

reading *nece* confirms, of course, the hypothesis of death by violence, but it cannot be received except on the supposition that E was tied to the N and that the N was reversed.

In the 3rd verse, Mr. Mossman's reading suggests *avel* or *avit* for the unintelligible *vep*. *Pace*, also, in this verse is doubtful.

In the 2nd verse, *couruerint* may be regarded as almost certain, but in the wood-cut there seem to be the remains of an E tied to the N. *Piis* is not improbable, but there is not a trace of the letter that was between the final S in PIIS and V in VS; nor of that which followed VS. In the 1st verse, *semper* seems to be certain, and there is but little doubt that it was followed by some case of *gelidus*, possibly *gelida* followed by *nive*. *Pervenie*, a portion of some person of *perveniam*, may be justified by the reading in the woodcut.

As I have now completed the examination of the remains of the text and the formation of the verses, it remains to consider the question as to the age of the inscription. On this subject, however, I can offer no probable conjecture. I am, afraid (as I have stated elsewhere, citing as my authorities Maffei and Morcelli) of undertaking to determine the century in which letters were cut, from their form; my impression, however, is that this inscription is not later than the Roman occupation of the island. If PICTITINIE be really on the stone, and we resolve this group of letters into PICTI=Picts and TINIE=TINIAE=TINAE=Tyne, it may be inferred that the deceased lost his life in an insurrection of the Picts, and the date may, probably, be between A.D. 342 and 446. The third century is suggested by the composite character standing for TINI, but this, however, seems scarcely consistent with the use of a \* heathen altar (if it were such, as it is stated to have been) for a Christian epitaph, and is otherwise liable to objection.

The prosecution of this interesting enquiry must be left to those who have better opportunities than I have of consulting large libraries, and who, perhaps, may learn, on the spot where the stone was found, some local tradition. All that I have attempted in this article is to state and explain the grounds of the opinion that I have formed that the inscription is more probably sepulchral than votive, and Christian than Pagan.

---

\* A peculiar epitaph (if genuine, possibly Christian, even though beginning with D·M·) found, I believe, at Chester-le-Street, Durham, was cut on an altar. A copy of it will be found in Part III. of the *Lapidarium Septentrionale*.

† No unquestionably Christian *titulus* of the Roman period has hitherto been found in Britain.