

ANTIQUITIES AT BUDA-PEST.

By BUNNELL LEWIS, M.A., F.S.A.

When we hear or read of Buda-Pest, the first ideas that occur to our minds are modern. We think of a city which in our own time has made extraordinary progress, greater and more rapid than any other in Continental Europe. We picture to ourselves magnificent streets, public buildings, and quays on the Danube, all new—the outward signs of political life and commercial development.¹ But for the present we must turn away from these scenes and subjects, however interesting they may be, and consider the metropolis of Hungary as possessing archæological treasures, and rivalling the old capitals of other countries, no less in this respect, than in those to which I can only allude in passing.

The collections of coins and other antiquities at Buda-Pest are both extensive and various;² they are specially

¹ See *The Century Illustrated Monthly Magazine*, vol. xlv, pp. 163-179, No. 2, June, 1892, article by Albert Shaw, Budapest, The Rise of a New Metropolis, with pictures by Joseph Pennell. The isolation of the Magyar language and literature is assigned as one of the reasons for the comparative obscurity of this city. Its wonderful expansion is likened to that of San Francisco and Chicago. Only slight allusions are made to the occupation of this district by the Romans, pp. 167 and 177; the Turks and the remains of their architecture are also mentioned.

² A detailed, but not complete, account will be found in the *Illustrierter Führer durch Budapest und Umgebungen* herausgegeben von Alexander F. Heksch, zweite verbesserte Auflage, mit 40 Illus-

trationen und 7 Karten, published by Hartleben, Wien, Pest, Leipzig, 1885: Das National-museum (Am Museumring, viii Bezirk) pp. 118-140, Engraving p. 119; esp. pp. 135-140, Munz, Antiquitäten-Sammlung und Schatzkammer. Prähistorische Alterthümer, Alterthümer aus der Zeit der Völkerwanderung. Funde aus dem Altöfener Amphitheatrum. Waffensammlung. Numismatisches. This Guide is accompanied by a Plan of Budapest, coloured, and on a large scale, with "*nomenclatur*."

The Ill. Führer auf der Donau von Regensburg bis Sulina, 2 Auflage, 1881, p. 109 sq., Münz- und Antiquitäten-Cabinet, contains a brief notice of this Museum, which, however, would be sufficient for the ordinary tourist.

important as illustrations of the history of the country, objects found in Hungary and Transylvania having been brought together here on the same plan as British monuments in the Anglo-Roman room of our own museum; and Gallic in the Musée d'Antiquités Nationales at Saint-Germain.¹ But the curious inquirer is reminded of the feast spread out before Tantalus, as he finds himself confronted by an obstacle that is almost insurmountable. The labels are inscribed with Hungarian words, as far removed as Turkish from all the languages of Western Europe;² and when he seeks information in books, he has only exchanged Scylla for Charybdis, the best and most recent authorities being all Magyar. We sympathise with this people in their brave struggle for independence; however, we cannot but regret that they have gratified their resentment against the Germans (for which there was good reason), by using their own speech to the exclusion of every other. And this isolation is the more censurable, as till a very recent period, Latin was generally spoken by the educated classes in Hungary, and adopted in their Parlia-

¹ Transylvania is a part of the Roman province of Dacia, which also included Bessarabia, Moldavia, Wallachia and the North East of Hungary: Dictionnaire de Geographie anc. et mod., forming the Supplement to Brunet's Manuel du Libraire. It is so called on account of its situation beyond the forests on the Carpathian mountains. The German name Siebenbürgen seems to be derived from the Siebengebirge, the Seven Mountains on the right bank of the Rhine near Bonn, whence the colonists came to Hungary in the year 1143. The Magyar name is Erdely—*eine waldige und bergige Gegend*: Conversations Lexicon, s.v. Siebenbürgen.

For the antiquities of this province I must refer the reader to an interesting article by Mr. F. Haverfield in the Archaeological Journal, vol. xlviii, pp. 1-13, entitled "Notes on Some Museums in Galicia and Transylvania," with Plates i. and ii., Idols of baked clay, Ornaments on pottery, etc. A hoard of 200 *denarii*, minted B.C. 217-243, found near Tartlau, North of Kronstadt, is mentioned as "a relic of Roman trade not of conquest." Considering it in this light, we may compare it with Roman bronzes and glass discovered further north than Trondhjem in Central Norway: my Paper on Scandinavia, Archaeological

Journal, vol. xxxiv., pp. 246-257, with two Plates. There was also a find of barbarous coins imitated from the Greek. These are analogous to what we meet with in the south of Gaul, where the beautiful types of Massilia were copied by the surrounding tribes: Catalogue of the Hunterian Collection by Combe, pp. 190-194, esp. p. 192, Nummus fabricae barbarae, tab. xxxvi, figs. 1-16.

Those who desire information about the manners and customs now prevailing among the Germans in Transylvania may consult "Life and Society in Eastern Europe," by W. J. Tucker, chaps. xxxix.-xli., Among the Saxons. The Village Schoolmaster. The Saxon at Home.

² Some philologists connect Hungarian with Turkish, others with Finnish: Encyclopaedia Britannica, ninth edition, vol. xii, p. 374 sq., Art. Hungary, sect. 3, Language. The Magyar, or native Hungarian language, is of Asiatic origin, belonging to the Northern or Ural-Altaic (Finnic-Tataric) division of the Turanian family, etc. Striking peculiarities are noticed, and a long list of authorities is appended. See also Art. Finland, vol. ix. p. 219, Ethnology and Language. Five groups (of Finns) form one linguistic family . . . The richest and most highly cultivated languages of the family are the Suomi and Magyar.

mentary debates.¹ They now boast of having cast it aside, as if this was a laudable effort of patriotism, and glory in what is their shame.² The antiquary, at least, will not be more favourable to Home Rule, when he sees it followed by such a result, blocking the way to intercommunication and progress.

This memoir not being intended to take the place of a guide-book or catalogue, instead of attempting a comprehensive survey, I shall only select a few topics for investigation.

One of the most remarkable monuments in the museum at Buda-Pest, is a representation of Jupiter Dolichenus, a deity who has some interest for us English archæologists, as his name occurs so often in Romano-British Inscriptions.³ The object I propose to describe was originally a pyramid with three triangular faces, but only two have been preserved; it is made of bronze, plated with silver.

Face A is divided into three storeys; the first, at the apex, contains a foliated pattern, formed by dotted lines.

¹ When the Hungarian deputies drew their swords and said, "Moriatur pro Rege nostro Maria Theresia," they were responding to her Allocution in Latin, of which the text is given by Coxe, History of the House of Austria, edit. Bohn, Standard Library, vol. iii, p. 270, note.* This writer says, "The Latin is so common in Hungary, that during my travels I frequently heard the servants and postilions converse and dispute with great fluency in that language." Three years ago I met a middle-aged gentleman of this nation, who told me that his own father used to speak Latin, even to the servants. This reminds me of the celebrated letter by Secker, afterwards Primate, written to Dr. Watts, in which he gives an account of his education, and states that he was required to speak Latin all day, except to domestics. I am informed that quite recently Hungarian peasants used to greet strangers with the salutation *Servus, dominus*. In Murray's Handbook for Southern Germany, edit. 1863, p. 490, sect. 118, it is stated that Latin is not so much spoken now as it was formerly, though a stranger is often addressed in that language, especially by clergymen.

² St. Paul's Epistle to the Philippians, iii, 19, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν. S. T. Bloomfield, *in loco*, after Raphelius, quotes Polybius, xv., 23, 5, ἐφ' οἷς ἐχρην αἰσχυνεσθαι, ἐπὶ τούτοις ὡς καλοῖς

σεμύνεσθαι καὶ μεγαλυνεῖν; and Cicero, in Verrem Actio Secunda, lib ii, c. 47, sect. 115, Faciunt hoc homines quos . . . ipsius nequitiae fama delectat.

³ Corp. Inscr. Lat., Inscr. Britanniae Latinae, edit. Hübner, Index V, Res Sacrae, I Dii Deae Heroes, p. 330, I.o.m. Dolichenus, Dolychenus, Dolothenus, etc. Nine examples are given, some of which are fragmentary; but I quote the following, because the name occurs in full. Ibid., No. 991, p. 171.

DOLOCEENO
CIVL·PVBL
PIVS TRIB
V S L M

[I(ovi) o(ptimo) m(aximo)] Dolocheno C. Jul(ius) Publ(ilius) Pius trib(unus) v(otum) s(olvit) l(ibens) m(erito).

Videtur periisse. The stone was found about a mile south from Risingham (*Habitancium*) in a wall on the inside of a house. For the position of this place see the excellent map of Britain at the end of the volume; below it is appended a map of the Roman Wall on a larger scale—Vallum Hadriani quintuplici majoris tabulae modulo descriptum (1:500,000). Besides other references Hübner cites J. G. Seidl, Über den Dolichenus-Cult., Wien, 1854, p. 46, 15—the best authority for this subject, as far as I know.

In the second, we see a bust of the Sun, female, radiated as on ancient coins, *e.g.*, of Rhodes,¹ and of the Moon (*Lunus*), masculine, with a crescent on the top of the head; for the unusual gender compare the German *die Sonne* and *der Mond*.² The third is the principal compartment, and much larger than the other two put together. Here Jupiter appears prominently as the central figure, standing on the back of a bull that is disproportionately short and stout, with a *bipennis* in his right hand, and a thunderbolt in his left.³ It should be remarked that the posture is different

¹ The beautiful tetradrachms of this city (Hunter's Catalogue, pp. 247-252, tab. xlv, figs. 1-20) correspond with the accounts we have received concerning its commercial prosperity, architectural splendour, and cultivation of the fine arts. Strabo, p. 652, lib. xiv, cap. ii, sect. 5, 'Ἡ δὲ τῶν Ῥωδίων πόλις . . . τοσοῦτον διαφέρει τῶν ἄλλων, ὥστ' οὐκ ἔχομεν εἰπεῖν ἑτέραν, ἀλλ' οὐδὲ πέραν, μὴ τί γε κρείττω ταύτης τῆς πόλεως.

Following the suggestion of Isaac Vossius, Ezekiel Spanheim, *De Praesstantia et Usu Numismatum Antiquorum*, Dissertatio Sexta, tom. i, pp. 315-324 (with plates), sect. iv. De Rosae seu Balaustio in nummis Rhodiorum, says that the device on the reverse of the coins is balaustium (*βαλαύστιον*), *Flos mali Punicae*, the flower of the wild pomegranate, used in medicine and as a dye: et medicinis idoneus, et tingendis vestibus, quarum color inde nomen accepit, Pliny, Nat. Hist., xiii, 19, 34. General Leake agrees with these early writers: *Numismata Hellenica*, 1854, Insular Greece, Aegæan sea, p. 34, Rhodus, Note, where he gives his reasons. See also the supplement, 1859, p. 168. But this opinion has been generally rejected by recent authors, who think that we have here a rose (*ῥόδον*) conventionally treated, with allusion to the name *Ῥόδος*.

Professor Churchill Babington. Introductory Lecture on Archaeology, 1865. p. 68, "The divided calyx at once shews every botanist that the representation is intended for the rose." B. V. Head, *Historia Numorum*, 1887, p. 539 sq., figs. 312, 313, "As the inhabitants of all three towns (Camirus, Ialysus, Lindus) traced their descent from Helios . . . the head of the Sun-God and his emblem, the Rose, were naturally selected as the coinage of the new capital."

² The Oriental character of the latter deity appears from passages in the Life of Caracalla by Spartianus, chap. vi, where

the historian is relating the circumstances of his assassination. "Deinde cum iterum vellet Parthis bellum inferre, atque hibernaret Hedessae, atque inde Carras Luni dei gratia venisset." Chap. vii, "A Carrenis praecipue haberi, ut qui Lunam femineo nomine ac sexu putaverit nuncupandam, is addictus mulieribus semper inserviat; qui vero marem deum esse crediderit, is dominetur uxori neque ullas muliebres patiaturs insidias."

Carrae in Mesopotamia is Haran of the Old Testament, Genesis, xi, 31, 32; xii, 4, 5, Call of Abraham. Near it Crassus was defeated and slain, Lucan, i, 104,

Crassus

Assyrias Latio maculavit sanguine Carras, Ammianus Marcellinus, xxiii, 3, 1 and 2 (ed. Eyssenhardt, p. 268), in his account of the Emperor Julian's campaign against the Persian king Sapor, A.D. 363 (which is interesting as a parallel to the former war with the Parthians) mentions Carrae and the worship of the moon there. Maestus inde digressus venit cursu proprio Carras . . . Ibi moratus aliquot dies dum necessaria parat, et Lunae, quae religiose per eos colitur tractus, ritu locorum fert sacra. Gibbon, chap. xxiv, vol. iii, p. 187, edit. Smith.

Strabo, a contemporary of Pythodoris, Queen of Pontus, p. 557, lib. xii, cap. iii, sect. 31, describes her dominions; he says that they included a temple of the god Men (*Lunus*), and that there was a Royal oath "By the fortune of the King and Men worshipped by Pharnaces." τὸν βασιλικὸν καλούμενον ὄρκον τούτων ἀπέφηναν Τύχην βασιλέως καὶ Μῆνα Φαρνάκου. He speaks also of other temples, from which we infer that this cult was widely spread; cf. p. 577, *ibid.*, cap. viii, Phrygia sect. 14.

³ I exhibited a valuable specimen of a *bipennis* from Crete, kindly lent by Mr. Whelan; also a drachm of Tenedos, on which the same weapon appears. In the latter case the good workmanship proves the opulence of the island, and illustrates

from that of Mithras, who kneels upon the victim that he sacrifices. On the left of the deity is a figure holding a crown; Desjardins calls it a genius, but on account of the drapery and girdle, it seems to me to be a female, and the wings suggest the personification of victory. At the base of the triangle, one corner is filled by a bust of Hercules; his hair is arranged in short locks, and he carries a club, his usual attribute, whence the poets call him *claviger*:¹ in the other, as a counterpart, we have Minerva helmeted, and holding a spear.

On the pedestal, supporting the bull, the following words are inscribed in punctured characters:—

IOVI DVLCHENO P.AEL
LVCILIVS q. COH-I-AL. PED

EXPANSION.

Jovi Dulcheno, P. Aelius

Lucilius, centurio cohortis Primæ Alpinorum Peditatæ.

P. Ael. Lucilius, centurion of the first Alpine cohort of infantry (has dedicated this offering) to Jupiter Dolichenus.²

Virgil's phrase *dives opum*, Æneid ii, 21 sq.; the same remark applies to Tenos, Hunter's Catalogue, tab. lvii, figs. 9-13: Leake, Numismata Hellenica, Insular Greece, p. 42 sq. My coin has on the obverse two Janiform heads—the right female, the left bearded; on the reverse a double axe occupying a great part of the area, in the lower part grapes and a lyre with the legend TE NE-ΔI-ON, all in a concave field. That the head on the left is that of a woman is proved by the earring. For the representation of this ornament on coins see the article by Mr. Arthur J. Evans, Syracusan Medallions and their engravers, in the light of recent finds, Numismatic Chronicle, 1891, 3rd series, Nos. 43, 44; pp. 281-285, esp. 283; fig. 6 D, Kimon's Medallions, lotos flower with three drops. Mr. B. V. Head, Hist., Numor., p. 476, says we have here Dionysos, Dimorphus (?), or, perhaps, rather Dionysos and Ariadne. The latter opinion seems probable, and the juxtaposition of these two personages reminds me of a line in Catullus, Carm. lxiv, 254 (253 ed. Delph).

Te quaerens, Ariadna, tuque incensus amore, i.e., Bacchus. The grapes, of course, suitably accompany the effigy of this deity: Tenedos at the present time produces wine, as I remember it supplied

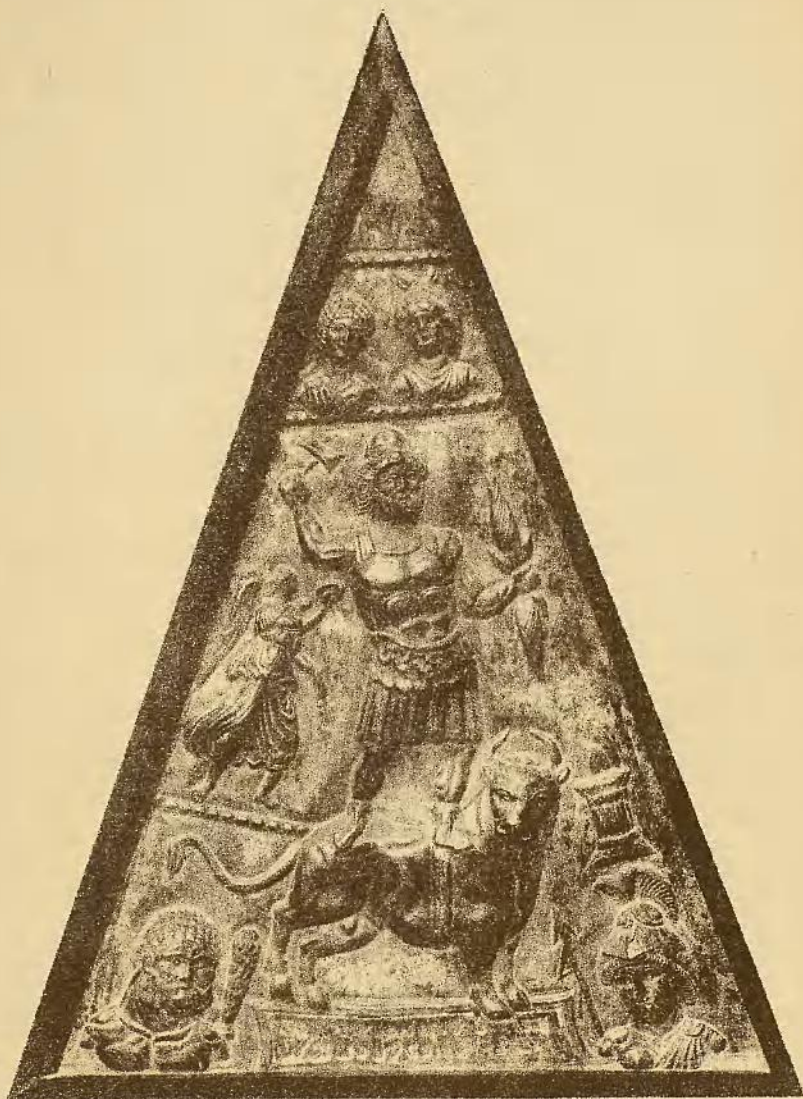
the Hotel de Byzance, when I was staying at Constantinople. See Murray's Handbook, Turkey in Asia. &c., Part ii, Sect. II, § 26, Tenedos (Tenedo, Bocha Adasi), p. 246, edit. 1878. The double hatchet, *πτελεkus*, according to Leake, was connected with that worship of Jupiter which, originating in Thrace, made its way to Caria. Some remarks on its occurrence in the latter country will be found below.

¹ The hair of Hercules is said to be imitated from that on the head of a bull; in his neck also, which is short and thick, the hero resembles this animal. See the numerous illustrations in Clarac, Musée de Sculpture ancienne et moderne, Texte, Tome v, p. 3, ses cheveux courts et bouclés . . . les cheveux épais et crépus; Planches, Tome v, 781-804 B.

Ovid, Metamorphoses, xv, 284, Vulnere, clavigeri quæ fecerat Her- culis arcus. Id. Fasti, i, 544.

Emensus longi claviger orbis iter.

² Mons^r V.-J. Vaillant in his interesting work 'Epigraphie de la Morinie ou Inscriptions Gallo-Romaines sur pierre, métal, verre et terre-cuite, 1890, p. 40, says, "Jupiter Dolicheen, ce synonyme de Baal, de Mithra, et des autres personifications mythiques du Soleil." There is evidently great similarity between this Jupiter and Mithras, but I should not be



INK PHOTO. LONDON

JUPITER DOLICHENUS.

From Desjardins' Epigraphie du Musee National Hongrois.

Face B. The following designs are arranged in five storeys; 1, a foliated pattern, the same as in A. 2, Eagle of Jupiter, or perhaps legionary. 3, Busts of the Sun and Moon, as before; but in this case the latter carries a torch.¹ 4, In the centre an altar on which fire is kindled, above it a cluster of grapes, or a fir-cone, of colossal size, suspended by a ribbon.² On the left is Jupiter standing on a bull, and holding a thunderbolt; on the right, Juno draped and erect on a ram (or goat?). 5, Jupiter standing in the centre under a canopy which is supported by two fluted columns; the military character of the god is shown not only by his armour, which is that of a Roman General or Emperor,³ but also by a standard on either side, which an eagle surmounts. At the base of the triangle, we see in

inclined to assert that they are the same. See L. Preller, French Translation, *Les dieux de l'ancienne Rome*, Douzieme Partie, Derniers efforts du Paganisme. IV. Cultes syriens et carthaginois. D. Jupiter Optimus Maximus Heliopolitanus, p. 491. E. Jupiter Optimus Maximus Dolichenus, p. 492. V. Sol invictus et les mystères persans de Mithras, pp. 493-498.

¹ The Romans identified Diana, the goddess of the moon, with the Greek Artemis, who had the epithets *φωσφόρος*, *σελασφόρος*—giving light. C. O. Müller, *Handbuch der Archæologie*, sect. 364, remarks 3 and 4; English Translation, p. 454; *Denkmaler*, part ii, taf. xv, fig. 164. Artemis mit langer Fackel. . . Bronze-Münze von Bizye in Thrace (on the East coast) BI-ZV-ΗΝΩΝ; *ibid.* 166, Artemis in langer Bekleidung mit Köcher auf dem Rücken und zwei hohen Fackeln in den Händen. *Rev. eines gegen . . .* 38 von Chr. G. geprägten Denars des Münzmeisters des M. Antonius und Octavianus P. CLODIVS. M.F. Thesaur, *Morell. familiae Romanae*, Claudia tab. ii, No. 1. Cohen, *Medaillies consulaires*, p. 88, pl. xii. Claudia, No. 6; cf. *ibid.*, pl. xlv, No. 23, *Restitution de Trajan*. *Denkm.*, pt. ii, taf. xvi, fig. 171, Artemis-Selene oder Diana Lucifera verschleiert und mit einer Fackel, von ihrer Hirschkuh getragen. Umschrift ATERNITAS AVGVSTA, cf. *ibid.*, Nos. 174a, 177. Ernest Babelon, *Monnaies de la Republique Romaine*, vol. i, p. 355, Diane tenant 2 torches sur la piece, No. 14, est la Diane Lucifera qu'on voit sur les deniers de C. Vibius Pansa, et sur les monnaies d'Ephèse, de Tralles, de Cius. *Hirt. Bilderbuch*

fur Mythologie, Archæologie und Kunst. Diana, pp. 37-41, esp. 38 sq., and tab. v. fig. 6.

Besides the heliograph of the side A, copied above, I exhibited one of the side B, in which the torch behind the left shoulder of the Moon is clearly seen.

² Marcus Welser, *Rerum Augustanarum Vindelicarum*, lib iv, p. 71 (v. plate, *ibidem*) describes a sculptured stone in the form of a fir-cone. *Saxum . . . altitudine quinquepedali circiter, quod ante aliquot multos annos terra effossum*, ad D. Udalrici nunc spectatur. He thinks it was intended to mark a boundary, for which purpose trees were often planted: cf. Horace, *Epistles* ii, 2. 170 sq.,

qua populus adsita certis

Limitibus vicina refugit jurgia;

(where Bentley reads refigit).

Then he explains why this object was selected as the emblem of Augsburg—*urbis symbolum*. As Africa was represented by an elephant or scorpion, Arabia by a camel, and Egypt by a crocodile, so Rhaetia, which produced coniferous trees in abundance, adopted the fruit of the pine as an appropriate device.

³ *Comp. Proceedings of the Society of Antiquaries* (June 2, 1870) Second Series, vol. iv, p. 498, where an account will be found of a figure that bears a general resemblance to the one mentioned above. It is a bronze statuette of Roman work discovered at Earith, Huntingdonshire, and exhibited by the Rev. S. S. Lewis. He considered it to be Jupiter Martialis *Zeus 'Apeios*, and illustrated this attribution by references to coins and gems as well as to passages in ancient authors.

each corner a personage, three-quarters length, rising out of a bull and ram coupled together; the one on the right holds a bundle of stalks of corn. These combined animals deserve attention as showing the Oriental origin of the cult, for they resemble the capitals of columns at Persepolis and Susa, which have been so carefully drawn and described by Sir R. Ker Porter, *Travels in Georgia, Persia, &c.*, during the years 1817—1820, vol. I., folding Pl. XLV., fig. A, facing p. 630: p. 514, Harem of Jemsheed. "The top of the shaft is finished by a capital in the form of the head, breast and bent fore-legs of a bull, richly ornamented with collars and other trappings; which bust-like portion of the animal is united at the back to a corresponding bust of another bull, both joining just behind the shoulders," &c. Compare *ibid.*, Pl. XVII. At Nakshi-Roustam, facing p. 516; The Mountain of Sepulchres, p. 515 sqq. See also pp. 633, 634; in the latter LXV. is a misprint for XLV. Nearly the same illustrations, but on a smaller scale, recur in Lübke's *Grundriss der Kunstgeschichte*, vol. I., pp. 46-48, fig. 37, Palastruinen von Persepolis; 38, Details persischer Architektur; 39, Felsfaçade der persischen Königsgräber; 40, Saule von Susa.¹

Mr. Roach Smith, *Collectanea Antiqua*, vol. I., pp. 13-16, has an article on a Gallo-Roman votive altar, now used as a baptismal font in the Church of Halinghen (Pas-de-Calais).² It bears the following inscription:—

EIDEO IOVI
VICVS
DOLVCENS
CVVITAL..
PRISC..³

¹ Sir Wm. Ouseley's *Travels in Persia, &c.*, 1810-1812, vol. ii, chap. xi, From Shiraz to the "Throne of Jemshid" . . . or Persepolis, pp. 224-420, pls. xl-xlvi, esp. pp. 236 and 257 sq. "Some (capitals of columns) resemble the front-parts of a bull, camel, lion, horse or double quadruped; i.e., the heads and necks of two beasts, joined at the back, each kneeling or having the fore-legs contracted:" and note (34) p. 258.

² Ernest Desjardins, *Géographie historique et administrative de la Gaule Romaine*, vol. i, p. 370, note 1. Halinghen dépendait du doyenné de Samer, doublement fait en 1270, du doyenné de Boulogne (Desnoyers, *Topographie eccl s-*

iastique de la France, p. 690), et est situé à 8 kilomètres au sud-est d'Isques.

He thinks that the upper part of the stone has been broken off, and reads the beginning of the inscription thus,

||||| [Diis Patriis] vel [Diis ET DEO IOVI omnibus] et Deo Jovi.

³ *Eideo Jovi Vicus Dolucens[is] cu(rante) Vital[i] Prisc[o]*. I have followed Mons. Vaillant, *op. citat.*, p. 37, in the text of the inscription and in the expansion; he thinks that Eideus is the archaic form of Idæus, an epithet which has reference to the worship of Jupiter on Mount Ida, where he was born and brought up. Cf. Virgil, *Æneid*, iii, 104 sq.

He says that the surname Dolichenus is derived from Doliche, a town in Macedonia, and adds that this country abounded in iron, for which statement he gives Strabo as his authority; he also cites from Reinesius, an inscription found at Rome, containing the words *DOLYCHENO VBI FERRVM NASCITVR.*¹ Dr. Collingwood Bruce adopts this explanation in his account of the station at *Condercum* (Benwell, two miles from Newcastle): Roman Wall, edit. 4to., p. 110; compare *Lapidarium Septentrionale*, p. 19, No 16.² But I think that these eminent antiquaries are mistaken. As Jupiter Dolichenus was a military deity, "un dieu guerrier," it was quite natural that he should be worshipped, especially by the legions, where iron was produced, where also arms would be manufactured; hence in the inscription from Reinesius there need be no reference to Doliche in Macedonia.³

Creta Jovis magni medio jacet insula
ponto;

Mons Idaeus ubi, et geutis cunabula
nostrae.

With *Eideus* he compares *Eidus*, the old form of *Idus*—the day that divided the Roman month, 13th or 15th; v. Orelli, *Inscr. Lat.*, vol. i, p. 75, No. 42, PRID. EID. DEC. In later Latinity long vowels were often substituted for the archaic diphthongs. Wordsworth, *Fragments and Specimens of Early Latin*, p. 418 (3), "In the Bacchanalian Inscription the latter are generally preserved, as *ai* in *Duelonai, haice, aiqum, tabelai, datai*; *ei* in *exdeicendum, utei, virei, sei*; *oi* in *foideratei, comoinem, oinvorsai*; *ou* in *plous, iousiset, ioubeatis, coniorare.*" It would be easy to multiply examples; for instance the pronoun *hic haec hoc* has the nominative plural *heis* and *hei* for *hi*, and the abl. pl. *heisce* for *his*; similarly the adverb *heic* for *hic* occurs frequently in inscriptions: De Vit, s.v. *So civis* and *civitas* were anciently written *ceivis* and *ceivitas*: *Corpus Inscriptionum Italicarum antiquioris aevi* . . . et *Glossarium Italicum* . . . cura et studio Ariodantis Fabretti, Augustae Taurinorum, 1867. Comp. the following words in the seventh line of the historical document already cited, NE QVIS ADIESE VELET CEIVIS ROMANVS. Cf. omnino Livy, edit. Drakenborch, 4to, 1746, vol. vii, fac-simile facing p. 197, folding plate; *ibid.* pp. 197-218, *Senatus Consulto De Bacchanalibus Explicatio*, which begins with a copy of the text and expansion.

¹ M. Vaillant, op. cit. p. 45, refers to an article in the *Revue Archeologique*, mars-avril 1889, p. 274, in which M. Salomon Reinach, *Attache des Musees Nationaux*, mentions a similar inscription I.O.M. DVLICENO VBI FERVM (*exorit*) VR.

² Hübner, *Inscriptiones Britanniae Latinae* in C.I.L., vol. vii, No. 506 begins thus,

I . O m'

d o l i c E

NO

V. I supplevit Horsley. *Lectio omnino certa est.*

Expansion.

I(ovi) o(ptimo) [m(aximo) Dolic] heno.

³ Mons. Vaillant, op. citat. p. 44, mentions places in different provinces of the Roman Empire, the names of which are derived from the East, and ends the list with *Dolocindum*, "sur l'emplacement duquel se trouve Dorking (Angleterre) chez les *Regni*." I have endeavoured to verify this statement, but the only reference I have found is the following: De Vit, *Onomasticon, DOLOCINDO, civitas Britanniae Romanae unice, quod sciam, nisi error sit in scriptura, memorata Anonym. Ravenn. 5, 31, p. 425, edit. Pinder.* This work is the composition of a monk of Ravenna, apparently in the seventh century, and is almost wholly occupied with long lists of names . . . taken from a map or tabular itinerary . . . analogous to the existing *Tabula Peutingeriana*: Sir E. H. Bunbury, *History of Ancient Geography*, vol. ii, p. 700; chap. xxxi, sect. 17.

Pape, *Wörterbuch*, under the heading

A better interpretation of this epithet was given long ago by Spon, *Miscellanea eruditae Antiquitatis*, Sectio III, Articulus xv. p. 79 sq., with a large engraving; where he describes a marble discovered at Marseilles, which was conveyed to the cabinet (*cimeliarchium*) of the Duke of Wurtemberg, in Stuttgart (*Stukardiae*). Spon quotes Stephanus Byzantinus, who informs us that Dolichene is a city of Commagene in the North of Syria, that Zeus Dolichaeus (*δολιχαῖος*) is the ethnic name, and that the inhabitants are called Dolicheni; hence he does not hesitate to assign the deity to this city. Montfaucon is of the same opinion; see his great work, *Antiquité Expliquée*, tome I., part I., p. 50, Pl. XVIII., fig. 2, copied from Spon, and other engravings *ibid.* At pp. 49, 50, we find mention of offerings made *IVSSV DEI* and *EX IVSSV EIVS*, which imply that this god was an oracular one; he therefore resembles Jupiter Heliopolitanus, worshipped at Baalbec, which is not far distant from Dolichene.¹ Desjardins, in his *Monuments Epigraphiques du Musée National Hongrois*, and Seidl, *Über den Dolichenus-Cult*, concur in the view expressed by the earlier archæologists, so that the preponderance of authority is decidedly in favour of an oriental origin.²

But arguments are not wanting derived from the object itself now under consideration. We clearly perceive here affinity of Jupiter Dolichenus with the Persian Mithras; the busts of the Sun and Moon correspond with figures emblem-

Δολίχη f. Langefeld, Lang, gives the names of five places—1, One of the Sporades Islands (Cyclades), later Ikaros; 2, Island on the coast of Lycia; 3, Ancient name of Crete; 4, Town in Commagene; Ptolemy, V, 15, 10; Stephanus Byzantius; Coins and Inscriptions; 5, Town in Thessaly (Perrhaebia) on the western slope of Mount Olympus. The town in Commagene is west of the River Euphrates and Edessa, and north-east of Cyrrhus, from which Andronicus Cyrrhestes derived his surname: Vitruvius i, 6, 4.

In Modern Geography compare Long Island at the entrance of New York Bay, v. Keith Johnston's Royal Atlas, Map 48. The Atlantic States between Boston and Philadelphia on twice the scale of the general map; also in the Bahamas an island of the same name seventy miles long by three or four miles in width, *ibid.* Map 51, West India Islands and Central America.

Doliche occurs as a female name in an Inscription at Rome: Orelli, No. 2,440; Gruter, p. cccvii, No. 1, Romae, in aedibus quondam Joh. Coritii, in foro Trajani, in arula marmorea.

¹ L. Preller, *Les Dieux de l'ancienne Rome*, p. 491, L'image du dieu . . . était celle d'un jeune homme, la main droite appuyée sur un timon de voiture, la gauche tenant la foudre et des épis: c'est donc à la fois lui qui dirige le char du soleil, qui lance le tonnerre, et qui donne les moissons. The Temple of Jupiter, whose ruins still exist, was built by Antoninus Pius. References will be found in Gibbon, chap. li (notes), vol. vi, p. 315 sq., edit. Smith; amongst them he mentions Pocock's Description of the East, "a work of superior learning and dignity."

² Desjardins, pp. 10, 11, Text and notes; Seidl, p. 35 et suiv. et pl. iii, fig. 1 et 2.

atic of Day and Night, *e.g.*, in the bas-relief brought from Heddernheim, now at Wiesbaden: the bull also appears equally prominent, as an accessory, in the representations of both these divinities. Desjardins speaks of a hammer (*marteau*) in the right hand of Jupiter; but it seems to me to be a *bipennis*, or double axe,¹ such as we see on the coins of Mausolus, Satrap of Halicarnassus and Caria, with the legend ΜΑΥΣΣΩΛΛΟ, where the omission of the final Y should be observed:² Leake, Numismata Hellenica, Asiatic Greece, p. 63 sq.; and Supplement, Asia p. 57; Idrieus, another satrap of the same province, Rev. ΙΔΡΙΕΩΣ, Jupiter of Caria in long drapery to right, on the right shoulder *bipennis*, in the left hand *hasta*.

Sir Charles Fellows and Sir C. T. Newton, by their researches, have thrown much light on this subject. The former, "Lycia," p. 75, gives a woodcut of the *bipennis* sculptured on the keystone of a Roman gateway at Mylasa, and says that he saw this emblem on four different keystones, built into various walls in the town. In Pl. xxxv, rare or unedited coins, facing p. 285, fig. 4, we have the *labrys*, which is the Lydian name for the same weapon, on a large scale; and *ibid.*, fig. 5, of smaller size, in the right hand of Zeus Stratios.³ Compare Sir C. T. Newton's dis-

¹ An illustration is supplied by Daremberg et Saglio, Dictionnaire des Antiquités Grecques et Romaines, tome i, p. 712, s.v., fig. 860, Vulcain portant la bipenne, from an ancient picture, which represents this deity brought back by Bacchus to Olympus. Mons^r Saglio connects the *bipennis* with the worship of Dionysus. Elle (la hache double) est un symbole non douteux du culte de Bacchus, et une allusion aux sacrifices sauglants par lesquels on honorait ce dieu: Simonide l'appelait Διωνύσοιο ἀνακτος βουφόνων...θεράποντα, apud Athenæum lib. x, cap lxxxiv, p. 436 c; edit. Schweighauser, vol. iv, p. 173; cf. *ibid.*, p. 175, βουφόνων...τὸν πέλεκυν.

The coins of Tarsus bear a four-fold resemblance to the triangular objects at Budapest, viz., in the *bipennis*, the pyramidal form, the figure standing upon an animal, and the front parts of beasts projecting on either side of a pedestal. Hunter's Catalogue, Text p. 315, Caput muliebri turratum ad d. in corona — ΤΑΡΣΕΩΝ ΜΗΤΡΟΠΟΛΕΩΣ. Figura cum modio in capite, leoni cornuto insistent; d. elevata; s. coronam et bipeum; in humero pharetra. Vid.

tab. lvi fig. 21. cf. fig. 22, and reverse of fig. 23, :: :: ΠΞΕΩΝ. :: ΗΞ. ΙΕΡΑΣ. ΚΑΙ. ΑΣΤΑΟΥ. Terminus, ut videtur, ad cujus basin, hinc et inde, pars anterior leonis cornuti.

I exhibited a bronze coin of Tarsus, obv., female head turreted; rev. a human figure standing, not upon, but *behind* a horned quadruped, legend ΤΑΡΞΕΩΝ.

The standing figure on the Tarsian coins is probably Mithras, Leake, Numism. Hellen., Asiatic Greece, p. 128 sq. For this series, which extended through a long period, see some remarks in Conybeare and Howson, Life and Epistles of St. Paul, edit. 8vo, vol. i, p. 27, text with engraving intercalated, and note 1.

² Eckhel, Doct. Num. Vet., vol. ii, p. 597, Terminatio in O Doria est pro ΜΑΥΣΣΩΛΛΟΥ, ut observavimus ad ΑΛΕΞΑΝΔΡΟ. ΑΡΧΕΛΑΟ. primorum Macedoniae regum.

³ Herodotus, Terpsichore, v, 119, κατείληθσαν ἐς Λάβρανδα ἐς Διὸς Στρατίου ἱερὸν μέγα τε καὶ ἅγιον ἄλσος πλατανίσταν. Cf. Rawlinson's translation, vol. iii, p. 323, note 1. Fig. 5 is a coin of Mylasa, and bears the ethnic name ΜΥΛΑΚΕΩΝ, *i.e.*, of the Mylasians.

coveries in Halicarnassus, Cnidus and Branchidae, vol. II. Text, Part 2, pp. 611-618, Temple of this deity at Labranda, esp. p. 615; see also *ibid.*, Part 1, p. 14, note t. The author here refers to Plutarch, *Quaestiones Graecae*, XLV., who states that the *labrys* had been taken in battle from the Amazon Hippolyte by Hercules, and given by him to Omphale, from whom it had been handed down through the Lydian dynasty; and that it was afterwards won from them by the Carians.¹

The mythical part of this narrative should be noticed, because the *bipennis* in works of art appears amongst the accoutrements of the Amazons, concerning which I have made some remarks in connexion with a torso in the museum at Trèves, *Archaeological Journal*, vol. XLVI., pp. 233-236, esp. p. 234. We may also compare a beautiful gem in the Collection formed by my brother, the late Rev. S. S. Lewis, and described in the Catalogue raisonné by Professor J. H. Middleton, Class A, Miscellaneous Subjects, No. 28, p. 50. "AN AMAZON ON HORSEBACK, wearing the Phrygian cap, and holding a double axe (*securis*), minutely cut on *sard.*" According to all accounts the fables about these women had an Eastern origin; they were said to have inhabited the neighbourhood of the Caucasus, and thence to have invaded Greece, Asia Minor and other countries. In Herodotus, Melpomene, Book iv., we find them mentioned together with the Scythians and Sarmatians.²

Tripods are articles of furniture standing on three feet,

¹ Moralia, tom. ii, p. 235 sq. edit. Wytttenbach. The subject of chap. xlv. is *Δια τί τῶν Λαβραδέως Διδῶς ἐν Καρία τὸ ἄγαλμα πέλεκυν ἤρμένον, οὐχὶ δὲ σκηπτρον ἢ κεραυνὸν, πεποιήται*; Cur Jovis Labradensis in Caria simulacrum non sceptrum aut fulmen, sed securim elatum tenet?

² Melpomene, lib. iv, cc. 111-116. Scythae juvenes cum Amazonibus consuescunt. Inde Sauromatae orti. Rawlinson's Translation, vol. iii, pp. 96-100, Text and Notes, Story of the Amazons, Country and Customs of the Sauromatae. Herodotus uses the form *Σαυρομάται*, cc. 110, 117; cf. *ibid.* c. 21, where see Baehr's note, who quotes Heeren "recte monens *Sauromatas* hic eosdem esse atque *Sarmatas*." Both occur in Juvenal; Sat. ii, *init.*,

Ultra Sauromatas fugere hinc libet, et glaciale Oceanum.

Sat. iii, v. 79.,

In summa, non Maurus erat neque Sarmata nec Thrax,
Qui sumpsit pinnas, mediis sed natus Athenis.

The more we inquire about Jupiter Dolichenus, the more clearly we see his Eastern origin, his affinity with Mithras, the Persian Sun-god, and the extent to which these Asiatic religions had spread in Western Europe. Tacitus furnishes us with a good illustration, where he relates that the third legion, which had served in Syria under Corbulo, before the commencement of a battle in Northern Italy paid their adoration to the rising sun—a practice from which the orientation of churches may have been derived: Histories, iii, 24 fin., orientem solem (ita in Syria mos est) tertiani salutavere, v. Ruperti *in loco*.

which were used by the Greeks and Romans as tables, vessels for cooking and altars.¹ Their employment at a very early period is proved by some lines in the Iliad, where Homer describes Achilles offering prizes at the funeral games in honour of Patroclus, Ψ, xxiii, 700-705.

Πηλείδης δ' αὖψ' ἄλλα κατὰ τρίτα θήκεν ἄεθλα,
Δεικνύμενος Δαναοῖσι, παλαιμοσύνης ἀλεγεινῆς·
Τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην,
Τὸν δὲ διωδεκάβοιον ἐνὶ σφίσιν τίων Ἀχαιοί·
Ἄνδρϊ δὲ νικηθέντι γυναικ' ἐς μέσσον ἔθηκεν,
Πολλὰ δ' ἐπίστατο ἔργα, τίων δὲ ἑτεσπαράβοιον.²

The third bold game Achilles next demands,
And calls the Wrestlers to the level sands :
A massy Tripod for the victor lies,
Of twice six oxen its reputed price :
And next, the loser's spirits to restore,
A female captive, valu'd but at four.

Pope's Translation, vv. 814-819.

Here the epithet *ἐμπυριβήτης*, standing over the fire, shows that a pot or caldron for boiling is intended. The passage is a curious one, because even an intelligent woman—who knew many kinds of work—is estimated at only one-third of a tripod. These words gave great offence to Madame Dacier; she regards them as an insult to her sex.³

¹ Dictionary of Greek and Roman Antiquities, 3rd edition, s.v. Tripod, vol. ii, p. 892 sq., four woodcuts. The tripod occurs as an attribute of Apollo in a medallion on the Arch of Constantine, (Ibid. vol. i, p. 158, woodcut), originally belonging to an earlier monument of Trajan's time: Em. Braun, Ruins and Museums of Rome, p. 6. For its use as a table see vol. ii, p. 157, s.v. Mensa, an illustration taken from Gell's Pompeiana, 1832, vol. ii, p. 11. Comp. Horace, Satires i, 3, 13,

Sit mihi mensa tripes et

Concha salis puri.

Böttiger, Sabina, edit., 1806, part ii, taf. xii, fig. 1, facing p. 173, from Tournefort, "der grosse Krauter-und Alterthumskenner," Voyage du Levant, T. ii, p. 167, ed. in 4; Erklärung der Kupfertafeln, zur achten Szene, pp. 255-257.

² The former clause in this verse reminds me of Margites, the hero of a comic poem ascribed to Homer,

Πόλλ' ἡπιστάτο ἔργα, κακῶς δ' ἡπίστατο πάντα

Ἑσθλὸς μὲν γὰρ ἀπλῶς, παντοδαπῶς δὲ κακός.

Homeri opera, edit Ernesti, vol. v, p. 144

(Fragmenta). Cf. Aristotle, Poetics, iv, 10, 12; edit. Bekker, Oxon. tom. xi, p. 242. Ὁ γὰρ Μαργίτης ἀνάλογον ἔχει, ὥσπερ Ἰλιάς καὶ Οδύσσεια πρὸς τὰς τραγωδίας, οὕτω καὶ οὗτος πρὸς τὰς κωμωδίας. This person seems to have had a kind of superficial omniscience, for "he knew many trades, but knew them all badly." Cf. Stephens, Thesaurus Graecae Linguae, edit. Didot, s.v., vol. v, p. 581; and the article in Smith's Dictionary of Greek and Roman Biography and Mythology, which contains many references ancient and modern.

³ On the other hand Euryclea, who not only knew her duties, but was also in youthful prime, fetched the price of 20 oxen. Odyssey, i, 428 seqq.

Τῷ δ' ἄρ' αὖ αἰδομένης δαΐδας φέρε κέδν' εἰδυῖα

Εὐρύκλει', ὧπιοι θυγάτηρ Πεισηνοριδαο·

Τὴν ποτε Λαέρτης πρίοτο κτεάτεσσιν εἰόσιν, Πρωθήβην ἐτ' εὖσσαν, εἰκοσάβοια δ' ἔδωκεν, quoted by Professor Ridgeway, On the Origin of Metallic Currency and Weight Standards, p. 8.

See Pope's Iliad, edit. 1760, vol. vi, p. 116, note on v. 819, "she (Madame Dacier) is afraid the value of women is not raised even in our days; for she says

Turning from poetry to history we find tripods frequently occurring in Herodotus, *e.g.*, one of gold which was presented by Croesus to a temple at Thebes, and others of bronze which were prizes for victors in the games of the Triopian Apollo.¹ But the most famous of all was that at Delphi, from which the Pythia gave her oracular responses;² "next in fame" was another dedicated to Apollo in the same place; Herodotus, Calliope, ix., 81, relates that with a tenth of the spoils taken from the Persians at the battle of Plataeæ B.C. 479, the Greeks made an offering of a golden tripod, standing on a three-headed bronze serpent. At Constantinople, in the hippidrome, we may see a column formed of three serpents whose bodies are spirally twisted (*scitissime contortuplicati*), but the heads are missing now; they seem to have been perfect in 1675, as they are engraved by Spon and Wheler. Some have thought that this pillar is only a Byzantine copy; however, the most recent critics are agreed in deciding that both the support and the inscription upon it are genuine, especially because the traces of erasure correspond with the account of Thucydides, who says that the elegiac couplet mentioning only Pausanias, as leader of the Greek armies, was effaced, and that in its stead the names of the States confederated against the barbarians were recorded.³

there are curious persons now living who had rather have a true antique kettle than the finest woman alive: I confess I entirely agree with the lady, &c."

¹ Clio, i, 92, ἐν μὲν γὰρ Θήβῃσι τῇσι Βοιωτῶν τρίπους χρύσεος, τὸν ἀνέθηκε τῷ Ἀπόλλωνι τῷ Ἰσμηνίῳ v. Baehr, *in loco*. Ibid., 144, ἐν γὰρ τῷ ἀγῶνι τοῦ Τριοπίου Ἀπόλλωνος ἐτίθεσαν τὸ πάλαι τρίποδας χαλκίους τοῖσι νικῶσι; the Triopian Promontory is near Cnidus, Map in Rawlinson's Transl. of Herodotus, vol. i, p. 284, note 3. Sir C. T. Newton, *Halicanassus, Cnidus and Branchidae*, Text, vol. ii, pt. ii, p. 372 sq., with notes f.g.—Atlas of pls., xlix, Gulf of Kos, Triopium Promontory, L, Plan of Cnidus.

² For this tripod v. C. O. Müller's *Denkmäler*, part i, taf. xi, No. 41, text p. 7. Vorderseite der Dresdener Basis (eines geweihten Dreifusses); der Kampf des Apollon und des Herakles um den Dreifuss des Pythischen Orakels. *Handbuch der Archæologie*, sect. 89, Remark 3, p. 54 English Transl., The Phocians consecrated the Theft of the Tripod by Hercules for the victory over the Thessa-

lians at Parnassus, etc.; *ibid.* sect. 96. Rem. 20, p. 63, the base at Dresden . . . is explained as a stand of a tripod which was won as a prize in an ἀγὼν λαμπαδοῦχος (Remains of the Plastic Art—hieratic or archaistic style). Better engravings and fuller description than in C. O. Müller's work are given by Baumeister, *Denkmäler des Klassischen-Altertums*, vol. i, p. 463, No. 511, Dreifussraub; p. 464, No. 512, Herakles raubt Apollons Dreifuss. The second illustration is taken from a painted vase (*hydria*): Athena accompanies Hercules, as Artemis does Apollo.

³ Ἑλλήνων ἀρχηγὸς ἐπεὶ στρατὸν ὤλεσε Μήδων,

Παυσανίας Φοῖβω μῆμ' ἀνέθηκε τότε.
τὸ μὲν οὖν ἐλεγείον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὖθις τότε ἀπὸ τοῦ τρίποδος τοῦτο, καὶ ἐπεγραψαν ὀνομαστὶ τὰς πόλεις ὅσαι ἐγκαθελούσαι τὸν βάρβαρον ἐστήσαν τὸ ἀνάθημα.

Thucydides, lib. i, cap. 132, edit. Arnold, 1847, vol. i, p. 155 sq., versus quos Graeci tripodi inscripserunt. Diodorus, lxi, 33, p. 430, Gottlieb's note. Gibbon, chap. xvii, vol. ii, p. 297

Like this celebrated relic, the tripod at Budapest has claims to be regarded as possessing historical interest. It is supposed to have been brought into Pannonia by Galeria Valeria, daughter of the Emperor Diocletian, who was married to Galerius Maximianus;¹ after his death she was banished by his successor, Maximinus, and at last, with her mother Prisca, beheaded by order of Licinius at Thessalonica. Her melancholy adventures, ignominious wanderings and tragic fate have been vividly depicted by Gibbon with that graphic art in which he is unrivalled.² The notion of connecting the name of this unhappy lady with the un-

sq., edit. Smith, note 48, which begins with a characteristic sentence, "The guardians of the most holy relics would rejoice if they were able to produce such a chain of evidence as may be alleged on this occasion." I may remark that the evidence is now much stronger than when the historian wrote.

A brief notice of the monument, with references, will be found in the Appendix to my Paper on the Antiquities of Constantinople, *Archæol. Journ.*, 1882, vol. xxxix, p. 151. I exhibited, as illustrations, two fine photographs taken by G. Berçgren, a Swedish artist who worked for the Antiquarian Society of Constantinople (Σύλλογος)—No. 10, of the Obelisk of Theodosius, brought from Egypt in 390 A.D., which shows the position of the serpentine column relatively to other buildings; No. 87, the column itself on a larger scale.

The inscription is a very important one, and serves as a landmark for Palaeography as well as for political history: Hicks, *Manual of Greek historical Inscriptions*, No. 12, pp. 11-13.

¹ I possess a bronze coin of this princess—Obv. GALVALERIA AVG, bust diademed and draped to right—Rev. VENERICTRICI CM. Venus standing to left, holding an apple in the right hand, and raising her *stola* with the left. SMNB in the exergue, Signata moneta Nicomediae, *secundo anno* (?) Some examples have in this place SIS, i.e. Siscia (*Sissek*) in the south of Upper Pannonia, at the confluence of the Savus (*Sava*) and Colapis (*Kulpa*): Baedeker, *Süd-Deutschland und Österreich*, 1876, p. 448. *ἡ Σισκία φρούριον*, Strabo, lib. vii, cap. v, sect. 2, p. 314. The coin engraved in Smith's Dictionary of Classical Biography, s.v. Valeria, has ALE for Alexandria; others were struck at Antioch: Cohen, *Medailles Imperiales*,

vol. v, pp. 617-620, pl. xvi. Two aurei are shown in the catalogue of the Collection d'Amecourt, published by M. M. Rollin et Feuardent, 1887, pl. xxiv, Nos. 640, 641, p. 97 sq.; these pieces are in fine condition, and are reproduced from plaster casts by a photographic process.

A similar coin of the Empress Sabina, Hadrian's consort, with the same motive but a different legend, is given by Cohen, *Med. Imp.* vol. ii, p. 264, No. 79, Rev. VENERI GENETRICI Venus debout à droite, relevant de la main gauche sa robe sur son épaule et tenant une pomme. The apple denotes the judgment of Paris, who awarded the prize "to the fairest." Scharf, *Catalogue of the Roman Court in the Crystal Palace*, p. 33, woodcut: Clarac, *Musee de Sculpture*, Pl. 339, No. 1449; Pl. 342, No. 1307: Baumeister, *op. citat.*, vol. i, p. 91. No. 98. Venus im Koischen Gewande (zu Seite 92).

² Decline and Fall, chap. xiv, vol. ii. pp. 137-139 edit Smith, and chap. xvi, p. 264. Prisca and Valeria are said to have been converted to Christianity, but Tillemont doubts the steadfastness of their faith: *Histoire des Empereurs*, vol. iv, p. 4, Leur amour pour la chasteté, qui fut la cause de leurs souffrances, les leur auroit rendu heureuses, s'il avoit este joint avec la foy et l'amour de JESVS CHRIST: v. the marginal notes and *Table des Matieres* at the end of the volume.

Our chief authority for the biography of these ladies is the treatise *De Mortibus Persecutorum*, which many critics have ascribed to Lactantius; see esp. chaps. xxxix-xli, l, and li, Valeria quoque per varias provincias quindecim mensibus plebeio cultu pervagata, postremo apud Thessalonicam cognita, comprehensa cum matre poenas dedit.

inscribed monument at Budapest, might be placed by those who have not considered the subject in the same category as Stukeley's "fanciful conjectures." But a little investigation will show it to be, at least, plausible. In the partition of provinces made by Diocletian, Valeria's husband was entrusted with Illyricum and the whole line of the Danube, so that Pannonia fell to his share. However, this is not all; he constituted the part of Lower Pannonia between the Raab, Danube and Drave as a separate province in honour of his wife, and named it after her (*ad honorem Valeriae Diocletiani filiae et institutam et ita cognominatam*, Ammianus Marcellinus, edit. Eyssenhardt, lib. xix., cap. 11. § 4).¹

Another argument in favour of the attribution proposed above, has been derived from the resemblance in style of execution between this tripod and the carriage of Diocletian, said to have been found at Nicomedia, the favourite residence of this Emperor, and conveyed to Paris in order to be exposed to public view at one of the great Exhibitions held there.² Lastly, the tripod was discovered in 1878 at Polgarda (county of Stuhlweissenburg), which was a centre of worship in Pannonia. If it was dedicated to some deity

¹ Comp. the note of Stephen Baluze on *De Mort. Persec.*, cap. xv, init., *Furebat ergo Imperator jam non in domesticos tantum, sed in omnes, et primam omnium filiam Valeriam conjugemque Priscam sacrificio pollui coegit*. It is repeated in the edition of this author by Le Brun and Lenglet Dufresnoy, Paris, 4^{to}, 1748, vol. ii, p. 295 sq. The Valerian family was one of the most ancient and distinguished at Rome; a member of it, afterwards surnamed Publicola, having taken an active part in the expulsion of the kings; they considered *Volesus* to be their heroic founder—an example of the interchange of R and S, as *Furius* and *Papirius* were at first *Fusius* and *Papisius*. Key On the Alphabet, p. 92; and Article *Valerius* in the Latin-English Dictionary by the same author, published posthumously from his unfinished MS., p. 591. Niebuhr, *History of Rome*, English Translation, Index, vol. iii, p. 712 sq.; Smith, *Dict. of Gr. and Rom. Biography*, s.v. *Valeria gens*. The allusion to the *Valerii* in Horace shows the prominent position they occupied amongst the Roman nobility,

Contra, *Laevinum, Valeri genus, unde Superbus*

Tarquinius regno pulsus fuit, unius assis Non unquam pretio pluris licuisse.

Satires i, 6, 12 sq.

See the note *in loco*, edit. Delphin; this passage also shows that *c* is short in the second syllable of *Valeria*.

Valeria also occurs as a common noun, and means a very small blackish eagle, Key, *Dict.*, p. 592. It is described by Pliny, *Nat. Hist.*, lib. x., cap. iii, sects. 3 § 6, edit. Sillig. *Sex earum (aquilarum) genera: melanaetos a Graecis dicta, eadem valeria, minuma magnitudine, viribus praecipua, colore nigricans; sola aquilarum fetus suos alit, ceterae, ut dicemus, fugant; sola sine clangore, sine murmuratione; conversatur autem in montibus.* *De Vit.* s.v., derives the word from *valeo*, to be strong. For the termination comp. *maceria*, "a wall including ground, of stone, bricks, &c. (distinct from *murus*)" *materia* and *miseria*.

² I made this statement on the authority of Dr. Hampel, curator of the Budapest Museum; but there seems to have been some mistake, as M.

by Valeria, this must have occurred before her conversion to Christianity ; but possibly it was only an ornamental article of furniture, such as might be used at present.

The material of the tripod is silver, the height 40 centimetres ($15\frac{3}{4}$ in.), and the workmanship rude, indicating a late period. At each foot there is an Amoretto riding on a dolphin, and above this group a bust with a rosette on either side. More than half-way up the legs we see the fore part of a griffin, on a much larger scale, and at the top a pair of figures, male and female, supposed to be marine divinities, a Triton and Nereid.¹ This tripod was of the kind called *plicatilis*, i.e., made, like a camp-stool, so as to fold together.² Spon, whom I have already quoted for the explanation of Jupiter Dolichenus, again supplies us with a good illustration in his *Miscellanea*, p. 118, fig. II. For the whole subject, his *Dissertatio de Tripodibus* may be consulted with advantage, especially because it is

Babelon, Conservateur of the Cabinet des Médailles at the Bibliothèque Nationale, Paris, subsequently informed me that no such antique carriage had been exhibited, but only an attempted restoration of one. This mistake is analogous to the error of some archaeologists who have treated as authorities parts added to busts or statues by modern artists, on the supposition that they were original work instead of being supplementary.

Decorations derived from nautical subjects were very generally adopted by the Romans, though they were a military people, and not addicted to maritime commerce as the Greeks and Phœnicians were. Their mosaics supply abundant examples of this practice, even in places remote from the sea, e.g., Thermes de Jurançon, near Pau; v. Le Bearn by Ch.-C. Le Cœur, chap. ii, sect. 1, pp. 145-163; pls. xxi-xxiii; esp. pl. xxii, Bassin E; pl. xxiii, Salle L, figure of Neptune with trident; and Salle M, 10 large fishes: Pavement discovered at Vilbel, near Frankfurt, now preserved in the Museum at Darmstadt, where we see dolphins, swans and ducks, as well as hippocamps, sea-lions and sea-dragons; Bossler, die Römerstätte bei Vilbel: my Paper on the Middle Rhine, Archæol. Journ., vol. xlvii, pp. 386-391. One example from our own country may be noticed, found at Withington-upon Wall-Well, nine miles from Cirencester;

"The second compartment . . . contained figures of dolphins and sea-monsters, and a large head of Neptune, represented with horns, apparently formed of crabs' or lobsters' claws, and two dolphins proceeding from his mouth." T. Morgan, Romano-British Mosaic Pavements, p. 79; Archæologia, vol. xviii, pp. 118-121, esp. p. 120 and pl. vii, fig. 2.

Many passages might be cited from Cicero, where he uses maritime metaphors, quite in accordance with this feature in ancient art; e.g., he compares himself to a pilot, Letters to Atticus, lib. ii, Ep. 7, sect. 4, "Jam pridem gubernare me taedebat, etiam quum licebat. Nunc vero quum cogar exire de navi, non abjectis sed ereptis gubernaculis, cupio istorum naufragia ex terra intueri." Id., De Senectute, c. xix fin., "quo propius ad mortem accedam, quasi terram videre videar, aliquandoque in portum ex longa navigatione esse venturus."

² Of the three legs of the tripod only two now remain; no attempt has been made to restore the third. I exhibited a photograph of this object as it now exists; and at the same time one of a tripod from the Bronze Room in the British Museum, which is complete but less ornate, the decorations being panthers' heads at the middle of the legs, and busts round the vessel at the top.

accompanied by a full-page engraving, which the learned author describes minutely.¹

The museum at Buda-Pest is rich in military diplomas, a class of very instructive records, which arrested my attention when I first visited the place many years ago. About eighty of these documents exist, and this collection possesses seven—four complete and three fragmentary.² They consist of two bronze plates (whence the name is derived), engraved on both sides, and joined by means of

¹ Spon, loc. citat., *Tabula in qua varii Tripodes*. I have mentioned No. ii as the most apposite for comparison with the monument at Budapest. He describes it thus, "ita flexilis et plicatilis, ut ad minorem molem reduci possit, partibus tamen remanentibus simul junctis, non clavorum sed quarundam catenularum ope," p. 119, s.f. The page includes seven engravings of tripods, besides eight of coins on which they are represented. In two cases a man is offering sacrifice. One of these pieces bears the legend VOTA SOLVTA DECENALIA (*sic*) S·C, with COS III in the exergue. Another has the following words inscribed upon it, SACERD. COOPT. IN OMN CONL. SVpra NVM. EX SC. Expansion, Sacerdos Cooptatus In Omne Collegium Supra Numerum Ex Senatus Consulto. The allusion is to the Augurs. Comp. Cicero, Brutus seu De Claris Oratoribus, c. i, sect. 1, "cooptatum me ab eo (Q. Hortensio) in collegium recordabar." They filled up vacancies by self-election, and retained this right of co-optation until the Domitian law De Sacerdotiis was passed B.C. 104. Smith's Dict. of Antiqu. 3d edition, Art. Augur, Auspicia vol. i, p. 256a. Cf. Collegium, *ibid.*, p. 470b, and Pontifex, vol. ii, p. 461, a, b.

Spon's article is well worth reading, partly on account of rare words in it which suggest inquiry—*e.g.* ANCVLAIE seu EMPVSAE, Ancones seu Prothyrides, HYPOCRATERIDION—partly for useful references, one of which I cite as a specimen. Lucan, *Pharsalia*, lib. v, vv. 64-224, relates the visit of Appius to Delphi in order to consult the oracle which for a long time had been silent. ("The oracles were dumb," Milton's Hymn for the Nativity.) Lucanus improbatam Appii curiositatem dicit v. 120,

Hic (v.l. *sic*) tempore longo
IMMOTOS TRIPODAS vastaeque silen-
tia rupis
Appius Hesperii scrutator ad ultima fati
Sollicitat.

Et paulo post, v. 157, sentit TRIPODAS cessare, furensque Appius.

The word *tripus* recurs in this passage with greater frequency than the Index of Weise's edition would lead one to suppose.

Lucan's description, vv. 186-192, of the Pythia, Phemonoe, and the effects of divine inspiration upon her, seems to be imitated from Virgil's Cumaean Sibyl, *Aeneid*, vi, 47 sqq.

subito non vultus, non color unus,
Non comptae mansere comae, sed pectus
anhelum

Et rabie fera corda tument, majorque
videri,

Nec mortale sonans, adflata est numine
quando

Jam propiore dei.

See Forbiger's notes *in loco*.

² Orelli, *Collectio Inscriptionum Latinarum*, 1828, vol. ii, p. 125, chap. xiv, *Res Militaris*, sect. 6. *Honestia Missio*, No. 3577, Quotquot supersunt, numero xvi collegit Spangenberg ex Marinio praesertim; and see Nos. 3578-3592; comp. vol. i, p. 180, *Monumenta Historica*, sect. 10, *Galba*. Léon Renier, *Recueil de Diplomes Militaires*, one vol. 4to, plates, 1876. Desjardins, *Epigraphie du Musée National Hongrois*, says that about sixty of these tablets are extant. According to Daremberg and Saglio, *Dictionnaire d'Antiquités Grecques et Romaines*, s.v. *Diploma*, Article by the Abbé Henri Thedenat, xiii Fascicule, Juillet 1888, p. 269, note on Bibliographie, the number amounts to eighty-one. Hence it will be perceived that great progress has been made in this branch of classical archaeology. The British Museum possesses important examples, which are to be seen in the Anglo-Roman room. Some of them are described in the *Lapidarium Septentrionale*, folio, 1875, pp. 3-8. Coloured fac-similes are given, and the text copied with the lacunae filled up, viz., Malpas Diploma, inner and outer side of both plates; Sydenham Diploma, both sides; Riveling Diploma, both sides of remaining plate.

copper wire passing through four holes: they contain a statement of the privileges granted by Imperial decree to soldiers who had completed their term of service—*honesta missio*, honourable discharge; *civitas*, citizenship to those who had it not previously; and *connubium*, right to marry a foreign woman, and to hand down the *civitas* to their offspring.¹ The importance of these tablets, as historical evidence, can hardly be exaggerated, because we find in them exact dates, as in the large brass coins of the Emperors which bear in the legend TRIB. POT. (*tribunicia potestas*), with a *numeral*, for we must remember that this office was conferred annually. But they supply us with many additional particulars that could not be included within the "narrow orb" of a coin, even when the words were abbreviated as much as possible.² From such monuments we obtain the names of magistrates, of legates who commanded armies, of cohorts and the places in which they were stationed. We also see how skilfully the government employed troops of different nationalities, in a manner that would best promote the public interest,³ how liberally it rewarded soldiers, and how the statesmen of that time, absorbing extraneous elements into the body politic, at once cemented and extended the vast fabric of the Roman Empire.

Among the diplomas in Desjardins' work on the Epigraphy of the National Hungarian Museum, I have selected the one that seemed to present more points of interest than any other; it belongs to the month of February, A.D. 98 (Reign of Trajan): see p. 90, No. 185-185 bis. Pl. xlii. et xliii.

¹ Orelli, *ibid.* p. 464, No. 2652, De Connubio militibus in tabulis honestae missionis ab Imperatoribus concessio . . . Sollemniss formula. Daremberg et Saglio, loc. citat. Le conubium est un privilège . . . entraînant tous les effets attachés aux justae nuptiae, (même avec une pérégrine ou une Latine); la loi limitait sagement l'usage de ce privilège à un seul mariage.

² "A narrow ORB each crowded conquest keeps," line 25 of Pope's Epistle to Addison occasioned by his Dialogues on Medals.

³ In the provinces, the Romans not only stationed foreigners, but also

separated those of the same nation so as not to occupy contiguous positions; hence mutiny was almost impossible: Bruce, Roman Wall, edit. 4to, p. 63. Notitia Dignitatum Occidentis, chap. xxxviii, Item per lineam Valli—Lingones, Batavi, Frisii, Tungri, Gauls, Dalmatians, Moors, Thracians, Morini, Nervii, etc. As a specimen, several slabs bearing the name Astures (in Spain) were found at Chesters, on the North Tyne; *ibid.* p. 64. Vide Index, s.v. Astures, First Ala, Benwell, p. 109; Second Ala, Chesters, p. 158; Second Cohort, Great Chesters, pp. 68, 235.

IMP · CAESAR · DIVI · NERVAE · F · NERVA · TRAI A O
 NVS · AVG · GERMANIC · PONTIFEX · MAXIMVS
 TRIBVNIC · POTESTAT COS II
 EQVITIBVS · ET · PEDITIBVS QVIMILITANT IN ALIS
 DVABVS · ET · COHORTIBVS V QVAE APPELLANTVR · SI
 LIANA · C · R · ET · I · AVGVSTA · ITVRAEOR · ET · I MON
 TANORVM · C · R · ET · I · BATAVORVM · P · P · F · ET · I
 LVSTANORVM · ET · I · AVGVSTA · ITVRAEOR · ET · II
 BATAVOR · P · ET · SVNT · IN PANNONIA · SVB · CN
 PINARIO · AEMILIO · CICATRICVLA · POMPEIO
 LONGINO · ITEM · DIMISSIS · HONESTA · MIS
 SIONE QVIQVINA · ET · VICENA · PLVRAVE · STI
 PENDIA · MERVERVNT · QVORVM · NOMINA
 SVBSCRIPTA · SVNT · IPSIS · LIBERIS · POSTERIS
 QVE · EORVM · CIVITATEM · DEDIT · ET CONVBIVM

O

O

CVM · VXORIBVS QVAS TVNC · HABVISSENT CVM
 EST CIVITAS · IS · DATA AVT · SIQVI · CAELIBES · ESSENT
 CVM · IS QVAS · POSTEA · DVXISSENT · DVMTAXAT · SIN
 GVLI · SINGVLAS · A · D · X · K MART
 IMP · CAESARE · TRAIANO · AVG · GERMANI
 SEX IVLIO FRONTINO II · COS
 COHORT · I · AVGVST · ITVRAEORVM · CVIPRAEST
 L · CALIDIVS · L · F · STE · CAMIDIENVVS
 DIMISSO · HONESTA · MISSIONE
 EX · PEDITE
 P · INSTEIO AGRIPPAE F CYRRH
 DESCRIPTVM · ET · RECOGNITVM · EX TABVLA · AE
 NEAQVAE · FIXA · EST · ROMAE IN MVROPOST
 TEMPLVM · DIVI · AVG AD MIN : RVAM O

C · IVNI
 T FLAVI

PRIMI
 SECVNDI

O

SEX · CAESONI
 T · FLAVII
 Q · POMPEI
 L · VALERI

CALLISTI
 ABASCANTI
 HOMERI
 BASTERNAE

O

L · PVLLI

EPAPHRODITI

O

O'

¹ For the mode in which the bronze plates were fastened together, comp. Baumeister, Denkmäler d. Klassischen Altertums, vol. i, p. 354 sq., fig. 376, Brief Tafelchen aus Rom; p. 355, Man verschloss diese Tafelchen dadurch, dass man durch Locher, welche in ihnen,

meist in der Mitte, angebracht waren eine Schnur (*λινον linum*) zog, dieselbe mehrmals herumwickelte, zusammenknüpfte und an den Enden versiegelte (Plautus, Bacchides, v. 745). *Bullettino municipale* (1874) ii, tav. 7 and 8. Aus zwei Holzplättchen bestehendes

Besides the mention of the deified Emperors, Augustus and Nerva, and of Trajan, perhaps the greatest of Roman sovereigns, we learn from this document that Frontinus, in his second consulship, filled the place of Nerva, who died on Jan. 27th, A.D. 98. Frontinus interests us because he was governor of Britain A.D. 75, and, according to Tacitus, *Life of Agricola*, chap. 17, proved no unworthy successor of Cerialis: in spite of an obstinate resistance and the difficulties caused by the locality, he subjugated the Silures.¹ However, he is best known by his book on the Roman Aqueducts, which is our chief authority for this subject; he was qualified for the task by having held the office of *Curator Aquarum*. Another work by the same writer is less important:—*Strategematicon, libri IV.*—as it consists chiefly of anecdotes relating to famous generals. We may observe that although Trajan in this document has several titles, he is not called *Pater Patriæ*; the omission corresponds with a passage in the panegyric of the younger Pliny, chap. 21, where it is stated that he refused this title. The same chapter ends with an expression that may remind us of a legend on the coins of this Emperor, *OPTIMVS PRINCEPS*, best of princes; for Pliny says that Trajan placed himself on a level with his fellow citizens, but that he was greater only so far as he was better.²

There are also other *nomina propria* in the Tablet, which, though of less consequence than the preceding, should not be altogether passed over. *Pinarius* occurs

Tafelchen. The holes, through which a thong or wire passed, assist us to understand a passage in one of Cicero's most famous orations, *In L. Catilinam iii ad Quirites*, cap. 5 sect. 10, *Tabellas proferri jussimus quæ a quoque dicebantur datæ. Primum ostendimus Cethego signum: cognovit. Nos linum incidimus (we cut the string): legimus.* Cicero is here giving an account to the people of the manner in which the intrigue of the conspirators with the Allobrogian envoys was discovered. Written orders signed by Lentulus Cethegus and others had fallen into his hands: Liddell, *History of Rome*, vol. ii, p. 396 sq., book vii, chap. lxiv.

¹ Tacitus, loc. citat. Et cum Cerialis quidem alterius successoris curam famamque obruisset, sustinuit quoque molem Julius Frontinus, vir magnus, quantum

licebat, validamque et pugnacem Silurum gentem armis subegit. Cerialis had specially distinguished himself by suppressing the formidable revolt of the Batavian Civilis. Frontinus in his turn was superseded by Agricola. The Romans sent some of their best generals to Britian, doubtless on account of the stubborn resistance which our ancestors offered to the invaders.

² Loc. citat. edit. Keil and Mommsen, At tu (Trajanus) etiam patris patriæ (titulum) recusabas . . . Nomen illud quod alii primo statim principatus die, ut imperatoris et Caesaris, receperunt, tu usque eo distulisti, donec tu quoque beneficiorum tuorum parcissimus aestimator jam te mereri fatereris. Ibid. fin. par omnibus, et hoc tantum caeteris major, quo melior.

among the names of the *legati* who commanded the Panonian army at this period.¹ The *Pinarii* belong to the mythical history of Rome, and are mentioned together with the *Potitii* as distinguished families who entertained Hercules hospitably, and were afterwards his hereditary priests.² *Cicatricula*, in Celsus, means a little scar,³ but I know of no instance where it designates a person except that given by Raphael Fabretti, *Inscriptiones*, 1699, p. 700, No. 211, P·CORNELIO·P·F||SAB·CICATRICVLAE. Compare the recent work by Ariodante Fabretti, *Glossarium Italicum*, p. 840, s.v.; he refers to Oliv. Marm. pisaur., No. 35, pg. 15.

In line 25 EX·PEDITE signifies one who had been formerly a foot soldier.⁴ The use of the preposition EX to denote an office which a person had ceased to hold is frequent in inscriptions. I have already noticed it, *Archaeological Journal*, vol. XLVII., p. 395, sq., where examples are so fully explained that I need not repeat them now. Line 26, we find the *gens Insteia*, which occurs in authors as well as on monuments. Tacitus, *Annals*, XIII., 9, mentions a centurion of this name employed by Ummidius, governor of Syria, who quarrelled with the celebrated Corbulo, Nero's Commander-in-Chief against the Parthians. There are various forms of the word—Isteius, Instia; also Instueia, Instuleia, and Instelanus vicus at Rome: see De Vit's *Onomasticon* appended to his edition of Forcellini's *Lexicon*. In the same line CYRRH is perhaps an abbreviation of Cyrrhestes from Cyrrhus in Syria, North-East of Antioch,

¹ In the vestibule leading to the Reading Room of the British Museum, Pinarius occurs three times and Pinaria once on a sepulchral slab, affixed to the wall to the right as the visitor enters.

² Livy I, vii, 12-14, Ibi tum primum bove eximia capta de grege sacrum Herculi, adhibitis ad ministerium dapemque Potitiis ac Pinariis, quae tum familiae maxime inclitae ea loca incolebant, factum: see the notes edit. Weissenborn. Other references, ancient and modern, are given in Smith's *Dictionary of Greek and Roman Biography*, s.v. Pinaria gens and Potitia gens.

³ Celsus De Medicina, edit. Targa, 4^{to}, with variorum notes, Lugduni Batavorum, 1785, lib. ii, cap. 10 extr., Ideoque protinus brachium deligandum habendumque ita est, donec valens cicatricula

sit; quae celerrime in vena confirmatur. The author is here giving directions for blood-letting. Ibid. vii, 7 § 1, Dein superinungi collyrio debet ex iis aliquo, quo lippientes oculi superinunguntur: paucissimisque diebus cicatricula inducitur. This passage is well illustrated by the oculists' stamps, many of which are preserved in the National Collections of the European Capitals. See De Villefosse and Thedenat (*Cachets d'Oculistes*). At the British Museum there are seven on view in the Etruscan Saloon.

⁴ Similarly we find, *Ex gregale*, qui jam gregaria militia functus est. *Diploma Hadriani Imp.* apud Vernazza, Torino, 1817. *Ex gregale* D. Numitorio Agilini f. Tarammoni. De Vit, *Lexicon*, s.v. sect. 8.

and the capital of Cyrrhestica—a region near Commagene, which I have mentioned in speaking of Jupiter Dolichenus. This adjective is well known as an epithet of Andronicus, who built the Horologium at Athens, commonly called the Tower of the Winds, from the emblematic figures sculptured upon it. The choragic monument of Lysicrates is a parallel case, for its traditional name was The Lantern of Demosthenes¹

¹ Cyrrhestica is south of Commagene mentioned above, in the plain between Mount Amanus on the west and the River Euphrates on the east: *vide* Smith and Grove's Classical and Biblical Atlas, Map 29, Asia Minor.

See Stuart and Revett's *Antiquities of Athens*, fol. 1762, vol. i, chap. iii, pp. 13-25. Of the octagon Tower of Andronicus Cyrrhestes, plates i-xix. *Ibid.* chap. iv, pp. 27-36. Of the Choragic Monument of Lysicrates, etc., plates i-xxvi. "The modern Athenians call this edifice to Phanári tou Demosthenes or the Lanthorn of Demosthenes."

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Besides general views, which include the surroundings, plans, sections and details, this magnificent work supplies much information not given in cheap and recent compilations.

The second leaf of the tablets contains the names of seven witnesses, in the genitive case. For the whole subject of *tabulae honestae missionis*, comp. *Dict. of Greek and Roman Antiqu.*, 3rd edition, vol. i, pp. 641-644, Articles *Diploma* and *Diptycha* with diagrams and engraving; and *ibid.* p. 809. Art. *Exercitus*, Length of service and discharge.

ANTIQUITIES AT BUDA-PEST.

Continued from page, 231.

By BUNNELL LEWIS, M.A., F.S.A.

A glass vessel, *Vas Diatretum*, in the Museum at Buda-Pest has strong claims on our attention. Here again the Hungarian Collection has the advantage over the British Museum, for the latter can show only a fragment of this peculiar fabric.¹ These cups are surrounded by a network made in the same material, and attached to them by a series of props placed at equal intervals; but in the present instance we see only a succession of large handles round the body of the vase, and smaller curved perforations projecting lower down. Underneath are five ornaments in the form of fishes; one looks like a sole. The colour is white, with a beautiful opal-like iridescence—the diameter is thirteen, and height ten centimetres. Half the circumference is complete, but it was found in fragments, which were put together and supported by a metal frame.²

Very few specimens of the *Vas Diatretum* still remain to us. One is said to be in the Trivulsi collection at Milan, and is engraved in the "Dictionary of Antiquities," third edition, vol. I., p. 626. It bears the inscription *BIBE VIVAS MVLTOS ANNOS*. Another was formerly at Strasbourg, but perished, together with many antiques, during the siege in 1870.³ The *lacunae* in the words upon it have, with

¹ It is of yellowish colour, and will be found in the White Building, Glass Room, Table-Case G.

² *Diatretum*, διάτρητον, means *bored through, pierced*. Catalogue of Glass, Slade Collection, p. xvii. Notes on the history of glass making by Alex. Nesbitt. "A great number of vessels of various forms...were, after they were blown, finished by the wheel, and afford beautiful examples of skill in manipulation, portions being much undercut. The artisans known as *diatretarii* probably executed this work." Forcellini's Lexicon, s.v., *Imp. Constantin.* lib. 19, Cod. tit. 64. leg. 1. Martial, Epigrams, XII, lxx, 9.

O quantum diatreta valent et quinque comati! I exhibited a photograph of the Hungarian example.

³ Bulletin de la Société pour la conservation des monuments historiques d'Alsace. II^e Serie. Onzieme volume (1879-1880). Deuxieme Partie.—Memoires, avec gravures et planches. Le Cimetiere Gallo-Romain de Strasbourg, by Canon A. Straub, p. 6 sq. "La coupe en verre blanc, d'environ 0m, 09 de diamètre, était entourée d'une inscription en verre vert, audessous de laquelle s'ouvraient les mailles d'un réseau en verre rouge d'une extreme delicatessse et distantes, ainsi que les caracteres de l'inscription, de trois a quatre millimetres du vase, auquel cette ornementation toute a jour ne tenait que par de legeres attaches."

great probability, been thus supplied [BIBE MA]XIM[IA]NE AVGV[STE]. If this reading is correct, the date would be at the close of the third or beginning of the fourth century after Christ; it can only be given approximately, because there was more than one Emperor named Maximianus.¹ Similar expressions have been often found on vases of Black Ware—AVE, VIVAS, IMPLE, BIBE, VINVM, VITA. VIVE BIBE MVLTIS,—“showing that they were used for purposes purely convivial,” as Dr. Birch has remarked in his book on “Ancient Pottery and Porcelain,” vol. II., p. 368.² We may also compare the phrases *utere felix* or *felicitur* on spoons, seals, fibulae, etc.³

Two bronze wheels also deserve notice on account of

¹ Maximianus I. reigned with some intervals A.D. 286-308. His career is remarkable, as he abdicated twice, and was proclaimed emperor thrice. His name in full was Marcus Aurelius Valerius Maximianus. He stands connected with our subject in another way, having been born near Sirmium in Pannonia.

Maximianus II, emperor A.D. 305-311, Galerius Valerius Maximianus, usually called by the first of these names, is chiefly notorious on account of the relentless cruelty with which he persecuted the Christians. Chateaubriand, *Les Martyrs*, books xvi-xviii, pp. 249-298, edit. Didot, 1852, and notes on p. 290, pp. 511-514, extracts from Eusebius and Lactantius, *De Mortibus Persecutorum*.

In the case of these sovereigns the similarity of designations causes uncertainty in attributing their coinage. Eckhel, *Doct. Num. Vet.*, vol. viii, p. 37, propter allatas causas vix existimo exstare criterium, quod utriusque numos discriminet. Cohen, *Med. Imp.*, vol. v, p. 429, pl. xiii, and p. 592, pls. xv, xvi; and esp. pp. 431-436, *Observations sur la distinction entre les médailles de Maximien Hercule et celles de Galère Maximien*. See also *Collection d'Amécourt, Catalogue de monnaies romaines*, pp. 93-95 and 97, Nos. 618-629, and 637-639, pls. xxiii and xxiv (*photogravures*). The appellation *Herculius* is illustrated by some of these coins,—No. 622, we have in the reverse the legend HERCVLI CON AVSS, (*sic.*) CON seems to stand for CONSERVATORI; cf. Nos. 625, 626, IOVI CONSERVAT. I have not met with AVSS elsewhere; AVGG for the plural of Augustus is common enough. In the device the club, apples of Hesperides and Nemean lion's skin are con-

spicuous. No. 623, HERCVLI. DEBEL-LAT., Hercules killing the Lernean hydra; 628, VIRTVS AVGG., Hercules kneeling on the back of the Ceryneian stag, and seizing it by the antlers.

² Slade Collection, notes on the history of glass-making, p. xvi. Mr. Nesbitt refers to Padre Garrucci, *Vetri Ornati di Figure in Oro* (Roma, 1858). “The subjects are sometimes mythological, but most commonly Christian; on the latter the inscriptions BIBE VIVAS and PIE ZESES very generally occur.” See *L'Archeologie Chrétienne* par Andre Perate, 1892, *La Sculpture, Les verres graves, peints et dorés*, pp. 348-358, figs. 238-248, esp. pp. 352-356, figs. 242-248: e.g. No. 246, Verre dore (musée de Parme), 248, Fragment de coupe (collection Disch, à Cologne). I think the author is mistaken when he places the Portland or Barberini Vase in the same category with the *diatrete*. The material of the former is “dark blue glass, relieved by figures and devices in white enamel,” and the effect produced is quite different from that of the latter.

Millingen in *Ancient Unedited Monuments*, Series i, p. 27 sq., plate A, No. 2, at the end of Series ii, explains the subject as relating to the marriage of Peleus and Thetis, but says nothing about the workmanship, for which the article “Portland Vase” in the penny *Cyclopaedia* may be consulted.

³ See article and engraving in Rich's Dictionary, s.v. *Diatreta*, mentioned in a note on Martial, loc. citat., edit. Paley and Stone.

“The patterns upon them (vases) not only stood out in relief, but were bored completely through, so as to form a piece of open tracery, like network.”

their great rarity, few museums in Europe possessing such remains. They are to be seen in Room iv. The Counts Michael, Ludwig, and Lászlo Esterházy presented them as a memorial of the coronation (Kronungsandenken) of the Emperor Francis Joseph I. as King of Hungary.¹ I exhibit a photograph showing the two wheels, each taken from a different point of view. They are seventy centimètres in diameter, and it would be hard to find elsewhere a specimen as large. There seems to have been an interior of wood enclosed by a metal frame both in the felloes and in the four spokes, and these materials were fastened together by nails.²

This subject is discussed in Monsr. II. A. Mazard's *Essai sur les Chars Gaulois de la Marne*, reprinted from the "Revue Archéologique," Avril 1877; v. especially chap. i., *Vestiges de Chars dans les Sépultures*, p. 8, sq., and chap. ii. *Structure des Chars*. The iron tire, axle-tree, nave and linch-pin are described in pp. 12-16. And the explanations are illustrated by Pl. vii., where we see the relative position of the objects surrounding the skeletons in *Tombe de Somme-Bionne* and *Tombe de la Gorge Meillet* (Somme-Tourbe).³ As the Museum of National

¹ I presume that Lászlo is the Hungarian form of Ladislaus or Wladislaw. This name was borne by three Polish dukes and four Polish kings, who reigned from 1081 to 1648 (Conversations Lexicon, s.v.); also by a king of Naples and a czar of Russia.

² Subsequently to reading this paper I received from the Rev. Dr. Jessopp an account of an ancient British chariot (*essedum*), which appears to have been unearthed on the estate of Sir William Lawson, near Godmanham, in the South-Western boundary of the Yorkshire Wolds, between 1815 and 1817. "Inclining from the skeleton on each side had been placed a wheel, the iron tire and ornaments of the nave of the wheel only remaining. The tire of the wheel to the east of the body was found perfect in the ground; but, unfortunately, it broke into several pieces on removal, owing to its corroded state. Small fragments of the original oak still adhered to the iron. In diameter these wheels had been a trifle more than 2 feet 11 inches, the width of the iron tire about 1½ inch." History and antiquities of the County and City of York, by the Rev. E. W.

Stillingfleet, 1848, quoted in the Fortnightly Review, vol. iv, Feb. 15, to May 1, 1866, p. 207. Article by W. Walker Wilkins, Were the ancient Britons Savages? See also Archæol. Journ., vol. vii, p. 42, Art. on the Discovery of Ornaments and Remains at Caenby, Lincolnshire, and Transactions of the Institute at the York Meeting.

³ British chariots seem to be represented on the coins of L. Hostilius Saserna and of Julius Caesar. If this view is correct they may be regarded as corroborating a passage in Juvenal where he speaks of the huge fish caught in the Adriatic as an omen of victory over some foreign chief.

Ingens
Omen habes, inquit, magni clarique
triumphi,
Regem aliquem capies, aut de temone
Britanno
Excidet Arviragus.

Satire, iv, vv. 124-127.

There is an expression in these lines which the commentators have failed to explain satisfactorily. They say it is a case of *Synecdoche*, a part put for the whole; according to Ruperti and Hein-

Antiquities at Saint Germain is so easily accessible to English visitors, I may add that it contains the cast of a bronze wheel found in the Department of Aude—the original being at Toulouse—which measures fifty-five centimetres in diameter, so that it is inferior in size to the Hungarian example.¹ The metal included a core of wood, which was proved by a deep groove throughout the circumference. In one case the thickness of the wood was inferred from the length, two centimetres, of a nail remaining *in situ*, which had crossed the felloe, and was bent at the point where it came in contact with the metal.²

rich *de temone* is equivalent to *de curru*, or, in other words, the pole means the chariot. And so Gifford translates

"Arviragus hurl'd from the British car."

The writers of Notes on Classical authors are far too ready to have recourse to this grammatical figure when they find a difficulty; but I think a better interpretation has been proposed in the Dict. of Antiq., 3rd edition, vol. i, p. 760 b, s.v. *Essedum*. "It was open before instead of behind; hence the driver was able to run along the pole and then to retreat with the greatest speed into the body of the car . . . From the extremity of the pole he threw his missiles, esp. the *cateia*." The interpretation given above of *de temone Britanno* in Juvenal is supported by a passage in Valerius Flaccus, *Argonautica*, vi, 83, *Et puer e primo torquens temone cateias*.

¹ M. Mazard, *op. citat.*, speaks of one wheel, but M. Reinach mentions two: Catalogue Sommaire du Musée des Antiquités Nationales au Château de St. Germain-en-Laye, p. 145, Salle v, Vitrine 23, Au-dessus de la cheminée, deux roues en bronze a rayons et timon de char (Fa en Aude; Musée de Toulouse.) This account, including the *pole*, corresponds with Juvenal, *loc. citat.* See also the Catalogue des Antiquités et des Objets d'Art, Musée de Toulouse, by Mons. Ernest Roschach, p. 181, Bronzes, No. 516, where there is a detailed description of the two wheels, occupying the whole of a closely-printed octavo page.

Both these compilations are important and useful to the classical antiquary. The former is something more than a dry inventory, as it indicates the historical connection of the contents of the Museum as well as their *provenances*, and furnishes the reader with much bibliographical information in a "Liste des

principaux ouvrages écrits ou traduits en Français pouvant servir à l'étude du Musée," pp. 205-220; these books are classified so as to correspond with the apartments (*Salles*) in which the collection is arranged. The latter, a volume of 488 pages, is one of the best Catalogues that have ever been published, and well deserves the epithet *raisonné*. The first half is devoted to Antiquity, the second to Middle Age and Renaissance. Under the former head Sculptures, Inscriptions, Vases, Glass, Bronzes, and Coins, are carefully described. To the student of Gallo-Roman Epigraphy in the South of France this work is indispensable.

² With the Plate referred to above compare Mr. Stillingfleet's narrative of similar remains found in Yorkshire. "In a cist, almost circular, excavated to the depth of about a foot and a half in the chalky rock, and on a nearly smooth pavement, the skeleton of a British charioteer presented itself, surrounded by what in life formed the sources of his pride and delight, and no inconsiderable part of his possessions."

In 1850 Dr. Bromet, speaking about ancient chariots, made some remarks, at a meeting of the Archæological Institute, on the extreme rarity of such monuments of the past. See the Fortnightly Review, *loc. citat.* From M. Mazard's Essay, 1877, and other evidence, we perceive clearly that during the latter part of this century great progress has been made in this branch of antiquarian research.

It is often stated in English histories that the war-chariots of the ancient Britons were armed with scythes; but there are very few passages in classical authors where this fact is directly asserted. The following, as far as I know, are the most important: Pomponius Mela, lib. iii, cap. 6, § 52, edit. Parthey,

In my visit to Aquincum (Altofen) I had the advantage of being accompanied by Sir Arthur Nicholson, Her Majesty's Consul-General for Hungary, and Dr. Brull, British Vice-Consul. The excursion affords very agreeable views of Buda-Pest, the river and surrounding scenery, and is made partly by steamer up the Danube, partly by railroad: it would only occupy half a day, if the tourist has not more time to spare.¹

We do not know with certainty who founded Aquincum, but its origin belongs to the Antonine Age, using that term in its widest sense; most probably it may be ascribed to Hadrian, who paid special attention to fortifying the frontiers of the empire—witness the Roman Wall in Britain and the Pfahlgraben in Germany. Moreover, the evidence of coins supports this opinion—none of Trajan's has appeared in the course of excavations down to 1885, and of sixty-six discovered by that date one was a denarius of Vitellius, the rest were of Hadrian or later. Aquincum had a strong garrison, and for a long time the Second Legion *adjutrix*, with auxiliaries, was stationed here. Under Galerius it became the capital of the Province Valeria (Ripensis) mentioned above, and also served as an arsenal and head-quarters of the army, whose duty it was to resist barbarian incursions, and especially the Sarmatian Iazyges advancing upwards from the mouths of the

p. 74 s.f., Britanni dimicant non equitatu modo aut pedite; verum et bigis et curribus, Gallice armati; covinos vocant, quorum falcatis axibus utuntur: Silius Italicus, Punicorum lib. xvii (422), 416 sq.,

Coerulus haud aliter, quum dimicat,
incola Thules

Agmina falcifero circumvenit arta
covino.

Comp. Lucan, Pharsalia, i, 427,

Et docilis rector rostrati Belga covini;
and Tacitus, Agricola, cap. 35, media
campi covinnarius et eques strepitu ac
discursu complebat, and c. 36. Orelli,
note l.c., observes that Caesar, Bell. Gall.
iv, 33, describing the British mode of
fighting from chariots, makes no mention
of scythes. His phrase *per lemonem
percurrere* agrees well with Juvenal, iv,
126 sq., quoted above. See Dictionaries
of Antiquities, s.v., *covinus*.

Currus falcati were employed by Orien-

tal nations—by the Persians at the battle of Cunaxa: Xenophon, Anabasis, i, viii, § 10, *αρματα . . . δρεπανηφόρα καλούμενα*· *είχον δε τὰ δρεπανα εκ των αξόνων εις πλαγιον αποτεταμένα και υπό τοις δίφροις εις γην βλέποντα, ως διακόπτειν ὕψω ἐντυγχανοιεν*. Cf. Id. Cyropaedia, vi, 1, 30—by Pharnaces II, king of Pontus, in the war with Julius Cæsar: Dion Cassius, xlii, 47 (edit. Reimar, p. 333, l. 32), *και τινα χρόνον υπό τε της ἰππου και υπό των δρεπανηφόρων εκταραχθείς*. Reff. Hirtius, c. 75; Livy, xxxvii, 40; note in the edition of Sturz, vol. v, p. 350.

¹ For the position of Aquincum see Heksch, Illustrierter Führer, Map facing p. xvi, Die Donau von Pressburg bis Budapest und Duna Pataj, and at p. 42, Budapest iii kerület (Ujlak es Ó. Buda). iii Bezirk (Neustift und Altofen). *Aquincum*, so benannt nach mehrseitiger Ansicht nach den fünf Hauptquellen des Ofener Gebietes. (*Aquæ quinq̄ue*).

Danube.¹ Besides the testimony of authors, the importance of Aquincum is shown by the establishment of a mint, which we learn from the legends on money – S.M.A.Q. (Signata Moneta A Quinci); P.M.A.Q. (Percussa Moneta A Quinci).²

In 1778 the first discovery of a large building was made; it was a Hypocaust in the Florianplatz—a central site in Altofen—uncovered and described by Schonwisner;³

¹ Aquincum, as a centre of military operations, occupied much the same position relatively to the Sarmatians as *Reginum* (Ratisbon) did to the Marcomanni; in the latter case we have the monumental evidence of the Roman gate, *Porta Prætoria*, which was recently discovered: my paper in the *Archæol. Journ.*, vol. xlviii, pp. 399-401, with illustration from a photograph.

The Sarmatian Iazyges are mentioned by Tacitus as taking part in a civil war, siding with Vespasian against Vitellius, but, on account of their fickle disposition, regarded with little confidence by the party which they supported; *Hist.* iii, 5, "ne inter discordias externa molirentur; aut, majore ex diverso mercede, jus fasque exuerent." *Comp. Annals*, xii, 29, with Orelli's note, and 30; Pliny, *Hist. Nat.*, iv, xii, 80, usque ad Pannonica hiberna Carnunti (Petronell, West of Pressburg) Germanorumque ibi confinium.

Ptolemy, *Geographia*, iii, vii, § 1, (*Ἰαζύγων Μετανάστων θέσις, Ἑυρώπης πῖναξ θ'*), defines accurately the situation of the Iazyges Metanastæ, *edit. Car. Müller*, vol. i, p. 440. Some have identified Πέσσιον, *Pessium*, *ibid.* § 2, with the modern Pest; but Muller remarks that this has been done incorrectly, "*neglecta positionis nota*," p. 442.

We pronounce the second syllable of Sarmatia long, as in Campbell's line, Pleasures of Hope, "Sarmatia fell, unwept, without a crime," but in Latin it is short; e.g., Juvenal, *Sat.*, iii, 75, sq.

"Ad summam, non Maurus erat, neque Sarmata, nec Thrax,

Qui sumpsit pennas, mediis sed natus Athenis."

² It is possible that some coins with the abbreviation aq., attributed to Aquincum, may belong to Aquileia, and *vice versa*; a knowledge of the *provenances* would assist us in deciding the question.

Aquincum is mentioned by Ammianus Marcellinus in his narrative of the war with the Quadi and Sarmatians, *edit. Eyssenhardt*, xxx, v, 13, "Valentinianus Acincum propere castra commovit."

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Sabaria (Steinamanger) and Bregitio (Szony, near Komorn) occur in the same paragraph, §§ 14 and 15. *Comp. the Index to the Antonine Itinerary*, *edit. Parthey and Pinder*, pp. 245, Acinquo leg. ii adjut; 263 bis, A Sabaria Acinquo; 264 bis, 266. The pagination of Wesseling is retained in the margin by the recent editors.

Notitia Dignitatum Imperii Occidentis, cap. xxxii, *edit. Bocking*, p. 95* sq. [§ 1], Sub dispositione viri spectabilis ducis provinciae Valeriae Ripensis . . . Praefectus legionis secundae Adjutricis (cohortis) tertiae Partis superioris Acinco; and see *Annotatio*, p. 698*, remarks on Cuneus Equitum Stablesianorum Ripa Alta, nunc Contra Acinco; *loc. citat.*, p. 95*, supra splendidissimam civitatem Pesth, infra vicum Danakeszi, non longe infra S. Andreae insulae australem angulum. This Roman outpost was in the territory of the Iazyges: Ptolemy, *loc. citat.*, § 2, Πόλεις δὲ εἰσὶν ἐν τοῖς Ἰαζύγε τοῖς Μετανάστασι αἰδὲ Ὀυσκενον . . . Πέσσιον. Some have identified Pessium with Contra Acincum. Acincum is marked in the *Tabula Peutingeriana*, *Segmentum V*, a, *edit. Mannert*.

Sidonius Apollinaris is the latest classical author who mentions Aquincum, *edit. Baret*, p. 520, *Carmen* vii, v. 107, Panegyricus Julio Valerio Majoriano Augusto dictus,

Fertur Pannoniae qua Martia pollet

Acincus

Illyricum rexisse solum cum tractibus

Istri

Hujus avus.

³ Schonwisner, *Antiquitatum Libri et de Ruderibus*, is frequently cited as an authority by Dr. F. X. Linzbauer in his book entitled *Die warmen Heilquellen der Hauptstadt O fen im Konigreiche Ungarn*, 1837, where pp. 1-6 of the first section are devoted to the Roman period, B.C. 34—A.D. 249. This work contains four lithographed plates; the frontispiece is *Ansicht des Kaiserbades unter den Türken* (insbesondere des Bades von Velibeg).

Linzbauer says that the most famous

2 U

next, in the years 1854-56, ruins of a bath were found in the northern end of what is now called the Werftinsel, it probably belonged to the Praetorium;¹ and during the same period, in the Donauarm, vestiges of two walls, perhaps enclosing the camp, were also observed: in 1880 Professor Karl Torma brought to light the northern part of the amphitheatre and the temple of Nemesis on the western side of it; in 1881 the southern side of the amphitheatre and the two western corners of the *Castra Stativa* (*Standlager*) were uncovered.²

As is usually the case in Roman towns, so here the building devoted to gladiatorial shows made a more imposing appearance than any other. Its dimensions are: Longer axis of the ellipse 86·45 metres, shorter axis 75·54 metres, area 5,128·99 square metres. If we look only to preservation, it cannot compare with similar structures at Verona, Pola, Nîmes and elsewhere; but the same method must be pursued in archæology as in other sciences, we must argue from the known to the unknown. Starting from these measurements and the fragments of masonry that still exist, without trusting too much to imagination, we can reconstruct for ourselves the edifice as it stood previously to the ravages of barbarians.

The seats did not rest on arched substructions,³ but on two parallel walls in the form of an ellipse; the outer and

of the settlements founded by the Romans was called Aquincum, Aquincum, Acinquum, Acineum; and by Hungarian historians Sicambria, afterwards Etelvár (Ezelburg), then Buduvár (Ofen), and in his own day 'O-Buda (Alt-Ofen). He appends long foot notes, with numerous references to preceding writers.

¹ The docks and building-yard of the Danube Steamship Company are here (Donau-Dampfschiffahrts-Gesellschaft). A full account of this establishment is given, pp. 162-164 of the *Illustrirter Führer durch Budapest und Umgebungen*.

² The Amphitheatre and *Castrum Stativum* are near the Railway Station; see Plan iv, facing p. 46, *Ausgrabungen von Altöfen*, op. cit., which also shows the Temple of Nemesis and the Roman Aqueduct (Wasserleitung).

³ Nibby, *Roma*, Parte i, Antica, Plate facing p. 428, *Sezione dell'Anfiteatro Flavio*. Darenberg et Saglio, *Dictionnaire des Antiquités Grecques et Romaines*, s.v. Amphitheatrum, vol. i, p. 244. "Dans les substructions qui soutenaient

les bancs des spectateurs, l'amphithéâtre Flavien présentait au rez-de-chaussée cinq ambulacres ou galeries parallèles à l'ellipse de l'arène." Prof. J. H. Middleton, *Ancient Rome* in 1885, p. 322 sqq. and fig. 34 on p. 325. "A complicated system of walls and arches exists below the level of the *Arena* (of the Colosseum). . . . In these tufa walls are remains of a number of massive arches, some flat, some semi-circular, and others formed of a quarter of a circle." Ernest Breton, *Pompeia*, p. 183. *Description of the Amphitheatre*, "Quarante autres arcades, dont plusieurs servaient de vomitoires et conduisaient au grand corridor circulaire sur lequel reposent les gradins, entourent l'édifice." My Paper on the Antiquities of Saintes (Charente Inférieure), *Archæol. Journ.*, vol. xlv, p. 169, and phototype illustration facing the same page. "The seats (*gradins*) were supported by a single row of vaults sloping down towards the arena. . . . At the East end nine arches remain; at the West the ancient masonry is now underground, and forms the cellar of a private house."

higher one was strengthened by buttresses; the intermediate space was filled with earth which served as a base for the stone benches. According to a recent authority—Dr. Valentin Kuzsinszky, in the *Hungarian Review*, 1888—this amphitheatre had the remarkable peculiarity of being covered by a roof supported on wooden pillars. It is well-known that such buildings in Italy were open to the sky, or had only an awning stretched over them;¹ but the heat of a semi-tropical climate must be borne in mind, which would account for a different construction, just as in the south of Europe we often see a curtain instead of a door, for the sake of ventilation. Plate III. in Professor Torma's treatise, entitled "*Az Aquincumi Amphitheatrum*," gives a restoration, showing this feature very distinctly.²

The following are some of the Inscriptions found here:—

VAL · IVLIANI · E · AEL QVINTI

Val (erii) Iuliani et Ael (ii) Quinti.

CLA FAB

Cla(udius) Fab(ianus).

G VALERIA NONIA

G(aia) Valeria Noma.

IVL LICI S

Iul (i) Lici (niani) S(edile).

[X]III XIII XV XV[I]

¹ This is proved by Juvenal, Sat. iv, v. 122,

Sic pugnas Cilicis laudabat et ictus

Et pegma et pueros inde ad velaria raptos.

Pegma here may be translated "lift" (French *Ascenseur*, German *Aufzug*), as it answered the same purpose in ancient amphitheatres as this machine does in our modern hotels. I have not met with any other passage in classical Latinity where *velarium* is so used; the common expression in authors and Inscriptions is *velum*; so Lucretius, iv, 73-75.

Et volgo faciunt id lutea russaque vela,

Et ferrugina, quom, magnis intenta theatris,

Per malos volgata trabesque, trementia fluctant.

On which passage Nibby remarks, che le tende fossero di colore diverso si trae da Lucrezio.

Var. lect. *Autant*; see Monro, 1st edition, vol. ii, notes, i. Criticism of the text, p. 59; ii. Explanatory, p. 279 sq. *Trabes* are probably cross-beams passing from one mast (*malus*) to another, by means of which the awning could be unfurled.

The masts were represented by long pins in the fine model of the Colosseum exhibited at the Crystal Palace, but some

of them, when I saw it, had been removed by ignorant and mischievous visitors.

Breton, loc. citat. p. 183, affiche de spectacle,

A · SVETTI · GERI

AEDILIS · FAMILIA · GLADIA-TORIA · PVGNAB · POMPEIS

PR · K · IVNIAS · VENATIO ·

ET · VELA · ERVNT

I have given the revised Text as it stands in the Corp. Inscr. Lat., vol. iv, edit. Zangemeister, p. 74, No. 1189. He says in his note male SVETTII. Mus....temere PVGNABIT Mus. The Suetitii were numerous at Pompeii: v. Indices, Nomina virorum et mulierum, p. 232; Magistratum electio, p. 252. Comp. a similar Inscription in Rich's Dictionary, s.v. SPARSIONES—a discharge of perfumed waters. See also Archaeol. Journ., vol. xlv, p. 170, note 1.

² This treatise was published in 1881, 8vo, pp. 109; some woodcuts are intercalated in the Text; at the end there are fifteen plates, showing the ground-plan of the amphitheatre, restoration of the roof, progress of excavations, and objects discovered, &c. In the Hungarian language the surname always precedes the Christian name, e.g., on the title page we read Torma Karoly.

I observed in one case the word *LOCVS*, which would be equivalent to *sedile*. The names are evidently those of persons who occupied the seats. We may also notice the frequency of the termination *annus*, implying adoption, which is quite in accordance with the usage of writers under the Empire, both sacred and profane.¹

We do not see in the Aqueduct here a vast monumental structure that impresses us with admiration and even with awe, but only ruins of piers and arches, which begin at

¹ This suffix occurs three times in an Inscription found at Aquincum : Prof. Torma, op. citat., p. 72.

MESIS · VETVSTAE | *con* LAPSWI · RESTVER, of an earlier date, June 24, viii. K, IV, A.D. 214, Mommsen infers from

	DEÆ · DIANÆ NEMESI · A·G ·	I·E	sic
A	HONORIBVS·E · FAORIB·S	B	
E	sic G IVL · VICTORINI EQ · P · ÆDIL	I A	
M	II · VIRAL · T · E · T · FL · LVCIANO	S	sic
I	5 Q · II VIRALI PONTIFICIB·S	O	
L	QQ · COL · AQ ·	C	
I	PVPIL · HYLIATIANVS	O	
A	sic ANTESSTIS · NV ^{NI} M ^I · EIVS	S	p. C. 259
N	DEÆ P·OSVIT · V · KAL · IVLIAS		Jun. 27.
O			

Deae Dianae Nemesi Aug(ustae) honoribus et fa(v)oribus G(aii) Jul(ii) Victorini (igy) eq(uo) p(ublico) aedil. ii virali et T(ito) Fl(avio) Luciano q(uaestori) ii virali, pontificibus, q(uin) q(uennalibus) col(oniae) Aq(uinci), Pupili(us) Hyliatianus Antestis numini ejus(dem) deae posuit v. kal (endas) julias Aemiliano et Bas(s)o co(n) s(ulibus).

The year A.D. 259 is the seventh of the reign of Valerian and Gallienus—the period of the Thirty Tyrants so called.

In his note on another inscription where we read AQ · TEMPVLVM | *ne* the day on which the festival of Nemesi

was celebrated that the goddess should be identified with *Fors Fortuna* : Ephe-meris Epigraphica, vol. iv, p. 127, No. 431. Preller, Les Dieux de l'ancienne Rome, p. 376 sq. On montrait à Rome deux temples de la Fortune, l'un dit de *Fors Fortuna*, située hors de la ville, au premier mille de la *Via Portuensis*, l'autre de Fortuna tout court, située sur le Forum Boarium. La première était tout spécialement la déesse de la bonne chance, et comme telle, elle était surtout adorée du petit peuple. Le 24 Juin, jour de notre Saint-Jean, on célébrait sa fête.

the powder-mill on the Sanct Andraer Strasse, half a league beyond Altofen, and extend to the town.¹ The Romans surrounded with a mound warm springs rising out of the ground in a level plain, and raised the water to the height of two fathoms, so that, finding its own level (a property with which they were well acquainted), it could be conveyed to any part of Aquineum. The Aqueduct passed close to the amphitheatre and the camp, and was continued thence in a straight line southwards. Its course is shown in a coloured map at the end of the publication called "Buda Pest Régiségei" (Antiquities), 1890, containing articles by Messrs. Alexander Havas, Joseph Hampel, and Valentin Kuzsinszky.² It consisted of arches, filled up with masonry to ensure permanent solidity. Upon them the water was carried in conduits covered with impenetrable cement, and these also are supposed to have been arched over. The Aqueduct nearly bisected Aquineum, and at various intervals discharged part of its waters

¹ In Plate i. of the amphitheatre and neighbourhood in Professor Torma's Pamphlet the aqueduct is marked with dotted lines, and called *Vízvezeték*, which corresponds exactly with the German *Was-serleitung*.

² The title of the map is A Feherégy-ház és a regészeti ásatasok (excavations) terulete. The remains of antiquity are marked upon it: Romai tabor (camp), Amphitheatrum, Római ásatasok terulete, Lopormalom, most Római furdő. The article by Dr. Kuzsinszky is illustrated by 34 woodcuts intercalated in the text. Of these, the first shows besides the amphitheatre, camp and aqueduct, the *canabae*, habitations occupied by sutlers (*lixae*), who sold provisions and were engaged in other retail trades. Their temporary booths sometimes developed into permanent settlements. They may be compared with the publichouses, of which we see too many, near barracks in our garrison towns. The word *canabae* does not occur in authors, but is found in inscriptions, as well as the adjective *canabensis*. Gruter, p. cccclxvi, No. 7, curatori corporis negotiatorum vinariorum Lugduni in canabis consistentium. Romae, in capite pontis Sancti Bartholomaei, in insula Tiberina, in parte urnae oblongae, parieti cuidam immissae. This bridge, commonly called Pons Cestius, connected the island with the Trastevere. Ibid., p. lxxiii, No. 4, Genio canabensium.

Albae Juliae, pro valvis templi. Ptolemy, iii, 8, § 8, vol. i, p. 448, edit. Car. Müller; *Ἀροῦλον*, note. Nunc *Carlsburg*, antea *Weissenburg* Germanis, *Károly-Fejervár* Hungaris, *Alba Julia* et dein *Alba Carolina* medio aevo latine. De oppido ex castris stativis quae *Canabae* vocabantur Mommsen, C.I.L., iii, p. 182. Cf. Haverfeld, *Archaeol. Journ.*, vol. xlviii, p. 9, 1891. In the Harrow Classical Atlas *Canabiaca* is marked as a town on the right bank of the Danube, west of *Vindobona*, which might seem to come from *Canabae*, but in the *Notit. Dignit. Occid.*, edit. Bocking, p. 100,* line 13, the name is spelt *Cannabiaca*. conf. *ibid.* *Annotatio* p. 753,* which suggests the derivation from *Cannabis*, hemp. Some suppose that the place was near *Molk*, where there is a famous monastery. *Diet. of Greek and Roman Antt.*, 3rd edition, s.v. *Lixae*. Constructions of this kind have been discovered on the right and left of the Roman road leading down to the plain from the fort on the *Saalburg*. They are described p. 36 sq. of *Das Romercastell Saalburg von A. v. Cohausen, Oberst zu Dienst und Conservator und L. Jacobi, Baumeister*. These authors distinguish the civil settlements (*Bürgerliche Ansiedlungen*) from the *canabae*, p. 31; the former are placed South West of the camp in their map (*Übersichts plan*).

to supply the neighbouring baths; here and there some of these pipes are still to be seen, five inches in diameter, encrusted with particles deposited by mineral water.

The Baths cover a considerable space, including a *laconicum* (vapour-bath, or rather sweating-room), *caldarium*, *tepidarium*, *frigidarium*, *apodyterium* (undressing-room), and *palaestra* for gymnastic exercises. These compartments, as far as I know, are like what may be seen elsewhere, and therefore need not be described particularly. On the floor I observed a geometrical pattern, of which I exhibit an example, in the shape of a sponge-cake.¹ A mosaic represents wrestlers and an umpire; for the subject we may compare the gladiators and trainer (*lanista*) at Nennig, between Treves and Thionville, but in the latter case both the execution and preservation are very superior.² A low circular wall in the forum was at first supposed to be a toll-house; but the opinion is erroneous, for such a building would be at the entrance of the town. We have probably here the remains of a market (*macellum*); both the position and the round form lead to this conclusion, which is corroborated by sixteen weights found there, engraved in the Buda Pest Régisegei 1890, Part II, p. 98, fig. 7, A Vásarpiaczon talált súlyok csoportja. As an illustration, I have brought a coin of Nero, well known to numismatists, with the legend MAC (ellum) AVG (usti); it shows the cupola (*tholus*) plainly.³

¹ The three specimens exhibited were brought from Aquincum by Dr. Senier, Professor of Chemistry in Queen's College, Galway. The one mentioned in the text is convex at both ends and concave on the sides; the second is a parallelepiped, and the third an octagon.

- See Wilmosky, Die Römische Villa zu Nennig und ihr Mosaik, Part i, pp. 8-10; Part ii, Tafel vi, No. 11. (Hauptbild)—coloured plate, folio size, with explanatory text: also general view of the pavement, Die Uebersichtstafel in Stahlstich...gewahrt schon eine Vorstellung von der Grossartigkeit und Schönheit des Mosaiks, von seiner glücklichen Raumvertheilung, seinen edlen Ornamenten und seinen gewählten Thier und Fechtergruppen. My Paper on Treves and Metz, Archæol. Journ., vol. xlv, pp. 239-241 (1889).

Since my Paper was written two important works have been published relating to the antiquities of Treves, Das monumentale Trier von der Römerzeit bis auf unsere Tage, by K. Arendt, Staatsarchitect in Luxemburg, 1892, a handsome folio, text, pp. 41, and xiv Plates, and Die Römischen Steindenkmäler des Provinzialmuseums zu Trier mit Ausschluss der Neumagener Monumente, by Prof. Dr. Felix Hettner, with 375 illustrations inserted in the text, pp. 294. Dr. Hettner's name is a sufficient guarantee for good scholarship.

³ Cohen, Médailles Impériales, tom. i, p. 194, Médailles de Bronze, Nos. 148 149, pl. xi. Rev. MAC. AVG. S.C. 'Edifice a double rang de colonnes sur la hauteur, et a coupole ronde (*Macellum* ou halle aux comestibles). This coin is not rare, the price marked in Cohen being

Instead of returning directly to Vienna by railway or the Danube, I followed the advice of Sir Arthur Nicholson and made a détour by Steinamanger and Graz. The former place is said to derive its name—Stone in the pasture—from the number of ancient buildings found there; it is near the Styrian frontier, and is called by the Hungarians Szombathely, which means Saturday's fair, a compound of *Szombat* Saturday and *Hely* place, as another town in the same country is named from a fair held on Wednesday. Steinamanger was the ancient Sabaria, capital of Pannonia, a central point where several roads met; it prospered under the Lower Empire, and its importance is proved by the testimony of ancient authors as well as by antiquities still remaining. Many objects have been removed from this place, as from other towns, Aquincum, Bregetio, Siscia, etc., and deposited in the national collection at Buda-Pest.¹

only six francs. Eckhel, *Doct. Num. Vet.*, vol. vi, p. 273, has a learned note upon it with many references. Harduinus epigraphen explicavit MA *usoleum C aesaris AVG usti*!

Besides the authors already cited, consult Corp., *Inscr. Lat.*, vol. iii, Part i, 1873, Pannonia Inferior, § xix, pp. 439-455, Nos. 3412-3614. Colonia Aelia Septimia Aquincum (Alt-Ofen); p. 439, Preface to Article, Omnino Aquincum fuisse ex oppidis, quae creverunt ex caubis legionum stativa ibi habentium et ipsa res ostendit, et colligitur ex No. 3505 posito a veteranis et civibus Romanis ad legionem II. adjutricem consistentibus.

¹ Bregetio and Carnuntum were the two most important Roman towns between Budapest (near the site of *Aquincum*) and Vienna (*Vindobona*). Bregetione occurs five times in the Antonine Itinerary, pp. 246, 262, 263, 264, 265, edit. Wesseling; p. 246, the words leg. I adjut. are added: *hodie Szöny*, on the South bank of the Danube, nearly opposite Komorn, and East of the junction of the Raab (*Arrabo*) with the Danube. See the map opposite p. 80, Die Donau von Pressburg bis Budapest (und Duna Pataj) in Heksch, *Illustrirter Führer auf der Donau von Regensburg bis Sulina*. There are various forms of the word *Bregatium*, *Brigitio*, *Bregentio*, *Bregentium*. Ptolemy, ii, 14, 3, has *Βρεγατιον*.

For Carnuntum see the *Itin. Anton.*, edit. Wess. pp. 247, 262 (bis), 266, 267; in the first instance we find, besides the

name of the place and the distance, *leg. XIII gemina*. This military station is mentioned by Velleius Paterculus, lib. ii, cap. 109, 5, in his account of the campaigns of Tiberius: *Ipse a Carnanto* (sic edit. Orelli), qui locus Norici regni proximus ab hac parte erat, exercitum, qui in Illyrico merebat, ducere in Marcomannos orsus est. The ruins are to be seen West of Pressburg, near Haimburg, between Deutsch-Altenburg and Petronell. Heksch, op. citat., map at p. 16, Die Donau von Passau bis Pressburg. Merivale, *History of the Romans under the Empire*, c. xxxviii, 8vo, edit., vol. iv, p. 319, describes Carnuntum as the gates of Western Europe—an important post which served to overawe both Noricum and Pannonia.

Siscia (Sissek) is on the road from Emona (Laybach) to Sirmium (Mitrovitz, near Belgrade). Velleius informs us that Tiberius made it his winter quarters in his war with the Pannonians and Illyrians: *itid*, cap. 113, 3, et ipse asperimae hiemis initio regressus Sisciam legatos, inter quos ipsi fuimus, partitis praefecit libernis; whence we learn that the historian was an eye-witness of the events which he records.

SIS as an abbreviation is frequent in the mint-marks of the lower Empire, e.g., of Constantine the Great, Cohen, *Med. Imp.*, vol. vi, p. 89, ASIS, BSIS, PSIS, ΔSIS, ΞSIS, HSIS, etc. But the name appears also in full: Eckhel, *Doct. Num. Vet.*, vol. vii, p. 410, Gallienus—SISCIA.

The inscriptions are the most interesting part of the museum. A catalogue was published by the Archäologische Verein für Steinamanger, Jahrbuch 1874; but I was informed that a better account would appear in the Archäologische Gesellschaft in Wien, Abhandlungen 1891. SAVARIA occurs instead of SABARIA, which is in accordance with the frequent interchange of v and b. The former is invariable in epigraphy, says Mommsen, Corpus Inscr. Lat., vol. III., part I., p. 525; the latter, in books, is due to the mistake of transcribers. Aquincum, like Reginum¹ (Ratisbon) began with the *canabae*, habitations of civilians which adjoined the Roman camp (as we see at the Saalburg, near Homburg), and gradually expanded into a city; but this was not the case with Sabaria, for we find no mention, either in authors or inscriptions, of a legion quartered there.²

AVG, ad Savi (Save or Sau) et Colapis (Kulpa) confluentem; *ibid* . . . In lapide prope Sabariam Pannoniae reperto legitur COLONIA. SEPTIMIA. SISCIA. AVGVSTA. Schonwiesner, Ant. Sabar., p. 52. Eckhel, *ibid*, p. 505. Probus — SISCIA. PROBL. AVG., Mulier sedens coronam solutam tenet, hinc et illinc fluvius, procumbens cum urna, ex qua aqua profuit. This coin is engraved by Cohen, op. citat., vol. v, pl. viii, No. 497, p. 291, *petit bronze*. For the medals of Probus and the mint at Siscia see 'Emile Lepaulle, 'Etude historique sur M. Aur. Probus, d'après la numismatique du règne de cet empereur, Lyon, 1884. Sissek, on account of its favourable position, is a place of considerable traffic; but the town must be insignificant if compared with the Roman colony which occupied nearly the same site.

¹ The names of this city are discussed in my Paper on Augsburg and Ratisbon, Archæol. Journ., vol. xlviii, p. 396 sq., note 2. In Smith's Dict. of Class. Geogr. it is incorrectly stated that the latter is called *Castru Regina* in the Table of Peutinger. Mannert's edition, 1824, has *Regino*, and Conrad Miller's, 1888, has the same form. Attention to quantity helps us to distinguish *Reginum* from *Regina*, Queen: Archæol. Journ., vol. xlvii, p. 384. Much curious information will be found in Rayser, Der Ober-Donau-Kreis im Königreiche Bayern. Fortsetzung der IIten Abtheilung. § 7 b. Reginum. Strassenlauf. Die Römer Monumente zu Abbach. Die Römer-Monu-

mente zu Regensburg. Schriftsteller. Resultat, pp. 35-42.

² The L in *hely* is pronounced like the L *mouille* in French; comp. the English name Villiers with the French Villars. Key on the Alphabet, etc., p. 73 sq. Ly ly lautet wie ein in einen Laut verschmolzenes lj, etwa wie *gli* in dem italienischen *paglia* (Stroh), z. B.

király (királj) König, erély (areilj) Energie: Praktisches Lehrbuch der Ugarischen Sprache für den Selbstunterricht, published by Hartleben, 2nd edition, p. 3.

The Budapesti Látogatok Lapja, Gazette des Etrangers, Fremden-Blatt. Julius-Augustus, 1890, No. 5, contains an illustrated description of Szombathely in Hungarian, German, and French, pp. 1-25; and at p. 11 an account of the Archæological Museum on the ground floor of the Episcopal Palace by the late Prof. Wilhelm Lepp. It includes prehistoric antiquities, as well as those of the Roman period—a large sarcophagus, a torso of Hercules and of Minerva, fragment of a sculptured altar, statuettes in stone, wood, and bronze, Inscriptions (v. Mommsen C. I. L.) and coins, also some memorials of the Hungarian struggle for independence. When I visited the Collection in 1891 there was no printed general Catalogue of the objects exhibited.

Sabaria was on the high road from Sirmium to Treveri (Trevs): Antonine Itinerary, p. 231, edit. Wesseling, Item de Pannoniis in Gallias per mediterranea

At Steinamanger I had the good fortune to make the acquaintance of Monsr. Falquet, a French Professor in the Gymnasium, and the sound of an intelligible language amidst Hungarians was indeed pleasurable. Under his guidance we made an excursion to the church of Jaak, a few miles distant, built in the thirteenth century by Omode. Bishop of Raab, and said to be the best example of Romanesque in Hungary. It stands on a height, commanding a view of a vast plain bounded by hills, and, in the horizon, by the mountains of Rechnitz, a town marked in Baedeker's map of Ungarn und Galizien, appended to his guide-book for Austria and South Germany. At the east end there are three semi-circular apses, a large one in the centre and smaller ones at the sides;¹ chevron ornaments surround the windows of the central apse, and underneath we see a series of niches divided by colonnettes, and containing statues. On a door at the south side I remarked some traces of colour, green and red, but much faded. We should observe in the grand western portal signs of transition; the concentric arches are round below, but the pointed style (*ogival*) shows itself in the upper part. The entrance is surmounted by figures of our Lord and the twelve Apostles. A rose window remains in the northern tower, and, doubtless, there was formerly one in the southern to correspond with it. Above them are double windows with a single column in the middle of each, similar to those in our own Anglo-Saxon churches.²

loca, id est a Sirmi per Sopianas Treveros usque; cf. *ibid.*, p. 233. The modern town, Fünfkirchen, is on the site of Sopianae, which was nearly equi distant from Mursa (Essek) and Sabaria.

Five Roman Ways radiated from Sabaria. See the Map appended to Parthey and Pinder's edition of the "Collection of routes and distances" so often referred to above—Tab. i, *Itinerarium Antonini Augusti et Itinerarium Hierosolymitanum* (*Itinerarium Hierosolymitanum ubi ab altero differt punctis indicatur*). This sheet also includes *Viae ex Urbe (Roma) exeuntes*.

¹ Such an arrangement prevails in the Pyrenees, and the Cathedral at Lescar, near Pau, is a remarkable instance: Ch. C. Le Coeur, *Le Pearn, Histoire et Promenades archeologiques*, text, p. 105, *Son plan est celui des basiliques romaines du VI^e siecle. Il se compose de trois nefs*

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coupées en croix latine par un transept, et terminées chacune par une abside circulaire. (Planches 2, 3, 4). At Valcabrière, close to St. Bertrand de Comminges) *Lugdunum Convenarum*, and within a drive from Montrejeau (Mons Regalis), the Church of St. Just is built in the same style. This village is too insignificant to be marked in an ordinary atlas, but it will be found in the excellent Map of the Central Pyrenees from Vallee D'Aspe to Vallee D'Aran, which accompanies Murray's Handbook for France, Part i: *Archaeol. Journ.*, vol. xxxvi, p. 24 sq., *Antiqq. in the South-West of France*; *ibid.*, vol. xlv, p. 337, note 2, *Roman Antiqq. in Touraine and the Central Pyrenees*.

² Parker's Glossary of Terms used in Architecture, vol. i, text, p. 516, s.v. Window. In church towers and situations where glazing is not necessary, they are

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Lastly, double crosses, such as often appear on Byzantine coins, mounted on globes, terminate both the spires.¹ In 1844 a Roman inscription was discovered in the northern tower; see Mommsen, *Corp. Inscr. Lat.*, vol. III., part I., No. 4,161. The Baptistery, as at Pisa and many other places, is a separate building near the western end of the church, and altogether Romanesque. I exhibit some photographs of it—1, 2, general views of the building seen from the west and south side; 3, grand west portal; 4, apses. If any desire further information I must refer them to Eitelberger in the *Mittheilungen der K.K. Central Commission*, and Fuchshofer, *Monasterologie*; the latter was a Benedictine Monk, born at Jaak.

Graz is half-a-day's journey from Steinamanger. Most travellers remember it well on account of its picturesque situation in the valley of the Mur (Murthal), a tributary of the Drave (Drau), which, also an affluent, pours its vast stream into the Danube near Eszek (Mursa). For the beauty of its surroundings it deserves to be mentioned in the same category with Innsbruck and Salzburg, though it cannot be said to equal them.² The Joanneum here, named after its founder the Archduke John, contains a fine museum of natural history, which is especially rich in specimens of the minerals of Styria; but it has also a Münz- und Antiken—Cabinet for the archæologist,³ and

frequently of two or more lights divided by small pillars, or piers, usually resembling balusters, etc. Vol. II., plate 228, supposed Saxon; St. Benedict's (St. Benet's), Cambridge: Sir George Humphry's Guide to Cambridge, p. 44, where this window is fully described in a quotation from Stuart.

¹ E.g. Sabatier, *Description générale des Monnaies byzantines*, vol. II., pl. xliii, *Theophile*, Nos. 4, 5, 11; *Theophile Michel et Constantin VIII.*, Nos. 15, 16; *Theophile et Constantin VIII.*, 19. For the biography of these emperors and history of their reign, see Text, *ibid.*, pp. 88-90: Gibbon, chap. lii, vol. vi, p. 413 sq., edit. Smith: the Amorian war between Theophilus (son of Michael the Stammerer) and Motassem.

² No traces of a Roman city have been found at Gratz, but the old geographers have Latin names for it, Cluverius (1580-1623), calls it *Graecium Styriae* or *Graetia*, and Cellarius (1638-1707) *Graezium*: *Dictionnaire de Géographie*

ancienne et moderne, which is a volume supplementary to Brunet's *Manuel du Libraire*, compiled with special reference to typography; it supplies much information concerning early editions and the places where they were published. So here we read the title of a book that appeared in 1588, *Graecii apud Georgium Widmanstadium, D. Sebastiani Cattanei, dominicani, tractatus brevis*, etc.

³ Valuable antiquities from Pettau have recently been added to this collection; as yet no account of them has been printed, but it is expected that a notice will soon be inserted in the *Mittheilungen der Central Commission* (Vienna) zur Erforschung und Erhaltung der Kunst und historischen Denkmale. When I visited Gratz in September, 1893, the larger objects, such as inscribed stones, had not been arranged, and were temporarily deposited in dark cellars so that it was impossible to see them; those of smaller size found by Professor F. Ferk were exhibited in several glass cases.

in this department by far the most remarkable object is the Opferwagen von Judenburg, accordingly it occupies a very conspicuous position, so that no visitor can miss seeing it.¹ This four-wheeled bronze car is twelve inches long by seven-and-a-quarter inches wide, and was discovered in fragments which have been carefully put together; but the whole is so rickety that it could not be moved for fear of breaking it, when I had a photograph taken. However, notwithstanding this difficulty, the representation now exhibited will, I hope, be found more satisfactory than the somewhat rude engraving in Mr. Kemble's *Horae Ferales*.² The first account of this singular relic was written by Dr. M. Robitsch for the Historical Society of Styria, soon after it was brought to light, in 1851;³ a brief, but accurate, notice of it by Dr. Fritz Pichler in the Guide to the Historical Museum at Graz, p. 26, will amply suffice for ordinary tourists.

Amongst them are bronze inkstands, plated with silver, both of the modern shape, and longer than we usually have them; also articles in amber, one of them figured, which is extraordinary. Dr. Gurlitt, Professor of Classical Archaeology in the University of Gratz, informed me that Aquileia was the centre of the amber-trade—the raw material brought from the Baltic (Tacitus, *Germania*, c. 45, *Electri natura et collectio*, and Orelli's note), being manufactured there. He also called my attention to the pottery, and especially to a vase which was remarkable, because it had the peculiarity of being glazed *inside*.

But the greatest curiosity discovered at Pettau is a gold medal, worn as an amulet and suspended around the neck—one of the preservatives called *ἀποτρόπαια* (cf. *Lat. dii averrunci*, averting evil). There are various devices upon it, and, if I may speak from recollection, a slab of terra-cotta, engraved s.v. *Amuletum*, fig. 306, *Reunion d'emblemes servant d'amulettes*, in Daremberg and Saglio's *Dict. des antiq. gr. et rom.*, resembles it more closely than anything else that I have met with. M. Labatut, the author of this elaborate article, vol. i, pp. 252-258, with 15 illustrations, says that all sorts of attributes belonging to different cults were grouped together. Comp. C. W. King, *Handbook of Engraved Gems*, p. 191 sq. portrait of Alexander the Great as an amulet; *Antique Gems*, p. 349 *Gnostic amulets*—*Periapta*, p. 358

Triune deity with Coptic legend; Precious Stones, Gems and Precious Metals, pp. 142, 429, 433.

¹ This name is misleading, for it would suggest the idea that this object was an offering dedicated to some deity, whereas it is only an ornamental pedestal supporting a bowl in which, according to Professor Gurlitt, incense might be burnt perpetually.

² Published in the *Archaeologia*, vol. xxxvi, pp. 237-239, plate xxxiii. He says that the central figure resembles early Etruscan work, e.g. Mars and Minerva in the British Museum.

³ The title of his Paper is *Alterthümer von Ausgrabungen bei Judenburg, von dem Ausschuss-Mitgliede Dr. M. Robitsch, k.k. Professor der Kirchengeschichte*; pp. 67-78 of the *Mittheilungen des historischen Vereines für Steiermark*, Drittes Heft, Gratz, 1852; tafeln i-vi. Taf. ii, bronze plate that supports the figures, with explanations; taf. iii-v, figures standing and riding on a large scale; taf. vi, the carriage with the whole group upon it.

The great value of this Series will be evident to any one who takes the trouble to peruse the table of contents (*Inhalt*) of the volume in which this Paper appeared. Amongst them are *Epigraphische Excursus: Das Muthal von Strass abwärts bis nach Radkersburg in antiquarischer Beziehung; Fund römischer Münzen am Grätzer Schlossberge*.

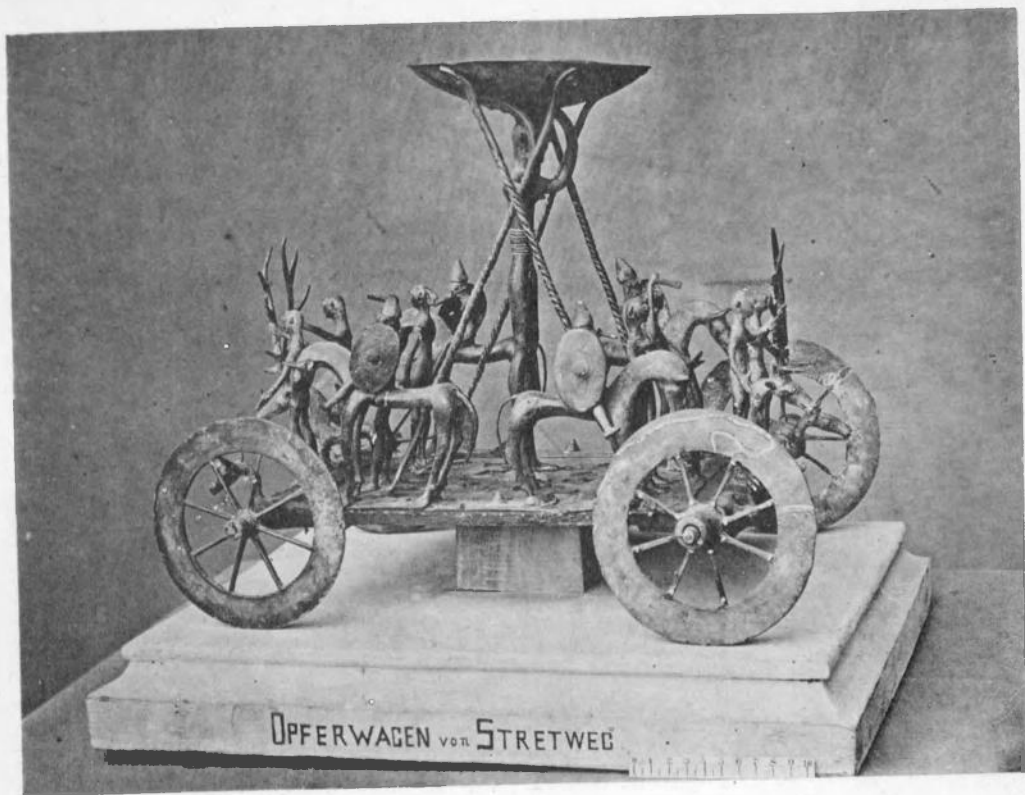
The car is of a rectangular form, there are horses' heads at the four corners, and the felloes of the wheels are unusually broad; the group of figures, however, deserves attention more than the carriage that contains them. It consists of four riders, each pair turned in opposite directions, and eight persons standing—male and female—with a stag's head and branching antlers at each end. In the centre, twice as high as the rest, a woman appears prominently, of slender proportions, wearing no other garment than a broad girdle, and holding a bowl with uplifted arms.¹ The waggon is supposed to have been placed on an altar or table, and used to burn incense, for which purpose the bowl would be suitable as a kind of censer; but when it is added that the stag and other accessories indicate nuptial festivities, the argument is one which I am at a loss to comprehend. In 1881 a restoration was made by Rennert; white lines distinguish the new part from the original, which is marked red. Dr. Pichler says that the Wagen von Judenburg, or rather Stretweg, a neighbouring village, is pre-eminently unique (vorzüglichste Unicum); in our own collection of Bronzes at the British Museum, the objects most nearly resembling it are three Archaic Etruscan braziers (*escharae*), which also are rectangular, on four wheels, and with horses' heads at the corners.²

If we are asked to what nation this singular monument should be attributed, the question is difficult to answer.

¹ Robitsch, Op. citat., p. 70, Dann kommt, in der Mitte des Wagens auf der Sonnenscheibe stehend, eine, zur Hälfte über die Umgebung herausragende, sehr schlanke weibliche Figur (taf. iv.) mit breitem Gürtel und stark bezeichneten Geschlechtsattributen, was übrigens auch bei den andern beiden weiblichen Figuren der Fall ist.

² A similar waggon was found in a *tumulus* at Radkersburg, which lies North of Marburg, and much nearer to that place than to Graz. See the Text zur Archæologischen Karte von Steiermark von Dr. Friedrich Pichler, published by the Anthropologischer Verein zu Graz, im Selbstverlage des Vereines, p. 43; where other objects found are enumerated, e.g., spear-heads, fragments of armour, reaping-hook, pincers, enamel, coins from Vespasian to Constantine, with

many references. The map in two sheets is appended to the text, and includes Das Leibnitzer Feld on a larger scale. We should notice the Zeichen-Erklärung, marks severally indicating the places where the investigations have resulted in the discovery of bronze, iron, and stone implements, glass, pottery, etc. Consult also the Repertorium der steierischen Münzkunde by the same author; vol. i, Die keltischen und consularen Münzen der Steiermark mit einer Einleitung über die Pflege der Numismatik im Lande, and at the end of the volume. Plate ii, Keltische Fundkarte von Steiermark; vol. ii, Die Münzen der römischen und byzantinischen Kaiser in der Steiermark, with Numismatische Karte von Steiermark in der Römerkaiserzeit mit Rücksicht auf die Antiken-Fundstellen überhaupt.



JUDENBURG OPFERWAGEN. GRAZ MUSEUM.

It is evidently not Roman; no coins were found with it; moreover, when that nation possessed these regions they were highly civilized, and therefore could not have executed any work in a style so barbarous. Again, it cannot be Christian because the symbols peculiar to the early Church are wholly wanting. Some of the objects found together with the earthenware vessels, discs and rods, and especially the style of ornamentation—might be considered to point to a Celtic origin; but Dr. Robitsch favours the supposition that it was Slavonian, though “on very meagre grounds,” says Mr. Kemble. Many geographical names in the district, such as Feistritz and Lasnitzbach, are modifications of Slave words, and prove that this people at one time were settled here; and possibly their goddess of light and life, called Lada, may be represented by the principal figure which has arrested our attention.¹

On my return from long Continental journeys I have often rested for a few days at Boulogne, and there renewed my acquaintance with my old friend Monsieur Vaillant, a local antiquary. This gentleman has carefully studied and published an account of the *Classis Britannica*, which we have neglected, though it ought to interest us specially.²

¹ The patriotic Archduke John founded the Joanneum in 1811; he died in 1859, but *Stiria grata* still cherishes his memory. A statue erected in his honour decorates the principal square at Graz; it is appropriately surrounded by figures representing the four principal rivers of the province—the Mur, the Drau, the Sann, and the Enns: *Illustrated Europe* (also published in French and German), Nos. 51, 52, with 23 engravings; woodcut p. 8, the Hauptplatz with the Castle on the hill, and text, p. 10 sq.

In the Natural History Collections at the Joanneum the mineralogical department is not only copious but also well arranged. The iron-ores of Eisenerz, on the railway from Bruck to Linz, have an interest for the classical scholar, as they may remind him of Horace, *Odes*, I, xvi, 9, 10.

Tristes ut irae : quas neque Noricus
Deterret ensis.

and *Epodes*, xvii, 71,

Modo ense pectus Norico recludere.
The ancient Noricum corresponds with Styria, Carinthia, Salzburg, and parts of the adjoining provinces.

Comp. Pliny, *Nat. Hist.*, XXXIV, xiv, 41, § 145, In nostro orbe aliubi vena bonitatem hanc præstat, ut in Noricis : aliubi factura, ut Sulumone aqua. Martial, *Epigrams*, IV, lv, 11 sq.,

Saevio Bilbilin optimam metallo,
Quae vincit Chalybasque Noricosque.

* * * * *
Armorum Salo temperator ambit.

Here the poet implies the excellence of the Noric steel, but, as a Spaniard, claims superiority for the swords of Bilbilis, his native place. At present, as is well known, the *fabrica de armas* at Toledo produces the blades of the finest temper and polish. Ford's *Handbook for Spain*, p. 116 sq., edit. 1878.

² *Classis Britannica*, *Classis Samarica*, *Cohors I Morinorum*, *Recherches d'Épigraphie et de Numismatique* (Une Planche et six Bois), Arras, 1858. Of the woodcuts the most important is at p. 15, *Triremis Radians*, *Inscription*, III RAD; the coloured plate (*Estampilles*) faces p. 48. See E. Desjardins, *Géographie historique et administrative de la Gaule romaine*, vol. i, p. 367, with vignette intercalated in the text. Ermanno Fer-

The subject is not noticed even in the last edition of Smith's Dictionary of Classical Antiquities, and M. Vaillant pointed out the omission in a letter to the Athenæum, 29th August, 1891. Not to speak of Universities and other seats of learning, I believe there are in the Metropolis alone no less than ten Archæological Societies; yet here a Frenchman has beaten us on our own ground—as a German has written a volume on Romano-British Inscriptions with which no English book can compare.¹ From facts like these we may learn a lesson. We should not affect a superiority over foreigners which we do not really possess; but rather remember that amongst the learned there is no nationality; and that, if in some fields of research others have surpassed us, we should only be aroused by their success to a generous rivalry in the pursuit and diffusion of knowledge.

The tree of knowledge is planted in the midst of the nations, and is, indeed, a tree of life whose leaves are for their healing²; while the voice of heavenly Wisdom invites all alike, without distinction of race or language, to sit beneath its shade, and to gather its wholesome fruit.

rero, L'Ordinamento delle Armate Romane, 1878, pp. 172-177. He quotes Tacitus, *Histories*, iv, 79, ne quartadecima legio, adjuncta Britannica classe, adflictaret Batavos; cf. Agricola, cc. 10, 25, 38, praeffecto classis circumvehi Britanniam praecepit: *ibid.*, p. 172, sq. Nei campi situati ad oriente della città, sulla strada di Montreuil e sulle rive della Liane, furono scoperti mattoni col nome della *classis Britannica*; No. 512, III-RAD, and foot note. See also *Iscrizioni e Ricerche Nuove intorno all' Ordinamento delle Armate dell' Impero Romano*, 1884.

M. Vaillant's writings are very numerous and deserve to be better known by English readers; besides the *brochure* already mentioned, the following would be most likely to gratify their curiosity, *Notes Boulonnaises*, I. Mort de

Ch. Churchill, iv. Revocation de l'Edit de Nantes; Deux Souvenirs de l'Occupation Anglaise dans le Calaisis et l'Ardenne; L'Estampille ronde de la Flotte Britannique.

¹ The reference is to vol. vii of C.I.L., *Inscriptiones Britanniae*, ed. Aem. Huebner, 1873; but I understand that Mr. Haverfeld is engaged in re-editing the book, and from his learning and diligence we may hope that this national disgrace will soon be wiped out.

² *Apocalypse*, xii, 2, *καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἔθνων*: et folia sua ad sanationem gentium (Beza's translation.) It is well known that many kinds of leaves have medicinal properties, of which senna is a familiar example: *Treasury of Botany*, edited by Lindley and Moore, vol. i, p. 232, genus *Cassia*.

APPENDIX.

The Antonine Itinerary does not contribute to our knowledge of Dacia, though the Roman roads on the south side of the Danube, for nearly all its course, occupy a considerable space in the book; e.g., Maesia, Item, per ripam a Viminacio Nicomediam, edit. Parthey and Pinder, pp. 103-108, edit. Wesseling, pp. 217-231. On the other hand the Table of Peutinger supplies much information. There three great Roman roads, constructed by Trajan, are marked with stations and distances; see *Segmenta* vi., vii., and viii, edit. Mannert; and Smith's *Dict. of Greek and Roman Geography*, vol. i., p. 744. Ptolemy, lib. iii., cap. 8 (*Δακίας θέσις Daciae situs*), § 4, mentions many towns not found in the Table, Πόλεις . . . επιφανέστεραι, oppida insigniora; amongst them Ζαρμιζεγόθουσα Βασιλείων Zarmizegethusa regia, i.e., Sarmategte of the Table. From the time of Trajan to Caracalla the full name of the city was Colonia Ulpia Trajana Augusta Dacica Sarmizegetusa, afterwards it was called Colonia Sarm. Metropolis. Car Müller, in his excellent Commentary on Ptolemy, loc. citat., frequently refers to Corp. Inscr. Lat., vol. iii., edit. Mommsen. There is a good article in Smith's *Dict. of Class Geogr.*, s.v. Dacia, which also includes the history of the province.

The flower on the coins of Rhodes is usually hexapetalous. Leake, *Numismata Hellenica*, s.v. Rhodus, cites a passage in Herodotus, where the historian mentions roses that had sixty leaves: Urania viii., 138, *Ἡρτί Μίδαε, ἐν τοῖσι φῖεται αὐτόματα ῥόδα ἐν ἑκάστων ἔχον ἐξήκοντα φύλλα, ὁδμῇ τε ὑπερφέροντα τῶν ἄλλων.* Comp. Eckhel, *Doct. Num. Vet.*, vol. ii., p. 602, non pauci (numi) in quibus rosa adversa ex forma rotunda et ejus complicatis foliis facile agnoscitur.

For the worship of Deus Lunus v. C. O. Müller, *Handbuch der Archäologie*, § 400, Remark 2, English Translation, p. 532, Beings of Light. "Deus Lunus or Μῶν often on coins in Phrygian costume with the half-moon behind his shoulders . . . on horseback, an altar with two torch-bearers standing round it, like those of the Mithracea, on coins of Trapezus (on the coast of Pontus, *hodie* Trebizond, an important city under the lower Empire, v. Finlay's *Mediaeval Greece*, Index, s.v.)." With the figures holding torches comp. the Mithraic tablet at Wiesbaden, mentioned above, the front of which is engraved as an illustration of my paper on the Roman antiquities of the Middle Rhine, *Archæol. Journal*, vol. xlvii., facing p. 378, see also p. 380; and v. Lindenschmit, *Die Alterthümer unserer heidnischen Vorzeit*, Heft x., taf v, Sculpturen, rom. Grabsteine. Die beiden auf den Seitenflächen angebrachten Reliefdarstellungen aus dem Kreise mithraischer Geheimlehre finden sich auch auf dem an gleicher Stelle entdeckten Grabsteine, etc. Hirt, *Bilderbuch für Mythologie*, Erstes Heft, p. 88 sq. tab. xi., figs. 8, 9, p. 89, "So sieht man dass auch hier, so wie bei den Vorstellungen des *Mithras*, das Phrygische Costum zum Grunde liegt, und zwar nicht bloss in der Bekleidung und der Mütze, sondern auch in den schonen langgelockten Haare, welche sich auf der Scheitel trennen und

zu beyden Seiten auf die Achseln fallen." C. W. King, *Antique Gems and Rings*, vol. i., p. 241, note—Astrological subjects—Asiatic moon-god imaged as the bust of a boy in a Phrygian cap, resting upon a crescent.

In *Vicus Dolucensis* we have an adjective equivalent to Dolichenus, Dolychenus, Dolochenus; but the site of this place has not yet been determined with certainty. Vaillant, *Epigraphie de la Morinie*, p. 39. Desjardins, *Géogr. histor. et adminis. de la Gaule romaine*, T.I. p. 370, says, L'inscription (of Halinghen) d'après la forme des lettres, accuse la belle époque et est probablement du premier siècle. Malheureusement sa provenance première est inconnue.

I have mentioned the practice of swearing by the fortune of the King; it may remind us of the Patriarch Joseph's words, "by the life of Pharaoh ye shall not go forth hence," Genesis xlii., 15, and *ibid.* v. 16, apparently a courtier's oath, which the commentators have severely censured. Matthew Henry, *in loco*, pithily remarks, "Bad words are soon learned by converse with those that use them, but not so soon unlearned."

Aristotle's interpretation of the two heads on the coins of Tenedos has been generally rejected. For his opinion and other explanations see Leake, *Numismata Hellenica*, *Insular Greece*. p. 42 sq., and Eckhel *Doct. Num. Vet.* vol. ii., pp. 488-490. Mr. Head distinguishes three periods in the money of the island—(1) *circa* B.C. 500, style of the head archaic; (2) *circ.* B.C. 400-350, fine; (3) after *circ.* B.C. 200, base. Judged by this standard the coin above-mentioned belongs to the second age. Moreover, the use of Omikron as equivalent to Omega in the genitive plural TENEΔION assists us to fix the date approximately. "The letter Ω was not introduced into public documents until 403 B.C. when Euclid was archon of Athens." Scharf, *Guide to the Greek Court in the Crystal Palace*, p. 22. *Comp. Key, On the Alphabet*, pp. 27 and 42. This book is a republication of articles which originally appeared in the *Penny Cyclopaedia*, with the addition of some philological papers. Isaac Taylor, *The Alphabet*, vol. ii., p. 48 sq. notes, "the presence of new letters ΦΧΨΩ in *Lygdamis Inscription*"; the author summarizes the stages in the evolution of the Ionian alphabet, as disclosed by monuments previously described.

Professor Ridgeway, *Origin of metallic currency and weight standards*, pp. 317-321, discusses the type of the Tenedos coins bearing the double-headed axe, and regards it as the representative of an older barter unit. In support of this view he refers to the dedication of axes (ἀνάθημα) at Delphi (Pausanias x., 14, 1), and to the giving of the same utensils as prizes in funeral games: Homer, *Iliad*, ψ, xxiii., 850 sq., 882 sq., where ἡμιπέλεκκα (i.e., single-headed) are also mentioned.

Mr. Roach Smith, as I have stated above, *Collectanea Antiqua*, vol. i., p. 15, speaks of a town called Doliche in Macedonia: I have not found any ancient authority to support this assertion. Besides the places bearing this name given in Pape's *Wörterbuch*, Strabo informs us that one of the Echinades Islands near the mouth of the river Achelous, in his own time, also had this appellation. The geographer's description of the site shows his usual accuracy. *Lib.* x., cap ii., § 19, Καὶ ταύτης δὲ [Ζάκυνθος] καὶ τῆς Κεφαλληνίας πρὸς ἑωτὰς Ἐχινάδας ἰδρῖσθαι νήσους συμβέβηκεν ὧν τό τε Δουλιχίον ἐστὶ (καλοῦσι δὲ νῦν Δολίχαν).

καὶ ἡ μὲν Δολίχα κείται κατὰ Οἰνιάδας καὶ τὴν ἐκβολὴν τοῦ Ἀχελαιοῦ, διέχουσα Ἀραξόν, τῆς τῶν Ἡλείων ἄκρας, ἑκατόν. Vid. edit. Didot, Paris, 1877, Index nominum rerumque, p. 793, Doliche i.q. Dulichium, q.v.

Eckhel's *Doctrina Numorum Veterum* and Smith's *Dictionary of Greek and Roman Geography* omit Doliche Commagenes; and this is a sufficient reason for quoting authors who define its position. Leake, *Numism. Hellen., Asiatic Greece*, p. 53, says that it stood on the road from Germanicia (Marash) to Zeugma (Rum-kaleh) about sixteen miles westward of the right bank of the Euphrates; and refers to the Antonine Itinerary, p. 184 sq. 83 is the pagination in edit. Parthey and Pinder; v. Index, Dolicha 184 (bis), 189, 191, 194 *Duluk* Abulfedæ prope *Aintab*, *Duluk* (Sestini). Leake, loc. citat., enumerates the Imperial coins of Doliche: one of Marcus Aurelius and Lucius Verus has on the Reverse ΔΟΛΙΧΑΙΩΝ in two lines; below A; all in wreath. Cf. Supplement, Asia, p. 47 sq.

Lipsius, edit. Tacitus, folio, Antverpiae, M.DC.VII., p. 374, has a good note on the passage in the *Histories* iii., 24 *fin.*, where the author mentions the worship of the rising sun. He quotes several writers, and amongst them Plato, libro x. De Legib. Ἀνατελλοῦτός τε ἡλίου καὶ σελήνης καὶ πρὸς δυοῦς ἰόντων, προσκύνσεις ἅμα καὶ προσκυνήσεις ἐλλήνων τε καὶ βαρβάρων πάντων. Tertullianus, *Apologet. cap. xvi.*, Alii plane humanius et verisimilius, Solem credunt deum nostrum. . . . Suspicio inde, quod innotuerit nos ad Orientis regionem precari. See also edit. Oehler, 1853, vol. i, p. 180, note y.

The sun and moon frequently appear on imperial coins, as on the votive offering at Buda-Pest. Eckhel, vol. vii., p. 182, in postremis Caracallae (numis) saepe comparent aut Sol in citatis equorum, aut Luna boum bigis, etc. Catalogue of a selection from Leake's Greek coins in the Fitzwilliam Museum at Cambridge by Churchill Babington, p. 25 *Asiatic Greece*, No. 93. "First brass of Severus Alexander (A.D. 222-235). Rev. Heads of Sev. Alexander and his mother Julia Mamaea opposed; the former radiated (as the sun), the latter with crescent behind (as the moon)." It should be borne in mind that this Emperor was born at Area in Phoenicia, and his first cousin Elegabalus, who introduced the worship of the Sun at Rome, was a native of Emesa in Syria.

For the inscription on the spiral column of intertwined serpents that formerly supported a tripod at Constantinople (Herodotus ix., 81), consult Dr. Is. Taylor's work, *The Alphabet, an account of the Origin and Development of Letters*, vol. ii., ch. vii., § 5, *The Dated Monuments*, pp. 50-52, *Text and Notes*; p. 50, *Fac-simile*; p. 51, "During the occupation of Constantinople by the Western Powers at the time of the Crimean war, excavations were undertaken by Mr. (now Sir) C. T. Newton, then Vice-Consul at Mytilene, who disclosed the inscriptions on the lower coils," v. Table, *Chronological Development of the Greek Alphabet*, p. 59.

In a note on the tripod at Buda-Pest I have made some remarks concerning the representation of marine subjects by ancient artists. Many illustrations occur in the Sicilian coins, among which those of Syracuse are the most interesting. Leake (*Numismata Hellenica, Insular Greece, Sicily and adjacent islands*, p. 72), observes that generally in them the heads of all the deities are surrounded by dolphins; as if Neptune was never to be forgotten in this maritime

city. If we turn to a more recent authority, Mr. B. V. Head's Monograph on the Chronological Sequence of the Coins of Syracuse, 1874, we see that during the Transition style, dolphins round a female head all appear moving in the *same* direction, but we find them at a later period in *opposite* directions: See the accompanying autotype Plates: 1, Geomori-Gelon i., Sixth Century—B.C. 480; 2, Hieron i, B.C. 479-466; 3, Democracy, B.C. 466-406; 4, Dionysian Dynasty, B.C. 405-345.

It has been plausibly conjectured that this alteration symbolizes a change that took place in the extent of Syracuse. At first it only occupied the island Ortygia, but afterwards it spread over the adjacent mainland, and the two parts of the city were connected by an artificial mole or causeway. Comp. Thucydides, vi., 3, where the historian is speaking of the city as it existed in his own time, *Συρακοῖσας*. . . . Ἀρχίας τῶν Ἡρακλειδῶν ἐκ Κορίνθου ᾤκισε, Σικελοὺς ἐξέλασας πρῶτον ἐκ τῆς Νήσου, ἐν ᾗ νῦν οὐκέτι περικλυζομένη (washed all round) ἡ πόλις ἡ ἐντὸς ἐστίν with Goeller's copious note. It is obvious that after the formation of this isthmus the fishes could not swim round Ortygia, as they did before it had been constructed.

Consult the excellent map of Syracuse with the remaining vestiges of the five cities, published by the Society for the Diffusion of Useful Knowledge, and repeated in the Harrow Atlas of Classical Geography, No. 23. It contains references to Thucydides, books vi. and vii., and to Livy, books xxiv. and xxv. See Baedeker, *Italie Méridionale*, edit. 1877, maps at p. 328, *Siracusa e Contorni*, *Siracusa moderna*.

I add a notice by an English classic, of marine decorations appropriately used in sculpture. "The Dutch, whom we are apt to despise for want of genius, shew an infinitely greater taste of antiquity and politeness in their buildings and works of this nature than what we meet with in those of our own country. The monuments of their admirals, which have been erected at the public expense, represent them like themselves, and are adorned with rostral crowns and naval ornaments, with beautiful festoons of sea-weed, shells and coral," Addison's Observations on Westminster Abbey, *Spectator*, No. 26.

Among the earlier French antiquaries Caylus holds a very high place, second only to Montfaucon. He has an excellent chapter on Tripods (Trépieds) in his *Recueil d'Antiquités Égyptiennes, Étrusques Grecques et Romaines*, tome ii., pp. 161-167, *Planche liii*. It begins with general reflections on the subject, which are followed by special notices of passages in Pausanias, whom he justly appreciates—"Auteur dont on peut retirer le plus de lumières sur les Arts de la Grèce : puisqu'il ne parle que de choses qu'il a vues, et dont il a jugé sur le bruit public." References to this writer's *Itinerary* (Ἑλλάδος Περιήγησις) are indicated in the margin. E.g., Street of Tripods at Athens, *Attica*, pag. 61 (lib. i., c. xx, p. 46). Pl. liii. represents a basin supported by a spiral column in the centre, like that at Constantinople mentioned above, and two pilasters enriched with vine-leaves and clusters of grapes, which seem to show that the offering was dedicated to Bacchus. The material of the monument is marble, and the height about five feet; it was found in that most productive mine of art treasures.—Hadrian's Villa—at the foot of the hill of Tivoli: Murray's Handbook for Rome, edit. 1864, Section 2. Excursions in the Environs, map facing p. 349, and pp. 358-360, with plan of Villa Adriana.

Caylus, p. 164, speaking of the bronze serpentine pillar at Constantinople, says, ce Dragon ne peut avoir occupé que la place du noyau, ou du montant, qui dans ce Trepied est figure par une espece de colonne torse, et moulee. But I think he is mistaken in supposing that there were other supports of the golden bowl besides that which we now see in the Hippodrome at Constantinople; they were not wanted, because it rested on the three projecting heads of serpents.

The tripod appears occasionally in architectural ornaments, there are at least three examples of it at Rome. One occurs in a medallion on the Arch of Constantine, (taken from a building of Trajan's time), which exhibits that Emperor pouring incense upon an altar in front of a tall pedestal, surmounted by a statue of Apollo, who has for his attributes a tripod as well as a lyre and serpent. Rossini, *Archi Trionfali, Bassirilievi dell' Epoca di Trajano nell' Arco di Costantino dalla parte del Colosseo*; the engraving is on a large scale. Smith's Dictionary of Greek and Roman Antiquities, 3rd edition, s.v. *Ara*, vol. i., p. 158. Professor J. H. Middleton, *Ancient Rome in 1885*, chap. viii., *Sculpture from Trajan's Forum*, p. 279 sq., No. 2. The tripod occurs twice on the so-called arch of Septimius Severus in Velabro, named *Arcus Argentarius*, because it was erected by the silversmiths and other merchants of the Forum Boarium; viz., on a large panel where two figures, a male and female, are offering sacrifice; and on a smaller relief, where only one figure remains; originally Geta and Caracalla were both represented here, but the former was erased, just as his name was obliterated in public monuments. Rossini, *op. cit.*, *Ristauero dell' Arco di Settimio Severo detto degli Argentieri, Spaccato dell' arco*. Prof. Middleton, *ibid.*, chap. xiii., p. 444 sq., explains that this edifice is not an arch, but a gateway with a flat lintel.

See also note 1, p. 445. "A lead pipe in the Museo Kircheriano, found at Palestrina, has the following inscription

EX · INDVLGENTIA · D · N · SEVERI
ANTONINI · ET · ~~GETI~~ · AVGG · L · F

on which the name of Geta has been erased."

Professor Ridgeway, in his learned and ingenious work entitled, "Origin of Currency and Weight Standards," contends that many objects stamped upon coins, which had been interpreted with reference to mythology, really represented units of exchange; e.g., pots and kettles (*τρίποδες*, *λεβήτες*) used for this purpose at an early period before such commodities had been superseded by a metallic currency. This view is supported by the case of Olbia, a Greek town on the northern coast of the Euxine, whose bronze coins are made in the shape of a tunny fish, some of them with the legend ΘΥ, i.e., *Θύννος*; so that here we have the intermediate stage between the older object of barter and the coin impressed with its likeness which occurs at Cyzicus: *op. cit.*, p. 316 sq.

On the other hand, I think there is danger of carrying the application of this theory too far. Devices on coins are unquestionably sometimes non-religious emblems, as a crab or a fish in the Sicilian series indicates a maritime position. In other cases their relation to gods and goddesses is evident; the didrachms of Crotona supply us with a good illustration: Muller-Wieseler, *Denkmaler*, part i., taf. xvi., No. 75, *Silbermunze von Kroton, mit dem Dreifusse auf der einen, und dem Raben des Apollon*

auf der andern Seite. Dabei die Buchstaben φPO d.i. Κροτωνιατῶν . Nach Mionnet, Description, Recueil des Planches, 60, 2, where the raven as an attribute should be noticed. Eckhel, Doct. Num. Vet., vol. i., p. 170, Tripus ad Apollinis cultum pertinet, haud dubie Crotone impensius culti, quia Myscello Achaeo opportuna ad condendam urbem consilia suggestit. Strabo, lib. vi., p.m. 402, cap. i., § 12. The tripod occurs also on the money of Rhegium, and evidently belongs to the same deity, Eckhel, *ibid.* p. 181. Hunter's Catalogue, p. 245, where there are many examples of it and of the lyre; one is thus described, $\text{PHI}\Gamma\text{IN}\Omega\text{N}$. Apollo nudus cortinae insidens ad sinistram; dextra sagittam; sinistra arcui innixa. Leake, Numismata Hellenica, European Greece, p. 118. These emblems cannot surprise us if we remember how widely the worship of the god had extended in the Grecian world: C.O. Müller, Handbook of Archaeology, English Translation, p. 447; § 361, Remark 5. Id. History and Antiquities of the Doric Race, Eng. Transl., vol. i., pp. 318-371, chaps. vii. and viii., and summaries prefixed to each chapter.

In the Catalogue of the Collection D'Amécourt, No. 622, AVSS. has been misread for AVGG. (Augustorum), which Professor Ridgeway pointed out to me; the cause of the mistake is the peculiar form of G, which is made thus s, as in the Medicean MS of Virgil, written in the fifth century and preserved at Florence. See Burmann's edition of that author, vol. i., p. 36 of the Preface. Exemplum scripturae . . . et epigrammatis ibi autographi Asterii Consulis, who not only possessed the Codex, but also emended it: Key, on the Alphabet, p. 33, pl. iv., Roman letters tabulated: and *ibid.* p. 42.

The denarius of the *gens Hostilia*, referred to above, is remarkable for the head of *Pavor* on the obverse, as that of an old man with his hair standing on end; and it has been plausibly conjectured that the features of Vercingetorix, the Gallic chief conquered by Caesar, are here reproduced: Babelon, Monnaies de la République Romaine, vol. i., pp. 549-552, p. 552, No. 2; and vol. ii., p. 17, No. 28. Fortnightly Review, vol. iv., p. 208 sq.; in the former page there is a typographical error, *εσργια* for *εσσυγξ*, a military trumpet (κάρνυξ , Diodorus Siculus, lib. v., cap. 30, $\text{σάλπιγγας δ' ἔχουσιν ἰδιοφνεῖς καὶ βαρβαρικὰς. ἐμφυσῶσι γὰρ ταύταις καὶ πρόβάλλοντιν ἤχον τραχὺν καὶ πολεμικῆς παραχῆς οὐκείον}$: see Stephens, Thesaurus Linguae Graecae, edit. Didot, vol. iv., col. 974, s.v. *Κάρπος*, tuba Galatica.

For the *essedarii* see Baumeister, Denkmäler des Klassischen Altertums, vol. iii, p. 2, 100, l.o., i.e., links oben, Wagenkämpfer (wahrscheinlich aus Britannien eingeführt, cf. Caesar, Bell. Gall. iv., 33): Smith's Dict. of Antt., 3rd edition, s.v. *Essedum*, vol. i., p. 760 b: Suetonius, Caligula c. 35, Claudius c. 21. In Orelli's Inscriptions, vol. i., p. 449, No. 2566, ESS. occurs twice as an abbreviation of *Essedarius*; *ibid.* p. 452, No. 2585, ESSE; No. 2584, DYMACHERO SIVE ASSIDARIO (*sic*). *Dimachaerus* would be the correct form of the word from the Greek διμάχαιρος , i.e., one who fights with two swords. Diodorus appears to use *παραβάτης* as equivalent to *essedarius*; v, 29, $\text{Ἐν δὲ ταῖς ὁδοπορίαις καὶ ταῖς μάχαις χρόνται συνωρίσιν (bigis), ἔχοντος τοῦ ἀρματος ἡνιόχον καὶ παραβάτην (poet. παραβᾶτης)}$.

We find also the feminine gender, *essedaria*: Petronii Satirae, c. 45, p. 51 edit. Buecheler, jam nannos aliquot habet et mulierem essedariam et

dispensatorem Glyconis. With this case of a woman fighting from a chariot in the amphitheatre comp. Juvenal, i., 22 sq.,

Maevia Tuscum

Figat aprum, et nuda teneat venabula mamma. v. Ruperti's Commentary, *in loco*, and footnote 11.

I remember having seen, in the Autumn of 1892, four bronze wheels amongst the antiquities in the Museum at Lyons, and I believe that there is one example in the Mayer Collection at Liverpool.

The poems of Sidonius Apollinaris belong to the period immediately after Attila, who died A.D. 453. Majorian, one of the best Emperors, distinguished both as a general and a legislator, reigned A.D. 457-461: Gibbon, chap. xxxvi., edit. Smith, vol. iv., pp. 265-274. For his coins see the Catalogue of the Collection D'Amecourt, p. 129 sq., Nos. 816, 817, with photos. at the end of the volume. Observe in No. 816 a shield bearing the monogram of Christ, and the legend of the reverse VICTORIA AVGGG., denoting three Augusti. I conjecture that the abbreviation AVGGG., refers to Leo and Ricimer, (v. Gibbon, loc. citat.). Cohen, vol. vi., p. 515, No. 5; Rev. VOTIS MVLTI, Majorien et Léon assis de face . . . entre eux dans le champ RV, Musée Britannique. Cohen, *ibid.*, p. 514, Majorien, lie d'amitié avec Ricimer. Other examples of AVGGG occur in the Collection d'Amecourt, pp. 130-132.

Of New Testament writers St. Paul, alone I think, refers to adoption, because he was a Roman citizen. It was as natural for him to do so, as to derive his imagery from the armour of the soldier to whom he was chained: Epistle to the Ephesians, vi., 13-17.; *ibid.* v. 20, ἵπερ οὐ πρεσβένω ἐν ἀλίσει. Comp. Acts, xxviii, 16, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ; and *ibid.*, xxiv., 27, ὁ Φῆλιξ κατέλιπεν τὸν Παῦλον δεδεμένον. Conybeare and Howson, Life and Epistles of St. Paul, 8^{vo} edition, vol. ii., chap. xxii., p. 355, text and notes 1-5, where *custodia militaris* is fully explained; *ibid.*, chap. xxiv., p. 460; latter part of chap. xxv., p. 506 sq.; beginning of chap. xxvi., pp. 508-511.

Being a Roman citizen, the Apostle was beheaded, and according to tradition, by the sword, not the lictor's axe. Cicero, Orations against Verres, v., 61-67, dwells on the execution of Gavius by crucifixion as a monstrous violation of law, and one of the worst offences which that governor had committed. The mode of St. Paul's martyrdom is commemorated by a sword in the armorial bearings of the Corporation of the City of London. This is a better explanation than the popular notion that the sword represents the weapon with which Sir William Walworth struck down Wat Tyler.

For inscriptions found at Aquincum see C. I. L., vol. iii., Illyrici Latinae, Pt. 1, Pannonia Inferior § xix, pp. 439-455, Nos. 3412-3614, p. 439, Colonia Ælia Septimia Aquincum (Alt-Ofen): also the Ephemeris Epigraphica, which is supplementary to the Corpus, vol. ii., pp. 369-388. Mommsen frequently corrects and severely criticizes the mistakes made by Desjardins in his work entitled, *Desiderata du Corp. Inscr. Lat. de l'Académie de Berlin*, Paris, 1874-75: e.g., No. 643, quod edidit NEME · SALVT, in lapide nec est nec fuit; for which Mommsen reads NEMESI AVG; cf. Nos. 649, 653. Many inscriptions have been removed from Aquincum to Buda-Pest—"Nunc Pestini in Museo."

Mommsen thinks that Hadrian, who reigned A.D. 117-138, founded Aquincum, and the numismatic evidence, as I have already remarked,

confirms this opinion : Heksch, *Illustrierter Führer durch Budapest und Umgebungen*, p. 43. Moreover, we know, from the express statements of his biographer Spartianus, that Hadrian was active in defending the Roman frontiers, constructing the Wall in Britain that bears his name, and in many places separating the barbarians from the Empire, by means of large stakes fixed deep in the ground and connected with one another : chaps. 11, 12 (*stipitibus magnis, in modum muralis sepis, funditus jactis atque connexis, barbaros separavit*). It seems probable that the reference here is to the boundary between the Romans and Germans, because the next sentence begins with *Germanis regem constituit* : Bruce, *On the Roman Wall*, 4th edition, pp. 11-14 ; Mr. T. Hodgkin's *Essay on the Pfahlgraben*, reprinted from the *Archæologia Æliana*, pp. 48 and 85. This name of the barrier corresponds well with the passage of Spartianus just quoted, for the word *Pfahl*, English *pale*, is the same as the Latin *palus*, which is nearly synonymous with *stipes*. The interchange between *pf* and *p* is frequent, the German language often having the two letters where our own has only one : comp. *Pfund pound*, *Pfeffer pepper*, *Pfau pea-cock* : Key, *On the Alphabet*, p. 88. See also the German Dictionaries of Hilpert, 1846, and Heyne, 1892 ; the former derives *palus* from *pagere*, archaic form of *pangere*, which occurs in the XII. Tables, and has the same root as the Greek *πήγνυμι*, ΠΗΓ, ΠΑΓ : Fr. Kluge, *Etymologisches Wörterbuch der deutschen Sprache*, 1884, s.v. *Pfalz* (the Palatinate), a name which seems to be closely connected with *Pfahl*, m. lat. . . . *palitium* "contextus ac series palorum" *Palus*, a stake, must be carefully distinguished from *pulus*, a marsh : v. Juvenal, *Sat.* vi., 247 and 267 ; Horace, *Ars Poetica*, v. 65, with Bentley's note.

Gregorovius, in his *Geschichte des römischen Kaisers Hadrian und seiner Zeit*, has not done justice to the great Roman emperor. For where he mentions the visit to Germany, he speaks of Hadrian only as improving the condition of the army, and restoring military discipline, chap. v., p. 26. I have previously had occasion to observe that authors are apt to fail in that part of their work which treats of the history or language of their native country.

This visit is commemorated by two coins : Eckhel, vol. vi., p. 494. Reverses : GERMANIA. Mulier stans dextra hastam, sinistra clypeum Germanicum.

EXERCITVS GERMANICVS S.C. Imperator eques milites alloquitur. But Cohen's description of the former is in some respects more complete ; *Medailles Impériales*, vol. ii., pl. v., text p. 131, No. 264. La Germanie debout à gauche, tenant une lance de la main droite, et appuyée sur un bouclier. There can be little doubt that the female figure represents Germany, because her shield is hexagonal, and therefore not Roman but in harmony with the legend. Eckhel is wrong in using the word *clypeus*, which means a round shield (cf. the Homeric *ἀσπίς πάντος' ἔσθῃ*, with the rim everywhere equidistant from the centre). Even *scutum*, though not accurate, would have been a better word than *clypeus*, because the former is rectangular, as is shown by the Greek equivalent *θυρεός*, from *θύρα*, a door. Moreover, Tacitus, in his account of German armour says, *eques quidem scuto frameaque contentus est . . .* (*pedites*) *scuta tantum lectissimis coloribus distinguunt* ; Germania, cap. 6. Similiter Diodorus, v., 30, Gallis tribuit *θυρεούς πεποικιλμένους ἰδιοτρόπως*, v. Orelli, in loco.

For this subject comp. La Colonne Trajane décrite par W. Froehner, p. 130, No. 74, Forêt, Les boucliers de forme hexagonale, and Index Alphabetique, where other shields are mentioned—round, oval, oblong : Fabretti, La Colonna Trajana, Roma, 1846, taf. lxxx, Trofei di Mario, with illustrative coins, legend SPQR OPTIMO PRINCIPI ; text prefixed, s.f., che volgarmente si dicono di Mario.

No notice of Aquincum will be found in Col. Von Cohausen's elaborate work, *Der Römische Grenzwall in Deutschland*, because this place lies far eastwards, beyond the Limes Transdanubianus and Transrhenanus, which begins near Ratisbon on the former river, and ends near Andernach on the latter ; see map, taf. i., in the accompanying Atlas of Plates, where the Vallum Hadriani and Vallum Pii are inserted for comparison.

Besides the authorities already cited, consult a paper by the Rev. Prebendary Scarth, read before the Archæological Association, November 21, 1883, Recent Discoveries made at Aquincum in Hungary, and some Roman Inscriptions recording the conquest under Trajan. At p. 193 we read [AVS, letters doubtful, AVG F]. The same mistake seems to have been made here as that in the Catalogue of the Collection D'Amécourt, p. 94, No. 622.

The following passages may be useful to the numismatic student, especially with reference to Siscia ; Lépaule, op. citat., chap. i., Observations générales, pp. 17-19 ; Marques distinctives des divers ateliers monétaires. Caractères chronologiques de leurs émissions, p. 19 ; Atelier de Siscia, p. 20 sq. ; Tableau synoptique des marques des différents ateliers, p. 26 sq. ; chap. iv., Guerre des Gaules et de Germanie A.D. 276-278, pp. 51-68, esp. p. 53 ; and note (44) p. 107.

Poetovio is now Pettau, a town in the South of Styria, close to the borders of Croatia, and occurs for the first time in Tacitus, Histories, iii, 1 ; where, in his account of the events that occurred A.D., 69, he relates that the generals of the Flavian party made this place their base of operations, met in the winter-quarters of the thirteenth legion, and discussed their plan of campaign for the war with Vitellius. We sometimes find the name written Petovio ; but Poetovio is the form in the important Florentine MS. of Tacitus, usually called Codex Mediceus, which is confirmed by an inscription : Orelli's Collection, vol. ii., p. 129, No. 3592, discovered outside Tarragona, LVCILIO POETOVIION.

Ptolemy, book 2, chap. xiv., in his Geographical description of Upper Pannonia, Παννονίας τῆς ἀνω θέσις, § 3, mentions cities south of the Danube, Οὐινδόβωνα (*Vindobona*), Κάρνους (*Carnuntum*), Βριγέτιον (*Bregetium*), &c. ; § 4, he proceeds to enumerate places remote from the river, Ἀπὸ δὲ τοῦ ποταμοῦ πόλεις αἰδε Σόλα, Ποιτόβιον, Σαοναρία. See in the copious notes edit. Car. Muller, vol. i., p. 292, various readings for Ποιτόβιον. Poetovio, being near the frontier, is assigned sometimes to Noricum and sometimes to Pannonia. Comp. the Itinerarium Hierosolymitanum, at the end of Parthey and Pinder's edition of the Itinerarium Antonini, p. 266 (edit. Wesseling, p. 561),

civitas Petovione mil. xii.

transis pontem, intras Pannoniam
inferiorem.

If the traveller is making the journey from Vienna to Trieste by the main line, at Marburg he comes to a branch on the right for Klagenfurt

(capital of Carinthia, Karnten) and the Tirol, and a little further at Pragerhof to a branch on the left for Buda-Pest; on this railway the first station is Pettau: see the map prefixed to Baedeker's *Süd-Deutschland*.

There are also various forms of the name Sabaria, which occurs in Pliny; the Inscriptions give us Savaria, Claudia Savaria, Colonia Claudia Savaria. The Table of Peutinger, edit. Mannert, Segmentum iv., C, has Sabarie, south-east of Carnuntum, but here as in many other cases, the relative distances are marked incorrectly. "All the countries included are enormously distorted, being greatly exaggerated in length from west to east, and equally curtailed in breadth": Sir E. H. Bunbury, *History of Ancient Geography*, vol. ii., p. 697.

The Curatorium of the Joanneum at Graz publishes an annual Report (*Jahresbericht*), which supplies details concerning the condition and progress of the Institution—some of them useful to the antiquary, e.g., No. lxxxi. for the year 1892; p. 33, *Sammelfunde aus prahistorischer und romischer Zeit*; p. 35, *Römische Sculpturen, Inschriften (Lapidarium)*; p. 36, *Münzen und Medaillen*; p. 39, *Zusammenstellung des Zuwachses*.

At the beginning of this memoir I have made some remarks on the disuse of Latin by Hungarians at the present time; it is the more to be regretted, as their ancestors had set them a good example; for Velleius Paterculus expressly informs us that they showed aptitude to learn the language of their conquerors; p. 69 A, edit. Lipsius, appended to his Tacitus (a fine folio that issued from the press of the celebrated printer Plantin, Antverpiæ, M.DC.VII.); lib. ii., cap. 110, § 5, edit. Orelli, p. 125, *In omnibus autem Pannoniis non discipline tantummodo, sed lingue quoque notitia Romanæ; plerisque etiam literarum usus et familiaris animorum erat exercitatio*. The testimony of Velleius is peculiarly valuable, because he served with distinction under Tiberius during the campaigns against the Pannonians, Dalmatians and Illyrians: lib. ii., c. iii., § 3, *Habuit in hoc quoque bello mediocritas nostra speciosi ministri locum*; cf. *ibid.*, § 4, and c. 104, § 3. He was a præfectus or legatus of Tiberius for nine years: Merivale, *History of the Romans under the Empire*, vol. iv., p. 310.

Similar circumstances give weight to the statements of the historian Dion Cassius, who flourished at a later period—at the close of the second and in the earlier part of the third century, from the reign of Commodus to that of Alexander Severus. He was governor of Pannonia A.D. 227. After describing the unhappy condition of that people (*κακοβιώτατοι δὲ ἀνθρώπων ὄντες*), suffering from a severe climate and having no enjoyment in life, he adds that he did not write merely what he had heard or read, but what he knew accurately from personal observation (*ὅθεν ἀκριβῶς πάντα τὰ κατ' αὐτοὺς εἶδως γράρω*): Hist. Rom. xlix., 36, edit. Sturz, tom. ii., p. 744. In the same chapter he proposes an absurd etymology for the name of this nation, deriving Pannonia from *pannus*, because they wore tunics with sleeves, which they made of pieces of cloth (*panni*) cut up and sewn together in a fashion peculiar to themselves, *ἐς παῖνους ἐπιχωρίως πως καὶ κατατέμνοντες καὶ προσαγορεύοντες σινράπτονσι*. *Annotationes ad Dionis librum xlix.*, edit. Sturz tom. v., p. 603, No. 166. Lipsius, in his note on Tacitus, *Germania*, c. 17, p. 442, edit. Plantin, seems to support this opinion by referring to the word *Pantrock*, pars infra zonam pendula, *pant* nobis

dicta, a word connected with *Panzer*, med. Lat. *pancera*, Italian *panciera*, *pancia*, French *panse*, English *paunch* : Teil der Rüstung . . . der den Unterleib deckt ; Kluge, Etymologisches Wörterbuch der Deutschen Sprache, s.v. Panzer ; and Moritz Heine, Deutsches Wörterbuch.

It would be a better explanation to say that the Pannonians were a branch of the Thracian Pæonians, though Dion treats them as peoples quite distinct from each other. Moreover, Tacitus, *Germania*, c. 43, implies that the Pannonians (like the modern Hungarians) did not speak the same language as the Germans ; *Osos Pannonica lingua coarguit non esse Germanos*. See Sir E. H. Bunbury's Article in Smith's Dictionary of Greek and Roman Geography, vol. ii., p. 541 col. a.

For reasons which I have already stated, those who would study the antiquities of Hungary will find some knowledge of the Magyar language necessary. As an introduction, but nothing more, the *Praktisches Lehrbuch der Ungarischen Sprache für den Selbstunterricht*, by Ferdinand Gorg, may be useful. It is a small volume, 12mo, pp. 182 in A. Hartleben's *Bibliothek der Sprachenkunde*, which includes many languages, and amongst them the recently invented "Volapük," die internationale Verkehrssprache. I have consulted Dankovszky's *Magyaricæ linguæ Lexicon critico-etymologicum, e quo patefit quæ vocabula Magyari e sua avita Caucasia dialecto conservarint, quæve a Slavis, uti Bohemis, Carniolis, Croatis, Illyriis, Polonis, Russis, Serbis, Slavis Pannoniis, Vendis, Valachis, porro a Græcis, Germanis, Italis, etc., adoptarint*, pp. 1,000, 1833. Here the words are arranged, as in Scapula's Greek Lexicon, according to derivations, so that the beginner especially has great difficulty in using it ; if he wishes to make rapid progress, he must avail himself of some more modern dictionary. Prefixed is a Dedication to a bishop of Alba Regia, who is compared to Phœbus amid the stars, Demosthenes and Seneca ; it consists of twenty-three hexameters abounding in false quantities to such a degree, that it reminds one of Boileau's remark on Louis XIV.'s attempt at poetry : "Nothing is impossible to your Majesty ; your Majesty has chosen to make bad verses, and has perfectly succeeded."

Vol. xii. of the *Encyclopædia Britannica* contains a long article on Hungary, pp. 361-380, divided into sections—1., Geography and Statistics ; 2, History ; 3, Language ; 4, Literature. At the close of each section the Bibliography of the respective subjects is given. Most of the books mentioned are Hungarian, but some are German ; and it would be well for the antiquarian traveller to bear in mind that some important authorities have written in the latter language. So at Buda-Pest, while all the labels attached to the objects exhibited in the Museum bore, as far as I observed, Magyar inscriptions, a German guide has been published—*Romer's Illustrierter Führer in der Münz- und Alterthumsabtheilung des ungarischen National-Museums mit 200 Holzschnitten*.

As an addendum to what has been said about the valuation of women in antiquity, I subjoin an extract from Professor Ridgeway's book, "On the Origin of Metallic Currency and Weight Standards," p. 399, which supplies a mediæval estimate of them, "The evidence from the Penitentials shows that silver was scarce at a comparatively still early date in Ireland. Thus xii. altilia vel xiii.

sicli (shekels) praetium unius cujusque ancillæ ; note, "Wasserschlehen, Die Bussordnungen d. Abendlandisch. Kirchen (De disputatione Hibernensis Sinodi et Gregori Nasaseni sermo), p. 137." *Altilis* (sc. avis) is the form used in classical Latinity ; e.g., Juvenal, Sat. v., 115, anseribus par Altilis, and *ibid.* v., 168 : *altile* is mediæval ; Ducange, Glossary, s.v., quod alendo saginatum et pinguefactum est.

It only remains for me to acknowledge with gratitude my obligations to Dr. Hampel, Curator of the Buda-Pest Museum, and to Professors Luschin von Ebengreuth and Gurlitt, of the University of Graz, for their very kind assistance in my researches.