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Etruscology

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Alessandro Naso

79 Central Italy and Rome

Abstract: During the first millennium BCE, Central Italy was a mosaic of different peoples, each with its own culture and language. Modern-day Latium was settled by Latins and other minor peoples such as Sabines, Faliscans, Hernici, and Volsci. There were other populations in the adjacent regions, too—Umbrians in Umbria, several tribes in Abruzzo, and Picenes in the Marches. Handicrafts suggest that Etruscans were in touch with their neighbors mostly as traders, although geographic mobility is documented by inscriptions. In the case of inscriptions, individuals of high social rank were granted foreign citizenships at the same social level they had at home. The cultural contacts between Etruscans and their neighbors changed through the ages and were not only one way.

Keywords: Rome, Latium, Faliscan, Umbria, Abruzzo

Introduction

During the first millennium BCE, Central Italy became a mosaic of several peoples with different cultures and languages. In the second half of the millennium, in modern-day Latium, near the Latins who were settled around Rome and on the Alban Hills can be identified other peoples, such as Faliscans in the *ager Faliscus* on the left bank of the Tiber. Sabines were in the mountainous hinterland northeast of Rome around modern-day Rieti, Hernici were between the Lago del Fucino and the Sacco River around modern-day Anagni, and Volsci were in the southeast. There were further populations in the adjacent regions, such as Umbrians in modern-day Umbria and Emilia-Romagna, several tribes in Abruzzo, and Picenes in the Marches (Fig. 79.1).¹ Handicraft items suggest that Etruscans were in touch with their neighbors mostly as traders, even though geographic mobility can be assumed earlier for particular finds, and is documented later by inscriptions; in the case of inscriptions, we can see that individuals of high social rank were granted foreign citizenship at the same social level. Cultural contact between Etruscans and their neighbors changed through the ages and were initiated on both sides.²

1 Latium and Rome

Latium is a flat and fertile region, which to the south blends naturally into Campania. Not by chance did ancient people derive the name *Latium* from the Latin adjec-

¹ References are given below. For the Picenes, see chapter 77 Baldelli.

² On Etruscans in Latium see Cristofani 1982; 1987b; 1988 and 1990.



Fig. 79.1: Ancient Latium and adjacent areas

tive *latus*, meaning “broad, wide.” Eastern mountains border vast plains, which are watered by several rivers, the largest of which generally flow north–south and the lesser of which flow east–west. Both were used in antiquity as natural roads. The most significant river is the Tiber, the river of Rome, which was the northern border of Latium, dividing it from Etruria. The southern boundary is not so clear. In the first century CE, Pliny the Elder called the territory between the Tiber and the Mount Circeo promontory *Latium vetus*, and the region of the Garigliano, Liri, and Sacco Rivers

Latium adiectum. The river corridor of the Sacco and Liri-Garigliano Valleys was an important natural road to Campania and southern Italy. At its northern access lay the Latin Praeneste, whose flourishing phases benefited from its location.

The role played by the Etruscans (Lat. *Tusci*) in Latium is stressed by literary sources, archaeological finds, and inscriptions. Ancient toponyms—many of which remain in use, such as the city name Tusculum on the Alban Hills—demonstrate the close nature of the relationships with the Latins. Due to the close connections, in Etruscan inscriptions personal names derived from the stem Latine are documented from Veii and Caere, showing geographic mobility from Latium to Etruria.³

2 The Early Iron Age in Latium (1000–730)

In the Italian Iron Age, the finds from Latium represent a well-defined group, called the Latial culture, which has been periodized into four main phases whose traditional chronology has recently been discussed within the intense debate about the absolute chronology of the Italian Iron Age (see chapter 33 Pacciarelli). The new chronological proposals are earlier than the traditional ones for the Latial culture, too, as shown by direct comparison between the traditional dates and the system suggested by M. Pacciarelli (Table 1).⁴

Table 1: Dating schemes for Latial culture

	Traditional	Pacciarelli
I	11 th century – 900	12 th century – 950/925
II	900–770	950/925–850/825
III	770–730/725	850/825–730/725
IVA	730/725–640	730/725–640
IVB	640–580	640–580

The four main phases are subdivided into sub-phases, whose chronologies depend largely on the sequences of single sites. Phase II is actually better known than phase III. It probably depends on the state of publication of the respective finds. The cemetery of Osteria dell'Osa, near Gabii (east of Rome, along the Via Prenestina), belonging mostly to phase II, has been published, while the cemetery of Castel di

³ Benelli 2009, 234–35.

⁴ For the Latial culture: Colonna 1988. For the chronology: Pacciarelli 2001, 68, fig. 38.

Decima near Decima (south of Rome, along the Via Pontina) has not, for the most part.⁵ What is clear in the sequence is the end date. After 580, archaeological evidence from cemeteries is lacking, because in Rome and Latium people were buried without grave goods, probably because of funerary laws. Therefore one has to work with other archaeological sources, such as architectural terra-cotta decoration of buildings.

In the early Iron Age, some cultural elements, such as proto-urban settlement patterns⁶ and relationships with foreign peoples such as Phoenician and Greeks, are known in central Italy—mostly in Etruria and Latium—and are typical traits of the Etruscan and Latin cultures. In the tenth and ninth centuries, certain elements such as the miniaturization of funerary objects, the ancestor cult, and votive offerings to divinities are actually better documented in Latium than in Etruria. The idea of miniaturizing weapons is an exclusive characteristic of Latium; bronze statuettes and votive deposits occur in Latium earlier than in Etruria. This tendency is supported by some recent finds that have expanded previous knowledge: miniature bronze items, including chariots and weapons, and bronze statuettes have been found extensively in graves dating to phases I and II of the Latial culture at Santa Palomba (a site near Rome), the Alban Hills, and the Tyrrhenian coast.⁷ Even if these elements reveal the early tendency of the region's inhabitants to embrace identity, are they enough to conclude that the Latins defined themselves as "Latin" before the Etruscans defined themselves as "Etruscan"? The question remains open, but these cultural elements are important for us to stress the relevance of the inhabitants of Latium already in the early Iron Age.

There is earlier evidence of writing in Latium than in Etruria, too. In the eighth century, only a few inscriptions are attested in the Italian peninsula, and they all belong to the second half of the century. An interesting graffito was recently discovered on an uniquely shaped olla in the female Grave 482 in the Osteria dell'Osa cemetery, datable to the first quarter of the eighth century at the latest, if the provenance from that tomb is definitive. This new text is generally read as Greek *eulin* (in this sense it could refer to skill in weaving, according to David Ridgway), but there are other readings, too. Giovanni Colonna suggested a retrograde Latin reading *ni lue*.⁸ If Greek, it would be the oldest evidence for this language in Italy, and would suggest that written Greek was present in the Latin area independent of Etruscan influence. If Latin, it would constitute the oldest evidence of this language and would show how old the Latin language was formed and used.

⁵ Both references in Smith 2007, 164–68.

⁶ Pacciarelli 2000, 87–92, 119–27.

⁷ De Santis 2011, 26–30 (Roma, Quadrato di Torre Spaccata), 30–51 (Santa Palomba). The bronze statuettes give credibility to older finds whose authenticity was dubious (Szilágyi 1991). For the early votive offerings in Latium see Guidi 1990, 411–14. For such finds in Etruria see chapter 42 Trocchi.

⁸ Ampolo 1997 with previous literature, completed by Colonna 2005 for the Latin reading.

Another tomb group at the Osteria dell'Osa cemetery indicates the probable presence of Etruscan people in this Latin community. Grave 600, which unfortunately was explored only after its destruction by a plow, was isolated, as was customary for eminent burials, according to evidence in several cemeteries. It contained bronze objects belonging to a high-ranking warrior—not only defensive equipment (a crested helmet, two round shields, and a breastplate) and offensive weapons (a sword with its scabbard, a spearhead, and a javelin), but also vases (an amphora, four ribbed bowls, and a basin) and the remains of a cult wagon. Three further similar wagons are known, all found in Veian tomb groups, dating to the second half of the eighth century.⁹ In central Italy in the eighth and seventh centuries, cult wagons were reserved for individuals of high social rank, mostly warriors playing a role in ceremonies. According to the finds, and especially the wagon, tomb group 600 may belong to a warrior of Etruscan origins, probably from Veii, who was buried in the cemetery of Osteria dell'Osa, because very probably he was in the Latin community of Gabii that used that cemetery. If this is true, geographic mobility between Etruria and Latium can be assumed in the second half of the eighth century.¹⁰

3 The Orientalizing period in Latium (730–580)

If complex tomb groups allow us to assume episodes of geographic mobility, isolated Etruscan finds in Latial contexts raise other possibilities, such as trade relationships or gift exchanges between members of the elite. A possible gift is the Etruscan bronze horse tripod with rider, which belongs to a group produced at Vetulonia, found in Grave XLIII in the cemetery of La Rustica, east of Rome, and dating to the first half of the seventh century.¹¹ Luxury goods of this period are concentrated in tomb groups in the Latin center of Praeneste, whose geographic location allowed it to control not only the natural route between Latium and Campania, but also the road to the Apennine passes in the direction of the Adriatic region. Thanks to its location, Praeneste's elite was presumably able to charge a toll on people passing on the routes and through the territory under their control.

The set of jewelry from the Galeassi tomb—consisting of gold bracelets, silver pendants, silver fibulae, an amber necklace, a silver-plated bronze pectoral, and additional unidentifiable objects—has been assigned to a workshop in Caere, where similar items have been found.¹² More impressive are the sumptuary goods from other tomb groups in Praeneste, such as the Barberini and Bernardini tombs, which date

⁹ Naso 2006, 365 type Ib.

¹⁰ De Santis 1995.

¹¹ Nachbaur 2011, 199 for the group, 209, no. PD 6, fig. 2 for this example.

¹² De Puma 1986; Ambrosini 2015.

to the second quarter of the seventh century. The Bernardini tomb contained a very large number of luxury items, which have few comparisons anywhere in the Italian peninsula, and cannot be listed in their entirety. The highlights among the precious metal vases are a gold *skyphos* mounted with tiny sphinxes decorated with granulation, three Phoenician silver bowls with friezes, a North Syrian bronze cauldron on its stand, and a silver wine set. A small Phoenician gold-plated silver cauldron was “etruscanized” by applying to it six gilded silver serpents, which partly cover the original decoration. A set of gold jewelry, including a breastplate, is Etruscan, but a glass bowl and ivory carved plaques have North Syrian and Phoenician origins. The Etruscan connections of the high-ranking individuals or kings of Praeneste are declared by the Etruscan inscription on the Phoenician silver bowl belonging to the wine set from the Bernardini Tomb. One can read *vetusia*, meaning “(I am property) of Vetus,” the personal name of the owner, who is probably the deceased buried in the tomb.

If the inscription is Etruscan, we must recognize the presence of a high-ranking individual, probably of Etruscan origin, in the Latin city of Praeneste.¹³ The Barberini Tomb contained a small number of similar precious items, but included a sheet bronze throne and a silver pin with gold head, 34.5 cm long, which was probably used as scepter, clarifying the royal status of the deceased. The best comparisons for both Praeneste tomb groups are in southern Etruria, namely in the Regolini Galassi Tomb at Caere, so that the Near Eastern and Etruscan luxuries likely reached Praeneste through Etruria, probably through Caere.

If the case of Praeneste shows a dependence on the Etruscans, due to the strategic location of the city, in other areas the autonomous initiative of the Latin centers to establish relationships must be emphasized. This is the case of Phoenician transport amphorae, used only for wine, which between 725 and 650 are documented only in Latium vetus and not in Etruria.¹⁴ We can expect further finds to be made in Etruria, because it is widely accepted that the form of Etruscan transport amphorae was inspired by Phoenician forms.

A possible role for the Etruscans in Latium in the first half of the seventh century is revealed in the geographic distribution of painted pottery from Corinth. These vases have been found in coastal localities such as Lavinium and Satricum, together with Etruscan pottery such as *bucchero sottile* and subgeometric vases, at the earliest from the second quarter of the seventh century.¹⁵ Because the Etruscan vases are characteristic of Caere workshops, one can imagine this city’s role in developing a wave

¹³ According to a previous reading, *vetusia* would be a Latin inscription, meaning a female name. Canciani and von Hase 1979 for the Bernardini tomb. Since the first publication of Curtis 1925, a new study of the Barberini tomb group is still needed.

¹⁴ Botto 2008.

¹⁵ Lavinium, fossa grave under the Heroon of Aeneas: Colonna 1976, 306–11. Satricum, Tomb II: Waarsenburg 1995, 179–291.



Fig. 79.2: Votive offerings from Satricum: a. Impasto amphora inv. no. 10294. b. Bucchero askos, inv. no. 10355. c.–d. Impasto dishes, inv. nos. 10501, 10500. Rome, Villa Giulia Museum. (Photo SAR-Laz)

of trade from southern Etruria to Latium. The coastal locations show that the trade was carried out by sea, with the mouths of rivers (at Lavinium, Ardea, and Satricum) and natural creeks (at Antium) serving as adequate harbors. These centers were connected by land as well.

A central place in Latin cities was Satricum, near modern Borgo Le Ferriere, where a cemetery, a votive deposit, and several huts have been explored, dating from the eighth century onward. The huts have an oval, rounded, or rectangular plan: the first two plans are the earliest. The sets of painted pottery found in many huts, such as VI and XIII, include both imported Proto-Corinthian and locally made vases. The votive deposit is the richest known in all of central Italy (Fig. 79.2). From around 730 to 540, votive offerings were mostly clay vases, but silver jewelry was also given to the god. Like the huts, the votive deposit yielded both imported and locally made vases, including Proto-Corinthian and Corinthian pottery. Bucchero pottery follows the patterns of Caere's workshops, confirming Satricum's close relationship with Caere. This is stated by the only inscription found in the votive deposit, scratched in Etruscan on some bucchero sherds of a cup dating to the last quarter of the seventh century mentioning "*mi mul[---]je velchainasi.*" The text is to be restored using the identical but complete inscription on a bucchero cup in private ownership, "*mi mulu larisale velchainasi,*" meaning "I (have been) given by Laris Velchaina." The complete inscrip-

tion has neither context nor provenance, but it can be assigned to Caere, where the family name Velchaina is documented.¹⁶ So, these inscriptions further confirm the close relationship between Caere and Satricum, which persuaded Laris Velchaina—probably a native of Caere who was buried there in a chamber tomb that yielded the intact cup—to give a votive offering in the sanctuary at Satricum in the last quarter of the seventh century.¹⁷ A similar but somewhat later case is made by two bucchero vases, in the sanctuary of Portonaccio at Veii and in a chamber tomb in the necropolis of Lavinium. On a jug from Veii and an amphora from Lavinium, both dating to about 570, are scratched two similar inscriptions “*mini m[ulu]vanice mamar.ce a.puniie*,” meaning “me gave Mamarce Apunie.” The syllabic punctuation shows that Mamarce Apunie was probably a native of Veii and bought the two vases there, offering the first in the home sanctuary and the second to the men buried in the tomb at Lavinium.¹⁸

4 The Archaic and Late Archaic period in Rome (580–450): *La grande Roma dei Tarquinii*

Rome, the most important city in Latium, had a continual relationship with the Etruscans and was under Etruscan hegemony at least from the end of the seventh to the sixth century during the reigns assigned by the historical sources to three kings of Etruscan origin: L. Tarquinius Priscus (616–578), Servius Tullius (578–536), and L. Tarquinius Superbus (535–509). Following an influential article by Giorgio Pasquali on the subject, this flourishing period has been called *La grande Roma dei Tarquinii*.¹⁹ Scholars have discussed the real character of the Etruscan period in Rome, and a range of possibilities, from simple presence to domination, has been explored.²⁰ Rome has not yielded purely Etruscan contexts, with a very few exceptions. Among them is the disturbed collection of pottery, found on the Caelian Hill under the Palazzo Apostolico Lateranense (modern-day Piazza San Giovanni in Laterano), which originally belonged to the fine tomb groups of the late seventh–early sixth centuries, and were later removed from their original location.²¹ The presence in Rome of natives of Etruria is attested by the literary sources, which mention the *vicus Tuscus*, the Etruscan quarter, dating to the period of the monarchy, located near the Forum between the Palatine and the Tiber.²² According to the literary tradition, in the

¹⁶ TLE 866.

¹⁷ CIE 8613 for the cup from Satricum, with literature for the vase in a private collection.

¹⁸ CIE 8612 for the amphora from Lavinium, with literature for the jug from Veii (TLE 34 = CIE 6421).

¹⁹ Pasquali 1936; recently Mura Sommella 2000.

²⁰ A recent overview by Ampolo 2009, with previous bibliography.

²¹ Buranelli and Le Pera Buranelli 1997.

²² Colonna 1987, 59–61; Papi 1999.

period of the Etruscan kings, impressive changes were carried out, such as the draining of the site and the paving of the Forum by Tarquinius Priscus. That same king built the Circus Maximus between the Palatine and Aventine Hills and planned the huge temple of Jupiter on the Capitoline Hill, which became the sacred citadel reserved for cult buildings. The plan of the temple of Jupiter, the largest in the city, was based on the three-room model characteristic of Etruscan tomb, house, and religious architecture. The dimensions, on the other hand, measured during recent excavations as 50 m wide by 68 m long, are unique and are hard to interpret for several technical reasons, as, for one thing, its roof would have been nearly 3,500 m². According to some literary sources, Tarquinius Superbus, who finished the building, charged Etruscan craftsmen with making the terra-cotta acroterial statue (statue atop the pediment), reproducing a quadriga.²³

The Regia in the Forum and the temple of Mater Matuta in the Forum Boarium show that the plan adopted in the temple of Jupiter was not unique, but buildings on the three-room model belong to archaic house and religious architecture in Rome. Thanks to its location in the trade area of the Forum Boarium, the temple, built around 580–570 and restored around 540–530, had the character of an *emporium*.²⁴ It is the oldest known temple built according to the three-room plan, in either Etruria or Latium. Some chamber tombs in Caere that date to the end of the seventh century show that the plan is an original Etruscan development.²⁵ The votive offerings include bucchero and Etrusco-Corinthian ware, both imported from Etruria and locally made. It is not easy to determine the origins of the vases. Among the votive offerings, very important is an ivory tablet in the form of a lion, on whose reverse is inscribed *araz silqetenas spurianas*, meaning “(I belong to) *Araz Silqetenas* (of) *Spurianas*.” This little tablet, dated to the second quarter of the sixth century, has been identified as a *tessera hospitalis* belonging to Araz Silqetenas and was intended to match a similar piece belonging to Spurianas. As with a similar find from Carthage, the purpose of the *tessera hospitalis* was to state the (trade) relationship between the two persons (see chapters 10 D’Ercole and 88 Naso). Because the family name Silqetenas is quite similar to the name of the Punic city of Sulcis in Sardinia, it has been argued that Araz Silqetenas was a guest from Punic Sardinia, while Spurianas could be the Etruscan from Rome. According to many scholars, the Etruscan Araz in Rome instead of Arath in Etruria is characteristic of Rome, and the form might indicate that the inscription was incised by an Etruscan from Rome.²⁶ This is confirmed by the bucchero bowl with the Etruscan inscription *ni Araziia Laraniia* “I (belong to) Araziia Laranai,” which

²³ Overview in Mura Sommella 2009, 350 for the sources.

²⁴ For the immense bibliography on this temple see Mura Sommella 2011.

²⁵ Naso 1996.

²⁶ CIE 8602. Maggiani 2006, 321.

was found under the Capitoline Hill in a well near the temple of Saturn.²⁷ It testifies to the presence of Etruscans in Rome in the second half of the sixth century who spoke a particular dialect, and together with the above-mentioned *tessera hospitalis*, shows how old the settlement of Etruscans in Rome was, which the literary tradition knew under the name of the *vicus Tuscus*. According to the literary tradition, at the end of the sixth century, the Etruscan Porsenna, king of Clusium and Volsinii, attempted to control Rome and Latium, but his effort was stymied by a Roman and Latin army in a battle near Aricia around 504.²⁸

5 The Archaic and Late Archaic periods in Latium (580–450)

Etruscan finds from Latium show that the close relationships between the communities of the two regions continued in the second half of the sixth century. The development of a common style, including the same decorations and motifs, is clear in the terra-cotta plaques with figured friezes used to ornament the roofs of buildings that have been found in several findspots in Rome and Latium. Although this decorative system had probably come from Veii to Rome and Latium already by the end of the seventh century, as the most recent finds in the Piazza d'Armi show,²⁹ around 530 it developed further with the creation of the decorative system known from such main findspots as Veii-Rome-Velletri. Revetment plaques with figured friezes in relief and antefixes made from the same molds characterize these roofs, which are closely related to roofs belonging to the Caere system, because they probably had common Ionian origins.³⁰ The friezes, meant to decorate the lower parts of the roofs, offer scenes of chariot races, chariot processions, a seated assembly, and a banquet, and were formidable devices for expressing the ideological values of the powerful inhabitants of the buildings concerned, as they often repeat the same scenes dozens of times. Here we may mention the roofs from Velletri and from Caprifico near Cisterna di Latina, which both belong to temples (Fig. 79.3).³¹ In the fifth century, the tradition of the three-room-plan temple continued, as shown by the dedication of the temple of Castor and Pollux, the Dioscuri, in the Roman Forum in 484.³²

²⁷ CIE 8603. Colonna 1987, 58, no. 27.

²⁸ Colonna 2000.

²⁹ General overview in Cristofani 1992. For the Veian finds: Bartoloni 2009.

³⁰ Winter 2009, 311–93.

³¹ Palombi 2010.

³² Nielsen and Poulsen 1992.

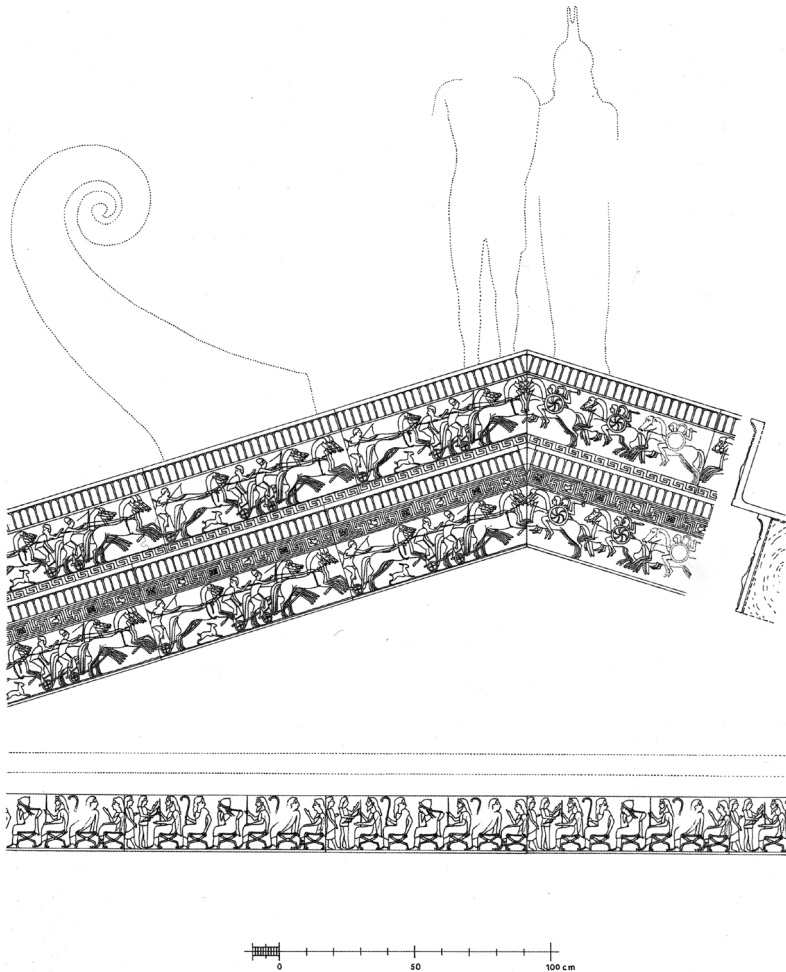


Fig. 79.3: Velletri pediment reconstruction drawing (after Palombi 2010, p. 114, fig. 1a)

6 Other peoples in modern Latium and central Italy

A complete overview of the relationships between Etruscans and the peoples settled in Latium other than Latins is still to be written; at the moment only some individual cases can be mentioned.

Sabines were traditionally one of the more ancient populations of central Italy, if not the oldest of all. They were settled in the mountains of modern-day Abruzzo and Lazio, around L'Aquila and Rieti as far west as the Tiber, which was the geographical

and spiritual heart of ancient Italy.³³ According to ancient sources, a series of migrations from Sabine territory gave rise to Picenes and Samnites, from which Lucanians and Brettians successively emerged. The Sabine settlement pattern was a dispersed one, with its major centers along the left bank of the Tiber, such as Eretum, Magliano Sabina, Poggio Sommavilla, and Cures Sabini.³⁴ Relationships with Etruscans are clear not only through specific finds of luxury objects, such as the remains of a bronze wagon from Grave XI of the Colle del Forno cemetery, but also through inscriptions. A little clay flask from Poggio Sommavilla with a Sabine inscription, dating to the end of the seventh century, was probably inspired by Near Eastern prototypes known in Italy by way of Etruria (Fig. 79.4). Its counterpart is a larger flask from Chiusi, dated to the same period, also with a Sabine inscription.³⁵ The second of these, probably a gift, shows the existence of deep connections between the Etruscan elite of Chiusi and the Sabine Tiber Valley at the end of the seventh century, the age of Tarquinius Priscus. According to Dionysius of Halicarnassus (3.58–59), the Roman king once defeated an army assembled by several central Italic communities, including both Sabines and Etruscans from Chiusi. Because the Etruscan army arrived in Latium through Sabine land, following the suggestion of some Sabines, the episode may prove the existence of good relations between Sabines and the inhabitants of Chiusi. Later finds show the distribution of luxury Etruscan objects in northeastern Latium, such as bronze mirrors from southern Etruria, which date to the third century.³⁶

The land located on the right bank of the Tiber between the Cimini Hills, Mount Soratte, the Tiber, and the Via Cassia was called *Ager faliscus*, after the name of its inhabitants, the Faliscans.³⁷ They had close relations with the Etruscans, as shown by about twenty Etruscan inscriptions concentrated in cemeteries of Narce, near modern-day Calcata, which date to the seventh and sixth centuries. Some are incised on votive offerings in sanctuaries of the fourth and third centuries. Several older texts follow the writing norms used in the inscriptions from the Portonaccio sanctuary at Veii and probably refer to Etruscans from this city; they allow us to assume the existence of an Etruscan community living in the Faliscan Narce.³⁸

Etruscans are also documented in southeastern Latium in the land settled by the Hernici, around modern-day Anagni and along the natural course of the Sacco River Valley. A bucchero jug from Grave 22 from the Ominimorti cemetery near the modern-day village of San Biagio Saracinisco has a shape characteristic of bucchero jugs from a Caere workshop dating to the second quarter of the sixth century, which

³³ Nicosia and Bettini 2009, with further bibliography.

³⁴ Guidi and Santoro 2004.

³⁵ Bagnasco Gianni 2006, with previous literature.

³⁶ For instance at Corvaro di Borgorose: Alvino 2004.

³⁷ Ceccarelli and Stoddart 2007.

³⁸ Cristofani 1988. Further inscriptions in *CIE* 8889–8925.



Fig. 79.4: Clay flask from Poggio Sommavilla with Sabine inscription (from *NS* 1896)

were exported to southern Etruria and Pontecagnano, and outside Italy as far as Marseille.³⁹ To the second half of the sixth century belong a few inscriptions found in the sanctuary explored at Santa Cecilia; there are a few Etruscan terra-cotta-decorated temples in other localities in the same region, and they have been connected to workshops at Caere.⁴⁰

From the Iron Age onward, close relationships connected Etruscans and Umbrians, who lived along the left bank of the Tiber and in the adjacent areas of central Italy.⁴¹ In the sixth century, the Umbrian elite appreciated Etruscan bronze vases from workshops of Volsinii Veteres, modern-day Orvieto, as shown by the finds from the cemetery of the Umbrian community near modern-day Colfiorito di Foligno, which controlled a strategic crossing.⁴² Sanctuaries played a special role in the relationships among people of different origins and allow us to recognize foreigners, because each generally offered the deities the characteristic votive gifts he offered at home. In this way the dedications of South Umbrian bronze statuettes in Etruscan sanctuaries may reflect South Umbrian believers in Etruria.⁴³

In modern-day Abruzzo, archaic Etruscan trade is attested by fine ware and bronzes. The main findspots are grave groups belonging to the local elite in the cemeteries of Campovalano (in the province of Teramo), Fossa, and Bazzano (both in the province of L'Aquila). Campovalano yielded bronze vases, both imported and locally made; Fossa and Bazzano yielded Etrusco-Corinthian pottery dating to the

³⁹ Caere and Southern Etruria: Naso 1994, 298–99, nos. 1–57. Ominimorti: Innico 2008, 65, fig. 11. Pontecagnano: Cuozzo 1993, 154–55, nos. 15–19, figs. 22–23. For Marseille: Gran-Aymerich 2006, 209–11, fig. 4.

⁴⁰ Colonna 1995, 3–10 on Hernici, with previous bibliography.

⁴¹ For the Umbrians: Sisani 2009; Umbri 2014.

⁴² Etruscan relationships with Umbria have been recognized by Bruschetti 2001. See also the contributions in Fontaine 2010.

⁴³ Colonna 1970, 204–5 (provenances).

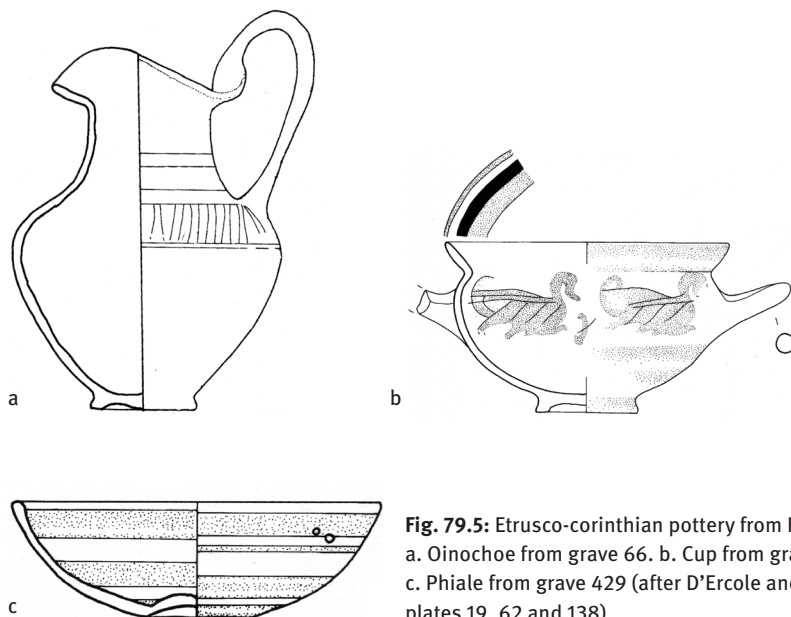


Fig. 79.5: Etrusco-corinthian pottery from Fossa;
 a. Oinochoe from grave 66. b. Cup from grave 215.
 c. Phiale from grave 429 (after D'Ercole and Benelli 2004,
 plates 19, 62 and 138)

sixth century (Fig. 79.5). Some Etrusco-Corinthian vases from Abruzzo have been assigned to workshops in Vulci, and it has been noted that drinking cups are often in male graves, while jugs are in female ones. Vases from Athens may have also reached Abruzzo via Adriatic *emporia* like Numana.⁴⁴

7 Late Classical and Hellenistic periods (450–250)

From the fourth century onward, relationships between Etruria and Rome changed, because as Rome continued to expand, it began to conquer first Latium and then the Etruscan cities (see chapter 37 Marcone). Thus it is easier to identify Roman traces in Etruria than Etruscan traces in Latium, as shown, for instance, by the wall paintings of the François Tomb in Vulci, dated to around 330. Here, Cneve Tarchunies Rumach from Rome is depicted among Etruscan warriors coming from several cities involved in a battle; it has been suggested that these scenes be identified with a fight for the control of Rome, which might have happened two centuries before the grave paint-

⁴⁴ For the tribes settled in Abruzzo see La Regina 2010, 234. The Etruscan imports in Abruzzo were recognized by D'Ercole and Menozzi 2007; see also Weidig 2010, 2014.

ings were made. Evoking his ancestors' glorious past, the tomb's owner stressed his own glory against the same enemies⁴⁵ (see chapter 57 Gilotta). For this period, scholars have focused on close relationships between Etruria and Latium in handicraft production of both bronze and clay vases and utensils, which went in both directions (see chapter 58 Ambrosini). From this period onward, the Etruscan legacy to Roman civilization began to increase steadily (see chapter 38 Torelli).

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45 Most recently Briquel 2006.

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