

Florence, February 20, 198

Dear Sir,

I wish to thank you for your kind answer to my letter which I have specially appreciated.

It would be a pleasure and my privilege to meet you in Florence and to have you as my guest for a dinner at home whenever you have the occasion to be in Florence.

It is really impossible to me to tell by letter the long story of my spiritual research which began 40 years ago. Any way I try to answer to some of your questions.

At present Etruscan texts are still so few that very little has been added since 50 years. Moreover excavations found what looks a continuity between "Villanoviano" and the so called "Proto-etruscan", so that the autoctony is gaining more supporters.

About language, only some influence from Aryan languages is admitted until now, in addition to intrusions from Semitic, Akadic and Sumerian. But terms known are very few and very often related only to burial ceremonies, so that it is impossible to formulate any theory on them. Out of this picture Mr. Bernardini Marzolla (he is a very well known linguist) whom I mentioned to you in my former letter, has written a book which tries to demonstrate a correspondance nearly 1:1 between Etruscan and Sanscrit.

Polemics have risen among etruscologists about this book and for that reason I consider important, if some known ancient prayer of Sanscrit can find a correspondance in Etruscan.

Now the fact that Bhagavad Gita appears translated into Sanscrit from Dravidian language only in the 3rd Century B.C. does not appear to me an obstacle because concepts contained into Bhagarad Gita probably reflect formulas used many centuries before their translation, which were used by Dravidic populations during the invasion of Aryans well before the 3rd Century and probably translated into Sanscrit at a very early stage (say 1000 B.C.) So Etruscan populations either through immigration from Sanscrit speaking regions or through contacts at the time they lived in the Middle East (Lidia) could have known prayers such: "mini siasi eviai saranas tiaia" or "namert ansina mulu", which much later were incorporated into Sanscrit edition of Bhagavad Gita.

Those two formulas are so general and so "music-sounding" that could be easily memorized and orally transmitted through centuries.

It could also be possible that Etruscans used Sanscrit only for prayers: to the same extent that Hittites used Sanscrit only for instructions for horse breeding.

In addition I heard that it is demonstrated that Krishna cult was flourishing in Armenia in 300 B.C. and probably it was preceded by centuries of religious concepts coming closer and closer to Bhagavad Gita spirit. (Pythagoras (600 B.C.) religious concept was already very close to that spirit).

Any way, going back to Etruscan, if you would like to have more details on language comparison between Etruscan and Sanscrit, I report the complete address of Mr. Bernardini Marzolla:

Bruxelles 1040  
242, Rue Louise HAP  
Belgique  
tel: 003227340344

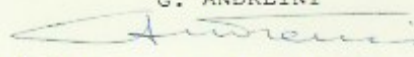
He would be very pleased to answer your deep questions as a very expert of languages in a much better way than I can do.

I enclose copy of the small Etruscan dictionary included in the B.M. book which looks very convincing.

So I wish again to apologize for your patience and I renew my hope for your visit in Florence.

My best regards.

G. ANDREINI

  
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Note: Still I forget my main question to you.  
Are the two up mentioned formulas Sanscrit looking as they appear to me?  
To your much deeper knowledge of Indian languages do they sound intelligible? Thank you again.

*This is a copy of the letter sent to your friend's address to be sure you receive it soon.*