

**ETRURIA-CELTICA
ETRUSCAN
LITERATURE
AND
ANTIQUITIES
INVESTIGATED**



Volume I

Sir William Betham

1842

**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 PHOENICIAN.
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TORY
OF THE CONSTITUTION OF ENGLAND AND
IRELAND," ETC. ETC.**

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

Hon.

VOL. I.

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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 Caesar's day, and suggested that they were all of Phoenician 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---

"Latins se tames aperiente nutter plus quam imponebatur oncris 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 Phoenician 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 Phoenician 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 Phoenician 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 Phoenician people, may be found a solution of the Arabian fiction of the Phoenix. On the fall of the empire of the Sabeans, (Phoenicians of Arabia) the Syrian Phoenix of Tyre arose in still greater glory; another in Etruria; another at Carthage. Other Phoenices may have arisen in India; for certainly the wisdom of the Cabiri, the mysteries of commerce and consequent science, preceded the enormous superstitions of the Brahmins.

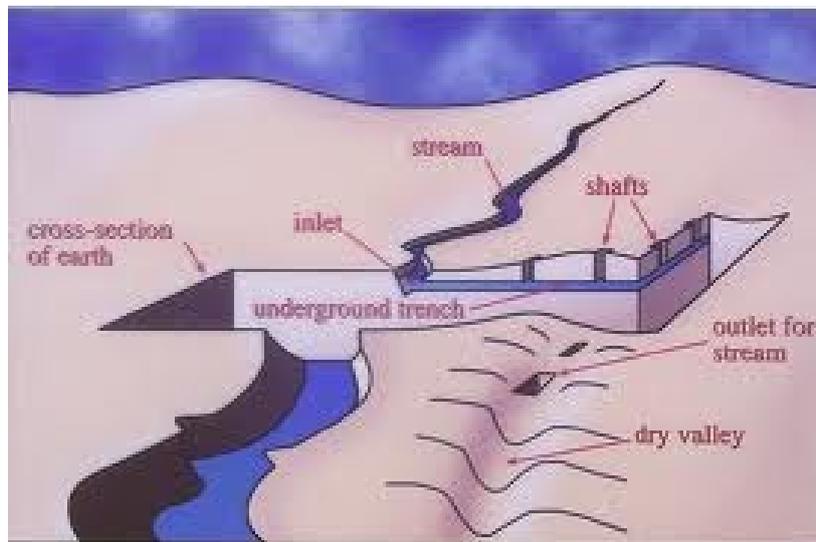
I had intended in this preface to have noticed certain critical observations on my former labours, but, as I trust, the contents of the following pages will be found to justify, in a great measure,

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:--

"Understand first, and then speak."



From an Etruscan Tomb



Etruscan cuniculus diverting water Etruscans were highly skilled engineers



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 Cesar found Britain thickly inhabited by a brave and gallant people,[1] 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 Caesar had before asserted. The valuable information which Caesar 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 antiquity's, 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 distinguish-able features of the tongue have ceased by the attrition of 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 Caesar 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 Caesar'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? Caesar says it was the same as the Gauls. Certainly from the Phoenicians, 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 Caesar 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 Phoenician 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 are 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 communicating any knowledge of the greatness of the Phoenicians 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 Beige. 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.[2] 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 Celtoe, or Keltœ. 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-Phoenician invaders.

Secondly—That the Phoenician 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 trtizan, 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 Phoenician colonists, who, with their brethren of Britain, after the destruction of the Phoenician 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 Caesar in Gaul and Britain.

Fourthly—That the Phoenician 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 Phoenician 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 Phoenician 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 *bnjn*, speckled, spotted, parti-coloured, or painted *daojne*, people or mankind.

The names of Albion or Albin indicate the greater or larger island---*all*, *greater*, *larger*, *jn* or *jnr* island ; names also evidently imposed by foreigners.

I shall not occupy time by a useless discussion to dis-prove 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 reducible 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 subjugation 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 Wands 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, Tuetones, 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 Mari, 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 Beige, 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, *trag*, tribe or race, of gods or spirits, knowing, of evil or necessity. I thought once its meaning was people of the north, but the first rendering is the most perfect in sound.

In the poems of Oisín, the fairies, or sprites, and 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 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 Phoenicians 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 Phoenician Celtæ, were unknown to the Greeks. It was, indeed, known that the Phoenicians 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 Phoenician-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 pre-served 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." [3]

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, *fear*, a man, *bulg* 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 Phoenicians, 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 Phoenician 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 *Fear Bolg*; which the Greeks and Romans would assimilate to their own language, and call Beige.

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

Footnotes Chapter 1

1. *Hominum est inflnita multitudo.*—Cæs. v. 12. *Brigantes, civitas, numerosissima.*—Fav. Arg. c. 17.
2. The Romans constantly endeavoured to assimilate the people they invaded and conquered, in language, customs, &c. with themselves.
3. See Gael and Cymbri.



CHAPTER II.

GENERAL VIEW OF ETRUSCAN ANTIQUITIES, AND THE HITHERTO RECEIVED NOTIONS RESPECTING THE AN- CIENT 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 right-minded 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—evince a highly civilized, refined, and glorious people, powerful both by sea and land ; a people like the magnificent inhabitants of Tyre and Phoenicia, 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 not 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 dis-position 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 some-thing 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. Grotfend 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 Panseri, 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 con-tempt. 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, un-solved 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 Tyrrhenian 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 Raseni 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, Phoenicia, 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 Miiller'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—*avilril*, which, certainly, he says, means *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 Phoenicians.

"If the masterly pen of a Tacitus had generously under-taken 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 unproved 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 con-temporary 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." "Hecatæus, 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 the 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 charlatanry 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 etiological 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 Muller 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 chew 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 sovereignty 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*, *apes*, *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 Phoenician 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, how-ever, are naturally more solicitous for the promotion of science than literature or antiquities; therefore, philological and archaeological 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 Phoenician 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 and 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: quibus quoniam 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. Quinotiam et Turrenam Thuscorum regiam non puidit 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 Suetanius's Life of Augustus is the following passage:

"Sub idem tempus ictu fulminis ex inscriptione statue ejus prima nominis litera effluxit. Responsumque est centum colas dies posthac victurum querns numerum C litera notaret futurumque ut inter deos referetur quod aesar id est reliqua pars C Cæsaris nomine Hetrusca lingua dens 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 Phoenicians 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 Phoenicians, 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 ethnographers, 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, Tyrrhsni, Raseni, Osci, Mari, &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 *en*. 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 *tri ph*, *aphneph ruphru* for "*tres afros rubros*" "*tre parka 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 *Inv*.

"In verbs the imperative in *atu*, *itu*, *aitu*, are very remarkable. The forms *frist*, *facust*, *dersicust*, correspond precisely with the Oscan just *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 Muller."

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 Umbrian (who according to Pliny, Florus, and others, were the most ancient inhabitants of Italy,) are supposed to have de-riued 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 Grabovei**, 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 Umbrian 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?

Caesar tells you the Gauls were literate, and used a cha-acter like the Greek. Is not the character in which the earliest Eugubian Tables are inscribed nearly the same as the most ancient Greek? Caesar 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 imbued 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 means to him available, he would have succeeded in making it known ; he has care-fully 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,[1] cut in the solid rock at Vulci, Tarquinia, 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 skew 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 monuments 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 some-thing 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 Eugubian 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 Phoenician. The Etruscans, being Phoenicians, had theirs from the same source. All alphabets having the same arrangement of letters, must also have been borrowed from the Phoenician. The shape also of the ancient Etruscan letters, are evidently the

same as the Greek, and all the most ancient Carthaginian and Phoenician 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 Phoenicians 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 Phoenician, 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.

Footnotes to Chapter 2

1. .ZI NI QVZ AÆ



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 mono-syllabic 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 language, and can be analytically reduced into its elements. The Etruscan is, in fact, the simple uncompounded Celtic, or Phoenician, and the Celts were Phoenician 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 show 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 Umbrian, 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, I. iii. c. 14, "Umbrarum gene antiquissima Raw existimatur."

Florus—"Antiquissimus populus."

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

(Servius, 1. "Isidorus, Mari, Italiae gene 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, Sabina 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 *ta bjne*, a sweet or beautiful stream, and Umbria, is from *om*, distant, *bnja*, 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 Gabrielius, 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 ; hut 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 Phoenician, 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 farmyard 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, nabh fomaridh*, 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 juxtaposition 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 Comae, 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 inter-leaved 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 com-pound 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 someone 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 persevered, 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, (see note 1), and ten consonants, (see note 2) The arrangement of these appear in some inscriptions to have been nearly in the same order as the Greek and Roman.

1 A, E, I, V, 2 C, K, F, J, M, N, P, Q, R, T.

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. Hamilton 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 do follows:

d d
 V † 2 † 1 N M † I † E † K † A
 M †

The double letters:

B † † † † † † † † † †

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

‡ has the power of B. In the first five Tables, † 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†2‡‡, VER for †‡‡.

‡ 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.

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

‡—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.

∞—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 ∞ or 2.

∞ 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 ∩ to express that sound.

q, q, q—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∨d∞V∩2 is written STRVSLA, and A∩d∩2∩∩ VESTISIA, which settled the power of the second character, d. From this, it is probable, was formed the Irish 5, 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

∞—CH,

8—PH,

○ ○ ○—TH. H 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.

#, †—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 B.

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, C 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 1, 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, σ ζ and O, which were, no doubt, borrowed from the more modern alphabet, as they are the refinements on the sounds γ , +, and V. The power of the Irish was similar to the Etruscan, and the character bears a strong resemblance.

It is not necessary here to discuss the orthography or grammar of the Irish language, further than to remark on some peculiarities which are also observable in the Etruscan. Vowels are often substituted for each other: the same words are written promiscuously with an a, o, and u, an e or an i. It is very common in the ancient Irish MSS. where two vowels occur together at the end of one and the beginning of another word, or the middle of a compound word, to omit the second letter, especially where the sound will not be affected by it ; and it is not uncommon to omit consonants for the same cause. Indeed, abbreviation was carried to a great extent in the oldest Irish manuscripts, so much so as to obscure, in many cases, the sense, and is one of the many difficulties in making out the meaning. The Irish v has the aspirated sound of *th*; it has the simple sound of *h* when it has a dot over it, thus, *t*; which is expressed in some ancient MSS. and when Gaelic is written in Roman character, by *th*. This accounts for Irishmen calling a tree, a *three*, a man, *Pether*, instead of Peter; water, loather; butter, butter, and vice versa. The Etruscans had their 000, Theta, and spelled the Greek Hermes, Termes, Turmes, and Burma.

The learned and acute Dr. O'Brien says, in his observations on the letter D, "In our old manuscripts D and T are written indifferently; *carad* or *carat*, a friend; *iad* or *jat*, them, 4-c." On the letter T he says, "The letter T is naturally commutable with D, both being letters of the same organ, and accordingly, in our old MSS. we find them indifferently written the one for the other.

On the letter G Dr. O'Brien observes, "It hath been observed in the remarks on the letter C, that it is naturally commutable with G, both letters being of the same organ and nearly of the same power; and hence, in our old parchments, they are written indifferently for each other." "The same indifference, or interchangeable use of letters G and C in the Latin tongue, and the latter being generally substituted in the place of the former, appears from ancient Roman inscriptions, and most particularly from that of the Columna Rostrata, erected in honour of Duillius, the Consul, whereupon were engraved the words = *cistratos*, *leciones*, *pucnando*, *Carthaeiniensis*, for *magistratos*, *legiones*, *pugnando*, *Carthaginiensis*, &c." "Which gave occasion to Diomedes to call G a new consonant."

The elision, or cutting off letters, as in the Irish, occurs frequently in the Eugubian Tables, and was at first a great stumbling block to the discovery of their meaning, even when enough had been made out to demonstrate that all was capable of being translated. Thus, in the first line of the first Table, it be *trnj e*, is written 'SPE TUR I E, the first initial being omitted; *naav Ito Jr ball* is written F R A T R U S P E R.

Many instances of these peculiarities occur in the Tables, which study and investigation brought to light ; but the most important discovery was the monosyllabic character of the language, that every Syllable was a word ; after which most of the difficulties, before so formidable, vanished. More than once had these difficulties induced me to abandon the pursuit; it seemed to defy all inquiry and baffle every effort for elucidation ; although some 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 Ibero-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 infrequent 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 for-motions 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 *jo*, 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*, very excellent or most excellent ; thus, in the Hebrew, *toe, toy*, good, good, or very good, in Irish, *jan* 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 *ma 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 *ir*, it is, which also happens both in speaking and writing the vernacular, as *lr maj*, for it malt, 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, *b-ajnm*, name, *otjg*, to thee, for *ja* or *cam r ajnm oujt*, what is the name to thee, i. e. "what is your name?" *ca tlojneao ohj*, 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 to, this, is often written *ji* ; 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 *Teo* in some of our oldest MSS. and by the omission of either vowel, may have been originally indifferently written *re* and *to*.

The article in the singular number is often written *a* instead of *an*, 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 *v* prefixed to the noun, as in this instance where the *v* is prefixed to *aIJ*, time, or then, which is so influenced by the preceding article *an*, 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 *v* has become its radical letter, and is, in fact, so written in our dictionaries, but certainly most erroneously. Another instance of the prefixed *v* becoming the radical letter by long usage, is found in the phrase an *te*, the person, which when analysed, reads an *6*, the he, namely, the article and pronoun ; and when this phrase is written in the usual manner an *t-e*, it is translated he that, or the person. There may be instances in which *tan* 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 *fa*, 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 *jt*, 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 *jt*. 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 *fom*, which is compounded of *faot*, *fu* or *fo*, 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 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 *rmrajneao*, after-thought; at *jadail* a retaking; 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 *n*, which is doubled in many Irish words, has been so used in the earliest MSS. for in *bin*, 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 *n*, to represent that peculiar sound. We have a strong proof of this in the pronunciation of this word *bjn* by a Munsterman, which is equal to *bing*, while in Connaught you can scarcely distinguish the sound of this character from that of *n* 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 *ca*, when.

(Table I. Line 15.) In the second last line we have the adjective good written *ma*, which is the oldest form of it in the Irish; at present it is written *malt*, which in Connaught is pronounced as if written *majch*, guttural, while in Munster it is pronounced *mah* 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 *rt*, which is also so used in Irish ; but some modern writers are of opinion that this is only an abbreviation for *ajrt*, This certainly cannot be the fact, for *aj* is a preposition meaning at or by, which must have been prefixed to the particle *rt*, 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 *fa*, which the compiler of one dictionary states has been improperly used for *Tat*; but it is well known and admitted, that *t* pointed, which has the sound of *A*, 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 *taon*, free, may be also written with *ae*, instead of *ao*. Indeed, in the more ancient MSS. *ae* is more generally used, and has the sound of *e* long, especially in the south of Ireland; it is therefore very admissible that the original writing of this word was *ron*, as written in the Etruscan. In Connaught they sound the diphthong *ao* like *ee*, i.e. giving a more lengthened and slender sound to the original.

(Table I. No. 16.) In the second line the word used for voyage is *trn*, which is now obsolete; but that in common use is *trnrr*, i.e. *rt* added to the monosyllabic primitive *wrn*. This shows that the ancient Irish applied a distinct meaning to the word *rt*, possibly a similar meaning to that of *nit*; and as the Irish language abounds with compounded synonyms to express the ideas of our poets more forcibly, such as *bravo*, life living, i.e. everlasting, it is evident that in the course of time *trnrt* superseded the use of the primitive *trn*.

(Table I. No. 18, line 1.) The word for increasing is here written with *vv*, which is also written with one *t*; 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 *an*, the, and *4n*, in, while both these are written *jn* and *jno* in ancient Irish MSS.

(Table I. Line 4.) The word *fejc*, light, is quoted in the dictionary from a work entitled *vain bo crajlzne*, 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 *fejc*, or *fejc*, light or vision, is from the same root as *fejc* 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 *fejc*, see, or behold, which in old MSS. is written *fec* 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 '*Flop*, the principal part of the sound being conveyed by *I*. This word is also written *fjn*, which it is stated in the dictionary, is put for *fjon*, but this is erroneous, for *fjn*. is the primitive root and not that which is written with the diphthong.

.(Table I. No. 20.) The word *no*, then, is now quite obsolete, and its explanation *ono*, 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 *iro*, which is so written in the dictionary, but the *'o* is a mere addition, without sound, and forms no part of the primitive, which must have been *Jr*, as written in the Table ; for in hundreds of words we find the *o* 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 *o*; *aniu**j*, to day, is still in common use.

(Table I. No. 24, line 5.) The word *posit*, 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 com-position 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 L No 25.) In line three, the word for now is *ow*. This word is indifferently written *anojr*, a *nojt* and *nom* which last form, it is stated in the dictionaries, is only put for *wpm*. This is one of those adverbial phrases so peculiar to the Irish language, and is compounded of *an*, the, the article, and *or*, a cessation, stop, *or punctwm* 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 *It*, is, which by most grammarians is made to form a part of the verb neuter substantive *bl*, be thou, &c. but this is erroneous, for they are two distinct verbs. Some grammarians have written this word *bro*, but in doing so they had no positive authority to support that form, because *o* is in this case a mere unauthorised postfix, as before stated, such as it is used in *bjom*, I am, the present indicative of *bj*, simply for the purpose of showing the division of the two syllables, for *jm* is the synthetic form of the first person present tense added to the root *bj*, and which form is fully borne out by the Tables to be correct. This tense is also written *ba*, 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 *ba*, will be, at No. 32, line 3, and many others.

(Table I. No. 41, line 1, *tar*, light.) The word for light is variously written in our MSS. as *ler*, *lerr* *leor*, *tear*, *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, *jt*, it is.

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

(Table I. No. 49.) In the last line of this and in the first of 60, we have the word *cean*, a head, written with a single *I*), whereas, in the Irish dictionaries we have it with a double *q*, which certainly was not the original character used, concerning which, see note on No. 18, line 1.

(Table I. No. 71, line 3, *crnc*, the end.) Some Irish writers are of opinion that this is an inflected or oblique form of *mod*, 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 *cnjce*, being the addition of *e* post-fixed 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 *cnoc*, 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 *aj*, 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 *fir*, which, in the modern language, is written more generally *fjor* 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 *v* 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 *toc*, 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 town-lands 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 (nor) 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. *Ian poi* or *nrr*.

(Table III. No. 16, line 1.) The word here used for the left hand, shews its Druidic origin, as well as 'ow 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 *nrr*, which in the dictionaries is written *nrat* and *nraj*, 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 *i6*, in which form it appears at No. 25, last line.

Table cable III. No. 29, line 3.) The word for a ship is *naeb*, from which, or at least from the same root, the Latinnaviss 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 *sousedd* ; 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 *el-at-cljats* 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 *Tot.*, which is now used as the comparative and superlative forms of *Trat.*, easy, although some modern writers have *madvrtaa or Fotaa* the positive form, and it appears correctly so, as we find by the primitive here written, which is the same except the post-fixed a, added, perhaps, in accommodation to rhyme.

(Table VI. No. 41, line 2.) The word *bnac.*, ever, has been frequently written, by various writers, but, 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 *bnac*, 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; *bnajt* 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 *j*, 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 Killer 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 *jnn-*, 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, 4n 341 1, the grey island ; Jersey, *jan jr j*, the farther island ; Guernsey, *jan aj*) *It 1*, the near island, &c.

The most ancient compositions in the Irish language, exhibit its monosyllabic character in a most remarkable manner, and show 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 Geoffrey 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, Bally-mote, 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

Amergin's First

Poem.

6 am deap zneine
 7 am cean lr ba
 8 am tur az ar Zael
 9 am eo in lno jb
 10 am loc j majs
 11 am bns dan a
 12 am ca la fob
 13 fear ar feach ta
 14 am dae del brf
 15 do chno cot nr
 16 coj che not zlen
 17 cloch ar flebe
 18 cja or j lr joh
 19 fh eadh znein j r
 20 cja feacht rj ech
 21 rre zan ecc la
 22 cjr non do zar
 23 eat ra hrc c
 24 cja be na a br
 25 ar o zj teat dan
 26 cja br ar teat
 27 na ach rj bj de
 28 c j a do ean
 29 cja de a dealb rj
 30 feab na an rjono
 31 rj rjono a j let
 32 cean ta rj cean thate lact 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

Translation of First Poem. The Wide Ocean Sea.

33 𐌹𐌳𐌰 𐌶 𐌻𐌺𐌰 𐌶𐌴𐌳𐌰𐌶 𐌳𐌶𐌶 𐌸𐌴 𐌸𐌴𐌶𐌰
34 𐌸𐌴𐌶𐌰 𐌳𐌶𐌰 𐌳𐌶𐌶𐌴 𐌳𐌶𐌰 𐌶𐌰 𐌴𐌺
35 𐌶𐌰 𐌺 𐌳𐌰 𐌸𐌴𐌰 𐌺𐌳𐌰 𐌸𐌴𐌰 𐌴𐌺
36 𐌸𐌴𐌰 𐌴𐌺 𐌶𐌳𐌴𐌴.
37 𐌳𐌶𐌰 𐌶𐌳𐌴𐌴 𐌶𐌰 𐌰𐌶𐌶𐌰

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

1 𐌶𐌶𐌰𐌰 𐌴𐌰𐌰 𐌳𐌸 𐌴𐌳 𐌴𐌶𐌰 𐌶 𐌴𐌺
 2 𐌴𐌰𐌰 𐌶𐌳𐌴𐌴 𐌴𐌰𐌰𐌰 𐌰𐌶𐌰 𐌶𐌳𐌰 𐌳
 3 𐌰𐌶𐌰𐌰𐌰𐌰 𐌰𐌰𐌰 𐌳𐌸 𐌴𐌰𐌰 𐌸𐌴𐌰 𐌳𐌴
 4 𐌸𐌴𐌰 𐌴𐌰𐌰 𐌸𐌴𐌰 𐌳 𐌶𐌰𐌰 𐌶𐌰𐌰 𐌸𐌴
 5 𐌸𐌴𐌰 𐌴𐌰𐌰𐌰 𐌳𐌶𐌰 𐌴𐌰𐌰 𐌶 𐌴𐌺 𐌴𐌰𐌰
 6 𐌴𐌰𐌰 𐌳𐌸 𐌴𐌳 𐌰𐌰𐌰 𐌰 𐌸𐌴𐌰 𐌳 𐌶𐌰
 7 𐌴𐌰𐌰 𐌳 𐌶𐌰𐌰𐌰 𐌰𐌰𐌰 𐌳 𐌸𐌴𐌰*
 8 𐌶𐌰𐌰 𐌳𐌶𐌰 𐌳 𐌶𐌰
 9 𐌶𐌰 𐌰𐌰 𐌳𐌰 𐌴𐌺 𐌳 𐌶𐌰 𐌶𐌰𐌰.
 10 𐌶𐌶𐌰 𐌴𐌰𐌰 𐌳𐌸 𐌴𐌳

* Carnesoire Point, in the County of Wexford.

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

1 211 1 r 14th nep eno
2 en mac m-r-nr mo t-rch
3 41t ac r-lab r-re4t ac
4 r-re4t ac coyll c-10th oé
5 c-10th ab e4r ac
6 e4r ac loch l-on mar
7 l-1h0 mar tor t-lob ra

Translation of Second Poem.

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 τῶπ ἦα τῶατ οὐη ἀῖβ
 9 ἀεῖατ ἦῖβ τε ἀῖπ ἦα
 10 τε ἀῖπ ἀῖπ τῶπ τῶατῆατ
 11 τῶατ ἀ ἦῖε ἦῖλ εἶατ
 12 ἦῖλε λῶῖβ ἦῖβ εἶαῖηα
 13 ἦῖβ εἶαῖη ἀῖατ εῖπ ε
 14 ἀῖατ τῖ εἶατ τῖεε τῶλ
 15 ἦῖατ ῖαῖατ ἦῖατ ῖαῖη ῖῖεατ ῖ
 16 ῖαῖη ῖῖαῖ ῖῖη ῖε
 17 ἀτ ῖα λῶῖπ ε
 18 εῖπ ε ἦῖη ὀῖ τῖτ
 19 εῖπ ε ῖαῖ ἀῖλ ῖῖατ
 20 ἀῖλ ῖ ῖ ῖατῖ ῖῖη εῖατ

Fourth Poem of Amergin—On the Fisheries.

1 Cakh aḡh ḡh om to tḡt cal etc ḡh ḡhber
 aḡb
 2 ḡtḡ cakh ḡḡḡ ḡῖo takh
 3 tḡh to ḡḡḡḡ eḡtḡ ḡtḡ o
 4 ḡo tḡḡḡ ḡe ḡt aḡb eḡ
 5 ḡḡḡḡḡ eḡ eḡḡḡḡ
 6 eḡtḡ aḡh ḡḡḡ ce to ḡb
 7 ḡtḡ leḡḡḡ ḡḡ ḡḡḡ
 8 ḡc ḡḡḡ toḡ ḡh ḡḡḡ
 9 ḡtḡ ḡc ḡḡḡ

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 ij 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 SUIO AM TUNO OT JH TPACT AJHb TEAC FUACT
- 2 CJHT FOR DEO MOP JH TECT ECT DOM HUACT
- 3 AJT HEIO AM DUJb AT BAT BEJH FJ AL A HAJHM
- 4 FJHT HJAO HEAN OT JHJAH JLAN
- 5 WOP JH Tcal CJUAD HOM CLUH FEAPH OAZ AT
- 6 FJOP HO Tcall FJPH BAT TO TUIO.

**The Poem of Lughaidh Mac Ith.
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 contend,
- 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; Dux, to which led horse-roads, through five ramparts;
2. Many its houses, just its plunders, scarce its stores; Lofty **CAISLEN** is **AILEACH-PRIRIN 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 remark-able, 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 Lnghaigh 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 anything 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° 30', north, longitude 13° 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 unknown. 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 archaeological 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 be seen The first of all translations from the Greek, and the originals quoted by the Latin fathers prior to Jerome being 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 savants, 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 Paeon*, may have had the influence of giving name to the temple and the city. Antonius Conciolus states, in his *descriptio* 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. Müllner 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.

It would be of great importance to obtain copies, in facsimile, 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.

James, the brother of Læhus 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 Buonarroti 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 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 Pelasgio, and five in the Etruscan character."

It appears to have been an established custom among the Phoenician 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-Phoenician 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-Phoenician, 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 inscriptions, nonnullæ quæ non possunt intelligi ; vocabula es 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 Engubinis mentionem fecerit, opera pretium erit, ut eruditorum curiositate satisfiat, cas 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 facsimile, carefully corrected and examined with the originals, for though Bernardus Baldus has examined and made copies of those in the Etruscan character, and Grouter 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 emendates. Unam tantum Bernardinus Baldus, bins Gruterus, quarum alteram Etruscis, alteram Latinis characteribus exaratas, edendas curarant; sed quantum a veris different, facile dignoscere poterunt qui nostras inspexerint; hæ namque respondent in omnibus (preterquam in eharacterium magnitudine) formis quibusdam, super iisdem Tabulis impressis, quas ad nos jamdiu transmisit Illustrissimus ac Reverendissimus Dom, Sebastianus Pompilius Bonaventuri, Montle Physconis Episcopus, novissime autem Illustrissimus et Reverendissimus Fabius Mancinforte, Archiepiscopus Neapolitanus, qui ambo Eugubinam Ecelesiam jam gubemarunt."—Dempster's Tom. 191.

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 facsimile 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'ier Galleria di Fiorenza" in his "Saggio di Lingua Etrusca et di altre Antiche D'Italia per servire alla storia de Popoli della 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 *Poenulus* 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.

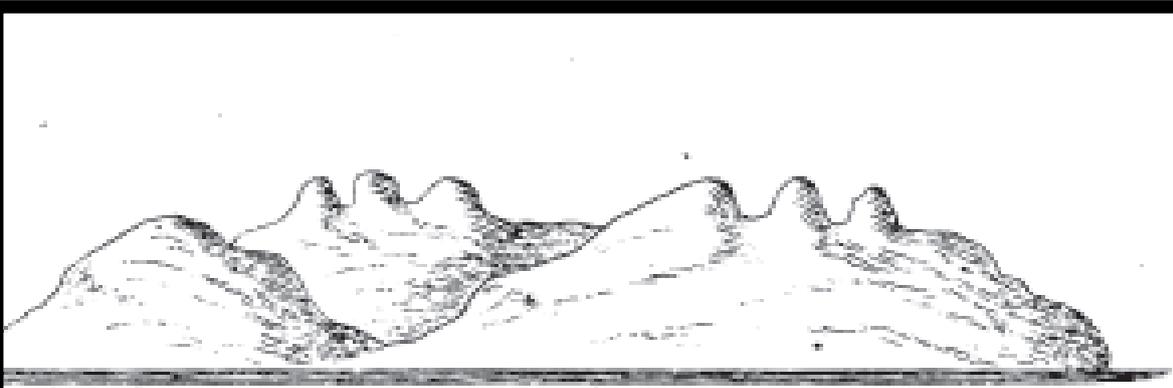
Many passages in these inscriptions, in the early examination of them, were found so palpably Irish, such as *poitv co breo*, being arrived in port, and *vait I'm Azen*, beyond that as much, and many others, as to leave little doubt that the whole was of possible interpretation by means of the Irish 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.

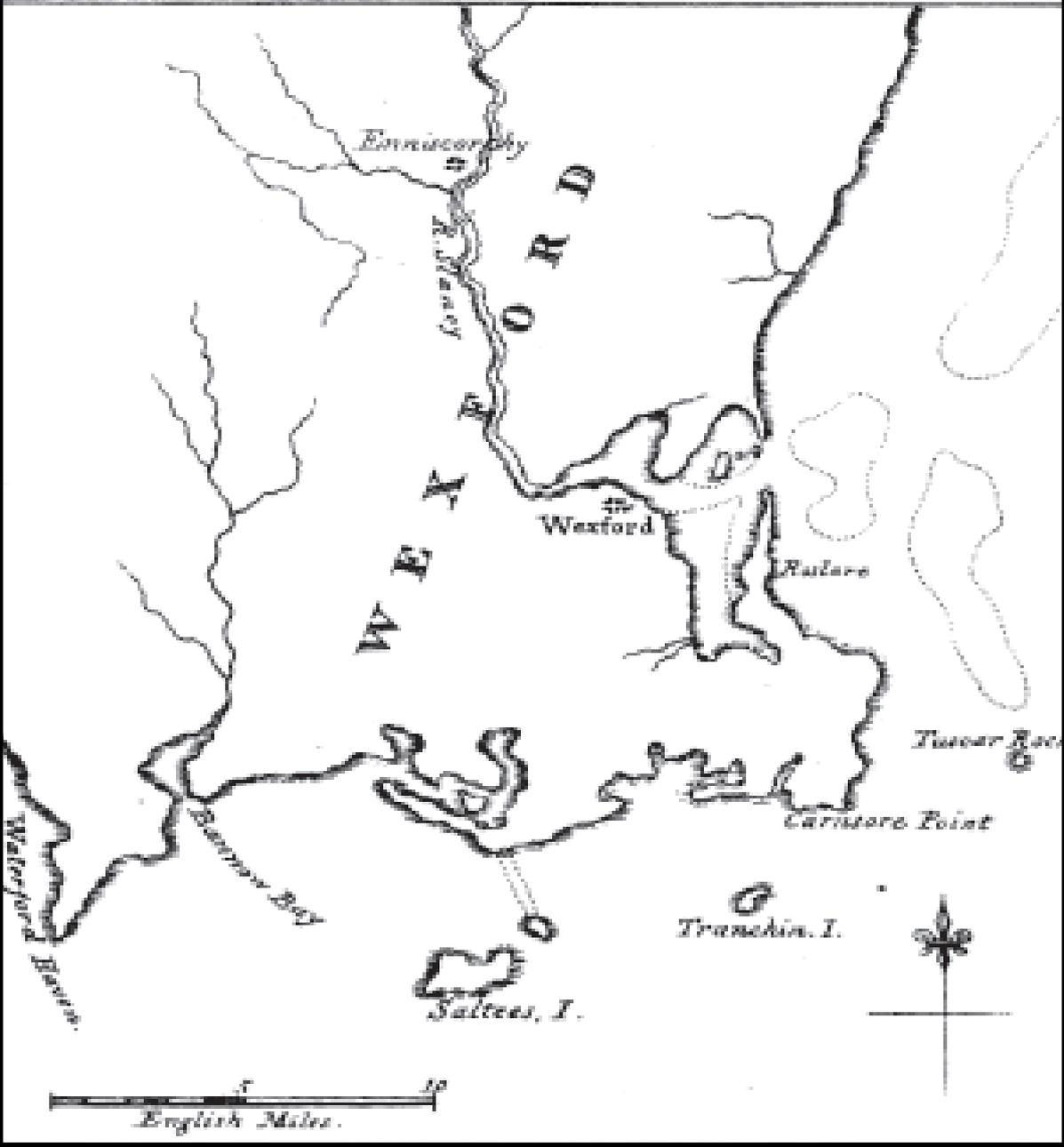
The sixth and seventh Tables being written in what has always hitherto been considered the Roman character, from left to right, has by some been supposed to be ancient Latin, but the language is the same as the five others, as is the matter, and they are a continuation and conclusion of the same subject. The sixth Table commences rather abruptly, and, therefore, it is possible, that the two missing Tables, sent to Venioe, come in between the fifth and sixth, which would now make the sixth and seventh, the eighth 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 enterprise, as well as of wisdom. It is stated, that a Phoenician vessel proceeded in a strong current along the coast of Spain, beyond Cape Ortegall, 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 Carna, 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, (*can na taon tur can.*) That point of land bears the name of Carnasore Point, and the rock the Tuscar Rock. The peninsula is now the parish of Cam, 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 Nee, 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, IMI3V)11, in Etruscan characters, which will be found figured and described hereafter in the chapter on the coins of the Phoenico-Etruscans. The word ICVBINI in the sixth and seventh Tables, written in the Roman character (or later Etruscan) is IIOVINA, or HOVINE, and may be rendered J JUO be 1na, by wisdom night and day in the; from this the *Io Pean*



Cape Orlegal, from the North.



Part of the Coast of
WEXFORD

of the Greeks and Romans was no doubt derived : but of this more here—after, when the deities of the Phoenico-Etruseans are considered.

The Tables then state, that mountains were seen to the north of Came. 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 Herf" It is remarkable, that the title, naom, given to Nee; 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 Ortegale 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—on, coast or shore, house, *caa*, of watching.

**TABLE I.
CALLED IN DEMPSTER THE FIFTH.
AS IN THE ORIGINAL BRONZE TABLE.**

1	KARNE : KAPNE : 21E+VPIE : A+IIIEPIE : ACIEKATE : NADAKPVIM :
2	21VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
3	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
4	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
5	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
6	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
7	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
8	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
9	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
10	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
11	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
12	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
13	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
14	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
15	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
16	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
17	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
18	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
19	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :
20	21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE : 21E+VPIE :

40 EZV8 : FVZME : QED-ED : EDV2 : KVCETV : FEPV : CIV : VNE :
 FEPV
 41 2+DVPAR : BIKP2 : ZVBAR2 : KVMATV : KRIPE : VNEZ :
 CEIVPRTV :
 42 RNTARKES : KVMATES : FEPZMOMV : AMRADIOMV : 2+RTIRA :
 ZVBRQTV : EZVNV :
 43 FVDTIV : 8VTV : KATEP : ARZKV : FEPZANZ : 8VTV :
 KCESTOETIEV2PESCEVCEVEM2TETEIES
 44 KCESTOETIEV2PESCEVCEVEM2TETEIES
 45 ZEIME : NIES : FEKVIES : SIM : KAPVM : VIEV : FEKIAS :
 46 RARMPAR2 : FVMPEPAR2 : XII : R+LIEPARTE : E+PE : R+LIEPARTE :
 47 K+RACENIIE : E+PE : K+RACENIIE : K+DEIARTE : E+DEK+VDEIARTE
 48 ZARTANES : E+DESARTANE : FIEIARTE : E+PE : EIEIARTE : FARENARTE
 49 E+DE+FAENARTE : M+VSEIARTE : E+DEM+VSEIARTE : IVIEKANE :
 50 E+DE+IVIEKANE2 : KASEARTE : E+DEKASEARTE : FEP+IEKASEARTE :
 51 FEPANIE : FEP+VAPVME : IVCE : F+PE : 8E+V : IZ : FEAR :
 52 KNE : SECKANE : VIE+VE : CEI+V : SECKANE : NADAV : RDCV :
 53 V2+EV : EVNADAV : P+SE : R+PE+TE : SECKANE : QED : FVNI :
 54 QEDICINV8E+V : CARV+V : ZAP : RMP+V : KAPV : FEAR : KNE : SECA
 55 KNE : VIE+V : ECEI+V : NADAV : PICE : RMP+V : 8E+PE : FVDTV
 56 E+V : I8E : 8E+V : FARE : EID8E+V : FV : KAPDES : FV2E+V :
 57 I8E+PEI+V : FEP2V+V : CARV+V : MEAR : CIST+PA : 8E+PE+V :
 58 ZICECE : 8E+V : VNE : E+PE : ZCI : ZE : CE : CIV8E+V : FEP+IE
 59 ZICECE : V+V8E+V : CIST+VNDV8E+V : CEI2V+V : 8E+V :
 60 MANTARKV : 8E+V : VNE : 8E+V : VNE : 8E+V : BENV2 :
 61 KAPDV+V : CE+V : CARV+V : ZAP : IVCE+PE : FEPESIMV :
 62 CEI2V+V : FESIMV : CEK+PE+ESIMV : A+PE : FVPTV :
 63 RPE+V : 2+RTIRA+V : CEK+V : FV2+V : FEP+V : RNV :
 64 FENI : MV : FVNI : FESIMV : CIV : FESIMV : VNE+V :
 65 MV : ENVEDV2E+V : CIP+V : V8E+V : FVNEQIES :

13 ENVMEK · 2TETLAVTAR8AM : TESCAM : TEBE : TVTE : IKVINE
 14 CAP8EM:ACIEKLV8E:KVM18I8AV:CEA:ACIEKPA:EVNVMME:ETV:
 15 PAVNCR+V:ETV+V:PEKKA8-8ABE+V+V:VYNI8ATE:VNE:MENE:
 16 AKEVNIMEM : ENVMEK : ETVP2TAMV : TVTAPINATE : T8I8V :
 17 TAPINATE : TV2KVM : N8AKVM : NVMEM : IAVKVM : NVMEM :
 18 ZCEI2 : 8ABE : TVTAV+V : VVE : ME2 : EST : BEIV : VDV : TEPE :
 ME2 : EST : ME2
 19 VNE : PAVNCR+V2 : 2TAR8EEN : T8EMNEKY : ENVMEK : R8MNV :
 20 KAT8AMV : IKVINE : ENVMEK : APE+V : TVE2 : ET : VDE : VNI
 AMP8AV
 21 V2 : T8NIMV : ENVMEK : ETAV : KEMVE : VMIN281 : 2V
 : V+881M8
 22 T8IIVED : T8NIMV : T8IIVED : ETAV : IKVINE : ENVMEK :
 23 PAVNCR+V2 : PIMV : ETAV : EP8AVT : CER : PIMV : ETAV :
 PAVNCR+V2 :
 24 8VNYDE : T8I8 : AIV8 : 4V8V : VTE : IIV : BEIVPE8E : MAD+I :
 25 CR+V : 8EIME : BEIV : AIV : V2ENTV : VNI : BEIV :
 26 YAPE : T8NIMV : APE : APE2 :
 27 PVINE : E : TPE : TVKA : 8V8A : VTE : IIV : BEIV : T8TATE :
 28 PE8E : PE8E : MAD+IE2 : I8AIA : BEIV : AIV : V2ENTV :
 29 KAI : 2AKA : AIV : CEKLV : CE+V : AIV : 8V : IIV : BEIV :
 30 YAPE : T8NIMV : APE : APE2 :
 31 TPA : 2ATE : T8E : C+VA8 : BEIV : TVE : PE8E : MAD+IE2 :
 32 I8AIA : BEIV : AIV : V2ENTV : VNI : BEIV : YAPE : T8NIMV :
 33 APE : APE2 : VNE : TVTINAV2 : KAPE+V : I8V8 : AIV :
 34 BAKVEMT : VTE : EDV2 : T8A : AIE : EDV2 : T8V2T : V2T8V :

- 4 DIRSANS . HERTI . FRATER . 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 . VMS . 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.

1	ESVNV : SVIA : QED-ED : SVME :
2	VSTITE : ZESTENTRISIV :
3	VVARISIV : QVNRK : CVK : PVNV : LEQRY :
4	INAK : VQVVD : VQVSVNIZ :
5	SARVD : VZENVRYA : VPE :
6	SARDV : MEDVZ : SVZK :
7	KAMAKPE : INK : VQVD : CARPE :
8	KAMAKPE : SVZV : SARVD : VQVD :
9	REIV : LVREZ : YEKRVVD : INMEK : SARVD :
10	VCEM : VPRZ : LVREZ : SARDVM : VREYVA :
11	INMEK : CIA : MEDVCA : RACRME : ERYVA :
12	EAK : IIP : PDSKV : YPEV : SARVD : VCEM :
13	KREVA : SERYVA : RIVVA : RCEM : KVEDM :
14	RTRIVV : EKV : ESVNV : SVV : KEPE : VVVA :
15	PVVVM : RNVNV : INK : RQPER : ENNV :
16	INK : KACI : SEDIME : RNVNV : ISNV : SEQVD :
17	RNVNV : ISNV : VV - SRAKV : RNVNV : SEPE :
18	ROZNEZ : KIZ . KACI : RZINV : SEQVD : EPEZ : KIZ :
19	ROZNEZ : RZINV : ZVSRVKV : VCEZ : ROZNEZ :
20	RZINV : INEK : CVKME : ESVMEN : EV : R :

12 CAKV : KAKOZ : IETI : IEDSKVMAR : KAPIV : CAKE : IIP
 22 ASE : ANENYV : SAKE : SEKAME : VIEY : IVCERPE
 23 IVMY : AMENYV : TETIV : SEZEA : SARVATED :
 24 AIIIEZ : AOKIZED : EIKRATIZ : KYARE : IIVCINA
 25 KEBIEP : IIVCINA : IIPV : SEKANI : YEIV :
 26 INVMEK : VCEM : SEKANI : VIEYV : IVEVME :
 27 IYPIKE : IENYV : IIPV : SEKANI : NARV
 28 IAKA : MEVCA : VICIM : SABEV : SARVATE
 29 AIIIEP : AOKIZED : EIKRATIZ : KYAREP
 30 IIVCINA : KEBIEP : IIVCINA : SAKE :
 31 CARA : BEINE : BEIV : EVKV : RVCIA : BEIV : VCEM
 32 IEPIM : IENYV : BEIV : EDEK : YCA : YEA
 33 IANIMAR : IYSEKIV : EPEK : IPEME : IYVIVY
 34 IYVIA : IPEIV : INVMEK : EYMA : IYKI : YVAREA
 35 IYSEKIV : EPEK : EDEVMA : IVEVME : IYPIKE

12 EPV : CEPV : EPK : EPV2431 : EPK : EPV : VV3C : VV3E 12
 22 AP-APAR8 : CRV2 : V83YNE : 22CRKNE8 : V4PYCIV 22
 32 INVTK : P4VCPE : KEBV : 22CRKNE : EP2NIMV 32
 42 VEMVNE : VVPIE : INVTK : KLEPA : CEKPE2 : 22423C : 42
 52 CV8PE2 : 22CRKNI2 : EP2NIMV : CE2VNE 52
 62 VEMVNE2 : VVPIE2 : INVTK : 22PE2 : 22E2 : 62
 72 ECRAR8 : ANKENV : INVTK : EPV2 : PAP2 : 72
 82 EPV : INVTK : KVMARV : RKANI 82
 92 KANENV : KVMAR2 : EP2NIMV : E2KV 92
 02 E2VY : VPEV : VRI2YENV : 8ABEV : VNE 02
 12 8PEV : 8ABEV : AP : PEK : 8AKV2 : V4PYV 12
 22 8VY : 8VNRK : IPI : P4VE2K : EPK 22
 32 VP2 : VNE2 : NEIP8AR 32

TABLE VI.

AS IN THE ORIGINAL BRONZE TABLE.



- 1 PRE . VERIR . TESENOCIR . BVF . TRIF . FETVMARTE . CRABO-
 VEI . OCRIPER . FISIVTOTAPER . IOVINA . ARVIO . FETV .
 VATVO . FERINE . FETVTONI
- 2 FETV . TASES . PERSNIMV . PROSESETIR . FARSIO . FICLA .
 ARSVEITV . SVRVR . 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 SVRVR . NARATV . PVSI . PRE . VERIR . TREBLANIR . TASES .
 PERSNIMV . MANDRACLO . DIFVE . DESTB . KHABITV .
 PROSESETIR . FICLA
- 5 STEVSLA . ARSVEITV . APE . SOPO . POSTRO . PEPERSCVST .
 V . ESTISIAEFMEFASPEFA . SCALSIE . CONEGOS . FETV .
 FISOVI . SANSI
- 6 OCRIPER . FISIV . TOTAPER . IOVINA . ESO . PERSNIMV .
 VESTISLA . 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 . SANSI .
 SVBONT

- 9 PONI . PESNIMV . MEFASPEFA . ESÒ . 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 . DVPYRSVS
- 11 PETVRPVRVS . FATOFITO . PERNE . POSTNE . SEPSESAR .
SITE . VOY . SEAVIE . ESONE . FVTY · FONS . PACER . PASE .
TVA . OCRE . FISI . TOTE . IOVINE
- 12 ERER . NOMNE . ERAR . NOMNE · FISOVIE . SANSIE . SAL-
VO . SERITY . OCREM . FISI . TOTAM . IOVINAM . FISOVIE .
SANSIE , SALVOSEKITV
- 13 OCRER . FISI . ER . TOTAR . IOVINARNOME , NERF . ARSMO .
VIRO . PEQVO - CASTRVO . FRIF . SALVA . SERITY . FVTY .
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^{PRE} . 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-
LAR . ERVS . CONECOS
- 17 FIRSTV . ENOMEFA . VESTISLASOPA . PVROME . EFVREATV .
SVBRASPAIMV . ENO . SERSE . COMOLTV . COMATIR . PER-
SNIHIMV .
- 18 CAPIE . PVRDITA . DVPLA . AITV SACRA . DVPLA . AITV
-
- 19 PRE . VERIR . VEHIER . BVFTRIF . CALERSVETV . VOFIONE .
GRABOVIE . OCRIPER . FISIV . TOTAPER . IOVINA . VATVO
FERINE . FETY . HERIEVINV .

* Query FRITE.

- 20 HERIE . PONI . FETV . ARVIO . FETV . TASES . PERSNIMV .
 PROSESETER . MEFA . SPEFA . FICLA . ARSVEITY .
 SVRONTNARATV . PVSI . PREVERIR .
- 21 TREBLANIR
-
- 22 POST . VERIR . VEHIER . HABINA . TRIF . FETV . TEFREI .
 IOVI . OCRIPFR . FISIV . TOTAPER . IOVINA . SERSE .
 FETV . PELSANA . FETV . ARVIO . FEITY . PONI
- 23 FETV . TASIS . PESNIMV . PROSESETIR . STR . VSLA . FICLA .
 ARVEITY . 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 . TENITY . ARNIPO . VESTISIA . VESTICOS . CAPIRSO .
 SVBOTV . ISEC . PERSTICO . EEVS . DITY . ESOC .
 PERSNIMV . VESTIS . TIOM
- 26 SVBOCAV . SVBOCO . TEFRO . IOVIOCRIPER . FISIV . TOTAPER .
 IOVINA . ERER . NOMNEPER . ERAR NOMNEPER . FONSIK .
 PACER . SI . OCREF . ISITOTE
- 27 IOVINE . ERER . NOMNE . ERAR . NOMNE . ARSIE . TIOM .
 SVBOCAV . SVBOCO . TEFROIOVIARSIER . FRITETIOM .
 SVB . OCAVSVBOCO . TEFRO . IOVI . TEFRE
- 28 IOVIE . TIOMESV . SORSVPERSONTRV . TEFRALI . PIHACLV .
 OCRIPER . FISIV . TOTAPER . IOVINA . ERER . NOMNEPER .
 ERAR . NOMNEPER . TEFRE
- 29 IOVIE . ORER . OSE . PERSE . OCRE . FISIE . PIR . ORTO . EST
 TOTE . IOVINE . ARSMOR . DERSECOR . SVBATOR . SENT .
 PVSI . NEIP . HERITY . TEFREIOVIE
- 30 PERSETOVER . PESCLER . VASETOMESPESETOMEST .
 PERETOMEST . FROSETOMES^T . DAETOMEST . TOVER .
 PESCLER . VIRSETO . AVIRSETO . VAS . EST
- 31 TEFRE . IOVIE . PERSE . MEBS . 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 . PONS .
 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 . TVAOCREFISI . TOTE . IIOVINE . ERER
- 35 NOMNE.ERAR.NOMNE . TEFRE . IIOVIE . 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 . SVBONT .
 CAPIRSE . PERSO . OSATV . SVROB . PERSNIMV . PVSESORSV .
 APEPESONDRO . PVRDINSVS
- 38 PROSESETO . ERVS . DIRSTV . ENOM . VESTISLAR . SORSALIR .
 DESTRVCO . PERSI . PERSOME . ERVS . DIRSTVPVE . SORSO .
 PVRDINSVS . ENOM
- 39 VESTISIAM . STAFLAREM . NERTRVCO . PERSI . SVRVRON-
 TERVS DIRSTV . ENOM . PERSONDRO . SORSALEM .
 PERSOME . PVE . PERSNIS . FVSTIEE
- 40 ENDENDVPELSATV . ENOM . PESONDRO . STAFLARE .
 PERSOME . PVE . PESNIS . FVS . IFE . ENDENDV . PELSATV .
 ENOM . VASO . PORSE - PESONDRISCO . HABVS
- 41 SERSE . SVBRA . SPAHATVANDERYOMV . SERSITV . ARNIPO .

* Nomne ?

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

42 FVRDITO . FVST

43 VOCVCOM . IOVIV . PONNE . OVI . FVRFANT . VITLY . TORV .
TRIF . FETV . MARTE . HORSEFETV . POPLVPER . TOTAR .
HOVINAR . TOTAPER . HOVINA . VATVOFERINE

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

45 VOCVCOM . COREDIER . VITLY . TORV . TRIF . FETV . HONDE .
SERFI . FETV . POPVPLER . TOTAR . HOVINAR . TOTAPER .
HOVINAR . VATVE . FERINE . FETVARVIO

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

47 PIHOS . FVST . SVEPO . ESOME . ESONO . ANDER . VACOSE .
VASETOME . FVST . AVIF . ASERLATVVEROFE . TREBLANO-
COVERTV . RESTE . ESONO . FEITY

48 PONE . POPLO . AFERO . HERIES . AVIF . ASERLATO . ETV .
SVRVRO . STIPLATV . PYSI . OCRER . PIHANER . SVRVONT .
COMBIFIATV . ERIRONT . TVDERVSAVIF

49 SERITY . APE . ANGLA . COMBIFIANSIVST . PERCA . ARSMAT-
TIAM . ANOVIHIMV . CRINCATROHATV . DESTRAMESCAPLA .
ANOVIHIMV . PIR . ENDENDYPONE

50 ESSONOME . FERAR . PVFEPIR . ENTELVST . ERE . FERTV .
POEPERCA . ARSMATIAM . HABIEST . ERIRONT . ASO .
DESTRE . ONSE . FERTV . ERVCOM . PRINIVATVRDVR

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

- 52 AMBOLTV . PREFA . DESVA . COMBIFLANSI . APE . DESVA .
 COMBIFIANSIVST . VIA . AVIECLA . ESONOMEITVTO .
 COMPERACBIS . SACRIS . APEACESONIAME
- 53 HEBETAPE . BENVST . ENOM . TERMNVCO . STAHITVTO . POL
 PERCAM . ARSMATIA . HABIEST . ETVRSTAHMV . ESO .
 ETVRSTAHMV . FISEST . TOTAR
- 54 TARSINATER . TRIFOR . TARSINATER . TVSCERNAHAR CER .
 LABVSCER . NOMNER . FETV . EHESV . POPLV . NBSVE . IER .
 EHE . ESV . POPLVSOPIR . HABA
- 55 FSME . POPLE . PORTATV . VLO . PVE . MERSEST . FETV VRV .
 PIRSE . MERSEST . TRIOPER . EHETVRSTAHAMV . IFONT .
 TERMNVCO , COM . PRIN VATIR
- 56 STAHITV . ENO . DEITV . ARIMAHAMO . CATERAHAMO .
 IOVINVR . ENOCOM . PRIN VATIR . PERAFBIS . SACRIS .
 AMBRETVTOAPE . AMBREFVRENT
- 57 TERNOME . BENVRENT . TERMNVCO . COM . PRIN VATIR . ESO
 PERSNINVMO . TASETVR . SERFE . MARTIE . PRFSTOTA .
 SERFIA . SERFER
- 58 MARTIER . TVRSA . SERFIA . SERFER . MARTIER . TOTAM
 TARSINATEMTRIFO . TARSINATEM . TVSCOM . NAHARCOM .
 LABVSCOM . NOME
- 59 TOTAR . TARSINAT . ER . TRIFOR . TARSINATER . TVSCER
 NAHAR CER . LABVSCER . NOMNER . NERF . SIHITN* . ANSL-
 HITV . IOVIEHOSTATV
- 60 ANHOSTATV . TVRSITV . TREMIT . VHONDV . HOLTV . NINCTV .
 NEPI TV . SONITV . SAVITV . PREPLOTATV . PREVILATV

SERFIA

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

* SIHITV.

- 62 TOTE . IOVINEERO . NERVVS . SIHITIR . ANSIHITIR .
IOVIES . HOSTATIR . ANOSTATIR . ERO . NOMNE . ERAR .
NOMNE . APE . ESTE . DERSICVRENT . ENO
- 63 DEITV . ETATO . IOVINVR . PORSE . PERC . ARSMATIAHA-
BIEST . APEESTE . DERSICVST . DVTI . AMBRETIVTO .
EVRONT . APE . TERMNOME
- 64 COVRTVSO . SVRVBONT . PESNIMVMO . SVRVBONT . DEITV .
ETAIANSDEITV . ENOM . TERTIM . AMBRETIVTO . APE .
TERMNOME . BENVSO
- 65 SVRVBONT . PESNIMVMO . SVRVBONT . DEITV . ETAIAS .
ENO . PRINVATVR . SIMO . ETVTOERAFONT . VIA . POBA .
BENVSO
-
- 66 ESTE . PERSCLO . AVEIS . ASERLATER . ENETV . PARFA .
CVRNASE . DERVA . FEIQV FEICA . MERSTV . POEI . ANGLA .
ASERLATO
- 67 RESTESO . TREMNV . SERSE . ARSFERT . VRE . EHVELTV .
STIPL . OASERIALA . PARFA . DERVA . CVRNACO .
DERVA
- 68 DEICO . MERSTO . FEICA . MERST . A . MERSTA . AVVEI .
MERST . A . ANGLA . ESONA . ARFERTVR . ESOANSTIP-
LATV
- 69 EF . ASERIO . PARFA . DERVA . CVRNACO . DERVA . FEICO .
MERSTO . FEICA . MERSTA . MERSTA . AVEIF . MERSTAF .
- 70 ANCLAF . ESONA . MEHE . TOTE . IOVEINEESMEI . STAHMEL
STAHMEITEI . SERSI . PIRSI . SESVSTPOIANGLA
- 71 ASERIATO . EST . ERSE . NEIP . MYGATV . NEP . ARSIR .
ANDERSISTV . NERSA . COVRTVST . PORSI . ANGLA . ANSE-
RLATO
- 72 IVST . SVE . MVIETO . FVST . OTE . PISI . ARSIR . ANDERSES-
VSPDISLERALINSYST
-

- 73 VERFALE . PVFE . ARSPERTVR . TRFBEIT . OCRER . PEIHANER .
ERSE . STAHMITOESOTVDERATOESTANGLVTO
- 74 HONDOMV . PORSEI . NESIMEI . ASA . DEVELA . EST . ANGL .
OME . SOMO . PORSEI . NESIMEI . VAPERSVS . AVIEHCLEIB
- 75 EST . EINEANGLVTO SOMO . VAPEFEAVIEHCLLV . TODCOME-
TVDER . ANGLVTO . HONDOMV . ASAME DEVELATODCOME
- 76 TVDER . KINF . TODCEIR . TVDERVS . SEIPODEVHFEI . SERITV
-
- 77 TVDEROR . TOTCOB . VAPERSVSTO AVIECLIR . EBETHAFE .
OOSERCLOME . PRESOLIAFE . NVRPIER . VASIRSLOME
- 78 SMVRSIME . TETTOME . MILETINAR . TERTIAMB . FRACOPRA-
CATARYM . VAPERSVSTO . AVIECLIR . CARSOME
- 79 VESTISIER . RANDEME . RVFREER . TETTOME . NONLAR .
TETTOMESALIER . CARSOME . HOIER . PERTOME . PADEL-
LAR
- 80 HONDRA . ESTO . TVDERO . PORSEI . SVBRA . SCREHITOR .
SENT . PARFA . DERVA . CVRNACO . DERVA . SERITV .
SVBRA . ESTO
- 81 TVDERO . PEICO . MERSTO . PICEA . MERSTA . SERITV . SVE
ANCLAR . PROCANVRENT . ESO . TREMNV . SERSE
- 82 COMBIFLATV . ARSFERTVRO . NOMNE . CARSITV . PARFA
DERVA . CVRNACO . DERVA . PEICO . MERSTO . PEICA
MEERSTA
- 83 MERSTA . AVEIF . MERSTA . ANCLA . EESONA . TEFE . TOTE
IIOVINE . ESMEI . STAHEMI . STAHMITEI . ESISCO . ESO-
NEIR . SEVIER
- 84 POPLER . ANFERENER . ET . OCRER . PIHANER . FERCA .
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 . VEHELEIR

—

- 87 PRE . VEREIR . TREBLANEIR . IVVE . GARBOVEI . BVF .
TREIF . FETV . ESO . NARATV . VESTEIS . TEIO . SVBOCAV .
SVBOCO
- 88 DEIGRABOVI . OCRIPER . FISIV . TOTAPER . IOVINA . ERER .
NOMNEPER . ERAR . NOMNEPER . FOSSEI . PACERSEI .
OCRE . FISEI
- 89 TOTE . IOVINE . ERER . NOMNE . ERAR . NOMNE . ARSIE .
TIO . SVBOCAV . TVBOCO . DEI . GRABOVE . ARSIER . FRITE .
TIO . SVBOCAV
- 90 SVBOCO . DEI . GRABOVE . DI . GRABOVIE . TIO . ESVBYE .
PERACREIPIHACLVO . CREPER . FISIV . TOTAPER . IOVINA .
IRER . NOMNEPER
- 91 ERAR . NOMNEPER . DEI . GRABOVIE . ORER . OSE . PERSEI .
OCREFISIE - PIB . ORTO . EST . TOTEME . IOVINE . ARSMOR .
DERSECOR .
- 92 SVRATOR . SENT . PYSEI . NEIP . ERITY . 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 . IOVINAR . NOME . NERF . ARSMO .
VEIROPEQVO . CASTRVO . FRI . PIHATV . FVTV . FOS .
PACER . PASE . TVA . OCREFISI
- 96 TOTE . IOVINE . ERIR . NOMNE . ERAR . NOMNE . DI . GRABO-
VIE . SALVO . SERITY . OCRE . FISI . SALVA . CERITY .
TOTA . IOVINA . DI

- 97 GRABOVIE . SALVO . SERITV . OCRER . FISIER . TOTAR .
 IIOVINAR . NOME . NERF . ARSMO . VEIRO . PEQVO .
 CASTRVO . ERI . SALVA
- 98 SERITV . EVTV . POS . PACER . PASE . TVA . OCRER . 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 . OCRER . FISIE . FIR .
 ORTOEST . TOTE . IOVINE . ARSMOR . DERSECOR . SVBA-
 TOR . SENT . PVSEI . NEIP
- 102 HERITV . DI . CRABOVIE . PERSI . TVER . PERSCLER .
 VASETOM . EST . PESETOMEST . PERETOMEST . PROSETO-
 MEST . DAETOMEST . TVER
- 103 PERSCLER . VIRSETO . AVIRSETO . VAS . EST . DI . GRABO-
 VIE . PERSI . MERSI . ESV . BVE . PERACRI . PIHACLV .
 KTRV . PIHAFI . DI . GRABOVIE
- 104 PIHATV . OCRER . FISI . PIHATV . TOTA . IOVINA . DI . GRABO-
 VIE . PIHATV . OCRER . FISIER . TOTAR . IIOVINAR .
 NOME . NERF . ARSMOR . VEIRO
- 105 PEQVOC . ASTRVO . FR . I . PIHATV . EVTV . POS . PACER
 PASETVA . OCRER . 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 SERITY . FVTV . FONNS . PACER . PASE .
 TVVA . OCRE . FISI . TOTE
- 108 IOVINE . 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 . TIOMESVBVE . PERARCI . PIHACLV . T . ERTIV .
 OCRIPER . FISIV . TOTAPER . IOVINA . ERER . NOMNEPER .
 ERAR . NOMNEPER . DI
- 111 GRABOVIEORER . OSE . FIRSEOCREM . FISIEMPIE . ORTOM .
 EST . TOTEME . IOVINEM . ARSMOR . DERSECOB . SVBATOR
 SENT . FVSI . NEIP
- 112 HERITY . DIGRABOVIE . PERSETVER . PESCLER . VASETO .
 MEST . PRESETOM . EST . PERETOM . EST . FROSETOM . EST
 DAETOM . EST . TVER
- 113 PESCLER . VIRSETO . AVIRSETO . VASEST . DI . GRABOVIE .
 FIRSI . MERSI . ESV . BVE . PERACRI . PIHACLV TERTIV .
 PIHAFI . DI . GRABOVIE
- 114 PIHATV . OCREM . FISIM . PIHATV . TOTAM . IOVINAM . DI
 GRABOVIE . PIHATV . OCRER . FISIER . TOTAR . IOVINAR .
 NOME . NERFASMO
- 115 VIRO . PEQ . VO . CASTRVO . FRI . PIHATV . FVTV . FONNS
 PACER . PASE . TVA . OCRE . FISITOTE . IOVINE . ERER
 NOMNE . ERAR . NOMNE . DI
- 116 GRABOVIE . SALVO . SERITY . OCREM . FISIM . SALVAM .
 SERITY . TOTAM . IOVINAM . DI . GRABOVIE . SALVOM .
 SERITY . OCRER . FISIER
- 117 TOTAR . IOVINAR . NOME . NERF . ARSMO . VIRO . PEQ . VO .
 CASTRVO . FRIF . SALVA . SEPITY . FVTV . FONNS . PACER
 PASE . TVA . OCRERFISI

- 118 TOTE . IOVINE . ERER . NOMNE . ERAR . NOMNE . DI . GRA .
BOVIE . TIOM . ESV . BVE . PERACRI . PIHACLV . TERTIV .
OCRIPER . FISIV . TOTAPER
- 119 IOVINA . ERER . NOMNEPER . ERAR . NOMNEPER . DI . GRA .
BOVIE . TIO . COMOHOTA . TRIBBISINE . BVO . PERACNIO .
PIHACLO
- 120 OCRIPER . FISIV . TOTAPER . IOVINA . ERER . NOMNEPER .
ERAR . NOMNEPER . DI . GRABOVIE . TIOM . SYBOCAV .
TASES . PERSNIMV
- 121 SEVOM . SVRVV . PYDROVITY . PROSESETO . NARATV .
PROSESETIR . MEFA . SPEFA . FICLA . ARSVEITY . 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 . IOVINA . PERSAE .
FETV . ARVIO . FETV
- 124 PONE . FETV . TASES . PERSNIMV . SVRVV . NARATV . PVSE-
PRE . VERIR . TREBLANIR . PROSESETIR . STRVSLA . FICLA .
ARSVEITY

TABLE VII.

AS IN THE ORIGINAL BRONZE TABLE.

O O O O

- 1 SVRVONT . PESNIMVMO . SVRVONT . DEITY . ETAIAS :
 ENO . PRINVATVR . SIMO . ETVTO . ERAPONT . VIA . PORA.
- 2 BENVSO

- 3 FONDLIRE . ABROF . TRIF . FETV . HERIEI . ROFY . HERIEI .
 FEIV . SERFE . MARTIE . FEITY . POPLYPER . TOTAR .
 HOVINAR . TOTAPER
- 4 IOVINA . VATVO . FERINE . FEITY . PONI . FETV . A RVIO .
 FETV . TASES . PERSNIMV . PROSESETIRMEFA . SPEFA .
 FICLA . ARSVEITY
- 5 SVRONT . NARATV . PVSE . VERISCO . TREBLANIR . APE .
 TRAHA . SAHATA . COMBIFLANSVST . ENOM . ERVS .
 DIRSTV

- 6 RYBINE . PORCA . TRIF . BOFA . OTE . PELA . FETV . PRESTOTE .
 SERFIE . SERFER . MARTIER . POPLYPER . TOTAR . HOVI-
 NAR . TOTAPER
- 7 IOVINA . PERSAIA . FETV . PONI . FETV . ARVIO . FETV .
 SVRONT . NARATV . PVSI . PRE . VERIR . TREBLANIR .
 TASES . PERSNIMV
- 8 PROSESETIR . STRVSLA . FICLA . ARSVEITY . APE . SVPO .
 POSTRO . PEPESCVS . ENOM . PESCLV . RVSEME . VESTI-
 CATV . PRESTOTE . SERFIE

- 9 SERFER . MARTIER . POPLVPER . TOTAR . IOVINAR . TOTAPER . 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 . LABVSCE . NOMNE . TOTAR . TARSINATE . TRIFOR . TARSINATER . TVSCER . NAHARCER . LABVSCER . NOMNER
- 13 NERV8 . SITIR . ANSIHITIR . IOVIES . HOSTATIR . ANOSTATIR . ERO . NOMNE . PRESTOTA . SERFIA . SERFER . MARTIER . FVTV . FONS
- 14 PACER . PASE . TVA . POPLE . TOTAR . IOVINAR . TOTE . IOVINE . EROM . NOMNE . ERAR . NERV8 . SIHITIR . ANSIHITIR . IOVIES
- 15 HOSTATIR . ANOSTATIR . PRESTOTA . SERFIA . SERFER . MARTIER . SALVOM . SERITY . POPLOM . TOTAR . IOVINAR . SALVA . SERITYV
- 16 TOTAM . IOVINAM . PRESTOTA . SERFIA . SERFER . MARTIER . SALVO . SERITY . POPLER . TOTAR . IOVINAR . TOTAR . IOVINAR
- 17 NOME . NERF . ARSMO . VIRO . PEQVO . CASTRVO . FIRF . SALVASERITY . 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 . DEITY
- 21 PRESTOTA . SERFIA . SERFER . MARTIER . TIOM . ISIR .
VESCLIR . ADRIR . TIOM . PLENER . POPLYPER . 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 .
RYSEME
- 24 PERSCLV . VESTICATV . PRESTOTE . SERFIE . SERFER .
MARTIER . POPLYPER . TOTAR . IIOVINAR . TOTAPER .
IOVINA . ENNOM . VESCLIR
- 25 ALFIR . PERSNIMV . SVPERNE . ADRO . TRAHVORFI . ANDENDV .
ESO . PERSNIMV . PRESTOTA . SERFIA . SERFER . MARTIER .
TIOM
- 26 ESIR . VESCLIR . ALFIR . POPLYPER . 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 . NERV8 . SIHITIR . ANSIHITIR . IOVIES .
HOSTATIR . ANHOSTATIR . ERO . NOMNE . ERAR . NOMNE .
PRESTOTA . SERFIA
- 29 SEREER . MARTIER . SALVOM . SERITY . POPLO . TOTAR .
IIOVINAR . SALVA . SERITY . TOTAM . IIOVINAM . PRESTOTA .
SERFIA . SERFER
- 30 MARTIER . SALVOM . SERITY . POPLER . TOTAR . IIOVINAR .
TOTAR . IIOVINAR . NOME . NERF . ARSMO . VIRO . PEQVO .
CASTRVO . FRIF

- 31 SALVA . SERITV . FVTV . FONS . PACER . PASE . TVA . POPLI .
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 . ESQ . 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 . VESTISLAR .
ERVS . DITV . ENNO . VESTISIA . MEFA . SPEFA . SOPAM .
PVROME . EFVRFATV
- 39 SVBRA . SPAHAMV . TRAF . SAHATAM . MTV . 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 . PERSABA . FETV . PONI

- 42 FETV . ARVIO . FETV . TASES . PERSNIMV . PROSESETIR .
STRVSLA . FICLAM . ARSVETIV . SVRONT . NARATV . FVSE .
VERISCO . TREBLANEIR . APE
- 43 PVRDINSIVST . CARSITV . FVFE . ABRONS . FACVRENT . FVSE .
ERVS . DERSA . APE . FVVS* . DIRSVST . POSTRO .
COMBIFIATV . BYBINAME . 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 . NAHAR CER .
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 . POPLE . 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 .
EBROM . EHIATO . PONNE . IVENGAR . TVRSIANDV . HERTEI

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

58 FRATRECIMOTAR . SINS . A . CCC

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**"For out of Zion shall go forth the law, and the
Word of the Lord from Jerusalem"
(Isaiah 2:3)."**

