The Latin dialect of the Ager Faliscus: 150 years of scholarship
Bakkum, G.C.L.M.

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Chapter 12
The Early Faliscan inscriptions

12.1. The Early Faliscan inscriptions as a group

The Early Faliscan inscriptions constitute a separate group with regard both to the contents of the texts and to their linguistic features. All are inscriptions on pottery, but several (EF 1-4) are longer than and different from the usual pottery-inscriptions (cf. §11.1.4.2e). The linguistic features of the Early Faliscan inscriptions are also different, notably the second-declension genitive singular in -osio (§4.4.2). For the alphabet of the Early Faliscan inscriptions, see §11.2.3.

The Early Faliscan inscriptions in this chapter, EF 1-4, 6-10, and EF/Etr 5 are all from Civita Castellana. Two other inscriptions that I regard as Early Faliscan are seventh-century (?) tulate tulas urate EF/Etr 385 from Fiano Romano (§17.6) and sixth-century aëmiosio eqo 467* (§18.2) of unknown provenance. Inscriptions that have at some time been regarded as Early Faliscan but that I regard rather as Latin are the Vendia-inscription eco urna tita uendias mamar[cos 6-9 m]ëd y[he]ked] Lat 479† (§18.3.1) of unknown provenance, and eqo kanaios Lat 482† from Ardea (§18.3.2). Sabellic rather than Faliscan are setums : miom | face Sab 480† (§18.3.1) and paquwis blaisiis Sab 468* (§18.3.2), both of uncertain South Etrurian origin; see also §9.3.2. For the contemporary Etruscan inscriptions from the ager Faliscus and Capenas (Etr I-XXVI, XXXII, XLII, XLIV, and XLVI-XLIX), most of which are from Narce, see Chapter 19.

12.2. The ‘Ceres-inscription’

1. Scratched c.2¼ times around the shoulder of a reddish-black impasto urn (Ø shoulder 32 cm, lip base 7 cm) decorated with two winged horses, from tomb LXII/3 of the Le Colonnette necropolis (Mengarelli in Thulin 1908:255, FI II.2 p.208).187 The shoulder fragments appear to be the only part of the vase that is preserved (or found?).

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187 Gamurrini gave the provenance as “la necropoli di Civita Castellana”, Della Seta named the necropolis without specifying the tomb. Nogara (in a letter of 14.X.1927, quoted in Stolte 1929:111) stated that he had not found details of its discovery in the inventory of the Museo di Villa Giulia (presumably in 1903, when he did his autopsy). According to Morandi (1982:54), the Museo di Villa Giulia acquired the vase in 1891 from the Collezione Feroldi.
Gamurrini dated the vase and the inscription on technical and palaeographical grounds to the sixth century, and this date is accepted by most authors, although Giglioli not unconvincingly dated the vase on technical grounds to the seventh century: earlier datings had in fact already been considered by Thulin and Della Seta. Bruhl and Norden dated the vase rather later, without giving any arguments for this; Safarewicz (1953:245-6) regarded the text as later than CIL I².1, but this is based on the readings farme[n]tom, l[o]uf[ir], and ui[no]m that are doubtful or impossible.

Fig. 12.1. Mengarelli’s reconstruction of EF 1, and Herbig’s adjustments.

left: Mengarelli’s drawing of his reconstruction. The shards with [j]godprau[ and ]ilompe ;para[ are drawn more to the left than they are placed in the actual reconstruction. The drawing probably gives their correct position: note that this affects the lacunas above and below it. (From Herbig CIE 8079)

right: Herbig’s adjustments and restorations. In his drawing, the shards with [j]godprau[ and ]ilompe; para[ are definitely placed too far to the left. The shards with osurnamisoc[ and, underneath it, ]douiad[ are rightly tilted upwards with regard to how they are placed in the reconstruction. Joining them to the shard with ]tom* in the first line would seem to be impossible, however. (From Herbig CIE 8079)

The vase, found in shards, was reconstructed by Mengarelli and Malvolta in 1907. There is no need to question the overall correctness of this reconstruction: virtually identical reconstructions had in fact been made independently by Gamurrini in 1894, by Nogara in 1903, and by Thulin in 1906. However, there is an unfortunate tendency among editors of this text to overlook the fact that at several points the reconstruction was explicitly meant as provisory, as Mengarelli (1908:103) himself explained. Especially the first part of the text is therefore less certain than it may appear, as will be explained below.
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However, I have three general remarks with regard to the reconstruction:

1. The circumference of the vase may have been very slightly larger than it is in the reconstruction. Since it is hard to establish this without taking the reconstruction apart or making a virtual model of the shards, I have not pursued this here.

2. The group of shards with the letters /g64/g851qod pra/g877 and, underneath, /g2639 ilom /g2639 pe /g2639 para/, does not fit exactly onto the shard with ceresfar*, and is probably to be moved slightly to the left and down (cf. figs.12.1-2).

3. The shards with the letters /osurnamisoc/ and, underneath it, /douiad/ [i], should be moved slightly upwards and tilted c.5-10° counter-clockwise (cf. Herbig’s drawing in fig.12.1).

Also, several of the lacunas are interdependent, as the shards nowhere join up to form a complete circumference of the vase. This applies especially to the lacunas between ceresfar*[0-2]e[ and /tom/*[i], between /tom/*[i] and /uff,[ and between /uff[ and /uff...m/: In each of these cases, every letter that is restored above the minimum amount possible is to be subtracted from the maximum amount possible for one of the others: in all, a total of 8-10 letters appears to be missing. Bearing this in mind, I read the text as:

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Dextroverse, and spiralling downward: the text bends downwards after z[e]xt and after arcente to pass underneath the turns above it. S is Σ, but Σ in prau[ios, soc[iai], and fitaidupes, a variation found also in the Etruscan inscriptions Etr IV from Narce and Etr XLVI of unknown provenance; h is Ψ, a variant of Π. The interpunct is triple: there appears to be no discernable consistency in its usage. G. Giacomelli (1963:41-2) would rather regard it as a punctuation of sorts, which seems attractive, but in that case its word-internal use in pe:para[i] is awkward. Radke (1994:106-7) implausibly suggests that they divide the text into Saturnian cola. Individual letters are discussed below: see also §11.2.3 for a general discussion of the Early Faliscan alphabet and other orthographical features.

As the inscription is usually divided into five ‘phrases’ or ‘lines’, I have divided my discussion accordingly: it should be noted that I do this to facilitate the discussion, not because I necessarily agree with this division at every turn.

1. ceres — *ad: The first letters, ceresfar are beyond doubt. This is followed by the upper left-hand corner of an /m, or an /n, or possibly a /d, although I do not think this likely. The text then continues on another fragment with an /e of which the bottom half is preserved: it cannot be read otherwise. Whether there is a lacuna between these last two letters depends both on how the letter after far is read and on the size of the lacuna in /f [iqod directly underneath (see fig.12.2). If that lacuna is left as it is in Mengarelli’s
reconstruction, possible readings here are meʃ, nʃ[..]eʃ, or d[..]eʃ: if it is reduced, meʃ, neʃ or deʃ, and if it is enlarged, mʃ[..]eʃ, nʃ[..]eʃ, or d[..]eʃ. (Pace Radke (1965:134), these three possibilities are impossible if the lacuna in fʃ iqod is left as it is.) Of these nine possibilities, mʃ[..]eʃ, nʃ[..]eʃ (suggested by Thulin) and d[..]eʃ do not look very promising (unless d[..]e is d[u]e... or d[i]e...): the only real choices are d[..]eʃ (Olzscha in Radke 1965:136-7, Radke 1965:134, 1994:105), meʃ (the usual reading since Herbig CIE), and neʃ (Gamurrini). As in my view the lacuna in fʃ iqod should in fact be reduced rather than enlarged (see below), I would also dismiss d[..]e, leaving only meʃ or neʃ.

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**Fig. 12.2. Detail of EF 1: the lacunas in fʃ iqod and hutiʃ ilom.**

The lacunas in fʃ iqod and hutiʃ ilom both depend on the placing of the shard with iqod: In my view, the group of shards to the right of the lacuna should be moved slightly to the left and down, although it is difficult to see how the shard with iqod: fits unto the one with cerešur* due to the filler material partly obscuring the join. Note how the decoration is interrupted for the l of ilom. (Tracing from author’s slide.)

The ef is followed by a large lacuna to which belong two fragments that cannot be joined to the other shards, but clearly belong to the first line since they contain parts of a ridge that ran around the base of the lip. The larger of these fragments contains the letters ilom: followed by the lower half of an l (the usual reading since Herbig CIE, but Radke (1994:105) expressly rejects this possibility) or a u (Thulin 1908:257, Olzscha in Radke 1965:137, Radke 1965:134-5, 1994:105). The t is T, not T as in the rest of the inscription: Vetter (1953:208) in fact considered reading z, but it is hard to see what word could possibly result from reading jzom. The smaller fragment reads...

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188 Ribezzo joined both fragments, which is impossible. In Thulin’s and Ribezzo’s drawings, the larger fragment is joined to the shards of the second line, which is equally impossible.
Juff: the traces of an o read by Vetter (1939:156, 1953:280) before the u are non-existent, nor is it possible to read the second letter as a (pace Thulin 1908:257). The order in which these two fragments are to be placed is not known: the provisory arrangement in the reconstruction is e[2-3]tom:*[4]uf[1-2], but the shards could equally well be arranged as e[2-5]uf[2-5]tom*. Editors have usually interpreted the word ending in Jtom as an attribute to far. Suggestions are e.g. me[re]tom (Vetter 1953:280), me[c]tom or me[lq]tom (Vetter in Knobloch 1958:138), d[el]e[c]tom (Olzscha in Radke 1965:136-7, Radke 1965:134 n.1) or d[el]e[k]tom (Radke 1994:105), and me[le]tom or me[la]tom ‘molitum’ (Joseph & Klein 1981:294). Pisani, however, restored farme[n]tom as a noun *farmentum (1946:54, 1964:348), a reading adopted by G. Giacomelli (1963:41) and Morandi (1982:55), but a derivation with */-smentum/ from a nominal stem at this date unconvincing, however. Following the lacuna that contained these two fragments is Jui[..]m: (with only the two lower points of the interpunct preserved): the traces of an r seen by Vetter (1939:156, 1953:280) before Jui/ are non-existent.

This Jui[..]m: in turn is followed by a lacuna whose size may vary slightly, depending on the restorations in the second line, and contained three or four letters. On the left-hand edge of the lacuna the lower half of a shaft is preserved, which may be part of an i, k, m, n, p, or r, perhaps of an f, q, or t, but not of an a (pace Herbig CIE 8079, Jacobsohn 1910:3, Ribezzo 1918:56, 1927:151-2, 1930:74, 1936:46), as it is too straight for this, nor of a d, (pace Herbig 1923:233, Vetter 1925:27, Pisani 1946:50, 1964:347), as it shows no sign of a bar or branch at the bottom.

On the right-hand edge of the lacuna part of a stroke leaning to the right is visible, probably part of a k or a u, although a d, p, or r might also be possible. It might perhaps even be an i, although in the rest of the inscription the i is more vertical and less inclined than the trace; the l read by Ribezzo (1927:151-2, 1930:74), is impossible, as this letter is either straight or leans to the left in the rest of the inscription. This *[3-4]*ad has been taken as a third person singular present subjunctive since Herbig CIE. In that case the only restoration that has been proposed and that fits both the

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189 Joseph & Klein (1981:294) rejected these restorations, stating that Vetter had proposed them as reconstructed forms of multum ‘much’, but Vetter’s discussion clearly shows that he had intended them as reconstructed forms of the perfect participle multum=multum.


191 For the derivation, Pisani compared frumentum, which he derived from frux, presumably through */frǔgmentom/, as */frǔgmentom/ would have given fragmentum (cf. Bücheler 1905:318-9); it can equally well be derived from the root of fruor, */frǔ(y)-*/frǔg*/ (cf. DÉ, LEW s.v. fruor), either through */frǔ(s)mentom/ or through */frǔg(-s)mentom/.

192 Radke (1965:136) compared J*adeuios to a South Picene genitive akinevihi read by him in AQ.2, but this is now read as a dative rakinevi. Herbig had at first read J*euios (1910:184).
traces and the size of the lacuna is Peruzzi’s $p[ore]kad$ ‘porrigat’ (1964a:157), adopted by G. Giacomelli (1978: 525) and Morandi (1982:55); however, none of the meanings of $porrigo$ listed in the OLc seem to fit the text. In view of the uncertainty about what precedes, it is also possible, as Peruzzi (1964a:157) noted, to read *$[3-4]*ad as a third person plural present subjunctive in -$a(n)d$, or even as an a-stem ablative singular in -$ad$. Radke (1994:106) is the first to interpret *$[3-4]*ad in this way, reading “$a[kap]iad (= accipiant)” with Herbig (CIE 8079) and Jacobssohn (1910:3), but the syntax of the sentence as he reads it, *Ceres : far d[el]e[k]tom : u[el ro]uf[om] u[i][nom] : $a[kap]iad Euios*, is strained.

Not surprisingly, this part of the text has been read in various ways. Herbig read $me[l ferc]tom : [lo][uf]tom u[i][nom] :$, interpreting this a prayer to Ceres to accept (CIE, with $a[kap]iad$) or to provide ([$dou]iad 1913, u[i]ctu]m : [$dou]iad 1923) various gifts, and these readings and interpretations where adopted by editors such as Buonamici and Stolte, and with variations, by Ribezzo. They were rejected ey are based were rejected by Vetter, who read *[o]ufir ‘Liber’ (1925:27-8: his later $loff[id]$ (1939:156) and even $loff[i]r$ (1953:280) were based on non-existent traces seen by him before $juff$ and $jui$), taking the phrase as a prayer that Ceres should provide spelt and Liber wine. This interpretation was adopted by all later editors except Ribezzo and Radke: for the latter’s reading of this passage, see below.

The possibility of reading *[o]ufir was doubted by Peruzzi (1964a:156-7), however, and was rejected by Radke (1965:134-5) as being simply far too small to fit the lacuna. This I can confirm from autopsy: reading *[o]ufir, let alone $loff[i]r$, is impossible, and consequently there is no direct mention of Liber in this text, which makes the interpretation of $euios$ as $Euios$ difficult, as is discussed below. (Radke rightly added that it also reduces the likelihood of the restoration $ui[no]m$ being correct.) It is necessary to stress this point, since even Watkins (1995a, 1995b) still uses Vetter’s impossible $loff[i]r$ and bases an important part of his discussion of the text on this reading. The contents of the first part $ceres — *ad therefore in my view remain unclear apart from the fact that $ceres is mentioned in association with far that was possibly specified as $tom, and that, if *$[3-4]*ad is indeed a third singular present subjunctive, the phrase may well be an invocation.


Ribezzo interpreted the text as an injunction to bring offerings, taking $ceres either as ‘granum’, one of the gifts (1918:56, 1927:151; 1929:79 n.4), apparently in the accusative (?), or as the recipient (1930:74 (with *[o]uffrom), 1934:226, 1936:46) in the genitive (?).
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(2) euios — fl.fīqod: The following letters are euios:mamaz, followed by a small lacuna. On the lower edge of this lacuna both Mengarelli’s and Thulin’s drawing shows a small trace, seen also by Vetter (1953:280), who read ἔκτος, and apparently by G. Giaccomelli (“la e va supplita quasi interamente”, 1963:41). Both Peruzzi (1964a: 152-3) and Radke (1965:137) deny its existence, however, and I myself have likewise been unable to find it. Their doubt whether the lacuna could not have contained two letters seems unjustified. The lacuna is followed by part of an ἅ (the upper right-hand and both lower ends are preserved), a ἅ (Radke’s alternatives Ḃ and ἅ (1965:137) are impossible) and ὄ: euios:mamaz[e]xtos, or perhaps euios:mamazxtos.

Reading l[o]ff[ir ‘Liber’ in the first phrase, after Vetter, has its repercussions for the way in which euios is interpreted, since the interpretations quoted in the discussion of the first phrase ceres — *ad all presupposed that euios: was to be taken together with the following mamaz[e]xtos as part of the second phrase. As Herbig (1913:78 n.1) and Scherer (1956:118) had noted, this had the disadvantage of making the first phrase the only one not to end in ἅ, while at the same time assuming ἃ within what was apparently a closely connected group of names, since euios ἀ mama ἐ[ε]xtos was interpreted as either (1) praenomen + gentilicium + cognomen (Herbig CIE 8079 (‘Sextus Mama Euius’), Ribezzo 1918:56, 1927:150-1, 1930:74, 1934:226, 1936:47, Vetter 1939:155), an interpretation which can be rejected for a text of this date and which furthermore requires that ff jiqod is interpreted as a third person singular, or (2) a gentilicium followed by two praenomina (in which case euios is singular (Meister 1916:101), not a Sabellic-type nominative plural in */-ōs/, as Norden (1939:206-7) and Vetter (1953:280) suggested, as this would clash with the Early Faliscan a-stem nominative plural social in EF 4, cf. §4.2.6, §4.3.6) or (3) three praenomina (Herbig 1913:78 n.1, Pisani 1946:50, 1964:347-8). See also §7.2.1 for a discussion of this group of names.

As a consequence of Vetter’s l[o]ff[ir ‘Liber’, euios was again attached to the first phrase by G. Giacomelli (1963:41-2) and Peruzzi (1964a:166) and interpreted as Eўως, an epithet of l[o]ff[ir. As was said above, Radke (1965:134-5) is in my view right in regarding l[o]ff[ir as impossible and as a consequence, in removing the basis for the restoration uif[no]m and for the interpretation of euios as Eўως. If l[o]ff[ir is dropped as a correct or even possible reading, maintaining euios as Eўως (Olzscha in Radke 1965:137,195 G. Giacomelli 1978:525, Morandi 1982:55) has no other basis than the frequently adduced association of Ceres with Liber: but the only evidence for this association at the time of the Ceres-inscription seems in fact to be the reading of l[o]ff[ir ‘Liber’ in the Ceres-inscription itself (cf. Le Bonniec 1958:303-4).

195 Olzscha, who had previously (1965:123) interpreted l[o]ff[ir implausibly as ‘uel’ (cf. Oscan loufir TB 1,8) to avoid the hyperbaton ‘Liber uinum ...at Eўως’ (although he was apparently quite happy to accept the hyperbaton in soc[iai] pored karai), maintained this interpretation by reading u[el rojufom] (?) uif[no]m, with an adjective preceding the noun, contrary to the normal Faliscan word-order (§8.4.1). This reading is maintained by Radke (1994).
The inscription then continues with *med* followed by a lacuna that has on its left edge the left half of an *f* and on its right edge the middle part of a shaft (see fig.12.1), which can be part of an *i*, *t*, or *z*, but not of an *a* (*pace* Thulin 1908:258 n.3 and Radke 1965:137), and which is in its turn followed by *qod*: For this *ff* *jqod* both Buonamici (1913:40) and Herbig (1913:74-80) independently arrived at a restoration *ff[if]jqod* or *ff[ef]jqod* ‘fixerunt’; similar restorations had been considered by Thulin (1908:258) and Herbig himself (*CIE* 8079). This has been adopted by all editors except Ribezzo, who, having first adopted *ff[if]jqod* as ‘fecit’ (1918:248 n.3), later erroneously claimed that it did not fit the lacuna and proposed the impossible *fqod* ‘figat’ (1927:150-1), and *ff[ef]jqod* (‘figat’ 1930:74-5, 1936:47, ‘figito’ 1934:226). The lacuna is in fact large enough to allow even the *ff[if]jqod* considered by Lejeune (1955:146 n.9) and Radke (1965:137). As the fragment containing *jqod* cannot be joined perfectly onto the group of shards that contains *ff*, the size of the lacuna can be adjusted by a few millimetres, which affects both the possibilities for the letter between *far* and *ef* in the preceding and the lacuna in *hut*[if] *jlom* in the next line. If the lacuna in *ff jqod* is enlarged, Radke’s *ff[e:ff]jqod* (1965:137) becomes possible; if it is reduced, *ff jqod* can be restored only as *ff[if]jqod*. *F[ef]jqod* and *ffiked* are usually regarded as perfects of *fingo*: Lejeune (1955:148-50) rejected the possibility that they are forms of *facio*. This view has now been revived by Poccetti (2005:31-5) and Berenguer & Luján (2005:206-7), however: see §5.2.1.7-8. For the ending of *ff[if]jqod* see §5.1.4e. The names followed by *med* show that the phrase is undoubtedly a potters’ signature of the *iscrizioni parlanti*-type (see §8.8.2), with a direct parallel in *tele*[f1-2?] *med fifiked EF* 9.

(3) pra[ — karai: The interpunct after *jqod* is followed by the clearly legible *pra* and the lower half of a *u* (or possibly of a *d* or *l*), after which the text continues on another fragment (cf. fig.2.1). All editors except Thulin read an *i* at this point, although the traces of this letter seem to fall in the joint between both fragments (Nogara in Herbig *CIE* 8079), and I doubt whether they are not in fact part of the joint. After the lacuna, the text continues with *osurnam* *so*.[1] The lacuna itself may have contained three or four letters, depending on the sizes of the lacunas in *ff jqod*, *ff* *ad*, and *urnel*[tel]. 196 On the other side of the lacuna is the lower half of a shaft, which can be part of an *f*, *i*, *p*, *r*, or *t*, but not of a *q* (Thulin 1908:258). Herbig restored this as *soc[iai]pored* (cf. Thulin 1908:258), which has been accepted by all editors except Ribezzo. 197 Note that here is

196 Thulin’s *so(q)ored* (without lacuna), based on a reconstruction he later discarded, is impossible, as he himself admits (1908:255, 258).

197 Ribezzo’s *soq[uai* (1927:151) and Vetter’s alternatives *soc[ruei* or *soc[ru* (1925:26-7) are epigraphically possible; not so Ribezzo’s *so[uai* (1918:56, 1930:74) and *so[dali* (1934:226), and Vetter’s alternatives *so[sorei*, *os[e*ri, or *so[rei* (1925:26-7).
only one trace between the edge of the lacuna and ordered: reading soc[ia]porded (Vetter 1939:155, 1953:280, Pisani 1964:347) is impossible. This the only part of the inscription where the editors agree to some extent: praui[los urnam : soc[iai] porded karai : ‘Pravius gave the urn to his dear girlfriend’ has been the accepted reading and interpretation since Herbig, with the exceptions noted above.

(4) e[ a — fitaidupes: The next phrase starts with the letters e[ a, clearly ‘ego’, attested in Early Faliscan eco EF 2, eko EF 6, 7, and eko EF 465*. Ribezzo’s interpretation of e[ a as an */ekô/ from the Sabellic pronominal stem /eko/- (‘ita’ 1918:56, 1934:226; ‘sic’ 1930:74-5), or as ‘e(r)go’ (1927:151) is not convincing.

In the following letters, urnel[a (thus first Ribezzo 1918:56), only the lower halves of the v and the l are preserved (the second is omitted by Thulin). The remaining two or perhaps three missing letters (depending ultimately on the size of the lacunas in fīqod and soc{ porded) are best taken together with the tela following the lacuna and interpreted as an adjective with urnel[a, as was already proposed by Thulin (1908:259). Since Ribezzo (1934), this urnel[a 2-3 tela has generally been regarded as a ‘diminutivo continuativo’ along the lines of Catullus’ turgiduli ocelli (3.18). Of the restorations along this line, the most attractive is surely Watkins’ tijela (1995a:129) based on eco urna tita uendias Lat 479†, although along with it Watkins unfortunately resurrected Knobloch’s (1958:137-8) highly fanciful interpretation ‘piggy-bank’ for urna tita. Other possibilities are Pisani’s paretla ‘patula’ = ‘larga, ampa’ (1946:53, 1964:347-8) and Giacomelli’s lutel[ a ‘lute(ol)a’ (1963:41-3, 1975:255-6), which has been adopted by Peruzzi (1964a:161), Radke (1965:137), and Morandi (1982:56). Ribezzo’s arcen[ tela (1918:56, 1927:151, 1930:74, 1934:226) does not fit the lacuna (nor the sense, as the urn is anything but bright as silver), and Vetter’s putela ‘parvula’ (1953:280) is based on his very doubtful interpretation of putellio MF 151 as ‘infiás’.

The remaining fitaidupes* is usually divided either as fi ta idupes or as fitai dupes. Fita or fitai has been connected to (1) Latin fingo and derivations (fitilla Thulin 1908:259, Herbig CIE 8079, Ribezzo 1918:56, 1927:151, 1930:74, 1934:226, 1936:47; perfect participle fi(c)ta G. Giacomelli 1963:41-3, 1975:256-5, Peruzzi

198 Most early editors let the next word start after the lacuna, reading either telafitai (thus Gamurrini 1894:340, Thulin 1908:259, Herbig 1913:85 n.2 (both interpreting it as the name of a goddess), Herbig 1923:233 (‘der zu Erde gewordenen (Toten)’), Vetter 1925:30 (first person singular perfect of an unknown */tela-/) or tēla ‘terra’ (thus Herbig CIE 8079, Jacobsohn 1910:3, Buonamici 1913; ex telēa ‘ex terra’ Stolte 1929:107).

199 Mengarelli’s and Ribezzo’s drawings, Buonamici (1913:45-6), Ribezzo (1918:56, 1927:151-2, 1930:74-5, 1934:226), and Stolte (1929:107), erroneously read an r instead of p.

200 Other divisions are Buonamici’s tela fitaid ures (1913) and Stolte’s ex telēa fita ida res (1929:107). Morandi (1982:56) and Watkins (1995a:129 n.5) compare fitaidupes to South Picene pidaitūpas TE.5.

*Dupes* was first interpreted as ‘bipes’ (Thulin 1908:259, Herbig 1913:85 n.2, 1923:233), but this was rejected by Vetter (1925:29-30, 1953:282-3), who connected it with Latin *dupondius* (thus also Pisani 1946:51-3, 1964:347-8, and Morandi 1982:56). Ribezzo (1936:47) took *dupes* as a present participle *dubens* ‘potens’. G. Giacomelli (1963:41,43, 1978:525-6) and Peruzzi (1964a:163-4) both divide *idupes*, reading ‘*indupens’ = ‘pesante’ and ‘*indupes’ = ‘impes’ = ‘impetus’ respectively. The problem with these last suggestions is that they presuppose an *i(n)du-* (again with a problematic drop of a syllable-final nasal) at a time when this word at least in Latin still had the form *endo* in CIL I.2.4.201 Radke’s interpretation (1994:108-9) of *idupes* as ‘Idubus’, with the ending -pes (instead of the expected *-fos*) ascribed to a presumed Siculian presence in the ager Faliscus, is in my view entirely without merit.202 Likewise unconvincing is Matzloff (2006:67-75), who divides *fit aidupes*, with *aidupes* as ‘qui a le pied enflé’ (/g167 O"d…pouj), translating “[Pravios] a-t-il une crise de goutte? («devient-il podagre (*aidupes*)?», «devient-il homme aux pieds enflés?»)’.

(5) arcentelom — douiad The fifth phrase, which appears to be syntactically linked with the fourth, starts with a clearly legible arcentelomhut. This is followed by a lacuna whose width again depends on the one in **f**[ *]**qod: if that is reduced or left as it is, two letters are missing here; if it is enlarged, two or three (cf. fig.12.2). Pisani’s view (1946:53, 1964:348-9), which he incorrectly ascribes to Stolte (1929), that this lacuna contained only a part of the decoration but no letters is untenable in view of the form of the horse on the other side of the vase and also of the fact that the decoration is actually interrupted for the *l* almost directly following the lacuna, implying that the inscription was written before the decoration (cf. fig.12.2). A small trace is preserved on the left edge of the lacuna, consisting of the upper part of a shaft tilted slightly to the left, belonging to an *l* (eds.), an *u*, or an *l* (Ribezzo 1936:47). The traces of a *c* or *x* seen by Vetter (1939:156, 1942:220) on the right-hand edge of the lacuna are non-existent.

_Arcentelom_ is obviously derived in some way from _argentum_, either as a diminutive or as an adjective. Some authors have interpreted both words as nouns, e.g. Herbig, who interpreted _arcentelom_ as ‘*argentulum*’, and his _hut*ilom (CIE 8079) as ≈

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201 This applies also to Stolte’s interpretation of his misreading _idurus_ (1929:107).

202 Note e.g. (1) that Radke’s parallel, Siculian _nanepos_ in the inscription from Centuripe, has a different vowel-grade; (2) that assumptions about a Siculian presence in the ager Faliscus are entirely based on Dion. 1.21.1; (3) that this would be an instance of interference involving an *inflexional* suffix without any indications of interference or borrowing from Siculian on the higher levels of the borrowing hierarchy (§1.3.2.2).
Greek φύτλαγγα?, later (1923:233) suggesting hutf[im p]ilom ‘χάσων πάνω’: others have interpreted both as adjectives, e.g. Pisani (1946:51,53-4, 1964:347-8) who read dupes : arcentelom hutilom (or hut*ilom) and interpreted ‘dupondium argentulum fusile’. Martzloff (2006:68-9) unconvincingly derives arcentelom from arceo in the same way that adulescentulus is derived from adolesco, and regards it as similar in sense to Greek ἀλεξιφάμακον. He continues (2006:75) his translation (quoted above) with “Je tiens a sa disposition (pe:parai) une petite potion, en guise de petit remède (arcentelom)”.

Fig.12.3. Detail of 1, showing the join between prau[ and ]osurnam/soc. The shards with prau[ and ]osurnam/soc do not fit together, a fact obscured by the large amount of filler material used in the reconstruction. The line underneath, with pe/parai, runs straight into ]osurnam/soc, whereas ]douiad is written much lower. The shards with ]osurnam/soc and ]douiad should be moved slightly upwards and tilted c. 5-10° counter-clockwise (cf. fig.12.1). (Tracing from author’s slides.)

Most editors, however, take one of the words arcentelom hut[Jilom as a noun and the other as an adjective (often again as a ‘diminutivo continuativo’). Reading arcentelom as a noun and hut*[Jilom as an adjective does not result in adequate interpretations for the latter (Herbig 1913:85-6; Buonamici 1913; Vetter 1925:29-30, huti]ilom 1953:280,283; Stolte 1929:107; huti]ilom ‘gegossen’, from an adjective in -icius, Knobloch 1958:136; huti[p]ilom ‘quadruplum’, from Etruscan hut with a Latin suffix, Radke 1965:138). It is more promising to take arcentelom as an adjective, with hut*[1-2]ilom as a noun. The best proposal seems to be G. Giacomelli’s hut[c]ilom ‘*futicillum’ (1963:41,43, 1978:525-6), a double diminutive, like penis - peniculus - penicillus (Peruzzi 1964a:163-4). In that case, the change in gender is surprising (G. Giacomelli 1963:43 n.15), and the word is perhaps rather a genitive plural (Peruzzi).203 Ribezzo’s hut[r]ilom ‘pocium’, ‘operculum’ (1918:56 etc.) and hutilom ‘futillum, operculum’ (1936:47) are epigraphically and linguistically impossible.

203 Unclear as to the precise status of both words are Buonamici’s hutifilom (1913) and Radke’s ‘Silberausguß’ (1965:138).
The final part of the text is usually read as *pep*<i>para[i]</i>*<i>douiad</i> (with enough space after *<i>douiad</i>* to show that this is indeed the end of the text) and interpreted as ‘peperi duat’ since Herbig (1913:84-7): reading *<i>peparai</i>* at this point (Herbig 1913:85 n.2, 1923:233, Stolte 1929:107, Pisani 1946:50, 1964:347) is unjustified. The reading is not without problems, however. The width of the lacuna shows that more is missing than one <i>i</i>, and while *<i>peparai</i>* seems to run straight into the *<i>prau[i]os</i>* in the line above it, *<i>douiad</i>* is written downwards at an angle to the rest. This difference in direction is less marked if the shards with *<i>josurnamisoc[i]</i>* and *<i>douiad</i>* are moved slightly upwards and tilted 5-10° counterclockwise, as they are in Herbig’s drawing (cf. fig.12.1).

Syntactically, too, the abrupt change from the first person *<i>peparai</i>* to the third person *<i>douiad</i>* is awkward: *<i>douiad</i>* is usually taken either as a loose addition to the text or as directly dependent on *<i>peparai</i>* (Herbig 1923:233, Vetter 1925:30). Vetter (1953:283) in fact considered integrating a conjunction, but the lacuna is too small for this. None of the proposals to avoid these problems are attractive. Peruzzi’s *<i>pe i par a[dke]douiad</i> ‘per par accedat’ and *<i>pe i para[te ke] douiad</i> ‘per parate accedat’ (1964a:164-6) do not result in a really meaningful phrase, and assume an omission of word-final <i>r</i> that is difficult (§3.5.7b). Ribezzo’s *<i>pe</i> (*-que* (1918:56, 1930:74, *(nem)*<i>pe</i> 1927:151-2) followed by *<i>para---</i> *‘paratum’* (1918:56) or by *<i>para[ad]doviat</i>* [sic] (1927:151), *<i>para[i]douiad</i>* (1930:74-5), or *<i>para]:douiad</i>* (1934:226) ‘superaddat’, ‘iuxta addat’ (1936:47), are impossible on various grounds.

Therefore, even though several words can be more or less plausibly isolated, it is very difficult to make any sense of the last two phrases. The fourth phrase opens with ‘I, a little ... urn’, which appears to be the subject of *<i>peparai</i>* (if to be read thus), but how *<i>peparai</i>* is to be understood is unclear because of the problems in interpreting *<i>telafitaidupes</i>* and *<i>arcentelom hut[i]</i>*<i>ilom</i>, which constitute or contain the object of *<i>peparai</i>*. None of the attempts to interpret this part of the text or similar sentences resulting from different restorations (Pisani 1946:51-4, 1964:347-9, G. Giacomelli 1963:41-3, 1978:525-6, Peruzzi 1964a:160-6) is in my view really convincing.

(1-5) The text as a whole. Putting together the readings discussed above, I arrive at the following text, choosing to be too cautious rather than too bold:

1. *<i>ceres</i>*<i>far*[0-2]*</i><i>[1-3]*tom:*<i>[3-5]*uff1-4*uii*2*m:*<i>[3-4]*ad</i> (invocation?)
   (with interdependent second, third and fourth lacunas, where 8-10 letters are missing in all, and the possibility that *<i>jtom:*<i> and *<i>juff* are in the wrong order)

2. *<i>euios</i>*<i>mamaz[extosmedff,ffiqod</i> (formulaic potters’ signature)

3. *<i>prau[i]osurnamisoc[i]alipa[poredkarai</i> (statement that the vase was a gift)

4. *<i>eqornel[ati?]telafitaidupes</i>: 

5. *<i>arcentelom hut[i].ilom*pe*[parai?]i-2*douiad
Earlier authors regarded the contents of the text, especially of the first and the last part, as religious (Thulin 1908:258, Herbig CIE 8079, Buonamici 1913:37-8, Taylor 1923:76-7); some more specifically connected it with the funerary ritual (Herbig 1913, 1923, Stolte 1929:109-111, 1930, Altheim 1931:117-8, Ribezzo 1918:56, 1927:150-1, 1930:74-5, 1934, 1936:46-8).204

Vetter, stressing the third phrase, regarded the text rather as a commemoration of a festive occasion, with the first part as an invocation of Ceres’ blessing on the recipient (1925:27-8). This interpretation has been adopted by most later authors (Pisani, Lejeune, Knobloch, G. Giacomelli, Peruzzi (connecting the first part with the cult of Bacchus), and, with some hesitation, Radke). Although this has the advantage of being based on a relatively clear part of the text, it provides no clues for the restoration of the more fragmentary parts of the text. The fact that the first phrase may be an invocation while the second phrase is a definitely formulaic signature (§8.9.2), while the third phrase seems to be of a more personal nature, does not seem to point to any kind of consistency within the text as a whole. Like many of the early texts, it appears to be ‘highly individual’, and, although using of formulaic phrases, it has no real parallels.

Poetic aspects. The inscription was regarded as metrical by Vetter (1925:27, 1953:281-2) because of the word-order in soc[/iai] pored karai and because the text can be divided into five lines of an approximately equal number of syllables. Thus, we have c.12 syllables in the first line (depending on the reconstruction, e.g. 12 in Vetter’s 1953 rendering ceres I far me[re]tom I [o]yf[ir] uinom I [fe]rad), 11 in the second, 12 in the third, probably 11 in the fourth, and 10-13 in the fifth, depending on the inclusion or exclusion of douiad). The same has been maintained by Norden (1939:206) and Brandenstein (in Pisani 1964:348)205, who apparently analysed the inscription as iambic senarii. As Peruzzi (1964a:155) states, there is a distinct possibility that the verse is Saturnian, and it is in fact analysed in this way by Radke (1994:106-8), although his interpretation of Saturnians is difficult to follow. The main problem with any metrical interpretation is that it must necessarily be based on more or less complete texts, as it requires an approximately equal number of syllables per line. Given the great uncertainties in both reading and interpretation, I do not think that it is possible to arrive at a metrical interpretation of the text that is in any way justifiable.

204 Stolte (1930) and Altheim compared the horses of the decoration to hippomorphic representations of Demeter from Arcadia. The type of decoration is a common one at this period, however, and has probably no significance for the interpretation of the text (Peruzzi 1964:151 n.9, Morandi 1982:56).

205 The latter’s scansion, however, cerés farméntom lóufir vínom dóvjad / evjós mamá zextós med fífiqód / pravjós urnám socjái pordéd karai / eq’ úrnélá ?itelá fitái dupés / arcéntelóm hutícilom péparai dóvjad, is very implausible, to say the least: note (among several other oddities) that the reduplicative syllable is apparently long in fífiqód but short in péparai.
An elaborate and more attractive discussion of the poetic aspects of the text is given by Watkins (1995a:126-31, 1995b:45-8), for his discussion focuses more on the textual than on the metrical basis for a poetical interpretation. Unfortunately, his interpretation is based on Vetter’s untenable restorations, and this invalidates several of his conclusions, although perhaps not the overall gist of his discussion. In his view, *Ceres far me[la]tom Louf[i]r ui[no]m p[a]rad* is a variation of a traditional blessing formula found also in Paelignian *dida · uus · deti · hanustu · herentas* Pg 9206: a variant in the sense that the crucial verb of the formula, *douiad*, was replaced in the first phrase by a *p[a]rad* that is echoed later in the text by *pe:parai* (as he reads it). The ‘frustrated expectation’ in which this results is then resolved at the end, where the expected *douiad* is deftly inserted, making the text into ‘ring-composition’ (for his definition of this term, cf. Watkins 1995a:34-36). Watkins is thus unique in making the difficult and isolated *douiad* at the end into one of the cornerstones of his interpretation. Poccetti (2007:251), too, draws attention to the stylistic features that can be regarded as Faliscan, abstaining from judgement on the poetic form or metre itself.


### 12.3. The two impasto pitchers

**2-4.** Two impasto pitchers, reputedly from Civita Castellana, were sold to the Museo di Villa Giulia in 1921. The first words of 2 were quoted already in 1933 by Pallottino, but the inscriptions were published in their entirety only in 1935 by Giglioli and Braun. They were dated to the seventh century by Giglioli, in which case they would be older than the Ceres-inscription (which is usually treated as the oldest Faliscan inscription).

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206 Already Buonamici (1913:38) had pointed to this text as a parallel, but it has largely disappeared from the discussions of the text by later authors.
2. Scratched c.1½ times around the body (letters 4-11 mm high) of a small impasto pitcher that also contains 3. From their position on the vase, G. Giacomelli (1963) concluded that 2 is the primary inscription.207

\[\text{propramom}^{10} \text{pramed[\text{u}]m\text{odo}}^{20} \text{mpramodpra}^{30} \text{medumomipr}^{40} \text{amodpropra}^{40} \text{modipr}
\amod^{60} \text{umo[\text{m}]}
\]

Dextroverse. The letters vary in size, and the text is damaged at several points. After letter 46 the text bends downward to pass under the first line. From my autopsy, I can almost completely confirm the readings of G. Giacomelli and Peruzzi. They rightly stated that the text starts with propramom, not with Giglioli’s propramod (adopted by most authors), Braun’s propramop, or Ribezzo’s propramoe. They also rightly read letter 11 as \(i\) where others read a lacuna \(\{e\}\) Giglioli, \(\{i\}\) Ribezzo or an empty space (Ribezzo, Pisani, Vetter). Letters 16-17 are a very clear \(e\) (certainly not Braun’s and Ribezzo’s \(i\!) and the upper left-hand corner of a \(d\) (hardly Ribezzo’s and Vetter’s \(p\). This is followed by a lacuna of one letter on the place of letter 18, where \(\{u\}\) is the obvious restoration: the traces of this \(u\) seen by Vetter are non-existent. Letters 26-27 are \(od\), as G. Giacomelli and Peruzzi saw, not Giglioli’s \(oe\), which has been adopted by most authors.

Following letter 44, Vetter read a double and G. Giacomelli a triple interpunct, but, like Peruzzi, I can see no interpunct at all at this point. The text then continues with propram, followed by letters 51-53, the first of which is obviously \(o\); the second is read as \(d\) or \(\text{d}\) by G. Giacomelli and Peruzzi, and the third is a triple interpunct with one point missing. Feretti’s drawing accompanying Giglioli’s article has lead to the misreadings pro pram[od] e pramod (Giglioli), pro pram[ed]\(i\) (Ribezzo), pro pram[oe] e or pro pram[oe] e pramod (Pisani 1937) and pramo[ \(e\) a ] pramod (Pisani). After um there appear to be slight traces, so that the final letters 63-64 can be read as umo[\text{m}] (Vetter and G. Giacomelli) rather than um[\text{om}].

Due to the repetition of the various elements, the resulting text can easily be divided into separate words and word-groups: (1) propramom : pramed [\text{u}]mom, (2) pramod pramed umom : , and (3) pramod propramod (or pro pramo\(d\) : pramod umo[\text{m}]. (Alternatively, the text could be divided into segments according to the interpuncts, but this does not result in a clearer picture.) Apart from the fact that this is clearly some kind of polyptotic word-play like e.g. duenom duenas EF 3 and tulate tulas EF/Etr 385, the interpretation is difficult, to say the least. The main word is pramo-, occurring in the ablative pramod, and in the masculine or neuter accusative (or neuter nominative) of a compound propramom. Propramod is usually read as pro pramo\(d\) (preposition with noun in the ablative) but in view of propramom, it can also be read as propram\(o\)d, an ablative of the compound propramo-. Pramed appears to be an

207 Pisani, too, regarded 2 as earlier, but his argument for this, namely that in 3 the word-final consonants are missing, is spurious.
adverb (Vetter 1939a:147): Pisani, however, interpreted it as a subjunctive of a verb *pramo, equal in sense to Latin promo. Although I cannot agree to the details of his interpretation, it does appear to be the only way of reading a verbal form in the text. (Another way would be to take propramom as a first person singular aorist (or perfect with an aorist ending?), as has been proposed (and rejected) for tulom MF 72, but this would clash with the accepted reading peiparaf[i in EF 1. Knobloch’s (1966:48) pramo(n)d is morphologically impossible.)

_Pramo- /prāmo-/ ← PIE */prHmo-/ (%/prhmo-?)_ recurs in Latin prandium ← */prām(o)-ed-jo-m/ ‘early meal’ or ‘first meal’ (cf. §6.2.58), but the exact meaning of _pramo_ and its derivatives in this text can only be guessed at. A meaning ‘breakfast’ (thus Ribezzo (with pro pram[ed]i ‘pro prandio’ and an adjective pramidumom, pramedumom (‘prandial’)), and Knobloch) or ‘meal’ (Pisani) does not seem particularly attractive. Vetter (1939:148) gave the word the meaning ‘good’, but later does not recur to this unargumented explanation.

_Umom_ has only recently received a convincing interpretation. M. Mancini (2003:239-41, 2004:205-7) rightly points to the _udmom_ in ‘Old Hernician’ [---jmatas udmom ni hvidas mi kait[sis ---] He 2. This may be the name of a type of vase: Rix (1998:250-1) explains it as /ud-mom/ ← PIE */qed-/, comparing Latin unda ← */ud-nā/, and _umom_ can in fact very well represent */ummom/ ← */ud-mom/ (cf. §3.3.4.3). This may finally lay to rest the presumed connection between _umom_ and Latin umidus and _umor_, which, although rejected already by Braun (in Giglioli 1935:241), keeps cropping up in the literature. If _umom_ were indeed derived from an */ưứg²-smom/, the expected result at this date would rather be */うことsmom/ (cf. iouxmen|ta CIL I.2.1). (Pisani tried to avoid this problem by deriving _umidus_ from */u-tH-sm-/l, which seems equally impossible.) I fail to understand how _umom_ can be explained by “assonanza con vinom o, meglio ancora, a ragioni onomatopeiche” (G. Giacomelli 1963:45).

It is in my view impossible to interpret the text beyond the vaguest possible sense. Most of the interpretations that have been proposed are based at least partly on misreadings, on the impossible connection of _umom_ with _umidus_, or on various unsubstantiated interpretations of _pramo_. Explaining the text as an injunction to eat all day (Ribezzo) or to drink wine before, during, and after breakfast (Pisani, Knobloch 1966:48-9) furthermore require a _pro_ used in the sense of _ante_, while Pisani’s _a _pramo ‘post prandium’ also requires an _a_ used in the sense of _post_. A similar translation which avoids these problems is M. Mancini’s (2004:206-7) “al primo pasto (propramod) per prima una brocca (scil. di vino); al pasto principale (pramod) per prima una brocca; al primo pasto, al pasto principale per prima una brocca”. For Giglioli, the text was an invocation referring to “una primizia (di un liquido –vino? latte?– oppure invocazione a qualche divinità di sorgente?)” (1935:241); Braun (1935:443) referred to the text as a “formula magica”, which amounts to little more than saying ‘this is unintelligible’.

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3. Scratched, once around the body (letters 5-9 mm high), close to the foot, of the impasto pitcher that also contains 2.

\[\text{ecquoto}^{10} \text{uotenosio}^{20} \text{itiasdueno}^{30} \text{mduenassa}^{40} \text{uefo}^{50} \text{duolte}^{50} \text{ne}:\]

Dextroverse. The \( q \) is \( \tilde{g} \), the \( s \) \( \tilde{g} \). For \( c \) before \( o \) and \( q \) before \( u \), see §11.2.2-3. The fifth letter, although damaged, is certainly a \( t \) (pace Ribezzo’s \( \text{eco quio} \) ‘ego cuius?’). \textit{Quto} is followed by a vertical stroke (cf. Agostiniani’s drawing). The \( n \) read by virtually every editor apart from Buffa (who read nothing at all here), Braun (interpunct), and Vetter (\( j \)), is impossible: the reading of the second word can only be \textit{quto} (thus Dirichs, Buffa, Pisani (although \textit{quto} still in Pisani 1934), Braun, Vetter, Peruzzi, Agostiniani).

\textit{Quto} is an adaptation of the Etruscan \textit{qutun} occurring e.g. in \textit{mi qutun lemausnas} Etr III from Narce. It is usually regarded as the nominative of an \( \tilde{g}n \)-stem (thus first Braun 1935:440-1), cf. \textit{cupido} MF 62 and \textit{apolo} MF 65, but this poses a problem if (as most editors do) \textit{duenom} is interpreted as an adjective to go with \textit{quto}, for \textit{duenom} can only be a neuter nominative. However, \textit{quto} might be read as \textit{quto(m)}, an adaptation of Etruscan \textit{qutun} to the \( \tilde{g} \)-stem neuters. Colonna (1974:140-1) in fact observed that Etruscan \textit{qutun} would best be derived, not from Greek \( \kappa\omicron\omicron\omicron\omicron\omicron\omicron \), but from a Greek *\( \kappa\omicron\omicron\omicron \), apparently unaware that this form is attested from Hesychius (\( \kappa\omicron\omicron\omicron: \pi\omicron\omicron\omicron\omicron \kappa 4788 \) Latte). Early Faliscan \textit{quto} could thus represent /\( \kappa\Delta\omicron\Delta\omicron\omicron\omicron\omicron \)/ or /\( \kappa\Delta\omicron\Delta\omicron\omicron\omicron\omicron \)/ (or perhaps even /\( \kappa\Delta\omicron\Delta\omicron\omicron\omicron\omicron \)/ or /\( \Delta\omicron\Delta\omicron\Delta\omicron\omicron\omicron \)/, cf. Latin \textit{guttur} and \textit{guttus}). Another possibility is that \textit{quto} is to be read as \textit{quto(r)} /\( \Delta\omicron\omicron\omicron\omicron\omicron\omicron \)/ or /\( \Delta\omicron\omicron\omicron\omicron\omicron\omicron \)/, a counterpart of Latin \textit{guttur}, which is also often derived from \( \kappa\omicron\omicron\omicron \) (or perhaps from a *\( \kappa\Delta\omicron\Delta\omicron\omicron \)?). Both readings assume omission of a word-final consonant in Early Faliscan (cf. §3.5.7), but provide a satisfactory explanation for the neuter \textit{duenom}. There are several possible ways to divide the text here:

\begin{enumerate}
\item \textit{quto} /\( \kappa\omicron\omicron\omicron\omicron\omicron\omicron \) \textit{euotenosio} (Pallottino, Pisani 1934, Buonamici 1934, Buffa, Giglioli, Braun, Ribezzo, G. Giacomelli, Devine, Agostiniani), with \textit{quto=duenom} and a name \textit{euotenosio}- that is has been connected with \textit{eiios} EF 1, although it is usually not made clear how: a direct derivation (with as suffix \( \,-t\)?) seems unlikely (but cf. Lejeune 1952b:123), so that some editors have assumed an (equally unlikely) pun, e.g. ‘\textit{quello che tiene da Evio}’ (G. Giacomelli 1963:46, 1978:527);
\item \textit{quto} /\( \kappa\omicron\omicron\omicron\omicron\omicron\omicron \) \textit{euotenosio}, with \textit{uotenosio} = \textit{uoltenosio}/\textit{uoltenosio}, referring to the same person as \textit{voltene} (see below), in which case \textit{quto} /\( \kappa\omicron\omicron\omicron\omicron\omicron\omicron \) could be explained (like \textit{arute} MF 269 and \textit{larise} MF 270, and MLF 372 and 373) as having an ‘epenthetic [\( o \)]’ or as being an accusative in -\( e(m) \) used for the nominative (see §9.2.2.1.4);
\item \textit{quto} \textit{jeuotenosio} (Vetter), with a name \textit{jeuotenosio}-;
\item \textit{quto} \textit{neuotenosio} (Pisani 1935 etc.), with a name \textit{neuotenosio}-;
\item \textit{quto} /\( \kappa\omicron\omicron\omicron\omicron\omicron\omicron \) \textit{tenosio} ‘\( \kappa\omicron\omicron\omicron \) novum Teni’ (Dirichs), taken up by Peruzzi, which depends entirely on the /\( \kappa\omicron\omicron\omicron \)/, and assumes preservation of a Proto-Italic */\( e\omicron\omicron \)*/ (§3.2.5; see also §18.3.3), and an early omission of word-final -\( m \) (§3.5.7a).
\end{enumerate}
(6) quto *e (?) uotenosio (quto ne uo(l)tenosio Steinbauer in Rix 1998:250 n.21), with uotenosio = uo(l)tenosio/uo(l)tenosio, the same person as uoltene (see below).

My own preference is either (2) or (6), although in (6) it is quite unclear how *e should be interpreted. Note that regarding uotenosio as the same name as uoltene is only possible if it is assumed that in uotenosio the syllable-final l was omitted either by accident (uo(l)tenosio) or intentionally (uo(l)tenosio): I would then rather regard it as an error than assuming that it is the omission of a consonant that was weakened in syllable-final position, as is discussed in §3.5.7b. However the name is read, the name is certainly a genitive in -osio, not, as Knobloch wants it, an adjective euotenosio(s) (1954) or euotenosio(m) (1966:48). Note that in the first of these interpretations it is assumed that quto is masculine, in the second that it is neuter, while stems in ōn-stems are usually feminine.

The next problem is duenom, which as it stands can hardly be anything else than an adjective with quto (thus first Braun 1935:443). This is only possible if quto is a neuter, which would seem to point to quto(m) or quto(r) rather than to an ōn-stem quto /kūttō/ or /gūttō/, for it is unlikely that the latter would be neuter (thus G. Giacomelli 1978:527). If duenom is a noun, the only possible meaning would be bonum ‘a good thing’ (TLL 2.2098,42-2099,27): the meaning ‘possession’ is apparently found only in the (collective) plural (TLL 2.2101,6-81). Even if duenom could mean ‘possession’, then tītias duenom would still clash with ego quto euotenosio: euotenosio certainly gives the name of the owner, not of the potter, as Pisani suggested. Peruzzi’s ego quto neo tonenio tītias duenom duenas ‘ego kōbōw nouum Teni (et) Tītiae bonarum bonae’, involves a morphologically difficult a-stem genitive plural in -om (cf. §4.3.7). This whole problem would be solved if duenom could in any way be interpreted as = Latin donum, but it is impossible to derive duenom from donum /dōnom/ ← */do(h)nom/ (or, alternatively, Latin donum /dōnom/ from duenom /duenom/) by any regular process. Pisani therefore explained duenom as a hyper-Umbrism (!) for donum, comparing cases where Umbrian ue corresponds to Latin o, which would have been used to obtain a pun with duenas. This explanation is apparently adopted by G. Giacomelli (1978) and Morandi: in my view, it is too far-fetched.

The text ends in salu[..]duoltene (certainly not Ribezzo’s salsqmo or Braun’s uoltyne). The last e of uoltene is placed below the line for lack of space, as the (circular) inscription had already ended up against its own beginning: to mark this point, a double interpunct was added between uolten and eco. The earliest editors read no more of the verb than salue... Vetter’s salutem has no ground at all and made him take uoltene as a dative with an impossibly early monophthongization of /-ei/ → /-ē/ (§3.7.5). G. Giacomelli and Peruzzi rightly read a d after the lacuna, making it possible to read salue[d]t, for which cf. saluetod tita (Colonna 1980). G. Giacomelli’s salu [me]d (1963:44,46, 1978:527) remains an attractive alternative, however, in view of Latin ne
med malo statod CIL I.2.4. Peruzzi’s salu[o me]d uoltene ‘nonne me saluum uultis?’ (assuming, like his eco aito newo (see above), that the pitcher replaced one that was broken) is very difficult, assuming (again) an early omission of -m (§3.5.7a), a uolte apparently with a secondary ending, and an impossible -ne = nonne (?) affixed not to the initial but to the final word of the question. Uoltene appears to be a vocative of a name derived from the frequently occurring Volta, perhaps with a suffix /-ENO-/: cf. §7.2.2.16. It is not necessary to compare Greek ἔανα καλίς (Pisani) or to assume that uoltene is the vocative of a */qilentos/ ‘Geliebter’ (Knobloch 1966:49).


4. Scratched c.1½ times around an impasto pitcher (height 15 cm, letters 4-11 mm high), similar to the one of EF 2 and EF 3. Seventh century.

e**azieput10lepekapen20arufiakalę30ptiaussa40uetesociat50ofetioska60suelosama70nossalueto80saluesseit90eiofeteqem*eneses*eie110

Dextroverse. Several of the letters have very curious forms or appear to be corrections of other letters, as is explained below. The inscription leaves me with the impression of having been written by someone who had only a slight grasp of the art of writing, or, more specifically, who was perhaps not used to writing in this particular alphabet. The reading of the difficult text has been greatly improved by Prosdocimi’s re-edition of the text in CivFal, all the more as this is accompanied by excellent photographs, and my discussion is largely based on his readings and interpretations (see also fig.12.4).

The traces of letters (ut?) read by Vetter before the text are at the very best accidental scratches. Letter 1 is an e, followed by letters 2-3 that look like  and have been read as pe by most editors (pi in the Etr XLIV). Prosdocimi, however, interprets this as an n with a square c inserted underneath, comparing the c in Etr XLIV. The use of c itself, square or otherwise, remains surprising, however, as elsewhere in the inscription k is used before a. Letters 8-12 are , to be read with G. Giacomelli and Prosdocimi as util (al Giglioli, zil Braun, jil Ribezzo, *l Vetter, itu Pisani 1937, 1946, ie Pisani 1964). This first part of the text defies any attempt at interpretation. Prosdocimi goes no further than en = ‘in’ and a hesitating adoption of Pisani’s lepe ‘vive’ (for which, see below).
Fig. 12.4. Various details of EF 4 as shown in Prosdocimi’s photographs.

(1) Letters 2-3, usually read as pe, but by Prosdocimi as nc. (2) Letters 8-12, read by G. Giacomelli and Prosdocimi as util. (3) Letter 16, the k of kapena. (4) Letter 27, the first letter of *aleptia. (5) Letters 30-31, the ep of kaleptia. (6) Letters 104-107, read by Prosdocimi as sesb. (Author’s drawings after the photographs in Prosdocimi 1990.)

The next part is usually read as the names of women followed by ues saluete sociali (cf. §7.2.1). The first is kapena: the first letter of this word, letter 16, is _DAYSMIC, apparently some kind of correction (r from c Vetter, k from r or p, or r or p from k Peruzzi, k from r Prosdocimi). The second is rufia: although the sides of the u are convex, Vetter’s rufia is groundless. Both readings presupposes an almost impossibly early monophthongization of /ou/ (cf. §3.7.2 and Rix 1993a:85-6). The third name is more difficult. The first letter (letter 27) is _DAYSMIC and has been read as a v (Giglioli, Braun; v or u Pisani), but Prosdocimi’s photograph shows that it is rather a k (thus Ribezzo, Vetter, G. Giacomelli, and Peruzzi). According to Peruzzi and Prosdocimi it was corrected from a t (which was in fact an alternative reading proposed by Giglioli). Letters 30-31 are _DAYSMIC: the first is usually read either as an e (Braun, Ribezzo, Pisani, Vetter, Peruzzi) or a k (Giglioli, G. Giacomelli), the second may be an e (s Vetter). According to Prosdocimi, the first letter is an i with horizontal bars that are probably unintentional, while the second is p (kaliptia). I am not so certain with regard to the f as Prosdocimi, especially as the distance between this letter and the next is quite large, and would maintain the possibility of an e. The phrase ues saluete sociali gives a problematic ues (cf. §4.7.3), and a social that shows that at this date the pronominal nominative plural had replaced the older nominal nominative plural in /-ās/ and /-ōs/ (cf. §4.2.6).
What follows is usually read as the name of several men followed by *salueto*. The names are clearly legible as *ofetios* (ofetis or ofeis Giglioli, ofeios Braun), *kaios*, *uelos* (velus Braun), and *amanos*, but the relation between these names is not clear: see §7.2.1. Most editors assume four separate names. Vetter took *ofetios* as the nominative plural of a gentilicum, followed by three praenomina, but I doubt if at this date gentilicia already played any role: Brauns praenomen + gentilicum + patronym + cognomen is certainly impossible at this date. In all these interpretations *uelos* is nominative, a thematized form of Etruscan *Vel*, although it could also be a genitive *uelos* (thus Pisani, who interpreted *kaios uelos amanos* ‘Gaius Velis f. Amanus’ with the father’s name between the praenomen and the gentilicum, as is done later in Umbrian and Volscian).

*Salueto* presents a problem, for, not only would we expect *saluetod*, as in the seventh-century inscription from Osteria dell’Osa, *saluetod tita* (Colonna 1980c), but as the number of men is plural, we might even expect even *saluentod*. Prosdocimi (1990:304-5) attributes the absence of *-d* it to a different morphology, pointing to Umbrian, where the original form */-to/* is not differentiated for number either: cf. §5.2.4.4 and §5.3.1.16-17. *Salueto* seems to be followed by a similar expression *salues seitae*. *Salues* appears to be an i-stem nominative plural in */-ės/*, either a regular plural from an elsewhere unattested i-stem adjective */sal/*i-/, or an irregular transfer of the i-stem ending to another declination. *Seite* is can hardly be taken in any other way than equal in sense to Latin *sitis*, in which case it must be an error either for *s(e)ite* or for *s(e)iteit*: see §5.2.1.18. The greetings themselves, *ues saluete sociai, salueto, and salues seitae* have parallels in *salue[to]d uoltene* EF 3 and the inscription from Osteria dell’Osa, *salueto d tita* (see Colonna 1980c).

The last part of the inscription starts with *ofeteqemene* (not Ribezzo’s *ofeiehemene*). Peruzzi (1967b:122), finding a sequence *qe* difficult, read this as *qe*, but Prosdocimi rightly chose for *qe* pointing to Etruscan silgetenas ET La 2.3 and Latin *qetios* CIL I.2.2658 (text after Mancini 1979:370). The last problematic part is letters 104-107, *ne*, where several of the letters appear to be reworkings or corrections. The readings of the various editors at this point are, understandably, wildly different (*seis*eie* Giacomelli, seses*eie* Braun, sesipseie Ribezzo, seis(u)peie Pisani, seis*[e]*jeie Vetter 1939a, seis*eie* Vetter 1953, sei**eie* G. Giacomelli 1963, sses**eie* G. Giacomelli 1978). Prosdocimi read *sesbeie* (his text erroneously has *nesbeie*), with a *b* that would presumably be a *lettre morte*: the photograph (tav.XIIC) shows that it is virtually impossible to read otherwise, although it is equally impossible to see what it should mean. Prosdocimi cautiously referred to South Picene *bie* at the end of Sp CH.1.

I mention only to reject Pisani’s *e pea zie pie lepe kapena rufia uale eti aues saluete sociai* (i)ofet *uos kaios uelos amanos salueto salue te iofet egemene sei s(u)peie* ‘In pia die pie vive, Capena; Rufia, vale et aveas; salvete, sociai! Futuit vos Gaius Velis f. Amanus. Salveto! Salve, sive te futuit equitabiliter, sive *suppediter’ (thus Pisani 1964:349). Apart from impossible readings *pea, pię, uale eti aues, uos, sei*
CHAPTER 12

SUPEIE, this contains several oddities: (1) the absence of -d in the ablatives pea and die and in the adverbs pie, egemene, and supeie (its omission in salueo is at best an exception, not the rule); (2) eti side by side with (i)ofet, iofet ← */iothi/ti, as both should have lost /i#/ by the same rule; (3) aues as a subjunctive of aueo; (4) an accusative uos side by side with the nominative ues; (5) the active sense of egemene, formed with same suffix as the Greek medial participles in -μενος. Of this reading, lepe (which has no parallel in Italic at all) has been adopted by some recent authors. Rix (1993a:86) considers the possibility that iofet may be iubet, but (like rufia) this requires a very early monophthongization of /ou/.


12.4. The other Early Faliscan inscriptions

5. The eighth- to seventh-century necropoles of Montarano, situated to the northeast of the town, on the north side of the Rio Maggiore, are the oldest necropoles of Civita Castellana, and probably belong to the early settlement on Colle di Vignale. These necropoles were excavated in 1888-1890 (FI II.2 pp. 4-5), when the following inscription was found, scratched on a seventh-century olla decorated with two horses, from tomb LVII/43.208

EITAM

Dextroverse. The form of the t, T, is unexpected at this date, especially in a dextroverse inscription (cf. §11.2.3). Vetter, comparing Praesamnitic te clitia m Ps 16, 17 and Oscan spurieis culcfnam Cm 27, suggests that eitam may be an accusative. This is preferable to dividing the word as eita m(arci) (Peruzzi, comparing the interpretation of tulom MF 72 as tulon m(arci)). For these problematic ‘isolated accusatives’ see §8.1.4 and §9.2.2. Peruzzi also suggested that eitam may an adaptation of the Etruscan itan Ve 3.21 and may denote a type of vase. In an earlier publication (Bakkum 1991) I rejected this interpretation, but I am now prepared to adopt it on the basis of e.g. tafina Etr XXXIII. As a parallel, I then suggested fourth-century eitma leicunas ET Cm 2.83, 2.84; other possible parallels are South Picene ittas AP.3 and eitah AQ.1. G. Giacomelli’s equation of eitam with Oscan eituvaem Po 3, eituam TB 19 etc. is unconvincing.

208 Nogara (in Herbig CIE 8001) erroneously gave the provenance as tomb LVI.
THE EARLY FALISCAN INSCRIPTIONS

From autopsy in the Museo Archeologico dell’Agro Falisco, Civita Castellana (inv. 3519). Bibliography: Herbig CIE 8001 (autopsy); Vetter 1953:289 (250); G. Giacomelli 1963:56 (22); Peruzzi 1964a: 169-70; G. Giacomelli 1978:78-82 (5); Colonna 1980d; FI II.2 p.86 (autopsy); Rix ET Fa 0.3; Bakkum 1991 (autopsy); Bakkum 1992:2. Drawings: Nogara in CIE 8001; FI II.2 p. 86.

6-7. Scratched, 6 beside a graffito of a human profile, 7 upside down, on a bucchero cup from tomb LXXXVI/6 of the La Penna necropolis. Sixth century.

ekolartos

ekokaisiosio

Sinistroverse, with s $\xi$ (the apparent $\xi$ in 6 is a slip of the stilus). For the use of $k$ before $o$, see §11.2.2-3. In 6, lartos is a genitive: there is no reason to interpret it as a nominative, as does Colonna (1977). In 7, a chance point in the second $o$ (not in Cozza & Pasqui’s drawing) led the earliest editors to read kaisiθsio. Herbig was the first to read kaisiosio (1910) and to interpret this as a genitive (CIE), although he still considered Danielsson’s kaisi ośtio (‘osti(u)m’=’poculum’?). His interpretation was not generally adopted (Buonamici preferred Danielsson’s, and Stolte and Ribezzo regarded kaisiosio a dittography) until it was confirmed by the publication of uotenosio EF 2 in 1933 and of aijiosio EF 467* in 1952. For Knobloch’s suggestion that kaisiosio is an adjective kaisiosio(s) (1954) or kaisiosio(m) (1966:48) has not been adopted (cf. §4.4.2). For the formula ego OWNERGEN, see §8.7.1.


8-9. Scratched, 8 close to, and 9 behind a broken-off handle on a dolium (height 63.8 cm, $\emptyset$ rim 24 cm on the outside; letters 25-35 mm high) from tomb III of the Ponte Lepre necropolis.

ud

tele*[1-2?]medfistikied

Sinistroverse, Faliscan alphabet. The letters ud are unexplained. Gulinelli’s edition of the text (the first based on autopsy since Herbig’s, as well as the first to include photographs and a drawing) now clearly shows that the first letters are tele and that the

209 When the cup stands on its foot. Vetter read the inscription as dextroverse with an upside-down $a$, but the other letters, especially the $e$, show that this is incorrect.
earlier readings *heva, h-eva, veza, vepa,* or *zvea* (Herbig 1913), *heva* (Herbig 1923, Pisani), *h-eya* (Herbig 1923), *-e-a* (Vetter), and *[…]a* (G. Giacomelli) are impossible. *Tele* is followed by a shaft with a small side bar that may or may not be intentional: an *i, a, v,* or *e,* according to Gulinelli. These first signs are separated from the rest by a space of 4 cm that is apparently empty: Gulinelli saw only very slight traces here, but noted that the distance of the letters elsewhere in the inscription is very regular, which would make the empty space a strange anomaly. *Fifiked* has been interpreted as a third singular perfect of *fingo* since Herbig, in which case the *k* may be an early instance of the occasionally occurring Faliscan custom to use *k* to denote /g/ (see §11.2.4). It is unlikely that it is a form of *facio* (cf. Lejeune 1955:148-50), although this idea has recently been revised (e.g. Poccetti 2005:31-5, Berenguer & Luján 2005:206-7): see §5.2.1.7-8. The phrase has a parallel in *mama z[e]xtos med[.]e[.]god* EF 1: see §8.8.2.


10. Scratched under the foot (Ø 8.5 cm; letters 8-10 mm high) of an Attic black-varnished cup from the area of the Tempio Maggiore on Colle di Vignale. First quarter of the fifth century.

aphonos

Sinistroverse, with *a Α, p Θ, n Ν,* and reversed *s (Ὁ).* There is enough space both before and after the word to show that the text consisted of one word only. Just as the genitive is used in *Besitzerinschriften* to indicate a human owner, so it is used here to designate the god as the owner of the cup dedicated to him (Pisani). It is not necessary to assume that a verb such as *sum* or an adjective such as *sacer* is lost or was implied, as does G. Giacomelli. The use of the isolated genitive in Faliscan dedications is discussed in §8.10.1. For the worship of Apollo in the ager Faliscus, see §2.3.4. From *autopsy* in the Museo Archeologico dell’Agro Falisco, Civita Castellana (inv. 7377). **Bibliography:** Jacobsohn 1910:3 (3); Herbig *CIE* 8030 (*autopsy*); Taylor 1923:78; Vetter 1953:292 (260); G. Giacomelli 1963:59 (31); Pisani 1964:341-2 (146A); Moscati 1983:66 (*autopsy*); Comella 1986:171 (28) (*autopsy*); Degrassi & Krummrey *CIL* 1².2912; Wachter 1987:397. **Photograph:** Moscati 1983 tav.XVIII,b-c. **Drawing:** Herbig *CIE* 8030 (reproduced in *CIL* 1².2912); Comella 1986 tav.76,R49.