
UL TH L . I CH . CA	all 4t lu j . j c 4c	all also water favourable each
45.	45.	45.
CE CHA S S I CHU CH	e 4a 4r re j cō 4a	it when out of this in which when
46.	46.	46.
E .	e	it

G G

IDIOMATIC ENGLISH TRANSLATION.

The best time to commence a voyage across the ocean to Carne, or to leave that land to go southward, is about the festival of Tina, for at that time the sea is calm. In going southward also on the ocean the current will be favourable. Twelve nights of the voyage on the ocean sea will be out of sight of land, but it will be a fortunate navigation, because there will be nearly continual day-light until you reach the river.

From the Feast of Tina there will always be light to steer by in the current, and, knowing this, it will be prudent to leave the head, and the river, at the Feast of Tina, when the navigation is easy from land to land.

Many days will you contend with the watery waves, but you are assured that, at the feast of Tina, the navigation is easy and quite safe, going out in the wide sea in the night. Knowing this you should always fix your going from the head, (Cape Ortegale) to that place about the feast of Tina, because it is safe and favourable, by having almost constant day-light, about the time of the feast of Tina, while out of sight of land. Besides, the ocean sea is in a calm and in every respect, excellent state as to the water, about the feast of Tina. It is also a good time to leave for a voyage over the ocean to the south, as the south current is favourable in going towards the hill, in your voyage to the Mouth. Then indeed the sea is in every way favorable, especially when there is a moon, about the feast of Tina, which it is known will continue with you all the way to the Mouth.

All the way to the Mouth there is deep water in the ocean, and, if you have the moon, while on the water, out of sight of the Ness, which you are sure of all the way over the ocean, as well as along the coast; from the head land of the ocean, at the feast of Tina, the voyage both out and home, all the way, will be free over the watery waves, both going and returning.

This translation may with more propriety be called idiomatic, than that given of the Eugubian Tables. Being unwilling to depart from the principle of giving the meaning of each line of the former separately, that translation is little less literal than the columnar.

The Perugian inscription being confined to the consideration of making the voyage at midsummer, and being brought under notice after all the labour of the investigation of the Eugubian Tables was surmounted, its meaning is somewhat more plain and obvious, and was acquired with less labour.

There is an ancient marble containing an inscription in the later Etruscan, or Roman character, figured in Montfaucon, vol. i. 106, and also in Lanzi, vol. iii. which bears on the same subject as the Tables of Gubbio, and the Perugian Inscription, and should have a place here. Lanzi's plate is very defective; that in Montfaucon is also a clumsy representation of the original, not copied here, but the inscription being perfect will assist our investigation, and is therefore given. On the right is the representation of a male figure naked, except a mantle fastened round the neck, and thrown round the left shoulder, his right hand rests on a lyre standing on the ground, his left arm is elevated and grasps a thunderbolt, his head radiated, and above him is a star of six points, within

a circle, and over that the words, APPOLLINI. On his left is a female figure clothed, her head crescented with the horns of the moon, holding in her right hand a beacon, or land mark, round the right arm a snake entwined, in her left hand a rod or wand, on her right the prow of a ship, and over her head the word CLA T RAE.

Appollini is thus composed, *ab, lord, ol, mighty, lñ, the sea, 1, science—the mighty lord of the science of the sea*; in allusion to the science derived from the north star, the *Apulu*, or *Aplu*, of the Etruscans.

Clatrae is a name of Minerva, as goddess of the moon, *cleat, a prince, or princess, ñe, of the moon.*

Under these figures is the following inscription:—

1.	1.	1.
LER PI RI OR	le.πi bi ñe i up	the sea being the moon on the coast of
SAN TIR PI OR	ɾan tɾi bi up	the sacred land being the coast
DU IR FOR	ɔo ian fop	to the west for protection
2.	2.	2.
FO VE ER	fu be ep	under the night excellent
DER TI ER	ɔe.ɔi tɿ ep	wonderful to that great
DI ER IR VO TIR	ɔi ep ian bu tɾi	without much west was the land
3.	3.	3.
FA RE R VE F	ɾa ñe ep be aɔ	that moon full night with
NA RA TU	na i.ɔ ɔo	the going to
VE F PONI	be aɔ pon	night with Phœnician
SI R TIR	ɾ ep tɾi	her own great land

Which may be thus read:—

“Being at sea, with the moon, on the coast of the sacred land to the west, these are an excellent protection in the night, and for a surprising great way off, to the land. Having the full moon at night, Phœnician, from her own land, (Spain.)”

That is—by the north star and the moon, the navigator may steer safely, in the night, from the coast of Spain, (17 ban 14, *it is the country of the goddess, Spain*) to the British isles, for that star and the moon were a great protection.

The Tables of Gubbio, the Perugian Inscription, and this now given, all referring to the same subject, exhibit three distinct periods of the writing of the Etruscan language. The most ancient in the five first Tables, the second period in the Perugian inscription, the third in the sixth and seventh Tables, and with the above inscription, complete what I contemplated with respect to language. Other inscriptions exist in great numbers, most of which have reference to navigation, and maritime affairs, or the sepulchres of those who perished at sea, or were distinguished upon it; but the consideration and description of these would occupy too much time and space to be included in this work, and must, therefore, be considered hereafter, if life and health permit.

How puny and feeble the early nautical exploits of the Greeks appear, when compared with the exertions of these glorious Etrusco-Phœnician navigators. How contemptible their magniloquence about the voyages of a few hundred miles, along the coasts of their narrow seas, of their fabulous Jason and his Argonauts. The Puni-Etruscans, like their brethren of Carthage, engraved upon brass and stone, for the permanent practical benefit and information of posterity, the great discoveries of the operations of nature, which influenced the magnificent and wonderful theatre of their operations, and the means which enabled them to reduce the wide extended ocean to their obedience. These inscriptions contain information and instruction of the greatest practical utility to a navigating people; the means made use of to perpetuate the inestimable results of hardy

enterprise, perilous adventure, and venturous intrepidity, were worthy of a great, enlightened, and practical people, who knew how to appreciate these benefits, and were anxious to perpetuate them.

We venerate the memory of our illustrious Cook, and other navigators, whose actions are worthy to be inscribed in characters of gold; their enterprize and discoveries have contributed to make their country mistress of the ocean, and given her the most extensive and powerful empire which ever existed, limited only by the extent of the surface of the globe. If we contemplate the means possessed by the English navigators, and compare them with those of the Phœnicians and Etruscans, we cannot but feel astounded at the undaunted intrepidity of the latter. Modern navigators possess the compass and charts, have the knowledge of the true form of the world, and enjoy, with the advantage of a long series of discoveries, vessels of superior construction; but these Etrusco-Phœnicians were inchoate navigators, heretofore confined to the inland sea of the Mediterranean, in which a few days, or even hours, surely brought them in sight of land. When they passed the straits into the wide expanse of the ocean, for the first time, the effect of such an enterprize on their minds, and the terrors with which they contemplated the perilous undertaking may well be conceived. However, they were not driven from their purpose by fear or apprehension, and, when they had accomplished the great object of being able to keep the sea at night as well as by day, they rejoiced, magnified their achievement, and placed the memorials of the great event in their temples in bronze and stone inscriptions, which now, after some thousand years have passed away, and their language and name have been forgotten, have been the means of commu-

nicating their glorious efforts by the tongue of their most distant colony, seated in a locality, which fortunately for us, but not perhaps for themselves, saved it from Roman conquest and dominion, and thus preserved their speech as a living language to our day.

How long it was after the discovery of the Mediterranean, and the building of Tyre and Sidon, that the Phœnicians explored and examined that sea and its coasts, we have no date to form even a conjecture; but it is well known that the Sabeo-Phœnicians carried on an extensive maritime commerce from Aden, in Arabia, for ages before the Mediterranean sea, and the countries which surround it were known, and they were not novices in navigation, when, in their new ports of Western Phœnicia, they built and launched their vessels. They brought with them from the east all the practical skill and science of nautical affairs then known, which, from these inscriptions, would appear had not advanced beyond a coasting navigation, nor had they acquired sufficient knowledge to keep the sea in a continuous voyage night and day.

The circumnavigation of Africa, as related by Herodotus, was altogether a coasting voyage; and it now appears probable that the keeping the sea by night and day was first discovered and practised by the Etrusco-Phœnician navigators, from the western ports of Italy into the ocean to the north and south. The sea between Italy and the *Mouth of the ocean, or the Frith*, as it is called in the Eubœian Tables, was denominated, by way of distinction and eminence, the *sea of voyages*, or, literally, the *voyage going sea*. By the Greeks, the *Tyrrhenian sea*, a name which gives the above meaning, $\tau\upsilon\pi\tau\epsilon\iota$, *voyage*, $\pi\alpha$, *going*, $\eta\delta$, *the*. From the long voyages undertaken over this sea into

the ocean. We have also the word *Frith* still in use for an estuary, in the Friths, or Firths, of Forth, Solway, and Clyde, in Scotland, a country where the Celtic language prevailed, and still exists.

Calpe, the ancient name of Gibraltar, I once thought was from *calb*, *bald*, *bare*, *naked*; but, from the existence of fire beacons at night, on eminences of the coasts, I think it more likely it was so called, because there was a watch tower upon it *cal*, *watching*, *be*, *in the night*. The monosyllabic character of the Etruscan makes this the more probable, as the Gaelic has no unsounded final *e*.

Why this Perugian inscription should be considered *pure Etruscan*, and the Eugubian Tables Oscan, must be explained by those who made the assertion; it was found in nearly the same locality as the tables, near the Appenines, in the country of the Umbri, is in the same character, and is in fact the same language. The names of the cities of Etruria, were, for the most part, nautical, and all the emblems and monuments of their inhabitants had allusion to navigation and the sea.

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ERRATA.

- Page 31, line 34, for *Ptolomy*, read *Ptolemy*.
 Page 49, line 16, for *πράτ*, read *πλάτ*.
 Page 93, line 23, for *lictræ*, read *litæ*.
 Page 301, line 14, after *has*, insert *done*.

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