

A New Decipherment of the Pyrgi Tablets with Reliance on Astronomy

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*The three golden tablets from Pyrgi, an ancient site on the coast of the Tyrrhenian Sea, in Lazio, Italy, known as *Laminae Pyrgienses* discovered in 1964 is the only bilingual Etruscan text of which one tablet is inscribed in Phoenician and the other two in Etruscan. Hoped to be a kind of Etruscan 'Rosetta Stone' with identical texts in two languages, the initial enthusiasm turned into disappointment when the researchers realized that the texts were incongruent with each other, the Etruscan being rather paraphrased from the Phoenician, or vice versa. Since then a number of attempts at its deciphering were undertaken but with moderate success. Despite some progress achieved in recent years, there still remain some portions of the Etruscan text that defy sound interpretation of its content. The present paper takes quite a different approach, relying on the astronomical data already alluded to by the texts of the Pyrgi tablets themselves for more promising results.*

Keywords: *Pyrgi tablets, Phoenician, Etruscan, goddesses, astronomy*

Introduction

As the most prominent Etruscologist the late Helmut Rix declared “We are, of course, still far from a complete understanding of the Etruscan language, so that much still needs to be stated more precisely, amended, and corrected” (Rix 2004, p. 944). The Pyrgi tablets are among those Etruscan artifacts which are only partly decipherable. Despite many efforts by numerous researchers recently to break its code Etruscan seems to be a very tough matter to cope with. Consequently, there is no consensus reached among scholars as to what actually is inscribed in the tablets. In other words, there are many different interpretations that are quite contradictory and irreconcilable with each other.

Recent Attempts at Proper Deciphering of the Pyrgi Tablets

Since the discovery of the bilingual Pyrgi tablets many researchers tried to decode their content, among the first Pallotino (1964), but with little success. Of the earlier attempts the work by Rix (1981) remains indispensable, as the main breakthrough in proper deciphering of the Etruscan text. During the last two decades a considerable number of new attempts were made in order to cracking the code of the tablets (see Agostini and Zavaroni 2000, Semerano 2003, Wikander 2008, Adiego 2016, Zavaroni 2017, and Woudhuizen 2019).

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The Pyrgi Dedicatory Texts

Notwithstanding numerous imperfect translations of the Pyrgi tablets, both texts unquestionably commemorate the dedication of a temple built by Thefarie Velianas, the ruler of the city of Caere, as a donation to the cult of the Phoenician goddess Aštart, equated with the Etruscan goddess Uni in the Etruscan version of the texts, one apparently aimed at the speakers of Phoenician, the other to the domestic Etruscan audience. Probably the king of Caere wanted to get into the good graces of his powerful maritime allies against the Greeks, viz. the Carthaginians (of Phoenician origin), or he was in a subordinate position to Carthage. Most likely the town of Pyrgi was partly inhabited by Punic (viz. Phoenician) traders whence the Latin name *Punicum* of the neighboring place (present-day Santa Marinella), situated near ancient Pyrgi (present-day Santa Severa). The dedication of a temple to the goddess was made in the best ancient Near Eastern religious traditions, with the emphasis on the close relationship between the ruler and his divine protectress who elected him personally to build her temple, thus legitimizing his divine status among his subjects on earth as the chosen one by the goddess herself.

Two Goddesses: Two Different Texts for Two Different Audiences

The Pyrgi tablets apparently represent two different versions of an initial dedicatory text, the one version authentically aimed at Phoenician audience, and the other at Etruscan audience. As Wikander (2008) correctly observed:

“it has become increasingly obvious that the methodological problems associated with the study of bilinguals and pseudobilinguals are immense, entailing as they do a need to differentiate what is translated from what is merely paraphrased ... another methodological obstacle is posed by the fact that the “parallel” Etruscan and Phoenician texts must be considered as being aimed at different and probably separate audiences, differing not only in language but also in cultural and religious outlook” (Wikander 2008, p. 79).

Hence naturally, the names of the goddesses which the dedication is addressed to differ from each other in the Phoenician and Etruscan versions of the texts.

The Proper Decoding of *Unialastres*

Until Helmut Rix’s insightful breakthrough in 1981, all the earlier interpretations of the Etruscan version of the Pyrgi tablets erred in assuming that the Etruscan expression *Unialastres* denoted both the names of the Etruscan goddess *Uni* + the Phoenician goddess *Aštart* (in Phoenician consonantal script written ‘štrt).

However, it becomes perfectly clear at a first glance on the presumably Etruscan compound form *Unial-astres* that second part of the compound, viz. -*astres*, can by no means match the name of the Phoenician goddess ‘štrt = *Aštart*.

The correct form in Etruscan would read either *-Astartes* or in its syncopated form as *-Astrtes*, but not *-Astres*.

Moreover, such an artificial compound of double named goddess would have been unacceptable from the cultural and religious point of view since the Etruscans were not worshippers of *Astart*, but of their own goddess *Uni*, and vice versa considering the Phoenician side. The divine name *Astart* in the Phoenician version of the text undoubtedly was used as the equivalent to the Etruscan *Uni*, the goddess *Astart* being considered as the Phoenician counterpart of the Etruscan goddess.

Taking all this into consideration, Rix (1981) quite justifiably disproved the widely but erroneously adopted interpretation of *Unialastres* as an artificial Etruscan compound formed by both names *Uni* + *Astart*. Rix (1981) argued that the phrase *Unialastres* should be analyzed as a purely Etruscan expression consisting of *Unialas* an archaic genitive **Uniala* from the goddess' name *Uni*, extended with regular ablative termination *-s* + postpositional suffix *tres*, on the basis of already attested in similar Etruscan forms like *špureš* + *treš*, whereby the first segment represents the ablative of a noun, viz. *špura* "city", followed by *treš* a sort of postposition in the ablative case too.

Despite sound disapproval of the interpretation *Unialastres* as a compound of *unial* + *Astres* by Rix (1981), some scholars continue to adhere to it, like Woudhuizen (2019, pp. 125, 586) who interpreted it to mean "lady Astarte", assuming Etruscan *uni* to be a cognate with Cuneiform Luwian *wanatt(i)* "woman" whence the title "lady" of the goddess Astarte. However, the supreme goddess *Uni* in Etruscan tradition is clearly identified with Roman goddess *Iuno*, and Greek goddess *Hera* (Thomson de Grummond 2006, p. 78ff).

Interpretations of the Phoenician Text (P)

In order to get an insight into the problems of translation, it is necessary to make a comparison between different interpretations of the same text:

1-P): "To Lady 'Astart. This is the holy place which was made and which was given by TBRY' WLNŠ, king over KYŠRY' in the month of ZBḤŠŠM donated in the temple and in its fenced place because Astart elevated me with her hand in her kingdom for three years in the month of KRR in the day divinity is buried. And the years of the statue of the divinity in her temple [are as many] years as these stars" (Vlad Borelli in: Scavi 1964).

2-P): "To Lady 'Astart. This is the sanctuary (holy place) which was made and donated by TBRY' · WLNŠ king of KYŠRY' in the month of Zeba ḥŠŠM (ŠMŠ corruptum) in MTN in the temple of WBNTW because Astart choose through him in the year III of his reign in the month of KRR in the day of the burial of the divinity and in the year of the statue of the divinity in her temple [and] in the year of these stars" (Levi della Vida in: Scavi 1964).

3-P): "To [our] Lady 'Astart. This holy place was made and donated by Thefarie(i) Velianas, who reigns over KYŠRY', in the month of the Sacrifice to the Sun, as a donation to the House [temple]; and he made [this] effigy place because Astart elevated me with her hand in her kingdom for three years in the month of KRR in the

day divinity is buried. And the years of the statue of the divinity in her temple [are as many] years as these stars” (Agostini and Zavaroni 2000).

4-P): “To [our] Lady Ishtar. This is the holy place // which was made and donated // by TBRY WLNSH [= Thefaries Velianas] who reigns on // Caere [or: on the Caerites], during the month of the sacrifice // to the Sun, as a gift in the temple. He b//uilt an aedicula [?] because Ishtar gave in his hand [or: raised him with her hand] // to reign for three years in the m//onth of KRR [=Kerer], in the day of the burying // of the divinity. And the years of the statue of the divinity // in his temple [might be ? are ?] as many years as these stars” (Moscato 2003).

5-P): “To the Lady Asthart, this sacred place, which Thefarie Velianas, king over Caere, made and dedicated in the month of the offering to the sun, as a gift in the house. And he built a chamber, because Ashtart asked this of him in the third year of his reign, in the month of krr, on the day of the funeral of the god. And may the years for the gift of the divinity in its house be as [many as] these stars” (Wikander 2008).

6-P): “To the Lady Astarte (is dedicated) this is the holy place, which Thefarie Velianas the king of Caere, has made and has given in the month of sacrifice(s) to the sun-god, as a gift in the temple. And he has built the niche, because Astarte has granted (a victory) by his hand: in the third year of his reign, in the month of the dances, on the day of the burial of the god(dess). And the years for the statue of the goddess in her temple be (numerous) like these stars” (Woudhuizen 2019).

Regardless of some nuances in translations of the Phoenician consonantal script, there are invariably specified astronomically significant data as BYRH ZBH ŠMS “the month of the Sacrifice to the Sun”, BYRH KRR “the month of KRR” and BYM QBR ’LM “the day of the burial of the divinity”.

Agostini and Zavaroni (2000, pp. 9–10) related the *burial of the divinity* to the Sumerian myth of *Innin* also called *Inanna* [= Akkadian *Ištar* or *Aštar*] goddess of fertility and *Dumuzi* her consort, who complemented her as he personified the fertility of sheep. In the course of centuries he turned into the god of vegetation and later became a god of fertility like *Innin* herself.

The myths about the gods of vegetation and fertility as a rule culminate with their death, which corresponds to the new yearly vegetation cycle in nature.

According to the Sumerian myth about *Innin*’s voyage to the netherworld, the goddess could be set free to leave the Inferno only under condition that someone else takes her place below. Though *Innin* firstly did not want to part from her consort, she eventually decided to send *Dumuzi* as her substitute for the remaining six months of the year in the netherworld, due to his unfaithfulness while she was away.

There was also a Phoenician version of the myth known from the Greek sources, whereby the goddess *Aphrodite* [= Phoenician *Aštar* by *interpretatio graeca*] fell in love with *Adōnis* [< Phoenician ’Adon equated with *Dumuzi*] but her husband *Ares* incited by jealousy killed him. *Aphrodite* descended into the Inferno to rescue *Adonis*, but *Persephone* the goddess of vegetation, allowed him to return above the earth for six months only every year.

Interpretations of the Etruscan Text

As Schmitz (1995, pp. 559–560) rightly pointed out, “30 years after their discovery, the Etruscan and Semitic texts from Pyrgi remain enigmatic... Etruscologists continued to dispute nearly every word in the Etruscan texts”.

Unlike the above interpretations of the Phoenician version of the dedicatory text that are fairly similar, the translations of the Etruscan version of the text differ considerably and seem hardly reconcilable with each other. ETRUSCAN A & B (= EA & EB) TEXTS:

A) First tablet written in Etruscan: *ita tmia icac heramaśva vatieḡe unialastres ḡemiasa meḡ ḡuta ḡefariei Velianas sal cluvenias turuce munistas ḡuvas tameresca ilacve tulerase nac ci avil ḡurvar teśiameitale ilacve alsase nac atranes zilacal seleitala acnaśvers itanim heramve avil eniaca pulumḡya.*

B) Second tablet written in Etruscan: *nac ḡefarie Veliunus ḡamuce cleva etanal masan tiurunias śelace vacal tmial avilḡyal amuce pulumḡya snuiaḡ.*

Translations:

1-EA: “This holy place and this statue have been consecrated to Uni-Astarte. The community (of Caere?) with Thefarie Veliana dedicated (them) [... unknown words ...] And for the statue the years (ought to be?) as (many as?) the stars(?)” (Pallotino 1964).

2-EA: “This holy place and this simulacrum (?these two simulacra) was/were solemnly promised to Uni (?the Junones) having built a large (fencing) wall Thefarie Velianas priest-king (rex sacrorum) of Cluvenia donated this protected place (?cell) for the sepulchral ark in the month of Tuler three years after the bestowing of powers upon him in the month of Alś(a) after the burial of the ?illuminated Ruler (divinity) the simulacrum for the temple he carved (or: portrayed) [may its] years [be] as many as this (set of) stars” (Agostini and Zavaroni 2000).

3-EA: “Attached to the sanctuary, this shrine (to it) joined, he erected in honor of Uni Astarte, after having ruled the city as ruler, Thefarie Vel-ianas, Lord of the community. It was an offering to the giver of good, provident: and the deity preferred him, here, for three years high priest, he was appointed Prince. And the divinity promoted him, here, of the high institution the Sovereign, Prince of this land. Of this nearby shrine, the years are like (how many) these nails.”

3-EB: “Here, Thefarie Vel-Junus, made an offering (holocaust) of thanksgiving, at the time of the constellation of twins, in the month of Juni, he elevated superintendent of the sanctuary. The years of such authority, were (how many) the nails of this inscription.” (Semerano 2003).

Apparently Semerano connected the variant spelling of the donor’s name *ḡefarie Veliunus* from the second Etruscan tablet to the goddess *Iuni* and her month of June, viz. *from 21 May to 20 June*, whence he inferred that the event occurred *al tempo della costellazione dei gemelli* (at the time of the constellation of Gemini = Twins). He supported the above assumption by the Etruscan term *masan* (*costellazione dei gemelli* = Constellation Gemini) *è forma di duale* (dual form) – presumably derived from Assyrian *māshu* “*costellazione gemelli*”

(constellation Gemini) *tempo consecrato a Iuni* (time consecrated to Iuni): 21 maggio/ May - 20 giugno/June (Semerano 2003, p. 134).

4-EA): “This sanctuary and these houses [?] were dedicated to Uni; Thefarie Velianas gave (them) for his own money, as an offering for ... for this place, this chamber, at the festival-time [?] of tuler. For [at the time of] three years, in [the month] *χurvar*, at the festival time [?] of *alsá* ... of the *zilaθ*-ship ... And in the temple [?] may the years of the ... be as [many as] these stars [nails?].” (Wikander 2008).

4-EB): As for the second tablet in Etruscan, Wikander was of the opinion that “It is not possible to offer a real running translation of this shorter text” (Wikander 2008). Wikander (2008) also noted that “It has been the custom to see the equivalent of the Phoenician expression meaning “in the month of *krr*” either in the word *χurvar* or in the expression *ilacve alsase* (based on the double expressions with *ilacve*). It is, however, quite possible to regard both as parts of the date—one month and one “time of sacrifice”, just as in the Phoenician version” (Wikander 2008, p. 80).

5-EA): “This *tmia*- and the *herama*, which were ...-ed from the part of Uni, *Θefarie Velianas*, ...-ing the *mex θuta*, gave to her, the *cluvenia*- (or: to his *cluvenia*-), to/of the *muni- θuva*-, that from the chamber (?) in the day- *ilacv tuleras*-, when three years *χurvar*. In the day-*ilacv* the *teoiam(a)- alōas*-, when of the *zilaθ*-magistracy *atrane*-, that *sele acnaōvers*, and this(?)/thus ...-ed the year *eniaca* the *pulum-s*.”

5-EB): “When *Θefarie Veliūnas* ...-ed a *cleva*-offering *etanal masan* the month *unias* ...-ed, vacal the *pulum-s* of years of the *tmia*- were *snuiαφ*” (Adiego 2016).

Adiego (2016, pp. 144–145,155) offered “a very tentative and necessarily incomplete translations of both tablets” and admitted that the function and meanings of the words *χurvar* and *acnaōvers* are unknown. In his opinion, all the words in his translations printed in italics belong to the uncertainties. As for *Θefarie Velianas*’ act of giving “when/after three years *χurvar*” and the event explained in *itanim heramve avil eniaca pulumχva* happened, happens, or will happen “after *atrane*- magistracy *sele acnaōver*” Adiego concluded that “the latter main event is impossible to ascertain on the basis of our present knowledge of Etruscan”.

In 2017 Zavaroni came with a new modified interpretation of the earlier translation by Agostini and Zavaroni (2000):

6—EA): “This (holy) house and these two-statues were pledged to the (two) Junones. After building a big protective-wall Thefariei Velianas, minister of the Purifying (goddess), offered the construction of the protected residence in the month of Tuler. After three years the works were approved in the month of July, when - the underworld Rectress being interred - an artisan carved (her) statue for the temple. Its years pass together with the stars.”

6-EB): “After Thefarie Veliūnas had ordered the oracle of the (holy) house, the prophet of Lucina disposed, the augural art of the temple. (It) will run everlasting together with the stars.” (Zavaroni 2017).

According to Zavaroni (2017), “The formulae *ilacve tulerase* and *ilacve alsase*, owing to their position in the text, match the months quoted in the Punic text, that is BYRH ZBH ŠMSŠ “in the month Zabhaḥ Šemeš (= ‘Sacrifice to the Sun’)” and BYRH KRR “in the month KRR”... The month name of **alš(a) = als(a)* appears in the Tile of Capua in the sentence *par alši ilucve* “during the

month of **alš(a)*”... Owing to the fact that the Tile of Capua lists the monthly offerings starting from the month of March, it is possible to infer that **alš(a)* = *alša* corresponds to July. ... *atranes zilacal seleitala* is an interposed clause... which corresponds to the Punic sequence BYM QBR 'LM “in the day the divinity is buried”... it might be interpreted as “...the infernal ruler buried...”, where the ruler is presumably the goddess *Uni* in her infernal chthonian function and aspect. Like *Astarte* and *Ishtar*, the Etruscan archaic *Uni* too was believed to descend into the underworld.” In his opinion, “*χurvar* is a plural form as the -*ar* ending shows ... it could be cognate with *χuru*... Oscan *kúru* (neuter singular) “work” and derive from the Indo-European **k^uer-* “make, form”...hence he interpreted *χurvar tešiamitale* as “the works were approved”.

Woudhuizen (2019) viewed it quite differently:

7-EA): “*This holy place and these altars belonging to it, Thefarie Velianas, legislator of the senate (and) people, has built (them) for the lady Astarte, (and) has given (them) as holy gifts on the first of (the feast) cluvenia- on account of two obligations: because she favored (him) on land: in year three (of his reign), (during) the month of the dances, on the day of the burial of the god(dess); because she favored (him) at sea: during the praetorship of Artanès (and) the sultanate of Xerxes. And may what (ever number of) stars yield to (whatever number of) years for these altars.*”

7-EB): “*Thefarie Velianas has built the precinct for the goddess Athena (and) has offered (it) as a sacrifice during the month of offering(s) to the sun-god. And may what(ever number) of stars be sporadic as compared to what(ever number of) years for this holy place.*”

Woudhuizen (2019) related the Etruscan *χurvar*, *χurve*, *χuru* to Phoenician *krr* “the month of dances” and to Greek χορός “dance, chorus, quire”. Besides, he interpreted *Unialastres* quite peculiarly as *unial-Astres* “Lady Astarte”, and *Etanal* completely out of context as the name of the Greek goddess “Athena”.

The Pyrgi Texts from Astronomical Perspective

Despite the obvious differences in translation of the Etruscan version of the Pyrgi tablets, there exist clear parallels with the Phoenician version as far as the astronomical events are concerned. Thus, the Phoenician BYRḤ ZBḤ ŠMŠ “*the month of the Sacrifice to the Sun*”, BYRḤ KRR “*the month of KRR*” and BYM QBR 'LM “*the day of the burial of the divinity*” have Etruscan parallels specified as *the festival-time or month of Tuler*, *the month of Alša*, and *the day of the burial of the divinity*. The main problem is to decode the exact time of each event within their yearly cycle.

As the Sumerian-Phoenician myth of Dumuzi and its Greek interpretation of Adonis the god of vegetation/fertility is allowed to appear on earth for six months only during the year, while the other six months he abide in the netherworld. This twofold division of the yearly cycle in nature corresponds to the well-known concept found in all ancient cultures, viz. the division of the year time-span into “Northern or ascending path of the Sun” from the Winter Solstice to the Summer

Solstice, versus “Southern or descending path of the Sun”, when the Sun seemingly returns back from the highest point at the Summer Solstice to the lowest point on the horizon at the Winter Solstice.

Thus, the day of the burial of the divinity might be defined as occurring at the Summer Solstice, when the Sun begins its descending path towards South for the next six months, till the Winter Solstice. However, the same event might be defined as rather occurring at the Fall Equinox, the time of the beginning of Sun’s progress South (viz. below) of the Equator (viz. the winter-half of the year), counting six months in advance till the Spring Equinox.

Accordingly, the “month of Tuler (sacrifice or offering to the Sun)” might have well denoted “March – the month of Spring Equinox”, the “month of Alsa (or the month of the dances)” denoting “June – the month of Summer Solstice”, whereas “the day of the burial of the divinity” likely denoted the “Fall Equinox”, the exact time of the beginning of Sun’s progress South of the Equator (viz. the beginning of the dark half of the year, and the end of the yearly vegetation cycle). In ancient times, the time around Summer Solstice coincided with the harvest of crops, accompanied by great celebrations of the heathen people, whence likely came the term “month of the dances”.

Yet, there is another possibility, as the Celtic tradition in the story of the *sun-hero* Diarmait shows. The ancient Celts divided the year into two distinct polarized periods. As explained by Rhys (1892, p. 514) “the Celts were in the habit formerly of counting winters, and of giving precedence in their reckoning to Night and Winter over Day and Summer... the last day of the year in the Irish story of the *sun-hero* Diarmait ... Diarmait’s death meant the Eve of November or All-Halloween, the night before the Irish *Samhain* and known in Welsh as *Nos Galan-gaeaf* or the Night of the Winter Calends... In Ireland it was also the time for another custom: it was then that fire was lighted at a place called after Mog Ruith’s daughter Tlachtga. From Tlachtga all the hearths in Ireland are said to have been annually supplied...”

Rhys (1892, p. 515) then made comparison with the analogous custom of the Lemnians, (from the island Lemnos in the northeast of the Aegean), the ancient speakers of the Lemnian language, along with Rhaetic in the Alps, closest to Etruscan (Rix 2004, p. 943): “...just as the Lemnians had once a year to put their fires out and light them anew from that brought in the sacred ship from Delos. The habit of celebrating *Nos Galan-gaeaf* in Wales by lighting bonfires on the hills is possibly not yet quite extinct; and within the memory of men some of whom are still living, those who assisted at the bonfires used to wait till the last spark was out...”

Naturally, the opposite time of Samhain or the Winter Calends were the Calends of May or Beltaine. As Rhys (1892, pp. 409, 418-419, 421, 519, 563) pointed out “... the other two great feasts of the ancient Celts at the beginning of the months of August and May... to the widely spread cult of which he was the object in all Celtic lands. In Ireland there were great meetings, which constituted fairs and feasts, associated with Lug, and called *Lugnassad* after him. The chief day for these was Lamma-day, or the First of August...”

The Lugnassad was the great event of the summer half of the year, which extended from the Calends of May to the Calends of Winter... the Lamma fairs

and meetings forming the Lugnassad in ancient Ireland, marked the victorious close of the sun's contest with the powers of darkness and death...The Celtic year was more thermometric than astronomical, and the Lugnassad was, so to say, its summer solstice, whereas the longest day was, so far as I have been able to discover, of no special account... the term Lug-nassad originally meant Lug's wedding or marriage, and that this was one of the chief things the festivities on that day...

...The First of May must, according to Celtic ideas, have been the right season for the birth of the summer Sun-god...” as confirmed by the story of Gwyn and Gwythur: “They were to fight for her on the Calends of May every year thenceforth till the Day of Doom, and he who should prove victorious on the Day of Doom was to take the damsel to wife...the act of fighting on the Calends of May meant victory for Gwythur... Gwyn’s victory would be found to happen at the beginning of winter. In other words, the Sun-god should recover his bride at the beginning of summer after his antagonist had gained possession of her at the beginning of winter...

At last, Rhys justifiably concluded that “the story lends itself the more readily to comparison with that, among others, of Persephone, daughter of Zeus, carried away by Pluto, who was, however, able to retain her at his side only for six months in the year.”

Conclusion

The astronomical events specified by both the Phoenician version as well as the Etruscan version of the dedicatory text inscribed on the Pyrgi tablets designate, as the analogous examples from the Celtic tradition reveal, the three crucial events in the yearly cycle of the divinity: its birth, the central feast at the yearly pinnacle of its power, and at last its burial at the end of the bright half of the year, and the beginning of the dark half or the winter-half of the year, viz.:

- 1) Phoenician BYRḤ ZBḤ ŠMŠ “*the month of the Sacrifice to the Sun*” and Etruscan *ilacve tulerase* “the month of Tuler” designate either March (Spring Equinox) or 1st of May;
- 2) Phoenician BYRḤ KRR “*the month of KRR*” and Etruscan *ilacve alsase* “the month of Alsa” designate either June (Summer solstice) or 1st of August;
- 3) Phoenician BYM QBR ’LM “*the day of the burial of the divinity*” and Etruscan *atranes zilacal seleitala* designate either Fall Equinox (September) or 1st of November.

Thus, it appears from the terms found in both the Phoenician and the Etruscan versions of the bilingual inscription on the Pyrgi Golden tablets specifying three important events of the yearly cycle in nature, that they might have been applied appropriately whether they originally intended to designate the three astronomical cardinal points in the yearly course of the Sun, viz. Spring Equinox – Summer

Solstice – Fall Equinox, or rather opted to designate “thermometric” medium, peak, and lowest characteristic of the year, viz. the beginning of the Warm season or the Calends of May - the peak of the Summer half of the year in August – the Day of Doom or the Winter Calends in November.

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