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## Chapter 13

### The inscriptions from Civita Castellana (Falerii Veteres) I

#### 13.1. Civita Castellana and its inscriptions

Like many South Etrurian towns, Falerii was situated on a spit of land enclosed by deep river-gorges. On the eastern side, a narrow saddle connects the site of the modern town with the Colle di Vignale, the place of the oldest settlement and probably of the Faliscan *arx*. Both hills are surrounded by the wide but steep valleys of the Rio Filetto to the south and of the Treia to the east, and by the sheer-sided ravine of the Rio Maggiore to the north. A short history of the town has been given in §2.4-6. The results of the many excavations at Civita Castellana have mostly been published in *FI* II.2: a more recent overview may be found in Moscati 1990.

Civita Castellana yields the great majority of the Faliscan inscriptions, even allowing for errors in the attribution (cf. §1.4.5). Most of the inscriptions are from the necropolises along the ancient roads radiating from the town. A smaller number comes from the various temple sites (§14.2). I have tied the dating of the inscriptions from Civita Castellana to the apparent desertion of the town after the war of 241 BC (§1.4.4, §11.1.3), classing all inscriptions from Civita Castellana as Middle Faliscan unless there are reasons to suppose otherwise. There are indications that some of the temples remained in use until the second century, and at least two inscriptions from the temple sites (LF **112** and LtF **131**) appear to belong to this period. Families owning tombs near the old town may also have continued to use these: the sepulchral inscriptions in the Latin alphabet, LtF **140** and **171-174**, may belong to such late burials. Another inscription apparently in the Latin alphabet is MF/LtF **21**.

#### 13.2. The necropolis of Contrada Le Colonnette

Contrada Le Colonnette lies to the northeast of Civita Castellana, on the other side of the Rio Maggiore, a little to the north of the station of the Roma-Viterbo railway line. From there, an ancient hollow road leads down to the Fossa dei Cappuccini and the temple of Contrada Celle. The discovery of Faliscan remains in this area by Count Feroldi de Rosa (cf. Del Frate 1898:72-3), including the discovery, in 1873, of the small fourth- to second-century temple known as the ‘Ninfeo Rosa’ (cf. Erolì 1875, Pasqui 1887:93 n.1, and Blanck 1990), led to an excavation in the necropolis in 1890. This

excavation, published in *FI* II.2 pp.206-10, yielded the ‘Ceres-inscription’ EF 1 (§12.2) and MF 14; MF 15-19 were discovered by Mengarelli during the 1880s and 1890s (cf. Thulin 1907:264).

**11-12.** Cut, **11** to the right (letters *c.*9 cm high) and **12** to the left (letters *c.*8 cm high) of the entrance to a tomb.

*uolīhēti*

*cauīo:pauī|ceo:*

*[[oc]ies:cela*

Sinistroverse, Faliscan alphabet. The interpunct in **11** consists of a vertical stroke: see §11.2.4. The first line of **12** turns around a corner in the rock-face after *pauī*. Following the lacuna, Thulin’s drawing shows only a small part of a shaft. – *Uolī hēti* may be an abbreviated nominative (Herbig) or a genitive (Vetter, G. Giacomelli): see §8.8.1. Both Thulin and Herbig asserted from autopsy that the first word of **12** is *caulo*. If this is not an error for the very frequent *cauīo* (the same error of J for I occurs in MF 32), it can be compared to Etruscan *Caule*, Latin *Caulius* (Herbig); Thulin’s and Vetter’s Etruscan *Cavili*, and Latin *Cavilius*, *Gavilius*, or *Gavillus* assume a syncope that is not in accordance with Faliscan phonology (§3.6.6.2). The name *Pauicius* occurs also in *ce · pauī[ceo · ru?]so* in LtF 290. The restoration *[[oc]ies* goes back to Herbig (*CIE*), although similar restorations had been proposed earlier by Thulin and Herbig (1910).

The problem of this inscription is its awkward syntax. *[[oc]ies*, probably a genitive (see §9.2.2.4), belongs with *caulo : pauiceo*, ‘Gavius Pavicius [son] of Lucius’: taking it with *cela* would give ‘Lucius’ tomb’, but when a person is designated as the owner of a tomb, the expected onomastic formula would be PRAENOMEN GENTILICIUM (as in the other inscriptions of this type, MF 84-84 and MLF 285), not PRAENOMEN: cf. §7.3. Even more problematic is the syntactic relation between the nominatives *cauīo : pauiceo* and *cela* (unless Herbig’s and Buonamici’s very improbable interpretation of *cela* as a cognomen is adopted, cf. §7.9.1.5). Thulin pointed to the similar lack of congruence in *poplia : calitenes | aronto : cesies | lartio : uxor* MF 265 (cf. §9.2.2.4), but his alternative, taking *caulo : pauiceo* (as he read it) as a dative (‘C.P. Lucii (filio) cella’) is unattractive, as comparable inscriptions have either the nominative or the genitive (§8.8.1, §11.1.4.1.a). Vetter and G. Giacomelli adopted Thulin’s suggestion that the lines *cauīo : pauiceo* : and *[[oc]ies : cela* belonged to two different inscriptions. This is not impossible, in spite of the interpunct after *pauiceo*, but the second text, *[[oc]ies : cela*, can then hardly be complete.<sup>210</sup>

I have considered combining these inscriptions as

<sup>210</sup> “Die Zweite [Zeile] ist jedenfalls mehr zerstört, vielleicht absichtlich ausradiert, als das Grab den Besitzer gewechselt hat” (Thulin 1907:274).

*cau(i)o : pauiceo :*

:OΞDIAVΛ:OJVAΞ

*uolti t teti*  *||ocjjes : cela*

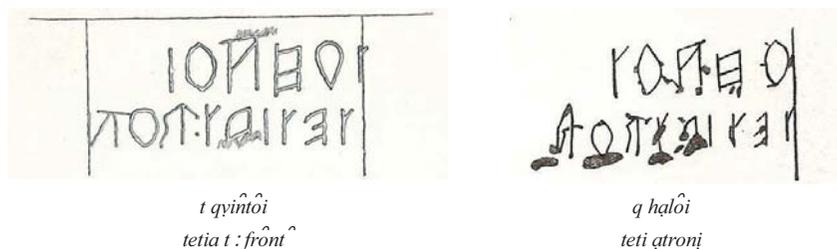
          

(‘Gavius Pavicius. – The tomb of Voltius Tettius son of Lucius.’)

but the epigraphical differences between the two inscriptions are perhaps too great for this. However, this would solve the problem of the awkward syntax.

**Bibliography:** Thulin 1907:273-4 (7-8) (*autopsy*); Herbig 1910:101-3 (15) (*autopsy*); Jacobsohn 1910:3 (9); Herbig *CIE* 8076-8077 (*autopsy*); Buonamici 1913:56 (8-9); Vetter 1953:295 (271a-b); G. Giacomelli 1963:74 (68,I-IIa-b) (*autopsy*); Loicq 1965:697. **Photograph:** G. Giacomelli 1963 tav.VIII. **Drawings:** Thulin 1907:273, 274 (reproduced in *CIE* 8076-8077).

13. Cut over the entrance of a tomb c.10 m to the right of the one of 11-12 is a badly legible inscription. My reading, which is in effect a guess rather than a certainty, is based on the drawings by Thulin and Herbig (reproduced in fig.13.1), and on G. Giacomelli’s photograph, which is unfortunately unclear.



**Fig. 13.1. Thulin’s and Herbig’s drawings and readings of MF 13.**

*left:* Thulin’s drawing and reading. (From Thulin 1907:275.)

*right:* Herbig’s drawing and reading. (From *CIE* 8078.)

*ohqθi*

*tetiatron* (or *tetiatroni* ?)

Sinistroverse, Faliscan alphabet. Thulin read a very narrow  $\uparrow$  before the first *o*, coinciding with a small edge in the stone, but Herbig’s drawing shows no such letter and he doubted its existence. The *o*’s are angular and pointed at the bottom, which led Thulin and Herbig to read the first *o* as a *q* in spite of the fact that the Middle Faliscan alphabet has no separate sign for *q* (§11.2.2-4). The third letter is  $\mathfrak{A}$ , which Thulin interpreted as a ligature *vi* ( $\mathfrak{A}$ ), adding a second non-Faliscan letter to the text. Thulin’s reading, with its many ligatures and *qv* instead of the usual Faliscan *cu*,<sup>211</sup> is unaccept-

<sup>211</sup> Vetter erroneously credited Thulin also with a ligature *qv*.

able to me. The third letter is either an *n* or an *a*, but neither *ohnoi* nor *ohaoi* makes any sense. I therefore suggest that the second *o*, and perhaps also the first, might be a *θ*. This letter occurs occasionally in Middle Faliscan inscriptions, and although it is virtually always written as  $\Theta$ , there are parallels for the omission of the central point (see §11.2.4). This gives *o hq̄θi* or *θ hq̄θi*, with *hq̄θi* a gentilicium comparable to Latin *Fadius*, cf. *cauia* | *hadenia* MLF 360. The second line is more legible, except for the last sign. I assume that this is *n*; Herbig and G. Giacomelli took the elongated shaft of this letter as an *i* written over the *n*, which would give the expected *atroni*. If read in this way, the resulting *hq̄θi* and *teti atronī* are either genitives or abbreviated nominatives, perhaps rather the former, cf. *uolti †teti* MF 11, if that name is to be read in isolation.

**Bibliography:** Thulin 1907:274-5 (9) (*autopsy*); Herbig *CIE* 8078 (*autopsy*); Buonamici 1913:57 (10); Herbig 1914a:239 (6); Vetter 1953:296 (272); G. Giacomelli 1963:74-5 (69) (*autopsy*). **Photograph:** G. Giacomelli 1963 tav.VIII. **Drawings:** Thulin 1907:275 (reproduced in *CIE* 8078); Herbig *CIE* 8078.

14. Painted in red on a tile (66×40 cm, letters 7-10 cm high) from tomb CXXXVI.

*cauipi:leueli*  
*filea*

Sinistroverse, Faliscan alphabet. The first line bends downwards at the end, showing that the inscription occupied just one tile. Conway's *cauiqi* is an error. Thulin interpreted the text as 'Cauipi Leueli filia', Herbig as 'Gaia Vibia Levelii filia', with *uipi* as an Etruscan feminine: see §9.2.2.2a. Vetter took *uipi* as the genitive of the father's praenomen, and this has been adopted by all editors except Morandi (who followed Herbig). It is the only instance of FILIATION added to of PRAENOMEN and the only instance of a FILIATION consisting of PRAENOMEN GENTILICUM (§7.5.1).

**From autopsy** in the Museo di Villa Giulia, Rome (inv. 3733). **Bibliography:** Conway 1897:379 (334) (*autopsy*); Thulin 1907:281-2 (15) (*autopsy*); Herbig 1910:88-9 (8) (*autopsy*); Jacobsohn 1910:3 (8); Herbig *CIE* 8075; Buonamici 1913:58 (12); Bormann *CIL* XI.7516; Vetter 1953:295 (270); G. Giacomelli 1963:73 (67) (*autopsy*); Pisani 1964:336 (143B); Dohrn in Helbig/Speier 1969:690 (2775) (*autopsy*); G. Giacomelli 1978:532 (9); *FI* II.2 p.207 (*autopsy*); Morandi 1982:58-9 (11). **Photograph:** G. Giacomelli 1963 tav.VII. **Drawings:** Herbig *CIE* 8075; Morandi 1982:59.

15-19. Painted<sup>212</sup> inside a tomb discovered by Mengarelli "vor vielen Jahren" (Thulin 1907:264-5 with plan<sup>213</sup>) but lost already in 1908 (Herbig *CIE* 8070-8074). The tomb belonged to the *gentes Neronia* (15-16) and *Firmia* (18-19); the former gentilicium also occurs at Fabbrica di Roma (Ltf 325, 328) and the Grotta Porciosa site (Ltf 340), the latter also at Falerii Novi (LF 213) and at Vignanello (MLF 302).

<sup>212</sup> G. Giacomelli's "scolpito nel sasso e dipinte" is a misinterpretation of Herbig's "titulus qui a sinistra parte loculi inferioris [c.g. superioris], qui a latere dextro introitus [c.g. ingressus] ... rupi insculptus est, calce in saxo pictus".

<sup>213</sup> It is not clear how correct this plan is: the drawing of MF 15 shows two loculi to the right of the inscription, which is impossible if the plan is correct.

15. Painted in white beside a loculus.

*uolta*  
*ne·roni*  
*cafi*

Sinistroverse, Faliscan alphabet. The point in *ne·roni* is accidental. *Neroni* is an abbreviated nominative, not an Etruscan form (as Pisani suggested): see §9.2.2.2a.

**Bibliography:** Thulin 1907:267-8 (4d,α); Herbig 1910:109 n.1; Jacobsohn 1910:3 (6); Herbig *CIE* 8070; Buonamici 1913:57-8 (11); Vetter 1953:294 (269a); G. Giacomelli 1963:73 (66,I); Pisani 1964:335-6 (143A). **Drawing:** Mengarelli in Thulin 1907:267 (reproduced in *CIE* 8070).

16. Painted in red on plaster beside a loculus.

[.....]  
*ne[oni.]*  
*i[.....]*

Sinistroverse, Faliscan alphabet. The second line probably consisted of a form of the gentilicium *Neronius*, although only a minimal trace of the *r* is preserved. The third line will have contained the filiation; if the shaft that is all that is preserved of its first letter is an *i*, it may have been *i[uneo]*, *i[unea]*, or *i[unai · ff]*.

**Bibliography:** Thulin 1907:264-8 (4d,β); Herbig *CIE* 8071; Vetter 1953:294 (269a); G. Giacomelli 1963:73 (66,II). **Drawing:** Mengarelli in Thulin 1907:268 (reproduced in *CIE* 8071).

17. Painted in red on plaster beside a loculus. The letters of the second line are smaller than those of the first and the third; perhaps the lines were written at different times.

·iii·l[.....]  
[.....]nai[?---]  
[...]*ouxo* [

Sinistroverse, Faliscan alphabet. The *l* is , a rare form in the ager Faliscus, and associated rather with the Latin alphabet. Thulin rightly pointed to LtF 251, where *lectus* is used in the sense ‘loculus’ or ‘place in a loculus’ (cf. §6.3.39): ·iii·l[.....] would then be ‘the third *lectus* ...’ or ‘three *lecti* ...’: cf. *lete zot xxiii* ‘lecti sunt XXXIII’ MLF 285 and perhaps *let* in MLF 361. The rest is difficult: [---]nai[ can be a dative or a genitive, but the space after *uxo* in Mengarelli’s drawing shows that this word is apparently complete and therefore a nominative, implying that the woman’s name was likewise a nominative. (Herbig’s *uxo[ri]* [*sic*] ignores this space.) The [....]o preceding *uxo* is probably the genitive of the husband’s name, e.g. [*arut*]o or [*lart*]o (Vetter).

**Bibliography:** Thulin 1907:265 (4a); Herbig *CIE* 8072; Vetter 1953:294 (269b); G. Giacomelli 1963:73 (66,III). **Drawing:** Mengarelli in Thulin 1907:265 (reproduced in *CIE* 8072).

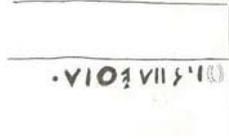
18. Painted in red on plaster underneath a loculus.

*poplia*  
*hirmia*

Sinistroverse, Faliscan alphabet. The first letter of the second line is **N**. Thulin read this as a reversed *n*, but in view of the Faliscan attestations of *Firmius* (§7.8.1.62), Herbig's *ħirmia* has been adopted by all later editors. A similar *h* occurs in MF 88 (cf. §11.2.3).

**Bibliography:** Thulin 1907:266 (4b); Herbig *CIE* 8074; Vetter 1953:295 (269c); G. Giacomelli 1963: 73 (66,V). **Drawing:** Mengarelli in Thulin 1907:266 (reproduced in *CIE* 8073).

19. Painted in white underneath a loculus.



**Fig.13.2. Mengarelli's drawing of MF 19.**

(From Thulin 1907:266.)

**[---]ħirmeoiu·**

Sinistroverse, Faliscan alphabet. The letters given in Mengarelli's drawing are meaningless (*..ia II ueθiu*. Thulin, *θure ueθiu*. Herbig, *qi-qiueoiiu*. Vetter, *qi.qIIueoiiu*. G. Giacomelli). Taking VII as a damaged *m*, however, gives [---] *ħirmeo iu* , with a gentilicium as in *poplia | ħirmia* MF 18 (or perhaps [---]\*\**rħneo*) followed by a filiation *iu*.

**Bibliography:** Thulin 1907:266-7 (4c); Herbig *CIE* 8073; Vetter 1953:295 (269d); G. Giacomelli 1963:73 (66,IV). **Drawing:** Mengarelli in Thulin 1907:266 (reproduced in *CIE* 8073).

### 13.3. The necropolis of Contrada Celle

Contrada Celle lies to the northeast of Civita Castellana, to the north of the Rio Maggiore. The necropolis spread to the southeast of the ancient road to the Tiber crossing near Borghese (Ward Perkins & Frederiksen 1957:152-3). With the exceptions of MF 39, a chance find, and MF 40, discovered in the 1950s, all inscriptions from this site were found during the excavation of the necropolis in 1888. These excavations have been published by Pasqui (1887) and in *FI* II.2 pp.99-143 with map p.100).

20. Scratched inside a red-varnished cup from tomb LXXVI/50. Known only through the apograph in *FI* II.2 and Nogara's copy of the apograph in the Museo di Villa Giulia inventory.

**caisioi**

Sinistroverse, Faliscan alphabet. The *o* contains an accidental point. *Caisioi* is usually interpreted as a dative, but it is perhaps rather a genitive (Pisani): see §4.4.4.

**Bibliography:** Jacobsohn 1910:3 ⟨1⟩; Herbig *CIE* 8002; Herbig 1914a:239 ⟨4⟩; Lejeune 1952b:125; Vetter 1953:289 ⟨251⟩; G. Giacomelli 1963:57 ⟨23⟩; Pisani 1964:342-3 ⟨146E⟩; Devine 1970:17-9; *FI* II.2 p.126 (*autopsy*). **Drawing:** *FI* II.2 p.126.

21. Scratched near the rim inside a black-varnished plate (height 4.5 cm, Ø 18 cm; letters 4-7 mm) from tomb 94.

*rica*

Dextroverse: the *r* is . Lejeune regarded *rica* as a woman's name, perhaps in the genitive, but this involves omission of -s after a long vowel, which is rare (§3.5.7d).

**Bibliography:** Herbig *CIE* 8020; Lejeune 1952:117; Vetter 1953:294; G. Giacomelli 1963:58-9 ⟨29,III⟩; *FI* II.2 p.144 (*autopsy*). **Drawing:** Nogara in Herbig *CIE* 8020.

22-30. The following inscriptions are all from tomb CXIX/89.

22-27. Scratched on six similar red clay saucers (Ø 12 cm, let. 5-15 mm).

*turia*

*turia*

*turia*

*turia*

*turia*

*turia*

Sinistroverse, Faliscan alphabet. The inscriptions do not appear to be all in the same hand, or even in the same alphabet: in **26**, *a* is , in the others  (of a more squarish shape in **24** and **27**); in **25** and **26** the *r* is , in the others . *Turius* is also attested in *caui* : *turi* MF **273**, and probably also in *ca* : *tu* MF **38**: it is unnecessary to assume a connection with Greek Τυρώ (as did Herbig).

**Bibliography:** Thulin 1907:307 ⟨60⟩ (*autopsy*); Herbig *CIE* 8003-8008 (*autopsy*); Vetter 1953:290 ⟨252⟩; G. Giacomelli 1963:57 ⟨24,I-VI⟩; *FI* II.2 pp.137-8 (*autopsy*). **Drawing:** Pauli in Herbig *CIE* 8003-8008.

28. Scratched inside a cup (Ø 13 cm; letters 14-20 mm high) described as red-varnished in the Museo di Villa Giulia inventories quoted by Thulin, but as black-varnished in *FI*.

*sta*

Either sinistroverse with a reversed *s* and an upside-down *t* (*FI*) or dextroverse with an upside-down *a* (all other editors). For the interpretation, see MF **29**.

**Bibliography:** Thulin 1907:307 ⟨59⟩ (*autopsy*); Herbig *CIE* 8013; Vetter 1953:290 ⟨254b⟩; G. Giacomelli 1963:58 ⟨27⟩; *FI* II.2 p.137 (*autopsy*). **Drawing:** Thulin 1907:307 (reproduced in *CIE* 8013).

29. Scratched inside a cup (height 4 cm, Ø 12.2 cm, letters 11-16 mm high) described as red-varnished in the inventory of the Museo di Villa Giulia (quoted by Thulin), but as black-varnished in *FI*.

**statuo**

Sinistroverse, Faliscan alphabet with reversed *s*. Thulin compared *sta* MF? 128, which he read as a verb *sta(t)* ‘ist aufgestellt’ (in a sacral sense). *Statuo* could then be “das Aktivum dazu” (Thulin 1907:307), apparently the equivalent of Greek ἀνατίθημι, while *sta* MF? 28 could be either *sta(t)* or *sta(tuo)*. This was adopted by Herbig and G. Giacomelli, but I do not adopt Thulin’s interpretation of *sta* MF? 128, and regard *sta* and *stat* with Vetter as abbreviations of *Stattus*, and *uo* as an abbreviated gentilicium.

**Bibliography:** Thulin 1907:307 (58) (*autopsy*); Herbig *CIE* 8012; Vetter 1953:290 (254a); G. Giacomelli 1963:58 (26); *FI* II.2 p.137 (*autopsy*). **Drawing:** Thulin 1907:307 (reproduced in *CIE* 8012).

30. Scratched inside a black-varnished Etrusco-Campanian cup named in *FI* among the finds from this tomb, but published by Herbig and G. Giacomelli as *incertae originis*.

**ce**

Sinistroverse.

**Bibliography:** Herbig *CIE* 8294; G. Giacomelli 1963:61 (38,III); *FI* II.2 p.137 (*autopsy*). **Drawing:** Herbig *CIE* 8294.

31-32. Usually treated together because of their identical contents are two inscriptions on black-varnished cups from two different tombs of this necropolis.

31. Scratched on the bottom of a black-varnished cup (Ø 12.4 cm; letters 6-12 mm high) from tomb CXX/105.

**loifirtato**

Sinistroverse, Faliscan alphabet. The first *i* is either written as J (as an error for I) or damaged by a scratch that makes it look like an J. The *r* is , an example of the confusion of Я (*r*) and Я (*a*) rather than an example of Λ: see §11.2.4. The reading *loifirtato* goes back to Herbig (*loifia tato* Thulin, *loifirtatio* Nogara). See under 32.

**Bibliography:** Thulin 1907:306 (56) (*autopsy*); Jacobsohn 1910:3 (2a); Jacobsohn 1911:464; Herbig *CIE* 8010 (*autopsy*); Buonamici 1913:53-4 (4); Vetter 1953:290 (253); G. Giacomelli 1963:57 (25,1); Pisani 1964:342 (146B,a); *FI* II.2 p.134 (*autopsy*). **Drawings:** Thulin 1907:306 (reproduced in *CIE* 8010); Herbig *CIE* 8010.

32. Scratched inside a black-varnished cup (height 8.8 cm, Ø 13.2 cm; letters 5-8 mm high) from tomb CXXIII/92.

**loifirtato**

Sinistroverse, Faliscan alphabet. Leaving aside Thulin’s interpretation (based on the misreading *loifia tato*), all editors have interpreted *loifirtato* as the genitive of a noun

corresponding to Latin *libertas*.<sup>214</sup> The meaning of the text is unclear. *Loifirtato* has been taken as ‘libertatis (ergo)’, a dedication made on the occasion of enfranchisement (thus Herbig and G. Giacomelli), or as ‘Libertatis’, the name of a deity (Herbig, Jacobsohn 1911:464, Buonamici, Vetter 1953:410),<sup>215</sup> with a genitive as in *apolonos* EF 10 (cf. §8.11.1) Herbig notes that in the latter case *loifirtato* could also be a plural genitive. Problematic is that both interpretations presuppose the presence, in tombs, of dedications that are apparently not related to the funeral rites. Pisani tried to avoid this problem by interpreting *loifirtato* as the genitive of the woman’s name ‘Libertas’ read by him in MF 41 as *lʃoifirṭa(s)*, but the correct reading there is *lʃoifirta* ‘liberta’. For the diphthong, see §3.7.3.

**Bibliography:** Thulin 1907:305 (55) (*autopsy*); Jacobsohn 1910:3 (2b); Jacobsohn 1911:464; Herbig *CIE* 8011 (*autopsy*); Buonamici 1913:53-4 (5); Vetter 1953:290, 410 (253); G. Giacomelli 1963:57 (25,II); Pisani 1964:342 (146B,b); *FI* II.2 p.132 (*autopsy*). **Drawing:** Thulin 1907:305 (reproduced in *CIE* 8011); Herbig *CIE* 8011.

33. Painted in ochre inside a black-varnished plate (Ø 16 cm, letters 8 mm high) from tomb CXXXIV/90.

*lo:cr*

Sinistroverse, Faliscan alphabet. *Lo* is ‘Lo(ci-)’ (Thulin), not Vetter’s ‘Lo(uci)’, nor Herbig’s *lθ* ‘L(ar)θ’. For *cr* cf. the gentilicium *Grae-* in *cra[---]* MF 141, *cre[---]* MF 142, *cr[---]* MF 143 (Herbig); *kreco* MF 147, adduced by Thulin and G. Giacomelli, is a praenomen.

**Bibliography:** Thulin 1907:306 (57) (*autopsy*); Herbig *CIE* 8018 (*autopsy*); Vetter 1953:290 (256b); G. Giacomelli 1963:59 (30); *FI* II.2 p.111 (*autopsy*). **Drawing:** Thulin 1907:306 (reproduced in *CIE* 8018).

34-37. On four vessels from tomb CXXXV/98.

34-36. Scratched inside a black-varnished cup (Ø 13 cm; letters 8-11 mm high) and two black-varnished plates (Ø 17 cm, letters 7-15 mm high and Ø 18 cm, letters *c.* 7 mm high respectively).

*serui*

*serui*

*serui*

Sinistroverse, Faliscan alphabet. The *s* is reversed (𐌱) in 34 and 36; in 35, it is 𐌲, but written so casually that it looks like an 𐌳. *Serui* is a genitive or perhaps an abbreviated

<sup>214</sup> Herbig also discussed possible interpretations of his *loifir tato*, ‘Tatus liber’, ‘Tatus liber (=puer)’, and ‘Liber pater’.

<sup>215</sup> Cf. (Latino-)Venetic *[---]firtati*, published by Innocenti Prosdocimi (1976:269-72), perhaps connected to the enfranchisement of the Latin citizens by the *lex Iulia* in 90-89 BCE.

nominative: it is not necessary to assume that it is an Etruscan nominative (as Herbig proposed, cf. §9.2.2.2a). The name can be a praenomen or a gentilicium.

**35 from autopsy** (Museo di Villa Giulia, inv. 2271). **Bibliography:** Herbig *CIE* 8014-6 (*autopsy*); Weege in Helbig 1913, p.372; Vetter 1953:290 (255); G. Giacomelli 1963:58 (28,I-III); *FI* II.2 pp.141-2 (*autopsy*). **Drawing:** Herbig *CIE* 8014-8016.

37. Scratched inside a small cup (∅ 8.5 mm; letters 7-10 mm high).

*a·r·n*

Sinistroverse. Etruscan alphabet. The *a* is ; the *r* is the Etruscan . The points that between the letters (*a·r·n*) are in all probability accidental or decorative. Herbig compared Etruscan *Arn* and Latin *Arnius*, Hirata Etruscan *Arnθ* and Latin *Aruns*.

**From autopsy** in the Museo di Villa Giulia, Rome (inv.2311). **Bibliography:** Herbig *CIE* 8017 (*autopsy*); Vetter 1953:290 (256a); G. Giacomelli 1963:58-9 (29,I); Hirata 1967:35; Rix *ET* Fa 2.18. **Drawing:** Herbig *CIE* 8017.

38. Scratched before firing inside a black-varnished saucer on a high foot (height 8.7 cm, ∅ 12.3 cm, letters 5-6 mm high)

*ca:tu*

Sinistroverse, Faliscan alphabet. The *u* is carelessly written as . *Tu* is an probably an abbreviation of the gentilicium *Turius*, cf. *caui : turi* MF 273 and *turia* MF 22-27.

**Bibliography:** Herbig *CIE* 8019; Vetter 1953:290 (256c); G. Giacomelli 1963:58-9 (29,II). **Drawing:** Herbig *CIE* 8019.

39. Painted in red across a tile (letters 10-12 cm high) said to have been found “in sepulcreto di Celle multis annis ante [*sc.* before 1912]” (Herbig *CIE* 8566).

*iuna*

*maliu*

Sinistroverse, Faliscan alphabet. The gentilicium is *Mallius* or *Ma(n)lius*: see §7.8.1.94.

**Bibliography:** Herbig *CIE* 8566 (*autopsy*); Vetter 1953:303 (288); G. Giacomelli 1963:84 (87). **Drawing:** Nogara in Herbig *CIE* 8566.

40. Cut over a loculus.<sup>216</sup>

*[---]ocicio·cicoi:cupat:ifra*

Sinistroverse, Faliscan alphabet. The first part of the text is to be read either as *[---]ocicio* (G. Giacomelli 1963, 1978), either *[---]o cicio* ‘...us Cincius’ (for a *Cincia* from Civita Castellana, cf. MF 135), or *[---]ocrio* (with *ic* > *l* read as *r* ) which gives a gentilicium *Ocrius* (G. Giacomelli 1965, Calzecchi-Onesti). Rix’s *u(m)p]ricio* is impossible, see G. Giacomelli 1965. *Cicoi* is the only form in *-oi* that cannot possibly

<sup>216</sup> Calzecchi-Onesti erroneously called the necropolis ‘Necropoli del Colle’.

be taken as a dative. G. Giacomelli interpreted it as a Faliscan transcription of an Etruscan feminine *Cicui* (§9.2.2.2a), but I think that it could better be interpreted as a genitive in *-oi* of a *Cincus* or *Cicus*, as was done by Pisani. For the genitive in *-oi*, see §4.4.4. The resulting ‘...us Cincius son of Cincus’ could perhaps be compared to the *tul·tullius·tul·f* in *CIL* I<sup>2</sup>.1493 and 1497 from Tibur. *Cupat : ifra* is a unique adaptation of the normal formula *hec cupat*: see §8.10.1.

**Bibliography:** G. Giacomelli 1963:84 (88) (*autopsy*); Pisani 1964:340 n.1; Olzscha 1965:122; Rix 1965:447 n.4; G. Giacomelli 1965a:549-50; Calzecchi-Onesti 1981:181; G. Giacomelli 1978:531-2 (8).

**Photograph:** G. Giacomelli 1963 tav.IX (reproduced in G. Giacomelli 1965 tav.CXXXIVa).

### 13.4. The Valsiarosa necropolis

The necropolis of Valsiarosa lies to the west of Civita Castellana, to the north of the modern road to Nepi, near the ancient road leading to the Ponte Terrano. Several tombs were excavated here between 1886 and 1889 (cf. Cozza & Pasqui 1887c, FI II.2 pp.187-204 with map p.188), but all the inscriptions from this site are from a tomb excavated in 1900 by Magliulo.<sup>217</sup> Although it contained eighteen loculi, only three sepulchral inscriptions are recorded: it is not stated whether the other loculi had any inscriptions. The fact that two of the sepulchral inscriptions were still in situ and that some at least of the grave-goods were recovered (cf. Thulin 1907:257) seems to imply that the tomb was intact.<sup>218</sup> Thulin (1907:257) dated the sepulchral inscriptions to the fourth rather than the third century. All pertain to apparently unrelated women: Peruzzi (1964b) assumed that they were women initiates of the Bacchic mysteries, partly because of the burial of a freeborn woman and a freedwoman in the same loculus (see MF 41), but there is no convincing argument for adopting this interpretation. The inscriptions contain several Etruscan features: see §9.2.3f and Peruzzi 1964b.

41. Painted in violet on plaster across four tiles (each c.60×c.49 cm; letters 13 cm high) found in situ.<sup>219</sup>

<sup>1</sup>fas<sup>2</sup>[i]es:c<sup>3</sup>[ai]sia<sup>4</sup>:louṛia  
<sup>1</sup>louc<sup>2</sup>i:teti:u<sup>3</sup>xor[!]<sup>4</sup>oifirta

Sinistroverse, Faliscan alphabet. The last letters of each line (*ria* and *irta*) are written vertically downwards as there was no room to write the line in full on the last tile. Only

<sup>217</sup> Several other inscriptions (347-355) ascribed to the Valsiarosa necropolis by Herbig have now been shown to come from the site at Grotta Porciosa (§16.6).

<sup>218</sup> Peruzzi (1964b:142) assumed that the tomb was plundered because of the small number of grave-goods listed by Thulin: the latter, however, gave only a selection, not an exhaustive list.

<sup>219</sup> Herbig (*CIE* 8190) gave the height of the letters as “m. c. 0,03 a.”, but from Thulin’s drawing it appears that this must be an error.

the bottom parts of the letters *ur* in *louřia* remain: reading e.g. *louřia* would appear to be impossible, however. The *f* in *fasies*, the *c* and the *a* in *c[.].sia*, the *i* in *louci*, the interpunct between *louci* and *teti*, and the *x* of *uxor* had disappeared already by Thulin's time and were restored by him from Magliulo's apograph. The lacuna in the first line is large enough for *c[ai]sia* (which is more in keeping with the *ou* in *louci* and *louřia*) or *c[ei]sia*: Thulin's *c[e]sia* is too short, and Herbig's *c[ae]si(a)* (1910:195) is untenable and was abandoned later. *Fasies* has been interpreted as the genitive of the father's name (Thulin, Herbig, Buonamici, Pisani) used as the woman's patronym (Vetter) or gentilicium (G. Giacomelli): rather, it is an Etruscoid form in *-es* (see §9.2.2.2*d*) of the gentilicium *Fassius* (attested for Oscan in *fassii[s]* ZO 1) and placed here before the praenomen as in Etruscan. Thulin took the inscription as pertaining to two daughters of *Fasi-*, namely *c[e]sia* *louria* and *l]oifia*. A different interpretation was proposed by Herbig (1910:196). From the triple interpunct that follows *c[ai]sia* in Thulin's drawing and from the fact that *louria* and *l]oifia* (as he read the text) were not started on a third line but written at the end of the first two, he concluded that the fourth tile was added later. This interpretation became all the more attractive when the last word was read as *l]oifirta* by Nogara (in *CIE* 8190).<sup>220</sup> The inscription could then be read as pertaining to a *fasies* : *c[ai]sia* | *louci* : *teti* : *uxor* and to a *louřia* | [*l]oifirta* interred in the same loculus. This interpretation was rightly adopted by most later authors. Pisani read *l]oifirta(s)*, interpreting this as a woman's name 'Libertas'.

**Bibliography:** Thulin 1907:257-64 (1) (*autopsy*); Herbig 1910:195-8 (37); Jacobsohn 1910:4 (18); Herbig *CIE* 8190; Buonamici 1913:59 (14); Vetter 1953:297 (276a); Knobloch 1954:36; G. Giacomelli 1963:76-7 (73,I); Pisani 1964:337-8 (143G); Peruzzi 1964b. **Drawing:** Thulin 1907:258 (reproduced in *CIE* 8190); Herbig *CIE* 8190.

42. Painted in red on plaster on two tiles (60×44 cm, letters 10 cm high) found in situ.

<sup>1</sup>*cauia*<sup>2</sup>:*satelie*  
<sup>1</sup>*caui*:*fel*<sup>2</sup>*içinate*  
<sup>1</sup>*uxor* <sup>2</sup>

Sinistroverse, Faliscan alphabet. The *i* in *cauia*, the interpunct between *cauia* and *satelie*, the second *e* in *satelie*, the *i* in *caui*, the interpunct between *caui* and *feliçinate*, and the *r* in *uxor* were all restored by Thulin from Magliulo's apograph. Magliulo's *satelie* is probably to be preferred to the *satelie[s]* read by Herbig and all editors after him, for although Herbig (1910:199) asserts that in Nogara's drawing there is space to restore *s*, this is not borne out by the drawing as published in *CIE*, and the possibility is expressly rejected from autopsy by Nogara himself.<sup>221</sup> The form is an Etruscoid name in

<sup>220</sup> "Non si vede più il terzo punto dell'interpunzione in principio del tegolo IV, quello in basso, e probabilmente non esistette mai" (Nogara in Herbig *CIE* 8190).

<sup>221</sup> The final *e* is based on Magliulo's apograph: it is unlikely that misread a damaged *a* (𐌁) as an *e* (𐌂), as he read the damaged last letter of *cauia*, which in Nogara's drawing is 𐌁, as *a*.

-ie(s), for which see §9.2.2.2*d*. In the second line, the drawings show the top parts of the letters *i* and *c* (or *o*, or *θ*) between *fel* and *inate*. Herbig's *felicinate* (*CIE*), with a toponymic gentilicium that occurs also in Etruscan (*felcinatial* Pe 1.485 and 1.1235) and Latin (*Feliginas*), has been adopted by all authors, and is now confirmed by *[fel]icinatiu* LF 384. The genitive ending *-e* renders either */-es/* or */-ēs/*: see §4.5.2.

**Bibliography:** Thulin 1907:257-64 (2) (*autopsy*); Herbig 1910:198-9 (38); Jacobssohn 1910:4 (19); Herbig *CIE* 8191; Buonamici 1913:59 (15); Vetter 1953:297 (276b); G. Giacomelli 1963:76-7 (73,II); Peruzzi 1964b. **Drawing:** Thulin 1907:261 (reproduced in *CIE* 8191); Herbig *CIE* 8191.

43. Painted in red on plaster along the length of the backs of two tiles (max. 51?×44 and 66×44 cm; letters c. 10 cm high).

<sup>1</sup> ueñe[ <sup>2</sup>] na·  
<sup>1</sup> uxfor <sup>2</sup>] [

Sinistovse, Faliscan alphabet. The tiles, found and described separately by Magliulo, were joined by Thulin, who read *Venena ux.* (with the letters *ne* restored from Magliulo's apograph?). A trace of a shaft after the letters *ue* was in fact seen by Nogara (in Herbig *CIE* 8192), who also read the interpunct at the end of the first line. Vetter emended Thulin's *Venena* to *ueljena*, which was adopted by G. Giacomelli. Herbig interpreted *ue(ne)na* either as a masculine genitive *ue(ne)na(s)* preceded on a lost tile by a woman's name in the nominative, or as a feminine nominative preceded on a lost tile by the woman's praenomen in the first line, and by her husband's praenomen in the genitive in the second line. The former interpretation was adopted by G. Giacomelli.

Both interpretations presuppose that a missing tile preceded the text, and this appears to be impossible in view of the amount of space before *ueñe[* and *uxfor* shown in Thulin's drawing. Vetter (1953:443) took his *ueljena* as a masculine nominative, apparently reading the text as 'Veliena (and) wife' without any missing tiles, but there is no Faliscan parallel for a woman to be designated by the word *uxor* alone. I suspect that a tile is missing in the *middle*, in which case the text may be read as a woman's name with in the second line *uxfor*, followed by the husband's name in the genitive. For *ueñe[*, cf. perhaps *ue* in MLF 206 and the gentilicium *nel[n---]* LtF 299 and *neln* LtF 300? *Uene[ ]na* can be a man's name, *Vene[ ]na*, but in that case it is very difficult to explain what the remainder of the text (starting with *uxfor*) may have looked like.

**Bibliography:** Thulin 1907:257-64 (3) (*autopsy*); Herbig 1910:189 (27); Herbig *CIE* 8192; Buonamici 1913:60 (16); Buonamici 1935:343; Vetter 1953:298 (276c); G. Giacomelli 1963:76-7 (73,III); Peruzzi 1964b:140. **Drawing:** Thulin 1907:264 (reproduced in *CIE* 8192).

44-46. From the same tomb are two or three inscribed vessels. Thulin (1907:307) spoke of "zwei [Gefässen] mit kleinen Graffiti", but describes not two, but three. Editors have tacitly assumed that all these three vessels belonged to this tomb.

44. Scratched under a small black-varnished cup (Ø 10 cm; letters 5-10 mm high).

**tur**

Sinistroverse, Faliscan alphabet. Cf. *turia* MF 22-27 and *turi* MF 273.

**Bibliography:** Thulin 1907:307-8 (61) (*autopsy*); Herbig *CIE* 8193; Vetter 1953:289 (247); G. Giacomelli 1963:50-1 (8). **Drawing:** Thulin 1907:308 (reproduced in *CIE* 8193).

45. Scratched inside a black-varnished cup (Ø 12 cm; letters 6-12 mm high) similar to that of 44.

**ani**

Sinistroverse, Faliscan alphabet? The *a* is written rather carelessly as . A genitive (Vetter and G. Giacomelli) rather than an abbreviated nominative (Thulin); see §8.8.1.

**Bibliography:** Thulin 1907:307-8 (62) (*autopsy*); Herbig *CIE* 8194; Vetter 1953:289 (247); G. Giacomelli 1963:50-1 (9). **Drawing:** Thulin 1907:308 (reproduced in *CIE* 8194).

46. Scratched under the foot of a small plate (Ø 14 cm; let. 5-7 mm) is

**hap**

Sinistroverse, Faliscan alphabet? The *h* is . G. Giacomelli took the elongated *p*, , as a ligature *pi* (considered also by Herbig), but this seems unnecessary. *Hap* may render *Fabius* (Herbig) with the Faliscan spelling *h-* for original /f-/ (§3.5.2).

**Bibliography:** Thulin 1907:308 (63) (*autopsy*); Herbig *CIE* 8195; Vetter 1953:289 (249); G. Giacomelli 1963:51 (10). **Drawing:** Thulin 1907:308 (reproduced in *CIE* 8195).

### 13.5. The La Penna necropolis

The La Penna necropolis is situated to the southwest of the city, south of the modern road to Nepi. Excavations were conducted at this site in 1886 and 1887, and several more tombs were excavated in 1888 and 1889 (see Cozza & Pasqui 1887a-b, *FI* II.2 pp.144-86 with map p.145). Most of the inscriptions from this site, including the cup with *eko lartos* EF 6 and *eko kaisiosio* EF 7 (§12.3), were found during these excavations; only the discovery of MF 55 seem to be undocumented.

47. Cut over a loculus of Cozza & Pasqui's tomb II.

**uollia**

Sinistroverse, Faliscan alphabet. The third and fourth letters are . Most editors read *uollia*, but the rarity of the geminated spelling in Faliscan inscriptions (§11.2.4.3) lead Herbig to read *uolh̄ia* and Vetter to read *uol̄fia*. The latter is attractive, but may not be necessary, cf. *uoll[---]* MF 86. See also §3.5.5.3.

**Bibliography:** Cozza & Pasqui 1887b:263 (*autopsy*); Conway 1897:375 (xl.24); Herbig *CIE* 8164; Vetter 1953:296 (273); G. Giacomelli 1963:75 (70). **Transcription:** Cozza & Pasqui 1887b:263 (reproduced in *CIE* 8164).

48-54. The following inscriptions were painted under and over loculi of Cozza & Pasqui's tomb 6, 7, or 8 (cf. Thulin 1907:271, with a drawing showing the inscriptions). Deecke jr. suspected the inscriptions, and Thulin remarked: "Alles macht den Eindruck, gleichzeitig von einer Hand gemalt zu sein. Viel schwerer fällt es mir jedoch zu verstehen, wie jemand auf den Gedanken hätte kommen sollen, die Wände eines leeren Grabes zu bemalen. Vielleicht rühren die Inschriften von einer Restaurierung in antiker Zeit her." (1907:272-3). The tomb was the family tomb of a *gens Aufilia* or *Oufilia*.<sup>222</sup>

48. Painted in red between two loculi (letters *c.* 7 cm high).

*iuna-oufilio-poplia*

Sinistroverse, Faliscan alphabet. The *n* is reversed. The first *a* seems to be damaged at the top. In Lignana's transcription (from an apograph by Fiorelli), the first *p* is given as  $\uparrow$  and the second as  $\uparrow$ ; in Cozza & Pasqui's, both are  $\uparrow$ ; in Thulin's, both are  $\uparrow$ . Ribezzo impossibly regarded *oufilio* as a genitive in *-io* (§4.4.5).

**Bibliography:** Lignana 1887:202 <*b*>; Cozza & Pasqui 1887b:267 (*autopsy*); Deecke 1888:151-2 <29>; Conway 1897:375 <xI.19>; Thulin 1907:271 <6a> (*autopsy*); Herbig 1910:85-8 <3> (*autopsy*); Herbig *CIE* 8167; Jacobsohn 1910:4 <13>; Ribezzo 1930:99; Vetter 1953:296 <274a>; G. Giacomelli 1963:75-6 <71,I> (*autopsy*); Pisani 1964:339 <144B>; G. Giacomelli 1978:530-1 <7,I>; R. Giacomelli 1978:74-5 <2,I>. **Drawing:** Deecke jr. in Deecke 1888 Taf.I.

49. Painted in red between two loculi (letters *c.* 7 cm high).

*cauio-aufilio-θanacuil*

Sinistroverse, Faliscan alphabet. In Lignana's and Cozza & Pasqui's transcriptions (the former from an apograph by Fiorelli), the *θ* is  $\mathfrak{D}$  (*Danacvil* Lignana); in Deecke's drawing (and in Thulin's?), it is  $\mathfrak{O}$ . For the use of *θ*, see §3.5.4. Both transcriptions show a stroke after *cauio*. Ribezzo took *aufilio* as a genitive in *-io*: see §4.4.5.

**Bibliography:** Lignana 1887:202 <*d*>; Cozza & Pasqui 1887b:267 (*autopsy*); Deecke 1888:152 <30>; Conway 1897:375 <xI.20>; Thulin 1907:271 <6b> (*autopsy*); Herbig 1910:85-8 <4> (*autopsy*); Herbig *CIE* 8168; Jacobsohn 1910:4 <14>; Buonamici 1913:58 <13>; Ribezzo 1930:99; Vetter 1953:296 <274b>; G. Giacomelli 1963:75-6 <71,II> (*autopsy*); Pisani 1964:339 <144C>; G. Giacomelli 1978:530-1 <7,II>; R. Giacomelli 1978:74-5 <2,II>. **Drawing:** Deecke jr. in Deecke 1888 Taf.I.

50. Painted under a loculus (letters *c.* 7 cm high).

*caui[o]-aufilio-poplia*

Sinistroverse, Faliscan alphabet. In Lignana's transcription (from an apograph by Fiorelli), *caui* is followed by OIJI. V $\mathfrak{A}$ ' ; in Cozza & Pasqui's, it is preceded by a space.

**Bibliography:** Lignana 1887:202 <*c*>; Cozza & Pasqui 1887b:267 (*autopsy*); Deecke 1888:152-3 <31>; Conway 1897:375 <xI.21>; Thulin 1907:271 <6c> (*autopsy*); Herbig 1910:85-8 <5> (*autopsy*); Herbig *CIE* 8169; Jacobsohn 1910:4 <15>; Ribezzo 1930:99; Vetter 1953:296 <274c>; G. Giacomelli 1963:75-6 <71,III> (*autopsy*); G. Giacomelli 1978:530-1 <7,III>. **Drawing:** Deecke jr. in Deecke 1888 Taf.I.

<sup>222</sup> Lignana, Conway, and Deecke read *-filio* as 'filius' preceded by an abbreviated father's praenomen, which is implausible; the correct interpretation goes back to Thulin.

51. Painted in red under a loculus (letters *c.* 7 cm high).

*ƙai[s]i[o-auffilio-iun]ʔeo]*

Sinistroverse, Faliscan alphabet. The first letter is very doubtful: Lignana's transcription (from an apograph by Fiorelli) gives it as (Ƙ), Cozza and Pasqui's as Ƙ, which in a Middle Faliscan inscription may reflect a specific use of *k* to mark this name, as in Latin (§11.2.4.3).<sup>223</sup> The letters *iun* were seen only by Herbig.

**Bibliography:** Lignana 1887:202 ⟨a⟩; Cozza & Pasqui 1887b:267 (*autopsy*); Deecke 1888:153 ⟨32⟩; Conway 1897:375 ⟨xl.22⟩; Thulin 1907:272 ⟨6f⟩ (*autopsy*); Herbig 1910:85-8 ⟨6⟩ (*autopsy*); Herbig *CIE* 8170; Vetter 1953:296 ⟨274d⟩; G. Giacomelli 1963:75-6 ⟨71,IV⟩ (*autopsy*); G. Giacomelli 1978:530-1 ⟨7,IV⟩. **Drawing:** Deecke jr. in Deecke 1888 Taf.I.

52. Painted in red between two loculi (letters *c.* 7 cm high).

*[---]ou\*[..]o \*q\*\*[---]*

Sinistroverse, Faliscan alphabet. Herbig's drawing  shows that only the top halves of the letters were preserved. Herbig read this as *ouffili]o caui [.]f*, which has been adopted by the later authors, but I doubt very much whether this is possible.

**Bibliography:** Cozza & Pasqui 1887b:267 (*autopsy*); Herbig *CIE* 8172; Vetter 1953:296 ⟨274f⟩; G. Giacomelli 1963:75-6 ⟨71,VI⟩ (*autopsy*); G. Giacomelli 1978:530-1 ⟨7,VI⟩. **Drawing:** Herbig *CIE* 8172.

53. Painted underneath a loculus (letters *c.* 7 cm high). Seen only by Thulin.

*[---]a-aufi[lio ?---]*

Sinistroverse, Faliscan alphabet. The praenomen may have been *[iun]a* or *[uol]ta*.

**Bibliography:** Thulin 1907:272 ⟨6e⟩ (*autopsy*); Herbig 1910:85-8 ⟨7⟩; Herbig *CIE* 8173; Vetter 1953:296 ⟨274g⟩; G. Giacomelli 1963:75-6 ⟨71,VII⟩; G. Giacomelli 1978:530-1 ⟨7,VII⟩.

54. Painted under a loculus (letters *c.* 7 cm high). The part containing the letters *mio* had broken off (and disappeared?) when the inscription was seen by Thulin and Herbig.

*puponio-fir mio*

Sinistroverse, Faliscan alphabet. Both Lignana's and Cozza & Pasqui's transcriptions (the former from an apograph by Fiorelli) give the *m* and the *n* as ƞ and ƞ respectively. According to Cozza & Pasqui, the space between *fir* and *mio* is due to the ancient writer avoiding a 'sfaldatura del tufo': it is unnecessary to read *fiq....mio* (Deecke, Conway) or *firemio* (Thulin). Lignana's 'Pomponio filio' is impossible. *Puponium* appears to be a gentilicium used as a praenomen, see §7.7.1.52.

**Bibliography:** Lignana 1887:202 ⟨e⟩; Cozza & Pasqui 1887b:267 (*autopsy*); Deecke 1888:153 ⟨33⟩; Conway 1897:375 ⟨xl.23⟩; Thulin 1907:271 ⟨6d⟩ (*autopsy*); Herbig *CIE* 8171; Vetter 1953:296 ⟨274e⟩; G. Giacomelli 1963:75-6 ⟨71,V⟩ (*autopsy*); G. Giacomelli 1978:530-1 ⟨7,V⟩. **Drawing:** Deecke jr. in Deecke 1888 Taf.I.

<sup>223</sup> Note that Lignana had erroneously read *k* instead of *c* in MF 59-60.

55. On a tile fragment from a tomb “a parte sinistra prope sepulcrum gentis Oufiliae” (Herbig).

*c[---]*

Sinistroverse (or dextroverse if held the other way up). Herbig’s transcription, – – – ), appears to imply that the *c* stood close to the edge of the tile.

**Bibliography:** Herbig *CIE* 8175.

56-57. The following inscriptions are both from Cozza & Pasqui’s tomb X.

56. Painted in red on plaster on a tile fragment.

<sup>1</sup>*uel;u*<sup>[2]</sup>*[con]*  
<sup>1</sup>*eo;fe*<sup>[2]</sup>*[cupa]*

Sinistroverse, Faliscan alphabet. The *o* is  $\diamond$ . It is unclear whether the ... preceding *uelzu* in Cozza & Pasqui’s transcription indicate traces, vacant space, or a missing tile preceding the text. Herbig read *uelzu* as a praenomen *Volso*, which was adopted by all other editors. I would rather restore the text as *uel zu[con]|eo : fe[ cupa]*, or, assuming that more than one tile is missing at the end, as *uel zu[coneo ---]|eo : fe[ cupa ?---]*. The praenomen *uel* occurs e.g. in MF 82 (cf. also §7.7.1.80) and the gentilicium *zu[con]|eo* in *zuconia* MF 271: cf. also *larisa zuχus* Etr XXXII and §7.8.1.148. The use of the interpunct in Faliscan inscriptions is not so consistent that its absence after *uel* and *zu[---]* can constitute an argument against this. The hypercorrect spelling *fe* for *he(c)* occurs also in MLF 305: see §3.5.2.

**Bibliography:** Cozza & Pasqui 1887b:272 (*autopsy*); Conway 1897:375 (xL25); Herbig 1910:187 (25); Herbig *CIE* 8176; Vetter 1953:297 (275a); G. Giacomelli 1963:76 (72,II). **Transcription:** Cozza & Pasqui 1887b:272 (reproduced in *CIE* 8176).

57. Painted in red on plaster on a tile fragment.

*calin[---]*  
*rezo[---]*

Sinistroverse, Faliscan alphabet. The *r* appears to be  $\mathfrak{R}$  rather than  $\mathfrak{R}$ : see §11.2.4.2. Herbig restored the first line as *calin[ia]*, with *rezo* as a genitive. I wonder whether the *ca* is not rather the frequent abbreviation *ca* = *Gaius*. As *z* is more common at the beginning of words (§11.2.4.3, §3.5.3), *rezo[---]* is probably to be divided as *[---]|rezo[---]*. *Zo[---]* could perhaps be *zo[coneo]* or *zo[conea]*, a further adaptation to Faliscan of the gentilicium *zuconia* MF 271 (and perhaps *zu[con]|eo* in MF 56), which is itself an adaptation of the Etruscan gentilicium *zuχu* in *larisa zuχus* Etr XXXII: see §7.8.1.148.

**Bibliography:** Cozza & Pasqui 1887b:272 (*autopsy*); Conway 1897:375 (xL26); Herbig 1910:187 (25); Herbig *CIE* 8177; Vetter 1953:297 (275b); G. Giacomelli 1963:76 (72,II). **Transcription:** Cozza & Pasqui 1887b:272 (reproduced in *CIE* 8177).

58. Scratched in a small black-varnished cup (height 7.8 cm, Ø rim 11.9 cm, Ø foot 5.6 cm, letters 12-18 mm high), according to Schippa from tomb 10 of the La Penna necropolis. c.300.

*fofiti*

Faliscan alphabet. Schippa (1980:48) described the inscription as “con andamento destrorso”, but his drawing shows the ductus as sinistroverse. The form is either a genitive or an abbreviated nominative (§8.8.1). Schippa compared the gentilicium *Fuficius*, but perhaps *f ofiti* could be read, with an abbreviated praenomen *f* (probably *Fertor*, see §7.7.1.23) as in *faino* MLF 352 from the Grotta Porciosa site and *f·pacios* Cap 392 from Capena; a gentilicium *Aufitius* occurs in *CIL* VI.6945 from Rome.

**Bibliography:** Schippa 1980:48 (50) (*autopsy*). **Drawing:** Schippa 1980 tav.LXI.

59-62. Tombs CXXVII and CXXVIII/86 were connected already in antiquity. From this double-tomb are the following inscriptions.

59-60. Painted around the central tondi of two almost identical late fourth-century kylikes, the name-pieces of the *Foied*-painter, cf. Beazley 1947:106-7.<sup>224</sup> Deecke (in Lignana 1887a:443, 1888:154-5) regarded the inscriptions as falsifications, which led others to suspect them too (Lignana 1887b:199, Duvau 1889:10, Pauli in Herbig *CIE*). The arguments on which this was based were rejected by Spinazzola.

*foied-uino-pipafō-cra-carefo*•

*foied-uino-ϕipi-pafō-cra-care[[f]fo*•

Sinistroverse, Faliscan alphabet. Lignana's and Gamurrini's transcripts erroneously give *k* instead of *c* (and of *f* (*koied* Lignana 1887a)).<sup>225</sup>

Sittig and Belardi took the slight difference between the *r*'s in *carefo*, *care[[f]fo*, ϱ, and those in *cra*, ϱ, as an indication that the latter represented a not yet completely rhotacized /s/, i.e. [z]. Apart from the fact that both types of *r* occur in other inscriptions (§11.2.4.2), this is very improbable: phonetic differences are noted at all, this may be done by means of ‘dead letters’, the introduction of new signs being reserved rather for phonemic differences. Unfortunately, the idea has started to lead a life of its own since it was adopted by Bonfante (1966), who questioned the occurrence of rhotacism in Faliscan (§3.5.3).

<sup>224</sup> A third example, without inscription, was published by Gabrici (1912a:73-4). The scene in the tondi is often described as ‘Dionysus with Semele’ (due to a similar scene on a mirror where the figures are labelled *ϕuϕlums* and *semle*, cf. Gerhard 1843:1.87-8 with Taf.LXXXIII): others regard it as ‘Dionysus with Ariadne’ (thus first Gabrici 1912a:73-4).

<sup>225</sup> Conway (1897:372) notes that in MF 60 “the last word [...] seems to have been complete when Lignana sketched it”, which is probably due to the inaccuracy of Lignana's drawings (or Conway's misinterpretations of them).

The earliest interpretations *koi (h)ed* ‘qui hoc’ (Lignana 1887a), *foied* ‘favebit’ (Lignana 1887b), ‘foede’ Gamurrini (in Lignana 1887b:198) are partly based on misreadings and can be discarded: Cozza & Pasqui’s reading and interpretation has rightly been adopted by all editors. *Foied*, from a fossilized ablative phrase /hō(d)+dīē(d)/: see §6.2.34 (for hypercorrect *f-* instead of *h*, cf. §3.5.2).

Whether the variation *pipafo/pafo* is significant (reduplicated vs. non-reduplicated) is debated. Assuming that the painter had the intention of making two identical pieces, the form is an error at least from an epigraphical perspective, and I therefore regard *pafo* as an error for *⟨pi⟩pafo*. Pisani (and R. Giacomelli) took *carefo* to mean ‘mancherò, sarò morto’: used in this sense, however, *careo* always has a complement like *uita*, *sensu*, *die*, *luce*, etc., showing that by itself the word could not carry this meaning (TLL 3 450.19-52). Friedrich regarded the phrase as a Saturnian, an idea adopted by Vetter and elaborated by Morelli and Poccetti. As Friedrich noted, it is interesting to find the Saturnian used in poetry of a less serious nature.

**From autopsy** in the Museo di Villa Giulia (inv. 1674-1675). **Bibliography:** Lignana 1887a; Gamurrini 1887b; Helbig 1887; Lignana 1887b:196-9; Cozza & Pasqui 1887b:273; Kroker 1888:514-5; Deecke 1888:154-5 (34); Brizio 1889:440; †Dennis 1890:16-7; Spinazzola 1891; Conway 1897:372 (312a-b); Von Planta 1897:588 (318.1-2); Tambroni 1898:3; †Savignoni 1904:77; Jacobsohn 1910:4 (16-17); Jacobsohn 1911:466; Herbig CIE 8179-80; Weege in Helbig 1913:370-1; Buonamici 1913:50-3 (2-3); Friedrich 1917:143-4; Della Seta 1918:74 (*autopsy*); Ribezzo 1918; Ducati 1927:512; Sittig 1932; Vetter 1942:221; Beazley 1947:7, 106-7; Vetter 1953:287-8 (244a-b); G. Giacomelli 1963:49-50 (5,I-II); †Belardi 1964; Pisani 1964:346-7 (150a-b); [Zosel in Helbig/Speier 1969:686-7 (2776)]; Morelli 1974; G. Giacomelli 1978:529-30 (5,I-II); R. Giacomelli 1978:73-4 (1); FI II.2 p.148; Morandi 1982:58 (10.A-B); Poccetti 2007:251-3. **Photographs:** Herbig CIE 8179-80; Ribezzo 1918:245 fig.1; Beazley 1947 pl.XXV.4; G. Giacomelli 1963 tav.VI; Moretti 196X:173 fig.136; Morandi 1982 tav.IX.1. **Drawings:** Cozza & Pasqui 1887b:273; Spinazzola 1891:14; Morandi 1982:58.



Fig.13.3. Herbig’s tracing of MF/Etr 61.

(From CIE 8178.)

61. Scratched inside a small plate (Ø 13.3 mm, let. 3-6 mm high) within a graffito of what appears to be a phallus with legs (thus Gamurrini 1887c:602)<sup>226</sup> is an illegible

<sup>226</sup> Cozza & Pasqui rather curiously described it as “rappresentante forse un animale quadrupede, di cui si espressero soltanto due gambe” (1888b:272). Danielsson (in Herbig CIE) compared a winged phallus in IG 13.1658 *add.*

sinistroverse graffito (see fig.13.3). Gamurrini read *udori.bonues* (with a cursive *e*) ‘odorari bonum est’ (1887c). Helbig (in Gamurrini 1887c:602) took *udori* as an ablative; Danielsson (in Herbig *CIE* 8178) compared Umbrian *utur TI* IIb.15. The text defies any attempt at interpretation: if the alphabet is Faliscan at all (which Herbig doubted), the drawings seem to show *u\*\*al\*onu\*(\*)s*, which may be an Etruscan genitive ...*al* ...*s*.

**Bibliography:** Gamurrini 1887b:151 (*autopsy*); Gamurrini 1887c:602; Cozza & Pasqui 1887b:272 (*autopsy*); Bormann *CIL* XI.6707,6; Herbig *CIE* 8178 (*autopsy*); Vetter 1953:294; G. Giacomelli 1963:263 (IX); *FI* II.2 p.148 (*autopsy*). **Drawings:** Cozza & Pasqui 1887b:272 (reproduced in *CIL* XI.6707,6, *CIE* 8178); Herbig *CIE* 8178.

62. Painted in the upper border of a scene on a stamnos<sup>227</sup> (letters 3mm high) above the figures represented in the scene, the name-piece of the Diespiter-painter (Beazley 1947:73, Adembri 1990), *c.*380-370 (Colonna).<sup>228</sup>

*canumede [die]s pater cupi<d>o menerua*

Dextroverse, but apparently in Faliscan alphabet. *M* is  $\mathbb{M}$ , *r* is  $\mathbb{R}$ , the *t* is  $\mathbb{T}$ . The first and second *a* have rounded tops, the third is  $\mathbb{A}$ . Degrassi’s *canumede[s]* (considered also by Wachter) is impossible, for the distance between the *e* and the edge of the lacuna is too great. The next name is usually restored as *[die]s pater*, but *[ioui]s pater* (Lommatzsch) or *[iouo]s pater* are possible, *pace* Degrassi: according to Wachter (1987:150-3), however, the usual form of the nominative in the fourth century appears to have been *Diespater*. The third name is *cupico*, where the second *c* ( $\mathbb{C}$ ) is clearly an error for *d*: the text is *cupi<d>o*, not Girard’s *Cupigo*.

Although often regarded as Latin, the inscription is in fact Faliscan (as may be expected in the case of a local product). Wachter points to the co-occurrence of  $\mathbb{M}$  and  $\mathbb{R}$ , which is normal in the Faliscan, but not in the Latin alphabet. The omission of *-s* in *canumede* is also more frequent in the ager Faliscus, although not after a long vowel (§3.5.7c). The *a* in *[die]s pater* cannot be regarded as an attestation of the Faliscan absence of vowel-raising in word-internal syllables, however, as *Diespater* may well have been regarded as separate words (§3.6.6.2). *Canumede* reflects Greek  $\Gamma\alpha\nu\mu\acute{\eta}\delta\eta\varsigma$ , not Etruscan *Catmite* or Latin *Catamitus* (§6.4.3).

**From autopsy** in the Museo dell’Agro Falisco, Civita Castellana (inv. 1599). **Bibliography:** Gamurrini 1887d:231-2 (*autopsy*); Cozza & Pasqui 1887a:175; Brizio 1889:439-40; †Dennis 1890; Bormann *CIL* XI.6708,13; Weege in Helbig 1913:370-1; Della Seta 1918:73; Lommatzsch *CIL* I<sup>2</sup>.454; Ducati 1927:512; Diehl 1930:80 (778); Beazley 1947:73; Vetter 1953:288; Safarewicz 1955:186 (2); Degrassi *ILLRP* 1228; G. Giacomelli 1963:263 (XI); Torelli *RMR* pp.55-6 (*autopsy*); Colonna 1980a:46; *FI* II.2 p.154 (*autopsy*); Wachter 1987:367-9; Girard 1989:167; [Adembri 1990]. **Photograph:** Ducati 1927 vol.II tav.252, no.615. **Drawing:** Gamurrini 1887d tav.X.

<sup>227</sup> Diehl and Vetter erroneously describe it as a ‘Schale’.

<sup>228</sup> Safarewicz erroneously dated the vase to the third or second century.

**63-64.** Scratched inside a red-varnished saucer (∅ 17.5 mm, letters *c.* 12 mm high in **63**, and *c.* 5-10 mm high in **64**).

*anni*

*ulties*

**63** is written dextroverse in uneven and straggling letters, apparently in the Latin alphabet: note the double *n* (§11.2.4.3); **64** is written sinistroverse in smaller and neater letters, with a Faliscan *t* (𐌛). The *e* in **64** is 𐌚: a similar *e* occurs in MF **258** and MLF **285**. Herbig connected both words as ‘Ultius Anni (servus)’, but both the difference in writing and the relative position of the words make this very unlikely. G. Giacomelli rightly takes the words as *Besitzerinschriften* written by successive owners (like EF **6** and EF **7**). *Ulties* may stand for *u(e)lties* or *u(o)lties* (cf. Schulze 1904:252).

*From autopsy* in the Museo dell’Agro Falisco, Civita Castellana (inv. 1650). **Bibliography:** Herbig 1910:199-200 (39); Herbig *CIE* 8181; Vetter 1953:293-4; G. Giacomelli 1963:50 (6a-b); Rix *ET* Fa 2.20a-b. **Drawing:** Herbig *CIE* 8181.

**65.** Scratched on a patera. Known only through Nogara’s copy of the apograph in the Museo di Villa Giulia inventory.

*apolo*

Sinistroverse, Faliscan alphabet. According to Nogara’s transcript, the *a* is **A**. Vetter, apparently reluctant to assume a dedication in a tomb, proposed to take the form as an abbreviated slave-name *Apollo...*, but *apolo* is rather the name of the deity (cf. *apolonos* EF **10**), in the nominative, as if it were a ‘divine *Besitzerinschrift*’ (cf. §8.11.1). For the cult of Apollo in the ager Faliscus, cf. §2.3.4.

**Bibliography:** Herbig *CIE* 8182; Taylor 1923:78; Vetter 1953:289 (246); G. Giacomelli 1963:50 (7); Wachter 1987:134. **Transcription:** Nogara in Herbig *CIE* 8182.

### 13.6. The necropolis of Ponte Lepre

Two inscriptions (MF/Etr **66-67**) were found in tombs at a locality known as Ponte Lepre, excavated in 1904 and 1906 by Feroldi di Rosa (cf. Herbig *CIE* p.111). Ponte Lepre was located to the west of Civita Castellana beyond the Valsiarosa necropolis, to the north of the modern road to Nepi. Also from the Ponte Lepre tombs are the dolium with *ud* EF **8** and *tele\*[1-2?] med fifiked* EF **9**, and probably also MF **68** and MF **69-72**, which came to the Villa Giulia Museum from the Collezione Feroldi.

**66.** Scratched inside a saucer (height 4.5 cm, ∅ 13 cm, letters 25-30 mm high) from tomb I, dated between the sixth and the fourth century.

*namureṭua*

Sinistroverse. The *r* is the Etruscan  $\mathcal{R}$ ; the *t* is  $\dagger$  (*x*?). Rix reads *namureška*, with the  $\dagger$  interpreted as *s̄* and the *u* of Herbig's drawing,  $\mathcal{U}$ , as *k*, but the original shows that *u* is the correct reading. Editors generally regard the inscription as Etruscan because of the *r*, but no satisfactory interpretation has been proposed.

**From autopsy** in the Museo dell'Agro Falisco, Civita Castellana (inv. 18102). **Bibliography:** Herbig *CIE* 8567 (*autopsy*); Vetter 1953:294; G. Giacomelli 1963:53-4 (14,I); Rix *ET* Fa 2.26. **Drawing:** Herbig *CIE* 8567.



**Fig. 13.4.** Nogara's drawing of *MF/Etr* 66.

(From *CIE* 8577.)

**67.** Scratched on the bottom of a red-varnished saucer (height 6 cm,  $\varnothing$  17 cm, letters c.15 mm high) is an inscription which Herbig hesitatingly read as *açrēz cat* (dextroverse, with reversed *e* and *z*), comparing *statia catino* *CIL* I<sup>2</sup>.480. G. Giacomelli adopted this reading, but interpreted the text as 'Acrius Cat(ineius)', comparing *catinei* *MLF* 469\*, but there are no Faliscan parallels for a praenomen written in full followed by an abbreviated gentilicium. Nogara's drawing seems rather to show a sinistroverse text (*ta\*ec\*a?*).

**Bibliography:** Herbig *CIE* 8577 (*autopsy*); Vetter 1953:294; G. Giacomelli 1963:53-4 (14,II). **Drawing:** Nogara in Herbig *CIE* 8577.

**68-72.** The following inscriptions, on plates originally from the Collezione Feroldi, were added to the inscriptions from Ponte Lepre by Herbig.

**68.** Scratched under the foot of a *catillus* (height 1.5 cm,  $\varnothing$  11 cm, letters 20 mm high).

*ce*

Dextroverse.

**Bibliography:** Herbig *CIE* 8569. **Drawing:** Herbig 8569.

**69.** Scratched on the rim of a small red-varnished plate (letters 6-10 mm high) and on the rim of a saucer of red clay (letters 5-10 mm high).

*tiroi·colanioi*

*tiroi·colanioi*

Sinistroverse. Presumably Faliscan alphabet. For interpretation and bibliography, see below under **71-72**.

71-72. Scratched on a saucer of red clay, **71** on the rim (letters 4-6 mm high), **72** on the inside (letters c.8-12 cm high).

*tiroi-colanioi*

*tulom*

Sinistroverse, presumably Faliscan alphabet. *Tiroi · colanioi* is regarded as dative by all editors except Pisani (1964:343), who, probably rightly, regarded these forms as genitive: see §4.4.4. More problematic is *tulom*. The arrangement of the words and the difference in writing show that it is a separate text. Herbig (1914:238 n.1) interpreted it as *\*(te)tul-o-m/*, a first singular perfect from PIE *\*/tel-/* (perhaps rather *\*/telh<sub>2</sub>-/*) with the aorist ending as in the Oscan perfect *manafum* Cp 37,6 *man]afum* Cp 37,1. This interpretation was adopted by G. Giacomelli, but cannot be maintained: assuming an aorist ending in a Middle Faliscan first singular perfect would at least require an explanation in view of the Early Faliscan first singular perfect *pe:para[i* ‘peperi’, the accepted reading of *pe:para[* in EF **1** (which was proposed by Herbig himself). It would also be quite unexpected for a language or dialect belonging to the Latin branch of the Italic family, even if there is a parallel in Oscan. Herbig’s alternative, taking *tulom* as a noun ‘donum’, is equally problematic: at least in Latin the expected result of a PIE *\*/tlom/* or *\*/tlh<sub>2</sub>om/* would be *\*/tolom/* or *\*/talom/* respectively. It is more likely that *tulom* is a name (cf. *tulo* in MF **151**) as was suggested by Lejeune, who proposed *tulo m* ‘Tullus M(arci f.)’, and by Peruzzi, who proposed *tulom* ‘Tullum = Tullorum’. The latter interpretation is now supported by the genitive plural *[fel]icinatiu* LF **384** and *açiuaiom esú* Cap **465**. The issue is made even more problematic by the possibility of a relation between *tulom* and *tulate tulas* EF/Etr **385**.

**Bibliography:** Herbig 1914a:237-9 (1-2, 3a-b) (*autopsy*); Herbig 1923:231; Lejeune 1952b:125; Vetter 1953:291 (258, 259a-b); G. Giacomelli 1963:52 (12,I-IIIa-b) (*autopsy*); Peruzzi 1964a:167-9; Olzscha 1965:123-4.

**73-78.** The following inscriptions occur on plates originally from the Collezione Feroldi.

73. Scratched inside the rim of a small plate.

*iuna*

Sinistroverse, alphabet not indicated.

**Bibliography:** G. Giacomelli 1963:52-3 (13,II) (*autopsy*).

74. Scratched inside the rim of a small plate.

*iunai*

Sinistroverse, alphabet not indicated.

**Bibliography:** G. Giacomelli 1963:52-3 (13,I) (*autopsy*).

75. Scratched on the rim of a small plate.

***latria***

Sinistroverse, alphabet not indicated.

**Bibliography:** G. Giacomelli 1963:52-3 <13,III> (*autopsy*).

76. Scratched in a saucer.

***sa***

Dextroverse. G. Giacomelli compared the equally dextroverse *sa* ‘sa(cra)’ MF? **131**, although that is a dedication from a *stips*.

**Bibliography:** G. Giacomelli 1963:52-3 <13,VI> (*autopsy*).

77. Scratched in a saucer.

***salθan***

Sinistroverse, Faliscan or Etruscan alphabet. G. Giacomelli read *calθan*, hesitatingly comparing *calitenes* MLF **265**, but Colonna’s drawing shows that his *salθan* is the correct reading: as an interpretation, he points to *śalθn* Co 3.1.

**Bibliography:** G. Giacomelli 1963:52-3 <13,IV> (*autopsy*); Colonna 1993 (*autopsy*). **Drawing:** Colonna 1993:298.

78. Scratched in a saucer.

***ipa***

Dextroverse. Cf. perhaps Etruscan *·i·pa·s·i·ka·m·* Etr **X**?

**Bibliography:** G. Giacomelli 1963:52-3 <13,V> (*autopsy*).

### 13.7. The tombs near the Ponte Terrano

Both the ancient and the modern road from Civita Castellana to S. Maria di Falleri and Fabbrica di Roma cross the gorge of the Rio Maggiore just to the west of the ancient town by means of the Ponte Terrano. This impressive bridge still conserves ancient masonry in its substructure (Dennis 1878:94-5) and may well go back to Faliscan times (Ward Perkins & Frederiksen 1957:143-5). Across the bridge, the road swings westwards, following the ridge between the Rio Maggiore to the south and the Torrente Purgatorio to the north.

The area on the north side of the gorge, known as Terrano, is riddled with tombs, especially in the cliff-side to the left of the Ponte Terrano, and on the spit of land between the Ponte Terrano and the junction of the Rio Maggiore and the Torrente Purgatorio. Most of these easily visible tombs have been known (and converted for modern re-use) for a long time, and the inscriptions from this location, especially those cut in the rock were among the first to be rediscovered in the previous centuries: MF **79**

was in fact the first Faliscan inscription to be published (in 1726), although it was regarded as Etruscan for almost 150 years. Later epigraphical finds from these tombs are MF **88-89**, discovered by Mengarelli, and MF **87**, apparently found during the Second World War.

**79.**<sup>229</sup> Cut over and beside the right-hand corner of an arcisolum-like niche (letters “about a foot in height” according to Dennis (1878:94), but 16-20 cm high according to Herbig) in a tomb on the right-hand side of the road, immediately to the north of the Ponte Terrano. Ainsley (in Dennis 1845:139) reported traces of red paint in the letters (cf. MF **83-85**).

*leiueliopardis*  
*uolti*

Sinistroverse, Faliscan alphabet with reversed *s*. Lanzi erroneously gave the first word as *leiuilio*. The first letters of the second word are a (damaged) *p* followed by *l* or *l̄*.<sup>230</sup> Garrucci took this as a *v* used for /u/ (*purtis* 1860, *SIL*; *p̄rtis* ‘Purte’ 1864), in which he was followed by Bormann, Herbig and Jacobsohn. The likelihood both of a *v* in an inscription in Faliscan alphabet and of its being used for /u/ is very doubtful, however. Pace Herbig (*CIE*), Schneider’s *p̄rtis*<sup>231</sup> (adopted by Deecke, Von Planta, and Conway) and Vetter’s *p̄rtis* (adopted by G. Giacomelli) are both possible and more attractive: a similar *a* appears in MF? **111**. The ending of *p̄rtis* is surprising, both in the absence of *o* (§3.6.6.2) and in the presence of *-s* (§3.5.7*d*): it is perhaps an adaptation of an Etruscan name. The shape of the niche makes it unlikely that it was closed with tiles, and the inscription therefore probably ended with *uolti*, either an abbreviation of a patronymic adjective *uolti(o)*, or the genitive of the father’s name (§7.5).

**Bibliography:** Buonarruoti 1726:35-6 (*autopsy*); Gori 1733:77-8; †Passeri 1740:444; Passeri 1767:130; Lanzi 1824:392 (466); Dennis 1845:139 (*autopsy*);<sup>232</sup> [Dennis 1848:124-5]; Orioli 1854:XXII; Garrucci 1860:269-70 (*autopsy*); Garrucci 1864:60; Fabretti *CII* 2441*bis,a*; Garrucci *SIL* 793; [Dennis 1878:94]; Zvetaieff *IIM* 52; Zvetaieff *III* 54; Schneider 1886:105 (4); Bormann *CIL* XI.3160 I,6; Deecke 1888:128-30 (1); Von Planta 1897:588 (317); Conway 1897:374-5 (xl.15); Herbig 1910:190-1 (30) (*autopsy*); Jacobsohn 1910:3 (7); Herbig *CIE* 8205; Buonamici 1913:60 (17); Vetter 1953:299 (279); [Ward Perkins & Frederiksen 1957:145 (*autopsy*)]; G. Giacomelli 1963:78-9 (77) (*autopsy*); *FI* II.1 pp.179, 236 (*autopsy*). **Photograph of squeeze:** Herbig *CIE* 8205. **Drawings:** Buonarruoti 1726 tab.LXXXII.1 (reproduced in Gori 1733 tab. III.1, *CII* tab. XLIII); Garrucci 1860 tav.G.3; Garrucci 1864 tav. III.4 (reproduced in *IIM* tab. VIII.6, Deecke 1888 Taf.I); Herbig *CIE* 8205; *FI* II.1 pp.179, 236.

<sup>229</sup> This was the first Faliscan inscription to be published (in 1726), although it was not the first Faliscan inscription to be recorded: that honour was reserved (in 1676), for the group L*t*F **205**, MLF **206-207**, MLF/Etr **208-209**, and MLF **210**.

<sup>230</sup> Buonarruoti, Gori, Lanzi, and Orioli gave these letters in reversed order. Buonarruoti, Gori, and Lanzi also read *it* instead of *ti*.

<sup>231</sup> Schneider erroneously ascribed the same reading to Garrucci.

<sup>232</sup> Dennis erroneously treated the inscription as if yet unpublished.

**80-81.** The following inscriptions were discovered by Garrucci and seen only by him (“frustra quaesivi”, Herbig *CIE* 8207-8208).

80. Painted in black on a plaster over a loculus in a tomb on the right-hand side of the road. Underneath the text runs a decorative border.

*[mar]co:pleina:marcio:man[o]mo:cauiacue*  
*[u]jeculia:uoltilia:uentarc[.....]hec:cupa]nt*

Sinistrouse, Faliscan alphabet. The size of the initial lacuna is nowhere indicated, but, judging from Garrucci’s drawing, was probably no more than two letters in the first line and one in the second, assuming that the inscription started at the end of the loculus: Bormann’s restoration *[mar]co* (adopted by all later editors except Deecke) is therefore preferable to Garrucci’s *[uenta]rco* (adopted by all early editors). In Garrucci’s drawing, the lacuna between *man* and *mo* is rather large for a single *o*, but the restoration can hardly be anything else, whether one reads *man[o]mo* with Garrucci or emends to *max[o]mo* (Schneider, Deecke, Vetter, Pisani). The emendation is unnecessary, as the cognomen *manomo* is attested in MF 149 (see §7.9). In the second line, *Jeculia* was thought to be complete by the early editors (Garrucci *SIL*, Schneider, Zvetaieff), but Bormann compared *Jeculia* to *u[.....]a* MF 81 and read *[u]jeculia*, which was adopted by all later editors.

The restoration of the last lacuna is problematic. The text apparently ended with *hec : cupa]nt*, but what preceded this is less clear, especially as it cannot be ascertained how precise Garrucci’s drawing is with regard to the size of the lacuna. As the woman is already described with praenomen, gentilicium, and patronymic adjective, *uentarc[* can hardly be part of her name as well unless it is either a cognomen (Herbig) or a second gentilicium (G. Giacomelli); on the other hand, *uentarc[ia : hec : cupa]nt* is certainly too short for the lacuna. Some of the earlier editors, who adopted Garrucci’s *[uent]arco* in the first line, restored *uentarc[ia : uxor* (Garrucci 1864, Zvetaieff, Vetter) or just *uentarc[ia* (Garrucci *SIL*, Zvetaieff, Schneider Bormann, *uentarc[oi* Deecke). Apart from the fact that adopting Bormann’s *[mar]co* in the first line makes this virtually impossible, *uentarc[ia : uxor : hec : cupa]nt* is probably too long for the lacuna, whereas *uentarc[ia : hec : cupa]nt* is certainly too short. *Uentarc[* was probably the name of a third person: perhaps it should be read as *uen tarc[*, with an abbreviated praenomen *uen* = *Ven(el)*, followed by a gentilicium *Tarc[.....*, e.g. *tarc[oneo*, *tarc[uineo*, or *tarc[onteo* (cf. *Tarcontius* in *CIL* XI.3370 from Tarquinii).<sup>233</sup> The careful writing, the decoration, and the complete onomastic formula make this one of the most elaborate Faliscan sepulchral inscriptions.

<sup>233</sup> Pisani’s *cauiacue* / *[u]jeculia : uoltilia : uentarc[... ‘Gaviaque Veculia Voltilia Ventarci f.’* is unconvincing. In *m · tito · tulio · uoltilio · hescuna* MLF 346, the patronym *precedes* the second gentilicium, so ‘Gavia Veculia Ventarcia *vel sim.*, daughter of Voltius’ might not be impossible.

**Bibliography:** Garrucci 1864:60 (*autopsy*); Fabretti *CII* 2441*bis,e*; Garrucci *SIL* 796; Zvetaieff *IIM* 53; Zvetaieff *III* 55; Schneider 1886:105 (7); Bormann *CIL* XI.3160 II.1; Deecke 1888:135-9 (7); Conway 1897:372 (314); Herbig *CIE* 8207; Buonamici 1913:61 (18); Vetter 1953:299 (281a); G. Giacomelli 1963:79-80 (79,I); Pisani 1964:340. **Drawing:** Garrucci 1864 tav.III.6 (reproduced in *CII* tab.XLIII, *IIM* tab.VIII.7, Deecke 1888 Taf.I, *CIE* 8207).

81. Painted in red on plaster over a loculus.

*ca:u[eculi]a*

*ca:e[c]nata:θania*

Sinistroverse, Faliscan alphabet. The *c* of the first *ca* is dextroverse, indicating a woman's name (§11.2.4.3). The *e* is cursive. The gentilicium has been restored as *u[eculi]a* (Herbig *CIE*, Vetter, G. Giacomelli) from comparison with MF 80. The restoration *e[c]nata* was proposed already by Garrucci (1864), but taken up again only by Herbig. Deecke's *!a[u]t[n]ata* 'liberta' is impossible. The second letter of *θania* is  $\text{Ϟ}$ , a correction of *n* to *a* (Garrucci; Zvetaieff Vetter, G. Giacomelli), rather than a ligature *an* (Bormann, Deecke, Conway, Herbig), which would give a geminated spelling *θannia* that is very rare in Middle Faliscan (§11.2.4.3). Garrucci took the inscription as pertaining to two women, interpreting *θania* as a matronym. Other editors took *ca* in the second line as a man's praenomen, since, contrary to the *ca* in the first line, the *c* is not reversed here. Herbig thus took the inscription as pertaining to *one* woman, but his explanation of *ca : e[c]nata* as 'Gai nata' and of *θannia* (as he read it) as a cognomen are unconvincing. Vetter's interpretation of the second line as containing the names of three slaves of Gavia Veculia, i.e., Gavius, Egnata, and Thannia, is certainly preferable to this, and was in fact adopted by G. Giacomelli. This is giving too much importance to the fact that the *c* in *ca* in the second line is not reversed. The use of the reversed initial to indicate a woman's name is very rare and inconsistent (§11.2.4.3): apart from that, the second line may have been written at a different time than the first. *Ca* in the second line may therefore be feminine and be taken together with *e[c]nata* (for a gentilicium *Egnatius*, see §7.8.1.50), followed by the name of a third woman.

**Bibliography:** Garrucci 1864:60-1 (*autopsy*); Fabretti *CII* 2441*bis,f*; Garrucci *SIL* 795; Zvetaieff *IIM* 54; Zvetaieff *III* 56; Schneider 1886:105 (8); Bormann *CIL* XI.3160 II.2; Deecke 1888:139-40 (8); Conway 1897:372, 527 (26\*); Herbig *CIE* 8208; Vetter 1953:299-300 (281b); G. Giacomelli 1963:79-80 (79,II). **Drawing:** Garrucci 1864 tav.III.7 (reproduced in *CII* tab.XLIII, *IIM* tab.VIII.8, Deecke 1888 Taf.I, *CIE* 8208).

82. Cut underneath a loculus in a tomb to the left of the Ponte Terrano.<sup>234</sup> Letters c.10 cm high.

<sup>234</sup> Garrucci described the location as "sulla rupe destra che domina il rio dell'acqua forte accanto al ponte Terrano" (1860:269, echoed in Deecke 1888:131) and as "nella rupe a sinistra del ponte Terrano" (1864:60, quoted in Zvetaieff 1884:46, 1886:22). The statements are not incompatible: leaving Civita Castellana and looking to the *left* from the Ponte Terrano, the tombs are on the *right* side of the gorge.

*uel[-]uis ni-olna*

Sinistroverse, Faliscan alphabet with reversed *s*. Garrucci's drawing shows an empty space between *uis* and *ni*, on which neither he nor any other editor remarks.

In view of *\*[.]pi : uesθi : cela* MF **83** and *cauif : ]t\*\*(\*)[i ] : cela* MF **84**, most editors take *olna* as a noun, with *uel* and *uisni* as genitives (in the case of *uel*, apparently an abbreviated genitive). *Olna* was explained by Garrucci as 'ulna' = 'loculus' ("misura corrispondente invero all'altezza dei loculi" 1860:269), which was apparently adopted by Zvetaieff and Schneider (as both print *olna* without a capital), by Deecke as 'olla', and by Vetter as 'ulna'='pulvinus' ("Übersetzung von etr. *hupni*", 1953:299), which was adopted by G. Giacomelli. I find none of the explanations of *olna* as a noun convincing: rather, it is a second gentilicium (as Schulze and Herbig suggested), perhaps marking the name of a freedman (cf. Rix 1965:376-8). For other instances of a double gentilicium from the area, e.g. *m · tito · tulio · uoltilio · hescuna* MLF **346**, see §7.6.

**Bibliography:** Garrucci 1860:269 (*autopsy*); Garrucci 1864:60; Fabretti *CII* 2441bis,b; Garrucci *SIL* 794; Zvetaieff *IIM* 51; Zvetaieff *III* 53; Schneider 1886:105 (3); Bormann *CIL* XI.3160 I.5; Deecke 1888:131-2 (2); Conway 1897:375 (xl.16); Schulze 1904:73 n.3; Herbig 1910:105 (*autopsy*); Herbig *CIE* 8206; Vetter 1953:299 (280); G. Giacomelli 1963:79 (78). **Drawings:** Garrucci 1860 tav.G.2; Garrucci 1864 tav.III.5 (reproduced in *CII* tab.XLIII, *IIM* tab.VIII.5, Deecke 1888 Taf.I, *CIE* 8206).

**83.** Cut over the entrance of a tomb (letters *c.*21 cm high) to the left of Ponte Terrano. "Rimae litterarum recentiore tempore gypsatae sunt" (Herbig *CIE* 8209): cf. MF **84** and **85**.

*\*[.]pi:uesθi:cela*

Sinistroverse, Faliscan alphabet with reversed *s*. Garrucci's drawing gives the praenomen as , Thulin's as , and Herbig's as . The first letter is usually read as *t*, but *t[.]pi* (Garrucci 1860, 1864, Fabretti, Zvetaieff, Schneider) or *t[e]pi* (Bormann Deecke, Conway) is not attested from the ager Faliscus or Capenas, while Herbig's *[trep]i* and Vetter's and G. Giacomelli's *[ui]pi* appear to be incompatible with the traces. The third letter of the gentilicium is the top half of a reversed *s* (Herbig): the earlier *uetθi* and *uezzθi* (Deecke, Conway) can be disregarded. *Cela* is a noun 'cella', as in MF **12**, **84**, and MLF **285** (not, as Herbig had thought, a cognomen, cf. §7.9): cf. §8.10.3

**Bibliography:** Mommsen 1860:451; Garrucci 1860:270-1 (*autopsy*); Garrucci 1864:59; Fabretti *CII* 2441bis,c; Garrucci *SIL* 791; Zvetaieff *IIM* 48; Zvetaieff *III* 50; Schneider 1886:105 (2); Bormann *CIL* XI.3160 I.2; Deecke 1888:133-4 (4); Conway 1897:375 (xl.18); Thulin 1907:275-6 (10); Herbig 1910:101 (14); Jacobsohn 1910:3 (10); Herbig *CIE* 8209; Vetter 1953:300 (282); G. Giacomelli 1963:80 (81). **Drawings:** Garrucci 1860 tav.G.4; Garrucci 1864 tav.III.2 (reproduced in *CII* tab.XLIII, *IIM* tab.VIII.2, Deecke 1888 Taf.I); Thulin 1907:276 (reproduced in *CIE* 8209).

**84.** Cut over the entrance to a tomb to the left of the Ponte Terrano. Letters *c.* 16 cm high: “sulci litterarum, olim rubro colore expicti, a recentioribus gypsatae sunt” (Herbig *CIE* 8210): cf. MF **83** and **85**.

*caui[:]t\*\*(\*)[i]:cela*

Sinistroverse, Faliscan alphabet. The remains of the gentilicium are given by Garrucci as  (five letters), and by Herbig as  (four letters). It therefore started in *Tal-* or *Tri-* (Garrucci 1864): Garrucci's *t(i)..pi.* (1877) and Deecke's *t[repi]* are impossible. Herbig, and after him Vetter and G. Giacomelli, read *tali*,<sup>235</sup> but this leaves some space after the *i*. The text consists of a name in the genitive followed by *cela* ‘cella’, as in MF **12**, **83**, and MLF **285**: cf. §8.10.3.

**Bibliography:** Mommsen 1860:451; Garrucci 1860:271 (*autopsy*); Garrucci 1864:59; Fabretti *CII* 2441*bis,d*; Garrucci *SIL* 790; Zvetaieff *IIM* 47; Zvetaieff *III* 49; Schneider 1886:105 (1); Bormann *CIL* XI.3160 I,1; Deecke 1888:132-3 (3); Conway 1897:375 (xl.17); Herbig 1910:101 (13) (*autopsy*); Herbig *CIE* 8210; Vetter 1953:300 (283); G. Giacomelli 1963:81 (82) (*autopsy*). **Drawings:** Garrucci 1860 tav.G.5; Garrucci 1864 tav.III.1 (reproduced in *CII* tab. XLIII, *IIM* tab.VIII.1, Deecke 1888 Taf.I); Herbig *CIE* 8210.

**85.** Cut to the left of the entrance of a tomb to the left of the Ponte Terrano. Dennis and Zvetaieff reported traces of red paint (cf. MF **83** and **84**), which were probably ‘recent’ additions. Letters *c.* 15 cm high.

*tuconu*

Sinistroverse, Faliscan alphabet. Early editors misread the inscription in various ways (*ticonu* Garrucci 1864, *SIL*; *tucθnu* Dennis 1887; *hucome* Del Frate), but the text is certain, and, according to Herbig (from autopsy), complete. The form is usually interpreted as an Etruscan genitive in *-u(s)* (Garrucci, Deecke, Herbig, G. Giacomelli). Herbig's alternative, interpreting it as a Faliscan genitive plural *tuconu(m)* (*CIE*), is unattractive, since the expected form would be *tucono(m)*, unless the inscription is assumed to be Late Faliscan (cf. *[fel]icinatiu* LF **384**) Perhaps the text could be read as *u(e)comu*, with a gentilicium as in *ueicōno* MF **88**.

**Bibliography:** Dennis 1845:139 (*autopsy*); Dennis 1848:124; Garrucci 1860:270 (*autopsy*); Garrucci 1864:59-60; Fabretti *CII* 2453; Garrucci *SIL* 792; Zvetaieff *IIM* 49 (*autopsy*); Zvetaieff *III* 51; Schneider 1886:105 (6); Dennis 1878:94; Bormann *CIL* XI.3160 I.3; Deecke 1888:134-5 (5); Conway 1897:527 (27\*); Del Frate 1898:77 (*autopsy*); Herbig 1910:186-7 (24); Herbig *CIE* 8211; Buonamici 1913:61-2 (19); Vetter 1953:300 (284); G. Giacomelli 1963:81 (83) (*autopsy*). **Drawings:** Garrucci 1864 tav.III.3 (reproduced in *CII* tab.XLIII); Zvetaieff *IIM* tab.VIII.3 (reproduced in Deecke 1888 Taf.I); Herbig *CIE* 8211.

**86.** Cut over a loculus in a tomb close to the tomb of MF **85**.

*uoll[---]*

<sup>235</sup> G. Giacomelli erroneously has *caui[i]t(ali)* instead of *caui[:]t(ali)*.

Sinistroverse, Faliscan alphabet. The last letters are **JJ**. Although this can be read as *ll*, cf. *uollia* MF 47, a geminated spelling is very rare (§11.2.4.3), and editors have therefore read *uolŋ[---]* (Zvetaieff, Bormann, Deecke) or *uolŋ[---]* (Herbig), or emended to *uolt[---]* (Vetter).

**Bibliography:** Zvetaieff *IIM* 50 (*autopsy*); Zvetaieff *III* 52; Bormann *CIL* XI.3160 1.4; Deecke 1888:135 (6); Conway 1897:375 (xl.14); Del Frate 1898:77 (*autopsy*); Herbig *CIE* 8212; Vetter 1953:300 (285); G. Giacomelli 1963:81 (84). **Drawing:** Zvetaieff *IIM* tab.VIII.4 (reproduced in Deecke 1888 Taf.I, *CIE* 8212).

**87.** Cut underneath a loculus (length 78 cm, letters 18 cm high). Third century (G. Giacomelli).

*mar:eina*

Sinistroverse, Faliscan alphabet. Vetter's proposal *ma pleina* (in G. Giacomelli 1965:551) is apparently impossible.

**Bibliography:** G. Giacomelli 1961:321 (1) (*autopsy*); G. Giacomelli 1963:80 (80); Olzscha 1965:123; G. Giacomelli 1965a:551. **Photograph:** G. Giacomelli 1963 tav.IX; G. Giacomelli 1965a tav.CXXXIVb. **Drawing:** G. Giacomelli 1961:321 fig.1.

**88-89.** The following inscriptions were painted within a coloured border around a loculus in a tomb "in Terrano" (Thulin 1907:268), **88** painted in red downwards along the left side of the loculus, and **89** downwards along the right side and under the same loculus. They are known only through Mengarelli's apographs.

*[uo]ltio[:]ueicōno:lecet:hec*

*[4-5]qhac\*\*\*\*a:[?]q[?]n: maximo*

Sinistroverse Faliscan alphabet. Although the *c* in *lecet* is  and the *h* in *hec* , the last two words of **88** are certainly to be read as *lecet:hec* (Thulin's and Herbig's *leset:leo* makes no sense): the form of the *c* may be due to the fact that the inscription was painted vertically, while a similar *h* occurs in MF 18. For *lecet* instead of the usual *cupat*, cf. §5.3.1.2-3, §6.3.13: it is a form of the verbal root underlying the noun used to designate the loculus, *lectu* Lat 251, *lete* MLF 285, and perhaps *l[.....]* MF 17 and *let* MLF 360. A Sabellian parallel, also occurring beside *qopat*, is South Picene *veia|t* in *apaes: qopat[: e]sm̄in: p̄p̄ūnis: n̄|r: mefiin: veia|t: vepeti* MC.1.

In the gentilicium, Mengarelli's drawing shows  between *ue* and *no*. The word has therefore been read as *ueisçno* (Thulin, Herbig), *ueiçono* (Herbig) and *uersno* (Vetter, G. Giacomelli). As the fourth letter is identical to the *c* in *lecet* (Thulin and Herbig in fact read both letters as *s*), and can hardly be taken together with the *i* as *r* (as does Vetter), *ueic* seems certain. The , standing between *ueic* and *no*, can hardly be anything other than a vowel; it is probably an *o*, deformed, like the *c*'s, by the unusual way of writing.

In **89**, the first legible letter is , either an *x* (G. Giacomelli) or an *a* (Thulin, Herbig, Vetter). The traces of the next word are *hac\*\*\*\*a*. The inscription then continues horizontally  underneath the locus with , that is, either *r* (Vetter) or *a* (Thulin), possibly preceded by one very small letter, and followed by an illegible trace and the upper part of an *m*. The last word is *maximo*, with only the lowest part of the *i* preserved (Thulin's *mammo* is impossible). The interpretations by Thulin, who divides the inscription into two, reading *..q ha...a* and *..a.t : mammo*, and by Vetter, whose *-----a haç---a : (-)r--t: maximo '...a(m) ha(nc) ..am ...t Maximus'* assumes a type of text that is completely without parallels in the Faliscan sepulchral inscriptions. The masculine cognomen *maximo* indicates that the preceding text consisted of a man's praenomen, gentilicium, and a filiation. Dividing *[4-5]q hac\*\*\*\*a* or *[4-5]x hac\*\*\*\*a* before the *h* seems the obvious thing to do even though an interpunct is absent. This gives a praenomen *[4-5]q* (*[uolt]q* or *[iun]q*) or *[se]x*, followed by a gentilicium *hac\*\*\*\*a* (*[uolt]q hac\*\*\*\*a*: Herbig). The filiation is almost illegible and is so short that it was probably abbreviated (*[a]i]m* 'Aem(ius)'?).

**Bibliography:** Thulin 1907:268-70 (5a-c); Herbig *CIE* 8213a-b; Vetter 1953:301 (286A-B); G. Giacomelli 1963:81-2 (85a-b); Pisani 1964:340 (144G). **Drawing:** Mengarelli in Thulin 1907:269.

### 13.8. The tomb near Torrente Purgatorio

Torrente Purgatorio flows along the northern side of Terrano, joining the Rio Maggiore just west of the Ponte Clementino. In 1881, a fourth- or third-century tomb with nineteen loculi was discovered on its left bank. It had been plundered in antiquity, during which the tiles with the inscriptions had been smashed. According to Lucidi, the discoverer of the tomb and owner of the terrain, the tiles belonging to the principal locus were stolen shortly after its discovery (Gamurrini 1883:165).<sup>236</sup> Most of the tiles pertain to a *gens Caelia* (MF **90-97**, **104**),<sup>237</sup> whose parentage was tentatively reconstructed by Peruzzi (1964d), and a *gens Raelia* (MF **98-100**). The latter name was read by earlier authors only in MF **99** (*reiclo*), but I read the same name also in MF **98** (*reic[lio]*) and in MF **100** (*rei[cli.]*).

**90-91.** The *titulus prior* (**90**) was painted in a dark colour on plaster across the back of two tiles (70×47 cm, letters c.9 cm high). This inscription was later washed over with plaster, on which was then painted the *titulus posterior* (**91**). As this second coat of plaster has crumbled away almost completely, **91** is in a far worse state than **90**.

<sup>236</sup> Gammurrini (whence Bormann, Deecke, and Conway) erroneously placed the Torrente Purgatorio on the *east* side of Civita Castellana. This error was corrected by Herbig (*CIE* 8214-8231 p.39).

<sup>237</sup> Vetter (1953:301-2), who read *[c]elio : cailio*, rendered the praenomen as 'Gellius'.

<sup>[1]</sup> [leu]<sup>2</sup>elio:cai<sup>3</sup>lio[:...]  
<sup>[1]</sup> [max]<sup>2</sup>om[o:]re<sup>3</sup>x[:...]\*\*

Sinistroverse, Faliscan alphabet. The praenomen was restored as *leiu]elio* by Thulin, and the second line as *[max]om[o]*. This was adopted by all later editors, except Vetter (and Peruzzi), who read the praenomen as *c]elio* ‘Gellius’, with *[max]om[o]* at the end of the line. This is impossible, both because there is not enough room for a *c* to precede *]elio* on the same tile and because this restoration would leave no room for the filiation in the first line. The gentilicium is *cailio*; Deecke’s *ceilio* (adopted by Conway) is a misreading. The gentilicium was probably followed by an abbreviated filiation, of which nothing is left. In the second line, Thulin read *omo:rex*, but in the other early autopsies the second *o* is invisible. The *x* of *rex* is now invisible, but was read in all early autopsies. This word, read with great uncertainty in **91**, is now attested also in *re]x* in **249** and perhaps also in my reading of LtF **231**. Of the end of the line only some badly legible traces are preserved, which have been read as *...iri* (Gamurrini, whence Bormann), *..iai* (Conway, erroneously stating that the *r* and the *a* have the same form), *//riso* or *i]spr]iso* (Thulin), *\*\*\*r]e]o* (Herbig), and *[:m]ar]o* (Vetter). None of this can be sustained from the traces that are now left.

Below, I present my reading of **91** alongside the readings of the early autopsies. The tiles are presented in the order in which they were placed in **90**, but the inscription is so damaged that it is impossible to say whether this is correct.

<i>inv. 8154</i>	<i>inv. 8172</i>	<i>Herbig</i>	<i>Thulin</i>	<i>Gamurrini</i>
<i>*oc*[:]</i>	<i>[..]*[...]</i>	<i>*i]o]</i>	.....	<i>...eico.uoc...</i>
<i>uat[:]</i>	<i>[.....]*</i>	<i>uat]</i>	<i>uap/</i>	<i>...uatu...eco...</i>
<i>***xi]</i>	<i>[..]*[...]*</i>	<i>***x*</i>	<i>.rex:</i>	<i>...u.exi.....</i> <sup>238</sup>
<i>*ma*]</i>	<i>[...]*[...]</i>	<i>.m]a*</i>	<i>a]m</i>	<i>...pal....imr...</i>

Sinistroverse, Faliscan alphabet. The reading is extremely uncertain. In the second line, the *a* may be followed by either a *t* or a *p*. In the third, the traces that precede the *x* could perhaps be an *e*, but Thulin’s *rex* (“zwar [ist] nur die linke Hälfte des r erhalten”, 1907:278) can no more be read; following the *x* is *i*, not Thulin’s *:*. Gamurrini and Deecke saw traces on the second tile as well; although still visible, they are illegible, except for the last line, where an *r* or an *a* (*..ima..?* Deecke) can perhaps be recognized. The only attempt at interpretation is Peruzzi’s,<sup>239</sup> who interpreted Gamurrini’s and Deecke’s readings as a *carmen epigraphicum*, reading *d]eico.uoc[e* ‘dico uoce’, *atr\** (from Herbig) as a form of *ater*, *eco* ‘ego’, *exi]* as a form of *exire* or *exitus*, and *imr]* as

<sup>238</sup> Bormann erroneously rendered Gamurrini’s reading as *//v.exi]////*.

<sup>239</sup> Earlier editors limited themselves to names (Deecke: praenomen e.g. *num]eico*, gentilicium e.g. *uoc]onio*; Thulin: *uap...* cf. *Vapusius*, *aima* fem. of *Aemus*; Herbig: gentilicium *uat]r]io*).

a form of *imbrex* or *imber*. Not all of this is plausible (the reference to an *imbrex* or an *imber* is unclear, and the parallel quoted for *mr* = /m(b)r/, *umrie* Etr XLIII, is Etruscan rather than Faliscan) and the likelihood of such a *carmen* may be questioned in view of the function of Faliscan sepulchral inscriptions (§11.1.4.1).

**From autopsy** in the Museo dell'Agro Falisco, Civita Castellana (inv. 8154+8173). **Bibliography:** Gamurrini 1883:166 (5) (*autopsy*); Bormann *CIL* XI.3162c,4a-b; Deecke 1888:145-6 (14a-b); Conway 1897:373-4 (319a-b); Thulin 1907:277-8 (11a-b) (*autopsy*); Herbig *CIE* 8214a-b (*autopsy*); Vetter 1953:301-2 (287a,A-B); G. Giacomelli 1963:82-4 (86,1a-b); Peruzzi 1964d:310-1. **Drawings:** Deecke jr. in Deecke 1888 Taf.I (reproduced in *CIE* 8214a-b); Thulin 1907:277, 278 (reproduced in *CIE* 8214a-b); Herbig *CIE* 8214a-b.

92. Painted in red on plaster along the length of a tile (60×47 cm, letters 10 cm high).

*tan[---]*  
*cail[ia ?---]*

Sinistroverse, Faliscan alphabet. Herbig's *tan* is preferable to the *pan* of the earlier editors. The *a* in the second line is very damaged, but can hardly be anything else than *cail[---]*. If the inscription occupied one tile, the first line was probably *tan[a]* (Herbig) or *tan[ia]*; otherwise, it can be read as e.g. *tan[acuil]* with *cail[ia : .. : fi]* in the second line. Vetter's *tan|cail* is meaningless, Pauli's *tan|cyil* (in Herbig *CIE* 8216) impossible.

**Bibliography:** Gamurrini 1883:166 (9) (*autopsy*); Deecke 1888:147 (18); Conway 1897:374 (xl.4); Herbig *CIE* 8216 (*autopsy*); Vetter 1953:301-3 (287c); G. Giacomelli 1963:82-4 (86,III); Peruzzi 1964d:310. **Drawings:** Deecke jr. in Deecke 1888 Taf.I; Herbig *CIE* 8216.

93. Painted in red on plaster on a tile.

*la:ie[---]*  
*cail[ia---]*

Sinistroverse, Faliscan alphabet. The first line seems to have contained a man's name with a gentilicium in *Ie-* (for suggestions with regard to this name, cf. §7.8.1.75), followed in the second line by a woman's name *cail[ia]* (not Deecke's and Herbig's *cai* 'Gai'), either a praenomen or a gentilicium (thus Peruzzi).

**Bibliography:** Gamurrini 1883:166 (15) (*autopsy*); Deecke 1888:149 (24); Conway 1897:375 (xl.10); Herbig *CIE* 8217 (*autopsy*); Vetter 1953:301-3 (287d); G. Giacomelli 1963:82-4 (86,IV); Peruzzi 1964d:311-2. **Drawing:** Deecke jr. in Deecke 1888 Taf.I (reproduced in *CIE* 8217).

94. Painted in red on plaster across the back of a tile (67×46 cm, letters 10-15 cm high).

<sup>[1]</sup> [---c]² *ēlio·cesi·fi*  
<sup>[1]</sup> [---]² *cauia* \* \*  
<sup>[1]</sup> [---]² *a*

Sinistroverse, Faliscan alphabet. The *e* in *cesi* is cursive (ll): the gentilicium can therefore be *cjēlio*, *cajilio* or *cejilio*. In the second line, Herbig's *cauia* (read erroneously as *icruir* by the earlier editors) is followed by two traces that may be the traces of

a *titulus prior* that were seen by Thulin (in Herbig *CIE* 8215). The last line, first read by Pauli (in *CIE*), is [---]a (Herbig), e.g. the formula [*he:cup*]a or the end of the woman's gentilicium or patronym. Peruzzi, restoring the first line as *ce.c]elio.cesi.fi*, regarded the text as a new epitaph for the deceased of MF 90, made after the death of his wife *cauia*.

**From autopsy** in the Museo dell'Agro Falisco, Civita Castellana (inv. 8180). I succeeded only in finding the fragment containing the letters *fi* and several traces of the second line. **Bibliography:** Gamurrini 1883:166 (4) (*autopsy*); Bormann *CIL* XI.3162c,3; Deecke 1888:145 (13); Conway 1897:373 (318a); Herbig *CIE* 8215 (*autopsy*); Vetter 1953:302 (287b); G. Giacomelli 1963:82-4 (86,II); Peruzzi 1964d:310. **Drawings:** Deecke jr. in Deecke 1888 Taf.I; Herbig *CIE* 8215.

95. Painted in red on plaster along the length of the back of two damaged tiles (the first max. 30×45 cm, the second max. 30×45 cm; letters 13-15 cm high).

<sup>[1]</sup>[---]<sup>2</sup>celio<sup>3</sup>[---]  
<sup>[1]</sup>[---]<sup>2</sup>\*:hec:c<sup>3</sup>upa[t?]

Sinistroverse, Faliscan alphabet. The earliest editors treated the tiles as separate inscriptions *celio* (or *celioi*) *utpos* and ...*upa*. Thulin, however, rightly read *hec:c* instead of *utpos* (cf. Herbig's drawings) and joined it to the tile with *upa*.<sup>240</sup> The lost first line on the second tile probably contained the man's filiation. At the beginning of the second line, Thulin read a trace , probably part of *a*, on a shard that I was unable to find. At the beginning of the text, one tile is missing, which contained the man's praenomen in the first line, and in the second line perhaps a woman's name (---]a). *Cupa*[t?] is therefore perhaps plural rather than singular.

**From autopsy** in the Museo dell'Agro Falisco, Civita Castellana (inv. 8162+8174). I did not succeed in finding the shard of the first tile with the trace at the beginning of the second line. **Bibliography:** Gamurrini 1883:166 (3+8) (*autopsy*); Bormann *CIL* XI.3162c,5; Deecke 1888:146-7 (15+17); Conway 1897:374 (xl.1); Thulin 1907:279 (12) (*autopsy*); Jacobsohn 1910:4 (21); Herbig *CIE* 8218 (*autopsy*); Vetter 1953:302 (287e); G. Giacomelli 1963:82-4 (86,V); Peruzzi 1964d:311. **Drawings:** Deecke jr. in Deecke 1888 Taf.I; Thulin 1907:279 (reproduced in *CIE* 8218); Herbig *CIE* 8218.

96. Painted in red on plaster along the length of the back of a tile (68×43 cm, letters *c.* 15 cm high in the first line, the second line slightly smaller).

<sup>1</sup>iuna:ce<sup>[2]</sup>[lio---]  
<sup>1</sup>arutielia<sup>[2]</sup>[?---]

Sinistroverse, Faliscan alphabet. The gentilicium can be read as *ce]lio* or *ce]ilio* (Herbig; *ce]ilio* Jacobsohn, *ce]lio* Vetter, G. Giacomelli). In the second line, the *u* appears to have been corrected from a *t*, whose sidestroke, apparently obliterated on purpose, is still vaguely visible. *Arutiela* was first proposed by Pauli (in Herbig *CIE* 8221). A second tile will have contained, in the first line the remainder of the gentilicium and the man's filiation, and in the second perhaps the woman's filiation or *-cue*.

<sup>240</sup> Thulin's drawing gives a false impression of a great difference in size between the two tiles: in my measurements, the sizes come to 45 and 43 cm respectively.

*From autopsy* in the Museo dell'Agro Falisco, Civita Castellana (inv. 8176). **Bibliography:** Gamurrini 1883:166 (1) (*autopsy*); Bormann *CIL* XI.3162c.2; Deecke 1888:142-3 (10); Conway 1897:373 (316); Jacobsohn 1910:4 (22); Herbig *CIE* 8221 (*autopsy*); Vetter 1953:302 (287g); G. Giacomelli 1963:82-4 (86,VIII). **Drawing:** Deecke jr. in Deecke 1888 Taf.I; Herbig *CIE* 8221.

97. Painted in red on plaster on a tile fragment.<sup>241</sup> Letters 11 cm high.

[---c]elio[---]  
[---]r\*if[....]\*

Sinistroverse, Faliscan alphabet. The (cursive) *e*, ll, was seen only by Gamurrini (*c]elio* Deecke, ...*elio* Conway; *ce]lio* Herbig, G. Giacomelli). He read the second line as *rpi a* (e.g. *tu]rpi]li]a* Deecke), but the letter following the *r*, which is l19 in Deecke jr.'s drawing and 199 in Herbig's, has also been read as a *z* (*nobo]rzi]ni]a* Deecke, *he]rzi]ni]a* Thulin in Herbig *CIE* 8220, *no]rzi]ni]a* Herbig). Gamurrini's *a* was not seen by Deecke jr.; Herbig's drawing shows an (illegible) letter. Gamurrini and Pauli (in Herbig *CIE*) joined this tile to the one of 99, which is impossible.

**Bibliography:** Gamurrini 1883:166 (3) (*autopsy*); Deecke 1888:144 (12); Conway 1897:373 (318b); Herbig *CIE* 8220 (*autopsy*); G. Giacomelli 1963:82-4 (86,VII). **Drawings:** Deecke jr. in Deecke 1888 Taf.I; Herbig *CIE* 8220.

98. Painted in red along the length of the back of a damaged tile (41.5\* × 49 cm, letters of the first line 12-13 cm high, those of the second line c. 10 cm high).

[<sup>l</sup>] [---]<sup>2</sup>reic]lio]  
[<sup>l</sup>] [---]<sup>2</sup>maxom]o]

Sinistroverse, Faliscan alphabet. The first line has been read as *reio* by all editors (*ma]reio* Deecke), but as only the right half of the *c* is left, it is also possible to read *reic [lio* (cf. *reicio* in MF 99). In the second line, the first letter was virtually obliterated by the mortar used to keep the tile in place. The second letter is *a*, not *r* (Gamurrini, Conway); of the last legible letter, only one vertical shaft is left. Thulin read *saxoi*, Herbig *saxola* (adopted by Vetter and G. Giacomelli), but Deecke's *m]axom]o* is certainly not impossible: as there is not enough place for a (complete) *m* on this tile, it will have been partly written on the tile missing at the beginning of the text. This tile will have contained the man's praenomen in the first line and his filiation in the second. The missing letters of *reic]lio]* and *maxom]o]* were written on the missing part of the tile; it is not necessary to assume that another tile is missing at the end.

*From autopsy* in the Museo dell'Agro Falisco, Civita Castellana (inv. 8223). **Bibliography:** Gamurrini 1883:165-7 (7) (*autopsy*); Deecke 1888:147 (16); Conway 1897:374 (xl.2); Herbig *CIE* 8226 (*autopsy*); Vetter 1953:303 (287l); G. Giacomelli 1963:82-4 (86,XIII). **Drawings:** Deecke jr. in Deecke 1888 Taf.I; Herbig *CIE* 8226.

<sup>241</sup> Herbig (from Pauli) gives the size of this fragment as "m. 0,45 a. x 0,695 l.", which corresponds to the size of a *complete* tile (§11.1.4.1c).

99. Painted in red on plaster along the length of the back of a damaged tile (max. 46×42 cm, letters 10-14 cm high).

<sup>[1]</sup> [---]<sup>2</sup> *reiclio*[?]

<sup>[1]</sup> [---]<sup>2</sup> *çesili*[a]

Sinistroverse, Faliscan alphabet. The text is largely that of Herbig (earlier editors read *seiclio*|*icasilio*). What remains of the second letter of the second line is **𐤁** and may be a damaged *e*, which would give *çesili*[a], rather than the damaged *a* (**𐤁**) of the earlier editors: cf. the *e* or *a* in MF 109. The last letter of the second line, **𐤁**, was read as *n* by Herbig and Thulin (in Herbig *CIE* 8222), but is perhaps rather *li* (Pauli in Herbig *CIE* 8222). The last letter of *cesili*[a] will have stood on the missing part of the tile; it is not necessary to assume that another tile followed the text. A tile missing at the beginning will have contained the praenomen of the man in the first line and his filiation in the second. Torelli proposed to read (*p*)*reiclio* (cf. *Praecilia Setoriana* in *CIL* XI.3181 from near Fabbrica di Roma (?), but the fact that in MF 100 the gentilicium stands at the beginning of the line pleads against this. Gamurrini and Pauli (in Herbig *CIE* 8222) joined this tile to the one of MF 96, but that appears to be impossible.

**Bibliography:** Gamurrini 1883:166 (2) (*autopsy*); Bormann *CIL* XI.3162c,1; Deecke 1888:143-4 (11); Conway 1897:373 (317); Herbig *CIE* 8222 (*autopsy*); Vetter 1953:302 (287h); G. Giacomelli 1963:82-4 (86,IX); Torelli 1967:536. **Drawings:** Deecke jr. in Deecke 1888 Taf.I; Herbig *CIE* 8222.

100. Painted in red on plaster across the back of a damaged tile (max. 48×19 cm, letters c.8 cm high).

[.....]

*rei*[cli.]

*m*\*[....]

*cus*[....]

*ma*[....]

Sinistroverse, Faliscan alphabet. A trace of the first line was seen by Thulin (in Herbig *CIE* 8224) and Herbig. The second line is read as *re*[ by all editors, but part of a shaft is visible after the *e*, and in view of *reiclio* in MF 99 and *reic*[lio] in MF 98, it is possible to read *rei*[clio] or *rei*[clia]. Of the last letter of the third line only a shaft is preserved. In the fourth line, the last letter (first read by Herbig) is certainly an *s*: it is impossible to read *cup*[at]. The last line is *ma*[---] (Deecke) rather than *mr*... (Gamurrini) or *mo*[---] (Thulin in Herbig *CIE* 8224). The fact that the inscription (uniquely) consists of five lines implies that it probably occupied only one tile, e.g. [*marco*] | *rei*[clio] | *ma*[rcio], followed by a woman's name *cus*[....] | *ma*[ : *uxo*]: alternatively, it would have been part of a very long text indeed.

**From autopsy** in the Museo dell'Agro Falisco, Civita Castellana (inv. 8216). **Bibliography:** Gamurrini 1883:166 (13) (*autopsy*); Deecke 1888:149 (22); Conway 1897:374 (x1.8); Herbig *CIE* 8224 (*autopsy*); G. Giacomelli 1963:83-4 (86,XI). **Drawings:** Deecke jr. in Deecke 1888 Taf.I; Herbig *CIE* 8224.

101. Painted in red on plaster along the length of the back of a tile (68.5 × 47 cm, let. 7-13 cm).

*tanacu[il]*  
*anelia·*  
*uxor-ia*

Sinistroverse, Faliscan alphabet. The first *a* is  $\mathfrak{A}$ , the cross-over form between  $\mathfrak{A}$  and  $\mathfrak{A}$  found also in MF 59-60, the second and third *a* are  $\mathfrak{A}$ ; the fourth and fifth *a* and the *r* are both  $\mathfrak{A}$ , an instance of the confusion of  $\mathfrak{A}$  (*a*) and  $\mathfrak{A}$  (*r*): see §11.2.4.2. Of the first letter, part of the top is missing, but Deecke's *tanacu[il]* is certainly right (*panacu* Thulin). The two interpuncts at the end of the second line are unique. The third line was first seen by Thulin, who read *uxor:ia/*, which was adopted by G. Giacomelli. Herbig (whence Jacobsohn and Vetter) read *uxor:ir*, but an abbreviation *ia* of a man's name occurs also in MLF 302 and LtF 341.

**Bibliography:** Gamurrini 1883:166 (12) (*autopsy*); Bormann *CIL* XI.3162c,6; Deecke 1888:148-9 (21); Conway 1897:374 (xl.7); Thulin 1907:280-1 (14) (*autopsy*); Jacobsohn 1910:4 (23); Herbig *CIE* 8223 (*autopsy*); Vetter 1953:302 (287i); G. Giacomelli 1963:82-4 (86,X). **Drawings:** Deecke jr. in Deecke 1888 Taf.I; Thulin 1907:280 (reproduced in *CIE* 8223); Herbig *CIE* 8223.

102. Painted in red on plaster across the back of a tile (57 × 45 cm, let. 9-11 cm).

<sup>[1]</sup>[---]<sup>2</sup>*i*ena:*u*<sup>[3]</sup>[---]  
<sup>[1]</sup>[---]<sup>2</sup>*ono:ux*<sup>[3]</sup>[or]

Sinistroverse, Faliscan alphabet. The *u* in the first line could also be a tilted *l*. Deecke took [---]*i*ena as an Etruscan gentilicium, *u*[---] as the beginning of the father's name in the genitive (or of a patronym) and [---]*ono* as a cognomen, followed by *uxforcue*. This reading was adopted by Herbig and G. Giacomelli. There are no parallels in the Faliscan inscriptions for a woman to be designated by just the word *uxor*, instead of a name. Vetter's interpretation, to take the whole inscription as referring to a woman, with [---]*ono* as the ending of genitive of the husband's name (e.g. *petr]ono*), is more attractive. In both interpretations it is assumed that the inscription occupied three tiles.

**From autopsy** in the Museo dell'Agro Falisco, Civita Castellana (inv. 8145). **Bibliography:** Gamurrini 1883:166 (11) (*autopsy*); Deecke 1888:148 (20); Conway 1897:374 (xl.6); Herbig *CIE* 8227 (*autopsy*); Vetter 1953:303 (287m); G. Giacomelli 1963:83-4 (86,XIV). **Drawings:** Deecke jr. in Deecke 1888 Taf.I; Herbig *CIE* 8227.

103. Painted in red on plaster across the upper part of the back of a damaged tile (71×max. 41 cm, letters *c.* 11 cm high).

<sup>1</sup>*nut*\*<sup>[2]</sup>[---]

Sinistroverse, Faliscan (?) alphabet. The letters start close to the edge of the tile: it is unclear if another tile preceded it. The last letter has been read as *r* (Gamurrini) and as *a* (Deecke jr., Pauli and Thulin in Herbig *CIE* 8225): at present, little more than a vertical

shaft is left (*nut\** Herbig). If the tile was of standard width, no more than two letters can have followed on the same tile. Herbig and Vetter considered interpreting the word as ‘nutrix’. G. Giacomelli rightly rejected this, as the Middle Faliscan equivalent of Latin *nutrix*, older *noutrix* in *CIL* I<sup>2</sup>.45, would have been *notrix* (§3.7.2). Peruzzi defended Herbig’s interpretation, regarding *nutrix* as a Roman *Luxuslehnwort*. It is not certain, however, if even in contemporary Roman Latin /ou/ had already developed so far towards /ō/ as to be written *u* (Wachter (1987:313-3) thinks it was possible).<sup>242</sup> Furthermore, it would be the only Faliscan sepulchral inscription where an occupation is mentioned. I think it is safer to read *nut\**[ as a name, perhaps as *nu t\**[---] (cf. *nu* in MLF 309 and perhaps also in MF? 202).

**From autopsy** in the Museo dell’Agro Falisco, Civita Castellana (inv. 8164). **Bibliography:** Gamurrini 1883:165-7 (10) (*autopsy*); Deecke 1888:148 (19); Conway 1897:374 (xl.5); Herbig *CIE* 8225 (*autopsy*); Vetter 1953:302 (287k); G. Giacomelli 1963:82-4 (86,XII); Peruzzi 1964d:312. **Drawings:** Deecke jr. in Deecke 1888 Taf.I; Herbig *CIE* 8225.

#### 104. Painted in red on plaster on a tile fragment.

[---]ila[---]  
[---]ic[---]

Sinistroverse, Faliscan (?) alphabet. For the first line, Deecke proposed a connection with Etruscan *Veila*; Herbig considered dividing ---i la---. The second line could be *ra]ic[li-*, *re]ic[li-*, or perhaps *r]e c[li-*, if the shaft is half of a cursive *e* (ll).

**Bibliography:** Gamurrini 1883:166 (14) (*autopsy*); Deecke 1888:149 (23); Herbig *CIE* 8228; G. Giacomelli 1963:83-4 (86,XV). **Drawing:** Deecke jr. in Deecke 1888 Taf.I (reproduced in *CIE* 8228).

**105-108.** Four more fragmentary tiles were seen in 1887 by Deecke jr. in the Museo di Villa Giulia. Only two (MF 105 and 107) were later seen by others. It is not recorded on what grounds they were ascribed to the Torrente Purgatorio tomb, or why they did not appear in Gamurrini’s description: MF 105 is well legible even today, and if its state is representative of the whole group, Gamurrini could hardly have overlooked these fragments if they had been discovered together with those published by him in 1883.

105. Painted in red on plaster on a two fragments of a tile (total size 56 × 26 cm; letters c. 10 cm high).

[---]celio[---]

Sinistroverse, Faliscan (?) alphabet.

**From autopsy** in the Museo dell’Agro Falisco, Civita Castellana (inv. 8219, olim 8199). **Bibliography:** Deecke 1888:150 (25); Conway 1897:374 (320); Thulin 1907:279 (13) (*autopsy*); Herbig *CIE* 8219 (*autopsy*); Vetter 1953:301-3 (287f); G. Giacomelli 1963:83-4 (86,VI). **Drawings:** Deecke jr. in Deecke 1888 Taf.I; Thulin 1907:279 (reproduced in *CIE* 8219); Herbig *CIE* 8219.

<sup>242</sup> Note, however, that shortly after 241, a T. Furius, perhaps an Latin immigrant craftsman at Falerii Novi, still spelled his name as *fourios* (Lat 215).

106. On a tile fragment (presumably painted in red on plaster).

[---]cisi[---]

[---]ipo[---]

Sinistroverse, Faliscan alphabet with reversed *s*: the sign for this letter is given as *S*, which is used for *t* in MLF 347, 350, and probably 351. Deecke compared Etruscan *Cisie*; Herbig considered dividing the second line as ---i po---. Perhaps *cisi* is an error (by the painter or by Deecke jr.) for *c(e)si* with cursive *e*, ll.

**Bibliography:** Deecke 1888:150 (26); Conway 1897:375 (xl.11); Herbig *CIE* 8229; G. Giacomelli 1963:83-4 (86,XVI). **Drawing:** Deecke jr. in Deecke 1888 Taf.I (reproduced in *CIE* 8229).

107. Painted in red on plaster on a damaged tile (max. 50-38×47 cm).

[---]cfli[---]

[---]qfc[---]

Sinistroverse, Faliscan alphabet: the *q* is *Λ*. Deecke proposed to read ‘G(ai) f(ilius)’ in the first line and ‘A(uli) f(ilius)’ in the second. Pauli (in Herbig *CIE* 8230) read *q[n]ēliq|i? apc*, comparing *anelia* in MF 98, but it is impossible to see how this reading can be derived from his drawing, which appears to suggest that the reading is [---]\*[.]ēui\*[---]i[.]apc[---].

**Bibliography:** Deecke 1888:150 (27); Conway 1897:375 (xl.12); Herbig *CIE* 8230; G. Giacomelli 1963:83-4 (86,XVII). **Drawing:** Deecke jr. in Deecke 1888 Taf.I (reproduced in *CIE* 8230); Pauli in Herbig *CIE* 8230.

108. On three tile fragments (presumably painted in red on plaster: an autoptic description is lacking).

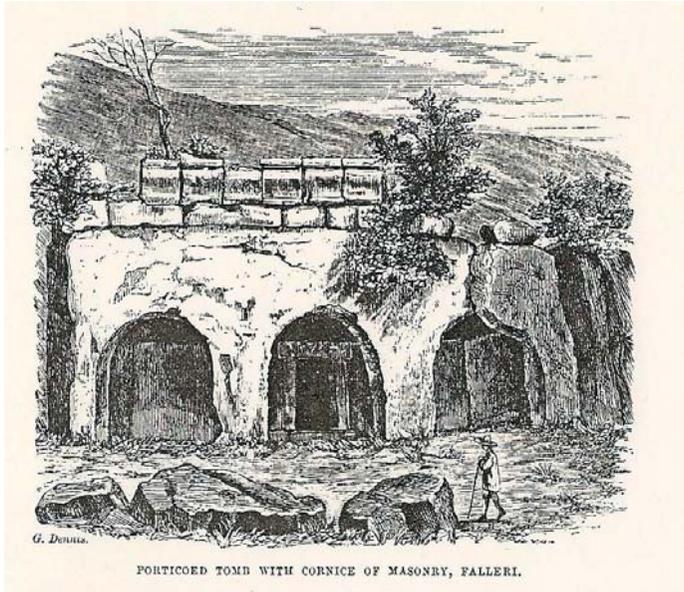
[---]a[---]

[---]iac[---]

[---]cal[---]

Sinistroverse, Faliscan (?) alphabet. Herbig’s suggestions [---]iac[ue ‘...ia-que’ and cal[inia ‘Calinia’ are possible, but hardly more than guesses.

**Bibliography:** Deecke 1888:150 (28); Conway 1897:375 (xl.13); Herbig *CIE* 8231; G. Giacomelli 1963:83-4 (86,XVIII). **Drawings:** Deecke jr. in Deecke 1888 Taf.I (reproduced in *CIE* 8231); Pauli in Herbig *CIE* 8231.



PORTICOED TOMB WITH CORNICE OF MASONRY, FALLERI.