

in Etr. *sema*, denotes a son, and *au*, this, appears to have possessive value, his son. His name Agizen or Agizene may relate to *agitz*, vigorous. The B. *entzun*, to hear, obey, is *entu*, *entun* in Etr., and is of common occurrence in the Eugubine Tables. The other words, *uko* and *ema*, have already occurred. I regard Q as the equivalent of O with a perpendicular line from the base, employed as *III*, just as O with a dot in the centre is in Celtiberian. The verb *ranone* appears in the Eug. Tab. with the meaning, surrender, come to, take part with. It is a verbal form of *rano*, the postposition "towards."

F. 726. SASYI · YLESNEI · LAYINIAL  
CENCVNIA

The upper line, written from right to left, is found upon the lid of an urn, and the lower, as given, upon the urn itself.

laranokuu · kusanenokaneu · sarakuukaurasa  
chinekachipikaura  
lurreno koya Kusaneno ganio Saraku uga au eritsa  
zen Kachipika aur  
earthen receptacle Kusaneno concerns Saraku mother his esteems  
late Kachipika's child.

A. 41, Tav. II., is the inscription on a cup :

MIVNEI · AM

The first character is not M, but one repeating the upper angle of this letter, and wanting the final perpendicular. I find it with I, taking the place of OI, *mai*, in Lanzi, Saggio, No. 322 :

MIADNO mai artu gomu  
No. 323. MILAPVM mai zarratu pino

I therefore read the inscription :

mai Pikaneu rano  
inscription Pikaneu towards

The most interesting of these inscriptions from a philological point of view is the first (4. F. 3, No. 105). The Etr. and B. *ilar*, which translates the Latin *fabā*, is the root of *illargi*, the B. word for the moon. The connection may have arisen out of the shape of the bean, or from a belief in the fable reported by Pliny (H. N. XVIII., 30) that the bean is the only grain that swells with the waxing moon. In the Hittite and Aztec hieroglyphic systems the bean has a place.