XV.—*Remarks on a Faliscan Inscription.* By Padre RAFFAELE GARRUCCI,
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WITH the Faliscan inscription already published in *Archæologia*^a there was found another and smaller bronze plate, with inscriptions on either side, varying in date. I will now give the more recent of these, deferring to another occasion the other and more ancient one, which is in Saturnian verse.^b This plate, like the former, has been torn away from some wall, to which it had been attached by six nails. Hence it has sustained a transverse fracture, and some small fragments are missing. But, fortunately, the sense of the inscription is uninjured, and the loss is confined to a few letters. It reads thus,—

IOVEI IVNONEI MINERVAI
FALESCE QVEI IN SARDINIA SVNT
DONVM DEDERVNT MAGISTREIS
LLATRIVS·KF·SALVNA VOLT AI F
COIRAVERT°

^a *Archæologia*, XLIII. 43.

^b Horace, *Epist.* lib. ii. i. 158.

^c The sigla K. F. stands for *Kæsonis filius*. The father of *Salviena* was named *Volta Salviena*, both names having an Etruscan termination. Among the Falisci the prænomen *Voltius* has the force of the Etruscan *Volta*. We find such examples on two of the Faliscan tiles which I published, as *VOLTIO VECINEO MAXOMO IVNEO*, and *CA. VECINEO VOLTI* (son of *Voltius*). A third from *Civita Castellana* gives *PVRTIS LEIVELIO VOLTI* (sons of *Voltius*). With such means of comparison at command we must certainly render the sigla *vo. f.* of the mural inscription at *Falleri*, referred to in the *Scoperte Falische*, p. 280, and in the *Diss. Arch.* i. p. 74, by *Volti Filio*. Mommsen has given it wrongly as *Volusi Filio*.

It is indeed a novelty to meet with mention of Falisci in Sardinia. Not a suspicion of such a fact exists in history—yet so it is. FALESCE, like PLOIRVME, IIIVIRE (*tres vire*) is the nom. plur. instead of FALESCEI, FALESCEIS, or FALESCES, which are also archaic forms. Among these, as we learn from the grammarians, Lucilius selected the termination in EI to distinguish this case from the genitive singular which he wrote with the simple I. The subsequent use of the E, where the more recent writers adopt I, is well known. Thus we find FABRECIO on the Prænentine stele; ^a FAMILIIAI ^b on a vessel from Ardea; FILEIA on the *cista Kircheriana*. These FALESCE are then the FALISCI. It is the first time we find them named on archaic monuments, and we now learn they did not call themselves *Halesci* nor *Halisci*, as has been fancied, but *Falisci*.

The three divinities to whom they make their offering are those of the Capitol. The first of these is Jove, and I am not certain whether we ought not to supply D, and read DIOVEI, since this might have stood so on the fragment of the plate which is wanting. However, IOVIS is as ancient as DIOVIS, as will be seen from the following examples of all the cases:—The genitive DIOVIS occurs in the plate sacred to Juno Lucina; the dative IOVEI appears on one of the Latin mirrors in the Kircherian Museum, and we read IOVII on the votive *cippus* of Aschi dedicated to Jupiter Sacricosta. But on a fragment of bronze in the Berlin Museum we find, on the contrary, DIOVE; and again DIOVEI in an inscription at Padua. The accusative DIOVEM I discovered on the Latin mirror of Orbetello.

The archaic terminations IVNONEI and MINERVAI are well known. We have further evidence of the cult of these three divinities at Falleri from a marble tympanum found there, on which they are represented in bas-relief between the colossal heads of the Dioscuri. How these Falisci came to be in Sardinia, and at what period it is probable that they went there, I shall attempt to show.

The city of Falleri was assigned by the Romans as quarters for the Falisci, whom, after their final defeat,—A.U.C. 513, according to Eutropius, ii. 28, or 516 according to Orosius, iv. 2,—they compelled to quit the rugged cliffs of the mountain, whence from their strongholds they had continually been renewing the war during a century. We know thus much from the annals of Zonaras, who epitomised the works of former historians, and among them a portion of Dion Cassius

^a For an account of the sepulchral monuments of the Latin Æqui, termed *Pigne*, or *Stele Prenestine*, see *Dissertationi Archeol.* vol. i. p. 156, tav. xii.

^b In this archaic palæography the double *i* was the equivalent of *e*.

which is no longer in existence. Strabo names two cities, Falerii and Faliscum. The latter, he tells us, also bore the name of *Æquum Faliscum*, and was on the Via Flaminia, between Otricoli and Rome. Hence we certainly know that he refers to the modern Cività Castellana. The city of Falleri, then, where our bronzes have been found, is the *Φαλέριοι* of Strabo, for it does not stand on the Via Flaminia, but on the Via Ameria, between Ameria and Rome, as I have already fully shown. All the annotators of Strabo, from Casaubon, who follows Salmasius, down to the recent ones quoted by Krammer, as Cluverius, Siebenkees, Otfried Müller, Groskurđ, Abeken, and Monnert, have confused Falerii with Faliscum. This confusion has caused the many and varied corrections attempted up to the present time by the critics, who often, by their anxiety to compass too much, show their want of comprehension:—"Næ faciunt intelligendo ut nihil intelligent."

What the Romans had formerly done with the Piceni,^a A.U.C. 485,—by obliging a portion of the population to migrate to Campania, where lands between Nocera and the Sele were ceded to them,—they now appear to have done with the Falisci. Although they had deprived them of half their territory, their arms, their horses, and their slaves, they still may have fancied themselves insecure, and accordingly sent off a portion of this people to colonise Sardinia.^b

This island had just been ceded by the Carthaginians to the Romans, who took possession of it in 516,^c the very year in which, according to Orosius, the Romans gave the Falisci their final defeat. It is therefore probable that the Falisci who had been removed to Sardinia may have sent this offering to the divinities of their country while they still glowed with feelings of patriotism, and bore their native land in remembrance. Of this we find further evidence in the archaisms of the inscription. The most remarkable of these is the termination in E of the nom. plur. FALESCE. We have only the two examples of this already cited, PLOIRVME and III VIRE (*tres vire*). Nor is it easy to find examples in ONT of the third person plural which we have here in COIRAVERONT. This should rather belong to the fifth century; but as we find it here with the terminations in *us*, as *Latrius*, also with *donum*, and another third person in *unt*, as *dederunt*, we can only assign it to the epoch of transition—that is, to the first half of the sixth century.

^a Strabo, v. 13.

^b Some sixty years after this event the Ligurian Apulini were removed to the country of Taurosineum. Livy, xl. 38. Vide *Dissert. Arch.* i. pp. 108, 127.

^c Zonaras, *Ann.* viii. 18.

We have also the evidence of Verrius Flaccus that Livius Andronicus, an author of this period, employed the termination *ONT*, writing *NEQVINONT* in his *Odyssey*.

Much more might be said on this point, but I will now merely cite a very remarkable archaic Roman inscription which has been recently discovered. This affords a fresh example of the rare use of the nominative plural in *E*, as in the word *AIDILE*, and in the no less rare termination of the third person plural in *o*, as *PROBAVERO*, of which hitherto we knew but two examples, *DEDRO* and *DEDA*, on a *stele* of Pesaro. These archaic forms, moreover, are combined with the termination in *vs* of *OPVS*, though after 513 it was still written *OPOS*, as proved by the inscription *C POMPONI QVIR OPOS* on the bronze statuette in the Kircherian Museum.

The discovery in question was made recently in the piazza of S. Eustachio. It consisted of a portion of a column of brecciated limestone, which has been removed to the Lateran Museum. The inscription upon it records the names of two ædiles of the people who state their approval of some work by which this fragment must have stood. The first word has almost perished, but seems to have been *Minucius*. The rest is as follows :—

C · CINCI
 ^o
AIDILE PVS
PLEIB PROBADERO.

id est, C. Cinci Aidile Pleib. Opus Probadero.

The word *pleib* itself is also worthy of notice, for no similar example exists in the most ancient inscriptions, and the only ones that I can refer to at all—*IMPEIRATOR* and *DECREIVIT* from the Gibraltar bronze—though of the same sixth century, are not prior to the year 566. This concise notice may suffice. We have no further knowledge of these two ædiles of the people, but notices of the Cincian family exist, from which we learn that it was distinguished in this same century. First, in 551, there was M. Cincius, tribune of the people, who framed the law “*De donis et numeribus*.” Then there was L. Cincius Alimento, the famous chronicler, and the orator Cincius, who advocated the adoption of the *Lex Fannia* in 593.

The palæography is archaic, and we find the transverse bar of the *A* formed in an obtuse angle, like the same letter in the legend *A · ROSCIO* on a Prænestine

stele. It occurs also on the coins of Calvi with the mark of the cat; and, in the copious Roman coinage struck before the *as sextantarius* was diminished to *uncialis*. Still later, towards the middle of the century, the moneyer C. Atilius Sarnus used this A in the S. R. of his cognomen. The example furnished by the *cippus* of Lepidus, 567, is doubtful, having been, as Professor Rocchi justly observes, retouched in modern times; neither is it borne out by the other *cippi* of Lepidus.