

ART. XIX.—*On two Roman Inscriptions recently found at Carlisle.*

By F. HAVERFIELD, F.S.A.

CHANCELLOR FERGUSON has lately sent me photographs and squeezes of two fragmentary inscriptions recently found in Carlisle. The first, a largish block, 53 inches long by 17 high, was found during some building operations on the London Road, close to the spot where the tombstone of Flavius Antigonus Papias was found last year (*Proc. S.A.*, 2nd series, vol. xiv, 262-7), and has been presented by the finder, Mr. Dudson, to the museum at Tullie House. The lettering, in the first two lines  $2\frac{1}{2}$  inches high, is (see illustration given herewith).

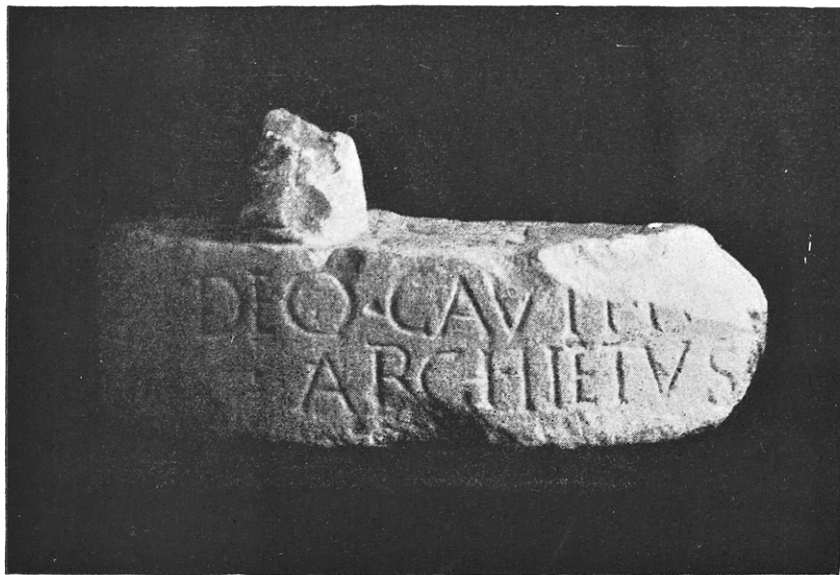
DEO MARTIOCELO ET  
 NVMINIIMP ALEXANDRI NG  
 FIVLI !!!!!!!!!!!!!!!  
 —DOM

At the end of line 3 I think to see STR, but the letters have been purposely erased, and are not clear. The general form of the inscription, no doubt, resembled that of a stone found at the neighbouring fort at Plumpton Wall (C. vii, 319=Lapidarium, No 797) which reads *Deabus matribus tramarinis et n(umini) imp(eratoris) Alexandri Aug(usti) et Iulix Mammeæ matr(is) Aug(usti) n(ostris) et Castrorum toti[que] domui divinæ* erected by some [vexill]atio of soldiers. So in our new stone we may read *Deo Marti Ocelo et numini imp(eratoris) Alexandri Aug(usti) et Ful[ix Mammeæ matr. castrorum &c, totique] dom[ui divinæ]*, but it is impossible to be certain whether the supposed STR at the end of line 3 belonged to *nostri* or to *castrorum*. As is often the case, the name of Alexander and his mother were erased after their death.

The



INSCRIPTION FOUND AT CARLISLE.



ROMAN INSCRIPTION FROM CARLISLE.

The god Mars Ocelus appears to be unknown, but Ocelum as a place-name is not uncommon. It occurs on the east coast of Britain, in Spain twice, in the Alps,\* and a probably cognate form may be found in Tunnocelum, the name of a Roman fort mentioned in the Notitia Dignitatum (*Occ.* xl), which is to be located either near the western end of the Wall or, as I should prefer, further south in Cumberland. What Ocelus means I cannot conjecture or get anyone else to conjecture.† I will only say that it need not bear a meaning which would suit the Roman God of War. When the natives of the provinces identified their local gods with those of Italy, they did not always strictly consider the attitudes of the latter. Thus Apollo Maponus seems to have been a child; the Keltic Silvanus is wholly unlike the Latin; the Mars Thingsus of Housesteads seems to have been a protective deity, and even Juppiter appears in Gaul with a wheel and other unclassical emblems.‡

The second inscription consists of part of two lines round the base of a statuette, of which only the foot remains. It was found buried at a great depth in English Street, Carlisle, some years ago, but has only lately been noticed and added to the Tullie House Museum. The material is a local sandstone. The illustration shows it adequately.

The completion of the fragment is not easy, but something may be conjectured. The word after DEO may perhaps have been CAVTI. A god Cautes is mentioned several times on inscriptions found at Rome, at Aquileia, at one or two places in Germany and elsewhere, and

\* Ptolemy, ii, 3-4, ii, 5-7, ii, 6-22, and C.I.L.V. p. 810.

† As I have said elsewhere, I doubt if the names in the Notitia (l.c.) which follow after Amboglanna are the names of the stations on the Wall west from Birdoswald. Certainly this Tunnocelum seems not to have been *per lineam Valli*. The sequence of names in the list is Aballaba, Congavata, Axelodunum, Gabrosentum, Glannibanta, Alione, Brementenraco: Aballaba and Axelodunum were at Papcastle and Maryport, Brementennacum was at Ribchester, and Tunnocelum would naturally be one of the various intervening forts.

‡ Hirschfeld *Westdeutsche Zeitschrift*, viii., 137.

appears

appears to be identical with Mithras.\* On some of the monuments he appears as a youth with a Phrygian cap and inverted torch: whether our statuette was of this character, cannot now be determined.

The two letters after CAVRI which may be traces of IV contain probably the initial letters of the dedicator's name, say *Julius*.† The second line is harder to explain. Dr. Zangemeister, whom I have consulted about the whole inscription, suggests that the letter before E is an L imperfectly cut and perhaps completed (as in other cases) by colouring: he would then read *arch(itectus) l(a)etus* [*libens solvit*]. This seems the most plausible of several conceivable supplements, but it is not certain.

\* See *Westdeutsche Zeitschrift*, xiii. (1894), 89; C.I.L. vi. 86, *Deo Caute Flavius Antistianus v(ir) e(gregius)* etc.; Henzen 5848-5853. The name, like the kindred Cautogrates, is probably oriental, but the derivation is unknown.

† The two bits of letters visible are too far apart to be fragments of a M, otherwise we might guess *Deo Cauti M[ithrae]*, though the usual order or words would be *Deo Mithrae Cauti*.