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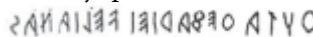
Milenko Zailac

PRINCIPAL OF DUALITY AND SYMMETRY APPLIED ON THE ETRUSCAN INSCRIPTIONS DECIPHERMENT

Povzetek

Prispevek govori o tem, kako brati "Pirgijske tablice" (okrajšano PT, našli v etruščanskem mestu Caisra - metateza od Rascia, iz obdobja okrog 6. st. pr. Kr., slika 1) z uporabo načela dvojnosti in simetrije ter ob predpostavki, da je mogoče etruščanski jezik razlagati kot indoarijski jezik, ki se še najbolj sklada s protoslovansko-sanskrtskim jezikom. Z analizo ene besede za drugo ter upoštevajoč: sanskrt, avesta, staroruski (starocerkvenoslovanski), baltoslovanski, latinski, grški, arhaične in današnje južnoslovanske jezike in *PIE, sem obravnaval tri načine branja (na splošno jih je 5) posameznih leksemov na PT napisu. Ti načini so: božji (literarni), posvetni (pogovorni) in palindromski (jezik prednikov). Božji in posvetni način se razlagata kot soodvisen par dvojnosti. Na tak način se obravnavana etimologija besede Slaveni - Slovani. Izpeljava iz palindromskega načina naj bi predvidoma bil prednik tako proto-germanskega kot tudi praslo-slovanskega jezika. Ta naj bi bil najstarejši evropski jezik (pred-IE ali staro-balkanski jezik), ki je predvidoma nastal v zgodnjem obdobju "Vinčanske civilizacije". Na primer: ꝊꝊⱯ Ⱡ꓾ꝙꝘꝊꝙⰘⰄꝘ ꝘꝘⱯꝮⱯⱯ꓾꓾꓾ⰘꝮꝊ - KRUTA GREBARIEI VELIANAS – z močno vrezanim parom, 'Jaz nam govorim'. V palindromskem načinu pa se bere takole: SANA ILEVI EI RABE RG ATU RK - na srečanju oračev konju pôjem krokarsko himno. Gre za tako imenovan obreden vokalizem. Ta prispevek je pravzaprav le kratek pregled moje knjige "Načelo dvojnosti in simetrije uporabljenih pri razvozlanju etruščanskega jezika" - https://munistas.com/cube/index.php. Glavne ugotovitve predstavljene v tem prispevku so avtorjeva intelektualna lastnina in se smejo uporabljati le z ustrezno navedbo vira.

INTRODUCTION – Etruscum non legitur?

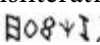By analyzing Etruscan and Venetic inscriptions, it is tried to provide an alternative interpretation, principally opposed to the basic thesis of the Mainstream Paradigm (MSP), viz., paradoxal non-IE theory. Its most prominent academic advocate, an almost linguistic Guru, was Helmut Rix, a German linguist whose capital work, *Etrurkische texte,*[1] was the ultimate reference for many modern Etruscologiests.

The MSP theses, presently mostly plead by the American Etruscologiests, can someone shortly summarize like this:

a) *Etruscans are not Arya, so their language does not belong to the group of the Indo- European languages. There is no successor of the Etruscan language in any of the nowadays-European languages.*

b) *Etruscan script is pretty well known, but the words and the language are mostly unknown, and cannot be interpreted through any antique or modern speech.*

c) *Etruscan belongs to the group of so-called ´Tyrsenian (Tyrrhenian) language´, called after the German linguist Helmut Rix[1]. Beside Etruscan, to this family belong also Rhaetic, Lemnian and Camunic languages.*

Crucial hypothesis of the mainstream scholar paradigm (further MSP) is very well demonstrated in the essay of the author Theresa Huntsman, written on the portal of "Metropolitan Museum of Art", under the title "*Etruscan Language and Inscriptions*",[2] quoted as follows:

"*The Etruscan language is a unique, non-Indo-European outlier in the ancient Greco-Roman world. There are no known parent languages to Etruscan, nor are there any modern descendants, as Latin gradually replaced it, along with other Italic languages, as the Romans gradually took control of the Italian peninsula. The Roman emperor Claudius (r. 41–54 A.D.), however, took a great interest in Etruscan language and history. He knew how to speak and write the language, and even compiled a twenty-volume history of the people that, unfortunately, no longer exists today. Etruscan did not appear in written form until the seventh century B.C., after contact with Euboean Greek traders and colonists, and it is the Euboean Greek alphabet that the Etruscans adopted and adapted to fulfill the phonological and grammatical needs of their native tongue. The Etruscans wrote right to left, and many of the Greek letters are reversed in orientation. Some early Greek inscriptions are also written from right to left, or in a continuous string of lines running first right to left, then left to right (16.174.6) ...*"

Author´s reading and understanding of the Etruscan script and language lean on the criticism of the MSP, which involves the skepticism relative to the Phoenician-Etruscan *Bilingual theorem* [6], like transliteration/transcription of some key-graphemes, as well. These graphemes are: 𐌁𐌏𐌙𐌅𐌉). Considering, for instance, the shape of the grapheme 𐌏, it is obviously that the left and right curves are shaped asymmetric, therefore, it can not be interpreted neither as Latin O, nor as Greek Θ=TH - what the mayority of MSP-scholars advocate. Though some Etruscologiests think that the early Etruscan vowel system, it seems correctly, lacks the *o*-vowel.[24] It suggests that the Etruscan language might someone successfully interpret referencing the Indo-Iranian (Aryan) earliest substrate in which the *PIE vowels *e, *o (when they appear after the palatalized labio-velars, e.g., *k^w) are merged as *a.[14 p.304] Another, arbitrary MSP thesis[1] is that Etruscan language originally

comprised no *voiced stops* (b, d, g). The absurdity of this claim, author has discussed, exemplary on the term LABDA – *Swan*.[21] Furthermore, if we take a closer look into the letters on the *Pyrgi Tablets* (PT, fig. 1), we can not oversee the *typographic difference* between some, at the first sight, the same graphemes, viz., ⟩⟩⟩, ꓘꓘꓘ, ꟿꟿꟿꟿ, etc.

Fig. 1:

The graphical imprint of two "Pyrgi Tablets" (PTI, II) engraved with the Etruscan script. These gold tabulae memorialis, dated around 500 BC, archeologists discovered in 1964, by the excavation in the ancient Pyrgi, port of the Etruscan city Caisra, today town Cerveteri. They are exposed in „Museo Nazionale Etrusco" in Rome.

Now, we can try to resolve, is it only an accidental style-variation based upon the *shaking hand* of an inscriber, or is there any logical and plausible reason for that. Author is convinced, as to be shown below, that the latter was the case, which has led (me) to develop the *dualistic theory* of the Etruscan language. It is called *sacral-secular* (alternatively, *literary-colloquial*) *duality*. As inspiratevely philosoph, L. Wittgenstein has accentuated.[2 p.109]

"**4.021 Der Satz ist ein Bild der Wirklichkeit**" – *the sentence is a picture of reality*. It means that the language is a *thought model* of our world. The language is the written or verbal expression of the *logical space*, reflecting thus the wholeness of reality, viz., it is its abstraction. In this article, I advocate the thesis that the Etruscan language inherited all the essential elements of the Vedic philosophy. It describes the model of reality, comprising the unity of five Vedic elements; *water, earth, air, fire, ether*.

RESULTS AND DISCUSSION

The using of the symbols was break-even in the cognitive development of humankind.The simplest case was if we assign one symbol to one real object. Further abstraction was assigning of one symbol to the *class of objects*, the set of things, which has some common attributes, for example, sun, fire, emotions. Another aspect

of the reality is that there are *relations* between object, which we call *principles,* or in the natural science, *laws of nature.* The most general principles, which our world (material and spiritual) underlies, are the *principle of duality and symmetry.* A *light* appears naturally with its dualistic counterpart-*darkness*, we feel the same inertial force in the left and right curve; that is how our reality functions. If our language mirrors the *facts* (Wittgenstein´s *Tatsache*) then it has to comprise somehow the ways of how reality goes. Somehow-means that it could be (not generally always the case) the ideal **veridical language**, viz., the *scientific language.* For instance, let´s consider the second term on the PT, ⟨glyph⟩ - **TMIA**. The best morphological match provide the terms TAMI (San. noun[8] - *night, turmeric,* and TAMA (San./ TSC noun f.)[8] = тьма (OS noun f.) - *darkness* < *témH-es (PIE).[3 p.626] Now, if we decompose the grapheme ⟨glyph⟩ into the ⟨glyph⟩ = NY =NJ, we get the term TNJIA. It corresponds to the DINA (San. noun m./f.)[8] = дьнь (OS noun m.) = dan (TSC noun m.) - *day* < *di-n ~ *di̯-eu̯, s. dyáv (PIE).[4 p.304] Hence, we get the dualistic pair (TMIA, TNJIA) = (TAMI, DINA) > through metathesis (TMIA, DNIA) = (night, day). Secondly let´s consider the lexem ⟨glyph⟩ - **MUNISTAS** = MUNI ISTAS. It corresponds to MUNI (San. noun m.)[8] – *ascetic, holy man, devotee, seer, saint, priest* < *manu (PIE noun)[5 p. 409] = Manu (San. noun)[5 p. 409] – *Man, ancestor of humankind.* The Slavic cognates of the MUNI are MUNJA/MUNUTI (SC noun/archaic verb, inf.) – *lightning/take away, steal.* Likewise, ISTA(S) (San. noun/adj. m.)[8] – *sacrifice, sacred rite/worshiped with sacrifice* (where the suffix S denotes probably the genitive case), IŠTE (OS verb 3rd pers. sing. inf. iskati) – *he/she asks, demands,* ISTE (San. verb)[8] – *be master of, rule* < *ish₁ros (PIE noun)[5 p.487] - *sacred power.* Therefore, MUNI ISTA - *a priest of sacrifice, a master of lightning* < *wl̥kānos/*wl̥keh₂nos (PIE noun)[5 p.409] – *smith god,* Volcānus (Lat. noun).[5 p.409]

Fig. 2: Roman marble relief from Trajan´s Column (scene of Haruspice) depicts the rite of a bull sacrifice, the custom inherited from Etruscans. The individual on the left, who points with his right hand, Etruscans called MUNISTA. He is consecrating the sacrificed animal.

To switch into the secular modus (actually, it is the Etruscan ordinary language), let´s make disassemblings ⟨glyph⟩ = ⟨glyph⟩ = HYP = PJH, and ⟨glyph⟩ = ⟨glyph⟩ =Y I = IJ. Hence, we get the term PJHUIJ ISTAS. Reading of the word PJHUIJ leans on the PIYATE

(San. verb inf.)[8] = PIJUT (OS verb. adj.) = PIJAT (Mak. verb inf.) = *drink* < *peh (i) (PIE verb)[5 p.255] - *swallow* > bibō (Lat. verb ibid) = pɪ¯ ´nō (Grk. verb)[5 p.255] = pɪ´bati (San. verb)[5 p.255] – *drink*.

Therefore, the compound PJHUI ISTAS someone interprets in the PS/OS vocabulary as PIJUTIŠTUČI (PS/OS verbal noun m.) – *drinking requirer*. The term PIETISTA is the descendant of the Etruscan PJHUIJISTAS. In the secular modus, it´s always the matter of drinking and eating.

Finally, we have the sacral-secular dualistic pair (MUNISTA, PIETISTA). Thus, someone can understand which the purpose of the morphological variation in some graphemes was. It was a grammatical element, which enables switching between the phonetically, non-sensitive modus (literary language, i.e., *Lingua franca,[1]* see below) and its counterpart, the sensitive modus (colloquial, i.e., ordinary folks language).

The examples above have proven how the scientific code has been naturally incorporated into the Etruscan language. In the modern natural science (Physics), the language of mathematics is explored to accomplish the same task. Mathematical "words/sentences" we call *equations*. However, our level of abstraction of reality and quantity of knowledge become today so large and complicated, so it seems for a single individual impossible to master. Now, for the sake of analogy, it will be spend a few words about how this abstract *"thought models"* function in modern natural science. On the level of micro-universe, every elementary entity behaves by following the **wave-particle duality principle**. This behavior represents the *uncertainty relation*, introduced by W. Heisenberg:

$$\Delta x \Delta p \geq \frac{\hbar}{2}$$

It is the fundamental law of nature, which reminds us of our cognition limits - based upon the quantum energy of the *photon*. It tells us that we cannot measure the uncertainty of the electron space-position (x) and the uncertainty of its wavelength (momentum p), with the same precision. Decreasing the value of one quantity during the measurement process, it causes the other to increase, and vice verse. We say that electron has characteristics of a wave, while it spreads through space,

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1 The most momentous Pagan´s festivity, the *Vernal equinox*, to which the text on the PTs has been dedicated was a kind of *intercultural summit*, where different ethnic groups have met. Lexically attested ethnonyms, on the PT are: ꟼꞰ Ꟁꝋ - RASE – *Etruscans,* ꝠꝊꟿꝪꝊꟽ - ALZASE (NAC) – *Gauls,* Ꝭ Ꝭ Ꝭ - ZVAVA – *Suevi,* ꝬꝊꝬꝉꝉ - ITALA – *Itals, Romans*. It is pretty logic and plausible to suppose that all these people have had a common language, leagible and comprehensible for all of them. Therefore, I can only hardly imagine that the Etruscan language was a linguistic singu-larity in the space of the IE tongues, viz., Italic, Proto-Germanic, and Gaulish.

but in its interaction with matter (by exchanging a quantum of photon) it behaves like a particle. The wave-like and particle-like are quite oposite attributes of the electron, just like day and night or god and bad > (wave, particle), (day, night), (god, bad). When we throw the stone into the water, it causes the wave spreading in all direction simultaneously. Opposite to that, a particle moves through space by following locally well-defined trajectories. In the case of the electron, we define the term **wave packet**, which somehow comprises both attributes, locality, and wave-like spreading. In philosophical sense, the wave packet reflects the *unity of opposites*. In the Etruscan philosophy, the entities that unify the opposite categories, have had cult status; they have been praised and worshiped. Among other things, **Vernal equinox** (day-night equilibrium), Hippocampus (horse-fish), Quicksilver (solid-liquid), androgyne (male-female), Werewolf (wolf-sheep), etc., were of such a kind. The theme of the narrative on the PTs, was the celebration of the *Vernal Equinox* day - festivity of sacrifice, called in the Etruscan colloquial language וֹ ℵ ו -IGJAK(G) = iđak(g). It corresponds to ICYA/ IJYA/ YAGA (San. noun/verb)[8] – *sacrifice/ making offerings to the gods or manes/ offering, oblation, sacrifice < *H̥iaǵ-* (PIE)[4 p.392,393] related to ἄγος/ ἅγιος (Grk.)[4 p.392,393] - *any matter of religious awe, expiration, sacrifice/sacred, holy*. Both, Etruscan and Phoenician Tablet, are honoring the festivity of Vernal Equinox, but using other metaphors and literal figures.[6] We could say that the text on Phoenician Tablet paraphrases the Etruscan one. The hope that the mystery of Etruscan language could someone solve exploring so-called *Bilingulal Theorem*, did not meet its expectations.

Let it now aditionally, be explained how natural science exploits the *principle of symmetry*. As our far-ancestors discovered fire, which provided the light and warmth, they felt perhaps like inventors of the *sun on the earth*. It could be the very beginning of thinking about nature in terms of abstract principles of symmetry – *as above, so below*, and the idea of the *sun on earth* has finally achieved its realization in the modern fusion reactor (TOKAMAK). As a simple example *ad vivum*, we put the sphere of radius R in front of the mirror.
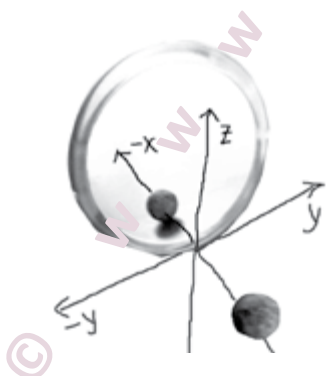
Mathematically, we describe the sphere like this:
$$x^2 + y^2 + z^2 = R^2$$

Real object in front of the mirror and its reflection "behind" the mirror looks like opticaly the same. In terms of mathematic, the equiton above remains formally the same if we apply the transformation:

x-> -x = X, y ->Y, z -> Z; $(-x)^2 = x^2 = X^2$, therefore
$$x^2 + y2 + z^2 = X^2 + Y^2 + Z^2 = R^2$$

We use to say, the equation of the sphere is invariant on the *horizontal mirroring* transformation (x-> -x), i.e., it obeys the *mirroring symmetry*. That is how it works in physics, but what about the Etruscan language?

RASE, as Etruscans called themself, certainly had a significant natural science knowledge, viz., abot astronomy, medicine, megalitism, but they did not yet use the mathematical equition to express that. They used their sophisticated, metaphorical, Proto-scientifical, *Lingua franca* language. The phrase **"as above, so below - as forward, so backward"** describes the Vedic **principle of symmetry**. The symbol of SVASTIKA, one of the oldest ideogram of the humankind, represents this principle *ad vivum*. Even the *Theory of relativity* may someone express in the "*as X, so Y*" manner; **physical laws are identical as in standing, so in moving**.

At the beginning was a sound ...

Most Etruscan inscriptions are written and read from right to left. What was the reason for that? In author´s opinion, this is because each text can someone also read from left to right, in so-called PALINDROME MODUS. In this way, we get a kind of different language, but the semantic of a statement remains the same. In the manner of Physics *symmetry principles*, we can say **Etruscan inscriptions remain invariant on the horizontal mirroring**. If someone reads the Etruscan texts in the mirror, it derives the language that is lexically and grammatically a new one, but semantically, it does not change. If we interpret the terms *forward* and *backward* as time categories, i.e., into the future, into the past, we conclude that, the palindrome modus of the Etruscan literary language denotes the language of their ancestors (the language, which has been spoken in the past). Reading a text in the mirror is a metaphorical insight into the past, viz., *maintaining the spiritual conection with ancestors*. Reading a text from left to right, and vice versa (the terms backward - forward, we understand relatively), cannot be the only criteria to define the attribute "*Language of ancestors*". As shown below, the additional condition needs to comprise the thematic of the sound/vibration - defined as a manifestation of Ether. Concretely, it is singing, chanting, animal sounding, the onomatopoeia of metalsmithing, birds singing, etc. Metaphorically considered, the mirror surface is a time horizon, which separates the pre-writing, *spoken word* from the *written word* era. The best illustration for that is the Etruscan lexem �9𐌋𐌄𐌀𐌁𐌀9𐌏 - GREBARIEI > GREBA RIEI, contrary to the MSP interpretation, THEFARIEI- *fictitious personal name*.[20 p.21] This transliteration leans upon the simple diphthong (di-grapheme) construction 𐌠 = 𐌈 + 𐌉 = R (D) + G = GR, GD. It is well attested IE word GREBA (OS noun/verb f./3rd pers. sing. inf. ´grebati´) – *to scratch*, *scrable*, graben (Ger. verb inf.) – *dig, grub*, GRABH (San. noun m.)[8] - *grasp* < *ghrebh (PIE)[5 p.475] – *grasp, dig*. Likevise, the term RIEI/РЕЧИ (PS/OS noun f. pl./verb inf.)[19] – *words/ to speak*, metaphorically R(IJ)EKA (TSC noun f.) – *river, stream*, rei (Lat. noun) – *thing*, ῥεῖ

(Grk. verb) – *flow* < *rek/ *rei (PIE verb/adj.)[5 p.507] - *speak/be unsteady.* Hence, the term GREBA RIEI, literally *´scratch words´,* whence GREBARIE (arch. SC noun f. pl.) – *engraving.* The term *grebariei* is a substring of the sentence SA MEČ K(G) RUTA GREBARIEI VELIANAS – *with the pair of solid engraving, I am telling us.* With this sentence, the creator of the Pyrgi Tablets (two of them) is introducing himself. Reading this term in **palindrome,** it derives the lexeme IEI RABE RG (whole lexeme EI RABE RG ATU RK). **RABE** (Ger. noun) = vrana (SC noun f.) – *raven, black,* rabъ (OCS noun m.) – *god servant,* rabhu (San. noun m.)[8] – *messenger* < *rabh (PIE noun)[5 p.506] – *ferocity, aggression.* The morpheme **RG** corresponds obviously to the term RG (RIC, RIK) Veda – *set of verses/hymns.* It is related to RGHAYATE/ RGHAVAN (San. verb inf./adj., metathesis, SC ´gavran´ - *raven,*[8] – *rave, blowout/raving.* Likewise, rigati/rikati (SC verb inf.) – *burp/roar, deer roar* < *reu/*reh$_1$ (PIE verb)[5 p.506][14 p.472] *roar, howl/put in order.* The morpheme **EI** (pronounced eventually as *jei*), in the grammatical structure it probably denotes a subject, accounting for the personal pronoun *I, me.* Such an interpretation leans on the correspondence JA (Panslavic prn. genitive ´mene´, abrev. 'me') = eu (Gal. prn.) = io (Ita. prn.) = ic/ik/ih (OE/Got/OHG prn.) = **eχo** (Ven, prn.) = ego (Lat. prn.) – *I, me* < *h$_1$egˆ, *h$_1$me[14 p.454] - *I, me.* Here it needs to be emphasized that the morpheme EI occurs in the palindrome modus of the Etruscan language, which, in author´s considerations, accounts for the Etruscan ancestry language. On the other side, in the direct Etruscan vocabulary, exemplary in the compound term ꟼAꟆ ᴙIᴊᴔᴙ - *me, the chronicler/speaker,* the suffix *AS/NAS* accounts for the pronoun *I/us.* It corresponds to the AS (OS, prn.) = jas/az (Mak./Bug. prn.) = es ~ as (OPrus. prn.) = aš/es (Let./Latv. prn.) – *I* < *(j)az*ŭ* (PIE prn.) – *I,me.* The root of the Etruscan lexem **VELIA (N)** corresponds to the VELAYATI/ VELA (San. verb/noun)[8] – *declare the time/speech, stream,* VELJATI (OS arch. OB, *verba defectiva,* Lat. ´inquam´, velju -1st pers. sing ´roll´) – *speak,* and metaphorical cognate VALJATI (coll. SC verb inf., literally ´roll´) – *labrish* < *wekʷ-/*wel- (PIE verb)[5 p.519] – *speak/turn, wind, roll.*

Hence, the lexem EI RABE RG – *I (chant, spell) the raven hymn,* represents in the Vedic spiritual frame, the manifestation of the Ether (vibration). The term RG in the Etruscan palindrome-language pinpoints their Indo-Aryan ancestry, at least in the cultural sense (Rg Veda).

Furthermore, one of the noticeable features of the Etruscan language was its metaphoricity, which made it sometimes not easy to understand. In my opinion, there are at least two principal reasons for it. Firstly, it is upon the fact that the ancient knowledge was a privilege of a small group of enlightened individuals, who were unwilling/ready to share it with ordinary people. About this, for instance, reported Julius Caesar when he has described the customs of the Gaulish Druids.[7 p. XIV, 125] Secondly, it is the natural outcome of the principles of symmetry, which means, for instance, when the wolf hunts the horse on the earth, it is a symbolic way to describe the relative moving of the moon and sun on the sky during the year. The

animal-like layout of the celestial constellations reflexes primary the metaphysical principle *as below, so above.*

Furthermore, studying the enigmatic Etruscan inscriptions, through the many tries and fails, by the different substrings rearrangements in the single logical lexeme, it was able to read them in five semantically compatible ways. These five ways of interpretation are symbolical manifestations of the five Vedic elements, viz., *fire, water, earth, air, and Ether.* Ether, Akaša (sky) was in many IE branches, seen as a metaphysical medium - an afterlife soul asylum.[14 p.153] The linguistic structure in which a particular lexeme comprises the world wholeness, i.e., all five aspects of the subject-object reality, reminds in terms of analogy on the so-called Unified Field Theory, which in the Physics, describes the theory of "everything". Vedic philosophical frame incorpotated into their inscriptions implies that the Etruscan cultural roots someone could pinpoint among the Indo-Aryan origins. Besides the already mentioned phonological aspects, there are a few other, India-associated, indications for that, e.g., the term AVILIKSUI, an element of the wall-painting inscription, named in the Rix[1] notation TLE 890 (fig 4). Contextually, it is a main constituent of the sweet product called ⟨ ⧓⊕⧓⌄ - LEKRES = lakriz (Ger. noun) = lakric (SC noun m.) = лакрица (Rus./Ukr. noun f.) = lékořice (Ceh. noun f.) - *Liquorice, Licorice.* The modern term Licorice denotes the plant, as well as the *sweet gummy* made from the root of it. Etruscan lexeme AVIL IKSUI – *sheep´s sugar cane* = glabra (Etr, noun synonym, fig 4) = sladič (SC noun m) = Glycyrrhiza glabra (Lat. noun) – *licorice,* is a lexical atavism which descendants probably from the Aryan´s India-migration era. The molasses-producing *sugar cane* is India native

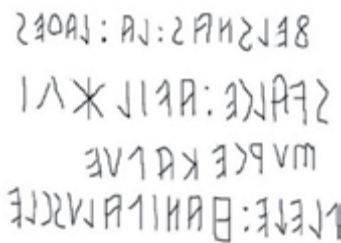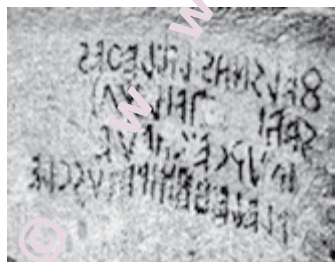*Fig. 3: Inscription on-Alabaster urn from Chiusi, where the word GLABRA appears.*

Fig 4: Wal painting inscription called in [1] *notation TLE 890*

plant, whose European surrogate Etruscans in pasture-term manner, *sheep´s sugar cane* called. Whether they once langsyne physically visited India or not, it makes no essential difference. The interpretation above leans on the transliteration: ꟼIꓺA - AVIL, AVILA (San. noun/adj. f.)[8] – *ewe/not clear*, avlia (arch. SC/OS noun f., metathesis of avila) – *sheepfold*, avelė (Lith. noun f.) = ovca (SC noun f.) = ovis (Lat. noun) – *sheep* < *$h_2$owike´h_a/ *h_2o´wis (PIE noun).[5 p.482] The Etruscan term AVIL, mostly MSP scholars have frequently mentioned, interpreting it as ´*year*´.[1][24] Their argumentation leans on the fact that this term appears oft on the inscription, which in, seemingly, common sense logic requires a time-category attribution. It is nothing more than guessing caused by the, almost irrationally, insisting on the non-IE theory. In this case, ignoring the historical context in which the sheep (ram) was the celestially dominant zodiac, and thus the sacral animal of the Bronce/Iron age era (2000 BC - 0 CE). Likewise, explanation as *year*, is inconsistent, because the word AVIL appears in a few morphological variants, viz. *avil* (fig. 1, PT I), *aviliksui* (fig. 4), *avilchval* (fig. 1, PTII). Trying to explain, for instance, the suffix *ixu* as a numerical morpheme -106, has led to an absurd conclusion like ´*a soldier 106 year old*´.[22] What a lucky man he was! The term ꟾ⋏⋇-IKSUI, corresponds to IKSU (San. noun m.)[8] – *sugar cane*, trska (SC noun f.) – *cane*, < *trihatōn (PIE)[3 p.518] – *watery*.

Five Vedic elements pattern in the Etruscan morphology

Now, let´s demonstrate exemplary, now the single logical lexeme from the PT I could someone read in five ways, whereby every one refers to the corresponding symbolical Vedic element. Consequently, the primary interpunction (usually dots ´.´ or doubledots ´:´) cannot be then respected.

The event, to which the text on the PT has been dedicated, was the festivity of the Springtime Equinox. In terms of the Vedic postulate, it was the phenomenon when all five elements harmonise.

1. AIR

LVERAM AZVA VATJEČE, UNIAL ASTRES GREMEMIASA MEČ
Werewolf runs the horse away; earth and sky are joining into the pair.

This lexeme depicts symbolically the astronomical phenomenon of the Vernal equinox when the sun´s (symbolically described as a horse) and moon´s (symbolically

described as a werewolf – metaphor of the metamorphosis) paths are matching on the sky. Moon is rising before the sun, which could be literary expressed saying that ***a horse runs in the slipstream of the werewolf***, forcing him to escape, viz., it ensues the reign of sun. The moving of Earth around the Sun creates the *ecliptic plane*, which seems to be the relative orbit of the Sun, observing from the Earth. Caused by the inclination of the Earth´s axis to the orthogonal of the ecliptic plane, it changes the position of the *equatorial plane* relative to the ecliptic during the year in the range (-23,5°, +23,5°). The event of the Vernal Equinox mentioned in the inscription on the PT I has been celebrated in the Etruscan city Cerveteri (Lat ´Caisra´, possibly metathesis of the Etr ´Rascia´), whose geographical position was westward the Tyrrhenian Sea horizon. It creates an impression of the sky and earth merging on the eastward sea horizon-line, in the moment of the sunrise.

Parsing

The lexem |ᛚᚡᛖᚱᚨᛗᚨᛉᚡᚨ| - LVERAMAZVA is a compound term LVERAM-AZVA comprises two oposite categories; werewolf-horse. This interpretation was based upon the construction of *di-graphem* ᛒ = ᚠ + ᛃ = LV/VL. Supposing that the Etruscan alphabet lacks the phoneme F (it is the case likewise in Sanskrit and Greek, where its surrogate is phoneme PH), the **LV/VL** could be its phonological representative. It corresponds to VRKA (San. noun m.)[8] = vlk (OS noun m.) = vuk (SC noun m.) < *wl̥kʷos (PIE noun)[5 p.520] – *wolf*. The morpheme **LV** corresponds likewise to the lav (SC noun m.) = lauva (Lith noun m.) = walwa/i (Luv. noun)[14 p.646] = walw-el(i) (Lyd. noun)[14 p.646] = löwo (OHG noun) = lev (Rus. noun m.) = levas (Latv. noun) - lion < *?li(u̯) (PIE noun)[14 p.356] – *lion*. The morphem **ERA** corresponds to era/ura (San. noun f.)[8] – *ewe*, ur (Ven, noun appears on the ´Vase from Ptuj´, 1-2 ct. AD,[18] aries (Lat. noun) – *ram*, ero (OB, noun m) – *pastoralist,* ær (ON noun)[14 p.222] – *sheep*. Therefore, **LV(VL)ERA** somone reads as wolf (lion) - ewe, *a wolf covered with the sheep´s hair*, viz., *werewolf*. It corresponds to the вельзевел (OS, noun m, pron. as velzevel) – *hairy* (<*wo´los ´tail hair´),[5 p.520] *evil,* vukodlak (SC noun m., etym. hairy wolf) = оборотень (Rus. noun m. pron. as oboroten, etym. self-converter) –*werewolf*. The close IE cognates are phera (San. noun m.)[8] – *jackal,* fera (Lat. noun f.) – *wild animal*, dzver (OS noun) – *beast* < *ĝhwēr (PIE noun)[5 p.476] - *animal*. The morphological item M in the lexem LVERA-M, denotes the adverbial suffix > *werewolfelly*.

AZVA; It corresponds to azva (San. noun m.)[8] - *horse, driven by the horse, mare, number seven,* asva (San. verb, etym; as – tva > me, us – two)[8] – *we two were, me and my horse*. Likewise, aitva (Got. noun),[14 p.222] aswinan (OPrus. noun) - *horse-milk*, ašvienis (Lith. noun) - *stallion*, e̅š (Arm. noun) = azu(wa) (Luv.noun) = esbe-(Thc. noun) = aspa- (Av. noun) = asa (OPers. noun) = yakwe (TochB.noun) - *horse* < *dwe´h₃(u) /*h₁eku̯os (PIE noun)[14 p.274] – *horse*. In many ancient IE mythologies,

a horse symbolized the Sun. The seemingly moving of the Sun on the sky and the horse on the earth have something principally in common. It is a natural or metaphysical power, which in the prescientific era scholars called *God of the Sun*. In the Slavic mythology, this God was called *Horse*. The sense of the Etruscan lexeme above could be well attested in the 12th century Old Russian poem *"Слово о полку Игореве"*[15], wherein its author the lexeme **Velikom Horsove volkom put pereiskaše** – *the wolf has concealed the Horse´s road*, used. It is a symbolic way to express how prince Igor has arrived under the cover of the night (moon. viz., its symbol - wolf) to his destination.

𝑉𝐴𝑇𝐼𝐸𝐶 - **VATIEC(К)HE** – VAT IEČE. This transliteration based upon the construction of the di-grapheme ∀ = ⌐ ∀ = C(K,G) + H > CH, KH, GH > χ (South Slavic Č) . The term **VAT** corresponds to vata (San./Av. noun m.)[8][15 p.643] – *wind*, vetar/vjat (Ser/OS noun/verb)[15 p.643] – *wind/blow*, want (TochA. noun) - *wind* < *h_2weh_1nt/*wendh (PIE noun/verb)[5 p.563] – *wind*. Furthermore, the term **IECHE** > JECHE; jeka/ječati (SC noun/verb inf. 3rd pers. sing. ječi) – *echo/sound,resound*, ηχώ (Grk. verb pron. as ichó)[14 p.89] - *echo*, ἰαχέω ~ ἰάχω (Grk. verb)[14 p.89] - *cry, shout, resound* < *(s)u̯$h_a$gh- /*u̯eh$_a$g (PIE verb)[14 p.89] – *cry out, resound*.

Fig 5 - The central figure sitting on the chair is the bride named Uni; therefore, she cannot be a goddess, except if we consider youth, virginity, and beauty as divine attributes. This example demonstrates the paradoxicality of the non-IE paradigm by assigning the hypothetical goddess Uni attributes of the typical IE category young (likewise, the antecedent of the Roman goddess Juno) but, at the same time, declaring the etymology of the term Uni as unknown, e.g. non-IE.

𝑈𝑁𝐼𝐴𝐿𝐴𝑆𝑇𝑅𝐸𝑆 - (I)UNIALASTRES = (I)**UNI**AL ASTRE S. The term UNI was that one, which seemingly looks almost undisputed for the mostly MSP scholars, viz., it was the famous Etruscan *goddess Uni*. However, on one of plenty of Etruscan mirrors, the scene of the wedding-preparing, shows among others, the young girl named Uni.[16]

Now suppose that we, for the moment, accept that the text on the PT has honored the "goddess" Uni, i.e., her Phoenician counterpart Aštarte. It derives intuitevelly the reading of the lexeme **UNI**AL**ASTRE**S > UNI AL ASTRES. Strictly technically, what about the morpheme AL, which someone left hanging as "collateral damage"

after we have done the linguistic "invasion"?! For the sake of further clearness, this issue is of essential priority and must be undisputably resolved. The *a/l'* morphemes appear oft on the Etruscan inscriptions, consistently as the suffix of some substantive/verbal adjective/verbal infinitive stems, e.g., *zval, tmial, tutnal, avilchval, vakal, tetinal, grial*, etc. On the PT II (fig. 1) appears the word TMIAL > TMIA L. The substantive *tmia* we have above allready explained as *night, darkness,* belonging to the arhilexeme *calm,calmness.* Hence, it is the morphological pattern *noun + suffix* > tmia + l. The cognates of the term *tmial* would be tamyati/damayati (San. verb)[8] – *become immovable, gasp for breath/control oneself, tame,* domo/da´mnēmi (Lat/Grk) - *subdue* < *demh$_a$- (PIE verb)[5 p.134] – *subdue, tame*, which suggests a sort of the meditative self-introspection comprising the skill of breathing. The inflection morpheme *l/al* strongly corresponds to in early PIE languages frequently used **l-participle**, by definition adjectives, which have been asimilated to the verbal system, thus called *verbal adjectives.*[17] A propos verbal adjectives, it needs to be accentuated that they in the early PIE grammatical structure accounted usually for the aspect, than for the tense distinction. If the adjectives do not obey any verbal function, they are called *Gerundives*, e.g., *-lo, -li* inflection-forms in Latin, Balto-Slavic, Tocharian, Armenian.[17] Contrary to that, the l-participle solely, without an auxiliary verb, was used in Russian to express the Perfect tense, viz., я сказа**л** – *I said*. Whereas in other Slavic languages/dialects the present infinitive of the auxiliary verb *to be* was used, e.g., řek**l** jsem (Ceh. verb) = reke**l** sem (Slo./dial. Cro. verb) – *I said*. Considering the later versions of Sanskrit and Avesta, the reconstructed *l* in substantives and adjectives corresponds to the *r*.[5 p.465] Thus, *w̥k^{w}os > vrka (San. noun)[8] – *wolf* > frka (coll. Ser, noun) – *trouble, *se´h$_a$ul > sura (San. noun m.)[8] > solnce/sol (OS/Lat. noun n.) – *sun, *bhelh$_1$ > cognate zuk**la** (early Vedic San. adj.)[8] – *whitish* > zuk**r**a (San. adj.)[8] – *white* > zucker/cukar (Ger/coll. SC noun) – *sugar.* Hence, the discussion above could someone inspire to interpret the Etruscan lexems *tmial, tutnal, avilchval, grial, zval, vakal*, etc. as 3rd personal singular of the *l-participle*, moreover, if we account for the absence of the auxiliary verb, those lexemes we could read even as a *Preterite tense*, in the sense of the Russian preterite.

In the light spot of this comprehension, we return to the analyses of the lexeme UNIAL ASTRES. Hence, **UNIAL** (Etr, l-participle) > yuni/yauti, yunati (San. noun/verb, f) – *connection, unia/bind,unite,* yungti (Litv, verb) – *connect,* jungo/uno/copu**lo** (Lat. verb) = ενώνω (Grk. verb) - *unite, join* < *yeu-/*yeu-g- (PIE)[5 p.522) – *bind, join together.*

ASTRES > ASTRES; It corresponds to ASTRA (San. noun n.)[8] – *sky, Ether,* etymologically; As – tre, literally ´*I – three*´ > *three of us* (for instace me, moon, and *stars,* see above the term azva > as tva – *two of us*), ἀστήρ (Grk. noun m.), = astł (Arm. noun) = hasterz(a) (Hit. noun) = stārəm (Av. acc.) - *star* < *h$_2$stēr-s /*h$_2$stē (PIE noun)[14 p.543] – *star.*

S (SA); This morphem appears frequently in the Etruscan compound lexems (S-form, for example ⟨ᛘᛁᛋᛏᛇᛘᛘᛁᛋᛘᛇᚡᛇ⟩ - GRIUVA S TAMERESKA, see discussion below), or singly (SA-form, in lexeme ⟨ᛋᛇᛘᛁᛇᛋ⟩ - SA MECH). It corresponds to *som/*səm/*sam (PIE prep.)[14 p.646] – *with, together with,* a word of the center and the east of the IE world.[14 p.646] Its Sanskrit counterparts are: **s**Atman/**sa** ᚱkSa (San. adj.)[8] - *together with the soul/with the lunar mansion,* morphologically; the morphemes s/sa are used as an inseparable prefix, semantically account for the ´*together with*´. Furthermore, saha (San. indecl.)[8] – *with,* samn (OHG prep.) - *together,* samana (Got, prep.) - *together, in common,* ha(m) (Av. prep.) - *together,* san (OPrus. prep.) = sam (Lith. prep.) - *with,* so (OS prep.) = s, z, sa (modern Panslavic, prep.) - *with.*

Fig. 6 – To demonstrate the interpretation of the Etruscan *l-particle,* let´s consider the lexeme ⟨ᛎᛁᛘᛁᚨᚱ· ᛁᛎᛁᛎᛁᚨᛎ⟩ - ZELAGE VAKAᛎ, from the PT II. In my opinion, this sentence, missing the subject (it is the pronoun I) in the main verbal clause, depicts the scene on the fresco. Upon the VAKA/VAKTI (San. noun/verb m.)[8] – *recitation, ritual vocalization,* VAK**R**A (San. adj.)[8] - *curly < *wōkʷs,* and ZALAKA (San. noun)[8] – *plant sprout, rod < *ǵhalghehₐ-,* it derives vak**al** (Etr, l-part.) > Rus. ´(Я растения) озвучива**л**´, Slo, ´vokalizir**al** (sem rastline)´ - *I vocalized the plants.*

⟨ᛘᛁᛘᛁᛇᛟ⟩ - **GREMIA**. This transliteration is based upon the di-grapheme construction ◊ = ⟨ + ⟩ = GR, GD. It corresponds to GRAMYA (San. adj./noun)[8] - *vulgar, rural, rustic, villager.* as well as GRAMA (San. noun m.)[8] - *people, village,* semme (OPrus. noun) = žeme / zeme (Lith./Latv. noun) = zemlja (OS/SC noun f.) = χθών (Grk. noun) = zəm (Av. noun) – *earth,* ζεηελω (Phrg. noun) – *earthly, man < *ǵhðem-* (PIE noun)[14 p.174] – *earth.* The Etruscan terms *gremia/grama* could someone understand better as hyponym *earthly, profane,* which comprise attributes of the ordinary village-associated people, e.g., whence modern descendants; Gremium (Ger. noun) – *body, caucus,* kram (OS, Ser, noun m) – *folks festivity, kermis,* gimine (Litv, noun) = семья (Rus. noun semja) – *family, genus < * seh₁men (PIE noun)[5 p.553] – *seed.* For the sake of exactness, it was primary the lexeme GREMIASA > GREMIA SA, where the morpheme *sa* accounts for the inseparable adverbial suffix, i.e., gremiasa > *earth-jointly = earthly,* versus its dualistic counterpart; astres – *heavenly.*

𐌅𐌀𐌌 - **MECH, MEKH** > meč, meχ. It corresponds to methati (San. verb)[8] – *couple, pair, meet*, metati (coll. SC verb) – *to copulate*, maêthana (Av, noun) – *dwelling*, mačs (Lith. noun) – *match,* mač (*OS, noun m*) – *sword, combat,* ματς (Grk. noun) – *match* < *meikʲ/*mer- (PIE [5 p.498/499]) – *mix/bind*.

To summerize; LVERAMAZVA VATJECHE, UNIAL ASTRES GREMIASA MECH > *ĝhwēr *dwe´h₃(u) *wendh -*u̯eh_ag, *yeu- *h₂stēr-s *ĝhðem *səm *meikʲ.

2. WATER

LVE RAMA ZVAVA TIEČE, UNI ALA S TRES GREMIASA MEČ
The devil-river Zvava flows; a three-head monster it guards.

3. FIRE

LFERA MAS VAVAT JEČE, UNI ALAS TRES GREMIA SAMEČ
A jackal barks to the moon, a young angler shakes the earth in combat.

4. EARTH

LVE DA PIJE JAZVA VAT IEČE, JUFGIJALA STDES GDJENIJA SA MEČ
*A wolf is drinking blood of a wounded horse; noble people left
here the memorial-pair.*

5. ETHER

ČE MASA I MERG S ERTS ALAINU, EČEI TAVA V ZAMAR EVL
Sun´s and luna´s paths are joining; our ancestor is faithing with a devil.

Because of the limited size of the article, detailed parsing in the cases 2-5 is omitted.The outright explanations are provided in the.[23]

Etymology of the term Slaveni – Slavs; are Etruscans Slavs?

Now let's try to provide some arguments about Slavic roots of Etruscans (at least on the linguistic level). As mentioned above, the base premise of the author´s paradigm defines Etruscan as a Proto-Slavic (undoubtfully, at least the Indo-Aryan) language. Etruscans have called themselves *Rase* (*Rasna* is wrong MSP interpretation in which the l-participle *rasnal* was misinterpreted as ethnonym; see [24 p.943]), and Romans called them *Etrusci*. So, if my presumption that Rase are Slavs (SC - *Slaveni*) or Protoslavs were correct, they had to call themselfs also Slaveni or morphologically similary. We hope, maybe they left some trace on their inscriptions that can help

us to entlight that fact. Thus, on the PT (fig. 1), starting in the fourth row is lexeme like this:

I have been transcribed it like:
SA MECH K(G)RUTA GREBARIEI
VELIANAS SAL GLUVENIAS -
with the pair of solid gravures I am telling
to us, me the water – lumps seer.

In this lexeme, the creator of two *metal tablets* is introducing himself, as a chronicler (engraving-teller) and practitioner of the divination technique, called MOLYBDOMANCY (etymologically comes from Greek *molybdos* - Lead, and *manteia* - divination). In this procedure, molten metal usually Lead or Tin, was dropped into the water, creating by cooling different clumps, which are becoming objects of divination. The interpretation of the lexeme ᛏᚾᚨᚨᚢᛁᛋᚢᚫᛊ - SAL GLUVENI – *molybdomancy*, is based upon the folowing parsing:

SAL; It corresponds to SALA (San. noun f.) - *water, house,* salr (ON/OHG noun) – *room, building,* sala (Latv./Lith. noun) – *village,* selida (OHG noun) – *dwelling, house,* salipwos (Got. noun pl.) – *inn, dwelling,* selitva/selo (OS noun n.) – *dwelling/ village* < *solo/eh$_a$-/*sel- (PIE noun) – *dwelling, settlement.* Another morphological match belongs to the hyponym *h$_1$el- (PIE)[5 p.562] – *water, liquid* > salivat (SC verb, inf.) – *pour out, libation,* < *seik- /*selĝ^- (PIE)[5 p.508] – *pour out, release,* salo (Panslavic noun) - *lard, liquid grease* < *sélpes- (PIE noun)[5 p.508] – *oil, grease.*

GLU; It corresponds to GLAU (San. noun) – *round lumps, lumps of flesh of the sacifical animal, globe,* gumulas/gabalas (Litv. noun) – *lump, bundle,* galvu/klucis (Latv./Let. noun) – *head/lump,* glava/kluvko (OS/SC noun f./n.) – *head/clew,* κεφαλή (Grk. noun) – *head, nob,* glaba (Lat. noun) - *lump* < *ghebhōl (PIE noun)[5 p.539] – *head.* Likewise, the cognate *ĝhòln ~ *ĝhòlos (PIE noun)[5 p.537] – *gall.*

VENI; It corresponds to VENATI (San. verb inf. veni 1st pers. sing.) – *see, know, praise* vanaiti (Av.)[25] – *to win, triumph,* vinnēt (Latv./Let. verb) – *win,* (o) venčati (Ser. verb inf.) – *marry, to be crowned,* ενκτοζ (Grk. noun) – *fame.* There is a class of IE words comprising the stem ven/van, antecedents of the semantic forms *praise, win,* though, reconstructed under the *weid-/ueid- (PIE)[5 p.518] – *see, know.* Generally, it is the hyponym Veda. Thus, we have the correspodences; video (Lat. verb) - *see,* veit (ON verb) = weiz (OHG verb) = wait (Got. verb) = *know.* The nearest correspondence show the terms věděti/videti (OS/SC verb, inf.) – *know/ see,* vaēδa (Av, verb) – *know(s), see(s),* véda (San. verb)[8] – *know(s), see* < *ueid- (PIE verb)[14 p.337] – *know, see.*

The compound lexeme SAL GLU VENI AS, literally *water-lumps-see-me,* reads someone as **´me, the water-lumps seer´**. This divination practice was very popular

in the whole ancient world, especially in the domains of the Protoslavic influence. Even today, this tradition is kept alive in Slavic countries , for example, in BiH where the technique of lead pouring is called SALIVANJE STRAVE (literally translated as *pouring out of dread*) or in Russia, called ВОСКОЛЕЙ (pronn. as VOSKOLEJ – *wax pouring*), where instead of lead, wax is used. Romans probably inherittied this from Etruscans, and Greeks from Thracians or Illyrians.

Fig. L – Lead nuggets unearthed on the locality "Mali zid" in the village Bijela (near city Daruvar, Croatia). They have been randomly dispersed around the remains of Romans Villa Rustica, probably trown away from the ordinary people after the lead pouring witchery.
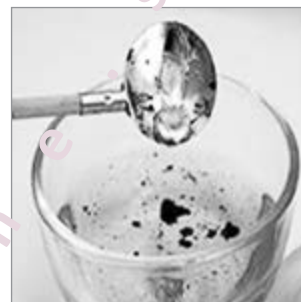
Fig. R - Nowadays lead pouring kit.

Another interpretation of the lexeme SAL GLUVENI AS; literally *home – head - praise - me*, whence **´me, the Head of Home praiser´.** It describes one of the oldest, already in Neolith, attested religion custom, viz., to *praise the home patron*; called likewise the *ancestry cult.* Etruscan´s home patron represented the figure called *Lar.* This tradition, in modern Slavic world behold only by Serbs and Macedonians, is scalled SLAVA PORODICE – *praise of the family* or more adapted to the spirit of Christianity, KRSNA SLAVA – *patron saint.* Furthermore, the lexeme above reveals some common Germanic-Slavic antecedents in the Etruscan vocabulary. It is the proto-word **Gluven** from Heinrich Bretz´s poem.[26]

MER WÄLLEN BLEWEN WOT MER SEN	*WIR WOLLEN BLEIBEN WAS WIR SIND*
Mer wällen blewen wot mer sen,	*Wir wollen bleiben was wir sind*
Gott hälf as enst uch engden.	*Gott hilf uns einst, auch immer.*
Mer wessen wot mer schäldig sen,	*Wir wissen was wir schuldig sind.*
den Diuden uch den Kengden.	*Den Toten und den Kindern.*
Mer wällen lejen festen Greangd,	*Wir wollen legen festen Grund*
*af Troa uch **Gottes Gluven**.*	*auf Treu und Gottesglauben.*
Dro kend ihr kun mer sähn ech zea,	*Dann kommet nur, wir sehen euch*
as Harz kennt ihr net ruwen.	*zu, das Herz könnt ihr nicht rauben*
As Harz es detsch, as Gott es detsch,	*Das Herz ist deutsch, deutsch unser*
än as uch asen Kengden.	*Gott, in uns und unseren Kindern.*
Mer wällen blewen wot mer sen,	*Wir wollen bleiben was wir sind*
Gott hälf -as enst uch engden.	*Gott hilf uns einst, auch immer.*

This poem was written in Saxony dialect, descending putatively from the common, Slavic-German Protolanguage, which corresponds closely to the Etruscan literary (Lingua franca) language. That fact particularly well demonstrates the lexeme **Gottes Gluven**. According to our IE (Protoslavic-Sanskrit) interpretation, the term GLUVENI / GLaUVENI means *a head* (*patron*) *praising*. Modern German word GLAUBEN (Ger. verb, inf.) – *believe,* derives from its archaic antecedent GLAUVEN or GLUVEN. Therefore, it is contextually reasonable that *Gottes Gluven* means *believing in God*. On the other side, according to,[27] the word **gluven** (Ger. verb, inf.) means evenly the verbs **shieren** (Ger. inf.) – *squint,* and **anstieren** (Ger. inf.) – *stare*. To squint, is obviously a way to look into the water and protect yourself, for instance, from splashing while practising the *lead - pouring divination*. This example demonstrates very archetypal how old pagans divination practice transformed into its Christianity counterparts; hard version – *believe in God*, i.e., light version – *patron saint*.

Another Etruscan very popular method of ´divination´ was to inspect the entrails of the sacrificial animals, especially the *sheep´s liver,* Lat ´Haruspex´. They inspected the pathogenic manifestation of the internal organs; suet/water lumps, wens, polyps, etc. Depending on the location and form of clumps, the ´diagnostic´ was pronounced or soothsaid.This procedure was not a pure witchery, but kind of a Proto-science, based upon the principal of the mirroring of the external world onto the internal. Therefore, the liver-surface pathology can someone see as an internal manifestation of the celestial constellation influence. The media, which transfers the interaction between these two entities we know as Ether (Akaša).

Fig 7.
Fluke - infected sheep´s liver.

Fig 8: Haruspex –
divination.

Fig. 9: Liver bronzemo-
del from Piacenza.

Fluke infected liver is plagued randomly with the water-suet lumps called in Etruscan SAL G(K)LU. The procedure of observing these lumps on the liver´s surface describes then SAL GLUVENI – *water/suet lumps seeing*. In my opinion, main goal of this practice was a kind of *medicine diagnostic*, for instance, for owner of the sacrificed animals, because demons (hyponym for diseases) occupying the liver can come over into the human´s body. Any other spiritual or metaphysical aspect of this procedure, like for example *weather forcast*, *evil-eye influence*, *chakra*

opening, cannot be derelict. Romans inherited this procedure from Etruscans and called it *Haruspex* or *Haruspices*, what in archaic Latin means haru – *entrails* and spec - *to observe, inspection*.The individual who performs this sacral procedure of *liver inspection* called himself *Salkluveniaš*.

To summarize; if we drop the morpheme GLU in the lexeme SAL GLUVENI, it derives the aphetism SALVENI, which through metathesis creates the ´ethnonym´ **SLAVENI** (SC noun pl) - *Slavs*. However, the analyzes above have revealed that the polysemic lexeme SAL(glu)VENI comprises the semantical aspects of Etruscan´s divination (diagnostic) technique, as well as *water and ancestor cult*. Hence, the *aphetism Slaveni* is virtually, not an *ethnonym*, rather could be a ***mythologem***. Could we then conclude that Etruscans are Slaveni? They called themself RASE, in the sense of ethnonym, but someone would say, *confessionally and cultural-mythologically*, they are *Salveni* i.e., *Slaveni*. Historically relevant attestation of the ethnonym Slavs appears in Procopiuse´s book ´*De Bello Gothico*´ (The Gothic War, 6 ct. AD). He has mentioned the conflict with the invading Slavic tribes on the Lower Danube limes, calling them ANTE and SKLAVENOI/SCLABENOI (Σκλαυηνοί/Σκλαβηνοί). In my opinion, the latter is the Greek-Latinized descendent of the Etruscan SALGLUVENI / SALKLUVENI / SALCLUVENI. Hence, the etymology of the word Slaveni – *Slavs*, is well attested with the Etruscan mythologem *Sal(glu)veni*.

Principle of duality in Etruscan lexis

ΑϟꙀꝺꙖΜΑΙϟΑꙖꙎΟ - GRYVASTAMERESK(G)A

a) sacral: **GRUIVA Ϟ TAMEREϟꙀA** - *necklace of tamarisk flowers*

b) secular: **GDꙎIVA STAIꙎ ꙎEDESGA** = GDJIVA STAIJ JEDES GA > ĐIVA STAJI JEDEŠ GA – literally, *animals at stable eating*, whence *domestic animals*.Those animals are sheep, foal and antelope; they have been sacrificed on the day of IKJAK. This interpretation is based upon the disassembling Ο = DG – GD, Μ - Y Y I = IJJ and Y - JI.

JIVA (San. noun)[8] - *any living being,* živa (SC adj.) – *alive,* vivo (Lat. verb) – *live* < έμβιος (Grk. adj.) – *living* < *$g_w$yeh$_3$- (PIE)[5 p.544] – *live.*

STHAYUS (San. adj.)[8] - *domiciled, stationary,* staja (SC noun f.) – *stable,* stacionārs (Litv./Let. adj.) – *stationary* < *steuros (PIE)[5 p.524] - *domestic animal.*

JEDESGA; it corresponds to atti (San. verb)[8] – *eat,* ad (Av. verb)[25] – *to eat,* jedeš ga/jeduči (dial. Ser./Mak./Bug. verb 2nd pers. Sing./verbal adjective) – *you eat/eating,* edo (Lat. verb) - *eat* < *h$_1$édmi (PIE)[5 p.533] – *eat.*

GRYVA; *g^{w}rih$_3$weh$_a$-(PIE noun)[5 p.477] - *neck.*

)ΛИƷ𐌓ΛƷ)Λ - ALZASENAG (K).

a) sacral: **AL ZASE NAG** – *a snake assassinated the monster (seahorse).*

b) secular: **ALZASE IUJAK**. – *uncle Gaul.* ALZASE is the etnonym, viz., how Etruscans called Gauls. It is well attested as hydronym Elsa in Toscany, as well as toponym Alsace in modern France, which was a part of antique province Galien - Gaulish homeland.

IUJAK- comes out upon the disassembling Ͷ -V I = IU and Iotation Ꝉ = JA. It corresponds to UJAK (SC noun m.) - *uncle,* avyunas (Lith, noun) – *mother´s brother,* awis (Opr. noun) – *mother´s brother,* ui/uji (Rus/OS noun) – *uncle,* *$h_2éuh_2$-(PIE noun)[5 p.561] – *uncle.*

As Etruscans called Gaulish prince (*ilagve* Alzase) the uncle, it reflexes their close-relatives relationship. This conclusion matches the results of the newest genomic studies published in.[9][10][11]

AL: It is the apocope of the term ALA which corresponds to ala (San. noun n.) – *sting in the tail of scorpion, any discharge of poisonous matter,* ala (OS noun f.) – *monster,* akha (Av. noun)[25] – *bad, evil,* < *$ĝhalh_xros$ (PIE noun)[5 p.534c] – *evil.* The zoonym Aal (Ger. noun) – *Eel* is obviously a cognate (monster-like fish) of Etruscan AL.

ZASE; the nearest morphological match is zasati (San. verb)[8] - *kill, injure,* sâsta (Av. noun)[25] – *tyrant,* zasuti/sasuti (OS verb inf.) – *fire, bestrew,* nužudyti (Litv. verb) – *assassinate,* insurgere (Lat. verb) - *assasinate* < *$ĝhaisòs$ (PIE verb)[5 p.475] – *throwing spear.*

NAG; It corresponds to naga (San. noun m.)[8] – *serpent, snake,* which subordinates the hyponym nocht (OIr. adj.) – *naked,* nudūs (Lat. adj.) – *naked,* nachot (OHG adj.) – *naked,* nùogas (Lith. adj.) = nagǔ (OS adj.) – *naked* < *$ne/og^wnòs$ / *nog^w- (PIE)[14 p.45] – *naked.* The lexeme AL ZASE NAG – *a snake kills the evil*, is virtually the mythologem, to which the pattern ´a hero killed the monster´, underlies. Exceptionally, in this case, the snake is that hero, which kills (bites) the water-monster *hippocampus*. The ethnonym Alzase – *Gauls* is etymologically antecedent (cognate) of the Greek Κελτοί - *Celts* > Χέλι τρωει ´Eel eating´. It corresponds to anguia asasinar (Gal) = anguillae insurgere (Lat) = anguila assassinare (Ita) = *Eel assassinate* < *Anglo-Saxons.*

𐌓𐌏Λ𐌉ƷΛͶ)Λ - AGNAZVEDS

a) sacral: AGNAZVEDS =AGNA Z VEDS - *fire dedicated, fire of knowledge*

b) secular: AGNA ZVEDS – *fire-caused sweating.*

AGNA; It corresponds to agni (San. noun)[8] – *fire,* anghuya (Av. noun)[25] – *energy, vital force,* ignis (Lat. noun) – *fire,* ugnis (Lith. noun) – *fire,* uguns (Latv. noun) – *fire,* ogni/oganj (OS/SC noun) – *fire* < *egnis/*h$_x$ng^{w}nis (PIE)[14 p.202] – *fire.*

ZVEDS; It maches the word SVEDA (San. noun m.)[8] – *sweat, perspiring,* swizzen (OHG noun) – *sweat,* χvaēda (Av. noun) – *sweat,* svistu (Latv. noun) – *sweat,* švidzanje (coll. SC verbal noun n.) – *perspiring* < *sweid- (PIE)[5 p.514] – *sweat.*

Etruscan´s genomic background

Despite the many newly released, genetically investigation on the Etruscan-related skeletons in the Tuscany archeological sites, the paradox of the non-IE paradigm is still unsolved. As in[10] accentuated: *"While the current consensus among archeologists favors the latter hypothesis (i.e. Etruscans as Villanovan Culture), the persistence of a probable non–Indo-European language isolate surrounded by Italic Indo-European–speaking groups (such as the Latins) is an intriguing and still unexplained phenomenon that requires further archeological, historical linguistic, and genetic investigations".* I do not doubt in the scientific methodology and in the[10] explicated results, except to some details:

- It is known that Etruscans have cremated their deads, therefore, how someone can resolve if the investigated skeletons belonged to the Etruscans and not to their neighbors, Itals, Gauls, Sueves, et al. Although inhumation was a more common burial procedure among the early IE groups, cremation was practiced likewise, especially among the Iranian (Aryan) and Indian populations.[4 p.151] It could be a pretty non-trivial argument pro Indo-Aryan cultural influence, despite the conclusion in,[10] which has advocated Etruscan *Euroasian steppe ancestry,* mediated via *Bell Beaker* culture. Etruscan society was multi-cultural, inclusive, and peacefull - at least before the wars with Italic population. However, in the introduction of the article[10] is specified: *"In this study, we investigate the genetic history of **Etruscan-associated** individuals and subsequent groups in Etruria …"* In my opinion, it leaves some ambiguities in the formulation *Etruscan-associated,* which does not need to mean necessary Etruscans themselves.

- Furthermore, in the conclusion of the Y-HG analysys in[10], it is undoubtfully confirmed the presence of the aproximatelly 75 % of the R1b Y-HG. They originated from the early Indo-european (admixture of the Pontic-Caspian steppe and Jamnaja_Samara culture) who invaded Europe out of the Euroasien stepe. Likewise, hypothetically, from Anatolian Neolithic farmers, whose presence in the Europe was proved allready at the end of the 7 millenia BC,

at the site of Lepenski Vir, antecedent of the Vinca (newly called Danube) civilization.[11] The structure of the rest 25 % was not published, although it could provide, hypothetically, essential information. If this 25% belongs predominantly to the Western hunter-gatherers (WHG) carriers, then it is probably I1, I2, Europe - native HG, which dominated the European population in the pre-migration era (from erarly Neolithic backward). Wouldn´t it then be logical to conclude that the Etruscan language was an antecedent of the pre-IE language (for instance, similar to the hypothetically Paleo-Balkan or eventually, Basque language), established in Europe already before the farmers and pastoralists arrived? Strictly rationally considered, the language is a cultural category, which implies it cannot be a logical correlation between language and genetic pattern, especially not in the pre-states and non-nations ancient era. Therefore, it is well possible, that the carrier of some undominantly fraction in HG structure, speak predominantly the language, not typical for that HG. For instance, Serbian population speak predominantly South-Slavic language, although the R1a Y-HG (main Slavic HG) is not dominant - aprox. 25-28%.[12 abstract]

How can we resolve then the issue of the non-IE singularity of the Etruscan language? Two scenarios could someone imagine. Firstly, we can principally reject any correlation between the genetic pattern and associated language, contrary to the pre-migration era, when the different ethnicities were relatively isolated, lacking the mutual cultural and genetic mixture, contributing to their homogenicity. In the case of physical contact of different cultures, in some circumstances, we could have the *genomic pattern - language* correlation redefined by disregarding the male lineage influence versus female preference. The mother was always the first reference person and teacher for the children, and the father was usually absent, in combat, or a hunt. It means that the Etruscan womans were the protagonists of the cultural heritage, and guardians of the Uhrlanguage. Secondly, we can simply reject the non-IE thesis as a theoretical "misgeburt", based on the wrong assumptions. It implies, for instance, that despite the undoubtly proved *steppe ancestry*, we cannot derelict completely the Indo - Iranian (Aryan) influence, which could be more cultural-like. Thus, the influence of the Vedic philosophy in the Etruscan lexis is, in this work undoubtfully explained and proved. Unfortunatelly, linguistic and history are principally aproximative sciences, based primary and dogmatically, on the untoucheble *Greeco-Roman* aksiom. Carried by that stream was, in author´s opinion, the wrong assumption that the Etruscan script was an acculturation[13] of the Greek alphabet (both of them may originate from the Phoenician alphabet), which caused then the, seemingly logical, but wrong interpretation of some, Greek-like graphemes.

Conclusion

In this work, I aimed to resolve the paradox of the non-IE singularity of the Etruscan language by simply rejecting the non-IE paradigm as a theoretical ´missgeburt´ based upon the wrong phonological and transcriptional assumption. Thus, for instance, the assumption that Etruscan comprises *no voiced stops* [1][24] seems to be pretty arbitrary and contradictory. On the PT appearing graphemes ⟨ and ⟨ are obviosly shaped differently, so why would some clever linguist supose that they do not represent different letters, viz., R and D? It is reasonably that the letter style-variations occurs in the different space-time cordinates, but not on the same inscription! The absence of the voiced stop D contradicts the premise[13] that the Etruscan alphabet was the acculturation of the Greek and Phoenecian script, both comprising the letter D, viz., Δ and △. Furthermore, the grapheme 8 is well attested as B, for instance, on the *Urn from Chiusi* (fig. 5), where it appears in the PS word LA**B**DA – *Swan*[21] < cognate of *h$_4$elbhòs (PIE adj.)[5 p.563] - *white*. This interpretation leans on the fact that the figure of a Swan was depicted on the relief, which matches the lexeme GLABDA = Ga LABDA – *Swan´s song,* the metaphor of death. Generally, the poetic-metaphorical urn-epitaphs are plausible explanations, a solid logical alternative for the MSP´s pattern ´X son of Y´ - *a name of the buried*.[1] In its misapprehension to explain the majority of the Etruscan inscriptions as antroponyms,[1] the MSP seems to be quite opportunistic. Explaining every unknown or doubtful word as a antrophonym or toponym is a quasi-scientific, *peasant cunning* strategy. Therefore, I provided the alternative, ´*Don Quixotecally´ model*, which interprets Etruscan as, in wide sense, Indo-Aryan language, corresponding closely to the Proto-Slavic. Furthermore, I have proved, at least I think so, that the Vedic five-elements world-view, the Etruscan philosophy (reflexing in their inscriptions) underlies. It implies that the orthography and morphology of the Etruscan are intentionally so coined, making it a model of artificial - *Lingua franca* language. In terms of analogy, someone could see the Etruscan similar to grammarian´s *Saṃskṛta*. Furthermore, I would wage a step forward and proclaim the Etruscan literary language as a dignified surrogate for the *PIE reconstruction. And last but not least, I provided consistent arguments, which explain the Etruscan mythologem *Sal(glu)veni* as an etymological antecedent of the *aphetism Salveni*; through metathesis Slaveni – *Slavs*. Consequently, it shifts the time-coordinates of the Slavic language attestation, at least 1000 years earlier.

Abbreviations

Arm	Armenian	Bul	Bulgarian
Av	Avesta	Cro	Croatian
Bel	Belaruss	Est	Estonian

Etr	Etruscan		Slo	Slovenian
Gal	Gallic		Slv	Slovakian
Ger	German		TochB	Tocharian B
Got	Gothic		Ukr	Ukrainian
Grk	Greek		Ven	Venetic
Hit	Hittite			
IE	Indoeuropean		adj	adjective
Ita	Italian		adv	adverb
Lat	Latin		arch	archaic
Lith	Lithuanian		coll	colloquial
Litv	Litvanian		cond	conditional
Luv	Luvian		conj	conjunction
Lyc	Lycian		etym	etymologically
Mak	Macedonian		f	feminine
OB	Old Balkan		HG	Haplogroups
OCS	Old Church Slavonic		imp	imperative
OE	Old English		ind	indicative
OHG	Old High German		indecl	indeclinable
OIr	Old Iranian		inf	infinitive
ON	Old Norse		lit	literarry
OPers	Old Persian		m	masculine
OPrus	Old Prussian		MSP	Mainstream Paradigm
OS	Old Slavic = OCS		n	neuter
Phrg	Phrygian		pass	passive
PIE	Proto-Indoeuropean		pers. sing	personal singular
Pol	Poland		pl	plural
PS	Proto-Slavic		prep	preposition
Rus	Russian		prn	pronoun
San	Sanskrit		pron	pronounced
SC	Today´s Serbian or Croatian		PT I, II	Pyrgi Tablet I,II
Ser	Serbian		WHG	Western hunter-gatherers

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Abstract

This paper is about how to read the "Pyrgi Tablets" (abbrev. PT, found in Etruscan´s city Caisrca - metathesis of Rascia, dated to the 6 ct. BC, fig. 1) applying the *principal of duality and symmetry*, supposing that Etruscan can be interpreted as IE language, best corresponding to *Protoslavic - Sanskrit stock*. Analysing word by word, referring Sanskrit, Avesta, Old Russianslavic, Palto-Slavic, Latin, Greek, arhaic and nowadays Southslavic languages, and *PIE I discussed the three ways (generally, there are 5 ways) of reading of the single lexems on the PT inscription; *sacral* (literary) modus, *secular* (colloquial) and *palindrome* (ancestry language) modus.. Sacral and secular moods are interpreted as a *coupled duality pair*. Likewise, etymology of the word Slaveni - *Slavs* is discussed. Derivation emerged in palindrome mood is speculated as a mother - language of Protogermanic and Protoslavic, i.e., hypothetically, an oldest European language (Pre-IE or Paleo Balkan language), created hypothetically at early period of "*Vinca civilization*". For example:
ƧΛИΛIƐꟻ ƐIↃᖯᙦƎꟼↃ ΛꟼVϘ - KRUTA GREBARIEI VELIANAS - *with the pair of solid engraving, I am telling us.* In the palindrome modus, we read it like this:

SANA ILEVI EI RABE RG ATU RK – *on the summit of the plowmen I chant the raven hymn to the horse.* It is so-called *ritual vocalisation.*

This work is actually review of my book "*Principle of Duality and Symmetry applied on the Etruscan language decipherment*" - https://munistas.com/cube/index. php. Main ideas introduced in this paper are intellectual property of the author and cannot be used without citation.

Korenine Slovenov in Evropejcev
Origin of Slovenes and Europeans
www.korenine.si
info@korenine.si