

such they seem to be) cut round the head indicate that the survivor regarded the lost one as entitled to the highest honours after death. We may now proceed to the other characteristics of the stone; and first of all the inscription requires attention. I read it SPES C SENTI=*Spes Caii Sentii*="Hope (the wife) of Caius Sentius," and regard his *cognomen* as lost on that portion of the stone which has been broken or cut off. It is possible, but not, in my judgment, probable that *Spes* may have been a slave of *Caius Sentius*. The other characteristics of this stone are the dog and the bird (probably a cock) to the right and left of the head, and the cross or star above it. Here we enter on a wide field of speculation. Is this memorial Mithraic or Christian, or both? Or is it an ordinary Roman monument? The dog* is commonly found in the familiar group of Mithras slaying a bull, where it leaps up to "catch the blood of the victim," or "to direct that gaze on the dying bull, which was a pledge to him of second birth."

A somewhat similar bird is represented on a broken triangular stone, found at *Vindolana*, Chesterholm in Northumberland. See Fig. 2; Dr. Bruce expresses the opinion that "the carvings on this stone are probably Mithraic emblems." In the *Gentleman's Magazine* for 1833, p. 596, this stone is also figured, but the bird's tail terminates in a twisted snake that is not observable in the woodcut given by Dr. Bruce. Mr. Hodgson, who wrote the article in the *Gentleman's Magazine*, regards the bird as a cockatrice, and hazards the expression of some strange speculations of his own, with a visionary identification by Mr. Faber, regarding the other objects represented on that stone. For my part I see in the cock (*gallus*) merely a symbol of the *Galli* or Gauls, and in "the circles with the seasons at the equinoxes and solstices marked upon it" nothing more than a representation of

emanating from his head. They are symbolical of his consecration as a deity, The *corona radiata*, however, was not used by any emperor during his life before Nero. On the *nimbus* and aureole, see Eckhel, viii. 502; Martigny, *Dictionnaire des Antiquités Chrétiennes*; Walcott, *Sacred Archaeology*.

* I do not remember any example of a dog separate from a group in a Mithraic scene; and yet this animal was held in such veneration by Mithraists, that its presence on one of their gravestones is probable. See on this subject Mr. King's *Gnostics*, p. 60.