

Etruscan: an archaic form of Hungarian
(book summary)
by Mario Alinei

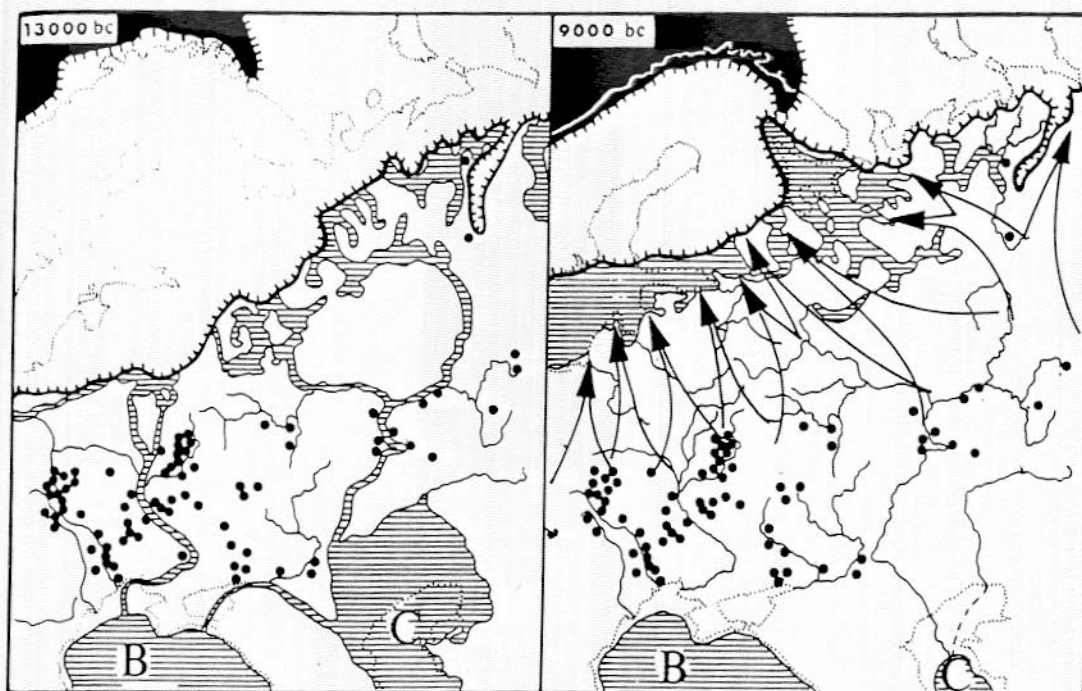
The Hungarian translation of my book *Etrusco: una forma arcaica di ungherese*, il Mulino, Bologna, 2003, has been published by ALL PRINT Kiadó, Budapest, 2005, with the title: *Ancient link: the Magyar-Etruscan linguistic relationship*



In the two volumes reproduced in the following figure, which came out respectively in 1996 and 2000, I have illustrated the Palaeolithic Continuity Theory (PCT) on Indo-European, Uralic and Altaic languages. This theory has been advanced independently, and/or is at present followed by such scholars as the Belgian prehistorian Marcel Otte (Un. of Liège), the German archaeologist Alexander Häusler (Univ. of Halle), the French linguist Jean Le Du (Univ. of Brest), the Spanish linguist Xaverio Ballester (Univ. of Valencia), the Italian linguists Gabriele Costa (Univ. of Terni), Francesco Benozzo (Univ. of Bologna), Franco Cavazza (Univ. of Bologna) and others. The main point of the PCT is that Indo-European, Uralic and Altaic people belong to the groups of *Homo sapiens* who have populated Eurasia since Palaeolithic times.



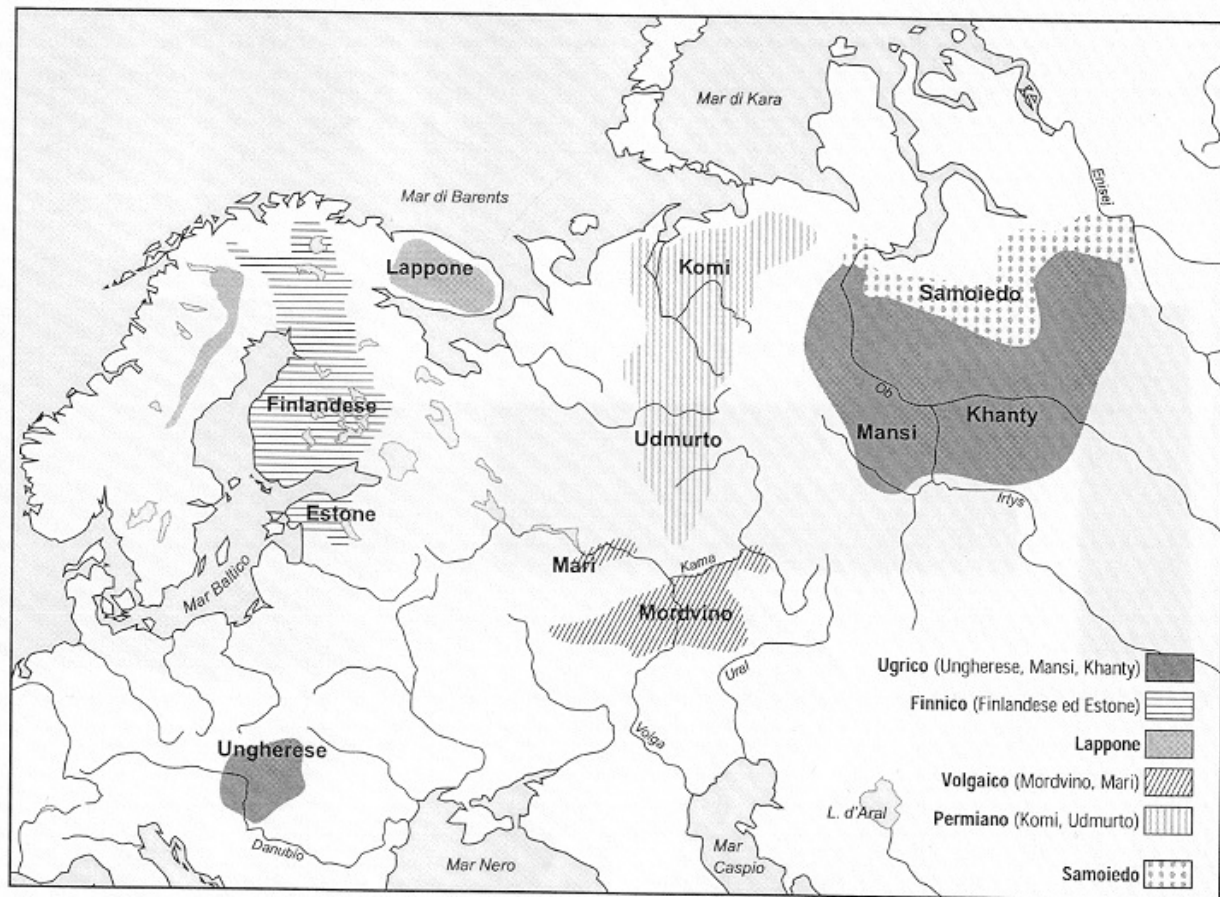
The PCT has an important predecessor in the **URALIC CONTINUITY THEORY** (*uralilainen jatkuvusteoria*), currently accepted by the great majority of Uralic linguists and archaeologists. According to this theory Uralic populations belonged to the groups of *Homo sapiens sapiens* who had settled in Europe in Palaeolithic times. They were thus already in Eastern Europe during the last Glacial (13.000 b.C.), and moved to the North at the time of the deglaciation (9.000 b.C.), in order to continue their culture of specialized hunters and fishermen (see figure).



Following this scenario the Magyars, together with the other Ugric groups, must have settled in the area of the Ob river, thus forming the south-easternmost group of the Finno-Ugrians

The present distribution of all Uralic languages (see figure), except Magyar, perfectly corresponds to the scenario reconstructed by the Uralic Continuity Theory.

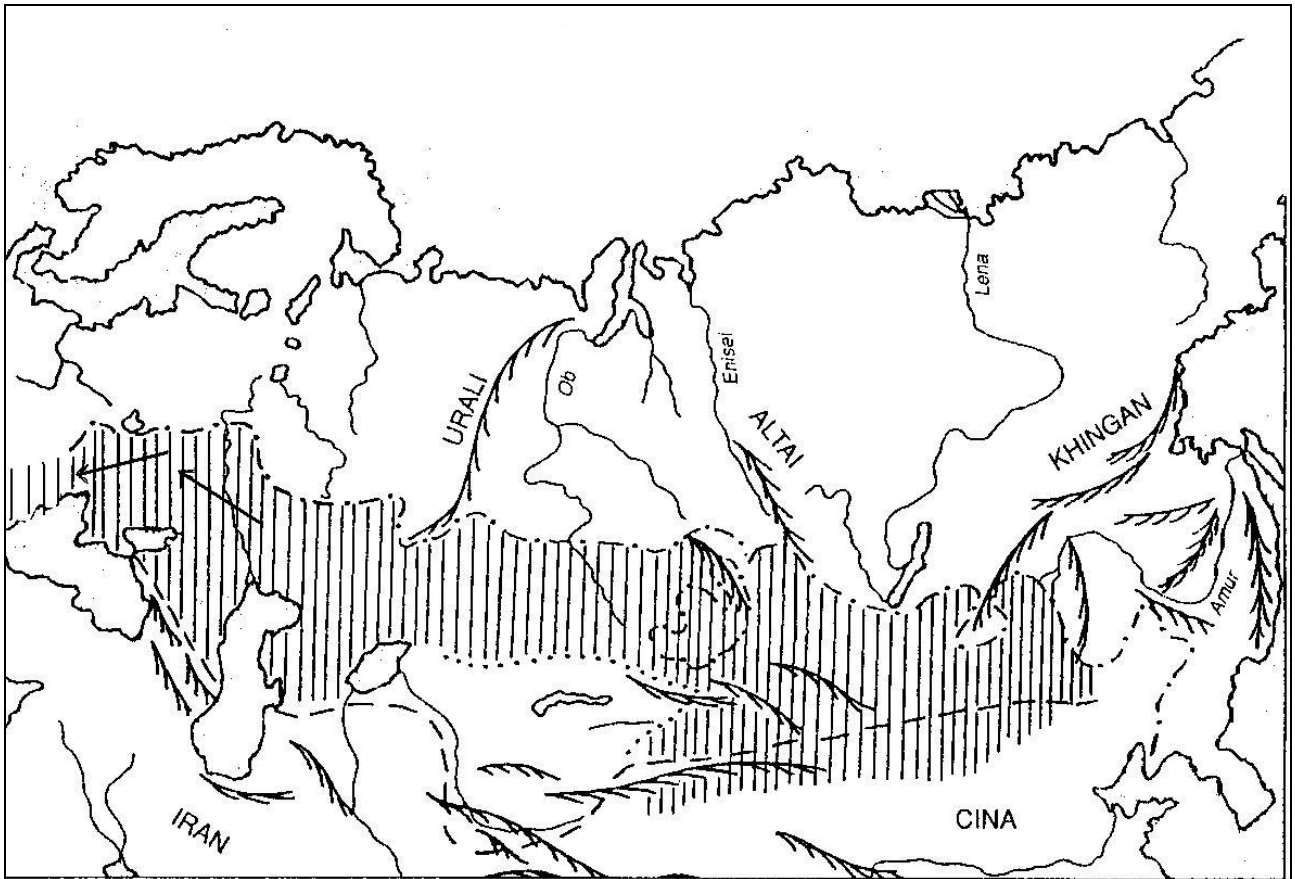
The only problem, as is known, is that of the *Honfoglalás* ('homeland occupation') of the Magyars, who at a time which has not yet been establish with certainty, must have separated from the other Ugric people and moved from the Ob river area to their historical territory. The new PCT offers a new solution for this problem and, at the same time, the elements for a demonstration of the identity of the prehistoric Magyars with the ancient Etruscans.



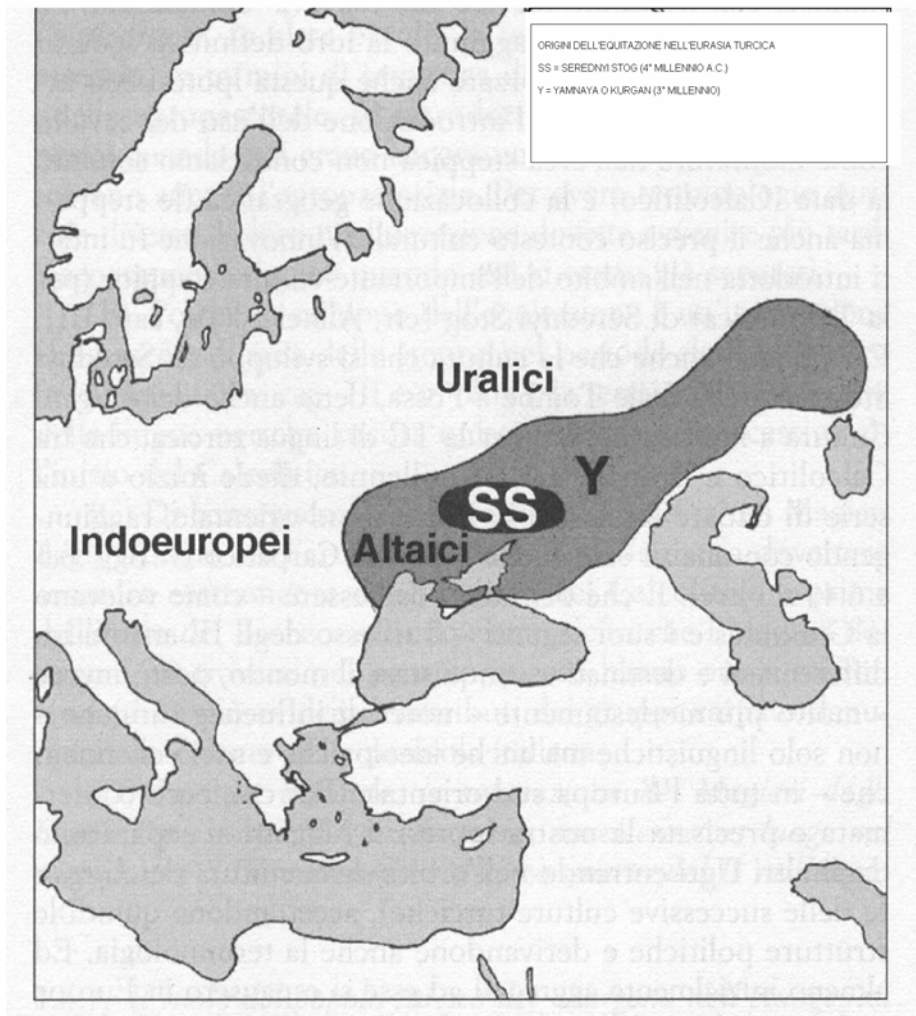
The new solution offered by the PCT for the problem of the *Honfoglalás* is the following:

- (A) ALTAIC (TURKIC and MONGOLIAN) populations were in Central Asia already in Palaeolithic times.**
- (B) When, in the 4th millennium b.C., the first cultures of HORSE-RIDING WARLIKE NOMADS emerge in the steppes of Western Asia, we are already confronted with Turkic people.**
- (C) All warlike nomadic groups which in the course of prehistory and history follow one another along the Eurasiatic steppes (see figure) are ALTAIC, with the single exception of *later* and *intrusive* Iranians, coming from their homeland in South-Western Asia.**
- (D) The HUNGARIAN *PUSZTA*, western end of the Eurasiatic steppes, represents the natural outlet of all the warlike nomadic groups coming from East.**

The STEPPE AREA, from Mongolia to Hungary (not on the map), which was the ecological niche for the blossoming and the spread of ALTAIC nomadic cultures in prehistory, proto-history and history.



Eurasiatic nomadic cultures begin – by definition - with horse-riding. And horse-riding emerges in the steppe area, in the 4th millennium, within the so called Serednyi Stog (= SS) culture, which as we have argued must be assumed as TURKIC. From the SS culture there develops, in the 3rd millennium, the more famous *kurgan* or Yamnaia (= Y) culture, which must also be assumed as TURKIC.



We must now recall that the MAGYAR terminology for HORSE and HORSE RIDING is TURKIC of origin, and is shared by the OB-UGRIC languages.

This has fundamental implications for the DATING OF THE UGRIC UNITY:

- (1) MAGYAR AND OB-UGRIC LANGUAGES must have been still united in their western central Asiatic territory in the 4th and 3rd millennium, when the**

**first HORSE-RIDING TURKIC CULTURES
developed in the steppe area, to the South of their
settlement.**

- (2) They must have been very much influenced by them,
also culturally.**

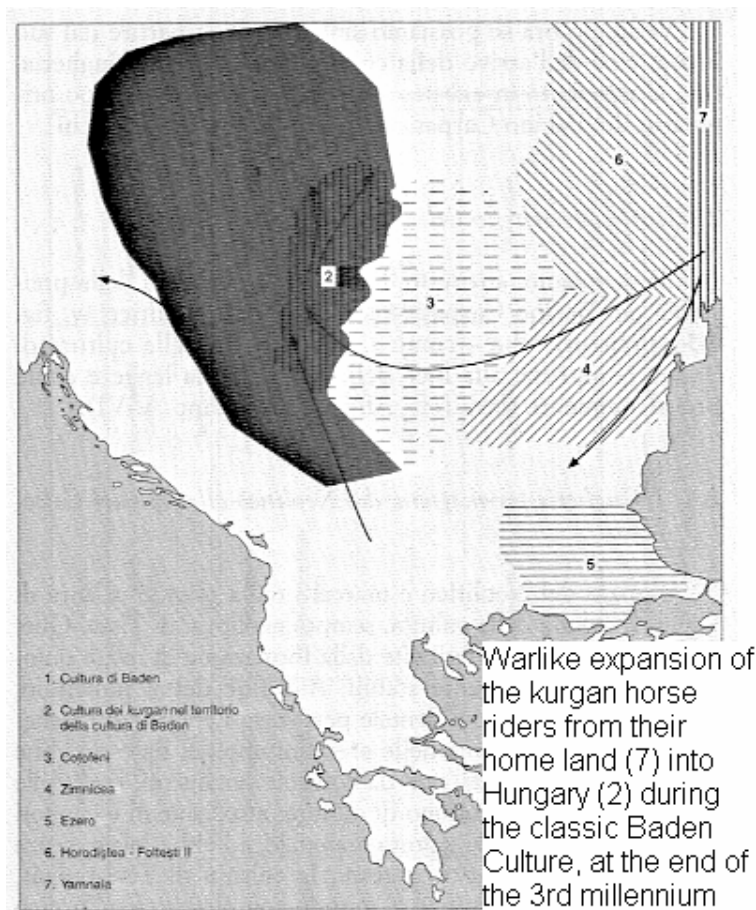
Most of the POLITICAL, SOCIAL and AGRICULTURAL TURKIC (especially CHUVASH) LOANWORDS in MAGYAR, however, ARE NOT SHARED BY OB-UGRIC LANGUAGES.

In turn, this implies that the Magyars, AFTER their separation from the other Ob-Ugric languages, must have undergone a SECOND WAVE OF TURKIC INFLUENCES.

When did the SEPARATION of the Magyars from the Ob-Ugrians then take place?

As ARCHAEOLOGY informs us, at the end of the 3^o millennium b.C. a *KURGAN* group invaded Hungary during the ‘classic’ period of the BADEN culture. As this is the only archaeologically well-attested episode of invasion of the Hungarian territory, we have no alternative as to the conclusion that it was this group, probably *TURKIC CHUVASH*, which caused the separation of the Magyars from the other Ugric people, at the same time acculturating and guiding them to the *Honfoglalás*, the conquest of their historical territory.

The *Honfoglalás* at the end of the 3rd millennium, in the light of the TCP



Moreover, as in the light of the PCT the *kurgan* culture must be assumed as *TURKIC*, and the Baden culture as *SLAVIC*, this would explain why Magyar has so many **TURKIC LOANWORDS NOT SHARED BY THE OTHER UGRIC (AND URALIC) LANGUAGES, as well as so many **SLAVIC PLACE NAMES**.**

WHY WERE ETRUSCANS MAGYAR?

(1) **ARCHAEOLOGY**, since the years Seventies, has concluded that the ancestors of the Etruscans, the so called **VILLANOVIAN**S (from the name of the Central-Italian culture of **VILLANOVA**, of the beginning of the 1st millennium) came from the Carpato-Danubian area. The archaeologist who has contributed the most to this discovery is the American Hugh Hencken.

(2) The Villanovians and their predecessors Proto-Villanovians were characterized, among other things, by cremation. Cremation originated in central Europe with the so called Urn Fields. The earliest Urn Fields in central Europe are the Hungarian ones (Hencken).

(3) Moreover, Carpato-danubian influences on Italian prehistory began much earlier:

(A) Starting from the 3RD MILLENNIUM, Italian prehistory sees “an almost continuous presence of central-European influences” (Barfield).

(4) In the 2ND MILLENNIUM, the so called Bronze Age “Terremare” in the Po Valley (Emilia), and the artificial hills of Bronze Age settlements in the Danube plain (e.g. Tószeg) are “remarkably similar” (Barfield).

(5) Archaeological evidence for Carpato-Danubian influences on the prehistory of Northern Italy is actually such as to make one think of an “ACTUAL INVASION ... of the Po Valley by people coming from East”(Barfield, cf. Cardarelli).

OBBLIGATORY CONCLUSION:

In the light of the PCT, the Carpato-Danubian people who exercised so much influence on northern Italy in the course of the 3rd and 2nd millennium, and who became the Villanovians of the 1st millennium, can only be the heirs of the conquerors of Hungary in the 3rd millennium, that is Magyars who had been accultured by Turkic élites.

THE IMPORTANCE OF THE TURKIC ROLE IN THE PREISTORY OF THE MAGYARS AND –AS WILL BE SHOWN - OF THE ETRUSCANS

Hugh Hencken, the main scholar of the Proto-Etruscan culture of Villanova, has advanced the hypothesis that in the 2nd millennium b.C. the Etruscans – who were called *TYRSENOI* by the Greeks – from the Carpato-Danubian region might have reached the eastern Mediterranean, and could thus be identified with the *TURSHA*, one of the famous SEA PEOPLE struggling for the control of Mediterranean Sea and mentioned by ancient Egyptians.

This hypothesis has been recently strengthened by the discovery that the language of the inscriptions of the island of Lemnos in the Egean Sea is also Etruscan.

Indipendently from Hencken's reasearch on Etruscan, also HUNGARIAN ARCHAEOLOGISTS (e.g. Tibor Kovács) have advanced the hypothesis that '2nd millennium Magyars' might have participated in the ventures of the SEA PEOPLE.

The LATIN NAMES for the Etruscans, namely *TUSCI* (< *TU(R)SCI*), *ETRUSCI* (< *ETURSCI*), *ETRURIA* (< *ETRUSIA* < *ETURSIA*), as well as the Greek one *TYRSENOI*, could thus be connected with the name of the TURKS, anticipating the long series of TURKIC OR ALTAIC NAMES that have been given to the Magyars in history: *HUNGARIANS*, *AVARS*, *TURKS*, *BASHKIRS*, *HUNS*.

The 'birth' of the Etruscans – that is of *PREHISTORIC MAGYARS WHO INVADED ITALY AND WERE CONSIDERED AS TURKS*, – would then have taken place in the Bronze Age, when the Carpato-Danubian area became "the industrial heart of Europe" (Barfield) and Hungarian metallurgy, after reaching its zenith, started off a wave of expansion campaigns of the Magyars.

As we shall see, many Etruscan terms, especially those of a social and political kind, correspond to the Hungarian ones with a Turkic origin (e.g. *gyula*, *kende*).

ETRUSCAN LANGUAGE: which results have been reached by modern Etruscology with regards to Etruscan?	
<p>Modern Etruscology, with regards to linguistics, has been called ‘combinatorial’ or ‘hermeneutic’, because it has concentrated on the study of the <i>INTERNAL</i> characters of the language, as well as on its relations with the material and cultural context, without the hazards of the attempts to connect Etruscan with one or another language. Therefore its results, when they have been reached on the base of irrefutable evidence, can be considered as very important.</p>	
The conclusions of ‘combinatorial’ Etruscology on the main linguistic traits of Etruscan:	Comparison with Hungarian
It is an agglutinative language	= Hungarian and Uralic
Its accent is on the first vowel	= Hungarian and Uralic
It has vowel harmony	= Hungarian and Uralic
Formants, case endings and postpositions are added to the word stem	= Hungarian and Uralic
The occlusive consonants are exclusively voiceless (P T K)	= Uralic
The syllable structure is open (= it ends in vowel)	= Uralic

GRAMMATICAL WORDS AND MORPHEMES		
ETRUSCAN	ASCERTAINED TRANSLATION BY ETRUSCOLOGISTS	HUNGARIAN
<i>AN</i>	Relative pronoun (‘who, which’)	<i>AM-</i> , <i>ŌN</i>
<i>ECA, ICA; ETA, ITA</i>	Demonstrative (‘this’)	PHu. <i>E(Z)</i> , <i>I-</i> , Yen. <i>EKE, EKO</i> ; Finn. <i>ETTÄ</i>
<i>ENIACA</i>	‘so much, so many’	<i>ENNYÍ</i> , dial. <i>ENNYIKÓ</i>
<i>ETANAL, ETNAM, ITANIM</i>	Conjunction	<i>EZENNEL</i> , <i>EZENNEN</i> (17° c.)
<i>IX, IXNAC</i>	Grammatical term	<i>ÍGY/IGYEN</i> + <i>NAK</i> (?)
<i>ME MI MENE MINI</i>	‘I, me’	PHu. * <i>ĒME</i> > <i>ÉN</i> , Khanty <i>MÄ</i>
<i>ΘUI</i>	‘here’	Ug * <i>TŌ</i> ‘that’, Manshi <i>TOT, TÛT</i> ‘here’
<i>-A</i>	Formant	<i>-A</i>
<i>-AC</i>	Formant	<i>-AK</i>
<i>-AΘ -AT</i>	Formant	<i>-AT</i>
<i>-C, -X</i>	Formant	<i>-K</i>
<i>-L</i>	Formant	<i>-L</i>
<i>-NA</i>	Formant	<i>-N, NY</i>
<i>-R</i>	Formant	<i>-R</i>
<i>-S, -AS</i>	Formant	<i>-S, -AS; -SZ -ASZ</i>
<i>-SE, -SI</i>	Pertinentive	<i>-I, -SI</i>
<i>-U</i>	Formant of <i>Nomina agentis</i>	<i>-U, -Ű, -Ó, -Ő</i>
<i>-ΘI, -TI</i>	Locative	<i>-T</i> (e.g. <i>itt, ott, Pécssett</i>)
<i>-KE, -CU, -U, -ZA</i>	Diminutives	<i>-KE, KÓ, -U/-Ú, -A</i>

GRAMMATICAL WORDS AND MORPHEMES		
ETRUSCO	UNTRANSLATED BY ETRUSCOLOGISTS	HUNGARIAN
<i>XURVAR</i>	??	<i>KORBAN</i> (16 ^o c.) (or <i>KORRAL</i>)
<i>LURI</i>	??	<i>ROLA</i> , dial. <i>LERÁ</i> , <i>LERUJJA</i>
<i>NAC</i> <i>NACEME</i>	??	<i>-NAK/-NEK, NEKEM</i>
<i>-LUM</i>	??	<i>-ALOM</i>
<i>-LEΘ</i>	??	<i>-LET</i>
<i>-TALA/-TALE</i>	??	<i>-DALOM –DELEM</i>
<i>-VANI,</i> <i>-VANA,</i> <i>-VENE</i> <i>-VENAS</i>		<i>-VÁNY, -VÉNY</i>
<i>-VA, -VE</i>	??	<i>-VÁ, -VÉ</i>
<i>-RA, -RE</i>	??	<i>-RÁ, -RÉ</i>
<i>-VAL, -VEL</i>	??	<i>-VAL, -VEL</i>

ETRUSCAN NAMES OF POLITICAL LEADERS, OFFICERS AND PUBLIC INSTITUTIONS

ETRUSCAN	TRANSLATION BY ETRUSCOLOGISTS ALREADY ASCERTAINED IN THE 19 th CENTURY	HUNGARIAN
<i>ZILA</i>	<i>PRINCEPS CIVITATIS</i> 'chief of the Etruscan community'	<i>GYULA</i> (< TU), (ancient forms <i>JILA</i> , <i>DZ-LA</i>)
<i>CANΘE</i>	<i>REX</i> 'king, highest institutional authority'	<i>KUNDE</i> (< TU), (ancient form <i>K-ND-</i>)
<i>MARU</i>	Lat. <i>MARO</i> , - <i>ONIS</i> , Umbr. <i>MARON</i> 'competent in constructions and in the acquisition of lands'	(<i>FÖLD</i>) <i>MÉRŐ</i>
<i>PURΘ-/PURT-</i>	'connected to political power'	Ciuv. <i>PURTΘ</i> 'battle axe' > Hng. <i>BALTA</i> (> Lat. <i>BALTEUS</i> 'sword belt')
<i>CEP-</i>	'connected to political power'	<i>KÉP</i> (< TU)
<i>LAUC, LUC, LAUXUM-, LUXUM-, LAUXME</i> etc.	Latin <i>LUCUMO/LUCMO/LUCMON</i> , - <i>ONIS</i> 'lucumon' ('??')	<i>LÓ</i> (< TU) + Mansi <i>KOM/KUM</i> (cf. Ungh. <i>HÍM</i>) 'horseman' = 'noble man, knight'

THE ETRUSCANS' PHRASE TO DEFINE THEIR LEADER OR HIS FUNCTION

ETRUSCAN	TRANSLATION BY THE EARLIEST ETRUSCOLOGISTS	HUNGARIAN
« <i>ZILA(Θ)</i> <i>MEXL</i> <i>RASNAL/-S</i> »	Latin <i>PRAETOR</i> (<i>PRAETURA</i> ?) <i>ETRURIAE</i>	« <i>MAGYAR RÉSZ</i> <i>GYULA(T)JA</i> »
<i>ZILA(Θ)</i>	Latin <i>PRAETOR</i> (<i>PRAETURA</i> ?)	* <i>GYULA(T)</i>
<i>MEXL</i>	??	<i>MEG-</i> (ancient form of

		<i>MAGY(AR))</i>
<i>RASNAL</i>	<i>ETRURIAE</i>	<i>RÉSZ RÉSZÉN</i> (15° c. 'region, zone')

NAMES OF FAMILY MEMBERS		
ETRUSCAN	TRANSLATION BY ETRUSCOLOGISTS	HUNGARIAN
<i>APA</i>	'father'	<i>APA</i>
<i>APA NACNA</i>	'grand father'	<i>NAGYAPA</i>
<i>ATI</i>	'mother'	<i>ÉDES</i>
<i>ATI NACNA</i>	'grand mother'	<i>*NAGYEDES</i> (<i>NAGYANYA</i>)
<i>CLAN</i>	'son', 'child'	??
<i>PUIA</i>	'wife'	<i>BULYA</i> (< TU)
<i>SEC, SEX</i>	'sister' 'daughter'	FUg <i>*SÁĆE</i> 'father or mother's sister'
	UNTRANSLATED BY ETRUSCOLOGISTS	
<i>ARCE</i>	??	<i>ARA</i> , Manshi <i>ÄR</i> 'matrilinear kin', Ug <i>*AR3</i>
<i>MANI(I)M</i>	??	<i>MENY</i>
<i>ZAMAΘI</i>	??	<i>*GYÁMÉDES</i> (<i>GYÁMANYA</i>)

ETRUSCAN RELIGION		
ETRUSCAN	TRANSLATION BY ETRUSCOLOGISTS	HUNGARIAN
<i>EIS AIS</i>	‘god’	<i>IS/ŐS, ISTEN</i>
<i>CEL</i>	‘goddess of birth, East’	<i>KEL , KELET</i>
<i>NATIS NETSVIS</i>	‘Etruscan priest, <i>haruspex</i> ’	<i>NÉZ</i> or <i>NESZEL</i> + <i>VISZ</i>
<i>TRUTNVT</i>	‘Etruscan priest, <i>fulguriator</i> ’	<i>TÁLTOS</i> < Ug * <i>TULT3</i>
<i>TURAN</i>	‘name of a goddess’	Khanty <i>TUREM</i> ‘deity’, Manshi <i>TŌRƏM</i> ‘deity’

PROFESSIONS		
ETRUSCAN	TRANSLATION BY ETRUSCOLOGISTS	HUNGARIAN
<i>ZICU</i>	‘writer’	OHu. <i>GYAK</i> , Manshi <i>JĒK</i> ‘incidere’ + - <i>U</i>
<i>MARU</i>	Umbro <i>MARON</i> ‘aedilis’	(<i>FÖLD</i>) <i>MÉRŐ-</i>
	UNTRANSLATED BY ETRUSCOLOGISTS	
<i>FULU</i>		<i>FŰTŐ</i> < <i>FŰL-</i>
<i>PAZU</i>		<i>FÖZŐ</i>
<i>PARLIU</i>		<i>PÁRLÓ</i>
<i>SUNU</i>		<i>ZENE/ZONG-</i> <i>/SENGŐ</i>
<i>ŠUPLU</i>		dial. <i>SUPÁL</i> , <i>SUPRÁL</i>
<i>ΘELU</i>		<i>TELŐ</i>

PLACE AND RIVER NAMES			
Italian	ETRUSCAN	LATIN	HUNGARIAN
(Bologna)	FELSINA	FELSINA	FELSŐ
(Orvieto)	VELZNA, VELSU etc.	VOLSINII (> Italian <i>Bolsena</i>)	BELSŐ
---	--- (the main Etrusco port, near Pyrgi/Caere)	ALSIUM	ALSŐ
(Populonia)	PUPLUNA FUFLUNA	POPULONIA (famous for its metallurgical furnaces)	FŐ + FŰL- (FŰT)
---	VEI(S)	VEII (on the Tevere river)	VEJSZE (11 ^o sec. <i>VEIESE</i>) 'fish weir'
(Modena)	MUTINA	MUTINA	MUT-
(Imola)	IMOLA	IMOLA	IMOLA
(Vetulonia)	VETLUNA	VETULONIA	VEZET-
(Arno)	??	ARNUS	ARANYOS

<i>BILINGUAL TEXT (TLE 472)</i>		
Latino: Q. SCRIBONIUS		
Etrusco: <i>VL ZICU</i>		
LATIN	ETRUSCAN	HUNGARIAN
SCRIB- ‘to write’	<i>ZIC-U</i> = ‘writer’	MHu <i>GYAK-U</i> ‘engraver’,

<i>BILINGUAL TEXT (TLE 899)</i>		
Latin: VEL MAX		
Etruscan: <i>VEL PEM</i> or <i>PEPN</i>		
LATIN	ETRUSCAN	HUNGARIAN
VEL(IUS) MAXIMUS ‘(the) greatest, (the) highest, maximum’	<i>VEL</i> <i>PEM</i> o <i>PEPN</i> = (the) greatest, (the) highest, maximum’	-- <i>FEJ, FŐ</i> o <i>FŐFŐ</i>



CAPTION NEAR PAINTING (TLE 222)

(servant working on a table:

Golini Tomb)

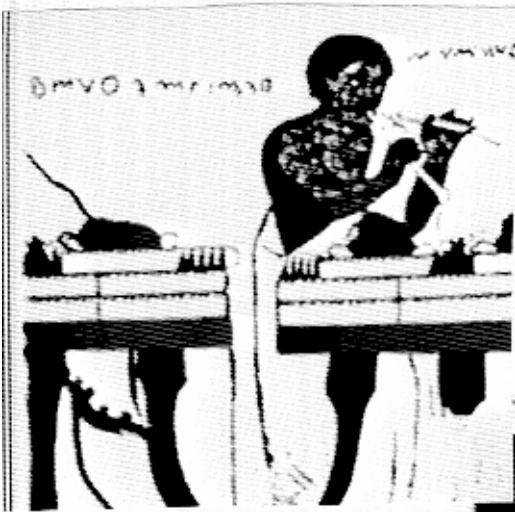
ETRUSCAN TEXT:

ΘΡΕΣΥ Φ/Α/ΣΙΘΡΑΛΣ

ETRUSCAN	HUNGARIAN
<i>ΘRESU</i>	Chuv. <i>TARZƏ</i> 'servant' (>Mari <i>TAREZƏ</i> 'worker')
<i>F/A/SIΘ/A/RALS</i>	<i>FAZÉK + TÁROL</i>

TRANSLATION:

"servant arranging vases"



CAPTION NEAR PAINTING (TLE 224)
(Flute player: Golini Tomb)

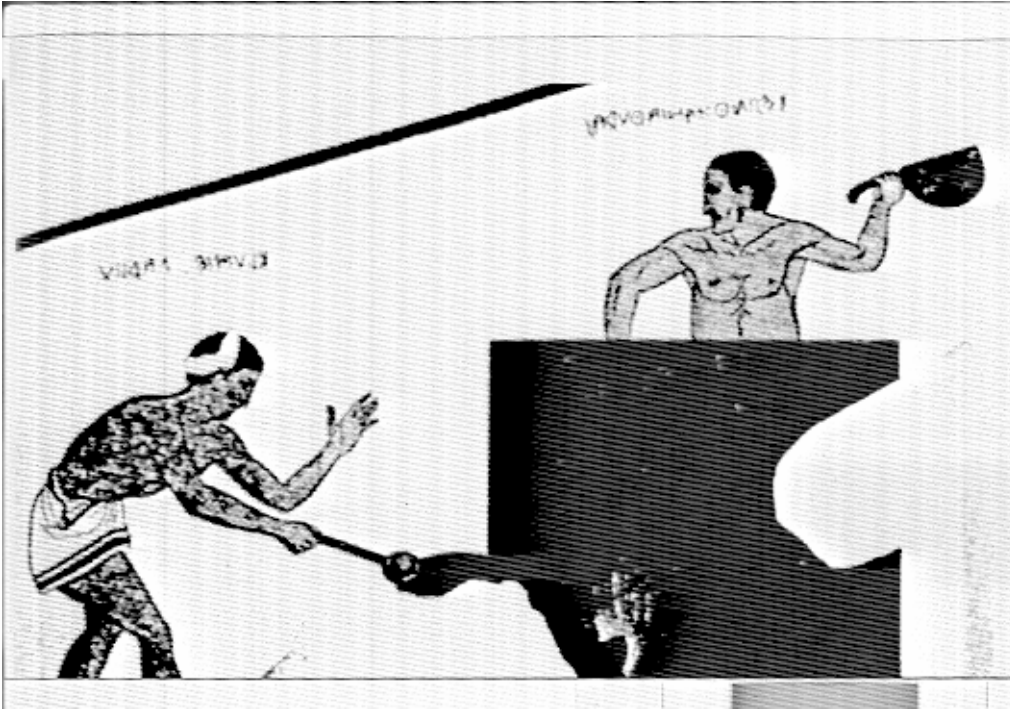
ETRUSCAN TEXT:
TR ΘUN ŚUNU

ETRUSCAN	HUNGARIAN
<i>TR(ESU)</i>	Ciuv. <i>TARZƏ</i> ‘servant’ (>Mari <i>TAREZƏ</i> ‘worker’)
<i>ΘUN</i>	Manshi <i>TŌN</i> ‘musical instrument, cord’, cf. Ungh. <i>ÍN</i>
<i>ŚUNU</i>	<i>ZENE/ZENGŐ/ZONG-</i> ‘musician’

TRANSLATION:
“servant playing a musical instrument”



CAPTION NEAR PAINTING (TLE 225) (servant preparing food: Golini Tomb)	
ETRUSCAN TEXT: <i>PAZU MULU[V]ANE</i>	
ETRUSCAN	HUNGARIAN
<i>PAZU</i>	<i>FŐZŐ</i> (< <i>FŐZ</i> -, cf. Manshi <i>PĀJT</i> ‘to cook’)
<i>MULU[V]ANE</i>	Khanty <i>MUL</i> ‘to offer to the gods’ + - <i>VÁNY</i> /- <i>VÉNY</i>
TRANSLATION: ”cook (preparing) the offering to the gods”	



CAPTION TEXT NEAR PAINTING (TLE 226)

**(servant working before oven:
Golini Tomb)**

**ETRUSCAN TEXT:
*K/U/LUMIE PARLIU***

ETRUSCAN	HUNGARIAN
<i>K/U/LUMIE</i>	Manshi <i>KŪR</i> , Khanty <i>KOR</i> ‘stone oven’ + Manshi <i>UMI</i> ‘opening’, Finl. <i>UUMEN</i> ‘cavity’
<i>PARLIU</i>	<i>PÁRLÓ</i> (<i>PÁROL</i> ‘to steam’ 16° c.)

TRANSLATION:
“cook near the opening of the stone oven”

<i>CAPTION NEAR PAINTING (TLE 230)</i> (one figure lost, but near servants preparing the table: Golini Tomb)	
ETRUSCAN TEXT: <i>ΘRESU PENZNAS</i>	
ETRUSCAN	HUNGARIAN
<i>ΘRESU</i>	Ciuv. <i>TARZΘ</i> ‘servant’ (>Mari <i>TAREZΘ</i> ‘worker’)
<i>PENZNAS</i>	<i>FED/FEDEZ</i> , Manshi <i>PÄNT</i> ‘cover’, Khanty <i>PENT</i> ‘cover’
TRANSLATION: “servant preparing the table”	



CAPTION OF FIGURE ON ENGRAVING (TLE 399)
(bronze mirror of the 3rd century b.C. with engraving representing Juno milking Hercules with beard)

ETRUSCAN TEXT:

ECA SREN TVA IXNAC HERCLE UNIAL CLAN ΘRA SCE

ETRUSCAN	HUNGARIAN
<i>ECA</i>	<i>ÉZ</i> , Yen. <i>EKE EKO</i> ‘this’
<i>/E/SREN</i>	<i>ÉSZRE</i>
<i>T/E/VA</i>	<i>TÉVE</i>
<i>IXNAC</i>	<i>ÍGY + NAK</i> (cf. <i>ÍGYEN</i> ?)
<i>HERCLE</i>	‘Hercules’
<i>UNIAL</i>	‘Juno’s’
<i>CLAN</i>	?? ‘son, child’
<i>Θ/A/RA</i>	<i>TEJ + RE</i>
<i>/E/SCE</i>	<i>ESZ(IK)</i> (past tense)

TRANSLATION:

“this (figure) to show how Hercules, Juno’s son, fed on milk”



TEXT ON 'TALKING VASE' (TLE 336)

(The so called VETULONIA'S CUP, *kyathos* (Greek drinking cup, also used as a measure) found in the "Tomba del Duce" (The Great Leader's Tomb) (7^o/6^o c. a.C.))

ETRUSCAN TEXT:

NACEME URU IOAL OILEN IOAL IXE ME MESNAMER TANŠINA MULU

LATIN PARALLELS OF 'TALKING VASES'

A me, dulcis amica, bibe "from me, sweet woman friend, drink!"

Bibe amice de meo "Drink, friend, from me!"

Misce "Pour!"

Reple olla "Fill the vase!"

Bibe et propina "Drink and pour!"

ETRUSCAN	HUNGARIAN
1) NACEME	1) NEKEM
URU	ÚR
IOAL O	ITAL
OILEN	TELJEN
2) IOAL	2) ITAL
IXEME	IGY-(IDD) + MEG (dial. ME)
3) MESNAMER	3) MÉZ-NA + MÉR-
TANŠINA	TAN- + SZÍN 'nice shape' (11 ^o c.) + -A
MULU	Khanty MUL 'gift, offering'

TRANSLATION:

(1) "In me, sir, pour the drink! (2) Drink up the drink! (3) (I am) the gift showing with its nice shape the measure of hydromel"