

ship, on which he entered while he was in Gaul, of which he had been governor before his assumption of the imperial purple. These facts may sufficiently account for his popularity in a regiment of Gauls, and, besides this, there is good reason to believe, as may be inferred from the title *Postumiana* of the first Cohort of Dacians on altars found at Birdoswald in Cumberland, that he was a favourite with the troops in Britain. We find a sufficient reason for the symbolism adopted on this stone in the facts that *Valerian* and *Gallienus* were the emperors in A.D. 259, and *Postumus* but an usurper. The title *Postumiana* was, I suspect, not openly adopted by the first Cohort of Dacians before A.D. 262.

Having considered the dog and the bird, we may now proceed to the object cut in the angle of the stone above the head. Here the first question is, is it a star or a cross? From its position on the stone it may be either a star or a cross, and the assumption that it is a star will suit both the Mithraic and Christian theories, as a single star is found on stones confessedly belonging to each of these cults. But from the drawing of this figure that I have before me, that was made with special attention to this point, it appears to have one line too few for a star, and one too many for a cross.

Hence it seems to me as if it were intended for a Constantinian monogram, *i.e.*, Chi Rho, but left unfinished,* it may be designedly, lest the grave, known to be that of a Christian by this distinguishing mark, might be desecrated by Pagan unbelievers. This opinion that the memorial is Christian may also be supported by the bird, on the assumption that it is a cock, as there is reason for regarding the *gallus* as a Christian symbol. The connection with St. Peter is known to every one, and independently of this it was regarded as the symbol not merely of vigilance but of hope, and thus may have been adopted here as a play on the name of the departed female; somewhat similar examples of *paronomasia*, moreover, being not uncommon in the inscriptions

* See *Christian Epitaphs*, p. 45, where an imperfect Constantinian monogram is noticed. It is scarcely necessary to remark that there are many examples of the monogram placed over the inscription.