

As to *lucem vitæ*, the phrase is not common in Classical authors; it is used by Cicero once or twice, but not with a similar signification. We may compare, however, the same words in a Latin translation of St. John's Gospel, chap. viii. v. 12; and the use of *lux* in Christian inscriptions is common. Thus in Mai, *Collect. Vatic.* i., 450, *Æterna tibi lux*; in De Rossi, *Inscript. Christianæ*, n. 127, *qui lucem t[ibi] [enebris mutavit]*; and n. 412,

*In Christum credens premia lucis abet* (sic);

and in Bosio, p. 49, Bottari, i., p. 53.

*Luce nova frueris, lux tibi Christus adest.*

In the 5th verse, the reading *Flaminius* seems to be almost certain, but the meaning is not clear. Is it the ordinary Latin *nomen*? Or can it be an adjective derived from *Flamen*, and used in the sense "Episcopal?"

See *Flamines*, *Flaminium*, and *Flamineus*, in Du Cange's *Gloss. Med. et Infim. Latinitatis*, and compare Mandevil's "the Archiflamyn, or the Flamyn, or our Echebishopp or Bishopp," Geoffrey of Monmouth's statement, B. iv., chap. 19, and the criticisms of Fuller, "Church History of Britain," i., p. 23; Bingham, "Christian Antiquities," vol. iii., p. 178, ed. Straker; and Stillingfleet, *Origines Britannicæ*, p. 82, ed. Straker.

Another question also presents itself as to construction. Is *Flaminus* in the nominative, with some substantive (*vir?*) forming the subject to a verb or used for the vocative? To me it seems more probable that *Flaminus*—in the nominative as subject to a verb beginning with *v*, such as *vivit*—was the name of the deceased, and this is countenanced by INII, the first letters in the first line of the wood-cut. In this verse *e* is almost certain, but *t* (*te*) is conjectural. It is possible that *e* and *t* were tied (as is not unusual), the character read as *e* thus being *et*. We may then suggest *vivens vivet*, or *vivit-vivet*, as in Velleius Paterculus relative to Antony and Cicero—*Rapuisi tu M. Ciceroni lucem sollicitam*, &c. *Vivit vivet que per omnem seculorum memoriam*. The meaning of *pro* seems to be "in return for." If it be taken in the sense "instead of," the inscription may be regarded as a dedication for some remarkable cure. But, so far as I recollect, there is nothing similar to the phraseology used here in any such epigraphic record, and the meaning of *pro* with *reddo* may be assumed to be "in return for." *Funere* appears to be used in the sense "death," as is not uncommon.

In the 4th verse, *tibi* may refer either to the person who committed the deed (as in the quotation from Virgil), or to the deceased. The