

dead to be removed such a distance as Galatia was from Britain; and when these cases do occur, they are usually of members of families of distinction or in affluent circumstances, and with the object of having the remains deposited near those of relatives of the deceased in their native lands. Here the case seems to be of a son, whose remains, in accordance with his desire on his death-bed, were removed from his birth-place Galatia, being the place also of his death, to the grave of his father in Britain, whose presence there and whose death there are equally unexplained; and indeed inexplicable, unless on the supposition that he had gone there with the corps in which he was serving, probably as a private soldier. But besides this, at the time of the inscription (to whatever date during the Roman occupation of the island it should be referred) this power of removal seems not to have been at the pleasure of individuals. We know that the Romans did not allow a body, even temporarily interred, to be removed to any other place without the permission of the *pontifices* or other proper authorities. Of this we have an example in Gruter, p. DCVII. n. 1, where we find a copy of the memorial addressed by *Velius Fidius* for permission to remove the bodies of his wife and son from an *obruendarium*, or sarcophagus of clay, to a monument of marble, with the object—*ut quando ego esse desiero, pariter cum iis ponar*. (See p. 14 of *Roman Sepulchral Inscriptions*, a scholarly and very interesting little work, by the Rev. J. Kenrick, of York, England; and Orelli, nn. 794, 2439.) I do not mean to say that there is no authority for the removal of human remains, without a statement of permission, for there are examples, but I think that the absence of the notice in this case of both removal and permission, throws additional doubt on a reading previously highly improbable. It must also be admitted, that the improbability of the removal of the bones, which in those times would, perhaps, be the only remains, is less than that of the transportation of the body.

But if we examine the restoration in detail, we shall, I think, find the degree of improbability considerably increased.

Mr. Smith reads the fragment of the first line thus: [F]IL · SER· [VII]. Now the obvious objection to this reading is, that the order is contrary to usage: the name of the father should precede, and FIL · or F · follow. There can, I think, be but little doubt, that the name of the father was in the mutilated portion of the line before FIL · and that SER · stands for SER[GIA] *tribu*, which is thus in