

an ordinary loaf of ancient Italian bread divided, as was usual, into four parts* by intersecting lines, and thus standing for "four" or "fourth."

The two objects then, the *gallus* and the *quadræ*, are, according to my view, used as military hieroglyphics for the 4th Cohort of *Galli*, which, as we know from the *Notitia*, and from altars found in this place, was stationed at *Vindolana* or Chesterholm. The other objects represented on the stone seem to be the sun, a cross, and the moon. Now, as we know from coins† of the Roman emperors, the sun and moon were used as attributes of the emperor and empress, indicating their eternity, and thus *Sol* became the representative of the emperor and *Luna* of the empress. Hence the suggestion may be offered that the sun and moon on this stone are symbols of imperial personages. The cross (if it be one) leads us to look for these imperial personages in the time of or after Constantine the Great. If we select his time, the moon may be regarded as the symbol of the Empress *Fausta*, or rather of the mother-empress *Helena*, well known for her attachment to the Christian faith, and the reputed discoverer of the true cross. It may be that we should regard the three objects as symbolising Constantine himself, for he not merely upheld the cross, but had on his coins "*Soli invicto comiti*," and (as Julian reproached him) "*Lunam prorsus deperibat, totusque in eam intuens nihil de victoria laborabat*." If we adopt the time after Constantine, the symbols may denote any Christian sole emperor and empress in about the century after his death.

But I rather suspect that the object is not a cross. It has occurred to me that it may be a monogram for *IT*, *iterum*, the tall *I* being crossed, or the *T* elongated. The sun and moon may stand for the emperor Postumus, one of the thirty tyrants, as the heads representing them do on a unique coin of his described by Eckhel [vii. p. 441]. *IT=iterum* will refer to his second consul-

* "Et violare manu malisque audacibus orbem
Fatalis crusti, patulis nec parcere quadris."

—*Æneid*, vii. 114, 115.

† *E. gr.*, of Vespasian, of Titus, of Trajan, of Severus. Mr. Grover, in the article already referred to, compares, as to the cross and crescent, similar objects over the epitaph of Lannus, a Christian martyr. See Withrow's *Catacombs*, page 98, where the stone is figured.