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In copertina: il mare e il nome di Aristonothos  
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*Questa rivista vuole celebrare il mare Mediterraneo e contribuire a sviluppare temi, studi e immaginario che il cratere firmato dal greco Aristonothos ancora oggi evoca. Deposto nella tomba di un etrusco, racconta di storie e relazioni fra culture diverse che si svolgono in questo mare e sulle terre che unisce*

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ÉLITE FAMILIES AND *GENTES* IN THE BIEDANO REGION  
THE 7<sup>TH</sup> TO THE 2<sup>ND</sup> CENTURIES BC

Le famiglie d'élite e le *gentes* nel Biedano. Dal VII al II secolo a.C.

*Hampus Olsson*


RIASSUNTO: L'articolo esplora la composizione della famiglia estesa, la *gens*, nel centro minore etrusco di Blera e nel territorio circostante, la regione del Biedano (provincia di Viterbo). L'obiettivo è quello di studiare le iscrizioni dell'area al fine di tracciare le famiglie principali. Si possono notare due eventi principali: in primo luogo, due alterazioni nella composizione delle famiglie principali, una nella prima metà del periodo subarcaico (circa 480-400 a.C.), l'altra nel tardo periodo repubblicano (I secolo a.C.); in entrambe le occasioni nuovi gentilizi emersero mentre quelli più antichi scomparvero. In secondo luogo, le iscrizioni indicano uno spostamento di localizzazione, dal sud della regione in età arcaica, al nord in età ellenistica e repubblicana.

PAROLE CHIAVE: Famiglie etrusche; Blera; prosopografia etrusca; gentilizi etruschi


ABSTRACT: This paper explores the composition of the extended family, the *gens*, in the Etruscan minor town of Blera, and surrounding territory, the Biedano region (Province of Viterbo). The aim is to study the inscriptions of the area in order to survey the leading families. Two major events can be noted: firstly, two alterations in the composition of the leading families, one in the first half of the Subarchaic period (c. 480-400 BC), the other in the late Republican period (1st century BC); on both occasions new *gentilicia* emerge while older ones disappear. Secondly, the inscriptions indicate a shift of location, from the south part of the region in the Archaic period, to the north part in the Hellenistic and Republican periods.

KEYWORDS: Etruscan families; Blera; Etruscan prosopography; Etruscan *gentilicia*

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The present article is based on parts of chapters in my doctoral thesis, defended at Lund University in October 2021, most significantly on a chapter investigating the élite families, or *gentes*, in the Etruscan town of Blera and neighbouring towns.

The importance in Etruscan society of the extended family, or *gens*, changed over time<sup>1</sup>. The *gens* first rose to a prominent position in the Orientalising period (c. 730-580 BC), which coincides with the construction of the first monumental phase of tomb architecture, the large *tumulus* tombs. In the Archaic period (c. 580-480 BC), the *gens* seems to have lost importance only to regain significance in the late Subarchaic and early Hellenistic periods (c. 400-250 BC), as demonstrated by a new phase of monumental funerary architecture<sup>2</sup>. However, the evidence at hand is not very abundant, and it is important to recognise this fact and to take a humble stance towards it. The *gentes* discussed in this article all hail from the extended hinterland of the Etruscan town of Blera, here referred to as the Biedano region, including families from the sites of Norchia, Castel d'Asso, Blera, San Giovenale and San Giuliano.

There are convincing indications supporting that the Biedano valley area formed a cultural and economic entity, at least from the Archaic period onwards, as defined by Giovanni Colonna. It was later labelled the *ager Bleranus* by Luciano Santella in the 1980s<sup>3</sup>. Although convenient, the term *ager Bleranus* is somewhat problematic since it connotes that Blera and its surroundings indeed formed a political unit on the same level as neighbouring much more

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<sup>1</sup> The Latin term *gens* is used here, rather than e.g., 'clan'. Unfortunately, the Etruscan word describing the phenomenon of the *gens* is not known. However, the presence of family tombs, with buried individuals spanning several generations, showing a hereditary family name. This, together with the development of the so-called *duo nomina* system, discussed on pp. 2-3, attest to the importance of the extended family to form a unit, in a manner reminiscent of the Roman *gens*.

<sup>2</sup> AMANN 2017, pp. 179, 183. For the chronology used, see OLSSON 2021, pp. 16-17.

<sup>3</sup> COLONNA 1967a, pp. 13-15; SANTELLA 1986, p. 6; ID. 1988, p. 3; ID. 2014, p. 29.

powerful cities such as Tarquinii, Caere, and Vulci, for which territories the term *ager* is attested in ancient sources. Hence, I find that a more suitable term to refer to Blera and its territory is simply the Biedano region, conferring to this an area extending well beyond the immediate Biedano river valley. Briefly explained, this area, centring around the Biedano valley, would have been defined by the Mignone river and the Tolfa hills to the south, the Ciminian forest and hills to the east, the Etruscan towns at the sites at Castel d'Asso and Norchia to the north and the hilly terrain between the Biedano valley and the coast to the west. The entire region was most probably a Tarquinian dependency from at least the 4th century BC, and thus part of the wider *ager Tarquiniensis*<sup>4</sup>. Among important previous research on the territory of internal southern Etruria, one has to mention Giovanni Colonna's highly influential "L'Etruria meridionale interna dal villanoviano alle tombe rupestri"<sup>5</sup>, which is only one amongst numerous other key contributions by his hand. Other important research on the territory has been carried out by Elena Colonna di Paolo and Giovanni Colonna on Castel d'Asso and Norchia, later continued by Laura Ambrosini. Furthermore, Stefania Quilici Gigli on the territory immediately surrounding Blera, Pamela Hemphill's survey of the southern parts of the Biedano region, as well as the projects conducted by the Swedish Institute in Rome at San Giovenale and Luni sul Mignone<sup>6</sup>.

Regarding the epigraphic material, important and influential studies have been carried out by Enrico Benelli, Giovanni Colonna, Mauro Cristofani, Mario Torelli, Alessandro Morandi, and Stéphane Bourdin, to mention a few<sup>7</sup>. While the only complete synthesis of

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<sup>4</sup> See Fig. 1. For a thorough discussion on the definition of the Biedano region, I refer to my Ph.D. dissertation, OLSSON 2021, especially Ch. 2.4.

<sup>5</sup> COLONNA 1967a.

<sup>6</sup> COLONNA DI PAOLO – COLONNA 1970; 1978; QUILICI GIGLI 1976; HEMPHILL 2000; AMBROSINI 2016; 2017; 2021; *e.g.* BOËTHIUS *et Alii* 1962; ÖSTENBERG 1967; BERGGREN – BERGGREN 1972; BENGTTSSON 2001; BACKE-FORSBERG 2005; KARLSSON 2006; TOBIN 2015; OLSSON 2021; BACKE-FORSBERG – HOLMGREN 2024.

<sup>7</sup> See Bibliography.

south Etruscan family names was carried out by Massimo Morandi Tarabella<sup>8</sup>.

### **Etruscan nomenclature**

The origins of the so-called *duo nomina* system, consisting of a personal name, a *praenomen*, and a hereditary *nomen gentilicium*, can be linked to the urbanisation process in central Italy in the 8th century BC, and possibly the cradle is to be found in Etruria<sup>9</sup>. When societies expanded and became more complex, and families grew larger, the need to differentiate between the various members arose; even if it is difficult to establish the exact influence the urbanisation process could have had. The *nomen gentilicium* developed through the adjectivised *patronymicon* of the *pater familias*. This ceased to denominate the father of the person in question, and instead came to designate the extended family or clan, a *gens*. The old *patronymicon* now turned into the name of the family and was inherited by all free children who were born into it. For instance, *Laris Larecenas*, “*Laris*, (son) of *Larece*”, now came to be interpreted as “*Laris*, (member of the) *Larecena* (family)”. This shift probably occurred early on in Etruscan history, perhaps as early as before 700 BC, or even before that<sup>10</sup>. In fact, it is quite plausible that the development preceded the introduction of the alphabet, since by the 7th century BC, the *nomen gentilicium* appears already fully established<sup>11</sup>. Thereafter, the *duo nomina* system spread through the Apennine peninsula, eventually being adopted by Umbrians, Romans, and other Latin-speaking communities, Faliscans,

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<sup>8</sup> MORANDI TARABELLA 2004.

<sup>9</sup> KAIMIO 1972, p. 27; RIX 1972, pp. 700-758; COLONNA 1977, pp. 180, 183; SOLIN 2017, pp. 135-154; BENELLI 2019, pp. 48, 54.

<sup>10</sup> COLONNA 1977, pp. 175-176, 180, 182-188; MOMIGLIANO 1984, 401-402, 420; WALLACE 2008, p. 79; CERCHIAI 2017, p. 617.

<sup>11</sup> COLONNA 1977, p. 176; BENELLI 2019, p. 54.

South Picenes, and Oscans<sup>12</sup>. As pointed out by Alessandro Naso, hereditary gentilicial names are exclusive to Italy in this period; in Greek and other Mediterranean societies, the custom was to use a nomenclature consisting of a personal name and the father's name, a *patronymicon*, which never developed into a proper *nomen gentilicium*. The adoption of a nomenclature where a distinct family name is included made it possible to declare loyalty to a specific group and to state the right to the inheritance connected to its name, in the form of property, land, and livestock. But the family name also filled another important role in enabling self-awareness of one's own rank and belonging to a certain social class<sup>13</sup>.

### **Who were the élite?**

The scope of this article is to investigate the *gentes* of the Biedano region, and to understand what role they played in local society, as well as their place of origin. There are essentially two contrasting views regarding the composition of the local élite in southern Etruria and in the Tarquinian hinterland in particular. While one side argues that the local élite in the hinterland of Tarquinii, to which the Biedano region most probably belonged from the 4th century BC onwards, consisted of a substantial Tarquinian contingent<sup>14</sup>, the other argues that the élite is to be considered predominantly local, or having more connections with other Etruscan sites than with Tarquinii<sup>15</sup>. In order to approach these questions and to contribute to the discussion, it is necessary to survey the epigraphic material from the Biedano region, individuating the families, examining their connections to other

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<sup>12</sup> KAIMIO 1972, pp. 71-72; WALLACE 2008, p. 79; CERCHIAI 2017, pp. 617-618. According to Rex Wallace, the development might first have started among the Faliscans.

<sup>13</sup> NASO 2017, pp. 871-872.

<sup>14</sup> BOURDIN 2012, pp. 491-492. The same view is also held by Federica Chiesa: see CHIESA 2005, p. 204.

<sup>15</sup> BENELLI 2014, pp. 86-87.

families and cities, and also investigating any changes in the body of families from the Archaic to later periods.

The Etruscan inscriptions hailing from the area of investigation are published in the *CIE*, II, I, 4 and the *CIE*, III, I, (119 inscriptions), the *ET* (95 inscriptions<sup>16</sup>), and the *TLE* (11 inscriptions also published in the *CIE*) additionally, with a total of 170 inscriptions<sup>17</sup>. Of the inscriptions published in the *CIE*, 51 derive from stone monuments such as tombs, sarcophagi, or *cippi*. These are funerary in type and comprise names of the deceased as well as often the formula *eca súθi*, “this (is the) tomb”. In some cases, the funerary inscriptions have also yielded the names of the relatives of the deceased. A total of 68 of the inscriptions from the *CIE* derive from *instrumenta*, consisting either of full sentences or only of one letter or a sign. They often indicate the owner of the object in question, e.g. *mi v[e]nelus vefunas* (I (am) of *v[e]nel vefuna*), inscribed on a fragment of a ring-foot of a bucchero cup which was found in House III, Area F East, San Giovenale in 1963, and dated to the late 7th–mid-6th centuries BC<sup>18</sup>. Additionally, 44 of the inscriptions published in the *ET* have not been published in the *CIE*: the majority of these derive from *instrumenta*.

The epigraphic material reveals some 50 gentilicial names, presumably appertaining to families active and living in the Biedano region in the period stretching from the 7th to the 1st centuries BC. None of the families is represented in the whole period, and the majority of the inscriptions hail from the late 4th to the 2nd centuries BC, thus making it possible to have an idea of who constituted the body of the most important and flourishing families of the region in this particular period. The funerary inscriptions derive, in the form of epitaphs, from the monumental rock-cut tombs of the necropoleis of

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<sup>16</sup> In addition, the *ET* lists a total of 108 inscriptions, consisting of both longer sentences and single letters, as deriving from *loci incerti*. However, the origin of the majority of these inscriptions is often given in the *CIE*, the *REE*, or elsewhere.

<sup>17</sup> Of the 94 inscriptions listed in the *ET*, 44 have not been published in the *CIE*, hence the combined total amount of inscriptions is 170.

<sup>18</sup> KARLSSON 2006, pp. 101-102, fig. 194, no. 253, pl. 12; COLONNA 2003, pp. 302-303. See further below, s.v. *Vefuna*.

the towns in the area. They appear either as inscribed directly on the inner chamber walls, on the façade above or beside the entrance, on sarcophagi originally placed in the chambers, or on funerary *cippi* placed in conjunction with the tomb. I presuppose that the material is a testimony to the presence of some kind of élite, given the context in which it has been found. Unfortunately, there are no bilingual inscriptions, hence it is not possible to make a comparison to the work laid out by for example Enrico Benelli for the Chiusi area. The *gentes* of the Biedano region are presented below (in alphabetical order, following the order of the Etruscan alphabet), where their places of activity, as well as their connections to other *gentes*, are explored.

#### *AVHIRCINA*

A male individual, *Hanϕina Avhircina*, is recorded in an inscription from a single chamber tomb at San Giovenale; *mi Hanϕina Avhircinasi muluvana* is inscribed on one of the inner walls of the tomb<sup>19</sup>. The tomb has been dated to the end of the 7th century BC. The *praenomen* *Hanϕina*, with variants, is common in north Etruria as a *gentilicium*, e.g. in the syncopated form *Hamϕna*, in Perugia<sup>20</sup>. In Sovana it also appears as a *gentilicium* in the 4th century BC, as *Hanuϕne*<sup>21</sup>. The *gentilicium* *Avhircina*, documented in neo-Etruscan at Chiusi as *Afr̄na* (ET Cl 1.2593), could possibly be an Etruscan borrowing of an Italic word, related to the Latin adjective *africanus*<sup>22</sup>.

#### *AVLNA / AULNA*

The *gens* *Avlna* is documented in the Biedano region by one inscription found on a modest false cube tomb at Norchia, dated to the late 4th–middle of the 2nd centuries BC. The inscription reads *ca šuθi tites avlnas*, “this (is) the tomb of *Tite Avlnas*”; a male person who is the proprietor of the tomb<sup>23</sup>. The *gens* is also attested outside the

<sup>19</sup> ET AT 3.2; REE 52:15.

<sup>20</sup> ET Pe 1.413, 619, 1217.

<sup>21</sup> CIE 5231; TLE 349; ET AV 1.14; MORANDI TARABELLA 2004, p. 227.

<sup>22</sup> COLONNA 1984, p. 291; HADAS-LEBEL 2004, p. 207, n. 381; MORANDI TARABELLA 2004, pp. 36-37; MARCHESINI 2007, p. 28; TOBIN 2015, p. 90.

<sup>23</sup> ET AT 1.178; REE 41:117.

Biedano region, but still within its vicinity, by two inscriptions from the *ager Volsiniensis* (Bolsena), both dated to the 3rd–1st centuries BC. However, the name is also widely spread in the northern parts of Etruria, being extensively represented at Perugia (*CIE* 4254, 3680, 3681, 4246), Chiusi (*CIE* 1742, 1798, 911), and in the territory of Siena (*ET AS* 1.474, 476). According to Massimo Morandi Tarabella the origin of the name is a *patronymicon* formed from the *praenomen Avle*, corresponding to Latin *Aulnius*<sup>24</sup>. Other variants documented are *Avulna*, on a plate now conserved at the Museo Archeologico Nazionale di Chiusi, and *Avalnies* on a 6th-century amphora deriving from Blera<sup>25</sup>.

### *ALEΘNA*

The *gens Aleθna* of Musarna is represented in the Biedano region by one female individual, *Θανχvil Aleθnei*, revealed in the epitaph of her daughter, datable to the 3rd century BC. She had married into the Orclan *gens Smurina* as she is attested as the wife of a *Velθur Smurinas* and mother to *Smurinei Ramθα*<sup>26</sup>. The *gens Aleθna* was in possession of a monumental funerary complex at Macchia del Conte at Musarna which was used from *c.* 320/300 until the 1st century BC. The *gens* seems to have been at the pinnacle of public life in Musarna for a period of around 200 years. It also seems to have had importance in the ‘capital’ city of Tarquinii, where an *Arnθ Aleθnas* was *zilaθ* in the mid-3rd century BC<sup>27</sup>. The family is also documented at other centres, both close and remote.

### *ALŚI*

One inscription reading *mi fasθiia alśiia*, from San Giovenale, is the only attestation of the family name in this form; a later variant, *Alśina*,

<sup>24</sup> *CIE* 6125, Cerveteri; *CIL* XI, 2013, Perugia; MORANDI TARABELLA 2004, p. 38.

<sup>25</sup> *ET AT* 2.50; *REE* 59:19; MAGGIANI 1972, p. 451, no. 64; PANDOLFINI ANGELETTI 1994, p. 258, no. 19; BERNARDINI 2001, p. 141, no. 79.

<sup>26</sup> *CIE* 5873; *ET AT* 1.170; see below *s.v.* *Smurina*.

<sup>27</sup> *CIE* 5811; *TLE* 174; *ET AT* 1.100; MORANDI TARABELLA 2004, pp. 40-47, 468-469.

is known from two tombs at Tarquinii, but it is also attested in Musarna, Volsinii, Bolsena, and Vulci. The inscription derives from a bucchero vessel found by the bridge complex at Casale Vignale, San Giovenale. According to Colonna, the *praenomen Fasθi* means “she who is in *fas*”<sup>28</sup>. It is also recorded with the spelling with *θ* in the north, in Perugia and Arezzo, although the spelling *Fasti* is more common<sup>29</sup>. The bucchero vessel would suggest a dating to the 7th–6th centuries BC.

### ANCNA

A now lost *cippus* in nenfro was illegally excavated by tomb robbers in the Pile B necropolis of Norchia around 1970–1971. The *cippus*, which has been dated to the 3rd century BC by Colonna from a photograph, bore an inscription. The reading is very uncertain according to Colonna, who interprets it as *ancanas : a(rnθ)*<sup>30</sup>, connecting it to the *gens Ancinie*, known from Veii in the 6th century BC<sup>31</sup>, and to the *gens Ancna*, known from Tuscana in the 2nd and 1st centuries BC<sup>32</sup>. *Ancna* is most probably the neo-Etruscan form of *Ancinie*. However, Rix favours the reading *ancaris : a*, which has comparisons with the *gens Ancar(i)e* (CIE 5823, 5824, 10940; ET AT 1.112–113, ET AH 1.77), attested in the 3rd–2nd centuries BC at Volsinii and Musarna. Documented as *Anxarie* (ET Ta 1.92–93, 1.210; CIE 5561) it flourished in Tarquinii in the 4th–2nd centuries BC. The *Ancarie* of Musarna had also established connections with the illustrious *gens Aleθna*; a *Θana Ancarui* had married a *Vel Aleθnas*, as attested by the epitaph of their daughter *Θana Aleθnei*, who died at the age of eight. *Θana Ancarui* was buried in the same tomb as the daughter, the Tomba II ‘di Ponente’<sup>33</sup>. Another version is *Anxe*,

<sup>28</sup> COLONNA – BACKE-FORSEBERG 1999, p. 66.

<sup>29</sup> ET AT 2.41; MORANDI TARABELLA 2004, pp. 53–54; TOBIN 2015, p. 92.

<sup>30</sup> ET AT 1.179; REE 49:21.

<sup>31</sup> COLONNA 2002, pp. 359, 373; CIE 6449; ET Ve 3.47.

<sup>32</sup> CIE 5709; ET AT 1.27; TORELLI 1965, p. 497, no. 3.

<sup>33</sup> CIE 5824; ET AT 1.113; EMILIOZZI 1993, pp. 122–146, nos. 19–20; WIKANDER – WIKANDER 2003, p. 118, fig. 26; MORANDI TARABELLA 2004, p. 42.

documented in one inscription from Volsinii, dated to the late 6th century BC<sup>34</sup>. In any case, all these variants probably derive from a Sabine-Latin *praenomen* \**Ance/Anxe* (Ancus in Latin)<sup>35</sup>. Members of a branch of the *gens* seem to have become prosperous in Rome in the 1st century BC, perhaps already before the Social War. A Q. Ancharius was praetor in c. 88 BC, and his son of the same name was later proconsul of Macedonia in 55-54 BC. The first wife of C. Octavius (c. 100-59 BC), the father of the future Augustus, was called Ancharia, mother of his half-sister Octavia maior<sup>36</sup>. An Ancharius Priscus was senator in the reign of Tiberius (AD 14-37), and a Q. Manlius Ancharius Tarquinius Saturninus held the same rank in the Flavian period (AD 69-96). The *gentilicium* is also represented in the early Imperial period in Tarquinii through a Sex. Ancarius Sex. f., and at Castel d'Asso, where three individuals can be attested. The name M. Ancharius Anencieus is inscribed on a *cippus* found east of the Via Cassia, in the vicinity of the locality Le Farine. A stone slab now kept in Viterbo, but said to originate in Castel d'Asso, records a funerary inscription remembering one Q. Ancharius Pudens, who was a soldier in the 3rd praetorian cohort, and who died at the age of 17 (or 18, or possibly 19). The dedication is made by the father, Q. Ancharius Restitutus<sup>37</sup>. It is worth noting the extensive usage of the *praenomen* Quintus, which was not among the most common Latin ones; in Latin inscriptions from Etruria, it appears in only 7.3%, in the Roman Senate from the Age of Augustus up to AD 217, in 10.4–10.5%, and among late Republican *homines novi* it occurs in 10.5%. The predominance

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<sup>34</sup> CIE 4981; ET Vs 1.91; DE SIMONE 1980, p. 39; MORANDI TARABELLA 2004, p. 70.

<sup>35</sup> TORELLI 1965, p. 497; COLONNA 1981, p. 252, no. 21; WIKANDER – WIKANDER 2003, p. 118, fig. 25; MORANDI TARABELLA 2004, pp. 58-59, 69-70.

<sup>36</sup> Suet. *Aug.* 4.

<sup>37</sup> CIL XI, 3005; RE I, 2, col. 2102, nn. 1-3, 5; BROUGHTON 1952, p. 529; TORELLI 1969, pp. 323-324, s.v. “incertae originis”; COLONNA DI PAOLO, COLONNA 1970, p. 37, n. 17; MORANDI TARABELLA 2004, p. 70.

of Quintus among Roman as well as Etruscan Ancharii makes a common gentilicial origin, if not probable<sup>38</sup>, then at least plausible.

*ANIE*

The *gens* is represented by only one inscription, in Blera. It records a female individual by the name *Ramtha Anias* or *Anies*, buried in a hypogean chamber tomb dated to the second half of the 4th century BC, in the vicinity of the so-called Grotta Penta. The *gentilicium* has been documented at Volsinii and Vulci, but also in the area around Chiusi and at Perugia<sup>39</sup>.

*ANUTAIE*

The *gens Anutaie* is only represented by one inscription hailing from a chamber tomb at Norchia, dated to the 4th–2nd centuries BC<sup>40</sup>. Neither the *praenomen*, nor any other part of the person's name is present. Furthermore, the reading as *Anutaie* is uncertain: Gino Rosi and Elena Colonna Di Paolo and Giovanni Colonna have it as *Anuteies*, while Helmut Rix reads *Amtnies* which was also later accepted by Colonna<sup>41</sup>. According to Morandi Tarabella the inscription would indicate the proprietor *gens* of the chamber tomb in question and he puts forward the possibility that from the beginning the epitaph lacked any other name form than the family name<sup>42</sup>. A family with a similar name is attested in the Biedano region in the early Imperial period. A funerary inscription from Blera records one C. Anteius who had held the office of *quattuorvir*. The epitaph is dedicated to him and his wife, Vomania, by their son or daughter<sup>43</sup>:

C. ANTEIO C.F. TRO PATRI III VIR	VOMANIAE L.F. MATRI
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<sup>38</sup> Figures from SALOMIES 1987, pp. 155, 158.

<sup>39</sup> *ET AT* 1.225; RICCIARDI 1992b; MORANDI TARABELLA 2004, pp. 61-62, n. 83. See also below, *s.v. Tetnie*.

<sup>40</sup> *CIE* 5863; *ET AT* 1.160.

<sup>41</sup> ROSI 1927, p. 64; COLONNA DI PAOLO – COLONNA 1978, p. 407.

<sup>42</sup> MORANDI TARABELLA 2004, pp. 68-69.

<sup>43</sup> *CIL XI*, 3338.

Other *Anteii* held high military and political offices in the Early Empire; P. Antei Rufus, legate of Roman Syria, and governor of Dalmatia under Nero, is probably the best known to posterity<sup>44</sup>. However, whether the Biedano *Anteii* are kin to this Antei Rufus cannot be determined.

### ARHUS

Inscription of possession on a bucchero patera, found at San Giuliano<sup>45</sup>. The *gentilicium* can possibly be referred to the Caerite *Aruzina*, or the *Aruna* from Volsinii, attested in the 7th and 6th centuries BC respectively. The individual name from which *Aruna* derives is connected to *\*Aru*, by Carlo De Simone, with connection to the hodiernal Arrone River<sup>46</sup>.

### CAE

The *gens Cae* appears to have been rather widespread in the *ager Tarquiniensis*, documented also at Tarquinii proper, Monte Romano, Tuscania, and in the *ager Volsiniensis*. In south Etruria there is only one attested inscription hailing from outside the area, from Vulci (*ET VC* 1.16). In the Biedano region it is represented by two inscriptions, from Castel d'Asso and Norchia. The inscription from Castel d'Asso records the name of a male individual, *Caes Velus*, on a *cippus* deriving from a rock-cut chamber tomb dated to the mid-3rd–mid-2nd centuries BC<sup>47</sup>. The other, from Norchia, is a funerary inscription hailing from a *nenfro* sarcophagus of the 'Holztruhe' type, with a recumbent male figure on the lid<sup>48</sup>. It has been dated to the second half of the 4th century BC<sup>49</sup>. The inscription reads *cae l(arθ?)* and judging by the artistic level of the sarcophagus, the *gens* seems to have been

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<sup>44</sup> LEVICK 2013, p. 630.

<sup>45</sup> *CIE* 10450; *ET AT* 2.7; *REE* 50:48.

<sup>46</sup> DE SIMONE 1978, p. 50, tav. 9; MORANDI TARABELLA 2004, p. 89.

<sup>47</sup> *CIE* 5853; *REE* 35:5 (COLONNA 1967b).

<sup>48</sup> *CIE* 5869; *ET AT* 1.166; CRISTOFANI 1963, p. 205; MORANDI TARABELLA 2004, pp. 100-101.

<sup>49</sup> COLONNA DI PAOLO – COLONNA 1978, p. 374, no. 4, tav. CCCCXVII, 1-3.

quite prosperous and elevated in Norchia in the 4th century BC. The name *Cae* is originally a *praenomen* of origins not exclusively Etruscan (Etruscan *Cae(i)es* = Latin *Gaius*) and according to Morandi Tarabella it seems to have developed into a ‘*Vornamengentile*’<sup>50</sup> as late as in the first half of the 4th century. In north Etruria, the name is very common at Chiusi, Perugia, and Arezzo<sup>51</sup>.

#### CAVENA

The *gens Cavena* is only attested by one inscription: *Arnθ Cavenas*, noted in the epitaph of his son *Vel[---*], from a now lost rock-cut inscription at Blera, dated to the 3rd–1st centuries BC<sup>52</sup>. Morandi Tarabella proposes a connection to the *gens Cavina*, noted at Caere (*ET Cr* 2.136), Volterra (*ET Vt* 1.42), and Arezzo (*ET Ar* 1.94, from a female burial). The name is also recorded in Archaic times as *Kaviēna*, at both Vulci and Tarquinii<sup>53</sup>. The *praenomen* from which both *nomina* derive is according to Emil Vetter *Cavie*, cognate with Latin *Gavius*<sup>54</sup>.

#### CEISE

The *gens Ceise* is documented at several places in south Etruria, at Tarquinii, Monte Romano, Ferentium, Sovana, and Corchiano on Faliscan land. The *Ceise* also married into the *gens Uple* of Tuscana as attested by a *Larθi Ceisi*, buried in a now lost sarcophagus (*CII* 2104; *TLE* 193; *CIE* 5760; *ET AT* 1.67), dated to the 3rd–1st centuries BC, and had links to the *Velisina* at Norchia, as attested by the *metronymicon* of the same *Larθi Ceisi*.<sup>55</sup> In the Biedano region its only testimony is as the proprietor of a false cube tomb at Castel d’Asso, dated to the second half of the 4th century BC, to be referred to the

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<sup>50</sup> On ‘*Vornamengentile*’, see RIX 1963, pp. 349–356.

<sup>51</sup> MORANDI TARABELLA 2004, p. 101.

<sup>52</sup> *CIE* 5877; *ET AT* 1.188; *TLE* 162.

<sup>53</sup> MORANDI TARABELLA 2004, p. 101.

<sup>54</sup> VETTER 1953, s.v. *Gavius*

<sup>55</sup> See below, s.v. *Velisina*.

ancient phase of the necropolis.<sup>56</sup> An *Arnθ Ceises* is here recognised by the *genitive Arnθal*.<sup>57</sup> The *gentilicium* is also documented in Hellenistic times at Perugia. It is derived from the individual name *Ceis(i)e* and it seems quite close to the Latin ‘*Vornamegentile*’ *Ceisus*<sup>58</sup>.

### CLEIINA

An inscription on the carved tuff wall of a part of the Via Cava, referable to the ancient Via Clodia, Blera, records the name *Cleiina*<sup>59</sup>. According to Colonna the double *ii* attest to a date before the 4th–3rd centuries BC.<sup>60</sup> The *gens* is not recorded elsewhere.

### CRACIE

The *gens Cracie* is only represented by two female individuals, at Tuscana and at Norchia respectively. Both women are attested in the *metronymicon* of their sons. Both inscriptions can be dated to the middle of the 3rd century BC. At Tuscana, the woman, who is only known by her family name, *Craci*, married a member of the illustrious *gens Vipinana*, which prospered in the 4th–2nd centuries BC and which is also documented at Tarquinii.<sup>61</sup> At Norchia, *Θανχvil Craci* married into one of the most important families of the 4th and 3rd centuries, the *gens Xurcle*.<sup>62</sup> From the epitaph of her son, *Larθ Xurχles*, we know that she was married to an *Arnθ Xurcles*, who had held the offices of *zile parχis* and *marunux spurana cepen*.<sup>63</sup> Both offices are,

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<sup>56</sup> COLONNA DI PAOLO – COLONNA 1970, pp. 139-141, 252-253; WIKANDER – WIKANDER 2003, p. 130, fig. 29; MORANDI TARABELLA 2004, p. 118. See Fig. 10 above.

<sup>57</sup> *CIE* 5855; *CII* 2076; *ET AT* 1.145; COLONNA DI PAOLO – COLONNA 1970, pp. 139-141, 252-253, tavv. 269, 400.

<sup>58</sup> RICCIARDI 1986, pp. 225-226, no. 14; MORANDI TARABELLA 2004, pp. 118-119, 124-125.

<sup>59</sup> *CIE* 5878; *ET AT* 0.12.

<sup>60</sup> COLONNA 1966, pp. 325-326.

<sup>61</sup> *CIE* 5699; *ET AT* 1.17; COLONNA 1978a, p. 106, no. J6; MORANDI TARABELLA 2004, pp. 139, 207.

<sup>62</sup> MORANDI TARABELLA 2004, p. 139.

<sup>63</sup> *CIE* 5875; *TLE* 166; *ET AT* 1.172.

as far as we know, almost exclusively connected to the territory of Tarquini<sup>64</sup>. Unfortunately, the tomb of the *gens Cracie* is yet to be found, but the matrimonial bonds, established through two of its female members, with two of the most prominent families in the region of that period, suggest the elevated status of the family.

### *CREPU*

The *gens Crepu* is only documented in the Biedano region in the 6th century BC, by stamps on several braziers in red impasto from the Pontesilli necropolis at San Giovenale.<sup>65</sup> *Larice Crepu* possibly ran a pottery workshop in San Giovenale which had its greatest period of activity in the second quarter of the 6th century BC. The *gentilicium Crepu*, which is quite rare, is only attested at San Giovenale in Archaic times; however it is represented by two male persons at Caere in a more recent period (3rd–1st centuries BC).<sup>66</sup> This is according to Morandi Tarabella an attestation of the influence of Caere on San Giovenale in the Archaic period.<sup>67</sup> *Crepu* derives from the Latin *Creppus*, an appellation referable to the *lupercus*, with the possible meaning of “billy-goat”. According to a hypothesis of Colonna, the potter *Larice Crepu* could have been a Roman originally named *Creppus*, maybe a member of the *sodales luperci*, who emigrated to Caere, received his Etruscan *praenomen*, and thereafter moved to San Giovenale to set up his workshop<sup>68</sup>.

### *CUTNA*

The *gens Cutna* or *Cuθna* was prominent at Tarquini<sup>69</sup> in the 4th–2nd centuries BC. A *bucchero pesante* vase said to have been found at San Giovenale bears the inscription *mi qutunas*<sup>69</sup>. This is one of only two

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<sup>64</sup> See below, *s.v.* *Xurcle*.

<sup>65</sup> *CIE* 10455, 10486; *ET* AT 2.16, 2.17; *REE* 51:169-170.

<sup>66</sup> *CIE* 6120; *ET* Cr 1.126; *CIE* 6167; *ET* Cr 1.141.

<sup>67</sup> MORANDI TARABELLA 2004, pp. 142-143.

<sup>68</sup> COLONNA 1997, pp. 61-76.

<sup>69</sup> *ET* AT 2.13; *REE* 50:87.

known testimonies of the name spelled with a *koppa*<sup>70</sup>. However, it is plausible that we are dealing with an Archaic form of *Cutna*, having not yet undergone the process of syncopation. According to Maristella Pandolfini Angeletti a dating to the 6th century BC would be the most likely, based on the similarities with other finds from San Giovenale, which have been securely dated to this period<sup>71</sup>. The dating would also be supported by the *bucchero pesante*, the latest phase of bucchero production, which ended in the early 5th century BC. Variants of the name are also found in Tarquinii, Vulci, Chiusi, and Perugia<sup>72</sup>.

### *ELNA*

The only documentation of the *gens Elna* is the mentioning of an *Elnei Ramθα*, mother of *Avle Θansinas*, and wife of *Vel Θansinas*<sup>73</sup>. The inscription, which is to be found in the interior of one of the tombs belonging to the *gens Θansina*, in the necropolis of Greppo Cenale, north of San Giuliano, and dated to the second half of the 4th century BC, is given the following reading<sup>74</sup>:

*elnei : ramθα clθ súθiθ*  
*sacniša θui huts teta*  
*avlesi velus θansinas*  
*ati θuta*<sup>75</sup>

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<sup>70</sup> The other one being of uncertain origin, but according to Briquel it could possibly be connected to Caere, based on the the final letter *s* being spelled *ś*: BRIQUEL 2009, p. 58; *ET OA* 2.12; *REE* 48:118.

<sup>71</sup> E.g. BERGGREN – BERGGREN 1972, tav. XXXVII, n. 7.

<sup>72</sup> PANDOLFINI ANGELETTI 1984, p. 336, no. 87; MORANDI TARABELLA 2004, pp. 153-154; BRIQUEL 2009, pp. 58-59; TOBIN 2015, pp. 89-92.

<sup>73</sup> See further below, s.v. *Θansina*.

<sup>74</sup> FACCHETTI 2002, p. 60; WIKANDER – WIKANDER 2003, p. 138, fig. 30. tav. X, 1; MORANDI TARABELLA 2004, pp. 159-160.

<sup>75</sup> *CIE* 5881; *ET AT* 1.193; *TLE* 159.

According to Alessandro Morandi, the inscription informs us that this *Ramtha* held a title called *ati theta*, meaning “mother priestess”<sup>76</sup>. Since the *Θansina* were a very prominent family at San Giuliano between the 4th and 3rd centuries BC, it would not be too unlikely that members of the *gens Elna* were also to be found at the upper level of society<sup>77</sup>. The only other plausible attestation of the *gens* is the incomplete text [---]nie eln[---], inscribed on an impasto bowl from Sasso di Furbara, in the vicinity of Caere<sup>78</sup>.

### *VEΘNA*

*Veθnei Ramtha*, from Norchia, a woman who died at the venerable age of 66 years, is the only attested member of this *gens* in the Biedano region. She was buried in a sarcophagus with a recumbent figure on the lid, dated to the late 3rd–mid-2nd centuries BC.<sup>79</sup> Unfortunately the sarcophagus is now lost<sup>80</sup>. However, even if the esteemed *Ramtha* represents the only attestation of the *gens* in this area, it seems to have been quite widespread in northern Etruria, albeit with a slightly different spelling, as *Vetna/Vetni*. With the spelling *Veθna* it only occurs once, as a *metronymicon*, at Perugia<sup>81</sup>.

### *VEIE*

The *Veie* family is attested by two inscriptions in total in south Etruria, one at Musarna and one at Norchia. The latter is documented as [---] *veies* on the façade of a semi-cube tomb, constructed between the end of the 4th and the first half of the 3rd centuries BC<sup>82</sup>. According to

<sup>76</sup> MORANDI 1992, pp. 67-68.

<sup>77</sup> According to Morandi Tarabella the *gens Θansina* is even to be considered the most important family of San Giuliano in the 4th and 3rd centuries BC: see MORANDI TARABELLA 2004, p. 251.

<sup>78</sup> COLONNA 1972, p. 442, n. 52; MORANDI TARABELLA 2004, p. 160.

<sup>79</sup> *CIE* 5867; *ET AT* 1.164.

<sup>80</sup> GARGANA 1936, pp. 280-281, no. 5; COLONNA DI PAOLO–COLONNA 1978, p. 386, n. 62; MORANDI TARABELLA 2004, p. 165.

<sup>81</sup> At Chiusi and at Perugia; *CIE* 970, 1576, 1946, 2671, 3047, 4076, 4185, 4340, etc.

<sup>82</sup> *CIE* 5861; *REE* 49:64; COLONNA 1981, p. 279, no. 64; *ET AT* 1.158.

Morandi Tarabella the individual is to be considered the constructor of the tomb<sup>83</sup>. The inscription from Musarna is to be found on a funerary *nenfro cippus*, dated to the 3rd–2nd centuries BC<sup>84</sup>. The *nomen Veie* is considered a theophoric *gentilicium*, based on the goddess *Veī*, possibly a name for the mother earth, *Cel*<sup>85</sup>.

### VELISINA

The *gens Velisina* is to be considered one of the most influential and important families in the town of Norchia in the 3rd–2nd centuries BC. Their family tomb, which records the names of five, or possibly six, individuals, does not appear to have been overwhelmingly rich, but the exterior in a semi-cube form, the sarcophagi, unfortunately purloined by grave robbers, as well as the very long tenure as *zilaθ*, equivalent of Latin praetor, by one of the members of the *gens*, attest to the high social standing the family enjoyed in Norchia in the 3rd and 2nd centuries BC. Of these individuals, two, *Vel Velisinas* and *Velθur Velisinas*, are sons of a *Cae*, either one, or two different individuals, otherwise not documented. *Vel* is buried in a quite modest sarcophagus dated to the first quarter of the 3rd century BC and *Velθur* is interred in a sarcophagus made of red tuff, dated to the second half of the 3rd century BC<sup>86</sup>. According to Morandi Tarabella they are to be considered brothers, while Colonna has *Velθur* as the grandson of *Vel*<sup>87</sup>. In my opinion, grandson seems the more likely if one is to accept the dating of the two sarcophagi. The remaining two individuals present in this tomb are *Larz*, who shows the unusual genitive form *larizl*; the *praenomen*'s nominative form is, according to Colonna *Larz*, attested at Spina. The other individual is the above-mentioned *zilaθ*, a second *Vel Velisinas*<sup>88</sup>. The latter seems to have held a particularly high position since he was, according to his epitaph, either

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<sup>83</sup> MORANDI TARABELLA 2004, p. 168.

<sup>84</sup> CIE 5747; ET AT 1.136.

<sup>85</sup> TORELLI 1977, p. 439; COLONNA DI PAOLO – COLONNA 1978, p. 408, n. 38; MORANDI TARABELLA 2004, p. 168.

<sup>86</sup> ET AT 1.181-182; REE 49:23-24.

<sup>87</sup> COLONNA 1981, p. 254, nos. 23-24; MORANDI TARABELLA 2004, p. 176.

<sup>88</sup> ET AT 1.183; REE 49:25; COLONNA 1981, p. 255, no. 25.

*zilaθ* at the age of 27, or 27 times, that is for 27 consecutive years. Colonna argues that the latter interpretation is more likely, since to invest the magistrature of *zilaθ* at the age of 27 is to be considered rather normal in the smaller south Etruscan communities, and thus not worth mentioning in the epitaph. He was interred in a grey tuff sarcophagus dated to the second half of the 2nd century BC<sup>89</sup>.

*ec[a] : mutna : vel(us) velisin(as)*  
*an · zilχn(u) cience*<sup>90</sup>

The *Velisina* seem to have had connections with aristocratic groups in the area between Norchia and Tuscana. At Norchia, two women from the family have married a *Peina* and a *Semnie* respectively.<sup>91</sup> At Tuscana the sarcophagus of a *Velisinas Arnθ* (CIE 5767; TLE 731; ET AT 1.72), attests to a probable second gentilicial tomb belonging to another branch of the family. At Tuscana there is also evidence for matrimonial bonds between the *Velisina* and the earlier-discussed *Ceises* family; in the *metronymicon* of *Larθi Ceisi*, daughter of a *Ceises Vel*, we find *Velisinas Ravnθu*, apparently the wife of *Ceises Vel*<sup>92</sup>. The *metronymicon Velisinal* (CIE 5411) found in the Tomba del Tifone at Tarquinii may suggest some connections to this city. *Velis(i)na* is a *gentilicium* of more recent creation, ultimately deriving from a possible *praenomen Velie*<sup>93</sup>.

### VELNA

The *gens Velna* is documented in the Biedano region in one single funerary inscription, datable to the 4th–2nd centuries BC. The inscription records the tomb of one *Tite Velnas*<sup>94</sup>. The *gens* is also

<sup>89</sup> COLONNA 1981, p. 256, no. 27; MORANDI TARABELLA 2004, p. 177.

<sup>90</sup> ET AT 1.180, 1.185; REE 49:22, 49:27.

<sup>91</sup> See further below, s.vv. *Peina* and *Semnie*, respectively.

<sup>92</sup> See above, s.v. *Ceise*.

<sup>93</sup> MORANDI TARABELLA 2004, pp. 176–178.

<sup>94</sup> ET AT 1.178; REE 41:117.

attested at Volsinii, albeit it is significantly more widespread in the north, at Chiusi, Perugia, Volterra, Cortona, and Felsina<sup>95</sup>.

### VEFARŚIIANA

*Ramaθa Vefarśiianaī*<sup>96</sup>. A female individual, recognised in the inscriptions on a bowl, possibly in bucchero, a so-called speaking object, found in Blera, but now lost. The onomastic formula is not registered as one inscription, making the presence of two individuals possible, albeit more unpalusible. The outside of the bowl was inscribed with the *gentilicium* given in the genitive case, *mi Vefarśiianaia*, while the *praenomen* was inscribed under the base, *mi Ramaθas*. The name is clearly Archaic in style, and a dating to the 7th–6th centuries BC seems the most palusible. The *gens* is not attested elsewhere, and it appears to have no known parallel, either to the Archaic or the neo-Etruscan *onomasticon*. It is a Caeretan feature, according to Morandi Tarabella, as is the case with all Archaic evidence in Blera<sup>97</sup>.

### VEFUNA

The *gentilicium* is attested in an inscription recording a male individual, *mi v[e]nelus vefunas*<sup>98</sup>. It is a possessive inscription on a bucchero bowl which was found in Area F East on the so-called acropolis at San Giovenale. The *praenomen Venel* is common in Etruria as a whole, but the *gentilicium* seems to be a hapax. The cup could be dated to the late 7th–mid-6th centuries BC<sup>99</sup>.

### ZILUSE

The *gens Ziluse* is represented by only two individuals. In a two-*cellae* chamber tomb at Norchia, dated between the end of the 3rd and the

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<sup>95</sup> CIE 747, 749, 2122, 3012, 3461; CII Appendix, 905; RIX 1963, pp. 226; NRIE 112.

<sup>96</sup> CII I, 384; TLE 163; CIE 10443; ET AT 2.10-11.

<sup>97</sup> MORANDI TARABELLA 2004, pp. 197-198.

<sup>98</sup> ET AT 2.38; REE 69:15.

<sup>99</sup> KARLSSON 2006, pp. 101-102, fig. 194, no. 253, pl. 12; COLONNA 2003, pp. 302-303; MORANDI TARABELLA 2004, pp. 198; TOBIN 2015, p. 90.

beginning of the 2nd centuries BC, an inscription recalls the owner of the complex: *eca : Ziluses / Velus / Larθal*, this (is the tomb) of *Velus Ziluses*, (the son) of *Larθ*<sup>100</sup>. The name is otherwise unattested, although there could be a possible affinity to the *cognomen Zihu*, documented in the north Etruscan city of Felsina (modern Bologna) in the 5th century BC<sup>101</sup>.

### ZIXANA

An inscription found on the outside of a 7th- to 6th-century BC chamber tomb at San Giovenale could possibly attest the *nomen* of a *gens*, not attested elsewhere. The inscription reads *[m]i larusi zixan[-- -]*<sup>102</sup>. While *Larusi* is the pertinentive form of the *praenomen Lar* or *Laru*, common throughout all Etruria, the interpretation of the latter part is more uncertain<sup>103</sup>. Luciano Santella has interpreted it as a *nomen gentilicium*, *Zixanas*, while Colonna argues that it should be interpreted as a form of the verb *ziχ-*, to write or inscribe<sup>104</sup>. The complete lack of any attestations of the name elsewhere would possibly favour the interpretation of Colonna.

### HAVASIANN(A)

*Velesia Havasiann(a)s*, Blera, late 7th century BC, 630 BC<sup>105</sup>. Female individual. An inscription on a calyx/goblet from an unspecified context in the centre of Blera. It reads *mi velelias havasiann(a)s*. The *gentilicium* is a hapax<sup>106</sup>.

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<sup>100</sup> *ET AT* 1.176; *REE* 40:28; MORANDI TARABELLA 2004, p. 219.

<sup>101</sup> *ET Fe* 1.2; MORANDI TARABELLA 2004, p. 219.

<sup>102</sup> *ET AT* 3.5; *REE* 59:20.

<sup>103</sup> TOBIN 2015, pp. 91, 131.

<sup>104</sup> SANTELLA 1993; COLONNA 2003, p. 303.

<sup>105</sup> *CIE* 10441; *ET AT* 2.1; *REE* 46:138.

<sup>106</sup> CRISTOFANI 1978, p. 378, no. 138; DE SIMONE 1991, pp. 191-192; NASO 1993, p. 305, no. 31; MORANDI TARABELLA 2004, p. 223.

*HAPA*

Funerary *cippus* from the Terrone necropolis of Blera, bearing the inscription *mi velθurus hapal[...]*<sup>107</sup>. Referable to the period before syncopation of Etruscan unstressed syllables.<sup>108</sup>

*HUSICINA*

*Vene[l] Husicinas*, 6th century BC. Male individual, noted in an inscription of possession on an oinochoe in bucchero, which according to Colonna is said to have been found at Norchia, later circulated on the Swiss market. However, the definitive origin of the oinochoe cannot be asserted. The *gens* is not attested elsewhere but according to Colonna it could be connected to *Huzcna*, a notable *gens* from Tarquinii, which in turn maybe is to be identified with the archaic *Huzecena* of Caere<sup>109</sup>.

*HUŠUNA*

*Avile Hušunas*, Blera, late 6th century BC<sup>110</sup>. Inscription of possession under the foot of a bucchero goblet of uncertain provenance, but found in 1976 in the vicinity of Blera, according to its then owner. The *gentilicium* is documented as *Hušanas* on a bucchero bowl from Tolfa, dated by Simona Marchesini to 520–480 BC. It probably has common origins with the Campanian *nomen* *Husinie* and the Oscan *Húsidis*<sup>111</sup>.

*ΘANSINA*

Judging by the monumental nature of their rock-cut façade tombs, which dominate a large area of the necropolis at Greppo Cenale, San Giuliano, the presence of impressive stone sarcophagi, of which one in marble deriving from the Greek islands, as well as their apparent

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<sup>107</sup> *ET* AT 1.191; *REE* 52:14. Ricciardi has the reading “*hapal*”, while Rix prefers “*hapar[nas]*”, RICCIARDI 1984, p. 289; *ET*, p. 77.

<sup>108</sup> RICCIARDI 1984, pp. 289-290.

<sup>109</sup> COLONNA 1980, pp. 170-171, n. 45; MORANDI TARABELLA 2004, pp. 240-241, 247.

<sup>110</sup> *CIE* 10442; *ET* AT 2.9; *REE* 46:109.

<sup>111</sup> RONCALLI 1978, pp. 356-358; MARCHESINI 1997, pp. 61, 142, 152; MORANDI TARABELLA 2004, p. 247.

connections to many towns in Etruria, the *gens* *Θansina* is surely to be considered one of the most, if not the most, important families of San Giuliano in the 4th and 3rd centuries BC. Three tombs at San Giuliano have been ascribed to the family, all located at Greppo Cenale, where the final phase of the necropolis is to be found. On the right side of the entrance of one of the tombs we find an inscription in large letters: *ta súθi avles θansinas*, “this (is) the tomb of *Avle Θansinas*”<sup>112</sup>. *Avle* is the son of *Elnei Ramθα* and *Vel Θansinas*, as attested by the epitaph of *Elnei Ramθα*<sup>113</sup>. To *Vel Θansinas*, the husband and father, belongs a *nenfro* sarcophagus in the same sepulchre<sup>114</sup>. The sepulchres have been dated to the middle/second half of the 4th century BC. The connection with the *gens* *Elna* represents the only documented bond to another *gens* at San Giuliano, but testimonies from other places record the presence of members of the family at Volsinii, Chiusi, Bolsena, Asciano, and Chiusi-Poggio al Moro. The *gentilicium* derives from the *praenomen* *Θansi*, attested in the later period as a name of some freedmen and as a ‘*Bürgerpraenomen*’<sup>115</sup>.

### MANΘUREIE

The *gens* *Manθureie* is known from a dedicatory inscription on a *dolium* found at the San Simone locality, San Giuliano, dated to 540–530 BC<sup>116</sup>. The inscription reads [*min*]i *turuce larθ manθureie*, meaning “*Larθ Manθureie* dedicated (m)e”<sup>117</sup>. The *gentilicium* is not attested elsewhere in Etruria, but has been connected by De Simone to the Etruscan name of the city at San Giuliano, as first suggested by

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<sup>112</sup> *NRIE* 753; *CIE* 5880; *TLE* 158; *ET AT* 1.192.

<sup>113</sup> See also above, s.v. *Elna*.

<sup>114</sup> *CIE* 5882; *ET AT* 1.194.

<sup>115</sup> *ET C1* 1.491, 882, 883, 1.1522, 1768; GARGANA 1931, pp. 350-357; HERBIG 1952, no. 90; cf. DE SIMONE 1970, pp. 230, 350; COLONNA DI PAOLO – COLONNA 1978, pp. 379-380; MORANDI TARABELLA 2004, pp. 250-253.

<sup>116</sup> CARUSO 1986, p. 136; DE SIMONE 1993; CRISTOFANI 1991, p. 360, no. 77, tav. LXV; MARCHESINI 1997, p. 55, no. 109; MORANDI TARABELLA 2004, pp. 298-299.

<sup>117</sup> *ET AT* 3.4; *REE* 56:77.

Augusto Gargana to have been *Manthura*, thence *Manturanum* in Latin<sup>118</sup>.

### *MENCNA*

In the Biedano region the *gens Mencna* is represented by one male person, *Mencnas (Mencars) Arnθ*, proprietor of a nenfro sarcophagus of uncertain origin, dated to the 3rd century BC<sup>119</sup>. Morandi Tarabella connects it with Castel d'Asso. The inscription in question is read *mencars* by Mario Torelli, and as *mencnas* by Rix. However, such variations are not uncommon, and do not necessarily make the connection uncertain (cfr. *CIE* 5822: *alecans* for *aleθnas*). The *gentilicium Mencna* appears to be limited to Tarquinii, where the other known inscription is to be found (*CIE* 5590; *ET* Ta 1.239), and to Castel d'Asso, if one accepts the amendment of Rix<sup>120</sup>.

### *NEVTNA*

The *gens* is documented by only two inscriptions. There is one testimony at Tuscania, and one at Norchia: a *Ramθa Nevtni*, a woman attested in a *metronymicon* on the sarcophagus of her son, *Arnθ Xurcles*<sup>121</sup>. The *gens Nevtna* seems to have been a quite prominent family in the Tarquinian inland from the second half of the 4th to the first half of the 3rd centuries BC. They show marital bonds with the *Xurcle* of Norchia and seem to have been well established within the gentilicial circuit in the Norchia-Tuscania(-Musarna) area<sup>122</sup>.

### *NINU*

In the Le Pozza locality, c. 2.5 km north-east of San Giovenale, is a monumental inscription on a carved side wall which was part of an ancient road system. The letters measure 15 to 25 cm in height. The

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<sup>118</sup> DE SIMONE 1993, p. 198; GARGANA 1931, pp. 312-315.

<sup>119</sup> *CIE* 5886; *ET* AT 1.202.

<sup>120</sup> TORELLI 1963, p. 227; *ET* AT 1.202; MORANDI TARABELLA 2004, p. 311.

<sup>121</sup> *CIE* 5874; *CII* 2070; *TLE* 165; *ET* AT 1.171. See further below, s.v. *Xurcle*.

<sup>122</sup> *CIE* 5718, 5874; *ET* AT 1.30, 1.171; *TLE* 165, 198; WIKANDER – WIKANDER 2003, p. 75, fig. 17; MORANDI TARABELLA 2004, pp. 330-331.

inscription has been dated by Santella to the second half of the 6th century BC, based on the palaeographic characteristics of the letters. The inscription reads *mi larθ ninu turace*, interpreted as “I, *Larθ Ninu*, have given”, and thus refers to some kind of dedication on behalf of this individual. While *Larθ* is a very common Etruscan masculine *praenomen*, the *gentilicium Ninu* is not attested elsewhere, although the form *ninieś* occurs in the north, and the two probably derive from the same root. According to Santella the inscription testifies to the public work of a person belonging to the leading class of society, who probably held a public office<sup>123</sup>.

### *PEINA*

The *gens Peina* is represented by two individuals, a father and his daughter, through the epitaph of a girl who died at the age of five, *Peinei θania*<sup>124</sup>. By the inscription we know that she was the daughter of a *Laris* and a woman from the *Velisina* family<sup>125</sup>. She was interred in a nenfro sarcophagus in a chamber tomb at Norchia, dated to the 2nd century BC. Furthermore, there is a testimony from Tarquinii, the inscription on a *cippus* of a 63-year-old woman named *Peinei Ravnθu*, dated to the 3rd century<sup>126</sup>. The *gentilicium Peina* is connected to the Archaic Volsinian *nomen Paienaies*; the Latin equivalent is *Paenius*<sup>127</sup>. It is a gentilicial patronymic derived from *Paie*, an individual name already attested at Caere in the 5th century BC<sup>128</sup>.

### *SAORNA*

On the façade of a semi-cube tomb with *sottofacciata* at Norchia, PA sector, dated to the late 4th–3rd centuries BC<sup>129</sup>, there is a funerary inscription recording two individuals: *Velθur* and *Aule*. The first part of the inscription reads, according to Colonna, *eca : śuθi velθurus*

<sup>123</sup> SANTELLA 2012, pp. 253-255; 2019, 19-20; *REE* 75:70.

<sup>124</sup> *CIE* 5868; *ET AT* 1.165.

<sup>125</sup> See above, s.v. *Velisina*.

<sup>126</sup> *CIE* 5591; *ET Ta* 1.240.

<sup>127</sup> COLONNA 1967a, pp. 526-527.

<sup>128</sup> COLONNA 1978b, p. 349, no. 101; MORANDI TARABELLA 2004, p. 362.

<sup>129</sup> Tomb PA 3.

*sac*(or *θ*)[ *n*]*as*<sup>130</sup>. The second part contains the *praenomen Aule*, and probably also a different *nomen gentilicium*, executed at a later stage, which has subsequently been erased. According to Colonna's interpretation this would suggest that the tomb had belonged in turn to three different *gentes*. Originally the sepulchre would have been constructed for the *Velθur Sacnas* in the first part of the epitaph. In the second phase, the name *Aule* was added, along with a new *nomen gentilicium*, while the complete name of the original family was respected and kept. In a third phase, when the tomb belonged to yet another family, the *nomen gentilicium* of the second family was erased. The reading of the *nomen gentilicium* in the original inscription is very uncertain, due to its state of preservation. Morandi Tarabella has recorded it as *sathrna*, Colonna favours the reading *sacnas*, connecting the name to the *Saternas* or *Sasunas* of Volsinii<sup>131</sup>, attested in the 6th century BC, while Rix prefers *cacnies*, connecting it to the Tarquinian *gens Cacnie*, and active there in the 3rd century BC<sup>132</sup>.

### *SEMNIIE*

*Semnies Laris* shared a burial together with his wife *Velisinei θana*<sup>133</sup>. The inscription derives from a *cippus* found in the *dromos* of a chamber tomb at Norchia, dated to the late 4th–3rd centuries BC.<sup>134</sup> The *gens Semnie* seems to have been quite elevated, as is confirmed by the connections to the *gens Velisina* and also by its presence at Tarquinii<sup>135</sup>. Furthermore the *gentilicium* is attested in north Etruria, at Castellina in Chianti and at Chiusi<sup>136</sup>.

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<sup>130</sup> *CIE* 5862; *ET AT* 1.159; *TLE* 164.

<sup>131</sup> *CIE* 4984.

<sup>132</sup> COLONNA DI PAOLO – COLONNA 1978, pp. 167-169; MORANDI TARABELLA 2004, pp. 99, 441.

<sup>133</sup> See above, s.v. *Velisina*.

<sup>134</sup> *REE* 49:22; *ET AT* 1.180; COLONNA DI PAOLO – COLONNA, Tomb PA 19.

<sup>135</sup> *CIE* 5485; *ET Ta* 1.173.

<sup>136</sup> *CIE* 279-283; 591.

### SENATA

The *gens Senata* is only attested by one inscription in the *ager Tarquiniensis*. On a *kylix* found in the vicinities of the *dromoi* of Tombs PA 4 and PA 5 at Norchia, an inscription reading *Arnθial Senatas* can be seen<sup>137</sup>. It is an inscription of possession, testified by the genitive-ending *-ial*, dated to the 3rd century BC<sup>138</sup>. However the reading *Senatas* is uncertain: Rix interprets the penultimate letter as an *e*, thus *Senates*. The *gentilicium* is derived from a name of ethnic origin, *Senate*, widespread at Chiusi and Perugia<sup>139</sup>.

### SETUME

At Castel d'Asso, the *gens Setume* is represented by two individuals, *Setumi Ramθα*, the daughter of *Σεθρε*, the second individual<sup>140</sup>. The inscription was found on a *cippus* near two tombs (Tomb nos. 38 and 39), together with numerous other *cippi* without inscriptions. The inscription has been dated to the 3rd century BC. Colonna gives the name as *setuini* while Morandi Tarabella gives it as *setumi*<sup>141</sup>. Furthermore it is known through the inscription of one individual at Tarquinii, dated to the 3rd–1st centuries BC<sup>142</sup>. The *gentilicium Setume* is a ‘*Vornamegentile*’ and is derived from an analogous *praenomen* of Latino-Italic origin, *Septimus*, already attested in 580/570 BC<sup>143</sup>. The name is also represented in northern Etruria, at Chiusi, Perugia, and Monte Corneo<sup>144</sup>.

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<sup>137</sup> CIE 10431; ET AT 2.28.

<sup>138</sup> COLONNA 1972, p. 416, no. 22; COLONNA DI PAOLO – COLONNA 1978, p. 285, no. 36; MORANDI TARABELLA 2004, p. 458.

<sup>139</sup> RIX 1963, p. 233.

<sup>140</sup> CIE 5854; ET AT 1.144.

<sup>141</sup> COLONNA 1968, p. 220; COLONNA DI PAOLO – COLONNA 1970, p. 230, tavv. 402, 409; MORANDI TARABELLA 2004, p. 463.

<sup>142</sup> CIE 5515; ET Ta 1.99.

<sup>143</sup> COLONNA – DE SIMONE 1985; MORANDI 1999.

<sup>144</sup> CIE 1245, 1884, 3741, 4012, 4080.

*SVEITU*

The *gentilicium* is documented in several localities in south Etruria, at Caere, Tarquinii, Volsinii, and Vulci, all datable to the Late Etruscan period. An inscription on a *cippus* in the form of a bust without a head, kept in the Museo Gregoriano Etrusco in the Vatican, bears the inscription *Sveitui Larθ*[*i*<sup>145</sup>]. Outside south Etruria, the *gentilicium* has also been attested at Volterra, Populonia, Chiusi, Asciano, Montepulciano, and Spina. There is no documented Archaic evidence for the *gens*, nor are there any records of liaisons with other *gentes*. The provenance of the *cippus* is unknown, but the style is similar to *cippi* found at Norchia, and according to Colonna its origin is plausibly to be looked for in this area<sup>146</sup>.

*SMURINA*

The *gens Smurina* is together with *Xurχle* and *Tetatru* one of the most prominent families of Norchia in the late 4th and 3rd centuries BC. The *Smurina* were proprietors of a large funerary complex in a section of the necropolis designated Pile B by Colonna Di Paolo & Colonna<sup>147</sup>. The *gens* is represented by five individuals, reconstructed through the epitaphs on the sarcophagi found in two chamber tombs, apparently property of the family<sup>148</sup>. Judging by the two tombs, two branches of the family could possibly be reconstructed. From the larger tomb it is possible to deduce three persons, a grandfather, a father, and a son. The father, *Arnθ Smurinas*, appears to have held the title of *zilaθ*, probably in the first half of the 3rd century BC. *Arnθ Smurinas*' father, *Velθur*, is considered by Colonna the one who constructed the tomb and whose sarcophagus is dated to the end of the 4th century BC. *Arnθ*

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<sup>145</sup> CIE 5893; ET AT 1.205; REE 49:65.

<sup>146</sup> COLONNA 1981, pp. 280-281, n. 65; MORANDI TARABELLA 2004, pp. 464-466.

<sup>147</sup> COLONNA DI PAOLO – COLONNA 1978, pp. 38, 47.

<sup>148</sup> The larger of the two tombs, nos. 27 and 28 according to the 1911 excavations by Cassani and Balestra, contained twelve sarcophagi at the time of the excavations, unfortunately at least two of them, that of *Arnθ Smurinas*, and that of his son *Velθuriu*, are now lost. See COLONNA DI PAOLO – COLONNA 1978, tavv. CCCCXXI, CCCCXXII, 1.

*Smurinas* is the father of *Velθuriu Smurinas*, where the ending in *-iu* is a diminutive; *Velθuriu* died very young, at the age of eight. The sarcophagus of *Arnθ Smurinas* is dated to the middle of the 3rd century BC while that of *Velθuriu* is dated to the second quarter of the 3rd century<sup>149</sup>.

In the smaller tomb, situated some seven metres from the larger one, three persons are attested. One woman, *Θanyxil Aleθnei*, of the gens *Aleθna* of Musarna, wife of another *Velθur Smurinas* and mother of a second woman, *Ramθα Smurinei*, who is the person buried in the tomb. She died at a very young age, judging by the small dimensions of her nenfro sarcophagus. The sepulchre cannot be dated more precisely than to the 3rd century BC<sup>150</sup>. The *patronymicon* of *Ramθα Smurinei* is identical to that of the earlier mentioned *zilaθ, Arnθ Smurinas* in the major tomb. It is possible that the two were siblings, but *Ramθα's* supposed young age and the fact that she was interred in another tomb makes it unlikely, rather indicating a different branch of the gens<sup>151</sup>.

#### *SPURI(A)NA / SPURIENA*

The gens *Spurina*, one of the oldest and most important families of Tarquinii, is represented at Blera by the epitaph of *Marce Spurinas*, inscribed on a nenfro sarcophagus, unfortunately now lost, which was found in a chamber tomb in the Pariano/S. Barbara locality, illegally excavated by tomb robbers in 1969<sup>152</sup>. The tomb could be dated to the 5th–4th centuries BC, but according to Colonna, the sarcophagus of *Marce Spurinas* is considerably later, dating it to the 4th–3rd centuries BC. This sepulchre marks the first inscription on a sarcophagus found at Blera and one of the few inscriptions from this town<sup>153</sup>. Another

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<sup>149</sup> *CIE* 5870-5871; *ET AT* 1.167-168; HERBIG 1952, nos. 240-244; COLONNA DI PAOLO – COLONNA 1978, pp. 383-384, nn. 47, 51; WIKANDER – WIKANDER 2003, pp. 133-134; MORANDI TARABELLA 2004, p. 468.

<sup>150</sup> *CIE* 5873; *ET AT* 1.170; MORANDI 1994, tav. XXV, 2.

<sup>151</sup> MORANDI TARABELLA 2004, pp. 468-469.

<sup>152</sup> COLONNA 1971, pp. 338-339; 1972, p. 462; QUILICI GIGLI 1976, p. 155, n. 569.

<sup>153</sup> *ET AT* 1.190; *REE* 39:9, 40:77.

possible attestation derives from a now lost inscription on a pottery fragment found in the Tomba Ciarlanti at San Giuliano, and dated to the 5th century BC<sup>154</sup>. The inscription reads *sp[---]s*, interpreted as *spurinas* by Maristella Pandolfini Angeletti. However, given the high uncertainty of the reading it has not been included here. The epitaph of *Marce Spurinas*, which dates to the 3rd century BC, attests to the ties, on epigraphic and onomastic levels, that Blera had with Tarquinii, and the presence of members of the *gens Spurina* at Blera in the late 4th and early 3rd centuries BC, during the period of wars with Rome<sup>155</sup>.

At Tarquinii the *gens* is very well documented and it seems to have been already prosperous in a wider region in Archaic times, as documented by attestations on pottery from Vulci and possibly San Giuliano. There are also inscriptions of funerary type at Tuscana, Volsinii, and Rome. The ancestral home of the *gens* is however clearly to be looked for at Tarquinii where the majority of the evidence is to be found; it is also at Tarquinii where the *gens* seems to have been active for the longest period, with a time span from the 6th century BC to the 1st century AD. Members of the family gained recognition even in Rome where some of its members held political and military positions. One of these ‘Roman’ *Spurinas* is T. Vestricius Spurinna, who *inter alia* was *legatus* under the short-termed emperor M. Salvius Otho (AD 69), consul under Vespasian, and governor of *Germania Inferior* and again consul in AD 98 under Domitian. Vestricius Spurinna is also the one who, according to Torelli, possibly erected the *elogia* of members of the family, to celebrate the deeds of some of his ancestors. The *elogia* were found close to the Ara della Regina, the

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<sup>154</sup> *ET AT* 2.20; *CIE* 10449.

<sup>155</sup> COLONNA 1971, pp. 338-339; 1972, p. 462, no. 77; MORANDI TARABELLA 2004, pp. 478-479.

grand temple at Tarquinii<sup>156</sup>. Furthermore, the *haruspex* who warned Caesar of the Ides of March is identified as a *Spurinna* by Suetonius<sup>157</sup>.

The *gens Spurina* is known from the late 6th century BC, but the origins of the name are to be looked for in a more distant past. The base of the name is *spur-*, which is very ancient and also used in productive ways: for example, it is used to form the word *spura*, the Etruscan equivalent to Latin *civitas*<sup>158</sup>. From the middle of the 7th century the *praenomina Spurie* and *Spuriaza* are attested at Caere, as well as *Spuriiaza* at Tarquinii. From the late 6th century *Spurie* is also documented at Volsinii, at the necropolis of Crocifisso del Tufo in Orvieto, and in the same necropolis we also find *Spuriena*, used as a *nomen gentilicium*<sup>159</sup>. *Spurie* is also generally assumed to be the origin of the Roman *praenomen* *Spurius*<sup>160</sup>.

#### *TETATRU*

A funerary inscription from Norchia, of a male person on a sarcophagus in nenfro, lost since the Second World War, attests to the only two known individuals of the *gens Tetatru*, *Tetatrus Laris*, son of *Laris*. The epitaph shows part of a *cursus honorum* attesting that the deceased had held the office of *marunux*<sup>161</sup>. It is however impossible to determine if the functions as *maru* were carried out in the home community of Norchia or in the ‘capital’ city of Tarquinii. The *gentilicium Tetatru* is not attested outside Norchia which would suggest that the *gens* is to be considered local. It was active in the same

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<sup>156</sup> *RE* VIII, A-2, c. 1791; *PIR* III, 409, no. 308; TORELLI 1975, p. 97; 2019; ZEVİ 1979, p. 190, n. 25; SYME 1991; MORANDI TARABELLA 2004, p. 481. However, Torelli later reconsidered this, stating that for chronological reasons, the erection of the *elogia* should perhaps be attributed to Vestricius’ father: see TORELLI 2019, p. 98.

<sup>157</sup> Suet., *Div. Iul.* 81; Plut., *Caes.* 63.3.

<sup>158</sup> COLONNA 1988, p. 17; 1991, pp. 231-232; MORANDI TARABELLA 2004, p. 486.

<sup>159</sup> *TLE* 90a-d, 112, 941, 482; *CIE* 4950, 5429; *ET* Ta 1.1; *ET* Cr 3.15; MORANDI TARABELLA 2004, pp. 486-487. On the *praenomen Spurie*, see DEVOTO 1929, p. 264; WATMOUGH 1997, pp. 29-30.

<sup>160</sup> SALOMIES 1987, pp. 50-52, with references.

<sup>161</sup> *CIE* 5872; *ET* AT 1.169; cf. MAGGIANI 1996, pp. 112, 135, n. 47.

period as the *Smurina* and *Xuryle*, the 3rd and 2nd centuries BC<sup>162</sup>. The *gentilicium Tetatru* is a later formation, derived from the masculine *praenomen Teta* which is broadly documented as a ‘*Vornamegentile*’ in northern Etruria<sup>163</sup>.

### TETNIE

The *gens Tetnie* was undoubtedly an important family in south Etruria in the 4th to 2nd centuries BC with several attestations at Vulci, and there is also a testimony from Caere. In the Biedano region the *gens* is represented by two inscriptions, of which one at Castel d’Asso reads, *eca šuθi nešl Te[tnie ---]*, “This (is) the tomb of the *gens Tetnie*”. It is not possible to connect this to a specific gender since no *praenomen* is recorded, even if Morandi Tarabella suggests that the inscription likely refers to a male individual<sup>164</sup>. The inscription derives from a semi-cube tomb with *sottofacciata*, dated by Colonna Di Paolo and Colonna to the first half of the 3rd century BC<sup>165</sup>. According to Morandi Tarabella the inscription probably denotes the family owning the monument; it was to be found on the cornice on the exterior, but has now completely vanished. Morandi Tarabella attributes the entire complex to the *Tetnie* family<sup>166</sup>. The other inscription derives from Blera, where an originally lengthy painted inscription located in a hypogeum close to the Grotta Penta reads the letters *tetn[---]*, which can possibly be interpreted as part of the name *Tetnie*<sup>167</sup>. The same tomb, which is datable to the second half of the 4th century BC, has yielded an inscription recording a female individual, the *Ramθa Aniaś*, or *Anieś*, presented above<sup>168</sup>.

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<sup>162</sup> HERBIG 1952, no. 189; COLONNA DI PAOLO – COLONNA 1978, p. 408; MORANDI TARABELLA 2004, p. 534.

<sup>163</sup> CIE 1236, 1553, 1556, 1560, 2820, 4705.

<sup>164</sup> CIE 5849; ET AT 1.140; CII 2089; TLE 167.

<sup>165</sup> COLONNA DI PAOLO – COLONNA 1970, p. 104, tav. CCCC.

<sup>166</sup> WIKANDER – WIKANDER 2003, p. 130, fig. 29; MORANDI TARABELLA 2004, p. 536.

<sup>167</sup> ET AT 1.226; MORANDI TARABELLA 2004, pp. 536-539.

<sup>168</sup> See above, *s.v. Anie*.

*TRESELE*

Two cube tombs were discovered by chance at Pian del Vescovo, Blera, in 1988. Close to the *dromos* of one of them, a bucchero bowl with an inscription was found. The bowl dates to the late 6th–early 5th centuries BC. The inscription, which is possessive in type, records the name of a female individual. It reads: *mi ramaθas treseles* (I (am) of *Ramaθa Tresele*)<sup>169</sup>. The feminine *praenomen Ramaθa*, the Archaic variant of *Ramθa*, is a very common name widespread in the region in more recent periods, while the *gentilicium Tresele* is not attested elsewhere<sup>170</sup>. Interestingly, the feminine *praenomen*, given in the genitive case, is followed by *Treseles*, the masculine form given in the genitive. According to Mauro Cristofani, the preservation of the *gentilicium* in its masculine form is to be considered a Caeretan phenomenon, not uncommon in the 6th and 5th centuries BC<sup>171</sup>. Thus it can be considered an indicium of the Caeretan influence in Blera in the Archaic period.

*UNA*

The only attestation of the *gens Una* in the Biedano region derives from the Borgo at San Giovenale. An inscription reading *mi una[s]* was found on a fragment from a bucchero vase, dated to the 6th century BC<sup>172</sup>. Outside the Biedano region *Una* is attested as a *gentilicium* at Volsinii, Vulci, and Perugia, but it probably derives from a personal name of Faliscan origin<sup>173</sup>. According to Colonna it is to be regarded as a *gentilicium* also here; the sole use of a *gentilicium* in possessive inscriptions is not uncommon at San Giovenale (cf. *Urqena* and *Utre* below)<sup>174</sup>.

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<sup>169</sup> *ET AT* 2.43; *REE* 58:21.

<sup>170</sup> RICCIARDI 1992a, p. 291.

<sup>171</sup> *REE* 1988, 19.

<sup>172</sup> *CIE* 10454; *ET AT* 2.14; *REE* 47:27.

<sup>173</sup> POHL – COLONNA 1979, p. 317; COLONNA 1997, p. 65.

<sup>174</sup> POHL – COLONNA 1979, p. 317; COLONNA 1997, p. 65; COLONNA – BACKE-FORSBERG 1999, pp. 64–65; MORANDI TARABELLA 2004, p. 568; cf. TOBIN 2015, p. 92.

## URINATE/SALVIE

The *gens Urinate* is represented in the Biedano region by one male individual, *V(el?) Urinates Salvies*<sup>175</sup>, where *Salvies* is probably used as a *cognomen*, but *patronymicon* could also be possible. His epitaph was found at Castel d'Asso in a false cube tomb with a chamber of large dimensions, dated to the first half of the 3rd century BC by Colonna Di Paolo and Colonna. The *praenomen* as abbreviated in *V* and hypothesised as *Vel*, is only found in the interpretation of Colonna; Danielsson as well as Reinhard Herbig, Cristofani (*CIE* 5848), and Rix (*ET AT* 1.139) have all not noticed it. However, judging by the drawing of the inscription in Colonna di Paolo & Colonna 1970, an initial *V* is not completely improbable<sup>176</sup>. The *gentilicium Urinates* belongs to the most important Etruscan *gens* in Bomarzo, but it is documented in several places in the territories of Tarquinii and Volsinii. At Bomarzo the *gens* seems to have prospered between the 4th and the 2nd centuries BC, and there are indicia for its presence as far as the 2nd century AD, with the attestation of a freedman, *C. Urinatus C. l. Dama*. The *gentilicium* is also attested outside south Etruria, at Volaterrae (*ET Vt* 1.159–161), and at Clusium (e.g. *ET Cl* 1.35, 1.37–41). The most ancient attestation was made during excavations in 1981–1982 at Capua, when a fragment of a *kantharos* in *bucchero pesante* was found, dated to 520–470 BC. It carries the possessive inscription *mi manurces urinates*<sup>177</sup>. Etymologically *Urinate* likely derives from an ethnic which allude to a place name, the city of *\*Urina*, which has been identified both with Campanian Nola, and the Roman *colonia* of Saturnia in Etruria<sup>178</sup>. The above-mentioned inscription found at Capua would suggest that Nola is the more likely candidate. The *gens Salvie/Zalvie* was important in the

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<sup>175</sup> *CIE* 5848; *ET AT* 1.139.

<sup>176</sup> COLONNA DI PAOLO – COLONNA 1970, pp. 36, 102-103; tav. CCCC; WIKANDER – WIKANDER 2003, pp. 130-131, fig. 29; MORANDI TARABELLA 2004, pp. 433-434, 570-572.

<sup>177</sup> *CIE* 8636; *REE* 52:30; *ET Cm* 2.24; ALLEGRO 1986, p. 298, no. 30; CRISTOFANI 1986, pp. 308-309; MORANDI TARABELLA 2004, p. 572.

<sup>178</sup> BERRENDONNER – MUNZI 1998, pp. 647-648; Vell. Pat. 1.7.2 (Nola); Pliny 3.52 (*Saturnini (...) antea aurini vocabantur*).

Viterbese region, with attestations at Tuscania, Bomarzo, Sorrina, and Ferentium, where it is known from the 7th century BC. However, the *gens* seems to have flourished here in the 2nd and 1st centuries BC, when Ferentium became a Roman *municipium*<sup>179</sup>. The *gentilicium* was later Latinised as *Salvius*, and this family prospered in Rome during the early Imperial period. The most famous member is surely the short-termed emperor Otho, emperor in the turbulent year of AD 69<sup>180</sup>. The *gentilicium* *Salvius* has also been documented in the Imperial period in the vicinities of Viterbo<sup>181</sup>. Furthermore, Cristofani records six individuals who carry the Latin *cognomen* *Salvius*, all from Caere (CIE 6035, 6128, 6138, 6177, 6241, 6250). Interestingly, these individuals are all freedmen, and in the Late Republic a freedman's *cognomen* was constituted by the person's earlier slave name, i.e. a first name. This would possibly strengthen the hypothesis of *Salvies* here used as a *patronymicon*. On the other hand, if *Salvies* is here used as a *cognomen*, it may indicate connections between the *Urinates* and the *Salvies/Zalvies*.

### URQENA

The *gentilicium* is attested in a graffito on a bucchero cup reading *mi urgenas*, found close to the bridge complex at Fosso Pietrisco, in the Casale Vignale locality at San Giovenale<sup>182</sup>. The inscription lacks a *praenomen*; the sole use of the *nomen gentilicium* has been favoured, a feature common to San Giovenale. The name could originally have formed from the patronymic of a supposed *praenomen* \**Urce*. According to Colonna it could also be connected to the Caeretan family Orgolnius, which he suggests could be a Latinised form of \**Urcelnas* / \**Urclnas*), and linguistically to the Etruscan toponym

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<sup>179</sup> COLONNA DI PAOLO – COLONNA 1970, pp. 36, 102, 252-253, no. 20; tavv. CXXXVI-CXLIX, CCCC; MORANDI TARABELLA 2004, pp. 433-434, 571-572.

<sup>180</sup> On Otho see e.g. *Tacitus, Historiae* 2.50; Suet, *Otho* 1.1. On the history of the *Salvii*, see DEGRASSI 1961-1962, esp. pp. 75-77; TORELLI 1969, pp. 311-312.

<sup>181</sup> *CIL* XI, 3033.

<sup>182</sup> *ET AT* 2.39.

*Orcla* (Norchia). The cup is dated to the first half of the 6th century BC<sup>183</sup>.

### *UTRE*

Inscription on two bucchero fragments, reading *mi utres*, possibly from a kantharos from a tomb at the Porzarago necropolis at San Giovenale. The inscription would be referred to the proprietor of the tumulus in which the tomb is situated, but the *nomen gentilicium* has no comparisons elsewhere<sup>184</sup>. The tomb could be dated to the 7th–6th centuries BC<sup>185</sup>.

### *XURCLE*

The *gens Xurcle* is represented by two male persons buried in the monumental Tomba Lattanzi at Norchia, most likely the gentilicial tomb of the family. The first person, *Arnθ Xurcles*, died at the venerable age of 75 and seems to have been rather prominent in the city during his lifetime. He was the son of *Ramθa Nevtni*, discussed above<sup>186</sup>. He was interred in a nenfro sarcophagus which has been dated to the first quarter of the 3rd century BC<sup>187</sup>. Noted by the epitaph, *Arnθ Xurcles* had been the holder of both the *zilc parχis* and the *marunuχ spurana cepen*<sup>188</sup>. As already mentioned earlier in this section, these offices are almost exclusive to the minor towns in the territory of Tarquinii<sup>189</sup>. *Parχis* in conjunction with *zilc*, corresponding to the Roman praetorship, is believed to imply that the holder of this office was responsible for the small colonies in the Tarquinian territory. The second office held by our *Arnθ Xurcles*, the *marunuχ*

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<sup>183</sup> COLONNA 1997, p. 65; POHL – COLONNA 1979, p. 317; COLONNA – BACKE-FORSBERG 1999, pp. 64-65; MORANDI TARABELLA 2004, p. 572; TOBIN 2015, p. 92.

<sup>184</sup> *CIE* 10467; *ET AT* 2.4; *REE* 40:29; COLONNA 1972, p. 420; MORANDI TARABELLA 2004, pp. 576-577.

<sup>185</sup> TOBIN 2015, p. 180.

<sup>186</sup> See above, s.v. *Nevtna*.

<sup>187</sup> COLONNA DI PAOLO – COLONNA 1978, pp. 382-383.

<sup>188</sup> *CIE* 5874; *CII* 2070; *TLE* 165; *ET AT* 1.171.

<sup>189</sup> See above, s.v. *Cracie*.

*cepen* corresponds to *aedilis* and *sacerdos*. As stated by Torelli, it is very rare that offices of civic government are seen in conjunction with such of religious character; but in Etruscan inscriptions, *cepen* is always found in conjunction with *marunux*<sup>190</sup>. The adjective *spurana* is interpreted as meaning that he held the function in the *spura* of Tarquini<sup>191</sup>.

*Larθ Xurχles* is the other person attested in the tomb. He died at a comparatively young age, at the age of 18. From his epitaph we understand that he was the son of *Arnθ Xurcles*, and of *Φανχvil Craci*<sup>192</sup>. He has been interred in a nenfro sarcophagus which has been dated to 320/310 BC<sup>193</sup>. Judging by the monumental style of their family tomb, the fine artistry of the sarcophagi, the magistratures held by *Arnθ Xurcles* as well as the matrimonial bonds with the *gens Nevtna* and the *gens Cracie* of Tuscania, the *gens Xurcle* seems to have been of substantial standing at Norchia in the 4<sup>th</sup>-3<sup>rd</sup> centuries BC. According to Colonna the *gens* is probably of Faliscan origin; the name *Xurcle* would originally have derived from a Latino-Faliscan *cognomen*, *corculum*, also connected to the Faliscan town of Corchiano. According to Colonna, the progenitor of the family would have been a Faliscan who made his fortune at Norchia<sup>194</sup>.

As mentioned earlier, it is of essential interest to investigate if the epigraphic material can unveil information on which *gentes* were active in the region; with which families, and with which towns, they established networks through marriages, within the region, or outside it. Furthermore, it is also crucial to investigate which *gentes* were active during which periods, and if they are to be considered of local origin, or if they originated in the more politically influential leading cities in south Etruria, Tarquini<sup>195</sup> in particular. Additionally, it is

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<sup>190</sup> TORELLI 2000, p. 202.

<sup>191</sup> COLONNA DI PAOLO – COLONNA 1978, p. 411; MAGGIANI 1996, p. 135, n. 48; TORELLI 2000, pp. 201-202.

<sup>192</sup> CIE 5875; TLE 166; ET AT 1.172. See also above, s.v. *Cracie*.

<sup>193</sup> COLONNA DI PAOLO – COLONNA 1978, pp. 382-383.

<sup>194</sup> HERBIG 1952, n. 3, p. 188; COLONNA 1990, pp. 117-118; AGOSTINIANI 1997, p. 11; MORANDI TARABELLA 2004, pp. 584-587.

necessary to inquire whatever further information the material can yield regarding civic and religious offices, and where such were held.

<i>Gentes</i>	<i>Norchia</i>	<i>Castel d'Asso</i>	<i>Blera</i>	<i>San Giuliano</i>	<i>San Giovenale</i>	<i>Total</i>
<i>Avhircina</i>	–	–	–	–	1	1
<i>Avlna/Aulna (Avalnies)</i>	–	–	1	–	–	1
<i>Alsi</i>	–	–	–	–	1	1
<i>Arhus</i>	–	–	–	1	–	1
<i>Cleiina</i>	–	–	1	–	–	1
<i>Crepu</i>	–	–	–	–	1	1
<i>Cutna (Qutuna)</i>	–	–	–	–	1	1
<i>Vefaršiiiana</i>	–	–	1	–	–	1
<i>Vefuna</i>	–	–	–	–	1	1
<i>Zixana</i>	–	–	–	–	1	1
<i>Havasiann(a)</i>	–	–	1	–	–	1
<i>Hapa</i>	–	–	1	–	–	1
<i>Husicina</i>	1	–	–	–	–	1
<i>Huśuna</i>	–	–	1	–	–	1
<i>Manθureie</i>	–	–	–	1	–	1
<i>Ninu</i>	–	–	–	–	1	1
<i>Tresele</i>	–	–	1	–	–	1
<i>Una</i>	–	–	–	–	1	1
<i>Urqena</i>	–	–	–	–	1	1
<i>Utre</i>	–	–	–	–	1	1
<i>Total</i>	1	0	7	2	10	20

*Table 1.* Attested individuals with ascribable *gentilicia* in the Biedano region, 7th to 5th centuries BC

<i>Gentes</i>	<i>Norchia</i>	<i>Castel d'Asso</i>	<i>Blera</i>	<i>San Giuliano</i>	<i>San Giovenale</i>	<i>Total</i>
<i>Avlna/Aulna</i>	1	–	–	–	–	1
<i>Aleθna</i>	1	–	–	–	–	1
<i>Ancna</i>	1	–	–	–	–	1
<i>Anie</i>	–	–	1	–	–	1
<i>Anutaie</i>	1	–	–	–	–	1
<i>Cae</i>	1	1	–	–	–	2
<i>Cavena</i>	–	–	2	–	–	2
<i>Ceise</i>	–	1	–	–	–	1
<i>Cracie</i>	1	–	–	–	–	1
<i>Elna</i>	–	–	–	1	–	1
<i>Veθna</i>	1	–	–	–	–	1
<i>Veie</i>	1	–	–	–	–	1
<i>Velisina</i>	7(8)	–	–	–	–	7(8)
<i>Velna</i>	1	–	–	–	–	1
<i>Ziluse</i>	2	–	–	–	–	2
<i>Θansina</i>	–	–	–	2	–	2
<i>Mencna</i>	–	1	–	–	–	1
<i>Nevtna</i>	1	–	–	–	–	1
<i>Peina</i>	2	–	–	–	–	2
<i>Saθrna</i>	1	–	–	–	–	1
<i>Semnie</i>	1	–	–	–	–	1
<i>Senata</i>	1	–	–	–	–	1
<i>Setume</i>	–	2	–	–	–	2
<i>Sveitu</i>	1	–	–	–	–	1
<i>Smurina</i>	5	–	–	–	–	5
<i>Spuri(a)na/</i>	–	–	1	–	–	1

<i>Spuriena</i>						
<i>Tetatru</i>	2	–	–	–	–	2
<i>Tetmie</i>	–	1	1	–	–	2
<i>Urinatē/ Salvie</i>	–	1	–	–	–	1
<i>Xurcle</i>	2	–	–	–	–	2
<i>Total</i>	34(35)	7	5	3	0	48(49)

Table 2. Attested individuals with ascribable *gentilicia* in the Biedano region, 4th to 2nd centuries BC

### Concluding remarks

As indicated earlier, when interpreting the epigraphic material from the area it is important to keep in mind that we are in fact dealing with a very limited *corpus* of inscriptions. That said, some interesting observations can still be made.

Of the inscriptions dated to the 7th–5th centuries BC<sup>195</sup>, the majority derive from the southern parts of the area of investigation, specifically from Blera and San Giovenale. The total number of attested individuals displaying a *nomen gentilicium* is 20, with seven attested individuals from Blera, ten from San Giovenale<sup>196</sup>, one from Norchia, and none from Castel d’Asso. Most interestingly, only two individuals are attested from San Giuliano whose necropoleis point to a flourishing period in the 6th–5th centuries BC. Furthermore, the Archaic inscriptions present a rather local character; only one name, *Una*, can surely be attested elsewhere, and six can possibly be connected to *gentes* attested in later periods, albeit not within the Biedano region. The names are only attested at one locality each, but this may be due to the scarcity of the material and should perhaps not be taken too conclusively. Interestingly, none of the *gentilicia*, with

<sup>195</sup> Table 1.

<sup>196</sup> If one accepts the interpretation of *zixan*[---] as a *gentilicium*, see, s.v. *Zixana*.

the possible exception of *Avalnies*, are attested in the Biedano region in the later periods<sup>197</sup>. The epigraphic material from the later periods<sup>198</sup> is more abundant and enables a more profound analysis. What is immediately striking is that we see a quite different geographic distribution of the inscriptions. We can deduce from the survey here presented that the majority of the inscriptions dated between the 4th and 2nd centuries BC hail from Norchia in the northern parts of the Biedano region, with 34 attested individuals. From the same period there are seven attestations from Castel d'Asso, five from Blera, three from San Giuliano, and none from San Giovenale. The total number of attested *gentes* is 30. A total of 20 *gentes* are attested at Norchia, six at Castel d'Asso, four at Blera, and two at San Giuliano. Analogous to the situation in the Archaic period, the majority of the *gentes* are represented at one locality only, with only two exceptions in *Tetnie* (Blera and Castel d'Asso) and *Cae* (Norchia and Castel d'Asso). Of the attested *gentes*, only six can be considered exclusive to the Biedano region, and four of these hail from Norchia. A total of 15 *gentes* have also been attested in other parts of the *ager Tarquiniensis*. Of these, ten are attested at Tarquinii proper, the exception being *Ancna*, *Cracie*, *Veie*, *Velisina*, and *Nevtna*, of which four are attested also at Tuscana, and one at Musarna. In total six *gentes* attested in the Biedano region are also attested at Tuscana and two at Musarna. Additionally, it is interesting to observe that of the six *gentes* not attested elsewhere, two, *Xurcle* and *Smurina*, show marital bonds with *gentes* from Tuscana. Although Tuscana was also part of the territory of Tarquinii, it is situated so close to the towns of Castel d'Asso and Norchia that a certain amount of connectivity between the families in the area would be considered probable in any case. Moreover, there are eleven *gentes* also attested at Volsinii and four at Vulci. In addition, eleven *gentilicia* are also attested in the northern parts of Etruria, predominantly at Chiusi and Perugia.

Whether the bulk of the leading families in the Biedano region from the 4th century BC onwards should be considered of Tarquinian

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<sup>197</sup> If one accepts the connection of this *gens* to the 4th- to 2nd-century BC Norchian *gens Aulna*: see above, s.v. *Avlna/Aulna*.

<sup>198</sup> *Table 9*.

origin, or if they are to be considered local<sup>199</sup>, is difficult to determine with absolute certainty. It is important to stress that the fact that the same *gentilicium* appears in different locations does not automatically mean that we are dealing with people pertaining to the same *gens*, or who are related to each other. The same *gentilicium* appearing in both Blera and for example Volsinii, does not necessarily indicate consanguinity. The *gentilicium* could have been created independently from the same personal name at different locations and time, and it could have been borne by *clientes* of a large *gens*, or by freedmen. As mentioned, the survey also shows that practically none of the names is attested in more than one locality each in the Biedano region. The only exceptions being *Tetnie* and *Cae*. But again, this could also be attributable to the scarcity of the material at our disposal. However, the possibility that *gentilicial* names in South Etruria in general are interconnected in one way or another must be considered at least plausible, given the funerary context in which the majority of the *gentilicia* have been found<sup>200</sup>. Furthermore, it is clear that the epigraphic material presents a predominantly new set of *gentilicial* names appearing in the area in the more recent periods, and a large portion of these suggest a connection with Tarquinii.

None of the *gentes* attested in the 7<sup>th</sup>-5<sup>th</sup> centuries BC seem to have survived into the following period. Perhaps the pattern demonstrates indicia of a stronger Tarquinian presence in the area. In the following Roman period, there is evidence for two *gentes* possibly having survived, the *Ancna* (*Ancharii*) and the *Anutaie* (*Anteii*)<sup>201</sup>. The Latin epigraphic material is scarce, thus complicating any general interpretations based solely on this. There is also a possibility that more *gentes* survived than are discernible at first glance. A possible explanation to why so few Etruscan *gentes* are visible in the Latin inscriptions could be connected to how the *gentes* have Latinised their

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<sup>199</sup> BOURDIN 2012, pp. 491-492; BENELLI 2014, pp. 86-87.

<sup>200</sup> *E.g.*, chamber tombs accommodating individuals from several generations who all share the same *gentilicial* name.

<sup>201</sup> The Etruscan origins for both families are controversial: see TORELLI 1982, pp. 278-279 for the *Ancna/Ancharii*. The *Anutaie* is also very uncertain. See further above, *s.v.* *Ancna* and *Anutaie*.

*gentilicia* upon receiving Roman citizenship. Apparently, there was no single, general procedure to follow, and the epigraphic material shows a remarkable ingenuity in how this was undertaken, including the transformation of the Etruscan *cognomen* into a new *nomen gentilicium* or vice versa, as well as the complete invention of new names<sup>202</sup>. However, the absence of previously important *gentes* in the Roman period is not a phenomenon exclusive to the Biedano region. It is characteristic of the entire *ager Tarquiniensis* and could also be connected to the post-independent status of Tarquinii in the wake of the Roman takeover<sup>203</sup>. Tarquinii lost its role as a political and economic centre and there is a possibility that many families were displaced by Roman or Latin newcomers. In turn, the development probably also affected the socio-demographic situation in the smaller towns in the interior.

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<sup>202</sup> For a more thorough discussion on the development of Etruscan names into Latin, I refer to KAIMIO 1972.

<sup>203</sup> TORELLI 1982, pp. 278-279.

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Fig. 1. Hypothetical maximum extent of the Biedano region within the ager Tarquiniensis (after OLSSON 2021, p. 87, fig. 20)