

XIX.—ON SOME RECENTLY DISCOVERED INSCRIPTIONS OF THE ROMAN PERIOD.

1.—BY THE REV. J. C. BRUCE, D.C.L., LL.D., F.S.A., &c.

[Read on the 28th April, 1886.]

I NOW proceed to give an account of the Roman altars of which mention is made in the programme of this meeting. None of them are important; but our Society may congratulate itself that at nearly every meeting we have a new Roman inscription to discuss, and that since our last meeting no less than four have to be added to the catalogue of our acquisitions.

The most important of these is an altar discovered in the vicinity of the Roman Station of Chester-le-Street, to which my attention was called by our fellow-member, Mr. Oswald, in whose possession it now is. It was found on a spot about 50 or 60 yards to the west of the street which passes the Roman Station there, and about 300 yards to the north of it. At this point (and this is a thing of importance) a brook — the Chester Burn — runs in its course to join the river Wear.



The altar was found, with its face uppermost, buried about 6 feet deep in a mass of soil, chiefly of an alluvial character.

The altar is a well formed one, and is perfect in all its parts. The letters of the inscription are formed by a series of puncturings, a mode of sculpturing which is not unfrequently adopted. Dr. Hübner, to whom I sent a paper

impression of the inscription, thinks that it belongs to a period near the end of the second or the beginning of the third century. The reading seems to be—

DEO MARTI	“To the god Mars Condates, Valerius
CONDATI V[AL]	Probinus, for himself and his family,
PROBINVS PRO	erects this altar, in discharge of a vow,
SE ET SVIS V.S.L.M	willingly, to a most deserving object.”

The P, at the beginning of the third line, is scarcely visible ; but there is room for it, and Professor Hübner says that PROBINVS is not an uncommon name. We may therefore adopt it. It is a pity that the dedicator does not tell us what rank he held in the Roman army ; perhaps, however, he had none, in which case we can excuse him. The epithet CONDATES here given to Mars, calls for remark. There is an altar found at Piercebridge (recorded in the *Lapidarium*, No. 725, and in the *C. I. L.*, VII., 420) which has a similar dedication. Dr. Hübner informs me that Celtic scholars consider that the word *condates* is equivalent to the Latin *confluens*, and that *Mars Condates* was a god who was worshipped at the confluence of two streams. The locality in which this altar was found seems to be confirmatory of this theory ; and I may mention that, on examining the Ordnance map of Yorkshire, I find that in the immediate vicinity of Pierce Bridge, where the altar was found, two streams, the Dyance Beck and the Summerhouse Beck, after uniting together, run into the Tees.

The next two altars to which I have to call your attention have been derived from the mural Station of MAGNA, Caervoran. They are not of recent discovery, but having been built into the walls of the dwelling house there, have been inaccessible to antiquaries. Both of them are small, and do not supply us with anything new.

On the face of one of them we have carved a female figure, sacrificing ; an altar stands by her side. The lower part of the stone has been broken off, leaving the inscription imperfect. On the first line we have clearly carved the word MATRIBVS—“To the Mothers.” We have only the upper half of the last four letters



of the second line, which makes the reading of it uncertain ; yet it is possible that the name of the dedicator may have been [IVVE]NTIVS, or something like it. Dedications to the “good mothers,” the weird triplets to whom it was unlucky to give a name, are not uncommon on the line of the Wall.



The other altar from Caervoran is a smaller one, and such of the letters as are still decipherable are very feebly traced. The inscription, as far as it can be made out, is—

DIBVS VITE[RIBVS]

||| ||| ||| |||
V.S.

L.M.

“To the ancient gods dedicates this altar, in discharge of a vow, willingly, to a most deserving object.”

The name of the dedicator is, I fear, lost to us for ever. We have several dedications to the “ancient gods” similar to this, and also some altars inscribed DEO VITIRI. This latter dedication may be intended in honour of some local deity of the name of VITIRIS, but where a plurality of deities is named we cannot but regard the inscription as a dedication to “the ancient deities.” We have here negative evidence of ideas antagonistic to the faith of the Greek and Roman mythology having been widely promulgated in Britain at an early period. In the Reformation period we have frequent reference to the advocates of “the new learning” and “the old learning ;” and so in still earlier times, when many people had found out that an idol was nothing, there were still some who stuck up for Jupiter and Juno; and Neptune and Minerva, and a host of other gods, whom in their ignorance they supposed to have swayed the universe before Him who is from everlasting to everlasting.

The last altar to which I have this month to call your attention is one which was found at Corbridge, on removing the foundations of a cottage there. The inscription on it seems to be—

I(OVI) O(PTIMO) M(AXIMO)

(P)RO SALVT[E]

VEXILLATI[O-

N]VM LEG(IONIS) [XXII]

[PR]IMI [GENIAE]

/ / / / / / / /

“To Jupiter, the best and greatest, for the welfare of Vexillations of the Twenty-second Legion surnamed Primigenia.”

For this reading I am largely indebted to Professor Hübner, who writes :—"This is an inscription of no small historical importance. We know already from an inscription at FERENTINUM, in Italy (Henzen, 5456), that a 'vexillation,' that is to say a detached number of a thousand men, of the Twenty-Second Legion named *Primigenia*, took part in Hadrian's expedition carried out in order to build the Wall. He ordered it for this war from its quarters in Germany at MOGONTIACUM (Mentz), together with a similar number from its sister legion, the Eighth *Augusta*. An inscription from Amiens, in France (in the *Revue Archéologique*, Vol. XL., 1880, p. 325), and a fragment at Old Penrith (*C. I. L.*, VII. 846) proved this to be right. To this evidence comes the new Corbridge altar as a decisive addition." A woodcut of this stone is given at page 73 of this volume.

2.—BY THE REV. J. C. BRUCE, D.C.L., LL.D., F.S.A., &c.

[Read on the 28th July, 1886.]

SINCE our last ordinary meeting my attention has been called to two new Roman inscriptions. Our associate, Dr. Hooppell, writing to me under the date of 28th May last, says :—"A short time ago I paid a brief visit to West Cumberland, and was so fortunate, among other things, as to fall in with a hitherto unpublished fragment of a Roman inscription. It is on the lower half of an altar which was taken out of the inside of the wall of the church at Harrington, a few miles north of Moresby, last year, and is now in the Rectory grounds at Harrington."* Only the last two lines of the inscription are legible; they are—

| | | | |
 | | | | PRAEF
 COH II LING

"The Prefect of the Second
Cohort of Lingones."

The name of the Prefect is illegible.

At Moresby, which is a little to the north of Whitehaven, there are the well-defined remains of a Roman Station. Camden describes

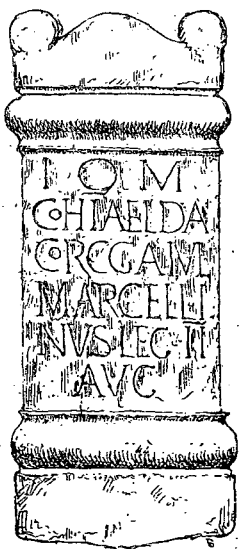
* Now (March, 1887) deposited with the upper right hand corner of a second altar in the Black Gate Museum.

an altar, now lost, which was found there, and which was erected by this same cohort, the Second Cohort of Lingones, to Silvanus. The *Notitia* places the Second Cohort of Lingones at CONGAVATA. The occurrence of a second altar here by this cohort increases the probability that Moresby is the CONGAVATA of the Romans. At Ilkley, in Yorkshire, is an altar inscribed by this cohort. At Tynemouth an altar was found bearing the name of the Fourth Cohort of Lingones. (See *Arch. Ael.*, Vol. X., p. 224.)

The Lingones occupied that part of *Gallia Celtica* in which the rivers Seine and Marne take their rise. Their chief town was the modern Langres.

It was the singular good fortune of the Pilgrim Band, who traversed the Wall from end to end a month ago, to view a fine altar which, after having been buried for probably fourteen centuries, had just been brought from its obscurity.

A countryman named Roger Smith had noticed on the front of the bank on which the Station of AMBOGLANNA stands, an angular stone slightly protruding above the surface. It occurred to him that the stone had an artificial appearance, and he at length resolved to examine it fully. Using his spade and pickaxe, he brought to light a fine altar, 4 feet 2 inches high and 1 foot 9½ inches broad. The inscription on it is deeply cut, and the letters are well formed, indicating an early date. The inscription is—



I O M

COH · I · AEL DA-

COR · C · C · A · IVL ·

MARCELLI-

NVS LEG. II

AVG.

The inscription is easily read, with the exception of the three letters C · C · A in the middle of the third line; they are evidently the initial letters of three words. Not having met with them before, I appealed to my friend, the learned and experienced epigraphist, Dr.

Hübner of Berlin. In writing to me he says :—"The C : C . A of the Birdoswald inscription is a great puzzle. I propose, but only as a guess, C(VIVS) C(VRAM) A(GIT)." With this suggestion, and with the addition of *miles* before LEG. II., the inscription may be thus expanded :—

"Jovi optimo maximo Cohors I. Aelii Dacorum cujus curam agit Julius Marcellinus miles Legionis II. Augustae."

"To Jupiter the best and greatest, the First Cohort of Dacians, styled the Aelian, (erect this altar) under the care of Julius Marcellinus, a soldier of the Second Legion styled the Imperial."

I need not remark that many other inscriptions found at Birdoswald bear testimony to the fact that a body of Dacians was in garrison here during the period of the Roman occupation of Britain.

3.—ON A ROMAN INSCRIPTION DISCOVERED AT CLIBURN.

(a)—By R. S. FERGUSON.

[Read on the 28th July, 1886.]

"Lowther Street, Carlisle, July 28th, 1886.

My dear Blair,

I enclose the Cliburn rubbing, which is only just received, so that I have had no time to look at it, but it seems to read—

BALNEVM / / / /
/ / VETERO / / /
NDLABSVM / / / /
BLISERCLLA / / / /
ALB / / / /



Yours truly,

RICH. S. FERGUSON."

(b)—BY W. THOMPSON WATKIN.

[Read on the 30th March, 1887.]

THIS inscription appears to be very erroneously engraved in the woodcut at page 289. From a good photograph* of it I make the letters, divested of ligatures, to be:—

BALNEVM
 / / / VETERIOP
 NDLABSVM
 BILIS PETROPLA
 SEBVSII

In the second line the I is formed by a prolongation of the upright of the R, and of the last letter (which is reversed and may be either P or R) only the upper loop remains. In the fourth line the first I is formed by the prolongation of the upright of the letter L, the T is ligulate with the R, the letter after C may be either P or R, and the S at the commencement of the last line has its upper portion somewhat erased, whilst a portion of a stroke on its left hand side (whether accidental or part of a ligulate letter) makes it resemble the head of an A.

We cannot with certainty restore the whole of the inscription, nor shall I try to do so. Enough remains to show that the stone was erected on the restoration of a bath by the two *alae*, the *Ala Petriana*, and the *Ala Sebusiana*. The letters at the beginning of the second line (purposely erased) can, I think, still faintly be traced as ANA somewhat ligulate, and have no doubt been the termination of some such word as ANTONINIANA. But it is singular to find such a word in this position. In the second line we have either VETERIOR (the comparative of VETVS) or VETERI, followed by a word like OP(ERI). In the third line we have part of (CO)NDLABSVM, a mis-spelling of which other instances occur in epigraphy. In the fourth line, I take BILIS to be part of NOBILIS, the abbreviation for *Nobilissima*, applied to the *Ala Petriana* as a prefix, in the same manner as it is elsewhere styled *Augusta*. After PETR, come either C. R. for *Civium Romanorum*, another well known title of

* From a copy of this very photograph the woodcut was prepared by Utting, and in both the letters of the last line seem to be ALBVSII.

the *Ala*, or C. P. for *Cui Praeest*. If the latter, the two last letters will be the commencement of the name of the commander, possibly L(ucius) A(lfenius) Paternus, an officer whose name occurs in an inscription at the adjoining Station of Kirkby Thore, and in the last line we have part of the title of the Second *Ala* of the Gauls (*Sebusiana*), which for a long time formed the garrison of Lancaster. The upper parts of one or two letters of a line beneath, are visible, but not so as to be intelligible.

The *Ala Petriana* was a most remarkable *corps*. It was the only one stationed in Britain which was decorated with the torques (bearing the epithet *torquata*). From Orelli, No. 516, we learn that it was *bis torquata*, a fact unique in the Roman world, unless recent discoveries, of which I am unaware, have shown that some other *corps* was so honoured. As the inscription came from (in all probability) Kirkby Thore, it follows that the *ala* must have been stationed there. That the garrison of this *castrum* was cavalry has been abundantly proved both by tombstones bearing the representations of horsemen upon them and the inscriptions from the Machell MSS. where (in two instances) a *Decurio alae* is named.

No fresh light seems to be thrown upon the question of the site of PETRIANÆ by this discovery. My idea that it was at Hexham remains, so far, unaffected. The only other alternative seems to be that Dr. McCaul (*Canadian Journal*, Vol. xii. pp. 120–121) might possibly be correct when he assumes that the *Ala Augusta (ob virtutem appellata)* of which so many inscriptions occur at Old Carlisle, was the same as the *Ala Augusta Petriana*, the title *Petriana* being dropped as unnecessary, through the corps having such distinguished prominence. In that case Old Carlisle would be PETRIANÆ, and the allocation would harmonise with the sites of ABALLAVA, CONGAVATA, and AXELODUNUM, being respectively at Papcastle, Moresby, and Maryport, as I first pointed out in 1870. But at present we can say nothing on the particular question as to PETRIANÆ. Its site must still remain in abeyance.

4.—BY W. THOMPSON WATKIN.

[Read on the 29th September, 1886.]

AT the commencement of last month (August), I had sent to me the photograph of a Roman altar, discovered on the 28th July, at Chester-le-Street. It bore the inscription—



DEO
VITI
RID
VIH
NOVS

For many years it was supposed that the dedication *Deo Vitiri*, of which there are numerous examples, was to a god named *Vitiris*, and totally different from the dedications to the *Deus Vetus* (*Deo Veteri*), which are also frequent. But later discoveries prove that *Vitiri* is only a variation of *Veteri*, for we have also *Vetiri* and *Viteri*, whilst in the plural we have *Dibus Veleribus*, *Dibus Viteribus*, and *Dibus Viteribus*. There is one instance, also from Chester-le-Street, of *Deabus Viteribus*,

but none to a single goddess. It is plain, therefore, that these dedications are, respectively, “to the ancient god,” “to the ancient gods,” and “to the ancient goddesses,” which is more than ever confirmed by the application of the term to *Mogon*, in an inscription at Netherby, where we have *Deo Mogonti Vitire*, “To the ancient god *Mogon*.”

An interesting question now arises, at what period were these altars erected? This one is the thirty-third recorded as found in Britain. Were they erected as a protest against Mithraism or Christianity? One feature in them is singular. They were, with one or two exceptions, erected by persons who had only one name, and *that* a barbarous one, as in the example before us. It would appear that whilst the genuine, or naturalised, Roman citizen, willingly gave way to the current phase of religious opinion, amongst the auxiliary troops and native Britons there were a large number who sturdily resisted all

innovations. At the same time, these facts, *i.e.*, the name of a barbarian god and the barbarous names of the dedicators, may point to the hypothesis that the auxiliaries, etc., preferred their own native deities, rather than adopt those of the Roman Pantheon.

In 1870, in Vol. XXVIII. of the *Archaeological Journal*, p. 129, I expressed the opinion that west of Lanercost, the great Wall had been abandoned by the Romans, for a considerable time previous to their departure from Britain, basing that opinion upon the absence of necessary inscriptions to prove their presence upon the evidence of the Ravensate, and the state of the Wall in its western portion. Singularly enough, none of these altars to the ancient god, have been found on the western half of the Wall, an indication, as I think; that after the introduction of Christianity at least, there were no Roman troops there to erect them, and that the Stations named in the *Notitia* after AMBOGLANNA, were, with the exception of PETRIANA, on the Cumberland coast, as I stated sixteen years since.

None of these inscriptions have been found in Scotland, for much the same reason—*i.e.*, the fact that after the insurrection in the reign of Commodus, the Scotch Wall was abandoned. North of the Wall of Hadrian, the only Station at which such inscriptions have occurred is Netherby. This place, evidently in the hands of the Romans till the last, I have a strong suspicion (which I have before published), is the TUNNOCELUM of the *Notitia*, though at the time of the compilation of the *Antonine Itinerary*, it bore the name of CASTRA EXPLORATORVM. It would not, however, bear this name, after the Roman boundary was advanced to the Scotch Wall. The occurrence of a stone naming the *Pedatura* of the British marines (or sailors) is very strong evidence. At the same time, I will not yet *absolutely assert* that Netherby was TUNNOCELUM, as we may at any moment have the question solved by an inscription.

Until the year 1880, none of these inscriptions to the ancient god had been found further south than Lanchester, but in that year one was found at York which I have embodied in my annual list. Caer-voran (MAGNA) would seem to have contained the greatest number of devotees of the old system, as no less than ten of these altars have been found there, including one erected by the standard bearer of the second cohort of the Dalmatians, which is the sole instance of a member of a cohort, or of any other military force, being the dedicator.

In the altar at present being described, the name of the dedicator is puzzling, though the lettering is plain. As it at present stands, DVIHNO would seem to be the reading, followed by v · s for *V(otum) S(olvit)*. I am not satisfied with it, however, but the name is certainly a barbarous one.

Another stone, in Corbridge Church, of which I have received an account from Mr. Blair, bears the following fragment of an inscription :—ERIT | QALAE | / AE /. It is manifestly impossible to speak with any certainty as to this, with the exception of the word ALAE. I opine, however, that in the two last lines we have part of the words [EQ]Q. ALAE [PETRIANAE AVGVST]AE. The stone is $11\frac{1}{2}$ inches by 10 inches.



A few words as to one of the inscriptions communicated to the July meeting of the Society. That from Moresby (preserved at Harrington),* and inscribed— / / / / / / / / / / PRAEF | COH · II LING which I included in my list for 1885, read to the Royal Archaeological Institute in March last (though not yet published), I then considered as further strongly confirming my opinion of 1870, that Moresby was the CONGAVATA of the *Notitia*, an opinion that has not yet, at least as far as my knowledge goes, been endorsed by any English or Continental archaeologist, though every day the allocation is becoming more manifest.

5.—BY E. C. CLARK, LL.D., F.S.A., PROFESSOR OF CIVIL LAW
IN THE UNIVERSITY OF CAMBRIDGE (HON. MEMBER).

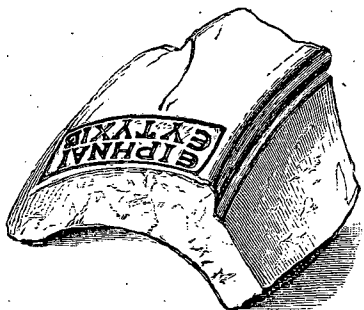
[Read on the 23rd February, 1887.]

RISINGHAM, generally identified with the Roman HABITANCUM, was evidently an important outpost on the north of Hadrian's Wall. Hence came the most important part of Sir Robert Cotton's collection of Roman sculptured stones, now at Trinity College, Cambridge; and

* Now in the Black Gate Museum.

here was found, about thirty years ago, the subject of the present paper—a small piece of coarse earthenware, obviously Roman. It cannot boast much artistic beauty, but it is interesting as bearing one of the few Greek inscriptions in Roman England, and as testifying (if my interpretation be correct) to a form of sepulture of which we have but one or two other instances extant. The inscription is in bold and well formed characters, probably made by a stamp:—

The words are enclosed in a frame, showing that the legend is complete; and there is a leaf-stop after the second word.



My first impression, on being favoured with a "squeeze" by Mr. Blair, was that the word EYTYXI might possibly be short for EYTYXIA, and EIPHNAI a Doric dative, the whole signifying "Happiness to Irene!" The Doric form, however, appeared somewhat unlikely to occur under the circumstances; and, when I saw the original, I considered the leaf-stop fatal to the idea of an abbreviation, as the space occupied by it would have been quite sufficient for an A. Coming, then, to interpret the strange last word by parallels in the *Corpus Inscriptionum Graecarum*, I find EYTYXI used for the imperative EYTYXEI, with a vocative, in places so widely separate as France, Sicily, Greece, and Palestine (*C. I. G.*, 6,794, 5,498, 9,299, 4,564). Generally the vocative follows, but in the first of these instances, and in one or two others, it precedes the word of benediction. The inscriptions are all *sepulchral*, and in some of them the benediction, or valediction, is addressed to the dead under a second *pet name*, like the pathetic parentheses in some of our own obituary notices. Latinus Pyramus is bid farewell as *Hyacinthius*, Felicia Minna as *Pentadis*, and a Victorina as *Nicasis* (*C. I. G.*, 6,794-5-6). In the last case the *pet name* is a translation, which may be the case here. I take EIPHNAI to be a vocative from the female name *Irenais*—a name actually occurring in an Attic inscription. Her Latin name may have been *Pacata*, the letters PAC (indicating *Pacatus*) being in fact in an inscription found at Elsdon, and probably taken from Risingham (*Lap.*

Sep., No. 558; *C. I. L.*, VII., 995). "Irenais, mayst thou be happy!" is all that we are told. There is no decisive indication as to *date*. The leaf-stop does not, I believe, occur in England much before the third century of our era; but beyond this neither the lettering nor the spelling gives any certain clue.

The *form* of the fragment puzzled me a good deal. It is obviously no part of a vase or urn, but rather the small section of a sort of *ridge*, semicylindrical underneath.* In the British Museum, however, though I could see no sepulchral pottery with any portion like this, I found a drawing which gave me the key. This was the representation of a tomb discovered at York in 1768, and described by Dr. Burton in *Archaeologia*, II., 177. Unfortunately, that tomb has disappeared; but it is figured in Wellbeloved's *Eburacum*, pp. 104-5, with another, of more recent discovery, now in the Museum of the Yorkshire Philosophical Society. The latter was formed of two rows of roof tiles, inclined to one another, so as to leave a drain-like space between them, and one tile at each end. Ridge-tiles were placed along the top, and also over the joinings of the side and end tiles. All bore the impress LEG. VI. VI. (LEGIO SEXTA VICTRIX). Since Mr. Wellbeloved's time two other tombs of the same kind, and also belonging to the Sixth Legion, have been discovered at York (see *Handbook to the York Museum*, p. 61 of 7th edition).

The fragment from Risingham has evidently belonged to a similar tomb. It is a portion of one of the ridge-tiles, and it bears the name of the private person to whose sepulture it was dedicated, instead of that of a legion. What remains, if any, were found near it, it is I suppose impossible, after the lapse of thirty years, to discover.

Tombs of this kind are apparently rare. Mr. Wellbeloved quotes the description, by Schöppflin, of another, also legionary, discovered at Strasburg. Mr. Watkin (*Roman Cheshire*, p. 213) speaks of a *number* of such tombs being found at Chester in 1858. I do not remember noticing any tiles like this in the Grosvenor Museum. If they are to be found there, it would be worth while to compare a sketch of them and of the specimens in the York Museum, with the present fragment.

* It seems to some to be a fragment of a large *mortarium*.

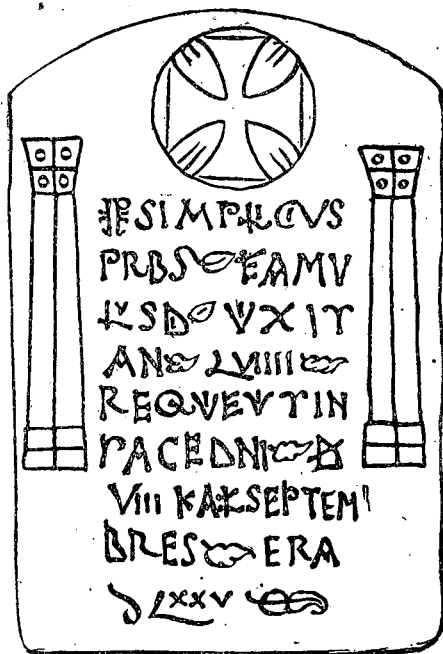
6.—ON A ROMAN TOMBSTONE OF THE CHRISTIAN PERIOD RECENTLY
DISCOVERED AT MERTOLA, IN PORTUGAL; BY DR. BRUCE.

[Read on the 23rd February, 1887.]

MR. THOMAS M. WARDEN has been kind enough to send me a rubbing of a Latin inscription which has been recently found in Portugal. As this inscription is of a Christian character, and is different from those with which we in the North of England are familiar, and as I have reason to believe, it has not been put upon record in any work on Roman inscriptions, I venture to bring it under the notice of this Society. The stone was found at Mertola, a town which is situated upon the Guadiana, at about 40 miles from its mouth. It is the MYRTILIS IVLIA of the Romans, and here a great variety of the relics of bygone times have been found.

The inscription has at its top a cross *patée*, and its sides are bounded by two architectural columns slightly ornamented. The first line of the inscription begins with the Christian monogram in its simplest form. It is just the Greek letter P (rho) with a horizontal stroke across it. The inscription is as follows:—

p SIMPLICIVS
PRBS · FAMV-
LVS · DEI VIXIT
AN · LVIII ·
REQVIEVIT IN
PACE DNI D
VIII KAL SEPTEM-
BRES · ERA
DLXXV ·



And may be thus expanded:—"p Simplicius presbyterus famulus Dei vixit annos quinquaginta novem; requievit in pace Domini die

octavo Kalendas Septembres era quinquies centesima quintaque septuagesima ;” and thus translated :—“Simplicius an elder, a servant of God ; he lived fifty-nine years ; he rested in the peace of the Lord on the eighth day of the Kalends of September, in the five hundred and seventy-fifth year of the aera.”

There is little to remark on the form of the inscription. We have *presbyterus*, the Greek form of the word, instead of *presbyter*, the Latin. We have in the *vixit annos* the form that we meet with so frequently in the inscriptions found upon the Roman Wall. The eighth day of the kalends of September answers to the 25th of August. There is some difficulty in explaining what is meant by the *era* at the close of the inscription. In the second volume of Orelli's Latin Inscriptions we are told that the Spanish *aera* corresponds with the 38th year before the Christian era ; the year, therefore, on our tombstone is A.D. 537. What event occurred in the year B.C. 38 to induce the Spanish authorities to make it the starting point of their chronological reckoning we do not as yet know. Professor Hübner, in writing to me, says it is yet a great question with chronologists.