

SOME REFLECTIONS ON THE INSCRIPTION OF THE CIPPUS PERUSINUS (CP)

ABSTRACT. *This article focuses on the inscription of the Cippus Perusinus that is dated to the late third or early second century BC. It critically analyzes the interpretations and translations of the text, published by G. M. Facchetti in 2000 and 2005. It suggests new interpretations of the lexemes araś, enesci, eśta, falaś, fulumxva, fuśleri, helu, hinθa, lescul, mena, ścune, sleleθ, tanna, tezan, tularu, xiem, zeriuna, and zuci. At least ten other lexemes cannot yet be translated. In view of the absence of loanwords from Latin and the repeated references to teśna raśna (the Etruscan law) the inscription describes a genuinely Etruscan legal action rather than one that was influenced by Roman practice.*

INTRODUCTION

This article presents a summary account of our understanding of the inscription of the *Cippus Perusinus* to date¹. The text of this inscription, dated to the end of the third and beginning of the second century BC² describes a legal agreement between two families, Velthina and Afuna. In 2000 G. M. Facchetti tentatively translated the text in *Frammenti di diritto privato etrusco*³, using the ‘bilinguistic’ approach, by comparing Roman legal practice. In 2005 he published an English translation, with some corrections⁴. His interpretations are thought provoking since many lexemes are *hapax legomena* and the semantic values of several other ones are disputed. Therefore, it is worthwhile to compare his interpretations to those of other scholars who have paid attention to the CP text since 2000.

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¹ For the context, see RONCALLI 1985b, pp. 74-87, 89 (with bibliography) and DEFOSSE 1969. Unfortunately, the terrain of the find spot on Monte Malbe near S. Marco, ca. five km to the northwest of Perugia, has never been surveyed or undergone a geophysical research, according to dr. Luana Cenciaioli (personal communication). Since the inscription mentions possibly (underground-) structures like *θaura*, *fal-* and *spel-* (see below), it would be worthwhile to explore the area.

² VAN DER MEER 2007, pp. 19-23.

³ Reviewed by CAPPELLETTI 2005 and MANTHE 2003.

⁴ FACCHETTI 2000, 2005.

Let us first look at the text as it was recently published by G. Meiser⁵. His reading differs slightly from both that of Facchetti and the *ThLE* I². He reads *rezus* instead of *rezul* (*rezu l*), *aras peras cemulm* instead of *aras perasc emulm*, *velθinam lerzinia* instead of *velθina mlerzinia*, and *zeri una* instead of *zeriuna*. As for the rendering of sibilants, I follow, for technical reasons, the spelling system of Rix, *ET* Pe 8.4.

Meiser, *ET* Pe 8.4, here with the corrections mentioned, reads:

Side A (front):

1. [t]eurat. tanna. la rezu[ʔ]
2. ame vaxr lautn. velθinas. e
3. stla. afunas sleleθ caru
4. tezan fusleri tesns teis
5. rasnes ipa ama hen naper
6. XII. velθinaθuras. aras. pe
7. ras emulm. lescul zuci en
8. esci epl tularu. (VACAT)
9. aulesi. velθinas arznal cl
10. ensi. θii. θil scuna. cenu. e
11. plc. felic larθals afunes
12. (VACAT) clen θunxulθe
13. falas. xiem fusle. velθina
14. hinθa cape municlet masu
15. naper šran czl θii falsti. v
16. elθina hut. naper. penezs
17. masu. acnina. clel afuna vel
18. θina mlerzinia. inte mame
19. r. cnl. velθina. zia šatene
20. tesne. eca. velθinaθuras θ
21. aura helu tesne rasne cei
22. tesns teis rasnes ximθ šp
23. el θuta scuna afuna mena
24. hen. naper. ci cnl hare utuše

Side B (left small side):

1. velθina ś
2. atena. zuc
3. i. enesci. ip
4. a. špelane
5. θi. fulumx
6. va. špelθi.

⁵ MEISER, *ET*, p. 402.

7. *reneθi. ešt*
8. *ac velθina*
9. *acilune.*
10. *turune. sc*
11. *une. zea. zuc*
12. *i. enesci aθ*
13. *umics. afu*
14. *naš. penθn*
15. *a. ama. velθ*
16. *ina. afuna*
17. *θuruni. ein*
18. *zeriuna. cl*
19. *a. θil. θunχ*
20. *ulθl. iχ. ca*
21. *ceχα. zιχux*
22. *e*

TRANSLATION

My word for word English version of the Italian (2000) and English translation (2005) by G. M. Facchetti reads:

[t]eurat. tanna. la rezu[l] / ame

Arbitrator about this[?] (case) La(rt) Rezu, (son) of Lart, was.

vaxr lautn. velθinaš. e/štla. afunaš sleleθ caru /

The oath[?] (obj.) the family of Velthina of > with the one of Afuna, in couple[?], took.

tezan fusleri tesnš teis / rašneš

May they accept[?] for the land property[?] according to the Etruscan law,

ipa ama hen naper / XII. velθinaθuraš. araš. pe/rašc

that (there) be here measurements 12 of the Velthina (family), moving[?] and crossing[?],

emulm. lescul zuci / enesci epl tularu.

far[?] and wide[?], through our[?] declaration[?], up to[?] the place of boundary stone(s).

aulesi. velθinaš arznal / clenš. θii. θil šcuna.

In > about Aule Velthina's, son of Arznei, water the (drawing) of water (θil) he (Aule) may grant

cenu. eplc. felic larθals afuneš / [VACAT] clen θunχulθe /

(which was) acquired, (and) for (eplc) the price[?] (felic), by Larth Afuna, [VACAT] son of [], by covenant.

falaš. xiem fusle. velθina /

The stake[?], every land property[?] Velthina (subject)/

hinθa cape municlet masu / naper šran czl

under > behind (the stake) holds; in the sacred place (there are) five measurements, the extension[?] of these

θii falšti. v/elθina hut. naper. penezš /

in > between the water and the stake[?] Velthina six measurements next to[?]

masu. acnina. clel afuna / velθina mlerzinia.

five[?] may own. Of > on these (things) may Afuna Velthina (accusative) satisfy.[?]

inte / mamer. cnl. velθina. zia šatene /

in/about which (things) (he is) guarantor[?]. These things (accusative) Velthina (as) right disposes.

tesne. eca. velθinaθuraš θ/aura helu

By law this (is) of the Velthina family the tomb own[?] > the own[?] tomb

tesne rašne cei / tesnš teiš rasneš

in > through this Etruscan disposition by > according to the Etruscan law.

ximθ šp/el θuta šcuna afuna mena / hen.

In total a cavity only[?] > an only[?] cavity he allows (> may allow); Afuna (subject) may keep / here

naper. ci cnl hare utuše /

measurements three. Across these he enters[?] (and) leads[?] (livestock).

velθina š/atena. zuc/i enesci.

May Velthina order in > through our[?] declaration[?]

ip/a. špelaneθi. fulumxv/a. špelθi. reneθi.

that in the space of the cavity the cultual objects[?] (will stay) in the cavity at his hand > disposal[?].

ešt/ac velθina / acilune. / turune. šc/une. zea. / zuc/i. enesci

And (-c) the same Velthina acts, gives, allows the right (things)[?], in > through our[?] declaration[?].

aθ/umicš. afunaš. penθn/a. ama.

Of the noble[?] Afuna the cippus will be.

vel/θina. afuna / θuruni. / ein zeriuna.

Velthina (subject) Afuna (accusative) in > by through (judicial) authority[?] (θuruni) not will prosecute.

cl/a. θil. θunχ/ulθl.

Of him/his (is) the (drawing) of water of the covenant⁶

ix. ca / ceχa. ziχux/e

as this above has been written.

EVALUATION

Corrections and new interpretations are presented according to the order of the text.

Rezu, the nomen gentilicium of the arbitrator (*teurat*), is further only present on travertine ash urns from a tomb at Stroz Zacapponi, a village south-west of Perugia⁶.

The lexeme *tanna* (*tan-na*) is an adjective; *-na* is not the suffix of a demonstrative pronoun **tan*, a non-existing accusative of (*e*)*ta* (“this”)⁷. Such a suffixation is without parallel. The root *tan-* is rather akin to that of *tanasar* (“mourning (men)/funeral officials”), plural of **tanās*, participle of *tan-*. If, as K. Wylin suggests that the root was **tana*, *tanna* may be the syncopated form of **tanana* (cf. *malna* “mirror” from *malana/malena*)⁸. If correct, *teurat tanna* means “arbitrator in funerary things”.

The verbal form *ame* is written in the present tense, since the past one is *amce*.

J. Hadas-Lebel ingeniously compares the locative in postposition *sleleθ* (< **slela-i-θ*) with *eslem* (*e-sl-em* “minus” *zal* “two”) deriving *slel-* from **eslel-* and translating it as “between (two)”, i.e. the family of Velthina and that of Afuna⁹.

The participle *caru* does not mean “took” but between Velthina and Afuna the agreement “is made”. The verb *car-* means “to build/make” in view of *ET* Pe 5.2: *cehen: suθi: hinθiu ... caresri ... precuθuraši* “This underground tomb ... has to be built (?) ... by the Precu family”¹⁰.

Facchetti translates the demonstrative pronoun **ešta* (genitive *ešla*), respectively as “the one (of)” and “the same” instead of “that”¹¹. The pronoun may derive from Osco-Umbrian *este/esta-* (“this”; cf. Latin *iste*).

⁶ For Rezu, see MEISER, *ET* Pe 1.830-1.839 (1.834 mentions *resu*). The successive editors of *ET* probably incorrectly locate the tomb at Pieve del Vescovo, a place three km to the north-northwest of Monte Malbe where the CP was found in 1822. According to Defosse (1981) the urns probably originate from a tomb at Stroz Zacapponi. The name Rezu occurs elsewhere only once, in Chiusi, MEISER, *ET* Cl 1.2301 (*rezui*). Therefore, Heiner Eichner does not exclude that the arbitrator originally came from Chiusi just like the Afuna family (personal communication).

⁷ FACCHETTI 2000, p. 10, note 16; p. 47, note 275 (*vaxr* “promise/oath”).

⁸ K. Wylin, personal communication.

⁹ HADAS-LEBEL 2016a, p. 111. He holds that the locative *-θi* is inessive (static), and *-θ* illative (indicating motion).

¹⁰ For **carl/*cer*, see BELFIORE 2014, pp. 36-37, 41. She tentatively translates *cares-* as “to respect”.

¹¹ In his first publication Facchetti (2000, p. 10, note 19) translates **ešta* as a demonstrative pronoun “that”.

The translation of *lautn* (< *lavitun*¹² “family”) is correct in view of Meiser, *ET* Pe 5.2 (... *lautn: precus* ...) ¹³ but the semantic difference between *lautn velθinaś* and the collective name *velθinaθur* (*velθina-θur*) in A6 is not clear ¹⁴. The first word may indicate the extended family and the second one the core of the family since words like **paçaθur* “priests of Pacha”, *ceçasieθur* “superiors/members of a senate”, and *tesinθ tamiaθuras* “chief of the kitchen personal” probably refer to small groups.

Problematic is Facchetti’s translation of *tezan* “may they accept” ¹⁵, since the third person plural subjunctive would have been identical to the singular subjunctive **teza*. Wylin interprets *tezan* as “stone” and translates *sleleθ caru tezan* in the CP text as “in **slele* (better: **slela*) is made/erected a stone” ¹⁶. However, the translation “stone” is impossible in the text of CP, because of the following relative noun *ipa*. H. Rix translates *tezan fusleri* as “a ruling (legal verdict) is to be made”, interpreting *fusleri* as a necessitative, followed by the relative pronoun *ipa*, “that ...” ¹⁷. The word *ipa* has been interpreted as “idem” or “alius/alter” ¹⁸ but in this case *ipa* is followed by a subjunctive which may be compared to the necessitative *heczi* in *ET* Pe 5.3: *eθ: fanu: lautn: precus: ipa: murzua: cerurum: ein: heczi* ... “Thus declaring (is) the family of Precu that urns and *cerur* (Latin *ficilia*?) are not to be made ...” ¹⁹. It means that urns and probably pots had not to be made in but outside the tomb. The lexeme *fusleri* (*fusle-ri* “on behalf of *fusle*”) derives from *fusle*, a nominative like *zusle* and *fasle*, mentioned in line A13, that, if derived from Italic or Latin **fus-lo* (from *fus-um* < *fund-*; cf. *Titete* < Italic **Titelo-*), probably means “land (property)”. Rix interprets *tezan* as a participle: that is possible since its root is *tez-*. As adverb it occurs in *ET* Co 3.3: ... *tez. alpan turce* “he *merito libens* (“deservedly (and) with pleasure”), (cf. Latin *libens merito*) gave” ²⁰. If correct, *tezan fusleri* means “It is deserving/just on behalf of the land property (to care) that ...”. The word *tezan* also occurs on a cippus from S. Valentino near Perugia (*ET* Pe 4.1): *cehen / cel teza/n penθn/a θauru/s θanr* “this Cel (goddess of earth) (is) ruling/deserves the cippus of the tomb; of/for? Thanr (< Thanra or Thanr(u)s)” ²¹, on cippus *ET* Pe 8.1: *tezan teta tular* “Teta (is) ruling/deserves the boundary (stone)”, and on cippus *ET* Pe 8.9: [*l*]a ar-nite te[z]

¹² MEISER, *ET*, pp. 399-400, TC 22, 23 and 24.

¹³ In other inscriptions the syntagma *lautn eteri* and *lautneteri* are singulars.

¹⁴ For *-θur(a)*, see WALLACE 2008, p. 52.

¹⁵ FACCHETTI 2000, p. 16.

¹⁶ WYLIN 2000, pp. 296-297.

¹⁷ Rix (2004, p. 964) does not write *disertis verbis* that *tezan* is a participle. If, however, *Turan* means “the giving one”, *Alpan/alpan* Latin “*libens*”, and *Farθan* “genius, generating”, *tezan* may be a participle too.

¹⁸ BELFIORE 2010, p. 126.

¹⁹ For a different translation, see WYLIN 2000, pp. 291-296.

²⁰ For the comparable adverb *tes*, see MARAS, *Dono*, pp. 245, 279.

²¹ For *Thanr*, see MARAS, *Dono*. Interestingly, a lost cippus from the Perugia region (MEISER, *ET* Pe 8.9) mentions the lexemes *te[z]an tular*, *penθna*, *spelθ* and *estak*.

an tular: ufle penθna ale ... “Larth Arnithe (is) ruling/deserves the boundary (stone) (and) Ufle the cippus (accusative) gives”. Teta is a proper name or a noun meaning “grandmother”. It may be Cel who is not only called *ati* “mother” but also **tatanu* (cf. *ET* Vt 4.5: ... *clz. tatanu* “of/for Cel Tatanu”).

The translation of *hen* as “here” is problematic since *θui* is the usual word for “here”. Wylin derives *hen* from *cehen* (“this here”) ²². However, the vowel contraction of *cehen* is *cen* ²³. Belfiore translates *hen. naper. ci* ... as “just three measures ...” which does not convince in view of the word order ²⁴. Interestingly, three boundary stones were found next to the CP ²⁵ which may have confined the three *naper*.

The assonantic syntagma *aras perašc* (*peraš-c*) seems to consist of two active participles. The lexeme *ar-aš* does not mean “moving” but “making” or “raising” ²⁶. There is no comparandum for *per-aš*. It is not clear who is the subject of the participles.

The assonantic lexemes *emulm* (*emul-m*) *lescul* are genitives of **ema* (without parallel) and **lesca*, a lexeme that occurs on the cippus from Marmini at Volterra (*ET* Vt 8.1): ... *huθ: naper / lesca letem θui arasa* “six measurements (units of square measures) *lesca* (accusative) *letem* here making”. If the adjective or substantivized adjective **lesca* derives from *laisca* (< *laivisca*), known from the Liber Linteus, it means “left”. The meaning of *letem* (*lete-m* (< *letai-m*) “and in *leta*”?, cf. *spure-m* < **spuriai-m*) is unknown.

The assonantic syntagma *zuci enesci* occurs three times. The words are imperatives or, according to Facchetti, locatives used as instrumentals (*zuc-i; enesc-i*) ²⁷. On the Lead of Magliano (*ET* AV 4.1) we read: ... *eθ. zuci. am. ar.* “thus *zuci* (:?) be (present, and) make”! ²⁸ Here *zuci* means “announce!” or “in/through the announcement”. In the context of CP the latter option is attractive since **enesca* (locative/instrumental *enesci* < **enescai*; nominative: **enesca*; cf. *tameresca* < *tamera*) seems to be an adjective. Facchetti relates *enes-* to *ena* (genitive *enas*), well known from the Liber Linteus. E. Benelli and others hold that *enas* means “of what-/whomsoever” ²⁹. In my opinion, the alternative translation “of us/our” should not be excluded ³⁰.

²² WYLIN 2000, p. 113.

²³ WALLACE 2008, p. 65 (MEISER, *ET*, p. 401, AC [Aes Cortonense] 18: *cēn. zic. zixuxē* ... “This document was written ...”).

²⁴ BELFIORE 2014, p. 37.

²⁵ DEFOSSE 1969, pp. 324, 326.

²⁶ The translation “raising” is based on *aril*, the Etruscan name of or word for Atlas (MEISER, *ET* Vc S.2, OI G. 26).

²⁷ Facchetti (2000, p. 14, note 40) first translated the syntagma as Latin *sine dolo malo* or *ex fide bona*.

²⁸ MASSARELLI 2014, p. 95; VAN DER MEER 2013, p. 329. For the possibly related noun *zuchuna*, see MEISER, *ET* Cr 1.197; *StEtr* LXXI, 2005 [2007], *REE* 26 (G. COLONNA).

²⁹ Wallace (2008, p. 65) translates *ena* as “anything” but *enas* in the Liber Linteus as “of (the city of) Ena”.

³⁰ VAN DER MEER 2007, pp. 54-56. HADAS-LEBEL 2016a, p. 90 (following H. Rix).

The lexeme *epl* is not a preposition meaning “up to”, since *eplc* (*epl-c*) *felic* (*fe-li-c*) in lines A10-11 are nominatives, as becomes clear from the 3rd century BC *aes ponderarium* from Caere, Meiser *ET* Cr. 4.22: ... *epl masani hercles* ... since *masani* is the locative of *masan*³¹.

The lexeme *tularu* “boundary-related” (cf. the adjective *etera-u*) is the adjective of *tular*, though the adjective *tularia* exists too.

According to F. Roncalli *clen θunxulθe* (after a *VACAT*) in A12 should be read after *velθina* in A13³². However, *clen* is more likely to depend on *afunes* (ablative) in A11 than on *velθina* (nominative)³³.

Facchetti combines *falas* (“stake?”) in line A13 with *hinθa* (“under/behind (the stake?)”) in A14³⁴. He derives *falas* (accusative?) from Latin *falae* (“high columns” or “wooden towers”). If, however, *falas* is related to Latin **faladum*, “height/depth”³⁵, that derives from the Etruscan word for “heaven” (**falat(h)*); cf. *TLE* 831: *a falado (falando), quod apud Etruscos significat coelum*³⁶, it may refer to a vault-like construction. In favour of this are the following locatives *θii falsti* “in the water, (and) in the *fal-*”. Such an Etruscan cistern-like hypogaeum with dome exists at Bolsena³⁷.

The root *χi* in *χiem* (A13) and the locative *χimθ* (*χim-θ*; A22) does not mean “all” or “every”, but “right/correct” (Latin *iustus/iustum*) in the sacred-legal sense, as G. Colonna has shown³⁸. So, Velthina probably “takes *falas χiem* (< *χie-m*) *fusle*” “the cistern and sacred land (property)”.

The lexeme *hinθa* is without parallel, but akin to *hinθu* (cf. *aisna hinθu* “funerary” or “finished divine thing/offering/ritual”), (*suθi*) *hinθiu* (“underground-(tomb)”), and *hinθθin* (“under?”). Therefore, the lexeme *hinθa* (an adverb like *ceχα?*) may refer to underground things.

The lexeme *municlet*, locative of the substantivized adjective **munica*, means “on site”, but not necessarily a sacred site, as suggested by Facchetti³⁹, in view of

³¹ Maras (*Dono*, p. 277) reads *masuni* instead of *masani*. FACCHETTI - WYLIN 2004 read *macuni*.

³² Roncalli (1985a, p. 168, fig. 3) reconstructs the original text used by or dictated to the scribe.

³³ The lexeme *clen* is further only known from the syntagma *clen cecha* (Latin *filii causa*). Maybe, the scribe made an error or omission, cf. FACCHETTI 2000, pp. 18-19, note 67.

³⁴ FACCHETTI 2000, p. 22, note 86.

³⁵ For *fales*, see *StEtr* LXXIII, 2007 [2009], *REE* 72 (A. MORANDI).

³⁶ The lexeme *faliaθere* (MEISER, *ET* Vs 3.12) in an inscription from Campo della Fiera at Orvieto has been translated by S. Stopponi (*AnnMuseoFaina* XVI, 2009, p. 478; *StEtr* LXXIV, 2008 [2011], *REE* 140) as “in a celestial/heavenly place”.

³⁷ VAN DER MEER 2011, p. 122, fig. 31.

³⁸ For *χi*, see MASSARELLI 2014, pp. 61-63; BELFIORE 2010, pp. 72-73 (following G. Colonna); *StEtr* LXXV, 2009 [2012], *REE* 71 (G. LIGABUE); LXXIV, 2008 [2011], *REE* 68 (G. COLONNA); LXV-LXVIII, 2002, *REE* 92 (G. COLONNA).

³⁹ FACCHETTI 2000, pp. 23-26.

Meiser, *ET Cr* 1.161 (... *zilci municlet* ...), *Ta* 1.162 (... *municlat zilaxnce*) and 1.70 (... *zilaxnce* ... *municleθ*) where it refers to the place where someone was *zilaθ*⁴⁰.

The word *šran* ("extension?")⁴¹ has recently been interpreted by Hadas-Lebel as "hundred"⁴². If correct, *masu* cannot mean "five (*naper*)". Facchetti's derivation of *masu* from **maχ-su* like *cisu* ("three together") from *ci*⁴³ is possible in view of the loss of *χ* in *elasantre* < *elaxsantre*, but not convincing. The scribe could just have written *maχ* "five", like *ci* and *buθ*. On the other hand, there may be some doubt about Hadas-Lebel's "hundred *naper*", since the other numbers of *naper* are low (3, 6 and 12). *masu* also occurs as cognomen, possibly a nomen agentis indicating a profession like *fulu* (Latin *fullo*, see below) and the nomen gentilicium *Zicu* (Latin *Scribonius* "writer"; Meiser, *ET Cl* 1.320).

The subjunctive *acnina* (*ac-n-in-a?*) means "may he make", or "may he possess"⁴⁴.

The lexemes *mlezinia*⁴⁵ and *mamer*, a noun, tentatively translated above by Facchetti as "guarantor", are *hapax legomena*. The root of the lexeme *mamer* may be akin to that of the lexemes *mamnθi* (*mam(a?)-n(e?)-θi*, a locative), and *mama* on a probably funerary mirror showing a Gorgoneion (*ET OA* 2.58)⁴⁶. If *mama* means "memory" and *mamnθi* "in the place of memory", *mamer* may mean "remembering". In that case Facchetti's translation seems to be correct.

Facchetti translates *θaura helu* as "(their) own tomb"⁴⁷. In light of a new inscription from Lemnos mentioning the verbal form *beloke* ("has/have erected"), "the erected tomb" is the correct translation⁴⁸. Facchetti translates *špel θuta* as "the only cavity"⁴⁹. However, in view of the words *šr qdš* "sacred space" in the Phoenician inscription from Pyrgi (Meiser, *ET Cr* 4.4) Wylin translates *mex θuta* as "sacred thing"⁵⁰.

The translation of the subjunctive *mena* "may he keep"⁵¹ should be corrected as "may he make"⁵².

⁴⁰ Hadas-Lebel (2016a, p. 132) translates *muni* as Latin *medius*.

⁴¹ FACCHETTI 2000, p. 22, note 90.

⁴² HADAS-LEBEL 2016b.

⁴³ FACCHETTI 2000, p. 22, note 88 (following a suggestion by A. J. Pfiffig).

⁴⁴ For the verb *ac-*, see BELFIORE 2014, pp. 29-33.

⁴⁵ Facchetti (2000, pp. 26, note 109; 39, note 222; 50, note 290) compares *mlez* in *mlezinia* to *mlach* ("good") which is hardly possible, and *zinia* as a subjunctive of *zin-* ("to make"). Such a compositum is without parallel. Perhaps *mlez* and *zinia* have to be read as separate words.

⁴⁶ BELFIORE 2014, p. 37.

⁴⁷ FACCHETTI 2000, pp. 17, note 56; 29-30, note 139. For *θaura*, *taur* and the *ludi Taurei*, see *StEtr* LXXIII, 2007 [2009], *REE* 138 (G. COLONNA).

⁴⁸ DE SIMONE 2009. For *hel-*, see also WYLIN 2004.

⁴⁹ FACCHETTI 2000, p. 35. Belfiore (2010, pp. 166-167) summarizes all interpretations of *θuta*.

⁵⁰ WYLIN 2003, pp. 61-65. WYLIN 2000, pp. 272-275.

⁵¹ FACCHETTI 2000, p. 48, note 280. For **men*, see BELFIORE 2014, pp. 37-38.

⁵² BELFIORE 2014, pp. 37-38.

The asyndetic lexemes *hare utuše*, both *hapax legomena*, are written in the present tense (*har-e*, *utuš-e*) or they are locatives of **hara* and **utusa*⁵³. The meaning of the lexemes is unknown.

The plural *fulumχva* (*ful-um-χva*) is a *hapax*⁵⁴. If Latin *fullo* “fuller” derives from Etruscan *ful-*, *fulumχva* may mean “(ritually) cleansed/clean things”⁵⁵.

Facchetti compares *acilune* (“gets done”)⁵⁶, *turune* (“gets given”), *scune* in A9-11 to the Roman juridical formula *dare facere praestare*⁵⁷. However, the sequence is not the same. In addition, *scune* (“he allows/concedes”) is not identical to *praestare* “to keep a promise” or “to guarantee”⁵⁸. In addition, we may not rule out that *scune* is the locative of *scuna* (cf. Meiser, *ET* Ta 0.19: *mlay: ca: scuna / fra: hinθu* “beautiful (is) this tomb/building / *fira* of the underworld” or “*fira* (is) finished”)⁵⁹, and *ET* Ta 1.182: *camnas: larθ ... an ... atršce. scuna ...* “Larth Camnas ... who ... built (?) a construction ...”.

Roncalli suggests that the stone cutter made a mistake by writing *θuruni* (a *hapax*) in B17 instead of *turune*⁶⁰. In that case *velθina afuna turune* may mean “Velthina (and) Afuna give (as warning): *ein zeriuna cla θil θunχulθl* “not make (misuse?) of this (drawing) of the water of the covenant”!

The subjunctive *zeriuna* (*zeri-un-a*) is curious since the causative morpheme *-un-* elsewhere occurs in the past tense (cf. *ceriχ-un-ce* “he did build”). As a noun *zeri* is usually translated as “rite”⁶¹. It may, however, have a negative connotation since a *tabella defixionis* from Monte Pitti near Campiglia Marittima (*ET* Po 4.4) mentions *ceš zeriš* (ablative), which may mean “by this curse”. In addition, the syntagma *luri zeric* (probably accusatives) in *Liber Linteus* V 22 has a negative meaning, if the

⁵³ Facchetti (2000, p. 48, note 282) suggests a kinship between *har-* (“inside/to enter”) and «the (almost) certain» Etruscan *haru-* in Latin *haruspex*. However, in Etruscan a *haruspex* is called *netšviš* (also *natis*).

⁵⁴ *fulumχva* does not have the same meaning as *pulumχva* since the letters *f* and *p* are not exchangeable. *pul-* may derive from Latin *polus* or Greek *πόλος* (“heaven”). *pulumχva* is translated as “stars” or “starlike nails”. Facchetti (2000, pp. 49-50, note 290) compares *ful-* to *fl-* in *fler* (Latin *hostia*) and tentatively translates *fulumχva* as “cultural objects”. A transition from *ful-* to *fl-* or vice versa, however, is without parallel.

⁵⁵ *fulu* is a frequent cognomen probably indicating the profession of fuller. The bilingual inscription (MEISER, *ET* Ar 1.9) mentions the Etruscan nomen gentilicium *Fulni* and corresponding Latin *Folnius*.

⁵⁶ RIX 2004, p. 957.

⁵⁷ For the causative infix *-n* in *acilune* and *turune*, see WYLIN 2000, pp. 119-121.

⁵⁸ FACCHETTI 2000, pp. 19-20.

⁵⁹ VAN DER MEER 2007, pp. 45-46. Belfiore (2010, pp. 65, note 3; 126; 146; 147, note 1) interprets *fira* as the subjunctive of *fir-*. For *scunueri* in the *Liber Linteus*, see VAN DER MEER 2007, p. 119.

⁶⁰ RONCALLI 1985a, p. 170.

⁶¹ MASSARELLI 2014, p. 212. BELFIORE 2010, pp. 80, note 2; 130, note 5.

root of *luri* is akin to *Lur-* (cf. Latin *luridus*), a deity of death⁶². Some read *zeri una* instead of *zeriuna* but a verb *un-* is not testified.

CONCLUSION

The text CP is still not completely translatable. The semantic values of the lexemes *emul*, *epl*, *zeriuna*, *bare*, *ben*, *letem*, *masu*, *mlezzinia* (*mlezzinia*?), *peras*, *penezs*, and *utuše* are still unknown. Since very few words (*ešta*?, *fusle*?, and *penezs* (< Latin *penes* ("next to"))?) may have an Italic or Latin origin, the legal action was probably not influenced by Roman legal practice⁶³, which, in any case, is only known from the later, imperial period. The inscription repeatedly mentions **tesna rasna*, that is "Etruscan law" or "public law", not Roman republican law.

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⁶² BELFIORE 2010, pp. 129-130; VAN DER MEER 2007, pp. 97-98 (erroneously interpreting *luri* as a dative). MARAS, *Dono*, pp. 463-464. *StEtr* LXXIII, 2007 [2009], *REE* 38 (G. COLONNA). For *luri*, see also MEISER, *ET* Vs 1.179 and AT 1.107.

⁶³ As suggested by MANTHE 1979, pp. 264-299; Manthe (2003, p. 594), however, doubts about Roman influence.

⁶⁴ Or see Internet s.v. CP (Facchetti) / Dr. Yves Lassard Academia.edu or Researchgate.net.

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