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Cambridge Antiquarian Society,

31 OCTOBER, 1892 TO 17 MAY, 1893,

WITH

Communications

MADE TO THE SOCIETY.

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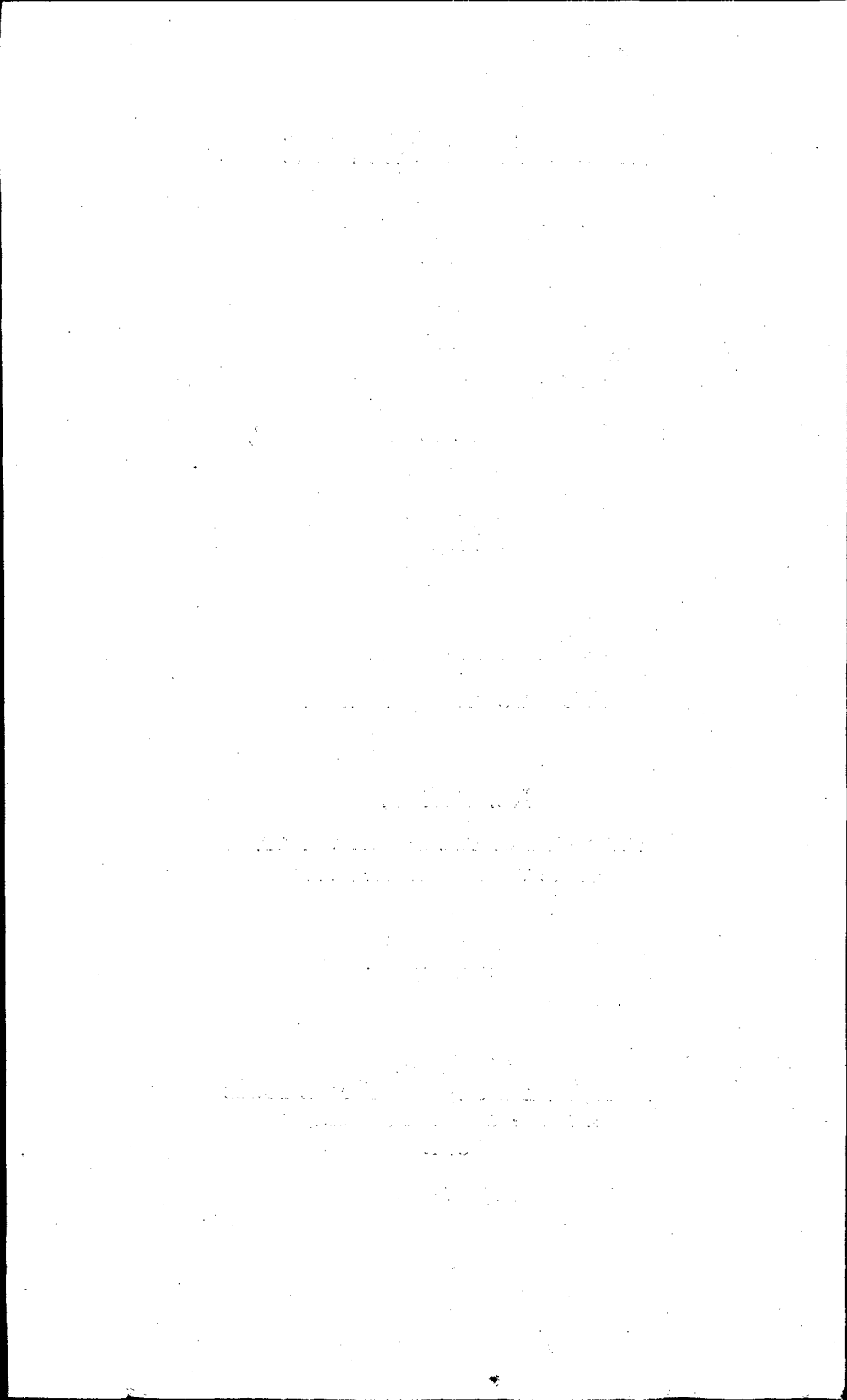
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1892—1893.

MONDAY, *October 31st*, 1892.

Professor E. C. CLARK, LL.D., President, in the Chair.

The PRESIDENT, after some remarks on the meeting of the Royal Archæological Institute at Cambridge in August last, made the following communication:

ON A ROMAN INSCRIPTION AT CARLISLE.

Professor CLARK exhibited a rubbing and a squeeze, communicated to him by Chancellor Ferguson, from an inscribed stone recently discovered at Carlisle. The stone was found face downwards on the top of a large oak coffin. A portion had been intentionally broken off, a groove being cut for the purpose, though the ultimate fracture follows a rather different line. The result is that six lines are legible, while a seventh is half gone, the remaining part being partially obliterated both at top and bottom. The legible part of the inscription is clear and bold, the lettering good, and the whole appearance above sus-

picion. It runs as follows:—D M | FLAS ANTIGONS PAPIAS |
 CIVIS GRECVS VIXIT ANNOS | PLVS MINVS LX QVEM AD | MODVM
 ACCOMODATAM | FATIS ANIMAM REVOCAVIT |

As to this part of the inscription Professor Clark remarked: The DM, though not conclusive, is *against* a Christian source. The FLAS is not a regular abbreviation for FLAVIVS, while FLA is. The s therefore most probably stands for some second name—Sextus, Servius, or Severus, which, with others, are found represented by this single letter. ANTIGONS and PAPIAS require no remark. The v is omitted in the former name, not tied to the N; there are no tied letters in the inscription. CIVIS is not a very common expression to indicate *nationality*, which appears to be its meaning here. There are, however, other instances. ANNOS is not, I think, so common with VIXIT as ANNIS, but has quite good authority. PLVS. MINVS, “more or less,” has been noted as occurring more frequently in Christian inscriptions than in others. I do not see why it should; and I should set the DM against any inference of a Christian character for this inscription. After the numerals LX comes the difficult QVEM AD MODVM, which may be one word and may be two, but is, in my opinion, three. There is here no other instance of a word divided at the end of a line; and both QVEMADMODVM and QVEM ADMODVM make very poor sense. The first would have to be rendered “in which fashion or manner”—I do not think it ever means “when.” The second requires the awkward apposition “whom, a spirit wholly conformed to destiny, &c.” I venture to take the three words as meaning “up to which limit”—*i.e.* the 60 years—the spirit of Flavius was ACCOMODATA FATIS “*lent*” (a Ciceronian use) “*by the destinies*,” and recalled by whatever power, person, or period we can make out of the fragmentary seventh line.

Professor Clark exhibited a special squeeze of this part of the inscription, and proceeded: All, I think, who have tried their hands at this puzzle agree that SEPTIM is the most probable restoration of the first six letters. There is some difference of opinion as to whether the line after the M is a blundered repetition of the last stroke of that letter, or an I.

It certainly *slants* much more than the other i's. The next letter is undoubtedly A. The next has been taken for both D and B, of which I am strongly in favour of the latter, and the next is certainly O. Then follow four fragmentary strokes, which I am inclined to read as an N, followed by an I. The first and third are not sufficiently *sloping* for an M, such as appears elsewhere in the inscription. The following letter is, I feel confident, an R, but I can read no more. There is room for nine letters in the remainder (the lost part) of the line. How much more may have followed we cannot tell. Of the attractive suggestion SVPREMVS DOMINVS, the former word is out of the question; the latter, I think, unjustifiable by the fragmentary letters. For SEPTIMIA and SEPTIMA the arguments appear to me about equal. As to what BONIR means, I can at present make no suggestion: but I believe the nominative to REVOCAVIT is to be looked for rather in a period or cycle than in a human name like SEPTIMIA¹.

Professor HUGHES made the following communication :

ON MR WILES GREEN'S COLLECTION OF ANTIQUITIES
FOUND AT OR NEAR MANEA.

The collection before us was made by Mr Wiles Green, of Manea, and generously bequeathed by him to the Cambridge Antiquarian Society in 1892².

The value of such a collection depends largely upon its being a record of the history of one area through many succeeding ages. Manea from its position deserves careful examination, as it is one of a series of gravel-islands which occur just within the area of the fens. These islands running in a west-north-west direction, formed the last dry ground

¹ Since this paper was read, Mr F. Haverfield, F.S.A., in a communication to the Society of Antiquaries (*Proceedings*, xiv. p. 264), has shewn that FLAS would be a regular abbreviation for FLAVIVS in the 4th century. He further quotes a considerable number of cases, also from later times, in which *civis* is used to denote nationality. E. C. CLARK.

² Mr Wiles Green died 8 May, 1892.