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Glasgow, 1899 Seite 167

POSTSCRIPT.

Since the preceding notes and lists were put in type, an article by Prof Alexander Riese has appeared in the *Westdeutsche Zeitschrift* (xviii. 1-40), and it seems desirable here to notice one of his conclusions. In the course of an investigation into the gods worshipped in Roman Germany, Mr. Riese attempts to show that dedications which prefix DEO or DEAE to the name of the god are later than about A.D. 187 and belong principally to the third century. There are several such dedications among the Roman inscriptions of Scotland, six found at Birrens, one at Newstead, and five at forts along the vallum—among these five, the new Barr Hill altar. Mr. Riese would date all of these after A.D. 187. This conclusion is not absolutely irreconcilable with the view taken above, that the Romans lost all their posts in Scotland except Birrens before or about A.D. 180. It would be possible to argue that the loss occurred either at the end of Commodus' reign or in the troubles which followed his death (193-198). But I do not like Mr. Riese's conclusion, for its own sake. It is based on a list of the datable dedications, in which *deo* or *deae* is prefixed to the name of the god venerated by the dedication; of these Mr. Riese makes out the earliest to date from A.D. 187, while many belong to the third century. But (1) in the first place the number of such datable dedications is too small to argue from. In Britain upwards of 200 dedications have been found; of these only 12 are datable, and Mr. Riese disputes the dating of 2 out of the 12.[1] It is hardly safe to deduce a conclusion from five or six per cent. of one's examples. (2) Secondly, a definite reason exists why datable instances should be commoner after some such date as A.D. 187 than before it. This reason is that dating of all sorts is commoner. Dating by consulships occurs far more often in the reigns of Commodus and his successors than before his accession in A.D. 176. In Germany, if one may take one's figures from Brambach's collection, only 5 dedications of any sort are dated by consulships before A.D. 176, but over 70 are dated between A.D. 178 and A.D. 250. Very much the same is the case in Britain. Other methods of dating also become commoner with the end of the second century. It is not usual in the second century for a legion or an auxiliary regiment to take to itself an epithet derived from the name of the reigning emperor. In the third century such epithets abound and provide a fruitful supply of indications of date. (3) Further, there are a few instances which can be plausibly assigned to the first or second centuries. Thus in Britain one of the twelve examples is a York altar of the first century, which is, indeed, imperfect, but which can hardly be completed otherwise than *D[eo Sancto] Silvano* (Eph. vii. 30). Again, two altars found at Benwell, on Hadrian's Wall near Newcastle (C.I.L., vii. 503, 504), belong most probably to the years A.D. 161-169. Out of our 190 undated dedications a fair proportion may belong to the reigns of Hadrian, Pius, and Marcus. Dedications with DEO prefixed are specially common in Britain, considerably commoner, for instance, than in Germany, and they occur principally in the military posts of the north. Possibly the usage may have developed earlier in our island than in Germany; on our present knowledge I am not inclined to admit that it began here so late as Mr. Riese seems to argue. But I understand that Mr. Riese's views are not accepted even in Germany.

[1] I omit cases like Dea Syria, where Dea is not mere prefix but noun, and also the Mithraic monuments, where Deus is (in its simplest use) noun to *invictus*.

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